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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world"—Matt. 24: 14

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

On Turning a New Leaf

ALREADY the new clean page has been turned. What are you writing on it? How are you beginning the new year?

The practice of beginning it with prayer, a week of prayer, has been urged on Christian people, and has found increasing recognition in recent years. How does the idea strike you? Have you been praying this week a little more, and a little more earnestly, than usual? What for?

In the suggestions offered for the observance of this week, the note of confession was strongly emphasized. Confession, too, not in vague and general terms, but of concrete things committed or neglected. How does that appeal to you? Wouldn't that be a strange sort of thing to set down on the clean white page?

Think of something else just now. Recall those little privations of the war time—the short allowances of sugar, white flour and the like. As you look back upon them, how do you feel? As if you had really endured something? That was real hardship, wasn't it? We know what sacrifice means, don't we?

What if the new year, we have just entered, should have such bitter experiences as that stored up for us! Could you stand it? Could you, for the Kingdom's sake? Would you be willing to suffer like that for the Cause?

Do you wonder, by this time, what could have started the editorial pen to rambling in such fashion? So do we. We wonder if, possibly, it was the unhappy experience and prospect of some of our good brethren who have been caught in these very recent years by the merciless law of action and reaction, and are now facing bankruptcy? Maybe this was it. Anyway, we had just been wondering how the world looks, at New Year's time, to a man who has been counting his earthly goods in six figures and now counts it without any.

It's the same old story, to be sure. What has always happened before wasn't going to happen this time. This wave of artificial prosperity was going on forever, magically transformed into a solid and enduring structure. Or, at the worst, the bubble wouldn't burst until *we* got through playing with it.

The condemned bridge wouldn't go down until after *we* got safely over. And then—

But we are in no mood for harsh judgment. People who have done the same foolish things, though on a smaller scale, and those who have been kept from doing them only because they had nothing to do them with, can well afford to be very humble and charitable in their attitude. They will do wisely, perhaps, not to talk too much of what they would have done, had they been in their brethren's place.

Yet the material conditions which we face, and of which the circumstances cited are a conspicuous example, do urge us all to serious self-questioning. Do they point the pertinence, after all, of that suggestion, referred to in our third paragraph? Is confession one of the first things to be written on the new page of life's book—confession of real sin?

And isn't that sin some form of worldliness? Didn't we come perilously near forgetting God in those feverish days of rising prices and get-rich-quick chances? Didn't some of us actually play the part of a Demas—that companion of Paul who, "having loved this present world," left Paul in his Roman dungeon to comfort himself with his fanatical notions of spiritual values while he hurried over to Thessalonica to get in on the ground floor of the Consolidated Achaean and Macedonian Development Company? And have not some of us been ensnared by other phases of the world allurements, so that our love "for Christ and the church" has noticeably cooled?

Confession is the right word. Let's put it down, not the word merely, but the fact, the sin. And then, in penitence deep and true, let us ask God to wash it out with a solution of the blood of Christ and the tears of his own forgiving love. And then let's tell him, and mean it, that if he will trust us any more with wealth or health or talent or time or anything, we will hereafter always think of him and his Cause. And that this year the first-fruits of our strength and substance shall be his.

Have you done that this first week? It isn't too late yet. But it will be soon.

Let's love God more this year and this world less. But not less, the world of men Christ died for.

A Comforting Fact About Fellowship

SIMILARITY of taste is a prerequisite to fellowship. Two persons can not enjoy each other's company unless they like the same things.

This principle is just as valid in the case of fellowship with Christ as in that of fellowship between any two persons. To have companionship with Jesus you must like the things which please him also.

But there is another fact to be taken account of here, and a very comforting fact it is. While this similarity of taste is absolutely indispensable, equal proficiency in judgment or attainment is not. One may enjoy music which he is quite unable to produce himself, or concerning the technique of which he has little knowledge. A teacher may find real satisfaction in the company of his pupil who is far below him in grasp of the subject, provided only the pupil is interested and hungry for wider knowledge.

Herein is the solace against that despair which honest and sensitive souls are tempted to indulge in, when they see the chasm between their own Christ-likeness and the character of Jesus. They want to have deeper fellowship with him and they know that there can be no fellowship without a common spiritual experience. But their experience is so far below the Master's.

Yes, but it may be like his in kind, if not equal to it in degree. You can enjoy the things which he delights in and wish that you possessed them in greater fullness. And you can seek them more and more. You can hunger and thirst after his righteousness.

And that means that you will be filled, and stay filled, with ever-enlarging capacity, if you keep hungering and thirsting. And that means fellowship, increasingly intimate fellowship, with Christ.

Let in Some Fresh Air

You remember the saying of Henry Ward Beecher, or Talmage, or Spurgeon, or whoever it was, about sleeping in church. As the story goes, he told his chief usher to come forward at once, whenever he saw anybody sleeping, and wake up the preacher. The request of a correspondent for some editorial remarks on church ventilation, leads us to observe that the famous preacher might have added the suggestion that if waking the preacher did not accomplish the desired result, the usher might try opening the window.

But we can not venture this suggestion without interjecting a word of sympathy for the poor janitor who is often hard put to it between two fires, not counting the one in the furnace. We mean the fires of the beseeching looks of those who are panting for more air and of the warning shrugs of those who shiver in mortal terror lest a bit of that same air should strike the backs of their necks. What is a conscientious janitor to do in such straits?

His problem is a hard one, undoubtedly, and the more so because our churches have been built, and doors and windows arranged, usually, with never a thought to such small matters as breathing material. So he must do the best he can. And let him be comforted with the knowledge that his task of pleasing people of such contrary tastes is no harder than the preacher's, who has the same thing to do—or take the consequences.

If we knew more about this subject, we would offer concrete suggestions about when and how and where to open windows. As it is, we can only urge the main point, which is to get them open. We would encourage the janitors to run a little risk of overdoing the fresh air business, rather than err on the other side. It is better that a few of us should put on an extra coat and turn up the collar than that the whole congregation should be half asleep and miss the point of the sermon. Besides, the sermon is more likely to have a point, if the preacher has fresh air to breathe.

God bless the faithful janitor! He is the preacher's strong ally, and deserves more praise than he gets. And will somebody tell him, please, to give us air?

Disarmament and Re-Armament

DISARMAMENT, to be effective, must always be followed quickly by re-armament—with a better kind of arms.

Remember the story of the man who was disarmed of an evil spirit, and then neglected to fill up the void with something better? He didn't stay "empty, swept and garnished" very long.

Let the battleships of open and defiant wickedness and the submarines of hypocrisy and stealth and the poison gas of slander and evil-speaking—let these be scrapped. Good riddance, truly.

But don't forget, then, to "arm yourselves likewise with the same mind" that Christ had.

CONTRIBUTORS' FORUM

He Careth for You

BY JAMES A. SELL
Music, "Kingdom Songs," No. 146

Written for Susanna T. Bergey, of Spring City, Pa., on hearing of the death of her husband.

"Casting all your care upon him; for he careth for you" (1 Peter 5: 7).

The Savior cares for the contrite souls,
If they put their trust in him.
He'll lead them to the glorious light,
Though their way be dark and dim.
And when they long for the bliss of peace,
That the world can never give,
He draws near to them in tenderest love,
And shows them how to live.

Chorus

Yes, Jesus cares, for he died to save
The souls that were lost in sin,
And is waiting now in his home above,
To give them a welcome in.
He cares for those who go in his name,
To tell of his wonderful love,
How he came to seek and to save the lost,
When he left his home above.
Yes, he cares for them and cheers their heart,
And he makes their burdens light,
If they trust in him in faith and hope,
He'll change their faith to sight.
He cares for his own when dark' clouds low'r
And their way is dark and drear.
With a wooing smile and a gentle voice
He assures his presence near.
He speaks to the heart in tones of love
Of a place beyond the skies,
Where he has prepared the mansions fair
And the sunlight never dies.
He cares for us in the hour of death,
When the soul shall take its flight.
He will meet us in the gloomy vale
As we face the awful night.
He's prepared for us his mansions fair
And has opened the portals wide,
But we all must pass o'er the narrow way
To our home beyond the tide.

Hollidaysburg, Pa.

The Gospel of Initiative

BY EZRA FLORY

"I have many things to say unto you, but ye are not able to bear them now, however when the Spirit of truth comes, he will lead you into all the truth" (John 16: 12, 13).

THE Bible is not a concrete Guide for all our problems. It does not give us definite direction about trolley cars and railroads. Jesus dealt with principles, which were used according to circumstances. In these things, the Roman Catholics have done a nice piece of work in conceiving a POPE, who, to them, is the voice of God in human affairs. But they are very much without emphasis upon the Holy Spirit. Their tendency is also to depend upon forms and work, rather than upon the Spirit. It could hardly be otherwise, for one said: "The letter killeth but the Spirit giveth life."

We do not mean that we have an incomplete revelation. We do need a gospel of initiative, not of submission; of hope, not of fear. The Holy Spirit and the Book illuminate Christ. Jesus, in the words above cited, explicitly declared that he would lead through the Spirit, in this Holy Spirit age in which we now live. Again he said: "Lo, I am with you always, even unto the end of the age." How we have neglected him! How we have failed to hear him speak today in the affairs of life! "Lo, we have an advocate with the Father," and "he ever liveth to make intercession for us." The third verse of Hebrews declares: "When he had made purification for sins, he sat down on the right hand of the Father." Here are bedded the four cardinal elements of Christian faith—incarnation, divinity, atonement, ascension with glorification. The last of the four is the crown of them all. We may share Christ's presence through the Holy Spirit as truly as that of his atonement. We have not a dead Christ. He is ever mindful of us, and still speaks to us in the duties of life, if we allow him to do so.

How many have conceived of the church as the place where one pays his dues, where we go on Sunday, where denominational observances are held, where prayers are said by the minister! Paul declared: "The whole creation travaileth and groaneth together till now [this Holy Spirit age] waiting the adoption of the sons of God." What can this mean but a passion of love and brotherliness rather than a ritual or formality? The ascension meant the supernatural power of the Holy Spirit supplying God's presence, and enabling us to live in such communion all our life, day by day. Here the Hebrew Christians failed, for they were content to live in the elementary truths about faith, conversion, and finally a home in heaven. Today the church is prone to make the same mistake. We have the same share with Jesus on the throne, as we have with him on the cross.

The Holy Spirit is not a motive force but an inner appeal. "The Spirit is given to all who obey him." This means a surrender to God and not an obedience to men's conventions. Again; the Spirit is given to men to profit withal (1 Cor. 10: 7). He is given, so that man may do something for God's glory. "He will take of mine and show it unto you." When Luther declared that he could obey no potentate but God, he expressed real Christianity. That was at the Diet of Worms. Later, when he declared to Zwingli that bread and wine are the real flesh and blood of Christ, because the Bible says so, we have Christianity formalized.

The Holy Spirit spoke to Peter on the Day of Pentecost, and Peter became the mouth-piece of God. Later the same Spirit spoke and taught him that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Did not the Spirit speak of slavery? Is he not now speaking of disarmament? Know assuredly that God wants you to take the initiative, when he speaks to you through his Spirit, for he does still speak in the affairs of men.

Elgin, Ill.

The Victorious Life

BY IRA W. WEIDLER

"But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 57, 58).

If, perchance, any of you, my brethren, have not been able to claim this victory over "the world, the flesh, and the devil," may I again exhort you, in the name of Jesus Christ, our Lord, to seek him yet again and renew the covenant of your first love in that sacred triune vow, which you made when you were kneeling in the stream to receive the holy ordinance of baptism. Even as on that first day we arose sin-free into the newness of a life with Christ Jesus, our Savior, even so now may we annually and oftener arise from the sacred ordinance of feet-washing, cleansed anew from any errors or missteps our carnal bodies may have caused us to make, renewing our first vow and giving ourselves more completely unto the ministration of our daily companion, the Divine Comforter. And having thus surrendered ourselves to Jesus, our Lord and Master, that the Spirit may guide us all the way to victory, can we keep our part of the contract by praying and communing with God less than daily, yea, thrice daily, like Daniel of old (Dan. 6: 10)? To this end I beg leave to pray with you the great victory prayer of Paul (Eph. 1: 17-23), that we may more fully know the unbounded expanse of the power of God, given to the believer through Christ Jesus, our Lord, which wondrous power he has freely and lovingly given us for the perfection and sanctification of the saved, and for the completion of the church, the promised bride of Christ, whom he shall claim at his glorious second coming.

But, my beloved brethren, let us not fall into the same grievous error that many of our day are committing—that of depending for this victory upon our own will-power and wisdom. Such faith is of the adversary and bringeth forth pride and vain boastings, like that of the moralists and Bolsheviks of today.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like the wave of the sea driven with the wind and tossed" (James 1: 5, 6).

The wisdom of God and the saving power of Jesus Christ are not comprehended by the minds of mere men, neither indeed can be. In proof of this may I exhort you to read with me the words of the apostle Paul, our first great foreign missionary, as given in 1 Cor. 2: 1-14. Paul plainly teaches us that he came not with flowery words of eloquence, to teach the ethics and the principles of the powers of this world, which come to nought. Instead, he came in the power of God, through the Holy Spirit, to preach simply and sincerely the Gospel of Jesus Christ and him crucified, that he might, by all means, persuade some men to accept the Cross of Christ and become partakers with him of that exceeding power and glory, for "eye hath not seen nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him. But God has revealed them to us by his Spirit."

Christ has called us out to be coworkers with him—a separate people, having through him and by him the victory over all things, that we might, by all God-given means, win some souls for Jesus. Thus he may save them from the wickedness of this world and keep them unto that great day when we shall eat with him the marriage supper of the Lamb in his glorious and triumphant Kingdom. In the name of Jesus Christ, our constant Advocate before the throne of the Father, may I exhort you, in all love and fellowship, to keep the "faith that was once for all delivered to the saints" and that, "ye be not unequally yoked together with unbelievers." Has not God said that if we come out from the world and become a separate people, he shall be unto us a father, and we shall be his sons and daughters (2 Cor. 6: 17, 18)? Has not our Savior himself said: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing" (John 15: 5)? Let us remember, brethren, that we do not work and strive for perfection in the natural man, in order that we may be saved. We are saved already when we accept him as our personal Savior. Having been baptized, we have received the gift of the Holy Spirit, Christ has become our Righteousness, and we gladly obey all of Christ's commands and holy ordinances, because we are saved and because we desire to give ample proof to the world that we are saved. Even so, the fruits of our good works are as natural to the saved and redeemed in Christ, as the beautiful pink blossoms and the luscious fruit are to the well-nurtured peach tree (Gal. 5: 22-24).

When we have surrendered ourselves utterly to Jesus, our Savior, the Holy Spirit will take care of our works absolutely and completely, and we need no more worry about them. We have a wonderful Advocate, and for all of us who have accepted him he has become our Righteousness, and has promised us the victory over all things. The Comforter has promised continually to be with us and Jesus himself, before the throne of the Father, is daily interceding for us against the accusations of Satan, our adversary, therefore, with Paul (Rom. 8: 35-39) we can say with an assurance that is absolute and unqualified, that there is no creature nor circumstance in heaven nor on earth that can "separate us from the love of God which is in Christ Jesus, our Lord."

We, who are elected members of the body of Jesus Christ on earth, have an holy calling which shall, in the church of the true believers everywhere, be completed and perfected, incorruptible and undefiled, unto that great day when our Lord shall return and we shall live and reign "with Christ a thousand years. Therefore, I invoke you, my beloved Church of the Brethren, that every one of you strive daily to avoid all appearance of evil and to live, at all times, worthy of our high calling in Christ Jesus.

May we diligently minister unto the believers, feed

the lambs, sustain the faint-hearted, and, above all, testify continually of our salvation through Jesus Christ, our Lord, that we may be witnesses unto all men. Let us be daily at work for the Master, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall turn unto fables" (2 Tim. 4: 3, 4).

Wilmington, N. C.

The Church and the Washington Conference

BY D. C. MOOMAW

THERE is no movement among the nations of the earth that is more thrillingly momentous and fraught with larger practical, material results than that of the International Conference, now in session in the City of Washington. Presumably every element in the human mentality and psychology will be employed to make it the greatest success in any stage of the world's history.

The poor, sad, lost world is hungry—perishing for relief from the horrible destruction of carnal war. The sacred blood of the millions, slain in the late war, cries out from the vast cemeteries of the battle-fields for a cessation of war's tragedies, and the rulers of the nations anxiously respond to the appeal. The reputable Christian organizations, seemingly, are striving toward the same goal, and it is not antagonistic to a sane, rational interpretation of the Immaculate, Immortal Word as given in the Gospels, to say that we—the afore-mentioned organizations—have the only remedy that will meet the issue.

The purpose of the conferees to launch the scheme of disarmament, because of its obvious economic, industrial, political results, will not avail. History shows that such motives alone will not bring the desired results.

The motive must be based on the uncontradicted fact, that war is the work of the devil, and that it is prohibited by every thought, word and act of our Savior, as we have these recorded in the New Testament. The material features are merely supplementary.

The success of the Great Conference is wholly dependent on the attitude of the churches. It can not succeed without their direct action in its behalf, any further than anything can prevail without the sanction of our God, and they are the only representatives of God in this world.

The church can cause wars to cease, whenever it functions by the inspiration of the Holy Ghost, in the effulgent light of the immaculate Word.

Had it acted in that spirit, the great, murderous, Satanic world war would never have come. If the church will proceed now in that spirit, there will never be another war. If she does not, then every drop of blood, every death on the battle-field or in the camps, every dollar of the Lord's money that is wasted in future wars, will be laid at the church's door. Note the challenge: "If the watchman see the sword coming on the land, and he fail to warn the people, the people will perish and their blood will be required at the watchman's hands." Note the following formula as the only one that will have the favor of our Lord:

Let the religious organizations of the world proclaim a day of fasting and prayer for the blessing of God on the work of the Conference. In this service, let them confess their great sin in their failure, heretofore, in not preaching the doctrine of love and peace and forgiveness of enemies, and their great sin in preaching the Satanic message of hate and war from their pulpits and press. Let them take the solemn vow to make the doctrine and practice of love and peace and good will a condition of membership in their organizations, of equal spiritual value as the doctrine of the divinity of Jesus Christ.

As a sufficient warrant for these suggestions, let the readers of the MESSENGER note the following sublime passage in the immortal prayer of King Solomon, at the dedication of the holy temple in Jerusalem, recorded in 1 Kings 8: 35, 36:

"When heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and turn from their sin, when thou afflictest them: Then hear thou in heaven, and forgive the sins of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people."

Prayers for divine help in times of trouble are contingent for success on our confession and pledge to purge our sins. It has always been so and will be to the end of the age.

Roanoke, Va.

The Untiring Jesus

BY PAUL MOHLER

WITH the most of us, a day of unusual exertion is likely to be followed by a period of comparative relaxation. This is especially true if our busy day has been a successful one. It did not seem to be that way with Jesus.

After the very busy Sabbath, described in Mark 1: 21-34, one might think that Jesus was entitled to relax a little, to think over what he had done. There must have been much ground for satisfaction over what he had accomplished in Capernaum. How pleasant to lie in bed, the morning after, and to dwell on the happy scenes of the day before! I presume the disciples did just that, but when they looked around for Jesus, they found that he had gone. No lying in bed for him that day. He had other things in mind.

Mark tells us that he had risen early—a great while before day. For what did he arise? Answer that and you have the key to his character, and his life of achievement. Was he hunting the reporters, to insure a full report of the events of the day before? Was he out foraging for the day's supplies? I think he was—not for food for his body, but in search of strength for his soul. Notice what Mark says: "He rose up and went out and departed into a desert place and there prayed." Show me the man that rises before day to pray, and I will show you a man that has power—sustained power. He is the man that withstands temptation, overcomes inertia, sets the devil flying, and leads the forces of righteousness.

His work of the day before had given Jesus the hearts of the people. In that community it would have been easy to work. If he had preached there that day, he would have found a hearty response. Every public worker knows how easy it is to preach to a responsive audience and how hard it is to open work in a new place. I suppose every evangelist who leads a successful revival effort in any church, wishes that he might stay right there, just as long as the people respond. It is so much easier than opening a new work.

When the disciples found Jesus, they said: "All are seeking thee." No trouble about the response there. Everything was open before him. If he had faced that audience, he would have found preaching easy. But what did he say? "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth."

Was he wise in this? Would it not have been better to remain right there until the work was completed? If not, why not? Suppose you had been one of his disciples. Suppose that on you were laid the task of establishing and extending the church after the departure of the Lord. Which would have been easier for you—to go into a community where the Lord had been, where he had performed a miracle, where he had taught the people, or to go where he was unknown? Do you see now why the Lord went elsewhere to preach—to open the way for his disciples' later work?

Mark says that he "went into their synagogues throughout all Galilee preaching and casting out demons." It was a regular, steady, aggressive campaign—winning his way into the synagogues, overcoming prejudices, warming cold hearts, quickening seared consciences. It was hard work and a heavy responsibility, wearying to body and mind. Through it all, Jesus forged straight ahead without cessation. Drudgery?

Of course it was—much of it. Over and over and over again, he must have taught the same lessons, emphasized the same truths. All of his tact, skill, insight, patience, love and nerve force were necessary in meeting hundreds of situations. Never was there a moment without its responsibility. Only a man of the strongest physique could have stood it.

And Jesus was subject to weariness. He was wearied by a certain journey. He rested by Jacob's well. He fainted under the burden of the cross. He was tempted in weariness—just as we are. But he did not neglect his duty. He worked, toiled and strove to do the will of God as it was committed to his hand.

Perhaps the greatest cause of cessation of labor, by God's servants today, is lack of appreciation on the part of the people. Men get to thinking that others do not care to hear them talk, so they quit talking, when they ought to continue talking—for the truth. Jesus came to the time when his disciples—most of them—did not appreciate his teaching, yet he did not stop. Some of us stop because of opposition and criticism; Jesus did not. Some stop because they are poor; Jesus did not, though he was poorer than any of us. How many have ceased activity because of the attitude of friends and kindred; Jesus toiled on, although his own brethren did not believe in him. Some are afraid of suffering; Jesus set his face toward Jerusalem, although he knew it meant crucifixion and death. Too many are quitting because of the general corruption of the times. The times were very corrupt then—very much more so than anything we know now—yet Jesus did not waver, but kept right at work. His motto was: "My Father worketh even until now and I work."

Again, I say: The secret of his character and success lay in that early morning departure to pray. He says: "The Son doeth nothing of himself, but what he seeth the Father doing." "For the Father loveth the Son, and showeth him all things that himself doeth." When did the Father show him what were his own lines of activity? Was it not in the hours of prayer? Was Jesus not simply getting the vision of the work of the day in that early hour in the desert? Was it not then that he saw that he should not abide in that place but go to other towns to preach?

How often we might be found doing different things and so much better things, if we had that early morning vision! Is it enough for us to follow our own good intentions? Has God promised to bless us in our own plans? Have we a right to expect it? Jesus has shown us the better way.

Oroville, Wash.

Sacrifice

BY S. Z. SHARP

THE word *sacrifice*, in its broadest sense, implies giving up something valuable. Its practice has permeated the religion of the human race and human activities from the beginning of the race until now.

1. *Its origin.*—It is a debatable question whether it is of divine or human origin. Where did Cain and Abel get the idea of worshiping God by means of a sacrifice? Bishop Butler says that, of a thousand different ways in which to worship God, the idea of a sacrifice might not have been one of them. When "God made for Adam and for his wife coats of skins and clothed them," he sacrificed the lives of animals. There is something significant in the shedding of the blood of animals, to hide the sin and shame of our first parents, for "without the shedding of blood there is no remission of sins." The blood that was shed for the benefit of Adam and Eve, was but a hint of the blood to be shed for the sins of the whole world. The reason, why Abel's offering was more acceptable than Cain's was, (1) that it contained the idea of the great sacrifice to be made by Christ; (2) that it was of "the firstlings of the flock," incorporated in the law, later on, and of God sacrificing his Best Gift for the redemption of man. There is, therefore, a strong intimation that sacrifice is of divine origin.

2. *The History of Sacrifice.*—We do not know

(Continued on Page 10)

Benedictions

BY J. H. LONGENECKER

I REMEMBER how, years ago, at the close of the regular church services, some of our old brethren used to pronounce a benediction: "*Der Herr segne uns und behüte uns. Der Herr lasse sein Angesicht leuchten über uns. Der Herr schenke uns den zeitlichen und allermeist den ewigen Seelen Frieden, durch Jesum Christum, unsern Herrn. Amen.*" Translated this reads: "The Lord bless us, and keep us. The Lord make his face shine upon us. The Lord give us peace in time, and, above all else, the eternal peace for the soul, through Jesus Christ, our Lord. Amen."

I was in the church a good many years before I learned that this was a violation of a rule, given by Annual Meeting. See "Revised Minutes," Art. 3, 1851, page 143.

Last year's Conference decided to relieve the new "Minute Book" of some decisions, made obsolete by common practice and consent, and this ruling was considered as being one of them.

Annual Meeting now being silent on the subject, it behooves us to give the more earnest heed to the Word, "which liveth and abideth forever."

1. We note that both under law and under grace, benedictions have been pronounced by servants of God: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel: and I will bless them" (Num. 6: 22-27). "And Aaron lifted up his hand toward the people and blessed them" (Lev. 9: 22-23).

In Luke 24: 50, 51, we are told that Jesus led the disciples out as far as to Bethany and lifted up his hands and blessed them. "And it came to pass while he blessed them, he was parted from them, and carried up into heaven."

At the parting moment, when Paul had that solemn meeting with the elders from Ephesus, he said: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20: 32). Also, at the close of each of his epistles, he gives some form of benediction, prominent among them the one in 2 Cor. 13: 14: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

2. We can readily see that the blessings, mentioned in the passages, quoted above, were, without exception, asked upon God's people only. Aaron was commanded to bless Israel. Jesus blessed the disciples. Paul invoked God's blessing upon the elders and upon the saints, and "on all them that 'love our Lord Jesus Christ in sincerity.'"

3. It is obvious that God pronounced a curse on all those who love not the Lord, and are disobedient to his holy word: "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen" (Deut. 27: 26). "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36). "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8: 24).

"If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" (1 Cor. 16: 22). A translation of these words, we are told, would read, "Let him be accursed, the Lord cometh."

Because of the foregoing considerations and plain scriptures, would not the man of God do well (when he knows his congregation is made up of two classes, the saved and the unsaved) to have his benediction carefully worded, in order to make sure that he is in harmony with the mind and will of God? God will not grant "the communion of the Holy Ghost" to the one who lives in sin, and upon whom the curse has been pronounced.

God, however, does ask that his children pray for "all men, that they may be saved, and come unto the knowledge of the truth." Pray that their eyes may be opened, and that they may turn from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of their sins, and an inheritance among them which are sanctified, by faith in Christ.

Palmira, Pa.

What Is the Cause of the Dearth of Ministers?

BY LEANDER SMITH

It is very evident, from the number of calls coming from different parts of our beloved Brotherhood, that there is a scarcity of ministers who are available for church work. This matter is worthy of our most prayerful consideration. We ought to consider what is expected of the minister, and what his duties are.

In the first place, it is expected that ministers of the Gospel are *sound as to church principles*. They must be men whose hearts are purified by divine grace, and whose sentiments are derived from the Sacred Oracles of Divine Truth. A minister without principles will never do any good, and he who professes to believe in a system, should see to it that it accords with the Word of God.

Ministers should be mild and affable as to their disposition and deportment. They should learn to bear injuries with patience, and be ready to do good to every one. They should be courteous to all, without cringing to any. They should be affable without levity, and humble without pusillanimity. They should conciliate without violating the truth. Suavity of manners should be combined with a dignity of character. They should be obliging without flattery, and throw off all reserve, without running into the opposite extreme of volubility and trifling.

Their Duties. The ministers are the "life-giving waters of civilization." They keep ever bright the "vision before us," as the torch-bearers. "Without vision the people perish."

Today the most of our ministers, in the pulpits, are not receiving a sufficient amount of remuneration, to provide for their mental equipment. Preparing two sermons for every Sunday is far from being all they have to do. They must study the needs of the community, of the church, and of each individual member of the church, in addition to performing a thousand duties.

Once I attended the funeral of a mother of four small children. The minister had been daily by her side. To his care she was leaving the future provision for her little ones—another duty in his already busy life.

Slowly he walked down the aisle with the little orphans, who followed him like children follow their father. His heart was too full for words to express. He did his duty as the great Carpenter-Leader of Galilee had done it before him.

In the afternoon this same minister had to stand before a company of educated people, and make an address. This required time and thought, in needed preparation, to say something appropriate to the subject.

That evening, at eight o'clock, I entered the same church, still fragrant with the funeral flowers of the morning. Soon this same minister walked slowly down the aisle, followed by many happy hearts.

Sitting there before him, as he conducted the service, this thought came to me: A minister who fails to have nerves of steel and muscles of iron, can not stand the strain and stress of it all. Very few can drive their brain at high pressure, from twelve to fifteen hours out of every twenty-four, without finding themselves nervous wrecks.

This kind of work is not unusual in the life of a faithful minister, but it is only one of his daily units in the sum of his multiplex duties.

Nowadays the people require the best there is in the minister, and still he does not have the response he should have from his members. No matter how small his remuneration, the minister is supposed to lead in the intellectual, social and philanthropic life of the community.

We are all aware of the fact that, with the decay of the pulpit and the decline of the church, society will suffer an immeasurable loss—the more astounding because of the influence of the church and its religious outreach in this great country of ours.

The church is a rock in "life's weary land." Here we find healing for hurt hearts. Life is full of strife and conflicts. Troubles roll over the earth like sheeted storms on the mighty deep. Here is where we take our joys and sorrows. We look to the minister as the great pillar of fire by night, and as a cloud by day, guiding the weary pilgrims through this wilderness, as in the days of old.

It is hard for a minister to point to the higher ideals without hurting some one's feelings or wounding their hearts, as they are transforming their character and lives.

No minister can stand before his people, with only soft words on his lips, to avoid hurting some one's feelings. If he does, he never reaches the heart of the unregenerated.

It is very plain that something is going wrong in society, and "whatever the future may hold in store for the ministry, the past, at least, is secure," and the people will ever look to the pulpit as their hope, their friend, and their guide.

If the church could only appreciate the duties performed by the ministry, I believe that the members would try to carry out Paul's advice in 1 Thess. 5: 12, 13. This would mean cooperation in the Lord's work. It would be an incentive to young men to prepare for the ministry.

The requirements of the age show that a greater work is before the church than she has yet ventured to encounter, even in imagination. Let our members arise to a study of their duty, in matters pertaining to God and man!

Council Bluffs, Iowa.

An Adversary or an Advocate?

BY D. WARREN SHOCK

THE Christian is the object of hate and hounding, on the part of an adversary. This adversary is the devil. Says Peter: "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour."

These words reveal to us that any who will walk well-pleasing to God, and contend for the Word of God, will come under his wrath and displeasure. Satan is a liar—there is no truth in him. As Christ typifies the truth, the devil typifies the lie. He is a murderer—he was this from the "beginning," and he will be less at the ending. As Christ is the Life-Giver, Satan is the LIFE-TAKER. He is a "slanderer" and an "accuser." He is that "old devil and serpent that deceived them."

How well the Holy Spirit describes him when he calls him a "roaring lion seeking whom he may devour"!

A well-known Christian worker spent some months in Africa. Said he: "There are beasts in Africa that lie in wait for life—the lion, the leopard and hyena. The hyena does not devour. The hyena disembowels his victim, feeds on the vitals, and the brutish nature is satisfied. The leopard does not devour. He desires but the blood of his victim. Subtle and sneaking, he waits for his prey, strikes for the jugular vein, and feeds on the blood of the victim's body. The lion DEVOURS. He leaves no portion of the body. Bones, blood and all are consumed by him. He is a roaring lion that 'devours.'" This is Peter's figure of the devil. He is an adversary. He seeks to devour and to destroy.

We have an adversary but we have also an ADVOCATE. An advocate is one who goes to court and who is there present in behalf of his client. He meets every accusation, and sees to it that it does not result in condemnation. Says the Epistle of John: "We have an advocate with the Father." There Christ is now—with the Father.

An advocate intercedes in behalf of his client. He reaches the ear of the highest throne in his client's behalf. Jesus Christ is both Advocate and Interces-

sor. An advocate holds a legal position; an intercessor claims a priestly prerogative. He is there for any need that may, at any time, arise. He is there in the presence of God for us. He is seated at the right hand of God. He can be found. The way is open unto him.

Thanks for the clear teaching! In the Gospel we know "where he is," where his "seat is," where we can find him, in order that we may place our "cause before him." Christ has actually gone into heaven—a locality, a place—and "has sat down at the right hand of God." There he may be found. His advocacy is as real as his atonement. His advocacy is the result of his atonement. The presence of Christ in the heavens is the dismissal of the case against us. How can charge be made against those whom God does not hold guilty? If God, who justifieth, can not find a charge, and if Christ, who died and is risen, can not find a charge, there is no charge, and where there is no charge, there is no case.

The presence of Christ in heaven rules out all charges against the believer. They died in him. They were buried with him. They are raised with him. They are seated with him. The intercession of Christ consists in his answering all the accusations which Satan advances. Satan is the accuser of the brethren. He accuses them before God day and night, but no charge can be urged against them, for their Advocate is well qualified to answer. He is well aware of all that Satan intends to advance. He is never off guard. Satan never finds him asleep. The subtlety of the accuser can not perplex the Advocate. Satan's audacity does not intimidate Christ, nor does his pertinacity exhaust Christ's patience or power.

We have an adversary, a slanderer and an accuser of the brethren, but the Advocate will meet every accusation of the accuser, and put to silence his every slander! With an adversary on the earth, what confidence to know that there is an Advocate in the heavens!

Girard, Ill.

A Thrilling Temperance Address

BY WM. J. TINKLE

CAPT. RICHMOND P. HOBSON delivered an address in our town which contained many statements of interest to MESSENGER readers. It was he who, while in Congress, introduced the first resolution for national prohibition.

Captain Hobson has made extended research concerning the effects of alcohol, and he exposes its baneful effects as only a man of science can do. There is no need to talk about any nutritive value of alcohol, for it is only the loathsome emanation of a germ. It poisons all organisms but harms man most—he being the highest type of organism. Likewise it poisons chiefly the most vital part of man—the reproductive organs—and so causes the race to degenerate.

The following experiment has been carried out and can be verified by any one: Healthy guinea pigs were taken and fed alcohol enough for several weeks to cause the first signs of drunkenness. While the adult guinea pigs showed no bad results, when they reproduced, there were many abortions, many still births, many cripples, and much pain in labor. The offspring which seemed to be normal, produced abnormal young, and the families that survived to the fourth generation were sterile. In the same way alcohol causes our own race to degenerate.

The liquor forces of the world have concentrated on America. Full well they know that if America remains dry, other nations will follow her example. In Scotland the first vote, ever taken on this issue, resulted in a forty per cent vote for a dry country. Consequently we have an organized effort, backed by almost limitless resources, to nullify the Eighteenth Amendment. The liquor forces have a good part of the press back of them, reporting a crime wave and charging it to prohibition, when, in fact, that wave does not exist. We have the figures now for the past year, showing that the crime record in New York State is only fifty-one per cent of what it was during the previous year. Several Chicago courts have been

closed for want of business. A big decrease is shown in California, and in other States as well.

Too long have we stood by, while laws and ordinances were violated, but when ruthless men try to trample under foot the Constitution of the United States, it is time to call a halt. If we allow such lawlessness to go unchecked, all law and order tot-

ters. Who will fight these foes of our country? The organization that has fought them so successfully in the past—"The World League Against Alcoholism," of which the Anti-Saloon League is the American branch. That organization has shown itself worthy of our support.

Portland, Ind.

The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

Our Prayer

We pray for our ministers and teachers of thy truth that they may be given wisdom and power to present thy will in all simplicity and clearness, that men everywhere may understand thee as their Father. We feel so incompetent to measure the greatness of thy love and the majesty of thy grace. We find it so easy to wander in the paths of trivial matters, and to neglect the weightier matters of thy truth. Forgive us and start us out into other paths of ministry and service, so that men may cease to see us, but see rather the marvels of thy glory in Christ Jesus, and seek to find forgiveness and strength in him whose sacrificial love has opened again the door to sonship and brotherhood to all who believe. In Christ's name we ask it. Amen.

Steps in Stewardship

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; he entrusts a share of its care to me. I am his steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

The tithe is an acknowledgment that all I have belongs to God. I am his debtor. The tithe is not a free-will offering. It is a debt to God for his work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations, and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians, will equip for Christian service and adequately maintain, at least ten who are called to devote all their time to God's service.—*Exchange.*

Questions and Answers

Why does it require so much more money to run the church now than formerly?

MOSTLY because of changes in economic conditions. The more dense the population, the more conveniences and improvements we have, the more money we will make and, consequently, there is more used and spent in every line. In the days when the mother was the only teacher and the home the only school and church, we made but little money and needed but little. Then we gave more time for service—visiting the sick, helping the neighbors, ministering to the children in clothes, teaching and fellowship, thus reducing the chances of making money as well as the need for it. Now life is being converted into money-making and money-spending machines, and since money now represents all of our life-energy, if it is not given to the church and the Kingdom, it will be given to the flesh and the devil. The church is, therefore, right in asking for more, and should expect it from all who love the Lord and righteousness.

Is it fair to secure a pastor and pay him, when many of our older brethren labored for nothing?

OF COURSE, it is not. Neither is it fair to have electric washers now, when our mothers used the old wash-board—nor automobiles when our fathers walked many miles to church. But the average parent, who loves the home, is glad to see his children improve over their own experience in methods, whenever it blesses the home and honors God. So it is with these splendid and great fathers of the church, who have made such large contributions to the work without pay. It may keep the average pastor busy to do as well in these days—because of social and economic conditions—giving all his time, as our fathers accomplished while they provided their own living. There are so many duties and temptations now. It is not a matter of preaching every few weeks, but it is a matter of organization and constant pastoral care that requires the best that is in any man. Simply to support a man will not solve the question; but the man that stimulates a church to activity and organizes it to be an efficient force in the community for God and the salvation of men, will deserve and receive the support of all who have the prosperity of the church of Christ at heart.

Suggestions to the Local Church

How about organizing the congregation to visit the entire neighborhood, some Sunday morning or afternoon? This might be a good substitute for the morning worship, sometime. Big-hearted Christian folks, turned loose in any community for a few hours, ought to be a great blessing, if wisely planned and devoutly prayed for beforehand.

The most of our young people are religious, even though they have unusual ways of showing it. Get their viewpoint, then teach them, in the spirit of comradeship, the ways of faith and service for God. Nothing pays such returns of profit as to direct the young people into ways of usefulness. That is the reason why the devil has been studying the young folks all these years. He knows they are seeking guidance and that they will be what you make them. Let us "be as wise as serpents"!

Many congregations would find it advantageous to divide their territory into several sections. See that each section is organized, as well as possible, to visit homes, and to develop the Christian fellowship therein, hold prayer meetings, get names of families and children for Sunday-school, and acquaint the pastor or elder with those whom he should visit. This not only gives something to do, but develops leadership, provides for neglected visiting, and in the friendly competition between the sections, there is given added zest to do the work that is so often neglected.

Try an Old Folks' Meeting sometime. Sing the old hymns and employ the old methods of doing things. The older people may prefer the young and middle-aged to look after the services, usually, but we need the viewpoint of the aged ones, and into such a meeting they can enter with more zest. We all will, some day! Have them give some of their earlier experience in church work. This will give you important history that will otherwise be forgotten. It will steady the young folks to listen to these pioneers of the cross. It will give variety to the hours of worship, and strengthen the bond of good fellowship.

THE ROUND TABLE

A Plea for the Lord's Way

BY A. B. COOVER

OUR Christian Workers' Programs, recently, have doubtless contributed much to strengthen our faith in God and his church. We prize them highly, especially in teaching loyalty. *Loyalty to God* should be first, then, also, loyalty to his church—our brethren and sisters who are not yet perfect, and yet are called saints (Philipp. 1: 1).

Now don't congratulate yourself particularly that you have among your closest friends only consecrated brethren and sisters, and that, in consequence, your set is very loyal, possibly making a great showing in church work. True loyalty to him will search out your heart, to know your attitude to the chiefest sinner. And how much sacrifice can you make to save the offender? "If ye love them which love you, what reward have ye? Do not the publicans the same?"

Oh, what an enemy is self! All the time it is asserting itself, when the life is not "hid with Christ in God." Brethren and sisters, let us take up our cross daily! All too often we are disloyal to even the principles of his Kingdom, for we so often want to do the Lord's work in our own way and time. Yes, we even elaborate on our plans in prayer to God, and then ask him to give us success, but listen: "Whatever ye shall ask in my name, that will I do" (John 14: 13). "Where two or three are gathered together in my name."

Rest assured that when his way is taken, in all things, then will we be used for his glory, whether it be a lowly task or an exalted one. Let "God work in you to will and to do of his good pleasure" (Philipp. 2: 13). "We . . . pray for you . . . and desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us to be partakers of the inheritance of the saints in light. . . . As ye have therefore received Jesus Christ the Lord, so walk ye in him" (Colossians).

Grants Pass, Ore.

The Aftermath

BY ARCHER WALLACE

THE attempt to clean up Belgium and Northern France is proving more difficult than even the experts imagined. Not in this generation—perhaps not in this century—we are told, will these countries have effaced the physical effects of war. We do not need to be told that the physical effects are the least difficult to eradicate. The aftermath of the war in other directions will be felt for centuries.

A well-known English essayist maintains that life would be much more enjoyable for humanity in general, if people could be taught to take some stock of "The Aftermath of Conduct." If we could be made to think, not of the immediate pleasure, the temporary gratification of an appetite, but rather of the state of mind in which such things are bound to leave us, then there would not be so many heartaches and failures.

The aftermath of the pleasure seeker is generally one of disappointment and pessimism. The purest and most abiding joys of life come to us, not by selfishly seeking enjoyment, but rather by seeking to put something of spiritual value into the lives of others.

The tragedy of sin is in its aftermath. Some one has said that the best thing that can happen to a youth, when he begins to gamble, is for him to lose his first bet. A win at the outset seems to him to guarantee future success. It is the masterpiece of evil that it conceals the future and prevents the sinner from looking ahead and making calculations which would awaken conscience.

It can be said of every form of wrongdoing: "In the end it biteth like a serpent and stingeth like an adder."

In that very delightful story, told in the second chapter of John's Gospel, which recounts Christ's presence at the marriage in Cana of Galilee, that which impressed John was the remark of the ruler of the feast, after he had tasted the water made wine: "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

In a life of sin, the best comes first. In the service of Christ the best comes last. "The path of the just is as the shining light which shineth more and more unto the perfect day." Christ does not reveal all his treasures at once, but there is an unfolding of his riches as the years pass. If this be true, as far as this world is concerned, we may rest assured that it will also be true when we consider the life that is to be. As Christians we believe in immortality; we believe that death is not a wall but rather a door leading to untold happiness. We believe that the aftermath of the Christian life will be such that we shall say to him: "Lord, thou hast kept the best wine until now."

Toronto, Canada.

Selection of Church Officers

MUCH more care, than is usually manifest, should be exercised in the selection of the officers of the church. This exceedingly important work is frequently done without much reference to their fitness. They are chosen because they are prominent in the community, because they have money, because their wives are zealous church members, because they would feel slighted if not put on the board—and from many other such considerations. Any organization that would proceed on such a method would break down very quickly.

The first requirement for church officers is *character*, and the next that they be *full of the Holy Spirit*. A church officer without character is to the church like the stone about the neck of the swimmer. It is a great thing to be a deacon, or elder, or Sunday-school superintendent, or teacher, but a fierce light beats upon those positions and a "shabby" man will only bring the church into disrepute.

A church officer should be something more than a good man. He should have a large vision of the purpose of a church, of the needs of the people to whom the church ministers, and of the world meaning of the organization he helps to direct, for every congregation is a world force.

Paul and Peter, apostles of Christ, have very fully set forth the spiritual standards for church officers and by honoring their outlines no church will make a mistake. To get matters as they are in the New Testament, is the true ideal to set up, and the congregation which reaches it in spirit and in organization, will be an effective one.

It should not be overlooked that the methods and guiding principles of the selection of church officers are important. They must be the subject of sincere and prolonged prayer, in order to know the will of God and get his guidance in the delicate work. The only true church officer is the man of God's choosing.

Choosing church officers carries with it the pledge to *honor* them. It is a great wrong to call men into leadership and then refuse to follow when they would go forward. Possibly, after all, we need *great followers* today more urgently than we need *great leaders*. —*The Christian-Evangelist*.

Conscience

BY CORA A. ANDERSON

WE hear a great deal, these days, about the suggestion, "Let your conscience be your guide." Conscience is a very good thing, but we abuse it all too often, and take the matter too far.

Conscience is not as infallible as it is commonly supposed to be. The Scriptures say: "There is a way that seemeth right to a man, but the end thereof is the

wages of death," hence, we can't always trust our feelings about the matter.

That inner voice which says: "Do this," and "Don't do that," is intended to be a good counselor, but when you try to change it—to alter its mandates and to modify its promptings—how do you expect to depend on it for decisions?

That prompting from within can be trained to say almost anything. The process is gradual, but it can be made to reverse its rulings. You may have to work on it and make suggestions continually, but it can be done.

Half of the consciences today are trained. You regard a certain thing as sin. It has some appeal for you, however, and soon you are persuading yourself that it is not so bad, after all. Before very long, your conscience will reach the point where it does not hurt you at all, in committing this same sin. The sin hasn't changed. It's just as heinous as ever, but *you* have changed.

You hear people say: "Oh, it's all according to the way you look at it." There's something in this, but don't follow it to the extreme. Right and wrong are positive entities. There is a line of demarcation between them and it is clear cut.

Alexander Pope said:

"Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

We treat our consciences by much the same method. Gradually we change our deepest convictions, on the most vital questions, and never feel the least pang of remorse. It is high time we guarded our convictions. Hold on to them with a death-like grip. Follow the dictates of your conscience and build it up, instead of pulling it down, trampling it under foot and then saying, as your only defense: "Oh, my conscience doesn't hurt me." I do not suppose it does. You've gotten it right where you want it—crippled for life—and then stand ready to listen to its rulings.

Atlanta, Ga.

A Challenge for Some of Us

BY WILBUR STOVER

THE time has come for us to think big on some lines. Our best men like to be doing things that are worth while, in the estimate of the years, and when we can do something worth while, they like it. But who does not?

As I have been privileged to go and come, among our people, I have been impressed with the thought that what we need, most of all, is opportunities for leadership, and support to those who have the ability to become leaders, when the opportunity is presented to us. These two things are of vast importance.

It is a pity that the Mission Board has to make an appeal for money to carry on present work. It seems as if we should be pressing the need of entering into wider fields of service instead, knowing that, as service is widened, the funds will follow. The need for wider fields of service is our great need just now.

An appeal from the political leaders of Albania urges Americans to come and help them get their school system established properly, so that their people may come into touch "with the noblest and best of your culture and civilization." This looks inviting to me. They want also "an educational expert, trained not only in the technical side of education, but with organizing and administrative ability, to act as adviser to the Department of Public Instruction of the government." Here is certainly an opportunity for a man of experience, who is also a man of God.

The appeal was made to the Methodists, and they are submitting it to the Foreign Missions Conference, which meets in January—a Conference of all Mission Boards. There are a great many points which need clearing. Their people are largely rural people. Their possessions are in cattle, and hills, and valleys. They are largely Mohammedan, but are desirous, in truth, for something better, now that the war has made that

possible. There would not be the economically depressing condition ever present, which we meet in our other mission fields. If we are the people to go over and help that little State, in its time of need, would we do it? If, in one hundred years from now, they should, by our aid, become a people as religious and genuinely sincere Christian as are the Waldensians in the valleys of the Alps, would we be willing to undertake it? If, in our experience with them, we should be rejected, and rebuffed, and finally made welcome, even to the acceptance of the full message of the Master, would we welcome the task, and the suffering? It is a great question of attitudes.

Mount Morris, Ill.

HOME AND FAMILY

One Winter Eve

BY EDYTH HILLERY HAY

Winter had grimly slipped down
Before we were really aware;
Trees had turned gold, red and brown,
And now all at once they looked bare.

Winter—and why need it be
A time for distress of the mind?
"I mean to be happy and free,"
I mused, as I peered through the blind.

Shadows were lengthening fast—
Winds crooned in low, mournful tones—
Day laborers swiftly walked past,
Bent upon reaching their homes.

Some walked with heads held erect,
Others were bowed down and gray;
Some were reserved—circumspect—
Others were laughing and gay.

Then came a maiden alone,
And I saw she seemed weary and cold—
Her lips looked gray as a stone—
Her garments were faded and old.

She was ill, I saw at a glance—
Ill and cold, and too scantily clad;
And I wondered what trouble, perchance,
Made her young life so drab and sad.

I pondered too long—she was gone—
She had passed my door like the rest;
Where, what was the place she called "home,"
While I was so sheltered and blest?

Ah, winter is cruel to some,
I dare not be care-free and glad
When daily there passes my home
One hungry or cold or sad.

Nor should I one moment delay
To share with God's suffering poor
The blessings he gives me today—
They may not again pass my door.
Goshen, Ind.

Lester—a Thief

BY ELIZABETH ROSENBERGER BLOUGH

Number Two

"Even so it is not the will of your Father, which is in heaven, that one of these little ones should perish" (Matt. 18: 14).

LESTER hurried away. "What shall I do?" was the one question in his mind, as he walked along, with his hands in his pockets, looking neither to the right nor the left. Wholly unexpected, Mr. Trent put his hand on his shoulder, saying: "Where have you been keeping yourself?"

"Why I—I've been pretty busy at school." But he did not look into the eyes of his gymnasium director, who was looking straight at him.

"You are growing like a weed. Why don't you come for regular exercise? You need it if ever a boy did."

"Oh, I am all right."

"Come on and help in the game we have this evening. The Titans are playing the Juniors—nothing great, but you'd like it. Come and take a part."

"Well, I will if I—that is if I am in town."

"Are you thinking of going away?" By this time they were walking slowly, while they talked. Lester wished he had not said that, but he was desperate enough to think that nothing made much difference,

"Well I—I—a fellow asked me to go to New Mexico. Of course, I haven't said that I would. But I hate this mean little town. There's not another such a measly place on the map!"

"Oh, I can't agree with you there. I've been around a little and I think this is an unusually fine little place. Come up to the gym and we'll talk about it."

"I can't now. I've got to meet a friend." Lester was grasping at anything for an excuse to get away. He did not want to go to the gymnasium.

"I've been in New Mexico myself. Perhaps I can give you some help. There's Springer—a new town, but a very good one."

"Yes, I know; we've been talking of going there first; then to some other place, perhaps."

"All right. You are coming in tonight then."

"Very well." But Lester, as he turned away, was not planning to go there that night. Why should he? Some one might talk about the khaki suit. If he stayed away he would not betray himself.

His director said to himself: "That boy is in real trouble. He is suffering right now. I wonder what he has been up to."

Two weeks later, the superintendent of one of the Sunday-schools in Springer received a letter from Mr. Trent, the director of the gymnasium, in regard to Lester, asking whether he was in Springer.

Now, when Lester went on down street, he hardly knew what to do with himself. He was as wretched as he could be. Then several of the boys came to him—boys of the gang. One of them told him that they were saying he had taken a khaki suit. "If I were you, I'd shut their mouths for 'em," was his parting advice to Lester.

"Who says I took it?" asked Lester.

"That whole tony crowd you used to run with," was the reply.

Lester thought of a few other things he had stolen. Perhaps they would put him to prison. He must get away before this could be. He had about twenty dollars; he would start and go toward Springer. He must hide from the ones who might arrest him. So that night he left his home town. No one saw him go, because he walked to the next town to take a train.

The superintendent made some inquiries. When he came to the doctor, his quest was ended. "I'll bet I have the very lad in the hospital. He's had a close call. I thought at one time we must amputate his leg, but he is getting better now, at least I think we can save his leg for him."

The superintendent went with him. Lester lay with his eyes closed. Such a forlorn and suffering countenance they had not seen for a long time. "Now, boy," said the doctor, "it's our business to help boys that are in trouble. I can't get you out of this place unless you tell us about the load you are carrying in your heart."

"You have friends, my boy. Mr. Trent has written me about you," began the superintendent. He saw that this was the boy by the sudden light in his eyes at the name.

Lester was so sick, so tired of it all, that, then and there, he told the two men his story. "They are looking for a thief, and I ran away to avoid arrest." So they knew all, and Lester felt relieved. He did not know what the outcome would be, but at least he had told the truth about things.

When Lester was well enough, he was sent back to his home, where his mother waited for him. Mr. Trent met him at the train and took him home. That evening he went to Lester's home to have a talk with him. Then and there Lester told him just what had taken place.

"I somehow got into Ed. Gillian's gang. They always talked of how things should be. They all took things when they could, without being caught at it." His further confession brought out that, after a little, Lester, too, took whatever he could lay his hands on—fruit, or candy, or a pie at first; then things of more value. But he found that he couldn't think of anything else. He couldn't study, he couldn't eat or sleep. He had trouble with his teachers, of course, and so

had stayed away from school. He was so unhappy that he just wanted to die.

"But you can't make good, Lester, until you straighten out every crooked act. There is no use trying. That is the strait gate, of which Jesus said that but few go therein. The way is narrow, but you will find it a blessed road."

"Can I have another chance?"

"Yes. But it's will-power you need. You are not in good trim physically. You must build up muscle to help your will. That is why cigarettes are so bad for boys—they leave a boy without any will to do right."

His mother could not bear to leave him. She was by his side while Mr. Trent was talking.

White, thin and repentant, Lester went out to set himself square with the world. He went to the boy whose khaki suit he had stolen, and returned the suit. It was a hard thing to do, but it was the only way. "I'll be praying for you all the time," said his mother, when he left her. One by one he returned the things he had taken, or else he paid for them. When he came home to dinner, he was pale, but calm, as he said: "Mother, that is one thing I shall never have to do again so long as I live."

Then he went to work. But it was hard. It seemed to him that never had there been so many chances to take things. Everywhere careless people left their property, and he knew he could take it. But he was firm, and he tried, with all his might, to gain strength of muscle that he might have more will-power.

"To him that overcometh, is the crown of life," said his mother. "I know that you are going to find yourself through work and faith. You are going forward through the ways of duty."

Lester does go steadily and quietly on. Once, when he fell, he humbled himself, and went at once to Mr. Trent for counsel, and then, with renewed earnestness, traveled the road that led to peace. To many the pilgrimage of life leads through bleak and shadowy countries, but their course takes them where steadfastness waits on courage and final triumph.

Huntingdon, Pa.

Conduct Unbecoming

BY LEE W. POLLARD

RECENTLY I was a passenger on a train on which were a number of young people, schoolward bound, for the opening of the fall semester.

The seat I occupied was well toward the rear of the coach, and perhaps twenty young people were in view. Those journeying to school were easily recognized. Those youthful spirits literally radiated joy and happiness.

A young lady sat immediately in front of me, while across the aisle from her was a young man of her acquaintance. I was a silent, but amused, involuntary listener to their conversation, which was of school matters in its entirety. During this time, my regard for the young woman increased until a remark of hers caused her to drop, in my esteem, toward the zero point.

Her acquaintance had asked concerning some girls farther up in the coach: "Do they attend your school?"

The reply, given with a laugh—which caused my good opinion of her to vanish—was: "Mercy, no. We don't have people like those at our school. They are going to —"

I do not know to which girls she alluded, nor did I try to pick them out. They may have been rather backward in both dress and manners. This may have been their initial trip to school away from home. Many men and women who, in after-life, reach the very pinnacles of their chosen work, started more humbly yet.

Still, my new alignment of the girl herself may have been caused partly by the fact that, some years ago, I had myself been a student at both schools, and my own choice preferred the one of which she spoke disparagingly. I have since wondered: "Should her rudeness have been rebuked in a kindly manner?"

Garrett, Pa.

AMONG THE CHURCHES

Calendar for Sunday, January 8

Christian Workers' Meeting, The Psalms as Poetry.—Psa. 24.
Sunday-school Lesson, Elijah the Tishbite.—1 Kings 17: 1-16.

Gains for the Kingdom

One baptism in the Sangerville church, Va.
 Two baptisms in the Green Hill church, Va.
 Three stood for Christ in the Longmeadow church, Md.
 Eight recently united with the Lewistown church, Pa.
 Four baptisms in the Rummel church, Pa.—Bro. A. J. Beeghly, pastor, in charge.
 One baptism at Mt. Zion church, Ohio.—Bro. J. O. Garst, of Dayton, Ohio, evangelist.
 Three baptisms in the Falls City church, Nebr.—Bro. C. E. Schrock, the pastor, in charge.
 One baptism in the Garden City church, Kans.—Bro. D. H. Heckman, the pastor, in charge.
 One baptism in the Yellow River church, Ind.—Bro. E. O. Norris, of Pendleton, Ind., evangelist.
 Three baptisms in the Muncie church, Ind.—Bro. J. Edson Ulery, of Onckama, Mich., evangelist.
 Four accepted Christ in the Prairie City church, Iowa.—Bro. W. E. West, of Mt. Morris, Ill., evangelist.
 Two baptisms in the Mercersburg church, Pa.—Bro. E. S. Rowland, of Hagerstown, Md., evangelist.
 Four accepted Christ in the Eel River church, Ind.—Bro. J. L. Guthrie, of Lafayette, Ohio, evangelist.
 Twenty confessions in the South Los Angeles church, Calif.—Bro. Jacob Funk, of Pomona, Calif., evangelist.
 Two accepted Christ in the Castine church, Ohio.—Bro. J. H. Wright, of North Manchester, Ind., evangelist.
 Nineteen baptisms in the Pleasant Valley church, Ohio.—Bro. R. N. Leatherman, of Cincinnati, Ohio, evangelist.
 One confession in the Brandt church, Back Creek congregation, Pa.—Bro. John Graham, of Chicago, evangelist.
 Two were baptized, and two received from the Progressive Brethren Church in the Minneapolis church, Minn.
 Three have been baptized and four await the rite in the Iowa River church, Iowa, the result of union revival services.
 Five were baptized and three restored in the Circleville church, Ohio.—Bro. J. C. Inman, of Springfield, Ohio, evangelist.
 Fourteen were baptized and five were restored in the Empire church, Calif.—Bro. M. S. Frantz, of Lindsay, Calif., evangelist.
 Three were baptized and two await the rite at Bethany, Antioch house, W. Va.—Bro. Emra T. Fike, of Oakland, Md., evangelist.
 Thirteen were baptized and two await the rite in the First Church, Spokane, Wash.—Bro. W. H. Tigner, of Gray, Wash., evangelist.
 Eighteen baptisms at Cloverdale; sixteen are the fruits of the revival at Bethesda.—Bro. E. C. Crumpacker, of Roanoke, Va., evangelist.
 One hundred and two were baptized and six received on former baptism in the Quinter church, Kans.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.
 Thirty-three were baptized, one awaits the rite and one was reclaimed in the Harris Creek church, Ohio.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., to begin Jan. 8 at Franklin Grove, Ill.
 Bro. H. H. Helman, of South Bend, Ind., to begin Jan. 29 in the Hickory Grove church, Ill.

Personal Mention

Bro. J. C. Warstler changes his address from Old Folks' Home, Fostoria, Ohio, to Old People's and Orphans' Home, Mexico, Ind.
 Bro. J. F. Britton, of 120 Alabama Avenue, St. Joseph, Mo., is open to engagement for service at once in either pastoral or evangelistic work.
 Bro. R. C. Flory, of China, remained in Elgin over Sunday, after the Mission Board Meeting, visiting relatives and friends. From here he goes eastward, planning to spend the second semester of the scholastic year in Yale University. He will visit several of our colleges on the way.

Bro. J. H. Morris, of the Church History Department of Bethany Bible School, spent a day at the Publishing House recently, searching out historical data in the files of our church periodicals.

Bro. Reuben Shroyer requests us to state, for the benefit of congregations desiring his services, that a part of February, March and May are still available. Immediate application for dates during the months specified, will be given prompt attention.

Elsewhere in This Issue

Churches in the McPherson territory will please not fail to notice the announcement by Bro. Roger D. Winger on page 12, concerning arrangements for next season's Vacation Church Schools.

The Bible and Sunday-School Institute of Juniata College is to be held February 6 to 10, 1922. By referring to Bro. T. T. Myers' announcement on page 11, it will be noted that a fine corps of instructors has been provided.

If you are at all interested in the progress of religious education, you will want to give special heed to the plan of week-day religious instruction, put in operation by the pastors of the city of North Manchester, Ind., as described by Bro. H. S. Randolph on page eleven.

Miscellaneous Mention

The Los Angeles church, Calif., announces her love feast for Jan. 15, at 7 P. M.

"The Walnut Street Messenger" is the name of the new local paper, published by the church at North Manchester, Ind. It is unique in that it is wholly given to original material of particular interest to the local congregation, without the usual "plate" matter and also without the usual advertising. Not every congregation could issue a paper in that manner, but the plan certainly makes a very live and helpful sheet.

A struggling Illinois congregation took up a liberal offering for the Emergency Fund on Christmas Day, in addition to a previous one on Thanksgiving Day, and their full apportionment for the Forward Movement fund. The correspondent, in reporting the latest offering of his congregation, says: "We wish we could have made it many times that amount." Churches of that stamp are sure to be "fruitful in every good work."

"Inspiration" is the attractive title of a tastefully-arranged little booklet, from which we learn that various members of the faculty of Mount Morris College are prepared to fill pulpits for Sunday religious services, to address Sunday-school and other conventions, and otherwise to bring inspiration in the form of valuable and instructive lectures to any community desirous of such service. The booklet contains the names of speakers available, with lists of sermon and lecture subjects. Correspondence relating to the matter should be addressed to Prof. Roy Dilling, Mount Morris, Ill.

Board Meeting Items

The General Mission Board met in regular session at the Publishing House, on Wednesday and Thursday of last week. Two full days, with night sessions, were used in the deliberations.

The most noticeable thing about the attendance at the meeting was the absence of the Chairman, Bro. H. C. Early, who was kept at home by the continued illness of his wife. Sister Early's condition remains much the same as reported heretofore, except that she grows gradually weaker. This was the first meeting Bro. Early has missed since his appointment to the Board, over twenty years ago, except during the year when he was abroad. His absence was a keen disappointment both to himself and the other members of the Board. The meeting was in charge of the Vice-Chairman, Bro. Winger, who presided in a very efficient manner.

Four missionaries from the foreign field were present, Bro. R. C. Flory, of China, and Bro. W. B. Stover and Drs. A. Raymond and Laura Cottrell, of India. The Cottrells are planning to leave early next summer for the field, stopping a few months in London for special work in preparation for greater efficiency.

A number of the younger folks were out from Chicago, in attendance at some of the sessions. These included Bro. Wm. Beahm and wife, Bro. C. S. Driver and wife, and Brethren S. A. Keim, C. B. Bowman and C. H. Gnagy.

Sister Cora M. Stahly, of Nappanee, Ind., and Bro. J. B. Miller, of Curryville, Pa., who, with Bro. Wm. Beery, of Elgin, constitute the Music Committee, were also present for a short while, in conference with the Board about their work. This Committee also had a meeting at this time, having begun its sessions on Tuesday.

Dr. Melvin Fraser, a Presbyterian missionary in the Kamerun country, Africa, was present at one session by special invitation. Dr. Fraser happens to be spending

some time in Elgin on his furlough, and his experience of twenty odd years in the African field was of much value to the Board in its study of the many problems to be met in the opening of our own African mission.

The Board members are always so closely occupied, on the occasion of their meetings, that little is seen of them outside of the Board sessions. Bro. A. P. Blough was on the ground this time, however, early enough to give the editorial rooms a good interview. Bro. Winger did almost as well, too, and even Bro. Yoder gave us a few very precious words.

Because of the observance of the New Year holiday on Monday, Jan. 2, and the consequent closing of the forms for this issue earlier than usual, it was not possible to have a report of the proceedings of the meeting ready for this issue. This will appear next week. Your special attention is invited, however, to the following paragraph:

Some are wondering if funds for Near East Relief and Russian Relief can be sent through our own church. We are authorized to state that any churches or individuals, desiring to help in these worthy needs, can send their offering to the General Mission Board, Elgin, Ill., which will give proper credits and receipts. It will be forwarded to the proper committee, in charge of that work, without cost to the fund. We are glad to say that much help is being given in this way, as well as in other channels, no doubt.

A Bystander's Notes

The Never-Failing Refuge of Prayer.—If the Bible tells us anything, it does impress upon us the great fact that prayer is real—that the cry of man does reach God and move his arm in answer. "Call upon me and I will answer," is the Father's definite assurance. And not resting content with that, the Blessed Book is replete with instances where God has answered. Jacob prays, and what happens? He gains in the struggle with his visitor of the night, and the hate of Esau is turned into love. Joseph prays, and what is the result? The gates of the prison open for him toward the throne of Egypt. David prays, and what is his gain? His great sin is forgiven. The church of the early apostolic days prays, and what is the outcome? Peter, in the inner prison, and chained between two keepers, is graciously liberated. There is sure deliverance in prayer. Struggling one, beset by difficulties around and about you, pray! If times are hard, and business prospects dubious, pray! Do not despair! Stand still and await the Lord's guidance! Cast the entire burden of perplexity upon God by prayer! Never forget that the very first thing for you to do, when confronted by any difficulty, is to pray.

Congregational Singing.—Of late, considerable attention has been given by denominational journals to the revival of congregational singing. As a spiritual uplifting power it is declared to have no equal, provided the entire congregation can be induced to sing "with the spirit and . . . with the understanding also." Unfortunately, however, it is difficult, in many places, to arouse the requisite degree of interest, to make the singing of the entire assembly what it ought to be. On this point the editor of the "Christian Evangelist" says: "In the singing of the hymns we note that not more than one-fifth of the congregation ever opens a hymn book. Our members are missing much by not making the most of the opportunity of joining in the singing. It will enlarge your hearts if you will sing the praises of God. Every pastor is robbed of a degree of power and inspiration when the people do not sing, and everybody loses spiritual joy and growth by the omission. The rhythm and coöperation, necessary to congregational singing, wear down the rough places in church life, and foster real heart-felt fellowship. In the singing of hymns we admonish one another, proclaim our faith, and give glory to God."

The Sin of the Age and Its Cure.—A writer of note recently maintained that "mammon worship is the sin of the age—that men do not deny Christ, they sell him." All too true it is that the gulf widens between capital and labor. The contrast between grinding poverty and the extravagances of wealth is daily becoming more marked. There is smoldering discontent beneath the surface of society. Struck by the appalling outlook of the situation, humanity everywhere is coming to see that material wealth alone can not make a nation strong. Rome was struck with moral paralysis—so history tells us—when her coffers were full, and we need not wonder that her decline and fall followed. Righteousness alone exalteth a nation, for that only can put the seal of God's approval upon human endeavor. The hope of our nation and of every nation lies in the saving power of Christ and in the mutually fair ethical teachings he has given for the varied interests of humanity. Can the Christ, in whom we trust, carry out the work which he has undertaken? Can he save the world? Will his Kingdom prevail? What Christian can doubt it? But are we, as his followers, ready and willing to consecrate ourselves to the task he has assigned us, as his coworkers?

AROUND THE WORLD

Bolshevism Retreats

At latest reports the Bolshevik rulers of Russia are receding from previously-espoused Communistic principles. The cunningly-devised theories of Lenin have been weighed in the balances and found wanting. The new economic program admits capitalism and private initiative into the reconstruction of Russia, but only because no recovery is possible without them. While Lenin thus finds it necessary to compromise with economic necessity, it must not be presumed that he is ready to concede anything politically. Whatever may be the final outcome, the world's nations have had a striking demonstration of the unsoundness of Communism, and its unfitness to sustain a society on the modern plane of civilization. Lenin may continue to rule Russia until he dies, but his doctrine is already dead among intelligent peoples.

Figures That Make Us Think

With armament reductions well in hand, at the Washington Conference, most of us were looking forward to better conditions ahead, nationally speaking, by reason of the material saving thus effected. Right then, however, the untiring statistician proceeded to astonish us by some figures he compiled for our consideration—the large amounts paid by the American people during 1920: For the army, \$418,000,000; tobacco, \$1,151,000,000; chewing gum and candy, \$750,000,000; soda water and confections, \$834,000,000; for amusements, such as baseball, cabarets and movies, \$897,000,000; for silk stockings, perfumes, etc., \$959,000,000. Of course, moral deductions in plenty might be drawn from these figures. One thing is sure—there would be plenty of funds for all missionary and philanthropic needs, if the people could be aroused to a genuine realization of their stewardship.

Almost Incredible

Prominent experts of the leading nations are struggling with financial problems that are staggering, to say the least. The rank and file of the people in general—guileless and uninformed—are wondering just how such an inextricable muddle of finances was ever brought about. Here is the "reason why": It is estimated that the five nations, now talking disarmament at the Washington Conference, spent last year, for their armies and navies, \$16,500,000,000. No wonder the poor old world is despairingly staggering toward financial ruin. There is, however, a little grain of comfort in the assurance of decreased expenditures, by reason of the Hughes plan: A billion and a half of the sixteen billions and a half, above alluded to, will actually be saved. "Not very much," some one may say. Very true, but it is at least a little.

Inexorable Irreverence

We are still close enough to the recent observance of Christmas to allude to the shocking desecration of the day, by means of Christmas greeting cards, wholly devoid of the real spirit of the day. Seemingly the old-time Christmas card, with its direct reference to the Christ-Child, the shepherds, the angels' song of peace, the Wise Men, etc., has in many places been largely relegated to the things of the past. Instead of these, there have come into vogue other cards that, while bearing the word "Christmas," offer no suggestion as to the real import of the day. Still more objectionable—downright irreverent—are the cards that are designed after the style of a comic valentine. Many of these, while sold as Christmas cards, openly and undisguised, champion the "wet" propaganda. Every form of license is given direct encouragement on these so-called Christmas cards. A number of journals—not by any means confined to the religious press—are calling attention to the facts above given, and we join in their emphatic protest.

The Lynching Record for 1921

Robert R. Moton, prince of the Normal and Industrial Institute, Tuskegee, Ala., compiles an annual report on lynchings and matters connected therewith. From it we glean the following: "There were 63 persons lynched in 1921. Of these, 62 were in the South, and 1 in the North. This is two more than the number (61) for the year 1920. Of those lynched 59 were Negroes and 4 were whites. Two of those put to death were Negro women. Nineteen—or less than one-third of those put to death—were charged with rape or attempted rape. Four of the victims were burned to death. Three were killed by mob violence, after which their bodies were burned." Mr. Moton mentions the encouraging fact that in 72 instances, lynchings were prevented by the energetic action of the county officials in charge. While reading the report, we were also impressed by the fact that the law-abiding element in almost any community might well throw the weight of its influence in favor of law and order, thus preventing at least some of the cases of mob violence.

A New Concordance

We have just been advised that the American Bible Society is making a new departure by issuing a Concordance, in addition to the printing of Bibles. For a century, this Society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but since a Concordance is purely a key to the location of important words and passages, it is not, in any way, considered to be a note or comment; and, in response to requests covering many years, the Society has marked the first part of its second century of service by taking this forward step. The work has taken over two years, by way of preparation, and has been done at very great cost.

The Student Volunteer Movement

According to latest reports, 595 young men and women—student volunteers—sailed in 1920 for the foreign field—the largest number of workers, mustered by the "Movement" in a single year. One-fourth more went in 1920 than during the year before, and more than double the average of the ten preceding years. The fine record, made by the noble workers, should surely counteract some of the rank pessimism, which has been circulating throughout the country, with reference to our colleges, and their effect upon the Christian faith of the students. New vigor should also be given to missionary activities in the various churches. The spiritual atmosphere which inspires so many devoted young people to consecrate themselves to the work of the Lord in foreign lands, may well cause each Christian "to thank God and take courage."

Those Who Drink Always Pay

Violations of the prohibition enactment are always to be deplored, as a matter of course, but reports of these law evasions usually leave out the most important fact, in connection with the purchase and consumption of intoxicating liquors—those who drink must ALWAYS PAY THE PRICE. And one thing is sure—the price of drink was never higher, financially, physically, mentally, morally, than it is now. Drinkers may escape the comparatively insignificant penalty, prescribed by the government of the State and the Nation, but they can not escape the penalty, inseparable from the use of alcoholic liquor. Man-made laws can be nullified, but no one has the ability or the power to nullify the law of nature which has sternly decreed that alcohol always destroys. Nature's laws—like those of the Great Creator, in the Book of Life—are immutable. We violate them at our peril.

Pulpit Sensationalism

Springfield, Mass., journals report that early in December, in a leading church of that city, the offering up of sacrifices was portrayed by the minister. Assisted by two other clergymen, he killed a young ram on an altar, to represent the killing of the ram, alluded to in the Old Testament story of Abraham and Isaac. The press reports further state: "The following evening the lamb was barbecued and eaten—special services being held in connection therewith." Shocking, indeed, is such a procedure, to the better thought and feeling of the present day. The editor of "Our Dumb Animals," commenting upon the incident, says: "Even the prophet Micah was thousands of years ahead of those Springfield ministers when he wrote: 'Will the Lord be pleased with thousands of rams? . . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"

No Reason to Be Discouraged

That some of the large and influential journals persistently and deliberately minimize the work of the great Conference at Washington, is to be regretted. Doubtless, powerful interests are back of the propaganda, which aims to create dissatisfaction with the work of the Conference, by insisting upon ample "military preparedness" as the chief assurance of national safety. In view of that very tendency, it is well, perhaps, to make a close and accurate survey of the achievements, thus far attained at Washington. To begin with, there is the agreement by which the United States, Great Britain and Japan will reduce their navies, cease construction, and maintain a given ratio of capital ships. Next comes the agreement by which the United States, Great Britain, Japan and France promise to respect each other's rights in the Pacific. A third agreement insures "the sovereignty and territorial integrity of China"—whatever that may include. Some points at issue are still in a tentative state, however much one might wish that they might be disposed of in the interests of peace. The Conference has not yet reached a satisfactory agreement on submarines. It has not tried, so far, to limit land armaments. Nothing, virtually, has been done for the stabilizing of European affairs. Despite all, however, that carping critics may say, the Conference has accomplished the big things which were within its power to bring about, and even if no further achievements are made, the great gathering has well served its purpose. The United States has gone into a consultation with other nations and has secured concessions truly worth while—some-

thing rather unusual. War in the Pacific, within the next few years, was a dire foreboding, some months ago. Now it need not be feared for at least ten years, and probably not for a much longer time. At very few times, in the controversies of nations, has a danger, so plainly seen, been so well guarded against. It was the great danger of the United States—an immediate peril. With due patience and tactfulness there will be still further gains later on, for world peace.

Ranking the Bible First

Whatever may have been said about the value of Bible reading in leading institutions of higher education, the fact remains that some recent reports along that line rather indicate a renewed interest in the Book of books. An informal canvass of the seniors in Goucher College, Baltimore, Md., was recently made, and yielded a most surprising result. The Bible was given an unchallenged first place in the list of the girls' favorite ten books. It had been expected that only secular literature would be listed, but sixty-eight of the 103 girls placed the Bible chief and foremost. None of the girls listed it last, and only seven girls failed to mention it.

Anti-Cigarette Campaigns

In many communities of the United States, the churches have united on anti-cigarette campaigns, which, if persistently carried on, are yielding excellent results. With the special aim of protecting the rising generation against the vile habit, every available and lawful means is made use of. A community campaign at Lansing, Mich., succeeded in the wholesale elimination of cigarette smoking among the high school girls of that city. It was found that fourteen dealers had been selling cigarettes to minors, and at once heavy fines were imposed upon them, as provided by law. Even more effective, in the suppression of the cigarette evil, was the wholesome sentiment in favor of purity, aroused throughout the community. Cigarette smoking has been made decidedly unpopular in that city.

Anti-War Drive by New York Women

An extensive campaign among the various churches of the eastern metropolis has been entered upon by the Women's Peace Society of that city. We are told that these earnest workers were "frankly grieved by the attitude of the churches during the last war," and their slogan at this time is: "Let us be Christians again." As to their convictions on the matter, one of the leaders said: "In the early days of Christianity not only the fathers of the church held it unlawful for Christians to bear arms, but those who professed a belief in the teachings of Christ, refused to use them. We are, therefore, urging Christians to return to the example of the early Christians, and to say emphatically: 'I am a Christian; I will not kill and, therefore, I will not participate in, or sanction, war in any way whatever.'" Well-planned efforts for the promulgation of peace are sure to be productive of the best results.

Late Developments in Palestine

In a recent lecture by Professor Patrick Geddes, City-Planning Adviser of the Zionist Organization, he gave some interesting facts concerning conditions in Palestine, from which we glean briefly. Bethlehem, six miles north of Jerusalem, is eventually to be linked to the ancient city by a continuous line of suburbs. This, with the logical expansion in other directions, will result in a capital of large dimensions, in harmony with prophetic forecast. The same factors that, even before historic times, were creating in Palestine a great center of civilization, manifest themselves in the recreation of the land and the nation. When imperialism despoiled the ancient forests that crowned the hills, the resulting erosion swept away the carefully-tended olive gardens, planted in terraces along their slopes, and formed malarial pools in the valleys below. The old culture of Judea, as of the whole limestone basin of the Mediterranean, all but vanished, with all its fertility. That accounts for the fact that the Promised Land, for a time, no longer flowed with the traditional "milk and honey," as God's Chosen Race had been assured. Of late years, however, greater efforts are being made to reestablish the productivity of the country. Terrace walls have been rebuilt on the bare slopes, and filled with soil, laboriously brought up from the fertile plains below. Thus a country of greater fertility is gradually being created, well worthy of the great city that is its capital. Professor Geddes maintains that the ancient city of Jerusalem was not, as is sometimes erroneously assumed, wholly on the site of the modern Jerusalem—the first buildings of the latter dating back to about 1840 only. Most of the ancient city was at the base and on the slopes of the steep hill, which, ideally located for defense, held the fortress of the Judean kings and the successive temples of the Jewish race. Archaeological discoveries have already confirmed the statement above given, and more extensive excavations will undoubtedly lay bare the streets of the ancient city, now filled with earth by the erosion of the hillsides.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Shining for Christ in a World of Darkness

2 Cor. 4: 10. (See also 2 Cor. 4: 6-11.)

For Week Beginning January 15, 1922

1. Introductory Analysis. (1) "God hath shined in" (verse 6). We must never forget that the origin of our shining, whereby the life of Jesus is made manifest in our body, is due to power from above. (2) "The light of the knowledge of God in the face of Jesus Christ." Through us the light must shine out to others. (3) The purpose: "That it might be manifest"—evident to all with whom we come in touch—(a) By conscious influence; (b) By unconscious influence.

2. Influence That Attracts.—There is abundant evidence to show that a religious life, which is constrained and maintained only by the intellect, lacks that glow and warmth of sincere affection which is the spiritual health of Christian life. After all, comparatively few people are ever won to Christ by way of the intellect. Heartfelt conviction becomes the royal highway on which souls travel to the Eternal City of God on high.

3. Making Christ Our Pattern.—Complete Christlikeness is the Christian's ideal—the goal toward which he must press. It is the one exalted standard which the true and devoted disciple of Christ will ever set before him, nor will he be content unless he is continually realizing greater degrees of approximation to it. It is the one thing in earth and heaven most worthy of effort. To have an insatiable thirst for Christ's radiance within us—to be ever striving for it with all our power—should be our supreme aim. It should be the most important study of our lives. It is the finest of the fine arts—the chief activity of life. It is the main task of our lives, to take the natural elements of our character and, by bringing them into close, permanent contact with Jesus, to get them so purified and mellowed, so ennobled and exalted, that the grossness and dross shall depart, while the excellence remains.

4. Shining for Christ Day by Day. Possibly the safest way to demonstrate the reality of our consecration—our actual shining for Christ—will be found in its relation to our common, everyday life, to which a greater portion of our time must necessarily be given in secular affairs and duties. We are too likely to make our religion a spiritual and ethereal thing, confined to church meetings and sacred services. All are ready to concede that our life in the home, or in the business place, or in society, is more thoroughly tried than at a prayer meeting, or in a revival. It is the trying places of human life that most severely test the make-up of Christian character. There kindness, patience and unselfishness will have the best chance to show their reality.

5. The Inspiration of a Shining Life.—Our lives are wondrously hallowed by contact with individuals whose atmosphere is that of Christlikeness in its highest conception. We have all experienced that there are men and women in whose company we are always at our very best. While with them, we can not think mean thoughts or speak ungenerous words. All the best impulses of our nature are aroused by their companionship, and we find a music in our souls that was never there before. Who can really measure the uplifting, inspiring effect of a daily companionship with a life that is wholly radiated by Christ himself!

6. Example and Influence Always Count.—The public life of a Christian is of a twofold nature—first, the living form of a godly example, then the life of aggressive influence. While we, as Christians, must never become self-exalted, we must surely realize that we are ever influencing others, and that the Master is judged by the life that we, as his children, lead.

7. Suggestive References.—Our privilege of shining, that others may be led to glorify God (Matt. 5: 16). "Thou that be wise shall shine" (Dan. 12: 3). "Following after things whereby we may edify one another" (Rom. 14: 19). Our duty to the weaker members (Rom. 15: 1-3). A blessed promise (Job 17: 9). Faithfulness will inure a blessed reaping-time later on (Gal. 6: 9). Fruitful in every good work (Col. 1: 10). Faithful effort is sure to bring abounding results (1 Cor. 15: 58).

Sacrifice

(Continued from Page 3)

whether the patriarchs before the flood offered sacrifice or not. There is no account of another sacrifice for sixteen hundred and fifty-six years after that of Abel. It is Noah's sacrifice. After being shut up in the ark, and floating on the water for more than a year, he felt very grateful to be on the solid earth

again. He expressed his gratitude, therefore, by building an altar to Jehovah and taking "of every clean beast and every clean bird, and offering them a burnt offering upon the altar." This was a very costly sacrifice to Noah, as he had only seven pair of each kind, yet, undoubtedly, it paid well, for the Lord was greatly pleased with the sacrifice and promised never to destroy the earth with water again.

We do not know in what age Job lived, but it was at a very early period. It was his custom, whenever any of his children had a birthday festival, always to offer a sacrifice for each of his children, saying: "They may have sinned against God." He wanted to make an atonement in case they had transgressed.

It was about four hundred years after the flood, when the Lord appeared unto Abraham in the land of Palestine and said to him: "Unto thy seed will I give all this land." There Abraham built an altar and offered sacrifice, which was the principal way in which men worshiped God at that time. About twenty years later, Abraham offered the most noted sacrifice recorded in all history. Although the Lord had told Abraham that unto his seed he would give all the land of Canaan for a possession, yet now he commanded Abraham to take his only son, Isaac, and, upon Mount Moriah, offer him upon the altar as a burnt sacrifice. This would have staggered almost any one's faith in God, except that of Abraham, for how could God give all this land to the descendants of Abraham, when his only son was killed? Besides, the offering up a human being was barbarous. This is the way we would have reasoned. Abraham did not reason—he simply obeyed. He split the wood for the sacrifice and laid it on Isaac's shoulder. Then he took his knife and the fire, and proceeded to the spot where the sacrifice was to be made. There he built the altar. We can not imagine the struggle that went on in Abraham's soul between the father-love for his son and his duty to God. His obedience to God's command, however, won the victory, so he bound his son, laid him upon the altar, lost sight of his feelings, took the knife and was about to strike the fatal blow, when an angel from heaven stopped him and set his son free. Looking up, he saw a ram in the thicket, held by his horns. This he then sacrificed, instead of his son. This entire incident was an object lesson for all succeeding generations, to show how God would some day offer up his Son, the Beloved. He would not spare him, as Isaac was spared, who represented the human family, which was sentenced to death. Christ, like a lamb, was offered in his stead. For this reason Christ is called "the lamb slain from the foundation of the world" (Rev. 13: 8).

About four hundred years later, God, through Moses, gave his people, the Israelites, an elaborate law, how to offer sacrifices. There were two kinds—obligatory and voluntary. The former were the pass-over, once a year, the atonement once a year, the daily sacrifice of two lambs, the burnt offerings, the sin offerings, the thank offerings, the tithe, and sacrifices for special occasions. All these sacrifices, during the Mosaic dispensation, were object lessons pointing to the great sacrifice—which God would make when he gave his Son as a sacrifice for the sins of the world, for the law was "a schoolmaster to bring us to Christ."

3. The Purpose of Sacrifice.—All sacrifice is for the purpose of gaining some object or end. Every great enterprise requires a great sacrifice. It is required in all human activities and undertakings. The mother makes a great sacrifice when she risks her life to give life to her offspring. When the Panama Canal was built, it is estimated that the life of an Irishman was sacrificed for every rail that was laid in that malarious district. Every great king and emperor sacrifices the lives of thousands of his subjects to gain some territory or power. To free the slaves of the South, it required the sacrifice of nearly half a million human lives, and several billion dollars' worth of property. In the late World War, to destroy German militarism and autocracy, and to make safe the world for democracy, it is estimated that over seven-

teen millions of human lives and over a hundred billion dollars' worth of property were sacrificed.

There is another sacrifice, more costly than all the wars ever waged—more costly than all the sacrifices ever offered on earth in all ages. It is the sacrifice which God made when he sacrificed his only Son for the sins of the world. When we consider the agony that stirred the heart of Abraham, in contemplation of what he was about to do, what must have been the feeling of the Father, when he looked upon the suffering of his Son upon the cross, and when he veiled the sun to hide the scene! What do we owe the Father, for purchasing our redemption from eternal death at such an immeasurable price? This is what he asks: "Present your bodies a living sacrifice, holy, acceptable unto God. . . . And be not fashioned according to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God."

Fruita, Colo.

The Christian's Hope

BY JOHN E. MOHLER

"And now abideth faith, hope, love, these three, but the greatest of these is love" (1 Cor. 13: 13).

HOPE is the soul's picture of that which it desires and expects. Faith is the confidence which persistently holds the picture as that which shall be realized. Love is the power which brings it forth.

There is a hope for which all souls, at their best, reach forward. It is a hope, without the attainment of which, no soul can be wholly satisfied. This hope is, to become the image and likeness of God, and to walk and talk with him, together with the consequent power of such a life, in which the soul of man was first created. This picture is built in the warp and woof of the soul, as it were, and can not be eradicated.

As sin passed, through inheritance, unto all men who should come after the ones who first sinned, so also has the soul's hope, to reflect God after his own likeness, passed through inheritance unto all. Each soul inherits this desire as truly as the flesh inherits the desire to sin. All may not understand what I write, not having entered into a deep analysis of their own soul's full desire and capacity. I am writing for those who are able to sound the depths of their own soul, through introspection by their own spirit, who can witness to this truth. All shall know the truth in time, for the goal of all souls is the same.

Therefore we say in confidence, that to reflect the image and likeness of God, in which man was created, with the consequent communion with God and the power which follows, is the height of the soul's glory, and no soul can be wholly satisfied in the flesh until this hope is realized. This is full salvation, and this only. The soul which pictures this hope clearly and holds in faith that it shall be realized, and yields to the "Love," which alone has power to bring it forth—this one is blessed in the highest favor possible to man.

Let us understand that the image of God in which man was created, and the likeness of God, which he bore, is made simple when we remember two things: *First*, that God is love, as John tells us. *Second*, that an image or likeness is a reflection of that which is imaged. It is not the physical image which we should have in mind when we consider man as the image of God. The prophet Isaiah foresaw the physical image of Jesus, which he described in these words: "His visage was more marred than any man, and his form more than the sons of men. . . . He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isa. 52: 14; 53: 2). And yet Paul describes Jesus as "the brightness of his [God's] glory, and the express image of his person."

Jesus, as "God manifest in the flesh," is love manifest in the flesh. Because his life in the flesh was a reflection of the love of the Father, he was the "express image" of the Father. Hence Jesus himself declared unto Philip and his brethren: "He that hath seen me hath seen the Father" (John 14: 9).

It is this image of God—the reflection of his per-

fect love—in the flesh, and the communion with the Father, and power of blessing all life upon earth, which is each soul's inheritance through the atonement of our Lord and Savior, Jesus Christ.

We have good reason to hold this great ideal as the Christian's hope.

First, because nothing less can satisfy our conception of the infinite power of God to do that which he purposes. And when he purposes to create a family of sons to reflect himself as his image and likeness, in the flesh, it is impossible that his purpose be thwarted, although man, by transgression, should defer it for a time.

Second, because other religions of our day hold this same hope of the restoration of man into the image and likeness of God, and oneness in fellowship with him, in the flesh, and they base this hope upon the Bible. Dare we have a hope less bright and less great than they? Moreover, they have faith that they shall realize this hope. And they also declare that love is the power to bring it forth. But they differ from us in their rejection of the blood atonement of our Lord and Savior.

To the writer, this difference is just the difference between ultimate success and failure, for we can not see the possibility of realizing this hope except through the atonement of Jesus. But to the masses this distinction is not clear. For they truly do works similar to those of Jesus, exceeding any of the Christian denominations, in certain lines. To us, they are the antichrist, appealing to humanity in the name of love, but setting aside the supreme love of Jesus in his sacrifice upon the cross. But to the many, who are attracted by signs and wonders, there is no difference. Or if there is, it is in favor of them.

Therefore I say that the call today is to demonstrate our largest possible hope in Christ, by realizing it in this life, showing forth a light which none can approach except through him. This the world demands of us, if they will be drawn to our Christ, as he is worthy of drawing all men unto him. But without having the hope clear, we are not apt to reach the heights, in faith. And not having faith, we will not increase in love to bring it forth.

Let our hope be to live in the image and likeness of God, so that no life upon earth shall fear us, as in the beginning, when all nature yielded to the love of the first human pair. Truly, "perfect love casteth out fear." And let this image shine upon all mankind who are in distress of body, soul and spirit, to lift them out of it, as Jesus did while upon earth. And when this is done, the Christian light shall be so bright and glorious that the love of the Father, through the Holy Spirit, will draw mankind unto him.

If our hearts respond to this hope, let us not be weak in faith that it is impossible. Let us remember that love is the power to bring it to pass, and let our religious councils and conventions be directed towards ways and methods of perfecting the love of Christ in our hearts! Then see how readily this can come to pass, which otherwise is impossible.

1053 Ganahl Street, Los Angeles, Calif.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

SHERIDAN, MISSOURI

Dec. 17 two members of the Mission Board of Northern Missouri—Eld. J. S. Kline, of St. Joseph, and Bro. E. Mohler, of Plattsburg—were with the workers at this place, to assist in the reorganization of the church. A number of years ago we had a very promising church here, but, due to emigration, death, etc., the churchhouse has stood idle for a number of years. About four years ago, a union Sunday-school was organized—several acting as superintendents at different times and doing very commendable work. Bro. Miles Spargur has been superintendent the major part of the time. He has done very efficient work, and has sacrificed a great deal. The pulpit was filled at intervals by the Brethren and other ministers.

Last March, the writer and family moved here, to assist in the work. In October, Eld. C. B. Rowe, of Dallas Center, Iowa, conducted a revival for us and eleven were

baptized. We were able to organize with twenty-three charter members. Bro. J. S. Kline was chosen elder for one year; Sister Eliza Dukes, church clerk; Brethren Chas. Dukes, Volley Dukes and Miles Spargur, church trustees; Bro. Guy Cooper, Sunday-school superintendent.

We have a very good farming community. The church is in the country. We invite those who are contemplating a change in location, to consider this place. We need more workers and you would find an opportunity for service.

L. A. Walker.

BIBLE AND SUNDAY-SCHOOL INSTITUTE OF JUNIATA COLLEGE

The annual Bible and Sunday-School Institute of Juniata College will be held Feb. 6 to 10, 1922.

Among the lecturers and instructors who are to assist the faculty of the School of Theology are Dr. James M. Gray, of the Moody Bible Institute, Chicago; Prof. H. K. Ober, former president of Elizabethtown College; and W. G. Landes, secretary of the Pennsylvania State Sabbath School Association. Mr. and Mrs. Ralph C. Norton, of the Belgian Mission, will also be with us.

Problems of biblical interpretation, church, Sunday-school, missions, education and Christian work will be in the hands of those who are specially fitted to handle them.

It is time now to prepare to get as much of the Institute as is possible.

Tuition and lodging are free. Meals will be served by the college at a reasonable cost. Application for rooms should be made early.

Further announcement and program will follow.

Juniata College, Huntingdon, Pa. T. T. Myers.

THE PASSING OF JOHN W. LEATHERMAN

Bro. John W. Leatherman, son of Bennie and Sallie Leatherman, was born at Beaver Run, W. Va., died of cancer, Nov. 13, 1921, aged seventy-four years, six months and thirteen days. All of his life was spent on the farm where he was born. In 1873 he married Ellen Rogers. There were two sons and one daughter. One son preceded him in 1915. Bro. Leatherman became a member of the Church of the Brethren in 1876 and was elected to the deacon's office Aug. 22, 1884, and served efficiently until death. He was a close Bible student and a good counselor, both in the church and out. He always stood for the doctrine of the church he loved and



John W. Leatherman

was ever ready to help the needy and destitute. He gave freely of his means for the church at home and abroad.

Service in the Beaver Run church by the writer, assisted by the Rev. A. P. Neel, of the Methodist Church. Burial in the Leatherman cemetery. B. W. Smith.

Burlington, W. Va.

WEEK-DAY RELIGIOUS EDUCATION IN NORTH MANCHESTER, INDIANA

The pastors of the several churches of North Manchester, working as a committee in the interests of the churches and community, have successfully organized and extended religious instruction into an extensive and enviable week-day program in their city. They did all this as an effort to solve a few of the large religious and educational problems of their community, such as:

1. Some homes can not give adequate religious training to their children.
2. Many, that could give religious instruction to their children, do not.
3. The Sunday-schools, as at present organized, are in no wise meeting the demands of a growing moral and religious society.
4. The public schools will not and can not, and it is not desirable that they should, train children in religion.
5. There is not a sufficient number of trained teachers in the community to put on and carry forward a reasonable program of religious education.
6. There is no permanent religious institution in the community for the successful training of religious teachers.

Two institutions have been organized and are successfully operating in the community to meet the above problems. The first of these, to be instituted, was the week-day instruction in the Bible to the pupils of the city schools. Second, was a community training-school.

Week-Day Bible Instruction

The entire plan and course of study is approved by the city board and the superintendent of public education. The plan is in accord with the nation-wide scheme for moral training. The course is not compulsory but con-

forms thoroughly to the American ideal of religious freedom. Pupils may substitute outside reading, selected from an approved list of books, dealing with moral and religious questions, or a pupil may be excused to take the training at some convenient time under instruction other than that provided by the city plan.

The pastors of the city serve as a Board of Religious Education. They, with the superintendent of the schools, have the work of directing the entire program. They select the teachers who are later placed in the several schools by the superintendent of the city schools. The ministers head the teaching force. Our teachers selected are members in good standing in their respective churches, who give evidence of a real Christian experience, and, so far as possible, those who have had teaching experience and professional training. The pastors also select and arrange the subject matter of instruction into a definite curriculum, covering each grade of the schools. They arrange, with the superintendent of schools, the time or period for the various classes.

The Bible period is a part of the pupil's program for the day. At the present time only one period of one-half hour per week is devoted to this work. More time could easily be used. This is regular credit work and counts as any other period of work as in Arithmetic, Geography or Spelling. The Bible is used as the main textbook and is the basis for all the work. The pupils are made acquainted with the Bible as to its contents and how to use it. They are taught to love and reverence the Bible. They are taught the nature of God and are led to love and obey him. They are likewise led to know Christ—his life, work and message to the world.

They learn the best Christian hymns, not alone by word, but their content and message are studied. In the high school the pupils are made acquainted with the great leaders and movements in Christian history.

All material, above mentioned, is graded to the age and growing needs of the child that is being taught.

The children of the schools are enjoying the work, and in most cases better than their other school-work. The material is so graded that by it they are interested. They have the best religious teachers of the community, thus increasing the efficiency of the work. It can easily be said that "children are enthusiastic about their Bible work." "From all outside sources most favorable reports are being received."

The Community Religious Training-School

The training-school is one phase of the week-day religious education of the city. This is a high-grade evening school, held at the central high school building. The purpose of this school is to train workers for the Sunday-school, for the week-day religious education of the community, and for the neighboring communities. It meets on Friday night of each week for thirty-six weeks. This school has a large attendance—much larger than anticipated. Some come as far as nine miles from a neighboring town to enjoy the work. It has made for itself a place of respect, usefulness and a promised permanence in the community. Arrangements have been made by the proper authorities that any one, completing one of the training courses in a satisfactory manner, may apply it on his high school credit, if he is of high school rank, and on his college credit if he is of college rank.

The training-school is being directed by the professor of Religious Education of Manchester College, who is making a strong endeavor to place the training work on a firm scholastic and scientific basis.

H. S. Randolph.

1114 N. Wayne Street, North Manchester, Ind.

A TESTIMONY ON TITHING

After reading Bro. Talhelm's article in "Messenger" of Dec. 13, "What Can a Man Afford?" I felt like bearing testimony to some of the facts he gave. Especially might it be of interest to the young. I am past eighty-one and have been tithing for forty years. I hope to be able, from my experience, to say something that will be helpful.

I joined the Church of the Brethren in 1861—determined that I would always stay with the church and work for its good. I did my duty in finance, as well as otherwise, as best I could for sixty years.

I was married in 1863, and established a home or my own. I then resolved to build up for myself a financial standing that would stay by me. By proper effort I always have realized that boon, and I do yet enjoy life's blessings. I will give a few of the methods used.

Paul says, in Rom. 13: 8, "Owe no man anything." I have been told that we can not do business that way, in our day. I have, however, followed Paul's counsel. When I borrowed money and gave a note for it, with my name attached to it, that note was an equivalent of the money till the note was due, but no longer. I made it my business to pay every note when due.

When buying at the store or at any other place, on time, I always arranged the time of payment, making my promise stand for the debt till due. Then it was paid.

(Continued on Page 14)

"I CAN'T FIND GOD!"

"Truth is stranger than fiction"—yes, and far more thrilling, too, if you please.

Near my home lives a Catholic lady of more than ordinary intelligence. A great sorrow came into her life, however, and, because of the mental strain which, in consequence, followed, her mind is now in a woeful state. She is not vicious—just melancholy and despondent and, saddest of all, without a God—or so she feels it. She thinks she has forever cut herself off from him, because of certain misdoings of former years. She has lost count of days and weeks, and has become as thin as a wraith, or shadow, and her large blue eyes, which once sparkled with noted brilliancy, have become dull and veiled over.

I have known her to pace our quiet street back and forth, back and forth, for the distance of a block and a half, for two solid hours, continuously. Once, in broad, bright daylight, she grasped my hand in one of hers, and with the other pointed upward. "Look," she said, "how dark the night is—can it be that the stars are shining? Why, yes, sure the stars are shining, and it's a beautiful night, only I couldn't see it at first."

Yesterday, after she had been walking for nearly two hours, I was moved to pray this prayer, "Oh, Lord, isn't there some way in which relief can come to that poor, agonizing soul?" I lifted my head and was about to go on with my mending, when I heard steps on the front porch. She had come to implore me to pray for her!

"Oh," she cried, "God doesn't hear me any more. I might as well talk to the wall or to the stones, and it's my fault, too. I've even come to doubt all matters of faith. When I do start to pray, I forget what comes next. Then I think: 'What's the use?' I shall not be heard anyway. I'm afraid I've sinned against the Holy Ghost." Oh, the days are so long—they are like an eternity. I have no hope, no joy, no ambition. Once I was happy—surely I was—I don't know when, but it was sometime—I didn't envy any one, for I knew they could be no happier than I—but that was before I lost God, and now I will lose my poor soul!"

Why am I telling you these things? So that you, my brethren and sisters, who have power with God through prayer, will join with me as I daily beseech God, at a throne of grace, to reveal himself through his Blessed Son to this poor, bewildered soul. Will you do it, and ask in faith—nothing wavering? Her only hope is that she may find the Light, and that soon. She has told me many things, concerning which I must say with Paul—they would be unlawful for me to utter, but I do not believe she has sinned the "sin which is unto death."

She was born and reared in a Protestant church.

Let none be guilty of gossip, in connection with this pitiful case, but let all pray! Edyth Hillery Hay. Goshen, Ind.

HOME AGAIN

I began meetings in the Black Swamp church, Ohio, Nov. 29. I preached twenty-three sermons to interested audiences. This church is not so strong numerically, but is an earnest, loyal band of brethren and sisters. The meetings were quite well attended, and the attention and interest commendable indeed. A number were near the Kingdom, but were unwilling to yield to the strivings of the Spirit.

I am now home, taking a short but much needed rest. In a few days I begin meetings at the Logtown school-house, in the bounds of the Springfield church, Ohio. Some time in January I go to the Silver Creek church, Ohio. I preached every night and Sunday for thirteen weeks, except six nights. I thank our Heavenly Father for his care and blessings.

Part of February, March and May are not taken up. If any of the churches desire my services, they should write me. Reuben Shroyer.

North Canton, Ohio.

TO THE CHURCHES OF McPHERSON REGION

It is recommended that each church, at its next council, vote to maintain a Daily Vacation Church School, four to six weeks in length, during the summer of 1922. Fully sixty per cent of the working congregations of the region maintained such schools last summer, and this was such a splendid record, that it is hoped the Daily Vacation Church School will be universal among our churches during the approaching summer.

The most successful plan of procedure is to appoint, for the local church, a Board of Religious Education, which will not alone have charge of the Sunday-school work, but also the other educational activities of the church, such as the work of the Christian Workers' Societies and the Daily Vacation Church School.

Churches and their committees, planning Daily Vacation Church Schools, should begin at once to mature their plans. It is recommended that at least the directors of these schools should have had special training for this work. McPherson College, Bethany Bible School, and other schools, are maintaining regular de-

partments of Religious Education, to provide this professional training.

Special plans should be made, whereby the local talent, selected as the teachers of these schools, may receive some special training for their work. Committees should select their teachers at once, and in certain instances should pay their expenses to the Short Term Course in Religious Education, to be held at McPherson College Jan. 30 to Feb. 10—two weeks of special instruction in Sunday-school and Daily Vacation Church School Work.

Will the churches please notify the writer of their decision to have a school, and state whether any help is desired in planning the school, or in securing directors and teachers? Some of the most capable talent in the Brotherhood—well-trained and consecrated in Christian service—is available for this work.

Roger D. Winger,
Director of Religious Education.

McPherson, Kans.

IN MEMORY OF SISTER MARY WARNER FLORY

Sister Mary Warner Flory was born near Salem, Ohio, July 28, 1849, where she grew to womanhood. Nov. 24, 1869, she married Michael Flory. Four years later they moved to Rossville, Ind., where they resided for sixteen years. In 1880 they united with the Church of the Brethren, and in 1885, Sister Flory was installed, with her husband, as he was received into the ministry. In 1889 they moved to Girard, Ill., where they have resided up to this time, with the exception of four years, spent in a pastorate at Decatur, Ill. There were eleven children, eight of whom, with the father, survive. There are also thirty-six grandchildren, three great-grandchildren, two sisters and three brothers.

Sister Flory has been in ill health since last August, but only seriously ill for the last five days. She died Dec. 15, 1921, aged seventy-two years, four months and nineteen days. Services were conducted in the Girard church, by Elders D. W. Shock, H. B. Martin, I. J. Harshbarger and W. H. Shull. Interment in the Pleasant Hill cemetery.

Sister Flory was always quiet and unassuming, but ever ready to greet one with a smile and a cheery remark. She seldom did any public work—her activities being confined to the home where the best service and greatest sacrifices are so often made, but so seldom known of by others. She was always ready to encourage Bro. Flory to enter on each duty that came to him as elder and minister. In later years she often accompanied him on his evangelistic campaigns. She lived in the faith, kept the faith and died in the faith.

Girard, Ill.

Mrs. L. T. Weddle.

LIMA, OHIO

Lima City church gave a Christmas program on Sunday evening, Dec. 25, to a large audience. The number of Sunday-school scholars taking part, and the extent and high quality of the program rendered, were a good index of the size and importance that our school has now attained. The Beginners' Class, of about thirty pupils, gave recitations, plays and songs that won them much credit. The Juniors and Seniors also gave some excellent renderings.

The church here has, for some time, been partially supported by the Mission Board of Northwestern Ohio. Last year the Board decided to make us self-supporting—the second city mission in the District to become so. Last year we not only met running expenses, but also our quota of about \$800 to the Forward Movement. We also raised money for various other phases of mission work. Several of the junior classes have assumed and paid for the care of a Chinese boy and girl for a year in the Boarding-school of China, and are continuing to carry forward the work.

Our present church building is proving inadequate to house our Sunday-school. It is hoped that we may have a new location and a new church building, which will meet our future needs. In fact this has been talked over and plans laid that may materialize in the no great distant future.

J. W. Swain.

PINE CREEK, ILLINOIS

The glad holiday season is upon us and all—whether consciously or unconsciously—are paying honor to the One who is God's Greatest Gift to man. On Christmas morning the children of our Sunday-school rendered a Christmas program, and though the roads were very rough, yet a fine audience was present to hear them, and to encourage the little ones, as they gladly took their part in the service. How fine it would be, if all grown folk

could be made as willing to do their part in Christian work!

Dec. 15, we met in council, with Bro. C. W. Stauffer presiding. Quite a lot of business came before the council, but all was disposed of in such a way as to help the church to grow in service to the community. It is very gratifying to see how some of our new converts are taking an interest in the work. How we long for the ideal condition, when all who accept Christ will be found in active service! Real abiding joy comes in consecrated service.

Dec. 22, a number of the brethren met at the parsonage, to erect a large hen-house, so that the pastor and family can properly care for their flock of chickens. At the same time about twenty ladies met in the parsonage, to reorganize the Ladies' Aid Society. A general good time was had that day. "A scramble dinner" was served at noon. What a meal we had! Words fail to do justice to it. It would be hard to find a congregation that is more willing to do what it can for the church than the one here at Pine Creek. It is, indeed, a pleasure to serve such folks.

An offering of \$39 was lifted at our Christmas program for the Emergency Fund. We wish we could have made it many times that amount. J. W. Fyock.

Polo, Ill.

SPECIAL BIBLE INSTITUTE AND SHORT TERM COURSE IN RELIGIOUS EDUCATION

At McPherson College, Jan. 22 to Feb. 10

An especially strong, and practical program has been provided for this year's work in this special field. Courses in Bible, Sunday-school and Vacation Church School problems will be offered and special lectures on agriculture, home economics, vocational education, social teachings of the prophets, scientific and missionary topics, and pastoral and church problems will be given. The Short Term Course in Religious Education from Jan. 30 until Feb. 10 will be especially helpful to all ministers, pastors, Sunday-school and other church workers, directors of boys' and girls' clubs, and particularly to all Daily Vacation Church School teachers and workers. Each department is offering several well-outlined and beneficial courses.

This is a splendid opportunity for all church workers who can not take a more extensive course, and for churches to get their workers in contact with many helpful suggestions that will put new life into all departments of church activity. Especially should every worker in next year's Daily Vacation Church School be urged to take advantage of this special course, as special emphasis will be given to their particular field. Give our pastor a few weeks' vacation and send him to the Institute. It will be a source of much inspiration to him, and you will derive the benefit later.

The faculty of the Bible School, and of the Department of Religious Education, with some special talent, will constitute the teaching force. Traveling and living expenses with, perhaps, a few minor matters, will cover all cost of the course. Write the Dean of the Bible School, or the Director of Religious Education for further particulars, as to the work or accommodations during your stay here. Plan to take in this work during the winter season, when you have some idle time. You can not afford to miss it, if it is at all possible to be here.

Ray S. Wagoner.

McPherson, Kans.

Field Secretary.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Santa Ana.—Eld. Jesse Emmert, of La Verne, Calif., just closed a two weeks' series of meetings last evening at this place. We enjoyed the love feast very much last night. We were pleased to have so many of the members of other churches with us. Bro. Emmert officiated, assisted by Bro. C. D. Fager, of Glendora, and Bro. D. W. Crist, of Los Angeles. Nine ministers were present. This church has surely appreciated Bro. Emmert's labors among us. We were sorry that the meetings had to close at this time, for the Bible talks were surely uplifting to all. We had a well-filled house at 11 A. M., Dec. 18, to hear Bro. Emmert, although it rained all day until late in the evening. All that came ate dinner at the church. Then, at 3 P. M., we had the examination services. At 6 P. M. we had the Lord's supper. The services were very impressive indeed. The Thanksgiving offering of this church, previously given as being \$88.93, was later on increased—\$50 being added to the amount originally given. Over \$50 has been given for home missions lately.—Mrs. John Pugh, 720 E. First street, Santa Ana, Calif., Dec. 19.

South Los Angeles.—The La Verne College Volunteer Mission Band favored us with a Spirit-filled missionary program on the evening of Nov. 20. Our special Thanksgiving offering amounted to \$150. Two letters of membership were received Nov. 27. Our revival opened Nov. 29 and closed Dec. 18, conducted by Bro. Jacob Funk. He was assisted by his devoted wife and Bro. George W. Anglemeyer, who had charge of the song service. The attendance was good, and several of our neighboring congregations were well represented. Bro. Funk's sermons were clear cut and very practical. He put forth his strongest efforts to rescue the unsaved, and in response twenty persons came forward and started their lives anew in Christ. Fifteen of the number are heads of families. Our quarterly business meeting was held on the evening of Dec. 21, with our pastor, Bro. Boaz, presiding. With very few exceptions our present corps of church officers will carry on the work of the new year. Our pastor submitted an excellent report, indicating that he and his wife have been laboring with untiring efforts. We decided to hold our love feast Jan. 15, at 7 P. M. A sister of our congregation, who treasures the work of the church in her heart, gave us an agreeable surprise, the first Sunday morning in December, when she presented \$500 to the Sunday-school and \$100 to

Pherson College students, who are home for the holidays.—Oren C. Rock, Enterprise, Kans., Dec. 26.

Harris Creek.—Nov. 5 we enjoyed another love feast, with Bro. Otho Winger officiating. He also preached for us on Sunday morn-
(Continued on Page 16)

A TESTIMONY ON TITHING

(Continued from Page 11)

That made the business satisfactory to all of us. In that way I lived up to Rom. 13: 8 and still strengthened my standing.

In 1901 I was in Oregon at the District Meeting of that State District and the question came up, how best to raise money for church purposes. The deacons and laity were given an opportunity to express their views. Then the preachers each had five minutes. When my time came, I said that five minutes would not be time enough for me, but if at any period during this meeting I were allotted half an hour, I would give them my method. Different brethren then assigned to me their time, and then the moderator said: "You now have your half hour."

My talk was well received. During my stay of over two months I preached some sixty sermons, giving several discourses on tithing by request. How much benefit was derived from them, I do not know. My own experience has been valuable to me. I always had money as needed. Years ago, when the calls to build churches were made through the "Messenger," my wife and I each had \$10 to give to every call made, and to some we gave as high as \$25 each, and still had enough for missionary purposes. We always had money to give to worthy needs.

I was twelve years in the deacon's office and have given almost forty years to the ministry. I have preached in twelve States, and held several series of meetings. I never received ten dollars for my expenses, neither did I use the tithe money for such outlay. The nine-tenths were worth more to me, and went farther by tithing, than all my income would have yielded without tithing.

In visiting in a brother's house, I told the family of the advantages that tithing was to me. The sister told me, some years after, that, after I left, they talked it over, and agreed to try it for one year, and if not satisfied, to quit it. But at the end of the year she realized that they had done better, by giving a tenth, than ever before.

I am sure that the Lord has blessed me more than he would have done, had I not tithed. He gave enough to put a nice little sum with the Mission Board, and to help all my children start in life with money over and above what I got from my father. Paul says in 1 Cor. 16: 2: "Upon the first day of the week, let every one of you lay by in store, as God hath prospered him."

How can any of us determine the basis upon which to give, excepting by the tithe? None of us can really give to God or his cause, until the tithe is paid. This we all owe him.

The tithe is one of the important things that concerns our spiritual growth. I am still able to do a fair day's work of almost any kind, without feeling unduly tired. I eat and sleep like a boy. All this shows how good God has been to me.

Samuel Studebaker.

Pearl City, Ill.

LOCKE, NEW YORK

Two families—all members of the Brethren Church—located at Locke within the last year. We are ten miles from Freeville, where our nearest church is located, and where we attend services. We are thirteen miles from the Lake Ridge church.

The weather has been here this fall, except for some rainy, cloudy weather in November.

Bro. John R. Snyder began a series of meetings at Freeville, Nov. 16, and continued nearly three weeks. His sermons were clear-cut, forceful and God-fearing. All who heard him were aroused to a greater sense of duty. We live on the State Road and attended all but a few of these services. Our love feast was held Dec. 3, with Bro. Snyder officiating. The service was very impressive.

At this writing, Dec. 18, the weather is fine. The ground has not frozen as yet. We had about one inch of snow in November and one and a half inches in December, but it is all gone now.

Locke has an elevation of 500 feet. It is in the midst of a fine dairy section. There are many large herds of good dairy cattle here.

Splendid crops are raised in this section. Although this was a poor fruit year in most places, we were able to get fine peaches, pears, plums, grapes and apples, which were raised around the Finger Lakes—a distance of ten to twenty-five miles from us.

There is an abundance of good water. In and around Locke are several flowing wells. It is thought by many that the Finger Lakes greatly modify the climate in this part of New York.

A brother and sister, living thirteen miles from here, who came from Missouri eight years ago, say that they do not mind the winters any more than they did in Missouri. This section is noted for its fine scenery. Well-improved land, with good buildings, can be bought at reasonable prices and on good terms. The people are industrious and hospitable; very few are foreigners. God's field is large and we need more workers. "Come over and help us."

Mrs. A. F. Franz.

IN MEMORY OF OUR MOTHER

Sarah Ann Tracey, daughter of Eld. Eli and Sarah Metz, born in Stark County, Ohio, Oct. 14, 1852, died at her home within the bounds of the Oak Grove congregation, Collins, Mo., Nov. 27, 1921.



Sarah Ann Tracey

At the age of sixteen, with her parents, she moved to Elkhart, Ind. In 1870 she married E. W. Tracey and the following year they moved to Carroll County, Mo. In 1874 they united with the Church of the Brethren in the Wakenda congregation. In 1875 her husband was called to the office of deacon. She served faithfully and performed cheerfully the duties that fell to her as a deacon's wife.

Being of a quiet and reserved disposition she was in no way a public lecturer, but the life she lived in her home and in the community preached sermons that will live long in the hearts of those who knew her best. She had been afflicted for about thirty years, but bore it all patiently. Her final illness was a matter of about six weeks. She leaves her husband, three sons, five daughters, twenty-seven grandchildren, seven great-grandchildren, two brothers and one sister.

Hope, Kans.

Ellen Jordan.

SISTERS' AID SOCIETIES

SIDNEY, IND.—Report of Fel River Aid Society for 1921: We held 11 all-day meetings, with an average attendance of 18. We finished 136 garments and one quilt. We gave \$25 to the church for missionary purposes; \$25 to one of our ministers; \$1 to the District Secretary; \$5 to the Delphi church; other expenses, \$34.06. We sold 43 garments for \$34.85; received \$12.77 for free-will and birthday offerings; a box of clothing to Mexico Home, valued at \$20; balance, \$43.32. Officers: Sister Alma Matson, President; Sister Mattie Tridle, Vice President; the writer, Secretary-Treasurer.—Mrs Grace Fultz, Sidney, Ind., Dec. 17.

STAUNTON, VA.—Report of the Staunton and Arbor Hill Aid Society for year ending Nov. 1, 1921: Number of meetings, 8, including 3 all-day meetings. Number on roll, 12; average attendance, 5; total visitors, 14. Our work consisted of making bonnets, rugs, prayer-veils, comforters, aprons, etc. We also had a lunch sale on the Sunday-school and Christian Workers' Society, for work done by the Aid. We repaired the church, furnished book-racks for the pews and other improvements, amounting to \$117.46; sent \$10 to the wife of our evangelist; paid \$28.51 for material; balance, \$26.87. Officers: President, Willie Rexrode; Secretary, the writer; Treasurer, Josie Sheets.—Estella Garbrecht, Staunton, Va., Dec. 19.

UNION CENTER, IND.—We had 18 all-day meetings and 2 half-day. We quilted 4 quilts, knitted 16 comforts, made 35 sun-shades, besides doing some sewing for different families. We made 111 garments in all. We sent \$20 to Chicago hospital; also a box of bedding and clothing, and a crate of chickens. Average attendance, 15; enrollment, 34. Officers: President, Lovina Slauch; Vice-President, Minnie Warner; Secretary, Treva Anglemeyer; Treasurer, Carrie Stump.—Minnie Warner, Nappanee, Ind., Dec. 15.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Hoffer.—By the undersigned, at the home of the bride's parents, in Elmhurst, Pa., Bro. Enos Brubaker and Sister Helen Hoffer, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

Cripe-Dilling.—By the undersigned, at the home of the bride's parents, Brother and Sister Will Musselman, Dec. 20, 1921, Bro. Glue H. Cripe and Sister Vera F. Dilling, both of Camden, Ind.—Chas. R. Oberlin, Logansport, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brown. Sister Martha E., widow of Bro. Rezean Brown, born Oct. 16, 1854, died at her home, near South Bend, within the bounds of the Portage congregation, Dec. 6, 1921. Her husband died about a year ago. Early in life she united with the Church of the Brethren and remained faithful to the church of her choice. She is survived by four children, three brothers and one sister. Services by the undersigned at the residence. Burial in Mt. Pleasant cemetery.—Chas. M. Yoder, South Bend, Ind.

Clemmer. Bro. Jesse, born in Montgomery County, Pa., died at his home in Batavia, Ill., Dec. 18, 1921, aged 84 years, 6 months and 1 day. He married Helena Semler in 1858, who died eighteen years later. There were two sons and two daughters. He later married Sarah Whitman, who preceded him by two days. They had one daughter. All the children survive except one son. He united with the Church of the Brethren in early life and remained a faithful and loyal Services by Eld. Ezra Flory, assisted by the writer. Interment in the East Batavia cemetery.—C. H. Kaizer, Batavia, Ill.

Emmert. Sister Mae Berkley, born Sept. 10, 1892, in Johnston, Pa., died Nov. 28, 1921, at Somerset, Pa. She was an invalid for almost one year. She united with the church when young in years, and was a faithful member. Services by the writer, assisted by Bro. E. M. Detwiler. Interment in the Grandview cemetery, Johnstown.—C. G. Hesse, Somerset, Pa.

Gilbert. Sarah, nee Stauffer, died Dec. 13, 1921, at the home of her son, near Trotwood, Ohio, aged 83 years, 9 months and 4 days. She was born in the bounds of the Lower Miami church. Her father, John Stauffer, was one of the pioneers of this community. She married Nathan Gilbert in 1860. There were seven children. One son, one daughter and one brother remain. There are also seven grandchildren and five great-grandchildren. She became a member of the Church of the Brethren more than half a century ago and always lived a very consistent Christian life. Services at the Lower Miami church by Eld. Jesse Noffsinger and the undersigned.—J. O. Garst, Dayton, Ohio.

Gordon. Lloyd Nelson, son of Guy and Sister May Gordon, died Nov. 6, 1921, aged 1 year and 2 months. Surviving are his parents.

Services in the Broadfording church by Rev. Rider and Bro. D. R. Petre. Interment in the cemetery adjoining. C. S. Hykes, Hagerstown, Md.

Grossnickle. Daniel M., son of John and Deborah Whiting Grossnickle, born near Newtonstown, Ohio, died at his home in the same place, Oct. 30, 1921, aged 67 years, 4 months and 10 days. In 1874 he married Mahala Pringle. There were two sons and two daughters. In 1872 he united with the Church of the Brethren and in 1873 was called to the deacon's office, in which capacity he served until his death. He leaves his wife, four children, three brothers and two sisters. Services at the church by Eld. C. V. Coppock. Burial in the McCollum cemetery. Mary S. Carr, Newtonstown, Ohio.

Gustine. Dora Ann, wife of John M. Gustine, and daughter of J. W. and Elizabeth McMullen, born in Bratton Township, died at her home in Peebles, Dec. 15, 1921, aged 65 years, 9 months and 1 day. She leaves her husband, four sisters and three brothers. She was a consistent member of the Louisville Methodist church during her life. Services at the home of the undersigned. Interment at Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Harlacher. Eva Elizabeth, wife of Peter Harlacher, died Nov. 25, 1921, aged 80 years and 22 days. She was a member of the Brethren Church for many years. Interment in the Bermudian horre congregation—Lower Conewago congregation.—A. L. Trimmer, East Berlin, Pa.

Hershbarger. Sister Fannie, nee Gnagey, daughter of Emanuel and Eliza Gnagey, born at Grantsville, Md., died at Bethany Hospital, Chicago, Ill., Dec. 6, 1921, aged 54 years, 4 months and 28 days. Dec. 31, 1889, she was united in marriage with Bro. Jonas S. Hershbarger. She was a devoted wife and mother and had three daughters—two living and present at the last services. She is also survived by three brothers and two sisters. In her sudden passing, the home has been bereft of a wise counselor—an ideal wife and mother. The Junior Department of the Sunday-school has been deprived of one of its best teachers and helpers. The church has lost one of her most loyal supporters—one who was interested in her every work, and for the furtherance of which she was willing to make every sacrifice possible. The community will miss one of her deeply-loved and highly-respected citizens. Services in the Waterloo City church by the writer, assisted by Eld. J. W. Lear, of Chicago, and interment in the Orange Township cemetery, P. O. Bloomington, Waterloo, Iowa.

Horne. Nathaniel, born in Cambria County, Pa., Jan. 30, 1845, died at the home of his son Clarence, Dale Terrace, Johnstown, Pa., Oct. 28, 1921, aged 76 years, 8 months and 28 days. He was a son of Bro. Samuel J. and Sister Hannah Varner Horne, of the "Horne Homestead," of many years ago, in Walnut Grove. He was married twice, both wives having preceded him to the grave. He survived his first wife, had three sons, four daughters and one sister. One son died in the service of his country over-seas, in the World War. Services by the undersigned at the home of Clarence Horne, his son. Text, Gen. 3: 19. Interment in Sandysville cemetery.—M. Clyde Horst, Huntingdon, Pa.

Johnson. Cloyd Raymond, youngest son of Mr. and Mrs. I. M. Johnson, born in Grant County, Ind., died at the home of his parents, in Manistee County, Mich., of diphtheria, Oct. 9, 1921, aged 9 years, 1 month and 29 days. He leaves father and mother, two brothers and four sisters. Services by Bro. L. T. Holsinger at Brethren.—Ella Keith, Brethren, Mich.

Kelchner. Sister Verna Lena, daughter of Brother and Sister Nathan Kelchner, died at the home of her parents, Dec. 17, 1921, aged 12 years, 9 months and 22 days. The cause of her death was scarlet fever. Interment at burying-ground of the Midway meeting-house.—Nathan Martin, Lebanon, Pa.

Kneely. Sister Mary Elizabeth, died of a complication of diseases, in the Star Line congregation, Nov. 30, 1921, aged 60 years, 6 months and 12 days. She united with the church many years ago. She leaves a husband, two sons and three daughters. Services by Bro. N. K. McKinney, assisted by Brethren R. Shroyer and Geo. Garner, at the home of her daughter, Mrs. Counterman, who kindly cared for mother until she was called hence. Her body was taken to her former home, Salina, Ohio, for burial.—Erma Kaser, Toledo, Ohio.

Kuhn. Sister Susan, died at the home of her daughter, in Maumeb, Pa., in the White Oak congregation, of complications, Dec. 7, 1921, aged 77 years and 8 days. She is survived by one daughter, two sons, three sisters and several grandchildren. She united with the Church of the Brethren in her youth and lived a consistent, exemplary life. Services at her residence by the home ministers. Interment in Kreider's cemetery.—Susan Gible, Manheim, Pa.

McNair. Sister Cynthia, born at Upper Sandusky, Ohio, died Dec. 1, 1921, aged 81 years and 10 months. Her husband and three children preceded her. She leaves four sons and three daughters. Services by Bro. N. K. McKinney, assisted by Brethren R. Shroyer and Geo. Garner, at the home of her daughter, Mrs. Counterman, who kindly cared for mother until she was called hence. Her body was taken to her former home, Salina, Ohio, for burial.—Erma Kaser, Toledo, Ohio.

Meek. Wm. B., born in Berks County, Pa., died Dec. 14, 1921, aged 88 years, 3 months and 7 days. He was a member of the church and survived with eight grandchildren and nine great-grandchildren. His wife preceded him twenty-eight years ago. In 1859 he united with the Church of the Brethren, being a faithful member for sixty-two years. Services at the Octavia church by Bro. J. R. Smith, assisted by Bro. F. E. Dulaier. Interment in the Edholm cemetery.—J. J. Papa, Octavia, Nehr.

Myers. Sarah, daughter of Henry and Nancy Eselman, died at her home in Cambridge City, Ind., Dec. 2, 1921, aged 71 years, 1 month and 9 days. She united with the Church of the Brethren in 1872, in which faith she remained. In 1883 she married Moses Myers, who died in 1913. There were three children. She leaves one daughter, six grandchildren, one brother and two stepsons. Services by Brethren Oscar Working and Daniel Bowman at the Brick church.—Mary E. Rinehart, Hagerstown, Ind.

Neher. Daniel D., born in Stark County, Ohio, March 22, 1826, died at his home, near Leeton, Mo., Dec. 14, 1921, aged 95 years, 8 months and 22 days. He was twice married—first to Catherine Frantz in 1848, who died one year later. In 1850 he was married to Catherine Miller. He was the father of twelve children, nine of whom preceded him to the eternal home. Bro. Neher came to Johnson County, Mo., in 1870, and helped to develop the Mineral Creek congregation in all its activities. He was a deacon for nearly three-quarters of a century. Three of his sons likewise were deacons. His wife, who is still living, is 88 years of age. He was one of whom is still living in Indiana—lived to be past ninety years old. Bro. Neher was sick only a short time, and death came from the infirmities of old age, together with a malady of many years' duration. Services by the home brethren. The text, Rev. 14: 13, was his own choosing. The funeral was also selected by him. He was buried in the Mineral Creek cemetery where many of his loved ones are resting.—D. L. Mohler, Leeton, Mo.

Pacely. Sister Elizabeth Jane, daughter of Peter and Dorcas Cline, born in Monroe County, Ohio, died at her home in Muscatine, Iowa, Nov. 27, 1921, aged 57 years, 11 months and 19 days. She lived in Indiana, from the time she was two years old, until her marriage to Horace Pacely, March 8, 1891, when she came to Muscatine, where she has since resided. Four daughters were born to them, all of whom survive her. The husband preceded her April 18, 1906. May 12, 1917, she united with the Church of the Brethren, and her four daughters came into the church at about the same time. She was much interested in the work of the church, and rejoiced in so many workers in the church. She was the author of a number of Services by the writer at the Church of the Brethren, 1133 Lucas street. Burial in the Island cemetery.—Wm. H. Eiler, Muscatine, Iowa.

Puffenberger. Sister Mandy, born near Sugar Grove, W. Va., died at the home of her daughter, near the same place, Dec. 17, 1921, of paralysis, aged 77 years. Three sons, four daughters and one sister

survive. Her husband preceded her some years ago. She was a member of the Church of the Brethren for a number of years. Services in the Lutheran church by Bro. W. P. Simmons. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Rock, Sister Mary Ellen, daughter of Bro. Daniel Miller, died at her home near Welsh Run, Nov. 30, 1921, aged 50 years, 4 months and 24 days. Her husband, Bro. Cyrus Rock, and four children survive. She united with the Church of the Brethren early in life and lived faithful until death. Services at the Union church by Brethren F. M. McCoy and D. M. Zuck. Interment in the cemetery near by.—Mrs. N. A. Winger, Mercersburg, Pa.

Schuman, Sister Anna Barbara, daughter of Mr. and Mrs. John Bair, born in Nuremberg, Germany, Nov. 21, 1838. She came to America in 1855. During the same year she married Geo. Schuman. Both came to Astoria in 1858. There were eight children. Her husband preceded her in 1895. She became a member of the Lutheran Church in Germany, and united with the Church of the Brethren in 1863, to which she remained faithful. She was stricken with paralysis on Nov. 28 and died Dec. 6, 1921, aged 90 years and 15 days. Services at the South Fulton church by Eld. A. H. Lind. Interment in the cemetery near by.—Hettie L. Gible, Astoria, Ill.

Shaffner, Sister Barbara, died at the home of her daughter, Mrs. Isaac Munich, of Manheim, Pa., from the effects of the McPherson congregation, of pneumonia, Nov. 10, 1921, aged 72 years, 7 months and 29 days. She is survived by one son, two daughters, one sister, one brother and a number of grandchildren. She was a faithful member of the Church of the Brethren for many years. Services in the Manheim church by the home ministers. Interment in Kreider's cemetery.—Susan Gible, Manheim, Pa.

Skilman, Elizabeth Ann, daughter of Joseph and Sarah Worth, died at her home near Ansonia, Ohio, Dec. 9, 1921, aged 77 years, 5 months and 29 days. In 1866 she married David I. Skilman. There were eleven children, four of whom died in early life. About forty-five years ago she united with the Church of the Brethren, to which she was loyal to the end. About a year ago her health failed, but through it all she was patient. Services at the Teggarden Christian Church by the writer, assisted by Bro. W. P. Noffsinger.—D. R. Murray, Union City, Ind.

Summy, Sister Lulu, daughter of I. J. and Edna Kough, born at Huntsdale, Pa., died at the Presbyterian Hospital, Waterloo, Iowa, Dec. 5, 1921, aged 30 years, 3 months and 20 days. Nov. 24, 1913, she was united in marriage with Bro. Alvin M. Summy. To this union were born three children. She is also survived by her parents, three brothers and two sisters. June, 1908, marked her acceptance, in a public way, of Jesus as her personal Lord and Savior, and the time when she was received into membership of the Church of the Brethren. She was interested in every activity of the church, especially so in the work of the Sunday-school, where she was a real helpmeet to her husband who, for several years, has so ably directed the work of the Sunday-school as its superintendent. Services by the writer, assisted by Eld. W. H. Lichty. Burial in the Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

Weaver, Bro. John Wesley, born in Huntingdon County, Pa., died in the Harrisburg, Pa., State Hospital, Dec. 17, 1921, aged 46 years, 9 months and 20 days. He married Anna Parks Aug. 2, 1915. He united with the Roxbury church Dec. 3, 1917, and remained faithful. Services by Eld. E. M. Detwiler. Interment in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Whisler, Aaron Sylvester, son of Henry and Margaret Whisler, born near Udell, Iowa, died of paralysis, Dec. 17, 1921, at his home at Udell, aged 60 years, 11 months and 16 days. In 1885 he married Mattie Ellen King. There were nine children, two of whom preceded him. He is survived by his wife, seven children, eleven grandchildren, one sister and three brothers. He united with the Church of the Brethren in 1892 and was called to the office of deacon in 1897. One son is in the ministry. Services by Elders Orlando Ogden and Anthony Sanger.—Orlando Ogden, Unionville, Iowa.

Yoder, Clarence R., died at his home at Hooversville, Pa., Dec. 2, 1921, aged 37 years, 5 months and 27 days. He is survived by his wife, one son and two daughters. Services at the home by the writer. Interment in the Maple Spring cemetery.—Chas. W. Blough, Holsopple, Pa.

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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 13)

ing, on the subject, "In Partnership with God." In the evening he gave his lecture, "The Making of a Man." Our series of meetings, Nov. 27 to Dec. 17, was conducted by Bro. J. A. Robinson, of Pleasant Hill, Mo. He preached twenty-two very forceful and inspiring sermons. The weather conditions were fine and the interest throughout the best the church has ever known. Thirty-three were baptized, one awaits the rite; one was reclaimed and two were received by letter from other denominations. Dec. 3 and 4 we had the pleasure of having with us Sister Eva Trostle, of Chicago. Saturday afternoon she held a mothers' meeting. During the Sunday-school hour she gave her address on the Simple Life. In the afternoon she held a girls' meeting, and in the evening a parents' meeting in the basement, while Bro. Robinson spoke to the young people in the main audience room on "The Value of Youth." Dec. 17 we met in council, with Eld. Chas. Flory as moderator. Two letters were received. Sunday-school and church officers were elected, with Bro. Chas. Flory, elder; Bro. John Eikenberry, Sunday-school superintendent; Sister Fern Cassel, president of Christian Workers; Bro. Henry Ballinger, clerk; Sister Martha Smith, "Messenger" agent; the writer, correspondent.—Mrs. H. Hoover, Bradford, Ohio, Dec. 27.

Red River.—Dec. 11 officers were elected for the coming year: Bro. Chas. Driver, trustee; Bro. Neal Kreider, superintendent; Sister Forest Coate, clerk; Bro. Chas. Driver, trustee; Bro. Chas. Driver, correspondent. On Christmas morning Bro. Forest Groff, of Colfax, Ind., brought us an inspiring message.—Fannie Smith, Bradford, Ohio, Dec. 26.

Rushcreek church met in council at the Bremen house Dec. 22, with our pastor, Bro. R. R. Hutton, presiding. Bro. Percy T. Berry was re-elected clerk. Sister Chas. Driver, trustee; Sister Naoma Hutton, "Messenger" agent and correspondent; also Sunday-school superintendent. The Sunday-school gave a program on Christmas morning.—Mrs. Levi Stoner, Bremen, Ohio, Dec. 26.

Toledo (First Church).—We met in regular council Dec. 7, with our elder, Bro. E. E. Eschelman, presiding. Church officers were elected for the coming year: Eld. Bro. L. G. Guthrie, clerk; Sister Cunningham, Sunday-school superintendent, Bro. Harley McKinney, Christian Workers' president, Bro. Dale Kaser, cradle roll superintendent, Sister Cunningham. Brother and Sister Cunningham were called to the ministry and duly installed by Eld. E. E. Eschelman. Two letters were granted. The Spirit of Christ was manifested throughout the meeting. We are much encouraged in our work at this place.—Erma Kaser, 1216 Nevada street, Toledo, Ohio, Dec. 21.

OKLAHOMA

Hollow.—Our series of meetings was conducted by Bro. Ralph W. Quakenbush, of Fredonia, Kan., Dec. 4 to 18. Bro. Quakenbush preached sixteen strong, spiritual sermons. The meetings were not in vain. Good seed was sown in the hearts of the people. Bro. Quakenbush visited in the homes of the community, which was much enjoyed. Brother and Sister R. D. Winger, of McPherson, visited our church Dec. 8 and 9. Bro. Winger delivered two splendid lectures on Religious Education. Eld. G. W. Holmes filled his usual appointment on Sunday with two inspiring sermons. Sunday morning his subject was "The Great Gift"—Zada Loshbaugh, Hollow, Okla., Dec. 27.

OREGON

Ashland.—Yesterday evening the members of the Ashland church held their yearly council. Our pastor, Bro. Hiram Smith, presided. The chairman of all the committees of the church gave their annual reports. The reports were all encouraging. Our Sunday-school gave a good account of itself. There has been a large increase in attendance and in collection. Sister Gitsy was re-elected superintendent and treasurer. Bro. M. C. Lingner was elected elder in charge of the church. Eld. Bro. D. L. Smith, president of the Christian Workers. The writer was elected corresponding secretary and solicitor for the "Messenger."—Mark Brower, Ashland, Oregon, Dec. 18.

PENNSYLVANIA

Back Creek.—Bro. John Graham, of Bethany Bible School, began a series of meetings at the Brandt church Dec. 4. He labored earnestly and preached the Word with power for two weeks. One stood for Christ.—Pearl Henderson, Williamson, Pa., Dec. 20.

Chambersburg.—Dec. 18 we reorganized our Sunday-school and re-elected Bro. G. A. W. Stouffer superintendent. Christmas morning we had a very interesting service, with beautiful singing and recitations by the children. Our Sunday-school is progressing in a very encouraging way. Bro. A. E. Forney made the closing address. Christmas evening we reorganized the Christian Workers' Society, with Bro. Blain Bear, president. We also decided to start a junior society. After the business session, the writer preached a Christmas sermon.—Peter S. Lehman, Chambersburg, Pa., Dec. 26.

Indian Creek church met in council Dec. 3, with Eld. Jas. B. Shisler presiding. Sunday-school officers were elected for the year; also a church trustee for a term of five years. Two letters were received and three were granted. The missionary solicitors reported contributions amounting to \$19. for the Home Mission Fund. Our church treasurer also gave a favorable report of the church finances. We also decided to purchase fifty copies of the Brethren Hymnal, to supply the increasing demand. We enjoyed a very interesting Bible Institute Dec. 10 and 11, by Brethren Beyer and Hofer, members of the University of Elmhurst College. Our Sunday-school lifted an offering of \$38 for the benefit of Russian relief. The church also lifted a Thanksgiving offering of \$100 for the Emergency Fund.—Mathias P. Landis, Vernafeld, Pa., Dec. 27.

Lewistown church met in council Dec. 14, for the purpose of electing officers. Bro. Heisey was elected presiding elder; Bro. T. W. Felson, Sunday-school superintendent; Sister Sara L. Smith, president of the Christian Workers' Society. It was decided to invite the District to hold the Ministerial and Sunday-school Convention at this church next August. A call for a donation, to be given to a poor family, was responded to quite generously. Our pastor, Bro. Heisey, is giving a series of interesting sermons on the Book of Ruth, in the Sunday morning service, and delivers convicting evangelistic sermons in the evening. Eight have united with the church since our last report. One of our number, Sister Sadie Howe, who has been faithful in the service for many years, was laid to rest Dec. 11.—E. M. Spangole, Lewistown, Pa., Dec. 20.

Last Creek.—Dec. 18 we closed an interesting two weeks' series of meetings in the Richfield church. The weather conditions being favorable, the attendance and interest were good. Our membership at this place not being so large, the audience was composed largely of people of other denominations, which gave much inspiration to the meetings. Last Sunday was a special service to churches of different faith, which makes it a difficult place in which to work. Even though there were no accessions, we feel spiritually edified. The past year gives evidence of progress in the work here. During the past six years we have been adding yearly to the church by baptism—some years as many as thirty. It has been the custom to

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have a revival meeting yearly at each of the four houses in the congregation. On Thanksgiving and also on Christmas we met in the Good Will house for special service. Following the interesting Sunday-school hour, Dec. 25, we had the privilege of speaking to a large and interested audience on the subject, "What Meaneth the Christ to Me?"—Nov. 26 Bro. E. G. Erbaugh, of Bethany Bible School, gave us two interesting talks, presenting the work as well as the future need of Bethany. Nov. 27 Bro. T. P. Dick, of Carlisle, Pa., was with us in the interest of home mission work.—J. E. Rowland, Bunkertown, Pa., Dec. 25.

Mechanicsburg Sunday-school met Dec. 4 for reorganization. Officers were elected with Geo. H. Arbest, superintendent. The school has passed a very successful year, but we are looking forward to the year 1922, with the hope that it will far surpass 1921 both in numbers and spirituality.—Sarah M. Mohler, Mechanicsburg, Pa., Dec. 27.

Myerstown.—Oct. 23 Bro. Wm. R. Dubble, of Heidelberg, preached a missionary sermon at the Myerstown house. An offering was lifted for world-wide missions. Nov. 24 a joint Thanksgiving service was held by the Heidelberg and Myerstown congregations in the Myerstown house. Brethren W. B. Fasnacht and S. R. Zug gave a message on Col. 3: 15. The offering was for the Emergency Fund. Dec. 3 our church met in council, with Eld. John Herr presiding. Two certificates were granted and one was received. Church, Sunday-school and Christian Workers' officers, Sunday-school teachers and members on several committees were appointed. It was decided to add thirty feet to the rear of the Myerstown house. The deacons and the trustees of the house were appointed as a building committee. Members of the Elizabethtown College faculty are expected to hold a week-end Bible Institute—the date to be arranged. Bro. H. Vernon Slawter, of Pottstown, is expected to begin a series of meetings at the Myerstown house in the early part of March.—Alice B. Royer, Myerstown, Pa., Dec. 19.

Rummel.—Our pastor, Bro. A. J. Beghly, held a week's series of meetings recently, when four were added to our church by baptism. The Sunday-school is about to close a very successful year. Our attendance is around 200. Dec. 13 a business meeting was held, when the officers for 1922 were elected: Bro. A. J. Beghly, elder; Bro. Henry Helman, secretary; Bro. Elmer Knave, Sunday-school superintendent.—Mrs. Warren Hoover, Windber, Pa., Dec. 22.

VIRGINIA

Green Hill.—Since our last report two more have been received by baptism. Feeling the need of more help to care for our work here, we held an election for deacons at our council of Dec. 10. The following brethren were elected and installed: I. S. Austin, E. E. Tate, F. W. Garrett. At this meeting we also elected church officers. We had no change in officers, excepting the undersigned being made church correspondent.—Mrs. L. N. Kinzie, Salem, Va., Dec. 20.

Sangerville church met in council Dec. 2, with Eld. A. L. Miller presiding. Our Sunday-school superintendents for the coming year are: Sangerville, C. A. Click and J. S. Winer; Branch, A. S. Driver and W. S. Miller; Emmanuel, J. S. Kiriakof and J. W. Michael. One has been received by baptism since our last report. On Thanksgiving Day a joint program of our three Sunday-schools was given at the Branch house. Dec. 11 the Mission Band from Bridgewater College, gave us a program, which was very much enjoyed.—Mada G. Argenbright, Bridgewater, Va., Dec. 21.

WASHINGTON

First Spokane.—Eld. W. H. Tigner, of Gray, Wash., held a series of meetings Nov. 27 and continued for three weeks, preaching the Word with much power and great earnestness. He also did much personal work, going from house to house, in company with our pastor, Eld. Ervin Weaver. Dec. 11 eight were received by baptism. Dec. 18 five more, having made the good confession, were baptized; two await the rite. For the benefit of those uniting with the church, the meetings closed with a love feast. Dec. 18 about forty were present. Dec. 19 we convened in council. Officers for the ensuing year were elected: Bro. Truman D. Aschenbrenner, Sunday-school superintendent; Sister Alice Chester, president of Christian Workers; Bro. Royal Force, church clerk; Sister Ervin Weaver, correspondent; Bro. Ervin Weaver, elder. Seven were added to the church by letter. Early in the season one was restored, making in all twenty-one for this year in full fellowship. The average attendance at our Sunday-school was fifty, and the collection, \$2.50. This church has much to rejoice over, when we look back over the year. A committee of five, including the Home Mission Board, was appointed to arrange for the District Meeting.—Geo. D. Aschenbrenner, Spokane, Wash., Dec. 21.

North Spokane church met in council Dec. 17, with Eld. Tigner presiding. Three letters were received and three were granted. All officers for the coming year were elected: Elder, W. H. Tigner, clerk, and Sunday-school superintendent, A. A. Dull; Christian Workers' president, Esther Hancock; "Messenger" agent, the writer. Our Sunday-school attendance shows an increase of fifty per cent over last year. We hope to have a series of meetings and love feast soon after we get into our new building.—Mrs. A. A. Dull, Spokane, Wash., Dec. 21.

Richland Valley church met in council Dec. 8, with Eld. Ezra Whisler in charge. The following officers were elected: Bro. Geo. Thompson, trustee; Bro. Ezra Whisler, elder; Sister Mabel Whisler, church clerk; Sister Grace Moor, "Messenger" agent; Sister Beulah Stanly, correspondent; Bro. Marion Stanly, Sunday-school superintendent. We decided to hold a series of meetings some time in February, in charge of our home ministry.—Brethren J. A. Eby and Ezra Whisler.—Mrs. Vina Nech, Swofford, Wash., Dec. 24.

Wenatchee City.—Our young people gave an excellent Thanksgiving program at the Christian Workers' hour. We took an offering of \$19.80, half of which we sent to the Emergency Fund. The other half will be applied on home missionary work. Our Christian Workers' Society recently sent \$100 to Sister Martha Shick in China. Our Sunday-school has also been active in the various departments and classes. The Primary Department sent four four-pound boxes of Christmas gifts to an India mission, accompanied by \$24, to be used as desired. The young people's class also sent gifts to Sister Martha Shick. Christmas night an offering will be taken for the Armenians. We are also cooperating with the various churches and organizations of the city, to relieve the needy at home.—Mrs. C. R. Weimer, Wenatchee, Wash., Dec. 20.



Scripture Text Calendar for 1922

Users of this calendar for the past few years will want it again. Here is the opportunity for Sunday-school Classes, Sisters' Aid Societies or others to encourage the reading of a daily verse of Scripture and at the same time provide funds for the use of the society. The calendar is printed in colors throughout.

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NOTICE

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WEST VIRGINIA

Bethany (Antioch house).—Bro. Emra T. Fike began a series of meetings at this place Dec. 4 and preached nine strong evangelistic sermons. Each evening before the sermon he gave an illustrative song or talk to the young people and many evenings both. These were enjoyed by the older people as well. Bro. Fike labored earnestly while here. Five made the good confession. Three were baptized Dec. 18 and two await the rite. The members were greatly strengthened and we hope that others will yet make the full surrender.—A. C. Auvil, Thornton, W. Va., Dec. 20.

WISCONSIN

White Rapids congregation met in council Dec. 15, with Bro. O. L. Harley presiding. Church and Sunday-school officers were elected for the coming year: Bro. L. M. Bontrager, church trustee and Sunday-school superintendent; Bro. Geo. Keim, clerk; Sister O. L. Harley, "Messenger" agent and correspondent. A program was rendered Christmas night to a full house. Bro. Clement Bontrager, of Bethany Bible School, spent his Christmas vacation here and preached for us Dec. 26 and 27, which was much appreciated. His subjects were, "Playing With Sin" and "World Peace." The meetings were both spiritual and uplifting.—Mrs. Geo. Keim, Amberg, Wis., Dec. 27.

Worden church met in council Dec. 17, with Bro. Rarick presiding. A ministerial board was elected, composed of the following: Luther Welch, W. O. Henderson and Ernie Holderman. Bro. W. O. Henderson was re-elected church trustee and clerk; Sister Myra Cripe, Sunday-school superintendent; Sister Elsie Reppert, Christian Workers' president; the writer, church correspondent and "Messenger" agent.—Mrs. Marvin Kensinger, Stanley, Wis., Dec. 21.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., January 14, 1922

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...EDITORIAL...

Building the Temple of God

1. The Foundation

WHAT shall the church work at this year? As a tentative suggestion what do you think of the project indicated in our caption?

The idea is not original with the editorial department of the GOSPEL MESSENGER. We got our cue from a remark of the great Apostle to the Gentiles, found in the closing sentence of the second chapter of his letter to the Ephesians. The sentence runs through four verses and the last verse is: "In whom ye also are built together for a habitation of God in the Spirit." And the last but one is much like it: "In whom each several building fitly framed together groweth into a holy temple in the Lord."

There's the temple idea you see. And how finely put 'It is! Every phrase is packed with meaning, rich and clear. Makes you want to pitch right in, planing door-frames, nailing lath or something.

A strong argument, in favor of immediate and vigorous action, is the fact that the foundation is already in, squared, plumbed and settled, ready for the superstructure. With that part of the building we have nothing at all to do, except to appropriate it and to build on it. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

You noticed the "whom," no doubt, in the verses quoted above. Did your curiosity lead you to look up the context and get the antecedent? But you knew without looking. You remembered, or if not, you knew by instinct, anyway. There is but one possible antecedent for a "whom" I like that.

But possibly your critical eye noticed that it says "in whom" instead of "on whom," and your observation is that temples are built on foundations rather than in them. That does seem a little strange, but there is at least this ground for comfort: In the earlier part of that same sentence, Paul had said that his Ephesian readers were "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Having said that, did he then go on to think of Christ as not the foundation corner stone alone, but also the cement or mortar in which they, the stones of the superstructure,

had been laid? Or had the figure partly dropped out of consciousness and was he thinking then of the reality for which the figure stood, that mystical union of the believer with Christ, that inter-penetration of the human spirit and the divine, which is better expressed by "in" than "on"? Somewhat as Peter, in the fifth verse of the second chapter of his first letter, using the same general thought and the same figure of "a spiritual house," suddenly drops the figure and in the very next clause, calls the "living stones" of this house "a holy priesthood to offer up spiritual sacrifices." And Peter, by the way, in the clause corresponding to Paul's "in whom," said neither "in" nor "on" but "unto whom coming."

The fact is that the Scripture writers were much more anxious about getting the truth into the hearts of their readers than about fitting it into the arbitrary molds of the technical rhetorician. So don't worry about this, please. If you should wake up in the middle of the night and find that "in" bothering you, just turn right over and forget it. But not until after you have breathed out a prayer into the darkened stillness that God would make you a "living stone" in his temple, built "on" and "in" and "into" Christ, whether you ever get Paul's metaphors properly pigeonholed or not.

God, through his church, is building himself a temple in this world, and the foundation of it is Jesus Christ. That is the one thing we are trying to say. And there is a very deep and sweet sense of satisfaction in saying it at this time when great world events and the conscience of the average man are uniting with the voices of church leaders to compel recognition of this most important truth. There are more people in the world today than ever before, outside of those whose professional business it is to say such things, who are saying either in their own hearts, or in the hearing of their fellows, that Jesus Christ is the only answer to every question that involves the well-being of mankind. More statesmen, more business men, more laboring men, more leaders in every walk of life, and more of the common folk who follow, are questioning whether Christ is not the Chief Cornerstone of every useful institution.

All of which is rather nice and fine. It sounds well. But what does it really mean? Is it anything but a lot of pious phrasing? When you take the metaphor and the poetry and the pretty sentiment all out of it, what does it mean to build on Christ?

If the Idea Gets You

You have read the third chapter of Ephesians many times, no doubt, but did you ever try, in your imagination, to finish that unfinished sentence with which Paul begins it? "For this cause I Paul," he says, and then the construction is broken off by his reference to his imprisonment, and he follows out the suggestions of that thought without supplying any predicate for "I Paul." What was he going to say? Was it that wonderful thing he did say in the sentence beginning with verse fourteen, where he repeats the phrase, "For this cause"? Did he there resume the thought with which he had begun?

But what was "this cause"? Was it anything but the building of that temple he had just referred to in the closing words of chapter two? Was he going to say—what he finally did say—that for the cause of helping to get that temple built he was praying that God would grant his readers all those wonderful blessings named in verses sixteen to nineteen?

Just look at them. Then look back at their connection with "this cause" and then a little farther back to see clearly what the "cause" was. And if you once get the idea—if the idea gets you, rather—you can never be the same man that you were before.

The "How" of Moral Disarmament

SPEAKING of disarmament, we should like to second the motion made by the man who says that moral disarmament is the kind we need most. And in doing so we need not disparage in the least the efforts made in behalf of physical disarmament. In fact, as already pointed out in these columns, the greatest advantage in the last-named kind is in the encouragement it gives to the other kind.

As the nations learn to lay down their arms, they will find it easier to lay down also their suspicions and fears and evil surmisings. Men who don't carry revolvers find it easier to trust the good intentions of other men than those who do. So will nations.

But it is well to keep us reminded that moral disarmament is the supreme need for both nations and individuals. The cultivation of confidence and good will is the highway to brotherhood and peace in all the relations of life.

But right here we come upon one of the strangest things in human experience. Sensible people—sensible, that is, in most matters—want to know how it is possible to replace distrust and suspicion of others with confidence and good will. How can you banish the fear of what others will do to you—other people and other nations?

Shall we disclose the great secret? Shall we tell these benighted light-seekers how the thing is done? It is the same way that you learn to swim. By practice. That's all.

The way to disarm is to disarm, morally as well as physically. If it goes against the grain a little at first, do it anyhow. And just keep up the practice. It soon gets easy.

The Meeting of General Mission Board

LAST week the members of the Mission Board met in their quarterly meeting and, as usual, had much business before them for consideration. Quite a number of brethren were present, in addition to the members of the Board, to listen to the deliberations of their long sessions. The president was not present, on account of the serious illness of his good wife—this being his only absence in twenty years, except once, when on a trip abroad. Bro. Otho Winger, the vice-president, conducted the deliberations throughout, to the profit of all.

More and more the foreign field is demanding workers of strength and ability. To adapt one's self, in temperament and custom; to meet the leaders of different governments; to train the natives in faithfulness and efficiency; to secure a language and knowledge of the peculiar traditions of age-long superstition, and yet patiently and enthusiastically give the truth and Gospel to all, requires folks of much natural ability and conviction, as well as training. This question of preparation and selection of missionaries had been in the hands of a committee, who gave a good report. It was discussed at length and adopted.

Financial conditions brought many calls of every kind for help. These were carefully considered, and an effort to do the best possible with the means in hand, led to making grants to several urgent needs, though amounts asked for could not be given. Since

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CONTRIBUTORS' FORUM

Let the Nations Be Friends

Lord God, the Friend of all mankind,
The smoke of battle makes men blind.
We can but grope in dim dismay,
Till clouds of war dust clear away.
Bring us to where thy splendor streams,
Fulfill in us thy prophets' dreams.

Let friendly flags be far unfurled,
Be hushed the quarrel of the world.
God's leaders can no more afford
The pagan swagger with the sword.
War attitudes but anger men,
And makes them burn to fight again.

Gaunt hunger, death, and sorrows cry,
And lift pale hands against the sky.
Why burden more this labored breath?
Men have no time to play with death.
God knows we have enough to do,
To heal the world and build it new.

If cursing hate is burning yet,
If men there be, who can't forget,
Then let love's flame be hotter still,
Till they shall burn away the ill;
Let taunts and threats and boasting cease,
Let all the nations come to peace.

By love and truth must men grow great,
And live to put wars out of date.
Let armaments dissolve with rust,
And let mad sabers waste in dust.
White hands of peace in this new day
Must wash the stains of war away.

—Charles Coke Woods in the New York Christian Advocate.

The Minister as a Pastor

BY D. P. HOOVER

In Three Parts.—Part One, The Advantages of Pastoral Visitation

THE life of a minister has many sides, but his concern should be to do all in his power, by divine aid, to have the greatest influence for good over his people and the advancement of God's Kingdom.

Pastoral visiting is neither a thing entirely by itself nor an end in itself. It is only one of the ways of entering into pastoral intercourse, and pastoral intercourse is only one of many ways of exercising pastoral influence. Visiting is often distasteful and wearisome work. The minister needs to be constantly asking himself: "Am I succeeding in my efforts to have close pastoral intercourse with my congregation, and to exercise influence over them?"

The advantages of pastoral intercourse are spelled in one word, and that word is *influence*. Pastoral intercourse is a spiritual power.

It influences the members of the church. Pastoral visiting is a practical "manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4: 2). Without it our ministry must be one-sided, and our influence will never attain its full strength and power. The special message sent to Archippus by Paul may also apply here: "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4: 17). We emphasize the value of pastoral intercourse, because it is not wholesome that a church be trained to listen to preaching as though that were the principal thing. A church which is mainly a preaching station, becomes indolent, critical, and niggardly, thinking chiefly of its rights and too little of its obligations.

Pastoral visitation has great compensation for the minister himself. The experiences which he meets will fill him with material for counsel and instruction from the Scriptures. The pitiable depression, into which the minister falls, at times, when he fancies that his labors are in vain, will be partially counteracted if he learns to keep his heart tender and alert by the throb of other men's sorrows. Andrew Fuller once said: "I long to visit my congregation that I may know more of their spiritual concerns and be able to preach to their cases." We have heard it said that some are pastors and some are preachers, but, brethren, we need to be both, if we are to meet with

the success which God has meant us to have. The preacher needs to be a pastor in order to preach, but it is no less true that he needs to be a preacher. The secret of a pastor's success lies in his ability to maintain his position as a good preacher of the Gospel. This gives him the respect of the people and endues him with a certain dignity in popular esteem which he can not afford to be without. It is true that a minister rarely possesses, in equal proportion, preaching power and pastoral skill, but the prominence of one of the qualities nowise atones for the absence of the other.

Pastoral intercourse is a social as well as a spiritual power. It is this because the individual church is a social body—a family over which the minister is placed as a spiritual leader.

We need to train ourselves to a quick recollection of faces—a ready remembrance of names, and to associate certain places, incidents and events with certain persons. It is not always an easy matter to recognize, during the week, some who have been at services on Sunday. A change in clothing makes quite a change in the appearance of some folks, and it is very difficult, at times, to recognize them.

The minister needs also to interest himself in the pursuits and tastes of his people. Generally the most interesting thing, to a parishioner, is the thing which he does for a livelihood. Get, therefore, his point of view and share with him, so far as is possible, his interest. Certain of your members may be interested in art or science. You will win them if you can teach them something along these lines. The mother is usually most interested in her home and children. Be interested in them with her. In a word, take a personal interest in everybody. To each human being on this globe, nobody is quite so important as himself. This is not vanity or self-conceit—it is *instinct*. We need to recognize this fact.

Pastoral intercourse is prudential power as well. It is not mercenary or mean to desire to retain your hearers by every legitimate method. Professional men look after their clients and patients, and the merchant does all in his power to retain his customers. We recognize that this is proper and right. Prudence has its proper place in ministerial work. A congregation must be had and held, and this can best be accomplished through pastoral visitation, for, as Matthew Henry has said: "A house-going parson makes a church-going people."

Pastoral visitation is a power only second to the pulpit itself—a spiritual power by which the pastor lifts the people nearer to God and heaven—a social power, by which he shares with them the mutual woes and joys of life, and a prudential power, by which he gains and retains the affections of his people.

Johnstown, Pa.

Snapshots of Paul the Apostle

BY JNO. S. FLORY

I. As a Missionary

PAUL was the first great Christian missionary. It is no discredit to Peter, John, Stephen, Barnabas, and the rest, to say this. But after eighteen hundred years of missionary enterprise, he still remains the greatest. And it is no discredit to Judson, Martin, Carey, and our own faithful workers, to say this. Important as has been the work of all these, it grows pale by the side of Paul's achievements.

From the time when the Holy Spirit chose him and Barnabas from the Antioch church, to carry the tidings of salvation to the Gentile world, his life was given wholly to the work to which he had been called. There was nothing half-hearted about Paul. Whatever he did, he did with his might.

The first missionary journey was organized with Barnabas as leader and Paul in second place. But the missionaries had not gotten off the island of Cyprus until Paul was the recognized leader of the enterprise, to which arrangement Barnabas gracefully submitted. His intrepid spirit, his masterful personality, his unbounded energy made him the natural leader of any enterprise in which he was engaged.

Have you ever tried to imagine Paul at work as a missionary? Think of him in company with two or three younger men, walking into a provincial town some afternoon. The first thing they do is to look the town over and to secure lodging. On the Sabbath they go to the synagogue. As usual, the leader reads a passage from the law, or the prophets, or the psalms, and then asks if some one has any words of exhortation to give. This is Paul's opportunity. Arising, he politely addresses the leader, takes up the story where the reading left off, and from it traces the course of Jewish history to Christ. He proves that the Christ of history is the Messiah who came in the fulfillment of prophecy.

As he waxed eloquent in his theme, all eyes and ears are riveted upon him. It is soon recognized that this is no ordinary man. He speaks in eloquent phrase, his language evincing the culture of a learned rabbi. His eloquence is charming, his logic convincing. The audience hangs upon his words. He drives the arrows of conviction into the hearts of his hearers. They respond to his appeal and accept the Christ he preaches as the Messiah which was to come.

The next Sabbath he speaks again, by invitation, and the whole town comes out to hear him. Again he captivates his audience. Although certain Jews oppose him and try to break up the meeting, there are more conversions. The believers are instructed and strengthened and exhorted to faithfulness. Then, lest persecution of the missionaries should interfere with the growth of the seed sown, Paul and his companions pass on to the next town.

Here they again resort to the synagogue. Former experiences are repeated. A great number, both of Jews and Greeks, believe. In spite of persistent opposition, Paul continues preaching a long time. Men and women accept the Messiah. The whole town is aroused, and the name of the Lord Jesus is exalted. Then the missionaries leave just in time to escape the violence of the mob.

At the next city Paul performs a miracle, and the superstitious people wish to worship him as a god. He has scarcely dissuaded them from doing so, when the rabble, that has been dogging his steps, incite them to mob violence. Instead of worshipping him, they now take up stones to kill him. In fact, they leave him on the field for dead, but he revives, goes on to another field of labor, and continues to preach.

Here a similar experience is recorded. The Word is preached with power and many disciples are made. The name of Christ is magnified, and the spirit of divine grace takes hold upon the lives of men.

But Paul would not leave the new converts without care. Before leaving the field, he organizes the believers into congregations, appoints elders in every city, instructs the disciples, and exhorts them to diligence and obedience. Commending them to the grace of God, he passes on to other tasks in other fields.

Is this enough to get a snapshot of Paul as a missionary? Nothing daunted him. Nothing could blunt the edge of his fiery zeal. Opposition only incited him to greater effort. Having espoused the cause of the Lord Jesus, he would be his ambassador and advocate before the whole world.

Brother, missionary and minister, how does your zeal look by the side of Paul's? How does your activity measure up with his? How does your faith compare? Can you say with him: "This one thing I do"? Are you, like Paul, "all things to all men, so that by all means you can save some"?

Bridgewater, Va.

The Minister as a Man

BY H. M. BRUBAKER

THE qualifications of the minister are many. He must be "all things to all men." As one of the paramount characteristics, he must be a man. Let him be the most gifted pulpit orator, a splendid organizer, a good mixer, and a winner of friends, if he does not prove himself a man, he fails.

If, perchance, the minister owes one of his parishioners a small sum, and neglects to pay, his influence is sadly crippled. If the one thus wronged be not a

member of the "body of Christ," this neglect is little less than a crime. Many ministers lose their influence by overlooking these seemingly trivial matters.

We do not believe it takes more to save a preacher than it does to save others, but he is watched more closely and so must guard himself the more carefully. Every minister should strive to pay his bills promptly. Sometimes the church may well shoulder a part of the blame for not allowing the minister sufficient remuneration, whereby he might meet his obligations promptly. Some advocate that the minister be kept out of financial dealings. They think that money will spoil him. It may, but which is worse—to entangle himself with a few acres of land, involving a small investment, or to lie awake nights, conscious that he can not meet his obligations?

Again, the minister must be man enough to rectify mistakes. Any one can make mistakes, but it takes a man to correct them. The minister must be large enough humbly to apologize when in the wrong. Sometimes we weaken the cause by being too stiff to stoop to an apology.

Furthermore, the minister must be one who is able to maintain his position among the men with whom he associates. He must not insist upon obstinately pushing forward his pet theories, but kindly, yet firmly, stand for the right. Uprightness of life and self-control are more fully the marks of a man than heated argument.

Have we not a right to demand of the minister to be manly in the interpretation of the great truths of God? You say: "Let him ride his hobby, at home, but not trot it out before his congregation every Sunday," and we agree with you. A man should be broad enough not to emphasize one truth to the neglect of others. He looks at truth through the eyes of others and through those of his God, as well as his own.

The minister must also be one who is not afraid of hard work. The Greeks have this proverb: "There is a street in hell, paved with the skulls of lazy ministers." We may think this an overdrawn figure, but laziness is inexcusable in the Lord's standard-bearers. No one has time quite so much in his own control as the minister. He can work as hard as he will, or loaf on the job.

Let us demand of the minister that he be a man, physically, intellectually and, above all, spiritually! Let the minister remember that he is God's ambassador!

It was our privilege, recently, to become acquainted with a man who was a prizefighter—having carried off the medals of the heavy-weight A. E. F. He is now a Christian, and a member of the Church of the Brethren. He was offered several thousand dollars to meet Dempsey, but was man enough to answer: "If you make it a million, I will not come, for I have found something better." That which we admired most about this man was not his fine physique—much as we admired that—nor his splendid mental qualifications, which were exceptional, considering his opportunities, but his manly Christian attitude in combating evil and advocating the ideals of the Christ. This prayer arose from our heart: "God grant all Christian people, and especially the ministry, the same manly qualities."

Meridian, Idaho.

Lip Service and Heart Failure

BY EZRA FLORY

"THIS people honoreth me with their lips, but their heart is far away from me," were the words of the Savior to a class of people whom he characterized as "vain is their worship of me, for the doctrines they teach are but human precepts." Moffatt, in his splendid translation, says of these same people: "They talk but they do not act" (Matt. 23: 3). We are persuaded that they have a posterity living today. Some people seem so zealous in talk, that little more is done than to argue theology, church rules, and the personalities of the new preacher. The test of religion is in what it accomplishes. The world is in need of a theology that has hands and feet. We have too much

of the type which came to be impressed upon the soul of a minister's son, who, when told by his father to do a certain task, replied: "Father, do you mean it or are you preaching?" Even children are keen to discern what is sincere and what is not genuine in life.

The great psychologist, William James, said: "The will is trained in action," and Thomas Carlyle declared that "doubt of any kind can not be removed except by action." Jesus said: "He that willeth to do his will, shall know of the teaching." James admonished the brethren to be DOERS of the Word and not hearers only. And he again declares that to know to do good and to do it not, is sin. Luke opens the Book of Acts with the significant statement: "The things that Jesus began both to do and TEACH."

In fact, we are all fully aware of the effect of expression in character building. No educational system is now thought complete without ample provision for expression. Our Sunday-school curriculum is being thus provided. This is as it should be. Expression also enlarges the capacity for impression. Expression and impression are reciprocal. I heard of a mechanic, who attempted to teach his son the blacksmith trade by having his son sit near, and to observe the father for six months. At the end of that period the son did not know how long to keep the knife in the forge, nor when to return it to the flame. One lad took swimming by correspondence. He knew all the strokes and had a diploma, but when he entered the water he went to the bottom. The laws of religious growth are not unlike many other laws that God has fixed, and it is our duty to find and follow these laws.

Jesus declared: "It is not every one who says: 'Lord, Lord!' who will enter the kingdom of heaven, but he who does the will of my Father in heaven." Again he declared that in the last day many will say: "Lord, Lord . . ." But the final word will be: "I never knew you; depart."

In order that men may not take the sermon on the fundamentals of the Kingdom of Heaven as mere talk, the Master gave a beautiful parable of two houses—one built on sand and the other on the rock. The DOER builds on rock, against which no flood of disaster shall triumph.

Jesus himself was not exempt from this law. After speaking, in Matt. 5 to 7, the words that astonished the crowds, he turned to the performance of deeds upon the people as told in two more chapters. At the close of such a service, his great heart overflowed for a rich harvest, in which laborers are few.

We live in a social world. We have a social Gospel. "Pure and undefiled religion before God the Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." In the final day men will be measured by what they DID out of a pure motive. "For I was hungry, and you fed me; I was thirsty, and you gave me drink; I was a stranger, and you entertained me; I was unclothed, and you clothed me; I was ill, and you looked after me; I was in prison, and you visited me."

Elgin, Ill.

The Knife

BY ALBERT D. HELSER

OUR approach to men and women who will not acknowledge their stewardship must necessarily be very much like the doctor's approach to his patient. He first gets the history of the case, in so far as it is possible. Then he proceeds to examine the patient. Many times he finds causes that the patient was not willing to mention. In some he finds a common ailment that can be cured with one prescription. There are others that are not so easily cured. In such he often finds inflammation and a sack of pus in an obscure part.

While many do not appear to be carrying a sack of selfishness, in the process of conversation it is easily found.

The wise doctor will be very gentle in his local examination of the inflammation, lest he hurt the pa-

tient. Many times, especially in mission work, if the patient is hurt at first, he will run away, and we can not help him.

After we are sure it is a sack of selfishness, how shall we proceed to get rid of it? This sack of pus is poisoning all the rest of the body. Even the vision is perverted and uncertain. The wise patient, who finds that a sack of pus is the cause of his trouble, wants to get rid of it. The honest Christian, who has revealed to him that a sack of selfishness is poisoning the sprouts of Christian growth, certainly wants to get rid of it.

The doctor first tries to get the natural processes of the body to absorb the pus, and he is happy if this can be accomplished. Many times an ointment or a liniment, with massage, will help. If this does not give relief, what does the doctor do next?

It is clear that the pus must be removed, because its presence endangers the very life of the patient. His next step is, thoroughly to cleanse the surface of the skin, just above where he finds pus. The cleansing of the doctor's hands is a most important preparation. Then he selects a small, sharp knife and makes a good deep incision. This causes the pus to flow out. The patient gets relief almost immediately and if the incision is kept free from germs, it will soon heal, and the patient will be well and happy.

Many times it will be necessary to resort to the knife to get rid of the sack of selfishness. The Word of God is sharper than a two-edged sword. We need to exercise care in the choice of our knife, as well as in its use.

Wise doctors tell us to let the incision drain well before allowing it to close. This allows the blood to carry away the bacteria, and prevents the formation of another abscess.

Fellow-ministers, the temptation to compromise is strong, but, as ambassadors of Christ, we dare not compromise on his Word. His teaching, to those who would follow him in the Whole Gospel, is clear. No part is clearer than his principles of stewardship. Let me look into my own life first, and square it with Christ's teaching at any cost. I have no right to say: "Peace, peace," to my own heart, nor to any of my members, until we together are doing our best to live the full Gospel.

Livingstone College, London, England.

The Apostle Paul

BY J. L. SWITZER

WE are now through with the present series of lessons concerning the Apostle Paul. Who was he? "After the strictest sect of our religion," says Paul, "I lived a Pharisee." He was greatly wrought up against Jesus, and thought he ought to do many things contrary to his name, though living in all good conscience, as he conceived its teachings to be.

Yes, Paul was a very zealous Pharisee. Many of the saints he shut up in prison. In order to have them put to death, he gave his voice against them. He punished them often, in every synagogue, and compelled them to blaspheme.

When he got through with the apprehension of Christians in Jerusalem, he procured a warrant for those residing at Damascus, intending to wipe them out in every city. This showed a zeal emanating from his intensely-aroused conscience—however misguided.

Paul was making havoc with the saints, whereby he was earning encomiums from the high priests. He was doubtless on the road to promotion and glory in the courts of the great Sanhedrin. Possibly the acclamations of his fellows spurred him on and on, so that he was now on the high tide of a great career. He was progressing triumphantly, till he got near to Damascus. There the Word and Light of the Lord Jesus Christ, to whom he had never paid any attention before, came upon him in all their clear effulgence, and scattered his Phariseism to the four winds. He "trembled" with terror and "astonishment." The soothing words of Jesus, that never could penetrate his strong heart before, caused Heaven's radiance to envelop him, penetrating through and through.

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The Meeting of General Mission Board

(Continued from First Page)

the present emergency has been much relieved by the excess in the China Famine Fund, more grants were made for the work there than elsewhere. The needs, as well as the opportunity, are big in China. The money of the Red Cross has helped conditions. Nearly a hundred have recently been baptized. The famine has brought many in touch with the mission who need teaching. Money was granted for a school, a church and two houses for missionaries.

A good road between two stations in China, built by the Red Cross during the famine, has reduced the time for a journey between them from three days to five hours with a "Ford." A request came for such a means of transportation for each station, because it would save valuable time—the missionaries themselves being willing to pay the cost of operation—but the request had to be denied them. Does somebody, perhaps, feel like providing this as a special gift? It was an inspiration to have presented at the meeting, the fact that several brethren desire to erect monuments to Christian service with their means. May the Lord increase this spirit in all our hearts!

The committee, studying the African field, made a report. Their investigations point toward Northern Nigeria, in West Africa, as a first choice in opportunity, with the Belgian Congo, in Central Africa, as a second choice. The office was authorized to consult governments and investigate conditions further. The protection of life and property demands much cautious procedure, in entering a new field like this.

The matter of helping the starving Russians, and to assist in the reconstruction of that great country, with the hope of mission work later, was earnestly considered. This has favorable things to recommend it. The habits of life, and the practice of trine immersion, upon the part of the State Church there, for centuries, would make it attractive to our people. It was decided to appoint a committee to investigate the further development of relief work, and the possibility of any personal participation, upon the part of our people, therein. It was also felt that limitations would make it ill-advised to think of opening too many mission fields at this time.

Several new grants were made, to assist our aged ministers from the fund for that purpose. This is a fund that needs to grow as well as to be administered with care. Larger sums were granted for work in the homeland. District Mission Boards were assisted. Several sums were granted to assist in building churchhouses, but this is also a fund that ought to be increased. There are today great leaks in our membership in the cities and elsewhere, because of the lack of adequate church facilities.

Two volunteers were approved for the foreign field, but their locations will be determined later. The list of missionaries, to go to the field, will necessarily be small this year. Our financial strength will not permit it. There are churches, Districts and Sunday-schools, waiting to support missionaries, but since the support alone is such a small portion of the expense of the work, we can not send more than we can equip and care for on the field. A letter of encouragement was sent to missionaries under the Board; also urging the strictest economy in all plans for the future.

Since the members of the Mission Board are also the directors of the Brethren Publishing House, they also had a meeting as such. At this meeting, there is a different secretary, with his records, because it is an entirely separate corporation. The need of a new field man was discussed and approved, if a suitable one is available. A new song book was ordered published, subject to the approval of the Music Committee. Committees to look after certain changes and improvements about the House were appointed. Editors made their reports and stated their problems, and counsel was exchanged in regard thereto. Many other questions were up, and the necessary decisions made, as the many pages of minutes would indicate. Only those who have sat with the members of the Board during their long sessions, from 7:30 in the morning until 10 at night, through two or more days of prob-

lems and plans, can appreciate the urgent need for wisdom, caution, faithfulness and fairness, that God alone can give, to meet the various questions for his glory and the good of the church.

C. D. B.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

TO SUNDAY-SCHOOL, CHRISTIAN WORKERS' AND VACATION SCHOOL WORKERS OF THE McPHERSON REGION

It is especially urgent, in these days, when we are trying to unify our efforts in building up a strong educational program in our local churches, that our workers should receive special instruction in their work. Efficiency comes only by serious study and earnest effort for self-improvement. Our program will be no stronger than the training and ability of our leaders.

To meet this need for improved workers and trained leadership in our Sunday-schools, Christian Workers' Societies, and Daily Vacation Church Schools, the Executive Board of Religious Education of the McPherson Region is planning, in conjunction with McPherson College, a Short Term Course in Religious Education from Jan. 30 to Feb. 10. Eleven days of instruction in each of the following courses will be given, viz.: Child Psychology, Methods of Teaching Religion, Pastoral Problems and Methods, the Teachings of Jesus, the Organization and Administration of the Church School, Observation of Methods in Teaching Religion, Expressional Work, the Daily Vacation Church School. It is to be hoped that from this list of courses our workers will be able to select instruction best adapted to their particular needs. A demonstration school of religion will be conducted in connection with the Short Term, and methods may be observed while the classes are in session. Primary Teachers will be especially interested in the special instruction given in story telling, hand-work, dramatization, pageantry, sand-table work, and social service. Those planning to teach in Vacation Schools will receive special instruction in this type of work.

Ministers and superintendents are urged to be present, and to make announcement of this Short Term Course, urging the leaders of the church to attend. Sunday-schools should send delegates where possible, and churches should send their Vacation School teachers for next summer. Those interested should write the Board of Religious Education, McPherson, Kans., for further particulars. Simply notify us of your plans and ample provision will be made for your physical comfort, board and lodging.

Roger D. Winger.

BIBLE INSTITUTE AND TRAINING SCHOOL OF BLUE RIDGE COLLEGE

The Annual Bible Institute and Training School of Blue Ridge College will open on Monday morning, Jan. 30, and continue for two weeks, closing on Friday, Feb. 10. Not only has the attendance at these Institutes been growing steadily, year after year, but the number of congregations and Sunday-schools represented have also been increasing. There was an exceptional increase last year over any previous year. Nearly every Sunday-school in Maryland was represented. The ministers of many congregations were also present. Let us work and pray to do still better this year. It is encouraging to know that a number of schools have already chosen their delegates for the coming Institute. In many cases schools are appropriating the money necessary to meet the expenses of their representatives.

Better-trained Sunday-school teachers are in demand everywhere. There is also an urgent need for trained workers for the Daily Vacation Bible Schools. Two years ago there were eleven Vacation Bible Schools in the State of Maryland. Last year there were twenty-two. There may be more the coming year. These annual Institutes furnish practically the only opportunity for these teachers to secure adequate training. The needs of the ministers have not been overlooked in preparing the program. Bible instruction will be a marked feature of the Institute.

Speakers and instructors of experience and vision—specialists in their lines—have been secured for the Institute. The following persons have been engaged: Eld. J. W. Lear, Professor of Pastoral Theology and Homiletics, Bethany Bible School; Eld. I. S. Long, missionary in India; President J. G. Myer, Elizabethtown College; Dr. C. C. Ellis, Professor of Education, Juniata College; Dr. F. F. Holsopple, pastor of Hagerstown church; Dr. Joseph Cutlipp, Maryland Sunday School Association; Eld. J. M. Henry, pastor of Washington City church. Several members of the college faculty will also take part in the Institute.

Some of the subjects to be treated are: Bible, Child Psychology, Pedagogy, Sunday-school Methods and Administration, Missions, Vacation Bible School, Church History, Special Lectures, Young People's Conferences, Special Programs, Etc.

The college library facilities are invaluable to delegates attending the Institute. There are magazines of every description for religious and secular thought. The library is adequately equipped. The books of the Bible department prove very advantageous to both church and Sunday-school workers. Many additions to this department, along the lines of Religious Education, have recently been made. The library will be as helpful as the instructors.

At the close of the Institute, examinations will be given to those desiring credit certificates, issued by the General Sunday School Board. These examinations will be based on the material given by the various instructors. The credits earned year after year will be placed upon the certificates until the student has finally completed the course prescribed by the Board. For this competition the student will be awarded a diploma.

The Institute is open to all—ministers, Sunday-school teachers and superintendents, Vacation Bible School teachers and principals, lay members and any others who are interested in religious activities. Workers are invited to attend the full two weeks, but if this is not possible, arrangements can be made to stay for a shorter period. It will be gratifying to see the busy man come in just for a day.

Wm. Kinsey.

New Windsor, Md.

EGLON, WEST VIRGINIA

The Eglon congregation has had the pleasure of holding its fifteenth annual Bible Institute. On Saturday evening before Christmas a program was rendered by the juniors, consisting of exercises, recitations and songs. On Christmas morning our Bible Institute began with Dr. Paul H. Bowman as instructor. His subject on Sunday morning was "The Preeminence of Jesus," which was very interesting. Dr. Bowman taught First and Second Timothy in his forenoon periods during the week, which he made plain to all. In the afternoon he gave a history of the Church of the Brethren, from its beginning in Germany in 1708. On Wednesday afternoon he explained what a feast is, and told about the symbols of the Bible, such as foot-washing, the Lord's supper, the communion, the salutation, prayer-veil, anointing, etc.

Bro. Foster Biddinger taught from the Book of St. John in the forenoon, and Bro. W. L. Teets taught First Corinthians in the afternoon of each day. We also had a talk by a member of the Temperance and Purity Committee, of the Peace Committee and of the Aid Society. In connection with these were recitations, essays and talks by the young people.

Bro. Paul Bowman preached for us each evening during the week. His sermons were principally to young people and were very helpful to all.

Jan. 1 was a special prayer and missionary day, with prayers for the home congregation, the Brotherhood and missions, and several talks along the same line. In the afternoon we listened to a missionary sermon by Dr. Bowman. The attendance was splendid throughout, and at each service we heard a fine message under the direction and guidance of the Holy Spirit.

The committee of the Child Rescue Home plans for a larger and better building for this purpose. Teachers and officers of the Sunday-school were installed on New Year's Day.

Goldie Judy.

MALMÖ, SWEDEN

The Malmö church enjoyed the labors of Bro. Esbensen, from Denmark, in a two weeks' series of meetings during the latter part of November. Bro. Esbensen preached seventeen strong sermons for us. The church was revived and strengthened by these meetings. Not all the meetings were as well attended as we desired. There were those who were under conviction, but there were no open confessions. Our prayer is that the Lord, who alone can give the increase, will, in his own appointed time, develop fruit from these labors.

We have been enjoying most delightful winter-weather thus far. We have had but a few dreary and rainy days.

The industrial conditions in Sweden are anything but favorable. The number of unemployed is still increasing, and poverty is becoming still greater.

My health is very good. Sister Graybill is fairly well. We have no occasion to murmur, but many things to be thankful for.

Ten more days and Christmas is upon us. This may be a little late, but we still wish you a Happy New Year.

J. F. Graybill.

AUBURN, INDIANA

The Auburn City church met in council Dec. 18, with Eld. Kreider and our pastor, Bro. W. R. Shull, presiding. Bro. Kreider was unanimously reelected as elder; Bro. Shull, pastor for another year; Bro. M. A. Hanson, church clerk. Sunday-school officers were chosen, with Bro. Wm. Wilt, superintendent.

Christmas Day Sister Leah Senger, of North Manchester, gave a talk to the children at the hour of preaching. In the evening the children and young people gave a splendid little program, consisting of recitations, dialogues, special songs, a talk by Sister Senger, and the

story of "The Other Wise Man," by Sister Ruth Hanson. After this the children received their treat.

Our pastor has been giving helpful messages on the Characteristics of Jesus. On New Year's Sunday the message in the morning was "Installation," and in the evening, "I Press On." We are sure that each officer realizes the importance of his work after these services.

On the fifth Sunday of every month that has five Sundays, the devotional hour is given over to the children. Sometimes a student comes from Manchester College to give the talk. Sister Katherine Forney told about our small Indian brothers and sisters. The last time, in November, Sister Ruth Hanson gave the talk and also some object lessons.

Sister Wm. Wilt is president of the Christian Workers' Society. The Society decided to go to the homes of old and sick people, to sing or have services for them on Sunday evening, instead of having the regular services at the church. The Volunteer Class of young people has elected its officers and is very active.

We are papering the church and improving it in several ways. We are looking forward to this year as a prosperous one. Our attendance has increased greatly since the beginning of the year that has just closed, and we hope that it will continue to increase during 1922.

Florence Hanson.

FALLING SPRING CONGREGATION, PENNSYLVANIA

Dec. 11 Bro. E. J. Egan, who has been appointed by Bro. G. Howard Danner, our District Sunday-school Secretary, to help in visiting the schools of the District, gave an interesting talk to the school at Shady Grove, after which he preached for us. Bro. Egan used his subject, "Are the Young Men and Women Safe in the Present Day, with All the Evil Environments Surrounding Them?"

The Sunday-school at Shady Grove was reorganized Dec. 25, by electing Bro. Walter Stansbury, superintendent. During the past year the school attained front-line recognition. Bro. Danner, District Secretary, has sent notices

to all the schools in the District, urging members to read the Bible from Genesis to Revelation during 1922. Bro. Danner is anxious to get people back to the reading of the Bible that God may be more honored and glorified.

Eld. Oellig spent part of the past week in our village, visiting in different homes. It is his desire, if possible, to visit all the members of the congregation during the next few weeks. He is alert to the best interests of the church, and hopes that, by visiting with the members, a better understanding of the needs of the church may be had.

We expect Bro. J. L. Myers, of Loganville, Pa., to be with us in a two weeks' series of meetings at the Shady Grove church, to begin March 4. H. N. M. Gearhart. Shady Grove, Pa.

WASHINGTON CITY CHURCH, D. C.

At the evening service, Dec. 11, Bro. Spenser Minnich, of Elgin, Ill., gave us a helpful address on the needs of the mission field.

At the close of the Sunday-school, Dec. 25, Mr. Cline, of the local Gospel Mission, presented to us the needs of that institution. His appeal brought forth a liberal donation to bring Christmas cheer to those who are deprived of the necessities of life.

On the evening of Dec. 25 the Sunday-school gave its regular annual Christmas program, which consisted of over fifty recitations and songs. One of the most attractive features of the program was the formation of a living Christmas tree by nine girls of the Willing Workers' Class, under the direction of their efficient teacher, Sister Bertha Thomas.

Sunday evening, Jan. 1, 1922, a chorus of thirty members rendered a cantata, entitled "The Prince of Israel," to an appreciative audience. Much credit is due our chorister, Bro. S. L. Brumbaugh, for the efficient manner in which this selection was rendered.

We are anxiously looking forward to the beginning of our revival services, Sunday morning, Jan. 8, to be conducted by Bro. A. B. Miller of Bridgewater, Va.

320 D Street S. E., Jan. 3.

Mrs. J. H. Hollinger.

The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

Our Prayer

We thank thee, O God, for the triumph of Christ. None was ever so persecuted as he, and men finally thought they had destroyed him, but their opposition only led to his enthronement and power. Help us into that needed consciousness that anything without thee is loss, and that every obedience to thy will must bring us into a larger victory of power and progress! Lift us above the confusing voices of earthliness and give us the vision from the mount of thy glory! Then, in the assurance of thy love and power, send us forth to minister in righteousness, redemption and goodwill to all men, in all things and at all times, in Jesus' name! Amen.

Some Real Needs in Our Work

1. WE NEED A NEW CONSCIOUSNESS OF GOD. We need to see beyond the earth. We have become near-sighted in spiritual things—not that we should make our Christian life less practical, and think that God is far from us, because he is not. On the other hand, we need to realize that he is near, so that our daily experience reflects the power, confidence and joy of his presence. This will enrich our prayer-life; bring new courage to our work and make our service shine forth with authority and grace.

2. WE NEED A NEW LOVE FOR THE CHURCH. Very few belong to the church these days, as it used to be said. We ignore her; criticize her; speak of her failings and do too little to extend her truth and fellowship. The church is the pillar and ground of the truth. She is the body of Christ. She has been in the vanguard of all that is good and the guardian of our civilization. Mistakes in methods and errors of judgment may have marked the way of her progress, because God uses men in her work, but for good will and unselfish service, forgiveness and salvation, she is the best of the earth, because she was born from above and will return in triumph to the place of her nativity. Let us give her our best!

3. WE NEED A NEW SENSE OF OUR OBLIGATION. This seems to be an age of independence. Men have little sense of their obligation to God, to their parents or to each other. We are prone to feel that others are under obligations to us. We think that men ought to give us more money and let us do less work. We

assume that the world owes us a living, rather than that we owe it a life. We imagine that we can indulge and satisfy ourselves, and men dare not say "nay." We claim that what we have is *ours*, with but little consciousness of how poor we would be without God, friends and the fruit of other men's toil. Oh, comrade of the earth! Let us take account of our obligation to God! "In him we live" even the heathen admit, and the glory of life is in recognition of this fact. Then let us remember that these obligations are best paid in faithful service to the needs of men; "For inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

4. WE NEED TO KNOW JUST HOW MUCH GOD WOULD LIKE TO DO FOR US. He loves us more than we love him. His desire for us is much beyond that which we have for ourselves. Could we have faith in him, as we might, the windows of heaven would be opened in new blessings and power. He would make us messengers of grace and salvation to the sinner. He would make us shining lights in the world, in character and courage, if we knew his heart. He would multiply the fruits of our labor and business if we would make him the Senior Partner in confidence and consultation. He desires that we shall have power, if we tarry for it. We may have wisdom, if we ask for it. We are his friends, if we do his will. We may be fruitbearers, if we abide in him. He will gild our tears in hope, give us the peace which passeth understanding, keep us from falling, and finally present us without fault in Jesus Christ, our Lord. Do increase our faith!

Should Sinners Be Encouraged to Tithe Their Income?

THIS question has been asked and answered by several denominational papers lately. To us, some of it seems a bit misleading. Certainly sinners should be pointed to faith and obedience to Christ first, and that salvation is in the faithful acceptance of his promised mercy, confessed in obedience, through repentance and baptism. This must be clearly understood as the Scriptural teaching. On the other hand, to discourage a soul from obeying God or the honest

impulse of his own conscience, because it may not fit into our logic, is dangerous teaching. Such a theory would eliminate the angel's approval of the alms of Cornelius, that had "come up for a memorial before God." It is our duty to get the best Biblical program from the Scriptures possible, for the spiritual welfare of our souls, and be loyal to it; but it will be wise also to be open to the unusual path through which the Spirit may desire to lead men to God.

The church should not seek support from sinners in any compromise of truth. Neither should it confuse their minds with any thought of salvation in good works, apart from faith in Christ, confessed in obedience thereto. But we do believe that the principle of tithing is so fundamental, that some form of its observance will manifest itself with all who recognize Jehovah at all. To deny this expression by discouragement, will be to break down the moral conscience that maintains law and order in the universe. Honest dealing, Sabbath observance, good will to men, protection of life, church-going, prayer, and any other moral relation of the soul to God or man, ought to be motivated by a vital faith in Christ. But, however much we would stress motive in determining the value of an act, yet some things are right and bring their own reward to individuals, society and nations, in spite of a confusion of motives.

Moreover, we are told that "in every nation he that feareth him, and worketh righteousness, is accepted of him" (Acts 10: 35). The most of us come into our realization of faith by obedience. Good deeds—like eating good food—is sure to give added strength to the one thus engaged. And a deed like tithing, that almost demands the acknowledgment of divine mercy, would lead to closer fellowship with God, unless it was continued in an atmosphere of Christless teaching. It is necessary to keep first things first, but truth is never made more emphatic by exaggeration and pushing the pendulum too far, in order to attract attention.

Forward Movement Notes

THE PASTOR OF ONE OF OUR LARGE CHURCHES in the West, in ordering tithing literature for his congregation, says: "Our section is not as hard hit as some others, and we have a real responsibility before God. We are getting ready for next May." A Christian statesman of this kind will not only provide for the progress of his own people, but will witness "to the uttermost ends of the earth."

THE FIRST EDITION OF TITHING LITERATURE is rapidly going out. The second is ordered, and we hope that there may be no time when we can not supply those ordering it. We are glad to send it free; but its value will depend on its being read. A word of encouragement from the minister will help in this.

WE REGRET THAT BRO. J. W. LEAR, who was unanimously chosen as Director of the Forward Movement by the Executive Committee, and who has always been a great help in every effort to forward the cause of Christ, has finally decided he can not accept. While much interested, he feels the Spirit's call to continue the splendid work he is doing in Chicago, and in Bethany Bible School.

ONE OF THE CONGREGATIONS IN ILLINOIS is having a study in personal evangelism during the present month. A meeting is held each Wednesday evening—the usual time for the mid-week service. The first part of the evening is occupied in a fellowship supper, when old and young surround the tables together. The meal is served by the Ladies' Aid Society at a cost of twenty-five cents. Following the supper hour, the group is divided into two sections for study in personal work. At the first meeting, there were 75 present, which was an increase of 200% over the average number at the midweek service. Nineteen of these were young people. This is a part of an evangelistic effort, to culminate in the Easter season. This plan has the splendid feature of developing fellowship and providing instruction in a most vital work, and might well be put on in other congregations.

THE ROUND TABLE

The Food We Eat

BY ANNIE RICHARDSON

THE physical health of an individual depends, to a greater or less degree, on the food he eats and digests properly.

Some individuals are in a position to choose the food of which they wish to partake, while others are compelled to take what is given them, regardless of the fact whether it is nourishing and strength-giving, or detrimental to their general health.

The child who is in the care of a mother, who knows not the needs of that child, or is not in a position to supply the needs, if she *does* know, is to be pitied. But what about the spiritual life of the individual?

The spiritual life of a person should have the proper food, if the soul is to be strong and healthy. A great responsibility rests upon the shoulders of those who are called to feed the flock.

In John 21, Jesus asks Peter whether he loves him. Upon receiving a satisfactory reply, Christ tells Peter to feed his sheep, giving us to understand that a true, deep love for Jesus is essential in one who is to feed a flock.

A shepherd and teacher needs to understand his sheep and their needs. Some may be able properly to digest strong meat, while others still need milk.

What about the sheep who refuse to eat good, substantial, life-giving food, and persist in feeding on husks, such as worldly pleasures and amusements, which satisfy not; or, perhaps, feed upon the mistakes and failings of their brother and sister, thereby becoming self-righteous, when comparing their life with that of a stumbling saint, instead of looking to the Perfect Pattern—the Savior—who gave his life as a ransom for all?

May we feed on the true Bread from heaven and "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ"!

Shillington, Pa.

In Remembrance

BY OLIVE A. SMITH

SOME time ago I had occasion to search for the grave of an old family friend, whose body had been laid, years ago, in our town cemetery. I finally found it, overgrown with coarse grass and weeds—one of the most neglected spots in the grounds.

The man had given the best efforts of his long life to the church he loved. He was an ordained minister, had spent a small fortune in the establishment of churches in the various localities where he had lived. Even when he had passed his eightieth birthday, and was homeless and poor, he gave a generous share of his meager income to the church, and he persisted in attending services even after it was physically unsafe, because of his infirmities. Yet the live, active church of today seems to have forgotten him and his four-score years of enthusiastic service.

In every section of the cemetery were graves of persons whose lives had served as foundations of great movements—men and women who had dared to attempt and accomplish great things for the benefit of those who should come after them, yet the few feet of earth, which cover their resting-places, were unmarked by tokens of gratitude or affection.

It is well enough to quote the words of the Master: "Let the dead bury their dead." It is well enough to say that our time and thought belong to the living, and to emphasize, in our own minds, the thought that they—the individuals—are not there. At the same time, we may as well face the fact that this careless, heedless attitude toward those who have made our world for us, is characteristic of our times. We observe symbolism in every relation of life, and we may as well admit that our lack of love and care of these spots, which are representative of the lives gone before, is due to a certain type of ingratitude, of unap-

preciation, or of thoughtless yielding to the distractions of pleasure and ambition. Were we to think deeply, reverently and lovingly of these lives and of what they meant, there would be no neglected spots in our cemeteries. Naturally, we would protect and beautify them, and the living would not suffer neglect because of our action. On the contrary, they would receive the benefit that would come from a truer, deeper, spiritual experience.

"This do in remembrance of me," said Jesus to his disciples, and there is a spiritual truth which we have hardly fathomed, in the words. It may not be a sin to think of the veil, which separates the worlds, as a thin veil. It can not be wrong to live much with the thoughts of those who are absent in the flesh, and if we so live, we shall find ourselves unconsciously bestowing care upon those things which are representative of them. Our unkept graves are witnesses of our unloving and unappreciative hearts.

Emporia, Kans.

A Great Big Job

BY A. B. COOVER

QUITE likely all who may read this will remember the time when they were first recognized as men and women—mayhap when allowed an adult's wages, or, possibly, when they left the parental roof and established a new home as God intended.

Well do we recall the pride and joy when, at the age of sixteen, we drew a man's pay in the field for our parents. How careful we were that the man of forty, at our side, did none of our share of the job!

Again, at the age of seventeen, we stepped into a Kansas schoolroom as a man teacher, training young minds how to shoot, and so on through life, when discharging our various duties, whether as farmer, carpenter or salesman, we have always felt good when we did a man's job well.

But material things are only stepping-stones to the real life—the more abundant life—the "life hid with Christ in God."

If you, dear reader, are hunting a real big job, roll up your sleeves and go to work for Christ and the church. You will find many tests for manliness, patience, courage, perseverance, etc., on every hand. In his service you will not be crowded out by "one hundred applicants ahead of you." Are there worthy ones near you who need help? Maybe they don't need something to eat, but kind words or a social uplift.

Are there children in your community, dragged down by the maligning influence of the movie posters, the pool halls, dance clubs, Sunday excursions, etc., and you lift not as much as a finger? Be a man!

We have seen men at conflagrations do superhuman tasks to save lives that are often lost to eternal happiness.

How can we, who profess to work for Jesus, the True One, content ourselves with child's play? Now is the time to put away childish things and to do men's jobs.

Our convictions are that if we do not arise in the power of his might, and undertake the big job of life, championing truth on every hand, and resisting the evil powers even unto blood (Heb. 12: 4), we ourselves will hear the verdict of Matt. 7: 23. Let us undertake great things for God, expecting good results, for he is faithful!

Grants Pass, Oregon.

Seeing the Good in People

BY CORA A. ANDERSON

WE all know that even the most hardened criminal has his good side as well as his bad. Did you ever stop to think that the average person, whom you meet every day, also has his good side, even though he appears only hateful and mean to you?

We meet people very often who fail to strike any responsive chord in us. We dismiss the matter by saying: "I don't know why, but they simply don't appeal to me." Whose fault is it that they don't appeal to you? Everybody is not alike but everybody is good, to a certain extent. Do you deliberately want to

close your eyes to what you know is there, even though it may not be on the surface?

We ought to be ashamed to admit disliking any one unless he has deliberately done us some positive injury. Even then, there was probably some provocation that we did not realize.

Your business in life is to get along with people, to like them—even to *love* them. It is nothing to your credit to like the people who like you, who bow down before you and agree with all your opinions. Even the robber likes his colleagues.

It is your duty to close your eyes to others' faults. While you are thinking about people, think about their good qualities. They have plenty of them, if you only look deep enough. It is a confession on your part to admit disliking anybody. Don't start seeing a single fault. But, if you can't close your eyes to them, be sure you close your mouth. Why should you consider it your duty to assist others in discovering minor flaws in your neighbor?

I am ashamed to say: "I don't like Miss Brown." It shows that I haven't really tried to like her. If I had tried hard enough I would have liked her in ninety-nine out of a hundred cases, because people *are* likeable. They may not appear to care whether or not you like them, but just try it and see what happens.

I once heard of an old man who never spoke evil of any one. When a man in the community died, leaving a black record behind him, this old saint thought a long time and then said: "He was the best whistler I ever heard." He was in the habit of speaking well of people. Let's try it! See how soon you can develop the habit. It won't be long before your tongue will stiffen toward speaking unkind things. You won't see them or think of them. Look for the good! Make yourself see it! Then tell somebody else about it! This method pays in more ways than one and it is well for us always to remember the saying:

"There's so much good in the worst of us,
And so much bad in the best of us,
That it scarcely behooves any of us
To talk about the rest of us."

Atlanta, Ga.

Opportunities

BY MARY PRENTICE WILSON

It has been said that opportunity knocks only once at every door. That, however, is a mistake, for at some doors opportunity is knocking daily and hourly. Perhaps the greatest opportunity of a lifetime comes only once, but the small opportunities that help to make our lives better, are coming regularly to each one of us, and none of our enemies can shut the doors of opportunity that our Father has built for all of us, in his household of worlds.

After we enter the first door, each new one seems larger than the last, opening into vaster and richer vistas.

Nothing under the sun is impossible or impassable with men and women having the help of God, their Father. Under his Guiding Hand we will go aright.

Studying nature, the scientist is ever opening new doors of wondrous vision. How much greater are the visions in the realm of the supernatural, it is the Christian's opportunity to see. Womanhood, just now, is entering a new door of greater usefulness and activity in life.

As God has opened a new door, some one has entered, and as a result we have the automobile, the telegraph, the telephone, the airplane and the wireless for our convenience.

Judging by missionary reports from India, China and Africa, not only doors but whole walls are falling down. More missionaries are constantly pouring in, bringing in their wake Christian education, civilization and the Bible.

No human being can shut the doors that God has seen fit to open. He has placed man here for the purpose of discovering his Maker and the wonderful forces of his creation.

Let us not only look here below for the opportunities that make us so much more comfortable, but let us look far away to Zion, and ask help for new attain-

ments spiritually. There are new possibilities awaiting all of us. We have only to go, enter, discover, and enjoy. God will help us if we but ask him. Let us not cast aside the many smaller opportunities he sends to us, but carefully use them, in helping us to become greater men and women in the service of the One who gave his life for us.

Aline, Okla.

HOME AND FAMILY

Surrendered

BY FAY ALDENE GRAY

A little child was given to my care;
And O, I loved it well!
So tenderly I nourished it in prayer
And asked for it such things no tongue can tell.
Believing God would do far more than I,
I laid it in his hand
Without a tremor, moan or quivering sigh,
Then watched in pride that, some day, it might stand.
In armor with Jehovah in the fray,
A man that would not wince.
I planned alone. God hid that child away
Somewhere with him. I have not seen it since.
When my weak heart in love would question, Why?
Or wish it still were mine,
I lift my tear-dimmed vision to the sky
In that sweet prayer: "Not my will, Lord, but thine."
His love all mysteries and darkness rifts
And gives me grace to say:
"Thou art my God! Take my most treasured gifts,
They are thine own to use, or hide away."
Hammond, Ill.

Burden-Bearers

BY LEO LILLIAN WISE

UNCLE DAVID, Aunt Ella and Priscilla have the fashion of gathering in front of the cosy fire-place, on returning home from Christian Workers' Meeting. There they discuss the program of the evening and exchange thoughts brought to their attention.

This was New Year's Day, and the program had, of course, looked forward. An unusual number had been out for the services, and at first the three talked of the different ones who were not accustomed to coming in the evening. Suddenly Priscilla, rather abruptly, said: "It riles me so, many times, when Brother Brown gets up to talk."

"Why the displeasure, Priscilla?" Uncle David raised his eyebrows a trifle. Aunt Ella looked amused. "Did you notice how he did tonight?" demanded Priscilla, leaning forward in her chair. "Of course, it was just like usual, but he made it sound so emphatic. He is always talking about being persecuted for Christ's sake, and I don't believe he knows the meaning of being persecuted for Christ's sake."

"Please be more explicit about being persecuted for Christ's sake," quietly said Uncle David.

Priscilla looked up quickly, but, reassured that she was not being laughed at, began slowly: "You remember that he said he would expect to meet persecutions again, this year, for Christ's sake. I think that whatever persecutions he has, are on his own account, and not because of the Christ whom he professes to follow. Just see how unneighborly he is. No wonder some people show contempt for his form of professing. It has made my blood boil at different times, when I would hear of some unpleasant thing he has either said or done. I repeat: 'He is persecuted for his own sake.'"

"Priscilla, in a large measure you are right, I think," began Uncle David. "We do hear folks talking about bearing persecutions for the Lord Jesus Christ's sake. If they were facing conditions, as many men do, who turn from heathendom to the true way, then we might sympathize with them. But how many of the average people are doing it just that way?"

"And as you say, the afflictions they find are oftentimes of their own making. I know Bro. Brown does not do the right thing, many, many times, yet we must pray that his eyes may be opened.

"You often hear people say that they have to

take persecution from this one or that one, and all it is, oftentimes, is some criticism that would be wholesome, if they would but accept it. Now, what do you have to say, Ella?"

Aunt Ella smiled. She was looking deep into the fire, as though there she could read a message. Then she, in her earnest, sweet voice began, saying: "I seem to hear the Savior say: 'Come unto me and I will give you rest,' and again he says: 'Take my yoke and your burden shall be light.' If we are to be burden-bearers for him, we must be burden-bearers with him. And he has promised to lighten the load.

"When we are truly hid in him, how can we say we are bearing the burdens? He has promised to do that. Do you remember Marie Olwood? How adverse were her circumstances! Perhaps you remember how, because she was such a sweet, sincere Christian woman, abuse was heaped upon her. Despite all that, she testified, one time in prayer meeting, 'There's never a heart-ache but Jesus makes it lighter, every joy is made sweeter and more blissful by his presence.' When we are truly devoted, we will talk more of his wonderful saving power, how he died for all, and how he has the power to keep us to the end."

"Good," nodded Uncle David, "I wish you two would give those sermons at church next Sunday."

The two laughed softly, and Aunt Ella teased: "Some of the best sermons are never given to the public, I believe."

Tiffin, Ohio.

Mothers and Daughters

BY LULA R. TINKLE

HAVE you heard your mother and grandmothers tell about the days when they took their knitting, or their mending and went across the fields to spend the day with a good neighbor? Or, perhaps, the women of the neighborhood gathered together for a quilting or a carpet-rag sewing or a threshing-dinner.

And those gatherings! What a help they were to the mothers who had so many home problems with no other source of inspiration or information! They discussed the disciplining of the children, their habits, good and bad, how to manage the cooking and preserving, and the social life. Whatever their needs or problems may have been, they received help through these social gatherings.

But how about the problems in the home today? Our mothers are kept busy with the material duties of the home, and keeping the wardrobe of the school-children abundantly supplied, and so there is no time for the social visits and the heart-to-heart talks, which lighten the heavy burdens and solve some perplexing problems. Would it not be a help to the mothers of your church and community to meet at the church or in some home regularly, with a good program, prepared to meet these problems and inspire you to higher ideals in home life?

I am coming more and more to see the need of throwing more safeguards around our girls. In too many homes they are not given the right ideals in regard to the motive of the pure life and the sacredness of motherhood. They are not taught how to care for the body during girlhood days and many suffer and fall into sin because of ignorance. There is not the companionship between mother and daughter that makes it easy for them to confide in each other. When mothers and daughters meet together in a public meeting, it not only affords an opportunity to give instruction and to hold up high ideals, but it helps to break that barrier between mother and daughter, and they will be found discussing these subjects confidentially at home.

So many churches are feeling the need of a mothers and daughters' association, and they are asking how it can be organized and what it can do when organized. The organization should be simple, consisting of a president and secretary and a good program committee. There should be regular meetings—once a month is perhaps often enough. Sunday afternoon is found to be the most convenient time in some localities. There should be some special music. The girls will enjoy this part of the work. The subjects discussed should be practical ones. Following are

some which are very good: How Mothers Can Help Sunday-school Teachers, The Value of the Story Hour in the Evening, What Should Our Children Read, How to Tell the Story of Life to Children, Entertainments in the Home, White Slavery, Amusements—Good and Bad, Venereal Diseases, How to Overcome Bad Habits in Children.

In most cases it is very helpful to have a round table discussion after each talk or essay. It should be the aim of the association to secure the interest and cooperation of every mother and daughter of the community. A few weeks ago our visiting nurse gave us a talk on "The Care of the Body During Girlhood and Preparation for Motherhood." We are planning to have a woman physician talk to us in the near future. If you do not have all the talent you need, in your local church, it is well to have a speaker come to you occasionally. Whether you follow out this plan of organization or not, you should be doing something for the betterment of our future homes and for the propagation of a purer and cleaner life.

Portland, Ind.

The Cry in the Night

BY URSULA MILLER

EUNICE had been asleep. On being awakened by a cry—a strange cry—she thought she had been sleeping for hours.

Confused, at first, and only half awake, she could not definitely designate nor define the cry. She thought, of course, of her own children, Linda, who was eight, and Sterling, four. They were in bed—had been in bed for hours.

Still confusedly wondering—too sleepy to be keenly alert, she heard the cry again, more faintly this time, like the echo, only, of the first cry. Her husband, a sound sleeper, had evidently not heard, though he had always heard their own children and cared for them at night.

The last cry brought her, in bare feet and night-robe, quickly to little Sterling's room, and to his own little bed. He was in the blissful, confident sleep of childhood. Quickly she passed to the bedside of her little daughter, who was also in childhood's placid, privileged slumber.

At a loss, she reviewed their bedtime. Had there been any unusual symptoms? A story there had been, whether a Bible or other bedtime story, she could not now recall. She did remember that Sterling had demanded, eyes large and inquiring: "Well, if God made everything else, who made God?" Linda's superior, eight-year-old, chin-held-high answer had been: "Nobody made God." They certainly were dear little things, especially in their sleep, even with all their placid assurance and superiority, peculiar to childhood of this age. Little well-fed, well-bred bodies, minds keenly alert—

Eunice heard the cry again! But this time it came, not from her own two, well-fed, well-bred youngsters, she could plainly distinguish that—but—

How weak the cry, how like but the echo of a cry—as if it had come from afar—perhaps from across the sea!

She saw the children then! What a contrast! O, God, that such things could be! How poor, how distressingly poor, how pitifully thin! Gaunt, skinny, little shriveled things, with old age in their faces, beyond anything her imagination had pictured.

They huddled behind a tree, itself bare of leaves, and giving grudgingly a grim shelter, seeking refuge from the fierce wind, which seemed strong enough to blow them away, and cold enough to freeze their thin little bodies. They were sick, and famine-stricken, and fearful; they were dirty, and ragged, and ill-clad; they were cringing, shivering, sobbing.

Pitifully weak though the cry, the echo of it found the tenderness in the heart of Eunice, where also lived the love of Christ, which served as a magnet.

"Yes, dear God, I will clothe them, and feed them, and love them," said Eunice, whereupon she awoke from sleep and her vivid dream, tears in her eyes, sobs and love in her heart.

Hesston, Kans.

AMONG THE CHURCHES

Calendar for Sunday, January 15

Sunday-school Lesson, Elijah's Challenge of Baal Worship.—1 Kings 18: 20-24, 30, 36-39.

Christian Workers' Meeting, The Nature Psalms.—Psa. 148.

Gains for the Kingdom

One baptism in the Bethel church, Fla.
 Eleven baptisms in the Virden church, Ill.
 One baptism in the Big Creek church, Okla.
 One baptism in the Miami church, N. Mex.
 Three baptisms in the Huntington church, Pa.
 One baptism in the East Salem church, Kans.
 Three baptisms in the La Verne church, Calif.
 Three additions to the Huntington City church, Ind.
 One accession to the Shamokin church, Pa.—Bro. H. H. Ziegler, the pastor, in charge.
 One baptism in the Shiloh church, Va.—Bro. C. D. Hylton, of Troutville, Va., evangelist.
 Eight baptisms in the Knob Creek church, Tenn.—Bro. D. M. Glick, the pastor, in charge.
 Seven baptisms in the Eagle Creek church, Ohio.—Bro. J. J. Anglemeyer, the pastor, in charge.
 Seven confessions in the Heidelberg church, Pa.—Bro. J. L. Myers, of Loganville, Pa., evangelist.
 Two baptisms in the Stony Point Chapel, Va.—Bro. G. A. Maupin, of Free Union, Va., evangelist.
 Three baptisms in the Pleasant View church, Tenn.—Bro. J. R. Jackson, of Relief, N. C., evangelist.
 One accepted Christ in the East Dayton church, Ohio.—Bro. C. C. Cripe, of Bremen, Ind., evangelist.
 Five accepted Christ in the Eversole church, Ohio.—Bro. Chas. C. Cripe, of Bremen, Ind., evangelist.
 Eleven decided for Christ in the Bethany church, Ind.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.
 Forty-four additions to the Brookville church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.
 One accepted Christ in the Burnettsville church, Ind.—Bro. Ira Kreider, of North Manchester, Ind., evangelist.
 Two were baptized and one reclaimed in the Bethel church, Fla.—Bro. J. W. Rogers, of Sebring, Fla., evangelist.

Four baptisms in the Conestoga congregation at Bareville, Pa.—Bro. Elmer Nedrow, of Lake Ridge, N. Y., evangelist.

Fourteen were baptized and one reclaimed in the East Wenatchee church, Wash.—Bro. B. J. Fike, of Outlook, Wash., evangelist.

Four accessions at the Sugar Grove house, Prairie Creek church, Ind.—Bro. G. S. Strausbaugh, of Fredericktown, Ohio, evangelist.

Seventeen have been baptized, three await the rite and two were reclaimed in the Roanoke church, La.—Bro. D. G. Brubaker, of Nocona, Texas, evangelist.

Eight were baptized, one received on former baptism, and two await the rite in the Parsons church, Kans.—Bro. W. T. Luckett, of McPherson, Kans., evangelist.

Two confessions, one of whom was baptized in the Topeco congregation, Va.—Bro. C. E. Eller, of Salem, Va., evangelist; three baptisms at Fairview, a mission point.—Bro. H. W. Peters, of Wirtz, Va., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. G. A. Snider, of Lima, Ohio, to begin Jan. 15 in the Plymouth church, Ind.

Bro. W. D. Keller, of Johnstown, Pa., to begin in March in the Moxham church, Pa.

Bro. Rufus Bucher, of Mechanic Grove, Pa., to begin Feb. 5 in the Lititz church, Pa.

Bro. A. B. Miller, of Bridgewater, Va., is holding meetings in the Washington City church, D. C.

Bro. John R. Snyder, of Bellefontaine, Ohio, is holding meetings in the Viewmont church, Pa.

Bro. J. L. Myers, of Loganville, Pa., to begin March 4 at the Shady Grove church, Falling Spring, Pa.

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Personal Mention

Bro. A. B. Hollinger, late of Newville, N. Dak., has been secured as pastor of the Portage church, Ohio, and should be addressed accordingly.

Bro. Floyd M. Irvin has, with his family, located in the Canton City church, Ohio, where his pastoral activities will be of great value in the extension of the Kingdom. His correspondents will please note his change of address.

Bro. Reuben Boomershine, of Brookville, Ohio, is now open to engagement for a series of meetings or for lectures on special themes. For dates and more specific information, address him as above.

Sisters Lizzie and Carrie Hummer, located at Angus, Minn., for the winter, desire to get in touch with any members who may be living near that place. Information concerning any such will be thankfully received by them.

Bro. Andrew Hutchison, of La Verne, Calif., completes eighty-six years of his earthly pilgrimage on Sunday, Jan. 15. He says he will soon have to quit reading the New Testament through, but though he has read it through seventy-four times in the last three years, he still finds it fresh and interesting!

Bro. I. S. Long, of India, but just now of Virginia, expected to attend the Atlantic City Foreign Missions Conference. So also Bro. R. C. Flory, of China, who has been visiting some of our schools and churches in the East, and Bro. H. Stover Kulp, of Philadelphia, who is looking forward to work in the African Mission Field.

Notwithstanding the snowstorm at South Bend, Ind., on New Year's Day, a very pleasant season of fellowship with the First Church was enjoyed, in connection with the cornerstone service. The congregation will have one of the most commodious houses of worship in the Brotherhood, and is to be congratulated on the zeal with which it is pushing forward in the work of the Kingdom.

Bro. H. Spenser Minnich, in connection with his special work as Missionary Educational Secretary, has combined into one this week, several errands on the Master's business. After stopping with the members at West Dayton, Ohio, last Sunday, his plan was to meet with our Student Volunteers, attending the Ohio State University at Columbus, thence to Princeton, N. J., on a like mission, taking in also the Foreign Missions Conference at Atlantic City.

The Foreign Missions Conference and the Home Missions Council are annual events of special interest to all Mission Boards and missionaries, held in New York City, or thereabouts, at about the same time. These both take place this week, the former at Atlantic City. Bro. Bon-sack is in the East on several matters of business, and planned to attend the Foreign Conference and perhaps some of the Home Council also. The latter is included in the itinerary of Bro. Zigler, Home Mission Secretary.

For sixty-five years Eld. S. R. Zug, of Palmyra, Pa., has been a regular subscriber to our church periodicals, and he has just arranged to receive the "Messenger" for the remainder of his life. We wonder how many of our readers can surpass, or even equal, his record. On the 29th of next month, if he lives that long, Bro. Zug will be ninety years of age. But since there isn't going to be any 29th of next month this year, we guess our brother will have to wait about two years longer to celebrate. Bro. Zug doesn't have birthdays as often as some people, but he makes it worth while when he does have one. Here's wishing him at least three more, which will make it an even hundred. And here's hoping also that he can continue to enjoy the "Messenger" through every one of these additional ten years.

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Elsewhere in This Issue

Churches of the District of Michigan will please note the announcement of Bro. C. L. Wilkins, Grand Rapids, Mich., as given among the Notes.

In a concise and interesting way the Sunday School Secretary sets forth on page 26 the very things you want to know about Vacation Church Schools.

Everybody within reach should be interested in the statement of the Home Mission Secretary, on page 30, about the School for Rural Church Leaders, to be held at North Manchester, Ind., Jan. 17 to 27.

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Special Notices

Mount Morris College will hold her annual Special Bible Institute during the two weeks beginning Sunday, Feb. 5. A detailed announcement, concerning the splendid program to be offered this year, reached us too late for this issue. It will appear next week.

To the Elders, Pastors and Treasurers of Western Pennsylvania.—Our share of the funds for the Annual Meeting Treasurer is now due, and should be in my hands not later than Feb. 20, so that my complete report may get into the booklet of business. Note that the rate has been raised to six cents per member.—Jerome E. Blough, Treasurer, 1309 Franklin Street, Johnstown, Pa.

To Middle Indiana Sunday-school Superintendents.—The yearly report blanks should read: "Name and Address of Superintendent for 1922," where "1921" is, and "1921" where "1920" is. Please be sure to write in the name of the superintendent for 1922. If your report has been sent otherwise, please notify me at once. The 1921 reports are coming in fine. Will you not help to get every one in by Jan. 17? I shall appreciate your hearty cooperation.—Lawrence Shultz, District Sunday School Secretary, North Manchester, Ind.

Special Bible Institute at Daleville College.—Jan. 16-20 has been set apart as a week of intensive Bible study and spiritual inspiration, at Daleville College. The program has been arranged with a view of meeting the needs of our ministers, Sunday-school teachers, parents and every one interested in Christian service. Special instruction and lectures will be given by Brethren A. C. Wiand, Isaac S. Long and George W. Flory. Members of the faculty will give lectures on "Sermon Building," "Sunday-school Methods," "Messages from Our Church History," "Child Psychology," "Christianity Versus Other Religions," and "The Character of Jesus." Friday, Jan. 20, will be special Educational Day. Various topics of history, present needs and policies will be presented by assigned speakers. This will be an opportunity for every one to find the real worth of a Christian institution. Another special feature will be a revival service, conducted by our school pastor, Bro. W. M. Kahle. We solicit the presence of the brethren and sisters from our region at these lectures and other special features.—C. S. Ikenberry, Daleville, Va.

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Miscellaneous Mention

"Good measure, pressed down, . . . and running over," fitly describes the large quantity of "Church Notes" with which our wide-awake correspondents favored us last week. We crowded as many Notes as we could, into the available space of this issue, holding over the remainder until next week.

When the Kearney church, Nebr., at its observance of Thanksgiving Day, invited some of the poor of the city to eat dinner with the members at the church, nearly one hundred responded to the gracious invitation. As a practical compliance with the Master's suggestion, in Luke 14: 12-14, the worthy beneficence of the Kearney members is truly commendable.

Queries for Annual Conference have been received from Western Canada, Northern Illinois and Wisconsin, Northern Indiana and Northern Missouri. These will be published soon. If other Districts, whose Conferences have already been held, have queries for the General Conference, and will send them to us at once, they can appear along with those referred to above. Authentic copies of District Meeting Minutes are sufficient for this purpose.

In one of the Indiana churches special efforts are made by the Christian Workers' Society to hold services in the homes of the aged and the invalids by well-organized groups of their members. Such services, while doubtless greatly appreciated by the aged and shut-ins, are also of undoubted value to the young people who are thus witnessing for the Master. This line of work may well be attempted by more of our congregation. It can be made very helpful to the various homes thus reached.

Recently something was said in these columns, concerning the value of placing the evangelistic impress upon each session of the midweek prayer meeting. Such an effort would seem to be truly worth while. A note from the Virden church, Ill., speaks of eleven accessions at their prayer meeting. Then we are told that the midweek meeting has become their "best service"—a statement that we are not disposed to question, when we learn that, during the past two months, there has been an average attendance of seventy.

"The Social Message of Christianity" is the title of a fourteen-page leaflet, just published by the General Educational Board. It was prepared by a committee, consisting of Brethren D. W. Kurtz, J. Hugh Heckman, and Paul H. Bowman. It is practical and timely, presenting in a brief and forceful way, the position of the Church of the Brethren on the leading social questions of the day. An attractive feature is found on the inside cover page, where these words are printed: "Sent without charge to those interested." Other leaflets published by the Board and sent free on request are, "The Creation of Democracy," "Early Educational Endeavors" and "Ministers' Home Study Course." Order from General Educational Board, Elgin, Ill.

Self or Sacrifice.—We were greatly impressed, recently, in noting the startling paragraph, given below, in the annual report of one of the large foreign missionary societies. The denomination in question faces an almost exhausted treasury, while many urgent calls for immediate help should be responded to. Note the appeal: "We face the tragedy of a dying world, and the peril of a nation, rich beyond all compare, called of God to service, and hesitating in her choice between a life of selfish indulgence and a life of sacrificial endeavor. This constitutes an emergency unparalleled in all the Christian centuries." One thing is quite evident, even to the casual observer—neither a Christian nor a Christian church can hope to meet the situation which now confronts humanity without a liberal response. No Christian can measure up to the opportunities, now available, without recognizing the imperative claims of personal stewardship. This involves more than merely a man and his money—it demands a just and ready response to the claims of the Kingdom.

AROUND THE WORLD

The Liberal Movement in Japan

In various ways the people of Japan have, during recent years, expressed their desire for greater freedom on leading issues, and the government has, in most cases, acceded to all reasonable requests. Of special importance, along the line of greater individual initiative, was the organization of "The Society for the Limitation of Armaments," last September. This not only aims to reduce armaments within the boundaries of Japan proper, but also specifies among its objectives, the removal of obstacles to peace in the Far East, the overthrow of Japanese militarism, and the promotion of economic, industrial and political democracy. The Japanese liberals also advocate home rule for Korea, which, if finally granted, would remove a vast amount of friction now existing. A new day would dawn for the people of Korea, now greatly afflicted by the uncalled-for tyranny of Japan.

Methodism the Chief Liquor Foe in England

It is no slight compliment to a religious organization when the advocates of the liquor traffic designate it as the chief adversary of their business. Such was the case, some weeks ago, in England, when the emphatic denunciation of strong drink by the Methodist Conference concentrated upon that body the undisguised vituperations of liquor sellers and manufacturers. So far from discouraging that body of believers, however, it spurred them on to further diligence. "The Times," of London, significantly says: "Methodism is going to take a front place in the fight for a sober and clean England, and the liquor trade fears no adversary more than the Methodist Church." While such an unflinching attitude, on the part of the church, is, perhaps somewhat unusual in England, we can hardly see what other position could be taken by a church that is conscious of its high calling.

Daily Vacation Bible Schools in China

It may be surprising, but it is true, nevertheless, that the Daily Vacation Bible School is gaining a strong foothold in China. In Peking alone, forty schools were opened last summer, while Nanking, Shanghai and Hongkong also had a large number. Missionaries encourage the establishing of as many schools as possible, because they furnish opportunities for the Christian students of China, to put into practice some of the training received in mission schools. Then, too, a great interest is aroused among the children—one that is well calculated to be productive of most salutary spiritual results. Nearly 800 pupils were enrolled last year. In practically all cases, the teachers gave their service without charge. The Bible was taught daily in these schools, and in famine districts food supplies were distributed. Among the non-Christian population, the Vacation Bible Schools have made a decidedly favorable impression.

Facts Concerning Armenia

Taking note of the great interest, entertained by our people in the relief of the suffering ones in Armenia, it is but fair to give a brief summary of facts, in reference to the country and conditions relating thereto: (1) Armenia is the oldest Christian nation in the world, and as such, surely should be preserved in its national integrity. (2) Armenia has probably given more martyrs to the Christian faith than all other nations combined. (3) Armenia took a prominent part in the religious uplift of the Orient during the early centuries of Christianity. (4) In 1915, while all the leading nations of Europe were engaged in the great war, Turkey seized upon the opportunity of exterminating the Armenians from the face of the earth. (5) During the summer of 1915, and subsequently, a million Armenians were either killed in cold-blooded massacre, or perished from resultant deportation and persecution, leaving only two millions still surviving. (6) Today the comparatively small remnant has been scattered by deportations from their homelands. They are still being held, in the land of their oppressors, as exiles. As refugees, far from home, they are in a sorrowful plight. Any attempt to return to their native land, their vineyards, their farms, their shops, their homes, means almost certain death. (7) Glowing assurances were given the Armenians by the great powers that a homeland would be assigned them, in which they might live undisturbed. That promise has been flagrantly disregarded. (8) An astonishingly large percentage of the surviving Armenians are orphaned children, whose fathers and mothers have perished by the sword, or succumbed to the horrors of captivity and persecution, worse than the sword. (9) Unlike the orphan children in other countries, they have absolutely no friendly, paternal government to give them that assistance which even the weakest of organized governments can give to the children who are to be future citizens. Near East relief workers are ready to administer help to these needy ones, and we surely can not refuse our assistance.

The Prohibition Workers Have Not Quit

If any one has thought that with the enactment of the Eighteenth Amendment, all need of further vigilance has ceased, he should speedily revise his conception of the situation. The enforcement of the enactment has brought out problems that are truly puzzling, but that very fact suggests more intense activity, on the part of all temperance workers. The National Prohibition Committee favors the passing of an enactment, by which all aliens, convicted of violation of prohibition laws, would be at once deported. Such a law might help matters considerably. "The Northwestern Christian Advocate" insists that such a move would practically wipe out the so-called "bootlegging," and further says: "The most undesirable citizen today is the bootlegger, equalled in insolence only by him who bargains to receive the smuggled goods."

A Practical Demonstration

Illustrative of the fact that it is wholly feasible to convert great armament factories to the service of industrial needs, we refer to the radically changed activities of the great Krupp Works at Essen, Germany. Formerly entirely given over to the manufacture of great engines of destruction, its vast facilities are now devoted wholly to industrial pursuits. Besides turning out large numbers of locomotives and steel freight cars, so greatly needed by the depleted railway systems of Europe, agricultural machinery of various kinds is also manufactured. Sunken warships near the English coast have been purchased by the company. These vessels, after being reclaimed, are to be scrapped—the steel and iron thus obtained being utilized in the manufacture of automobiles and other articles. Surely a change for the better!

A Surprising Statement

While, of course, it is difficult for any country wholly to avoid illiteracy among its citizens, it is somewhat disconcerting to be told that in the United States there are still 5,000,000 people over ten years of age, who can not read or write in any language. Among the alien population of our land, 3,500,000 can neither read nor write English—a decidedly discouraging factor, as far as preparation for better citizenship is concerned. Illiteracy, too, is not confined mainly to any one race. A million more whites than negroes are illiterate. President Harding and a Congressional Committee are urging the adoption of a program of adequate education and training, to eradicate the undesirable conditions now existing. Citizenship, at its best, demands intelligence and an ample fund of information. But since these desirable factors are less accessible to the illiterate, an opportunity for adequate training is to be afforded them by means of special schools.

The Honesty of the Hollanders

According to a statement by Mr. Edward Bok, in a recent number of "The Outlook," the Hollanders are the most honest people he has ever met. He insists that honesty is a trait peculiar to that nation. He claims that again and again he left money at places where an employé could readily have taken it undetected, but that, at no time, a Hollander departed from the path of integrity. Similar tests, in the case of American employes, resulted in constant loss. To us it seems hardly fair that Mr. Bok should judge the people of the two nations by the comparatively limited instances referred to. We think it is scarcely conceivable that the conduct of the few Americans, whom Mr. Bok found lacking in integrity, should be regarded as representative of the entire nation. We are quite sure that a vast majority of America's population regards honesty as a fundamental and very essential principle of character, and that they conduct themselves accordingly.

Being Brotherly to Those Out of Work

Much emphasis is being given to the unemployment problem by the Federal Council of Churches in an important circular letter, recently issued. All are ready to admit that the people of a community have a right to expect that the brotherly fellowship, which Christianity professes to create among those who follow Christ as their Lord, shall be given practical expression. How can any community be expected to take much stock in the genuineness of fraternity—to say nothing about Christian love—in churches which leave their unemployed to be assisted by civic organizations? The secret societies take care of their members out of work. Can the churches afford to do less? The honor of religion is clearly involved in the hearty and unbegrudged fulfillment of this Christian obligation. This does not, however, by any means, exhaust the church's duty in regard to unemployment. Its brotherhood recognition must extend to the larger circle of dependents in the community in general. It can not, indeed, care for all the unemployed, outside of church lines, by its own independent plans. It must cooperate, with other community agencies, for the relief of those out of work. We must remember that it is always better to provide work for the unemployed, than to dole out so-called "charity," which, if long continued, too often pauperizes the recipients.

Conditions in Russia Appalling

Latest advices from Russia assure us that, while all that is possible, by way of food distribution, is being done by American relief workers in Russia, their task is a most formidable one. Wm. N. Haskell, director of American Relief Administration Work in Russia, hopes to sustain, chiefly through America's \$20,000,000 grain appropriation, ten million adults and children, otherwise doomed to die of starvation. Mr. Haskell declares that, at best, only enough food can be given to each individual barely to sustain life. The available food supplies, now being shipped from the United States as rapidly as possible, are all too scant to give a fair allowance to each of the famine sufferers.

The Folly of War

One million dollars an hour for more than two years—that is what the war cost the people of the United States. Keeping that fact in mind, the following statement, from the "Army and Navy Journal," is passing strange: "In view of the pacifist and anti-military forces that are at work in the United States, it is of the greatest importance that the people should be made to realize the absolute need for an adequate army; and that the people have the facts set before them to offset pacific propaganda." There may have been a time when the term "pacific propaganda" aroused undisguised derision, but now, when the enormous cost of the war is emphatically brought home to the people by the galling taxes imposed, there is no further doubt that the people have become utterly tired of war—not only the citizens of our land, but of all lands. They have had a sufficiency of war, and propose to have no more of it. Woe to the nation, or the group of men, that would precipitate another war!

A New Bible Union

Reference has been made, in these columns, to the "Bible Union of China" and its commendable aims. Now similar movements are being started in other parts of the world, to uphold faith in Christ, and in the authority of the Bible. A "Bible League for India, Burmah and Ceylon" among workers in missionary societies and other residents, foreign and native, has recently been started. Fifty or more ministers in Lowell, Mass., and vicinity, have formed an "Evangelical Alliance," which aims to start a "Bible Union of America," on the lines of the "Bible Union of China." As announced, it will be the aim of the Union "to combine the various branches of the true church in a united testimony to evangelical truth, including the sovereignty of God, the Deity of Christ, and the ministry of the Holy Spirit, and insisting, also, upon acceptance of the Holy Scriptures as the only infallible rule of faith and practice." To the earnest believer in the Holy Oracles, it seems just a little strange that a special movement should be necessary, to emphasize what every Christian has already accepted by virtue of his church affiliation. Seemingly, however, there must have been "a departure from the faith" somewhere, or such a radical demonstration would not have been deemed necessary.

The Need of Greater Confidence

A close observer of the deliberations of the great Conference at Washington is impressed by the fact that the various delegates from abroad—apparently suave and courteous in demeanor—can not, altogether, restrain the deep-seated aspersions and criminations, entertained for one another. Mr. Balfour, for instance, openly told the French representatives that their country, because of its insistence upon its present naval demands, must be planning sea armament especially against Great Britain. It is to be regretted that objectionable utterances, like the above, by the various delegates, can not, in some way, be restrained. What the Washington Conference needs, beyond all else, is greater confidence between the various nations—a spirit of conciliation wholly devoid of suspicion. In the interest of achieving the great task of world peace promotion, it is to be hoped that an era of right thinking, on the part of great peoples, and of right doing on the part of those who administer their affairs, will serve to open, to the light of reason, the dark places in minds where hereditary mass-hatreds are still allowed to abide. It is passing strange, too, that Conference representatives of the United States are deliberately charged by France and Italy with "playing England's game," because they are ready to agree to the scrapping of much submarine tonnage, to reduce the quota of each of the two English-speaking nations to 60,000 tons, while limiting, proportionately, the submersibles of France, Italy and Japan. It should be remembered—as Mr. Hughes has repeatedly stated—that the Washington Conference has for its purpose the limitation, not the expansion of armament. "Good will and equity for the world's nations," is the avowed watchword of the United States, so far as its aim for the Washington Conference is concerned, and that is meant in all sincerity. As promoters of better relations, internationally, Americans can justly claim that they are unselfishly laboring in the interests of world peace.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

A Promise That Never Fails

John 15: 7. (See also Matt. 7: 7-11.)

For Week Beginning January 22, 1922

1. Introductory Thoughts.—(1) God having provided an inexhaustible reservoir of life's best blessings, his promises can not fail. (2) God is waiting eagerly to bestow his blessings upon us, if we are but willing to take his promises at face value. (3) His blessings are always made available if we are but determined to make use of the golden key—the prayer of faith. (4) "Ask and ye shall receive"—the universal promise that can not fail.

2. Prayer Always Brings Results.—In a real sense, holiness is closely identified with prayer. To say that a man is religious, presupposes that he is a man given to prayer. To pray earnestly, devotedly, sincerely, means to connect every thought with the mind of God—to look on everything as his work and appointment. It means to submit every thought, wish, and resolve to him—to feel his presence, so that it shall restrain us from all of which he would disapprove. That is prayer. And what we are, when at our very best, we surely are by prayer. If we have attained to any measures of goodness, if we have resisted temptations, if we have any self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe it all to prayer.

3. Prayer as a Character Builder.—Prayer counts even when it is but a momentary act of sincere devotion, but when prayer becomes the permanent attitude of the soul, then the glory comes in, and then the possibilities of life begin to open as they have never opened before. It is not a question, with the devout petitioner at the throne of grace, as to what he is called to do, or what he is called to say—in the secret moments of life he is forging and fixing the never-failing strength of character that is to stand him in such good stead when the time of trial and testing comes, as it will come to each and every one of us.

4. Prayer Refreshes.—The prophet declares that "renewed strength" will be given to those who "wait upon the Lord." Our Blessed Master declares, in full assurance of a fact that none can question, that "men ought always to pray and not to faint," which is an utterance of profound significance. It is evidently his conception of the far-sweeping extent of prayer, that if men pray, they will not faint, and, conversely, if men do not pray, then will they faint. From Christ's utterance we would infer that he had a profound consciousness of the pressure and strain of life, but we also learn that he had an all-sufficient remedy for its most serious perplexities—the refuge of never-failing prayer.

4. There Is Always Time for Prayer.—Daniel, while occupying an important position in the realm of Babylon, found time enough to pray three times a day. Some would explain this by saying that he was, undoubtedly, an exceptional "man of affairs," to dispatch his vast volume of business so promptly as to devote such a large period of time to prayer. It would come nearer to the truth to say, that it was due to the large amount of time spent in prayer, that he was fitted for the diligent and successful administration of governmental affairs. It was from God that Daniel obtained his knowledge, his wisdom and his skill—wholly in response to prayer. This was the secret of his being found by the king ten times better skilled than all the men in his realm.

5. Our Prayers Must Be Spirit-Filled.—As trusting children of God we must realize that our prayer-life is a faithful representation of the Spirit's work within us. Deep down, beneath the threshold of the conscious self, the Spirit is ever striving to work out the "sweet will of God" within us.

6. Suggestive References.—The Lord's gracious deliverance of his children (Psa. 34: 15). The Lord is always ready to hear (Psa. 145: 18). Great blessings in response to prayer (Jer. 33: 3). United prayer and its special blessings (Matt. 18: 19, 20). An all-inclusive promise (Matt. 21: 22). The "whatsoever" of broad significance (John 16: 23, 24). The Spirit's assistance in our prayers (Rom. 8: 26). We need not fear to approach the throne of grace (Heb. 4: 16). How wisdom may be ours (James 1: 5-7).

The Apostle Paul

(Continued from Page 19)

Paul was made blind, in order that he might see. Then, too, his hearing became acute. Eventually he could both see and hear what he never could see or hear before. How strange that some have to be made

blind before they can see! So it was with Saul of Tarsus.

When Christ's words came to Paul: "Saul, Saul, why persecutest thou me?" he could but tremblingly say: "Who art thou, Lord?" The answer was: "I am Jesus, whom thou persecutest. But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee." (See also Acts 26: 17, 18.) Here Paul's conversion begins.

Next we find him in the house of Judas, in Damascus. For three days and three nights he passed through the bitter waters of sorrow and repentance for the great mistake of his past career. As many days as Jesus lay in the tomb, so many days and nights did Saul have to fast and to pray.

Now let us go to another home in Damascus. Here lived a devout man. He saw a vision. The Lord appeared unto him, and said: "Arise and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias." But Ananias had heard of Saul before, and he hesitated and seemed afraid to go until given this assurance: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

This is the beginning of Saul's career, and in the course of our Sunday-school lessons we have followed him to the end. He had fought a good fight, he had finished his course, he had kept the faith. Great sufferings had characterized his eventful life, as will be seen by reading 2 Cor. 11: 22-29. A crown of righteousness, however, was his glorious and ever blessed reward.

Cartersville, Mo.

Modern Lawlessness

BY ARCHER WALLACE

ONE of the most cherished possessions of the Anglo-Saxon people is regard for law, and, on the other hand, there is considerable disgrace attached to the transgression of it. We refer to "lawless people"

in terms almost of contempt, for we believe them to be enemies of society. Yet, at the present time, we are living in a period of lawlessness such as our race has rarely if ever experienced. This would seem to be true not only of the American continent and Great Britain, but of most countries of which we have information.

Is the law an enemy? Is constituted authority a menacing "kill-joy"? Yes, and no; according to the temper and outlook of the person who asks the question. There are those to whom the law is always a menacing institution. Their brains are employed in seeking ways to evade or to break the law, therefore they are constantly "at daggers drawn." On the other hand, there is no reason why we should not regard the law as a friend, cooperating with us in our best efforts.

In regard to the physical universe, we know that the secret of progress is to learn to obey the law. As one writer reminds us: "Obey the water and it will float you; obey the wind and it will carry you; obey the fire and it will warm you; obey the electrical force and it will serve you; obey the light and it will guide you. The child of obedience is conqueror in the realm of law."

It is the same in the realm of the moral world. The secret of happiness and usefulness is in obedience to the laws of God, and to run contrary to such laws is to invite disaster and moral shipwreck.

Yet we, as Christians, are not slavishly to follow law, but to follow Christ, and if we live under the inspiration of his Spirit, we shall fulfill the law unconsciously. There are laws which we fulfill without ever thinking of them. There is, for instance, the law which compels us to look after our children until they reach a certain age. Yet it is not necessary for officers of the law to be constantly reminding us of our duty to those children we so dearly love. We look after our children because we love them—not because the law insists upon our doing so.

Christians fulfill the law unconsciously. They are guided not by mechanical rules but by living principles. We agree fully with that great English statesman who said: "Whatever makes a man a good Christian, makes him a good citizen."

Toronto, Canada.

Daily Vacation Church Schools for 1922

By Ezra Flory, General Sunday School Secretary, Elgin, Ill.

So many inquiries reach us about future Vacation Church Schools, and doubtless many more should be made, that we are submitting the general outline of the plan, adopted recently by the General Sunday

A local teacher-training course is also provided,

Skeleton Schedule of Study for Daily Vacation Church Schools

	First Year	Second Year	Third Year
Beginners 4-5 years.	20 Lessons—Bible Stories with motivated expression. 20 Lessons—Mother Stories and Missions with motivated expression.	20 Lessons—Bible Stories with motivated expression. 20 Lessons—Mother Stories and Missions with motivated expression.	
Primary 6-8 years	20 Lessons—Bible Stories with motivated expression. 20 Lessons in Missions and Nature with motivated expression.	20 Lessons—Bible Stories with motivated expression. 20 Lessons in Missions and Nature with motivated expression.	20 Lessons—Stories Jesus Told. 20 Lessons in Missions and Nature with motivated expression.
Junior 9-11 years	20 Lessons Biographies—Patriarchs and Judges. 20 Lessons—Works of Jesus and Missions.	20 Lessons Biographies—Kings and Prophets. 20 Lessons—Works of Jesus and Missions.	20 Lessons Biographies and Incidents in Life of Christ. 20 Lessons Bible Geography and Missions.
Intermediate 12-14 years	20 Lessons Early Church. 20 Lessons Geography of Bible Lands and Missions.	20 Lessons—Life of Paul. 20 Lessons Geography of Bible Lands and Missions.	20 Lessons Church History. 20 Lessons Geography of Bible Lands and Missions.

especially for workers in Vacation Church Schools.

The Gary Leaflets will not be followed. Those interested in source materials for teachers, will write the General Sunday School Board. A syllabus of every lesson for each department in the first year's work only, will be ready about March 1. A daily program, with many interesting notes and suggestions, will be ready about the same time. All material can be ordered from the Brethren Publishing House. A list of this material will be prepared later, with prices. Several new books are being written by our own

folks. Enrollment cards, blanks, reports, etc., are free. Prepare for a longer term than you had heretofore. It is not too soon to begin preparation by choosing your committee. This committee will need to survey the vicinity, to know how many of each grade will be expected. They must then provide teachers, materials, room for classes, transportation, finance, etc.

If a specially-trained teacher is brought in, the Sunday-school teachers will receive added training while the school is in progress.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

OUR GREAT PRIVILEGE

We read in 1 John 3: 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

If the Holy Spirit has led us unto sincere heart repentance and faith in Jesus, as our Redeemer, and if we have obeyed his command to be baptized, we can know that we are his. Of course, in our present state and condition, we can not know many things that we might wish to know. We must simply content ourselves with studying God's Word and, by the eye of faith, look to the Author and Finisher of our salvation for the things which are to come, resting assured that in God's own time all things will be brought about in his own way, as outlined in his Word.

It surely is a glorious thought that, at the proper time, if we are truly the Lord's we shall see him as he is, and we shall be restored to that connection and communion which God, when he created man, intended man to have, but which was broken by man's sinning against him and going off into open rebellion. Thereby man brought upon himself all the trouble, unrest and distress which have been on the earth ever since the world's creation. How we should thank God that he so loved man, whom he created, that he sent his only Son to die on the cross, that thereby he might open up such a glorious, free and full salvation! Now it is up to us to see to it that we are willingly led by the Holy Spirit, who will guide us into all truth if we yield ourselves fully to him. Then and only then, can God use us as instruments in his hands for the accomplishment of his purposes and glory.

It seems to me that we do not realize the greatness of God, and what he can and will do for us. If we but do our part, he will surely do his.

What a glorious day will be ours—the redeemed—when all the troubles and trials of earth are forever done with, and we are caught up to reign with Christ, because our names are written in the Lamb's Book of Life. Then, with John, we will be permitted to see "the New Jerusalem let down from God out of heaven"—our dwelling place forever with the Lord.

May God hasten the day when all his children will be so fully devoted to his will that their most anxious thought may be to serve him and do his righteous will!
Westfield, Mass. S. M. West.

THE MINISTERIAL ASSOCIATION OF
NORTHERN INDIANA

This organization held its quarterly meeting in Elkhart, Dec. 17, at the Elkhart City church. After the devotional services of the opening hour, the program of the day was discussed under the following topics:

1. "Peace and Reconstruction (Continued)"—By Marly Deeter, of Milford, Ind.

(1) He called our attention to the efforts being made, the progress and the tendency toward world peace by the great world governments, by a reduction of the present excessive armaments. He showed the place of the church in the present program of world peace, and especially did he point out the responsibility of the ministry. He urged a thorough campaign of teaching our young men. Thus they may be inspired by the plain teachings of the Master, to live out the personal convictions that Jesus Christ has plainly given in his Word against war. "Be not overcome with evil, but overcome evil with good." "All they that take the sword shall perish with the sword," etc. As a church, we must not cease to teach these Divine principles of peace that our young people may thus be fortified with personal convictions against any future crisis that may come upon them.

(2) As to reconstruction, we, as a church, have failed to assert ourselves in our God-given capacity and our failure stands out in contrast with the good work which is being done by others, who should have had our help in a more appreciative measure.

2. "Some Definite and Practical Things the Ministry Can and Ought to Do, to Curb the Cigarette Evil." This was ably discussed by Bro. T. E. George, of Goshen, Ind. He told us that this is one of the four great evils of the present time, i. e., "The Movies," "The Modern Dance," "Gambling," "Tobacco."

(1) The cigarette evil is a terrible monster in our very midst—a demoralizer of the career of the modern youth. It has increased to an alarming degree during the World War, and since that time. It is now getting hold of the girls, as well as the boys.

Some reasons for this greatly increasing degeneracy are seen in the fact that this evil thing is backed by the powerful, organized Tobacco Trust, with its enormous wealth. This they use to promote any and every means that offer any advantage to advance their nefarious in-

terests—means that are unlawful, untruthful, uncivil, degrading and demoralizing, as any honest and careful investigation will readily reveal. The vicious habit affects not only those affected thereby, but society at large.

(2) The cigarette evil must be recognized by the ministry of every Christian organization, and especially by the ministry of the Church of the Brethren, as a foe of the most insidious type. It must be met by a constant agitation. We must urge our young people to hold anti-cigarette programs, and to form anti-tobacco clubs, etc. We must urge our legislatures to give us better laws, with which to curb this monster evil, and then we must see to it that these laws are enforced. We must expose the evils and dangers of the use of tobacco, with the same determination to win our cause, as the tobacco trusts do to introduce their goods everywhere.

The election of officers for the coming year resulted as follows: President, E. C. Swihart; Vice-President, J. H. Fike; Secretary-Treasurer, M. H. Geyer.

Milford, Ind.

M. H. Geyer.

A PORTRAITURE OF THE APOSTLE PAUL

Since we have just finished a series of lessons in the Sunday-school on the life and activities of the Apostle Paul, let us pause for a few moments, and study Paul as a man. No doubt we have thoroughly studied and discussed his life work, but have not fully realized what a great man he was. Probably no other man has ever done so much for Christianity since the time of Christ.

Paul's work may be summed up in five brief points: (1) Paul was a world missionary, carrying the Gospel to all parts of the world of his day and literally fulfilling the promises of Acts 1: 8. (2) Paul liberated Christianity from the bonds of a narrow Judaism and made it a religion for all mankind. (3) Paul interpreted Christianity to the Gentile world and, therefore, to us, who are the inheritors of Greek and Roman thought. (4) Paul was the first organizer of the church. (5) In his letters, Paul has left to the Christian world a priceless legacy, second in importance only to the four Gospels.

To characterize Paul is to picture a full-grown Christian. Audacity of speech, fearlessness of men, reverence for God and Christ portray his great courage. He was so energetic that he had no idle time, so earnest was he that, on one occasion, he was accused of being mad. Can you think of a man who was more zealous in the cause of his Master? His letters abound in prayers. Eph. 3: 14-21 is a sublime example of his prayerfulness. His capacity for friendship is shown by the many persons that were in the inner circle of his life. If we were to undergo the trials and difficulties that Paul had to experience, do you think we could be as optimistic and cheerful? Paul's tactfulness fitted him for addressing all classes, nationalities, and people of all vocations in life. But the supreme characteristic of his life was his complete personal devotion to Christ.

Notice his attitude in the trials before the civil courts. He does not recant. He does not apologize. He does not abuse the civilization of his time. He does not rant against the established order. He does not try to stir up insurrection. He does not beg for mercy. He re-asserts the great truths he has been preaching with unqualified faith in their power to produce a new social order and a new civilization. He is optimistic about the race. Paul is always great. Whenever he appears, he is a marked figure, and he is greater in death than the men around him were in life.

Get the full force of Paul's triumphant faith and testimony (2 Tim. 4: 6-8). Judged by such a test, Paul was a man of the ages, and Christianity was the boon of the nations.

Chili, Ind.

W. E. Rife.

LA VERNE, CALIFORNIA

Since our last report three Sunday-school girls have been baptized. Bro. J. E. Steiner preached for us Oct. 30. Sunday evening, before Thanksgiving, Bro. Jesse Emmert gave us a lecture on the "Needs of Our Mission Fields," illustrating with stereopticon pictures of the India field. Our Thanksgiving offering amounted to \$772.73.

Dec. 12 we met in council, with Eld. J. P. Dickey presiding. Bro. L. J. Lehman was reelected church clerk; Bro. Leland S. Brubaker, Sunday-school superintendent.

Last week was a very busy one. Dr. Kurtz reached our city Dec. 18 and occupied our pulpit on Sunday morning and evening; also Monday and Tuesday evenings. He also talked during the college chapel exercises on Monday and Tuesday mornings, and during assembly hour at the Pomona Valley School of Religion on Monday evening, after the services here. The weather was decidedly rainy from beginning to end of Bro. Kurtz's stay in our midst. However, in spite of this, large crowds of our members and fellow-townsmen came to hear Dr. Kurtz. The young people were very eager to hear him each time he spoke, because of the great value his lectures were to them.

Our Christmas was a "giving" one. The Beginners

and Primaries brought nuts, apples and popcorn for the Mexican Mission treat. For this purpose the Primaries have been bringing an extra offering for the past three months. In this way \$13 was collected. The Junior Department distributed invitations to the Spanish Christmas program. The Junior Department superintendent and some of the Junior boys distributed more than 300 of these invitations in the Spanish part of our town. The fourth year junior boys are getting some special pictorial tracts to distribute among the Spanish-speaking people. The mothers' class generously remembered an unfortunate member of their class. The Bethany Girls gave the Mexican sewing-school a "quilt-box shower." Other classes remembered various other worthy people and causes.

The Primary and Beginners' Department held their Christmas program on Thursday afternoon before Christmas and the Sunday-school program proper was rendered on Christmas night.

Last Thursday evening the various Mexican prayer meeting groups observed special Christmas programs, in accordance with the conditions in the homes in which they meet. These little celebrations were quite unique. God only knows who were the happier—the Mexicans or the college young people. Many echoes of the great joy these little meetings brought to the Mexicans, have been heard.

The Christmas tree service was held at the Mexican Mission on Christmas afternoon. About 100 Mexican children were present, as well as a number of grown-ups. Before distributing the gifts, the Christmas story was rehearsed in song, prayer, circle talk and sermonette. The beautiful tree had been decorated by a committee from the Intermediate Christian Workers' Society.

The Mexican Christmas program was rendered in the college auditorium on Monday evening. A little program, setting forth the Christmas story, was given in song, reading and dialogue in Spanish. After this Bro. C. Ernest Davis illustrated the Christmas story with stereopticon pictures. This was a joyous occasion for the La Verne Protestant Spanish church. Bro. Ernest L. Root assisted the Mexican Christians in preparing this program.

Grace H. Miller.

HOME MISSION WORK

When the "Young Disciple" was started, Jan. 1, 1876, at Huntington, with a view of getting the young people more interested in the church, and better acquainted with one another, a very special call was made to them to contribute short, original articles—the best they could produce—to help to make the paper suited to enter any home, as well as uplifting and instructive. We were not disappointed. From all parts of the Brotherhood, the young brethren and sisters responded to the call. They took great interest in the enterprise and were benefited, because their efforts and enthusiasm led to greater achievements.

The children, then as now, were not forgotten. A department was opened for "Little Letters," and a wonderful interest was manifested by the boys and girls—some of them quite small. It gave them a start in a public way, and although it may have seemed like a very little work, in the eyes of some, yet, in their way, they showed their love for the church, and many of them spoke of desiring to be members of the church when they were older.

The children were interested and glad that they were not overlooked. Was it productive of good results? Today, all over the Brotherhood, there are men and women filling responsible positions in the church, whose first public work was the writing of a little letter for the "Young Disciple."

When Bro. Wilbur Stover was home on his first furlough, he told me of a prayer meeting he attended in Philadelphia, at which one of the members produced and read a letter he had written for the "Disciple," when ten years of age. That work was not of a local character, but extended to the whole church, wherever the Brethren labored, as well as to foreign lands.

Bro. Hope, then laboring in Denmark, wrote how much the children, even there, were interested in the paper that they received each week. The children and the young Christians did their work cheerfully and willingly, and they did it well. We are glad to know that the young of the present day, through the "Young People," and other papers of that kind, are still being trained for the church and future work.

We now have Vacation Bible Schools and home mission work, in the different State Districts, opening up a great and needy field for the young of the present day. It should appeal loudly to the young Christian of today, especially since we have so many who are already trained, and have had advantages for that training that those of us, who labored forty-five years ago, did not have. That lack greatly hindered us in our efforts to accomplish the work assigned.

It is a pleasing thought that we have so many volunteers for the foreign field—young men and women who

(Continued on Page 30)

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico. We met at the church Dec. 25, at 7:30, for our Christmas program and a treat for the Sunday-school scholars. There were thirty-five songs and recitations, well rendered. Seventy-five were present, including parents who had not been in the habit of attending. They, too, expressed themselves as being well pleased. We have had sixty-four in attendance at our Sunday-school since Dec. 3. Our choir met on Sunday. We met in council Dec. 15. We elected officers as follows: J. J. Reppert, elder; Annie Wright, church clerk; J. C. Wright, "Messenger" agent and church correspondent; John Reynolds, Sunday-school superintendent. We also elected Christian Workers' officers.—J. C. Wright, Chico, Calif., Dec. 26.

Glendora church met in council Dec. 15, with Eld. G. H. Bashor presiding. Church officers were elected as follows: Bro. G. H. Bashor, elder; Bro. Roy Brubaker, clerk; Sister Effie Norcross, "Messenger" agent; Sister Evelyn Stetley, correspondent. Four letters were received. The work of the church is moving upward and onward under the efficient leadership of our devoted pastor, Bro. Bashor. The expression of the missionary spirit is splendid, yet we are awaiting a still greater outpouring. Our Christian Workers are giving out to Brother and Sister Nishikawa in their field of labor in Japan. The Young People's Classes are also responding most liberally to the needs of the work in Japan and China. During the past few weeks they have also gladdened many hearts at the County Hospital in Los Angeles. The Sisters' Aid Society sent a large Christmas box to the Orphans' Home in Los Angeles. They are also helping to furnish the parlor of the Boys' Dormitory at La Verne College. Many doors of missionary work are open to us in Southern California, and our hearts are fully alive to the great needs all about us. The Christian Workers of La Verne College are rendering excellent service for us. Friday evening before Christmas our Sunday-school rendered a short but very pleasing program. Gifts were received, to be distributed among the sick and needy.—Lulu N. Miller, Glendora, Calif., Dec. 28.

Long Beach.—Dec. 16 was our regular council. Eld. J. S. Zimmerman presided. Bro. Carl and Brother and Sister Steinhilber were with us. Officers were elected for the coming year. We had a program on Christmas morning, with a sermon by our pastor in the morning. In the evening Bro. Carl preached. A few tourist members are here for the winter. We always welcome them.—K. M. Shively, Long Beach, Calif., Dec. 31.

COLORADO

Bethel church met in council Dec. 31, with Eld. Geo. R. Eller presiding. Officers were elected for the coming year: Bro. Eller, elder; Mrs. Eller, church clerk; C. E. Culler, trustee; the writer, "Messenger" correspondent. We decided to have a series of meetings some time during the year, and are hoping to secure Bro. Yoder to lecture for us next summer. A splendid program was given on Christmas night. Our Sunday-school and church attendance has been very good this winter.—Jessie B. Lucore, Arriba, Colo., Jan. 2.

FLORIDA

Bethel. Yesterday we baptized one man. In the evening our young people delivered a fine Christmas program to a full house. Our time was delayed one week because of our revival on Christmas.—L. H. Crist, Middleburg, Fla., Jan. 2.

Bethel.—Dec. 8 Eld. J. W. Rogers, of Sebring, Fla., began a series of meetings, and delivered twenty-one powerful and Spirit-filled sermons. We had a good attendance and the best of interest. Two were baptized and one was reclaimed. Dec. 24 we had a very spiritual low feast, with Bro. Rogers officiating. We also had with us Eld. J. E. Crist, of Orlando, Fla., who preached for us on Sunday afternoon, Dec. 31. Bro. J. W. Rogers was instead into this service closed the meetings, long to be remembered because of the spiritual uplift. We look forward to the time when Bro. Rogers, on his return home to Indiana, will stop and give us a few more services. The weather is fine and people are ready to plant the largest potato crop in the history of our country.—L. H. Crist, Middleburg, Fla., Dec. 26.

IDAHO

Nampa church met in council Dec. 2, with Eld. Graybill presiding. The Sower envelope system was adopted for raising money. The officers for the new year were elected, with J. H. Graybill, elder, and L. J. Hulst, superintendent of the Sunday-school. At a special meeting held Dec. 10, Bro. J. W. Keim was installed into the ministry. On Christmas morning the carol "The Christmas Glory" was given to a well-filled house.—Mrs. C. Ray Keim, Nampa, Idaho, Dec. 31.

Payette Valley church commenced services in the town of Payette, with Bro. C. C. Cripe as pastor. This churchhouse has not been in use for many years, but service was held Dec. 18, with a very good Sunday-school and more attendance than preaching service. A called council was held for the purpose of organizing the work for the coming year. Bro. Kaufman, the elder, presided. Sunday-school officers were elected, with Bro. Galen Bollinger, superintendent.—A. L. Gorham, Payette, Idaho, Jan. 1.

ILLINOIS

Allison Prairie (Ill.) church met in council Dec. 17, with the pastor, Bro. D. M. Brower, presiding. Sister Dollie Elder was elected Sunday-school superintendent; Sister Ruby Fisher, president of Christian Workers' Society; Bro. N. H. Miller, elder. Oct. 23 Bro. H. M. Fields and Eld. J. C. Stoner, of the Lamotte Parish church, were with us in our love feast, the former officiating. He also filled the pulpit Oct. 16, in the absence of our pastor, giving two Spirit-filled messages. Our Sunday-school sent \$10 as a Thanksgiving offering to the Chicago mission. A Christmas program was rendered by the Sunday-school, Dec. 25, to a large and appreciative audience.—Mabel Brower, Cincinnati, Ind., Jan. 2.

Cherry Grove church has just closed a two weeks' revival. Dec. 4, Bro. G. A. Snider, of Lima, Ohio, began labors with us and regardless of the very unsettled weather conditions, and the almost impassable roads, we had a splendid meeting. Bro. Snider gave us some stirring sermons. We had a very good attendance. The seed was sown that will spring up and yield in abundance. Bro. Snider also gave several splendid talks to the young people, alternated by sectional prayer meetings. On Christmas morning we reorganized our Sunday-school, after which Bro. John Roller gave us a short sermon. The following day a fine program was rendered, mostly by the children. On New Year's Day our Sunday-school classes were arranged and the new teachers took up the work.—Lanah E. Shidler, Lanark, Ill., Jan. 1.

Dixon church met for business meeting on Monday evening, Dec. 26, with Eld. John Heckman presiding. Two letters of membership were received. Bro. Heckman was elected pastor for the coming year. Bro. Thos. McWehly was re-elected Sunday-school superintendent. Sister Ada Underwood, musical director; Sister Nora Kindig, member of Christian Workers' committee. On Christmas Day an interesting program was rendered by the Sunday-school pupils. An offering was taken for the Orphanage. On Thanksgiving Day over a hundred met at the church for services, and following the service enjoyed a scramble dinner and social time together. An offering of \$18.65 was lifted for the Emergency Fund. Since that report one has been received by baptism. The record for the work of the past year shows progress and a hope for the year for the coming year. We appreciate the return of several members who have been absent for some time, and also those who have recently moved in. May the Lord bless our labors during the coming year as he has in the past.—Mrs. J. J. Johnson, 215 Madison Avenue, Dixon, Ill., Dec. 28.

Elgin.—For a month our Sunday-school attendance has been beyond the enrollment. With the New Year we have established a new starting point—233. Our communion Dec. 11 was the most largely attended in years, and we were just "home folks." That day was marked red for three lambs that wanted to be in the fold. The Ladies' Aid had a jubilee Dec. 15, a luncheon being served to 85 people. The program included the annual mite-box opening, which revealed about \$58, half of which goes to the Old Folks' Home at Mount Morris, and the other half to the Emergency Fund. Three Armenian orphans have been adopted by various classes of the Sunday-school for a year, at \$60 per year. At Christmas, the "white gifts" were carried into a miniature church in a corner of the auditorium, and included favors for the distressed Russians. Jan. 1 Raymond Flory, missionary to China our church, told us at the church for a "fellowship supper," after which the younger and older were divided, and each group addressed on plans for personal evangelism. The town is being mapped out by the ministerial association of the city. These meetings will be stressed weekly till Easter.—Adaline H. Beery, Elgin, Ill., Jan. 5.

Martin Creek church met in council, with Eld. J. W. Harshbarger presiding. We reorganized the Sunday-school with Bro. Chas. Mauck, superintendent. Amelia Leinard, Fairfield, Ill.

Virden church enters the New Year with much rejoicing. In a most wonderful way God has been using our pastor, Bro. Martin, and his wife. An evidence that God's Spirit has truly been in our midst was manifested at our last weekly prayer meeting, when eleven were received by baptism. All were heads of families, excepting two. Our weekly prayer meeting has become our best service. We have had an average attendance of seventy the past two months. On Christmas evening a splendid program was rendered, all three departments of our Sunday-school having some part. The closing was a White Gift service, where some representative of each of our six classes carried something to the white-covered altar as a gift to the King. A number of baskets were taken to the needy the following day.—Stella Brubaker, Virden, Ill., Dec. 30.

Wildcats Grove church was greatly strengthened and built up by the holiday Bible Institute, conducted by Bro. J. M. Moore, of Lanark, Ill. Owing to the roughness of the roads, we secured the use of the Baptist church of Lena for the week. Bro. Moore knows his Bible and is quite able to teach it in a comprehensive way. The day was divided into three periods of class work, followed by a sermon each evening. All who attended expressed a desire for more systematic Bible study and have since decided to conduct Bible class meetings once each week. On Christmas Day the Sunday-school rendered a splendid program. On New Year's Day one of our aged sisters called for the elders and was anointed. Jan. 2 between fifty and sixty of the members and friends gathered at the home of their pastor and wife, giving them a complete surprise and presenting them with a fine upholstered couch, causing expression of appreciation of their work for the past year. Wm. U. Wagner, Lena, Ill., Jan. 4.

Yellow Creek.—We rendered our Christmas program on Sunday evening, Dec. 25, to an appreciative audience in the country church. After the services a treat was given to each Sunday-school pupil. Brother and Sister Floyd Mallott, of Bethany Bible School, were with us on our days during the Christmas week and the Yellow Creek Bible Institute. For our study we took the Sermon on the Mount, and the Book of John. Bro. Mallott explained it in such a clear way that all felt that they could read these portions of the Bible with a better understanding. He also gave us two forceful sermons. On Wednesday evening, Jan. 3, Bro. Mallott, beginning he talked in the Pearl City house. A very interesting part of the Institute was the story period, when Sister Mallott told stories to the children. She also told a story at each evening service.—Minnie Kuhleman, Pearl City, Ill., Jan. 1.

INDIANA

Beech Grove church met in council Dec. 1. Bro. Norris was retained as elder for the ensuing year: Bro. Wm. Frank Krall, Sunday-school superintendent. Two letters were received. We are engaged in a series of meetings, in charge of Bro. Fred Fair, of Kokomo, who is giving a series of Bible studies. Sister Seiner, of North Manchester, is leading the song services. The house is well filled each night, with the crowds still increasing. Much interest is manifested. The meetings will continue for at least two weeks.—Mabel Krall, Fortville, Ind., Jan. 2.

Bethany.—Day, Brubaker and family were with us Oct. 23. He gave two fine lectures and showed a very clear view of the Kingdom of Christ. We met in members' meeting Dec. 10, with Bro. Raleigh presiding. Bro. Albert Warstler is superintendent, and Sister Nellie Neff, president of the Christian Workers' Meeting. On Christmas evening the young people and children gave a Christmas program. On Christmas Day we took a collection for the Emergency Fund.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 29.

Buck Creek congregation met Jan. 1, when officers were elected for the Christian Workers, with Minnie Idle, president. Dec. 30 our Aid had an all-day meeting at the church. A good program was rendered, with much music. The Christmas program was fine. The Sunday-school is prospering. Our general average for 1921 was 103.—Phebe E. Teeter, Mooreland, Ind., Jan. 2.

Burnettsville church met in council Dec. 31, with Eld. G. B. Heeter in charge. We elected our Sunday-school and church officials for the coming year: Bro. G. B. Heeter, elder and pastor for three years; Bro. Paul Felt, Sunday-school superintendent. He also discussed plans for promoting the Lord's Supper. The church is well organized, the messages brought to us by Bro. Ira Kreider, of North Manchester, in a two weeks' meeting. While only one accepted Christ, still the membership was helped. We can take up the good of another year more earnestly, as we think of those words of help and power.—Minnie M. Reiff, Burnettsville, Ind., Jan. 1.

Delphi church met in business session Dec. 20, with Eld. J. G. Stinebaugh in charge. Church, Sunday-school and Christian Workers' officers were elected: Bro. E. E. Bickenshaft, Sunday-school superintendent; Bro. Earl Trent, church clerk; Bro. Chester Peterson, president of Christian Workers' Society. A number of other officers were chosen, considering the fact that our Sunday-school is progressing nicely.—Cassie Walker, Delphi, Ind., Jan. 1.

Fairview church met in members' meeting on the last day of the last week of the last month of 1921, to close the work of the past year with the reports given—a very fitting time to have this kind of a meeting, and to start the new year with renewed courage and vigor, with great visions for the future, may stronger determinations to do better work. The church and Sunday-school were reorganized, with a full corps of officers to direct the work of the year. Bro. Joseph Fisher was elected superintendent of the Sunday-school. We decided to have Bro. Reuben Shroyer give us a series of meetings some time in May.—Mrs. Lulu E. Root, La Fayette, Ind., Jan. 2.

Fort Wayne church met in council Dec. 29, with Eld. I. B. Wike presiding. Church and Sunday-school officers for the following year were elected as follows: Bro. Jesse Gump, elder; Bro. Geo. E. Barrett, superintendent and clerk; Sister Callie Musser, "Messenger" agent; Sister Barbara Musser, president of the Christian Workers' Society. The writer was elected correspondent. At this meeting we also received one by letter. The work here is prospering nicely, under the combined efforts of Bro. Ahner and Bro. Wagner, who speak alternately.—Arthur M. Barrett, Ft. Wayne, Ind., Jan. 2.

Manchester.—On the morning of New Year's Day we listened to a sermon by Bro. Otto Weiss, which was a most timely and inspiring message and meditation. Fifteen were received into the church by letter and one was restored to Christian fellowship. New Year's evening Dr. O. G. Brubaker gave a most interesting address on a "Chinese New Year." A most unique little paper, entitled, "The Walnut Street Messenger," edited by the elder, Bro. Winger, found its way into the

homes of the members last week. It is interesting. It gave the early history of the local church, local church news, reports, etc. The men's class is preparing a church directory, containing the names and addresses of the members, a list of the ministers and deacons, the organization of the church, and some other items of interest. This is no small task, as the membership is now over 700. On Christmas night the Young People and Children's Division gave a very impressive program.—Mrs. G. E. Wright, North Manchester, Ind., Jan. 2.

Mexico church met in council Dec. 22. Bro. Ezra Musselman was chosen Sunday-school superintendent. Bro. John Warstler, who is coming to our congregation to superintend the Old Folks and Orphans' Home, was selected chairman of the Christian Workers' Society. Dec. 18 our Missionary Society gave their annual program, at which time the funds for the support of our missionary were raised. Bro. Chas. D. Bousack gave us two excellent and inspiring talks on "The Ethics of Christian Giving." We have a fine class of young people, led by Bro. Dan Kinzie. They have a splendid organization, which is growing both in number and spirit.—Ira Fisher, Mexico, Ind., Dec. 31.

Middletown.—Today Bro. Roof, of Anderson, preached for us. We have preaching whenever a minister can be with us. Bro. Lewis is not able to be with us very often. Our Sunday-school is small, but interesting. The greater lack is sufficient officers, and especially teachers. Ministerial help is greatly needed. We are trusting that some help in the future.—Florida J. E. Green, Middletown, Ind., Jan. 1.

North Winona Lake church enjoyed a very impressive service on Christmas evening. A program was given by the children, followed by "pageant," "White Gifts for the King," by our young people. Much credit is due them for their efforts. The new Sunday-school officers took office Jan. 1, with Bro. Chas. L. Liskens, superintendent. We are closing a very successful year of Sunday-school work at this place. The average attendance for the year was ninety-two.—Mrs. Ed Piper, Warsaw, Ind., Dec. 28.

Plevna church met in council Dec. 10, with Eld. Elsworth Weimer presiding. Bro. Silas Fisher was elected elder for the coming year. Dec. 18 Sunday-school officers were elected, with Bro. Peter Lorentz, superintendent. Our Thanksgiving offering was \$22.00.—Tena Smith, Kokomo, Ind., Jan. 2.

Plymouth church met in council Dec. 15, with our elder as moderator. We received nine letters, one being that of Brother and Sister Cecil Reed, a minister. One letter was granted. Bro. J. F. Appleman was chosen elder until September, 1923. The officers of the church, Christian Workers and Sunday-school were elected: Bro. Chas. L. Liskens, church clerk; Sister Edith Mock, trustee; Bro. Harvey Markley; "Messenger" agent. Bro. Cecil Reed, correspondent, the writer; Christian Workers' president, Sister Edith Mock; Sunday-school superintendent, Bro. Cecil Reed. The boarder's reports of both the church and Sunday-school showed a good amount on hand. The Aid Society's report was accepted with a vote of thanks for the work accomplished during the year. The pastor's report was also read and a rising vote of thanks given for the efforts of the year. The officers and teachers have been elected, a number added to the staff, and the class organized and started, a number added for a live school during the year. The weekly prayer meeting and the teachers' meeting prove to be very helpful to our work. Our evangelistic services will begin about Jan. 15, with Bro. G. A. Snider assisting, and Sister Cora M. Stahly as song leader.—A. Laura Appleman, Plymouth, Ind., Jan. 2.

Pymont.—Dec. 2 a County Sunday-school Meeting was held in the church. Miss Young, of Indianapolis, being the principal speaker. We held our regular council, with Bro. Jerry Barnhart presiding. Sunday-school officers were elected for the coming six months, with Bro. Willard Hufford, superintendent of the main school. Dec. 25 we met for Sunday-school with 166 present. Following this, Bro. Neher gave an interesting sermon. A collection of \$10 was taken for Near East Relief. On Christmas night the Sunday-school rendered an interesting program to a large audience. The activities of the church in general are steadily growing and we feel that we are at the close of a successful year. A great deal of credit is due our pastor. We have a few new members, and we are looking forward to an even more successful year.—Mrs. Claude Cripe, Rossview, Ind., Dec. 31.

Plunge Creek Chapel met in council Dec. 17, with Eld. I. B. Book presiding. Six letters were granted and one was received. The following officers were elected for church: Bro. I. B. Book, elder; Bro. I. B. Book, clerk; Bro. Russell Smith; Sunday-school superintendent, Bro. John Miller, Jr.; president Christian Workers' Society, Bro. Russell Smith. Bro. John Smeltzer has taken up the pastorate at this place for the coming year. The Sunday-school gave a Christmas program Dec. 24, which was much enjoyed.—Mrs. Nettie Miller, Sidney, Ind., Dec. 31.

Topeka church met in council Dec. 30, with Eld. Emmeral Jones in charge. The church received no letters. We then elected Bro. I. S. Burnell, elder. He has moved back to Topeka from North Manchester. Bro. Jones has served the Topeka church faithfully during the past fifteen months. Bro. Daniel Kauffman was chosen president of our Christian Workers' Society. We are counting on the Society to improve during the ensuing year. Our Christmas program is to be organized since last spring. They give very good programs. Sunday-school officers were chosen, with the writer as superintendent.—Mrs. Sarah E. Yontz, Topeka, Ind., Jan. 2.

IOWA

Council Bluffs.—Our last quarterly council for 1921 convened Dec. 30. Jan. 1 we had our consecration and installation service. We are hoping to do more for the Master in 1922, than in the year gone by. Our work has been much hindered since we have been here, on account of sickness, but we believe that "all things work together for good," and so we press on. The Sunday-school gave a good program Dec. 25. An offering was taken for the Old Folks' Home. Our Sunday-school is well organized and much credit is due to the untiring efforts of our superintendent, Sister D. P. Hutchison.—James E. Council Bluffs, Iowa, Jan. 2.

Fernald church met in council Dec. 17 and elected all new officers: Bro. Wilbur Gerlach, superintendent; D. W. Wise, elder; H. B. Sipling, writing clerk. We held a Bible class every Sunday evening, beginning at 7 o'clock, with preaching afterwards. The children gave a splendid program on Christmas evening, which was enjoyed by a full house.—Mrs. Iva French, Fernald, Iowa.

Greene church enjoyed a splendid Christmas program on Sunday morning, with every department of the Sunday-school helping to make a success. Bro. Harry Smith and Sisters Ella and Alice Eikenberry, who are in school at Mt. Morris, Ill., this year, were home for the holidays and also rendered splendid help. Through the supervision of Brother and Sister Peterson, at Nashua, working as a visitor, five homes of sister-ins are receiving gladly the literature of the Sunday-school. One such home was also helped by the Sisters' Aid Society sending a box of clothing.—Elsie A. Fyle, Greene, Iowa, Dec. 31.

Oscola church met in council Dec. 31. Bro. J. D. Brower, our elder, began the morning of New Year's Day with a most timely and inspiring message and meditation. Fifteen were received into the church by letter and one was restored to Christian fellowship. New Year's evening Dr. O. G. Brubaker gave a most interesting address on a "Chinese New Year." A most unique little paper, entitled, "The Walnut Street Messenger," edited by the elder, Bro. Winger, found its way into the

Panther Creek church met in council Dec. 10, with Eld. H. L. Royer presiding. Bro. Royer was reelected presiding elder for two years; Bro. E. F. Emmert, superintendent of the Sunday-school; Sister Mabel Walker, secretary of the Christian Workers' Society. Our ministerial committee reported that Bro. J. W. Norris, of North Manchester, Ind., could be secured to hold a series of meetings, beginning the Sunday following General Conference. The church authorized the committee to secure him for that time. Bro. J. B. Spurgeon delivered a sermon on Thanksgiving evening. On the following Sunday evening the Sunday-school rendered a Thanksgiving program to a large audience. A Christmas program was rendered Dec. 25. Our Thanksgiving offering, by both Sunday-school and church, amounting to \$141, was sent to the Emergency Fund; and the Christmas offering of \$127.50 to the Russian Relief. We wish to make special mention of a class of boys and girls, between the ages of twelve and fourteen, who gave the sum of \$45 toward the Russian Relief. Jan. 1 has been set apart by our Sunday-school for Decision Day, and in order to prepare more fully and to concentrate our efforts in behalf of the unsaved, a special prayer meeting has been held for the past three weeks.—Mrs. L. D. Replogle, Kennedy, Iowa, Dec. 29.

Salem church met in council Dec. 31, Bro. H. F. Caskey was chosen elder for another year; Sister Minnie Wray, clerk. On Christmas evening the Sunday-school pupils gave a program. The gift of Christ was beautified by the young people in a service entitled, "No Room in the Inn." The church was full and the service was very impressive.—Mettie Caskey, Lenox, Iowa, Jan. 3.

Spring Creek church met in council Dec. 29, with Bro. H. Gilliam in charge. Bro. Sharp is to be our pastor and he remains here. The gift of Christ was beautified by the young people in a service entitled, "No Room in the Inn." The church was full and the service was very impressive.—Mettie Caskey, Lenox, Iowa, Jan. 3.

KANSAS

Chanute church met in council Dec. 18, with Eld. E. M. Reed presiding. Officers for the coming year were chosen as follows: Elder, Bro. E. M. Reed; Sunday-school superintendent, Bro. F. G. Edwards; church clerk, Sister Della Edwards; "Messenger" agent, Sister Mattie Mein. The children gave a Christmas program, emphasizing the thought of "The Best Gift" that has ever been given. We are now using the graded lessons in our Sunday-school, which prove to be quite satisfactory. Brother and Sister Roger D. Winger's visit among us was very helpful and much appreciated.—Emma S. Miller, Chanute, Kans., Jan. 2.

Fredonia church met in council Dec. 31, with Bro. Ralph Quakenbush presiding. All church officers for the coming year were chosen, including Bro. Quakenbush as elder. Sunday-school officers were elected for the next six months. Two weeks ago we had the pleasure of having Brother and Sister Roger D. Winger with us for three evenings, lecturing on Religious Education.—Mrs. W. H. Sell, Fredonia, Kans., Jan. 1.

North Solomon church met in council Dec. 10, with Eld. I. S. Lerew presiding. Officers for the coming year were elected: Bro. Arthur Dague, Sunday-school superintendent; Sister Gladys Naylor, president of the Christian Workers' Society. After the business session, Eld. Lerew and others gave heart-to-heart talks, admonishing us to prove faithful to the trust. One letter was granted. The Christian Workers' Society presented a Christmas program Dec. 25.—Mrs. John Meyer, Portis, Kans., Dec. 27.

Parsons.—The greatest revival the Parsons church ever experienced came to a close on Sunday evening, conducted by Brother and Sister Luckett, of McPherson, Kans. The first week was discouraging for various causes, but the second week was beyond our expectations. Eighteen came forward; seven renewed their covenant. The first week was discouraging for various causes, but the second week was beyond our expectations. Eighteen came forward; seven renewed their covenant. The first week was discouraging for various causes, but the second week was beyond our expectations. Eighteen came forward; seven renewed their covenant.

Point Creek church met in council Dec. 31, with Eld. J. A. Strohman presiding. Officers chosen were: Elder, Bro. J. A. Strohman; clerk, Anna Richard. The time of one trustee had expired and Bro. Will Post was reelected. Bro. Dadisman was chosen "Messenger" agent and correspondent. The visiting brethren reported all in fellowship and union with Bro. Strohman and A. C. Buck. One was chosen as a committee to secure an evangelist for a series of meetings sometime during the year. Suggestions were made and plans discussed for making some changes in our church, in order to accommodate our Sunday-school classes better. Sunday-school officers for another year were chosen with Bro. Dadisman, superintendent. Christian Workers' president is Bro. Willis Neff.—Minerva Strohman, Redfield, Kans., Jan. 2.

LOUISIANA

Roanoke.—Our revival meeting, conducted by Bro. D. G. Brubaker, of Nocona, Texas, closed Dec. 30. We were all greatly strengthened and encouraged by his sermons. Twenty came out on the Lord's side, seventeen of whom have been baptized, three await the rite and two were reclaimed. Eight of those coming out were Sunday-school pupils living at home. The boys were also happy to receive five new young people from homes of non-members. Our collection for the Emergency Fund was \$49.—Mrs. Aaron Longenecker, Roanoke, La., Jan. 1.

MICHIGAN

Homestead church met in council Dec. 30, with Bro. Jacob Sloniker presiding. One letter was received and the following officers were elected: Bro. Geo. Harwood, church clerk; Sister Clara Lung, "Messenger" agent; the writer, correspondent. Our Sunday-school officers were elected, with Bro. Jos. Reichart, superintendent. We elected three new church trustees: Brethren John Kay, Otto Heinze and Jos. Reichart. On Christmas night we had a fine program. Nov. 5 Bro. H. A. Weller began a two weeks' series of meetings, preaching eighteen uplifting sermons. Sister Weller led the singing. They were very happy and we were also happy and neighbors. One was reclaimed. We held our love feast Nov. 19. While the crowds were not so large, the interest was fine. We feel that they have done a good work here and the church feels strengthened.—Adelia Heinze, Beulah, Mich., Dec. 30.

Notice to Sunday-schools and Churches of the District of Michigan. I wish to state after which the superintendent would see to it that the secretary fills out at once the blanks which have been sent out, giving an accurate report of your Sunday-school. Members who have given pledges for the Detroit mission fund will please note that I will have these pledges with me, and if, for any reason, they can't pay the entire pledge, will accept of any part that they can.—C. L. Wilkins, 1914 DuSain Avenue, Grand Rapids, Mich., Jan. 5.

Woodland.—Our children and young people rendered an interesting program on Christmas eve, after which the children received a treat. Our offering for the Emergency Fund was \$34. Bro. Isaac Witmer, of Black River, preached for us Dec. 31 and twice on the following day.—Mrs. Mary E. Teeter, Woodland, Mich., Jan. 3.

MINNESOTA

Guthrie.—The members at this place enjoyed a splendid service on Christmas Day. Following the sermon by Bro. D. A. Miller we had a community dinner at which the most appropriate program was rendered by the Sunday-school. Our school is gradually increasing in interest. We now have preaching every Sunday. A splendid community sentiment prevails here which, we hope, will further the cause of Christ.—Mrs. Wilbur Brower, Guthrie, Minn., Jan. 3.

Seavey (Town Line).—Our officers and teachers for the Sunday-school were elected, with Claffie Christenson, superintendent. We all

enjoy Bro. Sheridan's preaching. He is with us nearly every Sunday now.—Claffie Christenson, Seavey, Minn., Dec. 31.

MISSOURI

Cabool church met in quarterly meeting Dec. 16 and elected officers for the ensuing year. The care of outlying members was considered. "Messenger" agents are Mary Nether, west side; Maynard Neighbors, east side; correspondents, Hester Overy, west side; the writer, east side.—C. W. Gitt, Cabool, Mo., Dec. 27.

Peace Valley church met in council Dec. 31, with Eld. P. L. Fike presiding. Sunday-school officers were elected, with Bro. Jackson O'Neal, superintendent. We also organized an intermediate Sunday-school class. The officers for Christian Workers' Society were chosen for six months. The sisters have just lately organized an Aid Society, to meet every two weeks. We have Sunday-school each Sunday morning, followed by preaching services and Christian Workers' Society. Each first and third Sunday evenings, followed by preaching; Junior and Senior Christian Workers' Society each second and fourth Sunday evenings. The attendance and interest are growing.—Evelyn O'Neal, West Plains, Mo., Jan. 3.

South St. Joseph church met in council Dec. 28, for the purpose of electing church officers for 1922. Bro. S. W. Garber, of Plattsmouth, Mo., was elected elder in charge; the writer, clerk and "Messenger" correspondent; Sister Kenzie Garber, secretary. The church meeting and "Messenger" agent; Sister Anna Lyons, president of the Aid Society. Three trustees were elected for an indefinite term: Brethren Levi Beanson, Chas. Roberts and John Wolf. Bro. C. S. Garber, who for several years has not done aggressive service on account of bad health and other causes, is now entering upon active work again. He will preach for us at the evening service next Lord's Day. The outlook for our church for 1922 is promising. Let us all work together for the enlarging of God's Kingdom.—E. N. Huffman, 6207 Washington street, St. Joseph, Mo., Dec. 29.

NEBRASKA

Enders church has recently been improved by a steel covering on the ceiling. The walls have been nicely tinted and a coat of varnish brightens the seats and woodwork. We now feel that the Lord's house presents as neat an appearance as our homes, as we believe it should. A neat sign has been placed on the D. & N. highway, directing tourists to our church.—Leta F. Wine, Wameka, Nebr., Dec. 31.

NEW JERSEY

Sergeantville.—Our church had the pleasure of listening to Bro. Ernest Hoff, of Princeton, N. J. We were much pleased to have him with us. He was also with us at the Sand Brick church, and brought the Christmas message. We would enjoy any of our Brethren, who live in or near us, to visit this old historic church.—H. T. Horne, Sergeantville, N. J., Jan. 2.

NORTH CAROLINA

Shelton congregation met in council Dec. 17, with Eld. J. F. Robertson as moderator. Bro. Robertson was elected pastor for another year. Bro. Howard Robertson, clerk; Bro. Roland Kirkman, correspondent and "Messenger" agent. One was restored. Bro. Robertson is doing good work, and the church is progressing nicely.—Roland Kirkman, Mount Airy, N. C., Dec. 29.

NORTH DAKOTA

Berthold congregation met in council Dec. 28, with Eld. Jos. D. Reish officiating. The main work of the meeting was the reorganization of the Sunday-school for the next six months, and the election of church officers for the coming year. Bro. N. J. Stone was chosen superintendent; Bro. Reish, elder; the writer, correspondent. It was unanimously agreed that we have a series of meetings next summer, and that the securing of an evangelist and the decision of the time be left in the hands of the ministerial conference. On Christmas Day the Sunday-school rendered a program, which was much enjoyed. Our appointment in the country has been discontinued for the winter months, during which time Bro. Reish has taken charge of the Ray congregation. He is filling an appointment there on the third Sunday of each month.—Margaret M. Reish, Berthold, N. Dak., Dec. 30.

Cando congregation met at Zion Dec. 17 and elected officers for the year, with Bro. Williams, elder; the writer, clerk; Bro. Williams, superintendent; president of Christian Workers, Mrs. Ethel Duffey. An appropriate program was rendered Dec. 25, when a liberal offering was taken.—Mrs. Sarah Newcomer, Cando, N. Dak., Dec. 28.

Surrey Sunday-school rendered a Christmas program Dec. 25, which was well attended and much enjoyed. Minor Sunday-school helped to furnish the material. Cards were sent to our Sunday-school and greeting cards to all non-members. Our Sunday-school ends another year's work with the Home Department and Cradle Roll as successful additions. We had the pleasure of awarding twelve certificates of "faithfulness in attendance" to pupils and teachers of our school. Eld. D. T. Langeloid gave the message at the morning service.—Nora E. Petry, Surrey, N. Dak., Dec. 29.

OHIO

Brookville church met in council Dec. 21, with Eld. J. W. Fuller presiding. Three letters were granted. Officers for the coming year were elected, with Bro. Verne Fuller, superintendent; Bro. Verne Fuller, church clerk; Bro. Verne Fuller, "Messenger" agent. Nov. 20 Bro. McFadden came to us in a revival effort. He gave us many fine messages from the great storehouse. The whole community was moved and seemed to feel the working of the Spirit. On Christmas night we had only a few exceptions, but the hour was well filled with eager listeners. Forty-four were added to the church. We believe that Brookville and vicinity is a great harvest field. The church is planning for greater work for the coming year.—Mrs. Arthur Hay, Brookville, Ohio, Dec. 31.

Canton City.—We are glad to announce that Bro. Floyd M. Irvin and family are now with us. New Year's morning he gave us a very inspiring sermon on "Behold the Lamb of God." We have been waiting a pastor for two months. In that time we learned that our church had a lot of talent in it. Four of our young men filled the pulpit at different times and gave us excellent talks. With the help of Brother and Sister Irvin, and all our members working together, and praying to one end—that the will of God be done on earth—will have success and power. Dec. 6 Capt. Ward gave his lecture, "The Black Slave Traffic," at the M. E. church, which was well filled with an appreciative audience. Dec. 22, under the direction of Harry Callender, the "Straight Line Workers" rendered a cantata, "The Message of the Angels." The church was so full that we were asked to render it the second time. Jan. 1 Bro. H. K. Ober gave his lecture on Japan and the Tokio Convention. His message was much appreciated by a house filled to capacity.—Pleaze Maust Meyers, Canton, Ohio, Jan. 3.

Cedar Grove.—Jan. 1 Bro. C. C. Petry gave us a sermon on "Making Life Worth While." In the evening a Christmas program was rendered, after which Bro. Jesse Petry gave a message on "Thinking Best Thoughts." Both messages were much appreciated.—Mrs. Omer Pearson, New Madison, Ohio, Jan. 3.

Cleveland.—A resume of the year's work just closed, shows our church holding her own and in view of the fact that we are handicapped by certain limitations, we feel we have accomplished all that was possible under the circumstances. The District Mission Board has been our constant helper and aid in its last meeting with our executive committee, plans were laid which, when developed, will mean much to us and to the Brotherhood at large. Our church and Sunday-school officers for the coming year are Dr. V. H. Dredge, trustee; H. E. Metzger, corresponding secretary; C. E. Copeland, recording secretary; Geo. Metzger, Sunday-school superintendent.—Homer E. Metzger, Cleveland, Ohio, Jan. 1.

County Line.—We just closed our normal with good interest. Bro. M. D. Nether, of Chicago, was the instructor. His work was on the Life of Christ, in the evening. In the day-time his work

was for the children. His work is interesting and helpful both to old and young. This was our first effort along this line. Each local church should make an effort to spend the holiday week in Bible study.—J. L. Guthrie, LaFayette, Ohio, Jan. 3.

East Dayton.—Since our last report we have enjoyed a series of meetings, conducted by Bro. C. C. Cripe, of Bremen, Ind., with Bro. E. and Couser, of Dayton, Ohio, as song leader. Bro. Cripe preached splendid sermons. One of our Sunday-school boys accepted Christ Dec. 1 we met in council with Bro. J. Howard Edmister presiding. Officers were elected for the coming year: Brethren Ralph Brumbaugh and Martin Zimmerman, superintendents; Wm. Gough, church clerk; Della Zimmerman, president of the Christian Workers' Meeting. On the Saturday before Christmas several members enjoyed taking baskets of provisions to the needy, which were very much appreciated. In the evening a Christmas program was rendered by our young people and children.—Dacie Baldwin, Dayton, Ohio, Jan. 1.

Eversole church met in council Dec. 1, with Eld. John Root presiding. Brethren Henry Eby, Reuben Boomer and Jos. Longenecker gave short talks. We held our election of officers, Bro. Wilbur Shank being chosen Sunday-school superintendent.—Mrs. R. C. Friser, New Lebanon, Ohio, Jan. 2.

Fostoria.—Bro. Geo. Strausbaugh was with us in evangelistic work for two weeks in December. He labored earnestly and gave us some inspiring messages. Our committee met every two weeks and with Eld. David Byrly presiding. Church officers chosen were: J. B. Bashore, clerk; Sister Lydia Dickey, correspondent and "Messenger" agent; the writer, president of the Christian Workers' Society. Florence Sellers, Fostoria, Ohio, Dec. 31.

Oak Grove church met in council Dec. 27, with Eld. J. J. Anglemeyer in charge. Bro. Milton Thomas was elected superintendent for the coming year. We have preached a series of sermons in Sunday school every Sunday. Bro. B. F. Snyder, of Bellefontaine, Ohio, preached for us today.—Mrs. C. C. Schubert, Alvada, Ohio, Jan. 1.

Pleasant Hill.—A regular members' meeting was held Dec. 30, with Bro. Robinson presiding. Bro. Paul Barker was chosen Sunday-school superintendent; Sister Florence Pittenger, Pittenger, Mo., Missionary Secretary; the writer, "Messenger" agent and correspondent. One letter was granted and three have been received recently. An appropriate program was given by the Sunday-school on Christmas night. Jan. 1 we met in council with Eld. J. J. Anglemeyer in charge. Church officers chosen were: J. B. Bashore, clerk; Sister Lydia Dickey, correspondent and "Messenger" agent; the writer, president of the Christian Workers' Society. Florence Sellers, Fostoria, Ohio, Dec. 31.

Prices Creek.—Dec. 18 Bro. Wm. Munnich preached for us on Christmas night, after a short program. Bro. S. A. Blessing conducted a very impressive installation service for our Sunday-school workers, with Sisters Ada Weaver and Kate Cloyd, superintendents.—Bertha Miller, Eldorado, Ohio, Jan. 3.

Portage church met in council Dec. 28. In the absence of Eld. L. I. Moss, our pastor, Eld. A. B. Hollinger, presided. Bro. Francis Hamilton was chosen superintendent; Sister Myrtle Dauterman, church clerk and "Messenger" correspondent. As the Portage church was in need of a pastor, Eld. A. B. Hollinger and wife of Newell, N. Dak., are now located with us. His first sermon was delivered on Christmas morning.—Mrs. Myrtle Dauterman, Portage, Ohio, Dec. 28.

Rocky church met in council Dec. 31, with Eld. J. L. Guthrie presiding. Church and Sunday-school officers were elected for the coming year. Bro. C. D. Detrick, superintendent and church clerk, was elected a Temperance Committee and reappointed the Missionary Committee. We decided to have a Vacation Bible School. Bro. Guthrie was reelected elder, and also chosen delegate to District Meeting, with Sister Frances Detrick, alternate. The Junior Christian Workers' Society presented the church with a large pulpit Bible as a Christmas gift. Jan. 8 we expect F. E. Watts, of Newell, to lecture on Law Enforcement. Some of our Sunday-school scholars attended the Normal held at the Pleasant View church, which have been greatly encouraged for the coming year. Jan. 1 teachers were selected for the respective classes.—Frances Detrick, Spencerville, Ohio, Jan. 2.

OREGON

Mabel congregation met in council Dec. 24, with Eld. H. H. Ritter in charge. The following officers were elected: Mrs. H. H. Ritter, clerk; the writer, correspondent; Mrs. Laura Adams, Sunday-school superintendent; Mrs. H. H. Ritter, president of the Sisters' Aid.—H. H. Ritter, Mabel, Ore., Dec. 29.

Portland church met in members' meeting Dec. 6, with Eld. J. G. Stiverston in charge. Church and Sunday-school officers were elected for the new year, and the Christian Workers' officers for six months. Sister Lorena Cheney was reelected clerk; Sister Grace Hewitt, correspondent and "Messenger" agent; Brethren M. M. Long, Andrew Duck and Riley Caslow, trustees; Bro. J. A. Waters, Sunday-school superintendent; Bro. J. A. Waters, president of the Christian Workers' Society. A number of committees were chosen for different lines of work. Dec. 19 our pastor delivered a home missionary address, followed by an installation service for the new Sunday-school and Christian Workers' officers, impressing them with the sacredness of their duties. Bro. J. A. Waters received \$50 from their Christmas sale. Our goal in Sunday-school work is a front line school. The Sunday-school workers meet the third Monday, and the official council the first Monday of each month. Since our Thanksgiving report, the offering was raised from \$62 to \$104.—Sara Roney Pratt, Portland, Ore., Dec. 29.

Weston.—The results of the evangelistic meetings at Weston and the surrounding territory were encouraging. While on the mountain, Bro. J. W. Barnett held a two weeks' meeting where the people do not have the opportunity of hearing many sermons. The spirit of unity in the community is good, and this was directed toward a spiritual center, which is being established by the Sunday-school, lately organized by Bro. E. E. Tucker. He, with his family and helpers, is doing a good work there. On Thanksgiving Day a very commendable spirit was shown, when the community gathered at the schoolhouse for a dinner. Two sermons were delivered by Bro. Barnett. After closing the meetings on the mountain, a two weeks' service was given to Weston, where Eld. John Bonewitz and his wife have been faithfully working for several years. While there, we baptized a young married couple. The work there was further encouraged by the election of two young men to the favorably Brethren E. E. Tucker and E. S. Withers, who, with their wives, have a great work before them. Thus the results of some of our efforts in Eastern Oregon have gone on God's record.—Mrs. J. W. Barnett, Weston, Ore., Dec. 27.

PENNSYLVANIA

Blain.—We reorganized our Sunday-school for the coming year, electing Bro. Isaac Wobly, superintendent. We have advanced in the work, as we have started a Cradle Roll with the writer, superintendent, and also have a Home Department in charge of our pastor, Bro. C. H. Steerman, and Bro. M. D. Snyder. We have started a Bible reading which, we hope, will be a success.—Alice Reeder, Blain, Pa., Jan. 3.

Conestoga.—Nov. 6 Bro. Elmer Nedrow, of Lake Ridge, opened a series of meetings at Barville, and continued until Nov. 20. The messages were practical and the attendance and interest were good. Four were baptized. Our Thanksgiving sermon was preached by Bro. Alvin Wenger. The offering taken for the Emergency Fund was \$100. Dec. 11 the church met in council at Barville, with Bro. Martin Ebersole presiding. Two letters were granted. Officers for the year were elected: Bro. D. S. Myer, clerk; Bro. Paul B. Myer, third member on the Missionary Committee; Bro. Joel Buckwalter, Sunday-school superintendent; Bro. D. S. Myer, president of the Missionary Committee, with a sermon preached at Barville by Bro. John Ebersole. He presented the needs to us at home and abroad. The offering amounted to \$119.16. Dec. 26 the Sunday-school rendered a Christmas program to a full house.

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HOME MISSION WORK

Continued from Page 27

are physically and intellectually strong, and are awaiting marching orders. No doubt, however, many of them will be willing to work in the Southland at home, or wherever needed. The following I find in the "Missionary Visitor" of October: "Another question: 'Where shall the Volunteers, who are not needed for the foreign field, be used?' We need not look far for the answer. Just over the hill, or in the next county, or, at least, not many miles away from each reader, is a church whose doors are not thronged with people, and the hearts of the people do not beat warm and punctually in the service of the church. In fact, the door hinges creak, not from excessive heat but from disuse. Yet this church, and many like it, are counted on in supplying the where-withal that the work abroad may continue. The decadence of the home churches, at many places, is alarming. All who are willing and really anxious to serve, can find their place. It may not always be in the ministerial office, for there is a tremendous need for laymen of the larger type. Whatever may be the office, service for the Kingdom, and not for self, must be the watchword."

At Hershey, in June, as I listened to the story, as given by Sister Nellie Wampler, of her work among the hills of Virginia, I wondered why more of our young people did not follow her example. Some of us older people almost wish to be young again, that we might go out and help in this needed work. While our time of labor will soon be over, and we greatly regret that our work has been so poorly done, we want to make an earnest appeal to the young and strong, to come to the rescue of the Home Mission Boards everywhere, and especially to our own, in the Southern District of Pennsylvania.

In the "Missionary Visitor" for November, our Secretary, Bro. M. A. Jacobs, tells of the work that they are trying to start in a larger way, and he hopes that Bro. Trostle Dick, who has been employed by the District to visit every church, to arouse a greater mission sentiment, will be successful. I had the pleasure of hearing one of Bro. Dick's missionary sermons, and I feel sure that he will make a great effort in his work. He comes from Bethany, where mission work of all kinds is taught and practiced.

We have the young people who are prepared, through the work of our colleges and, we feel, have been consecrated, and are ready and willing to say: "Here am I; send me." There must be a great interest, a burning desire to save souls. We must be willing to make sacrifices and go out into the highways and hedges, and compel them to come in. It will require consecration, but what can be accomplished without it, and a longing to be of use somewhere in the work of the Lord? Truly, "the harvest is great, and the laborers are few," but eventually we shall have them. They are coming, and we believe that the Mission Boards will find good, earnest workers to whom they can assign great tasks.

"Help to save somebody, Christian, arise.
Hasten to labor, for time swiftly flies.
Seek the poor wanderers, lost in the night,
Point them to Jesus, the life and the light.
"Be as the Master was—patient and kind—
Go in his precious name, seek till you find,
Out in the highways, his people must go,
May his own Spirit our hearts keep aglow."

Trough Creek, Pa.

Wealthy Burkholder.

SCHOOL FOR RURAL PASTORS AND RURAL CHURCH LEADERS AT MANCHESTER COLLEGE

Today the strength of the Church of the Brethren is nurtured in the rural churches. Growth in all phases of Christian development in a church, as an organization of people, depends upon the wisdom and vision of the leadership in the group. If the local churches grow, its leadership must grow. When a person in a local church accepts a place of leadership, he immediately assumes the responsibility TO LEAD. To fail TO LEAD in such a position, means a BURYING OF TALENTS with the logical results to the individual and an irreparable loss to the church, in time and in souls. As a church leader, do you realize the tremendous responsibility you have accepted?

There are two outstanding ways to make one efficient and ready for the task of leadership: (1) By continuous, hard study in private. Real leaders never fail to do this. They are always eager for more light. It is essential to growth. It is necessary to keep ahead of the flock that is being led. (2) By contact with successful leaders in the same field. It is interesting to note that the most successful leaders are always eager to hear from, or to get in contact with, others in their own field. This, in a large way, is the reason for their success. One suggestion, put into practice, has often accounted for a successful life. Sometimes it comes early in life, but more often later, and even in very old age.

The accomplishments by the first method are determined by the will-power and spiritual accuracy of the individual. One of the best ways to speed the results of the second method is by conferences. For this purpose

Manchester College, in cooperation with the Home Department of the General Mission Board, has planned a SCHOOL FOR RURAL PASTORS AND RURAL LEADERS. The purpose is to give opportunity for rural leaders to get in touch with others doing the same sort of work. The time is TEN DAYS, Jan. 17 to 27. It is more than an hour's discussion at a District Meeting. This will give time for discussion and thought, with the privilege to come back the next day to clear up what was not clear the previous day. It will give time to get acquainted and on talking terms with those that are working on the same problems. Each leader, attending the school, will have a chance to present his own problems to the classes for solution, and in this way a great burden may be lifted.

The following are some of the subjects that will be presented by the leaders:

1. General Country Church Problems.
2. Church Organization and Administration.
3. Church Finance.
4. Religious Education.
5. Worship and Evangelism.
6. The Church and the Community.
7. Welfare Organizations.
8. The Local Church Program.
9. The Country Home and the Church.
10. Making a Survey.
11. How to Check the Drift from the Farm.
12. Building the Country Community.
13. The Modern Farm and Farm Home.
14. Country Church and Social Activities.
15. Country Church and Business.
16. The Tenant in Rural Communities.
17. An Adequate Church Building.
18. Training of Leaders.
19. Rural Psychology.
20. Rural Sociology.
21. Bible Study.
22. Preaching—twice daily.

This is the first school designed especially for rural leaders in the Brethren church. Every one interested in the rural church is invited and urged to attend. If you are a successful leader, you owe your presence to the less successful. Come, let us work together, that the presentation of the Christ may be more real to those we serve.

For further information write Manchester College, North Manchester, Ind.

M. R. Zigler, Home Mission Secretary.

Elgin, Ill., Jan. 3.

QUINTER, KANSAS

Bro. J. E. Jarboe and wife came to Quinter Dec. 4 and began the most successful revival meeting ever held at this place. Bro. Jarboe delivered twenty-five forceful sermons, contending earnestly that it was altogether necessary to follow the teaching of Christ, in order to be a Christian. He held tenaciously to trine immersion for Christian baptism, and also that sisters should wear the prayer-covering in time of worship.

Soon after the meeting began, Bro. Jarboe asked that the members hold prayer services after church, and the young people and many of the older members responded. Before the meeting closed, over 200 were attending this service.

The result of the labors of Brother and Sister Jarboe, coupled with the efforts of the Quinter members, was 111 public confessions; 102 were baptized, 6 reclaimed. Thirty were heads of homes, forty-two were young people, and thirty-six juniors. While Bro. Jarboe was with us, the church was much strengthened in God's Word. This probably was the largest ingathering by baptism, ever known in the Church of the Brethren west of the Mississippi.

Brother and Sister Jarboe much desired to spend Christmas with their son at Red Cloud, Nebr., but, owing to the interest manifested, they stayed at their post until Sunday night, Dec. 25. After delivering his sermon that night, before taking the train, he baptized four persons. Many nights from 600 to 700 people were present to hear his forceful discourses. He showed us very plainly that it is not church amity that this old world needs most, but Jesus Christ. One among the many things, that he repeated many times, was this: "Obedience to God is the gateway to heaven."

We regret that our elder, Bro. D. A. Crist, had to leave us just now, to spend some time in the South, on account of his wife's health. Wm. Wells.

SISTERS' AID SOCIETIES

JOHNSTOWN, PA.—Report of Viewmont Aid Society for 1921: We held 52 all-day meetings; average attendance, 6 plus; visitors, 54; number on roll, 9. We quilted 17 quilts, pieced 6 quilts, knotted and quilted 13 comforts, made 64 bonnets and 30 prayer-coverings. We did the janitor work of the church, sold vanilla and postcards. Amount received for work done and things sold, \$30.93; balance from 1920, \$9.25; in carpet fund treasury, \$195.75; total, \$515.93; paid out, \$17.31; balance, \$598.42. We gave to China and India missions, \$50; carpet for church, \$195.75; material and supplies, \$108.26; sinking fund, \$30; church well, \$30; pulpit Bible, \$13.50. We also sent a box to a mission point in Council Bluffs, Iowa. Officers: President, Mrs. Geo. L. Peterson; Vice-President, Mrs. Russel Crowley; Treasurer, Mrs. W. H. Stutzman; Secretary, the writer—Mrs. Chas. H. Stutzman, Johnstown, Pa., Dec. 31.

MABEL, ORE.—Our Aid Society held 26 meetings during 1921, with an average attendance of 6. On hand, at the beginning of the year, \$12.48; received during the year, \$36.95; gave to India Boarding-

school, \$10; District needy fund, \$15.85; material, \$8.10; District Secretary, \$1; church repairs, \$14.48. We gave to needy, bedding and clothing valued at \$15. Our work consisted of making quilts, comforters and doing other sewing. Officers: Mrs. H. H. Ritter, President; Mrs. H. M. Young, Vice-President—Marie Ritter, Secretary-Treasurer, Mabel, Ore., Dec. 29.

MIDDLE DISTRICT, OHIO.—Our Aid Society was organized July 8, 1920, with Sister Ethel Cockcock as President; Sister Bennett, Superintendent; Sister Erbaugh, Secretary; Sister Evans, Treasurer. During this time we held four all-day and fifteen half-day meetings, with an average attendance of twelve. We made 1 quilt, pieced 8 comfort-tops, 5 comforts, 14 prayer-coverings, 23 sun-bonnets, 26 aprons, 64 miscellaneous garments. We received for articles sold—quilt, comforts and garments, \$86.85; for outside sewing, \$5; dinner served, \$9.15; regular free-will offerings, \$69.25; total, \$170.26. We gave 13 garments, 1 comfort, 10 1/4 yards of gingham to Greenville Home; \$5 to China sufferers; \$5 to China Hospital; \$18.90 to two needy sisters; \$5 as a gift to the minister's wife; \$50 to the church toward a new furnace; donations and expenses, \$157.50; balance, \$16.83; materials and ready-made garments on hand to the amount of \$42—Ona Coy, Tippecanoe City, Ohio, Dec. 8.

OKONOGAN VALLEY, WASH.—Six months ago we started an Aid Society, with Sister Wm. Mohler as President. Although we have met only once a month, we feel that we have been spiritually benefited. We have had six all-day meetings, with an average attendance of twelve. We canned 149 quarts of fruits and vegetables for the Washington Children's Home. We made 6 comforters and sold them; also knotted 4 comforters for a sister. We made some prayer-veils and a number of other articles. We received \$37.15; paid out for material, \$16.32; for missions, \$14.12—Mrs. Hester Kingley, Secretary, Tonasket, Wash., Dec. 23.

PLYMOUTH, IND.—During the year we held 23 half-day and 2 all-day meetings, with an average attendance of 10. Our work consisted of making quilts, comforts and prayer-veils. We also served five sale-dinners. We paid our quota of \$20 to the District for the India and China Fund; to the Rosa Kaylor Memorial, \$40; to the poor in Chicago for Thanksgiving dinner, \$20; toward the new church carpet, \$75. We received \$287.53 for work and collections; paid out for material and donations, \$204.19; balance \$83.34. Officers: Sister Barbara A. Ulrey, President; Sister Kate Wagoner, Assistant; Sister Eliza Flora, Secretary; Sister Anna Stuart, Treasurer—Una Wagoner, Delphi, Ind., Dec. 26.

TOPEKA, VA.—During 1921 we held 12 all-day meetings; number on roll, 22; average attendance, 8. We made one quilt, bonnets, prayer-veils, and a number of other garments. Money received, dues and donations, \$28.67; for 39 bonnets, \$106.40; 41 prayer-veils, \$15; Larkin goods, \$61.04; for 2 sale dinners, etc., \$29.69; on hand at beginning of year, \$4.32; expenditures for materials, \$101.75; Larkin goods, \$58.97; famine sufferers, \$5; Freemont churchhouse, \$20; class-rooms, \$15; Aid Society foreign fund, \$10; to a sister in school, \$5; to general Secretary, \$1; District Secretary, 25 cents; cleaner for church, 65 cents; fruit and cash to needy, \$6.10; garments donated, \$15.47; cash on hand, \$5.03; material on hand, \$46.60. Officers: President, Sister Alice Harman; Secretary-Treasurer, the writer—Ada Weddle, Floyd, Va., Dec. 29.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fry-Eakright.—By the undersigned, at the home of the bride's parents, Harvey Fry and Sister Beulah Eakright, of Wabash, Ind.—Roy S. Mishler, Wabash, Ind.

Gebb-Redding.—By the undersigned, at his residence, Dec. 24, 1921, Mr. Robert C. Gebb, of Stewartstown, Pa., and Sister Beulah R. Redding, of Railroad, Pa.—J. H. Keller, Shrewsbury, Pa.

Gough-Bekman.—By the undersigned, as the best man of the groom's father, C. A. Gough, Dec. 28, 1921, Herman D. Gough and Miss Verena Beckman, both of Galesburg, Kans.—Elias M. Reed, Galesburg, Kans.

Reay-Nininger.—By the undersigned, at his residence, Nov. 23, 1921, Mr. Charles R. Reay and Sister Isadore Nininger, both of Kansas City, Mo.—J. A. Wyatt, 6238 Hughe Street, Kansas City, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beeghley, Bro. E. R., born in West Virginia, near Brandonville, died in Connelville, Pa., Dec. 21, 1921, aged 47 years, and 16 days. Services at the home and at the Salem church by Eld. J. Thomas, assisted by the writer—Irwin R. Fletcher, Connelville, Pa.

Brown, Joseph, died Dec. 27, 1921, aged 81 years, 6 months and 10 days. He was a consistent member of the Church of the Brethren for a number of years, and lived in the bounds of the Meyerdale congregation in the part now known as the Greenville congregation. He leaves an aged widow, three sons and one daughter, a number of grandchildren and several great-grandchildren. Services by the writer, in the Reformed church in Greenville Township. Interment in the cemetery adjoining the church.—D. K. Clapper, Meyerdale, Pa.

Culler, Jacob Oswald, son of David J. and Catharine Bower Culler, born near Louisville, Stark Co., Ohio, died Dec. 19, 1921, at his home in Goshen, aged 67 years, 11 months and 10 days. In April, 1877, he came to Elkhart County, Ind. Oct. 18, 1877, he married Rebecca Meloy, near Milford. They resided in Kosciusko County until 1885, when they moved near New Paris, where they lived until they came to West Chester about seven years ago. He was baptized March 4, 1877. For more than 27 years he served faithfully in the office of deacon. He was preceded in death by an infant son and is survived by his wife, Rebecca Culler, four daughters, four grandchildren, two brothers, his stepmother, six half-brothers, and four half-sisters. His mother died when he was only one year old, and his father preceded him twenty-five years. The interests of the church were his interests. The Word of God was his daily meditation. His counsel was wise and helpful. Services by Leader Kurtz and the writer. Text, 2 Tim. 4: 7, 8.—Hiram Forney, Goshen, Ind.

Dierdorff, Daniel K., died at his home in Big Mount, Pa., Dec. 6, 1921, of a complication of diseases, aged 83 years, 3 months and 4 days. He is survived by his wife and twelve children. Services at the home by Elders C. L. Baker and Chas. Altland. Burial in Green Mount cemetery.—Ruth Gough, East Berlin, Pa.

Doll, Floyd V., died Dec. 19, 1921, at the Homeopathic Hospital, Reading, Pa., after an operation for tuberculosis of the bone. He bore his suffering patiently. His age was 7 years, 4 months and 25 days. He was a member of the Sunday-school and the Church of the Brethren. He leaves father and mother, four sisters and two brothers. Services at the home of his parents, No. 225, Sixth Street, Reading, Pa., by the writer. Burial in the Charles Evans cemetery—Adam M. Hollinger, 438 W. Olney Street, Reading, Pa.

Eby, Hazel Leota, daughter of Sister Emma (Gabel) Eby, born in Mt. Morris, Ill., April 12, 1897, died in the hospital at Maquoketa, Iowa, Dec. 21, 1921. She was baptized and received into the Church of the Brethren in 1916 and lived a faithful Christian life. She is survived by her mother, one sister and one brother. Services at the Emoline church by the undersigned. Burial in the Hickory Grove cemetery.—John Zuck, Clarence, Iowa.

Firestone, Addie M., daughter of Jas. Moody, born Feb. 8, 1863, in York County, Pa., died Dec. 6, 1921, at her home in the Lower Congo wago congregation, of which she was a member. In 1883 she married Jacob Firestone. There were two children, who survive with her husband, grandchildren, a brother and two sisters. She united with the Church of the Brethren in 1911. For the church of her choice she earnestly and faithfully labored to the best of her ability. Services at the house by Elders O. W. Cook and David Killefer. Interment at the Dillsburg cemetery.—R. O. Cook, Dillsburg, Pa.

Gardner, Sister Elizabeth A., died at her home in York Springs, Pa., Dec. 9, 1921, aged 77 years, 5 months and 3 days. Three children survive. Services at the Latimore church by Eld. W. G. Group. Interment in the Latimore cemetery.—Ruth Group, East Berlin, Pa.

Keppler, Lovenia Catherine, daughter of Bro. Wm. and Sister Queen Keppler, died at her home, Johnstown, Pa., Dec. 15, 1921, aged 7 years, 6 months and 29 days. She had been sick less than a week with tonsillitis. Services at the home by the writer. Interment in Grandview cemetery.—D. P. Hoover, Johnstown, Pa.

Laughlin, Mary E. Swartz, born in Indiana, died Nov. 27, 1921, at her home, Des Moines, Iowa, aged 80 years, 6 months and 6 days. In 1856 she married James Campbell. They had one daughter and three sons. Her husband died in 1868. In 1872 she married Hugh Laughlin. There were four sons. She was a faithful member of the Church of the Brethren. She is survived by three sons. Services by Bro. Morris Eikenberry.—Naomi Shaw, Des Moines, Iowa.

Martin, Sister Sallie (nee Keller), died at her home, near New Holland, Pa., of neuralgia of the heart, Dec. 3, 1921, aged 76 years, 2 months and 14 days. Her first marriage was to Wm. Hertzog, who preceded her in 1899. In 1904 she married Bro. Isaac G. Martin, who died about thirteen years ago. She was a faithful member of the Church of the Brethren for thirty-three years, and was a regular attendant at services. One stepson, one brother and one sister survive. Services at the home by Bro. M. S. Stoner, and at the Ephrata church by Brethren I. W. Taylor and A. M. Martin. Interment in Keller's cemetery, Springfield.—Florence L. Mohler, New Holland, Pa.

Miller, Sister Mary, daughter of Nicholas B. and Elizabeth Cover Johnson, died in Uniontown, Pa., Dec. 16, 1921, aged 75 years, 10 months and 8 days. She united with the Church of the Brethren at the age of nineteen years and remained faithful until the end. She married Christian J. Miller in 1879. He preceded her fifteen years ago. She was a very active church worker as long as she was able. She is survived by four brothers. Services from her late home, and at the Fairview church by Bro. J. A. Buffenmyer. Interment in the cemetery adjoining.—Mrs. J. A. Buffenmyer, Uniontown, Pa.

Musser, Wm. S., born in Richland County, Ohio, died at his home in Bryan, Ohio, Dec. 24, 1921, aged 70 years, 1 month and 24 days. In 1880 he married Ada Garver. There were two sons and two daughters, one son having preceded him. When seventeen years old, he united with the Church of the Brethren, in which he lived a truly devoted life. Services at the home by the writer, assisted by Eld. Sellers. Interment in the Fountain Grove cemetery.—D. P. Koch, Montpelier, Ohio.

Pentecoff, Calvin, born in Stephenson County, Ill., April 28, 1856, died in Pearl City, Ill., Dec. 6, 1921, aged sixty-five years, seven months and eight days. He married Sister Esther Lahre in 1883. He leaves, beside a very large circle of relatives, his wife, two sons and one daughter. Services by the undersigned, assisted by Bro. I. L. Earbaugh in the M. E. church in Pearl City.—P. R. Keltner, Pearl City, Ill.

Puterbaugh, Elmer Doyle, son of C. E. and Nettie Puterbaugh, born near Sidney, Ohio, died Dec. 16, 1921, aged 14 years and 6 months. He was almost instantly killed when the Ford touring car, in which he was riding, was overturned. He leaves a father, one sister and two brothers. Services in the Church of the Brethren in Potsdam, by Eld. Newton Binkley, assisted by Rev. J. Hoover, of the River Brethren. Burial near by.—Mary Weisenberger, Laura, Ohio.

Sadler, Sister Emeline Wolf, born in Johnstown, Ohio, died Dec. 20, 1921, aged 85 years, 1 month and 26 days. She married Wm. Sadler in 1856. There were four children, three of whom survive, with eleven grandchildren and five great-grandchildren. Her husband preceded her thirty-two years ago. She was a member of the Maple Grove church for many years. Services at the home of her daughter by Brethren W. L. Desenberg and H. H. Helman. Burial in the Nankin cemetery.—Mrs. C. L. Bowerize, Ashland, Ohio.

Sandy, William Beem, born in Warren County, Iowa, died at the McPherson County Hospital Dec. 18, 1921, aged 56 years, 1 month and 4 days. Bro. Sandy united with the Church of the Brethren at the age of seventeen, and continued faithful until death. He married Miss Mary L. Gillet Feb. 25, 1885. To this union were born two children—one daughter, who died in infancy, and a son. Our departed brother leaves his mother, his wife, his son, two sisters and one brother. Sermon by the writer. Text, Prov. 3: 5-6. Interment in the McPherson cemetery.—Ellis M. Studebaker, McPherson, Kans.

Smith, Richard Henry, son of Mr. and Mrs. Edward Smith, 925 Elizabeth Street, Lebanon, Pa., died Dec. 27, 1921, aged 4 months and 8 days. Services by the writer. Text, Job 1: 21. Interment at Fairland cemetery.—Nathan Martin, Lebanon, Pa.

Thompson, Sister Mary Melvina, nee Graham, born in Montgomery County, Ind., died at her home near Seattle, Wash., Dec. 19, 1921, aged 66 years, 1 month and 12 days. She married Bro. Francis M. Thompson in 1878. There were eight children, six of whom survive. She was a patient sufferer for some time before her death. Services by the writer, assisted by Bro. C. H. Maust.—M. Alva Long, Seattle, Wash.

Wanner, Mrs. Anna Elizabeth, died in the Reading hospital, Dec. 16, 1921, aged 71 years, 11 months and 6 days. She had been in good health and attended church services on Sunday, Dec. 11. On her way home she fell, was removed to her home in Shillington, and from there to the hospital, where she died from heart failure. She leaves a husband and two daughters. She was a member of the Menonite Brethren church, a faithful Christian and mother, and a regular worshiper with the Brethren in Reading, as she did not have a church of her own choice near. Services at the home by Rev. Nesh Mack, her minister, assisted by the writer and Rev. Gutshall, of Reading, Pa.—Adam M. Hollinger, 438 W. Oley Street, Reading, Pa.

Welbaum, Thersa Matilda, born near Union, Ohio, died Dec. 24, 1921, at Dayton, Ohio, aged 73 years, 9 months and 16 days. Fifty-two years ago she married Alonzo Welbaum, who survives with four sons. She was a member of the Baptist Church. Services at the Church of the Brethren by Elders Jos. Longenecker and S. A. Blessing. Burial near by.—Mary Weisenberger, Laura, Ohio.

Whitmer, Sister Susan Barbara, nee Maggett, born Aug. 15, 1884, died within the bounds of the Summit congregation, Dec. 15, 1921. Her husband, Bro. John Whitmer, preceded her nine years ago. She is survived by three sons, three daughters, twenty-six grandchildren and twenty-two great-grandchildren. Two sons and one daughter preceded her several years ago. She joined the church in her youth and lived a faithful life. Services at the Pleasant Valley church by Eld. Peter Garber, assisted by Eld. John T. Glick. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Wray, Jas. A., born in Casstown, Pa., died at the home of his son in Fort Scott, Kans., Dec. 23, 1921, aged 93 years, 11 months and 15 days. He grew to manhood near the place of his birth and later went to Mt. Carroll, Ill. In 1858 he married Eleanor Puterbaugh. In 1868 they moved to Kansas and settled on a farm. There were seven sons and three daughters. His wife died six years ago. He leaves one brother, seven children, thirteen grandchildren and two great-grandchildren. He united with the Church of the Brethren in early life and remained faithful. He was among the oldest settlers of this community and the oldest member of the congregation. Services at the Paint Creek church by the writer. Burial in the cemetery near the church.—J. A. Strohm, Uniontown, Kans.

1922

Lesson Commentaries

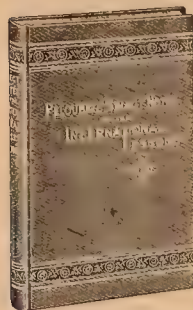
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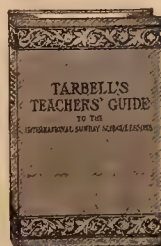
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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 29)

The little folks, as well as the older ones, gave their parts well. The collection amounted to \$18, which will be used for missionary purposes.—Mollie G. Myers, Barville, Pa., Dec. 27.

East Berlin.—Our congregation met in council at the East Berlin house Dec. 24, with Eld. C. L. Baker presiding. Three letters were received. Elders J. H. Keller and Daniel Bowser ordained Bro. W. G. Group and S. M. Lehigh to the eldership. Various officers for the church and Sunday-school were elected. Our Missionary Committee is composed of five members, with Eld. S. S. Miller, chairman. The Temperance and Purity Committee is composed of three members, with Eld. W. G. Group, chairman. The Sunday-school superintendent is Bro. Andrew Bowser. The writer was elected corresponding secretary. Our love feast will be held at the Mummert house May 13 and 14, and at the Latimore house Oct. 14 and 15.—Ruth Group, East Berlin, Pa., Dec. 31.

Fredericksburg congregation met in council Dec. 16, with Eld. E. M. Wenger presiding. The following Sunday-school superintendents were elected: For Union house, Bro. S. G. Meyer; Fredericksburg, Bro. Amos Heestand; Shanktown, Bro. Irvin Heisey. The officers of the Sisters' Aid Society were also elected, with Sister Lizzie Lentz, president.—Peter G. Edris, Fredericksburg, Pa., Jan. 1.

Huntingdon.—Since our last report, three have been received into the church by baptism. The officers for the church and Sunday-school were elected. Eld. T. T. Myers was chosen to serve another year as elder in charge. Our Sunday-school observed a White Gift Christmas again this year. All were very much gratified at the fine response given this project; \$1,000 was raised, most of which will be spent for the Emergency Fund. We are glad to report that the pastor and his family were able to enjoy the Christmas joys with us, having been under quarantine for diphtheria for three weeks, during which time the pulpit was supplied by resident ministers. Eld. T. T. Myers preached one sermon especially as a message to the church, from the standpoint of the elder.—Mrs. J. H. Cassidy, Huntingdon, Pa., Dec. 31.

Ligonier.—We had a fine Christmas program on Dec. 24. The children all did their parts well. Bro. M. J. Brougher made the closing address. The Wilpen mission had a program on Sunday afternoon. Both our schools treated the children, and Bro. John Caruso, of Brooklyn, sent a treat for the Wilpen school. Our young ladies' class reorganized under the name of Helpers, with Sister Miriam Wollard, president. We have granted ten letters since our last report, including those to Bro. J. W. Sanner and family. We miss them much, but the call came to work in other fields and he felt it his duty to go. Our preaching service, occasionally, from Sister Ruth Beahm.—Opal W. Leonard, Ligonier, Pa., Dec. 31.

Marshesburg church met in council Jan. 2, in the Gettysburg house, with Eld. J. H. Brindle presiding. Our love feast will be held at the Marshesburg house May 21, beginning at 2 P. M. We had our Christmas exercises Dec. 18, Sunday evening, and the children did their part well.—Ida M. Lightner, Gettysburg, Pa., Jan. 3.

Moxham.—Nov. 20 a special service was held in commemoration of Martin and Son's Day. The church and Sunday-school were in a holy, Tuesday evening following, a banquet was held in the church, with an attendance of over seventy. A splendid program was rendered by home talent, assisted by Bro. W. D. Keller and Roy G. Wertz, of the Walnut Grove congregation. On Christmas evening, the Sunday-school gave a program. The music was well rendered by the chorus. The Women's Bible class presented, in a very impressive manner, the pageant, "World Christian." The Plus Ultra Bible Class very beautifully portrayed the pageant, "Service for the King." A White Gift offering of over \$80 was taken in connection with the program to be used to furnish a room in the Old Folks' Home of Western Pennsylvania. We expect Bro. W. D. Keller to be with us in our evangelistic efforts in March. Two have been received by letter since our last report. Sister J. M. Hoffman has been elected corresponding for the year.—Mrs. Ruth C. Hoover, Johnstown, Pa., Jan. 2.

Midway.—We listened to a very good sermon on Thanksgiving Day, preached by Bro. N. Ziegler. He having a real picture of the first Thanksgiving Day and the Pilgrim Fathers. An offering of \$63.50 was taken for the Emergency Fund. Nov. 27 Bro. S. G. Bucher preached a helpful sermon for us at the Cornwall house. Dec. 25 an offering of \$33.33 was taken for the famine sufferers in Russia. We expect Bro. N. Ziegler to be with us in our evangelistic efforts in March. Two have been received by letter since our last report. Sister J. M. Hoffman has been elected corresponding for the year.—Mrs. Ruth C. Hoover, Johnstown, Pa., Jan. 2.

Shamokin.—Our evangelistic meetings, conducted by the pastor, closed Nov. 25, with good interest and one accession to the church. Our council was held Nov. 26, with Eld. David Kibben, presiding. Three were received by letter. Eld. S. H. Hertzler was also with us to assist in the election of a minister. Bro. Edw. Ziegler was called and installed the same evening. Nov. 27 we held our love feast, with Eld. S. H. Hertzler officiating. Bro. Albert Reddy has been elected Sunday-school superintendent for 1922. Brethren looking for farms at reasonable prices and the best of markets and fruit soil, should investigate this country—just on the edge of the hard coal fields of Pennsylvania.—Florence H. Ziegler, Shamokin, Pa., Dec. 29.

Spring Creek.—Dec. 18 the wife of Bro. Chester Ebersole was received into the church on former baptism. He having a real picture of the first Thanksgiving Day and the Pilgrim Fathers. An offering of \$63.50 was taken for the Emergency Fund. Nov. 27 Bro. S. G. Bucher preached a helpful sermon for us at the Cornwall house. Dec. 25 an offering of \$33.33 was taken for the famine sufferers in Russia. We expect Bro. N. Ziegler to be with us in our evangelistic efforts in March. Two have been received by letter since our last report. Sister J. M. Hoffman has been elected corresponding for the year.—Mrs. Ruth C. Hoover, Johnstown, Pa., Jan. 2.

Uniontown.—Our monthly council was held Dec. 5. Officers for the coming year were elected: Sunday-school superintendents, Geo. Wright and Jas. Fearr; church clerk, Geo. Wright; corresponding secretary, "Messenger" agent, J. A. Buffenmyer; corresponding secretary, the writer; D. F. Lepley, superintendent of the Fairhance Sunday-school. Missionary and Temperance Committees were also elected. Dec. 18 the Sunday-school rendered an interesting Christmas program. Our pastor has handed in his resignation, to take effect April 1.—Orpha Collier, Uniontown, Pa., Dec. 30.

Upper Conowingo.—The Missionary Committee of Upper Conowingo congregation, composed of Eld. S. S. Miller, Bro. D. B. Harlach, Bro. J. S. Miller, Bro. E. K. Leatherman and Geo. W. Hull, held a meeting at East Berlin Dec. 29, for the purpose of organizing. The results was as follows: S. S. Miller, president; Geo. W. Hull, secretary; I. S. Miller, treasurer.—Geo. W. Hull, East Berlin, Pa., Dec. 29.

Viewmont church met in council Dec. 30, with Eld. M. Clyde Horst presiding. The reorganization for the coming year was effected. Bro. I. B. Harlach was elected presiding elder. We unanimously chose Bro. I. B. Harlach as our pastor. S. S. Miller, secretary. This will be the third year he has served as pastor, and much

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good has resulted from his work. The report of the Ladies' Aid Society showed that they have been busy during the past year. We held Thanksgiving services, and an offering of \$42 was lifted for the Emergency Fund. We rendered a program on Christmas, which was both appropriate and entertaining. It was well attended and much enjoyed. Jan. 8 Bro. John R. Snyder will begin a series of evangelistic meetings to continue at least two weeks.—Melissa F. Croyle, Johnstown, Pa., Dec. 31.

TENNESSEE

Knob Creek.—Our three weeks' series of meetings closed Dec. 25. Eight accepted Christ by baptism. We had good Gospel sermons delivered by our pastor, Bro. D. M. Glick. We are preparing to reorganize our Sunday-school and plan for greater work in the near future.—Mrs. C. R. Simmons, Johnson City, Tenn., Dec. 29.

Pleasant View.—Bro. Jackson, of North Carolina, conducted a series of meetings, which resulted in three additions by baptism. The church was greatly built up. Bro. Jackson is a very earnest and efficient worker and we appreciated his labors here.—N. T. Larimer, Jonesboro, Tenn., Dec. 29.

TEXAS

Booker.—The members of this church wish to express, through the "Gospel Messenger," their hearty thanks to the Fairview congregation, Manheim, Pa., for fifty "Kingdom Songs No. 1"; and to the Pleasant Grove congregation, Cameron, Mo., for thirty song books sent us.—Elizabeth Hoover, Booker, Texas, Dec. 26.

VIRGINIA

Antioch church took a Thanksgiving offering of \$52.50 for the General Mission Board. We held an election recently, which resulted in installing Bro. Noah M. Bowman into the ministry, and Brethren Jonas Flora and J. Wilsie Peters into the office of deacon. The writer has been appointed church correspondent for another year. Bro. B. T. Flora is our Sunday-school superintendent again.—Orpha Flora, Boone Mill, Va., Jan. 2.

Basic City church met in council Dec. 17, with Bro. N. W. Coffman presiding. Officers were elected for the year: Bro. Bud Cortney, Sunday-school superintendent; Henry Hildebrand, "Messenger" agent. We had a prosperous Sunday-school last year. We paid \$30 to the Near East Relief.—Ruth Gordon, Waynesboro, Va., Jan. 2.

Beaver Creek congregation met in council Dec. 24, with Eld. N. S. Mannon presiding. Officers for the coming year were elected: Sister Ballie Simmons, clerk; the writer, correspondent.—Bessie Mannon Reed, Floyd, Va., Jan. 3.

Belmont congregation met in council at the Belmont house Dec. 17, with Eld. L. N. Ziegler presiding. A committee was appointed to work up an interest for a churchhouse at the Brooktown Mission. Old officers were reelected and the following new ones chosen: Bro. Roy H. Mason, Christian Workers' president and "Messenger" agent; Sister Alma Mason, church correspondent.—Mary R. Mason, Holladay, Va., Dec. 26.

Peters Creek Sunday-school met for reorganization and officers were elected, with Bro. G. B. Showalter, superintendent. The ministers' meeting, held Dec. 26, proved to be very helpful and interesting. The subjects for discussion were: "How Can We Combat Spiritual Wickedness in High Places?" by J. S. Showalter; "Tithing Under the Old Law," by D. C. Naff; "What Is Gospel Giving and How Can We Best Make It Practical?" by Levi Garst.—Ida Showalter, Roanoke, Va., Jan. 3.

Shiloh.—Bro. C. D. Hyton began a series of meetings at the Shiloh church, Jolnville congregation, Dec. 10 and continued until Dec. 21. One was added to the church, to connect with the church that all were built up and strengthened by his helpful sermons. Bro. Hyton was with us twelve days. He preached fourteen sermons and made twenty-nine visits.—Lillie L. Grisso, Catawba, Va., Dec. 26.

Stony Point Chapel.—Oct. 30 Eld. G. A. Maupin, of Free Union, Va., conducted an eleven-day evangelistic, preaching eleven Spirit-filled sermons to interested and attentive audiences. This meeting was much appreciated by the members, and the church was built up. Two little girls were baptized. Nov. 19 we held a love feast, when twenty-three communed. Our Thanksgiving offering was \$9.31.—Elsie Cushing, Charlottesville, Va., Dec. 27.

Valley Bethel church met in council Dec. 17, with Eld. Chas. B. Gibbs presiding. With few exceptions the church officers were reelected for another year, with Brethren N. W. and R. E. Bussard, superintendents of the Sunday-school. Dec. 22 the sisters organized an Aid Society. An offering was raised at our Thanksgiving service, which will be divided between the District Mission Board and the Emergency Fund.—Mrs. Chas. B. Gibbs, Bolar, Va., Dec. 28.

WASHINGTON

East Wenatchee church began a series of meetings Dec. 4, closing Dec. 20. Bro. B. J. Pike, of Outlook, Wash., preached the plain Gospel message, which attracted large audiences. We enjoyed a half hour of song service each evening, also special music. Fourteen confessed Christ and were baptized; one was reclaimed. We had expected to close our meetings with the communion service. But because of the cold weather, the meeting closed Dec. 20, and the communion was postponed indefinitely. Dec. 10 the church met for the election of church officers, which resulted as follows: Bro. W. A. Deardoff, elder; Bro. Peter Brubaker, assistant elder; Bro. Chas. Huffman, clerk; Brethren Lyman Metzger and Sam Schechter, trustees; Bro. Merle Travis, "Messenger" agent and correspondent. Our Sunday-school has been using the complete standard work since the beginning of October, and we feel that we are doing a good work.—Mrs. C. V. Stern, Wenatchee, Wash., Dec. 26.

Seattle church held a love feast Dec. 3. Sunday evening following there was an election for deacons, which resulted in the choice of Brethren O. J. Peterson, Ois. Glick and E. C. Henry. Henry Sheets was elected to the ministry but was not installed. Bro. Eby, of Olympia, had charge of the installation service. Dec. 19 we held our council, and the regular officers were chosen for the coming year, with Bro. T. T. Dall, superintendent; Bro. M. Alva Long, elder. We decided in favor of a musical instrument.—Corra R. Long, Seattle, Wash., Dec. 26.

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Sunnyside church met in council Dec. 11, with Bro. S. H. Miller presiding. Bro. C. A. Wagner was reelected elder for another year; respondent, Bro. Fred Flora, of Nezperce, Idaho, came Dec. 11 to help us in a series of meetings. We feel that the church has received much strength from the many spiritual sermons he gave us. We had our program on Christmas Day during the Sunday-school year. We used the gift service from the Primary Department. Their gifts will be sent to the Orphans' Home at Seattle, Wash. An offering was taken for the Near East Relief.—Mrs. M. E. Oswalt, Sunnyside, Wash., Dec. 27.

Wenatchee City church met in council Dec. 28. Five letters were received and two were granted. Bro. Wm. Deardoff was reelected elder for the coming year, and Bro. John Crist, Sunday-school superintendent. The Sunday-school is prospering nicely and a great deal of practical work is done through the organized classes.—Mrs. C. R. Weimer, Wenatchee, Wash., Jan. 1.

WISCONSIN

Stanley church assembled in council Dec. 9, with the pastor in charge. The Christian Workers' Society was reorganized, also the Sunday-school. Bro. Ray Flora is president of the former, and superintendents of the latter are Mrs. Rarick and Bro. O. W. Henderson. Both auxiliaries of our church are functioning in a way that is gratifying. Accepting an invitation of the pastor and wife, sixty parishioners and friends met at the parsonage and enjoyed a social evening Dec. 10. Our church was packed with interested people who were present at our Christmas program Dec. 25. We have forwarded \$38.35 to our District Mission Board, to be used in the erection of the contemplated church at Rockford, Ill. This amount was left for our disposal, being the offering of the Sunday-school at last September's District Meeting, which convened here at Stanley.—Ralph G. Rarick, Stanley, Wis., Dec. 31.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., January 21, 1922

No. 3

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...EDITORIAL...

Building the Temple of God

2. A Parenthesis on Other Figures

WHAT does it mean to build on Jesus Christ?

That was the point to which our reflections last week led us, but before taking up the question, it may be useful to direct attention very briefly to the fact that the New Testament uses a great variety of figures to set forth the mission of the church and the meaning of Christian life and experience. It will be sufficient to refer to the most outstanding.

One of Paul's favorites is that of the human body. In this case Christ is the Head and the rest of us—sometimes as individuals and sometimes as groups, according to official function—are represented by the eyes, nose, hands, feet, etc. We think especially of the twelfth chapter of First Corinthians, in which this conception is developed at some length. In some cases, as in Eph. 4: 16, the figures of a body and a building seem to be intermingled.

In the Great Commission the church is conceived of as a school. Her business is to "make disciples," pupils, learners, and to teach them the whole curriculum. What an illuminating metaphor! At another time, when Jesus had occasion to remark that it was the sick and not the well who needed a physician, he suggested the analogy of a great sanitarium in which the spiritually diseased may be treated and restored to soundness.

Much Scripture teaching is filled with the imagery of the battle-field. "Like a mighty army moves the church of God." We individuals are soldiers, equipped with various kinds of offensive and defensive armor, but "the weapons of our warfare are not carnal." Less frequent and less violent, perhaps, are the analogies drawn from the gymnasium or athletic field, but the thought of the Christian life as a race, or as a pugilistic combat is familiar.

We have not been much accustomed to thinking of the church as a farm, but that is the figure which Paul in a certain verse in the third chapter of First Corinthians, sets right alongside the more common one of a building. "Husbandry" is the word in the standard English versions. "Tilled land" is a more literal translation. The implications of such a figure

ought to be very suggestive to a people as well acquainted with farm life as most of our people are. And what memories of the old orchard are called up by the many passages on fruit-bearing!

By far the most common, of all these Scripture metaphors, is that of a kingdom. This is perfectly natural since this form of civic organization was practically universal in Bible times. As to the identity of the King, the usage varies between God and Christ, but the main thought is the same always, the dominance of God or of the Spirit of Christ, which comes to the same thing, in the lives of men. What an interesting fact it is that multitudes of good Christians live so completely in the world of symbols and figurative concepts, that they hardly think at all of the great truth underlying the Kingdom-of-God idea, but actually regard these Kingdom analogies, even including the military trappings, as the sober ultimate reality! In a fit of impatience one is almost tempted, sometimes, to question the wisdom of the All-Wise Creator in making such a scanty distribution of the precious gift of poetic imagination!

But frequent as the Kingdom idea is on the pages of the New Testament there is already at work there a tendency to supplant it with another, or at least to place alongside of it another—that of the family. Here God is the Father, and we human folks are the children, with Christ as our Elder Brother. What a beautiful figure—perhaps the richest of them all—in its helpful implications! But to enjoy it fully one must not get too inquisitive about the mother. Her place is usually assigned to the church herself, in which case the mother is the same as the children viewed collectively, or else is purely an abstract generalization. Is it not as well to take a hint from the prophet's question in Isa. 49: 15, and regard the maternal functions also as fully answered to in God? And is it not still better just to take warning against losing ourselves in the enticing mazes of overdrawn analogies and forgetting the reality for which they stand?

This "parenthesis" might easily be extended further, but it is not necessary. The church is like a building, a body, a school, a sanitarium, an army, a gymnasium, a farm, a kingdom, a family and many other things. It is like all of these, in some respects, but it is not like any of them in all respects. The one great reality which all these figures are designed to help our minds to grasp is this: God, through the church, is seeking to bring the creatures he has made into fellowship with himself and with one another. He wants them to live together in love. "Unto the building up of itself in love" is the final clause in that long sentence of Paul in Eph. 4: 11-16, in which he states the function, the ultimate purpose, of all church activities.

We are building the temple of God, according to one of Paul's ways of telling it. And the foundation of that temple is Christ. But what spiritual reality lies back of that pretty phrase? What does it mean to build on Jesus Christ?

"Surgical Truth"

WE came across the phrase the other day, and naturally our attention was arrested by it. Here was something new—a new kind of truth.

But it wasn't, after all. The writer was not dealing with the improved appliances of modern physical surgery, nor had he discovered anything new in the realm of metaphysics. He was only repeating what some one, long before him, had found out. He was

speaking of the truth that is "sharper than any two-edged sword," and which, with other fine qualities, is a "discerner of the thoughts and intents of the heart."

But that was nothing against the value of what he said. Do you know of any truth more useful than that which performs that very service? And do you know of anybody besides yourself who has no need of an operation of that kind?

Making Modern Publicans

A WELL-KNOWN teacher of religion says this age needs a revival of the sense of sin. Not only has the mourners' bench gone out of fashion, he observes, but along with it the thing it stood for—conviction of sin and of the need of divine forgiveness.

About right, isn't he? But what's the explanation? Or, more to the point, perhaps, the remedy?

Here's one factor not to be ignored. You can not make a modern man feel guilty of something he hasn't done. That may have worked all right at one time, but not now. There are things in plenty, no doubt, which any modern man *has* done, knowledge of which should be quickened into a sense of guilt. But there is another method of approach.

If sin is "missing the mark"—and it is—as well as "the transgression of the law," there is an open door to conviction. Show men and women the "Mark." Hold up Jesus Christ before them. Expound to them his "way," not in its broad principles merely, but in its application to the concrete things in our modern life, and it will force recognition of the deep chasm between Christ and themselves.

One good look into that chasm will make any honest man cry out with the publican, "God be merciful to me a sinner."

Harmless—Useless—Worthless

THE priest and Levite had no part in the assault upon the unfortunate man whom they found on the road to Jericho. They were not at all to blame for his condition. Nor had they ever done anything like that to anybody. The idea is unthinkable. Any direct act of injury or injustice to a fellow-mortal would, no doubt, have been far beneath them.

More than this: They were not only honest and upright in all their dealings, as so many fine moral people are and stop there, but they performed their "religious" duties faithfully. Do you get that? They performed their "religious" duties faithfully. They were none of your Sunday-baseball, moving picture crowd. They went to church. And kept the commandments.

And yet the Master held them up for condemnation. Isn't it amazing how Christians can look at that picture time and time again and yet not see their own condemnation painted there in crimson colors?

The priest and the Levite had done nothing bad. They had only missed a chance to do some good. They had merely declined to be interested in a situation for which they were in no way responsible. They could have helped in a case of need, and they did not. That was all.

Much of present-day religion is of just that type. Its devotees are perfectly harmless. And perfectly useless. And their religion, therefore, perfectly worthless. For any religion that does not find its chief expression in serving a world in need—well, to call such a religion Christian would be a slander on the name of Christ.

CONTRIBUTORS' FORUM

How Did You Die?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
O a trouble is a ton, or a trouble is an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only, how did you take it?
You are beaten to earth? Well, well, what's that?
Come up with a smiling face;
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you
bounce;
Be proud of your blackened eye.
It isn't the fact that you're licked that counts,
It's how did you fight—and why?
And though you be done to the death, what, then?
If you battled the best you could,
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only—how did you die?

—Edmund Vance Cook.

Purity

BY IRA W. WEIDLER

"Be not a partaker of other men's sins, keep thyself pure" (1 Tim. 5: 22).

THIS may seem to you impossible, but Paul assures us with these words: "I can do all things through Christ who strengtheneth me" (Philpp. 4: 13). A great wave of vanity and pleasure-lust has overrun our fair land, resulting in a laxity of morals that is appalling. It was a similar tide of immorality which swept Persia, Greece and Rome, in turn, to their national disintegration and downfall. The seriousness of our own national peril can not be questioned. Therefore it behooves us, who are professing to follow Jesus Christ, to make good our profession and to show to all the world that Jesus alone can save us from our miserable, sinful lusts and pleasures.

I well remember the day of my baptism, when, but a boy, I promised, in Jesus' name, to live pure and holy until death. Vividly and with regret I also remember a Sunday afternoon, a few weeks later. At our own home my father and mother were entertaining some brethren and sisters. After dinner we younger folks wandered about the farm, and I will never forget the shock I experienced when a young deacon was trying to entertain us by telling a smutty story. The greatest temptation that comes to young men and women is that of telling questionable jokes and stories, yet the impure thoughts, the indecent visions, produced by such conversation are the cause of nearly all the evils under the sun.

The great task of us, who have accepted Christ as our Savior, is to bring into complete subjection our carnal bodies, and gain the mastery over all uncleanness and immorality. We should have in life but one purpose, powerful and immutable, that of overcoming all temptations through Jesus Christ, our Lord and Master. Jesus has promised to give us the victory over "the world, the flesh, and the devil," and he enables us, through the Holy Spirit, our Comforter, to have, at all times, a pure heart and a clean mind. Let me exhort all the boys and girls in our Brotherhood, constantly to keep in mind the vows they made when they received the sacred ordinance of baptism: "You renounced Satan and all the sinful pleasures of this life and promised Christ to remain faithful until death. You were upon this confession baptized, received by Jesus as children of God, and you received the gift of the Holy Spirit, who shall guide you and keep you even until the end." I am fully persuaded that a great many young men and women fall from their first love and purity in Christ Jesus because they have failed to claim fully the promises of God and have neglected to keep in touch with our Master and

Advocate by failing in their daily prayers and supplications at the throne of grace. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope purifieth himself, even as he is pure" (1 John 3: 2, 3).

All boys and girls, all young men and women, are by nature sinful, "for the imagination of a man's heart is evil from his youth." It is utterly impossible to live pure in the sight of God unless we accept Jesus Christ as our Savior. Even then we must claim all his promises and use every God-given means at our disposal. Otherwise we can not keep ourselves "unspotted from the world." "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9: 13, 14)?

It is true that if we have accepted Jesus Christ as our personal Savior, if we have been baptized and if we have received the Holy Spirit, we are saved; but why not strive for the *mastery in all things*, that we may "receive a full reward" and "a crown of glory that fadeth not away" (2 John 8; 1 Peter 5: 4)? "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness and wisdom" (James 3: 11-13).

Once a leader in one of our Brethren churches said to his son: "If you are bound to sow wild oats, sow it while you are young." What wonder our young men are not morally clean when evil is winked at and condoned, even by leaders in the church! Paul writes to Timothy: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in love, in spirit, in faith, in purity" (1 Tim. 4: 12).

Why do so many of our young girls go wrong? Why do our young men fall down miserably when it comes to moral purity? Why is the divorce evil growing by leaps and bounds? I believe the fault lies largely in the home itself. The sacred principles of life are not revealed and taught to the children as they should be. They are not taught to regard the home and its social life as the highest expression of divine love among men.

Another most pernicious and deadly influence is the modern screen—"the movies." The shows and the stage, in nearly every instance, make light of the marriage vow and expose to laughter and ridicule every relation of love among men and women. The stage and moving pictures have become a deadly and damnable menace to the morals of our youth and to the purity and sacredness of the home life of our nation. I exhort every boy and girl, every young man and woman in our beloved Brotherhood to flee from them as from Satan himself, for they are his work and creation as now operated, and they are a most powerful agency for teaching irreverence and immorality to our boys and girls. Our church has done much, in the last two centuries, to raise the standard of morality, to insure the sanctity of the home, and to encourage the simple life, but it can do vastly more. Its work has just begun. Let us, as a church, stand united against this modern evil! May every member of the Church of the Brethren oppose the modern screen and stage in no uncertain way! May we never disgrace the Master by patronizing these unholy devices of Satan. Instead, may we wisely teach and entertain the children in our own homes, keeping them pure and untainted from this sensational smut of society.

May we, as one body, purify the church, so that Christ will be glad to call it his own! May we patiently and sincerely teach our innocent boys and girls the sacred principles of life and sex. And may we establish, in every home, an altar, and there com-

mune with God every day in the year! If we do this, God will purify our homes, sanctify our lives, and order our ways in such a manner that we may give unto him our bodies a living sacrifice, holy, acceptable unto God, which is, indeed, our reasonable service.

Wilmington, N. C.

The Minister as a Pastor

BY D. P. HOOVER

In Three Parts—Part Two, The Characteristics of Pastoral Visitation

THERE are a few characteristics of pastoral intercourse which we shall mention. It should be natural, easy and genial. Sociability should characterize all the minister's actions, with regard to his people. The pastor is not a priest, and all assumption of such authority should be avoided. He needs to cultivate conversation. Silence is golden, at times, but in a pastor's visitation he needs to converse with his people.

In his visitations among his people the pastor should be dignified as well as sociable. He should avoid conversation that would lower his people's estimate of him as a minister. It is not wise to be too much among his people in a social way. Some one has shrewdly said that if familiarity does not breed contempt, it reduces reverence; and too much intimacy has often lowered the impression and influence of a minister.

No minister has a right to expect that every one in his parish will like him. He should learn to respect the personal choice of his people. Some may have a prejudice against him. Others may not be of a social nature, and may, therefore, prefer not to see him. The latter may be among his truest friends and most appreciative hearers. Opportunity will open the way to their hearts sooner or later, but the entrance should not be forced. To win people requires tact.

Pastoral visits should always be religious as to their aim. Ministers need not wear long faces and assume the holy tone, peculiar to the clergy of other days, but the impression and conversation should be such as to lift the individual to a higher spiritual plane.

Reading of the Word and prayer are not always obligatory, but they are generally welcome. The way in which the minister presents this, means much in the ready acceptance of it by his people. Many pleasant memories of pastoral visits, retained by parishioners, are those of the reading of the Word and of prayer. We believe emphatically that the minister will gain more, in the respect and trust of his people, by invariably making this a rule, than by making this the exception. In every case, however, a pastoral visit should be a call by the pastor for religious purposes. Whenever a minister is present, men should know that a religious influence is about them, which gives their pleasures a keener joy and softens their grief by the very touch and tone of Christian manhood. May the prayer of the old Puritan be ours: "O Lord, when we visit, hinder us from carrying sterilizing gossip, and help us to take a fructifying Gospel."

Pastoral intercourse must also be independent. There is a right and wrong way, however, of showing independence. Shown rightly it enhances power—shown wrongly, it destroys it.

A minister should take his own way of promoting pastoral visitation. He should be himself, and especially be conscientious in pastoral work. If he abstains from calling much, at certain places, he should have a good reason for it. In nearly all churches, there are some upon whom it is wise to call but seldom, and perhaps some, upon whom it is not wise for the minister to call at all, unless accompanied by his wife, or a discreet deacon.

A minister should be free from any fear of his people. "One is your master, even Christ." Not a few pastors have had their influence crippled, and some have been forced to resign, because they were afraid of their people, and their church found it out. A minister will have to treat diplomatically the grum-

blers, the absorbers, the imaginary invalids, the morbid cases, and many others, who are sometimes regarded as snags in the otherwise smooth stream of a minister's existence. Remember that, though the snags may be blown out of the way with dynamite, the better course is simply to steer around them. As a rule, it is not the active and healthy members who complain of neglect, on the part of the minister, but those who are doing little and giving less.

Johnstown, Pa.

Where Is Jesus? What Is He Doing?

BY S. Z. SHARP

We all like to know where our best friends are. "There is a friend that sticketh closer than a brother." That is Christ. Where is he? What is he doing?

The last that his disciples saw of Jesus, while on earth, was when he led them to the Mount of Olives where "he was taken up and a cloud received him out of their sight," while they were "steadfastly looking into heaven," whither he went. Next he was seen of Stephen when he was about to be stoned to death. "Being full of the Holy Spirit, he looked steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God." Soon after this, Saul went from Jerusalem to Damascus, intending to bring the saints that he would find there, bound to Jerusalem. When near Damascus, "suddenly he saw a light from heaven above the brightness of the sun, and heard a voice saying, Saul, Saul, why persecutest thou me? and when he said, Who art thou, Lord? the Lord said, I am Jesus of Nazareth, whom thou persecutest." We now have three witnesses, testifying to the fact that the dwelling place of Jesus is in heaven, and specifying that it is at the right hand of God.

This place implies, first, the position of highest honor. This place he obtained by humbling himself. There is an inexorable law that provides that they who humble themselves shall be exalted, and that they who humble themselves the lowest, shall be exalted the highest. Christ first humbled himself when he left the shining courts of heaven, came down to earth, and assumed the form of sinful man, being born in a manger and reared in poverty. Then he humbled himself by assuming the form of a servant and washed his disciples' feet, to the great astonishment of Peter. He humbled himself still further when he assumed the sins of the whole world, and endured the agony in the Garden of Gethsemane, when the perspiration stood on his brow like drops of blood. Later on he suffered the ignominious death upon the cross and "was numbered with the transgressors." Therefore "God gave him to be head over all things" and also "highly exalted him and gave him a name which is above every other name, that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth." John, the revelator, saw and heard the entire heavenly host bestow this honor upon Jesus when they cried: "Worthy is the Lamb that hath been slain, to receive the power and riches and wisdom and might and honor and glory and blessing."

Let us not overlook the fact that when Jesus humbled himself and suffered so greatly, he did it for you and for me, and purchased our salvation at such an awful price. Let us notice also that Jesus is seated at the right hand of God, that he might exercise the power given to him. That he is now doing. When he had conquered death, hell and the grave, and had risen triumphantly from the tomb, he said to his disciples: "All power is given me both in heaven and on earth." To the high priest he said: "Ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven."

Having noticed that Jesus is now seated in heaven at the right hand of honor and power, as "King of kings and Lord of lords," we next notice the position he occupies as high priest. Turning to Heb. 8: 1, 2, we read: "We have such a high priest who sat down at the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true

tabernacle which the Lord pitched and not men." Also in Heb. 5: 9-10: "Having been made perfect he became unto all them that obey him, the author of eternal salvation, named of God a high priest for ever after the order of Melchizedek."

We have now learned that Jesus, in all his official attitudes, is at the right hand of God in heaven, but this does not prevent him from appearing elsewhere at the same time, and we shall now notice where else to find him. He says himself: "Where two or three are gathered together in my name, there am I in the midst of them." The skeptic may ask: "How can Jesus be in a thousand different places at the same time?" We answer: "With God all things are possible." It is as easy for him to be at different places at the same time as it was for him, on the night after his resurrection, when the doors were locked, to enter the room where his disciples sat. We must remember also that "God is a Spirit," and can be everywhere at the same time. He is the soul of the entire universe, as the Psalmist says: "If I ascend into heaven, thou art there, if I make my bed in hell, thou art there, if I take the wings of the morning and fly to the uttermost parts of the sea, even there will thy right hand hold me." Jesus said: "I and the Father are one," and wherever the Father is, there the Son can be.

The next question is: "What is Jesus doing?" John says: "My little children, I write unto you that ye sin not, but if any one sin, we have an Advocate with the Father, Jesus Christ, the righteous." It is the business of an advocate to plead the cause of some one before a judge. Jesus can be prevailed upon to plead our cause before the Judge of all the earth at the great judgment day, and his pleading will be most effective. In Heb. 7: 25, we read: "He is able to save to the uttermost them that draw nigh unto God through him, seeing he ever liveth to make intercession for them." "For by one offering he hath perfected for ever them that are sanctified." Also, in 1 Tim. 2: 5: "There is one Mediator between God and man, Christ Jesus the righteous, who gave himself a ransom for all." It is profoundly comforting to every one who has the assurance of having secured Jesus as his Advocate.

There is one more activity in which Jesus is engaged—it is that of ruling or governing. Isaiah prophesied that "of the increase of his government and peace there shall be no end." In 1 Cor. 15: 25, we read: "He must reign until he hath put all enemies under his feet. The last enemy that shall be abolished is death." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Fruita, Colo.

Mysteries Plus Mysteries

BY D. C. MOOMAW

MYSTERIES are an inspiration to faith. If we understood everything, pertaining to God, to heaven and to hell, to the soul and to eternity, and to the past, as clearly as we understand natural phenomena, we would not be able to develop the faculty of faith to the measure which the Scriptures require. God has not revealed anything to us, concerning himself or his plans, or our spiritual natures, which is not essential to our growth in grace and development, to the state of manhood and womanhood in Christ. When we pass the limitations of spiritual sight, we enter the domain which calls for the exercise and leadership of faith.

We are sometimes asked to describe faith—its attributes, its extent. A little child once gave the most practical answer to that question, to wit: "It is taking Christ at his word."

In one of Robert Ingersoll's tirades, he reproaches us for the alleged stupidity in our interpretations of that doctrine, as follows: "If we do not understand a thing, and yet believe it, we are almost saints, but if we know it is not true, and yet believe it, we are perfect saints."

It is not said: "Whosoever understandeth shall be saved," but, "Whosoever believeth shall be saved." I admire the faith that a little child once demonstrated. She had a dispute with a chum about a certain matter

and the colloquy reached a critical stage—each declaring with emphasis that "it was just so," and that "it was not so." Finally one reached the summit of confidence in her contention, by saying: "I know it is so, for my mother said it is so, and when my mother says a thing is so, it is so, even if it is not so."

Christ's disciples once reached the near tragic condition when they were reproved by the Master for the slowness of their faith in his divine mission. One of them, speaking for the group, said: "Lord, I believe; help thou mine unbelief."

I am glad that the religion that has been given us, is so beclouded with mysteries. It increases our reverence and admiration for the Dear Father, who gave it to us. Take that element away and he would be as one of us and the inspiration to worship would be eliminated.

The patriarchs and prophets gave us examples which clarify the situation immeasurably. Enoch "walked with God and he pleased God," and therefore "God took him." That is, Enoch did not die as we die. "We know nothing of the details of his life. It is all a mystery."

Noah being warned of God of things not seen as yet, prepared an ark for the saving of his house." The mystery of the flood of water (for before that time it had never rained), did not hinder him from building the ark. He simply "took God at his word."

When Joshua was commanded to march around the walls of Jericho with his devoted followers, who were to blow rams' horns, he did not stop to discuss the possibilities of such a procedure. He could have argued, as our twentieth century materialists do, that nothing but solid pounding would break down those walls. He simply marched, and as his men blew the horns and shouted, the walls fell. Of course, it was a mystery. Who could have explained it, in harmony with scientific principles? Science and philosophy and kindred agencies are eternally out of touch with God's administration of his Kingdom. A man said to me once that he "would not believe anything that could not be demonstrated mathematically." Try that process on the immaculate conception, on the resurrection, on the ascension, on the baptism of the Holy Ghost, on the ancestry of God, if you want to estimate the folly of such a procedure.

The "mystery of the Kingdom" is unsearchable, incomprehensible. In its impenetrable presence, we are simply mute. It comprehends the relation of the three distinct, Chief Personalities—distinct, yet co-ordinate—the Father, the Son, the Holy Ghost. Its agencies comprehend "an innumerable company of angels," ministering spirits, heralds. Its sphere of action embraces the limitless world, its period of existence and operation, from the beginning to the close of eternity, or, rather, without beginning or ending.

The "mystery of iniquity" is unfathomable. The "whys" and the "wherefores," and the "whereofs" and the "whoms" and the "whens" are each and all unanswerable. Let us indulge in a short survey of the situation, in a few pertinent questions:

Why was and why is Satan? Who is he? Could not an Omnipotent God have destroyed him at the time of his beginning? If not, why not? Was it needful that he should afflict the peoples of this world for their salvation? "Blessed are ye when ye are tempted if ye endure." Are there other worlds, with people like the peoples of this world, and have they the same or a similar Satan? If so, did God have a Redeemer ready to sacrifice his life for them, as our Loving Savior did for us? This is the limit of our research.

The mystery of the resurrection is as inscrutable as any other mystery. St. Paul says, in 1 Cor. 15: 51, that "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible," and "this mortal must put on immortality." Can finite sense catch the faintest glimpse of this mystery? Not the faintest. St. Paul stresses this when he says, in 1 Cor. 2: 9: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath

(Continued on Page 42)

A Conference on Negro Work

BY M. R. ZIGLER, HOME MISSION SECRETARY

Two days previous to the opening of the Home Missions Council there was held, in the Presbyterian Building in New York City, a conference on Negro-Americans. The Conference consisted in the getting together of outstanding national Negro leaders and the leaders of Home Mission work of the white churches in America. This gave opportunity for a frank face-to-face discussion of our great inter-racial problem.

During the war this group of people, of about eleven million in population, contributed nearly five hundred thousand young men for the American army. When the war was over, there became apparent a rising tide of distrust, both on the part of the whites and the blacks. It was not only a southern problem, as we had heretofore thought, but it had transferred itself as a national problem. The great masses of Negroes that migrated north made an acute problem in the North.

It will not be possible to go into details, concerning the Conference, or to mention many of the facts brought out through this friendly discussion. It is peculiar that the largest contribution that is being made towards a friendly understanding between the Negroes and the whites, is being developed in the Southland. It became apparent, to some of the religious leaders of the South, that some way had to be thought out, in order to meet the rising tide of distrust.

A group of men, both white and black, were called together at the risk of their own prestige in the lines of work in which they are engaged. This Conference brought out many facts, heretofore unknown, concerning the mind of the Negro. It was found that if the problem is to be solved, it must be solved in a large way by the white women of the South. Therefore a group of women, both white and colored, was called together, similar to that of the men. At this Conference of women, the Negro women poured out their heart-longings to the white women of the South. This has been productive of the finest results. Now, through the Southland, there are being organized inter-racial groups by States and Counties. They are organizing down to the Counties where the leading men of both races get together to discuss their inter-racial problems. The outstanding leaders of this movement are Dr. W. W. Alexander and Mrs. Luke G. Johnson. Just now there are two more States ready for this sort of work, but funds are not available to organize the work at this time. It is one of the most delicate problems to solve, and we are thankful that it is being solved.

The Negroes in the Conference made it clear that they wanted, for their people, everything that the white people have that is good. They made it very definite that they did not want what we generally call social equality. They are coming to a national consciousness. They are becoming proud of their own race. They are beginning to know that they have some outstanding national leaders. They believe absolutely in the white men and women. They do not tend towards radicalism or socialism. The white and the Negro women clearly stated that their hope rested with the attitude of the white woman.

May we be in prayer, as a church, that this great race problem shall be solved, so that our brothers of the colored race may find opportunity for the highest expression of their religious powers and all other fine qualities which they possess.

Elgin, Ill.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Glendale church met in council Dec. 30, with Eld. D. Thomas presiding. The organization for the coming year was effected, with Bro. D. D. Thomas, elder; Bro. Frank Kurtz, clerk; F. H. Sine, Sunday-school superintendent; Harold Kurtz, Christian Workers' president; the writer, correspondent and "Messenger" agent. Dec. 16 we closed a very interesting revival meeting, conducted by Eld. H. B. Mohler. Two made the good confession and were baptized. Dec. 15 we held our love feast—Emma T. Whitcher, Glendale, Ariz., Jan. 2.

CALIFORNIA

Figarden.—Our regular quarterly council was well attended. We decided to hold a series of meetings in the early spring, to be conducted by our pastor and elder, M. J. Misher. We also decided to have a Vacation Bible School this summer. Our Aid Society sent two boxes of provisions to the Oakland Mission for a Thanksgiving dinner for the poor. The Thanksgiving offering for the Emergency Fund amounted to over \$63. Our Sunday-school Christmas offering, of \$126.10, we decided to send to the Emergency Fund. The work at Figarden is progressing very nicely. We now have an enrollment of ninety in the Sunday-school.—Mrs. F. E. Weinert, Fresno, Calif., Dec. 31.

Fresno.—A pleasing Christmas program was rendered by the Sunday-school at the morning service Dec. 25, after which Bro. A. P. Simpson preached an appropriate sermon. Brother and Sister Leland Brubaker, representing the Verne College, rendered several fine musical numbers. Bro. Simpson delivered the timely message on New Year's Day to a good-sized audience.—Mrs. Elizabeth Whitlow, Fresno, Calif., Jan. 3.

Lindsay.—Dec. 22 Dr. W. W. Kurtz, of McPherson, Kans., came to us in a Bible Institute, staying until Dec. 25, delivering in all nine masterful addresses on "The Doctrine of the Kingdom." There is much speculation concerning the Kingdom these days, and we feel that Dr. Kurtz's clear presentation of this important doctrine did much to clarify the minds of those who were privileged to hear him. Dec. 27 the La Verne College Deputation Team, composed of four members of the Volunteer Band, rendered a very fitting and instructive program on "Stewardship." On Christmas night our own Christian Workers' Societies rendered, to a crowded house, a very beautiful and touching cantata. During the last two years our church has added 105 new members, making our membership, at present, 238. Of the 105 added, 62 have been baptized. We have a fine body of young people, busy in the Master's work. Our field is large and the membership is awake to the opportunity here. Thus, as "workers together with God," we hope to accomplish much for our God, "whose we are and whom we serve."—M. S. Frantz, Lindsay, Calif., Jan. 8.

Live Oak.—On Christmas evening our Sunday-school rendered a splendid program, which was well received. The house was full of interested listeners. Jan. 5 Eld. H. H. Ritte, of Mabel, Ore., gave us a very helpful and encouraging sermon. At our last business meeting the church decided to place the selection of all Sunday-school officers in the hands of a Sunday-school Board. We believe it is a step toward greater efficiency. Much progress has been made in our Sunday-school during the past year. Since the organization of our Primary Department, the children have been given much more attention than ever before, and their increased interest shows that they appreciate it. Already a Committee is furthering plans for a Daily Vacation Bible School for the coming summer. Our service on "Stewardship," which was our first attempt at this kind of work, has convinced us of the great opportunity and possibilities of a Vacation Bible School.—Rose Landis, Live Oak, Calif., Jan. 5.

COLORADO

Antioch church met in council Dec. 31, with Bro. Hyton presiding. It was decided to do some much needed work in the basement. Feb. 1 was set as a date to have money and materials ready for beginning the work.—Marie Yeaston, Yoder, Colo., Jan. 2.

First Grand Valley church met in council Dec. 30. Officers for the coming year were elected: H. C. Wenger, elder in charge; J. D. Coffman, assistant; Bro. Chas. H. Wenger, church clerk; H. Wenger, superintendent; Bro. J. D. Coffman, president of the Christian Workers' Society. A committee was chosen to arrange for a Vacation Bible School this coming season.—Mrs. Roy H. Mohler, Grand Junction, Colo., Jan. 1.

Rocky Ford church reorganized for the coming year, with Bro. Roy Miller, elder in charge. The Sunday-school retains Bro. H. D. Wine as general superintendent. An efficient clerk, H. Wenger, is in charge of the adult, junior and primary departments. A well-rendered Sunday-school program was enjoyed by a large audience on Christmas night. Everyone had an opportunity to give in some substantial way to the needs of the community, and there was a hearty response. An offering for the General Conference, General Mission Board, and Near East Relief Fund. During the following week, our pastor, Bro. D. O. Cottrell, led us each night in a study of the general outline and survey of the New Testament. We are now anticipating a revival, to be conducted by Bro. Richards, of Wiley, Colo., sometime in April.—Grace B. Petry, Rocky Ford, Colo., Jan. 10.

DELAWARE

Bethany.—The first Sunday in December we took an offering of \$46.23 for the Emergency Fund. Although our members here are very widely scattered, we maintain an evergreen Sunday-school, with an average attendance of thirty. We closed the year with \$54.02 in the Sunday-school treasury. We are working with the support of the missionary that the Eastern District of Maryland decided to keep on the field. We also gave liberal support to the Forward Movement. Our membership here numbers about sixty, some of them living more than twenty miles from the place of worship. Only one Sunday during the year two letters were granted. Four applicants were baptized.—Clara Selders, Farmington, Del., Jan. 9.

IDAHO

Bowmont church met in council Dec. 30, with a good attendance. Church and Sunday-school officers were elected, with Bro. J. H. Graybill, elder; Bro. Wm. Riddleberger, church clerk; Bro. L. A. Redmond, Sunday-school superintendent. A ministerial committee was chosen to work in conjunction with the Mission Board, to study spiritual and educational needs of the church. We expect Eld. W. E. Trostle, of Pasadena, Calif., to be with us in a Bible Institute in the near future. We appreciated having Sister Marie Olson, of Nampa, Idaho, with us in a singing school during the month of November.—Chloe Gross, Nampa, Idaho, Jan. 6.

Clearwater.—We met in council Dec. 31, with Eld. A. J. Detrick in charge. Bro. John Lind was re-elected Sunday-school superintendent. Sister Bertha Lind presided. The Christian Workers' Society Meeting and "Messenger" agent, the writer, clerk and correspondent. Since our last report two have been added to the church by baptism. On account of sickness and other causes we did not hold our love feast on Thanksgiving Day, and at our council it was decided to postpone it until next year. On New Year's Day, after an excellent discourse by Bro. Paul Lind, an offering of \$53.86 was taken for Near East Relief.—Mollie Harlacher, Lenore, Idaho, Jan. 3.

ILLINOIS

Batavia church met in council Jan. 2, with Eld. Ezra Flory presiding. The reports given, of all the different church activities, were very favorable. The church voted to have Bro. Blacher hold meetings for us at the close of the school year, providing the committee can secure him. Our Junior Christian Workers' Society is growing and the children respond well to the work. They have something special every Sunday evening, of interest to them in their daily lives. We are planning to organize a singing school. The leadership of Sister Mildred Zollner—Mrs. Edith Stettin, Batavia, Ill., Jan. 13.

Champaign church met in council Dec. 16, with Eld. W. T. Heckman presiding. Officers were elected as follows: Elder, Bro. W. T. Heckman; Christian Workers' president, Bro. F. H. Christner; "Messenger" agent, Sister Martha Christner; church clerk, Sister Ethel Fabert. The Pastoral Committee was changed to a Ministerial Committee. A Vacation Bible School was talked over at this meeting, and it was decided that we make plans to hold one, providing we can get the necessary funds to carry on the work.—Mrs. Mel Lewis, Champaign, Ill., Jan. 6.

Liberty.—Our quarterly council was held Jan. 7, with Eld. I. D. Heckman presiding. He was again chosen elder. This was, indeed, a very interesting and profitable meeting, finding the church

in good fellowship. The work is moving along nicely and we look forward with anticipation to a greater church on Sunday, school the coming year. Bro. Heckman delivered three excellent sermons. His work with us is greatly appreciated. At present we have no pastor, but are trying to secure one. We are contemplating a series of revival meetings in the near future.—Florence M. Chas. Liberty, Ill., Jan. 9.

Mt. Carroll church met in council Jan. 7, with Bro. Jas. M. Moore, presiding. Two letters were received. Sunday-school and church officers were elected for the coming year: Bro. James M. Moore, elder; Bro. Robt. Johnson, Sunday-school superintendent; Brethren Ezra Lutz, Wm. Bratton and Bert Kimmel, Ministerial Board; Sister Emma Lutz, "Messenger" agent and church correspondent.—Anna Fieberher, Mt. Carroll, Ill., Jan. 7.

Sterling.—The Sunday-school gave a very good program on Christmas evening. A collection of \$140 was taken for our home work. Bro. Elgin Moyer, of Bethany, gave us a Christmas sermon in the morning, which was much appreciated. Dec. 29 one young man was baptized. During the New Year drive our church went over the top in subscriptions, pledging the support of seven orphans, when our allowance was one. There was not a church in the city that did nearly as well.—Lillie A. Frantz, Sterling, Ill., Jan. 2.

INDIANA

Arcadia.—We met in council Dec. 31. Officers for the ensuing year were elected as follows: Elder E. O. Norris; clerk, Jas. Smetzer; correspondent, the writer; Ministerial Committee, Walter Mosbaugh, Clarence Mosbaugh and Sarah Kinder. Bro. D. W. Bowman and wife, of Anderson, Ind., were present at our council.—Sarah Kinder, Arcadia, Ind., Jan. 8.

Blue River congregation met in council Dec. 31, with Eld. Jesse Gump presiding. Bro. David Metzler was present, also Bro. Clarence Bower, formerly of this place, now of Denton, Ga. Officers were elected for the ensuing year, with Bro. David Metzler, elder; Bro. Chas. Buayan, Sunday-school superintendent; Bro. Denver Ott, Christian Workers' president; Bro. Omar Zamban, church clerk; Sister Grace Swihart, "Messenger" agent; the writer, correspondent. Temperance and Missionary Committees were appointed. The church is looking forward to securing a pastor to have the work of the church.—Ella Bitting, Albion, Ind., Jan. 10.

First South Bend.—Jan. 1 will be a day long remembered by this congregation. On that day, Bro. Frank Krueger, with a staff of men, service and laid charge of the installation of officers and teachers for the coming year. At 2:30 the corner-stone service of the new church was held. In spite of a snowstorm the house was filled. Bro. Edw. Frantz gave a most inspiring message. The major part of the service was held indoors. Jan. 2 the congregation met for the first time in the new church. The church is in charge for another year. Jan. 15 Bro. David Metzler expects to be with us in a two weeks' series of meetings.—Irene Shively Purkey, South Bend, Ind., Jan. 9.

Hartford City.—The officials of this church met Jan. 3 in a cabinet meeting, in which the work of the coming year was discussed. Each committee received instructions and planned its work for the coming year.—Helen C. Leonard, Hartford City, Ind., Jan. 4.

Huntington City church has been richly blessed during the past year, both in spiritual and temporal things. Three have been added to the church since our last report, making a total of thirty-four for the year. Our hearts were made happy at our morning service, on Rally Day, to see a sister return to us after being out of the church for more than twenty-five years. Nearly \$1,000 has been raised by the Sunday-school during 1921. The average attendance was 186, an increase of thirty-three per cent over 1920. A new twin furnace has recently been installed. We now have three divisions of the Christian Workers' Society, Adult, Young People and Children. A Christmas program was rendered to a large audience. We presented his individual gift for the Emergency Fund, amounting to \$125 in money and \$50 in pledges.—Mrs. Erma Humbert, Huntington, Ind., Jan. 4.

Mississinewa.—Our church is in the first week of what promises to be a very successful revival meeting, conducted by Bro. Dear-dorf, of Ohio. His sermons are very practical and interesting. The interest has been very great. One lady who has already been baptized.—Mary E. Studebaker, Eaton, Ind., Jan. 5.

Nappanee.—Bro. Wm. Buckley, of Dayton, Ohio, closed a three weeks' series of meetings Nov. 27, preaching twenty-seven strong, spiritual sermons, including the Thanksgiving sermon. Three were received into the church by baptism and one was reclaimed. The council was held Dec. 15, with Eld. David Metzler in charge. Officers for the ensuing year were elected: Bro. Ralph Miller, Sunday-school superintendent; Ada Strauss, president of Christian Workers; Bro. David Metzler, elder. One letter of membership was received. It was decided to have the Glee Club from Manchester College give us several programs some time in February. Dec. 18 our Christmas program was rendered to a large audience. We observed the White Gift service. A number of gifts were presented and were distributed during the following week. At present Bro. W. R. Miller is giving a series of lectures on his travels in Bible lands.—Ada Strauss, Nappanee, Ind., Jan. 8.

Pine Creek church enjoyed a splendid Bible Institute during the holidays, with Bro. R. H. Nicodemus, of North Manchester, Ind., as instructor. He preached for us on Sunday, and on Monday morning our Institute began with two periods in the forenoon, taking up the Sermon on the Mount. In the evening there was one period on the Psalms, and one lecture each evening on "Consecration," "Prayer" and "The Angels." The interest was very good, the attendance was good, with a general average of seventy-eight adults at each session. Sister Anna Miller, of Chicago, had charge of the sessions for little folks. Their general average attendance was thirty. The members wish to express their appreciation to Bro. Nicodemus and Sister Miller for their splendid work.—M. S. Morris, North Liberty, Ind., Jan. 8.

Portland church closed a two weeks' revival meeting Dec. 20, conducted by Bro. Ira F. Long, of Andrews, Ind. One awaits baptism. Dec. 14 we held a special council. Bro. J. W. Norris began his duties as elder for the coming year. Our Sunday-school is progressing nicely, with Sister Lulu Tinkle as superintendent.—Susie DeFollet, Portland, Ind., Jan. 10.

Rossville church met in council Dec. 31, with Eld. W. L. Hatcher in charge. Bro. C. C. Hyton and wife were ordained to the eldership. Elders John Root and D. L. Barnhart assisted in this service. Church, Sunday-school and Christian Workers' officers for the new year are: Elder, Bro. C. C. Hyton; church clerk, Bro. John Skiles; correspondent, the writer; Sunday-school superintendent, Bro. Dennis Harford; Christian Workers' President, Bro. C. C. Hyton. Two letters have been granted since the last report. Bro. Hatcher stayed with us over Sunday, preaching both morning and evening. On Thanksgiving morning we had services, with a sermon by our pastor, after which an offering was lifted for the Emergency Fund. A program was given on Christmas evening.—Clara Metzger, Rossville, Ind., Jan. 10.

Salmonie church met in council Dec. 3, with Eld. D. W. Paul presiding. Several letters were granted. Officers for the coming year were chosen: Secretary, Hampton Zook; president of Christian Workers, Wilbur Heston; Sunday-school superintendent, Hampton Zook; "Messenger" agent, Eld. Heston. Bro. H. H. Hartstough has started on his second year of pastoral work. All services show a large increase in numbers. A Christmas program was given on Sunday evening. The church has decided to use the envelope system for the weekly offerings.—Hampton Zook, Huntington, Ind., Jan. 3.

Wawaka church met in council Dec. 29, with Eld. Milo Geyer presiding. The following officers were elected: J. B. Swank, clerk; John Eberly, "Messenger" agent; the writer, correspondent; Harry D. Frick, Sunday-school superintendent. We believe that we have started the new year with a broader vision and a greater interest, due partly to the three evangelists who were with us to us by Bro. P. B. Fitzwater, who was with us on New Year's Day. Our Sunday-school gave a program on Christmas Eve. On New

Year's Eve a joint watch-meeting, in which our community churches participated, was held at our church, and enjoyed by a goodly number. After an inspiring sermon by Bro. Fitzwater, the remainder of the time, until midnight, was taken up with songs, prayers and helpful talks. Our greatest need, at this time, is a pastor. We are trusting, however, that it may not be long until this place will be filled.—Blanche Blosser Frick, Wawaka, Ind., Jan. 6.

Yellow Creek church met in council Nov. 26, with Eld. H. W. Schwalin presiding. Eld. David Arltmeyer also was with us. Three letters were read. Church and Sunday-school officers were selected for the coming year—nearly all the old officers being re-elected. Bro. Solomon Moyer was chosen Sunday-school superintendent. Bro. D. R. McFadden came to us Dec. 18, to assist in a series of meetings. He remained until Jan. 5. The church was much encouraged and all enjoyed his Gospel sermons, which were delivered with his characteristic earnestness. The interest was continued throughout the meetings. Five were baptized and two reclaimed.—Irvin Miller, Goshen, Ind., Jan. 6.

IOWA

Coon River.—On account of a death, our business meeting was postponed indefinitely, but as no new cases of diphtheria developed, we met at the country church Dec. 28. Bro. Fisel was chosen elder in charge for 1922, and various committees were appointed. Provision was made for two series of meetings during 1922. Bro. Wesley Barends is our Sunday-school superintendent; Sister Bertha Erb, president of the Christian Workers. The church correspondents were reelected for Bagley, Yale and Panora.—Mrs. Zona B. Ott, Panora, Iowa, Jan. 10.

Dallas Center.—The officers of our Sunday-school for 1922 were elected at our December council, and they, with the Sunday-school cabinet, had the teachers chosen and classes reorganized ready to begin on Jan. 1. Our superintendent, Bro. Walter M. Royer, emphasized the thought of every member getting a vision for greater things to be done during 1922. Bro. Roy Dilling was with us during the holidays and conducted a Music Institute, which was enjoyed by all who attended. Much inspiration to worship in song was received. Jan. 1 Bro. J. J. Yoder, of McPherson, Kans., gave us two very interesting addresses, which were much appreciated.—Maude Alice Myers, Dallas Center, Iowa, Jan. 7.

Franklin (Decatur County).—A series of meetings was held at this church, beginning Nov. 20 and continuing two weeks, with Bro. A. L. Sears, our home minister, evangelist. He preached inspiring sermons each evening. We had good interest and good attendance,

in spite of some rainy nights. Bro. F. A. Garber had charge of the song services. We feel that the membership has been built up and that much good has been accomplished. Our love feast was held Nov. 19, with Bro. Sears officiating. A splendid program was rendered by our Sunday-school on Christmas night, and a treat was given to the children.—Mrs. Mattie E. Johnston, Leon, Iowa, Jan. 3.

Indian Creek church met in business session Dec. 17, with Eld. I. W. Brubaker in charge. Officers for the coming year were chosen: Bro. E. D. Fisel, elder; P. H. Enfield, clerk. Jan. 1 we elected our Sunday-school officers, with Bro. Sanford Goodin, superintendent; the undersigned, "Messenger" agent and correspondent.—Mrs. Bessie M. Enfield, Maxwell, Iowa, Jan. 9.

Muscataine church met in council Dec. 31, with Eld. I. W. Brubaker in charge. The following officers were elected: Trustees, Elbert McGreer; "Messenger" agent, and correspondent, the writer; Ministerial Committee, Brethren Elbert McGreer, A. M. Stutsman and Edwin Smith; Sunday-school superintendent, Elbert McGreer; Christian Workers' presidents, Sisters Irene Smith and Clara Pacey. Bro. Brubaker gave us inspiring messages on New Year's morning and evening.—Wm. H. Elder, Muscatine, Iowa, Jan. 5.

KANSAS

East Salem church held a very spiritual business meeting Dec. 10, at which time the program for the year was outlined and the officers elected. Our pastor, Bro. W. A. Kinzie, was retained for another year. At the close of the services on Sunday night, Dec. 18, one was received by baptism. Hon. T. A. McNeal gave the first number of our lecture course Dec. 22. "White Gifts for the King" was given on Christmas night. All lines of church work are progressing nicely, and we have hopes that much will be gained during the coming year.—Hazel Slifer, Nickerson, Kans., Jan. 2.

Garden City church met in council Dec. 30, with Eld. D. H. Heckman presiding. The following officers were elected: Bro. D. H. Heckman, elder; Bro. Paul Sheaks, clerk. The Sunday-school was also reorganized, with Bro. Lee Devine, superintendent. Bro. Edw. Weaver was chosen president of the Christian Workers' Society.—Mrs. Henry Miller, Garden City, Kans., Jan. 7.

Hutchinson (First Church).—We met in members' meeting Dec. 12. We adopted the envelope system of giving, feeling that this method would be much better than heretofore used, and that it would help each donor to feel that giving is a part of worship. We elected our church and Sunday-school officers for the New Year. Dec. 23 the pupils of the Sunday-school brought to the church gifts of fruits,

(Continued on Page 44)

to determine the plans of God, is disastrous and confusing. All scriptures on the same subject must be jointly considered. Matt. 5: 9, 39, 44; 6: 10, and a host of others, show that we should extend the spirit of peace and good will to all men. Men who have named the Prince of Peace as their Lord must extend this spirit to all, whether in private life, as individuals, or in the responsibility of public service. This spirit should be cardinal in our teachings, as followers of Christ. Christ did not show his noncombatant attitude alone to his disciples, but to all men. In fact, he condemns those who would confine it alone to their brethren (Matt. 5: 43-48). This course must result in peace and good will among men.

The scriptures referred to, use the words "trouble," "tribulation," "destruction," and "travail." It does not require armaments and navies, nor even hate, to bring these to pass. The sorest trouble and travail is to be banished from the presence of God—especially in the case of those who have been careless, and who have slept in the day of opportunity. There will be trouble enough for all such, without encouraging the organized effort of war and hate among men and nations. It is our job to spread peace and good will in Christ, our Lord, to all men and nations, for since he is our life, we can not do otherwise.

Forward Movement Notes

AFTER TELLING ABOUT SOME NEW ORGANIZATIONS in his local church, a District worker states: "We think we have a fine outlook," and a little later he says: "This ought to be a great year for the church." Wouldn't it be a splendid thing if all of us were to show that spirit of optimism!

HAVE YOU EVER HEARD OF any one who practiced tithing and afterwards regretted that he had done it? We do hear a great deal on the other side. Here is part of a letter: "Wife and I have been tithing since Jan. 1, 1916, and have found it a source of great satisfaction. The windows of heaven have been opened to us, and we have had a constant realization of Christ's words, that it is more blessed to give than to receive."

COPIES OF "HOW TO TITHE AND WHY" have been sent to each of the Local Directors, and in turn a great many have written for additional copies, to distribute among the membership of their churches. This booklet is one of the publications of the Layman Company. Some of our congregations have already used this literature in the past. For example, one Local Director says: "We have been distributing this literature for six or eight years," and adds: "It will convince any fair-minded person."

IT WAS BEING SUGGESTED to the minister that there be a period of special evangelistic meetings in his congregation prior to Easter. Finally he said: "I'll have to be frank with you, and tell you that the condition our church is in now, is such that we couldn't get any one to 'join it.'" But that minister, laboring with others, has changed things in that church and souls are being added to it. What are you planning for Easter? If there is something wrong in the congregation, there is ample time to make it right between now and then, if there is the proper Christian spirit manifested. And if there are no such hindrances, it is none too soon to begin preparations for a revival, culminating in the Easter season.

A SERMON IS NEEDED, in all our churches, on salvation. In the simplest and clearest way the great and vital things of faith, repentance and obedience, on man's part, and the abiding grace of God in Christ Jesus, to forgive and keep, should be made plain. We need better acquaintance with our Father, with Jesus as the Redeemer, and with the Holy Spirit, as our Comforter and Guide. The first and great commandment, says Jesus, is "to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . And the second is like, namely this, Thou shalt love thy neighbor as thyself." How can we love him, if we do not know him?

The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

Our Prayer

Our Father, we rejoice to know that thy hands formed our world, and that thy Providence has watched over it through all the periods of its existence! When humanity forsook thee, thou didst not forsake it; but didst reveal thy love in its redemption. This gives us confidence in thee, and assures our doubting hearts that all is well with those who trust thee, and that, what thou hast done, shall yet be glorified in righteousness, beauty and power through Jesus Christ. Give us lives of praise and faith to sing, whatever may betide, for in thy care all is well. In Christ's name we ask it. Amen.

The Past Year

In reviewing the closing year's work of the Forward Movement, we are conscious of much left undone, as well as much that may have been done amiss. Yet, thank God, quite a bit has been attempted in a quiet way. Churches have been visited, problems have been considered and solutions offered, suggestions and plans have been submitted, and literature has been distributed. We have attempted to stop leaks and to stimulate activity and faith in a more urgent evangelistic effort upon the part of all. Graciously, the Lord has given us a fruitful year in souls for his Kingdom.

The financial depression, especially among farmers, has made this part of the work delicate and difficult. The various Boards, responsible for the general work of the church, have been compelled to reduce their efforts to a minimum program. Needs in the local congregations, delayed by the war conditions and prices, have made it difficult, for those who would help the general needs, to do so; as much as they would like. Much of the money, saved at the beginning of higher prices, was invested in land at inflated values, which is now practically lost. This has caused many farmers to lose their capital as well as their profits in the much reduced market value of their produce.

This is not a time for censure, or condemnation for mistakes. These conditions demand encouragement and a helping hand. They show, however, that we can do much by carefully studying conditions and avoiding any repetition of them. Jesus taught much concerning a Christian's relation to property. We have neglected it. He taught the basic principles of the purpose of life—how to be happy, useful and strong. We have violated many of these to our sorrow. Jesus points out the dangers and uncertainty of riches everywhere, though he does not condemn them, except when we trust in them, or love them more than we do him or the welfare of our fellow-man.

To live in luxury, when need is at our door, is a crime. To make the abundance of our possessions the whole object of life, is the height of folly. To close our eyes to the world's need, is to deny God's love. To refuse to share, bear and dare with Christ, in taking the Gospel to the whole world, is to ignore his atoning grace. These are vital and must be considered, whatever else happens to our little plans.

The Forward Movement made a mistake, we believe, in not including some help for the local church in the financial canvass of 1920. This added to the reaction of this year. Then we must learn, more and more, to help the local church. Here is the unit of life and power, without which all work must cease. Its strength and weakness, its resources and needs, must be considered in every plan of work. We have neglected attention here too long. All District and Annual Conferences must endeavor to aid the local congregation to train and utilize its life and power to do the work and will of God. To attempt to make these meetings a power within themselves, by delegates fitting into conditions of their determination, rather than of the selection of the body they represent, will eventually destroy respect for all government and authority. We must either not offer a representation to the local congregation, or else we must permit them to make their own selection without fear or favor.

Disarmament and Peace

I can not follow the church on the questions of disarmament and peace because of Dan. 12: 1, Matt. 24: 21 and 1 Thess. 5: 3. I can not see any peace through these scriptures, as they all refer to the end of time. Could you please make the church attitude more plain to us, through the Forward Movement Department?—Canada.

It is scarcely the province of this department to enter the field of theology, neither does the writer feel competent to clear up the mysteries, surrounding the things that are yet to be. But it is quite comforting to know that, in order to be a faithful and dutiful son, it is not necessary to know all the Father's plans. In fact, we are inclined to believe that a too dogmatic opinion of divine plans and methods of procedure, upon the part of an Infinite Father, sometimes weakens the joy of the confident trust that should identify his believing children. When our children are small, and interpret their parents through love, their confidence is usually stronger than when they begin to lean on their own understanding. This is no argument for ignorance, but for faith!

Again; to select a few scriptures only, upon which

THE ROUND TABLE

The Desire and the Wings

BY ARCHER WALLACE

THERE is a very suggestive passage in one of Darwin's works, in which he says that, "in the evolution of the eagle, the desire to ascend, to fly heavenward, preceded the appearance of the wings." Whether this be accurate or not, it seems to us deeply significant as a parable of the spiritual life.

"He shall give thee the desires of thine heart," so wrote the Psalmist, with a wealth of meaning we often miss. The test of our characters is the things we long for and delight in. Between these inner longings and our actual utterances, even in prayer, there may be wide divergence. Most of us, no doubt, have read the story of Aladdin and his wonderful lamp. By rubbing the magic lamp, Aladdin got whatever he wished, and soon he became rich and great. It is an impossible story, yet there is a sense in which it is true that we attain unto the thing we most earnestly desire.

"First the desire, then the wings," writes Darwin. "Ask and it shall be given you," said Jesus, "seek and ye shall find, knock and it shall be opened unto you." Jesus meant a good deal more than a mere verbal utterance. Prayer may be a very lifeless thing and not at all the expression of our real desires. Desires that are strong and deep are in themselves prayers, for prayer may be either "unuttered or expressed." Sometimes we have thought we were praying simply because we were on our knees, or in some other attitude of devotion, but frequently the most acceptable prayers are never audibly voiced. As Dr. J. R. Miller says: "They are breathings of the soul, longings of the heart, yearnings and aspirations which can not be put into language."

Toronto, Can.

A Good Method of Electing Church Officers

BY GALEN B. ROYER

OFTEN the method employed is tedious and uninteresting. At times it carries with it unusual personal interest. To me, a plan that takes little time, one that is intelligently and quickly done, and one that eliminates to a minimum the possibility of rivalry, is worthy of consideration. Recently I visited a congregation in which these features were prominent, and it is worthy of being introduced generally because it is practical.

On the Sunday before the election, the bishop announced two separate and distinct nominating committees. These had previously been named by the official board, and now they were told to meet separately the following week, and to nominate one person for each of the nineteen offices of the church and Sunday-school. The committees did their work and held their nominations strictly secret, until the Sunday morning when I happened to be present.

At the close of the morning service, a sheet ballot was distributed. On this was printed the office, and a blank space was provided on which to write a name for each of the nineteen offices to be filled. Pencils were supplied to those who did not have any. Then the chairman of each committee was called forward. The bishop asked that the name, nominated by each committee, be announced, and that the members designate their choice. Thus they went through the list in a very short time. The ballots were collected and given to two brethren to count, and to report the election the next Sunday. That was all there was to it.

Some Attractive Features

Little time is consumed in the election of all the officers.

In several instances both committees named the same person, but that did not displease any one in the least.

The election took place at a time when the largest representation of members was present—a needful thing these days.

Each committee discussed the suitability of the

person it offered, but had no idea whom the other committee would name.

Naming two committees, of three each, gives a chance to have every element of the church represented in the nomination.

Even the continuation of the pastor for another year was settled in this very ballot.

To avoid all appearance of arbitrariness, the membership was told that, while two were being named by the committees, it was the privilege of any one to vote for some one else, instead of making choice of one of the two named.

The cost of getting the ballots printed is small, compared with the advantages of time saved, and the large vote thus obtained.

Perhaps the plan will commend itself to churches who elect one by one, and spend a whole evening in selecting a few of the church officers.

Huntingdon, Pa.

Be Merciful

BY WEALTHY A. BURKHOLDER

"The Lord is merciful and gracious, slow to anger and plenteous in mercy."

BEAUTIFUL traits of character are seen in the Master whom we serve, and he wishes his children to manifest the same characteristics as they pass through this world, where sin and iniquity abound! He is our Example in all things, and as we study his life, and how he dealt with people while going up and down the Land of Judea, doing good to all with whom he came in contact, we are strongly impressed with the thought that we come far short of following his teachings.

We are emphatically told that those who do not have the Spirit of Christ are none of his. Then those who do not show mercy to others, can not be his children, because they do not follow his teachings. This does not mean merely to give large sums of money to those in need, but it means that we should have tender compassion toward all—especially those who have fallen by the wayside. None were too humble to enlist the sympathy and assistance of the Merciful One, and such is the mission of those who profess to follow in his footsteps.

The lesson teaches that the Lord is "slow to anger"—that he bears long and forgives freely. How do we act when some little affair crosses our pathway? Are we swift to take offense when, perhaps, none was intended, and are we ready and willing to forgive? It seems so hard for some people to acknowledge that they make mistakes and ask pardon. This should not be. We are living in a sinful world—one in which mistakes are very common—and we should be slow to impugn the motives of others. Then, too, we should be very ready to correct our mistakes when they are pointed out to us. The Lord is merciful because he is loving, and he wants his professed followers to act towards one another in the same way. "Seventy times seven" means to have always a forgiving heart. Then there will be no room for malice, and more good will be the result.

Trough Creek, Pa.

Two Monuments

BY NORA E. BERKEBILE

ON the afternoon of a fine August Sunday, we took a drive through beautiful Riverside Cemetery.

"Have you ever seen Dr. S—'s monument?" asked my sister. As I had not, we drove around to it. This Dr. S— had been a very skilled physician in his lifetime and had helped a good many people, but he usually got paid the highest price for his services. I had heard of this monument that had been erected. As we came to it, we noticed that it occupied one of the most prominent spots in the cemetery, where it could readily be noticed, as people walked or drove through this beautiful, quiet city of the dead. The monument is probably fifteen feet high, and has inscriptions on four sides. On the first side it tells what a great help he was to humanity. On the second side it gives some of his family history,

traced back to English nobility. On the third side is an account of some of the literary work and research he made in his State. On the fourth side it tells that he never used intoxicating liquor nor tobacco in any form. Near that part some one had written: "It's a lie."

As a young girl at home, I remember seeing the man often. I had been in his office and, seeing his rows and rows of books, I had often wished that I might spend hours and hours among them. He was respected very highly by his towns-people, and I supposed, of course, that through them these inscriptions had been placed on the monument. As we turned away, I was told, however, that he had attended to all this before he died. As we walked away, the picture of a little cemetery in Geneva, Switzerland, came up before me, and I saw the obscure grave of that great religious reformer, John Calvin. The passer-by might easily miss it, as he walked along, for it is only a little stone, projecting but a few inches above the ground. It is but fifteen inches square, and the only thing carved on it is "J. C."

What a contrast! Calvin lives in the lives and hearts of multitudes of Christians whom his teachings have led to a higher Christian life, but his grave is marked with the little stone and his initials, while the doctor, who got paid well for all he did for humanity, erected his own monument, in order that passers-by might remember that he really did exist. Calvin's tombstone had no room for the family crest, but he has gone down in history as one of God's great noblemen, and his name will live as long as time. People stop and look down in reverence at the little gravestone in the little old cemetery in Geneva, and go away better for having thought of the man whose body rests there.

We look up at the towering monument of one who, after a few years, is almost forgotten, and pass on, feeling a sort of disgust—particularly so when some one accidentally tapped the monument, proving to us that it is hollow and not the solid granite we at first thought it to be. Then we felt that, after all, "it's a lie," as some irreverent person had written below the inscription above referred to.

Jewell, Ohio.

Dreaming Day-Dreams

BY MARY PRENTICE WILSON

IN the evening's gloom and quiet we often sit quietly pondering, dreaming dreams that often never come true. Though never real, they are vital to us all, and while the evening's gloom gathers, we weave songs with golden threads upon silver looms.

Sometimes there is only a faint echo of a rare and lovely strain, glad as the laugh of a child. Often we feel sad and lone. Our fancy follows on and on, to lands that no one knows. Our very soul leaps up to hold them. Dreams wild and sweet come to us and then, alas, they are gone from us. The thread has tangled and broken. We can not call them back. If only we could weave them into a beautiful, silvery song, and help them to come true. We are so very feeble and helpless within ourselves. It is only when we ask Jesus to help us, that dreams come true.

Let us pray for help, to teach us to weave threads into our looms that count for eternity! Let us work for a home in the land that no man knows on this earth! Our Elder Brother is preparing a home for us there.

Aline, Okla.

Let Us Pray

BY GEO. W. EAVEY

OUR Father in heaven, in our weakness we feel to hallow thy excellent name. As we enter the new year, wouldst thou help us to renew our spiritual efforts in serving thee. We confess that we, of ourselves, are very weak and without thee we can do nothing. We thank thee that through the past years thou hast been so mindful of us, and hast so mercifully brought us to another new year.

O Lord, wouldst thou help us to remember the gift of thy dear Son, and the great plan of salvation, and

help us to understand the meaning thereof, and their worth to us.

And we thank thee for the church, and pray thee to bless her, and all of her work, at home and abroad. And wouldst thou bless all of the Brethren schools, and all other activities helpful in obtaining Christian knowledge.

Wouldst thou grant that the time may speedily come when all nations and the people of every clime may know thee, and know of thy power, to enlighten, bless and save.

O Lord, we pray thee to give wisdom and power to all of thy faithful ministers, and to all our brethren and sisters, that they may be able to perform their Christian duty. Dear Lord, though we be but dust, wouldst thou forgive all that is impure. Though we be imperfect and sinful in thy sight, wouldst thou save us in his name!

Elida, Ohio.

HOME AND FAMILY

Inasmuch

(Selected by Mrs. Martha Miller, Paw Paw, Mich.)

It was only a cup of water,
With a gentle grace bestowed,
But it cheered a weary traveler
Along the lonely road;
For the way was long and dreary,
And the resting places few,
And the sun had dried up the streamlets,
And drunk up the sparkling dew.

None noticed the cup of water,
As a beautiful act of love,
Save the angels keeping the record
Away in the land above.
But the record shall never perish,
The trifling deed shall live,
For heaven demands but little,
From those who have least to give.

It isn't the world-praised wonders
That are best in our Father's sight,
Nor the wreaths of fading laurel
That garnish fame's dizzy height;
But the pitying love and kindness,
The work of the warm caress,
The beautiful hope and patience
And self-forgetfulness.
The trifle in secret given,
The prayer in the quiet night,
And the little unnoticed nothings,
Are good in our Father's sight.

Back to the Farm

BY ELIZABETH ROSENBERGER BLOUGH

Chapter One

"WHEN I think of what my mother used to do, at my age, I can not, for the life of me, see what has come over me. What's the trouble, Steve?"

Laura Branson looked appealingly into the face of her husband. He, too, had silvery hair. He looked to be about seventy, but he was vigorous, strong, able to carry responsibility and to enjoy life. He answered his wife as best he could: "I wish I knew what is wrong, but I don't. Perhaps we would better take a motor trip somewhere."

"You know how helpless father was. Mother took care of him herself. She did her house-work, and she never was a care to any of us, though she lived to be eighty years old, and here am I—"

She lifted her thin, white hands as she talked. Her white dress hung loosely upon her drooping shoulders. Her face was wrinkled. She looked old and weary, though she was not sixty.

Steve looked at her in that helpless way that men have when a problem can not be solved by any set of rules with which they are familiar. He could not see what made Laura so tired or so weak. He had told the doctor again and again if there were anything they could do, he should let them know, but the doctor had not helped them so far. Steve's voice was very gentle as he said: "Your mother was a wonderful woman. But I must go to the warehouse now," and so he left her.

Laura watched him go. As long as she could see

him, she sat still on the porch. Steve had always been good to her; he had worked hard on the farm. Then, when he had started in the grain business, he worked to the limit of his strength, but he was well, while she was tired and sick all the time. The elevator had paid from the beginning. They had made so much money that they sold out everything and moved to the city, where Steve had bought a large grain business and made more money.

Laura went to her kitchen to see Letty—the girl who did all their work—telling her: "Letty, I am going to the country, on the trolley, out the Salem Pike. I'll be back this evening."

Letty looked a bit startled. "But I don't think you should go alone."

Laura replied: "But I want to go alone. I've been thinking about it for several days. You needn't worry. I'll be careful. I'll stop for something to eat too."

"Let me call Kitty; she'll go with you," urged Letty.

"Please don't. I want to be alone."

Laura went slowly upstairs to get her purse, her hat, and a clean pocket-handkerchief. The faces of her four children looked down at her from a beautiful oval frame—a lifelike picture. They were good children, too, but they were busy with their own affairs. Kitty was the only one in the city. The other three had gone west. She sometimes thought that if she could have had her grandchildren with her, they might keep her from getting tired, and sick of everything. Philip had always understood her, but Philip was in California, and he had three children of his own. She could not expect him to help her now.

Letty was waiting for her when she came down stairs. "Drink this before you start, and don't overdo yourself."

Laura obediently drank the milk, saying: "I'll stop at Englewood, maybe, and anyway, I'll be back before dark."

The trolley car was crowded, but she never hated trolleys as Kitty did. She liked to study the people who traveled with her. Some women carried market-baskets. They had sold their produce in the city. How hard they worked for a few dollars! Laura could see again the rows of corn she had hoed, the cabbage she had set out and the tomatoes she had staked. Every little was depended upon, to help them in their struggle to get out of debt, when they were young and the children were small.

Arrived at Englewood, she walked along aimlessly for a short distance. Then she noticed a narrow road that seemed to run across the hills and through a narrow valley. She knew that down by the river a State road, wide and well-built, invited most travelers. This country road was used by the farmers as they went to the mill and the country store. Laura walked very slowly now, noticing the little houses. She was feeling tired.

Just ahead was another small house. She exclaimed at the beauty of its garden, full of hollyhocks, sweet-william and old-fashioned fall flowers. "I wish I had some," she said to herself. She stood at the gate, and a strange feeling oppressed her—a need, a real need, of something. Was it the peace of God? She knew that she had not thought much of God during the last few years—ever since they were in the city. They had not gone to church very often. "Peace I leave with you, my peace I give unto you," were the words of Christ, as she well remembered, but she had not felt his peace, nor had she thought much of his love lately. Perhaps he was waiting to carry her burden of pain and weariness. She was "heavy-laden" and she wanted rest.

As she stood there, she heard the fretful crying of a baby. Guided by this, she went to the summer kitchen. As she looked in she said, under her breath: "Bless her heart! Poor thing!" For there stood a young mother, with a crying baby in her arms. She was thin and weak. And, oh, that kitchen! Unwashed breakfast dishes, things lying around, and a big basket of ironing in the middle of the floor. But, worst of all, the mother was looking helplessly at a cruel burn on her hand.

"Dear me! Oh, dear, now what are you doing for that sore?" asked Laura excitedly.

"Nothing, I don't know what to do," the young mother looked so weak and helpless that, for the time, Laura forgot her own illness.

Turning to the little girl of six, she said: "Get me some flour and some lard and water." Laura mixed a soft dough which, when placed on the burn, shut out the air and took away the pain, while the tears rolled down the mother's cheeks.

Laura took the baby in her arms and hushed him—she liked doing it too. Queer how old texts came to her—how Christ Jesus went about doing good, and other passages. How long since she had followed him! Christ's life among men was one of toil—he is never far away, though so many fail to find him.

The young mother, Mrs. Thompson, apologized: "I've been sick, and now, working all morning with the baby on my arm, I burned myself."

Huntingdon, Pa.

Character Portrayals

BY EDYTH HILLERY HAY

THE surest way of determining a person's character is to listen to his or her portrayal of another's mental make-up. Some are prone to rail upon and denounce most scathingly in others the very tendencies that are most prominent in their own lives, but unsuspected until laid bare before the world.

True there are exceptions. The minister, for instance, must denounce all forms of vice in a more or less vociferous manner, as some forms of evil are certainly more despicable than others. But our general conversation will tell the story.

There was once a poor girl, who, I firmly believe, had made only one grave mistake in her lifetime. When one of her former companions said: "Oh, how I pity her, how miserable she must be," another girl spoke up disdainfully: "Pity her—the idea! She got just what she deserved. If a girl's bound to make a fool of herself, let her suffer the consequences." After this vindictive tirade, she sailed away from the group in a way that implied that we, who were sympathizing with the poor, forsaken girl, were henceforth and forever beneath her exalted notice. Today that girl is a street-walker—to say the best—and the other girl has proven, by her daily conduct, that, though once beguiled, she is now willing to serve God always—not only as an atonement for her part, but because she has forsaken iniquity and has learned to love righteousness.

I once knew a woman who was always suspecting her neighbor of slipping certain small articles from her home. "I wouldn't trust her out of my sight," she warned me. It all seemed so absurd and childish that I gave it little heed. She insisted upon helping me to pack china, bedding, etc., when we were about to move from that place, and I could, if I would, tell you several things which would cause you to smile, and to nod your head most responsively to the logic of my reasoning, as regards this subject.

Concerning the other lady—I have never known a nicer little woman. As we mentioned the names of other people, she would often say: "Oh, she is such a splendid woman—so generous and kind," or, "Yes, indeed, I know them—they are among the finest people in this town," or, "Yes, I know her. She has made her mistakes, and still makes them, I suppose, but I always feel like saying this for her—she is the best help for miles around in times of sickness or death."

I confess I was a bit anxious to know her opinion of the other lady, so I remarked casually: "Mrs. D—called on me the other day for the third time since we live here. How do you like her?" "Well," she replied, after a moment's hesitation, "she is a bit peculiar, but then, we all are, I suppose—still, she's the grandest cook in this whole county, I do believe. I've actually broken little bits from her cakes, etc., while talking with her in her kitchen—they did look so tempting and good—and they were always just as good as they looked."

Goshen, Ind.

AMONG THE CHURCHES

Calendar for Sunday, January 22

Sunday-school Lesson, Elijah's Flight and Return.—1 Kings 19: 9-18.

Christian Workers' Meeting, The Hallel Psalms.—Psa. 118: 14-29. * * * *

Gains for the Kingdom

One baptism in the Sterling church, Ill.

Four baptisms in the Sabetha church, Kans.

One baptism in the Meyersdale church, Pa.

Two baptisms in the Clearwater church, Idaho.

Seven baptisms in the Payette Valley church, Idaho.

Two baptisms in the Glendale church, Ariz.—Bro. H. B. Mohler, evangelist.

Four baptisms at Hyndman, Pa.—Bro. W. J. Hamilton, of Rockwood, Pa., evangelist.

Two baptisms in the Ozawie church, Kans.—Bro. J. A. Vancil, Gardner, Kans., evangelist.

One baptism in the Mt. Hope church, Wash.—Bro. Ezra Whisler, of Ajlune, Wash., evangelist.

Five baptisms in the Troy church, Ohio.—Bro. Hugh Miller, of the same place, in charge.

Five additions to the Waterford church, Calif.—Bro. G. C. Carl, of Portland, Ore., evangelist.

Two baptisms in the Maiden Creek church, Pa.—Bro. Michael Kurtz, of Richland, Pa., evangelist.

One awaits baptism in the Portland church, Ind.—Bro. Ira E. Long, of Andrews, Ind., evangelist.

Three were baptized and one reclaimed in the Nappanee church, Ind.—Bro. Wm. Buckley, of Dayton, Ohio, evangelist.

One confession at the Millbach house, Richland congregation, Pa.—Bro. Thos. Patrick, of Penbrook, Pa., evangelist.

Eight baptisms in the Wolgumuth house, Lower Conewago church, Pa.—Bro. Grant Group, of East Berlin, Pa., evangelist.

Five were baptized and two reclaimed in the Yellow Creek church, Ind.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Two were baptized and one awaits baptism in the Oneonta church, Ala.—Bro. A. M. Bashor, of Lawrenceburg, Tenn., evangelist.

Four were baptized and one reinstated in the Green-spring church, Ohio.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Two baptisms in the Boiling Springs house, Lower Cumberland, Pa.—Bro. E. S. Rowland, of Hagerstown, Md., evangelist; two baptisms following the meetings.

Eight additions to the Harris Creek church, Bradford, Ohio.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist; seventeen applications for membership during meetings conducted by the resident elders.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Harrison Gipe, of Hershey, Pa., to begin Jan. 28 in the Richland church, Pa.

Bro. Wm. N. Zohler, of Lancaster, Pa., to begin Feb. 5 in the Midway church, Pa.

Bro. David Metzler, of Nappanee, Ind., began Jan. 15 in the First South Bend church, Ind.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin Jan. 29 at Bellwood, Pa.; early in April at Detroit, Mich.; early in May at Shade Creek, Pa.

* * * *

Personal Mention

The Executive Committee of the Forward Movement was scheduled to meet in regular session on Wednesday of this week.

Northwestern Kansas and Northeastern Colorado is to be represented on the Standing Committee of the next Conference by Eld. D. A. Crist.

Bro. W. G. Group, of East Berlin, Pa., has some time available for evangelistic work during the year 1922, if churches desiring his services will make early application.

Occasionally Bro. W. B. Stover gets away from his work at Northwestern University long enough to spend a Sunday with one of our congregations. Last Lord's Day he was scheduled to minister to the flock at La Porte, Ind.

Bro. I. J. Gibson and wife have resigned their positions as instructors in Hebron Seminary, Nokesville, Va., on account of the ill health of Sister Gibson. They are now located at Astoria, Ill. This change leaves Bro. Gibson open to a limited number of engagements for

evangelistic meetings, or assistance in religious education.

Judging from what Bro. Minnich says about the Foreign Missions Conference last week, the discussion was not only interesting, but exceedingly practical. One of the main questions before the Conference was that of training missions to become self-supporting and self-propagating, so as not to depend more than is necessary upon the foreign missionaries. All missionaries and Mission Boards know what a vital matter this is. It is the heart of the problem of permanence in mission work and greater progress in world evangelism.

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Elsewhere in This Issue

All churches in the region assigned to Mt. Morris College should be sure to note the announcement of the Special Bible Term, beginning on Sunday, Feb. 5. It will be found on page 42.

The many reports of Sisters' Aid Societies in this issue constitute a most gratifying evidence of the fact that our sisters are fully alive to their opportunities. One of the societies contributed \$500 towards the construction of a new house of worship in the home congregation, while others gave helpful assistance to various good causes. Our sisters are richly deserving of special encouragement in the great work they are doing.

Our Home Mission Secretary has something to say this week, on page 36, about one phase of the Home Missions Council which he attended last week—a phase which was not strictly a part of the Council but is related thereto and concerns a matter of great importance besides. Others will have something to say soon about the Council sessions proper, and the Secretary himself promises early treatment of certain aspects of the Home Mission problem, as this concerns our own Fraternity.

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Special Notices

Preliminary announcement of the Juniata Bible Institute, to be held Feb. 6 to 10, was made in a recent issue. More details concerning the program will be published next week, the same having reached us too late for insertion in this issue.

Last Call for Historical Material.—Brethren who have seen many phases of military life, have responded to our notice in the "Messenger" of Dec. 3. However, there are many who have not seen the notice, or who have simply neglected to answer the questions. In order that this history may be as complete as possible, I shall keep the chapters which deal with our Brethren in camp, open until Feb. 15. Those who have not responded as yet, will please get busy at once. Bro. Moomaw's section of the book is undergoing final revision. The questions above referred to are suggestive. Any incidents related to the subject are solicited.—John D. Roop, Jr., Box 46, Linwood, Md.

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Miscellaneous Mention

Fully impressed with the fact that special blessings come to those who "abound in every good work," a wide-awake Illinois congregation is supporting seven Armenian orphans, though but one was apportioned to it when the official assignment was made to the different churches of the town. We learn that in liberality that church far exceeded other and even stronger organizations.

Bro. E. F. Claar, of Klahr, Pa., in reporting the activities of his own congregation, mentions the fact that both parents and children are in regular attendance at Sunday-school. Commendable as that showing is, in and of itself, his further statement is still more gratifying: "All Sunday-school scholars stay for preaching services." Many of our Sunday-school workers would undoubtedly be glad to learn just how that Pennsylvania congregation has succeeded in holding the children for church services.

How thoughtless we are! How easily we forget the common courtesies of life! A brother who has spent many years in faithful service for the Brotherhood and is well known to readers of the "Messenger," is now located where he receives many letters of inquiry about the conditions where he lives. And "so many of the writers fail to enclose stamps. This makes it hard on the finances." The quoted words are from his letter. We wonder if some of those well-meaning but thoughtless inquirers will see this and take the hint.

It's June 7 to 15. One of the strange illusions of an Editor is that people read what is printed in his paper. He foolishly imagines that when announcements of coming events are published, the readers should be expected to know about them. But a little experience teaches him that this is a mistake. So we are not surprised to have more than one inquiry within the last week about the time of the next General Conference. The official date fixed by the Committee of Arrangements is June 7 to 15, as stated by the Secretary of the Committee in his special article on that subject, published in our issue of Nov. 26, 1921. This means, of course, that the Standing

Committee will meet on Thursday morning, June 8, and that the public business sessions will open the following Tuesday, June 13, while the general program may begin, and probably will, as early as Wednesday, June 7. This part will be arranged by the Conference Program Committee, but the limits between which the whole Conference will be held are June 7 and June 15, 1922.

"A brother" sends us a very interesting item of church news about the progress of the Lord's work at a certain place, but since he gives no clue to his identity, we can not use it. We presume his statements are correct but before publishing important facts we like to know just what our backing is. Unsigned communications are not taken very seriously in the "Messenger" rooms.

We have just received from Bro. J. H. Moore an interesting communication for our correspondence columns about the dedication of the new and enlarged church at Sebring, Fla. The services were held Jan. 8. The house was dedicated free of indebtedness and a strong discourse, appropriate to the occasion, was delivered by Bro. D. H. Zigler, of Broadway, Va., who spends his winters at Sebring. The article referred to, giving further particulars, will appear next week.

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A Bystander's Notes

For Your Pocket Testament.—It has been suggested that the following seed-thoughts be inscribed in the Pocket Testament of every Christian: "(1) Your own faults—and, by the same token, your own virtues, too, it would seem—are those which you most persistently attribute to others. (2) Every word you utter either wings its way to the throne of God or is charged against you in the final record. The choice is yours. (3) Be as careful not to minimize the truth, when speaking of another's virtues, as you should be, not to exaggerate another's misdoings."

The Uplift of Noble Thoughts.—The writer has been specially impressed by one of Thoreau's sayings: "Associate reverently, and as much as you can, with your loftiest thoughts." It is a truly worth-while suggestion in a world of sordid aims. Perhaps we can get a clue as to what prompted the naturalist to write as he did, in this further utterance: "They are never alone, who are accompanied by noble thoughts." Undoubtedly, of course, there must be noble thoughts before there can be noble living. But we need not suppose that noble thinking must be elaborate or in any way pretentious. In reality it is a part of the simple life—a form of spiritual wealth within the reach of all, and the more of it we give away, the richer we ourselves become. So truly did George Macdonald believe this that he wrote: "If, instead of a gem, or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give."

A Reader's Prayer.—H. H. Barstow, receiving his suggestion from Dr. Henry van Dyke's "Writer's Prayer," offers some good suggestions in the lines quoted below. They may be studied to general profit: "Lord, let me never slight the meaning nor the moral of anything I read! Make me respect my mind so much that I dare not read what has no meaning nor moral! Help me choose with care my books, as well as my friends, because both are mine for life. Show me that, as in a river, so in reading, the depths hold more of strength and beauty than the shallows! Teach me to value art without being blind to thought! Keep me from caring more for much reading than for careful reading! Help me to value less the books in general than the One Book! Favor me with an ideal that will let me read only the best, and when that is done, stop me! Equip me with power to teach others, and then help me to say from a disciplined mind, a grateful Amen!"

Being Better Than Our Fathers.—Truthfully some one has said: "We must be better than our fathers, to be as good as they were." Undoubtedly this modern age, with its possibilities for better preparation, suggests a higher degree of service than in days gone by. We have lived under the fostering influences of a Christian civilization, and all that is implied thereby. We have been stimulated by the activities of a Christian church and the uplift of those of like precious faith. We have been enriched by the environment of Christian educational institutions. As we enter upon an earnest life of work, the numerous facilities of this modern age are placed at our disposal, with which to make our life count tenfold more than it could have counted at any time in the past. We are in touch with efficiently-managed church organizations, which are ready to direct our material, intellectual and spiritual endeavors into promising channels for the promulgation of the Gospel. Unless, therefore, we accomplish something definite and constructive in the extension of the Kingdom of God, we shall be ashamed of ourselves, when it is our turn to pass to the realms beyond. How to place our life in the hands of the Lord, that he may use us as instruments through which he may work out his plans for the highest development of mankind in general—this is life's great problem. It is a task that demands our highest endeavors and our utmost diligence.

AROUND THE WORLD

What a Man of Conviction Can Do

Christian character and energy are sure to manifest themselves as a power for good, individually and also by way of community betterment. Mr. G. A. F. Parker, President of the Western National Bank, of Hereford, Texas, is a firm believer in tithing, and with the resources thus placed at his command, endeavors to do the greatest amount of good. Some years ago he decided to try to get the Bible into the schools of Hereford. He interested others, and by their joint resources they succeeded in starting a Bible course that is proving highly successful. Regular examinations in Bible study are given at stated periods, just as pupils are examined in other studies. Practically every citizen of the town is enthusiastically endorsing this course of Bible study. Its value has been amply demonstrated.

Another Triumph for Science

Many sections of Africa, as well as several of our Southern States, suffer from the dire effects of the hookworm scourge. Medical experts have struggled to find an effective remedy for the disease, and have finally found that a single application of X-ray treatment is sufficient to cure the most obstinate cases of the disease. Already several extended experiments have been made upon tribes in Africa, and the most remarkable results are reported to have been attained. There is, perhaps, no other scourge which so greatly afflicts humanity today as the hookworm—it being quite prevalent in all tropical and sub-tropical countries. It is no slight tribute to the skill of America's medical practitioners that their unceasing devotion to the relief of suffering humanity has gained another triumph.

A New Aid to Prohibition in Great Britain

Strongly entrenched as the liquor traffic is, in Great Britain, gradually the day of better things is dawning. One of the most encouraging developments is a strong unified agitation by the school-teachers throughout all parts of England—representative of all classes of schools, from the highest to the lowest—all insistent upon the passage of laws, prohibiting the sale of intoxicating liquor to all young people. While this limitation may not, at first sight, seem wholly justifiable, there is good logic in it, after all. It is a step toward prohibition in general, later on, whose value can not be overestimated. Remembering that the young people of today will be the men and women of tomorrow, we can readily realize the extent of the mighty influence for temperance, ultimately to be wielded by young temperance workers now in the schools.

A Noted Detective on Child-Training

As a man of keen insight into the vagaries of human nature, Mr. Wm. J. Burns, the famous detective, stands probably in the front ranks. His counsel to parents is decidedly pertinent: "I am not a pessimist, but I sometimes wonder whether the success along honest lines is sufficiently brought to the attention of the young men and women of today by their parents and guardians. If criminal operations of all kinds are in the future to be reduced in number, it will be necessary for parents to exercise a much more careful supervision of their children's education along moral lines. For, as I have already said, it is in the home that we must first undertake to teach them, by precept and example, and unless we succeed in persuading our children in their early years, that honesty is not only the BEST policy, but the most successful and remunerative in the long run, we shall ultimately scarcely be proud of our record as law-abiding citizens."

The "Golden Rule" in Business

That it is not only possible, but entirely practicable, to conduct business successfully according to the equitable teachings of the New Testament, is being illustrated by the experience of the American Cast Iron Company, which has just elected Mr. John J. Egan—one of the wealthiest citizens of Atlanta, Ga., and a leader in various reform movements—as its president. The platform of the directors is of decided interest: "A reasonable living wage to the lowest paid workman; constant employment to every member of the organization; an actual application of the 'Golden Rule' to all relations between employer and employee." Altruistic service of the highest sort testifies to the company's sincere concern for its workers. A large industrial Y. M. C. A. building serves as a social center. Its staff includes physicians, a surgeon, a dentist and a nurse. A mutual benefit association, operated jointly by the company and the employees, administers necessary relief to workers in case of sickness and death. Recently a pension fund for old age and disability has been established. The most cordial relations exist between the company and its workers, testifying to the fact that the considerate treatment of the employees is abundantly repaid to the management by faithful and unwearied service.

Persecution of Quakers

That the persecution of the Quakers is not altogether a thing of the past, is evidenced by an item in a recent issue of "The American Friend." Cornelius and Beatrice Cadbury Boeckle, of Holland, are likely to have their property seized again this year as last, because they can not, as a matter of conscience, pay their military tax. Further persecution and prosecution is likely to be brought against them because of the encouragement they are giving to young men who, for conscience' sake, refuse to enter military service. Several times these exponents of nonresistance have been torn away from their family of five little girls, and imprisoned because of their unflinching testimony against war, and their fearless preaching of the Gospel of peace and good will to all men.

Why Not Give Them the Bread of Life?

Just now, while the need of the starving people in Europe has aroused the sympathy of generous hearts in all parts of our country, and while the utmost is being done to feed the bodies of perishing millions, there is a strong pressure that the Bible also be put within their reach. This, it is justly claimed, would be of lasting benefit to the suffering millions, affording them "promise of the life that now is, and of that which is to come." The point is well taken, and it is to be hoped that, in some way, such a plan may be carried out. Additional emphasis might be given to that plan of Bible distribution, if the nations, that now profess to be guided by the Blessed Book, were to exemplify, in word and life, what the Bible actually accomplishes when once it finds a place in the heart of a man.

Still Thinking of War

Conscription of every person in the United States from eighteen to sixty years of age, in the event of another war, was strongly advocated by Secretary of War Weeks, in an address at the second annual reunion of the War Industries Board. In his annual report, Mr. Weeks outlined a program of peace-time preparedness in excess of any hitherto officially put forward. As a sidelight—concerning the seriousness with which the Budget Bureau regards the armament reduction agreement—the program of army and navy expenditures for the new fiscal year is quite illuminating. The neat little sum of \$786,453,290.60 is to provide needed military equipment—a reduction over last year of \$27,930,851.18. Apportioned to the one hundred and more millions of our population, the widely-heralded saving in war expenditures amounts to less than thirty cents per capita, as a matter of fact.

Irish-British Treaty Ratified

Ratification of the treaty, recently agreed upon, brought to an end, Jan. 7, the fight for Irish freedom, that has been waged for more than 750 years. The British parliament has already unanimously approved the treaty. While the promoters of independence for Ireland had hoped to establish a republic, wholly separate from the mother country, the final action, agreed upon—of creating the Irish Free State—will prove to be the best possible disposition that could have been made. On the same footing with Canada, Australia, and other dependencies, Ireland can continue to enjoy the protection inherent to a powerful nation like Great Britain. Ireland's highest development, commercially and in every other way, will be made possible. If the energy, hitherto worse than wasted in strife and turbulence, is now devoted to constructive endeavors, Ireland will become one of the most prosperous countries of Europe.

A Clear Presentation

At a recent session of the Executive Committee of the Federal Council of Churches in Chicago, one of the principal speeches was that of Dr. G. Sherwood Eddy. His denunciation of war is so forcible and clear-cut, that we take pleasure in quoting a part of his excellent address: "As I return from Europe, it is with the conviction that modern war, as a means of settling international disputes, is a monstrous moral wrong, for the following reasons: (1) Because of the inevitable wholesale destruction of human life. Ten millions of the flower of the world's youth lie buried on the battle-fields of Europe. Besides these, thirty millions of noncombatants have already been killed by the five camp-followers of modern wars—further wars, revolution, hunger, famine and disease. (2) Because of the enormous material loss, the waste and destruction of wealth, and the burden of debt left upon the nations, which has increased tenfold by the last war. Moreover, war mortgages the future, by the ever-increasing race for armament. Now, since Germany is disarmed, Europe has increased its annual expenditure for war, compared with the pre-war standard, three times. (3) Because war inevitably engenders hatred, cruelty, reprisals, atrocities and counter atrocities. The propaganda of modern warfare victimizes the people on both sides, and leads to a loss of truth, and demoralization of victor and vanquished alike. We must be told an unbroken stream of enemy atrocities. Every unfavorable fact about ourselves and our allies must be silenced. (4) Because modern warfare, as illustrated in

the last war, is wholly inhuman and unchristian." A generation ago the church faced the moral issue of slavery and, convinced of its utter wrong, put an end to it. Today the Christian world must face the greater wrong of war, and find its moral equivalent in the highest exaltation of peace. To this end permanent cooperation between nations must be organized, fully supported by the united action of the churches.

The League Still Functioning

While, amid the activities of the Great Conference at Washington, the very existence of the League of Nations has been almost forgotten, that organization is still moving on, doing many things for world betterment and making many international adjustments that would be practically impossible without international cooperation. At the present time one of the League committees is trying to bring about the world-wide observance of a weekly rest day of twenty-four hours in all industrial and commercial establishments, and the general adoption, in every nation, of Sunday as this weekly day of rest. Of special value will such a rest-day observance be to the working classes of nations that have never been favored with such a practice. China and Japan, especially, would thus confer a priceless boon upon their workers. The propagation of Christianity would also be materially furthered.

Unquestioned Authority

Just now, while renewed agitation clamors that wine and beer of low alcoholic content be permitted for medical purposes, by special action of Congress, it is of interest to learn what reputable medical men have to say on the subject. In reply to a questionnaire, sent out by the "Journal of the American Medical Association," this conclusion was reached: "Neither whiskey, wine, nor beer is regarded as a necessary therapeutic agent by the great majority of 13,316 physicians in nineteen States, representing all sections of the country." The declaration is a most significant one, in view of the fact that heretofore the testimony of medical men, favoring the use of liquor, in cases of illness, has been given the widest publicity. Dr. Charles H. Mayo, one of the famous Mayo surgeons of Rochester, Minn., says: "Medicine has reached a period when alcohol is being displaced by better remedies."

What They Think

That the people of our country are heartily in favor of the Washington Conference and whatever it may accomplish in the interest of peace, may be judged by the fact that over 12,000,000 persons have, over their own signature, declared themselves in favor of either total or partial disarmament. Only 403 do not believe in any disarmament whatever. A most distressing feature of the great Conference, however, is evidenced by the persistent and powerful lobbies, that for some months have been operating in Washington against the very aims that the Conference is trying to reach. Powerful interests are undoubtedly opposed to any very great reduction of armaments, and they are fully persuaded in their own mind that they want nothing that favors a new world order and the most amiable relations internationally. Confronted by such well-organized forces, public opinion, however great, can hardly hope to gain the day.

A Disturbing Factor

Cheered by the notable achievements of the great Conference at Washington, there were high hopes that other questions, not yet fully agreed upon, might be settled. Then came the cable message of Jan. 12, announcing the resignation of Aristide Briand as Premier of France. This came to the Conference on Armament Limitation very much like lightning out of a clear sky, for it had not been expected that this man of unquestioned ability and influence would find it necessary to yield to the opposition arrayed against him. The critical situation, thus brought about, is likely to have a great effect on decisions already reached, or about to be consummated. It is also believed, by Conference leaders, that the overthrow of the Briand ministry may greatly affect the contemplated Genoa Economic Conference, to which American participation had been invited. Then, too, the value of the recent discussions at Cannes, France, is likely to be seriously affected. It is likely that M. Sarraut, the French representative at the Washington Conference, will remain at the sessions, but he will naturally feel at a loss to make definite decisions, so far as France's interests are concerned, until a new cabinet is appointed and functioning. Latest reports announce the appointment of M. Poincaré, former President of France, to the position of Premier, and that the selection of men for the new cabinet is already being effected. It is to be regretted, however, that the French foreign policy of the new cabinet will probably nullify the conciliatory measures, so far attained at Cannes, necessitating new discussions, before the Genoa Conference for the economic reconstruction of Europe is possible. Fears are entertained that all constructive moves, so far agreed upon by the leading powers, will be invalidated by the upheaval in the French administrative circles.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Decision We Shall Never Regret

1 John 2: 15. (See also 1 John 2: 14-25.)

For Week Beginning January 29, 1922

1. Introductory Thoughts.—(1) There are two contending forces—heaven and earth—with man's soul as the stake. (2) Worldliness, in the light of the lesson text, implies a passionate absorption in the things of time and sense. (3) "OTHERWORLDLINESS"—the disposition of mind urged by the apostle—means a proper enjoyment of this life, but ever subordinating it to the higher life. (4) Life at its best means the fullest exemplification of this "otherworldliness." Such a choice molds our character and eventually determines our destiny.

2. The Decision for "Otherworldliness" Demands Self-Control.—How disastrously the clamor for selfish gratification upsets our quiet sense of truth and right! As sure as we yield to the pleas of self-interest, a host of conflicting issues are aroused. Due to just that, are some of the most regrettable disasters of our life. For no truth is more evident and fundamental, as none is apt to be less familiar, than this, that sound, practical judgment is rooted deep in man's character, and that the moral qualities of unselfishness and sincerity are strong contributing factors to sagacity in life's affairs. Oftener than we realize, perhaps, people break down and go wrong—not so much from an imperfect knowledge of the route or direction, as because, at the outset, the balance of their judgment has secretly been shaken by some fault like selfishness, or the love of pleasure, or moral obstinacy. The undisciplined man is his own worst enemy. His lack of self-control bars him from any worth-while attainment spiritually.

3. Our Decision for "Otherworldliness" Requires Self-Denial.—There are people who insist that man is wholly shaped by his environment, that each human being is simply the result of his training and circumstances. They would have us believe that his moral and religious conditions are determined altogether through his heredity and his early training; that we are honest and pure, pious and orthodox, or just the reverse, according to the sphere in which we have played our parts, and the influences which have given us breath and nourishment. Such persons insist, as a matter of fact, that we are simply pieces of plastic clay, with no credit or discredit attaching to ourselves for the shape we take. Such a suggestion is utterly disastrous and demoralizing. It is the excuse of the sluggish, the self-indulgent and the wicked. It is a denial of will-power, of moral responsibility. It is a shutting-out of God! And yet it becomes true enough where the mind is indolent, where the heart has no earnest purpose, and where life is fascinated by worldly attractions.

4. Otherworldliness Is the Great Need of the Age.—Essayists, editors, preachers, teachers, sociologists, and the plain everyday folks are anxiously discussing the question: "What is the matter with the life of today, that it seems to be so barren and unsatisfying?" John, the beloved disciple, gave an answer, nearly nineteen centuries ago, that has never been surpassed in real worth. Earnestly he admonished his fellow-sojourners: "Love not the world"—meaning the allurements and distractions that lead men away from God. That is what ails men and women today—we love worldly things overmuch—their pomp and pride. We have become infatuated with worldly attractions. Many of us, in trying to go the pace, have lost our peace, our joy and our power. And with it all we are blind to the obvious fact that among the unhappy persons on earth are those who have obtained most of this world's gifts.

5. Suggestive References.—God's Kingdom our first choice (Matt. 6: 33). The danger of worldliness (Luke 8: 14). The snare of earthly riches (Luke 12: 15-21). How a self-centered life came to naught (Luke 16: 13; 19: 23). The "separated life" incurs the world's hatred (John 15: 19). Looking to the things above (Col. 3: 2). To win the grace of God for ourselves, we must live "soberly, righteously and godly" (Titus 2: 11, 12). The inspiring example of Moses (Heb. 11: 24-26). Peter's advice insures safety (1 Peter 2: 11).

Mysteries Plus Mysteries

(Continued from Page 35)

prepared for them that love him." And again, in Eph. 3: 20, we read that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This "power" is the indwelling of the Holy Ghost, which inspires the requisite faith.

Oh, the infinite mystery of the glory of the resur-

rection! Were it not for the richness and sweetness of that promise, life would be hopeless, bleak, dark, desolate despair—just eating, drinking and dying.

The "mystery of godliness" is the supreme mystery. "God manifest in the flesh [by his Son], justified in the Spirit [through the Holy Ghost], seen of angels [in the glory song of 'Peace on earth and good will toward men'], believed on in the world [by his apostles and disciples, and all those who believe on him through their word], and received up into glory [in the mysterious ascension of our Lord up into heaven, where he now sits at the right hand of God, continually making intercession for us]."

Oh, the unsearchable riches of his grace, and his wisdom, and his glory, and his love—unsearchable, incomprehensible!

The crowning mystery is that of the personality of the Son of God. Judging from our knowledge of the process of generation, there was a time when he was not. It is said that "he was with the Father before the world was," yet, unless the child can be as old as its father, there was a period when he did not exist. We will not pursue that thought further, because nothing less than a specific revelation can add to our knowledge of that feature of his history.

The mystery of his antenatal personality appeals to us forcibly. It is said that God made Adam in his image and likeness. That, I interpret to refer to the physical elements. We would infer that God's physical characteristics and man's are identical. Even so, then, must we say the same with reference to his Son who is now our Elder Brother.

Then the impenetrable mystery is: Why was it needful that he should be required to pass through the natural human processes of generation—birth, babyhood, boyhood, and manhood? Why should he experience all the changes of growth—bodily, mentally and spiritually? It is said "he grew in favor with God and man, in wisdom and stature." And the eternal mystery—unanswered and unanswerable—appeals to our mental and spiritual senses with irresistible persistence. If he was equal with God, as St. Paul says, in Philpp. 2: 6, why should that exaltation be suspended while he was "growing in wisdom and stature"?

Such questions can be multiplied a thousandfold, but no response will ever come from mortal lips—simply because its answer is not essential to our development. We just close our mouths and open our hearts and believe. It may appear to us to be contradictory, or subversive of reason, but we have no warrant to question, nor to contravert anything concerning it. When I meet a contradictory statement in the Scriptures, or one seemingly void of reason, I pray for grace to believe, in spite of contradiction. It is possible to believe both sides of a contradictory statement, because the variance may be the result of our want of understanding, and our only relief is in the faculty of accepting, without question, everything that is written in the Immortal Book.

We thank the dear Lord for the mystery of the blessed Gospel, and for the power of that faith which makes us the happy inheritors of its riches.

Punta Gorda, Fla.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SPECIAL BIBLE TERM OF MOUNT MORRIS COLLEGE

The Special Bible Term of Mount Morris College will begin on Sunday, Feb. 5, and end on Sunday, Feb. 19. The visiting instructors will be Bro. Charles D. Bonsack, Secretary of the General Mission Board, Bro. Ezra Flory, Secretary of the General Sunday School Board, and Dr. O. G. Brubaker, returned missionary from China. Members of the faculty of the College will ably supplement the program. Bro. Homer E. Blough, of Lindenwood, Ill., will give several lectures on the rural church and its work. Bro. Frank E. McCune, pastor of the Mount Morris church, will preach an evangelistic sermon each evening during the first week, succeeded by Bro. Bonsack during the second week.

We wish it were possible to give here an adequate idea of the rich and varied nature of the program. It is adapted not only to both city and rural pastors, but

also to Sunday-school superintendents and teachers, song leaders, workers with children and young people in Christian Workers' Societies, Y. M. C. A., Y. W. C. A., volunteers for the home and foreign field, and all others who are interested in religious work or thought.

As a slight suggestion of the excellent content of the course, a few out of the one hundred and twenty-five sessions may be mentioned: "Child Psychology," "Characteristics of an Up-to-date Sunday-school," and "Vacation School Methods," by Bro. Ezra Flory; "Problems of Church Administration," by Bro. Charles D. Bonsack; "The Religions of China," and "Medical Work in Our China Missions," by Dr. O. G. Brubaker; "Preparation and Program of the Country Pastor," by Bro. Homer E. Blough; "Christian Education," by Bro. A. J. Brumbaugh; "The Christian Ministry," by Dr. M. W. Emmert; "Practical Ethics," by Dr. M. M. Sherrick; "Church Music," by Bro. Roy Dilling; "An Evening with the Stars," by Dr. L. S. Shively; "The Farmer and His New Day," by Robert C. Clark; "Suggestions for Platform and Pulpit," by W. Arthur Cable.

Every one who is wide-awake to his opportunities realizes his lack of training for the things which he is trying to do. This Bible term of two weeks should increase his ability and enlarge his resources manifold. There is also an inspiration by coming into contact with the people at the College, and with those from the various other churches of the Districts, all of whom are interested in the same things. Incidentally, the College, founded eighty-three years ago, has many points of special interest to visitors. Projects and demonstrations carried on in the greenhouse and on the college farm by the department of agriculture, will be particularly interesting to people from the country. The D. L. Miller library of 3,000 volumes, donated a few years ago to Mount Morris College, will claim much interest and attention. The College Library also houses the relics and curios, collected by Eld. Miller on his trips abroad. These collections enable one to understand better the customs of the people in the time of Jesus. The 30,000 volumes of the Abraham Harley Cassel library are owned by Mount Morris College. These books and pamphlets—all the productions of previous centuries—contain priceless works from the time of Martin Luther, four hundred years ago.

No tuition will be charged for attendance at the Special Bible Term. Lodging will be provided without charge. The only item of expense will be board, which may be obtained in the College Dining Hall or elsewhere in town. Many are urged to take advantage of this rich season of seed-time and harvest. Each congregation in the Districts, owning Mount Morris College, should make a thorough canvass to see how many of their members will come and pay their own car-fare and board, and should then arrange for the church to pay part or all expenses of several others.

W. Arthur Cable.

SOUTHERN OHIO

We tried to make the 1921 Sunday-school Institute the best we have ever held and we are very glad to state that, in the judgment of all who attended, this was realized. It was held in the Trotwood church, Dec. 26 to 30. This church, under the direction of their efficient elder and pastor, Bro. D. M. Garver, cared for the meeting in such a way that all were made to feel like returning some other time. The weather was mild, the roads were fine, and the people came long distances to get the benefit of the Institute.

Bro. E. B. Hoff, of Bethany, who is always interesting as a Bible teacher, and Bro. H. K. Ober, of Elizabethtown, Pa., who is known far and wide in the lecture field, gave such valuable and interesting teaching and instruction in the Sunday-school lessons and the work of the Sunday-schools generally, that all felt amply repaid for attending the Institute. Bro. D. W. Boyer, of Manchester, had charge of the Musical Institute. His help in this work was elevating and inspiring. In addition to the regular work of the Institute, there were several Primary Teachers' Conferences, by which these teachers received much help. There were about 500 in attendance each day. They came for Monday evening and remained until the close of the Institute.

One year ago, at our Institute, we decided to put on a "Chapter Reading Campaign" for the year 1921. A very interesting part of the work, this year, was seen in the reports of the readings. About two-thirds of our schools entered this campaign and achieved wonderful results. One of the schools reported that a sister, seventy-one years of age, had read the Old Testament through twice, and the New Testament and Psalms three times during the year. Several other schools reported that individuals had done considerable reading also. The three schools that had read the largest number of chapters report as follows: Donnels Creek, a total of 79,981 chapters. According to the enrollment of their school, this would make an average of 615 chapters for each one enrolled. Circleville, one of our mission points, was next with a total of 30,183 chapters, or 335 chapters for each one in their school. New Carlisle, with a total of 52,809 chapters, made an average of 163 chapters for each one enrolled.

The total number of chapters, read by all the schools during the year, was 465,159. Our people decided that they wanted the good work to continue, and we shall keep up the chapter reading throughout all of the year.

We are grateful to our Heavenly Father for the blessings of this Institute. We trust that all our schools will be benefited, and that they will continue to advance in the work of our Master.

A. H. Weimer.

Versailles, Ohio.

EMPIRE, CALIFORNIA

Our series of meetings, conducted by Bro. M. S. Frantz, closed Dec. 18. Bro. Frantz preached twenty-two Gospel messages, fearlessly denouncing sin and offering salvation on Gospel terms. Nineteen made the good confession—fourteen being baptized and five restored.

Dec. 11 was a full day of service, with a basket dinner served in the basement of the church. During the week of Dec. 14—the day of our special District Meeting—a number of ministers and members of the Northern District of California were with us, adding interest and enthusiasm to the services. Bro. Geo. C. Carl and wife, of Portland, were with us in the services for over a week, while here visiting. Dec. 18 was another full day of service, with baptism in the afternoon. In the evening, instead of the Christian Workers' program, we had graduation exercises for the five members of our teacher-training class. Bro. Frantz then gave us his closing discourse, "Full Salvation."

Dec. 19 we held our love feast, with Eld. F. E. Miller officiating, assisted by Eld. Jacob Deardoff, of the Waterford church. The membership was well represented. After the communion services, an election was held for a minister, the result of which will be made known at a future date. On Christmas Day, instead of public worship, we will have consecration services for the newly-elected officers and teachers of our Sunday-school. Jan. 1-3, Prof. D. W. Kurtz, of McPherson, Kans., is to give some of his lectures and Bible teaching.

John W. Vetter.

BELLE VERNON MISSION NOTES

Dec. 8 the writer called a joint business meeting of the Mission and Sunday-school, and as an outgrowth of the steps taken, during the last quarter of 1921, a number of items came up for consideration. Sunday-school officers for the ensuing year were chosen, with Bro. Ira Walker, superintendent. Other officers were chosen and another class formed, making four in all. It was decided to hold quarterly business meetings, during the year, the next one being in March.

Since our Sunday-school was organized, Oct. 2, the enrollment has increased from nineteen to about sixty, which is encouraging. The Paramount Attendance Card system is now in use, which, we believe, is not only an improvement over the old method of keeping records, but with the card punch in evidence, is an incentive to better attendance.

On the afternoon of Dec. 25 our Sunday-school rendered a special service in keeping with the spirit of the day. Parents of some of the children were present for the first time. There are indications that at least some of these parents and others will later attend the Sunday-school and preaching services.

We hope to plan for a series of evangelistic meetings some time during the coming spring. We feel that already there are persons attending our mission services who are seriously impressed with "the fundamental evangelical doctrines of the inspiration of the Word of God, as accepted and taught by the Church of the Brethren," and are only waiting for an opportune time to join us.

F. D. Anthony.

Belle Vernon, Pa.

LAKE RIDGE, NEW YORK

We began the New Year with a sermon by Bro. Robt. Nedrow, on the subject, "The Past, the Present and the Future." We closed our year's work with a Christmas program and treat for the Sunday-school children, and services on Christmas day. Church council was held Dec. 9. Eld. John Herr, of Myerstown, Pa., with the help of his assistant, Eld. Robt. Nedrow, presided. Officers were elected and plans made for the ensuing year. Brethren Elmer Arnold and Charles Weibley are our Sunday-school superintendents. The Sunday-school has been moving along nicely, with an average attendance of thirty-eight. We begin the New Year with two organized classes.

The Sunday-school enjoyed a visit from our assistant District Secretary, Bro. S. H. Hess, in the summer. Rev. Frank Anderson, of Auburn, has also made us several much appreciated visits and given lectures on Sunday-school work.

A series of meetings, held by Bro. L. H. Eby in June, closed with a love feast, which gave much encouragement to the membership.

Twelve of our number motored to Annual Meeting at Hershey. They gained much inspiration from the meeting and realized much joy from the trip.

Our Aid Society met Nov. 11 with Sister P. O. Sprout.

The brethren and friends were invited also, to help in a "wood-chopping bee" for Bro. Robt. Nedrow. The noon hour was spent in prayer for the Peace Conference and dinner was served to all—thirty-two being present.

Bro. Ira Arnold and family, returned missionaries from India, have been in our midst for the past three months, visiting his father, Bro. D. T. Arnold. We enjoyed many good talks and sermons by both Brother and Sister Arnold. Bro. Arnold gave a stereoscopic lecture on India, which was appreciated and enjoyed so much that it was repeated. Each Sunday, while Bro. Arnold was here, he brought some relic from India or China and talked a few moments about it to the Sunday-school.

Thanksgiving Day we had an all-day missionary meeting, with a bounteous dinner at noon. A collection was taken for the Emergency Fund. Zilpha Campbell, Ludlowville, N. Y.

KEARNEY, NEBRASKA

Kearney church met in business session Dec. 7. Church officers were chosen as follows: W. P. McLellan, elder; W. J. Neal, church clerk; Ross A. May, Sunday-school superintendent; Zorah McLellan, Christian Workers' president; Mary F. May, correspondent.

Nov. 10 Bro. M. E. Stair and D. G. Couser were with us, when Brethren S. M. Forney and Wilford Robbins were elected to the ministry. On Thanksgiving Day we met at the church for special service, with a sermon in the morning and a program in the afternoon. We had invited some of the poor to eat dinner with us in the basement of the church, and nearly 100 were present. Then we gave them food to take home.

Christmas Day was observed by a special program in the morning. We gave the children a treat of oranges, apples, popcorn balls and candy. Basket dinners were sent out the day before. Our Sewing Circle has been kept very busy in making clothes and bedding for the poor. A number of families are in very destitute circumstances. We try to visit them each week or two, to see just what they are in need of most. We can not hope to give them all they need, but are trying to keep them from suffering. We have made and given away fourteen comforters. Some families we furnished with bedsteads as they were sleeping on a pile of straw. We have more calls for bedding than we are able to furnish at this time. Stockings and shoes are needed very much. I called at one place where the mother was cooking a kettle of field corn for their dinner. They had no bread. The town is helping a larger number than ever before. Many men have no work. Some who have never had to live on charity, do not ask the town to help them. By aiding these people we are able to keep the children in Sunday-school, and we are hoping and praying that the efforts put forth now, to help these unfortunate ones, will bring forth fruit to the honor and glory of God. Mary F. May.

BRIDGEWATER, VIRGINIA

Summit church met in council Dec. 31, with Eld. J. T. Glick presiding. We were also very much gratified to have Eld. B. H. Craun, who has been in ill health for some time, present. One letter was granted and three were received. The congregation decided to adopt the method of sisters breaking the bread and passing the cup to one another, at communion service. The old method has been used up to the present time.

The Glade Sunday-school having been placed in the hands of volunteers at a previous council, Bro. D. L. Evers volunteered to superintend it during the spring and summer sessions. We decided to adopt the Layman Movement as our method of caring for our finances during 1922. A committee of seven was appointed to carry out the plan, with Bro. S. J. Cline, chairman.

Our Sunday-school has grown to such an extent that we sorely feel the need of more rooms and a move is on foot to supply the need at the earliest possible convenience. We are starting the graded lessons in our school through all departments, up to the seniors. Bro. D. L. Evers was elected superintendent for the year.

Our visiting pastor, Bro. M. J. Craun, gave a very interesting and encouraging report of his work during the summer.

Our church received, during 1921, for running expenses, charity, etc., \$3,650.25. Bro. J. T. Glick was elected elder in charge for 1922, with B. H. Craun, assistant. We took a collection Jan. 1 for Russian Relief work, which amounted to \$39. Mattie F. Wise.

WATERFORD, CALIFORNIA

Sunday, Nov. 13, will long be remembered by the members of the Waterford church as a day of rejoicing and praise, on the occasion of the dedication of the new church basement. Before ten o'clock members came from Empire, Patterson, Modesto and Live Oak, to join us in our services; 195 were in attendance during the Sunday-school session. By eleven o'clock the basement was filled with an attentive audience. Bro. G. C. Carl, of Portland, Ore., delivered the dedicatory sermon. He impressed upon his listeners the fact that God supplies the needs of his people and that the church becomes a

sacred place because of our devotion, presence and consecration. During the noon hour a basket dinner was served.

At 2 P. M. Eld. Carl conducted a consecration meeting. At 8 o'clock he delivered a sermon on "The Lord's Prayer." We have been holding our services in a rented church, which long ago grew too small. We now have a basement 40 by 60, electrically lighted, and have room enough to invite our friends to worship with us. Our church building is free from indebtedness. In the near future we plan on building the next unit. An opportunity was given the audience to help in raising funds to build. Our aged Sister Kauffman presented the church with a large Bible.

Bro. Carl labored with us for over three weeks. He preached thirty sermons and five were added to the church. His meetings were full of interest, and the church was strengthened by his earnestness. He visited many non-Christian homes in our vicinity. We held our love feast Dec. 5, with Bro. Carl officiating, assisted by Bro. Miller, of Patterson.

We met in council Dec. 29, with Eld. J. W. Deardoff presiding. The following officers were elected: Elder, Bro. Deardoff; clerk, Bro. Dayton McMullen; "Messenger" agent, Bro. Glenn Bashor; correspondent, the writer.

Dec. 30 Bro. Snell, our District Secretary, gave us a sermon on the Lord's Prayer. Mrs. Robt. Kennedy.

IN MEMORY OF BRO. WM. F. SPIDLE

Bro. Wm. F. Spidle was born in Woodbury, Bedford County, Pa., died Dec. 19, 1919, aged sixty-two years, seven months and nineteen days. His death was due to nervous prostration: He was confined to his bed for four weeks and most of the time was in a semiconscious condition. During his conscious hours he continually talked of the spiritual welfare of those about him, and spoke many times of the members of the church where he last presided, and where he preached his last sermon in October.

The greater part of his life was spent in Bedford and Blair Counties. He taught school for thirty years, beginning at the age of sixteen years. He was an active member of the Brethren Church for forty years, being elected to the ministry in 1905. Up to the time of his last sickness he never refused to preach or minister to those with whom he came in contact, but gladly told the message of love and salvation to any who would receive it. He last presided at the Geiger Memorial church, Philadelphia, Pa., serving at that place two years. Owing to failing health he resigned at the expiration of that time, and had decided to make his home in Akron, Ohio, that he might be with his children. After a brief rest he expected to enter the evangelistic field and was already engaged where he had held protracted meetings at a previous time. He was a firm believer in the "all things" of the Bible and taught it that way. He many times said that those who wanted to die in the Church of the Brethren, should not be ashamed to live according to her principles and doctrines, as taught in the Word of God. His life in the home was an exemplary one, being that of a loving husband and father, who was willing to make many sacrifices for the good of his family.

The winter previous to his death he was called upon to deliver a sermon in another church in the city, and after much persuasion consented to do so. It was advertised and in the meantime, through being exposed almost daily to influenza, by visiting those of his church, he contracted the disease. He was not able to stand alone, or walk, at the time he was to preach, but out of a desire not to disappoint his audience, he delivered the sermon sitting down. Many considered it the most spiritual and uplifting sermon he had ever preached.

He leaves his wife, Mary Grabill, and ten children. He died at the home of a daughter, Mrs. Flora Shoop, and was buried near the Springfield Brethren church, Akron, Ohio.

Flora L. Shoop.

Akron, Ohio.

SOUTHERN ILLINOIS BIBLE AND SUNDAY-SCHOOL INSTITUTE

The Bible and Sunday-school Institute of Southern Illinois was held at Girard, beginning on Monday evening, Dec. 26, and continuing until Thursday evening. There were ten sessions of two hours each, and five sessions of story-telling for the children.

Bro. J. Hugh Heckman, of Chicago, Ill., discussed some lessons from the Book of James and on Christian living.

Bro. Ezra Flory, of Elgin, Ill., discussed subjects pertaining to the Sunday-school and child training.

On Wednesday evening Bro. Finnell gave an illustrated lecture on the evils of the cigarette.

Each forenoon and afternoon the children enjoyed stories told by several of the primary workers of the District. There was an average attendance of forty children; also a number of adults each hour.

Over two hundred persons registered, but quite a few did not. All those who had the privilege of being present,

enjoyed a rich feast, gained much inspiration and went back with a determination to help their school come up to a higher standard during the coming year.

As visitors, we appreciated very much the splendid way in which the people of Girard entertained us.

Miss Edith Bubbs,
Astoria, Ill. Dist. Sunday-school Secretary.

BRIDGEWATER COLLEGE NOTES

The forty-first session of Bridgewater College is proving one of the best in the history of the institution. The college enrollment is larger than ever before, and the quality of work being done by students is excellent. No conditioned students were admitted to college last fall and consequently there have been fewer failures than ever before. The new chemistry and home economics laboratories, and additional equipment to the biological, physical, geological and agricultural laboratories, have put a new spirit and new standards into all our science courses.

The new heating plant is in full operation, supplying a superabundance of heat and hot water to all buildings. Cooking is also done by steam and the new steam laundry is in full operation. The college barn is now completed and the herd of dairy cows supplies wholesome milk for the students. Cattle are also fed on the farm and the college table is supplied with fresh meat regularly.

Four years ago Bridgewater College started the Training School program in the church and this year another advanced step is being taken. It was found that the Training School was falling short of its high purpose in that young people in high school and college could not enjoy its advantages. Hence, the training school idea at the college has been abandoned and a series of about fourteen community schools has been planned for the Bridgewater region. Eight of these were held during the Christmas holidays. In this way it is planned to bring the good things of these schools within reach of the people.

For the training school at the college there will be substituted a four-day Ministerial and Bible Conference. This will be held Feb. 22-25. The program is full of good things for student, teacher, layman and preacher. This will be largely of an inspirational character.

The annual Farmers' Institute will be held Feb. 8-10. The State Agricultural College will supply able instructors. The local high school, which is one of the Smith-Hughes schools, will cooperate with the college in conducting this Institute. These Institutes have always been largely attended and this is expected to be one of the best yet held.

We are now approaching the semester finals. The second semester will open on Tuesday, Feb. 7. A number of new courses will start at that time. Several young people expect to enter for the second semester.

We are glad to report a good sentiment for education in our region and the college is ever winning a larger and larger circle of faithful and loyal friends.

Mattie V. Glick.

Notes From Our Correspondents

(Continued from Page 37)

vegetables and meat, which were placed in baskets and distributed to the needy and shins of our church and community. Our Christmas program was given Dec. 25 to a well filled house—Alice Kint, Hutchinson, Kans., Jan. 3.

Independence. Nov. 20 we had the pleasure of hearing Eld. A. C. Daggett preach again. His topic was, "Six Steps to the Throne." Bro. Daggett is an able speaker and preaches the Word with power. Dec. 11 Eld. G. W. Holmes preached two stirring sermons. Dec. 25 Bro. J. B. Denney delivered an able sermon in the morning on the subject, "The Unspeaking Gift," which was certainly an inspiration to all. Dec. 27 the church met in council, with Eld. W. H. Miller in charge. He was returned as clerk; the writer, correspondent; Bro. A. B. Corn was elected clerk; the writer, correspondent; Bro. C. A. Cline, Sunday-school superintendent; Sister Elizabeth Corn, "Messenger" agent; Bro. Cline, trustee for five years. New Year's morning we had 104 at Sunday-school, after which Bro. E. O. Pyle, of Chicago, delivered an able sermon on the subject, "God's Revelation to Man, and Man's Response." Pella Carson, Independence, Kans., Jan. 1.

Newton City church met in council Dec. 29, with the pastor, Bro. J. D. Schmidt, presiding. Church and Sunday-school officers were elected: Elder, Bro. J. J. Yoder; clerk, John Dutte; trustee, John Ramsey; "Messenger" agent and church correspondent, Claudine Smotherers; Sunday-school superintendent, Muri Miller. Our Christmas exercises were held on Christmas evening, consisting of "White Gifts for the King," also special music, recitations and a reading by Sister Schmidt. Our gifts amounted to \$33.96, to be used for various missionary activities, as decided upon by the different classes. Our pastor and family were also remembered with a nice amount of money and a variety of provisions. The first Sunday of each month in 1921 was designated as Missionary Day by the Sunday-school and the collection set aside for some special purpose. On New Year's Day we decided to send the amount, which was \$44, to our Home Mission Board—Mrs. Lizzie A. Lehman, Newton, Kans., Jan. 2.

Sabetha. Bro. R. A. Yoder and family spent the holidays in Sabetha, and Bro. Yoder gave several splendid talks during that time. On Christmas morning several of our students, home from college, gave us interesting talks. Bro. Paul Yoder delivered the Christmas message. His theme was, "The Christmas Spirit." The Sunday-school gave a splendid program in the evening, with special music. Bro. Roy Kistner has consented to be our pastor for the coming year. He has been delivering some inspiring and helpful messages. As a result, four have been received into the church by baptism. The various churches of the town observed the week of prayer by having union services, with the pastors exchanging pulpits—Mrs. John Hrelek, Sabetha, Kans., Jan. 8.

MICHIGAN

Croyal church held a council Jan. 7, with Eld. D. E. Sowers in charge. Bro. Sowers was elected elder for another year; Ruth

Shrider, superintendent; Floyd Bollinger, church correspondent. We appointed a missionary committee, whose duty it is to create missionary sentiment and advertise the church's activities. Some plans were made to remodel our church building. A committee of five was appointed to investigate plans and expenses, to be presented to the church in the near future, prior to the work of rebuilding. The writer was chosen to act as a committee, to correspond with some minister to conduct evangelistic services for the coming year—Floyd Bollinger, Carson City, Mich., Jan. 9.

Detroit church met in council Dec. 3, with Bro. C. L. Wilkins presiding. It was decided to elect the Sunday-school officers for nine months, so as to have the Sunday-school year start Oct. 1 hereafter. Bro. J. P. Guchrie was chosen superintendent; Bro. M. B. Williams, superintendent of the Chinese Sunday-school; Bro. Luther Williams, president of Christian Workers. A great interest is being taken in our Chinese Sunday-school, which meets each Sunday evening. Eight Chinese boys have been baptized and one is now preparing to return to his native country. Dec. 25 a very entertaining program was rendered, which consisted of a play, "When the King Came," and some choruses from a cantata. We also observed the White Gift service, in response to which \$84 in money and \$50 worth of books for the Sunday-school were received. Pledges amounting to \$30 have been received toward buying books for the library. New Year's Day a special consecration service was held for our new officers and teachers. This was deeply impressive and a spiritual incentive to all present. In the evening Bro. Lovejoy gave a missionary address during the Christmas Eve service, which we all enjoyed—Mrs. Walter Gordon, Detroit, Mich., Jan. 6.

Grand Rapids church had a union Thanksgiving meeting. The Sunday-school took up an offering of \$32.80 for the Emergency Fund. Some of the classes also gave dinners to needy families. At Christmas time the Sunday-school gave a pageant: "No Room in the Inn." The church was filled to its capacity. The service, "White Gifts for the King," was used. About 100 baskets were given to needy families. An offering was also taken. We have had very instructive prayer meetings recently. The Mission Study Class, organized for young people, is progressing nicely. Our new church and Sunday-school officers and teachers, elected at the last meeting, were installed last Sunday by a very impressive service. The "Messenger" has been placed on the public library. Brother and Sister Smith are very busy people, and have made more than 150 calls already—Mrs. Katy Register, Grand Rapids, Mich., Jan. 3.

New Haven. We observed Thanksgiving Day by having services at the church. We have reorganized our Aid Society for another year, with Sister Allie Emrick as president. Dec. 31 Bro. Bollinger presided over our quarterly members' meeting. Bro. Geo. Emrick was re-elected a member. Bro. Emrick was elected as president of the church. Bro. L. W. Jones was chosen as our Sunday-school superintendent. The church decided to have a series of meetings sometime this summer. Several reports were read, which gave evidence that the church is striving to do good work. Jan. 1 Bro. Bollinger delivered a splendid sermon, which was very deeply appreciated. In the evening we organized a Christian Workers' Meeting, with Allie Emrick as president—Mrs. Grace Sherrick, Middleton, Mich., Jan. 6.

Sugar Ridge. Thanksgiving and Christmas were fittingly observed with suitable programs at the church. On Christmas night the "Holy Night" pantomime was carried out, which vividly portrayed the birth of Christ. The church was very well attended. With Eld. Kreider presiding. Seven letters were granted. A number of church officers were elected. A Vacation Bible School was talked of, but deferred for further consideration—Mrs. H. C. Royer, Custer, Mich., Jan. 9.

Zion.—Our revival meetings, which began Dec. 25, closed Jan. 1, conducted by Bro. T. G. Blocher, the "Healthy Bible School." He preached daily inspiring sermons. The weather was ideal, which insured a good attendance. Bro. Blocher and our elder, Bro. W. H. Good, spent the day in pastoral work, visiting in more than thirty homes of the members, as well as the friends of our church. In more than half of this number, prayer was offered. On Christmas evening the children of our Sunday-school rendered a program, consisting of recitations, songs and dialogues—Neva Martindale, Prescott, Mich., Jan. 5.

MINNESOTA

Jewett.—We met in council December 31, with Eld. J. W. Swallow in charge. Four letters were granted. Bro. Swallow was chosen elder in charge for the coming year; Sister C. Swallow, clerk. Four correspondents were chosen, one for each branch as follows: Bro. Sherman, Towler, Lind; Sister M. Smith, Clear Lake; Bro. De Young, Clear Lake; the writer, Jewett. Bro. W. Thomas was re-elected Sunday-school superintendent. Bro. L. Smith was chosen to the ministry. He is superintendent at Malmo. He and his wife have been earnest Sunday-school and church workers at that place. Brother and Sister De Young were chosen as deacons with church workers at Clear Lake—Estella Thoman, McGrath, Minn., Jan. 2.

Root River church met in business session Dec. 30. Bro. R. H. Cox was re-elected elder for another year. Our Sunday-school opened Jan. 1, with Frank Broadwater, superintendent. This year the Sunday-school Board elected all the teachers. It was decided that the Christian Workers' Society elect its own officers. Dec. 11 Bro. John Heckman, of Polo, Ill., was with us in the interest of the Educational Movement—Mrs. Jessie P. Tammel, Preston, Minn., Jan. 9.

MISSOURI

Broadwater church met in council Dec. 17, with Bro. M. R. Zigler in charge. Sunday-school and church officers for the coming year were elected, with Eld. W. T. Price in charge of the church; Bro. Roy Swisher, superintendent; Bro. Sherman Jones, church trustee; Martha Swinger, "Messenger" agent; Sister Elma Swinger, correspondent. Bro. Zigler gave us a fine talk Dec. 18. He has found no one to take charge of the church yet, but we pray that some one will soon answer the call—Elma Swinger, Essex, Mo., Jan. 4.

Cedar Fork.—We held our regular council Dec. 10, with Eld. James Mohler presiding. Bro. C. A. Lentz was elected elder for the coming year. Our Sunday-school was discontinued until April 1, and it was decided to take up Bible Class work every Wednesday night through the winter months instead. Sister Inez Long was installed as deacon's wife. Sister Violet Long was elected "Messenger" agent; the writer, correspondent—Erma Sproat, Warrensburg, Mo., Jan. 3.

Deepwater church met in council Jan. 7, with Eld. Simmons presiding. Brother and Sister Simmons stayed with us over Sunday and Monday. The Simmons guests were very welcome. We were elected elder for another term—Lizzie Fahnestock, Montrose, Mo., Jan. 8.

MONTANA

Kalspell church met in business session Dec. 31, with Bro. Harp presiding. One letter was received. Church and Sunday-school officers were elected for one year, with Bro. Levi Learn, church trustee for three years; Sister Ollie Harp, "Messenger" agent; Sister Stauffer, church clerk; the writer, correspondent and Sunday-school superintendent. Bro. Harp was re-elected elder, but as he will not be with us through the summer months, he did not accept. Votes were then taken for a foreman and Bro. Guy Kao was chosen. It was decided to hold revival meetings in June—Nellie Kao, Creston, Mont., Jan. 2.

Milk River Valley church met in council Dec. 17, with Eld. J. A. Brumbaugh presiding. One letter was granted. Sunday-school officers were elected for the coming year. Bro. O. J. Peters, superintendent—Mrs. Saloma Peters, Kremlin, Mont., Dec. 21.

NEBRASKA

Alvo church met in a called council Jan. 8, with Eld. M. E. Starr in charge. On account of the vacation taken by the death of our former church treasurer, Bro. C. D. Raap, Bro. Geo. Hardnock was chosen in his place. The church is expecting to hold a revival meeting sometime next fall, if an evangelist can be secured. We also decided to have a Vacation Bible School next summer—J. L. Snavely, Alvo, Neb., Jan. 9.

Red Cloud.—The services at our church on Christmas Day were of especial interest. Bro. Clarence Eshelman had charge of the morning service. In the evening an excellent Christmas program was given by the Sunday-school, under the direction of Sister Frantz, which was much enjoyed by a full house. On New Year's Day the Sunday-school hour was taken to reorganize our school. Bro. H. Thomas was re-elected as superintendent. The Sunday-school is alive and doing good work. Our church is growing under the leadership of Bro. Harrison Frantz. We have passed a very good year, but we are looking forward to better things this year.—E. S. Fitz, Red Cloud, Neb., Jan. 7.

NEW MEXICO

Clovie church met in council Dec. 27. Officers were elected as follows: Elder, Bro. S. E. Thompson; clerk and correspondent, Minnie B. Rodes; trustee and Ministerial Committee, A. J. Rodes; Sunday-school superintendents, A. J. Rodes and C. A. Brunk. Superintendents were also chosen for the Junior Department, Bro. S. E. Thompson and C. A. Brunk. Sister Mary Schnell was chosen president of the Christian Workers' Society. We will probably have a series of evangelistic meetings by the pastor during March—Minnie B. Rodes, Clovie, N. M., Dec. 31.

Miami church met in council Dec. 31, with Bro. Frank Gibson presiding. Church officers were elected for the coming year: Bro. Ira Lapp, elder; Bro. Frank Fox, clerk; Sister Leona Gibson, "Messenger" agent; the writer, correspondent. The White Gift for the King service, rendered on Christmas Eve, was full of inspiration. A chorus of voices, under the direction of Mr. John Janzen, rendered some splendid music. The offering amounted to \$18.50 and will be used for missionary work. One was lately received into the church by baptism. Our pastor brought us a great New Year message, full of hope and joy. Bro. Gibson and his wife urged us to resolve to do more work—Mollie Bolinger, Miami, N. Mex., Jan. 3.

NORTH DAKOTA

Ellison church met in council Dec. 27, with Eld. Bruce Williams presiding. Three letters were granted. Sunday-school officers were chosen, with Bro. Dallas Burkholder, superintendent. The attendance at both Sunday-school and preaching services has been good this winter. Bro. Lewis Hyde has been retained as pastor until Oct. 1, 1922. We are having some very enjoyable and profitable Aid Society meetings. We will continue to meet once a week during the winter months—Mrs. Lewis Hyde, Rock Lake, N. Dak., Jan. 1.

OHIO

Bear Creek church met in council Jan. 3, with Eld. J. W. Beeghly presiding. We were well served by the visiting ministers. The church chose Bro. Parker M. Felt as pastor. Bro. Felt gave the King service, rendered on Christmas Eve, an illustrated lecture on the cigar—Bessie M. Filbrun, Dayton, Ohio, Jan. 3.

Bradford church begins the New Year with encouraging prospects. During the series of services at Harris Creek, conducted by Bro. J. A. Robinson, eight were received into fellowship by baptism and restoration. On Christmas Day one was restored. On New Year's Day Elders John M. Felt and S. E. Porter, our resident elders, began a series of services at the hall, in which we conduct our regular services. The presence of the Spirit was manifested from the first, when one decision was made, and at the close of the first week seventeen joined for membership. The attendance at Sunday-school Jan. 3 was 104, with an offering of \$17.52, which is credited to our building fund. Our sisters gave us cause for added rejoicing at this service, when they publicly presented a certificate of deposit for \$500 to our building fund—J. E. Overholser, Bradford, Ohio, Jan. 8.

Cedar Grove.—Jan. 8 Bro. Sylvan Bookwalter gave us a splendid message on the subject: "The Injunct." "The Injunct" is a subject, which he showed us that we may not only have to suffer, but our children also. Children sometimes suffer for the sins of their forefathers—Mrs. Omar Pierson, New Madison, Ohio, Jan. 9.

Eagle Creek.—We have just closed a two weeks' series of meetings, conducted by our pastor, Bro. J. J. Anglemeyer. The services were well attended and seven were baptized. Sister Sara Reed led the song services. On Thanksgiving Day we held a union meeting in the Methodist hall. An offering was taken for a needy family. On Christmas Day the Primary, Junior and Intermediate Departments gave a program, after the morning services. Dec. 31 we met for our yearly business meeting, with Eld. G. A. Snider presiding. The following officers were elected: Bro. J. J. Anglemeyer, pastor; Bro. Cloyce Fore, Sunday-school superintendent; Sister Elsie Donaldson, president of the Aid Society; the writer, "Messenger" agent and correspondent—Pearl Rodabush, Williamstown, Ohio, Jan. 5.

Greenspring church met in council Dec. 3, with Eld. H. V. Thomas presiding. Our Sunday-school officers for the coming year were chosen, with Logan Miller, superintendent. A committee of five was chosen to make plans for our third Vacation Bible School. This church regrets the fact that Ralph Wise and family have moved from our District. Mrs. Wise was one of our most able church and county workers. Dec. 18 our series of meetings began, with Bro. Snider, president; Bro. Andrew H. Norris, "Messenger" agent and church trustee. We enjoyed the rich Bible truths, as presented by Bro. Norris. We received into the church, by baptism, four Sunday-school scholars of the Junior Department; one was reinstated. Dec. 27 and 28 Brethren Schwalm and Schultz, of North Manchester, held a Bible Institute. From them we learned wonderful truths from the Sermon on the Mount and on "Teachers and Teaching"—Mrs. A. F. Sellers, Greenspring, Ohio, Jan. 6.

Troy.—The revival meeting, conducted by Bro. Hugh Miller, of this church, closed Nov. 19, with a love feast. Five young people were baptized. All who attended these meetings were drawn closer to God by the Spirit-filled messages of the speakers. The church met in council Jan. 5, with Eld. G. A. Garst presiding. New officers for the coming year were elected as follows: Clerk, Jude Grisso; Sunday-school superintendent, Chas. Brilli; "Messenger" agent and correspondent, Opal Seeker. A Christian Workers' Society was also organized—Opal Seeker, Troy, Ohio, Jan. 6.

OKLAHOMA

Big Creek church met in council Dec. 15, with Eld. J. W. Sala presiding. Officers for the Sunday-school and Christian Workers' were elected, with Sister Oma Holderrad, superintendent; Bro. Chas. Kinzie, president; Bro. Andrew Holderrad, "Messenger" agent and church correspondent. The Sunday-school made use of the service, "White Gifts for the King," on Christmas night to a large audience. This was very impressive. The gifts amounted to \$47.40. Our Sunday-school and church services have held up fine in attendance during the winter months. One was baptized since our last report—Nellie B. Holsinger, Ripley, Okla., Jan. 2.

Thomas church met in council Dec. 22, with Bro. Jacob Appleman presiding. Officers were elected for the year: Bro. Appleman, elder; Sister Stutzman, church clerk; Bro. F. Stutzman, Sunday-school superintendent; Sister Addie Ennes, Christian Workers' president; the writer, correspondent. A singing class was organized, to sing at the church services. The church will meet twice the love feast, held Oct. 23, was enjoyed by all—Sisile M. Hostetter, Thomas, Okla., Jan. 7.

OREGON

Newberg church met in council Dec. 31, with Eld. S. P. Van Dyke presiding. Two letters were granted. Officers for the coming year were elected: Elder, S. P. Van Dyke; clerk, Sister Lollie Wiley; trustee, Bro. F. D. Baron; correspondent and "Messenger" agent, Eliza J. Moore; Ministerial Board, Brethren Albert Reed and John Wiley, and Sister Sarah Van Dyke; Missionary Council, the writer and Bro. Albert Reed; Sunday-school superintendent, Sister Eliza J. Moore; Christian Workers' president, Sister Lulu Burkett. Our Sunday-school gave a program Christmas evening, after which an offering of \$12 was taken for the Near East Relief. Our Thanksgiving offering of \$38 was sent to the General Mission Board—Eliza J. Moore, Newberg, Ore., Jan. 4.

Portland.—At present our pastor, Bro. J. U. G. Stiversen, is holding revival meetings at Olympia, Wash., and is assisted in the work by his daughter, who is conducting the song service. During his absence the church is being led by the brethren from the Newberg congregation, Bro. S. P. Van Dyke filling the first appointment. The church voted to secure Bro. Geo. Streyker, of Canada, to assist in revival meetings, the exact date to be decided later. Sunday-school and Christian Workers, as well as preaching services, are well as usual. The church is looking for a prosperous year's work.—Grace W. Hewitt, Portland, Ore., Jan. 2.

PENNSYLVANIA

Beachdale church met in council Dec. 31, with our pastor, Eld. K. Klapper, presiding. We elected the following officers: John H. Hentz, trustee; Verda Long, clerk; Eld. Klapper, "Messenger" agent; the writer, correspondent. We also held a meeting a week before, and elected the officers of the Sunday-school, with Bro. John H. Hentz, superintendent. The Sunday-school is moving along very nicely and hopes to do a greater work this year than last.—Mrs. Fred W. Brant, Garrett, Pa., Jan. 8.

Clear church met in council Dec. 31. Our three elders, F. C. Dively, Taylor Dively and Samuel Weyant, were present. Bro. F. C. Dively presiding. The following officers were elected: Presiding elder, F. C. Dively; assistants, Taylor Dively and Samuel Weyant; secretary, the writer; Sunday-school superintendent, Samuel Weyant. During the year there were thirty-one additions to the church by baptism and we lost three members by death. Our total collections for church and Sunday-school were over \$750. We have a good, progressive Sunday-school. Our average attendance was 104—the largest average we have so far attained. Our former pastor, E. G. Diehm, of Youngstown, Ohio, passed a much needed rest, coming Dec. 18 and remaining till after Christmas. A fine Christmas program was rendered, which was well received. On Christmas Day we treated the Sunday-school. We have an evergreen school, and nearly everybody attends—parents and children going together. All Sunday-school scholars are taught for preaching services, which are conducted by our elders alternately. We have no intermission between church and Sunday-school. The future outlook for the church certainly is promising. We have fifty on the Cradle Roll.—E. F. Clair, Klahr, Pa., Jan. 2.

Elizabethtown church met in council Jan. 5, with Eld. S. H. Hertzler presiding. Two members were received by certificate. It was decided to change the church from the Presbyterian to the Baptist department. We expect to start an Intermediate Department in February, with Sister Mary Reber in charge. We have united the Sunday-school and Christian Workers' Society into one organization—the Sunday-school officers being in charge of both. Jan. 8 a liberal offering was taken for the church in Russia and Philadelphia.—E. R. McDannel, Elizabethtown, Pa., Jan. 8.

Fairview church (Georges Creek congregation) met in council Dec. 17 and Jan. 2 with Eld. C. M. Driver presiding. Officers were elected for the year: Bro. Driver, elder and pastor; Bro. D. F. Lecky, secretary; the writer, "Messenger" agent and correspondent; Bro. F. F. Durr, Sunday-school superintendent. We closed our Sunday-school with a good program, which was well attended. Brother Walter Fretts is president of our Christian Workers' Meeting—Hattie F. Merryman, Masontown, Pa., Jan. 3.

Hanover.—Bro. Walter Thomas, of Elizabethtown, Pa., preached an inspiring sermon on Sunday morning, Dec. 11. The Sunday-school rendered a program on Christmas evening, consisting of dialogues, recitations and a cantata entitled, "From the Heights of Glory." An offering of \$50 was lifted in the morning for the Near East Relief. We met in council Jan. 4, with Eld. Daniel Bowser presiding. One letter was granted. Bro. Claude Miller was elected superintendent of the Sunday-school; Bro. Jacob E. Myers, president of the Christian Workers' Meeting; the writer, correspondent. We have no intermission between church and Temperance and Missionary Committees. We decided to secure an evangelist to conduct a series of meetings. We will hold our love feast May 7.—Mary A. Rhinehart, Hanover, Pa., Jan. 7.

Heidelberg congregation met in council Dec. 5, at the Heidelberg house, with Eld. John Herr presiding. Four certificates were granted. Dec. 10 Bro. J. J. Meyer, elder and pastor, presided at a series of meetings for us and labored earnestly for two weeks, closing on Sunday evening, December 25. During these meetings seven openly stood for Christ and will be baptized Jan. 14.—H. F. King, Lebanon, Pa., Jan. 3.

Hostetter church (Greenview congregation) met Dec. 31 in regular business session, with Eld. Jacob Peck presiding. Bro. J. W. Weigley was chosen elder. Bro. W. J. Shultz, secretary. Sister Grace Albright, "Messenger" agent; the writer, church correspondent. The following were elected on the Ministerial Board: W. J. Shultz, W. A. Miller and F. C. Lint.—Mae Hostetter, Sand Patch, Pa., Jan. 3.

Locust Grove church met in council Dec. 18, with Eld. Jerome F. Blough presiding. We elected our church and Sunday-school officers for 1922: Bro. Blough, elder and pastor; Bro. Ribblett, clerk and "Messenger" agent; the writer, correspondent; Bro. Ribblett, superintendent of the Sunday-school. Ira Berkebile, F. F. Eyock and F. G. Ribblett were retained as pastoral committee.—Elizabeth Ribblett, Johnstown, Pa., Jan. 9.

Lower Cumberland.—Bro. W. K. Conner, of Harrisburg, Pa., held a two weeks' meeting for us at the Pleasant View house, using his chalk talk method, which made the meetings very interesting. Bro. E. S. Rowland, of Hagerstown, Md., gave us a two weeks' series of meetings at the Boiling Springs house, preaching and baptizing. Two were added by baptism. Later two more were baptized. We held our council Dec. 10, with Bro. Wm. Murphy presiding. Our Christmas exercises were held at Mechanicsburg on Christmas evening—Elsie M. Lininger, Mechanicsburg, Pa., Jan. 5.

Maiden Creek.—Dec. 4 our church opened a series of meetings, which closed Dec. 18, conducted by Bro. Michael Kurtz, of Richland, Pa. The services were well attended and the members were all built up and inspired. Twelve were baptized and were baptized.—Edwin Earnst, Centertown, Pa., Jan. 8.

Parker Ford.—Our Christmas season began at 5 o'clock Christmas morning when we sang carols through the village. Since our custom of caroling begun, a number of people have told of the good it has done. It not only brings the Christmas spirit to the hearers, but also to the singers. After caroling, a social service was held in the church, when our pastor, Bro. Dixon, spoke from Isa. 9. He gave nine o'clock a combination service of Sunday-school and church was held. The White Gift service being our custom, sixteen baskets were sent out to the sick and shut-ins. Christmas night the children entertained us in a very creditable manner. New Year's Eve we held our council. Sunday-school exercises were held in the church. We were elected. A short social time was enjoyed, and from eleven to twelve a watch night service was held, with prayer and very helpful testimonies. The closing year proved to be one of spiritual and financial blessing.—Edith Pennypacker, Parker Ford, Pa., Jan. 3.

Philadelphia (First church).—Dec. 8 Dr. F. H. Green gave us a splendid lecture on "The Four Verbs." Our pastor, the writer, who has charge of the Young People's Division of our Sunday-school, has worked hard in building up that department. Nov. 20 they took charge of the Sunday-school exercises, with Scripture reading and prayer. Six young people gave one-minute talks on "Why Christians Should Read the Bible." The Pastor, the writer, and the departments of the Sunday-school gave a cantata and Christmas program. The collection, amounting to \$41.66, was part of the White Christmas offering. Since June they have given \$20 towards missions. On Christmas Eve our young people sang carols to the shut-ins. This is always much appreciated.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 4.

Red Bank church met in council Dec. 17, with our pastor, Bro. L. B. Bowman, presiding. Officers for 1922 were elected: Bro. E. Z. Shumaker, Sunday-school superintendent; the writer, church clerk, and corresponding secretary. Our Sunday-school rendered a very good program on Christmas morning. We will be organized a Christian Workers' Meeting, which, we hope, will be helpful to

our young people. We have secured Bro. Galen B. Royer, of Huntington, to hold a series of meetings for us during the latter part of June.—Narcissa Ferguson, New Bethlehem, Pa., Jan. 4.

Richland church met in council Dec. 3, with Eld. Michael Kurtz presiding. Bro. Harrison Gipe was elected superintendent of the Richland Sunday-school. Bro. F. H. St. John, of Mt. Airy, N. C., was the writer was appointed church correspondent. All other church officers were re-elected. Ten certificates of membership were received and two were granted. The various departments of the church gave very encouraging reports. A liberal contribution to the Near East Relief was lifted on Christmas Day. Jan. 8 we closed a very interesting and inspiring two weeks' series of meetings at the Millbach house, conducted by Bro. Thomas Patrick. The attendance and interest were splendid throughout. At our Christmas service we listened to inspiring messages, under the direction and guidance of the elders. One offering for the Near East Relief to hold a series of meetings at the Richland house, with Bro. Harrison Gipe as evangelist, beginning Jan. 28.—Laura S. Frantz, Richland, Pa., Jan. 9.

Riddlesburg church met in council, to elect officers for this year. Bro. J. Harris was re-elected elder and pastor, and granted a leave of absence for reasonable length of time. Bro. Shannon Wyant was chosen superintendent of our Sunday-school; Sister Olive Oaks, president of the Christian Workers' Society. One of our aged members, Emily Oaks, was buried Jan. 3.—J. N. Cogan, Riddlesburg, Pa., Jan. 9.

Troun church met in council Dec. 31, with Eld. Wm. M. Knopmader presiding. The following church officers were elected:

(Continued on Page 46)

SISTERS' AID SOCIETIES

BEAVER CREEK, VA.—The Junior Aid Society held twelve meetings, enrollment, 29. Quite a few articles were made, some of which were sold and some sent to the Orphans' Home. We have also a number on hand. Collections at regular meetings, \$12.96; stain remover sold, \$6.25; amount cleared at oyster supper and white sale, \$7.65; we paid out \$9.75 for table and vases for the church; for the Orphans' Home, \$4.50; for a home mission worker, \$2; coal for family, \$8.25; flowers, \$9.50. L. S. Yoder, \$10; on hand, \$60.18. Oct. 8 we gave the children at the Orphans' Home at Timberville, Va., a surprise basket dinner. Officers: Sister Mary Coffman, President; Stella Click, Vice-President; the writer, Secretary; Virgie Hess, Treasurer.—Vernie Miller, Bridgewater, Va., Jan. 5.

CHAMPAIGN, ILL.—Report of Aid Society: We held 2 bazaars, 3 exchanges and 2 ice cream socials. We did the janitor work, which saved \$30. The 2 socials brought enough to buy 3 tons of coal; the 2 bazaars brought \$81.45; 3 exchanges, \$50; total earnings, \$235.95. We saw and do anything we can for the poor. Officers: President, Sister Alice Kitson; Vice-President, Sister Ethel Fabert; Secretary-Treasurer, Sister Mary Christner—Marjorie McClard, Champaign, Ill., Dec. 4.

CLEARWATER, IDAHO.—During 1921 we held 12 meetings, with an average attendance of 5. We made 7 caps, 12 handkerchiefs, 3 comforters, 9 holders, 3 quilts and 1 quilt. Cash on hand, \$18.88. We decided to give \$5 to the Near East Relief. Officers, President, Sister Ellen Sheidler; Vice-President, Sister Mollie Harlach; Treasurer, Sister Ida Detrick; Secretary, the writer.—Hazel Garrison, Lenore, Idaho, Dec. 28.

EGLEW, W. VA.—During the year 11 meetings were held, with an average attendance of 10. One 11-day meeting was held at the Orphans' Home, sewing for the children. One day we spent in house-cleaning for a sister who was ill; another day was spent making comforters for the Orphans' Home. We received from Sister Yost, 4 comfort-tops, 1 comfort-covering, \$2 in cash, and 6 hand-embroidered towels. In the Maple Grove Vacation Bible School, comfort-top, piece by the children from Sister Mollie Fike. On comfort-top, we received cash for house-cleaning, \$10; extracts, \$17.20; for knife-sharpeners and rust-remover, \$11.77; from sales of towels, prayer-coverings, etc., \$54.28; comforters, \$8; total, \$101.25. We paid out for vanilla, \$14.13; for 1 bonnet, \$1; for materials, \$12.54; to Aid Society foreign mission fund, \$50; handkerchiefs, \$1.14. We donated to Orphans' Home 26 garments, 6 comforters, 1 blanket; 1 comfort to a brother and sister in need. Officers: Virgie M. Fike, President; Elfa Harsh, Vice-President; Etta Bittinger, Secretary-Treasurer.—Virgie M. Fike, Egglew, W. Va., Dec. 29.

ELIZABETHTOWN, PA.—We held 26 meetings with an average attendance of 10. We made 18 caps, 10 handkerchiefs, 10 sun-bonnets, 2 comforters and 12 quilts. We also sent a small box of clothing to a needy family in Clarence, Pa., and a box of old and new clothing, valued at \$35, to the Bethany Mission, Philadelphia. Contributions: For support of missionary work in India and China, \$50; to District Secretary for China Hospital and India Girls' Boarding-school, \$18; to Bethany Sanitarium, \$100; Annual Meeting offering, \$25; Emergency Fund, \$35; needy family in Elizabethtown, \$35; blinds for Elizabethtown College, \$11.50; receipts for year, \$307.55; expenditures, \$239.00. Officers: President, Sister Mary Hertzler, Secretary, the writer; Treasurer, Sister Nannie Griffith. —Elizabeth Nye, Elizabethtown, Pa., Jan. 3.

EPHRAATA, PA.—The following officers served during the year: President, Sister Emma Hilbrand; Vice-President, Sister Emma Seltzer; Secretary, the writer; Treasurer, Sister Alice Taylor. Twelve meetings were held, with an average attendance of 12. Articles made during the year: 300 handkerchiefs, 200 caps, 31 sun-bonnets, 124 quilts; 7; 8 quilted aprons for a bedridden comforters, 34; Easter novelties, 13. We purchased 200 Scriptural calendars, also postcards and mottoes, a large number of which have been disposed of. Meals were served at 30 funerals. We gave \$10 to Sister Carper, the evangelist's wife; \$15 to a needy sister; \$200 to World-wide Missions; \$50 for equipping a bed in China Hospital; \$100 to the payment fund; \$100 to the chair fund of the church; \$100 to Bethany Bible School, Chicago; \$10 to the Reading church for Vacation Bible School; \$10 to a needy sister; \$25 to Bro. John Graham; \$300 to the Emergency Fund; \$50 to the Hastings Street Mission, Chicago. On Thanksgiving Day we remembered the aged, sick and shut-ins with various gifts. Cut flowers were given to 3 persons, 3 baskets with dinners, 20 baskets of assorted fruit, nuts, candy and cakes were distributed in the town. We had a very successful Christmas bazaar, held at Neffsville, and oranges and apples to a widowed sister; \$15 to the Baumtown Mission; \$15 to each of our four ministers as a Christmas gift. A box of clothing was sent to Bethany Mission, Philadelphia, to be distributed among the poor at Christmas. At Christmas we entertained 66 members who pay a monthly fee of 5 cents. Balance in hand Jan. 1, 1921, \$652.53; donations, \$12.66; dues, \$26.26; receipts, \$1,703.51; total, \$2,392.38; expenditures, \$2,018.81; balance, \$376.17.—Gertrude R. Shirk, Ephrata, Pa., Jan. 3.

FLORA, IND.—Report for 1921: Number of members enrolled, 56; number of meetings held, 48; average attendance, 18. Quilts made, 35; quilt-tops pieced, 9; comforters made, 9; garments made, 30; prayer-veils, 8; markets held, 7. We served one lunch at a sale and four dinners. Money received during the year, \$916.13; paid out, \$808.75; balance on hand, \$107.38. Officers: President, Jane Cingenepp; Vice-President, Maud Alabaugh; Secretary-Treasurer, Maud Richardson.—Maud Richardson, Flora, Ind., Jan. 10.

GOSHEN, IND.—The Rock Run Aid Society held 12 all-day meetings, with an average attendance of 14, and an average collection of \$5.88. We donated flowers, clothing, bedding and shoes to members of our home congregation, valued at \$62.52. We sent 6 boxes of clothing and bedding to different mission stations, valued at \$68.20. We gave \$18 to the Aid Society for home mission fund; \$37 to the Bethany Hospital; \$1 to the District Secretary. Donations to Aid Society in cash, \$42; and in clothing and new material, \$15.95; total received, \$141.50; expended, \$135.31; on hand, \$6.64. Officers: President, Sister Phoebe Glendon; Vice-President, Dora Platt; Secretary-Treasurer, the writer.—Rose Leer, Goshen, Ind., Jan. 4.

GUTHRIE, OKLA.—Our Aid Society held 35 meetings, with an average attendance of 7. We made 6 comforters, 5 quilts and 33 garments, which were given to the poor. We sent a box, valued at \$37, to the Old People's Home at Darlow, Kans.; a box to the new hospital at Bethany; 1 comfort to the poor; helped district officers make 25 garments and earned fruit for one sister. We sent \$25 to the Chinese sufferers; \$35 to Vacation Bible School; \$1 to District Secretary; bought new carpet for the pulpit; dried apples and canned tomatoes to give to the poor. Expenses, \$76.13; balance in treasury, \$14.10. Officers: Sister Clara Dodd, President; the writer, Secretary-Treasurer.—Eula Seabolt, Guthrie, Okla., Jan. 10.

JONATHAN CREEK, OHIO.—Report of the Sisters' Aid Society: We held 12 meetings during the year, with an average attendance of 11. There were 50 children and 75 visitors attending. We have 26 members enrolled. Our work consisted of making aprons, bonnets, prayer-coverings, quilts and comforters. We also did some sewing for needy families. Money in treasury, Jan. 1, 1921, \$9.66; received during the year, \$133.40. Of this amount \$22.74 was realized from the sale of stockings; \$55.58 from articles sold and fees; \$15 from Easter egg offering; \$22.25 collected at meetings; \$7.67 from hospital offering. We sent \$25 to China Hospital and India Boarding-school; \$15 to a needy sister; \$6 to a missionary; \$7.20 for plates for the church; \$15.57 for wall paper for parsonage; \$19.35 for window blinds for the parsonage; on hand, \$20.54. Officers: President, Mary Snider; Vice-President, Belle Klingler; Secretary, Laura Winegarber; Treasurer, Della Helser.—Laura Winegarber, Somerset, Ohio, Jan. 6.

LAKE RIDGE, N. Y.—During the past year we held nine all-day meetings, with an average attendance of 8. Our work consisted of making comforters and comfort-tops, from the sale of which we received \$7.55; sewing, \$2.90; coverings sold, \$3.05; aprons, \$5.70; pillow cases, \$1.55; offerings, \$20.55; total, \$41.50; balance, \$18.28. We contributed to China relief fund, \$6; to District Secretary, \$15; to fireless cooker fund for Elizabeth Arnold in China, \$5; to Emergency Fund, \$5; for materials, \$5.24; total, \$36.24; balance, \$23.54. The Aid Society did some Red Cross work. We also sent a box of clothing consisting of 12 pieces to the Brooklyn Mission, N. Y. During the winter months the brethren accompany the sisters to the meetings, and much work is done in the way of chopping wood, husking corn, etc. Recently they finished 25 book-racks for the church. Officers: Sister Zilpha Campbell, President; Sister Mary Knapp, Vice-President; the writer, Secretary-Treasurer.—Martha Weibly, Ludlowville, N. Y., Jan. 3.

LA PLACE, ILL.—During the year we held 17 meetings, with an average attendance of 8. Amount in treasury at beginning of year, \$34.99; amount received, \$209.38. We gave for missionary purposes, \$96.88; local expenses, \$54.66; balance, \$29.43. Our work consisted of making comforters, prayer-coverings, sun-bonnets, sewing quilts, giving food, sewing for the needy and making clothing to send to the Home. Officers: President, Sister Estelle Arnold; Vice-President, Dora Shively; Secretary-Treasurer, Lue Cripe.—Estelle Arnold, La Place, Ill., Jan. 3.

LEWISTOWN, PA.—Report of Sisters' Aid Society: We held 44 all-day meetings, with an average attendance of 12; enrollment, 33. We quilted 18 quilts and made 14 comforters, 126 aprons, 50 sun-bonnets and numerous other articles. During the year, \$4.85; doney missions, \$5.75; for articles sold, \$32.82. We gave \$50 to foreign missions, \$30 for hospital in China; \$30 for Girls' School in India; \$30 to Junata College endowment fund; \$75 toward pastor's support; \$15 to U. S. C. of C.; \$30 to church treasurer; \$24 to parsonage fund; \$19.92 for materials. Officers: President, Mrs. H. A. Spaniards; Vice-President, Mrs. Della Bender; Secretary, Mrs. Edith Wolfgang; Treasurer, the writer.—Mrs. John Breninger, Lewistown, Pa., Jan. 5.

MAPLE GROVE, KANS.—Report of Aid Society: Number of meetings held, 9; average attendance, 5. We made 16 bonnets, 24 quilts, 21 garments, 2 quilts, one comforter, and 49 aprons. 6 lunches. Amount received, \$275.25. We paid \$60 toward our Vacation Bible School; \$50 to the Old Folks' Home; \$25 toward our pastor's salary; to mission in Georgia, \$10; flowers, \$1.50; miscellaneous, \$13.33; amount on hand, \$15.28. Officers: Sister Price, Secretary-Treasurer; Sister Miller, Vice-President; Sister Estelle Arnold, Treasurer.—Anna Cheesman, Norton, Kans., Jan. 3.

MCPHERSON, KANS.—Our Sisters' Aid Society held 20 meetings during the year; average attendance, 9. We made 12 comforters and 7 quilts; sold 3 comforters and 2 quilts; donated 5 comforters and 5 quilts; made and sold a number of aprons, sun-bonnets and prayer-coverings. We gave to church building fund, \$300; China hospital fund, \$25; India Girls' School, \$25; Old Folks' Home, \$25; foreign aid fund, \$30. We sent 6 sacks of clothing to Old Folks' Home, and 5 sacks to Hutchinson Mission; served two banquets; received \$9 in donations. Officers: President, Sister Rinda Shallowater; Vice-President, Sister Ida Haugh; Secretary-Treasurer, the writer. Saile Dressler, McPherson, Kans., Jan. 2.

MECHANICSBURG, PA.—The Aid Society held 52 all-day meetings; average attendance, 10; visitors, 53. We quilted 18 quilts, made 8 comforters and 13 bonnets. Our total income for the year was \$127.98; we gave \$38 to foreign missions, \$26 to home missions; \$27.38 to needy people in the neighborhood; \$11.29 for material; total, \$105.71; balance, \$38.65; in the bank, \$10.00. Officers: Sister Lizzie Derrick, President; Sister Effie Stambaugh, Vice-President; Fairy Hersham, Secretary-Treasurer.—Mary J. Long, Mechanicsburg, Pa., Jan. 7.

MT. SOLON, VA.—Report of Moscow Aid Society, Elk Run congregation. We organized July 14, 1921, with a membership of 14, which has since increased to 22. Officers: President, Sister W. Cox; Vice-President, Sister G. W. Zimmerman; Secretary, the writer; Treasurer, Sister Emma Simmons. We have held six meetings with an average attendance of 14. Our work consisted of making aprons, bonnets, prayer-coverings, pillowcases, etc. We have also made one comforter. On Dec. 10 we had a social service and served dinner, from which we received \$32.41; other articles sold, collections and donations, \$17.51; paid out for material, \$11.25; clothing for a sister, \$5. A sunshine box, containing 27 packages, was given to an afflicted sister.—Bessie Kanost, Secretary, Mt. Solon, Va., Jan. 2.

NORTH MANCHESTER, IND.—During 1921, with an average attendance of 22, our Aid Society held 14 all-day, 13 half-day and 5 special meetings. We also held 2 markets, served the meals for the Sunday-school Conference and 3 sale dinners. Dec. 29 the members served dinner at the church to 97 of their friends—the members of the home congregation. Our work consisted of making 118 aprons, 18 sheets, 14 table-cloths, 14 dust-caps, 10 bonnets, 8 aprons, comfort-blocks, 12 comforters, 15 quilts, besides family sewing and two days' mending for the college dormitories. One hundred and one garments were donated. We gave considerable clothing to the Young Men's Society, 5 boxes of clothing to Marion Mission, 2 boxes of clothing to Chicago Mission; one box of clothing and one of shoes to the Mexico Home; also a number of garments to several needy families at home. Receipts: Carried forward from 1920, \$151.15; interest, \$60; for work, \$60; articles sold, \$49.00; from collectors, \$44.44; market, sales, \$186.55; birthday offerings, \$21.72; summer assembly, \$54.17; total, \$1,174.07. Expenditures: India Share Plan, \$100; China Share Plan, \$100; China Relief, \$50; Forward Movement, \$30; Annual Conference offering, \$25; Emergency fund, \$50; District dues, \$10; for materials, \$10; for the Young Men's Society, \$25; home poor, \$69.23; two sisters, \$30; sister in Arkansas, \$40; a student, \$12.71; flowers for the sick, \$7.20; bills for summer assembly, District dues, etc., \$333.50; total, \$992.69; cash on hand, \$181.38. Officers: Sister Laura Driver, President; Sister Robert Beckett, Vice-President; the writer, Secretary; Sister Pearl Mummet, Treasurer.—Carrie Eraning, North Manchester, Ind., Jan. 3.

NEMADJI, MINN.—Report of Aid Society from Dec. 31, 1920, to Dec. 31, 1921: Number of meetings held, 10; average attendance, 7. Carried forward, \$13.84; collections, \$24.88; for knitting comforters, \$3.50; comforters sold, \$15.50; donations, \$15.00; and forgers, \$3.50; comforters sold, \$4.17. Expenditures: Bible for member of Home Department, \$1.75; District fee, \$1; quota to Forward Movement, \$6; China famine relief, \$5; "Messenger" to six families,

42.25; church porch, \$5.87; painting church floor, \$9.50; delegate's expense to District Conference, \$5; Christmas treat for Sunday-school children, \$2; material for garments donated, \$2; materials, \$2.22; total, \$50.99; balance, \$13.58. Officers: President, Sister Harriet Harper; Secretary, Sister Winkler; Secretary-Treasurer, the writer; Elizabeth S. Nelson, Barnum, Minn., Dec. 31.

OKA GROVE, VA.—Report of Sisters' Aid Society, Lebanon congregation: During 1921 we held 12 regular and 3 all-day meetings, with an average attendance of 10. We made prayer-coverings, comforters, aprons, towels, etc. Balance on hand from last year, \$18.15; free-will offerings, \$24.53; birthday offering, \$7.37; last year, \$18.15; total, \$68.15; special offering, \$15.25; Larkin goods, \$20.63; extracts, \$19.25; goods sold, \$11.85; Perle goods, \$4.50; pie and cake sale, \$15.41; donation, \$1; total, \$177.49. We paid out for benevolent purposes, \$36.50 to China relief; \$25 to India Share Plan; \$3 to Mary Quilter Hospital, \$25 to Forward Movement; \$2.50 to Bro. Hoffman; \$2 for "Messengers"; \$10 to Orphans' Home, Timberville, Va.; \$10 for electric washer, Old Folks' Home, Timberville; total, \$116. Expenditures, \$141.89; balance, \$53.80. We sent \$2 worth of food and clothing to the colored orphans, Stanton, Va., and \$15 worth of food and clothing to Orphans' Home, Timberville; also a box of bedding valued at \$20, to Old Folks' Home, Timberville. We gave a set of pillow cases and a comforter to a needy family. Officers: President, Sister Josie Cline; Vice-President, Sister Kate Cline; Treasurer, Sister Mary Wine; Secretary, the writer.—Anna Wine, Mt. Sidney, Va., Jan. 2.

OCTAVIA, NEBR.—Report of Ladies' Aid Society from July 1, 1921, to Jan. 1, 1922. We held 6 meetings, with an average attendance of 12. Balance from last year, \$31.39; offerings, \$7.17; fine fees, \$3; membership fees, \$4.75; coverings sold, \$3.55; donation, \$5; for quilting, \$11.25; from sale in November, \$130.37; paid out for supplies, \$27.87; balance, \$134.57.—Alice Keller, Secretary, Octavia, Neb., Jan. 6.

PINE CREEK, ILL.—Our Aid Society was organized in December, 1920, with 14 members. Officers: Mrs. J. W. Fyock, President; Mrs. M. Alice Knipple, Vice President; Mrs. Ernest Schmidt, Treasurer; the writer, Secretary. We held 21 meetings during the year, with an average attendance of 16, and an average of 8 members. Total receipts, \$122.67; expenses, \$32.48; paid out as gifts, \$32.92; balance, \$57.27. Our work consisted of making 6 quilts, 4 comforters, 17 prayer-veils, 106 garments, mending 106 garments, making 30 sun-hats, 2 quilt-tops, piecing 60 quilt-blocks. We served one dinner. We donated 3 boxes of work to families in the community.—Bertha J. Davis, Oregon, Ill., Jan. 3.

PIPE CREEK, MD.—Our Sisters' Aid Society held 12 meetings during the year, with an average attendance of 10. Our principal work was making comforters, quilts and children's clothing. Receipts, \$22.36; balance from 1920, \$15.71; total \$38.07. We gave \$5 to foreign missions, \$4.92 for material and work, \$1.35 for material and work, \$1.35. We donated 12 pairs of clothing to the Old Folks' Home, San Mar, Md. Officers: Ida M. Englar, President; Ida Crabbs, Vice-President; the writer, Secretary-Treasurer.—Margaret R. Englar, Pipe Creek, Md., Jan. 4.

PORTLAND, ORE.—During 1921 we held 20 all-day and 2 half-day meetings, with an average attendance of 13. Our work consisted of making prayer-coverings, dresses, aprons, handkerchiefs, pillow cases, quilt-blocks and comforters. We packed two boxes of clothing for the Armenians. Money received: Free-will offerings and dues, \$49.62; from 16 ladies, who earned a dollar each, \$16; Christmas sale, \$52.63; man quilt, \$7.70; miscellaneous, \$59.60; cash on hand, Jan. 1, 1921, \$99.60; total, \$244.04. Expenditures: \$108.29; for China, India Share Plan, \$25; India and China fund, \$10; World-wide, \$5; balance, \$2.75. President, Sister Schechter; Secretary-Treasurer, Sister Lizzie Watters.—Mrs. Edith Caslow, Portland, Ore., Jan. 2.

RICHLAND, PA.—During 1921 we held 41 meetings, including several all-day meetings, with an average attendance of 24. Total receipts, \$28.29, consisting of \$15.00 from offerings, \$13.29 from other sources. We made 12 aprons, 39 quilts and 22 comforters. A few bonnets and calendars were sold. Watters, \$5; on hand at beginning of year, \$9.12; expenditures, \$302.40; balance, \$109.99.—Naomi Rentschler, Richland, Pa., Dec. 23.

ROANOKE, VA.—Report of the Sisters' Aid Society of the Roanoke City church: Balance on hand, Jan. 1, 1921, \$93.40. Received: from offerings, \$101.50; from sale of extra goods, \$37.79; from a total of \$671.24. We spent for Home Missions, \$59.04; Foreign Missions, \$108.75; towards the parsonage, \$125; for material and expenses, \$230.01; balance, \$63.54. We have \$85 on the savings account for our new room, which we hope to have in the near future. We sent clothing and supplies to the needy. Some of our number made visits to the infirm. We held 26 meetings during the year, with an average attendance of 20.—Mrs. A. M. Swann, Secretary and Treasurer, Roanoke, Va., Jan. 5.

SANGERVILLE, VA.—Report of the Sisters' Aid Society: Number of meetings held, 12; average attendance, 27. Amount in treasury at beginning of year, \$11.86; money received from dinner, \$1.48; \$27.08; special offerings, \$80.11; monthly fees, \$38.04; coverings and goods sold, \$38.39; articles sold, \$26.19; from solicitors, \$22.75; calendars and cards sold, \$18.90; birthday offerings, \$5.93; donations, \$4; blessing box, \$3; total, \$244.04. Amount paid out: for material, \$108.29; for China, India Share Plan, \$25; India and China fund, \$10; World-wide, \$5; balance, \$2.75. President, Sister Schechter; Secretary-Treasurer, Sister Lizzie Watters.—Mrs. Edith Caslow, Portland, Ore., Jan. 2.

SHADY GROVE, PA.—Report of Aid Society: We made 58 articles, and sold 199. Members enrolled, 14; average attendance, 7. Money received, \$57.74; paid out, \$40.76; carried forward from last year, \$27.63; balance, \$49.88; on hand, \$23.98; total, \$71.61. We gave to missions, \$10. Officers: President, Sister Annie M. Fox; Vice-President, Sister Anna Showalter; Secretary, Sister Della Laughlin; Treasurer, Sister Catherine Freis.—Anna M. Fox, Shady Grove, Pa., Jan. 7.

SNAKE SPRING, PA.—We organized our first Sisters' Aid Society in April, 1921, with 20 members enrolled. We held 9 meetings, with an average attendance of 11. We made prayer-coverings, aprons, bonnets, lace and quilts. Though the Aid work is new in our congregation, we are well pleased with what has been accomplished during the past year and are looking forward to better results for the next year. Total receipts, \$11.86; balance, \$27.52.—Miss Kathryn Deal, Secretary, Everett, Pa., Jan. 4.

SPRING RUN, PA.—During 1921 we held 17 all-day meetings, with an average attendance of 11. Our work consisted of making quilts, comforters, sun-bonnets, aprons, etc. We served lunch at a public sale, from which we received \$54.40; money received during the year from free-will offerings, \$43.11; articles sold and work done, \$48.03; expenditures for India Share Plan, \$25; for India Bible Society, \$25; for China hospital, \$20; for papering the church, \$68.50; for church supplies, \$7.30; for wall mottoes and Scripture postcards, \$10.58; to Old Folks' Home, \$2; District dues, \$1. Officers: President, Sister Kate Swartz; Vice-President, Sister Ruth Masonroe; Secretary, Sister Mary Dunne; Treasurer, Sister Belle Rhodes.—Serena M. Rupert, McVeytown, Pa., Dec. 28.

STANLEY, WIS.—We held 20 half-day and 4 all-day meetings, with an average attendance of 11. Our work consisted of making prayer-coverings, aprons, garments, comforters and quilts. We received from offerings, \$37; from sale of garments, \$25; balance from 1920, \$23.10; total, \$85.15. Expenditures: for material, \$77.73; church, \$35.41; gifts to families at home, \$14.37; for material, \$17.73; District Aid dues, \$4; miscellaneous, 95 cents; balance, \$17.07. We also gave a needy family 51 garments and 2 comforters, besides a few garments to other families. We served dinner to the brethren who are working on the home. Officers: President, Sister Vina Rarick; Secretary-Treasurer, Nora Winkler, Stanley, Wis., Jan. 5.

SUMMIT, VA.—We held 12 meetings, five of which were all-day; average attendance, 11. Our work consisted of sewing, making comforters, etc. We sent 8 toy-boxes to shut-ins; 42 pounds of clothing to China for famine-relief; received in donations, 10 aprons, clothing, etc. Free-will offerings, \$40.63; birthday offerings, \$9.99; absent fees, \$4.75; prayer coverings, \$13.14; extra, \$23.50; stain remover, \$3.25; 3 comfort-tops, \$8, sewing done, \$2; postcards, mottoes, garments, etc., \$21.21; Easter offering, \$16.97; Christmas sale, \$36.50; in treasury at beginning of year, \$8.27; total, \$220.03. Expenditures for extra, \$14.21; Forward Movement, \$35; Orphans' Home, \$35; District mission worker, \$5; District Secretary, \$1; material, \$6.40; Scripture text mottoes, cards, etc., \$21.33; furniture for room, \$40.15; clothing for poor children, \$7.65; total, \$165.76; balance, \$34.27. Officers: President, Mattie C. Crann; Vice-President, Lettie Crann; Secretary, Treasurer, Mae Cline; Mattie F. Wise, Bridgewater, Va., Dec. 29.

TOPEKA, IND.—April 1, 1921, we reorganized our Aid Society. We have held 10 all-day meetings, with an average attendance of 11. We pieced blocks, made garments, prayer-coverings, quilts, comforters, etc.; also helped to clean the church. We sent Sister J. L. Mahon 1 comforter, 9 garments and a check for \$5. We also did mending and sewing. Offerings, \$59; on hand, \$2.23; donations, \$32.63; balance, \$17.37. Officers: Sister Susan Burns, President; the writer, Vice-President; Sister Mary Kauffman, Secretary-Treasurer.—Mrs. Sarah E. Yontz, Topeka, Ind., Jan. 2.

UNION BRIDGE, MD.—The Sisters' Aid Society met Jan. 12, 1921, with an enrollment of 14 members, and organized as follows: Sister Mary S. Bowman, President; Sister Jennie C. Barker, Vice-President; Sister Edna John, Secretary. We met once each month during the year at the homes of different members, and made sun-bonnets, dust-caps, various garments, prayer-coverings, quilts and comforters. Our present membership is 21. Our receipts were \$118.02; expenses and donations, \$81.40.—Edna E. John, Union Bridge, Md., Dec. 29.

WATERLOO, IOWA.—Report of the Aid Society: Number of meetings held, 50; average attendance, 16. We made 23 quilts (the work on two being donated); 38 prayer-coverings; 8 were donated. Total amount of money earned, \$329.26; we gave \$140 to mission work; \$4.50 for "Messengers"; \$9.50 for flowers; balance, \$104.64.—Mrs. E. A. Tisdale, Secretary, Waterloo, Iowa, Jan. 6.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a "three months" "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beery-Fessenden.—At high noon, Saturday, Dec. 31, 1921, in the Church of the Redeemer, Chicago, the rector, Dr. John Henry Hopkins, officiating, wedding vows were taken by Leon F. Beery, son of Wm. and Adaline H. Beery, Elgin, Ill., and Marian Thorne-Fessenden, of Boston, Mass., both teachers in the State Normal School at La Crosse, Wis. At home after Jan. 15, 1922, at 224 S. 10th St., La Crosse, Wis. — * * *

Becker-Bucher.—By the undersigned, at the home of the bride's parents, Dec. 28, 1921, Bro. Augustine P. Becker, of Greenville, Ohio, and Sister Fannie L. Bucher, daughter of Brother and Sister Samuel G. Bucher, of Ansonia, Idaho, at Cass, Springfield, Ill.

Hibschman-Bomberger.—By the undersigned, at his residence, Jan. 1, 1922, Mr. Enos Hibschman and Sister Fannie Bomberger, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

Graham-Burkhardt.—By the undersigned, Dec. 22, 1921, at the bride's home, Brother John F. Graham, of Ephrata, Pa., and Sister Kathryn V. Burkhardt, of Shippensburg, Pa.—Jos. V. Burkhardt, Shippensburg, Pa.

Hick-Rigler.—By the undersigned, at the parsonage, Dec. 31, 1921, Brother Lloyd O. Hoak and Sister Esther M. Rigler, both of Sterling, Ill.—E. F. Caslow, Sterling, Ill.

Kerstetter-Notzinger.—By the undersigned, Dec. 25, 1921, at the home of the bride's parents, Mr. Wm. Kerstetter, of Coacchia, Calif., and Sister Olga Notzinger, of Azusa, Calif.—O. V. Long, Fullerton, Calif.

Long-Horst.—By the undersigned, at his residence, Dec. 31, 1921, Bro. Henry P. Long and Sister Fannie S. Horst, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

Mock-Briggs.—By the undersigned, at the home of the bride's parents, Dec. 17, 1921, Mr. Alfred Mock and Miss Ruth Briggs, both of Stanley, Wis.—Ralph G. Rarick, Stanley, Wis.

Parry-Geiman.—By the undersigned, at the home of the bride's parents, Dec. 25, 1921, Rauland Parry, of Pawnee Rock, Kans., and Mary Geiman, of Larned, Kans.—Roy F. Hynton, Protection, Kans.

Schuler-Meyer.—By the undersigned, at the Church of the Brethren, Franklin County, Iowa, Dec. 18, 1921, Brother Geo. A. Schuler and Sister Mona Meyer, both of Dumont, Iowa.—W. I. Buckingham, Hampton, Iowa.

Shull-East.—By the undersigned, Jan. 4, 1922, at the home of the bride's parents, Mr. Arnel H. Shull, of Washington, Iowa, and Sister Lena F. East, of South English, Iowa.—D. P. Miller, Kinross, Iowa.

Stuntz-Swoverland.—By the undersigned, at the home of the bride's parents, Oct. 30, 1921, Brother Irvin Stuntz, of Bremen, Ind., and Sister Cecil Swoverland, of Argos, Ind.—Floyd E. Leeper, Argos, Ind.

Yazel-Yockey.—By the undersigned, at his residence, Dec. 31, 1921, Bro. Villers Yazel, of Bremen, Ind., and Miss Lois Yockey, of Plymouth, Ind.—Floyd E. Leeper, Argos, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Geo. W., born in Preble County, Ohio, died Dec. 27, 1921, aged 87 years, 7 months and 27 days. He married Mary Isaacs, daughter of John and Mary Adams, in 1858. There were two sons and two daughters, who survive with his wife. There are also fourteen grandchildren and twenty great-grandchildren. He came to Indiana in 1865 and soon afterwards united with the Church of the Brethren and lived a consistent Christian life. He was elected deacon in the Brethren church in New Paris by Bro. Chas. Arnold and the writer.—Hiram Forney, Goshen, Ind.

Alstadt, Miss Ruby Ellen, daughter of John R. and Isabelle Alstadt, died Dec. 20, 1921, aged 43 years. She was buried on her birthday, Dec. 23. Her parents and a brother preceded her. She is survived by five sisters and a brother: Rev. J. W. Forney, of Toledo, in the Reformed church of Lindsey. Interment in the Four Mile house cemetery.—Mrs. I. Adams, Lindsey, Ohio.

Berkeypile, Ezekiah Fry, died Dec. 13, 1921, aged 83 years, 10 months and 23 days. He married Rhoda Lydic, who died about twenty-two years ago. He accepted Christ when young in years and lived a consistent Christian life. He was elected deacon in 1872 and served faithfully in that office during his active years. He is survived by two sons, one daughter, eleven grandchildren, two great-grandchildren, one brother and three sisters. Services by Eld. W. N. Myers. Interment in the Progressive Brethren cemetery near his home.—Mrs. Mary B. Fryck, Clyburn, Pa.

Bobo, Anna R., nee Carroll, born in Hampshire County, W. Va., died Dec. 24, 1921, aged 76 years, 11 months and 15 days. In 1871 she was united in marriage to Joseph Bobo. Several years later

she, with her husband, gave her heart to Christ and united with the Church of the Brethren, to which vow she was faithful until death. Brother and Sister Bobo have three sons and three daughters. Services by the writer in Springfield, J. C. Inman, 734 W. Columbia Street, Springfield, Ohio.

Burkholder, Bro. Wm., son of John C. and Catherine Burkholder, died Dec. 28, 1921, aged 71 years, 1 month and 24 days. In 1888 he married Anna Neff, who survives with three daughters, one son and two brothers. He was a member of the Brethren church with the Church of the Brethren in January, 1909, and remained faithful until death. Services at the Union Center church by Brethren D. H. Anglenymer and John Frederick.—Mrs. Homer R. Welly, Nappanee, Ind.

Corcoran, Sister Sarah Jane, born in Baltimore, Md., died in the East Batavia cemetery, C. H. Kaiser, Batavia, Ill.

Dorcas, John Cyrus, son of Homer A. and Golden Adair Dorcas, died Dec. 7, 1921, aged 8 years, 5 months and 20 days. Death was due to inflammatory rheumatism and complications from the effects of pneumonia of ten months' duration. He leaves father, mother and one brother. Services by Bro. S. F. Fike, Clarence, Iowa.

Flora, Clara, died Nov. 24, 1921, in Franklin County, Va., aged 27 years, 11 months and 23 days. About a week ago she had a fall, at which time she, perhaps, received injuries which resulted in her death. She was the daughter of C. S. and Julia Franklin Montgomery. She married Willis D. Flora in 1902. They were four children, who survive with her mother, three brothers and three sisters. She was a member of the Christian church for about fourteen years. Services by Brethren J. A. Naff and C. W. Montgomery in the Pleasant View Christian church, where she held her membership. Burial in the family burying ground.—Orpha Flora, Boone Hill, Va., Dec. 29.

Fry, Bro. Jonathan B., died in the bounds of the Lost Creek congregation, Pa., Dec. 25, 1921, aged 72 years, 10 months and 4 days. For the past few years he had been suffering from hardening of the arteries. Death was preceded by several strokes. His wife died about one year ago. Surviving are eight children, eight grandchildren, one brother and one sister. He was a member of the church for twenty-seven years, and always concerned about its interests. Services by the writer and Eld. C. W. Winney. Interment at East Salem U. B. cemetery.—J. E. Rowland, Bunkertown, Pa.

Garber, Rebecca E., wife of Daniel Garber, born near New Lebanon, Pa., Dec. 26, 1921, aged 76 years, 8 months and 28 days. She had been suffering from high blood pressure for some time and on the 22nd suffered a paralytic stroke, after which she never regained consciousness. She and her husband had been at the Brethren Home since Nov. 21, 1919. He died Nov. 13, 1921. Services at the Eversole house by Bro. B. B. Bough. Interment in Eversole cemetery.—Wm. K. Sell, Greenville, Ohio.

Gibble, Annie S., daughter of Bro. Jacob and Sister Susan Marks, died at her home near Reistville, Pa., of blood-poisoning, Aug. 28, 1921, aged 21 years, 8 months and 21 days. Nov. 8, 1919, she married Nathan Gibble, who survives with one son, her parents, one sister and five brothers. Services at the Heidelberg house by Eld. John Herr and Wm. R. Dobbie. Interment in adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

Gogey, Daniel, died at his home, near Egion, W. Va., of heart dropsy, Dec. 17, 1921, aged 64 years, 4 months and 4 days. His father, mother, one son, three brothers and two sisters preceded him. He leaves his wife, four sons, two daughters, one sister, eight brothers and two grandchildren. He was a faithful member of the Lutheran church. Services by Eld. Obed Hamstead, assisted by Rev. Umberger, pastor of the Lutheran church. Interment near his home at the Gogey church, which he donated to the service of the Lutheran fraternity.—Goldie Judy, Egion, W. Va.

Haldeman, Sister Anna J., nee Eubanks, born near Churchville, Va., died at her home, near Churchville, Va., Dec. 28, 1921, aged 52 years, 11 months and 13 days. In November, 1873, she married Jacob Haldeman, who survives with three daughters. In March, 1894, she and her husband united with the Church of the Brethren. She lived a consistent life. Services at Lebanon by Bro. P. F. Cline, assisted by Eld. P. J. Wenger. Interment in adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Henry, Bruce, son of Brother and Sister Morris Henry, died Dec. 31, 1921, of cancer, aged 8 years and 5 months. He was a regular attendant at the Sunday-school at Spring Creek. He leaves his father and mother, two brothers and five sisters. Services at Spring Creek by Brethren John C. Zag and E. W. S. Ebersole. Interment in adjoining cemetery.—Emmett Bashore, Hershey, Pa.

Hess, Sister Drusilla Margaret, died in Rockingham Memorial Hospital, Dec. 11, 1921, aged 18 years, 9 months and 4 days. She united with the church at the age of ten. She married Bro. Homer Hess, a young minister of the Beaver Creek congregation, June 9, 1921. They spent the summer doing mission work in Highland County, Ohio, where her husband was stationed. She was the only daughter of Weldon and Sister Mattie (Long) Landers. Her mother and husband survive. Services by Elders J. S. Flory and H. C. Miller. Interment in the Brethren cemetery at Sangerville.—Nannie J. Miller, Bridgewater, Va.

Huffman, Sister Caroline, daughter of W. H. and E. Larabee, was born Dec. 12, 1869, in South Bend, Ind. She married Joseph H. Huffman Nov. 1, 1876. To this union were born seven sons and three daughters. She united with the Church of the Brethren in 1887. She, with her family, emigrated to Canada in 1903, and settled near Osage, Sask., at which place she died Dec. 27, 1921, aged 67 years, 7 months and 12 days. She leaves her husband, seven children, one brother, two sisters, thirteen grandchildren and one great-grandchild. Services at the Fairview church, by the writer. Interment in the cemetery near by.—G. I. Michael, Kennare, N. Dak.

Lee, Bro. Levi, died Dec. 4, 1921, aged 92 years, 10 months and 1 day. He is survived by nine children, one having preceded him in death. He died several years ago. He was a member of the Berlin congregation as a deacon for a number of years. Services by the writer (his pastor), in the Garrett church. Interment in the Union cemetery at Garrett.—D. K. Clapper, Meyersdale, Pa.

Lentz, Sister Emma, nee Klein, born near Rehersburg, Pa., died at her home near Yorktown, Pa., of cancer, Dec. 28, 1921, aged 56 years, 2 months and 14 days. She was confined to her bed for about seven weeks, during which time she called for the anointing. She was a consistent member of the Church of the Brethren for a number of years. Her husband, Bro. Nathan G. Lentz, survives with three daughters and five sons. Services by Elders John Herr and Wm. H. Oberholzer. Interment in Union meetinghouse cemetery near Mt. Zion, Pa.—Alice B. Royer, Myerstown, Pa.

Leslie, Sister Anna Belle, daughter of Bro. Perry and Ida Wagner, born at Heath, Ind., April 9, 1893, died at her home near Heath, Ind., Dec. 3, 1921, aged 28 years, 8 months and 24 days. She was the youngest of four children. She gave her life to Christ at the age of ten years and was a loyal and faithful member of the church. She leaves her parents, one sister, two brothers, her husband and four daughters. Services at Prymport, by Bro. John W. Hill, assisted by Bro. S. J. Neher. Interment in the cemetery near by.—Mrs. Lulu E. Root, La Fayette, Ind.

Miller, Benj. F., born in Rockingham County, Va., died at the Brethren Home, Darlow, Kans., Dec. 28, 1921, aged 76 years and 28 days. At the age of eighteen he united with the Church of the Brethren. He married Eliza McClure in 1872. She preceded him in death. There were four children, one son and three daughters, and five brothers, two sisters, five sons, four daughters and a number of grandchildren. In 1866 he was elected deacon and served the

church faithfully. Services in the Appanose church by Eld. I. Hoover, assisted by Eld. S. J. Heckman and the writer. Interment in Appanose cemetery.—C. W. Shoemaker, Overbrook, Kans.

Montgomery, Christina, nee Hively, daughter of John and Rebecca Hively, born in Knox County, Ohio, died Dec. 26, 1921, aged 66 years, 4 months and 26 days. She married Wm. Montgomery in 1876. There were six daughters and one son, who died at the age of seventeen. She united with the Church of the Brethren in 1877 and lived a true and faithful Christian life. She leaves her husband, six daughters, fourteen grandchildren, two great-grandchildren, two brothers and two sisters. Services at the Owl Creek church by Rev. Columbus Workman, assisted by Bro. O. H. Reichel. Interment in the Owl Creek cemetery.—Hazel K. Workman, Belleville, Ohio.

Neff, Sister Lydia, died at the home of her daughter, Mrs. Wm. Pappenger, Dec. 28, 1921, aged 78 years, 5 months and 29 days. She married Samuel Neff in 1863. She leaves four daughters, three sons and one brother. She united with the Church of the Brethren about fifty years ago. Services at the Union Center church by Bro. Daniel Wyson, assisted by Brethren D. H. Anglemeyer and John Frederick.—Mrs. Homer R. Weldy, Nappanee, Ind.

Osburn, Herbert Warren, youngest child of Bro. Jesse and Sister Lydia Osburn, born at Swiford, Wash., Sept. 11, 1920, died Dec. 18, 1921. Services at the Church of the Brethren at Ajlune, Wash., by Bro. J. A. Eby. Interment in Riffe cemetery.—John S. Rensch, Swiford, Wash.

Owen, Lynn Woodrow, son of Bro. E. B. and Sister Alice Owen, born June 15, 1913, died Aug. 24, 1921, at Reids Memorial Hospital, at Richmond, Ind., following an operation for appendicitis. Services at the Prices Creek church by Brethren B. F. Petry and Sylvan Bookwater. Burial at Mound Hill cemetery.—Bertha Miller, Eldorado, Ohio.

Patterson, James R., son of Brother Jacob and Sister Frances Patterson, was born in Franklin County, Va. When an infant, his parents moved to Marion County, Iowa, and later on to Sterling, Colo., where he grew to manhood and graduated in the city schools. In 1897 he was united in marriage to Irene Howe. He graduated from the law school in Ann Arbor, Mich., in 1903. He died in Sterling Dec. 30, 1921, aged 55 years. Services by Eld. S. G. Nicky, assisted by Rev. Arthur Brallier. Interment in the Sterling cemetery.—S. G. Nicky, Haxton, Colo.

Ploutz, Sarah Ann, daughter of John and Elizabeth Renner, born in Frederick County, Md., died Dec. 26, 1921, aged 93 years, 6 months and 17 days. In 1848 she married Peter Ploutz. In the spring of 1856 they moved to Iowa and in the fall of the same year located on the farm where she resided until her death. At about sixteen years of age she united with the Church of the Brethren and was a faithful follower of the Master. She leaves one daughter, six grandchildren, and thirteen great-grandchildren. Services at the home, near New Sharon, Iowa, by the writer.—H. C. N. Coffman, South English, Iowa.

Price, Sarah Elizabeth, daughter of John and Anna Rife, born in Rockingham County, Va., died Dec. 23, 1921, aged 71 years, 4 months and 6 days. She married Ambrose Price in 1869. There were six sons and four daughters—one daughter having preceded her. There are also thirteen grandchildren, three brothers and three sisters. She united with the Church of the Brethren in 1875 and continued in that faith until death. Services in the Eversole church by Eld. D. M. Garver.—Bessie Filburn, Dayton, Ohio.

Reckey, Bro. Jacob, born in Germany, died at his home in Edon, Ohio, Dec. 30, 1921, aged 82 years, 10 months and 30 days. In 1868 he married Hannah Mark. There were three sons and two daughters. One son died in infancy. In 1870 he and his wife united with the Church of the Brethren and later he was elected to the office of deacon. He was a very devoted worker in the church. Services in the Christian church in Edon by the writer.—D. P. Koch, Montpelier, Ohio.

Royer, Bro. Jos. R., of Lexington, Pa., died Dec. 14, 1921, aged 77 years, 1 month and 16 days. Services at the Middle Creek church by Brethren J. W. G. Hershey and C. R. Gible. Bro. Royer was a member of the Brethren church for fifty-six years.—J. M. Hollinger, Lititz, Pa.

Royer, Wm., born near Lincoln, Pa., died in McAllen, Texas, after an illness of several months of complications, Dec. 12, 1921, aged 73 years, 8 months and 11 days. When a young man, he went to Kansas, where, in the region of Towanda, he spent the greatest number of years. He was a member of the Methodist church. His wife, who was Miss Zoe Swigart, survives with one sister and one brother. Services and interment at McAllen, Texas.—Alice B. Royer, Myerstown, Pa.

Sheaffer, Sister Nettie, daughter of Mr. and Mrs. David Zellars, born near Mount Morris, Ill., Oct. 4, 1877, died at her home in the Panther Creek congregation, near Adel, Iowa, Dec. 29, 1921, aged 44 years, 2 months and 23 days. Her husband, Martin Sheaffer, an adopted daughter, her father, mother, one brother and one sister survive. She spent her early life in Illinois, coming with her parents to Iowa in 1899. Returning to Mt. Morris one year later, she spent some time in school. While there she united with the Church of the Brethren. Jan. 1, 1910, she married Martin Sheaffer. Always kind and thoughtful of others, and having no children of her own, they adopted a little orphan child, who is again left motherless at the age of six years. During the past three years she has been the efficient president of the Sisters' Aid. She was a loyal follower of her Master. Services in the Panther Creek home, near her home, by the writer, assisted by Eld. J. B. Spurgeon. Burial in the cemetery adjoining.—H. L. Royer, Adel, Iowa.

Steffy, Sister Amanda, died of cancer of the stomach, Dec. 29, 1921. She united with the church just three days before her death. Her age was 58 years, 6 months and 13 days. Services at the Huddleberg meetinghouse by Brethren Wm. A. Forry, A. S. Heisey and the writer. Text, 1 Sam. 20: 3. She is survived by her husband, two sons and two daughters.—Nathan Martin, Lebanon, Pa.

Stover, Emmanuel, born near Woodbury, Pa., died at the home of his eldest son, Eld. John M. Stover, Bradford, Ohio, Dec. 21, 1921, aged 79 years, 2 months and 7 days. In 1866 he married Joanna Mohler, who died in 1913. There were ten children, eight of whom survive. Of his father's family of eight children, only one sister remains. In the early sixties he enlisted in the 152d O. V. L., serving as a private in Company C of that regiment until it was mustered out of service. Services at Harris Creek by Eld. S. E. Porter. Interment in adjacent cemetery.—J. E. Overholser, Bradford, Ohio.

Tyson, Bro. Nathaniel S., born in Pennsylvania, died at the home of his son, Bro. Austin F. Tyson, near Gilman, Wis., Dec. 22, 1921, aged 71 years. He married Nancy Robinson, and for some time they lived in Virginia. Together they united with the Church of the Brethren twenty-four years ago. Sister Tyson died in the bounds of the Fairview congregation, Bro. Tyson came to Wisconsin a year ago. There were seven children. Three sons and two daughters survive. He was a loyal member of our Fraternity. Services in the Stanley church by the undersigned. Interment at Stanley.—Ralph G. Rarick, Stanley, Wis.

Varner, Sister Catharine, born near Doe Hill, Va., died at her home, near Palo Alto, Va., Dec. 23, 1921, aged 76 years and 11 months and 19 days. Two sons, five daughters and one brother survive. Her husband, Bro. Wm. Varner, preceded her about nine months ago. She was a member of the Church of the Brethren for a number of years. Services in the home by Bro. J. W. Hess. Interment in the cemetery near her home.—Clara R. Bodkin, Sugar Grove, Va.

Varner, John, died at his late home in Bunkertown, Pa., of pneumonia, Dec. 29, 1921, aged 85 years, 5 months and 23 days. His wife preceded him six years ago. He is survived by eight children, forty grandchildren and forty-one great-grandchildren. Of late years he had his home with his daughter, Barbara Shellenberger. He was a member of the Evangelical church for a number of years. Services by the writer. Interment in Bunkertown cemetery.—J. E. Rowland, Bunkertown, Pa.

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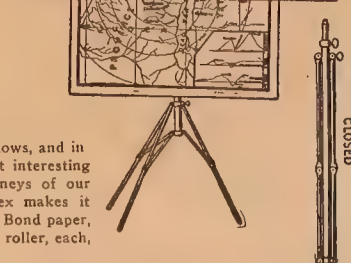
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 45)

Bro. Knopsider, elder for another year; Carrie Foust, clerk; Wm. Saylor, "Messenger" agent; Lizzie Sheets, correspondent. Three letters were granted. Inasmuch as the writer and his family expect to take up a pastorate near Johnstown in the spring, a ministerial committee was elected to see that the various appointments are filled by ministers from adjoining congregations until some other means are provided. Brethren H. A. Brubaker and H. S. Hester and Wesley Saylor were elected to serve as this committee. The election of Sunday-school officers was deferred until our next council.—J. Lloyd Nedrow, Champion, Pa., Jan. 4.

TENNESSEE

Central Point church met in council Nov. 26, with Eld. A. M. Laughman presiding. We decided to hold our council meetings quarterly instead of monthly. Our next meeting will be Feb. 25, at 2 P. M. On Christmas Day we reorganized our Sunday-school. Bro. R. A. Hilbert delivered a good sermon.—A. C. Bayless, Johnson City, Tenn., Jan. 5.

Meadow Branch.—We held Thanksgiving services and took an offering of \$128.50 for World-wide missions. We met in council Nov. 26, with Eld. J. H. Peterson presiding. We decided to have a series of meetings in the near future. Eld. R. B. Pritchett began a series of meetings Dec. 23, continuing until Jan. 3, preaching sixteen sermons. The sisters of Meadow Branch and their friends are making Bro. Pritchett and wife a friendship quilt, as an expression of appreciation of service, rendered during his stay with us.—Mrs. R. C. Hileman, Tate, Tenn., Jan. 7.

VIRGINIA

Daleville.—Under the direction of our pastor, Bro. Kahle, we have now completed our plans for the New Year. All officers have been elected, and committees have been appointed. With the full cooperation of these, we hope to make good progress in the Master's work during the coming year. We decided to have preaching at the church each Sunday morning. On two Sundays a month the sermon will be preceded by a short, interesting talk, especially for the benefit of the children. Dec. 14 a thorough, every-member canvass of our congregation was made, for the purpose of raising our church budget. Dec. 25 our Christmas program was rendered to a large audience. There were songs and recitations by the children. A chorus of about twenty trained voices gave the story of the Christ Child in song. At the close, our White Gift offering was made in a very impressive way. It is to be used for orphanage work in our State. From October to June we are having weekly parents' meetings at the home of our pastor, for the purpose of discussing various subjects of interest to every parent. The meetings have been well attended so far. Our Thanksgiving offering was about \$100 and was sent to the Emergency Fund.—Mrs. D. V. Shaver, Troutville, Va., Jan. 3.

Mt. Vernon.—During the holidays two Bible Schools were conducted in our congregation—one in the Mt. Vernon house, with Brother and Sister A. B. Miller as instructors, and one in the Pine Chapel house, with Bro. Paul Senger in charge. The attendance and interest at both houses were good. There were five sessions daily, besides a Bible lecture at night. While these studies were comparatively new to most of us, yet they were appreciated by all who attended. We regretted very much that we could not complete the four days' course, on account of Brother and Sister Miller being called home—the latter's mother having died suddenly. We have the promise of their return in the near future to complete the work so well started. I consider the work especially helpful to the Sunday-school teacher, in further preparation for his responsible task. It is my conviction that the Bible School is going to fill a long felt need among our local churches. We feel grateful to the Board of Religious Education, as well as to those who were sent as instructors. It has proved an inspiration to us all.—C. B. Smith, Stuart's Draft, Va., Jan. 10.

Pine Chapel.—We have entered the New Year with an organization for Sunday-school, with Bro. A. C. Lots, superintendent. We also enjoyed a very interesting Bible school during the holidays. Our teacher was Bro. Paul Sanger, of Bridgewater.—Mrs. W. C. Bradley, Ellard, Va., Jan. 10.

Pleasant Valley church met in council Dec. 17, with Bro. Michael Reed as moderator. Church and Sunday-school officers were elected as follows: Sister Mettie Akers, "Messenger" agent; the writer, correspondent; Bro. Willie Dulaney, Sunday-school superintendent; Bro. C. C. Reed, president of the Christian Workers' Society. Dec. 25 we had an altar meeting, with Sunday-school followed by some fine talks by members of the Christian Workers' Society. Bro. Luther Bowman, of the Laurel Branch congregation, also favored us with an excellent talk. At the noon hour a basket dinner was served and all spent a very enjoyable social hour together. In the afternoon the Sunday-school rendered a very appropriate program, consisting of songs, dialogues and recitations. We wish to commend our young people for the interest they have taken in the different church activities in the past year.—Mrs. Delia B. Lester, Sowers, Va., Dec. 31.

Roanoke City church began the New Year with a forward move. The Primary Department assembled with the main school for the closing service. The sermon of the morning, by the pastor, was a strong appeal for a forward march during the year. At the close of the service, particulars of our proposed new modern church building, to be erected on the site of the present church, were given to those present. A canvass was conducted to raise the necessary funds. The keynote was sounded on Wednesday night in the Young People's Christian Union, when one of the speakers said, in answer to the question: "What of the Future of This Organization?" "We young people of this church will not be satisfied with a high school education, but will want greater and more definite preparation for greater and more special service in the Kingdom."—Mrs. John H. Shickel, Roanoke, Va., Jan. 3.

Smiths River.—On Christmas Day Bro. Russell West, of Bridge-water College, formerly of this county, preached a very able and inspiring sermon, which was much appreciated. Our best wishes and prayers are for his success in the ministry.—J. T. Hooker, Buffalo Ridge, Va., Jan. 10.

Terris View.—Bro. L. C. Coffman, of Daleville, Va., conducted the usual services at this place on Saturday evening, Dec. 31, and on the following Sunday morning. Both of these meetings were very helpful and inspiring. The subject of the discourse on Saturday evening was "A Review of the Year 1921." On Sunday morning the theme was, "Every Day Religion." We feel that we have cause to rejoice on account of the work here. Within eighteen months our membership has increased from seven to thirty-five. Through Bro. Coffman's efforts we feel that our community has been spiritually revived.—Mrs. H. N. Whitte, Lowry, Va., Jan. 10.

Topoco congregation met in council Dec. 31, with Bro. L. M. Weddle as moderator. One letter was received and one was granted. Officers were elected, with Sister Maggie Hyton, clerk; Sister Alice Harman, "Messenger" agent; the writer, correspondent; Bro. J. W. Weddle, Sunday-school superintendent. A committee was appointed to investigate the problem of lighting our churchhouse. On

the Sunday following we met for Sunday-school, with a promising class to start the New Year. Bro. A. N. Hylton gave us a splendid sermon on "New Resolutions," which was strengthening to all. Our series of meetings was conducted by Bro. C. E. Eller, of Salem, Va. He preached fourteen inspiring sermons. Two confessed Christ; one has been received by baptism. We also had another series of meetings at Fairview, a mission point, conducted by Bro. H. W. Peters, of Wirtz, Va. Four confessed Christ, three of whom have been received by baptism.—Almeda E. Alderman, Floyd, Va., Jan. 2.

Trevilian church met in council Dec. 24. Three letters were granted. Officers for the New Year are, Elder, C. H. Petry, clerk; Roxie Petry; Sunday-school superintendents, Carl Glick and Miller Shumake. We decided to discontinue night services till spring. On Christmas Day an offering of \$69.45 was taken for famine relief work.—R. Anna Glick, Trevilian, Va., Jan. 6.

Troutville congregation met in regular business session Dec. 31, with Eld. C. D. Hylton presiding. The following officers were elected: Bro. C. S. Ikenberry, elder in charge; Bro. J. W. Layman, clerk; the writer, correspondent. Our aged elder, Bro. Jonas Graybill, who has served in the ministry for fifty-seven years, and who is no longer able to do active work, was chosen life advisory elder. Eld. C. D. Hylton, who has been in our congregation for about nineteen years, has moved to Roanoke. He will spend his time in evangelistic work in this district. Our Sunday-school was reorganized Dec. 25, with Bro. A. R. Brubaker, superintendent. A Christmas program was rendered at the Trinity house Dec. 23, and one at Troutville Christmas night. At the latter place an offering of \$42 was lifted for the Armenian sufferers. The parsonage will soon be completed and we are hoping to be able to secure a pastor in the near future.—Frankie Showalter, Troutville, Va., Jan. 2.

White Rock church met in council Dec. 31, with Eld. S. P. Reed presiding. Officers were elected for the year. Bro. S. P. Reed, elder; Sister Lessie Reed, clerk and "Messenger" agent; the writer, Sunday-school superintendent and correspondent.—Lillie M. Thompson, Carthage, Va., Jan. 4.

WASHINGTON

Forest Center church met in council Dec. 28, with Eld. W. H. Tigner presiding. The officers for the coming year were elected: Bro. Tigner, elder; J. O. Snider, church clerk; Bro. Elmer Tigner, Sunday-school superintendent.—Nora A. Willey, Valley, Wash., Jan. 2.

Mt. Hope church met in council Dec. 31, with Eld. Tigner presiding. New Officers were elected for the coming year: Superintendent, Pearl Hixson; "Messenger" correspondent and agent, the writer; Christian Workers' president, Bertha Danielson. We just closed a two weeks' revival meeting, with good attendance and attention. Bro. Ezra Whisler was the evangelist, and labored earnestly for the cause. He was accompanied by his wife and daughter. One confessed Christ and was baptized.—Alice M. Streeter, Chewelah, Wash., Jan. 6.

Whitstone congregation met in council Dec. 31. Officers for the coming year were elected, with Bro. M. F. Woods, elder; Sister Myrtle Hawkins, Sunday-school superintendent. Two letters were received, and one was granted.—Mrs. Blanche Hawkins, Tonasket, Wash., Jan. 1.

WEST VIRGINIA

Old Furnace.—We held our third annual Bible Term Dec. 24-31. Bro. J. E. Whitacre and wife, of Blue Ridge College, and Bro. Emra Fike, of Oakland, Md., were the teachers. Bro. Whitacre taught the Prayer Life of Jesus; Sister Whitacre, Hebrews, and Bro. Fike, Acts. Sister Beahm, of Blue Ridge College, was with us from Saturday until Tuesday and gave some special readings. We held our Bible Institute during the day and Bro. Whitacre preached for us each evening. Bro. Fike gave a short talk each evening. Saturday evening Bro. J. E. Whitacre and his wife were admitted to the eldership. We feel strengthened by having studied God's Word and having enjoyed this week of fellowship and association.—Mrs. Effie Abe, Old Furnace, W. Va., Jan. 9.

WISCONSIN

Maple Grove church met in council Dec. 31, with Bro. Geo. Shade presiding. All officers for the coming year were elected. Bro. Ralph G. Rarick, elder; Bro. Otto Pearson, Sunday-school superintendent; Sister Emma Rhoads, president of the Christian Workers' Meeting; the writer, "Messenger" correspondent.—Connie Rhoads, Stanley, Wis., Jan. 10.

NOTES NOT CLASSIFIED

Notes.—The seventh quarterly Ministerial Conference of the central group of churches of the District of North Dakota and Eastern Montana will be held in Berthold, N. Dak., Feb. 1, beginning at 3 P. M. Deacons and their wives are accorded the privilege of attending a part of this Conference. Thus we are striving to make it a Conference of officials and their wives. Come, help us to get more united in our efforts to advance the cause we represent. We also get a part of the inspiration of the meeting. The presence of visiting officials will be welcome and much appreciated.—Joseph D. Reish, Secretary, Berthold, N. Dak., Jan. 11.

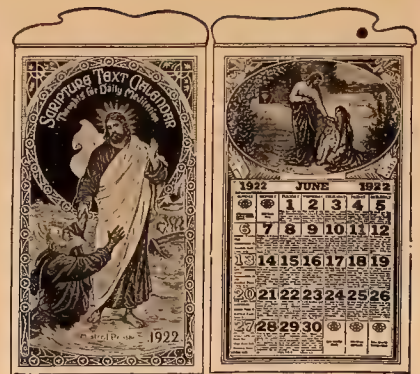
Raisin City.—The Junior and Primary Departments of the Sunday-school rendered a special program on Christmas Eve. We consider ourselves fortunate in having had Dr. D. W. Kurtz, of McPherson College, with us. Beginning on Christmas night, he gave us eight of his famous lectures on Christian Education and the Fundamental Doctrines. The Deputation Team of La Verne College gave us an interesting program Dec. 29. At our business meeting, Dec. 30, Bro. C. E. Wolfe and wife were reinstated in the ministry and properly received. We have decided to hold a revival meeting in the near future.—Mrs. Elizabeth F. Forney, Caruthers, Calif., Jan. 7.

Panther Creek church met in council Jan. 7, with Bro. J. W. Switzer presiding. All church and Sunday-school officers for the year were elected: Elder, J. W. Switzer; secretary, H. T. Wiley; correspondent and "Messenger" agent, the writer; Sunday-school superintendent, Sister Lizzie Yordy. We were pleased to have with us Bro. Funderburg, of Oak Grove.—Elsie Noffsinger, Benson, Ill., Jan. 12.

Morrill.—The New Year was started off with a splendid sermon by our pastor. The work at this time is going along nicely, with fine interest in Sunday-school and other services. Dec. 18 the service of the "Littest Star" was given by the pastor and the chorus, preparatory to the Christmas season. The Bethlehem pageant was given by fifty members of the Sunday-school on Christmas night. The White Gift offering from the different classes and departments amounted to \$33.80. It was divided between the Emergency Fund, McPherson College, Old Folks' Home and Orphanage at Darlow, Kans., and the Kansas City Mission.—Mrs. Floyd Meyers, Morrill, Kans., Jan. 11.

Grundy County church held Thanksgiving services, and a good offering was taken for the Emergency Fund. On Christmas evening an excellent program was rendered. The offering went to the Bethany hospital, Chicago. Our quarterly business meeting was held Dec. 28, with our pastor, Bro. D. H. Keller, presiding. A Vacation Bible School and school of music will be held in June. Sister Sadie Mangus is to conduct the music evenings. Bro. J. I. Sheller is church secretary; Sister D. D. Sheller, president of the Aid Society. Bro. John Cokerice preached on New Year's Day.—Hannah C. Messer, Grundy County, Iowa, Jan. 10.

Ozawie church closed a very interesting and inspiring series of meetings, conducted by Bro. J. A. Vancil, of Gardner, Kans. The attendance was very good, and at each service we listened to the message under the direction and guidance of the Holy Spirit. The church has been greatly strengthened in faith and courage and is looking forward to greater service. The meeting closed Jan. 4. Two were added to the church by baptism. Bro. Vancil preached fifteen sermons in all, besides making many visits in the different homes. He also presided at the love feast which was very spiritual.—Mollie Johnson, Ozawie, Kans., Jan. 10.



Scripture Text Calendar for 1922

Users of this calendar for the past few years will want it again. Here is the opportunity for Sunday-school Classes, Sisters' Aid Societies or others to encourage the reading of a daily verse of Scripture and at the same time provide funds for the use of the society. The calendar is printed in colors throughout.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., January 28, 1922

No. 4

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...EDITORIAL...

Building the Temple of God

3. What It Means to Build on Christ

It means much more than we can set down here—much more, in detail, but it may be useful, nevertheless, to take note of the two great facts involved.

It means, first, to rest our hope in Christ's goodness rather than in our own. It means that man can not lift himself from the mire of human despair by pulling at his own bootstraps. He must have outside help. It means that we are saved by the grace of God, as manifest in Christ.

The teaching of the Scripture on this point is unmistakable, and this is corroborated by the testimony of Christian experience. And that testimony is clearest where Christian character is ripest and richest. It is the godliest of men and women who have felt most keenly their own unworthiness and have been the readiest to claim the cross as their only ground of hope.

In the second place, to build on Christ means to adopt his way of life. It means to make his Spirit the guiding principle in all human attitudes and relationships. It means that every question of individual character and conduct must be answered, and every domestic, civic, industrial, economic, political, national and international problem must be solved in harmony with the principles and ideals which he taught and practiced.

Since both these truths are essential factors in making Christ the Real Foundation, there can be no inconsistency between them. Yet they are often set in opposition to each other. To some minds they seem to be mutually exclusive. And even where there is professed allegiance to both, many persons instinctively stress one, according to their temperament or education, to the practical neglect of the other. Some will emphasize the first, even to the verge of actual indifference to personal character. Others will dwell upon the second, even to the point of self-righteous pride.

There is a very simple principle which blends these two factors into a perfectly-tempered mortar, guaranteed to tie securely the superstructure of this temple to the Christ foundation. It is one which was recog-

nized by the builder of that other temple, erected nearly three thousand years ago, a prototype of the better one we are now trying to construct. The disclosure of it is in his beautiful prayer at the temple's dedication, in which he prays for divine recognition of the well-meant purpose of the heart (1 Kings 8: 39), when accomplishment fails to measure up to this, and bases his expectation of forgiveness on that recognition. If Christian theologians had as much insight into spiritual realities as is manifest in that prayer, the age-long controversy about grace and works would be quickly over.

For then it would be seen that the merit of Christ's work avails for human credit in conformity with this very principle and not through any juggling of the books of the recording angel, nor through any legal fiction which attributes to God and Christ feelings toward each other which they did not really have. Then it would be seen that "God was in Christ," and never more so than in the Calvary transaction.

Building on Christ is no rhetorical fancy. It is a concrete fact. It is making him—and when we say him we do not mean his physical body, we mean his personality, his spirit, the true self—it is making him the basis of our hope and effort to save ourselves and our fellow-men. That "him" means everything about him, but, to state in another form what was said above, we may summarize it in this: his interpretation of life and his interpretation of God. Using the former, we make his way of life our way of life in everything. That is, we try to do this. We do our best. Using the latter, we do all this in the consciousness that our strength is in him (God), and in the further exceeding precious consciousness that he (God) knows our hearts and that in his sight purpose and achievement are ethically one.

"Other foundation can no man lay than that which is laid, which is Jesus Christ." But it is *laid*, waiting for the superstructure. Let us arise and build.

The Sense of Social Sin

THERE is another possibility open to those good people who have difficulty in feeling any sense of guilt—another, we mean, in addition to looking at Christ and noting how far beyond them he is in personal holiness. They can look at multitudes of their fellow-men who are far below them in opportunities for self-improvement and the enjoyment of life, and they can ask how much they themselves may be to blame for this. And if they wait for an honest answer they are likely to experience the satisfaction of a new set of conscience pangs.

The Christian thought of the world is awakening to a sense of social sin, a sense of responsibility for the unfortunate condition of others—a condition which could easily be relieved by earnest and united effort. And those whose lives, according to the standards to which we have been accustomed, are the highest above reproach, are naturally the keenest to feel the weight of social obligation. The scope of personal responsibility is widening rapidly, that is, the realization of it is, and this brings a broadening basis for the sense of sin.

What Soul-Hungry People Want

It is noteworthy how many newspapers now print a verse of Scripture in every issue in some conspicuous position. A certain organization makes a business of selecting and supplying these verses to the newspapers, but this is only a part of the explanation.

The newspapers would not use them if they did not think they were appreciated by a considerable number of their readers. In some cases, the texts are supplied, with or without comment, by a local minister.

The editor of a leading religious journal observes also an increasing tendency toward expository preaching on the part of the Christian ministry of today. There is less discussion, he says, of miscellaneous topics of transitory interest, than in the recent past, and more of a disposition to "preach the 'Word.'" This is usually done with a distinct application to present issues and conditions, as it should be, but the trend toward real Scriptural exposition, as the substance of preaching and basis for the solution of modern problems, as against the practice of merely using a text as a peg to hang the sermon on, or even not using any Scripture text at all, is at least marked enough to be noticeable.

These tendencies in press and pulpit are both interesting and encouraging. They bear witness to the fact that the hearts of the people are hungry for the Word of Everlasting Truth, and that nothing but this can satisfy them.

Rocks and Cement

THE quotation below is taken from a circular letter addressed to the members of one of our most active congregations and written by the chairman of the congregation's finance committee. It may be suggestive to other churches in like situations and will certainly be of interest to everybody:

We must rebuild the church. The present structure is condemned by the building inspectors. We were ordered to inspect the foundation walls for the trouble. An inspection by the Trustees and the undersigned Committee was made. Our report follows:

We find the very foundation walls of the church in a deplorably bad shape. Many of the stones are loose, some are broken and some are missing entirely. Our rebuilding problem is serious but not hopeless. You say it looks all right on the surface. Yes, that is true, but when we go under the surface, we find the cement soft and crumbling, so that a firm and solid support is lacking. That's the situation. Building up church support is the job. Into the very foundation of the structure we must build it.

We count on your help to make the foundation firm and solid as a rock, and safe and sound and impervious against all instruments of man or the devil. We need to get into the foundation immediately two hundred and sixty rocks and one hundred and twenty-five barrels of cement. We count on you to supply a rock for the foundation support.

Cutting down everything possible to the lowest point, the Church Support Budget, for 1922 requires \$7,500—\$5,000 for church needs and \$2,500 for Home and Foreign Mission needs. We figure on building up this support with the following material:

The Rocks in the Foundation Make It Solid

10 members who will give \$2.00 or more every week.	\$1,000.00
40 members who will give 1.00 or more every week.	2,000.00
100 members who will give .50 or more every week.	2,500.00
60 members who will give .30 or more every week.	900.00
50 members who will give .25 or more every week.	625.00

The Cement in the Foundation Holds It Firm

65 members who will give \$.10 or more every week.	\$ 325.00
65 members who will give .05 or more every week.	150.00

The cement will run into the foundation easily and hold the rocks firm and fast, but some of the big heavy rocks will be hard to get fixed in place, so we want you to be a foundation rock who will give \$— a week. Remember this covers all in the way of regular Church Support, Home Missions and Foreign Missions, a total of \$— for the year, given through the regular envelopes or direct to the solicitor, as you prefer.

The foundation support will be strong or weak on your decision—which shall it be? A "count on me" pledge is enclosed.

CONTRIBUTORS' FORUM

Looking Backward Through the Years

There's a golden glow of gladness
Tinting all the days of sadness;
Rainbow 'gainst the mist of tears;
Ev'ry day of bitter sorrow
Has a brighter, sweeter morrow;
Looking backward through the years.

Hardships on the way beset us;
Many trials there to fret us,
And our efforts met with jeers;
But the burdens seem much lighter,
And the gloomy days are brighter;
Looking backward, through the years.

Many dark days now seem precious;
Thoughts of struggles oft refresh us;
Through the gloom a light appears.
Over all the days receding,
There are sheens of beauty speeding;
Looking backward through the years.

Times are changing, scenes are shifting,
And the years of life are drifting,
But in vain our doubts and fears;
Never-ending love is o'er us;
Brighter days are yet before us;
Looking backward through life's years.

When our earthly days are numbered,
Wakened all of those who slumbered,
By the voice that ever cheers,
Burdens will make glad the story,
Ev'ry cross will shine with glory;
Looking backward through life's years.

—Edmund Spencer Allhands.

The Minister as a Pastor

BY D. P. HOOVER

In Three Parts—Part Three, How Promote Pastoral Visitation

MAY we now consider how pastoral visitation may best be promoted! Pastoral visiting should be regular.

The visitation of the congregation should be thorough. We must keep records of our visitations, for it is not wise to trust to memory alone. Slipshod methods are a source of much misunderstanding and offense, which might easily be avoided. It is also wise to visit alone. Better results will come from the visit, in most cases. People are more free to discuss their problems with the minister alone, than in the presence of others, even though it be the minister's wife.

His visits to his people should be continuous as well as thorough. Keep them up! As some one has said: "Keep on as does the water-wheel or the wind-mill; nay, better than they, keep revolving even when the water fails and the wind falls." Call until you are tired; then rest yourself by calling again. Keep at it regularly—a little every day will do more than entire weeks devoted to this object alone. If we have system in our calling we can accomplish much in a short time. The calls need not be long and, in most cases, should not be, but conditions are the best guides in this matter.

The regular visiting of the parish never takes the place of special pastoral calling. Some pastors may make no pretense at regular and systematic pastoral visiting, but confine themselves to special calls. There are many members whom the pastor will arrange to visit more often than others. First, the aged. Gather from them reminiscences and experiences, for old age grows young again as it lives once more the years of its youth. Be patient, sympathetic and willing to listen, for the words spoken by the aged are of great weight, at any rate to themselves, and are, therefore, entitled to respect and consideration. You can not do more good to an old person than by being a first-rate listener. The aged ones will gather from your silence sympathy that it is your mission to give. Choose appropriate verses of Scripture to read to them.

The sick form another class. Be very prompt in responding to all requests to visit those who are ill. In case of a very sick person, call often. In your

intercourse with the physician be especially courteous and take care never to assume his part or to come into conflict with his directions. It is against the code of the average physician to give any opinion as to the possible recovery or death of a patient, therefore do not ask him. It is generally best to pray with the sick, unless doing so will unduly alarm them as to their condition. Never be gloomy, but let the patient and the nurse feel as if a ray of sunshine had come in to gladden them.

The bereaved are another class who will call for the pastor's sympathy and fellowship. Go to the house of mourning at once. See the mourners alone, if possible, and rather encourage, than otherwise, a full account from them of the bereavement. It is a consolation to the bereaved to tell of the last words and acts of their departed one. In administering needed consolation, be real, sincere and true.

We need also to pay special attention to backsliders. We need to watch for the first symptoms of carelessness in members, and attend to it at once. A coal can more easily be fanned into a glow while it is yet warm. We need to believe in them and they will then very often believe in themselves. Never permit them to feel that you have lost confidence in them! Never scold or show ill-temper, but let the love of a deep pity open the door of their heart for the entrance of the Master.

Another class of people we always have with us, that needs special visitation, are the poor. The church is poor indeed that has no poor in its midst. Never be too busy to give them your constant attention. The poor should be your most loyal friends, for their approbation is a testimonial to a minister's worth. Among them you will probably find the greatest number of your saints and those least spoiled by the spots of the world. Perhaps from no other class will the minister gain greater satisfaction in his ministry.

The pastor's greatest solicitude should be for the unconverted in his parish. He should always keep a list of these before him and although he may feel unwelcome, yet every opportunity he can gain to win them, as his friends, and then win them for his Christ, he should grasp. Your success in spiritual ways will very largely depend on your willingness to do individual work. We must reach the individual if we are to be successful pastors. It is generally true that the unconverted dread nothing so much as our speaking to them on the subject of religion, and yet, if rightly done, nothing will win their regard and respect more quickly.

Many ways and means will be found, by every pastor, to promote that intercourse through which he does his work as an ambassador of Christ. The success which he has, in coming close to his people, will be shown by the lessened formality with which they regard him, as, little by little, in the passing years, the pastor of the church becomes a friend of the people.

Johnstown, Pa.

Snap-shots of Paul the Apostle

BY JNO. S. FLORY

II. As a Pastor

PAUL was too busy preaching the Gospel from city to city, as a traveling missionary, during most of his life, to engage extensively in pastoral work as such. But he taught and wrote about the work of the pastor, and several times, in his busy life, his work was substantially what we regard as a pastoral charge today. He had the spirit of a true shepherd of the flock. He was all things to all men, so that, by all means, he might save some.

At Antioch the work of Paul and the others was largely pastoral. They were teachers, and wonderful teachers they were. What care they must have taken to develop the spiritual lives of those to whom they ministered, is shown in the fact that in a few years they developed out of raw material a strong Christian community. And the fact that, after only one year of this work, the Holy Spirit selected Paul as one of the first missionaries to the Gentile world, is clear evidence

of his success at this time, as a spiritual leader of men.

Along with his work of establishing churches as a missionary, Paul was also a sort of bishop at large over the churches he built up. This work frequently had to do with the pastoral care of the membership. Over the elders who were ordained in every city, Paul exercised a directing influence. And some of the finest letters he ever wrote are pastoral letters, in which he gave instruction to the local elders, or pastors, as to how they could best develop the spiritual lives of those under their care.

Let us look into one or two of these! When, in later life, the increasing labors of the great apostle became too heavy, he transferred the oversight of some of the churches to younger men, whom he had trained up for the purpose. To Timothy he assigned a group of churches in Asia Minor. His two letters to Timothy are pastoral letters. They are filled with advice and instruction pertaining to the spiritual nurture of those in his care. After enumerating many things for the edification of the younger man, Paul closes his instruction with these words: "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and the good doctrine which thou hast followed until now."

In like manner, Paul appointed Titus to pastoral charge of the churches on the island of Crete. In his letter to Titus, which is another pastoral letter, he instructs him how to deal with difficult problems, and details, at some length, the kind of instruction he should give to various groups of members in his congregations. These instructions are typical of others, given by Paul in his various writings for the pastoral development of the membership of the churches.

But Paul was also an actual pastor. He labored at Ephesus more than three years. At first his work was naturally evangelistic and instructional in character, but as the membership grew, more and more his efforts would be given to the spiritual nurture of his parishioners.

Paul's modesty prevented him from saying anything about this phase of his work at Ephesus, but, fortunately, Luke, who was associated with him in much of his missionary work, writing about an entirely different matter, tells an incident in Paul's life that illuminates these activities with a flood of light.

On his return from his third missionary journey, Paul stopped a short while at Miletus, where he called the elders of Ephesus to visit him. Luke records the address he made to them (Acts 20: 18-35). It is not a sermon—just a heart-to-heart talk. He recalls some of his former experiences, how he first came in modesty to them, how he worked among them in humility of spirit, sympathizing with them in their trials, visiting in their homes day and night, explaining the Scriptures, correcting errors, strengthening weak members, declaring the whole counsel of God.

"And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him." How his great heart still yearned for them! How he had entwined himself into their hearts' affections! They looked upon him as a veritable father, which he was—even a spiritual father. They could not but remember his unselfish service in their behalf, his words of encouragement and direction, his tears of sympathy and love. And his self-sacrifice—how he had worked with his own hands for his support (at first), that he might not be a burden to them, and all for their good. Oh, how they loved him! They felt the force of his great example as well as of his words.

These expressions of mutual affection were repeated at Tyre, a few weeks later, but we can not mention further details. Paul was a great pastor as well as a great missionary, and for the same reason. He had a genuine thirst for the salvation of souls. But he was not a man of one idea—he could discern the relative importance of the two fields of work. If it took evangelism and teaching to start a Christian community, it took spiritual nurture and training to develop it. And Paul realized, as we are slow to do, that the former without the latter is almost

useless. This is why he appointed pastors over all the churches he established, and then wrote back letters instructing them how to carry on the work.

Bridgewater, Va.

Self-Determination

BY A. V. SAGER

"Mary hath chosen the good part."

Is it only an intellectual operation, as some maintain, when you and I make the proper choice? There come up, in our daily lives, questions that must be decided one way or the other, when, if we will listen, there is an inner voice, challenging us to choose righteously and justly. In the case of Mary, evidently there was something more than a mere functioning of the mind. Deep down, in the soul of this woman, there was a hungering and thirsting for truths that were of far greater value than the duties in which Martha was so greatly engrossed for the moment.

Christ did not chide Martha—good soul that she was—for her hospitably-inclined nature, which made her desire to do her best to entertain her guests, especially the One for whom she entertained such a profound respect. Should we not take into our hearts the great truth that this lesson teaches us, and be able to differentiate, as he did, between the duties that are material and those that affect the soul? But the mind must function more or less in the life of the human soul, otherwise it is as a ship without a rudder. A normal man is not guided by his emotions, yet he recognizes emotion in its proper sphere and place.

A man would hardly be human without having emotions. But, after all, the fundamental facts are a cultivated mind, habits of thought that will give one the power to grasp a situation, coupled with an inward desire to do the right. An intelligent application of self-determination implies the exercise of will-power, force of character and self-restraint. The law of life is graphically illustrated in the story of our first parents in the Garden of Eden. And the edict given to them comes to us, down through the centuries, with all of its force, as true as it was then. The forbidden fruit, with all of its insinuating attractiveness, disguised in a thousand different colors, is within our reach. And the old serpent is just as busy, just as persistent, as he ever was. Thousands are yielding every day to this appeal to their lower nature. No one can escape the consequences of sin.

This law of life has never been abrogated—never will be. Would you have an easier way? Would you have laws and regulations for this and for that? A paternal form of government is very appealing, too, for church and state. But no nation has ever grown up strong and vigorous with the spy and espionage system. Germany is one example. What a marvelous machine it was! Its citizens were mere cogs in the great wheels of this monster machine. Collectively, it was a mighty force that nothing could stop with good leadership, as was proved in the great war. But individually it was without self-reliance, without initiative. Implicit obedience to their superiors was the lesson that was constantly inculcated in the mind of the ordinary citizen. There was no chance for the development of self-determination.

It is safe to say that childhood is the proper time to commence developing this important faculty. We all agree that the formation of character always follows the knowledge of choice. First of all, a child should be taught that the forbidden fruit is always present, that there is no smooth road by which a strong and vigorous character can be built. This is a great age for amusement. The old as well as the young are everlastingly chasing the phantom of diversion. Instead of being taught the hard facts of life, every device is sought out for the amusement of young people and children. Thus habits are formed that have a tendency to make them peevish and irritable through their entire life.

Self-determination requires of every man and woman a full development of his God-given powers. Every normal man should form the habit of high thinking. He should have the prophetic mind—a mind that carries him to the loftiest ideals of life and

gives him a fine sense of discrimination, as well as self-restraint, in times of a crisis. With this spirit of citizenship, a nation is safe under all circumstances. If this is true of a nation, what can be said of the church?

Fairfax, Va.

The Historic Church

BY JAS. A. SELL

THE "historic Dunker" church is located in the old Manor congregation, Washington County, Md. It is nearly in the center of the Antietam battle-field, where the Union and Confederate armies met in deadly conflict during the Civil War.

The house was built in 1853. It was badly damaged

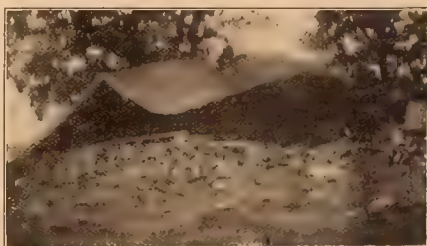


Brethren Church, Corner of Samuel Mumma's Farm, as It Was Left After the Battle of Antietam, Sept. 17, 1862

during the battle of Sept. 17, 1862, repaired again for service in 1863, and it was destroyed by a cyclone May 23, 1921.

It was located in a State where slavery was not only permitted, but was protected by law. To interfere with the institution was regarded as a criminal offense, and the transgressor was subject to prosecution. However, this humble temple was dedicated to the free discussion of slavery, peace, temperance, as well as all other subjects that stand for righteousness. From its rostrum these subjects were freely discussed by the ministers of the day, among whom were Elders David Long, Daniel Wolf and D. P. Saylor.

Here slavery was denounced before John Brown struck his blow at Harper's Ferry, that cost him his life, and which, doubtlessly, was an aggravation that contributed to the precipitation of the Civil War.



Ruins of the Historic Church, Built in 1853, Repaired in 1863, After the Battle of Antietam, Destroyed by Cyclone May 23, 1921

Here prohibition was advocated before other religious bodies had taken such an advanced step on the subject. Here peace, through reasonable arbitration to settle difficulties between individuals and nations, rather than to resort to war, was advocated when such notions were frowned upon as the visionary ideas of fanatics.

Strange, indeed, was the irony of fate that the war that liberated the slaves, should almost destroy one of the temples where the abolition of slavery was proclaimed as one of its tenets—before the nation thought of coming to blows. At any rate, its scars have given it prestige.

It stands before a nation's sight,
All glorious in its blessed light.

The house was a storm center during the fury of the battle, as it served as a shelter from bursting

shells and flying bullets while the battle raged, and became a hospital when the battle was over. In its experience it stands in a class of its own. No other structure had a similar experience.

The land whereon it stands was donated by Bro. Samuel Mumma. His daughter, Sister M. Alice Mumma, furnished the data and pictures. She, then a young girl, with the family, left their home on the morning of the battle, and at a safe distance heard the roar and clatter of the cannons and muskets until the curtains of night closed the world in darkness and chained the dogs of war. On their return home they found their buildings in ashes, their religious home shattered, the products of the farm destroyed, the stock all taken away, and their beautiful fields strewn with the dead and wounded, who were the victims of this fearful engagement. She is one of the few survivors who can tell, from a living experience, the story of this terrible ordeal.

This house, with its association, inspired the following stanzas:

In primal days this house was built,
Wherein to worship God.
Within this refuge young and old
In solemn silence trod.
They came to hear God's Word proclaimed,
That tells to one and all
How the whole world was plunged in sin
By Adam's dreadful fall.
The weary souls on Sabbath days
Came here for peace and rest.
They sang their songs in solemn strains
And found their souls were blest.
They could not draw the veil aside
To see what is before,
Or tell when they should reach the place
Where trouble comes no more.

The clouds of war o'ercast the land
And armies marshalled here,
And 'midst the din and clash of arms
They faced the battle drear.
When cannons belched their red-hot breath
And poured their shells and balls,
The sentries found a hiding place
Behind its sheltering walls.

The war-horse left his cruel scars
Upon this shrine of peace,
That mutely pleads in plaintive tones
For strife and woe to cease.
The ones who stand for peace on earth
And freedom for the slave,
Will, in the better days to come,
Be called the true and brave.
This temple now in ruin lies
Upon a lonely hill.
The influence of its day and time
The world can never kill.
Its storm-tossed roof and shattered walls—
Memorials of the past—
Are pointing to a better day,
When peace will reign at last.

Hollidaysburg, Pa.

The Historic Hour

BY WILBUR STOVER

HARD times have hit us. Such a period always follows a great war. It was so in the past. It is so now again. In this, history is but repeating itself. But during a period of hard times, men set to and think seriously. After the wars that England had, over 100 years ago, when she was hit hard, good men got together and organized the British and Foreign Bible Society. It often happens so. What is the most impelling thing upon us just now? Can we see it?

First of all, it appears to me, that one of our greatest needs is an adjustment between the young men in our colleges, who are preachers, and the congregations who want preachers. That is, there is, somehow, a gulf between the field and the worker. The field wants the worker and the worker wants the field, but when the worker is through with his college work, he has experience mostly in canvassing and teaching and doing general farm work. He can get good pay at this too; while the congregations do not know if they want him, and he is not so sure that he wants them. There you are. That is the problem. How to solve it is the question.

(Continued on Page 58)

Local Boards of Religious Education

BY EZRA FLORY
General Sunday-school Secretary

We have been urged to say something about Boards of Religious Education in local churches. Many of our churches have them already and others are planning to have them. The purpose of this part of our organization is to plan and oversee the new program of church work and to accomplish it more efficiently.

This board usually consists of five members, including the pastor or elder, who is an ex-officio member. The others are chosen two each year, for two years, thus forming a permanent board. Their duties are carefully stated before a choice is made and it would be well to have them given a sacred charge like other church officers. Among their duties are, first, the organization of the Sunday-school; second, the providing of the teaching materials or curriculum; third, the correlation of the various teaching functions of the church—Sunday-school, Vacation Church School, week-day school, young people's activities, missionary and temperance instruction; fourth, co-operation with the District Board of Religious Education, as well as with similar other boards of the Brotherhood. They will make regular reports to the councils of the churches selecting them.

In choosing the officers of the Sunday-school, it will be understood that any member of this board may be selected, if thought best by them to do so. They will not only choose all the officers and teachers, but will do so prayerfully and with a view of granting the wishes of classes, as far as advisable. Young people's organizations will be effected by selecting one of the Board members to meet with one chosen by the young people. Reports of this sub-committee will be made at regular intervals to this Board of Religious Education. No teacher may be dismissed without the consent of this Board. Problems involving the executive function of the Sunday-school, will be considered in regular workers' meetings, when this board will be represented with the other workers. All departments of the educational work of the church except, perhaps, the ministry, will be under the direction of this Board. Due consideration will be given to all parts of the program in the church, so that co-operation in a well-balanced program may be effected.

Many of the State Districts have such boards already, but in order to accomplish the most and best work, local churches should provide them also. The church is bigger than any department in the church, therefore these Educational Boards are the servants of all phases of church interests educationally.

Elgin, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the church:"

CHURCH DEDICATION AT SEBRING, FLA.

Jan. 8, 1922, will long be remembered in Sebring as the occasion for the formal dedication of our new and enlarged church. The day was ideal. The weather could not have been finer—just warm enough to be real pleasant without a fire. The audience was large, overflowing into adjoining rooms.

There were some inspiring songs. The opening prayer was offered by Eld. P. S. Miller, of Roanoke, Va. This was followed by a brief statement regarding the building and the grounds. A little over five years ago, a small chapel was erected. The church soon outgrew the capacity of the building. Plans were then matured to remove the little chapel to a better-located lot, and add to it a much larger and more commodious auditorium. All of this having been completed, the Brethren at Sebring now have two splendidly located lots, which, with the church buildings, are valued at \$11,200. There was a debt of \$1,100. Pledges were secured for this amount. Then followed the dedicatory address by Eld. D. H. Zigler, of Broadway, Va., who owns a home near the church, and spends his winters here. Bro. Zigler was at his best, and his address was a strong one. He also offered the dedicatory prayer. And so our commodious building was declared to be free of debt and formally dedicated to the Lord and to his services. The congregation arose and sang: "All hail the power of Jesus' name!"

It was a glorious meeting and everybody felt happy, especially the members who reside in this part of the State. We can now feel that we have a building that

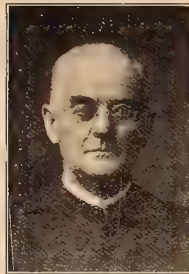
will answer our purposes for some years at least. The structure, including the entrance colonnade, is fifty-five feet in width and nearly one hundred feet in length. The seats for the main auditorium are both comfortable and attractive—as good as the best of them. The aisles are carpeted with rubber. The acoustics of the room are practically perfect. For Sunday-school work, we have, including this auditorium, eight rooms, and can easily accommodate nine classes—two of them very large. In fact, we have two buildings, one of them being a small class-room. The arrangements enable us to have separate rooms for the Christian Workers and the Sisters' Aid Society. It will thus be seen that we are quite well equipped for the various lines of church activities. The buildings are surrounded by a well-kept lawn. A more convenient corner for a church could not be found in town. Including the winter tourists, nearly one hundred members are living within ten minutes' walk of the church.

The day closed with a good sermon by Eld. J. V. Felthouse. All told there were seventeen presences present and we are to hear from a number of them before the winter is over. This, however, leads up to other services that are to follow in their order. Next Sunday, Sister Eva Trostle, of Bethany Bible School, is to be with us, to remain two weeks. Soon after she closes her work, Eld. O. H. Feiler, of Kansas, begins a revival meeting. Up to this time Bro. Zigler has been conducting a very interesting Bible class once a week. From all this it will be seen that those spending the winter in Sebring, as well as those residing here, are receiving an unusual amount of spiritual uplift.

Jan. 9.

IN MEMORY OF BRO. JOHN W. CLINE

The subject of this sketch was born at Weyers Cave, Va., Nov. 14, 1857, and died Dec. 4, 1921, aged sixty-four years and twenty days.



John W. Cline

Death was caused by effects of the "flu." He had two sisters and five half-brothers. One sister and one brother preceded him. He spent his entire life at Weyers Cave, excepting the winter of 1915, which was spent in Florida. He married Kate Wampler Nov. 20, 1884. They had one son and two daughters. There are six grandchildren. Mary sailed for China July 26, 1919, and is now working on that field. His wife died in 1917 and several years later he married Sister Lizzie Wright.

He was a member of the church for about thirty-seven years. He was very diligent in business, honest and upright in every respect. His was a life of true godliness. He was a very quiet man. He could always be depended upon to do his part in church work in a financial or any other way. He was a liberal contributor to one college and other works beneficial to the church. Bro. Cline was a lover of his church and was never known to stay away from services excepting for sickness.

Services at the Pleasant Valley church by Bro. John S. Flory, assisted by Bro. S. D. Miller. Interment in the adjoining cemetery. Mrs. M. C. Williams. Mt. Sidney, Va.

NOTES ON OUR CALIFORNIA TRIP

A trip to the Golden State, in these days of modern travel, is in great contrast with that of the early fifties, just after the discovery of gold. Then there was a great rush to the coast, in quest of sudden wealth. Hundreds of covered wagons were equipped and drawn by horses, mules, oxen or cows—the time requiring as many months then, as it requires days now. It was a long and hazardous trip over the mountains and the broad expanse of desert land. While many succeeded in reaching their destination, no small number perished by the way, or abandoned their coveted goal.

We left our Ohio home Dec. 13. It afforded us pleasure to make a brief stop at Bethany Bible School. Here is found a fine student body, who have in mind a life of service for the Master. While these are mostly young people, some are approaching middle life—taking school work in order to render more efficient service.

We also had the pleasure of stopping a few days at Waterloo, Iowa. Because of the ideal conditions of this rural community, referred to by the rural survey, put on by President Roosevelt, this community, and especially Orange Township, in Blackhawk County, has attracted more or less attention throughout the agricultural world.

It is certainly a great inspiration to rural folks to visit this place, with its various religious, educational and community activities. The financial depression and the extremely low prices of farm products are just as manifest here as in other grain-growing sections. Notwithstanding these conditions, we are informed that there

is no delinquency in the support of the five foreign missionaries maintained by the various departments of the Waterloo congregation.

There are other congregations in Iowa that are to be commended for their aggressive church work. Iowa is a liberal contributor to the student body of Mount Morris College.

Passing on through America's greatest corn belt, we reach Kansas City, which is one of the very few large cities that can boast of a strictly union depot. This is a great advantage to the traveling public. Here a tourist sleeper was secured. Ours was a long train of chair cars, tourist and standard sleepers, well filled with passengers, representing many States of the Union, as well as Canada—mostly en route for California. They hoped to reach their destination in time to spend Christmas—the happiest day of the year—with friends and loved ones. As on other trips, the passengers of our tourist car were a congenial collection of people of the common class, and of easy approach. The effect of the late World War was very prominent. Among the victims of the war, there was a soldier from Winnipeg on our car, en route to San Diego, Calif., in quest of a warmer climate. He had been "gassed" while in France. This unfitted him for the cold climate of his native land. We had with us also a little boy, two years old, who had lost his father in the Argonne battle.

Passing through the grain fields of Western Kansas and Colorado, where there are thousands of prosperous homes, our memories went back to our school-days, when this region was given on the maps of our geographies as the "Great American Desert," or "Staked Plain." West of the Rocky Mountains are vast areas of fertile land, with little or no vegetation—all for the want of moisture. At the rapid rate of developing various irrigation projects, and by the construction of large dams across canyons, by State and Federal governments, some day much of this vast arid plain will be dotted by great numbers of flourishing homes.

Our trip was made without any special incident, except a slight delay caused by a landslide and a bridge washout, caused by excessive rains. While the rains were just a little late in coming, all of California is now blessed with an abundance of moisture. Orange and lemon picking is the order of the day here. The crop is a fair one. The financial embarrassment of the East and Middle West is not so much in evidence here. Churches, schools, fruit growers, mechanics and various kinds of other labor, seem to be flourishing. Levi Minnich. La Verne, Calif.

BIBLE AND SUNDAY-SCHOOL INSTITUTE

A Bible and Sunday-school Institute will be held at Juniata College, Huntingdon, Pa., Feb. 6 to 10.

Feb. 6, 7:30 P. M. Address.—Dr. I. H. Brumbaugh. Three Consciousnesses Necessary for Aggressive Christian Work.—C. D. Bonsack.

Feb. 7, 8:45 A. M. The Epistle to the Ephesians.—T. T. Myers. The Program of the Local Church.—C. D. Bonsack. Where Reason and Faith Function.—A. B. Van Ormer. 1:30 P. M. The Religion of Religious Psychology.—C. C. Ellis. What Is Meant by Verbal Inspiration?—James M. Gray. 7:15 P. M. Underlying Principles of Missionary Success.—C. D. Bonsack. The Bible and Its Critics.—J. M. Gray.

Feb. 8, 8:45 A. M. A Platform for Religious Education.—C. C. Ellis. Teaching Without Telling.—H. K. Ober. The Importance of the Christian Home.—C. D. Bonsack. 1:30 P. M. Making Ideals Real.—H. K. Ober. The Epistle to the Romans.—J. M. Gray. Ephesians.—T. T. Myers. 7:15 P. M. Romans.—J. M. Gray. Illustrated Lecture on Tokio.—H. K. Ober.

Feb. 9, 8:45 A. M. Religious Education a Necessity.—W. G. Landes. Romans.—J. M. Gray. Mr. and Mrs. Norton. 1:30 P. M. The Four-Square Worker.—W. G. Landes. The Nortons. Romans.—J. M. Gray. 7:15 P. M. The Nortons. The Plains of Ono.—W. G. Landes.

Feb. 10, 9:45 A. M. Round Table Discussion and Echo Meeting.—T. T. Myers.

CLERGY FARE CERTIFICATES FOR 1922

Rule A.—"Licensed or ordained ministers in charge of churches as settled pastors.—A certificate will be issued under this rule to the principal ministers (not to assistants) of a church of the denominations that do not believe in a paid ministry, provided his only other occupation is farming; but this does not include ministers of such denominations who farm, and who, in addition, derive an income from the church in the form of salary, free will offerings or donations. Ministers, other than settled pastors of such denominations, who are engaged in farming will not be granted clergy certificates."

The Annual Conference at Hershey, last June, instructed or requested me, to see if some relief could be secured for our farmer ministers who had been receiving clergy rates, but were denied in 1921 and now again in 1922.

1. We are classed as a denomination that does not believe in a paid ministry.

2. We have been, for many years past, classed as a church serving practically only in the country, and that, therefore, our ministers are all farmers.

3. For many years several ministers in the same congregation received clergy permits because they were

farmers (renters, or owners of one or more farms), while other ministers who frequently did more preaching than the farmer-preachers, could not get clergy fares, because they were teachers, clerks, day-laborers, etc.

The railroads are wise to the situation (and not to our credit, either, as a denomination), and have decided that the man who is settled as a pastor can secure a clergy permit—and he only; or that the farmer, who is in charge of a church and receives no remuneration from the church, shall receive a clergy permit.

This condition is still a discrimination against many brethren who are serving churches regularly and of free-will, but can not receive the clergy rate because they are teachers, clerks and laborers.

Some action from the Conference will be needed before we can expect any changes from present rulings. We are not discriminated against, as related to other denominations.

A further ruling is herewith appended to avoid unnecessary correspondence: "Clergy fares can only be secured through the medium of certificates issued by the clergy bureaus; trip permits will not be issued by the bureaus or by the railroads." Dr. S. B. Miller,
General Railway Transportation Agent.

Cedar Rapids, Iowa.

COLLEGE Y. M. C. A. CONFERENCE AT ASILOMAR, CALIFORNIA

Delegations from the Pacific Coast colleges met Dec. 26 to Jan. 2 for an eight-day session at Asilomar, Calif. About 300 students, representing 14 colleges, at-

tended. One of our own colleges—La Verne—was represented by two delegates, John Price and Herman Landis.

The program was varied, consisting of Bible discussion groups, international forums, problems of college life, and addresses. The trend of the addresses and classes was toward increased, unselfish social service on the part of the American college student. Particular power was added to this spirit through the study of international questions, discussed by men who had been abroad many years.

The principal speakers were Dr. D. W. Kurtz, of McPherson College, J. Stitt Wilson, a noted lecturer, and Pres. R. B. von Klein Smid, of the University of Southern California.

Dr. Kurtz gave a very clear, powerful, convincing series on Christian fundamentals. He also gave an address on the personal life of the college student, emphasizing the qualities which are required to make an all-round man. Every one appreciated Dr. Kurtz and gave him a very hearty invitation to return next year.

One of the most interesting meetings, to the members of the Church of the Brethren, attending the Conference, was the denominational conference, held on the evening of Dec. 29. We had a very good evening's discussion of the history, present message, and future of our beloved church.

Those attending this Conference came away with a vision and an inspiration to make their life count for God and righteousness in this present critical, crucial, and tragic period of world history.

David R. Bomberger.

733 Maple Street, Pasadena, Calif.

in its material advancement alone, but in the spiritual values of faith and hope. The spirit of hope would add much to the advancement of many of our churches. Financial reverses have been a blessing, and to be unable to get all we want has been a source of personal profit. "All things work together for good to those who love the Lord." Hallelujah!

THE EXECUTIVE COMMITTEE OF THE FORWARD MOVEMENT has agreed on a budget, for 1922, of \$334,500.00. This is much less than was asked for last year, because it includes nothing for the colleges, no Home Mission fund, Sunday-school budget cut in two, and all committees reduced to a minimum. Yet it is much more than was received this year—unless the next six weeks surprise us—the excess needs having been met with a balance from last year, and a substantial amount in the China Famine Fund. There are no special funds to look forward to for next year, so we must raise the budget and go splendidly over the top, if we want to maintain the reputation of the Church of the Brethren in always doing its work faithfully and well.

Questions and Answers

Some of our folks have gotten the opinion that taxes to the government are a part of the tithe. This seems to have been the result of a meeting they attended at which you spoke on this subject. Did you say it that way?

WELL, we hope not. This erroneous impression may have come from an attempt to answer the oft-asked question, as to how to compute the tithe. To this question we may have said that, in the example of a farmer, he could pay his taxes, hired labor, seed, etc., as a legitimate expense of his business and subtract from his gross income from the farm, before computing the tithe. But in no case should the taxes be paid from the tithe. The tithe is the Lord's and should not be used for any expense that is *yours* to pay—not even the support of your aged parents or helpless children. Let us be careful to render unto Caesar that which is Caesar's, and unto God that which is God's.

On the other hand, tithing is not a legal demand of an exacting judge. It is a divine method of maintaining right relations in faithful stewardship for the Lord. We will err and may have different methods of computing a tithe or administering our stewardship. We must not sit as critical judges, but as brethren and disciples of a Loving Father. We should help each other into the highest expression of faithful stewardship.

I have made nothing on my farm this year; from what should I tithe?

That may be true but yet, you have had a living. This would mean, for the average family, with average comforts in the markets, an expenditure of from five hundred to a thousand dollars, at least. Since our living should be kept with the nine-tenths, it is easy to see about what belongs to the Lord. A farmer who gets so much profit in living, improved fertility of farm, etc., does not have a very definite basis for calculation, especially in lean years; but an appreciation of God's claim will find a liberal basis for division with him, even if it must be approximated, rather than counted.

In calculating the tithe, should a renter of a farm pay his rent before establishing the basis from which he estimates the tithe?

That depends on other considerations. Strictly, land rent which produces our income should be deducted as a legitimate expense of our business. But house rent, which is necessary in our living expenses, should not be deducted. This, with all other expenses, that make up our living, should come only after the tithe has been calculated, or set apart. This will require only an estimate. But Gospel tithing is not in the technical details of mathematical calculations, but in the generous recognition of our stewardship to God. Yet certain principles must be recognized in any attempt to calculate how much the Lord has prospered us, which we are too prone to forget and ignore, in our usual thought of God's goodness.

The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

Our Prayer

We bless thee, O God, for the gift of Jesus Christ, in whom thou hast declared thy eternal purpose and the glory of thy love. We thank thee for the grace which reaches sinners through Christ, our Lord. We praise thee for the fairer world beyond the skies, from whence he came, and whither he went and in which he is preparing a place for his loved ones. Make us glad in thee, and our lives rich in the joy of faith and service for thee. Grant that this hope may be the supreme thing in us every day, so that all we touch and do may be hallowed to the glory and progress of thy Kingdom in Christ. Amen.

Meeting of Executive Committee

A LETTER sent to the Local Directors, announcing a meeting of the Executive Committee for Jan. 18, had asked which, they thought, the Forward Movement should have—"A new birth, a wedding, as in the first year, or a funeral?" It was the possibility of any of these, which made the meeting of more than ordinary concern. But it has passed, and we believe that the wish of the church has been expressed through the Executive Committee. In addition to the members of the Committee who are resident at Elgin, Brethren J. W. Lear, W. J. Swigart and E. B. Hoff were present, to represent their respective Board or Committee.

Perhaps the most noticeable feature of the meeting was the predominant spirit of coöperation, expressed by the entire personnel of the Committee, and the unanimous conviction that the Forward Movement must go on. This was in keeping with the response from the Local Directors, who had replied to the above question. These replies were representative, coming from large and small congregations, city and rural, and from various representatives of College and State Districts. One of the most encouraging testimonies came from a sister, working in a struggling congregation in the southern mountains, who felt that it would be a calamity to curtail the Forward Movement.

The most concrete question, calling for coöperation, was that of the united budget. The spirit of this effort has been most sorely tried during the present year, when every Board and Committee has received less than an adequate amount of money to promote its work. It is only natural that under such circumstances there would arise a desire on the part of the individual Boards, to withdraw from the coöperative effort, and to return to what was virtually a spirit of competition, prior to the united budget of 1920. But it is most encouraging that the Execu-

tive Committee stood in favor of advancing together, each helping the other, and all working for the progress of the church.

The estimated budget of the several Boards and Committees for 1922 was placed at \$334,500. This is \$190,500 less than the asking of last year, and is based upon the amount of money essential for a restricted program in every department of church activity. At the suggestion of the Joint Boards, in their meeting last fall, the Educational Board is not including an amount in the budget, to be pooled among the colleges, as has been done for the two years past.

The question of Directorship was also one of importance, in connection with the future program of the Movement. There was a strong feeling that it would be unwise to change the Director at this stage, and that Bro. Bonsack should continue to direct the work. This, however, seemed almost impossible, in view of his being Secretary of the Mission Board. However, after thorough discussion he was prevailed upon to continue as Director, and C. H. Shamberger was asked to become Assistant Director, in connection with his work as Secretary of the Christian Workers' Board. The combining of these offices shows the desire of the Executive Committee to promote the work with but little additional expenditure of money.

C. H. S.

Forward Movement Notes

IN A LETTER FROM ONE OF OUR SISTERS, working in the mountain sections, she tells of how four "moonshiners" have become interested attendants at the Christian Workers' Society. This is the best method of all in solving the problem of these law-breaking citizens. This Christian Workers' Meeting is neither dead nor sleeping. How is it with yours?

WITH THE MANY DUTIES, in relation to the work of the General Mission Board, demanding so much of our time and attention, the Executive Committee has asked that Bro. Chauncey H. Shamberger be asked to be Assistant Director of the Forward Movement, in connection with his work as Secretary of the Christian Workers' Board. He has already been giving valuable service, but this shall be increased much in the future, to the advancement of the work, we trust.

THE ROTARY CLUBS OF AMERICA are spending a million and a quarter dollars for 75,000 billboards to advertise hope, prosperity and optimism. This clearly shows us how the prosperity of a nation rests, not

THE ROUND TABLE

The Truly Beautiful

BY EDYTH HILLERY HAY

How few of the really great and good were possessed of physical beauty and perfection of features! Even the blessed Son of God had—we are told—neither form nor comeliness, that men should desire him. John the Baptist is always pictured as a gaunt, rough-looking man.

Abraham Lincoln was conspicuous, wherever he went, because of his positively homely features, and the awkwardness of his frame and carriage. A notable exception were his eyes. These, I believe, are always beautiful in good people.

As I study the portrait of T. DeWitt Talmage, the noted divine and author, I see a lofty forehead and deep-set, clear eyes, but a nose that appears to be almost a deformity. He had very prominent cheekbones and an extra-wide mouth.

The picture of Tryon Edwards is anything but handsome, and yet there is something fine-looking about him, too.

As regards women—so few beautiful women have been good that I almost hesitate to say anything about them. Oh, yes, there was Thecla, of the Apocrypha, and there was Lady Sanford, too—but history abounds with those who were otherwise.

On the other hand, who would have called Joan of Arc beautiful? She had strong features, to be sure, but she was not pretty.

Queen Elizabeth was goodness personified, but no one ever called her good-looking.

Sarah Bernhardt, most noted and best-loved French tragedienne, was hopelessly impossible, so far as facial attractiveness was concerned.

Maude Ballington Booth, commander in chief of the Salvation Army, is not pretty—neither is Miss Addams of Hull House, but no one questions their goodness.

It is a poor ambition to long for physical beauty. We all need sincerely to pray the prayer of Socrates: "I pray thee, O God, that I may be beautiful within!"
Goshen, Ind.

Discipline and Drill

BY OLIVE A. SMITH

EUROPEANS who come to this country sometimes remark that they see little difference between their government and ours. They say: "Our sovereign has no more personal power than does your President."

That is because they do not discern the underlying principle of democracy. While there may be no great outward difference, there is a distinction which we, as Americans, often fail to appreciate.

Some one has likened democracy to a pyramid which rests upon its base, while autocracy is like a pyramid resting upon its apex. In 1914, a prince in some European country was assassinated. Immediately the entire country, and neighboring countries, were in a state of upheaval. In our own country, three presidents have been assassinated, yet the government was not seriously disturbed. The pyramid did not tremble.

It is not the *form* of our government, it is the *lack of individual consecration* to the highest aims of democracy, which keeps us from being a model of that form which is the best on earth. On every hand we hear preached the necessity for "more legislation," and more "mass action." Laws should be passed against profiteering, against certain institutions and amusements, say these advocates of legislation. But all the laws imaginable can not control these things, unless back of them is the individual mind—the unity of thought and purpose. Legislation can never go beyond the sentiment of its constituency.

The difference between democracy and autocracy is the difference between discipline and drill. The war showed that the German soldiers—supposedly the best

disciplined in the world—were, in reality, the most undisciplined. They were drilled, but drill is physical, discipline is spiritual. Drill is the result of obeying another's orders, discipline is the result of obedience to one's own best self. The former Kaiser of Germany is, in a sense, the only surviving representative of genuine autocracy. Jesus Christ was the first representative of genuine democracy. The one said: "With this mailed fist we will conquer the world." The Other said: "I, if I be lifted up, will draw all men unto me."

Civilization trembles in the task of choosing, yet it begins to realize the meaning of choice between the two. The great demonstrations on the part of the common people, who declare against provision for war, are hopeful signs. All the vicarious suffering in the world will not make the world "safe for democracy" unless individuals exemplify, in their lives, the principles of democracy.

It is for us to take the lead—to demonstrate our ability to lead, in a moral and spiritual sense, even as we claim the ability to lead in material things.

Emporia, Kans.

Unkind Silences

BY CORA A. ANDERSON

I SAW a prayer in the Young Women's Christian Association publication which asked, among other things, to be delivered from unkind words and *unkind silences*.

Unkind silences! How we need to guard ourselves, lest we be found guilty of this sin! It is bad enough to show a display of temper, or to be hasty in our speech, but I sometimes think it is worse to say nothing. I'd rather be "blessed out" than treated with silent contempt. I can fuss back or answer accusations, but what can I say when people take it all out in *looking* instead of *saying*?

Especially in our meeting with strangers it is necessary for us to beware of unkind silences. What can make a person feel more ostracized than to have those around him just to "say nothing"? It makes the chair you are sitting in uncomfortable.

It is just as easy to be pleasant and affable as to sit still and say nothing, when a word would make others feel better. We have no right to hold ourselves aloof and try to freeze others out. If we can't take them into the inner circle, at least there's room for them around us. When you say absolutely nothing, you make them feel like incumbrances upon the face of the earth.

An unkind silence is a sin of omission. The power and scope of one kind word has never been overestimated. There is an opportunity every hour for us to drop a kind word as we pass along. Let's say them and never be guilty of remaining silent when we have one of these opportunities.

Atlanta, Ga.

Moral Blanks

BY ARCHER WALLACE

THOMAS CHALMERS once said: "There are no moral blanks—there are no neutral characters."

In the main, no doubt, this is true. We are either on one side or the other, but it must be admitted that with some people it is exceedingly difficult to find out which side they are on. Certainly they are not sufficiently identified with any cause to be much of a strength to it.

From all accounts we have, we gather that Jesus never hesitated. He was constantly being subjected to searching and generally critical inquiry, yet we have no single instance in which he was unable to answer a question. Because of his moral perfection, he never hesitated.

Most of us recognize that our hesitation is due to imperfectly developed Christian lives, and at times we come perilously near being "moral blanks." Not many weeks ago we heard of an incident which illustrates how men of moral strength impress others.

At a school board meeting a member—who was absent—was quoted as having said a certain thing which was not very creditable. Instantly a friend

arose and said: "I have known Mr. B— for thirty years, and I am positive that he did not say—could not say—that thing." Subsequent investigation proved that the man was right. He knew his friend well enough to know that the mean and contemptible thing was beneath him.

That man evidently was no "moral blank." He knew where he stood and—what is equally important—his friends knew where he stood. Any cause which could enlist that man's sympathy was to be congratulated; he would be something more than a "sleeping partner" in the concern. There have been occasions when Christians have been bitterly persecuted. We rejoice that such days are gone, but of one thing we may be sure—such persecution definitely sifted the chaff from the wheat.

Toronto, Can.

It Will Keep the Home Together

BY JULIA GRAYDON

NOR long ago I went to an entertainment at our Home for the Friendless. (It really should be called Friendly Home.) The guests of the Home were all assembled in the big parlor, ready and anxious to hear the music and to listen to the recitations. Each face showed expectation.

I know they enjoyed the program, for it was a good one, and they also appreciated the little chat with some of us afterwards, for there was some renewing of old acquaintances.

What impressed me most was the recitation, by a child of six or seven years, of a poem beginning: "What is home without a Bible?" It made quite an impression on me, and I know it did on those Home guests. Some can look back to homes where there were Bibles; others could recall homes where the "Book of books" was not held in reverence.

And is it not true that a home is not a true home unless the Bible holds a place in the hearts and lives of those who live in that home?

How can any one hope to minister to others who goes out every day from a Bibleless home? And "what is home without a Bible?"

Harrisburg, Pa.

Building Bridges for the Other Man

BY MARY PRENTICE WILSON

A BEAUTIFUL story is told of a man, old and gray, busily building a bridge over a very deep chasm which he had just crossed. A friend asked him why he must do it, since he would not pass again that road. Then we are told why:

"The builder lifted his gray old head, 'Good friend, in the path I have come,' he said, 'There followeth after me today A youth whose feet must pass this way. This chasm that has been naught to me To that fair-haired youth may a pitfall be. He, too, must cross in the twilight dim, Good friend, I am building this bridge for him.'"

How careful we should be, for, all unthinkingly, we are either building bridges or leaving deep, dark, dreary chasms for our children, though they may not yet be born. And then other people's children, too, may pass our road and we are responsible for them also.

How careful some young men might be, if they could only realize that the life they live in their youth may mark the destiny of their sons of tomorrow! How clean and pure our girls should keep, so that their own girls will have no dark chasms to pass over! This life is one long list of responsibilities. We can not do anything of ourselves. Each Christian man and woman knows full well the need of a Guide and Savior at all the treacherous crossroads of this life. We are either building bridges or we are leaving chasms of life for others. Let us pray God to help us build them strong and true!

Aline, Okla.

COMMON sense, from one viewpoint, is the most uncommon sense. While it is extremely rare in possession, the recognition of it is universal. All men feel it, though few men have it.

HOME AND FAMILY

The Departed of 1921

BY JAS. A. SELL

Tune, "Fair Haven"

Their bodies now are laid to rest
To sleep beneath the sod,
Their souls are free from earthly care
And are at home with God.
They wave the palm and wear the crown
In their celestial home,
And with the loved ones gone before,
O'er fields of glory roam.

They call across the dashing tide
To mourning friends below:
Weep not for us, but for yourselves,
And to the Savior go.
Give up the world and live for him
And on his grace depend.
He'll make your life both pure and sweet,
And be a precious Friend.

And when the summons comes to you
To go from earth away,
He'll meet you at the river's brink
And take you home to stay.
There we can meet in fond embrace,
There tears are wiped away,
And there we'll live in happiness,
Through an eternal day.

Holidaysburg, Pa.

Back to the Farm

BY ELIZABETH ROSENBERGER BLOUGH

Chapter Two

"Oh, don't I know just how that is?" sympathized Laura.

"My husband is good to me, but he has his work to look after and so he had to go. He always helps me with the washing. He gets up ever so early, for he thinks that's too hard for me. And I never iron more than I have to."

"You'll let me help you today, for I haven't another thing to do," said Laura coaxingly.

"I'll give you a big apron," and presently Laura was enfolded in the familiar blue-checked gingham. She thought she must have laid it aside just yesterday.

"I'll wash the dishes first; the water is hot, I see." How easy it all was! The dishpan was right there. Some home-made soap seemingly smelled too strong of lye. Laura critically thought of her own soap-boilings, which turned out just right. But this woman was young and, perhaps, not very capable.

"There is the cupboard for the dishes." The mother showed her a small cupboard where there was room enough, if one piled them carefully.

"How pretty your children are!" Laura was playing with the boy of three. He made her think of Philip of long ago. The little girl of six had not smiled. She was worried because her mother was sick.

"I've been so dragged out lately that I hardly know what to say about my children. Harry does all he can to help but—"

"Well, I remember when ours were small, and we lived as you do, how my friends said, they thought Steve wouldn't want me to work so hard and I said: 'What are we partners for? He does his share and I am doing the best I can!'" By this time Laura had poured the dishwater out, and was ironing a few pieces.

"Do you like eggs?" asked Mrs. Thomson. "Harry will not be here for dinner, so I'll get what I can—"

"Perhaps I'd better be going," suggested Laura. "I don't know what I would have done if you had not come."

So they sat down to a lunch, made up of poached eggs, good bread and sweet butter. The kitchen was tidy by this time, and the baby fast asleep. Laura ate two eggs and drank some old-fashioned tea made of garden thyme. How good everything was! Mrs. Thomson asked her to go into the parlor, after they left the table, and play the organ, if she cared to, or else take a nap.

"I'll help you with the dishes first," said Laura, gathering them together.

While they washed dishes, they talked as if they had known each other for a long while. Mrs. Thomson spoke of her girlhood. Her father had been a minister, but their neighbors here were more inclined to stay away from church. She hoped that they would have more church people, as the children were growing up. "There's a farm, a quarter mile from here, for sale. I wish you folks would buy it and move there," she concluded.

"I believe I'll go and see it before I go back to town," said Laura.

Before she left, Laura did play some Moody and Sankey hymns on the Estey cabinet organ. "Hold the Fort, for I Am Coming," came first, then "Pull for the Shore, Brother, Pull for the Shore." But when her fingers glided softly into "The Ninety and Nine That Safely Lay in the Shelter of the Fold," she thought of the Good Shepherd looking for her in the hard wilderness of cold indifference and wasteful pride. She wanted to return to his fold.

About three o'clock she left the Thomsons to see the farmhouse. Steve had often said that some day they must have a small farm, to keep them from getting old. "Perhaps you'll have me for a neighbor," she said to Mrs. Thomson, when leaving. "Oh, I do hope so," answered the mother, as if that were too good to come true.

"I am going to see," promised Laura.

When she came within sight of it, Laura gave a little cry of rapture. The house lay long and low to the south, like a contented cat in the sun. Its old brick walls were covered with ivy that sprang from the earth, with a gnarled trunk like a tree. On the other side of the house was hung a tangle of vine and wistaria. An ample porch, with rambling roses about it, covered the front door, while a bricked path led to the door. She leaned over the gate admiringly, noting all this.

"Oh, if only Steve could see the place and like it well enough to live here!" She unlatched the gate and walked up the walk, to find the door partly open. A woman invited her in to look at the house, saying that she supposed she had come to buy it.

Laura walked through the low-beamed ample rooms, the allurements of the place enfolding her. It had been built years before by a rich man; then sold again and again, until it was in need of repairs, she was told.

She liked the low-ceilinged old rooms, floored with dark old wood. One room was delicately gay with white paneling. From a corner in the hall mounted a broad staircase, barred with slenderly-twisted rails. One door opened into the garden, where hanging creepers and shining flower color were framed in the deep, cool leaves of two slanting old apple trees.

That evening Laura kept Steve with her long enough to talk about her house. "It is most wonderful. I've never been there before and yet it is as familiar as if I had known it always. It feels as if I had left it years ago, and now come back. Or as if I had dreamed it—" she ended helplessly.

Steve hardly heard what she said—he was looking at Laura. "I do not know where this house is, but if there is some ground to be had there, we are going to buy it. I haven't seen you look so well for a year."

He bought it the next day. He, too, was anxious to go back to the farm. He always liked to see things grow, and it seemed to him that there was no use in slaving to the end of his days.

Together they moved into the farmhouse. They closed the house in the city. Kitty insisted on that, so that they could come back when they were tired of the farm.

"It seems as if this house was waiting all the time for us," said Laura.

"I like the house because there's room to do what I like in it," said Steve. "It looks as if we were going to stick to this place like limpets."

"We used to work in our old church at home; we'll begin again here," suggested Laura.

"I guess it was you that quit going to church after we got to the city," said Steve. And Laura knew that together they would renew their vows to God.

They were in the garden, looking at the yellow chrysanthemums and the late asters. They faced the house, as it stood in the full beauty of an October afternoon. Laura was thankful that it had reunited the threads of their love, and held it as a body enshrines its soul.

Huntingdon, Pa.

"As Little Children"

BY WEALTHY A. BURKHOLDER

WHEN we behold the innocency of a little child, we do not wonder that our Lord gave us that wonderful lesson: "Except ye be converted and become as little children, ye can not enter the kingdom of heaven." What grand teaching for the proud and haughty spirit, and those who rely on their wisdom and knowledge! How much we need the sublime lesson that innocent children can teach us! The trust they have in their parents is one of the first. Their utter helplessness, on their part, makes them truly dependent, and this they fully realize. Their faith is beautiful to behold. What father and mother say and do is right because they have not come in contact with outside teaching. Obedience to their parents' commands is a pleasure because they love them.

So it should be with those who profess to be the children of their Heavenly Father. We should trust him for all things, and if we love him as we should, it will be a joyful service and not a task to obey his precepts and to take great pleasure in trying to carry out what he has taught by example.

Children make mistakes, and sometimes do not agree together, as they play, from day to day. They have their misunderstandings and troubles, but watch them as they play together, and see how soon they make up, forgive one another and soon all is forgotten. Such should be the way the older children should act. Childish things should be put away, and when troubles and difficulties exist, they should be forgiven and forgotten. "Let not the sun go down upon your wrath." "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven you" (Eph. 4: 31, 32).

Trough Creek, Pa.

The Faith of Childhood

BY NETTIE C. WEYBRIGHT

WHEN Jesus taught his disciples by the object lesson of the child in their midst, he taught a great lesson, indeed. Humility, faith, forgiveness, love, teachableness, obedience, and so many other fine traits of character may be learned from children.

Recently a living example of childhood's faith in God came to my notice. A child of ten summers preferred to remain at home for a bit of work and play he had planned for his Saturday's vacation, while the parents left, for what they supposed would be a few hours' business trip. But they were unavoidably delayed and darkness preceded their homcoming by two hours. Anxiously they hastened home, expecting to find him at a neighbor's, eagerly awaiting their coming, but, instead, they found him in bed, fast asleep. He said he had not thought of being afraid for himself, but had felt much worried because he thought they had met with an automobile accident, and, maybe, would never come home again. He said he had prayed for them, and every time he felt especially worried, he prayed again. When he went to bed, he prayed God to bring them home safe, and he knew God would, so he went to sleep.

I marveled at such implicit faith in a little child, and longed for a like degree of faith in us older ones. How many anxious hours we could be spared if we could fully believe that God cares for his own, and will give us whatsoever we ask of him, and that all things work together for good to them that love the Lord. May we strive and pray earnestly for all the Christian graces, for "except ye become as little children, ye cannot enter the kingdom of Heaven."

Syracuse, Ind.

AMONG THE CHURCHES

Calendar for Sunday, January 29

Sunday-school Lesson, Elijah in Naboth's Vineyard.
—1 Kings 21: 7-10, 16-20.

Christian Workers' Meeting, My Favorite Psalm.

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Gains for the Kingdom

Four baptisms in the Haxtun church, Colo.
Six baptisms in the Brooklyn church, N. Y.
Three baptisms in the Windber church, Pa.
Six baptisms in the Buena Vista church, Va.
One baptism in the Albany church, Ore.—Bro. Geo. Strycker, of Vidora, Sask., evangelist.

Fifty-one additions in the Beech Grove church, Ind.—Bro. Fred L. Fair, of Kokomo, Ind., evangelist.

Eleven confessions in the Annville church, Pa.—Bro. Rufus Bucher, of Mechanic Grove, Pa., evangelist.

Seven accepted Christ in the Beaverton church, Mich.—Bro. Samuel J. Burger, of Howe, Ind., evangelist.

Sixteen baptisms in the Twin Falls church, Idaho.—Bro. W. E. Trostle, of San Gabriel, Calif., evangelist.

Two baptisms in the Honey Creek church, Sheridan, Mo.—Bro. L. A. Walker, pastor, doing the preaching.

Three were reclaimed and three await baptism in the Bethel church, Fla.—Bro. J. W. Rogers, of Sebring, Fla., evangelist.

Five were baptized in the Warrensburg City church, Mo.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. P. E. Robertson, of Lindsay, Calif., to begin Feb. 19 in the Codora church, Calif.

Bro. G. S. Strausbaugh, of Fredericktown, Ohio, began Jan. 22 in the New Philadelphia church, Ohio.

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Personal Mention

Bro. W. J. McCann, formerly of Sylkeston, N. Dak., is now located in New Rockford, N. Dak., where his correspondents should hereafter address him.

Bro. Albert R. Smith and wife, of 17 Sutton Street, Grand Rapids, Mich., are now ready to book engagements for evangelistic meetings. Those interested should write them, as above, as early as practicable.

Three Chicago Brethren, E. B. Hoff, J. W. Lear and Frank Sargent, were out to the Executive Committee meeting on the 18th—the first and second named representing, respectively, the Tract Committee and the Educational Board.

Bro. M. R. Zigler, Home Mission Secretary, has been at North Manchester, Ind., for some days past, assisting in the School for Rural Pastors at that place. Bro. Bon-sack went down Saturday evening, to have part in the same work this week.

The Music Committee informs us that Bro. Warren Heestand, of Nappanee, Ind., who has just returned from an engagement as song leader in evangelistic meetings in Southern Illinois, will be in a position to serve other churches in the same capacity after March 1.

Bro. W. J. Swigart, of Huntingdon, Pa., was a Publishing House visitor last week, representing the Peace Committee at the Forward Movement Executive Committee Meeting. The Elgin congregation incidentally had the benefit of his very helpful presence at the church business meeting on Tuesday evening.

Sister Edyth Hillery Hay, of Goshen, Ind., requests us to say that it is impossible for her to answer all the letters which she has received from those whose hearts were touched by her appeal for prayer for the distressed Catholic lady, published some time ago. She says the lady is gaining rapidly in physical strength and that her mind is clearing also. She urges continuance in prayer in her behalf, that her physical and mental improvement may be accompanied by a willingness to accept the fuller spiritual light.

Sister Annie B. Baker, of McKinney, Texas, who has just passed her eighty-first birthday, writes us that she has been a reader of the church periodicals from her childhood. She read the "Gospel Visitor" from its infancy in her father's home and in her own home she has always had a Brethren paper. In the last decade the home has been broken up and she is not always at the same place but, she adds: "I still have the 'Messenger' and, thanks to the management of the House, I very seldom miss a paper." Thus she feels that she can probably equal, if not surpass, the record of our aged Bro. S. R. Zug, referred to recently, as a reader of our church papers, even if she can not quite equal his record as an individual subscriber.

A few hours after last week's issue had gone to press, we learned that on that day, Tuesday, the 17th, Sister H. C. Early had passed to the other shore. Funeral services were to be held on Thursday following. Of Sister Early's protracted illness our readers have been informed. She suffered much, and earnestly longed for her release from this earthly tabernacle, that she might be at rest with her Lord, to whom she clung with a childlike trust, that was as beautiful as it was complete. Sorrowing with those who mourn their great loss, we can not but rejoice in her correspondingly great gain. To our bereaved Brother Early, in particular, so widely known by reason of his many years of service and leadership in church activities, the hearts of the Brotherhood will go out in loving sympathy. May the comfort of a calm confidence in God's unfailing love sustain him and all the grief-stricken ones!

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Elsewhere in This Issue

The next meeting of the Ministerial Association of Northwestern Ohio is to be held in Lima, Feb. 7, at 10 A. M. The special announcement of this gathering will be found among the Notes.

The Grand Rapids church, Mich., has placed the "Messenger" in the Public Library of that city. Such a move is a most worthy one, as it gives the general public free access to our official organ, and thus affords ample opportunity to become acquainted with our church principles. We suggest that other congregations make use of this means of reaching the community.

A report of the meeting of the Executive Committee of the Forward Movement will be found in that department of this issue and you will surely be interested in it. You will be glad to see that the problem of the directorship has been solved in a very satisfactory manner, and that the committee is meeting the difficulties of the present situation with a splendid combination of common sense and courage.

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Miscellaneous Mention

What was formerly known as the Scalp Level congregation, Pa., was recently divided into two new organizations—one retaining the old name, "Scalp Level," the other deciding upon "Windber." Bro. Lewis Knepper, of Berlin, Pa., is to serve as pastor of the Scalp Level church after April 1.

"Impressions of the Home Missions Council" is the subject of Bro. M. Clyde Horst's excellent report of that meeting, which is to appear next week. You will be especially interested in his suggestions as to the place and opportunity of the Church of the Brethren, in view of the complex character of the Home Missions problem.

Mrs. Theo. Bittner, of Meyersdale, Pa., asks us to correct several errors that she inadvertently made in a recent report. Instead of crediting the Sunday-school with \$60 for the support of orphans in India, she should have said that the Christian Workers, the Aid Society, and the True Blue Class each are supporting an orphan in India. The total amount given is \$85, instead of \$60.

We have heard preachers warn sleepy hearers against the danger of nodding unwittingly assent to the sermon, but here is a "nodding" story of a different kind: A pastor writes of his embarrassment, due to a well-meaning sister who sits in a rather conspicuous place in the audience and nods or shakes her head, according as she is pleased or displeased with what he preaches. He wonders, as some of the members hint good-naturedly, whether the ratio between nods and shakes is a fair indication of prospects of his tenure of service at that place, and the more so since the latter seem to be gaining ground on the former. What do you think? Has he something to be concerned about, or should he look for some other barometer by which to measure the spiritual atmosphere?

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A Bystander's Notes

The Great Need of Humanity.—The heart of man is constantly yearning and reaching out persistently—just as the tendrils of the vine reach out for tree or trellis—in its search for love. You may give a man what material prosperity you please; you may set his feet in pleasant pathways and build his mansion of costliest materials; you may crown him with the wreath of fame, and let him rest assured that coming centuries shall never forget the echo of his name—but all this will never utterly fill his heart. There will be many a heartsick and lonely moment when the most precious of all things shall be to him the knowledge that his feeble humanity may lean itself against God's infinite love, and rest. "Like as a father pitieth his children, so the Lord pitieth," shall be to the lonely heart the blessed assurance that never fails. The most illustrious human praise and triumph is but the helpless glimmer of a feeble rushlight, in comparison. Daniel Webster once said that, as we grow older, we would give all the rest of the Bible for the last few chapters of John. And why? Because there our hearts' longings are most completely met—there the revelations of the Divine Love are clearest.

The Need of Conviction.—"To feel the thrill of a great love and to be profoundly interested in men and things is Christlike," says a noted writer. The crying need of the world is convictions that testify. And what is a conviction? Is it not something that rivets a man to a certain thing, so that he is not at liberty to drift away elsewhere and to no purpose? Then he can truly say: "This ONE THING I believe; this ONE THING I do." A Christian without conviction is powerless—a contradiction of terms. A Christian that is content with mere plans for salvation, rather than with salvation itself, misses his "high calling in Christ Jesus." His surrender must be complete, or it is nothing. The seal on Adam Clarke's grave is a candle burned down to the socket—these words being underneath: "In living for others, I am burned away."

Mutilating the Hymns.—All too common is the practice of arbitrarily omitting a verse from a hymn that is, by the author, intended to convey a spiritual thought in its entirety. "Omit the third verse" is a remark frequently heard, but such a lack of appreciation, concerning the value of a hymn, on the part of a song leader, is sure to encourage the same spirit in the congregation. Without question, our great and stately church hymns, as written, have lofty themes, well worthy of serious thought. It would be just as absurd to have a preacher cut out a section of his sermon at random, as for his song leader to omit essential portions of a hymn. As a matter of fact, there would be a real enrichment in the spiritual life of the church, if our congregations could be impressed with the sublime and ecstatic character of our best hymns. Making them a part of their real selves, they would be more likely to sing them with the spirit and the understanding also.

Civilization Not Complete Without Christianity.—That civilization is wholly inadequate for the real uplift of humanity, unless reinforced by the ameliorating influences of Christianity, is readily seen in the countries that have only recently come out of paganism into a state of civilization. On this point, the testimony of James Chalmers, the martyr-missionary of the South Sea Islands, is quite conclusive: "I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semicivilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people, whom civilization without Christianity has really civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there. Wherever you find, on the Island of New Guinea, a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ."

An Optimistic Outlook.—That even the business world of today is impressed with the importance of extending religious influences more effectually everywhere, is shown quite forcibly by what Mr. Glenn Frank, editor of "The Century Magazine," said in an interview recently. Questioned by the interviewer, concerning his attitude on greater religious development, he frankly replied: "To me the spiritual element, back of all these problems, is the great and outstanding thing. I am making just as much of it as I can. I believe that right now we are entering on the greatest revival of religion the world has ever seen." Somewhat astonished, the interviewer said: "Mr. Frank, it is rather unusual to find you so deeply interested in religion. Business men, professional men, journalists and editors, have so many other practical problems to solve—problems that demand much mental energy. How is it that you take such a peculiar interest in the spiritual aspect when there are so many other big things?" "Ah," replied Mr. Frank, "but there is nothing so big as the spiritual element, for that is the fundamental of all human aims and purposes."

Things That Never Happen.—Have you ever noticed that the things we worry about most, are the things that never happen? It is passing strange, therefore, that any one should ever think of worrying. "It is not work that kills," said Henry Ward Beecher, in one of his admirable sayings, "but it is worry, the great disturber of peace. Honest work is healthful. You can hardly put more of it on a strong man's shoulders than he can bear. But worry will break him down. It is not the mere movement that destroys the human mechanism, but friction." Mr. Beecher's statement gives us the secret of successfully overcoming worry. We must use plenty of the right sort of lubricant—the oil of cheerfulness, of quietude, ease. We must take time, after the day's work, to relax, to think, to study. There are good friends with whom we can mingle, and freeseid companions with whom we can enjoy a restful hour. Life should not be a continual struggle. We do well to remember the Blessed Master's counsel to the disciples: "Come ye yourselves apart, . . . and rest awhile." Thus looking to him in the full assurance of faith, our troubles will steal away before we are aware of it, and "the peace that passeth understanding," will fill our souls with joy and gladness.

AROUND THE WORLD

Disarmament in the Colleges

Undergraduate activities on questions related to disarmament and world peace are increasing as a result of the formation of the National Student Committee for the Limitation of Armaments. The very helpful work of the Committee includes the following: Weekly articles, interpreting the situation at Washington; the sending of articles on the Far East to college papers; preparation of a scientific analysis on the causes of war; sending of eminent peace advocates on lecture tours to the colleges; the fostering of a movement in college centers, to train students to speak in public on questions in line with the Washington Conference. The last feature of the program has already been efficiently carried out at Union Theological Seminary in New York, and could be introduced in other schools to excellent advantage.

The Movie Habit

In response to a questionnaire, sent out by the Illinois Council of the Parent-Teachers' Association to families in Chicago, a large number of replies have been received, indicative of the one outstanding fact that the children of the city are habitual movie attendants. Out of 3,000 children questioned, the answers show an attendance, at motion picture houses, of from one to seven times each week. The effect of the movie habit was demonstrated by looking into the records of 275 students ranking highest, and 275 students ranking lowest. The best students used only 393 tickets, all told, while the poorest students used 503 tickets. Pictures exhibiting gun-play, police activity, sensational scenes, and acts of criminality in general, were mentioned as special favorites by the children. Such is the seed that is sown in the fertile mind of childhood! As to the harvest that will be reaped, sooner or later, who could venture to measure its vast extent?

"A City Mother"

Pasadena, Calif., has a city mother, in charge of the "Domestic Relations Division" of the city's "Department of Relief and Social Service." Under the terms of the ordinance, creating the department, this city mother has charge of the "adjustment of family disagreements which may result in litigation, the care of juvenile delinquency, and the moral safeguarding of the young and inexperienced." Such a city mother can do a most helpful work. Experience has indicated that few married people ever reunite after they have once separated, and that, if a first separation can be avoided, perhaps, by sensible advice, a permanent break may be prevented. There is also a tendency on the part of many people in difficulty to resort immediately to the courts. The aim of this department is, to discourage this sort of move. It is also an important phase of the city mother's activity to give protection to girls while they are being educated and trained to take care of themselves.

The Death of the Roman Pontiff

Unusual attention was aroused everywhere by the death of Pope Benedict XV, early in the morning of last Sunday. His pontificate, though brief, has been notable for well-meant efforts in behalf of humanity. During the World War he saw what, perhaps, few men in high position were able fully to visualize—the imminent destruction of Christian civilization and the untold misery inflicted not only upon the participants, but upon their children and their children's children. Twice the Roman ecclesiastic sought to mediate for peace, in the hope that at least some portion of war's misery might be averted. While he failed in his endeavors along that line, he revealed the eminently humane side of his character by devising a plan for the exchange of letters and gifts between war prisoners and their families or friends, through the medium of "the Swiss government. Many a war victim was sustained and cheered by the beneficences thus made available.

The Menace of Traveling Carnivals

Churches of our land may well thank Rev. O. R. Miller, Superintendent of the New York Civic League, for the strenuous warfare he is waging against vicious agencies of every sort. He declares that the traveling carnivals, found in practically all sections of our land, are among the worst perils of our age. The chief demoralizing features of these carnivals are open gambling, and the thinly-disguised tent-shows "for men only." Rev. Miller maintains that the tendencies of these shows are sure to lower the moral standards of any community that permits their presence. The chief of police of Pittsburgh, Pa., recently prohibited a carnival from operating in that city, though it was sponsored by the officials of a prominent patriotic organization. The police official, in his statement, regarding the matter, insisted that the carnival people are "breeders of crime and lawlessness," and as such could not be tolerated. What a pity that other city officials can not take a like courageous attitude!

Congress and Lynching

Advocates of law and order have been hoping that the Dyer Anti-Lynching bill might eventually be passed by the House of Representatives, but, seemingly, every time when unhindered progress appears to be assured, a new obstacle is thrown up to retard its final passage. By the provisions of this bill, a fine of \$10,000 is imposed upon any county in which a lynching is allowed to occur, and severe penalties are meted out to the officers who permit prisoners to fall into the hands of a mob. As might be expected, most of the Southern States are bitterly opposed to the Dyer bill, and their representatives are doing all they can to prevent, or at least delay, the passage of the bill. In the end, pressure by the majority will insure a decisive vote on the bill.

Interesting Children in the New Testament

An effective method of interesting people, and especially children, in the reading of the Word, is used by the "Scripture Gift Mission," of Philadelphia, in its distribution work, through pastors, teachers and Christian workers. One of the Gospels is given first, with the promise that as soon as it is read, and a few verses memorized, it may be exchanged for a Testament. One teacher succeeded in having more than a hundred children study one of the Gospels, and soon had the privilege of supplying Testaments to the entire number. Another teacher organized the fourth grade of her school into a Gospel class, and the upper grades into a class of Testament students, with a total enrollment of three hundred. We see no reason why this work might not be introduced into many of our Sunday-schools.

The White Races Greatly Outnumbered

If the white races persist in warring upon each other, thus greatly diminishing their number, the culture acquired by years of arduous effort will surely crumble, and the dark-skinned people will rule the world—whatever the consequences may be to humanity at its best. While absolutely accurate statistics, as to the relative proportion of white to dark-skinned races, are not available, the most reliable figures are these: "White population, 550,000,000; dark-skinned population, 1,200,000,000; total, 1,750,000,000." Seemingly the great danger of weakening their numbers by continued warfare, should make a deep impression upon the white races. Then, too, there is the further danger of industrial competition by the poorly-paid workers of the dark-skinned races in the Orient. Sooner or later that very issue must be met in the world markets. What will the outcome be?

Uniform Divorce Laws Urged

There is strong pressure that, by an amendment to the Constitution, Congress be authorized to enact uniform marriage and divorce laws. Hearings to this end have already been held before a sub-committee of the Senate. As is evident to any one who has given thought to the subject, the great variety of divorce laws—differing in practically every State—is in no wise creditable to a people that claim to regard the marriage relation with due respect. As the situation is now, the laws of one State can readily be defied by people who will step across a border line. As a matter of fact, a man and woman may legally be criminals in one State, while in another they pose as good citizens. Possibly the passing of a federal enactment, as alluded to above, may help matters materially. We are still inclined to believe, however, that the right sort of teaching in the home and by means of the pulpit, concerning the sacredness of the marriage relation, will be of decided value.

Will Prohibition Survive?

To the ardent upholder of temperance principles, the somewhat unsatisfactory enforcement of the prohibition enactment, in many sections of our country, is decidedly disappointing. Apparently, intoxicants can surreptitiously be obtained in every State of the Union—in the larger cities with comparative ease. That very fact has given brazen effrontery to the purveyors of strong drink, and a most determined propaganda in favor of the outlawed liquor traffic has been entered upon—a propaganda, moreover, that is characterized by undisguised ridicule of the prohibition enactment. With some people, at least, such malicious irony is sure to breed contempt for the eighteenth amendment and its loyal enforcement. It is but fair to say, however, that the majority of the people are not swayed by ridicule of the "wet" propagandists. The foes of the saloon are well aware of the facts of the case, and refuse to be turned from their purpose. They know that most of the claims made for prohibition by those who advocated it on the platform and through the press, during the last quarter of a century, have been realized. Abstinence from intoxicants does reduce industrial accidents. It does result in fewer charity cases—in better clothed and better fed children. The loss of the saloon has in no sense interfered with the real prosperity of any city—either in the days of local option or under national prohibition. The effect of liquor elimination in industrial centers is quite noticeable. Police authorities report fewer cases of mis-

demeanor. The workers have plenty of funds for all necessities of life, and the money spent for liquor, in the days of the open saloon, now finds its way to the till of the merchant. In spite of all that, however, we must not forget that the battle is not yet won permanently. Such organizations as the Anti-Saloon League are under no misapprehensions about the fight ahead of them. They know that the future of prohibition hangs in the balance. Will public sentiment insist upon its permanency? We hope so.

British Extend Palestine Borders

British control of the Palestine area has been extended to a considerable part of the trans-Jordan territory, of which Es Salt, a town of about 12,000 inhabitants, situated some twenty miles east of the Dead Sea, is the chief center. Sir Herbert Samuel, British High Commissioner of Palestine, has just returned from a journey to the new territory. His cordial advances to the Bedouin sheiks and other men of influence quickly insured their hearty cooperation, especially when he convinced them that their section would be looked after by a separate administration that would help the people to govern themselves. Sir Samuel also promised that complete freedom of trade with Palestine would result in commercial prosperity for both countries. A program of road building, the building of schools, and the best of medical aid, are further assurances that were gratefully received.

The Real Aim Must Not Be Missed

Undue emphasis upon athletics by the colleges of our land is, in a recent editorial, greatly deplored by the editor of "The Northwestern Christian Advocate." He maintains that athletics have gained greater influence than oratory, debating, classics, or the sciences. We are told that the football coach is given a salary far in excess of that received by the president of the institution. All too true it is that the noted football or baseball team now draws students—not the gifted lecturer, who has spent years in arduous study. Such a disconcerting condition must be overcome, if true learning and idealism are to survive. Athletics, with all their loudly-acclaimed advantages, do not bring out the deeper things of real personal uplift. Primarily and essentially, colleges and universities should exist for study, research, acquirement of knowledge and for the awakening of moral purpose and high achievement.

Cannibalism in Volga Region, Russia

Several weeks ago cannibalism was reported as existing in Samara Province, Russia. Now the latest reports from the famine district declare that the almost total deprivation of food in the Volga region has resulted in a number of insanity cases. While thus deranged, many parents seemingly lose all affection for their offspring. In a number of cases children have been slain—the parents prolonging their existence by the food thus secured—shocking as it may be. Latest advices from that sorely-stricken famine area state: "It does not matter how soon help comes—it will fail to save hundreds of thousands of the peasants in this district. The food supplies are absolutely exhausted, and relief workers can not reach the people quick enough. The horses have all been eaten, and the trees for the coming year will be leafless, for the buds have been eaten. All food substitutes are gone. Famine and disease rule supreme."

The Washington Conference

Evident delay, in bringing the various items of business, now before the Washington Conference, to a satisfactory conclusion, is causing considerable disquietude among those chiefly interested in the success of the great gathering. Outside of the ranks of the direct participants stands the great body of loyal Americans, who are deeply concerned in some plan by which the great Conference may be made a real success. They are anxious that great things may be done for world peace, and they hope that, in some way, order may be reestablished in the war-stricken countries. These men and women know that every day of delayed action in Conference adjustments is sure to create almost insurmountable obstructions in the pathway of ratifications and equitable settlements. And yet they would rather have the Conference sessions continue until the summer months, than to hasten an adjournment with the real work undone or half done. They want a permanent achievement that will stand the test of time. Several influential Americans, impressed by the importance of giving China an opportunity to maintain its national integrity, are urging that steps be taken by the Conference to that end. As matters stand, at the present time, none of the leading nations propose to give up all the special privileges and concessions that, in by-gone days, they have wrested from China. No one seems to be willing to rise to the height of magnanimity that so significantly characterized the unselfish disarmament proposals of Chairman Hughes at the opening of the Conference. International fair dealing, at the expense, even, of national advantages, is the crying need of the hour. Well may we pray that the world's nations may be inspired by high ideals and worthy motives!

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

Progress in the Christ-Life

2 Peter 3: 18. (See also 2 Peter 3: 8-18.)

For Week Beginning February 5, 1922

1. **Introductory Analysis.**—(1) The Christian life is a growth—steady progress—just as the tiniest seedling of the forest will eventually become a large tree. (2) Favorable conditions are essential. Fellowship with Christ in (a) His Word, (b) Prayer, (c) Service. (3) Our responsibility is a great one, for we must provide favoring conditions.

2. **Growth Is Ever Essential.**—Growth is necessary for service. The little child can become a serviceable member of the human family only as it matures into manhood or womanhood. Suppose a restraining power were suddenly laid upon each of these little ones, and growth were stopped—what would be the result? There simply would not be any progress whatever. Give the children their natural growth, and you can not begin to estimate their possibilities for service.

3. **Growing Like the Master.**—Superficial and false standards of progress in the Christ-Life will continue to prevail unless the character of Christ be carefully and constantly studied and imitated. Beholding him we become transformed into his likeness. But the process of transformation is not a formal copying, nor is it merely an external imitation. It is a vital process in the heart by the agency of the Spirit. We can not copy him unless he quickens us, and he will not quicken us unless it be our deliberate aim faithfully to copy him. His inward life is the power that transforms us into his image, from glory to glory. A consistent, beautiful, powerful Christian life is possible to all who will study Christ's character, that they may copy it, and who seek to be filled with the Spirit, that by it they may be inwardly transformed.

4. **Growing in Grace Is Due to the Life Germ Within.**—Spiritual growth is a living act we can not originate or force it. We may encourage and help it, by prayer, by self-denial, by Christian activities, by meditation and communion with the Word; but, like that of the lily, all our growth must be the legitimate result of life within us, such a life being a divine impartation. We supply the conditions that encourage natural growth in ourselves, but we may not presume to force growth by taking undue thought concerning it. As a matter of fact, he grows best, naturally speaking, who has the least need to think about it, and who, therefore, grows without specially trying. So, in the spiritual life we can not force growth or fruitfulness. Spiritual growth is spiritual life unfolding itself from the divine germ, planted within the soul by the Holy Spirit, the Source of life, and then growing naturally, as the flower, from seed or bulb.

5. **Growth by Proper Food.**—Growth will not wholly take care of itself. There must be proper food for development. Very proper questions, therefore, would be: "What nutrition are you giving to your spirit? Is it such as is likely to insure your growth? What do you read?" Tell me what a man reads and I will tell you his spiritual condition. Newspapers and magazines admirably serve their special ends, but these ends are not spiritual nutrition. The Bible, if read carelessly and formally—so many chapters or verses a day—will work no charm, any more than any other book so read. But the Bible read with expectation, interest, thought and personal application, will yield nutriment of the most diversified and stimulating nature.

6. **Growth Follows Our Faithfulness in the Little Things.**—How useless is our pleading for conscious power in prayer, while we are unfaithful in the habit of prayer! All too often there is a brief morning prayer, a hurried petition of the wearied lips at night, while the mind wanders! Only he who keeps in touch with God has either power or vision, when lingering at the throne of grace.

7. **Suggestive References.** No growth in grace unless we abide in Christ (John 15: 4, 5, 7, 9). "Patient continuance in well doing" (Rom. 2: 7). A good motto for spiritual progress (1 Cor. 16: 13). There must be no abatement in our zeal (Gal. 6: 9). The "whole armor" is necessary to spiritual progress (Eph. 6: 13). "Be strong. . . . endure hardness" (2 Tim. 2: 1, 3). "Steadfast unto the end" (Heb. 3: 14). Patiently running the race set before us will insure progress (Heb. 12: 1, 2). A precious promise (2 Peter 1: 10).

The Historic Hour

(Continued from Page 31)

It seems to me that the summer pastorate is the answer to it. Every preacher in our colleges, and every one available—especially every young man in

college—ought to be sought out by our congregations and Mission Boards, and engaged for the summer. This obligation, I think, rests primarily with the congregations. How many congregations today—less than fifty miles from one of our colleges—never think to call for a student-preacher. They are quite willing to engage an experienced man—one whom they can trust! The great question at once arises: "How are you going to get experienced men, if you do not trust your boys?" I wish I could stress that more. I wish I could make it plainer. I wish I could get you to feel it as I feel it, for I feel we are approaching a tragic situation.

Perhaps the congregation has a pastor. Well, do him the needful kindness to tell him that if he will spend the summer in some one of our several summer schools, you will engage a summer pastor to take his place meanwhile. In that way you have two men making good, and the interest on the investment will come back to you—big. Our congregations ought to realize the value of this relationship, and the immensity of their opportunity.

What are others doing? That is interesting indeed. I could give many illustrations. One must suffice. An Irish Presbyterian missionary, now in India, did his college work in Ireland, came to Princeton to do his seminary work, and spent his summer vacations doing pastoral work among the mining-camps of the Great Northwest.

And while you read this, and before you lay the MESSENGER aside, some of our boys—those very preachers we need—will, perhaps, have hired out to map companies, or book companies, to canvass during the summer. Not that they like it so well, but their feeling cry (unexpressed) has long been: "No man hath hired us. What else can we do?" The Seventh-Day Adventist people are already drilling students who will go out to sell their religious books next summer. If our young men do not feel that they are a part and parcel of the work with us, while they are young men, you may be sure they will not feel it when they are older. If we do not trust them now, we will not be asked to do so later on.

Secondly, I have been saying that the psychological moment is upon us to enter into some larger sphere of mission work. For how many years have we been fostering India and China? This is good, certainly. We must keep those activities going, but we ought to be doing more now than we were doing fifteen years ago. We can scarcely keep these going, do you say? Then we must enter upon something so big that these two fields will look small, and then it will be easy. We must launch out into the deep. WE MUST GIVE OURSELVES TO GREATER WORKS. We remained out of the war, because we did not believe in destruction. Now is the time for reconstruction. DO WE BELIEVE IN THAT? If you feel you ought to respond to this essay, and feel serious about it, write to the Editor of the MESSENGER, or to the Mission Board Secretary, and say so. It falls to you, perhaps, to rouse their enthusiasm—not that they need it, but there is a need somewhere and that a serious need. Perhaps, by the time you get your response written, you will feel where the need has been and is now. At any rate if you think we ought to WADE IN DEEP, and that we ought to begin wading AT ONCE, make it known.

"Bite off more than you can chew, then chew it;
Undertake more than you can do, then do it;
Hitch your wagon to a star,
Keep your seat, and there you are."

Mount Morris, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

GRANTS PASS, OREGON

Our little band, now numbering over thirty, is entering the new year with an excellent spirit. Much of this unity and enthusiasm results from our short Bible Institute, conducted by Eld. H. Smith, of Ashland, Dec. 26-31. The morning lesson on "The Doctrine of the Holy Spirit" impressed all with the importance of accepting the Holy Spirit as a Divine Person, testifying with our spirits that we are children of God. Bro. Smith

also gave us sermons each evening, on the distinctive doctrines which very pleasingly fit into the practices of our present membership. It would be exceedingly difficult to find a congregation of the Church of the Brethren anywhere, conforming better to the practices outlined by Annual Meeting than is found here.

We have services regularly, each Sunday morning and evening. Bro. Edwin Harader continues as pastor, and the writer as Sunday-school superintendent. We have an excellent churchhouse and parsonage, centrally located, and have room to grow. At present our Sunday-school is divided into five classes, with an enrollment of sixty, and we hope soon to have more. Here, again, we rejoice in having willing workers to teach and assist in all departments.

We have enjoyed a Sunday-school and Christian Workers' Meeting jointly with the Ashland church, and expect to have another in the near future, to be held there. Though few in number, our Sisters' Aid Society is faithfully moving on. With their Christmas sale they made nearly \$40, under the efficient leadership of Sister Lydia Morton, president.

Our Ministerial Board would be glad to hear from any evangelist, contemplating work on the coast. Address either J. Christlieb, D. Holl, or Mrs. Olga Johnson, all of Grants Pass, Ore.

This beautiful city is the county-seat of Josephine County. It is located on Rogue River, and surrounded by wooded mountains, so sheltering us that our climate is very even. In fact, it suits us better than Central California. The county has just dammed the river, enabling all to have plenty of water for irrigation. The land is not high and the soil is fertile. Our crops are so diversified, and markets are so near that any one, seeking a home, should prosper. We extend a welcome to any of our Brethren, seeking a field of labor. A. B. Coover.

Grants Pass, Ore.

GARRISON, IOWA

In November Bro. Oscar Diehl, of Beaver, Iowa, conducted a series of revival meetings in the Garrison church. His sermons were very interesting and helpful. We met at the church on Thanksgiving morning. Bro. Diehl spoke to us after a number had expressed thanks for blessings received. An offering was lifted for the General Mission Board and Sister Martha Shick. A box of canned fruit was sent to a Chicago mission. Later the Sisters' Aid Society packed a box of clothing for Chicago. The Aid Society did much relief work in the home community during the year. The workers enjoyed helping and those who received help appreciated it very much.

The church met in business session Dec. 21, with Eld. Frank Edmister presiding. Officers were elected for 1922: Clerk, Dillon Gnagy; Sunday-school superintendent, Bruce Bohrer; president of Christian Workers, Bruce Bohrer; correspondent, the writer.

Following Sunday-school, Dec. 25, a Christmas program was rendered. The children received a treat. After services the junior class, with Sister Sadie Edmister, teacher, remembered the shut-ins with provisions. The earnest endeavor of Brother and Sister Hoeffe in pastoral work is appreciated by the community. They will remain here this year. Mrs. Bruce Bohrer.

BIBLE INSTITUTE

For the past three days, beginning Jan. 1, the Empire community enjoyed the most interesting Bible Institute in the history of this congregation. Eld. D. W. Kurtz, President of McPherson College, gave five lessons on "Bible Doctrine" and three on "Christian Education," and by special request he addressed about eight hundred high school students in their assembly hall in Modesto, on the "Ideals of Education." His address was much appreciated by both students and teachers.

Under "Bible Doctrine" he treated the following subjects: "God," "Man," "Sin," "Christ," "Salvation," "Church Symbols" and "Holy Spirit." Of course, the time was too short to give anything like an exhaustive treatment of these profound and vital Bible subjects.

Bro. Kurtz's treatment of the Deity was very interesting. There are so many modern teachings on this subject, with such varying conclusions, that we should be careful in accepting much of it without proper sifting.

So far as I was able to understand the teachings of our brother, I found no conflict between what he gave us and my own conclusions and former teachings. I am convinced that many of our misunderstandings of the teachings, on this profound Bible doctrine, are due to our failure to comprehend or understand each other's viewpoints.

Human language, or our use of it, seems too feeble or inadequate to give clear expressions of these fundamental truths. More patience, investigation and consideration would often avert misunderstandings and misrepresentations.

Bro. Kurtz was clear, logical, simple and Scriptural in his lectures. His teachings on Christian Education were illuminating and convincing. He stressed the following

four phases: "Vision," "Consecration," "Preparation," "Organization."

A graphic description was given of present world conditions—socially, politically, educationally and spiritually. Each of the above factors was so clearly presented that each one could readily feel his personal responsibility in meeting the world needs.

The present broken down civilization and collapse, due to the world war, should appeal to every Christian thinker, and cause us to put forth our greatest efforts to give to the world the only help that will be effectual in bringing about the much needed and very desirable results. This need is met by the Christ of the Bible, and his exalted teachings on human needs. This can be done by Christianity. But this need is so imperative and urgent that to delay it much longer may result in a still greater calamity—a retrogression into heathendom, as was the result under similar conditions, or causes, in the past.

I am confident that the teachings and work of Bro. Kurtz will be very helpful to the Empire church and community, in arousing us to greater effort to meet our obligations to God and humanity.

Bro. Kurtz delivered about forty lectures while on this coast. This was no small task, but he endured the strenuous work quite well, supported by divine grace and the inspiration of appreciative audiences. The Empire church, by a unanimous vote, gave expression to her appreciation of our brother's labors and visit among us.

We are already planning for another Bible Institute for the coming winter. S. F. Sanger.

ARMOURDALE MISSION, KANSAS

Dec. 15 we met in quarterly meeting, for the reorganization of the work for the coming year. Officers were chosen as follows: Sunday-school superintendent, T. E. Wright; Christian Workers' president, Esther Harvey. Church officers are much the same as last year. A financial program was outlined and pledges taken. All members of the mission are poor, financially, yet it was gratifying to note how liberally some responded. The year has been fairly prosperous for our work—thirty having been baptized and one reclaimed. Most of them are loyal to the church.

There seems to be a healthy missionary spirit growing among our people; \$155 was given to our District Mission Board. A total of \$575 was raised by the mission during the year, besides the contributions of the Ladies' Aid Society.

Through the kindness of friends from several churches over the District, many hearts were made glad during the Christmas season. We were able, through this means, to distribute several baskets of food to the needy, which was especially appreciated this winter, owing to the fact that so many are out of work.

With the joy of the Christmas season comes the sadness which poverty often brings. A few evenings ago, in response to a knock at the door I admitted a boy with whom I was acquainted. He had come to ask for a little milk for the baby of the family—one and a half years old. It had had no milk since twenty-four hours before, and was then crying for some. He also stated that the family had nothing for supper at all. We tried, temporarily, to relieve their hunger.

Christmas morning we called at a home where but little real happiness can penetrate. Father, mother and a little child of four are living in one room upstairs, with one window for light and ventilation. The father has been out of work, the mother has been confined to her bed for some months with sickness, and the little one was without practically any of the joy of the Christmas season. A small doll which a friend gave her was all she had, with which to while away the long hours in the dingy little room. These cases could be multiplied. Our hope is that soon work will become more plentiful, and thus relieve the distressing conditions which prevail in the cities this winter.

A crowded house enjoyed a fine program on Christmas Eve. About one hundred persons took part in the exercises. Our regular services are fairly well attended. One hundred and four were present at Sunday-school Jan. 8, and the house was full at the evening service. Some regular attendants of our services are near the Kingdom. Anna Miller.

Kansas City, Kans.

ONEONTA CHURCH, ALABAMA

Dec. 4 Eld. A. M. Bashor, of Lawrenceburg, Tenn., began a series of meetings, continuing for two weeks. Two united with the church by baptism. One awaits the rite. At the close of the meetings we had our communion, with twenty-two present. Our membership now is thirty-three. Ten have been received by baptism within the past year.

On Christmas night the Sunday-school rendered a program. The average attendance at our Sunday-school, last year, was forty-six; average contributions, ninety-three and one-half cents. The school has been self-supporting. We have decided to use the surplus of the offerings for a Sunday-school library. We can not show

a great record, but yet an encouraging one, in consideration of present conditions. We are a rural church and at times poverty affects us to some extent. The Sunday-school has been reorganized and the new officers are ready to begin their year's work, with Bro. Harry F. Hoover, superintendent.

An Aid Society was recently organized, with Sister Odessa Hoover president. They have had four meetings already.

We extend an invitation to brethren and sisters passing near here, when going to and from Florida, to stop with us. We are located thirty miles northeast of Birmingham, and thirty miles southwest of Attalla, near a pike road from Birmingham.

Bro. J. M. Petries has moved nearer the churchhouse, by that means aiding in having our church work more centralized. So, at present, we just have the one place for our church activities. We have Sunday-school every Sunday morning, preaching every first Sunday night and every third Sunday morning, young people's service on Sunday night, followed by Bible study. At present we are studying the Book of Matthew.

Cleveland, Ala.

Mrs. Bertha A. Culler.

AT HOME IN THE GLORY LAND

"Mother passed away the third of December. . . . She was ninety-two years, five months and eight days old. It was a long time to live, but it led up to the glory land." So writes Sister Jacob W. Rarick, with reference



Sister Nancy J. Snider

to the passing of her aged mother, Sister Nancy J. Snider, of Royerton, Ind.

Deceased was born near Rushville, Ind., June 25, 1829. She was a daughter of Bro. Absalom and Sister Rachel (Breezly) Shary. At the age of nine she moved with her parents on a farm near Granville, Delaware County. In 1849 she was united in marriage to Alexander Snider, and two years later both united with the Church of the Brethren. Bro. Snider was a prominent deacon, and died in 1911. Sister Snider ably supplemented her husband's efforts in their home church—Mississinewa.

Sister Snider came down to us from a former generation. Whenever the writer called at her door, he was always warmly welcomed in, and she never tired in giving him the benefit of her vivid recollections of pioneer life in that part of Southern Indiana. The book, "History of the Mississinewa Church of the Brethren," off the press in 1917, was dedicated to her, who was the most aged and had longest been a resident member at Mississinewa.

Indeed, as we view it, in some ways, ninety-two years is a long time to live here. But, oh, what benedictions are to us because we have such saintly old people with us in this earthly life. In them is long-tested and triumphant faith personified. More than many sermons do they inspire us to live nobly for God.

"They are gone." That was evidently Sister Snider's feeling in the last years. Practically all those with whom she associated in her prime were gone. She was "the last leaf." We are told she was perfectly resigned and said there was a better place. She has moved, and lives now "absent from the body but at home with the Lord."

Funeral was held Dec. 6, in the Union Grove house of the Mississinewa congregation. Services were conducted by Rev. Max Shaffer and Eld. J. A. Miller. Interment in Union Cemetery, near Eaton. Ralph G. Rarick.

Stanley, Wis.

SUNDAY-SCHOOL INSTITUTE OF NORTHEASTERN OHIO

The annual Sunday-school Teachers' Institute of Northeastern Ohio convened at Akron, Dec. 28-30, with Dr. C. C. Ellis, J. W. Lear and Mrs. B. F. Wampler as instructors.

Early on Wednesday morning the choristers began to arrive, and by 10:30 quite a large crowd had assembled. The day was spent in discussing the various phases of music, as "Musical Needs of Our Sunday-schools," and "What Would Life Be Without Music?" The question-box was very beneficial. But best of all was the interpretation of hymns, and the song leaders' drill. The leaders responded splendidly and were very appreciative of the helpful suggestions given them.

Mrs. Wampler was filled with the spirit of song, and immediately infused that spirit into her audience. We were led to see the importance of understanding the words we sing. Undoubtedly it was best to have our music day first, for it certainly prepared the audience for the rich spiritual feast which followed.

Bro. Lear taught with power "The Doctrines of the Church," "The Inner Way," "Church Decorum," "The Supremacy of Man's Will," and "The All-Sufficiency of God's Will." These subjects were much needed and proved to be uplifting to all professing Christians.

Dr. Ellis is truly an inspirational teacher and with beautiful, simple language, holds his audience spell-bound with a stirring message. His lectures on Psychology and Sunday-school Pedagogy are invaluable to the Sunday-school teachers. The one general remark made, during the Institute, was: "If only all of our teachers could be here."

This Institute having proved so successful, the same force of teachers has been invited to return. Will you not make a special effort to be with us next year, if you missed this feast of good things? Zuma Heestand.

Orville, Ohio.

WILLIAMS CREEK CHURCH, OREGON

Our quarterly council was held in the Grants Pass churchhouse, Jan. 2. Officers for the coming year were chosen: M. C. Lininger, elder; Sister Alice P. Morton, clerk; Bro. A. B. Coover, "Messenger" agent; the writer, correspondent; Ministerial Board, Brethren D. Holl, J. Christlieb and Sister Olga Johnson; Missionary Committee, Sisters Jennie Holl, Lizzie Coover and Bro. J. Christlieb. The former Temperance Committee was retained. Bro. A. B. Coover is Sunday-school superintendent. Christian Workers' officers were retained, with Sister Jennie Drake, president. We also, at this time, organized a Junior Christian Workers' Department, with Sister Jennie Holl, superintendent. Our church, Sunday-school and Christian Workers' choristers comprise our Musical Committee. Our Sunday-school Board, which includes the elder and Sunday-school superintendent, is to arrange for class divisions and teachers.

Eld. H. H. Ritter, of Mabel, preached for us both morning and evening Jan. 1. Dec. 26-31 Eld. H. Smith, of Ashland, Ore., conducted a very profitable Bible Study class. An hour each morning was devoted to the study of the Holy Spirit, followed by an hour's study and map outline on the Life of Christ, conducted by Bro. A. B. Coover. Each evening, after a half hour of song and devotionals, Eld. Smith preached on the doctrines, as recognized by our church. At the close three prizes were awarded the Juniors and Intermediates for the best set of maps drawn. Lizzie Coover.

Grants Pass, Ore.

IOWA OLD FOLKS' HOME

On Thanksgiving Day some of the members of the Iowa River church came in with well-filled baskets and enjoyed a bountiful dinner with our aged brethren and sisters. Christmas Eve we had a tree for the old folks—the first one in this Home. Some had never seen a tree before. Each one received presents and all seemed to rejoice to know they had been remembered.

Local churches, which are represented by inmates in this Home, might well remember, in a special way, those coming from their church. It surely brings gladness to the aged ones when the local church does not forget them. The local Aid Society remembered the aged with a treat of candy, nuts, oranges and bananas—a custom that they have observed for fifteen years.

We now have eleven members and at this writing all are fairly well except for infirmities brought about by age. Some will soon reach the ninety-year mark. They are quite well contented and are thankful for the comforts provided for them. We have received inquiries from those who would like to enter this Home, though living outside of our District. May the time soon come when all of our dependent members can be cared for!

We are, indeed, grateful for the gifts and donations from the various Aid Societies, but we wish that more of the churches would become interested in this institution. The best way is to come and visit the place. We could use, to good advantage, some sheets and pillow-slips. Any articles, sent to the Home or its members, are appreciated, and prove a great help to the management. May your interest continue!

Jan. 11 the Board met in semiannual session here. The most important business was the matter of relocating this Home. Sentiment prevails, in the Districts connected with the Home, to make a change. A committee

of three members was chosen from the Board—one from each District. Two invitations or offers were handed in for the final location. Bro. G. E. Goughnour and the superintendent were chosen to see what can be done by way of solicitations and gifts for this purpose. The Board has secured the services of the writer for another year. May the year 1922 be a better year than the last! Will you cooperate with us?

Marshalltown, Iowa. Mr. and Mrs. G. W. Keedy.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina. Dec. 18 the delegation team of La Verne College gave an excellent program. Bro. Leland Brubaker, of the same place, gave us a fine address in the evening. On Christmas morning a treat was given to the primary and junior departments, where the older classes gave money for the needy. A program was rendered in the evening, enjoyed by a full house. Dec. 30 the church met in quarterly council and elected the following officers: Bro. G. F. Chamberlain, presiding elder; Bro. E. E. Shaver, clerk; church correspondents, Sisters Margaret Fesler and Eulalia Overholtzer; "Messenger" agent, Sister Fadhla Overholtzer. Jan. 3 a reception was given to the pastor, Bro. J. A. Smeltzer, and wife, of Girard, Ill. A program of several congregational songs, invocation, address of welcome, solos and a reading was enjoyed by all. A box of apples and over seventy-five quarts of canned fruit were given to the pastor and wife, after which refreshments were served in the Aid Society room.—Mrs. W. W. Funk, Charter Oak, Calif., Jan. 9.

Modesto.—At our regular service, Jan. 1, Sunday-school superintendent and assistant were elected. The chorister, secretary and teachers were chosen last year. With one or two exceptions, the officers and teachers of last year were retained. There were about seventy-five present Jan. 8, to hear the splendid sermon given by Bro. J. H. Price, who has been preaching for us for several months. His efforts are very much appreciated by the Modesto members. One was restored to fellowship at our last service. Lots have been purchased for a church site and we are hoping to build in the near future.—Allie Dull, Modesto, Calif., Jan. 10.

Rio Linda.—We held our love feast on New Year's night, when two of our young brethren were installed. The service was given by Ernest and Herbert Stritt. It was a very impressive service. Following this, a brief examination sermon was given by Bro. Hartman. Bro. W. R. Brubaker also was with us, and officiated at the communion service. At present we have with us Bro. Peter Brubaker and wife, of Medicine Hat, Can., who are looking for a location. Our Sunday-school is evergreen with good interest and attendance. We are anxious to have brethren locate here who are seeking a location in a mild climate. Any one desiring information may correspond with the writer.—Mea Ernest, Rio Linda, Calif., Jan. 8.

COLORADO

Fruita church met in council Jan. 6. Bro. J. R. Frantz was elected elder for another year. With few exceptions, all the old officers of the church, Sunday-school and Christian Workers were retained for another year. We decided not to hire a pastor at present. Over \$800 was pledged for church expenses. Our Sunday-school officers and teachers met for a council. We are looking forward to a year of work for our Minister—J. A. Austin, Fruita, Colo., Jan. 10.

Haxton.—Our Sunday-school gave a very interesting program on Christmas Day. The offering taken was sent to the poor children in Denver. Immediately after the program, the chorus class gave a beautiful Christmas song story. On New Year's Day installation services were held for all the new Sunday-school officers about twenty-five in all. The following Sunday about four auto loads of people from Wray, and other towns, came to our Sunday-school. We had a basket dinner in the basement of the church and enjoyed a social hour together. At 2 o'clock we witnessed a beautiful service, when four children from one home were baptized. We have prayer meeting every Wednesday evening. The attendance is small, but great interest is being shown. Maude C. Knize, Haxton, Colo., Jan. 12.

FLORIDA

Bethel.—Eld. J. W. Rogers, of Sebring, Fla., was with us Jan. 11-15 and preached six times, including one funeral. During those few meetings six more came forward, three to be reclaimed and three for baptism. Recently we have received eight into fellowship. We have twenty-seven members and they are developing into good workers.—I. H. Crist, Moultrieburg, Fla., Jan. 16.

GEORGIA

Valdosta.—We were delighted to have Bro. M. R. Ziegler, Home Mission Secretary for the General Mission Board, with us in December. We had the strongest service we have ever had, received through his visit. Bro. Hahn had been very sick and bedfast from the middle of July until about the middle of November, but is now able to take up the work again. We are always glad to have the Brethren visit us.—Mrs. O. F. Helm, Valdosta, Ga., Jan. 5.

IDAHO

Moscow church enjoyed a splendid Christmas program. The children did their parts well. The work at Moscow is moving on nicely. Our Sunday-school has grown both in numbers and interest, also the preaching service. We have many more people to both morning and evening services than when we took up the work here. The members seem to have taken new courage. A number that had grown cold and indifferent are now attending. We expect greater things in the spring, as many of our members live far in the country.—Mrs. C. M. Yearout, Moscow, Idaho, Jan. 4.

Payette Valley.—We are glad to announce that the work in the city of Payette was renewed Dec. 18, after having been closed six years. Bro. C. C. Crisp, formerly of Indiana, has been secured to have charge. The brethren at Emmett, Idaho, also in this church are building a much needed house of worship. The work here at Fruitland is progressing nicely. We are fortunate in being able to secure Bro. H. G. Shank for the ensuing year. He has done splendid work here during the past year. Our love feast was held Dec. 18, with Bro. Crisp officiating about 175 communion. Seven have been baptized recently. Dec. 28 Bro. John Metzler was installed into the ministry, having been elected to this office in the service of Bro. H. Graybill, of Nampa, helped in this work. Grant Fisher is our Sunday-school superintendent, and Sister Jane Shambarger has charge of the Christian Workers' Society. We are anticipating good things for this year.—Clara E. Sargent, Fruitland, Idaho, Jan. 8.

Twin Falls.—Dec. 4 Eld. W. E. Trostle, of San Gabriel, Calif., began a series of meetings at this place and continued each evening and on Sunday until Dec. 22. Bro. Trostle is strong in personal as well as pulpit work. The meetings were very successful, resulting in sixteen accepting Christ, all of whom were baptized. The meetings closed with a communion at which Bro. Trostle officiated. At a council for the election of church officers, Eld. F. F. Fehrer was retained in charge for the new year. At the Christmas program a number of recitations and songs were given by the Sunday-school pupils. Mrs. Herman Schuriger read the story of "The Other Wise Man," by Henry van Dyke. Mrs. Schuriger is an expert elocutionist. She gave the story well. The service was planned by the Lincoln Highway Auto Contest in the Sunday-school, to begin Jan. 22, under the efficient leadership of our superintendent, Bro. E. N. Flory.—Chas. W. Ronk, Twin Falls, Idaho, Jan. 16.

Winchester church met in council Dec. 29. The following officers were elected for the year: Elders, S. F. Niswander; clerk, Bro. Amos Reed; "Messenger" agent and correspondent, the writer. Jan. 1 a Junior Christian Workers' Society was organized, with Sister Fern Culbertson, president. Jan. 15 offering of \$83.39 was taken for the Forward Movement.—Amanda E. Flory, Winchester, Idaho, Jan. 10.

ILLINOIS

Mount Morris.—We held our quarterly council Jan. 17. Elders J. M. Moore and S. S. Plum were with us. Prof. A. J. Brumbaugh and wife were ordained to the eldership and Bro. Claire Miller was installed into the ministry. Our Sunday-school Society rendered an unusually good report, showing an output amounting to nearly \$500. Provision was made for an Educational Board, consisting of five individuals, including the pastor and one appointed by Mt. Morris College. The three members selected by the church are Sister Amy White, Bro. J. P. Holsinger and Prof. W. A. Cable. Eld. E. P. Trostle, Prof. J. B. White and Sister E. P. Trostle were appointed as our Local Ministerial Committee. We are looking forward to what we hope will prove a very fruitful revival, in connection with the Mt. Morris College Bible Institute, to begin Feb. 5. For about a week we have been having Pastor McCune's assistance, he having been called to the bedside of his father.—Nelson E. Shirk, Mt. Morris, Ill., Jan. 19.

Sterling church met in members' meeting Jan. 9, with Eld. C. M. Suter, of Franklin Grove, presiding. Church officers were elected for the coming year. The pastor, Bro. E. F. Caslow, was chosen as elder in charge for one year; Bro. Geo. E. Whisler was re-elected church clerk; Sister Lily Frantz was re-elected "Messenger" agent; the writer, church correspondent. Sisters Jennie Hook and Lily Frantz, Missionary Committee. Vacancies on the various church boards and committees were also supplied. The attendance and spirit of the meeting was fine. Several business matters, relative to our local work, were disposed of by placing the responsibilities in the hands of committees. Eld. Suter, who has faithfully served the church at this place, as elder in charge, for more than five years, was tendered a vote of thanks by the members assembled, for his untiring efforts in serving the church at Sterling throughout these years. He earnestly requested to be relieved of the responsibility, because of age and the ill-health of his wife, which makes it difficult for him to do his work. His resignation, since our last report one has been received by baptism.—Mrs. Anna L. Caslow, 614 Sixth Avenue, Sterling, Ill., Jan. 14.

West Branch church held a business session the last week in December. Bro. S. S. Plum was chosen pastor and elder; W. H. Cordell, superintendent. On Jan. 7 we had an installation of workers. During November we held a short revival service, conducted by Bro. Geo. Burgin, of Oak Ridge, Mo. The service was very successful, very busy the time. While there were no accessions, we appreciated Bro. Burgin's efforts with us.—Minnie Cordell, Maryland, Ill., Jan. 18.

IOWA

Dry Creek church met in council Jan. 15, with Bro. S. B. Miller in charge. A program was given on Christmas night by the Sunday-school. An offering of \$10.00 was taken for the children of the Child Rescue work.—Georgia Burgess, Robins, Iowa, Jan. 16.

English River.—We have been having a large attendance at our regular services. Our Sunday-school and Christian Workers' Meetings are doing fine work. The school gave a very interesting program on Christmas morning. The sisters of our church sent a box and barrel of eatables to the Orphans' Home at Council Bluffs for Christmas. Our elder, Bro. J. D. Miller, gave a very interesting talk to the children Jan. 8.—Mrs. Sylvia Senger, South English, Iowa, Jan. 11.

Greene.—The interest is very good in the various departments of our church work, considering the cold winter months. The pastor, Bro. Burton, is giving splendid practical sermons. He and his wife are out among the people in the homes each week, encouraging them to do greater work for the church. The prayer meetings and practice singing are held each Thursday evening at the church, alternately. Since our last report one of our faithful members and zealous workers died—Sister Caroline Shook. She spent practically all her life here at Greene and did much to encourage the work of the church.—She was one of our charter members. Elsie A. Pyle, Greene, Iowa, Jan. 16.

Kinsley.—Dec. 25 and Jan. 1 we had the privilege of listening to two very interesting and instructive illustrated lectures, given by our pastor, Bro. Merlin G. Miller, on the subject of Temperance and Purity. Jan. 1 an installation service was held by Bro. Miller for the church and Sunday-school officers. Bro. Wm. Lehman is our new Sunday-school superintendent. Sister June Paterbaugh, chairman of the Christian Workers' Society; Sister Eva Fike, president of the Sisters' Aid Society. Bro. Frank Lehman was re-elected "Messenger" agent; the writer, correspondent. Jan. 7 the members of the Sisters' Aid and their families met at the home of Sister Anna Lehman to plan for the year. About sixty-five were present.—Edith Lehman, Kinsley, Iowa, Jan. 8.

Ottumwa. The five principal churches of South Ottumwa participated in union services during the week of prayer (first week in January). There was a union service at each of the participating churches, with the pastors exchanging pulpits. Our pastor spoke at the Christian church, and the pastor of the Congregational church spoke at the Christian church. The meetings were very successful, and we felt that much good was done. We were helped to become better acquainted and to understand each other better. This was done without the sacrifice of Gospel principles. The church presented our pastor and family with a load of coal for a Christmas present, as a token of their love and appreciation of their services among us. Expression of love, shown in this way, not only helps the pastor, but also those who give. The attendance at our church services is increasing. At our Wednesday night prayer meetings we have been studying doctrinal subjects and find them very interesting. Our average attendance for the winter has been thirty-five. We also are having some cottage prayer meetings, which are very helpful.—Mrs. Lillie M. Thompson, Ottumwa, Iowa, Jan. 12.

INDIANA

Four Mile church met in council Jan. 7, to arrange work and to elect officers for the coming year. Bro. A. A. Goodson, was again chosen elder. Bro. David Rinehart, Jr., is our Sunday-school superintendent. The Sunday-school Board will select the other officers. The school continues to grow in interest and attendance. We had an average attendance of 102 for last year. We are having a very interesting young people's meeting, in which we are very active. Sister Linnet Rinehart is president.—Ethel Brower, Kitchell, Ind., Jan. 11.

Indianapolis church met in council Jan. 7. The Christian Workers' Society was reorganized. We are looking forward to a series of meetings to be conducted by Bro. J. W. Norris during March. On Christmas Eve the Sunday-school gave a special program. An offering of \$18 was taken for the General Mission Board.—J. J. Kintner, Indianapolis, Ind., Jan. 11.

Landess church met in council Dec. 17, with Eld. D. A. Hummer presiding. Three letters were received. Sister Lela Endsley was elected church clerk; Bro. Herbert Dilling, Sunday-school superintendent; Bro. M. Smeltzer, elder.—Mrs. Marshall Pence, Landess, Ind., Jan. 15.

Oak Grove church met in council Dec. 17, with Eld. M. I. Whitmer presiding. Two letters were granted. The Missionary Committee chosen consists of Brother and Sister Asa Mangus, and Brother and Sister Chas. Naragon. Bro. Richard Whitmer was re-elected "Messenger" agent; Bro. M. I. Whitmer, elder for another year; the writer, church correspondent; Bro. J. W. Whitmer, Sunday-school superintendent.—Harry Miller, North Liberty, Ind., Jan. 10.

North Liberty.—New Year's Day found Bro. Manly Deeter in North Liberty for a several days' visit with the church at this place. He preached four excellent sermons, which were much appreciated by our members.—Mary Markley, North Liberty, Ind., Jan. 18.

KANSAS

Abilene (Holland House).—We met in special council Dec. 28, with Bro. C. A. Shank presiding. The following Sunday-school and church officers were elected: Bro. Allen Mourer, superintendent; Sister Hettie Nincelcher, president of Christian Workers' Society. The Abilene and Holland churches have been fortunate in securing Eld. C. A. Shank as pastor for another year. The Ladies' Aid is doing a very good work and has reorganized with Sister Anna Spicer, president. We have been meeting every Thursday evening for Teacher-training Class, and much interest is being manifested. Bro. Shank is teaching Jan. 8. Bro. Shank is preaching a very inspiring sermon to the Sunday-school officers and teachers, followed by an installation services. We had an excellent Christmas program, rendered Dec. 25. The Young Married Folks' Class has been organized, with Sister Hettie Nincelcher, president.—Mrs. Belle Weber, Elmo, Kans., Jan. 13.

Burr Oak church met in business session Dec. 31. Plans were laid and officers elected for the ensuing year. Sunday-school superintendent, H. L. Garber; "Messenger" agent, Ida Swoeland; correspondent and president of Christian Workers, Emil H. Hayward. Our Sunday-school attendance is good, and much interest is being shown in the fine preaching of our pastor, Bro. G. W. Burgin. Our Christmas program was well attended.—Emil H. Hayward, Burr Oak, Kans., Jan. 4.

Central Avenue church met in council Dec. 19, with Eld. Chas. Miller presiding. The following officers were elected: Church clerk, Bro. Leroy Leonard; agent for Brethren publications and president of Christian Workers' Meeting, Bro. Willie Price. Sister Laura Leonard had previously been re-elected Sunday-school superintendent. Our school gave a very interesting program to a large audience on Christmas evening.—Mrs. E. T. Harman, Kansas City, Kans., Jan. 9.

Lawrence church met in business session Jan. 6, with Eld. R. A. Yoder presiding. Church and Sunday-school officers were elected: T. E. Mills, trustee; B. S. Katherman, clerk and "Messenger" agent. On Christmas Eve we had a program and an offering for the benefit of the needy. Jan. 3 we met in special council with Eld. W. H. Yoder, of Morrill, and Eld. Roy Kistner, of Sabatha, present. At this meeting Brethren F. M. Bailey and L. C. Manche were elected to the deacon's office and, with their wives, duly installed. The time of the winter as pastor was given.—J. J. Tawzer, R. D. 6 Sabatha, Kans., Jan. 16.

Rock Creek church met in quarterly council Dec. 20, at which time we elected a financial committee and Ministerial Board. Sister Rose Bohn was chosen superintendent of our Sunday-school. The superintendent, the assistant superintendent and the pastor constitute the Sunday School Board, and select the program and an offering for the benefit of the needy. Jan. 3 we met in special council with Eld. W. H. Yoder, of Morrill, and Eld. Roy Kistner, of Sabatha, present. At this meeting Brethren F. M. Bailey and L. C. Manche were elected to the deacon's office and, with their wives, duly installed. The time of the winter as pastor was given.—J. J. Tawzer, R. D. 6 Sabatha, Kans., Jan. 16.

White Rock church met in council Jan. 14, with our pastor, Bro. Dennis Kesler, presiding. Church and Sunday-school officers were elected for the year: Bro. Geo. Burgin, elder; Sister J. F. Bales, church clerk; Bro. Orville Switzer, Sunday-school superintendent; the writer, "Messenger" agent and correspondent.

There was a series of meetings in the spring.—Ellen Vader, Lovewell, Kans., Jan. 16.

MARYLAND

Bear Creek church took a Thanksgiving offering of \$37.04. We had a very interesting Christmas program. The offering amounted to \$6.60; birthday offerings for the year, \$13.04; total, \$55.68, all of which was sent to the General Mission Board. Our Sunday-school is continuing through the year with a good attendance. Teachers and officers of the Sunday-school were installed on New Year's Day.—Bertha E. Sporelin, Accident, Md., Jan. 16.

Black Rock.—We met in regular council Dec. 31. Elders David Y. Brillhart and S. B. Myers, of East Codorus, were with us. The committee took the consent, and ordained to the eldership Brethren C. Geiman and Geo. M. Resser.—E. E. Baugher, Lineboro, Md., Jan. 10.

Monocacy.—Dec. 10 Bro. Silas Utz met with us at the Detour house and remained until Sunday evening. He preached three inspiring sermons. These meetings were well attended and his presence was much appreciated. Dec. 18 the Rocky Ridge Sunday-school held a Christmas service. The little folks did their part well. Brethren Marshall Wolfe and J. Welty Fahney gave instructive talks to the children. Bro. Frank Ecker also gave us a talk. Dec. 25 a very interesting Christmas service was held by the Detour Sunday-school in the presence of a large audience. Bro. Victor Weybright, formerly one of our number, now attending school in Philadelphia, gave an account of the work he is helping to do among poor children. Bro. Marshall Wolfe also took part in this meeting. Both schools were very successful. The offering for the Christmas fund amounted to \$25.65 which was sent to the Emergency Fund. Our Christmas offering from the two points, \$32.66, was given to the Old Folks' Home at San Mar. We have reorganized both Sunday-schools, with Bro. Elmer P. Schildt, superintendent at Rocky Ridge; and Bro. Samuel J. Wright, superintendent at Detour. Our work is moving along nicely.—E. A. Eigenbrode, Rocky Ridge, Md., Jan. 12.

MICHIGAN

Berrien church met in council Jan. 7, with our elder presiding. Church officers for the coming year were elected, with Bro. Frank Kreider, elder; Sister Susie Platz, clerk; Brethren I. C. Howard, J. C. Butler and Sister Ida Shreve, Ministerial Board. Two were received by letter. The Christian Workers' president is J. C. Butler; Sunday-school superintendent, Bro. Fred Hagley; superintendent of the church, "Messenger" agent, Sister Lura Mitchell.—Mrs. Blanche Butler, Buchanan, Mich., Jan. 12.

MINNESOTA

Bethel.—The members at Hines met at the home of Eld. M. L. Hahn Dec. 25. A short program was given by the young people and children. The second chapter of Matthew was read by the writer, and Bro. Hahn used it as his text. Twenty-four surrounded the tables. After dinner we spent a very happy and sociable afternoon together.—Florence Miller, Bemidji, Minn., Jan. 11.

Malmö.—The Bible Class met at the home of Martin Gudim Dec. 31 and we had a very interesting lesson, with Bro. F. F. Swallow, of Jensen, teacher. A midnight lunch was served. Then we had a Christmas party. On New Year's Day, we departed for our respective homes, feeling sure that our time had been well spent. Brother and Sister Jas. DeYoung also were with us.—Mrs. L. W. Smith, Malmö, Minn., Jan. 7.

MISSOURI

Fairview church met in council Jan. 7, with Bro. Ramie Gass conducting the opening exercises. We elected church and Sunday-school officers, with Bro. J. B. Hynton, elder in charge; Bro. Hynton, Sunday-school superintendent; Bro. Fred Hagley, "Messenger" agent and correspondent. We also appointed a Ministerial Board: Brethren Steward, Ramie Gass and Floyd Hynton.—Mrs. J. B. Hynton, Ava, Mo., Jan. 10.

Happy Hill church experienced a feast of good things Jan. 6-8 inclusive. Brother and Sister Roger Winger, of McPherson College, gave some splendid lectures. Bro. Winger emphasized the need of religious education, and the training of our children for the church. Sister Winger read and told interesting stories to the children. Our Sunday-school was reorganized with Bro. Merle Witmore, superintendent; the writer, "Messenger" correspondent. Jan. 15 our minister, Bro. G. W. Lente, gave a stereoscopic lecture which was much appreciated.—Mable Beshore, Rich Hill, Mo., Jan. 10.

Mountain Grove.—We reorganized our Sunday-school Jan. 1, with Bro. Walter DeBord, superintendent. Bro. Wm. M. Carson will preach for us twice a month, which will greatly encourage the lit-

the band of members here.—Jennie Neher, Mountain Grove, Mo., Jan. 16.

Warrensburg City church has just closed a very inspiring series of evangelistic services, held by Brother and Sister O. H. Austin, of McPherson, Kans. Five were baptized and one awaits the rite. Considering the weather and the time of year, the attendance and interest were good.—Rowena Wampler, Warrensburg, Mo., Jan. 12.

NEBRASKA

Omaha church met in business session Dec. 31, with Eld. L. L. Meek presiding. Church and Sunday-school officers for the following year were elected as follows: Bro. Meek, elder; J. W. Rasp, superintendent; Anna Rasp, church clerk; O. J. Dickey, church clerk; Bro. Leander Smith, of Council Bluffs, Iowa, conducted the election for deacons, which resulted in Bro. A. J. Fry and wife being installed. The work here is prospering and, with the cooperation of our newly-elected officers, we are looking forward to a successful year.—Esther Rapp Dickey, Omaha, Nebr., Jan. 16.

NEW YORK

Brooklyn—At our Thanksgiving service approximately \$80 was received for the general Mission Board. During December, the Sisters' Aid Society, in cooperation with another organization of younger sisters, conducted a sale, clearing \$150, of which about \$136 was donated to the church. Dec. 28 the Sunday-school rendered a Christmas program, which was well attended and well received. A treat was given to all Sunday-school attendants. Six have been baptized since the last report, making a total of thirty-two, during the past year, who have been won by personal work. On account of the illness of our pastor, Bro. J. S. Noffsinger, the pulpit was filled Jan. 15 by Brethren E. M. Robinson and Frederick McPherson. A Mission Study Class has just been organized. It is conducted by our pastor and meets each Wednesday evening.—Florence Wiand Noffsinger, Brooklyn, N. Y., Jan. 16.

NORTH CAROLINA

Little Pine congregation met in council Jan. 2. A lecture was given by Eld. W. H. Handy. We had a large attendance. Sisters F. A. Cox and Virgie Wilson F. Cox were with us from Cale Creek, Va. Our church is getting along nicely. Last year there were five additions by baptism, making sixty-one members, five deacons, two ministers and two elders.—Emmer Harlow, Sparta, N. C., Jan. 9.

NORTH DAKOTA

New Rockford—Sunday-school officers were elected Jan. 1 for the coming six months, with Bro. Chas. Colony, superintendent. New teachers have also been installed and classes reorganized. A Christmas program was given by the church and well attended. The entertainment, Eld. Wm. McCann and family will make their future home in this city, which will be greatly appreciated, for up to this time we have had no resident minister. Bro. Alfred Krepas, of Barlow, has been ably filling his appointment every two weeks. The activities of the Sunday-school in general are steadily growing and we are planning for a great year for the coming year.—Eddie Colony, New Rockford, N. Dak., Jan. 16.

OKLAHOMA

Elk City church met in council Jan. 13, with Bro. E. S. Fouts, of Wynoka, acting as moderator. A committee was elected to solicit funds to support a minister at Elk City. Bro. Fouts was chosen as our elder for the year. Bro. Fouts delivered one sermon while here, which was highly appreciated.—Wm. Root, Elk City, Okla., Jan. 14.

Monitor—Our church has just closed a series of meetings, conducted by Bro. D. W. Hostetter, of Thomas, Okla. Bro. Hostetter preached the Word with power and simplicity. He did not shut to declare the whole Word. Although there were no accessions to the church, we feel strengthened and built up through his efforts. We are few in number and any members desiring to change locations could do well to consider our country. We will gladly answer all inquiries, and would also appreciate to have others who wish to "go and help us" in that part of God's vineyard.—Sarah Miller Logsdon, Nash, Okla., Jan. 16.

Red River church met in council Dec. 29, with Eld. Jos. Nill presiding. Officers for the coming year were elected: Bro. Nill, elder; Sister Lizzie Hart, clerk; Pearl Whitlock, "Messenger" agent and church correspondent. Sister Hart also was appointed to secure a minister, hold a class and conduct the Sunday-school. We are talking of either selling or moving our church-house to a more suitable location as we no longer hold services in it. Bro. Nill fills five appointments each month. The attendance and interest are good at each place.—Pearl Whitlock, Loveland, Okla., Jan. 9.

OHIO

Black Swamp—The Christian Workers' Society reorganized Jan. 1, electing Bro. Walter Kurfes, president. The same day we appointed our Sunday-school teachers for the year and also formed one new class, making six in all.—Mrs. Asenath Baker, LeMayne, Ohio, Jan. 16.

Danville—Sister Zuma Heestand, District Sunday-school Secretary, was with us in November for Promotion Day. The collection taken for the Emergency Fund amounted to over \$66.—Icie M. Workman, Danville, Ohio, Jan. 9.

Lima—Our Sunday-school was reorganized Dec. 15. All the old teachers were retained, and one new class was formed, with Sister Lucy Armstrong, teacher. This makes nine classes, and every available space for class-rooms is being occupied. Our regular attendance this winter is from 120 to 135. Jan. 8 Bro. Haines conducted the installation of the new Sunday-school officers and teachers—twenty-seven in all. His sermon was filled with thought and suggestions, calculated to arouse all to their utmost duty. Eld. G. A. Snider preached for us at the evening service. His message was a stirring appeal to the members for loyalty and cooperation in church work. He also conducted the pastoral election, which resulted in retaining, by a large majority, Bro. O. P. Haines for the third year. During this period twenty-seven have been received by baptism, twenty-two by letter. Seven were granted letters, two withdrew from church fellowship, one died. The total increase is thirty-nine. Bro. Haines reported 1,097 pastoral visits; lowest average attendance at prayer meeting for any one quarter, 12; highest, 24, during the last quarter of 1921; increase of attendance at preaching services, 40 per cent; at Sunday-school, 44 per cent; average attendance at Sunday-school, 109, 82, for 1920, 120, for 1921, 120, for 1922, 120, for 1923, 120, for 1924, 120, for 1925, 120, for 1926, 120, for 1927, 120, for 1928, 120, for 1929, 120, for 1930, 120, for 1931, 120, for 1932, 120, for 1933, 120, for 1934, 120, for 1935, 120, for 1936, 120, for 1937, 120, for 1938, 120, for 1939, 120, for 1940, 120, for 1941, 120, for 1942, 120, for 1943, 120, for 1944, 120, for 1945, 120, for 1946, 120, for 1947, 120, for 1948, 120, for 1949, 120, for 1950, 120, for 1951, 120, for 1952, 120, for 1953, 120, for 1954, 120, for 1955, 120, for 1956, 120, for 1957, 120, for 1958, 120, for 1959, 120, for 1960, 120, for 1961, 120, for 1962, 120, for 1963, 120, for 1964, 120, for 1965, 120, for 1966, 120, for 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MANOR, MD.—Report of the Ladies' Aid Society: We have 9 active members, with an average attendance of 12. We also have 18 honorary members, 17 half-days, and 4 all-day meetings. Our work consisted of making quilts, comforts, aprons, bonnets and coverings. Receipts for the year, \$96.24; paid out for material, \$28.90; to Aid Society foreign mission fund, \$40; \$25 to our hospital in Chicago on a fifty dollar Mercy Bond; \$1 for flowers for sick; \$1 to District Secretary. At Christmas time we sent 3 boxes of clothing to Douglas Park Mission, Chicago, containing 10 new pieces of clothing and a number of second-hand pieces. Officers: Mrs. Howard Reichard, President; Mrs. Chas. Coffman, Vice-President; the writer, Secretary-Treasurer—M. Portia Rowland, Fairplay, Md., Jan. 9.

MEXICO, IND.—Report of Dorcas Aid for 1921: Number of meetings held, 45; average attendance, 12. We pieced 7 quilts, quilted 16, tacked 18 comforts; made 104 garments; donated 4 days' sewing to Orphans' Home; gave Christmas dinner to Old Folks' Home. Money received during the year: For work, \$110.18; fees, \$29.90; donations, \$6.18; birthday offerings, \$6.29; total, \$152.55; money in treasury at beginning of year, \$44.62; total, \$197.17; paid out to Foreign Missions, \$35; Home Missions, \$25; home church, \$50; flowers for sick and funerals, \$8.50; three poor families, \$17; ice cream for sale, \$6; material for Aid, \$21.67; total, \$158.17; balance, \$39. Officers: Sister Alice Miller, President; Sister Laura Loggins, Vice-President; the writer, Secretary-Treasurer—Nettie Fisher, Ind., Jan. 15.

MIDLAND, VA.—Our Sisters' Aid Society held 13 meetings during the year, with an average attendance of 7; average offering, \$2.20. We spent the time in making comforts, dust-caps, coverings, etc. Total amount received from sales and offerings, \$90.32; balance from last year, \$27.11; total, \$117.43; expenditures, \$113.40. We gave \$8.25 to our field secretary; \$10 toward Vacation Bible School; \$15 to District Mission Board; \$20 to Hebron Seminary; \$16.67 to Forward Movement; \$5 to an invalid brother; \$2.82 for local expenses. Officers: President, Mrs. Mary Smith; Vice-President, Mrs. Alice Kline; Secretary-Treasurer, the writer—Mrs. Lucy Long, Bealeton, Va., Jan. 14.

MUNCIE, IND.—Report of Sisters' Aid Society of the Antioch church for 1921: We held 21 meetings, with an average attendance of 12; enrollment, 35. Our work consisted of quilting, piecing, knotting comfort tops, and sewing for sisters of the Society. We served lunch at two sales. We gave \$15 to Rose Kaylor fund; \$10 to Forward Movement; \$7 to Middletown Home; \$4.75 for flowers; total, \$39.80; money taken in, \$72.40; carried over from 1920, \$7.75; Officers: President, Mrs. Alice Kline; Vice-President, Sister Rebecka Friddy; Secretary-Treasurer, Bertha Carpenter—Lucile Shaver, Muncie, Ind., Jan. 10.

MUSCATINE, IOWA.—Our Sisters' Aid Society held 46 meetings. We corded over 1,900 buttons; received donations and absent fees to the amount of \$36.90; on hand Jan. 1, 1921, \$37.25; paid to foreign missions and China Relief, \$25; Home Missions, \$25. Officers: President, Mrs. Alice Kline; Vice-President, Sister Rebecka Friddy; Secretary-Treasurer, the writer—Mrs. Edwin Smith, Muscatine, Iowa, Jan. 5.

MYERSTOWN, PA.—Report of Sisters' Aid Society: We met 42 times, with an average attendance of 8; there are 25 members enrolled, 15 of whom are active. We made 18 quilts, 2 comforts, 2 aprons and 2 bonnets. We gave to Girls' School in India and Hospital in China, \$27; Near East Relief, \$5; received for articles made, \$2.96; for calendar and motion picture, \$30.02; total, \$115.03; balance from last year, \$30.55; total, \$145.58; paid out, \$69; balance, \$100.80. Officers: President, Mary Wither; Secretary, the writer; Treasurer, Anna Herr—Ella R. Wilhelm, Myerstown, Pa., Jan. 10.

NAMPA, IDAHO.—During 1921 we held 20 meetings, with an average attendance of 8. We quilted 3 quilts, tied 8 comforts, pieced 2 quilt-tops, worked on autograph quilt and sewed carpet bags. We made 48 garments, which we sold to individuals and to the Near East Relief. Our receipts from offerings amounted to \$13.75; we gave to Aid Society foreign mission fund, \$14; District dues, \$1; bought carpet for the church and paid \$10 on janitor's salary. Officers: Mrs. Rose Bradley, President; Mrs. H. H. Keim, Vice-President; the writer, Secretary-Treasurer—Julia M. Graybill, Nampa, Idaho, Jan. 9.

NEWBERG, OREGON.—Jan. 5, 1922, a new organization was effected and officers elected: President, Sister Eliza J. Moore; Vice-President, Sister Eliza J. Moore; Secretary-Treasurer, Sister Eliza J. Moore. Number enrolled, 11; number of meetings, 47; average attendance, 5. We made 23 quilts, 12 comforters, 27 coverings, besides doing other sewing and work. We swept and dusted the church each week. Balance on hand, at beginning of year, \$38.75; received for work done and donations, \$96.27; total, \$135; balance paid out W. F. M. F., \$10; cook stove, \$30; floor-brush, \$4.75; for sink and plumbing, \$43.86; cap goods, \$11.50; Helping Hand Fund, \$3; for material and incidentals, \$3; balance, \$4.45. We have on hand one quilt, one quilt top and material—Eliza J. Moore, Newberg, Ore., Jan. 9.

NORTH LIBERTY, IND.—Report of Aid Society: We held 7 all-day and 6 half-day meetings, with an average attendance of 7; total enrollment, 11. Our work consisted of quilting, making comforts, bonnets, sewing by the day. We served 6 sale dinners from which we received \$90.09; collections, \$12.88; for work done and garments sold, \$32.27; carried over from last year, \$25.45. We gave \$150 for church building fund; \$25 to Bethany Hospital, \$12, O. F. H. \$8; Forward Movement, \$4; other expenses, \$17.75; balance, \$80.03. We sent 3 boxes of clothing to Near East Relief; one box of provisions to Hastings Street Mission, Chicago. Officers: Sarah Bowser, President; Libby Hax, Vice-President; Anna Peterson, Secretary-Treasurer—Cora Bely, North Liberty, Ind., Jan. 9.

PLEASANT VIEW, MD.—Report of Sisters' Aid Society: Number of active members, 6 half-days, 10 all-day meetings, with an average attendance of 11. We made 62 prayer-coverings, 45 dresses, 8 quilts, 2 comforters and 52 other garments. We had in the treasury, at beginning of year, \$18.84; received for work done, fees, donations, collections, etc., \$239.65; total, \$258.49. We paid out \$1 to District Secretary, for material, \$14.65; for fruit, flowers, etc., \$10.65; to China supplied \$30; Bethany Hospital, \$50; Annual Conference offering, \$100; to China Hospital, \$50; to India School, \$50; Vacation Bible School, \$20; total, \$229.65; balance, \$2.84. We had donated to our Society, material, clothing and \$72 in money. Officers: President, Sister Ruth Ausherman; Vice-President, Sister Elsie Lewis; Secretary, the writer, Mary G. Bowles, Burkettville, Md., Jan. 9.

POLO, ILL.—We organized an Aid Society Jan. 5, 1921. We held 24 all-day meetings, with an average attendance of 12. We made quilts, comforts and garments, and donated sewing to needy families. We also held two provision sales. One day we cleaned the parsonage. The members were taxed 25 cents per month. Total receipts for the year, \$140.00; expenditures, \$140.00; balance, \$0.00. Officers: President, Sister Elsie Lewis; Vice-President, Sister Elsie Lewis; Secretary, the writer, Mary G. Bowles, Burkettville, Md., Jan. 9.

SOUTH ENGLISH, IOWA.—Our Sisters' Aid Society held twenty-three all-day meetings, with an average attendance of 7. Our work consisted of knotting comforters, quilting, making dresses, aprons, garments, bonnets, etc. We sewed for the needy at home, donating the material and the work. We sent a sack of clothing and 11 pairs of shoes to the Douglas Park Mission, Chicago. We gave \$10 to the Bethany Hospital; \$25 to the Aid Society foreign mission fund; \$1 to District expenses; bought a sewing-table for our Society. We had two apron sales which brought us \$17; received \$14.50 for selling comforters; amount of money received during the year, \$154.17; in treasury at beginning of year, \$89.00; total, \$243.17; expenditures, \$189.45; balance, \$53.72. Officers: President, Mrs. Lattie Floy; Vice-President, Mrs. Cora Wenger; Secretary-Treasurer, the writer—Mrs. Sylvia Senger, South English, Iowa.

TURKEY CREEK, IND.—The Aid Society held 12 all-day meetings, with an average attendance of 9. At present our membership is 18. Our work consisted of making comforts and prayer-coverings,

aprons, rag rugs, etc. We sent one box of clothing, valued at \$15, to Hastings Street Mission; \$25 to other mission work; \$5 for home work; receipts, \$105. Officers: President, Addie Brown; Vice-President, Martha Keck; Secretary-Treasurer, the writer—Cora F. Atkinson, Milford, Ind., Jan. 10.

UNION CITY, IND.—Report of Sisters' Aid Society: We held 43 all-day and 55 half-day meetings; average attendance, 3. Amount in treasury, Jan. 1, 1921, \$138.64. We held one market. We quilted 13 fancy quilts and 5 others, amounting to \$132.90; sold two comforters and gave one to a poor family and have one on hand. Amount received, \$300.16; paid \$234 toward support of our hospital; District dues, \$1; to China Hospital and Girls' School, \$10; Bethany Sanitarium and hospital, \$10; flowers for the sick, \$1.75; miscellaneous expenses, \$7.25; cash on hand, \$79.81. Officers: Elizabeth Cook, President; Addie Netzel, Vice-President; the writer, Secretary-Treasurer—Lottie Lewis, Union City, Ind., Jan. 9.

UNITY, VA.—During the year the Society met 22 times with an average attendance of 14; average collection, 90 cents. We have 28 active members and a number of benevolent members. Some of our workers met with other Societies at the Orphanage and Old Folks' Home to sew. Receipts for the year: Amount in treasury, \$5.66; collections, \$19.95; for 81 coverings and goods sold, \$54.76; two sale dinners, \$63.18; other articles sold and work done, \$81.03; total, \$218.92. Expenditures for material, \$71.42; for work done at Bethel church, \$19.20; helping the needy in home congregation, \$14.94; for a needy minister, \$4; Bethany Hospital, \$10; to Orphanage, \$12; to District dues, \$7.72; for the Aid Society foreign mission fund, \$50; District dues, \$1; total, \$210.48; balance, \$8.44. We also gave a box to the Orphanage and sent several sunshine boxes and postcards to some of the sick. Officers: Sister Mollie Myers, President; Sister Laura Nair, Vice-President; Sister Bertha Spitzer, Secretary; Sister Ollie Reid, Treasurer—Mrs. Ethel R. Spitzer, Broadway, Va., Jan. 7.

UPPER DUBLIN, PA.—Report of Aid Society: We held 11 meetings, with an average attendance of 14. Articles made: 16 prayer-coverings, 22 aprons, 14 garments, 18 holders, 4 stocking-bags, 7 quilts. We received from sale of calendars, 19; vanilla, \$13.20; baking sale, offerings and a supper, \$200; dues, \$47.45; donations, \$68.02; total, \$407.19. Expenditures for material, \$31.55; balance, \$375.64; to home missions, \$50; to foreign missions, \$15; to famine sufferers in China, \$5; fruit and flowers, \$4.50; General Aid Society expense, \$1; balance of \$300.14 to be transferred to church building fund. Officers: President, Sister C. R. Davis; Vice-President, Sister F. S. Halterman; Secretary, Sister T. P. Shook; Treasurer, the writer—Mrs. A. M. Brunner, North Wales, Pa., Jan. 9.

WEST EEL RIVER, IND.—Aid Society report: During the year 12 all-day meetings were held, with an attendance of 111. We made 51 garments, prayer-coverings, 1 quilt, 2 comforters, sewed carpet-bags. A box of clothing was sent to the needy in Chicago; \$5 to Delphi church; expenses, \$27.24; money received for garments, sale of articles and one sale dinner, \$23.70; offerings, \$16.61; total, \$75.31; carried over from 1920, \$18.65. Officers: Sister Rebecca Montel, President; Sister Alma Miller, Vice-President; the writer, Secretary-Treasurer—Iva A. Rhoades, Claypool, Ind., Jan. 12.

WEST NIMISHILL, OHIO.—The sisters organized an Aid Society Feb. 2, 1921, with a membership of 9, which has now increased to 31. We had 23 all-day meetings, with an average attendance of 13. We made 10 comforts, 14 quilts and pieced several quilts. We made 10 prayer-coverings and sun-bonnets and sewed 10 covers for charity. We received \$91.17 during the year; expended, \$54.01; donated \$10 to our elder's wife; sent a box of clothing, the needs of Akron; spent \$9.70 for supplies; cash on hand, \$18.08. Officers: President, Amanda Surber; Vice-President, Mahala Stoner; Secretary-Treasurer, the writer—Cecilia Myers, North Canton, Ohio, Jan. 6.

WHITE COTTAGE, OHIO.—Report of Sisters' Aid Society of the Goshen church: We held 11 all-day meetings, with an average attendance of 8. Our work consisted of making aprons, bonnets, children's dresses, etc.—about 100 articles in all. We also knitted 3 comforters and quilted one quilt. We sent 700 quilt squares and a box of Christmas gifts to the children in India. We spent one day sewing for our pastor's family. We held one sale dinner at which we made \$35; Easter egg offering, \$7.85; birthday box, \$8.16; we gave \$55 toward painting our church; \$140 toward parsonage; \$14.50 for lights for our church; on hand, \$60. Officers: President, the writer; Vice-President, Anna Slack; Treasurer, Vina Spring; Secretary, Clara Palmer—Birdella Printz Thompson, White Cottage, Ohio, Jan. 11.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Armstrong-Williamson.—By the undersigned, at the home of the groom's parents, Dec. 24, 1921, Mr. Jay C. Armstrong and Miss Cora Nell Williamson, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind., Jan. 6.

Cave-Mentzer.—By the undersigned, in the Twenty-eighth Street Church of the Brethren, Altoona, Dec. 28, 1921, Brother David Franklina Cave, of Luray, Va., and Sister Elsie Mentzer, of Altoona, Pa.—B. F. Waltz, Altoona, Pa.

Fisher-Wall.—By the undersigned, at the parsonage, Dec. 24, 1921, Mr. Leland H. Fisher, of Huntington, Ind., and Sister Nancy J. Wall, of Markle, Ind.—B. D. Kerlin, Markle, Ind.

Hoff-Bronson.—By the undersigned, at the parsonage, Dec. 24, 1921, Byron B. Hoff, of Los Angeles, Calif., and Flossie Bronson, of Glendale, Calif.—J. S. Zimmerman, Long Beach, Calif.

Hole-Kohler.—By the undersigned, at the parsonage, Dec. 31, 1921, Mr. Carl Hole and Sister Hazel Kohler, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Maxwell-Pettigrew.—By the undersigned, at the home of the bride's parents, Brother and Sister Alva Pettigrew, Dec. 24, 1921, Mr. Archie Maxwell and Sister Elsie Pettigrew, both of Fortville, Ind.—E. O. Norris, Pendleton, Ind.

Porter-Shank.—By the undersigned, at his home, Dec. 29, 1921, Mr. Jay A. Porter, of Dunlap, Calif., and Miss Mary E. Shank, of Dinuba, Calif.—D. F. Sink, Redkey, Calif.

Wagner-Holdren.—By the undersigned, at the home of the bride's parents, Brother and Sister C. M. Holden, Dec. 25, 1921, Brother Orvis Wagner, of Outlook, Wash., and Sister Edith Holden, of Yakima, Wash.—Elmon Sutphin, Yakima, Wash.

Ware-Klepper.—By Rev. Thos. Harris, Nov. 16, 1921, Mr. Carl Roy Ware and Sister Lulu Della Klepper, at the home of the bride's mother, Mrs. L. C. Klepper—Mrs. L. C. Klepper, Athens, Tenn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Bro. Mahlon, died Jan. 1, 1922, at the Salisbury, Maryland, Hospital, aged 36 years, 3 months and 17 days. He leaves his wife, three children, father, four brothers and two sisters. He was a faithful member of the Church of the Brethren for eleven years.—Clara Selders, Farmington, Del.

Burger, Daniel, born in Ohio, April 22, 1856, died Dec. 26, 1921, at his home near Wiley, of pneumonia. He married Martha W. Osborne in 1880. There were seven children, all of whom remain with the wife. The family came to Colorado in 1905. He and his wife united with the Brethren Church thirty-four years ago. He was a charter member of this church and has served most acceptably with his splendid Christian life and as deacon, trustee and member of the financial board. Services by the writer—H. F. Richards, Wiley, Colo.

Davis, Norma Margaret, born in Cleveland, Ohio, Feb. 6, 1918, died of heart trouble in Council Bluffs, Iowa, Nov. 28, 1921. Services by Eld. Leander Smith. Burial in Fairview cemetery—Mary Smith, Council Bluffs, Iowa.

Dick, Mrs. Rebecca Ann, daughter of Alfred and Frona Miller, died Dec. 30, 1921, aged 76 years, 4 months and 24 days. Almost her entire life was spent in Delaware County, Ind. At an early age she married Geo. Dick, who was killed by an accident in May, 1909. There were ten daughters and two sons. She united with the Eden Christian church in 1868. In 1909 she and her husband united with the Methodist church, of which she was a member until death. She leaves two sons, two grandchildren, one brother and one sister. Services in the Shidler Methodist church by the writer, assisted by Rev. Stephenson, pastor. Interment in the Union cemetery—Geo. L. Studebaker, Muncie, Ind.

Ekus, Adam, died Jan. 7, 1922, at the home of his daughter, at Summitville, aged 97 years, 9 months and 6 days. He was twice married and had ten daughters and two sons, sixteen grandchildren and twelve great-grandchildren. He united with the Church of the Brethren about four years ago. Services at the home by Eld. W. L. Hatcher—Zennie Hatcher, Summitville, Ind.

Hart, Benjamin Franklin, son of Jos. and Magdalene Hart, was born in Montgomery County, Ohio. He married Mary Anne Petry in 1857. There were two sons and eight daughters. One daughter died in childhood and the other wife ten years ago, survived September. There are also thirty-five grandchildren, twenty great-grandchildren and one sister. Forty-six years ago the family moved on the old home farm northeast of Union City, and in 1904 located in Union City. He united with the Church of the Brethren in 1857 and some years later was chosen to the office of deacon, serving with zeal and love until age infirmities prohibited. After the death of his wife he lived with his children. He died Jan. 5, 1922, at the home of his daughter, Mrs. Mollie Onkst, aged 87 years, 2 months and 12 days. Services from the Brick church by the writer. Interment in the cemetery near by—B. F. Sharp, Greenville, Ohio.

Holsinger, Daniel, died Dec. 16, 1921, aged 74 years, 4 months and 4 days. He was twice married. His first wife, Elizabeth Fogt, died in 1868. His second wife, who was Sister Susan Wampler, preceded him about a year ago. He was a faithful member of the church for many years. He is survived by three sons and four daughters. Services by Bro. J. Carson Miller, assisted by Bro. I. W. Miller at the Luville Creek church. Interment in the near by cemetery—Elizabeth Wakeman, Broadway, Va.

Jenkins, Nancy Jane, daughter of Abraham and Nancy Groff, born in Cumberland, Pa., died Dec. 18, 1921, aged 82 years, 1 month and 8 days. At the age of twenty-one she united with the Church of the Brethren and has been a consistent member since. In 1863 she married Emory C. Jenkins who preceded her four years ago. There were three sons. She leaves two sons, seven grand children, seven great-grandchildren, four brothers and one sister. Services at North Star, Ohio, by the writer—B. F. Sharp, Greenville, Ohio.

Kriner, Sister Mary A., wife of Bro. Andrew B. Kriner, died at her home at Milnor, Pa., Dec. 31, 1921, after an illness of two weeks, aged 57 years, 1 month and 27 days. Sister Kriner was a loyal and faithful member of the Church of the Brethren for many years. She and her husband were earnest workers in the Sunday-school at the time of the closing of the congregation. She leaves her husband, two sons and four daughters. Services at the Upton house by Elders John Walloch and Albert Niswander. Interment in the Upton cemetery—J. D. Wilson, Greencastle, Pa.

Lee, Mary, born at Rocky Mountain, Conn., Sept. 7, 1830, died at the Christian Home, in Council Bluffs, Iowa, Jan. 8, 1922, of pneumonia and old age. She was a cousin of Oliver Wendell Holmes. She was a member of the Church of the Brethren for more than forty years and was much devoted to her religion. She leaves no relatives so far as she knew. She had passed her ninety-first milestone. Services by Eld. Leander Smith. Interment in the Fairview cemetery—Mary Smith, 808 Ave. E, Council Bluffs, Iowa.

Lutz, Anna, born in Stark County, Ohio, died at the home of her daughter, in Ney, Ohio, Jan. 5, 1922, aged 84 years, 8 months and 4 days. She was twice married. D. D. H. died in 1872, aged 25 years. The husband and one daughter preceded her. In 1897 she united with the Church of the Brethren and lived a very consistent life. She leaves one brother and one sister. Services at the Bethel church in Ney by the writer—D. P. Koch, Montpelier, Ohio.

Mallory, Sister Orleana (nee Isenberg), born near Rogersville, Tenn., July 14, 1855, died at Siloam Springs, Ark., Nov. 18, 1921. Her husband preceded her about two years ago. She leaves five sons, two daughters and a number of grandchildren. She united with the Church of the Brethren when young and remained faithful. She was afflicted and unable to walk for about seventeen years. Interment in the Mt. Pleasant cemetery—Mrs. Sarah Mallory, Mt. Morris, Ill.

Milam, William, son of Benjamin and Susannah Milam, born in Preble County, Ohio, June 24, 1824. He was married to Mary East, Sept. 3, 1863. To them were born two sons and four daughters. Two daughters and the two sons preceded him. Brother and Sister Milam accepted Christ in 1883, and united with the Church of the Brethren. Both lived noble Christian lives and exhibited a splendid spirit in adorning their profession. After the death of his wife, in 1901, he made his home with his daughter, Mrs. Ray Daughen, who did all she could to render his life cheerful and happy. On Thanksgiving Day he left his home to spend the winter in Florida. Just twelve days after his arrival he was stricken, and at the end of a few hours of sickness he passed over to the other shore in the broken home of everlasting glory, 5 months and 13 days. Bro. Milam was of genial disposition, a devoted husband, a loving father, a good neighbor, a true and upright citizen, and a loyal follower of the Lord Jesus Christ. He leaves two daughters, two sisters-in-law and three brothers-in-law. Services by the writer, assisted by Eld. Aaron Brubaker—B. F. Petry, Eaton, Ohio.

Miller, Emma M., daughter of Mr. and Sister Uriah Miller, of Millers Station, Md., died Dec. 25, 1921, aged 15 years, 9 months and 5 days. She was received into the church by baptism two weeks prior to her death. Services at the Black Rock house by Eld. E. S. Miller—E. E. Baugher, Lineboro, Md.

Mishler, Elizabeth, born in Preble County, Ohio, May 5, 1839, died at her home near Huntington, Ind., Dec. 31, 1921. Aug. 23 she was stricken with a broken hip. She had been a member of the church, united with the Church of the Brethren in early life and ever was a faithful member. Services at the Shock church. Burial in the adjoining cemetery—C. C. Kindy, Huntington, Ind.

Neff, Sister Eva Etta, daughter of Brother and Sister Albert D. Miller, died of pneumonia, Jan. 7, 1922, aged 37 years, 10 months and 28 days. Sister Neff united with the Church of the Brethren twelve years ago. She was a devoted Christian and was faithful in her Christian duties and will be greatly missed in the Goshen church. She was the efficient chorister for the morning church services at the time of her death. She married Bro. William Frank Neff Feb. 27, 1907. Having no children of their own, they loved and cared for two, who were children of her sister, Mrs. Mary E. Neff, three sisters and two brothers. Services at the Goshen Church by the undersigned, assisted by Eld. William Hess, Text, 2 Tim. 1:12. Interment at Violet cemetery, Goshen—T. E. George, Goshen, Ind.

Oden, Roy F., died Jan. 4, 1922, aged 5 years, 2 months and 19 days. He was ill of diphtheria only four days. He was the ninth of ten children of Brother and Sister W. H. Oden, formerly of Roanoke, Va.—Gladys Jennings, Richmond, Va.

Petry, Annie, daughter of Frederick and Lavina Wehrley, born near Eldorado, Ohio, died in Eaton, Ohio, Jan. 5, 1922, aged 68 years, 6 months and 22 days. She was a loyal member of the Church of the Brethren for about forty years. Dec. 13, 1874, she was married to Geo. H. Petry. Both entered into church fellowship in 1886. Seven children came to bless their home. The oldest child, a son, long since preceded the mother. Sister Petry and her husband lived at various times in the Price's Creek, the Brookville, the Sugar Hill and the Upper Twin congregations. Sister Petry had been in feeble health for some time, but she bore her suffering with Christian fortitude. She leaves her husband, five sons, one daughter, a step-mother, one sister, two half-sisters, five brothers and one half-brother. Services in the Old Price's Creek church by the writer, assisted by the brethren.—B. F. Petry, Eaton, Ohio.

Ronk, Martha Ann, daughter of Samuel and Ruth Ronk, born in Putnam County, Ind., died Nov. 4, 1921, aged 94 years, 8 months and 12 days. She united with the church early in life and remained faithful to the end. In June, 1913, she entered the Old Folks' Home, near Marshalltown. One grandson, one brother and several great-grandchildren survive. Services at the Home by Bro. F. M. Wheeler.—Susie Kinzie, Marshalltown, Iowa.

Rose, Bro. David, born Dec. 12, 1844, died at his home in Warren Township, Ind., Jan. 1, 1922. He married Miss Mary Frame in 1871. They celebrated their golden anniversary in the spring of 1921. He was a faithful member of the Church of the Brethren for fifty-two years. He is survived by his wife and two sons. Services at the home by Brethren Daniel and Merle Whitmer. Burial in the Portage Prairie cemetery.—Blanche Butler, Buchanan, Mich.

Shelly, Sister Susan B., died Jan. 2, 1922, at her home near Le-master, Pa., aged 75 years, 2 months and 5 days. Her husband preceded her about twenty years ago. She was a very unassuming and loyal member of the church. Burial in the Upton cemetery. Services by Elders D. A. Foust and Albert Niswander.—J. D. Wilson, Greencastle, Pa.

Shook, Sister Caroline, only daughter of Baltzer and Fannie Witter, born in Carroll County, Ind., died Jan. 3, 1922, aged 66 years, 8 months and 8 days. In 1872 she married John David Shook, who survives with one adopted daughter and two sons. She united with the Church of the Brethren in 1871 and has lived a consistent Christian life. She enjoyed religious services, was faithful and devoted to the church and its work and served in the capacity of church chorister for many years. She also served with her husband in the deacon's office. Services by the writer, assisted by Eld. W. H. Pyle. Interment in the Rose Hill cemetery, near Greene, Iowa.—J. F. Burton, Greene, Iowa.

Spitzer, Mary Elizabeth, wife of Casmus Spitzer, died Dec. 28, 1921, aged 70 years, 3 months and 18 days. Her husband preceded her many years ago. She is survived by four sons and one daughter. She was a member of the church for many years. Services by Bro. C. E. Nair, assisted by Bro. W. A. Myers, at the Bethel church. Interment near her home.—Elizabeth Wakeman, Broadway, Va.

Weist, Sister Rebecca, died in the bounds of the Springville congregation, at her home at Schoenbeck, Pa., Dec. 29, 1921, aged 76 years, 11 months and 26 days. She was born at Schoenbeck and lived there all her life. She is survived by one sister. Twenty-five years ago she united with the church and was a consistent member. Services at the Steinmetz meetinghouse by the home minister. Interment in adjoining cemetery.—Aaron R. Gibbel, Ephrata, Pa.

Workman, Clinton Amos, born Feb. 22, 1859, died Jan. 9, 1922, aged 62 years, 10 months and 17 days. He was the youngest of a family of 10 children, three of whom are still living. One is Eld. Columbus J. Workman, of Buckeye City. His father was Solomon Workman and his mother, Mary Ann Banister Workman. He is also survived by his wife, Elizabeth Harper Workman, one son and a daughter. He united with the Church of the Brethren in 1886 and was elected to the office of deacon in 1903, serving faithfully until death. He suffered intensely during his long illness, yet he fought a brave fight with wonderfully calm and patient endurance. He was sick about eighteen months with lymphatic leukemia. He spent his entire life on the farm in Knox County, Ohio, where he was born. Services from the Danville church by Elders Edw. Shepherd and G. S. Strausbaugh. Interment in the North Bend cemetery.—C. J. Workman, Buckeye City, Ohio.

Wolverton, Chas. F., died Dec. 10, 1921, aged 73 years, 1 month and 4 days. He became a member of the Church of the Brethren in 1893. His wife, Caroline Wolverton, preceded him two years ago. He leaves five daughters and two sons. Services by Eld. H. R. Mowry at the Columbia Furnace church. Interment in the cemetery near by.—M. H. Coffey, Mauretown, Va.

Younce, Lafayette, son of Joseph and Sarah Younce, grandson of Eld. John U. Studebaker, born near Eaton, Ind., died at the home of his sister in Indianapolis, Ind., Dec. 26, 1921, aged 30 years, 6 months and 17 days. He had been in declining health for the last few months. Prior to his death he made confession of Christ as his Savior. He leaves two sisters. Services by the writer in the Christian church in Eaton. Interment in the Union cemetery.—Geo. L. Studebaker, Muncie, Ind.

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1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardon, the value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20); 1 Tim. 5: 10; love feast (Luke 22: 20; John 13: 1-17; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 14: 2-3); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 48; 26: 52; 27: 12; 23: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-23; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against the poor (John 18: 21; 1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
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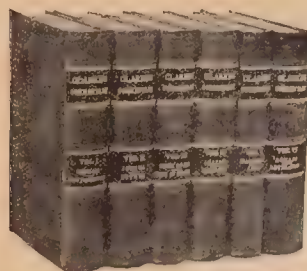
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...EDITORIAL...

Building the Temple of God

4. The Superstructure—the Material

PERHAPS it is time to look at our text again, if we may call it that—those fine words of Paul which started these reflections on their somewhat devious way: "In whom ye also are builded together for a habitation of God in the Spirit." So far we have not been able to get past the "in whom." But important as the foundation is, it takes more than that to make a building. And this Paul recognized when he said "ye also."

The "also" looks directly back to the fact that "the commonwealth of Israel" had already been partakers of "the covenants of the promise." Now the Gentiles were to share this privilege. The "middle wall of partition" between them had been broken down. Not Jews only but other nations, too, were to be built into God's temple.

This "ye also" has here, as a part of its general reference to the Gentile world, a more local connotation. Paul was addressing the Christians of Ephesus. They were some of these Gentiles, to whom the door of heavenly fellowship was now swinging open. "Ye also," then, meant "ye Ephesians also." They, these very people to whom these words were sent, were going into this great temple structure. Wasn't that a wonderful thing to contemplate, for an Ephesian?

But if Ephesians, as one little section of the Gentile world, why not, by implication, Americans? And Australians, Chinese, Africans, and what not? Sure enough! Why not? There is no answer. And now we remember that Jesus said: "All the nations." So that settles it.

The superstructure of this temple is made of folks, just plain human beings of every tribe and nation under heaven. Actually, at any given stage in the process, it consists of those who have already been built into it. Ideally, it consists of all mankind. Nobody, in the divine intention, is excluded.

The deeper implication of this "ye also" is now apparent. God needs men for the accomplishment of his purpose. This magnificent dwelling-place, which he has undertaken to build, can not be built without

them. He has provided a good foundation, broad and substantial, but of what use will this be without the temple proper? A foundation is no end in itself. It exists solely for the building which may be placed upon it. What a disappointing picture is that of a well-laid foundation, left to stand indefinitely in disuse! A monument to somebody's folly or a constant advertisement of disaster!

The supreme importance of having the right foundation to build on can hardly be stressed too much, but it will avail nothing unless we actually do build on it. Say it again and several times more. The foundation exists for the sake of the superstructure. And that must be made of human stuff. There's nothing else to make it of. Glorify the solid rock foundation as we properly do, there can be no greater folly than to give ourselves exclusively to this, to the neglect of attention to the building planned for it. It takes people for this, Jews, Gentiles, Ephesians, Americans, "all the nations."

The foundation is the part that's already finished. Do you get that? Does it sink in, away down deep? There's no occasion for anxiety on our part about that. It's the temple itself that is still in process of construction. That's where we come in. That's the proper object of our chief concern. That's the unfinished part. Not what is done, but what remains undone, is the thing to get stirred up over. And do you realize how much that is? Do you take in the full proportions of that "ye also"?

It is a good thing to think often of man's comparative insignificance, of the limitations of his wisdom and strength, but it is a very bad thing to forget that human beings are the finest product of God's creation, that he counts them fit to make his temple out of them, and that he is banking on their coöperation in the accomplishment of his purpose. God thought enough of them to make a great sacrifice in their behalf. He loves them more than anything else he ever made. He wants to have them, and he would like to have them all. He has use for all of them.

Because this temple he is building is the most magnificent structure ever conceived both in dimensions and design. It will take a lot of material, of the very finest. That's why he is using men and women, boys and girls.

If God Would Publish His

Not long ago Congress made public the list of wartime slackers. Eleven thousand names are to be filed away in the official archives and carried down to future generations as the names of men who, on one pretext or another, or without any pretext at all, evaded the call to service—certainly not a distinction to be proud of. But it is a small number, in comparison with that of those who served.

How would the case stand if God were to publish his slacker list? How many would be in it? Would it include those who, for business or social reasons, think it worth while to belong to church but show no interest in her work? And those who would be shocked to hear that the church had suspended the Sunday services but seldom attend themselves? And those who are always too busy with their private affairs to accept any assignments to special service in behalf of the church? And those who want to see the church well equipped to work but prefer to let the others pay the bills?

But why say if God would publish his slacker list, when he has said he would do that very thing? And

hasn't he done it already to the satisfaction, or disappointment, of any observant eye? Or did you never look? Are you afraid your name might be on it?

In Times of Spiritual Depression

HERE is a paragraph from an article in one of the popular magazines that is suggestive of a wider application than the writer had in mind. Speaking of the difference between young men in business and older men, he says:

"The young man has more courage; the older man is sometimes overcautious. But in a time of depression the young man loses courage more quickly than an older man does. The young fellow has never before seen a slump in business and he thinks everything is going to smash. The older man remembers other business panics, even though he may not have been in business for himself at the time. He knows that things cleared up after a while. So he settles down to sit tight and to wait for things to improve."

Those words are full of spiritual as well as business wisdom. When others are flying off the handle in wails of despair, just "sit tight" in quiet confidence. But don't sit so tight you can't get up. Keep your eye open for every chance to help "things to improve."

"With Respect of Persons"

A BROTHER writes us that a poor man's church is needed in his community. The congregation in which he lives is a prosperous one and is noted for its liberality in supporting the church activities. But the caste lines, according to this brother, are too sharply drawn. The poor member, he says, does not get the same consideration, or even have the same chance of fair treatment, as the one with "standing" and money.

The same week a sister writes us in similar vein from an entirely different quarter of the Brotherhood. Her congregation likewise is large and prosperous, and well known for good works. But she feels very keenly the lack of real fellowship between the more prominent and well-to-do members and the class to which she belongs. The former have their good times and exchanges of social courtesies among themselves, while such as she are quietly and coolly ignored. She wonders whether the Golden Rule, which makes us think of the needs of those in far-away lands has any bearing on such small matters as the way we treat the members and others of our home communities who do not wear as expensive clothes as some other people.

We are not passing judgment on the complaints of these correspondents. We know that it is possible to be over-sensitive about these matters, and a poor brother and sister may have their own weaknesses in their approach and attitude toward those in more favored circumstances. But these two letters from opposite directions at the same time on the same subject have started us to wondering a little.

We wonder whether the Church of the Brethren is measuring up to its profession of simple living and social equality and brotherly love. We remember what James found occasion to say on this very point in the first few verses of the second chapter of his epistle. And knowing something of the tendencies of human nature, we are more than half afraid there is too much truth in what this brother and this sister have said.

We are more than half afraid that some of us are holding "the faith" of our Lord Jesus Christ with respect of persons."

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At Eventide

Tonight, my soul, be still and sleep;
The storms are raging on God's deep—
God's deep, not thine. Be still and sleep.

Tonight, my soul, be still and sleep;
God's hand shall still the tempests keep—
God's hand, not thine. Be still and sleep.

Tonight, my soul, be still and sleep;
God's love is strong while night hours creep—
God's love, not thine. Be still and sleep.

Tonight, my soul, be still and sleep;
God's heaven will comfort those that weep—
God's heaven and thine. Be still and sleep.

—Selected.

Impressions of the Home Missions Council

BY M. CLYDE HORST

THE fifteenth Annual Meeting of the Home Missions Council was held in the Marble Collegiate church, New York City, Jan. 9, 10 and 11. About one hundred and fifty persons registered at the various sessions. The Church of the Brethren was represented by Eld. Charles D. Bonsack and Bro. M. R. Zigler, General Secretary and Home Missions Secretary, respectively, of the General Mission Board, and by the writer, Chairman of the Advisory Council of the Home Mission Department.

The Home Missions Council was organized in 1908. It aims "to promote fellowship, conference, and co-operation among Christian organizations doing missionary work in the United States, Canada, and their dependencies." The membership is composed of the personnel of forty-two boards and societies, representing twenty-three denominations. The Council functions officially through an office staff at 156 Fifth Avenue, New York City, and eighteen standing committees. Most of these committees function jointly with similar committees from the Council of Women for Home Missions, a closely-affiliated organization, representing nineteen national women's boards and societies from nearly as many denominations.

Reports were given at this meeting, by the proper committees, on the following departments of Home Missionary endeavor: Missions in Alaska, Indian Missions, The Mountaineers, Spanish-speaking Peoples, Orientals and Hawaiians, Negro-Americans, Hebrews, Mormonism, European Immigrants, the West Indies, Migrant Groups, the Challenge of the City, Town and Country, Utilizing Surveys, Church Building, Home Mission Study, Home Mission Literature, Home Mission Recruiting, and Comity and Coöperation. Each report constituted a general survey of the work of all agencies in that particular field for the past year, with recommendations for the coming year.

These reports indicate that there are many phases of Home Missions that are decidedly "foreign" to us, as a church. While the activity of the live local church may be considered Home Missionary work, and although the program of the District Mission Boards belongs to this class of endeavor, yet, as a Brotherhood, we have not reached out among special groups as most of our sister denominations have done. We have had isolated and spasmodic efforts, but proper organization and permanency were often lacking. We trust that the future has better things in store for us.

Notwithstanding the fact that there seems to be an agency for every conceivable department of Home Missions, yet surveys indicate that America is far from being evangelized. In spite of the efforts in the realm of allocation in Alaska, there are six large areas for which no denomination has accepted responsibility. Recently an Indian tribe in the Rocky Mountains heard the Gospel for the first time. And what shall we say of pagan Americans! Our country is a huge black, red, yellow, brown, and white harvest field, but in the vision of Christ and his own, it is all white—white unto harvest.

Our increasing Home Missionary zeal, however, should not lead us to make the same mistakes that

many of our sister denominations have made, and which they now freely confess—namely, the multiplying of organizations. The tendency has been, when "newly discovering a need—regardless of the fact whether the need itself is new, or is already well met—to launch a new enterprise." We are more fortunate, in this respect, than some other bodies, and yet the same danger confronts us. It is not more organizations that we need, but more organization. "Not by might, nor by power, but by my Spirit, saith the Lord."

We need a broader and more vital stewardship, on the part of the entire church. Here we quote from the annual report of Dr. Anthony, Executive Secretary of the Council: "Another great problem is, How shall we put in practice the principles of Christian stewardship? Tithing may bring in money, but it is not an adequate expression of the Christian principles of giving. Collections, every-member canvasses, and financial campaigns and movements of various names and kinds, may have value, but none seem yet to set forth clearly the full principles of Jesus. Real Christian stewardship involves the giving of self as well as of money—'the gift without the giver is bare'—and the exercise of soul-sympathy toward the object to be benefited. Simply to put money into a hopper, and to be told that it will do good, is not of itself a Christian deed, although it has meritorious aspects and in many circles is extolled as a full expression of Christian stewardship. No, there is another side of stewardship, which is not always coupled with it as it should be, and that is intelligent understanding and sympathetic participation. At this point the necessity of informing givers, and of reporting to donors, and of using all the means of explanation and of appeal, which are included under the heads of 'publicity' and 'promotion of interest,' appears. There can be no sound practice of stewardship, which does not involve intellectual apprehension of, and volitional commitment to, the objects benefited, or to be benefited. Few, if any of us, have yet worked out the problems of stewardship in these comprehensive terms."

This meeting also brought a message on comity and coöperation. Several instances of the surrender of territory to another body, to avoid needless duplication, were reported. Many of our Home Mission problems are general in character, and we need to keep in touch with what others are doing. Yet, it is quite noticeable that even those bodies, whose principles are similar, carefully guard their own interests. The logical policy for our Brotherhood, therefore, with her distinctive mission, is obvious. As long as the Church of the Brethren rings true to the Gospel in the fundamentals, as well as in the ordinances, she has a right to "first place in every place." The greatest message, therefore, of this meeting to us, is the clearer indication of how we may, through our own organization, contend for the faith more earnestly in America.

Huntingdon, Pa.

The Annual Visit

BY EZRA FLORY

TRAVELING, recently, we chanced to fall into conversation with an aged Methodist minister of wide experience. He was a man of most genial disposition, hopeful and buoyant. He asked me many questions about the church, its progress and the future outlook. I, in turn, learned many things from this good man. Naturally enough, the conversation turned to a comparison of the church today with that of former days. In many respects we have advanced, and our opportunities are certainly greater. But the aged minister offered some suggestions on a matter in which, I am persuaded, the church of today has lost decidedly.

The aged minister referred to the manner in which visits used to be paid each quarter to every parishioner of his church. At such a time the children were called together and admonished. Prayer and the reading of the Scriptures was a part of the program, as they went from house to house. In that day every home had its family altar. He was inclined to think that

we live too fast these days, that church members are being swept away by intellectualism and social functions, that we are too worldly and that we have failed to witness for Christ in our homes and in our pulpits.

These suggestions, that came from such a warm heart, with a cheery interest in the Kingdom, and without pessimism, took hold of me. I can not shake them off. I read: "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire out of wisdom concerning this" (Eccl. 7: 10). I do not underrate this day. I desire to profit by former days.

Concerning the annual visit, I am aware that many of our churches have dropped this practice entirely. They have done well to drop it, too, unless the manner of it be conducted differently from what it is too often done. Our brethren used to take time, talk to the children, read a portion of Scripture and pray. Later we got too much in a hurry, and often a group of members would be gathered into a nook at the church, and asked about three questions. If these were answered in the affirmative, the deacon would proceed to ask them for a list of suggestions upon which the church might be admonished. This furnished a splendid opportunity for venting pent-up feelings without "coming out into the open." In fact, many of the suggestions given should never have been carried by the deacons to the church—the contributor should have been instructed.

Again I have known the annual visit to be paid upon the public highway—the members speaking from vehicle to vehicle. I know some children who wondered what might be occurring in the house when those two deacons came and mother said: "Now, children, I do not want you to bother the visiting brethren with your presence, when they come, for you are not presentable." These visits should be made the very touchstones of spiritual life and encouragement. This takes time. The church should plan a program for the visit. Talk over how individuals may be helped! Pray for the isolated members! Gather important facts that should direct the best effort in meeting the situations with which you have to contend!

Years ago the visit went forth without the added duties that are now sometimes a real hindrance to the success of the work. Later it was thought best to canvass the members, at this time, for money to meet the annual expenses of the church. The visit became, more and more, a channel for bringing other matters to the attention of the members, until now, as the visit is often conducted, the church would be better served without the annual visit. Most of our rural or unpastored churches will be served better by an organization of Sunday-school classes, that will do much of the same work effectively. Young people are glad to read and sing to old people and shut-ins. Others will share in such work, and receive a blessing while serving others, if only the church sets about to see that some one is made responsible for the task.

But while there is a general tide of effort in trying to reinstate the family altar, why not let the subject of "the annual visit" be revitalized and reinstated? If the old name is not desired, choose a more appropriate one. If once a year is too infrequent, why not have it oftener? The Home Department (now called "The Extension Department") of the Sunday-school goes out four times each year and often does a more effective work than the annual visit. Why not do as much for the cause, through the church organization directly, as through the Sunday-school?

Elgin, Ill.

The Church Visit—Its Use and Abuse

BY I. W. TAYLOR

AMONG the various activities of the church, however helpful they may be, there is none but may not be misused or abused.

The church visit was established many years ago, as a means to an end. The end to be reached is to ascertain the spiritual and social standing of our members, for the sole purpose of helping the members, if possible, to an increase of spirituality, Christian piety, and usefulness in service. Where special grievances are found to exist, the deacons are to be

helpful in overcoming the same, thereby strengthening the tie of Christian fellowship, and enlarging the vision of greater opportunity.

The background of this work is found in the New Testament teaching, viz., the deep concern for the welfare of our brethren and sisters, spiritually and temporally, based upon our positive conviction that we are our brother's keeper. This is one of the essential Christian graces that we can not afford to neglect. Where such a spirit exists among our people, the church visit will not be neglected or abused. Our Annual Meeting Minutes show that this service engaged the serious attention of our forefathers, especially on three points:

1. As to whose duty it shall be to perform the work.—*Minutes of 1866.*

2. Manner of procedure.—*Minutes of 1905.*

3. The form of questions to be used in the visit.—*Minutes of 1867.*

Special importance is attached to the last two questions. A careful study of them will show clearly the object in view. An intelligent presentation and brief explanation of their meaning can not fail in impressing the individual visited, with the great importance of being in a proper relation to God and our fellow-men, and able to give an intelligent answer and to express a stronger desire to grow in those Christian graces and experiences.

I have a very distinct recollection of two church visits made in my family. The first one was in the first year of our married life. Wife and I had been awaiting the visiting brethren for some time—in fact we had become somewhat anxious to have them call upon us. So, when, one evening in April, after supper, the brethren arrived—two deacons—we were much elated over the fact that the brethren had arrived at last. But can you imagine our profound disappointment when one of the brethren said: "It is getting late in the day and we are far from home. We will not stop off today. If you have any matter or question to present to the coming council, to be held on —, you are at liberty." This was followed by a hurried good-bye.

Wife and I went into the little house we called our home, and sighed over our experience, though we tried to love those brethren—men of God. Our attachment to the church, however, was not strengthened very much by their visit. Thank God, we were in our first love, and we hoped for better things to come.

A year later we were again expecting the visiting brethren, but our experience of a year ago had caused us to feel less concern, as, seemingly, little import had been attached to the visit. The brethren (not the same ones, and one of these a minister) came one day shortly before dinner-time. They came into the house at once, and after a few remarks, wife invited them to remain for dinner. Imagine our joy when they said: "We had rather expected to stop with you for dinner." After the meal was over, they said: "Now we would like to spend a little time with you." They then proceeded to tell us why they had called, and then followed with the questions, briefly explaining them to us and giving us words of encouragement to remain faithful, loyal, devoted members of the church. Scripture reading and prayer were then engaged in. A short social visit and an affectionate farewell ended visit number two.

I could not express how much we enjoyed that visit. It lives in my memory today, notwithstanding the fact that the brethren have long since gone to their final rest. We seemed to be in a different relation to the church, feeling greatly encouraged. Our love for the Brethren was stronger than ever before. We had the experience of a real church visit, in contrast with a cold, formal call. Today I firmly believe that the brethren in both instances were sincere, and were working in accordance with their vision and conception of their calling. With more than thirty years of official experience in church work among different local church boards, I am decidedly of the opinion that the day is not past, when we may fail to reach the object that our brethren had in

view, when they started this important part of our church activities.

I contend for proper organization and system in all phases of church work. This applies to the church visit, though we should avoid becoming mechanical and formal. Never start out on the visit with the thought of how many homes you may possibly visit in a day, or how much business may be gathered for the council meeting. Rather let your purpose be to do your work well, and to see how much you may help others. If you should spend more time in some homes than others (as I think you should), let it be in the isolated homes or where, for some reason, the members can not attend services regularly, or where sickness, affliction or bereavement weigh heavily. In all places there should be a season of prayer with the family, having all the children and others of the family present, if possible.

May I add another thought? We should endeavor to inform ourselves, regarding the conditions of the different families, ere we enter the home, to know their greatest needs. Thus the visiting brethren may sometimes be more helpfully informed than the family. Here lies a great field of opportunity. In some instances we may need to go beyond the three prescribed questions. An affirmative answer to the regular questions does not always settle the question.

Furthermore, the visit affords a splendid opportunity, when necessary, to stimulate interest in the different lines of church work, the support of missions, home and foreign, the use of our church literature, and especially the GOSPEL MESSENGER. It is hardly possible to outline our entire plan in the morning for the day. "Wise as serpents and harmless as doves," we should depend upon the Holy Spirit to lead us in the duties at hand. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6: 1).

Ephrata, Pa.

The Status of Young People's Societies

BY C. H. SHAMBERGER
General Secretary of Christian Workers' Board

At a meeting of the Interdenominational Young People's Commission, held in Boston, early in December, which brought together Secretaries and Directors of Young People's work in the evangelical churches of the United States and Canada, the following resolution was passed:

"Reports received by the Young People's Interdenominational Commission show a remarkable growth both in the number of Young People's societies and the extent of their unique contribution to the work of the church. We rejoice in the knowledge that never before has the outlook for the Young People's societies been so bright as now, and never before has their definite place as an integral and necessary part of the church programme been so fully realized."

This was not prearranged, as a matter of propaganda, nor was it a euphonious expression of shallow optimism, unfounded upon fact. It evolved from a three days' conference, in which the status of the work had been most scrutinizingly examined, and was the outgrowth of discussions and reports which were not made for the purpose of framing resolutions, but which simply set forth conditions as they really are.

The United Society of Christian Endeavor reports "hundreds, if not thousands" of new societies since July. The M. E. Church, South, shows an increase of over 200% in the number of Epworth League Chapters during the past year, and records show that almost 100% of the missionaries going out from that denomination have been "Epworth Leaguers." A great majority report that they received their inspiration for the ministry or missionary service through the League. The Southern Baptist Convention reports 6,786 Young People's Unions in 1921, with a membership of 241,635 and 2,183 Junior Unions, enrolling 60,238. The growth of the Epworth League in the M. E. Church, North, during the past three years, has been almost phenomenal. Similar progress is evidenced in other denominations.

An encouraging development noted in practically all of the agencies represented was the better under-

standing which has developed between the Young People's Society and the Sunday-school. This has grown out of a realization, on the part of both, that there is a definite field for each and that their work is supplementary. In some instances this understanding has led to greater correlation of these activities. It has not been absorption. Both the Sunday-school and the Christian Endeavor Societies are promoted under the Presbyterian Board of Publication and Sabbath School Work. The same is true in the Southern Baptist Convention, where both activities are under one Board. A number of denominations maintain separate Boards for each activity, but where such is the case, there seems to be a greater spirit of cooperation than has always characterized the work in the past.

Sitting in such a gathering and hearing what is being accomplished through Young People's organizations, one can not but think what we as a church have denied ourselves because, in the past, we have not had an organization in which young people would be inspired and trained in Christian service. Twenty years ago young people were pleading for such an organization within the church. The organization of the Christian Workers' Society did not meet that need. It was a substitute. It was argued that we should have an organization for both old and young, thus holding the two ages together. No one will doubt the sincerity of those who urged such an organization, nor the motives back of it, but the possibility of training young people for Christian service through such a move, is open to very serious questioning. If history is any teacher, we must admit that the promiscuous Christian Workers' Society has not functioned as a young people's organization, nor can it be expected to in the future. If we are to see the greater development among the young people of the church, we must provide an organization for them which will be conducive to their development.

This can and will come about through the Young People's Department being promoted by the Christian Workers' Board, which is meeting the need among young people in those churches where it has already been organized.

Elgin, Ill.

College President Thoughts

BY WILBUR STOVER

I HAD the privilege of being present, recently, at a meeting consisting of some forty college presidents of our land. Their discussions were illuminating. I have jotted down several thoughts presented:

When a prospective freshman seeks entrance to a particular college, rather than at the hundreds of other colleges, he does so because he believes that this college will render him greater service than others.

The time has arrived for a new epoch in our system of education. It is an epoch in which the form of training will not be determined by such standards as the needs of adult society or the available courses of instruction, but, primarily, by the needs of the youth to be educated.

Mental alertness tests should be given to prospective students, but not by those who fail to recognize the responsibility of the college to such applicants.

The three essential qualifications of a teacher are scholarship, personality and religion. The greatest of these is religion.

It is not well to place too much emphasis on that Ph. D. degree. Some of the best teachers have been those with no degree. I decry the fact that the man with this degree is given preference over the man without one. A college president is often rated by his business ability. Unless he can choose competent teachers he is a failure.

A teacher should be a man of balance. He should be of good appearance and character. He must not be a freak. Congeniality is essential. There is little place for a sissy. I once was forced to take a man by reference alone, without personal interview. The minute I saw him I knew that he would never do.

(Continued on Page 74)

Snap-shots of Paul the Apostle

BY JNO. S. FLORY

3. As a Teacher

If Paul was a great missionary and a great pastor, he was none the less great as a teacher. Fundamental to success in either of the former lines is the ability to teach—to impart information. For this particular task Paul was peculiarly fitted, both by temperament and by training.

Brought up in a strict Pharisaic home, he was taught the Bible and the religious beliefs of his people from his early years. His regular attendance at the synagogue and the instruction of the Rabbi broadened and deepened the teaching of the home. As a young man of ability and promise he would naturally attend the university in his home city. In Paul's day one of the three great universities of the Roman Empire was located at Tarsus. Here he would study philosophy, logic, civil and canonical law, and acquire a speaking knowledge of Latin, Greek, Hebrew, Syriac and probably other languages. But to complete his education he was sent to Jerusalem, to sit at the feet of Gamaliel, the great Jewish rabbi, who was regarded as one of the ablest teachers in his day. Here Paul's great ability and learning were given final direction, which confirmed him as the champion of the religion of his fathers. Paul was qualified to teach.

But teaching ability is not only a matter of scholarship. Paul was by nature a teacher. He had an inquisitive mind and a generous heart. He easily acquired a comprehensive grasp of any subject of thought, and possessed a happy faculty of explaining it. Any of his recorded sermons and his writings are admirable evidences of his teaching ability. What is his letter to the Romans but a masterly explanation of the superiority of Christianity over the Law of Moses as a religion? What are his pastoral letters but the clear exposition of the principles of Christianity, with definite instructions, as to the application of these principles in building up the Christian lives of men and women?

Fortunately we have the privilege of seeing this great teacher in action. When he went to Ephesus he began his work there, as was his custom, in the synagogue of the Jews. But Ephesus proved a difficult field to work. After three months of faithful effort, the Jews put up such pronounced opposition that he left them and went over to the school of Tyrannus and continued his work there.

The situation was something like this: Tyrannus was a famous Greek teacher, who conducted a school of philosophy, ethics, logic and probably jurisprudence and rhetoric. Paul now became a member of the faculty and added to the curriculum a department of theology or Christianity. In this way the work was carried on for several years, and a strong Christian community built up. So remarkable was the success of this undertaking that we must look into it a little more closely.

In general, there are two classes of great teachers: Those that accomplish their end through the medium of personal contact with the pupil, and those that work through effective organizations. Of the former class were such teachers as Socrates, Thomas Arnold, and Mark Hopkins; of the latter, most of the university presidents of today. It is usually true that an educator attains to greatness in only one of these ways. But it is characteristic of Paul to have been supreme in both.

Evidences of his personal charm and magnetic leadership are everywhere present. Few people have been privileged to have so many and such loyal friends as Paul had. Remember how the elders at Ephesus loved him, and the members at Sidon, Caesarea and elsewhere. It was his privilege, too, to have an important part in the training of many of the younger church leaders of his day, and to inspire them to give their lives in the service of the church. Among these were Timothy, Luke, Silas, Titus and many others. The influence of his wonderful personality was a constant well of inspiration and enthusiasm in their lives.

But his work at Ephesus was accomplished largely through organization. Of the details of this organiza-

tion and its personnel we are not informed. Yet, in purely incidental ways nearly a dozen persons are named who were undoubtedly connected with the work. What we do know, positively, is the results accomplished; and these are astonishing. In the two years of this work, "all that dwelt in Asia heard the word of the Lord, both Jews and Greeks." A whole province of the Roman empire was evangelized in two years. Of course, this would have been impossible without a strong organization.

To state the case in modern phraseology, we would say that Paul, as professor of Christianity in the school of Tyrannus, soon made a profound impression by the power of his teaching. Men and women were won to the new faith. A Christian community was built up. The believers were organized into a church. The ordinances of God's house were instituted. The church was officered and ably administered under the leadership of the great apostle. In time an extension department was organized. Work was begun in other towns of the province. Mission stations were opened and teachers put in charge. Deputations were sent to the more remote parts. These found new fields of work and instituted methods suited to the needs.

But in addition to the local workers, in the various localities, there must also have been traveling evangelists and itinerant ministers who visited the more isolated sections. And what other agencies were devised to meet the exigencies of the times, we can not even now imagine. Nor should we think the great apostle himself was not frequently to be found here and there, as occasion required, setting to rights a mistake in this organization, correcting an error in the teaching yonder, ordaining an elder at another point, pronouncing the funeral oration over the remains of a local leader somewhere else, always leaving the benediction of his presence, as he hastened on to other duties or resumed his work at the home base.

The same intrepid spirit that characterized Paul in all his other work, distinguished him also as a teacher. Here, as elsewhere, his motto was: "This one thing I do."

Bridgewater, Va.

What's the Matter With the Church of the Brethren?

BY SADIE PRICE WHISLER

As I finished reading the article in the MESSENGER of Dec. 3, regarding the Quakers, I was impressed by the constructive work they are doing—more so than our own beloved Fraternity. Next I read, in the same issue, the article of Bro. Ira J. Lapp, "At Salt Lake City, Utah," in which he told how the Mormons gained six times our own number in one hundred years' less time. I then had to ask myself the question: "What's the matter with our church? Don't we really believe we have a better doctrine than the Mormons?"

Surely, every member believes our church to be the best, and the one nearest the Gospel. Were it not so, our members would be foolish to remain in it. I, for one, would be seeking the church that I thought is nearest right. So, with that fundamental principle settled, why don't we all work harder to propagate our doctrine, to help to save others and, incidentally, make life that much pleasanter for ourselves, besides insuring the great reward in the future?

Have we no pride in our Fraternity? We take pride in our school, our home, or our own undertakings, doing our utmost to attain success, and to accomplish our aims. Why are we not more concerned about the interests of the church? We can not hope to interest others in anything that we (by our actions) consider a side-issue—one to which we devote little time, less money and no thought.

How much do we talk of the work of the church in our homes, to our children, and when visiting each other? Often this subject is not even mentioned, and some seem bored if it is brought up. We do talk of current events, etc. When the war was on, everybody would talk about it. The thoughts ran in that direction, so it seemed.

The things we are greatly interested in, we will talk about. "Out of the abundance of the heart the mouth speaketh," and "As a man thinketh in his heart, so is he." These truths have been demonstrated again and again. What we think about, and then talk of, will be the thing accomplished.

We wonder why our children are lost to the church. Often it is no wonder at all, for we do so little to get them interested. Showing little or no interest ourselves, and going to church only when everything is favorable, of course we could not be expected to discommode ourselves to get out after dark (unless there happened to be a strange preacher). When it's cold or rainy, we stay at home and read the newspaper.

What would we expect of our children, in the way of an education, if we sent them to school as we send them to Sunday-school and church? The few hours a year are of little value, even if our children were there each time. But when many fail to come Sunday after Sunday, or if they delay coming until the session is nearly over, often with little or no idea of the lesson—likely hearing little or nothing on religion during the week—what can we expect?

Many homes in our Fraternity have no family worship. This fact was discovered during the survey. The Bible is not read to the children, nor are the children trained from childhood to take part in the family devotions. Often the church is mentioned only to criticize the leaders or members. What are the natural consequences of such rearing? The children will not grow up to feel any pride in their church. They will not even know what the Bible teaches, nor why we have our distinctive doctrines.

While some children will be lost, in spite of good training, yet many more might be saved to the church and become strong workers and missionaries, if we would devote more time to religious instruction. To prove this statement I only need to refer you to the Catholics, who, as we all know, devote much more time to indoctrinating their children than we do. As a result, they keep the large majority of them within their church.

We all know how the Mormons succeed along this line, and how they advertise their work, but not their mistakes. They speak reverently of their leaders (though they may not always deserve it). They are wise enough to know that they can not increase their numbers appreciably while tearing down the influence of their own members. We should be able to learn of them in this. Though our members may make mistakes, we should never speak of them to our children or to those outside the fold. Undue criticism will soon kindle a dislike for the church and end disastrously.

We love our own family enough not to parade their shortcomings before the public, and so we should guard the interests of the church by keeping silent concerning the mistakes of our brethren and sisters to outsiders and to our children. "By this shall all men know that ye are my disciples, if ye have love one for another."

Read again Bro. Lapp's article and perhaps you may see where we fail. The Mormons teach religion in the home. Right there, I believe, is the secret—the home is the first and fundamental institution for training our children, and here we must not fail firmly to implant the religious instinct and missionary impulses. What the Mormons and Catholics are doing, we could surely do, if we would but awaken to our opportunities and responsibilities.

Some time ago a Catholic saleslady was in my home, and in less than a quarter of an hour, she said something about her religion and showed pride in it, too. Too often we act as though we were ashamed of our religion, but why should we? Intelligent people always respect those who stand firmly for their conscientious principles, even though they may differ, but who respects the weak-kneed person? Or how can such a one hope to gain others for Christ?

Lord, help us to have more courage, a firmer conviction, and a greater zeal to spread the great doctrine of our own beloved church to the ends of the earth!

Udell, Iowa.

A FRATERNAL FELLOWSHIP MEETING

It was our pleasure, recently, to participate in a fellowship meeting between the ministers of the Church of the Brethren and the Brethren (Progressive), residing in and about Johnstown, Pa., that, we believe, will mark a new epoch in our relations with each other, at least in the region indicated. The affair was arranged rather spontaneously, but the spontaneity of it was one thing that added to the pleasure and profit of the event. A luncheon provided by the First Brethren Church of Johnstown, was served at the Y. M. C. A., a private room being arranged for the occasion. Fifteen ministers were present, six from the Progressive branch and nine from our own side of the house.

Following the luncheon, all present had something to say about the things we have in common—a common faith, a common heritage, the same Bible, the same Christ, and oft expressed by each one was the thought that we ought to be one, not so much by organic union—for that does not seem feasible, just at this time—but one in purpose, one in love for each other, one in standing for the integrity and inspiration of God's Word, one in the great mission of carrying the Gospel to the world in sin. Methods of cooperation and comity were discussed briefly. No action was taken, no resolutions passed, no "movement" started, but just a frank, heart-to-heart consideration of the problems that are near to the heart of both branches of the Tunker Fraternity.

The day of prejudice and bitter personal feeling and local jealousy is fast passing away and there ought to be only the most kindly relations between these two bodies of the same faith, with so much in common and so little at variance that is really fundamental.

The keynote of the meeting seemed to be, "The Word of God is True," and no man nor body, scholastic or ecclesiastical, has a right to change it or mar it in any particular. May we not wish for more such fraternal associations!

The meeting closed by all joining hands and singing: "Blest Be the Tie That Binds," and prayer. Those present were as follows: Progressive, Brethren Chas. A. Dame, C. H. Ashman, Willis Ronk, Geo. Jones, L. C.

Wood and A. O. Dannebaum; Church of the Brethren, Brethren S. P. Early, A. J. Beeghly, J. H. Jones, E. M. Detwiler, C. C. Sollenberger, D. P. Hoover, W. D. Keller, J. H. Cassidy and the writer. John R. Snyder. Bellefontaine, Ohio.

REPORT OF VACATION SCHOOLS FOR 1921

State District	Unreported	Reported	Days in Session	Teachers	Total Teachers	Males Enrolled	Females Enrolled	Total Enrollment	Av. Attendance
Calif., N.	1	14	11	12	69	121	190	157	
Calif., S.	1	18	1	6	42	36	78	54	
Colo., W.	1	10	1	15	97	101	198	140	
Idaho	1	5	30	46	260	379	659	474	
Ill., N.	1	10	35	99	54	492	1,348	874	
Ill., S.	1	13	22	63	460	627	1,087	782	
Ind., Mid.	6	66	6	42	241	393	634	512	
Ind., N.	9	106	31	64	613	819	1,432	1,165	
Mo., S.	1	6	59	7	36	237	349	386	410
Iowa, N. & Minn.	3	32	12	6	56	52	108	105	
Kans., N. E.	1	5	55	4	51	132	180	312	682
Kans., S. E.	1	6	66	7	41	217	302	539	408
Kans., S. W.	1	2	25	2	18	47	75	54	
Kans., S. W.	4	5	68	2	29	92	133	225	229
Mich., E.	10	127	18	54	298	407	705	484	
Mich., Mid.	10	115	28	25	215	276	491	383	
Mich., W.	2	32	2	2	25	20	45	40	
Mo., N.	4	53	4	19	83	81	163	106	
Mo., S.	1	11	10	1	8	16	24	20	
Nebr.	6	69	12	37	191	231	426	280	
N. C.	1	12	3	3	18	30	38	42	
N. Dak.	2	18	1	8	54	66	120	91	
Ohio, N. E.	8	83	9	74	362	524	886	591	
Ohio, N. W.	5	41	4	29	215	258	473	334	
Ohio, S.	20	206	18	134	1,535	1,958	4,493	2,648	
Okla. & N. Mex.	10	57	10	41	175	239	434	300	
Pa., E.	8	78	3	69	499	723	1,222	865	
Pa., Mid.	1	11	106	1	89	437	566	1,003	752
Pa., S. E.	7	9	11	36	274	359	633	454	
Pa., S. W.	1	9	10	10	120	196	316	158	
Pa., W.	26	274	24	108	574	879	1,453	1,066	
Tenn.	3	35	8	62	7	7	134	102	
Va., First	18	210	19	72	408	569	977	661	
Va., Second	21	48	50	73	505	516	1,021	982	
Va., E.	2	7	96	9	131	166	297	229	
Va., N.	8	83	13	39	235	307	592	517	
Va., S.	12	140	26	41	320	408	728	541	
W. Va., First	6	101	2	10	101	116	217	177	
W. Va., Second	2	24	7	21	45	13	43	47	
39 Districts, 21 States	13	291	3,290	4,501	5,381	10,021	13,149	23,360	17,930

* Av. Length, 11½ days.

Jan. 23.

Ezra Flory.

The Forward Movement Department

Conducted by the General Director, Chas. D. Bonsack

Why the Emergency Fund?

Why was there need of an Emergency Fund for missions this Conference year when there was so much money raised last year?

The following figures will throw light on this question. These are taken from the Annual Reports of the Mission Board, published in the *Missionary Visitor*. They cover a period of five years:

Years	Number of Missionaries	Receipts from Churches and Individuals	Receipts from Publishing House	Total Receipts	Total Expenses
1916	66	\$ 86,914.69	\$12,569.27	\$119,483.96	\$119,704.04
1917	78	121,777.23	43,105.53	164,882.76	142,346.23
1918	81	190,835.95	52,807.31	243,643.26	186,545.15
1919	111	267,121.37	76,251.71	343,373.08	295,522.27
1920	120	199,136.10	36,176.13	235,312.23	360,377.07

These figures show that, so far as the Mission Board is concerned, the large gifts were not in 1920, but in 1919. This was due to the fact that the large offerings in 1920 were divided with the Educational Board for the Colleges—they having received about \$160,000 out of that fund, apart from that which went to the colleges direct. Further, the District Mission Boards were included in the 1920 budget, which aggregated about \$140,000, being about \$45,000 more than the year previous for their work.

Looking at the figures further, you will find that a balance of something over a hundred thousand had accumulated up until 1920. That year it was almost entirely consumed. Had it not been for the China Famine Fund, which was turned into the Mission Fund this year, there would be a deficit of \$70,000 at the close of this year, even with a reduced program. It might also be stated that the large expenditure in 1920 was made necessary by the high rate of exchange in foreign money, rather than by any special increase above normal otherwise. This item became more steady and normal during this present year, which helped out very much.

Twentieth Century Home-Life

A GROUP of young people was planning on a missionary program to be given at the church. One more person was needed and it was suggested that a brother of one of the young men present take the part. Some one said: "You'll speak to him about it, won't you?" The reply was: "Yes, but I hardly ever see him." This was the case of an older employed brother and a younger one in high school.

The time was when most American life was built substantially around the home, as a unit, but modern life seems to be leading away from it. Home-life, in so many instances, means merely a place to eat and to sleep, and these are often irregular.

Some time ago we were in a home where we had not met the members of the family before. Breakfast was eaten with the father and mother, and one of the children. The two other children in the home ate later, and took their lunches to school, that day, because it happened that their gymnasium period was at the lunch hour. All five members of the family managed to get together at the supper hour, but one had to leave directly after that, and later the rest of us attended a meeting together.

That is no isolated case. There are many families in the city whose members are all employed at different occupations—no two of them beginning their day's work at the same time nor arriving home at the same hour. The public school is becoming more and more departmentalized. The same is true of our religious services. The different ages meet in their particular service, apart from others. The entire family sitting together in a church service, is largely a memory confined to older people. Nor are we suggesting that it should be resumed, for it is doubtful if the most permanent religious results can come from such a plan.

But the question we are asking ourselves is, "How are we to build into our characters those elements which came through the unity of the Christian home in yester-generations?" Time was when children were

taught their "letters" and "numbers" before being admitted to the public school. Similarly the rudiments of manual training and domestic science were included in the training of the average boy or girl. We have turned all of these over to the school. In much the same fashion we have come to omit religious training in the home, leaving it to the church. Much might be said here regarding religious education, but we are thinking this month especially about the home. It is our conviction that, in spite of changed and changing conditions, affecting our home-life, and including the most hopeful improvements advocated by the sponsors of religious education, there is yet much Christian training that must come through the home.

It will not suffice to deplore any present condition, nor will it meet the situation to bemoan the "good old days." If there are those practices in the home-life of other days which resulted in better homes and which will operate today, by all means let us make use of them, but we must seek as earnestly to find the present-day solution of some problems, common to home-life, which can not be met by the practices and methods of the past, successful as they were.

Sentences From the Foreign Missions Conference

1. NEVER let your zeal lag.
2. Peacemakers not peace-makers.
3. We need glowing faith in going saints.
4. We need some new apostles of reconciliation.
5. We must avoid a leadership that goes off on a tangent.
6. Play fair with Africa, and she will play fair with you.
7. A look into the face of Christ will cure our selfishness.
8. We must assume responsibility and initiative as peacemakers.
9. Vocational education must be as cultural as literary training.
10. Speak the language of life, even if you can not speak good English.
11. China needs workers who will work with her people rather than rule over them.
12. Africa is not the Dark Continent so much as the land of misunderstandings.
13. We need to plan our work that we may have time to think our problems through.
14. It is not the yellow or black peril that menaces the world, but Anglo-Saxon domination.
15. Our plans and practices must be such as will command the respect of every thinking man.
16. You need not wear yourself out to build a work—just create the atmosphere and it will grow.
17. We need to see men as in the image of God, rather than in the accident of color or language.
18. Too many missionaries go to the field with the hope of doing a great work, rather than with the hope inspired by a great love.
19. We need a new sense of intercessory prayer; for this is more necessary than our great organizations in the furtherance of the Kingdom of God.
20. As Christian workers, we need to read, think and pray, lest we, like the camels of the desert, famish while we carry food and water to others.
21. Preoccupation of mind is the father of skepticism. Let us be careful of the mental food with which we may crowd out the friends of life.
22. The native Christian makes a larger sacrifice, usually, in accepting Christ than we do in going to him. Therefore he must be considered in the program of your work.
23. A wholesome nationalism is as essential to internationalism, as is a Christian denominationalism essential to interdenominationalism. It is, therefore, futile to cultivate prejudice against either, if we hope to make progress in our work.
24. If America, instead of sending out ten scientists, at an expense of \$500,000, to discover the missing link between man and monkey, would make a similarly large effort to tell of the Link already discovered between man and God, we would make more progress.

THE ROUND TABLE

One Way of Testing

BY REBECCA C. FOUTZ

THOSE who think it hard to decide whether it is wrong for Christians to engage in present-day, popular amusements—particularly the dance—especially because so many professing Christians see no harm in such, would do well to ponder the experience of a minister who wrote to the *Christian Herald*, telling how he settled this question.

In a certain town, where he went to hold a revival, he found that the dance was the chief form of amusement, even among the Christians. "Called themselves Christians," is the way he put it.

One evening there were only a few at the services, because of a dance that night. He decided that if it was a good thing for the rest, and not incompatible with being a Christian, they should enjoy it too, so several of them purchased tickets and went.

He said the people there did look surprised that a minister should attend a dance. He and his party waited until the music ceased, and until the dancers stopped to rest. Then they started to sing a Gospel hymn. The minister reasoned that most of them being professed Christians, who had told him that there was no harm in this pastime, they ought to enjoy a hymn during the rest period.

As soon as the orchestra began again, they stopped, while the dance went on, intending to continue when the next rest period came. But before this, the dance-manager requested them to leave, saying that it would hurt his entertainment if they continued singing.

It may be difficult for some Christians to decide whether this amusement can go with their profession. But it isn't for a dancing-manager. He knows without debating it. Satan may deceive Christians but he doesn't fool those in the business.

Philadelphia, Pa.

Elijah and Baal

BY WM. P. WERTZ

As we enter the new year, and contemplate the great truths that the Sunday-school lessons have in store for us, we will be more than pleased to get new light upon various passages in the Inspired Word of God, referring to the time of Elijah and of the kings of Israel.

When Ahab went up to Zidon and wooed and wedded a princess of the Zidonians, who was an ardent worshiper of Baal, he committed a great sin, inasmuch as the people of Israel were commanded not to marry those who followed other gods. Furthermore, he erected a house to Baal, and, rearing an altar for that corrupt worship, he forgot God.

Then it was that Elijah was sent of God to Ahab to curse the land and to bring evil upon Ahab and Israel, because, like Jeroboam, the king made Israel to sin. We were made to wonder why the curse was sent in the form designated, and I have no doubt that many of our readers have also been puzzled about it.

A little reading will help us to ascertain the why of this, and to open our eyes as to why God dealt with Israel, as he did. We shall note how he pours out cursings upon his people today, when they forsake him, or bestows rich blessings when they adhere to righteousness and truth.

We find that Baal was the god of agriculture, and when Jehovah sent a famine through the withholding of rain, it was a direct challenge to the worshippers of Baal. Apparently they looked to the land—the fruits of the field and vineyards—for their maintenance. Upon Baal they had depended for the saving of life, and for their prosperity in all earthly blessings. Now, when their dependence upon Baal was about to be ended, God could send Elijah back to Ahab and Israel again, with some assurance that they would hear him.

This time he demonstrated the power of Jehovah

above all earthly gods in that he sent fire from heaven to consume the sacrifice. Then, in further demonstration of the fact that Baal had failed, he brought rain at the word of the prophet.

Can we, dear reader, not see in these lessons, that God's providences—God's loving care—gives to us our material blessings, as well as our eternal hope? And, again, can we not see that without God's blessings upon our fields, and without due recognition of our dependence upon him, we shall utterly fail both here and hereafter?

Spencer, Ohio.

Committing Sin

BY EDYTH HILLERY HAY

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God" (1 John 3: 9).

IN the eighth verse of the first chapter of this same epistle we find these words: "If we say we have no sin, we deceive ourselves and the truth is not in us." Is there a difference between the occasional missteps that Christians make and the committing of sin? It would seem so, for God's Word is not really self-contradictory, as some people flagrantly avow.

I have known professed Christians, who had actually been proven guilty of grave misdemeanors, who yet sought to justify themselves by a reference to 1 John 3: 9. It is very evident that such have not been born of the Lord, or, having been born of him, have side-stepped to the devil's territory. How much better if such would confess their sins, truthfully promising that they will not keep on committing sin, and that, by God's grace, they are ready to start out anew?

I believe that the actual, daily experience of the truly God-born is a sort of daily-repenting-for-wrongs process, and of getting real close to the Lord, pleading his forgiveness, starting out anew—but each day coming a little nearer to the ideal.

This most certainly does not condone a daily committing of sin. God, I am sure, has little sympathy for the souls who deliberately keep on committing, over and over, the same old sins. Such were never really born of God. The water birth they may have had, but never that of the Spirit.

The inner voice—the conscience of the God-born—will so effectually condemn any act of sin we do, that we will not yield to the same evil temptation again and again. It is the life-germ of divinity that cries out against the contact with a baser element. If we do yield, and fall into the same sin or sins over and over, rest assured that it is proof positive that we have yet to be born of the Lord.

Goshen, Ind.

Spiritual Growth

BY OLIVE A. SMITH

WE are often disturbed because others do not agree with us in matters of personal belief. We should remember how we change, from time to time, in our own feelings, our own convictions and hopes, our own conceptions of truth. Not that all change is progress, yet, if we were not to change, there would certainly be no progress.

"I do not think of my father as I thought of him twenty years ago," said a minister in middle life. "I am sure that I have a better comprehension of him and his life, particularly of his attitude toward me, than I had then. But I can not remember the time when I did not love and trust my father."

So it is in our attitude toward God. We may differ widely in our conceptions of him and of our relations toward him. But as long as we love and trust him, as long as we do the best we can to understand what we should do, we need not concern ourselves too greatly with the minor differences in belief which must exist as a matter of personality.

In our human relations we can look back and see how faulty were our ideas, how far from the truth were some of our conceptions of others. Yet, at the time, we were sure that we were right. No one could have persuaded us that we were wrong. So,

some day, perhaps, we may see how faulty, how absolutely foolish and childish, are our beliefs about God. We should always be ready to learn, to grow, to enlarge our horizon spiritually.

Emporia, Kans.

Silly Sam's Message

BY MARY PRENTICE WILSON

IN company with some other young people we passed along a beautiful country road. Enjoying the scenery—wheat-fields stretching in three directions, the beautiful, sunshiny day, and life in general. Then, suddenly, we noticed a man—peculiar, different in every way—just beyond the railroad crossing ahead.

Upon reaching him, we stopped at his request, to see what he could possibly want. To our surprise he—the dirtiest, most forlorn-looking creature we ever saw—wanted nothing at all but to jabber about foolish nothings—not knowing one minute what he had said in the one before. He gave his name as "Sam too." What he meant, we do not know. How pitiful! A man full grown in body with a mind void of knowledge and sense!

Upon resuming our journey, we kept wondering what our dear Creator could have had in mind, to let a man like him live. Then we knew that he wanted to show us what we had to be thankful for—health, a good mind, homes, friends—everything life has for us. All our blessings he showers upon us daily. We should be really ashamed ever to grumble or to complain. We should be thankful to him that he did not create us like "Silly Sam."

Aline, Okla.

Pointed Paragraphs

BY AGNES M. GEBB

A GROUCH is a disease brought on by a man thinking he is worse off than he really is. (It applies to women, too.)

Time was when a dime novel really was a dime novel. Now one costs two dollars and is called "literature."

Live every day so that you can look at yourself in the mirror at night, and say: "You can work again for me tomorrow."

If you can't see the silver lining to your cloud, take off your gloom-smoked glasses.

Music is the rain that washes away the dust of life. Afflictions are but the shadows of God's wings.

There can be no rainbow without a cloud and a storm.

Manheim, Pa.

HOME AND FAMILY

Winter Days

BY CLARA C. GARRY

No song of bird can now be heard,
The lowering clouds look dark and grim,
But in my heart the thought of him
The crucified, who died for me,
Can brighten all the hours so dim.

What though affliction walk with me,
And loneliness my portion be;
By kindred I may be forgot,
But there is One who changeth not;
He who passed through Gethsemane
Will not forget to comfort me.

Sylvan, Pa.

Davie's Mother

BY MAUDE C. JONES

THE little vine-covered cottage nestled at the foot of the hill just beyond the outskirts of the busy city, and was the dearest thing on earth to Davie's mother—except Davie himself. Not even the most pretentious mansion on Lakeside Boulevard, which Davie offered to purchase for her at any time, held any allurements. Into this little cottage had been woven memories, so sweet and poignant, both of joy and of sorrow, that nothing could induce her to leave it. Here she had tasted both the sweetest and the bitterest cups that

life had held for her, and she cared for nothing more than simply to wait and rest in the little home nest until she was given the summons to slip over into the Unknown, where John was waiting for her.

Thirty years before, big John Livingstone had brought her, his sweet little blue-eyed bride of eighteen, to this secluded nook, and together they had viewed the spot with admiration and decided that it would be an ideal place for a home. John's income was very modest and they preferred a tiny spot that they could call their own, and into which they could build love and memories to hand down to their boys and girls, rather than to attempt to imitate those living in more pretentious style. Yes, she could go to the very spot where they had stood on that wonderful June day, planning for the purchasing of the dear love nest and then memory would swing wide her portals and flash upon her inmost thoughts a picture so vividly sweet that the seeing of it cut like a lash into her very soul. It was how the wind had caught her brown curls and tossed them caressingly into John's face, and how he had caught her up in his strong arms and showered such a wealth of kisses on her face and neck and hair, that she was almost smothered in his mad embrace. Then, how they had gone, hand in hand, through the little cottage and planned the simple furnishings and how radiantly happy they were when at last they sat opposite to each other at their own table in the cheery dining room, or chatted before the fire in the evening's coolness.

And so the summer weeks and the winter months fled like a short, sweet dream and just as the roses beneath the cottage windows were bursting into gorgeous beauty, little David opened his eyes in the dear little cottage over which the vines, planted by their own hands the year before, were just beginning to twine. If they had felt blest before, they now felt doubly blest, and showered upon this little monarch of the home their hearts' best gifts of love and affection.

Another six months of unalloyed happiness sped by, and David had grown into a chubby, cooing, cherubic youngster, who heralded his father's coming with squeals of delight, and was a source of unending joy and pleasure to his parents. Then suddenly, like a thunderbolt out of a clear sky, the crash came. A street car accident, and John's dear form was borne solemnly up the rose-bordered walk by four silent, white-faced men, and Mary Livingstone was a widow, and little David a fatherless child. How she lived through those first months of desolation and unutterable longings and loneliness, none but God could ever know, but somehow, for David's sake, she bore it all and as he laughed and cooed and crowed in childish glee, pulling her curls and twining his chubby arms about her neck, she felt as though her heart was too torn and bleeding to heed his childish pranks. Yet she knew that he had a right to be happy as she had been happy and so she bravely looked life squarely in the face and decided on a course of action.

John's death had left her with naught but their little paradise cottage and what should she do now? Providence was kind to her, however, and sent her the answer to her question in the form of a kind lady who chanced to stop at her little cottage, one hot day, for a drink of cool water, and, noting the beauty of the needlework and the pattern on which she was working, engaged her to do some of the same kind of work for her. This was only the beginning and ere long she had more than she could do, for the work was slow and tedious, and she spent long hours, not only through the day, but far into the night, bending over the intricate patterns, stitching and embroidering until her head whirled and her eyes grew heavy with loss of sleep, that little David might have a chance with other children.

And the love and devotion that existed between mother and son, as David grew older, was beautiful to see. Never did she allow her work to rob David of his childhood rights. She romped with him when he was playful, and rocked and cuddled and sang to him when his little limbs were weary, and by her own sweet patience and wonderful mother love, led him step by

step from babyhood days into boyhood's realm. She so inculcated, into his very being, thoughts of purity and goodness and religion, that, ere he was six years old, she could discern the same strength of character and manly poise in little David that had been his father's greatest charm.

But David was more serious than had been his father. Life, to him, spelled service—service to his mother and his fellow-man. He must become the wage-earner and take the tired look from his mother's face, and so he began earning small bits in numberless ways, and manfully would he present his precious earnings to his mother, telling her over and over again: "Some day, mother, you can lay aside this tiresome stitching, for I'm going to earn loads of money, and buy a big brown house and have dozens of servants and you're going to be the lady of my house, and we'll have automobiles and electric lights, and you'll have dozens of silk dresses and handsome furs like the big ladies wear. You'll see some day, mother. That's what father would have done, I know." And then, slipping down on the stool at her feet, and looking up reverently into her eyes, he would add: "Tell me about father, won't you, please?" And over and over again would she repeat the story of those few happy months, telling delightful little tales of the big, loving father to the fascinated child, who never grew tired of listening. Often darkness would steal upon them as they sat thus and sometimes as she talked, memory would bring back the scenes with such poignancy that hot tears would fall on the upturned face in the darkness, and then rising quickly and putting his arms about her neck he would say: "Don't talk any more tonight, mother dear. It's time we were both abed." And kissing her cheek softly, he would hasten to fetch a light.

Each Sunday they would walk hand in hand to the little church. When services were over, they would steal over into the silent church yard, and place, always, some kind of a memorial on the sod-covered mound that held their dearest treasure.

And so the years sped by, and David grew into a big, stalwart boy, working his way diligently through school and proving himself a trustworthy lad with whatever he was entrusted to do. Long since he had decided upon his career.

"I'm going to be a lawyer, mother. Nothing else would satisfy me," he confided to her, one evening, as he pored over his books.

"Well, David, you can be useful in that profession if you're honest. Never let money tempt you, David. Be true to your ideals and remember always that you're your father's son and may God bless you in whatever you do."

And so, by patient endeavor and incessant toil on David's part, and frugal management and hard work on the part of his mother, he finished his preparations and started on his career as a lawyer. He soon attracted attention and became first famed, and then renowned, and his services were in constant demand, for his mother's advice was never forgotten, and he would take nothing but an honest case, and render nothing but an honest verdict. Money began coming plentifully now and no longer was the little mother allowed to resume her work. But the long strain had left tell-tale marks on face and form. Her vitality was slowly ebbing away. David tried to persuade her to let him take her to the big brown house that he had promised her years ago but she would only smile and say gently:

"No, David, it won't be long any more and I can't bear to leave this little cottage. But I wouldn't spoil your plans, David. You go ahead, and—"

But here David would gently lay his fingers on her lips and with the other hand stroke back the silvery curls. "Never mind, mother o' mine, this little cottage is mighty dear to me, too, and I guess, after all, I don't want to leave it." And so, because she wouldn't go to a mansion with him, he staid in the cottage with her and humored her every whim.

Then, one day, she fell violently ill and for two weeks lay in a delirium. David never left her side. Work was forgotten, for his mother came first with David, always. Then she rallied and although her

body grew stronger, something seemed to have snapped in her brain and she was no longer the self-reliant woman that David had always known, but, instead, was like a spoiled, delicate child, that demanded constant attention. If David went to his work she cried constantly until his return. No one could take his place, so he closed his office and placed a sign on the door: "Office closed. Mother needs me." Folks smiled when they read this strange notice, but soon the story of his devotion to his little mother was sown broadcast, and unconsciously he gained a deeper place in the hearts of men than eloquent pleas could ever have gotten for him.

And so David spent all his time with his feeble, white-haired mother. It was a favorite pastime of hers to take him by the hand and together they would wander up and down through the little orchard, or among the flowers in the garden, or down to the churchyard—wherever her fanciful whims led them. Gently he would lift her over the rough places and oftentimes, when she became fatigued, he would pick her up in his strong arms and carry her lovingly and tenderly back to the little cottage.

But finally there came a day when she was no longer able to go wandering about the place with David, and then they would sit hand in hand on the vine-covered veranda throughout the day, and when twilight began to descend over the cottage, she would creep into David's arms like a tired little child, and pillow her white head on his big, pulsating chest and ask him to sing to her. And over and over David would sing the songs, that she, years before, had sung for him, until the silvery head would drop lower and lower on his chest, and her even breathing would tell to him that she was asleep. Then, gently as a mother with a babe, would he carry her into the little cottage and place her on the bed, crooning to her and soothing her until she was sleeping as peacefully as a child.

And on such occasions as these, to her, it was not David, but John, her lover husband, who held her close in his warm embrace, and if David existed at all, it was only as a sweet, cherubic infant, whose little cunning ways she never grew tired of relating to John, and David would laugh with her as she would laugh at her baby's tricks. But sometimes, though his voice sounded in laughter, the tears would course down his cheeks and fall on the white head on his shoulder, as she portrayed to him, in her childish babblings, the wonderful mother love that had been his heritage from birth. And when she would demand a reason for his tears, he would only say:

"It's because we are so happy, Mary, I can't help it." And slipping her arms about his neck she would murmur: "Yes, it is wonderful, isn't it, John?"

One evening she crept into his arms earlier than had been her wont. "I'm so tired tonight, John. Rock me to sleep. Don't sing tonight." And David held her close in his strong arms and rocked her as he would have rocked a tired infant. Suddenly she gazed up into his face with starry eyes. Reason was hers for a space as she said, with a tremor in her voice: "Oh, David, my boy! my wonderful son! What a blessing you've been to your mother. But I'm going now, David. John's waiting for me and oh, David, I wish you could see him! He looks just as he did that morning when he kissed me good-bye and left us." And here her voice began trailing off into unconsciousness again. "But we'll be waiting for you, David. Don't—stay—long. Kiss—me—good-night—David." And even as he planted a burning kiss on her lips, her form relaxed and her head sank lifelessly on his shoulder.

Tenderly and reverently he carried her into the cottage for the last time and laid her on the bed. Then, smoothing back the silvery curls from the white forehead, he fell on his knees by her side and wept—wept as only a strong man can weep, until the great convulsive sobs shook his shoulders as the December gale sways the tiny sapling, and a whole world of love and devotion and desolation and anguish was wrapped up in that one word that was wrung from his innermost soul, as he cried: "Oh, mother, my mother, my mother."

Syracuse, Ind.

AMONG THE CHURCHES

Calendar for Sunday, February 5

Sunday-school Lesson, Elijah Taken Up Into Heaven.—2 Kings 2: 5-11.

Christian Workers' Meeting, Christian Family Relationships.—Eph. 6: 1-4.

* * *

Gains for the Kingdom

Five baptisms in the Stanley church, Wis.

Five additions to the Springdale church, Ark.

Two baptisms in the Union Bridge church, Md.

Three baptisms in the Upper Dublin church, Pa.

Six baptisms in the Panther Creek church, Iowa—the result of Decision Day.

Three baptisms at the Italian mission, Brooklyn, N. Y.—Bro. John Caruso, evangelist.

Four baptisms in the Boise Valley church, Idaho.—Bro. W. E. Trostle, of San Gabriel, Calif., evangelist.

Four accepted Christ in the Mississinewa church, Ind.—Bro. C. H. Deardorff, of White Cottage, Ohio, evangelist.

Four additions to the Pleasant View church, Kans., and one was reclaimed.—Bro. W. E. Breon, pastor, in charge.

Thirty-five applied for membership in the Bradford church, Ohio.—Elders John M. Stover and S. E. Porter in charge.

Eight were baptized and two reclaimed in the Cerro Gordo church, Ill.—Bro. Moyne Landis, of Sidney, Ind., evangelist.

Ten were baptized and three reclaimed in the Beaver-ton church, Mich.—Bro. Samuel J. Burger, of Howe, Ind., evangelist.

Two baptisms in the Pleasant Union house, Snake Spring congregation, Pa.—Bro. I. B. Kensinger, of Martinsburg, Pa., evangelist.

Fourteen were baptized and six await the rite at Hazelwood schoolhouse, Harman congregation, W. Va.—Bro. Lester Bennett, evangelist.

Nine conversions at Mt. Etna, Iowa, seven uniting with the Mt. Etna church and two with the Salem church.—Bro. J. A. Eddy, of Worthington, Minn., evangelist.

Fifteen were baptized, one awaits the rite and three were received on former baptism in the Ashland City church, Ohio.—Bro. J. J. Anglemyer, of Williamstown, Ohio, evangelist.

* * *

Personal Mention

Bro. John R. Snyder's address, after March 1, will be Huntington, Pa., 1823 Moore Street. He is, with his family, locating at that place because of the advantages afforded by Juniata College.

Bro. Irwin R. Fletcher, pastor at Connellsville, Pa., has planned to give the larger part of the summer season—April to October—to evangelistic work. While several meetings have already been arranged for, he still has open dates if churches, desiring his services, will write him as early as practicable at 617 Morrell avenue, Connellsville, Pa.

A few weeks ago Bro. Grant Mahan and family returned to Falfurrias, Texas, from San Antonio, where their son had been confined in the hospital since the automobile accident. Improvement in his condition continues but very slowly, and it will be many more weeks before he can walk around. Whether complete recovery is possible, is still uncertain.

Breaking up the old home is an ordeal which can be understood only by those who have experienced it. On Wednesday of this week Bro. H. C. Early has planned to make public sale, following which he will make his home with one of his daughters. His address remains Penn Laird, Va. A sketch of Sister Early's life will be published shortly, perhaps in our next issue.

Sister Eva Trostle, of Bethany Bible School, has been conducting a Bible Institute at Sebring, Fla., for the past two weeks. "The Sebring White Way" speaks at some length of the interest aroused by her excellent work. The same paper mentions, among recent arrivals at Sebring, Bro. P. S. Miller, of Roanoke, Va., Bro. D. C. Moomaw and wife, of the same place, and Bro. J. M. Kagey, of Dayton, Va.

The Home Mission Secretary, returning last Saturday from his teaching in the Manchester School for Rural Pastors, reports great interest on the part of those who took that special work. They are going back home to do things, he feels. That same night he left Elgin for Virginia, a little sooner than he had intended, called by the death of his sister. Bro. Zigler plans to spend a month in that State, in which time he will assist in Bible Institutes in both Hebron Seminary and Bridgewater College.

Many "Messenger" readers know of the work of Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, Washington, D. C. While in attendance at the International Purity Conference, recently held in Chicago, he was severely criticised by a certain Chicago editor for some of his outspoken utterances with reference to existing immoral conditions and their contributory causes. A friend interested in the cause, sent Dr. Crafts clippings of these scathing editorials. He replied as follows: "None of these things move me, . . . that I may finish my course with joy! Seventy-two on Jan. 12, in perfect health but facing eternity. 'Lord, if I may, I'll serve another day.'"

* * *

Miscellaneous Mention

In the report of the Muscatine, Iowa, Sisters' Aid Society, the name of the president, Sister Wm. H. Eiler, was inadvertently omitted by the correspondent. This correction, we trust, will explain the omission.

The Mount Morris Orphanage has in its care a very attractive little girl, five years old, for whom a Christian home is desired. Those interested should write the superintendent, O. B. Redenbo, Mount Morris, Ill.

Any one knowing of members or members' children, now residing in the city of Reading, Pa., or of others, who may contemplate making that city their home, will please inform Bro. Adam M. Hollinger, 458 W. Oley Street, Reading, Pa.

The East Wenatchee church, Wash., desires to correspond with an experienced pastor who would take pastoral charge, on full support, of a live congregation in the Northwest, consisting of 175 members. Write J. C. Sperline, R. D. 4, Wenatchee, Wash.

SEND FOR YOUR 1922 YEARBOOK

(Formerly Brethren Almanac)

Ten cents will bring you the Yearbook. It contains much valuable information. Renew your "Messenger" subscription and send for the Yearbook today.

Brethren Publishing House, Elgin, Ill.

Having found it a good investment, the Lancaster church, Pa., has again arranged to send the "Messenger" into the homes of all its members. Such a plan is, unquestionably, of great value. With all the members fully informed on church matters, there is sure to be an active interest in all religious services, and a readiness to cooperate in all things that pertain to the extension of the Kingdom.

How to get in personal contact with the unsaved under the most favorable environments, is often a serious question with the faithful pastor, as well as his members. Here is a plan that was found of value in a northwestern congregation: A family of earnest members invited a goodly number of the most interested non-members, together with the pastor, to a social evening meal. This afforded an excellent opportunity for an informal round-table talk about the urgency and blessedness of accepting salvation through Christ. On the Lord's Day following, five made the good confession and were joyfully received by baptism.

Would you like another opportunity to use your influence on the side of righteousness? Then write your congressmen and senators in behalf of the Miller Bill (H. R. 2193), for the regulation of the traffic in opium. The Committee of Reference and Counsel of the Foreign Missions Conference of North America is especially interested in this measure, in view of the relation of the opium traffic to the cause of missions, and urges its support by Christian people. In addition to writing your own representatives and senators, letters or petitions, addressed to Hon. Joseph W. Fordney, Chairman of the Ways and Means Committee, may be of value.

For the benefit of such of our members as desire to attend the International Sunday School Convention at Kansas City, Mo., June 21 to 27, we publish the following notice, just received from Convention officials: "As a Sunday-school worker, do not permit yourself to be excluded because of your failure to register. Find out the name and address of the Secretary of your State or Provincial Sunday School Association, and write to him at once. The number of registrations are divided among the States and Provinces pro rata. The cost of registering is \$3.50. This includes a copy of the printed proceedings and addresses. Those who register now, and find before May 1 that they will be unable to attend, can

withdraw their registration and money. Those finding themselves unable to go, at the last minute, will be permitted to send a substitute on their registration."

It was not through any previous planning that we happened to have on hand two good articles on a subject which we do not hear very much about these days, "The Church Visit." We give them both to our readers in this number, and we are sure they will be read with interest and profit.

Menno Shellenberger, one of the Near East relief workers at Diarbekr, Turkey, under the auspices of our Mennonite friends, died of smallpox Jan. 6. His father, J. L. Shellenberger, of Hesston, Kans., has this to say in a letter to the Near East Relief, concerning his bereavement: "It is sad indeed, but realizing that God does all things well, we can truthfully say: 'Thy will be done.' I have four more sons that I am willing to give as soon as they are as well qualified as Menno was. It is, after all, a consoling thought that he died in the service of the Lord." The Secretary of the Near East Relief informs us that, according to latest cablegrams, two other workers are down with typhus, one with typhoid and one with diphtheria. It is such devotion and voluntary offering of life to suffering humanity on the part of heroic workers overseas that leads one to feel that our largest gifts, here in America, are indeed small, compared with the price that the devoted relief workers cheerfully pay.

* * *

A Bystander's Notes

Meditation the Soul's Communion.—Andrew Bonar tells of a devout Christian who, in the isolation of a distant farmhouse, had "meditated the Bible through three times." Such intense thinking is precisely what the Psalmist did in his "meditating" about the Lord's mercy and loving-kindness—"he had shaken every tree in God's garden and gathered fruit therefrom." The idea of meditation is to "get into the real heart of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth," we must pay the price, which Paul intimated when he wrote to Timothy: "Meditate upon these things; give thyself wholly to them." David meditated on God's Word because he sincerely loved it, and he loved it all the more, because he prayerfully meditated on it.

India Needs Our Prayers.—In a late number of "The Continent," Rev. H. C. Velte, writing from the Theological Seminary at Saharanpur, insists that the workers in India need the prayers of the church at home more than ever before, perhaps. "We are passing through a great crisis," writes Mr. Velte, "and no one can predict the future. The transference of authority to Indian hands is going on rapidly, . . . and before long it will be complete, and we shall have a government preponderantly, if not wholly, Indian. This will have effects upon our work, the importance of which it is impossible to estimate. The ferment of present national and racial feeling has found its way into the church, and we are up against a situation which the stoutest and most courageous of us can not face without some misgivings. . . . The cost of living has gone up by leaps and bounds, during the past two years, and wages of servants are double what they were before the war. Clothing and food are both very expensive—one result of raising the import duty. The boycott of foreign cloth is helping to raise the price of native cloth."

The Church and War Elimination.—A fact, too little noted, perhaps, by those who say that the Bible is "full of war," is the very significant one that in the recorded sayings of Jesus there is scarcely an allusion to physical warfare. On the other hand, the teachings of Christ dwell persistently on the exalted theme of non-resistance and peace. The very genius of Christianity is opposed to war. This is getting to be realized more generally by the churches of our land. In a recent address, "Dare We Meet the Challenge?" delivered by Rev. Frank D. Adams before a Convention at Detroit, Mich., the speaker uttered these significant words: "To establish the Christian standard for the nations, the first task is the elimination of war as a means of settling differences. To eliminate war, the first task is disarmament, for armaments have always been the great incentive to war. And the church is challenged to demand that NOW. It must take its stand wholeheartedly, uncompromisingly and without evasion, in favor of this policy NOW. The challenge is coming not alone from the great world without, but from journalists, scientists, alert statesmen and newspaper men. . . . Does the church dare to meet that challenge? It must, if it is Christian. Never before has the church been so dramatically, so tragically, on trial. We are standing at the fork of the roads, and choose we must. There is no alternative. God is dealing with the nations in this hour as with individuals, and whether or not the nations will hear and heed his Voice, depends wholly upon the clearness, faith and vigor, with which the church gives that Voice utterance."

AROUND THE WORLD

Communism Seals Its Own Doom

About two years ago the distinguished French writer, Anatole France, proclaimed his adherence to communism, as sponsored by the notorious Lenin, of Russia. During his recent sojourn at Stockholm, Sweden, where he was awarded the Nobel prize for idealism in literature, Mr. France took occasion to state why he is no longer an exponent of communism. He declared that he is now fully convinced of the utter impracticability of that system, and that he is well satisfied that the erratic notions of communism, regarding private property, are so iniquitous as to seal its doom. A due recognition of the rights, incident to the ownership of property of whatever nature, is necessarily a fundamental principle of well-organized government. So far as Christianity is concerned, there can be no possible endorsement of the pernicious tenets of communism.

Union of Roman and Greek Catholic Churches

According to latest reports, an effort to reunite the Church of Rome and the Greek Catholic Church, may possibly be one of the tasks to test the skill of the next Pope. Preliminary steps to this end had already been taken by Benedict XV, and it is quite probable that his successor will undertake the completion of the coalition. For some years the Greek Catholic Church has contended with great difficulties, especially because of the disordered state of affairs in Russia. Leaders in both churches realize that union of the two great Catholic groups will be of advantage all around. By some non-Catholics it is feared that the consolidation might result in so large a religious body as wholly to overshadow Protestantism, but if it serves as a spur to greater evangelistic activity, to meet the new alignment of forces, it is not an issue that needs to be feared.

They Offer Thanks

Messages of thankfulness and love from Russian school-children to the kind donors of relief supplies in America, indicate the deep appreciation of America's generosity in providing food and clothing for the famished, perishing children. Writing in behalf of her schoolmates, a fourteen-year-old girl writes the following: "We children thank the American people for taking care of us. Winter has come with its frosts. Many of us have no warm clothes, and must omit school-days, and sometimes we are even obliged to leave school. The American Mission came to our aid, and helped us to learn, and we would like to express our feelings of most sincere and deep gratitude." Facing a winter of extreme cold, their blood thinned from lack of nutrition, their bodies scantily clad, these Russian children are bravely hoping for the best. May they not be disappointed!

Abyssinia in a Woeful Plight

Abyssinia, part of the ancient kingdom of Ethiopia, is, at the present time, the only country in which open slavery is allowed. Under the reign of King Menelik, Abyssinia reached a high state of prosperity, but since his death things have gone from bad to worse, until decay and corruption rule supreme. Brigandage and outlawry are so generally rampant that no one cares to interfere. Slavery has gained a strong foothold—on a recent occasion ten thousand slaves marching in one gang to life-long captivity. Vast agricultural areas, formerly fertile and productive, have fallen into disuse, owing to the slave raids which have decimated the population. Somewhat humiliating to Americans is the report that slave-raiding is largely made possible through the use of American arms and ammunition—the European powers being prevented from sending arms to Abyssinia by the agreement of 1919. The State Department at Washington has been requested to take the necessary steps to prevent further shipments of arms and ammunition to Abyssinia.

High Hopes Center on Genoa Conference

A decision has not yet been made by the United States, as to whether our government will accept the invitation of the European nations, to participate in the Economic Conference at Genoa, March 8. Much depends upon the attitude of the leading powers of Europe, and it is now hoped that the way will open to have our country take part in the gathering if no complications are likely to ensue. The questions to be discussed at Genoa may be summarized as follows: (1) Examination into means to carry out the principles embodied in the Cannes resolution of Jan. 6, 1922. (2) Establishment of European peace upon a solid basis. (3) Conditions necessary to the restoration of economic confidence without endangering or altering existing treaties. (4) Economic and financial questions." The United States feels that the question of the reduction and limitation of land armaments of European nations should be considered as one of the necessary steps in a sincere effort to balance national budgets. This expectation appears to be amply

justified by reason of the fact that the large sums, borrowed by European governments during the war, can not possibly be paid as long as multiplied millions are worse than wasted on largely-increased military forces and armaments. One really wonders whether Europe will ever learn the lesson so forcibly taught by the destructive world war.

Who Does the Giving?

A compilation of the amount of charitable gifts, made by the people of the northern and eastern sections of the United States, was recently made by "The Boston Transcript." During a year, nearly a billion dollars was raised. Scrutinizing the names on the list of donors, 78 out of every 100 proved to be members of various churches. Remembering the fact that church membership amounts to but 41 per cent of the population, the figures become still more significant. Seventy-eight per cent of the givers were drawn from less than half the population, while 59 per cent furnished only 22 per cent of the givers. Possibly the givers who were not church members had, for the most part, the salutary influence of a church-going ancestry.

Is Present-Day Civilization Doomed?

A recent article in the "Yale Review," by Prof. Flinders Petrie, the noted archaeologist, maintains that the principle of gradual disintegration is sapping the vitality of modern civilization. He assures us that the breaking up of Central Europe into petty states is decidedly against that continent's best interests. He deplores the fact that hand labor is exalted above head labor, that permanent interests have been displaced by the love of pleasure and amusements in general, and that burdensome taxes are preventing the renewal of prosperity. He laments that self-indulgence takes the highest place as the object of life, and that too much tobacco is proving disastrous, as it did in the civilizations of Spain and Italy. His worst arraignment is that "knowledge has outstepped the moral sense." His analysis of the situation is discouraging indeed—it would be hopeless, did not the uplifting power of Christianity raise man to a higher plane.

Health Evangelism

Dr. Frank Clare English, General Secretary of the Protestant Hospital Association, has a message on the above subject for the churches of America, and we quote him in part for the benefit of our readers: "If it is true that all healing is divine healing, and that all Christians are temples of the Living God, then it must follow that health has its evangelism. But do Protestants have the right attitude toward the sick and unfortunate? Do they have sympathy? Do they believe the church should provide hospitals and care for the sick and needy poor? All have answered my inquiry: 'We do have sympathy for the sick and unfortunate, and will cooperate in providing for their care.' . . . It is the purpose of the Protestant Hospital Association to encourage and help all our hospitals to provide adequate facilities and efficient service. . . . Thus may be fulfilled the threefold mission of Jesus Christ—preaching, teaching, healing."

Uplift of Palestine Women

Travelers in Palestine in former years well remember the servile state in which the women of that country were compelled to live. During the last few years, however, a new era has dawned. This was forcibly demonstrated at the recent "Exhibition of Women's Handicraft," at Haifa—an undertaking that would not have been feasible three years ago. The idea of woman claiming and holding a place in industry was wholly unthought of in Palestine. Before the great war, woman was a mere drudge. Her abode was a jail-like structure, where her lord and master controlled her smallest move. Today all the old-time restrictions have been removed. Women are not only demanding, but are also receiving, equal rights in the home. To the utter consternation of the men, old-time customs and traditions have been relegated to things of the past. Palestine womanhood has entered into her own, with the result as above indicated.

Helping the Immigrants

"Di-glots" in thirty-three languages are now published by the American Bible Society. A di-glots is a Bible, a Testament, or smaller portion of the Christian Scriptures, printed in two languages in parallel columns. In the books, specifically referred to here, the English version is in one column, with a version in some other language directly opposite. This arrangement enables the immigrant to read the Scriptures in his own tongue, and also gives him an opportunity to become acquainted with the English language. All prominent languages are represented in the thirty-three di-glots so far published. Any of our readers who may wish to have immigrants in their vicinity get in touch with Bible influences, can supply them with one of these di-glots versions. Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York. The help of the Society is placed at the disposal of all who desire to engage in Bible distribution.

The Passing of the Marquesas Islanders

Many of our readers remember the vivid description, given by Bro. Geo. D. Zollers, of sacred memory, while recounting his experiences on a whaling vessel among the islands of the Pacific Ocean. At the time when he visited the Marquesas Islands, he was impressed by the fact that the vices, rather than the religion of the white race, seemed to be gaining ground. His analysis of the situation must have been in accordance with the facts, for at this time—nearly fifty years later—the 50,000 islanders of earlier and happier days, have dwindled down to but 1,800. Smallpox, tuberculosis and the social vice—unknown to the islanders a hundred years ago—have well nigh destroyed a once hardy race. Had Christian influences come to them, instead of the white man's corruptive influences, there might have been a wholly different story. Tares were sown where good seed might have been brought to fruition. The gentle natives of earlier days were changed by the white man's vice and run into veritable demons.

Mission Churches in the Balkans

Twenty-five Protestant churches in Macedonia, for fifty years under the auspices of the American Board of Foreign Missions (Congregationalist), have bodily cast their lot with the American Methodist Church. The reason for the summary move is not given in the press report, but mention is made of similar signs of discontent in Bulgaria, another stronghold of the Congregationalists, where two leading pastors united with the Methodist mission because of the decidedly Unitarian leanings of newly-arrived Congregational missionaries. At the latest congress of Congregational churches in Bulgaria, the new missionaries were asked openly to declare their belief in the Bible as God's Book. On the refusal of the missionaries, a committee of leading Bulgarian Protestants was formed, to take up the matter of defending the churches against that sort of disbelief. Some of the churches have decided to bar ministers of that stamp from their pulpits. The American Board has been requested to send no more Scripturally unsound missionaries to Bulgaria, as dissension has already been wrought by men of that sort, now on the field. How humiliating, when mission churches must ask the home board for doctrinally-sound missionaries! Loyalty to Bible principles should rule supreme.

"Tucked up in Church"

Every American who has visited London has seen St. Martin's-in-the-Fields, says a writer in "The Survey." This church, he tells us, is not now in the fields at all, but in Trafalgar Square. It is a most respectable and famous old church, but in some ways it is the most unconventional and extraordinary sanctuary in the world. By day, it serves the varied uses of a place of worship—many fashionable weddings being held there. The most peculiar thing about St. Martin's, however, is the fact that it is never closed. All through the night a soft-footed attendant wanders about—a silent sentinel to watch over the sleeping scores of people, of all stations in life, who are in need of a place to sleep, but who happen to lack the means to pay for the privilege of a bed elsewhere. As night draws on, homeless wanderers drift into the church. There they are welcomed and assigned to a place where they can lie full length on the cushioned pews and go to sleep. Most of them, by the way, kneel for a brief prayer before retiring. But this is not all. One of the ministers or a deaconess brings warm rugs and tucks in each visitor for the night. Perhaps all this is not, strictly speaking, ecclesiastical, but who would say that it is not at least one interpretation of Matt. 25: 35: "I was a stranger, and ye took me in?"

A Deplorable Attitude

To avoid offending Hindus and Mohammedans, English missionaries in Bangalore, India, working under the auspices of the London Missionary Society, have expunged the name of Christ from the book of hymns and prayers used in the mission schools. As might be expected, the questionable action of the missionaries has aroused the intensest indignation of the British supporters of the Missionary Society, referred to above, but the home officials, in part at least, seem to have indorsed the action of the missionaries. On two previous occasions the question had been before the parent Society, but continued uneasiness among supporters of Indian missions again forced the question to a head. One of the directors proposed this resolution of protest: "That no sanction whatever can be given to the exclusion of the name and the work of the Lord Jesus Christ from any part of the Society's operations in schools, churches and hospitals." Strange to say, this resolution was defeated, but several members of the board propose to bring up the matter again and again, until the officials decide upon the right attitude. "Whosoever therefore shall confess me before men," says Christ, "him will I confess also before my Father which is in heaven." In the light of that scripture and the verse following, on the denial of Christ, the action of those missionaries and the Society officials, endorsing their attitude, is inexcusable.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Our Marching Orders

Mark 16: 15-16. (See also Isaiah 60.)

For Week Beginning February 12, 1922

1. Introductory Thoughts.—(1) A personal command: "Go ye." (2) A universal charge: "All the world," "Every Creature." (3) A glorious mission: "Preach the Gospel." Tell the glad tidings of (a) Pardon, (b) Power, (c) Hope. (4) In some way we must respond to the marching orders: "Go, send, pray, pay!"

2. The Divine Orders.—To us comes the great commission, "GO!" And as we go, we are to "witness." We are the Lord's witnesses, and if humanity fails him, he has no others. If the world ever hears of Jesus, it will be because we tell of him. Then, too, there is Christ's wonderful "LO!" Many, indeed, of his professed followers claim the promised presence of the Great Helper, almost forgetting that the "LO" is joined to the "GO"; it is "Go, and lo, I am with you always." If we would possess the "LO," we must "GO," in genuine sacrifice if not in person. These are the words of Jesus. They were spoken to be heeded. If we heed them in the full assurance of faith, the whole world will speedily come in touch with the Gospel Message.

3. Some Things to Think About.—(1) If the religion of Christ is not big enough for the wide, wide world, it is not big enough for an American. If the church isn't big enough to carry the glad tidings to the uttermost parts of the earth, it will not carry it, with any degree of efficiency, across the street, or around the corner. (2) Have you ever thought about the growth of missions? It took one hundred years of modern missionary effort to win the first million converts in heathen lands. We passed the million mark in 1896. It only took twelve years to win the second million. For the past few years we have been winning converts at the rate of a million in six years. (3) Have you ever pondered the great value of a soul? In the blue clay of Africa the indefatigable searchers discovered diamonds for the crowns of potentates. Far more precious are the diamonds discovered in the mission fields of Darkest Africa for the glory crown of the King of kings through the efforts of devoted missionaries, such as Moffat, Livingstone and other faithful messengers.

4. The Man and His Message.—As ambassadors who are ready to obey Christ's great commission, we must not only have a simple and definite faith in a personal Savior and in a Living Word, but we must also have a Heaven-ordained Message. If you go up and down through the homeland, if you go out to the remote mission fields of the world, you will find the same demand: "WANTED—A MAN WITH A MESSAGE." Those hungry souls want the simple message of salvation, and they demand it of every one who goes in the name of the Blessed Master. Just think of the extraordinary power which Isaiah had in the olden time! Note his impressive call to service: "In the year that King Uzziah died, . . . I saw the Lord, . . . And he said, GO." Do you remember the very remarkable power which John the Baptist displayed by his brief but brilliant utterance: "I am a messenger of God; I am the voice of one crying in the wilderness." And wherever they went, meeting all the difficulties of the day, facing opposition and danger, they were upheld by the glorious thought: "I am sent here by God with a message to the hearts and consciences of men." And so you, who go today to the mission field, must have a message, and those to whom you minister, must realize, not only in the words you speak, but in the life you live, that you have come in the name of the Great King, with a Message of Salvation to all the world.

5. Suggestive References.—Show forth the Lord's salvation (1 Chron. 16: 23, 24). Declare the Lord's glory and wonders among all people (Psa. 96: 3, 10). The Gospel of the Kingdom must be preached unto all nations (Matt. 24: 14). "Go ye therefore and teach all nations" (Matt. 28: 19). Through the delivery of the Gospel Message men press into the Kingdom (Luke 16: 16). We need not hesitate in preaching the Gospel of Christ, for it is the power of God unto salvation (Rom. 1: 16, 17).

College President Thoughts

(Continued from Page 67)

He was a big man, but he was a sissy. He twiddled his thumbs, his head hung to one side—he had no personality. It is possible to endure a 100-pound sissy, but not a 200-pound sissy. They are contrary to the plan of God. There is no place for an effeminate male or a masculine female.

A teacher must be actuated and warmed by religion. I don't see how a man without faith can kindle any faith in his students. Some professors consider it their duty to God to come to class, prepared for efficient instruction. They consider it also a duty of the student to come to class prepared for his best work. Teaching is not only instruction—it is revelation.

—Mt. Morris, Ill.

Annual Meeting Queries

Western Canada

We, the Irricana church, petition District Meeting to call for the Annual Conference, to be held in Calgary in 1923.

Passed.

Northern Illinois and Wisconsin

Realizing the evil influence of the theater, and believing that theatrical plays in our schools and churches lead toward the stage, we, the Lanark church, petition Annual Conference, through District Meeting of Northern Illinois and Wisconsin, to set herself on record against these theatrical plays in our schools and churches.

Answer: Passed to Annual Meeting.

Northern Indiana

We, the Bremen church, ask Annual Meeting, through the District Meeting of Northern Indiana, to appoint a committee of seven to revise the Brethren Hymnal; two to be selected with reference to the doctrinal teachings, two with reference to the literary excellence, and three with reference to the musical qualities of the hymns.

Answer: Passed.

Northern Missouri

The North St. Joseph church asks District Meeting to call for the Annual Meeting for 1923, in behalf of the churches of this "zone"

Paper passed.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MANCHESTER EXECUTIVE BOARD OF RELIGIOUS EDUCATION

There is a significance in the rapidity with which individuals and also organizations find themselves, when, with sincere motives and a willingness to be guided, they seek the Divine Will. Such has already been the experience of the Executive Board of Religious Education of Manchester College Territory. Though this is a comparatively new organization, the prospect for rendering a great service is most encouraging.

The keen interest, manifested in the second meeting of the Board, Jan. 14, may well be taken as a criterion of an aggressive outlook. Representatives from the seven State Districts, and also a representative from the college were in attendance. Several detailed items, concerning the working of the Board, were outlined. The principal phase of the meeting was the consideration of the Director's program, including his itinerary, in the various Districts of the College territory.

After a discussion of the program, to be followed in the District, the consensus of opinion was for a general, though definite instruction in the basic principles of Religious Education. In simplified form the program is as follows: (1) The Home and Religion; (2) Education in Religion and Stewardship; (3) Sunday-school Efficiency; (4) Board of Religious Education in Each State District, and in Each Local Church; (5) Promoting and Maintaining a High Standard in the Vacation Church School; (6) The Interests of the General Brotherhood; Missions; Young People's Conferences, etc.

To give intensive training for Vacation School teachers, the General Sunday School Board is to provide two days of Vacation School demonstration, just preceding the Winona Conference, in June.

The Executive Board craves the coöperation of all the Districts and churches of the territory.

Fred A. Replogle,
Connorsville, Ind. Secretary of Executive Board.

SIDNEY, OHIO

Since our last report several very interesting programs were arranged by the young people, and rendered by the children and young people.

Recently Dr. Hurd, of our city, who has traveled through Europe and the Bible Lands, gave a lecture on the "Land of Palestine, Its People and Their Customs." This message was listened to in the rapture of our souls. The church was filled to its utmost capacity.

Thanksgiving services for the past three years have been union services. One year ago it was held at the United Brethren church and our pastor, Bro. S. Z. Smith, delivered the message. This year the services were held

in our church and the pastor of St. Paul's Evangelical church delivered a very fitting and much appreciated message. A good representation was in attendance.

The Christmas service was said by many to be the best we have ever had. Many children were listed in the exercises on Sunday night. The Young Men's Class presented, in a very impressive manner, the pageant, "The Fall of Man Corrected by the Birth of Christ."

The year of 1921 marks the greatest history in the Sidney church. Our average attendance in Sunday-school was 190; average collection, \$15.25. We had sixty-one additions to the church by baptism and five by letter.

On the evening of Dec. 27 the Sidney church assembled in annual business meeting. Sister Viola Albaugh was chosen "Messenger" agent; the writer, Sunday-school superintendent for the coming year. The writer was also retained as church clerk and correspondent for another year. We have decided to have a Sunday-school Board, consisting of five members: Bro. Smith (our pastor and elder), Sister Smith, who served as our superintendent for seventeen years, and the writer (present Sunday-school superintendent), being three of these members. These three selected the other two.

Jan. 8 was reorganization day in our Sunday-school. The enrollment in the primary class increased in numbers the past year to the extent that our Sunday-school Board decided to divide the class. This gives us twelve classes for the coming year.

Eld. D. G. Berkebile, of Bradford, is to begin a revival with the Sidney church in the near future.

Our pastor and wife, at present, are engaged in evangelistic work at Trotwood. Bro. J. W. Beeghly, of Dayton, was with us over last Lord's Day and gave us two splendid sermons. Bessie S. Snyder.

Jan. 20.

OTTAWA, KANSAS

Jan. 8 was a day that will long be remembered in the Ottawa church. After the usual morning service a basket dinner was served in the church basement. This was a reception for our home ministers and their families. Bro. A. J. Puterbaugh acted as toastmaster. A toast to the ministers was given by Bro. H. B. Wheeler, in which he expressed our gratitude and appreciation for their untiring services, and spoke of the high esteem in which they are held. Each minister responded with a few remarks, and spoke of feeling a greater responsibility and obligation to the church because of the day's influence.

A toast was also given the ministers' wives and daughters by one of our sisters. They, in turn, responded in a very pleasing manner. The honor guests were Eld. R. F. McCune and wife, elder in charge, Bro. G. M. Throne and wife, Eld. W. B. Devibiss, wife and daughters, Bro. J. E. Throne, wife and daughters. One place at their table was left vacant, in honor of P. E. Whitmer, who is spending the winter in Sebring, Fla. His absence was keenly felt.

In the afternoon a song service preceded special prayer in the interests of our coming series of meetings, which Bro. J. Edwin Jarboe, of Lincoln, Nebr., will conduct in the near future. Cottage prayer meetings are being held each Wednesday night, preparatory to these meetings. Last Friday night we began a series of Bible stories in pictures. The slides are beautiful and are very helpful in the study and review of our Sunday-school lessons. We feel encouraged, and think that the outlook for our church during the current year is bright.

Olive M. Wheeler.

A GOOD INVESTMENT

Years ago Sister Barbara Gish sent me a ten dollar check with the request that it be used in placing the "Gospel Messenger" in as many homes of non-members as the ten dollars would pay. In her letter she said: "Let us pray for good results."

The "Messenger" was placed into twenty homes; in which there was not one member. At the end of one year we had thirteen members in those homes.

Middleburg, Fla.

I. H. Crist.

CERRO GORDO, ILLINOIS

Owing to the fact that it seems almost impossible to keep the Christian Workers', the Christian Endeavor Societies, etc., alive, to accomplish anything, the Oakley church appointed a committee to provide a program for that period of each Sunday evening. The chairman, Bro. G. O. Stutsman, put an outline for such work before the church Jan. 16, as follows:

First Sunday night of each month to be music night, consisting of a song service, instruction in vocal music, special numbers—anything pertaining to music.

Second Sunday—Open Forum. A discussion of the church's activities has been planned for the next few months at the Brick church. For February we will discuss education, in relation to the church; March, charities, the church's part, etc.; April, the church socially; May, the church's relation to industry; June, the church's relation to evangelism.

Third Sunday—Sunday-school night. The Primary Department will have a part every three months, For

June there will be a Children's Day program. For the other months the different classes of the adult department will give programs.

Fourth Sunday—Worth-while Events—each member pledging himself to bring some event worth while.

Fifth Sunday. This night, coming four or five times a year, will be missionary night. Messages from missionaries will be very beneficial in helping out the program.

This outline is by no means ironclad. Each local committee can adapt it to its needs. It can be taken up or dropped at any time, as deemed advisable. We use it as a preliminary Sunday evening service, usually lasting from half to three quarters of an hour—"Everyone's Service," some one has called it. We hope this program—or rather outline for programs—will prove of value to other communities. D. L. Bickenstaff.

IN MEMORY OF BRO. DANIEL W. TEETER

Bro. Daniel W. Teeter was born in Wayne County, Ind., near Hagerstown, Nov. 6, 1854, and died at his home Dec. 11, 1921. He united with the Church of the Brethren at the age of eighteen, and remained a most active, loyal and devoted member.



Bro. Daniel W. Teeter

He was married to Amanda E. Ellabarger March 9, 1879. In the spring of 1885 they moved to Jasper, Mo., where he has resided since. In the fall of 1888 he was elected to the ministry in the Dry Fork church, and was ordained to the eldership in 1906. For a number of years he was the elder in charge for both the home church and the Nevada church. His duties and offices, during his entire ministry, have been numerous. He served as delegate to District Meeting many times, on the Standing Committee twice, and as trustee of McPherson College two years.

Aside from his church duties, he was a most successful business man, owning and operating one of the leading furniture and undertaking establishments of Southwestern Missouri.

His was a very busy, useful life. He was always found at his post of duty, serving both the church and the community in a most efficient manner. His life was one of continuous, cheerful, unselfish Christian service and faithful, whole-hearted loyalty to duty. He laid his life down in unselfish service, for it was while caring for a smallpox victim that he contracted the disease in its most malignant form, and died in a few days.

The noble influence of his life, his cheery smile for every one, his sympathetic disposition, and his championship of all that is good and true, has left a deep impression in the life of the whole community. He is survived by his wife, two daughters, three sons and ten grandchildren.

Because of the fatality of the disease, no funeral services could be held. A suitable memorial service is being planned for the near future. Burial in the cemetery of the Brethren church. Grace Greenwood.

Jasper, Mo.

HASTINGS STREET MISSION, CHICAGO

A new impetus was given to the work at the Mission by the return of workers from vacation and the arrival of new helpers. In September Merlin Shull and wife came, to assume pastoral duties. Sister Nellie Kneisley began kindergarten work, and Bro. George Breon was appointed business manager.

The attendance and interest in the church services and industrial classes have grown. The average attendance at Sunday morning services is 170, and at the evening services, 75. One of the most inspiring services is the prayer meeting on Wednesday evening. Usually thirty or more are present. These meetings, with their testimonies, requests for prayer, and prayer services, are a spiritual uplift to all.

At the council meeting of Jan. 14 the church was reorganized by the election of new officers: Church clerk, Arvil O. Trent; correspondent, Mrs. Merlin Shull; "Messenger" agent, Mrs. Mary Dyer; general Sunday-school superintendent, Mrs. Shull. The spirit of the council was good, and the cooperation of the members is encouraging. A number have decided to give a tithe of their income for the Lord's work. Last year over \$1,000 was given by the members—some of this being for the Forward Movement.

At Thanksgiving time a number of homes were made happy by gifts of provisions and clothing, which had been sent in by churches all over the Brotherhood. These gifts insure a welcome when Christian workers enter those homes. All were encouraged to attend church services and a number responded.

At Christmas time every Sunday-school scholar was remembered in some way. But better than that, every

Sunday-school class helped to make some one else happy, through the White Gift service. Some classes filled baskets, to carry into homes, others sent gifts to hospitals, or to homes for crippled children. The spirit of giving prevailed. The program was a revelation to many, for the children entered whole-heartedly into it.

The enrollment in the industrial classes is good. With the help of some Bethany students, classes in manual training, printing, sewing and cooking are maintained. Boys' and girls' clubs interest some, while the library and reading-room prove to be an attraction to others. At the Mothers' Meetings, every other week, women receive encouragement and help. The Ladies' Aid finds work in remodeling garments sent in for the use of the mission.

A lecture course interests the people of the community. A class for those wishing to enter the church gives needed instruction. Gospel Team workers bring messages into homes through song, Scripture reading and prayer.

On Sunday a number of services are held in the afternoon and evening—Junior and Intermediate Christian Workers, story hour, Young People's Study Class and Adult Bible Class.

People at the mission have their problems, just as at other churches. But even with the discouragements and problems, the encouraging features make the outlook hopeful. A spirit of cooperation and helpfulness among the members gives inspiration to the leaders in the work. Will you pray that the Lord's work here will grow, and that souls will find him as their Savior?

Pearl Grosh Shull.

VYARA NOTES

Vyara has been favored with some interesting meetings lately. From the second to the sixth of November, Mr. and Mrs. Anneth, who are working in connection with the India Sunday-school Union in Religious Education, gave us a series of talks on making the Bible interesting and easily understood by the Indian people. They especially emphasized the importance of understanding the people you are teaching, taking into account their age, likes and dislikes and conditions under which they live. They stressed the story method of teaching, and illustrated, in a very practical way, how to make a Bible story interesting, or, rather, how to tell a Bible story well. Our village teachers and some teachers from other stations, were in regular attendance at these lectures.

Nov. 7, at our council meeting, one of our faithful workers, Jiva-bhai Hira, was chosen pastor, and three others, Sundar-bhai Vakhan, Shivalal Lila and Harjitsing Ruppji were chosen as deacons.

Brother and Sister Blough and I have been spending most of our time in the villages since Nov. 18, tenting. We find the people fairly busy yet with their crops, but they attend meetings well, and show an interest in the work, which is encouraging. I think the living conditions of the people in this section are a little better than those of the people of the same class in the villages around about Anklesvar. There the people live so close to each other in villages and go out to their farms. Here they live on their farms—with houses here and there scattered over the country. They are a stronger-looking people—not so much sickness among them, skin diseases, etc.

Dec. 10 we held our love feast at Vyara. About 330 communed. In the afternoon eighty-four persons were baptized. They included the applicants from the different villages, together with boys and girls from the Boarding-schools.

At present both the Boys' and the Girls' Boarding-schools here have the maximum number they can accommodate and for which they have funds. A large room is under construction now for the Girls' Boarding-school, which will accommodate five classes, when curtailed off. When this is completed, some of the dormitories which are now being used as class-rooms, will be available for living quarters, giving place for a few more girls. In most of the villages we have gone, the people seem to be beginning to appreciate more what is being done for their children. Sister Mow, who has charge of the girls, finds that during the last few months the people seem more anxious to get their girls into school and it is easier to secure regular attendance.

Nov. 30 Bro. Wagoners, who had been transferred to Bulsar, left us. We were sorry to see them go, but, of course, they must go where the work calls. We know they are much needed at Bulsar and will be most helpful there as they have been here. Bro. Summer was located at Vyara at the last committee meeting. He came just before Bro. Wagoners left. He takes charge of the station work here, including the Boys' Boarding-school, thus leaving Bro. Blough free for evangelistic work in the villages.

Strengthen these new members by your prayers, and remember us that we may work in harmony with our Master's plan for these villagers, many of whom are like sheep without a shepherd. May they find in our Heavenly Father the Good Shepherd! Olive Widdowson.

WALNUT GROVE CHURCH, PENNSYLVANIA

This church has been having a series of interesting and inspiring services. On Sunday evening, Dec. 25, a Christmas program was given by the Young People and the Children's Division of the Sunday-school. The program consisted of recitations, class exercises, songs, and the cantata, "Christmas Messengers." On Sunday afternoon, January 1, the Juniata Boys' Glee Club rendered a sacred program, which was much appreciated. On Sunday evening, Jan. 8, a musical cantata, "The Coming of the King," was rendered by the Young People's Chorus, under the direction of L. M. Holsinger. At each of these occasions the main auditorium of the church was filled, and it was necessary to open some of the Sunday-school rooms to accommodate the large audiences.

Cottage prayer meetings have been held two evenings of each week for some time, in preparation for our revival meetings, which began Sunday, Jan. 15, conducted by the pastor, W. D. Keller. Song service is directed by L. H. Holsinger.

Walnut Grove church has a splendid equipment for work and a number of earnest, consecrated workers. The superintendent of the Sunday-school reports a steady increase in attendance during the last quarter, and all officers and teachers are looking forward to a fruitful year in the Lord's work at this place. Bro. W. L. Brougher was re-elected Sunday-school superintendent; church correspondent, the writer.

Mrs. Cora E. Keller.

Johnstown, Pa., Jan. 16.

HYNDMAN, PENNSYLVANIA

Dec. 11 a revival started at Hyndman, Pa. The preaching was done by Eld. W. J. Hamilton, of Rockwood, Pa., Field Director for the Western District. He was assisted by the writer and wife, of Johnstown. Bro. Hamilton is an evangelist who preaches strong Gospel sermons with power and boldness, and with a message from God for the people. He told the Gospel story with such sincerity that the church was built up and souls were converted.

The singing was a service with an object—to get the people to sing with spirit and understanding, to speak to God in songs, and to prepare their hearts for the preached Word. There was a forty-five minute song service before each sermon. Four accepted Christ and united with the church. They were taken to Cumberland, Md., for baptism. The meetings closed on Saturday night, Dec. 24, with a Christmas service and a program, given by the Sunday-school children.

The church at this place was started some years ago, but for six years was closed down until the Mission Board of Western Pennsylvania opened it up again. The work looks very prosperous now. There is a fine group of members, who are glad to help the work grow. The meeting was well attended, and has helped the church. H. W. Shumaker.

Johnstown, Pa.

IN MEMORY OF BRO. CONRAD D. RASP

Bro. Conrad D. Rasp, Sr., was born in Pennsylvania, Aug. 5, 1849, and died Dec. 13, 1921, aged seventy-two years, four months and eight days. He grew to manhood in his native State, where he was married to Miss Barbara Plum, Sept. 3, 1874. They moved to Butler County, Neb., later coming to Alvo, where he passed away. To this union were born nine children, seven of whom, with the mother, survive. For years he suffered much with rheumatism, but was able to accomplish much work, being very industrious.

He became a member of the Church of the Brethren early in life, and was a faithful worker, serving a number of years as deacon of the church. He was honest, ready to help the needy, and affectionate in the home. It can truthfully be said that his was a real Christian home—one in which daily prayer and Bible study were never neglected. Here was the source of his power and the secret of his strong, spiritual life.

The funeral services were conducted from the Church of the Brethren at Alvo, at 10 o'clock on Friday morning, Dec. 16, 1921.

Bro. M. E. Stair, pastor, officiating. The remains were taken to Omaha for burial, accompanied by the relatives. At the cemetery, Conrad D. Rasp, Jr., son of the deceased, took charge of the services. Bro. Rasp is survived by his wife and four sons, Conrad D. of Elkhart, Ind., John W. and Albert F., of Omaha, and Harvey E., of Alvo. Three daughters survive: Mrs. Fred Manners, of Elwood, Mrs. Orville J. Dickey and Miss Anna M. Rasp, of Omaha. Bro. Rasp also leaves six grandchildren, three brothers and one sister, all of whom were present at the funeral except two brothers. Elkhart, Ind. Conrad D. Rasp, Jr.



Bro. Conrad D. Rasp

CALLED HOME

Mary Ellen Snavely, daughter of Dr. Valentine and Catharine (Wolf) Reichard, and wife of Prof. G. W. Snavely, died Sept. 1, 1921, at Tampa, Fla., aged seventy-six years. She was born and reared at her home on the Manor, near the college of St. James, Washington County, Md. She was the third daughter of a family of seven. One brother survives, Chas. W. Reichard, of Waynesboro, Pa. She was a brilliant pupil through all her public school life. Later she entered the State Normal School, Baltimore, Md., and graduated with honors after a two years' course. She then taught school in her home district, succeeding where others had failed.

She ruled with love and kindness. She was an excellent teacher and leader, loved by all, young and old. Early in life she united with the Church of the Brethren and remained faithful. After her marriage she lived at Urlana, Ohio. While there she was active in mission work. Reading her articles on this subject in our church papers, first opened the writer's eyes to her individual responsibility along this line, and many others were also thus influenced.

From Ohio she moved to Huntingdon, Pa., where she made many friends. Her mother's care for those about her, and her loving service wherever there was need, won for her a host of friends who regretfully received the sad message on Sept. 1. She had a fall two weeks before, injuring the hip, from which she did not fully recover. A heart failure closed her active life. Her body was laid to rest in a lovely new cemetery at Tampa, where she and her daughter moved a few years ago. Husband and son preceded her several years ago. Huntingdon, Pa. Eleanor J. Brumbaugh.

HAGERSTOWN, MARYLAND

The first quarterly council of 1922 was held Jan. 3. Eld. W. S. Reichard presided, assisted by the pastor, Bro. F. F. Holsopple. Bro. Reichard has served for twenty-eight years as elder, and was reelected to that position for three years. The officers chosen by the Sunday-school Board were confirmed, with Aaron M. Horst, superintendent. Financial reports showed that about \$12,500 was raised for work at home and abroad.

The year has been one of marked progress along every line of church work. There is increased attendance at both Sunday-school and church services. An intermediate department has been added to the Christian Endeavors, under the direction of a committee from the senior department.

The prayer meeting has also been very successful—Bible lessons being conducted at each meeting by Bro. Holsopple. Studies were made in Acts and the various epistles of Paul.

The Men's Bible Class reorganized at a meeting, held at the home of D. A. Thomas. T. F. Bayard was elected president. B. F. Conrad is teacher of the Young Men's Class.

Jan. 8 Dr. Holsopple preached the opening sermon for the United Evangelical services at Greencastle, Pa., and Dr. A. O. Stone filled the local pulpit.

An Interdenominational Training School has been opened at the Christian Church of Hagerstown, which many of our members are attending. Bro. Holsopple is giving the main course. His topic is "The Bible." The class meets every Monday evening at 7 o'clock, and will continue for ten weeks. Certificates are given to those satisfactorily completing the course.

Blanche E. Cordeman.

FROM FALFURRIAS, TEXAS

Recently the school trustees appointed by district meeting of Texas and Louisiana had a meeting, and four of the five members of the board were present. Plans were made for pushing the buildings that must be ready by the first of next October. And since the meeting of the board, work has been begun and will be continued as rapidly as is possible under the circumstances.

Just to get the matter before the church as it is, I shall state a few facts in regard to what has been done so far. Two hundred and seventy-seven acres of land were bought, and Mr. E. C. Lasater has given one hundred and ninety-five acres more. So that enough land has been secured to allow the work to develop for a number of years to come. Of the land bought forty acres have been cleared, and twelve acres plowed. More would have been plowed, but the ground was too dry. A well has been drilled, a good wind mill has been put up, a dirt tank has been made, and now there is plenty of water for all ordinary purposes. The building part was mentioned above.

Before anything was done about the school, permission was secured to solicit the General Brotherhood until ten thousand dollars would be secured. Some letters were sent out, a little has been written in the "Messenger," and in the January "Missionary Visitor" an article was published, all to bring the proposed school to the attention of the members of the church and secure their help in a financial way and their prayers for the success of a work which our church should be doing. But the response has not been according to the need of the cause. So far less than three hundred dollars of the ten thousand to be secured from the General Brotherhood has been sent in. The members of the District have paid in more than two thousand of the ten thousand which they pledged themselves to give for the establishment of the school.

From the above it is evident that as a rule our brethren and sisters do not realize the need of a school for training the young from the republic to the south. They come across the border in increasing numbers; they bring their language and customs, and they continue in them; they penetrate farther and farther into our country, and are more and more a menace to the institutions and virtues which have been our pride. The question, as to our attitude toward this condition, demands an answer. What are we going to do about it? As loyal Americans we must make an effort, we must earnestly strive to save the civilization which is the fruit of the struggles of many generations of our forefathers. The danger is here, within our borders, at our very doors.

What are we going to do about it? God help us to answer the question in deeds such as he would have us do.

It has been the desire of Brother and Sister Stump to do what they could to help Americanize and Christianize the young of this alien race, and that is why they have set apart money to help found an institution which will stand for better things. That is why at present they are giving their time and strength to get the school started, though because of age and health they are not strong enough to do the work which they are doing. They do not consider, and they do not want the church to consider, the work as an individual undertaking. It is for the upbuilding of those who have not had our opportunities, and it is the business of the church to help in any and every such work. So do not think of the school as Bro. Stump's, but as the Brethren's. The title to the property stands in the name of the Texas and Louisiana District of the Church of the Brethren, and by that District the work must be directed.

This is the condition. Brother Stump has kept his part of the contract for giving to establish the school, and in addition he is giving his time and strength freely to the work. But one man cannot make such an institution a success. It needs the gifts, the cooperation, the prayers of all who are interested. It needs also, and will need more and more as the years come and go, workers, consecrated men and women who count not their lives dear unto themselves, whose great purpose in life is to follow the example of the Master in ministering unto those in need. Again, what are we going to do about it? Will we give, or will we withhold? There are many calls for help, but not more than we can supply. The liberal soul has the promise of blessing. May the brethren and sisters realize the importance of this work, and may the Lord help them to give until the full amount asked for has been given. And then, after giving, if they will pray for the work, pray that the workers may be divinely guided, success will come, souls in darkness will be brought to the Light, our country will be made better, and glory will be given to God through the ages to come.

Grant Mahan.

BIBLE INSTITUTE

The Bible Institute of La Verne College will be held Feb. 5 to 12. There will also be a Special Institute for workers in Daily Vacation Bible Schools Feb. 13-17.

Feb. 5, 11 A. M., Sermon, Service.—Geo. C. Carl. 7 P. M., Sermon, This or That.—M. H. Miller.

Each morning, at 9:20, there will be Bible Study—Book of Romans by J. E. Steinhour. At 10:20, "An Hour with the Bible and Hymns," by Professors Haugh. At 11:10, Chapel, with talks on "The Christian Life," by Eld. Zimmerman.

Each afternoon, at 1:50, there will be "Studies in First John," by J. P. Dickey. At 2:40 (Monday to Saturday), the following: "Daily Vacation Bible Schools"—C. E. Davis. "Graded Lessons"—H. O. Olwin. "The Bible and Missions"—J. B. Emmert. "Life Sketches of Some Indian Christians"—J. B. Emmert. "The Ministerial Problem"—S. J. Miller (two addresses).

Evening subjects: "The Present Situation in China" (Illustrated)—Chas. K. Edmunds. "The Bible and Education"—John Heckman. "The Bible and Future Life"—C. E. Davis. "The Christ of the Bible"—W. I. T. Hoover. "The Bible as a Literary Masterpiece"—E. A. Healy. "Why the Emergency Fund?"—J. B. Emmert.

Feb. 12, 11 A. M., Sermon, "Studies in the Highest Thought"—N. E. Baker. 7 P. M. Sermon (to be supplied).

NOTES FROM THE FIELD

On New Year's Eve I began meetings at Logtown schoolhouse, in the bounds of the Springfield church. About two years ago the people of this community urged the Brethren to organize a Sunday-school, and their wishes were granted. Eld. S. Kreiner was elected superintendent. The school has made a rapid growth in attendance and interest. Parents as well as children are deeply interested, and there is a splendid opportunity to accomplish much good.

Then a call came for preaching. Eld. Wm. Bixler, S. Kreiner and M. O. Young, ministers of the Springfield church, preached every two weeks.

A call came for a series of meetings, a year ago, in which doctrine was to be emphasized. The writer was secured, and one week of meetings was held, with large congregations each evening. One was baptized. Meetings were held through the summer regularly. An other request for a series of meetings came and the writer was again secured. The meetings were largely attended by an intelligent, truth-seeking people. Two more were baptized. Quite a number have stated to me that they are convinced the Brethren are right in their claims, and that they are considering making a change. Up to now six have been baptized at this point, and prospects are most excellent to accomplish a great work. This I consider a real forward movement—a move toward the life that Jesus so earnestly teaches us to live.

More and more am I convinced that the people are in need of the Gospel.

I hope that the Brethren will carefully continue the work so well begun. There is a splendid opportunity to save souls and strengthen the cause of Christ. It is not all smooth sailing, for opposition is there too. But "he that is for us is greater than he that is against us."

North Canton, Ohio.

Reuben Shroyer.

AKRON, OHIO

We enjoyed a rich spiritual feast recently. Bro. C. C. Ellis, of Juniata College, and Bro. J. W. Lear, of Bethany Bible School, were with us in a local Bible Institute during December. Inspiring lectures were given under the direction and guidance of the Holy Spirit. Some problems of the church and Sunday-school were discussed and we feel that we have been greatly benefited by getting together and receiving instruction from God's Word. Our church can stand trials, it can stand ridicule, it can stand adversity, it can stand persecution, it can stand everything but the weakness of our own strength and division.

Capt. Wiard gave the first number of our lecture course, followed by H. K. Ober, who talked concerning his trip through Japan.

The church met in council Jan. 7. We were glad to have Eld. A. F. Shriver with us again. He presided, assisted by Elders Taylor and Kurtz. Eld. A. H. Miller, our pastor, was retained for the present year, and also elected as presiding elder. The church decided to hold an election for deacons, which resulted in the choice of Brethren Chas. Isner and Harvey Grisso who, with their wives, were duly installed by the visiting elders.

The church authorized a young people's division of the Christian Workers, which shall be for the purpose of teaching and training the younger generation of the church for leadership.

G. C. Kaufman.

ASHLAND, OHIO

Jan. 8, Bro. J. J. Anglemeyer, of Williamstown, Ohio, began a series of evangelistic meetings in the Ashland City church, continuing for two weeks. He preached eighteen inspiring sermons and visited in many homes. The attendance and interest were fine from first to last. Fifteen were received into church fellowship by Christian baptism, one awaits the rite and three were received on former baptism.

Our Sunday-school for 1921, under the leadership of Brethren H. H. Fast and O. C. Roberts, made an appreciable gain over the previous year. The average attendance was ninety-five, with a splendid attendance of officers and teachers.

Our last business meeting for the year was held Oct. 27, with Eld. G. A. Snider presiding. All officers were elected and committees appointed for 1922. As we are yet without a resident pastor, a committee of three was chosen to work in harmony with our elder, to secure a minister to supply the pulpit each Sunday, until such a time as they may secure an available applicant for the pastorate. Our Christmas program, consisting of songs and recitations by the children and special music by the grown-ups, was rendered to an appreciative audience.

A thorough, every-member canvass of the congregation was provided for the purpose of raising our church budget.

At the solicitation of some of the members, the advisability of reorganizing our midweek prayer service was considered, and decided favorably upon. It has been one of our best services. The Christian Workers' service will be likewise considered by the church at our coming council for the purpose of reorganization.

Mrs. I. D. Parker.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale church met in council on New Year's Day. Church officers were chosen as follows: M. Wine, elder; the writer, church correspondent and Sunday-school superintendent. Bro. Zigler, Home Mission Secretary, preached for us the second Sunday in December. His talk was from 1 Cor. 13. We were all benefited by his admonition. Bro. D. G. Brubaker began a series of meetings last night in our church—J. Z. Jordan, Fruitdale, Ala., Jan. 21.

ARKANSAS

Springdale.—In taking a retrospective view of the activities of the church we have many pleasant things to report. Feeling that the ministry needed strengthening, we held an election some time ago, which resulted in installing two ministers and one deacon. A little later we rejoiced to witness the baptism of our own dear companion and accepting her in full fellowship with the church. Last Sunday, after our regular preaching service, four young sisters were baptized by Eld. C. H. Brown. We feel that the Lord is working with us and still hears and answers prayers. Our Sunday school is increasing both in interest and numbers, which causes us to feel very much encouraged. We have decided to hold preaching services every Lord's Day at 11 o'clock at the church. We also have some appointments at other places. New resolutions have been made, more efficient work has been done and a higher goal set for all of God's children.—L. W. Stong, Springdale, Ark., Jan. 21.

CALIFORNIA

Inglewood church held its regular council Dec. 2, for the election of officers. Bro. Wm. H. Wertenbaker was chosen elder and pas-

tor; Bro. Asa Thomas, clerk; Sister C. C. Roberts, "Messenger" agent and correspondent. Dec. 23 we held our Christmas program. The church was beautifully decorated and the recitations and songs were well rendered. At the close of the program an offering of \$2 was taken for the needy of Bethel. Next Sunday we had a group of young ministers of La Verne College—Brethren Leland Brubaker and Thomas. Both gave splendid lectures in the interest of the college—the following week being educational week—Mrs. C. C. Roberts, Inglewood, Calif., Jan. 16.

Long Beach, Jan. 4. Bro. Emmert came to us. He gave four inspiring Bible talks and a very good sermon. Next Sunday in the morning and evening. In the afternoon the Christian Workers' conference took up the time, and in all we had a day of good things. Our Sunday-school class decided to take an offering every month for the Near East Relief. This month it amounted to \$7.50.—K. M. Shively, Long Beach, Calif., Jan. 18.

COLORADO

McClave church met in council Jan. 7, with Eld. W. D. Harris presiding. The following officers were elected: Bro. H. P. Richards, elder; Bro. Paul C. Richards, clerk; Brethren W. A. Johnson and Clyde Miller, trustees; Sister Anna P. Stinnette, "Messenger" correspondent. We adopted the envelope system of giving.—Mrs. Paul Cline, McClave, Colo., Jan. 23.

Wiley church met in council Jan. 9. Reports were given and several officers were elected to fill vacancies. Some time was given to the discussion of financial problems. We have felt the strain of the financial situation very keenly during the past year. Our things are looking brighter now, and people are taking hold of the work in general with renewed interest, zeal and determination. Our church and Sunday-school officers were elected at the meeting previous. Bro. Homer Ullom was re-elected elder and J. C. Fasnacht, Sunday-school superintendent. Our little folks rendered a very entertaining program on Christmas night. We also had a watch night service on New Year's Eve. We had a large attendance and spent a very pleasant and inspiring evening, closing with the candle-lighting service. We are planning a week of pre-Christmas meetings and a special program.—Mrs. Richards, Wiley, Colo., Jan. 20.

FLORIDA

Dade City—Brother and Sister Felthouse came to us Jan. 21 and preached on Sunday afternoon and evening at Sand Pond schoolhouse. The weather was beautiful. The house was pretty well filled in the afternoon, and quite a few came out in the evening. We hear that the financial situation is brightening up. The fact that the hurricane passed over Oct. 25, but that has passed and it was nothing compared to the storms in the North, with snow, sleet and freezing weather. It was not cold here. We have only had one little freeze, on Jan. 2. We have had a fine winter so far. Many are planting crops.—Blanche Cripe, Dade City, Fla., Jan. 23.

IDAHO

Boise Valley—Bro. W. E. Trostle, of Pasadena, Calif., began evangelistic services and a Bible Institute on Christmas Day. A Bible lesson was given each day at ten o'clock, and another in the evening, which was followed by a sermon. Bro. Trostle labored faithfully for a little more than two weeks. One young man, who had been considering entering the church for some time, made his decision and, with three from the Primary Department of our Sunday-school, was received into the church by baptism.—Mrs. C. E. Smith, Meridian, Idaho, Jan. 17.

Nespeche church met in council Dec. 30, with Bro. Fred Flora, our newly-elected elder, presiding. The following officers were elected: Elder, Bro. Fred Flora; clerk, Sister Josephine Thomas; Sunday-school superintendent, Sister Leah Greck; Christian Workers' superintendent, Sister Emma Mitchell. Jan. 2 we had our regular New Year dinner and an all-day Aid meeting at the church. On Jan. 24 the Sunday-school gave the White Gift program.—Leah J. Greck, Nespeche, Idaho, Jan. 16.

ILLINOIS

Cerro Gordo church recently closed a splendid revival meeting, with Bro. Mayne Landis, of Springfield, Tenn., and Warren Howard, of North Manchester, as evangelist and song leader, respectively. These brethren came to us on December 26, and remained until Jan. 9. The services were well attended. Bro. Landis has a way of building interest. Eight were baptized and two reclaimed. Others were much impressed and gave us very decided leads. Bro. Landis' wise choice. Our communion, Jan. 9, was a very enjoyable one. Our regular business meeting convened Jan. 13, with Eld. W. T. Hickman presiding. Two letters were received and one was read to fellowship. A number of members are planning to tithe during the coming year. Our Sunday-school is growing in attendance and interest. A number of new members have entered the Sunday-school this winter and the outlook is very encouraging. Our class of young people is planning to take up teacher-training and mission study work. We enjoyed having with us, Jan. 10, J. C. Chap. Pillsbury, of the Anti-Tobacco League.—Florence M. Christner, Cerro Gordo, Ill., Jan. 19.

Oak Grove church met in council Dec. 11 for the election of church and Sunday-school officers, with Eld. J. W. Switzer presiding. He was re-elected elder; Sister Mabel Kenyon, clerk; Bro. H. C. Long, "Messenger" agent; the writer correspondent and superintendent. Bro. Daniel Funderburg has served as pastor since May 1, but owing to poor health has to resign. We regret to lose him and his wife, as they have been good leaders in church and Sunday-school.—Mrs. Wm. S. Kenyon, Low Point, Ill., Jan. 21.

INDIANA

Mississinewa church has just closed a very interesting and successful series of revival meetings, conducted by Bro. Deardorff, of Ohio. While as yet only four have accepted Christ, others seem very near the Kingdom. The membership has been encouraged and strengthened. As several other revivals were being conducted in this community, it was thought best for us to close.—Mary E. Studebaker, Eaton, Ind., Jan. 20.

IOWA

Mt. Etna church met in council Dec. 26, with Bro. Harry Rogers presiding. Bro. Homer Caskey was chosen elder for the coming year; Bro. Roscoe Johnston, Christian Workers' president; Sister Vinnie Johnston, Sunday-school superintendent. The Home Department and Cradle Roll also were reorganized. Bro. Jason Lilly, of Worthington, Minn., began a series of meetings Dec. 31, and closed Jan. 14, with Bro. Homer Caskey, of the Salem congregation, as song leader. Bro. Lilly gave us some excellent sermons, his chief aim being to win souls for Christ. The song service was excellent and the crowds were good each evening. We feel that the community received a great benefit from the meetings. Eight accepted Christ, two from the Salem congregation; one was received on former baptism. Seven of these were baptized and came into the church.—Mrs. Anna Johnston, Bridgeview, Iowa, Jan. 22.

Panther Creek congregation is rejoicing over the result of Devotion Day, when six were baptized—all from the Sunday-school. Bro. J. Q. Goughnour was with us over Sunday, Jan. 15, and delivered two very inspiring sermons. Bro. M. E. Emert, of Mt. Morris College, spoke to our congregation last night on "Christian Education." An offering was lifted for Mt. Morris College.—Mrs. L. D. Replogle, Kennedy, Iowa, Jan. 23.

KANSAS

Eden Valley—Our Christmas pageant, "When the Star Shone," met with great success. Upon urgent request it was repeated in two of the near by towns. At least fourteen hundred people witnessed its rendition, and many said that the message presented in reverence for the Babe in Bethlehem was stronger than many sermons could have made it. Our Sunday-school officers for the coming year will be: Wm. Beaver, general superintendent; Pearl D. Brandt, elementary superintendent. We are planning to have a Workers' Conference, once a month; also, to begin a teacher-training

course in the near future. Our singing class, which meets weekly, is growing and is proving to be an asset to our work.—Pearl D. Brandt, St. John, Kans., Jan. 19.

Larned City—We met in regular business session Jan. 7, with Eld. E. S. Fox presiding. The following officers were elected: Elder, E. S. Fox; Sunday-school superintendent, Abram Geiman; Christian Workers' president, Bro. Ruth Smeltzer; Junior Superintendent, Pearl Fox. During the holiday week there had a splendid series of meetings, conducted by Bro. Roy Hylton, our pastor, assisted by Bro. Rodney Martin as song leader and soloist. Pearl Fox, Larned, Kans., Jan. 20.

Pleasant View church met in council Dec. 10, with Eld. W. A. Kinnear presiding. He was unanimously elected elder for another year. Other officers for the coming year are: Bro. Glen Farnock, Sunday-school superintendent; the writer, church clerk. Great interest is being manifested under the direction of Brother and Sister Breon, who have been with us since September. We held a ten days' revival service during the holidays, under the leadership of Bro. Breon. Good attendance and much interest were manifested. Four were brought into the Kingdom and one was reclaimed. Our Sunday-school and church attendance is on the increase, averaging fifty per cent better than six months ago. We feel greatly encouraged.—V. W. Hornbaker, Darlow, Kans., Jan. 17.

MARYLAND

Myersville Sunday-school held its Christmas service Dec. 26, with songs and recitations, after which an offering was lifted, to be used for the poor in the community. The school voted to send two young ladies to Blue Ridge College, Bible school, Dec. 31 the Middleton Valley congregation met in council, with Eld. C. N. Frushour in charge, at the Groschke house. He was elected to serve for another year. The officers and deacons were all re-elected. Jan. 13 and 14 Brethren Kinsey and Murphy, of Blue Ridge College, came to Myersville and held a ten-day session of Bible Study, which was very much enjoyed.—Mrs. Roy Leatherman, Myersville, Md., Jan. 23.

Union Bridge—Since our last report two Sunday-school girls have been baptized. The different auxiliaries of the church gave reports for last year, which show that the work is progressing nicely. The church is very active and ready for the coming year. The writer, Edna Wolfe, superintendent. Bro. Thos. C. Ficker, of Piney Creek congregation, recently favored us with a sermon from Col. 3: 1-4.—Carrie L. Garner, Union Bridge, Md., Jan. 21.

MICHIGAN

Beaverton church has just closed a three weeks' series of meetings, conducted by Bro. S. J. Burger, of Howe, Ind. He preached twenty-five inspiring sermons in all. Ten were added to the church by baptism and three were reclaimed. Great interest was shown throughout the meetings. We appreciate very much what Brother and Sister Burger have done for this church and community.—Ova Carpenter, Beaverton, Mich., Jan. 25.

Elsie—The Ladies' Aid did some personal work among the poor in our vicinity during the holidays by giving out clothing to needy families, which was very much appreciated. Dec. 31 Eld. L. H. Prowant, of Durand, held a revival meeting for ten days, which was a spiritual uplift to the members. One accepted Christ. We are still in need of a resident minister at this place.—Mattie Rau, Elsie, Mich., Jan. 25.

Harlan church met in council Dec. 31, with Bro. Jacob Sloniker presiding. Christian Workers' officers were elected, with Sister Anna Taylor, president. The work in our section of the country is very much hindered during this part of the year on account of much stormy weather and snow. However, we have an evergreen Sunday-school. Bro. Wilkins was with us from Jan. 11 to 17, holding

(Continued on Page 80)

SISTERS' AID SOCIETIES

ALLISON PRAIRIE, ILL.—Our Sisters' Aid Society held 16 meetings, with an average attendance of 8. Our work consisted of quilting and serving sale-lunches. Balance on hand from 1920, \$54.76; receipts, \$138.56; expenses, \$124.70; balance, \$68.62. Officers: Sister Clara Douglas, President; Sister Ruth Browner, Vice-President; the writer, Secretary-Treasurer.—Mrs. Edna H. Garber, Vincennes, Ind., Jan. 18.

BEAVER, IOWA—Report of Sisters' Mission Circle: We held 8 all-day and 16 half-day meetings; average attendance of members, 9; visitors, 5. We tied 8 comforts, pieced 11 quilt-tops, quilted 4 comforts and quilts; made 14 house-aprons, 6 clothes-pin aprons. Church contributions for the money: 3 months' rent, \$11.99; from sales, \$67.85; cash donation, \$1.60; for work, \$27.25; total, \$148.09; money paid out for foreign missions, \$15; to District Secretary, \$1; to ministers, \$20; to poor, \$15; flowers for sick, \$4; song books for church, \$12.00; material, \$44.11; gifts, etc., \$10.90; total, \$141.10. We are planning to a new family, 3 months' rent, \$11.99; from sales, \$67.85; cash donation, \$1.60; for work, \$27.25; total, \$148.09. Officers: Kate Powers, President; Zona Diehl, Vice-President; the writer, Secretary-Treasurer.—Mrs. Estella G. Elliott, Beaver, Iowa, Jan. 16.

BERLIN, PA.—Report of the Pike Sisters' Aid Society of the Brotherhoods congregation: We held 15 meetings with an average attendance of 13. The monthly offering averaged \$10. We made 10 quilts, 12 comforters, 3 quilts, 3 quilts, purchased cheese-cloth and made coverings for the communion tables, and made 6 baptismal robes for the church. We sold 88 bottles of vanilla, 21 calendars, 14 boxes of Rice-Jell, and a number of Scripture texts. Wall Motters. Amount of money on hand, Jan. 1, 1921, \$11.53; amount received from Rainy Day bags, \$39.76; from regular monthly offerings, \$28.78; from other sources, \$173.22. The total expenses for the year were \$153.52. We contributed \$30 to the Ankle-Var Girls' Boarding-school in Ind. \$30 to the Ping Tung Hospital in China; \$50 for Home Missions; \$18.49 for collection plates for the church; \$9 for flowers for the sick. Balance, Dec. 31, 1921, \$102.41. Officers: President, Grace B. Knepper; Vice-President, Mary Knepper; Secretary-Treasurer, the writer—Orpha M. Bauermeister, Berlin, Pa., Jan. 16.

BRIDGEWATER, VA.—Our Junior Aid Society held 12 meetings, with an average attendance of 11. Amount taken in during the year, collections and birthday offerings, \$6.15; sale of postcards and Christmas gifts, \$3.60; system of Scripture texts, \$1.91; from sales, \$67.85; cash donation, \$1.60; for work, \$27.25; total, \$148.09. Officers: Kate Powers, President; Zona Diehl, Vice-President; the writer, Secretary-Treasurer.—Mrs. Estella G. Elliott, Beaver, Iowa, Jan. 16.

BUCK CREEK, IND.—Report of Aid Society: Enrollment, 32; meetings held, 27; average attendance, 12. We quilted 10 quilts, made 7 comforts and 148 garments. We received for work \$21.95; served lunches, \$56.25; membership fees, \$2.40; carried over from last year, \$138.80; total, \$240.40; we gave to China mission, \$50; Armenian Relief, \$50; to Home, \$50.50; "Messenger" in five homes, \$10; to Girls' School, \$10; China Girls' School, \$10; work in India, \$30; for Rose-Kay Memorial, \$5; shrunken and furniture for China, \$37.49; bed-clothing, \$9.85; charitable purposes, \$67.76; total, \$149.60, balance, \$99.80. We also sent a Thanksgiving box to Chicago needy, valued at \$20. Officers: President, Phoebe Teeter, Secretary, Sister Mollie Deardorff, Vice-President, Sister Mollie Paul, Treasurer, the writer, Secretary.—Mrs. Bettie T. Replogle, Mooreland, Ind., Jan. 16.

DALLAS CENTER, IOWA—Report of Aid Society: We held 27 all-day and 2 half-day meetings; enrollment, 25; average attendance, 14. Our work consisted mostly of quilting and knitting comforts. Received as follows: \$100.00 from the church; \$10.00 from the church; from last year, \$84.66; total, \$274.67; paid out, \$173.70; balance, \$100.97.

We paid \$30 toward our quota for District mission work; \$40 for the China relief; \$25 to the Girl Boarding-school in India and Hospital in China; \$15 for the Annual Conference offering; \$25 for the Emergency Fund; \$5 for mission work at Valdosta, Ga.; \$10 to the Christian Home Orphanage, Council Bluffs, Iowa; \$10 to our District Child Rescue Home; also did some sewing for the Home, paying out \$4 for material; sent one barrel of fruit to the Christian Home, and one to the Child Rescue Home. Officers: Sister Mary E. Hoff, President; the writer, Secretary-Treasurer—Elva Rowe Royer, Dallas Center, Iowa, Jan. 16.

ELGIN, ILL.—Report of Sisters' Aid and Missionary Society: Three days out of the month we met at the home of the president. The work consisted of plan sewing, making prayer-vails and comforts, selling extracts, etc., holding food sales and serving banquets. The first Thursday of each month we have our Missionary Meetings, with special programs. Dec. 15 was Mite Box day. We met at the church and served dinner to eighty women and children. In the afternoon we had a program. The Mite Box proceeds were \$59.55. The Visiting Committee made 27 calls and delivered 7 bouquets. Balance on hand, Jan. 1, 1921, \$28.48; received for sewing, \$69.23; offerings, \$23.81; prayer-vails sold, \$8.85; extracts, etc., \$56.30; mission on lecture tickets, \$24.85; banquets, \$46.89; food sales, \$40.55; total, \$387.71; paid out for material, \$23.02; flowers, \$11; extracts, etc., \$45.50; dishes, \$5.80; Elgin Mission, \$2; Mite Boxes, \$15.55; we gave to Hungarian Mission, Elgin, \$30; Salvation Army, \$10; M. A. A., \$10; W. C. A., \$10; Emergency Fund, \$60; District Secretary, \$20; Old Folks Home, \$30; Beulah Home, Chicago, \$9; in savings bank, \$50; balance, \$85.21. Of this amount \$74.35 was donated to the poor and some sewing was done for a poor family. Officers: President, Sister Edw. Frantz; Vice-President, Sister Clara Bates; Superintendent, Sister Ezra Flory; Secretary-Treasurer, the writer.—Mrs. Fred Greenwalt, Elgin, Ill., Jan. 18.

EVERETT, PA.—The Ladies' Aid Society of the Everett church, Pa., held 31 meetings during 1921, with an average attendance of 8 members present. We sold 67 aprons, 11 calendars, 4 pounds of sewing remover, 2 pieces of lace, 58 prayer-coverings, 5 quilts, 48 bonnets and 53 Inglenook Cook Books. We also donated 3 comforts and 1 quilt, making a total of 74 articles during the year. We collected for articles sold in 1921, \$170.06, which, with a balance of \$24.19 from the year 1920, made a total of \$194.25. Of this amount \$74.35 was expended for merchandise, and \$81.90 was given to missions and donations, leaving a balance, Jan. 1, 1922, of \$138.00 in the treasury. Officers chosen for the year 1922: President, Mrs. Ira C. Holsopple; Vice-President, Mrs. Philip Mountain; Treasurer, Mrs. Isaac Burkett; Secretary, Mrs. C. H. Holsopple. The following committees were appointed to serve with the officers for the year 1922: Purchasing Committee, Mrs. H. W. Simmons and Mrs. John Drenning; Superintendent, Mrs. Philip Mountain; Picnic Committee, Mrs. Jacob Lashley and Mrs. William Crawford; M. A. C. Holsopple, Secretary, Everett, Pa., Jan. 21.

FAIRVIEW, IOWA.—The Aid Society held 16 half-day and 5 all-day meetings; average attendance, 7; enrollment, 30. After serving lunch at four sales, we pieced and quilted several quilts, made aprons, made and sold 19 prayer-coverings and sold Inglenook Cook books. Amount received \$94.83; balance from 1920, \$20.86. We gave to India Boarding-school, \$12.50; to China Hospital, \$12.50; District Secretary, \$15; home work, \$15; "Messengers," \$10; for our own expenses, \$5; total, \$94.80; balance, \$30.89. Officers, Ora Tarrence, President; Jessie Carr, Vice-President; Sadie Whaler, Secretary-Treasurer.—Mrs. Jessie Carr, Moulton, Iowa, Jan. 16.

FRANKLIN GROVE, ILL.—Aid Society Report. We held 32 meetings, with an average attendance of 12. Our total receipts for the year were \$132.45; total expenditures, \$131.09; cash on hand, \$1.85. We gave \$10 and 17 hospital comforts to the Iowa Hospital. We gave to the A. S. F. M. fund, \$3; and barrel of provisions and 2 sacks of clothing to Chicago missions; \$5 to Emergency Fund; \$10 to native India work; total, \$34. We quilted 15 quilts, made 18 comforts, 49 bonnets, 17 hospital garments and 30 miscellaneous articles, besides accepting for several families of clothing. President, Sister Mollie Zarger; Secretary-Treasurer, the writer, Grace Wolf, Franklin Grove, Ill., Jan. 16.

FREDERICK, MD.—Report of Sisters' Aid Society: We held 12 business meetings. We also aim to meet one afternoon a week to quilt, with the exception of about six weeks in the warm weather. We have 20 members, with an average attendance of 13. Number of articles made and sold: 94 prayer-coverings, 46 quilts, 119 quilt-bonnets, 49 percale aprons, 40 waist aprons, 8 princess aprons, 15 quilts and 4 comforts. Sold \$169.98 worth of wall mottoes and Scripture text cards; acted as agent for the Key Supply Co.; collected \$11.85 in membership fees; Christmas sale, \$76.60; total, \$343.53; paid out, \$204.68; carried forward from last year, \$244.06; \$20 of which we gave toward parsonage; balance, \$182.91. We also gave \$30 toward the support of our pastor; \$5 to Home Mission Board; \$37.77 to needy. Officers, Mrs. Margaret Gifford, President; Mrs. Julia Meade, Vice-President; Sister Mary Bopst, Secretary; Treasurer, Miss Bertie Harrison—Anna M. Bopst, Frederick, Md., Jan. 16.

GRANTS PASS, ORE.—Report of the Grants Pass and Williams Aid Society: Number of meetings, 19, including one all-day meeting; number enrolled, 18; average attendance, 7; visitors, 3; total offering, \$16; donations, 70 cents. Our work consisted of piecing quilts, making prayer-vails, aprons and many other articles. We had a sale Dec. 7, disposing of most of our ready-made articles, also candy, cakes, cookies, pies and various other kinds of food, for which we received \$42; total amount received, \$78.06; total expenditures, \$49.95; balance, \$28.11. Officers: President, Sister Lydia Morton; Vice-President, Sister Cora; Secretary, Sister Mary Bopst; Treasurer, the writer—Alta Morton, Grants Pass, Ore., Jan. 9.

GREENVILLE, OHIO.—Report of Aid Society: We held 50 meetings (18 all-day); average attendance, 9. We quilted 10 quilts and made 13 comforts, served lunch at 4 sales, and helped with one market. We paid out for material, \$52.04; to District Secretary, \$1; foreign missions, \$0; to Hastings Street Mission for Thanksgiving dinner for poor, \$5; for home mission work, \$106.10; new city hospital, \$80. We received for work done, \$171.94; birthday offerings, donations and collections, \$59.88; carried over from last year, \$49.92; balance, \$57.86. Officers: President, Angeline Hollinger; Vice-President, Fannie Halladay; Treasurer, Anna Witwer; Secretary, the writer—Kate Miller, Greenville, Ohio, Jan. 16.

GRUNDY COUNTY, IOWA.—Our Sisters' Aid Society held 20 meetings, with an average attendance of 12; average offering, \$1.07. Our work consisted of making coverings, piecing and knitting comforts, making quilts, aprons and garments for the Eldora hospital. Amount taken in, \$244.85; expended, \$256.09. We gave \$25 toward the Council Bluffs Home, \$25 to foreign mission fund; \$10 to furnishing Eldora hospital; \$25 towards decorating the church; \$25 to the Council Bluffs Orphanage; \$10 as a Christmas gift to Harlan Smith and family, missionaries. Officers: Mrs. Allie Sheller, President; Mrs. Eva Meyers, Vice-President; Mrs. Pearl Schwenck, Secretary; Mrs. Maude Bowers, Treasurer.—Mrs. Ethel Snapp, Grundy County, Iowa, Jan. 16.

MUNCIE, IND.—During the year 1921 we held 20 all-day and 11 half-day meetings. We have an organized society of two divisions, with an enrollment of 41 and an average attendance of 17. We did quilting, made comforts and aprons; also served 6 chicken dinners; held an apron sale, one ice cream social and one Christmas sale. We received \$23.68. We gave \$20 to the Rose Kaylor Memorial; \$15 to the India and China fund; \$42.90 on church expenses, \$30.78 to home charity; \$23.97 for church building fund; \$7 toward decorating the Old Folks Home. Officers: Sister Geo. L. Studebaker, President; Sister Edna Hornor, Vice-President; Sister Eva Kirk, General Secretary; Sister Mary Burgess, General Treasurer. We have also organized a Home and Foreign Missionary Society, through which we expect to do good work.—Mrs. Eva Kirk, Muncie, Ind., Jan. 16.

NAPERVILLE, ILL.—The report of the Bethel Sisters' Aid Society for 1921 is as follows: We held 27 meetings during the year—one of these were all-day meetings. Considerable quilting was done for various people. Outside of this our work has been the making,

mainly, of garments for the poor, as well as making some comforters. We also made aprons for an apron and baked goods sale, which we held recently. We took in through donations, sales, etc., \$145.02, which, with \$30.72 brought forward from 1920, makes a total of \$175.54. Amount expended, \$122.61; balance in the treasury, \$52.93. Of the amount expended we laid new carpet in the attic of the A. S. F. M. church; gave \$2 to the A. S. F. M. church; gave \$5 to the China Famine Relief; paid our appointment, \$15, to the A. S. F. M. Fund. The balance paid for material made up into garments for the poor in our various city missions. Officers elected for the year are as follows: Mrs. Emma Shiffer, President; Mrs. S. Good, Vice-President; Mrs. Alta Williams, Secretary; Mrs. Anna E. R. Superintendant; the writer, Treasurer.—Mrs. Emma Erb, Naperville, Ill., Jan. 18.

NEW PHILADELPHIA, OHIO.—Report of Sisters' Aid Society: We had 37 meetings; enrollment, 18; average attendance, 10. We did quilting, made comforters, dust-caps, dresses, aprons and pieced quilt-blocks. Officers, \$33.70; total amount of money received, \$256.04; total expenses, \$212.54. We gave to China famine fund, \$10; to home church, \$50.43; Forward Movement, \$12; Mission Board, \$5; balance on hand, \$43.59.—Emma Wood, Secretary-Treasurer, New Philadelphia, Ohio, Jan. 17.

NEW ROCKFORD, N. DAK.—The Sisters' Aid held 30 half-day and 4 all-day meetings; enrollment, 15; average attendance, 8; visitors, 114. Amount taken in, \$177.09; paid out, \$156.49. A box was sent to G. I. Michael, Child Rescue worker, who has sold one dozen Inglenook was given to the children. We have sold one dozen Inglenook and Cook Books and have orders for more. We also have taken up the sale of rust and stain-remover. We have made 17 caps. The Aid is in a good position to do a greater work next year.—Elsie Click, Secretary, New Rockford, N. Dak., Jan. 18.

NEWTON, KANS.—Our Aid Society held 38 half-day and 8 all-day meetings, with an average attendance of 8. Our work consisted of making quilts, comforters, aprons and prayer-veils. We paid our dues of \$6.50 for the China and India Fund; donated \$25 to Old Folks' Home at Darlow, Kans., also \$40 worth of bedding; \$15 toward janitor expense; sent flowers to the sick. Officers: Lottie Royer, President; Alice Andes, Vice-President; Delilah M. Smith, Secretary-Treasurer.—Lena Andes, Secretary, Newton, Kans., Jan. 14.

OAKS, PA.—We held 31 all-day meetings; average attendance, 12; number on roll, 55 (all who pay \$1 fee are members). Money received during the year, \$47.06. We quilted 40 quilts, made 28 prayer-coverings, 110 sun-bonnets. We held 2 bake sales. We paid to foreign missions, \$50; to home missions, \$50; to repairing of parsonage, \$180; to charities, \$12; 2 sun-bonnets to lonely folks; 48 bathhouse plants and bouquets to the sick; incidental expenses, \$23.60; other expenses, \$126.93; balance, \$59.53. Officers: President, Mrs. Samuel Yergler; Vice-President, Mrs. Harry Kramer; Secretary, Mrs. Isaac Detrix; Treasurer, Mrs. Ben Groff.—Mrs. H. S. Repligie, Oaks, Pa., Jan. 16.

PLYMOUTH, IND.—Report of the Aid Society: We held 22 all-day meetings, with an average attendance of 12. Garments made, 33; quilts, 9; comforters, 8. We donated one day's sewing. Received \$1.50 for sewing; carried over from 1920, \$17.01; total earnings, \$76.85; building fund, carried over from 1920, \$68.78; for 1921, \$84.72. We gave \$23 to Bethany Hospital; \$5 to District Aid Fund; \$15 to foreign missions; \$5.20 for books for the children; \$11.37 for the Hastings Street Mission, valued at \$54. Officers: A. Laura Appleman, President; Ida Bordiner, Vice-President; the writer, Secretary-Treasurer.—Julia A. Mock, Plymouth, Ind., Jan. 18.

ROARING SPRING, PA.—Report of Aid Society for 1921: We held 4 all-day and 31 half-day meetings, with an average attendance of 7. We made 128 prayer-coverings, 9 quilts, 7 aprons, 6 dust-caps, 7 garments, quilted 2 quilts, 2 sun-bonnets, 16 comforters. We donated 1 quilt to the Old Folks' Home. We gave \$25 to foreign missions; \$10 to Old Folks' Home at Martinsburg; \$100 toward debt on parsonage; \$13.46 for window-shades, etc., for parsonage; balance in treasury, \$49.03. Officers: Sister Charlotte Snoberger, President; Anna Hoover, Vice-President; the writer, Secretary-Treasurer. Sister Barnett, Treasurer.—Mrs. Ira Bechtel, Roaring Spring, Pa., Jan. 18.

ROBINS, IOWA.—Report of the Ladies' Aid for 1921: We held 10 all-day and 2 half-day meetings; enrollment, 23; average attendance, 13. Amount in treasury at beginning of year, \$5.12; total collected, \$59.01; expended for material, \$18.31; for church carpet and rubber matting, \$35.35; total, \$53.66; balance on hand, \$11.37. Our work consisted of piecing and knotting comforters and making aprons. Officers: President, Sister Elsie Hoover; Vice-President, Sister Vera Brialey; Secretary, the writer; Treasurer, Sister Ariana Schlutz.—Effie Olinger, Robins, Iowa, Jan. 16.

SALAMONIE, IND.—We held 21 meetings, with an average attendance of 15. Our work consisted of quilting, making comforters, garments and piecing quilt-blocks. We sent a box of clothing and a comfort to Marion, Ind.; a box of clothing and a comfort to Douglas Park Mission. We paid \$7.50 for home mission work; \$25 F. M. F.; held one sale dinner; received during the year, \$110.71; carried over from last year, \$52; total, \$162.71; paid out, \$112.27; balance, \$50.44. Officers: President, Mrs. Heaton; Vice-President, Betty Shultz; Secretary-Treasurer, Dessie Heaton.—Mrs. Jesse Heaton, Huntington, Ind., Jan. 16.

SPRINGFIELD, ILL.—During 1921 we held 45 all-day meetings. Several half-days and evenings were spent in work. Average attendance, 10. We held two bazaars—one in April and the other in November. We made quilts, comforters, aprons and tape comforters. We received during the year, \$131.41; paid out, \$111.16; on hand, \$202.25. We gave \$100 toward our new church; \$30 for a cement walk at the parsonage; \$55 for a sewing-machine for the society. Officers for the new year: Mrs. Etta Haynes, President; Mrs. J. J. Dubs, Vice-President; Mrs. Edna Rucker, Secretary; Mrs. J. J. Stowe, Treasurer.—Mrs. Etta Haynes, 2158 S. Eleventh Street, Springfield, Ill., Jan. 16.

WALNUT, IND.—Our Aid Society held 22 meetings, with an average attendance of 9. The work consisted mostly of sewing. We also held a number of sale dinners. Total amount of money received, \$336.74. We gave to Indian orphan, \$20; China orphan, \$22; Chinese Relief, \$50; Indo School and Chinese Hospital, \$22.40; hospital at Bethany, \$22; to Chicago mission at Thanksgiving time, 21 garments; general expenses, \$65.50. Officers: Sister Priscilla Neher, President; Lydia Brubaker, Vice-President; the writer, Secretary-Treasurer.—Grace M. Swartz, Argos, Ind., Jan. 16.

WEST WICHITA, KANS.—We held 22 half-day and 7 half-day meetings; average attendance, 17. We spent one day each month at the Children's Home, mendings and making garments. During the year we mended 391 garments and made 5 garments and 1 quilt. We gave to China Hospital and Girls' Boarding-school, \$12.80; flowers and fruit to the sick; received from offerings, \$14.76; total, \$55.76; expenses, \$38.60. Officers: President, Mrs. E. E. Wade; Vice-President, Mrs. W. L. Terling, Treasurer, Secretary, Mrs. Joe Zongker.—Mrs. Edw. E. Wade, Wichita, Kans., Jan. 18.

WILLIAMSBURG, PA.—The Sisters' Aid Society held 35 all-day meetings. We made 195 articles, including dresses, aprons, and garments; quilted 4 quilts. Amount in bank on interest, \$95.90; received from former treasurer, \$34.06; collections, \$16.11; earnings, \$34.94; paid out, \$20.00 for carpet for church; \$10 for sewing machine, \$5.50; pastor's purse, \$5; material, \$84.45; foreign missions, \$5. Officers: President, Sister Maude Wills; Vice-President, Sister Lizzie Snare; Secretary, Sister Mary Edwards; Treasurer, Sister Lizzie Parks.—Mrs. Ruth Hoover, Williamsburg, Pa., Jan. 17.

WIRTZ, VA.—Report of Brick Church Aid: We held 12 all-day meetings; average attendance, 12. We made 79 prayer-coverings; 13 aprons; 25 bonnets and 19 other garments. One comforter was made and donated to the poor. A box, valued at \$25, was sent to Sister Wampler at Pirkey, Va. Balance in treasury from last year, \$15.20; amount received for work, \$65.51; donated, \$17.05; paid out, \$34.18 for \$20 for a sewing-machine; to General Mission Board, \$5; to Aid Society foreign mission fund, \$10; General Secretary, \$1; balance, \$16.83. Officers: President, Mrs. Edith Peters; Secretary, Mrs. H. G. Peters.—Mrs. B. E. Barnhart, Wirtz, Va., Jan. 17.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice, may be applied to three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bender-Bryan.—By the undersigned, at his residence, Jan. 14, 1922, Brother Fayne Franklin Bender and Sister May Ora Bryan, both of Dixon, Ill.—J. S. Flory, Polo, Ill.

Corbett-Smith.—By the undersigned, at his residence, Jan. 14, 1922, Mr. R. A. Corbett and Mrs. Sarah I. Smith, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Mackey-Lombard.—By the undersigned, Dec. 25, 1921, at the home of the groom's parents, in Portland, Ore., Mr. Roy E. Mackey and Miss Neva Lombard, both of Portland.—J. U. G. Stiveron, Portland, Ore.

Mahoney-Miller.—By the undersigned, at his residence, Jan. 16, 1922, Mr. Hugh A. Mahoney and Sister Florence Catherine Miller, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Merryman-Durr.—By the undersigned, at his residence, near Mason-town, Pa., Jan. 12, 1922, Brother Ervin Merryman and Sister Donna M. Durr, both of Mason-town, Pa.—Francis F. Durr, Mason-town, Pa.

Wheeler-Whetton.—By the undersigned, at the home of the bride's father, Jan. 14, 1922, Mr. Earl K. Wheeler and Sister Flossie M. Wheaton, both of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

Wilson-Shuey.—By the undersigned, at the home of the groom's grandparents, Jan. 7, 1922, Mr. Jerome Wilson and Miss Mabel Shuey, both of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Bro. Jos. died in the Toledo Hospital from a complication of diseases, Jan. 8, 1922, aged 45 years, 11 months and 16 days. He joined the Church of the Brethren about twenty-two years ago and remained faithful. Jan. 1, 1903, he married Miss Bertha Shamberger, who survives with one son, three daughters, a father and step-mother, one sister, one brother and a half-brother. He was anointed one week previous to his death. Services at the U. B. church in Westbridge by Eld. N. R. McKimney, assisted by Rev. Miller of the U. B. church. Interment in Walbridge cemetery.—Mrs. Asenath Baker, LeMoyne, Ohio.

Carper, Andrew J. son of Andrew and Susan Carper, died Jan. 2, 1922, aged 52 years, 7 months and 3 days. He united with the Church of the Brethren in his youth and was always active in the work of the Master. He was the second youngest of a family of nine children. He leaves two sisters and one brother. Services at the East Nimishillen church by Eld. M. M. Taylor. Burial in the cemetery near by.—Eld. J. Wolfe, Hartsville, Ohio.

Demuth, Sister Mary. nee Latawah, mother of the writer, born near Rossville, Ind., died at her home in Waynesboro, Pa., Dec. 18, 1921, aged 63 years and 19 days. She was due to a paralytic stroke, Nov. 9, from which she suffered much until the end. In 1881 she married John E. Demuth. She united with the Church of the Brethren in 1882 and was a loyal and conscientious member. She was a model of patience in her suffering and fully resigned to the will of God. Surviving are her husband, one daughter, three brothers and one sister. Services at the church by Brethren C. R. O'Neil and H. C. Meek. Interment in Burns Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Fretz, Sister Amanda. died Jan. 7, 1922, aged 65 years. Since the death of her parents, who resided near Hatfield, she has lived in Line Lexington with her sister, Mrs. Susan Rohrer. She was a faithful member of the church and a blessing to all who knew her. Services at Frick's burying grounds by Brethren Wm. B. Fretz and Wm. Delap.—J. Herman Rosenberger, Souderton, Pa.

Holsberry, J. K. born in Barbour County, W. Va., died at his home in Plant City, Fla., Jan. 15, 1922, aged 72 years, 5 months and 12 days. He married Elizabeth Holsberry in 1867. There were four children, eight of whom are still living. He gave his heart to the Lord in his youth and lived a faithful and consecrated life to the end. He loved the Church of the Brethren and her doctrines and principles. He was chosen to the ministry very soon after he joined the church and held for many years. He lived in Florida about forty years and was held in high esteem. Services by Bro. J. V. Felthouse. The remains will be taken later to his former home in West Virginia for interment.—Sarah G. Felthouse, Loretsburg, Fla.

Kenny, Loretta, daughter of Jacob and Margaret Brubaker, died Jan. 15, 1922, aged 41 years and 11 days. She married Daniel Kenny about fourteen years ago. There were two sons and one daughter. One son died in infancy. Her husband, two children, one sister and four brothers survive. She united with the Church of the Brethren a few months ago. She had been a sufferer for almost a year, but bore it patiently. She was anointed a few weeks before her death. Services by the writer. Interment in Price's cemetery.—W. H. Wine, Baylinton, Tenn.

Kline, Sister Sarah, nee Koons, widow of Daniel Kline, died at her home in Sunnyside, Pa., of dropsy, Dec. 28, 1921, aged 87 years, 11 months and 27 days. She is survived by one son. She was a faithful member of the Church of the Brethren for many years. Services in the United Christian Church at Sunnyside by Rev. Otto Spessard, Reformed preacher, and Eld. A. R. Gingrich. Interment in the Ebenezer cemetery.—Fannie K. Longenecker, Annville, Pa.

Knee, Sarah A. (Siskimore), born in Polk County, Iowa, died at her home near Grant, Iowa, Jan. 15, 1922, aged 68 years, 10 months and 13 days. In 1847 she married John W. Knee, who died in 1908. There were nine children, one dying in infancy and one son in 1908. She leaves six children, one brother, four sisters and five grandchildren. She was a member of the Church of the Brethren and has lived a consistent Christian life. Services at the church by Mr. Elma by the writer. Interment in the Mt. Etina cemetery.—Harry K. Rogers, Mt. Etina, Iowa.

Kuns, Wm. H., youngest son of Daniel and Maria Kuns, born near Corno Gordo, Ill., died at Little Rock, Ark., of apoplexy, Dec. 20, 1921, aged 64 years, 4 months and 24 days. His wife, who was his mother's daughter, preceded him in 1878, and he was remarried. He was a faithful member of the Church of the Brethren in the home of his only living sister, Mrs. Catherine Blickenstaff. Interment in the West Frantz cemetery.—B. C. Whitmore, Corno Gordo, Ill.

Long, Bro. Jos. P., born at Bakers Summit, Bedford County, May 21, 1852, died Dec. 19, 1921. He united with the Church of the Brethren when a young man and remained faithful. He was confined to his home for some years and suffered much, but bore it patiently. He leaves his wife, seven children and one grandchild. Services at the Roaring Spring church by Eld. D. T. Detwiler and Bro. L. R. Holsinger.—Mrs. Eliza Over, Roaring Spring, Pa.

Lockrone, Allen, son of Jacob and Margaret Lockrone, was born in Perry County, Ohio, Nov. 11, 1855. He met with an accident which resulted in his death. He married Martha J. Snider. There were three sons, and two daughters. The wife, one son and one daughter preceded him. He is survived by two sons and a daughter, four brothers, three sisters and fourteen grandchildren. In early life he asserted his faith in Jesus Christ, and became a member of

the Church of the Brethren in the Olivet congregation, where he lived all his life. Services in the M. E. church in Somerset, Pa., in charge of the writer, assisted by Rev. Such of the M. E. Church and Rev. Huffman, of the Reformed Church. Interment in the Somerset cemetery.—F. A. Myers, Thornville, Ohio.

Mack, Sister Barbara, nee Lampton, died at the home of her daughter, Mrs. Lucinda Ankrum, Gratiot, Ohio, Dec. 24, 1921, aged 79 years, 3 months and 16 days. She married Bro. Jason Mack in 1848. There were four children. Her husband and one son preceded her. There are also ten grandchildren and fourteen great-grandchildren. She united with the church a number of years ago and continued faithful. Services by the writer in the Greenwood church. Interment in the Good Hope cemetery.—G. S. Straubough, Fredericktown, Ohio.

Miller, Anna Mary, was born in Muncie, Delaware County, Ind., died Jan. 5, 1922, in the home of her daughter, Mrs. William Pote, of Brooklyn, Iowa, aged 84 years, 3 months and 3 days. Sister Miller was united in marriage to Absalom Miller Aug. 26, 1855, and sixteen years later moved to Iowa, locating on a farm near Brooklyn, Iowa, where they lived until at which time they retired to the Brooklyn and enjoyed their quiet home together until 1895, when Bro. Miller was called to his reward. Since that time Sister Miller lived alone until 1917, when she began to make her home among her children. She was in the home of her eldest daughter, Mrs. Pote, who called to her care and she remained there until her death. Sister Miller was blessed by ten children—six daughters and one son surviving. Sister Miller has been a member of the Church of the Brethren since 1871, and was ever cheerful. Funeral services by the writer, assisted by Rev. Holler, after which the body was laid to rest in the Brooklyn cemetery.—J. Schechter, Jr., Brooklyn, Iowa, Jan. 10.

Miller, John H., born in Lancaster, Pa., died Jan. 6, 1922, aged 73 years, 11 months and 23 days. His parents died when he was a child, and with three sisters he was left to make his way as an orphan. In 1872 he married Elizabeth Kiem. There were five daughters and one son. Four daughters, six grandchildren and a sister preceded him. A son, Eld. A. H. Miller, of Akron, Ohio, survives with a daughter, eleven grandchildren and one sister. Soon after their marriage, Bro. Miller and wife united with the church, and early in their Christian experience were called to the deacon's office, in which capacity they served faithfully. Services at the U. B. church by Eld. Shriver, assisted by Brethren Chas. Kurtz and Elmer Frick. Interment in the church cemetery.—Rachel A. Mohr, Louisville, Ohio.

Millsapp, Katie M. Larue, born in Howard County, Ind., Feb. 8, 1864, died Jan. 4, 1922. She married Henry E. Millsapp in 1885. There were three daughters, two of whom preceded her. She leaves six children, six grandchildren, six great-grandchildren and a sister. She became a member of the Methodist church when but a child. She united with the Church of the Brethren when twenty years of age, and remained a faithful member until death.—A. W. Ritchie, Muncie, Ind.

Mohler, Adam, died of pneumonia, Jan. 7, 1922, aged 78 years, 4 months and 25 days. Most of his life was spent around Thornville, Ohio. He married Jane Jordan in 1869. There were three daughters and one son—all having preceded him. His wife died June 8, 1921. Since then he and his granddaughter have resided in Glenford. While quite young he united with the Methodist church, but in 1885 he joined the Church of the Brethren. He served his country during the Civil War for three years, being in the 9th Ohio Regiment. He was a good neighbor, willing to assist those in need at all times. There remain eight grandchildren and four great-grandchildren. Services at the Jordan church by the writer. Burial in Zion cemetery.—Ralph R. Hutton, Bremen, Ohio.

Mohler, Jessie Eugene, daughter of Floyd and Dora Mohler, died Jan. 18, 1922, aged 4 years, 2 months and 3 days. The child was a sufferer for several months. As to her departure we believe "it is well." She leaves her father and mother, two sisters and grandparents. Services in the church by the writer. Interment in Olivet cemetery.—F. A. Myers, Thornville, Ohio.

Myers, Sister Minnie, died Nov. 6, 1921, at the home of her son, of heart trouble, aged 62 years and 14 days. She had been a member of the Green Mount congregation of the Church of the Brethren for a number of years. She is survived by seven brothers and one half-sister. Services at the Linville Creek church by Eld. J. Carson Miller.—Anna M. Kline, Franklin County, Va., died at his home near Naffs, Va., Dec. 24, 1921, aged 76 years and 9 months. He married Mary M. Neff, and shortly afterward united with the Church of the Brethren. He was elected to the deacon's office, but his service in that capacity was of short duration because of a mental affliction which befell him and from which he suffered a large part of his life for fifty years. His wife and two children preceded him. He is survived by one brother, Eld. D. A. Naff, two sons and four daughters. One son is an elder in the Antioch congregation, Va. There are also thirty-six grandchildren and twenty-six great-grandchildren. Services at the church by Eld. L. A. Bowman, assisted by the writer. Interment in the family burying-ground.—E. E. Bowman, Naffs, Va.

Ness, Bro. Geo., died Jan. 4, 1922, aged 79 years, 10 months and 21 days. He was for many years a deacon in the Codorus congregation. Services at the Codorus house by Bro. J. L. Myers, assisted by Eld. D. V. Brillhart. Interment in adjoining cemetery.—E. H. Lehmman, Dallastown, Pa.

Ridenour, Bro. Geo., died Jan. 12, 1922, aged 68 years, 6 months and 4 days. He was a consistent member of the Church of the Brethren for a number of years. He was also called to the deacon's office years ago, which he faithfully filled. He leaves two daughters, four grandchildren, one brother and one sister. He was anointed a few weeks before his death. Services at the Valley Pike church by Brethren H. R. Mowry, assisted by Bro. J. H. Smith. Interment in the cemetery near the church.—M. H. Copp, Mauretown, Va.

Ream, Bro. Garrett, died of heart trouble, Jan. 13, 1922, at the home of his son, Bro. J. F. Ream, in Morrellville, Johnston, Pa. He was born Dec. 30, 1830. He was a consistent member of the Church of the Brethren for many years and was the oldest member of the Scalp Level congregation. He is survived by two sons, several brothers and sisters, also a number of grandchildren and great-grandchildren. Services at Scalp Level church by Bro. C. C. Solenberger, assisted by Bro. Silas Hoover. Interment in the Berkeley cemetery.—Mrs. Jas. Price, Scalp Level, Pa.

Royer, David H., born in Union County, Pa., died Dec. 28, 1921, aged 58 years, 1 month and 18 days. He married Mary E. Royer in 1889. There were one daughter and one son, who survive with his wife and two grandchildren. He united with the church at the age of fourteen and remained a faithful member. Services at the East Nimishillen church by Eld. W. Noah Longenecker, assisted by Brethren M. M. Taylor and R. Shroyer. Interment in the cemetery near by.—Eld. J. Wolfe, Hartsville, Ohio.

Ruth, Samuel F., born at Rothsville, Pa., died Jan. 10, 1922, at his home at Ephrata, Pa., aged 73 years, 7 months and 19 days. Death was due to acute nephritis. Thirty-eight years ago he was called to the ministry by Silas Hoover. He was the husband of the late Mrs. Ruth. He is survived by his wife and one daughter, the writer. Services at the church by Elders Isaac Taylor and Samuel Kulp. Interment in the Cedar Hill cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Shelly, Sister Susan, died at the home of her daughter, Sister Susan Shelly, near Lemertsville, in the bounds of the Back Creek congregation. She was a good Christian woman and did her work in a meek, quiet way. She was in her 76th year. She has been a member of the Church of the Brethren for many years. She is survived by three sons and three daughters. Services by Eld. D. A. Foust.—Pearl McKenney, Pa.

Shert, Anna, died within the bounds of the Blissville church, Marshall County, Ind., Jan. 9, 1922, aged 83 years and 7 months. She married Samuel Shert in 1854. He preceded her Feb. 12, 1905. There

were ten children, six of whom survive. She was a faithful member of the Church of the Brethren for fifty-six years. Services at the Blueville church by Eld. John Markley. Burial in the cemetery near by.—Ellen Roose, Tyner, Ind.

Snuffer, John, born in Floyd County, Va., died at his home at Crab Orchard, W. Va., of complications, Jan. 7, 1922, aged 74 years, 1 month and 11 days. In 1872 he was married to Lydia M. Peters, who preceded him. There were six children, five of whom survive. He was a member of the Church of the Brethren for about thirty-five years. Services at the Crab Orchard church by Bro. E. L. Clower. Interment at the Sutphin cemetery.—M. P. Snuffer, Vaco, W. Va.

Snyder, Philip, born in Knox County, Ohio, died Jan. 4, 1922, aged 85 years, 10 months and 10 days. He married Miss Mary Purnell, who preceded him six years ago. There were eight children, all of whom survive. Services by the writer in the Owl Creek church. Interment in the adjoining cemetery.—G. S. Strausbaugh, Fredericktown, Ohio.

Stephens, Polly Ann, nee Holman, born in Douglas County, Mo., died at the home of her son Roscoe, at Oroville, Calif., Dec. 23, 1921, aged 66 years, 2 months and 6 days. She united with the Church of the Brethren in 1891 and remained faithful. The family moved to Louisiana in 1895 and to California in 1903, where her husband died in 1904. She was a charter member of the churches at Holtville and El Centro, Calif. There were ten children, six of whom survive. Services in Oroville by Eld. W. R. Brubaker. Interment in the Oroville cemetery.—Albert Crites, Live Oak, Calif.

Strickler, Harvey L., died of heart disease, Jan. 8, 1922, in Palmyra, Pa., aged 51 years, 4 months and 24 days. His parents, wife and all five daughters survive. One son and two daughters preceded him. Services in the Church of the Brethren, Palmyra, by Brethren John C. Zug and F. S. Carger. Interment in the Spring Creek cemetery.—Elizabeth Blaich, Palmyra, Pa.

Swayer, Benj., born in Cleveland, Ohio, died at the Old Folks' Home at Mexico, Ind., Dec. 29, 1921, aged 90 years, 4 months and 7 days. He was the oldest of four children, all of whom preceded him. He united with the Church of the Brethren early in life and lived true to its principles until death. He served as deacon for a number of years. He leaves two children and eight grandchildren. Services at the Home by Eld. Walter Balsbaugh.—Ira Fisher, Mexico, Ind.

Wales, Alfred Barber, son of John and Catherine Wales, born in Buffalo Valley, Pa., died at Pond Creek, Okla., Dec. 29, 1921, aged 77 years, 7 months and 27 days. He married Rachel Armagost in 1862. There were seven children. He united with the Church of the Brethren in 1866. The family moved to Newton, Kans., in 1882, and to Pond Creek in 1911. He leaves his wife, five children, five grand children and twenty great-grandchildren. He was an active member of the church for fifty-five years. Services by the writer. Interment in the Pond Creek cemetery.—J. R. Pitzer, Card-ll, Okla.

Wampler, Sister Elisabeth Annie, died of apoplexy at her home within the bounds of the Greenmount congregation, Dec. 28, 1921, aged 67 years, 1 month and 19 days. Early in life she united with the Church of the Brethren and remained faithful. In 1874 she was married to Bro. D. W. Wampler, who survives with five sons and two daughters; also one foster-daughter, four brothers and one sister. Services at the Greenmount church by Bro. C. E. Long, assisted by Bro. P. S. Thomas. Interment in the Greenmount cemetery. Anne Miller, Harrisonburg, Va.

Weager, Howard Perry, only son of John H. and Callie M. Wenger, born in Union, Ohio, died near Sykeston, N. Dak., Jan. 13, 1922, aged 26 years and 10 days. Services at the home by the undersigned. Interment in Carrington, N. Dak.—Earl L. Flora, Sykeston, N. Dak.

Younce, David Franklin, last surviving member of a family of eight children, son of Davis and Mary Ann Younce, born at Pleasant Hill, Ohio, died at his home near Syracuse, Ind., Jan. 9, 1922, aged 63 years, 6 months and 12 days. With his parents he came to Indiana in 1872 and located at Syracuse, where he lived till his death. In 1877 he married Sarah M. Ott. There were four children. He accepted Christ thirty-six years ago and united with the Church of the Brethren at Syracuse. There remain two sons, one daughter, one grandchild and two great-grandchildren. Services by the writer at the United Brethren church. Burial in the cemetery at Syracuse.—J. W. Kitson, Champaign, Ill.

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Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 77)

ing meetings and visiting in as many homes as possible. He is working among the churches with the spirit of helpfulness and the interest of God's Kingdom foremost in his plans. He spent the following week with the Marilla church, presiding at their council and encouraging the Sunday-school. The writer has pastoral charge of both Harlan and Marilla churches during this year. We plan giving as much as possible, one sermon each Lord's Day, alternating morning and evening services. We feel that we have a large field, with much labor to be done.—O. E. Stern, Copensich, Mich., Jan. 23.

Onekama church met in council Dec. 31. Bro. J. Edson Ulry has taken up his work at North Manchester, Ind. During his absence Brethren J. E. Joseph and G. Nevinger will have charge of the work here. The Sunday-school is progressing nicely under the supervision of Sister G. Nevinger—Grace Deal, Onekama, Mich., Jan. 21.

MISSOURI

Kansas City—First Church met in council to reorganize for the new year. The organization, in part, is as follows: Church clerk, Bro. M. K. Besbore; Sunday-school superintendent, Bro. Clarence Six; Christian Workers' president, Sister Betty Wyatt. We decided to begin plans for a revival meeting next fall. Bro. John K. Snyder will be the evangelist. Our Sunday-school rendered a very interesting Christmas program. Attendance at all services has been very much hindered on account of a smallpox epidemic.—J. A. Wyatt, Kansas City, Mo., Jan. 20.

NORTH DAKOTA

Egeland church met in council Dec. 31. Officers for Sunday-school and church were chosen as follows: Sunday-school superintendent, Sister Anna Irwin; church clerk, Sister Irwin; trustee for three years, Bro. C. W. Messer; correspondent and "Messenger" agent, Sister Estelle. Our Sunday-school rendered a very interesting Christmas program. Attendance at all services has been very much hindered on account of a smallpox epidemic.—J. A. Wyatt, Kansas City, Mo., Jan. 20.

OHIO

Bradford church has closed a very spiritual series of services, conducted by our elders, John M. Stover and S. E. Porter. Twenty-seven sermons that contained doctrine, instruction and evangelistic subjects, especially the attributes of God and the devil, and their relationship to the human family, were given with earnestness and power. Thirty-five apportionments for the year were made. The Harts Creek church baptism was administered at that place. Two were recently received by letter.—J. E. Overholser, Bradford, Ohio, Jan. 23.

Covington—We enjoyed a great day Jan. 15. The Missionary Committee had set apart this day as one of giving. Bro. C. D. Bousack gave excellent addresses both morning and evening, which were right to the point. So strong was his appeal, together with that of our earnest pastor, Bro. C. F. McKee, that the large audience pledged \$1,380 for missions alone. The various musical organizations gave appropriate numbers for both services, and Sister Watson's "giving" songs were much appreciated. A generous meal was served by the Missionary Committee in the basement of the church to the ministers and distant members, after which Bro. Bousack met with the Committee and gave them some helpful ideas for missionary endeavor.—Kathryn Lehman, Covington, Ohio, Jan. 20.

OKLAHOMA

Washita—Our Sunday-school gave an excellent program Dec. 25. We held our members' meeting Dec. 31. Bro. J. R. Pitzer was chosen elder; L. A. Vanman, clerk; O. D. Yoder, Sunday-school superintendent. We decided to start a Cradle Roll and Home Department. Gladys Pitzer was chosen superintendent of the former, and Maggie Brubaker the latter. Oasaw Langford was chosen president of the Christian Workers' Meeting; the writer, superintendent of the Junior Department. Our Ministerial Board is O. D. Yoder, B. L. Dawson and W. F. Lowber.—Mrs. Lameta Dawson, Cordell, Okla., Jan. 24.

PENNSYLVANIA

Green Tree church rendered a reception Dec. 12 to the new pastor, Bro. H. S. Replogle, and family. Nearly 300 members and friends gathered in the church and, after devotional exercises, Brother and Sister Replogle were introduced to every one present. Refreshments were served in the basement and a social time was enjoyed. There were addresses by several pastors from adjoining churches, including Episcopals, Methodists and Presbyterians. They gave much helpful advice to people and pastor, and warmly welcomed Brother and Sister Replogle to the community. We also had addresses by the heads of the various church activities, pledging loyalty and support. A feeling of fellowship seemed to pervade the meeting. Dec. 31 we met in watch-night services at 9 o'clock. Baptism was administered to one applicant. We then proceeded to the basement, where refreshments were served, and a social time was enjoyed until 11:20, when we returned to the auditorium and spent the time, until the advent of the New Year, in singing and prayer. Many pledges of loyalty and consecration were made and all came away feeling that it was good to have been in God's house.—J. C. Kopenhaver, Oaks, Pa., Jan. 18.

Lancaster—Dec. 14 we met in council. We decided to have a Bible Institute some time in the future. Eld. H. B. Yoder was chosen elder and pastor for three years. It was also decided that the "Gospel Messenger" should again be sent by the church into each home of the Brethren. Our Christmas program was well rendered to a large audience Dec. 25. Jan. 18 we met in special council. One certificate was granted and one was received. Brethren S. S. Gible and Isaac Stehman were elected trustees, and Bro. C. L. Martin, Bible Class leader.—Leah N. Phillips, Lancaster, Pa., Jan. 24.

Lower Clair church met in council Jan. 22, with Eld. D. I. People presiding. We elected officers for the year: Elder, Bro. People; secretary, the writer; J. A. Clair and A. M. Snowberger constitute a committee to see that the pulpit is filled; "Messenger" agent, F. A. Clair. Feb. 19 we will install two deacons: A. M. Snowberger and Clarence Clark. Our Christmas program was well rendered to a large audience Dec. 25. Jan. 18 we met in special council. One certificate was granted and one was received. Brethren S. S. Gible and Isaac Stehman were elected trustees, and Bro. C. L. Martin, Bible Class leader.—Leah N. Phillips, Lancaster, Pa., Jan. 24.

Maple Spring—We observed Thanksgiving Day by having services at the church. Several of our ministers gave good talks. Two of our young ministers were home from college and took part in the services. An offering of \$84 was lifted for the Emergency Fund. Our quarterly council was held Dec. 31, at which time it was decided to have a pastor for the whole congregation. Brethren H. J. Kootz, C. W. Blough and H. Strayer were appointed as a com-

mittee to secure a man. Dec. 10 a group of the Volunteer Band from Juniata College gave us a splendid program. Our Sunday-school was reorganized, with Brethren W. D. Rummel and Arthur Berkey, superintendents. We will hold a Bible Institute at this place some time in February.—Mrs. Anna Rummel Kaufman, Hillsopple, Pa., Jan. 19.

Philadelphia (First Church)—Dec. 31, beginning at 10 o'clock, we held a very profitable Watch Night service. Our pastor gave an illustrated talk on the life of Paul, after which the various organizations gave their aims and hopes for the coming year. We closed with a prayer service. Our Sunday-school observed the White Gift service on Christmas Day. After a short program, each class presented its gifts. The total amount of money received was \$468.25. Of this, \$165.90 was given to foreign missions, and \$302.35 to Home Missions. Baskets were provided for the needy and shut-ins. Jan. 8 Bro. John Barwick preached an impressive sermon on "The Name of Jesus."—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 19.

Reading—We convened in council Jan. 2, with the writer as moderator. The following officers were elected: Sunday-school superintendent, Henry H. Moyer; President of the Christian Workers' Meeting, Sister Lizzie Nies; President of the Junior Endeavor, Bro. Harry Nies. Three trustees were elected; also a finance committee, consisting of three members. We use the envelope system of giving and we find it works well. Dec. 30 to Jan. 1 we had a very interesting Bible Conference, conducted by Brethren Jacob C. Myer and F. B. Byer, of Elizabethtown College. They presented many truths from the Bible and the services were well attended. The interest was exceptionally good. We feel that it was a great inspiration to all. We have entered upon the new year with a desire to do more than in the past. Our young people seem to be taking an interest in the Sunday-school and Junior Endeavor, and they all stay for preaching services in the evening. The Aid Society did a noble work during the past year and is looking for greater work to be done the present year. We will be glad to learn of any members or members' children moving to our city, so we can look them up. The writer was elected "Messenger" correspondent.—Adam M. Hollinger, Reading, Pa., Jan. 20.

Scalp Level—Bro. Moses R. Brumbaugh, of Martinsburg, Pa., who has charge of the Child Rescue work, preached for us Jan. 21 on "Reading the Bible." On Sunday morning following, he talked to a large audience concerning the Child Rescue work. He delivered a very logical and striking sermon and all were deeply impressed. An offering of \$40.68 was then lifted for the benefit of the Child Rescue work.—Mrs. James Price, Scalp Level, Pa., Jan. 23.

Springfield—Dec. 24 we met in council at the Quakertown house, with Eld. Hotel in charge. All church officers were retained for another year. The Quakertown Sunday-school was reorganized with Bro. Edw. Noble, superintendent. On the 11th the Brethren Bible Class rendered a missionary program. An offering of \$29.94 was taken for the Emergency Fund. On Christmas evening a program was rendered by the school, with special music and an address by Bro. S. S. Lint. At the close, the superintendent presented to our minister a purse, made up by different members of the church and Sunday-school. The Springfield school gave its program on Christmas morning. A week-end Bible Institute was held in the Springfield house, conducted by Brethren Nye and Falkenstein, of Elizabethtown College. These meetings are always interesting and much enjoyed. At our services of Thanksgiving Day an offering of \$8.80 was lifted at the country house, and \$21.60 at Quakertown. Half was given to the Emergency Fund.—Lucina Hersherberger, Quakertown, Pa., Jan. 19.

Upper Dublin church met in council Jan. 15, with Bro. H. K. Garman, our pastor, presiding. We had an interesting meeting, the work being largely confined to reports. Church officers also were elected for the coming year. We are having a good church attendance and very inspiring sermons by our pastor. The work here is progressing nicely. Eight were recently added to the church, five by letter and three by baptism.—Mrs. Elizabeth D. Halteman, Ambler, Pa., Jan. 19.

Woodbury—The quarterly council was held in the Replogle house Jan. 7, with Eld. J. R. Stayer presiding. Arrangements were made to meet the current expenses of the ensuing year. Janitors were appointed for the respective houses. Elders J. R. Stayer, J. C. Stayer and Nelson Guyer were chosen to represent the church at the District Meeting. Bro. Paul A. Stayer is superintendent of the Christian Workers' Meeting. Bro. J. Roy Sell, president of the Christian Workers' Meeting.—J. C. Stayer, Woodbury, Pa., Jan. 24.

York church met in council Dec. 27 for the election of Sunday-school officers. Eld. J. A. Long presided. First Church superintendents: Chas. Graff and Ralph Lehman; Second Church, Harry Hoover and Percy Gahn. Jan. 13 we met in regular yearly council. Elders Daniel Bower and L. Elmer Leas were present, the former presiding. Two certificates were received. A ministerial committee was appointed as follows: L. Elmer Leas, J. J. Bower and Chauncey Trimmer. We also decided to hold a revival meeting at the Second Church this spring. Eld. J. A. Long and wife are on an extended trip to the South, visiting their son in Georgia and friends in Florida.—Mrs. G. W. Kraft, York, Pa., Jan. 22.

VIRGINIA

Burke Fork church met in council Jan. 14, with Eld. A. J. Weddle presiding. On the Sunday following, Brethren A. J. and Joel Weddle preached to a small audience, using the text: "What I say unto you I say unto all—Watch." An offering of \$4.11 was taken for the Near East Relief.—Hattie E. Hylton, Floyd, Va., Jan. 20.

Woodstock—On Thanksgiving Day some of the brethren and sisters met at the Valley Pike church for services. Bro. J. H. Smith delivered the sermon, after which an offering of \$18 was taken, to be used for holding meetings in the isolated places in the congregation. Bro. I. N. H. Beahm, of Nokesville, Va., came to the Woodstock congregation Dec. 28, and commenced a Bible School in the Valley Pike church, continuing until Jan. 1. Bro. Beahm can handle the Bible with efficiency and great power. The members, as well as others, were much built up and encouraged by his teaching. He was also engaged for another Bible Term during the holidays of 1922.—M. H. Copp, Maurertown, Va., Jan. 17.

WASHINGTON

Wenatchee Park congregation met in council Dec. 17, with Eld. C. F. Rupel in charge. Church officers were elected for the year: C. F. Rupel, elder; O. M. Pobst, Sunday-school superintendent. We also organized a Community Bible Class, to meet every Sunday evening.—Alzina Rupel, Plain, Wash., Jan. 16.

WISCONSIN

Stanley—New Year's Day were these in our services who began right by making the commendable resolution "no longer to linger, charmed by the world's delight." Few earnest souls have, as a consequence, been added to the church by baptism. Our members are more and more awakening to the good they themselves can do by personal work, and this augurs well for repetitions of the above reported fruitage. The forerunner of our New Year's Day was an evening which the pastor and wife, with a number of the most interested non-members, spent in the home of Brother and Sister O. W. Henderson. We were served to a six o'clock dinner and the opportunity was used to have an informal round table talk about the urgency and blessedness of accepting salvation through Christ.—Ralph G. Rarick, Stanley, Wis., Jan. 25.

WANTED

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...EDITORIAL...

Building the Temple of God

5. The Superstructure—the Method of Construction

WE could easily be tempted into following out too closely the analogies of the building metaphor. We must avoid this by asking constantly what the meaning is—the reality—which lies behind the figure.

As for the method of construction, we should be fair enough to remember that we have already actually covered this point in large part, in considering what it means to build on Christ. But we ought to give a little heed, surely, to the rare suggestiveness of Paul's phrasing in these great words we've been looking into.

"Built together," he said. Alongside of that put the corresponding phrases in the preceding verse, "fitly framed together" and "groweth into." Do you see what a substantial and enduring structure that temple is to be, and what patience it will take, and discipline, and coöperation, to get it built?

Do all those jagged edges of our varying dispositions and notions have to be chiseled down to make us fit into our places? What endless drilling of our personal whims and tribal traits and national characteristics that will take! What mutual concessions and considerations for one another's rights and feelings till we all get "fitly framed together"!

Together! Do you suppose we ever will learn to work together, bending every selfish interest toward the common aim, the accomplishment of the one great divine purpose, the construction of this huge building made of human stones?

And are they alive, truly, that Paul, with sublime indifference to metaphorical consistency, speaks of their "growing into" the completed thing? Most assuredly they are alive, which explains why they are so difficult to shape (they won't lie still), and why it takes them so long to get done growing. Didn't Peter call them "living stones"?

He did, and what is more, he told in that same sentence, in the most prosaic terms imaginable, how these stones "are built up a spiritual house." It is by putting away "all wickedness and all guile and

hypocrisies and envies and all evil speakings." That is part of it, the negative side. The positive consists in longing, like newborn babes, for "the spiritual milk." By this treatment they would "grow thereby unto salvation."

But isn't it almost a shame to be obliged to turn from reveling in the beauty of this magnificent temple figure to face the simple fact that what it all comes to is nothing more nor less than living the Christ-life? Just the patient and persistent practice of the spirit of Jesus Christ in all our relations with the world, and persuading our fellow-men to do the same? And that's the way we build this temple!

But something's wrong here. *We* don't build this temple, do we? Why, we are the material, the stones, of which the building is constructed. How could we be the workmen? Stones can not lay themselves in place, or even one another, can they? So there we are, trapped again.

Oh, well, we have some fine company to solace us in our confusion. If Peter, in the same breath, could convert the stones of the building (1 Peter 2: 5) into priests offering up sacrifices, perhaps we can be allowed to turn them into masons or at least hod carriers. And if we remember that these are "living stones," anyway, perhaps the wrench to our imaginations will not be too severe.

Coming back again from the enchanting fairy land of poetic fancy to the prosaic earth, we should learn from these great words of Paul and Peter, that this project of establishing in the world a true human brotherhood is the greatest ever undertaken. It is the most exacting in self-discipline and requires the largest amount of faith and patience. The difficulties seem insuperable and progress is often imperceptible. The work takes time—long time. It is a peculiar kind of temple, for it is not only "built" but it "groweth." And this is true not only of the structure as a whole, but of "each several building" of which it is composed. But success is certain, because "we are God's fellow-workers." We are only helping him. His heart is in it, even more than ours, and his resources are infinite.

Another question of great interest remains: What does God want with this temple when he gets it built?

Good Teachers Do Both

SHOULD preachers and other teachers of religion propagate their own notions or set forth the Word of God?

We put the question in this self-answering form, the better to direct attention to a point that is worth considering.

Any preacher or teacher who finds it necessary to choose between the alternatives suggested above, ought to institute at once a searching inquiry into the nature and basis of his own Christian experience. If he can not find out where the trouble lies, he should look for another job.

A teacher who can not teach his own convictions and the Word of God, and do both in the same operation is not fit to teach religion at all.

Most teachers and preachers have opinions which are better left untaught, because they concern matters of no consequence—matters which tend to divert attention from the vital things. But no true teacher can teach contrary to his own convictions.

We may go farther. No teacher can teach effectively the things he *does* believe, when they leave him cold, when he has only an intellectual interest in them.

How tiresome, not to say painful, it is to hear a man laboriously and logically reasoning out a doctrine, which, it is apparent, has never struck any fire in the man's own soul.

God's ambassadors speak out their own convictions, dug from the mines of his revealed Truth, and fused into character and life through the hot fires of their own experience.

The Mystery of Spiritual Reality

"How can these things be?" said Nicodemus. "And therefore they are not," he thought.

The seeming unreality of spiritual entities is still the great stumbling-block in Christian progress. Nothing has real existence unless you can eat it or, at least, smell it. And so, to many people, a spiritual kingdom is the same as none at all.

Oh, that some one would discover a new kind of electricity or radium or something—some sort of psycho-chemical process, perhaps—that would give a more substantial "feel" to these finer things of the Spirit! And so make them perishable like every other material thing?

If the mightiest of physical forces are those most nearly intangible, why be surprised that the greatest of realities should defy physical classification altogether?

Come, brethren, let's not advertise so much the shallowness of our spiritual experience. Rather, by more earnest prayer for a deeper infilling with the Spirit of Christ and more faithful practice of that Spirit in our contact with our fellows, let's drink more freely from the well that springs up unto life that is life.

How Much a Man Can Stand

How much can he? That was the question which occurred to us when we heard about the man who had just received some more bad news. He had had a plenty already, it seemed to him. Then came this additional blow—the loss of a splendid crop of fruit through a freaky freeze. He was visibly affected, as he saw receding into the still dimmer distance the hope he had been cherishing so long—the hope of some day getting on his feet, squaring up with the world, and enjoying, possibly, the luxury of a home he could call his own.

And then his spirits rallied. He remembered that his disappointment, bitter as it was, concerned material matters only. There was his good wife, for instance, just as true and good as ever. And so were the children. In fact, the crop of sympathetic understanding and affection around his hearthstone had not been lessened in quantity. And the quality, if that were possible, had only been heightened by the new misfortune.

And as for his material comforts, when he remembered how much more ample and secure these were than those of millions of his fellow-men, he felt a little ashamed of his momentary bitterness and resentment. And he scotched the little green snakes of envy that were wriggling into life within his breast—envy of those who were so much luckier than he.

How much can a man stand? It depends on what he stands on. If he has nothing more substantial to tie to than earthly substance, he is liable to go down any minute. But if he has learned what the true values of life are, and how to prize them, and is anchored, therefore, to something "sure and steadfast," he can stand more jolts than some people would think possible.

CONTRIBUTORS' FORUM

They Sang a Hymn

They sat within the "upper room"
At evening dim.
He spoke of his impending doom;
And then, as fell the gathering gloom,
They sang a hymn.

I wish I could have heard that song;
'Twas sweet, I know;
For loving John would sing out strong,
And Peter's bass would roll along
So rich and low.

Voice after voice took up the strain
As it arose;
The sweetness of that grand refrain
Excluded thoughts of loss or pain
And cruel foes.

But purer, sweeter than the rest,
His voice was heard,
And angels in the regions blest,
With hands on trembling harpstrings pressed,
Repeat the word.

And then Gethsemane and prayer:
"Thy will be done;"
Alone to grieve and suffer there;
Alone, but for the angels' care
Of God's Own Son.

—Selected.

Snapshots of Paul the Apostle

BY JNO. S. FLORY

IV. How He Waited

Acts 17: 16 contains an interesting suggestion. It implies that when Paul came to Athens at first, he was waiting. This was a new role for the apostle—the man whose fiery zeal and intrepid spirit had kept his whole life in a ferment of activity. But here we find him alone in a strange city, and for once in his busy life he was waiting. Let us see how Paul waited.

But before doing this, we must see the occasion of his waiting. Recall his experiences since he had come into Europe. Answering the call of the man of Macedonia, he went immediately to Philippi and began to preach. As usual, he threw himself wholeheartedly into the work, and soon had things going. By so doing, however, he incurred the displeasure of those in authority, and it was not long until he was in the toils of the law. He was arrested and cast into prison. He was beaten with rods and otherwise roughly treated. Then he left for other fields of labor.

Passing by several important cities, which, under other circumstances, he would probably have evangelized, he came to Thessalonica. Here for three Sabbaths he reasoned with the Jews in their synagogue and proved by argument, explanation and inference that Jesus was the promised Messiah. Some of the Jews accepted his conclusions and cast in their lot with him. In other meetings, meanwhile, he had converted a large number of the Greeks and a considerable number of the chief women of the town. His work was progressing splendidly when trouble suddenly arose.

The Jews became jealous of his increasing influence and the success of his work, and so stirred up the mob spirit in the street rabble, as to incite these people against the adherents of Paul. The mob attacked the house of one of Paul's converts, hoping to find there the missionaries and wreak their vengeance upon them. But the missionaries had escaped and, to save them from the violence of the mob, some of the brethren hastily provided means to get them out of town, under the cover of the darkness of the night. So they departed and went to Berea.

Here the work started with great promise. Many of the Jews accepted the faith, also some of the Greek women of honorable estate, and many men. A congregation of believers was rapidly being secured. But when the Thessalonian Jews heard of the success of the work, they came again with "certain vile fellows of the rabble" to break it up and drive the missionaries away. And they succeeded only too well.

Having to flee the third time for his life, Paul decided to put enough distance between himself and his persecutors that they would not again molest him. So, hurrying away to the seashore, he found a boat to bring him to Athens, a distance of nearly 300 miles. So precipitate was his departure that not even Timothy and Silas, who were helping in the work, were able to go with him, but had to follow at more leisure. It was while Paul was tarrying for them at Athens that we find him waiting. We should understand how he waited.

It was like Paul to do things in a way that could not easily be imitated. So even his waiting had a character all its own. While waiting, he walked about the city and mingled with the people. He visited the parks and public squares and museums. He talked with the people at their work and their recreation. He made friends with them and won their confidence. By familiar conversation he learned their thoughts, beliefs, and aspirations. He studied their customs and institutions. By these means he soon came to understand the general course of life in the Greek capital.

But by this time the people had also learned to know Paul. One could not be in his presence long without learning something of the great message that was heavy upon his heart—the truth of the Gospel of salvation. As he conversed with the people, he did not fail to direct their attention to this, the greatest of all themes. He explained the Incarnation, expounded the doctrine of salvation by grace; and exalted Christ as the hope of the world. On the Sabbath he went to the synagogue and reasoned with the Jews. He proved from the Scriptures that Jesus was the Messiah of prophecy, that he had risen triumphantly from the grave, and that salvation was open to all men through him.

But Paul was only waiting. This was the work of spare moments. His friends would soon arrive; then they would be off to other fields. But he would witness for Christ at every opportunity. On the streets, in the homes of the people, in the synagogue, in the areopagus, his one theme was, Jesus Christ, the Son of God, and him crucified and resurrected. Of course he made converts. He laid the foundation for a church. He brought salvation to sin-sick souls. He blessed homes and cheered lives. Yet he was only waiting. He knew how to turn his spare moments to account.

Bridgewater, Va.

"Without Prejudice, Doing Nothing by Partiality" (1 Tim. 5: 21)

BY G. E. WRIGHT

THERE was a time when I felt moved to write an article on the above text, but, after thinking it over, I was forced to confess: "What more need be, what more CAN be said?" Has not the Apostle Paul said: "I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality"? What could be plainer? Yet I have never been able to get away from the conviction that the affairs of the Church of the Brethren are not always conducted without prejudice and without partiality.

One day I was walking down the narrow streets of a strange and ancient looking city. Over the door of a plain-looking building, I noticed this inscription in the Greek language: "The Church of the Living God." Following a sudden impulse, I crossed the street and paused before the open door.

A kind-faced brother came out and greeted me and, in reply to my question, as to whether there was a service in progress, he explained that one brother had grievously wronged another brother, and that brother had gone to him in love and tenderness, striving to gain his brother (Matt. 18: 15). Having failed, he went again, taking two other brethren with him, but he refused to hear them. As a last resort they had told it to the church and a messenger had been dispatched for the elder. He had arrived yesterday at the sixth hour and, ever since, he and the deacons had been in the little prayer-room back of the pul-

pit, fasting and praying, praying unto God that the heart of the fallen brother might be touched. Every other means had been exhausted and now united, intercessory prayer was the only course open. They would not, they could not give up. "Come in, brother," he said, "and see how we conduct a council meeting in the church of the Living God."

I entered and he led me to a low bench at one side of the room, where I sat down. The gloom and silence of death hung over the room. Here and there, about the room, men were on their knees in prayer; some were prone upon their faces. All heads were bowed. From the prayer-room, back of the pulpit, came the sound of voices, sobbing, pleading. At the sound, women sobbed, strong men shook with emotion, and children nestled closer up to their mothers, looking up with wondering eyes. In their midst sat the erring brother, still rebellious, staring into space. Over the door of the prayer-room was a text in the Greek, which read: "Let all that ye do be done in love" (1 Cor. 16: 14).

At the appointed hour, the door of the prayer-room swung open. Out walked the aged elder, followed by the deacons. His step was slow and feeble, his form bowed. He paused a moment before the assembly, his face upturned. His eyes seemed to look out beyond the roof, to the heavenly realms. Then he started straight for the offending brother—arms outstretched, tears streaming down his cheeks, sobbing: "Oh, my brother, my brother."

The culprit sat glassy-eyed—unmoved until the aged saint was but a step away. Then, falling upon his knees, he cried out to God for mercy. Down went the aged saint with him, one arm around the penitent brother, the other raised toward heaven. His face lighted with a heavenly light, as he thanked God for hearing and answering prayer. Then, rising, he lifted up the brother, pardoned, redeemed. With one accord, the assembly began chanting a psalm of praise and thanksgiving. Doubtlessly the angels in heaven rejoiced over the one sheep that was lost and was found.

This was all so new and strange to me—so different from any council meeting I had ever seen—that I felt the scene was too sacred for me to look upon, so I started for the door. Passing the keeper, I paused to ask: "What is this model church? Who is this model elder?" "The church," he replied, "is the church of Jesus Christ at Corinth, and the elder is Paul of Tarsus."

* * *

Just then I was conscious of a bell ringing. Then a hand was vigorously shaking me. The scene blurred before my eyes. What did it all mean? Then I heard my wife's voice, saying: "Shut off that alarm before it wakes the whole house." As I dressed, I muttered to myself: "How times have changed!" "You must have been dreaming," said my wife, but I did not try to explain—I was too busy with my thoughts. "Spiritual things are spiritually discerned" (1 Cor. 2: 14).

Sidney, Ohio.

What Do We Think About?

BY A. V. SAGER

"As a man thinketh so is he." It is a pretty sure sign of a really thoughtful person, when, in picking up a newspaper, he turns either to the editorial or general news page first.

The general news page gives him an idea of what is going on in the world. This he wants to know and ought to know. From the editorial page he gains a clear-cut knowledge of the policy of the paper and he gets it in the very best literary style that the paper is able to furnish. Some are more interested in the comic page, some delight in the sport page, and some consult the fashion page. The papers recognize all these types of minds, and aim to cater to them.

All men have their own limitations, and we do not wish to judge harshly. We will venture the thought, however, that if you were to place a piece of meat before these people, with the usual amount of bone, they would eat the meat and leave the bone. In the writer's estimation the comic, the sport and the fashion pages

are mostly bone. To attempt to live on them, mentally, would be to court moral and spiritual starvation. Taking the average individual of our number, how many have ever given a serious thought to the proposition that Paul laid down? Is it really true that our thoughts direct our actions and mould our characters? Are we as clay in the hands of an invisible force that shapes our destinies? Is this force, in a measure, under our control, as the engine responds to the hands of the engineer—all the different parts of the machine being properly adjusted?

It is a common saying that we can not control our passing thoughts—that, at a moment when we are not on our guard, evil thoughts will present themselves in spite of ourselves. If we can not prohibit the coming of such unwelcome thoughts, we can at least hasten their going. A bee may lodge in our hair, or elsewhere on our persons. Immediately, however, we get busy, lest he sting us. When uninvited thoughts come buzzing around, it is the part of wisdom to institute aggressive action. We may console ourselves with the suggestion that we can think what we please. Let us not delude ourselves! It is a highly injurious attitude—one that will weaken our moral and religious fiber.

"As a man thinketh so is he." The All-seeing Eye of God is upon us. We may betray our real selves to our companions and friends without knowing it. The expression of the eye, the nervous tension, the contraction or relaxation of the muscles, speak louder than words. Man was made to think. His mind is the only vital part of him; otherwise he is only a piece of clay. The great problem of man is to direct his thoughts in channels of usefulness, both to himself and the world. He may think seriously, deeply and earnestly on certain lines, or one idea, so as to lose his sense of proportion and thus become intellectually and morally lopsided. Edison says of himself that he often becomes so deeply engrossed in his inventions and scientific studies as to forget his meals, and even to forget to sleep. We wonder, sometimes, whether a nature like his gets the best out of life—whether the end justifies the means.

Any human endeavor that requires management and skill, must have attention and thought. The farmer must think and plan, and industriously follow his calling, if he would fill the niche in which God has placed him. So must the mechanic and the merchant.

Christ recognized that all things must be in their proper place, but he placed the larger emphasis on the things of the Spirit. Can you or I expect to grow up into a full, robust Christian personality without putting ourselves in touch with the Author of our existence every day in the week, instead of, possibly, only a few hours on the Lord's Day? This does not necessarily mean a ceremonial formalism. It means the attitude that Christ maintained during his life—always realizing the presence of the Father—always having that frame of mind every day. There is nothing to fear. Christ never lost confidence in the ultimate results. He was always busy, but apparently never in a hurry. In his thoughts there was a fixed and definite purpose from which he never wavered. If we would grow into the full stature of Christian manhood—into a realm higher and purer than the material things of this world can give us—we must dedicate ourselves fully to a life of sincere consecration.

Fairfax, Va.

Christ and the Mealtime

BY WM. KINSEY

CHRIST is the standard for our lives. Whatever the circumstance or the occasion, we should look to Jesus. If it be a funeral occasion, note Jesus at times of funerals. If it be a wedding occasion, look at Jesus, and see him during a "high time." In the German Bible the word for wedding is *hochzeit*, literally, a "high time." At the time of a funeral, spirits are low. At the time of a wedding, spirits run high. It is sadness or gladness. And, in passing, may we say that we shall have a real "high time" at the marriage of the Lamb, when his bride hath made herself ready, dressed in fine, pure, and white linen, which is the righteousness of the saints. Then shall we

shout hallelujah, and we will rejoice and be exceedingly glad (Rev. 19: 6-8).

If our experience be one of bitter temptation, glance at Jesus in the time of his temptations. If it be your relation to your government, let Jesus be the criterion of your attitude. If it be dining, note Jesus also, etc.

We shall now note Jesus a little more closely on one of life's common occasions—that of the mealtime. Let us see him as portrayed in John 6: 11, 12: "Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost." These words are from the incident of the feeding of the five thousand.

Jesus Before the Meal

"Having given thanks," or Christ and gratitude. This participial phrase is but one word in the original—an aorist participle of antecedent action. The giving of thanks for the food was antecedent to the distributing of the food. First things first—grace before meat. The food before us is a reminder of God's goodness to us, and at the very time we are thus reminded or impressed, thanks should be expressed. The lesson for us is that we should act like Jesus did at mealtime—give thanks at the table. How many there are who sit up to the table unconcerned and begin to eat at once. Ask a blessing, or give thanks, for the kind Providences of the Father at mealtime.

Christ During the Meal

"As much as they would," or Christ and liberality. He gave to them loaves and fishes as much as *they* would. It doesn't say, "As much as *he* would." How beautiful! Jesus is so liberal. He serves a plenty. None need go away hungry. We all remember how it is when we visit our friends, when at the table the chicken is passed time and again, so with the potatoes, etc. Finally we say: "I don't wish any more chicken, thank you!" Our host gives us meat and potatoes, "as much as we would," and not as much as *he* would. How Jesus-like! Can you not hear Christ, on that occasion, saying: "Any more bread? Any more fish?" Then the answer: "No! No! I've a plenty! Done!" And I think that the "lad" who handed over his lunch of five loaves and two fishes to Jesus, likely said, in boy-fashion: "I'm full, up to the neck." Jesus fed them "as much as they would."

Jesus at the Close of the Meal

"Gather up the fragments," or Christ and frugality or economy. "Gather up the broken pieces which remain over, that nothing be lost." Sisters, you housewives, what do you do with the left-overs at the close of the meal? Well, look at Jesus at the close of the meal. He is your Example. Some folks do not like to have a bit of meat, a saucer of beans, a bit of sauce stand around for the next meal. The only thing we can do is to point you to Jesus. He says: "Do it!"

We have boarded in a home where, at the close of every meal, all left-overs went to the stove or the garbage can. Things had to be "fresh" and "new" for the next meal. We were astonished! For it was not on that wise in our home. Mother could never have reared to maturity her seven boys and seven girls had she not kept, for the next meal, all the fragments. If any of us boys helped ourselves too freely, father would notice it, and would say to mother, "Set that back. That will be his to begin on at the next meal." And father's word was obeyed. Coming again to the wasteful home, referred to above, we lived to see the day when the sheriff was an unwelcome visitor.

Wastefulness is sin. Gather up the fragments! This could be applied very generally. But in this article we shall confine it to the meal, and be content to be suggestive.

Conclusion

In summary, then, we have seen Jesus at a mealtime. We have noted him *before* the meal, *during* the meal and at the *close* of the meal. We have seen Christ and gratitude; Christ and liberality; Christ and frugality or economy.

Christ is our Standard. We need to study him more. Let us be grateful, let us be liberal, let us be economical!

Relative to the Bread of Life, let us learn that we must cooperate with Christ in feeding the multitudes. He is the Creator. We are the distributors of the food. We can not give to our Sunday-school classes and congregations, if we have not been to Jesus first.

New Windsor, Md.

How Do You Build?

BY S. Z. SHARP

EACH ONE—every individual, every preacher, every nation, and Christ himself—is a builder. It has been wisely said: "Every man is the architect of his own fortune." Christ said, at the close of his Sermon on the Mount: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof." Every one who hears the Gospel of Christ is a builder, spiritually. In discussing this question, we must consider these four things: (1) *The Foundation*, (2) *The Builder*, (3) *The Material*, (4) *The Building When Completed*.

1. *The Foundation*.—The Sermon on the Mount is a sure foundation on which to build. No opposition, no persecution can affect a building on that foundation, if it has the right material. That sermon is prefaced with a sevenfold blessing. It affords comfort and assurance to every one who hears these commands of Christ and obeys them. What about those professed Christians who disobey a part of them? In Matt. 5: 34 we read: "Swear not at all," yet the majority of professing Christians violate this command. Matt. 5: 39 commands non-resistance, yet the majority of Christian people, while professing to follow Christ, the Prince of Peace, turn around and go to war. Will their building stand if they build half way on sand? We used to go south, through Harper's Ferry, Md., and there saw a house, built half way on a rock and the other half on sand. The river washed away the sand, and there the house stood, projecting half way over the river. It was not long until it tumbled into the water. It is not safe to omit a single one of Christ's commands. Always be sure that the foundation is right. Paul says in 1 Cor. 3: 11: "Other foundation can no man lay than that which is laid, which is Christ Jesus." Paul means that no sure or safe foundation can be had in any other way. Some persons are puzzled over what Christ said to Peter, as if Peter were also a foundation, for in Matt. 16: 18, Jesus says: "I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." This English translation sounds very much as if Peter were the rock on which Christ would build his church, but when we hear the original Greek, it sounds otherwise, for there we read: "For thou art *Petros* and upon *Petra* I will build my church"—a different word entirely.

Now, if we want to know who this *Petra* is, on which the church is to be built, we turn to 1 Cor. 10: 4. Speaking of Israel, Paul says: "Did all drink the same spiritual drink: for they drank of a spiritual rock [*Petra*] that followed them: and the rock [*Petra*] was Christ." Christ is the foundation, or rock, and no one else. It means that on his words—his Gospel—and the whole of it, as he says in his Sermon on the Mount, our spiritual building must be erected. This applies to you and me, and to every other one. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11).

2. *The Builders*.—Every one builds for eternity, whether he wants to do so or not. Little by little, like

(Continued on Page 90)

Victory in Christ

BY IDA M. HELM

A CLERGYMAN, on his return from a visit to Boston, was asked if he brought any news. "Yes," was his reply, "the Lord reigns, and the devil is trying to." This fact is true of every individual life. The onslaught between right and wrong, between light and darkness is raging, and it is a battle to the death. We defeat evil or we are overcome by it. There is an inward and an outward kingdom; there is an inward and an outward struggle—the struggle is of a two-fold nature. It is both personal and social. We dare not neglect either aspect, or victory is impossible.

Bishop Hughes holds out the thought that if a young man desires to provide for his own growth in character, there is no better program for him than to give himself ceaselessly and loyally to some reform work. Seldom has a reformer fallen into sin, while engaged in the promotion of his cause. The very contact with a worthy moral movement, itself tends to purify life. The burden steadies life and keeps it from being swept away by the flood of evil.

Harry F. Ward says: "Many a gallant fighter in the field of social progress has gone down to defeat in the battle of the personal life. The most effective leader that Irish nationalism ever had was Parnell. He was compelled to abdicate because of moral delinquency." It reminds us of the kingdom, that was lost for the want of a nail, in the shoe of the horse that carried the king.

The Christian, while he must daily be intent upon drawing on the Holy Spirit and on the Word for his personal holiness and strength, dare not slight the challenge of organized evil in the community, or the evil will spread like a cancerous sore. The great question is whether impurity, greed, graft, strife, hate or force shall prevail, or whether purity, righteousness, mercy, helpfulness, and love shall control humanity. Paul speaks of the enmity that prevails between the carnal and the spiritual. "The flesh lusteth against the Spirit and the Spirit against the flesh; for they are contrary the one to the other."

Dr. Trumbull tells of a college man, whose record stood for the two hundred and twenty yard dash. After the summer vacation there was to be an inter-collegiate track meet. The hopes of the university were staked upon this particular man, who had also starred in other events besides running. The time came, and with it, not success, but failure! Their hero had fallen far below what was expected of him. Entering his classmate's room, the young fellow threw himself upon the bed. "It's no use," he cried. "I'm a cigaret fiend!" His uncle had taught him to smoke. In the long vacation, the habit had taken a terrible grip on him. He could not carry through to a finish. The cigaret habit is but one of the many evils that must be fought and conquered. Though some of us may not be as richly endowed with talent as others, the Bible teaches that the only genuine preparation for great things is found in beginning with the little affairs of life. "He that is faithful in little will be faithful in much."

The New Testament insists that each one of us must make conquest of the inmost realm of our own heart. Not only must there be no wrong expression of feeling, but there must also be no wrong feeling. "He that saith he is in the light, and hateth his brother, is in darkness" (1 John 2: 9). "Who-soever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3: 15).

Some of us, doubtlessly, fail in the outward struggle because we first fail in the inward. Jesus' grace reaches even the deepest region of the heart, and their own wills can cooperate with God's grace, and our dispositions can be molded after the true Pattern, Christ Jesus, and we can, like Paul, "do all things in Christ that strengtheneth us."

Some one has said: "When we surrender the territory of the soul to the enemy, we lose the real battle."

Paul counsels us to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and

blood, but against principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places."

The evil in the human heart must be destroyed, in order that the soul may be saved. Most of us are familiar with Macbeth's ambition to rule a kingdom—not that he might better the kingdom, but that he might exalt himself. It seemed to him that only Duncan was in his way, and he planned and worked zealously to accomplish Duncan's murder. Had he fought as zealously to subdue his own wicked ambition as he did to kill Duncan, he would have killed the evil in his own heart and saved himself.

The first thing for us to do, when we begin to take action on any matter, whether in private or in public, is to find the right. We should be honest with God, ourselves and our fellow-beings. In his strength we can win the battle with selfish inclinations and evil as it appears. When we have fully determined to have no fellowship with the unfruitful works of darkness, we have taken a long step toward victory in the Christian life.

Ashland, Ohio.

The Power of a Pure Life

BY EDYTH HILLERY HAY

Its influence is nation-wide, yea, world-wide. But it is most tangibly felt, when we come into close personal touch with certain characters whose lives, we have reason to know, are as nearly without spot and blemish as is possible, in this world, for lives to be.

I do not believe that these people—these pure people—are exactly conscious of their kingly state. Indeed, they are much more liable to exercise a continuous self-abnegation process. They are aware, certainly, of the all-sufficiency of divine saving and keeping power, and, justly, too, are exulting in such knowledge, but they are made to groan inwardly, because of their many carnal inclinations.

There is a magnetic fragrance which emanates from a pure and holy life—an indescribable, nameless something, which is as beautiful as the sky at sunset, as delicate as the first blush of dawn, as holy as the shrine of incarnation, and yet as real, as actual as the very visible presence of these persons themselves. Devils sense it and tremble. I have heard coarse men joking and jesting, speaking irreverently, even blasphemously. When suddenly one of these saintly beings would step into their midst, without so much as speaking a word, their mouths were precipitately closed, and they became nervous and ill at ease.

There is a certain lady, who figures quite prominently in religious lectures, concerning whom I have often heard it said that, as she takes the stand, and pauses for a few brief moments before beginning her address, a wave of veritably sacred awe floats out over the entire audience. And she is not a woman who possesses what we call personal magnetism, either. To be sure, she bears upon her body the insignia of being a "soldier of the cross, a follower of the Lamb," and stamped indelibly upon her face, which, by the way, is notable for its strength of character, rather than its beauty, is a light that shines from within—a glow that indicates some hidden radiance. That woman, I verily believe, could walk the vilest section of any city, unmolested. There is a wall of fire about her—a perfect isolation from anything unclean!

I once knew a young man who, I am sure, had attained, all unknowingly to himself, this high plane of spirituality. The first time I looked upon his face—drawn, and sharp of features from constant pain—I knew he was one who walked and talked with the Lord a bit more consciously than do the most of people. Later I came to know him intimately, and never once did I have occasion to change my first impression. Indeed, the impression grew into a positive conviction and many a trying day I am made to praise God for that unsullied life which is now reaping the full fruition of an earthly pilgrimage, so fraught with suffering, yet ever singing a song of cheer to others.

Another life, which was especially influential for good, comes to my mind just now. This life was great principally because of its utter self-abasement.

A minister, possessing, in no small degree, some of the qualifications which count mightily in aiding one to acquire fame and honor as a public speaker, counted himself as nothing despite his distinction. I often felt that if he really had a fault, it was this—he too drastically under-estimated himself and his ability. But be that as it may, there was a halo of holiness about that man, and certain it is, had he been inclined toward even mild aggressiveness, he would have risen to considerable prominence in the Brotherhood. But I believe we love his memory best as it is—the meek, the humble, the unobtrusive—of the quiet might which we so often felt, but never saw.

Ah, the wonder, the grandeur, the power of a pure life! The holiness, the saintliness, the loveliness of it! You can inspire to nothing greater and grander than just simply to be *pure in heart*. All your dreams of fame and favor are as bleaching bones on desert sands, if your inner life does not wield a potent influence for good over the minds of other men and women. See to it that Christ and his will control your every impulse. Then, although fame may never be yours, you shall yet have lived most worthily. Try it! The world may never know, so to speak, but God will, and those who go to and fro about you, will have a loftier aim in life because of knowing you, and the world shall be blest *through you*, which is infinitely better and more to the point as regards your service, than that the world should heap its blessings *upon you!*
Goshen, Ind.

The Comforting Sneeer

BY OLIVE A. SMITH

A FEW days ago I returned to the public library a book which I had been reading. It was not a popular book. When the librarian stamped my card, she smiled ironically and said: "Well, do you know about it, now that you have read it?"

The "it" which she used so ambiguously, evidently referred to the science which the author of the book had advocated in that particular volume. There was no difficulty in divining her meaning. She was critical of my choice of reading matter. She knew me, or, rather, she *thought* she knew me, and she felt called upon to express her disapproval of the use I had made of my time and talents.

It was not the first time, not the tenth nor the hundredth time, that I have been made aware of this sneering attitude on the part of acquaintances and so-called friends. Indeed, it has become so much a part of my experience, that I feel as if something were lacking if I do not meet it. Once, when I was young and sensitive, it wounded me cruelly. "Even now it is far from pleasant, but I have learned that it is a part of the life of any one who chances to feel or think along lines that have not been prescribed by popular demand. It is the penalty which one must pay for the inability to care for the popular book, the particular play, or "movie," or sport, that is engaging the attention of the average person of like environment.

The little librarian has been placed in her office of trust and authority by a committee who deem her competent to act as servant and advisor in that particular realm. I find no fault with their choice. But there are many reasons why I can not take the gentle hint of her sneer as a guide in the matter of my reading. The reason which crowns all the others is, that I am conscious of a higher guidance than she, with all her professional training, is able to give. There is such a consciousness, and I am not the first individual, nor will I be the last, who has felt it.

There is no virtue in the cultivation of oddities, even in personal taste. A negative attitude toward the desires and wishes of others, is anything but praiseworthy. But, friend, when you pursue the course which you know is right for *you*, under the conditions in which you live, never mind the sneer of disapproval. It is an honor to receive it. If you know, away down deep in your own heart, that you are doing the thing which your Creator would have you do, smile at the public censor and go ahead. The Lord never made any two of us exactly alike, therefore our tasks can not be identical. Yet we persist in

using our own little tape-measures in the assigning of various duties to our fellow-men.

Has the disapproving sneer ever escaped the experience of those who have accomplished the 'worth-while things of life? If so, history has not shown it; and in the social realm, particularly, non-conformity is the unpardonable sin. The young man or woman, who does not care for the particular amusement which is in vogue, at any given time, is persistently sneered at. The individual who acts on the assumption that money is not the measure of as much as his friend deems it to be, is the target of sneers innumerable.

We should be careful not to hide behind our weaknesses. We ought, as one of my old teachers used to say, "to submit sweetly to the will of the majority," in all matters where the majority rules. But each of us has an inner kingdom, and there the will of the majority has no place.

I know that the little librarian would not have sneered if my book had been one of the "best sellers." I know that I could have escaped the sneers of a score of persons, had I deliberately set myself to the task of pleasing them. But I could not do that and retain my hold on that inner kingdom which I deem my own soul. Therefore the sneer, which I so often meet, has, indeed, become "the comforting sneer."

Emporia, Kans.

A Tragedy—From Laughter to Death

"One moment we were laughing, as a clever caption in the film story was flashed on the screen. The next all was horror." Those were the words of a survivor of the Knickerbocker Theatre disaster, which took place at 9:10 P. M., in this city, Saturday, Jan. 28—a tragedy that shocked and horrified the Capitol City and the nation.

"There is but a step between me and death," lamented the Psalmist David, and the truth of his words was certainly verified in this awful catastrophe.

Snow began falling on Friday afternoon and continued steadily for more than twenty-four hours, averaging about an inch an hour. Street car service was halted, autos were abandoned in the streets. Trains were blocked for miles, outside of the city, when switches could no longer be operated. People were hurrying home from stores and shops. All Government Departments closed early in the afternoon, in order to allow their people to get home before becoming snow-bound. Many were to be seen with market-baskets, rushing to the stores for provisions, ere the supply be exhausted, and thus the storm continued unabated. Night brought down her mantle of gray twilight, and darkness closed the gates of day, as the street-lights flickered away, to banish the settling gloom. Meanwhile the grinding noise of the street-traffic sounded low, and the travelers were few.

Around the family circle loved ones gathered for an evening at home, as the children played with merriment and glee. The devout teacher studied his Sunday-school lesson, only to be interrupted, now and then, by the voice of some sympathetic one, who spoke feelingly of the probable suffering of the destitute and needy, shivering with cold and hunger. The little schoolboy had put away his book and told of the poor, ragged children he had seen carrying home buckets of coal. "I pity any one who would venture out this cold, stormy night," remarked the eldest daughter, as she peered out through the window into the street. "Certainly no one will be on the streets tonight, except those who are forced out by circumstances," soberly remarked the father.

The night winds moaned about the corners of the house and sent the snowflakes whirling through the air, as the storm grew more intense. The clock struck nine, and again some one said: "Surely there are few people out this stormy night." Then sounded, in the distance, alarm-bells from tugging fire engines, which seemed rushing to one spot. What could it mean? Soon the telephone operators were summoning every available physician, nurse, Red Cross relief agency, marines, soldiers and policemen. The telegraph and cable and wireless station throbbled the message round the globe that the heavy burden of snow had caused the roof of the Knickerbocker Theatre to cave in, and entombed more than two hundred people. The report spread throughout the city like wild-fire, and thousands of people rushed, as best they could, to the scene—some frantic and screaming for their relatives, others to help in the rescue.

For more than thirty hours men worked day and night to remove the debris of steel, cement, plaster and snow that pinned the bodies of men, women, boys and girls beneath the death trap. A church, near by, was turned into a hospital and morgue. Soldiers and marines, with stretchers, bore in the bruised, mangled, dead and dying, covered, as they were, with gray or blue blankets. A doctor would quickly uncover a body, look for a moment, and many times, with a tear in his eye, he would shake

his head as he softly put back the blanket. Then he administered first aid where life still remained. Ambulances rushed up, and carried away scores of the sufferers for further aid. Finally the last debris was cleared away, when the death list totaled ninety-four, and one hundred and thirty-three injured.

Today the flags of the city are half-mast. Mourners go about the streets, while "man goeth to his long home." Thus happened the "tragedy from laughter to death." What it means, can only be evaluated by the results produced in the lives of those whose hearts have been moved and touched by the warning. Some will soon forget it, and continue to crowd the theatre; others will never erase the horror and mental agony that was experienced. Some may even be brought to a lasting resolution to be prepared to meet God and the judgment, by realizing the wisdom of these words: "There is but a step between me and death."

The scene was made more tragic and pitiable, as the agonizing moans were heard in the dark, where pathetic appeals reverberated against the ghastly-looking walls, still standing without a roof. At one spot, two students began to pray, and were soon joined by others near by. It may be unusual to hear prayers ascend from a theatre, but perhaps God can teach some to pray only as the judgments of a calamity fall upon people. No censure is voiced against the dead, nor is any one chiding the

living, but the wonder to the onlooker is that so many people could be found in a theatre on such a stormy night, while so few made their way to the Sunday-school and church the next morning.

One of the city engineers, commenting upon the structure—constructed in 1917—said that the specifications called for strength beyond that usually insisted upon in this climate, where the snow-fall is generally light. His remark reveals the folly of most builders—characteristically true of both those who build material and spiritual structures. They build for fair weather, instead of building for the storm and floods. The Master closed his masterful teaching of the "Sermon on the Mount" with the ringing appeal to his hearers, to take heed how they build, when he said: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the flood came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." This tragedy is a warning to all to build for the storms; for the judgment of God will come. Prepare ye to meet it!

Washington, D. C.

J. M. Henry.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Our Homes—the Place of Need and Opportunity

THE month of February is suggested in the Forward Movement program as a time for emphasis on the importance and help due our home-life. Our ministers and workers everywhere could make splendid contributions, to build up this most important of all institutions, if we would give it some thought and prayerful effort. Practically all of our problems must be solved in the home, and it is the duty of the church to see that no opportunity is neglected to reach this strategic point. Almost any home will welcome counsel and fellowship from those who are sincerely and wisely concerned for the good of all.

Sermons, Christian Workers' programs, and meetings of other groups could deal with such subjects as "How to Maintain Religion in the Home," "Helping to Bear the Problem of Parents," "What the Minister and Church Can Do for Our Homes," "Introducing Children to Christ," "Children and Foundations for Christian Character," etc. A service at the church, where all the family can sit together, could be arranged, and by the way, our family religious life would be strengthened if this became the custom. Getting groups together in the home, where, in the most informal and cheerful way, we could think and talk of our religious experiences, sing together and enjoy good Christian fellowship, would be most profitable. Some homes have done much good by regularly inviting, for Sunday dinner, two young men or women. There may be more Gospel in an extra dinner plate than in some prayer meetings.

The home is where we live our real life—where the trend of life is given. It touches us at our most impressionable period. As the home, so is the church and nation. We can make them too cold, rigid and severe, and repel against all for which they stand. We can be indifferent, indulgent and careless, and lose all power for good. But we can make them also intelligent, kind and helpful, with discriminating judgment and faith that will make them a blessing to the third and fourth generations.

Satan knows the value of the home, and recognizes the necessity of attacking it. By the subtlety of many cares he has stolen its altar. By numerous and devious ways he has broken up the evening hour of family fellowship. The children and young people are at the movies, too often, getting wrong ideas of life, love and home. The fathers are at the club, lodge or committee meeting, while the mothers can be found alone in the house or in society, as toil, taste or temperament may determine. We need our homes, and the home needs the church, while the nation and future generations need them both. God help us to preserve our

home-life and help us to make it happy and sincerely Christian, where Jesus would be a welcome Guest at all of its plans, games and good fellowship.

Forward Movement Notes

JUDGING FROM THE SEVERAL ORDERS for tithing account books, from the Salamonie church, Ind., we are made to believe that they love the Lord and his work. It reflects credit upon the Christian leadership of their devoted pastor.

WHAT SOME OF US NEED is not a new plan, but a new sense of God's goodness—not more organization, but a realization of what Jesus Christ has accomplished for us—not even a larger knowledge about Christ, but a fruitful and happy life in him.

ALL WHO ATTENDED THE RURAL PASTORS' CONFERENCE at Manchester College, the last two weeks of January, pronounced it a great help to them. Of course, those who did not get there were "busy here and there"; but as preachers, we must avail ourselves of every means of grace in fellowship as that Conference proved to be, if we shall do our full duty for the Lord.

THE LIVE MISSIONARY COMMITTEE of the Elizabeth-town church, Pa., in ordering some literature on tithing say, they are planning a public program on that subject. This is a splendid idea that others would do well to try. Jesus said much about property and we all need much teaching on stewardship. Besides, no subject is of more practical interest to the general audience.

A REQUEST FOR LITERATURE ON TITHING incidentally says that they can not raise their church expenses. While, if tithing could be established in such a church, it would provide money for their church expenses and more, yet tithing is not a money-raising scheme, primarily. It is an acknowledgment of God's goodness and care. Some of us, individually, as well as our churches, must get more religion before the Lord can safely commit much money to us.

SOME ARE ASKING what to do with the Lord's portion. The local congregation should get a liberal portion. We all need to boost the local congregation more than we do. Withholding support and active fellowship for any reason, will not help it. Throw your life into it, pray for it and give liberally of your means. In fact, the local congregation might well become the distributor of the whole tithe, if it is organized to administer in its largest sphere. All Christian work depends upon the healthy life of the local church and that health is sustained by the unselfish and world-wide vision of her Lord.

THE ROUND TABLE

Do It Now

BY IDA M. HELM

"We pass through this world but once; if therefore there is any good thing that we can do, or any kindness that we can show to any human being, let us do it now! Let us not defer it nor neglect it, for we shall not pass this way again."

It is a solemn thought that we have only one life to live in which to serve Christ and our fellow-beings and to prepare for life in a better world than this. To be coworkers with Christ we must live close to him and adopt his methods to extend the Kingdom.

Christ's method was personal interest in the individual. If we have the Christ spirit in us, it demands that we go and find somebody and bring such a one to the Savior. If we show genuine personal interest in a person, ties of friendship will be drawn tighter. If we show special personal interest in a stranger's welfare, we enlist his sympathy and he remains no longer a stranger.

Why is it we are so timid about speaking to a person about his soul's welfare? Is it because we are afraid they will say: "Why don't you live better yourself?" If we are not living as close to Christ as we should, if we are not letting our light shine, always our conduct invites criticism. We should live close to Christ every moment, that our lives may be illuminated with the righteousness that is in him. Only then can we show the Christ to those we would lead to him. Would you lead a soul to Christ? Do it now!

Ashtland, Ohio.

A Word to the Failure

BY WM. J. TINKLE

So you feel that you are a failure? No, you do not like to admit that to a stranger, but you often have misgivings that your work does not accomplish much good. Very well, you are the one to whom I am writing. There are many like you, and that fact, in itself, ought to be some comfort. And comfort number two is the fact that there is no commandment in the Bible, "Be thou successful."

Success in Christian work is hard to measure. Perhaps the time has not yet come for the good seed, that you have sown, to come up. Then, after it does come up, it makes very little show until the plant blossoms. Perhaps that worker, who is sending out such glowing reports; is merely harvesting what some one else has spent years to plant and cultivate.

We must remember also that we are dealing with free moral agents. We may present the Gospel in clear terms and with glowing fervor, only to have the hearer pass it by and take the road to destruction. Take for example the prophet Jeremiah. How he warned! How he pleaded to repent and escape the captivity! But his people ridiculed him and imprisoned him. Then the king of Babylon came and carried them away, just as Jeremiah had said. The prophet's pleadings fell on sin-deafened ears, but would you call him a failure? I like to look upon the life of Jeremiah as a glowing success. Although others failed to do their duty, he did his part faithfully. He did well what his Lord had for him to do and that is what success consists of.

Very often a feeling of discouragement indicates nothing but overworked nerves. Elijah under the juniper tree had won a notable victory, but just then he was simply tired out. That is why he said: "Let me die." A good rest was all he needed to cure his sense of failure. But do you say that you have so many things to do that you can not rest? Tell yourself that for the present hour you have but one thing to do, and that is to rest.

I believe that every minister should have some hobby or avocation that will take his mind off his work at intervals. However, with some of our ministers the problem is not how to get the avocation but how to keep it from crowding out their ministry. It

is hard for them to solve this problem until their congregations come to their aid with support.

Are you a failure? Do not put the question that way, but ask yourself: "Am I doing what the Lord wants me to do?" While it gratifies our pride to heap up results to gaze at, that is not always possible. But if you are doing the Lord's will you are a success.

Portland, Ind.

A Nurse's Prayer

BY REBECCA E. FASNACHT

O HOLY FATHER, to thee my heart inclines, to thee my fervent prayer ascends. Behold me, Lord, a nurse, only one, amid this vast world's suffering. To the sweet task of pain's alleviation—the life-task of my own choosing—I would this day rededicate myself. Supplement, I pray, with wisdom from above, my training of long years, that more and more, through thy direction, it may become effectual in causing disease and misery to give place to health and happiness. Thus the tide of death may often be turned, and the day of mourning long postponed. Help me to excel in the holy art of nursing.

O Christ, thou great Physician, instruct me also in those deeper things which belong to the sacred calling of our sisterhood. O Holy Spirit, Comforter of this dying world, minister through me to hearts that are sick, just as the bodies are cruelly racked by pain. May my feet, O God, be ever swift to obey thy slightest bidding! May these prayer-clasped hands be found always willing to minister in tenderness to a fellow-creature's need! May the light of honest human love so shine in these eyes of mine that they who suffer shall be convinced that one other heart, at least, can feel the sharpness of their pain. So control my spirit, Lord, that never, from these praying lips, shall fall one single harsh or bitter word, to cause an added twinge of pain in those committed to my care!

Father, for all that I ask, mine own unaided strength will not suffice. Thy gracious help I need, or else I must surely fail. In my weakness aid thou me, my Teacher and my God. By thine own compassionate love inspired, Christlike would I live and serve today.

And when, dear Lord, my earthly course is run, when thou shalt have no longer need of me, when other feet and other hands shall minister where mine no longer may, then, O God, unworthy though I be, grant in mercy unto me, the sweet and happy rest of heaven.

Thy voice it was that sent me forth, a nurse, upon my holy mission of relief. So again, dear Lord, at last recall thou me, and call me to that larger ministry of heaven, reserved for those who serve thee faithfully and well on earth. In the merits of the Christ, who sent us forth in his blessed name—Amen and Amen.

Ephrata, Pa.

St. Valentine's Day

BY PEARL DIEHL HOEFLE

YEARS ago, a kind-hearted man, named Valentine, spent much of his time visiting the sick and those who were in need of comfort and cheer. Later he himself became sick and could no longer make these visits, so he sent written messages of love to those in need of it. The people had learned to love him so much that after his death they decided to carry on the good work by sending messages of love to each other. Later Feb. 14 was set apart as a special day, in remembrance of this good man, to send these messages.

I wonder if you, as a Christian, should not think more of the life of this great man and try to live more like him, inasmuch as he was following in Christ's footsteps. You have experienced a resurrection. You once were dead in sin; now you are alive unto God. You are a new creation, you have a new life. Though you have existence in this world, yet the world does not discover your true life—with Christ it is hid in God. The world knows nothing of you except as it sees you in the life you live in the flesh. You have a higher life, to which they are as insensible as the inanimate stone is to the life of the

bird. You are one of God's "hidden ones," and a stranger on the earth because you are unknown. The people of the world are content to send cards to their nearest and dearest friends, and call them messages of love. But instead, you, as a Christian, are to be found by the bedside of the sick, reading the Bible, praying, or speaking words of cheer and comfort, and the world wonders how you can enjoy yourself in such a way. You have a joy that is unknown to the worldlings, because you have a life that is hidden from them.

Each day, as you journey down life's pathway, carry a message of love to some lonely heart, and do not wait until Valentine's Day comes each year. We find that, while this noted man lived, he grasped every opportunity of cheering some lonely heart.

Garrison, Iowa.

The Question of Power

BY JOSEPHINE HANNA

AND it is THE question. It demands attention, if we are to get anywhere, and it demands special attention now, in its relation to our yearly adjustment of church business. Indeed, it should have received first attention all along, but since the Power is free, and the Word so specific about it, how does it come that we so often get to where things won't move right? Do we forget to read the directions, and fill our engines with mere water? Or, perhaps, things do move, but still do not clear up as they should. Perhaps there's oil therein, but not the pure oil. What then?

Leaving one of my oil-stove burners lighted, lately, I was detained for some time, on an errand. Upon my return, the house—the connecting doors of which had been left open—was dark with smoke and soot. Well, there was but one thing to do about it, and that was to clean house and get pure oil. What else could one have done? And if that was all that even a careless housekeeper, like myself, could do, what less can God's housekeepers do, than to run his machinery with pure oil? Absolutely, it is all that will do his work, without leaving smudges that will do anything else than recommend the church to the world for whose salvation Christ gave his life.

So, right now—before we try to adjust the ark with our own hands, to keep it from falling—let's open the Word, and get God's own directions for moving his work forward. Isn't this clear on the subject? "Look ye out . . . men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." "The bishop, therefore, must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious; no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice lest being puffed up, he fall into the condemnation of the devil. Moreover, he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil. Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well." Oh, the glory, and the power, of a church with such leaders, down to the least and last official over its work! There are many good ones; but why not all?

Yes, but among such weak humans as we, how are enough such to be found? Alas, that this question is a question! But we are responsible for the nearest we can come to it; and don't forget that the oil, pure and unadulterated, is the main thing. Without the Holy Spirit to run it, the church is but on a level with the lodges that we shun. So let us read God's direc-

tions how to run his church, now, and then read them again, before we cast a vote for his leaders for the current year. Let us take the matter to him in prayer, instead of attending to it lightly. But, taking it to him in prayer, let us be sure that we, ourselves, lift up clean hands for help to cleanse the body that is called by his name.

Logansport, Ind.

HOME AND FAMILY

In Memory of Bro. D. L. Miller

BY J. O. BARNHART

Like the sunrise on the mountain,
Like the mists that shroud the vale,
Like the tender, yielding sapling,
Like the oak, so strong and hale,
Like the perfume of the roses,
Like the sunset's golden bars,
Like the moonlight on the river,
Like the glory of the stars,
Like the swelling of the waters,
When the tide sweeps up the bay,
Like the murmur of the tree-tops
When the breezes are at play,
Like the blue depths of the ocean,
Like the freshness of the spring,
Like the ripple of the streamlet,
Like the eagle on the wing,
Like the sparkle of the diamond,
Like the mellow warmth of June,
Like the beauteous woods in autumn,
Like the sound of some sweet tune,
Like the majesty of mountains,
Like the gentle summer rain,
Like the pure white hills of cloud-land,
Like the gold of ripening grain,
Like the music of a poem,
Like a sermon grand and true,
So the life of our dear brother
Speaks to me and speaks to you.
Oh, the grandeur of the spirit!
Oh, the loveliness of soul,
That, beneath the touch of Jesus,
Yielding to his kind control,
Keeps expanding and enlarging,
Till it seems the universe
Is enveloped in one bosom!
Tongue nor pen fails to rehearse.
All the sanctity of being,
All the infinite delight
Of the soul whose aspirations,
Rest within the gates of light.
Rest thee, then, dear brother, rest thee;
Till, around the great white throne,
We shall meet in grand reunion
And shall know as we are known.

Cerro Gordo, Ill.

Forgive as You Pray

BY FAY ALDENE GRAY

In Two Parts.—Part One

"Forgive us our debts as we forgive our debtors."

It is safe to say that thousands are offering this petition day by day with no serious thought of its far-reaching significance. It is asking to be forgiven exactly as we are forgiving others. Do we want that kind of pardon?

"I can forgive, but I can not forget," has a strong inference that the thing not forgotten is still a rankling thorn in the spirit. If so, it is not yet forgiven. There is no ill-feeling toward one who has been forgiven in love. That is the crucial test of forgiveness. Mark it! If there is any desire to avoid the company of one who has given offense, or any hurt memory of the offense, full forgiveness has not been granted the offender, for pardoning means putting the transgressor back into the place in our affections, esteem, service, and society that he held before he sinned. Nothing less will insure divine sanction.

Even a pardon in civil court cancels the charge against the offender and reinstates him in his place. Can pardon in religious courts mean less? Yet the attitude of many, in religious circles, toward an offender, proves that they do not give the kind of pardon they desire and ask of God for themselves. "If ye forgive not men their trespasses neither will your

heavenly Father forgive your trespasses" (Matt. 6: 15). That is emphatic and clear.

It may never be known down here, how the work of God has been hindered by our failure to forgive one another. For the Spirit can not work in an atmosphere charged with malice. Among the things, gathered by the wayside, is this story of an evangelist, a man of rare ability and piety, who went into a small town to hold a revival in a certain congregation. The service continued for some time without a convert or any visible evidence of the Spirit's power among them, although the evangelist did his best to arouse interest. But there was no response from the membership. He felt that he was preaching to inanimate things, instead of to living, intelligent beings.

At last, thoroughly convinced that there was sin among the members, he preached a thrilling sermon along that line. In a pause in the service, a brother arose and said he guessed he was the hindering wedge, because he had never forgiven another brother who wronged him once. Then Brother C got up and said that Bro. D and he had not spoken for three years and he thought they had better forgive each other, which they did promptly by a hearty handclasp.

Then one after another of the members confessed to ill feelings toward others, till the evangelist stood amazed, and outsiders looked on, smiling in wonder. But before that service closed everybody forgave everybody else and agreed to forget the old grudges and let "brotherly love" have a chance to continue."

Right there the revival started. A number came forward for membership. Word went out over town of that wonderful confessing and forgiving and converting, till nearly the whole town flocked in to see what was going on in the little church around the corner. And it is stated that nearly everybody who came was saved before that revival closed. They liked the church where all confessed and forgave.

With what mighty strides the Kingdom of Christ would advance, if everybody in the Kingdom lost the spirit of grudges in the heavenly spirit of forbearance and love! God can not work where animosity overshadows good will to men. But why hinder God's purpose thus, when the best and the worst of us are all about alike—just plain, faulty humans? Why refuse forgiveness to others for failing in certain lines when each of us is failing in some other line? I see persons doing things that I never have done, and am vain enough to think I never shall do. No doubt those same persons could say the same thing about me, and perhaps do, when I am out of hearing.

Sister A refused to forgive Sister B, although Sister B's transgression was only against her own self. One Sunday, after service, they came face to face in the aisle. Sister A proffered her hand and the salutation. Sister B responded joyously, thinking she was forgiven. What was her sorrow and consternation when Sister A turned and with an ugly grimace spat the kiss out between the seats.

Think of it! The holy kiss of love used as a weapon of malice, an instrument of revenge, an insult to God's penitent! One whose heart is merciful, whose spirit glows with the tenderness of Christ can scarcely credit such an ungracious act. How often has the salutation been so used since Judas betrayed our blessed Lord with a kiss! And how did God regard that act? That is the vital point. Could Sister A consistently expect God's graciousness, or his tender forgiveness for herself? Or was she faultless before him? Perhaps she never sinned.

It is safe to say that a large per cent of the sorrow over offenses would be avoided if all would be as considerate of others' rights and needs as they desire, and expect God to be of their own. This attitude would square every action by the golden rule. To give the other fellow as good a chance as you desire for yourself is interpreting that rule into actual, everyday living. Nothing less will bear the test of divine love. With this principle as the basis of conduct, there would be no half-hearted forgiving, for every one would go the second mile gladly.

Many a home has been darkened and its harmony

destroyed by a suspicious, unforgiving spirit. Sometimes the husband or the wife accepts the eccentricities of the other in this spirit instead of in the spirit of loving forbearance, thus clouding all their lives. Then sorrow blights, where love ought to blossom into rarest joys. For the home is the garden of life when love is there, but only a prison of misery when malice and dissension are given room. Nowhere else is the Golden-Rule-forgiving more essential than in the home, with our nearest and dearest folk. For we all need a lot of forgiving, just as we need a lot of loving; and we all should be as willing to give as we are to take.

Many hungry hearts and yearning souls go wrong for the want of loving. More go wrong for the want of forgiving; and some go so far that they never get back into the right. Pitiful, isn't it? when the ministry of loving and forgiving costs us nothing, while our failure to give one or the other, or both, may cost a ruined life or a lost soul. The issue at stake is too great to risk. Then love and forgive!

Once get the golden-rule forgiving at work and what a transformation there will be in the home, the church and society? Then a great tide of peace and good will to men will sweep out the last vestige of ill-will to others. There will be no more grudges, no more feuds, no more offenses. Don't you want to help bring about that blessed condition? It would be heaven on earth.

Toledo, Ohio.

The Parable of the Prodigal Father

(Selected by E. F. Sherfy, Conway, Kans.)

A CERTAIN man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel which falleth to me." And he divided unto him his living, in that he paid the boy's bills and sent him to the select preparatory school, and to dancing school, and to college and tried to believe that he was doing his full duty by the boy.

And not many days after, the father gathered all his interests and aspirations and ambitions and took his journey into a far country—into a land of stocks, bonds and securities and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave him any real friendship.

But when he came to himself, he said, "How many men of my acquaintance have sons who may understand, and who understand them, who talk about friends, and associate with their boys, and seem perfectly happy in the comradeship of their sons, while I perish here with heart hunger? I will arise and go to my son, and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'"

And he arose and came to his son. But, while he was yet afar off, his son saw him and was moved with astonishment, and, instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel to know things, but you were too busy. I got the companionship and I got the information, but I got the wrong kind, and now, alas, I am wrecked in soul and body; there is no more heart left in me and there is nothing you can do for me. It is too late, too late, too late!"

AMONG THE CHURCHES

Calendar for Sunday, February 12

Sunday-school Lesson, Elisha and the Shunammite Woman.—2 Kings 4: 18-22, 27, 30, 32-35.

Christian Workers' Meeting, Problems of Child Training.—Prov. 22: 6.

Gains for the Kingdom

Five were baptized and one reclaimed in the Oak Grove church, Mo.

One baptism at the Macedonia house, Coal Creek congregation, Ill.—the pastor in charge.

Fourteen baptisms in the Fairview church, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.

Seventeen accessions in the Trotwood church, Ohio, Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Three baptisms in the Appanoose church, Kans.—Bro. Ray Wagoner, of McPherson, Kans., evangelist.

Forty-four decisions in the Bethany church, Mo.—Bro. O. H. Austin, McPherson, Kans., evangelist.

Four baptisms in the First South Bend church, Ind.—Bro. David Metzler, of Nappanee, Ind., evangelist.

Eight accepted Christ in the Springville church, Pa.—Bro. Nathan Eshelman, of Elizabethtown, Pa., evangelist.

Two baptisms in the Hicksville church, Ohio.—Bro. Jay Hornish, of Defiance, Ohio, evangelist; six baptisms previous to the revival.

Eighteen were baptized and three reclaimed in the Washington City church, D. C.—Bro. A. B. Miller, of Bridgewater, Va., evangelist.

Twenty-four public confessions, twenty-two baptized and one reclaimed, in the Franklin Grove church, Ill.—Bro. J. E. Jarboe and wife, of Lincoln, Nebr., evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Clyde J. Miller, pastor, to begin Feb. 5 in the West Fulton church, Ohio.

Bro. John R. Snyder, of Bellefontaine, Ohio, to begin April 29, in the Rummel church, Pa.

Bro. J. Edson Ulery, of Manchester College, to begin Feb. 12 in the Greenville church, Ohio.

Personal Mention

Bro. Clyde J. Miller changes his address from Bryan, Ohio, to Box 22, Pettisville, Ohio, having just entered on the pastorate of the West Fulton, formerly West Swan Creek, church.

Brother and Sister J. W. Norris, of North Manchester, Ind., are open for some meetings in March and April. Any congregations, desiring their services as evangelists, should write them at once.

Bro. H. M. Fields, Palestine, Ill., is in a position to consider several dates for series of meetings during the remainder of the year. Congregations in need of an evangelist will please communicate with him as soon as possible.

Bro. Adam Hollinger, pastor of the Reading church, Pa., has some time available for evangelistic work during 1922. Churches, desiring his services, are requested to make early application. Address, 458 W. Oley Street, Reading, Pa.

Bro. Bonsack is giving no small amount of his time and strength, at present, to assistance in a number of our College Bible Institutes. This week he has been at Juniata, and is scheduled for a like service next week at Mount Morris.

Bro. D. C. Brubaker, of Nocona, Texas, who has been in the evangelistic field recently, and is laboring now at Citronelle, Ala., will be available for a few additional engagements during the year. Churches interested, should write him at his home address as early as practicable.

Bro. Ralph R. Fahrney, 53 Snell Hall, University of Chicago, Chicago, Ill., gives his summer vacations to evangelistic work and will be available again for such service during the latter part of July, August and the early part of September of the present year. Inquiries should be addressed as above.

The Sunday School Secretary is a busy man. Coming in from the eastern field, where he has been lining up some of the Vacation Bible School workers, he could give a day or two only to the pile on his desk, before going to Mount Morris, to take his part in the Bible Institute which is in session there this week and next.

Bro. Isaac Frantz, of Franklin Grove, Ill., has not been in good health of late. On Thursday of last week he underwent a surgical operation—the second within eighteen months. He is reported as doing nicely and there seems to be good ground for hope that he will find permanent relief, and recover his former excellent health

—a hope which "Messenger" readers will share to the full.

Elsewhere in This Issue

Churches of Southern Ohio will please note Bro. D. G. Berkebile's announcement concerning the arranging of Vacation Bible Schools during next summer. His notice will be found on page 96.

The Bridgewater College Ministerial and Bible Conference is to be held Feb. 22 to 26. A very helpful program has been arranged with Brethren M. R. Zigler, I. S. Long, H. C. Early, Peter Garber, J. Carson Miller and Paul H. Bowman participating in the program. Please turn to the announcement on page 92.

Miscellaneous Mention

One pastor has addressed to his congregation a plea for an "Every Member Church." He suggests four lines of activity: An every member praying church, an every member working church, an every member paying church, and an every member witnessing church. That would pretty nearly bring it, wouldn't it?

Bro. A. B. Coover, of Grants Pass, Ore., wishes to inform all those who have inquired of him about certain advertised lands, that he has examined them and has found that improper representations have been made concerning them. He urges caution in such matters until parties interested have made their own investigation.

"The Green Tree Messenger" is a newsy little sheet, issued by the Green Tree congregation, Oaks, Pa., where Bro. H. S. Replogle has lately taken up the pastorate. We note the reference to the long-time service of Bro. Joseph Fitzwater, who passed to his reward last November at the age of ninety-two. Bro. Fitzwater organized the Sunday-school at that place in 1869 and continued as its superintendent until his death. There is probably not another record like that in the Brotherhood—a Sunday-school superintendent for fifty-two years.

A Call to Prayer.—In these days of world-wide unrest and commotion, with changes going on everywhere that seem to rock the very foundations of society and indeed of our religion, it is well that the Sunday-school forces of North America express their answering allegiance to Jesus Christ, the Savior of the world, the same yesterday and today and forever. That fact and that faith are back of the urgent request that all the church and Sunday-school members unite in earnest prayer that God will lead in all the arrangements for the Sixteenth International Sunday School Convention at Kansas City, Mo., June 21 to 27, and be present in power by his Holy Spirit in this crucial hour of the world's history that the Sunday-school hosts of North America may be consecrated to his service and see their opportunity as never before.

Sister Mary V. Harshbarger, of La Verne, Calif., sends us the following clipping from "The Light," edited by B. S. Steadwell, La Crosse, Wis. No doubt others will join with Sister Harshbarger in hoping that this frank expression of sentiment may help many to do some sober thinking: "That dress, or lack of it, has an effect on morals, is very certain. And yet we may be able to forgive a simply young girl who wants to look as pretty as she can from following the style and latest fashions. But how under the sun a woman of fifty-five to seventy can excuse herself for dressing and acting like a young thing of sixteen, is beyond the power of speculation or reason to understand. We have an idea that if these older women would begin on themselves, in the dress reform propaganda, the girls would at least stop long enough to listen to what they had to say."

A Bystander's Notes

Covetousness Not Readily Made Amenable to Church Discipline.—An aged elder, in deploring the blighting effects of covetousness, some years ago regretfully told the Bystander that, in all his experience, he never knew of a single member, guilty of covetousness, to be dealt with by church action, though other sins, mentioned in the same Scriptural connection, had been given prompt disciplinary attention. These words of the aged brother were brought to mind during the study of the Sunday-school lesson of Jan. 29, in which Ahab's covetousness is so strikingly arraigned. In this connection the words of a business man, as quoted in the "Sunday School Times," are also of value: "Here we are, in this day of our Lord, with a sin within our church that is condemned more violently in Scripture than any other sin. Search the Scriptures from Genesis to Revelation, and you will not find the idolatry of Ashtoreth or Baal denounced in as lurid language as is, this sin of covetousness, and yet, in this day of grace, it is the only sin that has a respectable standing in these virtuous communities of ours. . . . Not only do we shrink from mentioning it, much less punishing it, but the lamentable fact is that this sin is actually respected in our virtuous communities. It walks our streets with its head up; it suns itself in our social realms; it comes into the sacred sanc-

tuary of the Lord and sits in the pews and on the official board with complacency and pride."

The Discipline of Stewardship.—We were told, recently, about a woman who entered into a stewardship covenant with her Master and her church. Upon her return home from church, that day, she felt impressed to examine her life, and found it without either a definite plan or program. She had been aimlessly drifting through her days and years. She, therefore, proceeded to analyze her day and her year, and at once it became apparent that she had been doing the easy and pleasant things, to the exclusion of many things quite essential to well-ordered living. Her days, planned and programmed now, are producing a disciplined soul. She has learned how to make a LIFE, instead of merely LIVING. The words "disciple" and "discipline" are the same in the Christian dictionary.

The Viewpoint Is All-Important.—We are told that two prisoners looked out from behind their bars. The one saw naught but the mud—the other saw the stars. In a very real sense we are all prisoners within the confines of mortality, imprisoned in bodies far from perfect. The vision of our eyes is hindered, more or less, by bars of limitation. And so it comes about that some see only the mud, while others, gazing upward, see the stars. What we SEE, will largely depend on what we look for, and what we LOOK FOR depends upon what interests us—the impelling thought. John Bunyan, while writing his "Pilgrim's Progress," looked out from the prison bars and beheld the beckoning stars, gaining a new vision of the beauty of life and of self-sacrifice. And his vision lives in a book that endures and will continue to inspire millions.

The Eager Koreans.—Reports from all sections of Korea show that the young people of that land are extremely eager to obtain an education. The mission schools are overflowing and night schools are being opened in city and country churches for young women and girls. The church preparatory school in Taikoo, which is managed and financed entirely by Koreans, is now erecting a \$10,000 school building to provide ample accommodation for the children. "Extension Sunday-schools"—a late and successful venture—are being established in many districts, for Korean Christians are not satisfied to have merely the church members attending Sunday-school. They want those who are not church members, too. The Kwanju mission station alone has twenty of these extension schools, with an attendance of about 1,500. Through their influence fully a tenth of the population in the district is under Christian instruction. One wonders how many of the Sunday-schools of America could show a similar interest on the part of their scholars.

Christianity in Business.—Opinions may differ as to what is fair and square in business, but one thing is indisputably right—equal chances to all in business competition of any sort. "Extra help to the weak"—this, too, is a Christian principle applicable to all business. "Special consideration for the temporarily unfortunate"—Christianity in business means that also. "Full value and a little over"—on this principle buying and selling become not only successful but also Christian. If the man who buys and sells is a real Christian at heart, it will show in his life—in that respect he does not differ from any other human beings. When a business man voluntarily relinquishes a part of his profits, because he feels he has been making more than his share, he is putting Christian principles to work in a very practical way. There has been all too much of the cynical "Everybody's doing it—let me get mine." Now let's have a real optimistic "There's enough business for all—take your share." This represents not only a consistent Christian viewpoint in everyday business affairs, but one that is sure to be generally successful because it is based on the principle of equal rights to all.

Life at Its Very Best.—Judging by the expressions and actions of humanity in general, it would appear that an extended span of life is the one thing most devoutly to be desired. Men of a scientific bent of mind tell us that they consider it well worth while if, by a more profound penetration of nature's secrets, they are able to add several years to man's sojourn here on earth. But if we take a closer view of the matter, we can readily see that man's real life is not to be reckoned by mere length of days or by the multiplicity of his possessions. While bodily well-being and vitality are a precious boon, the abounding vigor of the inner man is of far greater significance. Admitting that the inner man is at times weakened by declining bodily health, such is not always the case, nor should it be. Many of those who have added most to humanity's real welfare, have all through life been under the hand of affliction and passed away at an early stage of their existence. Why should we be so anxious for increased days, or even years, if they can be gained only at the sacrifice of all that is finest and best in our real inner selves? "He lives long that lives well." "He most lives who thinks most, feels the noblest, acts the best."

AROUND THE WORLD

Our Growth as a Nation

In 1822—just a hundred years ago—the population of the United States was less than ten millions. Now it is 107 millions—a ten-fold increase. Still more remarkable is the further fact that while our population has increased 1,000 per cent, our foreign trade has increased from 109 millions to 7,000 millions, or nearly 7,000 per cent,—though the world trade, meanwhile, increased only forty-fold. Our country is often referred to as a highly-favored nation, and the figures, given above, would seem to verify that statement. We are wondering, however, in this connection, whether a just recognition of our obligations to the Great Giver of all, arouses within us a due sense of our stewardship. Abundant as our blessings are, so should be the expression of our liberality.

He Gave His Life

For some years the country adjacent to Vera Cruz, Mexico, though noted for its great fertility, has been subject to the fatal encroachments of marsh fever, which levied a heavy toll on the population of that district. Impressed by the urgent needs of the situation, Dr. Howard B. Cross, an American physician, went to the deadly region to make a first-hand study of the disease, and, if possible, to discover a remedy. He was making fine progress when, suddenly, the fatal disease ended his life. The Rockefeller Institute pays him this well-deserved tribute: "He gave his life willingly, in order that one of the great plagues of humanity might be overcome and destroyed." It is a real inspiration, when disheartened by the selfishness, so greatly in evidence all about us, to learn anew the great lesson that service, at its best, means sacrifice to the uttermost, in behalf of others.

Christians Flee From Bible Lands

According to late reports, terror-stricken Christians, fearing new massacres because of the evacuation of Cilicia by the French, have fled from their homes and farms and are now helpless, hopeless, unwelcome refugees. A large steamer from Batum, loaded to the limit with refugees, attempted to land at Constantinople, but was refused permission. Again steaming westward, the steamer left its living freight at a desolate point on the shores of the Black Sea. Now the Near East Relief has another problem on its hand. The refugees must be sustained where they are, as Constantinople, by order of the Inter-Allied High Commission, will no longer receive the unfortunate exiles. A Near East relief worker says: "If, when the powers are laying down their arms, they would put aside also jealousy and self-seeking, peace would be here. Causes beyond our control still necessitate the rendering of relief to the homeless and helpless."

A New Land of Promise for the Negroes

According to a noted newspaper writer, the opportunity of the Negro race centers in the West Indies, and not in a chimerical republic in Africa. Jamaica, especially, is becoming a black man's land—900,000 of its 1,000,000 inhabitants being colored people, only a few generations removed from slavery. We are told that the future of the island will be very much what the colored race will decide to make it. In Jamaica, more so than anywhere else, the Negroes, whites, and browns live peacefully together. Racial antipathies do not exist. Riots and lynchings are unknown. The race question is not a problem. Here the Negro and the mixed strains may work their way upward from the primitive jungle inhibitions, and favored by conditions impossible in the United States. American doctors have largely improved sanitary conditions in Jamaica. The dreaded hookworm disease, that at one time had infected eighty per cent of the population, is gradually being stamped out.

The Big Brother Movement

From a little group of forty men in 1904, the Big Brother organization has grown to thirty thousand individuals in the United States and Canada, at the present time. It was not until 1917 that an attempt was made to unite the five score organizations which had sprung from the present organization—the Big Brother Movement, Incorporated, of New York. In the same year was also held the first Conference of Big Brothers and Big Sisters. The one thing that has given success to this Movement, is the personal factor—the outreach of one man to one boy, or of one woman to one girl. These devoted workers give the unstinted affection which has been denied them otherwise, to a child who, perhaps, is surrounded by unhappiness, or whose parents may be neglectful or ignorant. All too true it is that, all about us, there are children who need the friendly assistance of some one who really loves them, and who is willing to be helpful. The Big Brother and Big Sister idea, by the way, is not at all new, for the spirit of the New Testament teachings impresses that very thought upon all who walk in the footsteps of the Master.

Another Step Forward

Jan. 26 the House of Representatives declared itself in favor of the Federal Government exerting its authority to stamp out lynching, passing by a vote of 230 to 119, the Dyer anti-lynching bill. This enactment provides life imprisonment or lesser punishment for persons who participate in lynchings. Penalties are also meted out to State, County and Municipal officials who fail, through gross negligence, to prevent mob violence. The measure also stipulates that the county in which mobs form or kill any one, shall forfeit \$10,000 to the family of the victim. The bill, as enacted, is undoubtedly a distinct rebuke to the lawlessness that has all too long disgraced our nation.

Shantung No Longer a Problem

Jan. 31 the Japanese and Chinese delegates, who have been negotiating over the return of the Shantung Province to China, announced that they had reached an agreement on all points involved. It has taken thirty-eight sessions, averaging two hours each, for the Shantung settlement to reach its present stage. One feature of the deliberations is quite significant—there were no heated arguments nor stubborn insistences upon selfish claims. That very factor is one of abounding promise in the world's history. A spirit of that sort indicates better things for this old world of ours than it has yet seen. In course of time, humanity in general will awaken to the fact that a close adherence to principles of equity and righteousness is a nation's real and lasting source of strength.

Palestine's Phenomenal Development

With the gradual installation of irrigation systems, during the last few years, Palestine has entered upon a new era of its agricultural possibilities. A syndicate of Jewish financiers is looking into the matter of extending irrigation projects over large areas, being convinced that rich returns will reward an effort of that sort. A corps of expert investigators have, under the auspices of the syndicate, made a tour of the colonies in the irrigated section, and according to their report it is really astonishing how the soil has responded to a generous application of moisture. So far as productiveness and ideal climatic conditions are concerned, Palestine is said to compare favorably with the best sections of Southern California. Practically every sort of vegetation, indigenous to the temperate or to the tropic zone, seems to flourish in greatest luxuriance in the balmy climate of Palestine, if the all-important element of moisture is provided.

He Learned His Lesson

We are told that the history of Chinese guilds or unions goes back into the mists of ages, and that, moreover, they wield a powerful club, if necessary. In Shanghai there is a strong beggars' union, as a foreign merchant there found out to his sorrow. Finding a beggar, one day, soliciting alms in his store, he angrily ordered the man out, rather forcibly helping his speedy exit by a well-placed move. The merchant had almost forgotten the incident when he was suddenly reminded that his rudeness had not been the part of wisdom. Beggars began to come by the dozen until they stood three deep around the store. Up and down they walked, completely blocking the doorway to all customers. Asking no alms, they merely walked. Seeing himself beaten, the merchant sent for the head man of the beggars' union. That official admitted that the merchant was justified in expelling the beggar from his store, since begging was against the store's rule. The force employed, however, was uncalled for, and he must pay hereafter \$5 per month as surety that the offense would not be repeated. The merchant is still paying the monthly fee, though many months have gone by. He is, however, a sadder and wiser man.

A Most Promising Gathering

While a war-distraught world is endeavoring to grope its way towards a better understanding and more amiable relations, too often the real Source of uplift and strength is lost sight of. Only by seeking first the Kingdom of God and his righteousness, can we hope for lasting improvement. That thought is given special emphasis in the program of the Sixteenth International Sunday School Convention, to be held at Kansas City, Mo., June 21 to 27, 1922. Really constructive work may confidently be expected when the whole world, through its Sunday-school workers, meets in that great gathering, to make more efficient, as developers of Christian character, the 350,000 Sunday-schools in the world, and to unite more closely, in spirit, the 35,000,000 Sunday-school pupils and 3,000,000 officers and teachers. Larger recognition is to be given to the world-wide aspects of religious education at this time, when the destinies of nations are trembling in the balances. Convention Sunday evening, June 25, is to be given over to the World's Sunday School Association. This organization, which leads the Sunday-school forces of foreign lands, will cheer the hearts of the home workers by the reports of wonderful achievements among other races, in the development of a body of trained Sunday-school workers, and an ever-growing body of children, youths and adults who are finding life's

real vision in the study of God's Word. Those who have not realized the close relationship existing between the two organizations—the International Sunday School Association and the World's Sunday School Association—will rejoice when told about the new day of Christian cooperation. This, without question, will eventually bring about a better spirit and kindlier feeling, if properly directed. It is a high aim, but not so high as to be beyond the reach of devoted Sunday-school workers.

Another Famine Peril for China

Close investigation of the food supply in China, by the International Famine Relief Committee, reveals some astounding conditions. Under date of Feb. 2, the official report shows the following provinces to be affected by a food shortage: Kiangsu, Anhwei, Shantung, Hunan, Chekiang, Hupeh, Honan, Shensi. More than fifteen million people in these provinces are destitute, and in dire need of help. Floods in the Hwangho River and in the Whai River basins, last fall, caused the greatest destitution, and a large district is still under water. Ice in the Hwangho River is breaking the dikes and flooding the entire agricultural area. Owing to the low temperature, the rescue of flood victims is rendered extremely difficult. From Hunan comes this telegram: "We have seen hundreds of dead from starvation. Many more thousands will die within the next month. One hundred thousand persons need help at once, and in two months 500,000 will need assistance. Famine and fever are killing off the people. We have seen cannibalism. Many parents are killing their children by drowning or poisoning, to prevent slow death by starvation." The International Famine Relief Committee is coming to the rescue as quickly as its workers can meet the needs of the situation. Only \$5,000,000 of last year's funds are at its disposal, and at least three times that amount will be needed to meet the critical situation that now exists.

Notable Achievements at Washington

While some periodicals seek to belittle recent results of the Washington Conference—at this writing nearing its close—the facts speak for themselves. In Japan, a few weeks ago, a bellicose attitude was very much in evidence. Today the temper of the Nipponese has radically changed—the three leading political parties having approved the rulings of the Washington Conference, and now also urging a reduction of the army. As a matter of fact, the Washington Conference has practically reversed the situation in the Pacific. At one time, peace was difficult to preserve, and war was imminent. The Conference has created a situation that is just the reverse. As promoters of peace, the American people have undoubtedly gained by the naval pact, which not only saves billions in money, but also avoids a naval rivalry which would, sooner or later, involve our country in a struggle for pre-eminence. The four-power treaty, as previously stated, establishes facilities for friendly adjustments in the Pacific, and creates a situation in which our government can rationally follow a purely defensive policy in naval and military expenditure and management. No matter what the future may hold in store, the Washington Conference has at least postponed the possibility of a clash of arms. There are, at this time, fair prospects of peace—a conciliatory understanding through conference compromise, and the development of mutual interests.

Denominational Expansion Through Tithing

We happened to notice, recently, some statistics regarding the marvelous progress and activity of the Seventh Day Adventists. This denomination—known chiefly because of its insistence upon Saturday as the proper day of rest and worship—may not especially appeal to us because of its misleading teachings, but it exemplifies, nevertheless, that unwearied persistence, backed by abounding resources through Scriptural giving, brings results that speak for themselves. With only 4,541 congregations—not one-half of which have houses of worship—and a membership of only 185,450, these people operate 45 publishing-houses, and the sales of their denominational literature, last year, aggregated \$5,682,972.35. Ninety-nine languages are employed in the preparation of their literature, which during last year consisted of 144 different periodicals, 685 bound books, 430 pamphlets and 1,896 tracts—3,155 publications all told. This church sustains missionaries in 108 countries. Another line of activity, deserving of commendation, is carried on through its thirty-three sanitariums. In these 156 physicians, 2,250 nurses, and other helpers are employed. Over 270,000 patients were treated in these institutions last year. Endeavoring to visualize how all this activity could be maintained, by such a comparatively small membership, some may rightfully wonder how the necessary resources are raised. Leaders of that denomination ascribe it all to the fact that tithing is the commonly accepted practice of the entire membership. Last year \$7,195,463.04 was given in tithes, and in addition, \$4,658,941.19 was given in free-will offerings for home and foreign mission work. How does it impress you, dear reader?

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

A Privilege We Can Not Afford to Miss

Galatians 6: 10. (See also Matt. 25: 31-40.)

For Week Beginning February 19, 1922

1. Introductory Analysis.—(1) Opportunities for service are God-sent. (2) The welfare of others, as well as of ourselves, will be determined by our use of them. (3) God holds us to account for all chances of helpfulness. (4) It is the most blessed part of our lives, to plan and carry out deeds of kindness for others.

2. Our Promise Only for Today.—No promise will make tomorrow available for today's duty. The certainty that life can not be long, and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform. It is true that no diligence can absolutely insure success; death may intercept the swiftest career; but he, who is cut off in the midst of an honest undertaking, has at least the honor of falling at his post of duty. He has fought the battle, though he missed the victory.

3. Opportunities That Might Be Ours.—It is probably true that all too many of us let golden moments pass by unimproved. Then we wonder why the gate of opportunity is shut while, at last, we seek to gain admission. We talk of difficulties as though they were insurmountable, when, as a matter of fact, they might be readily overcome, did we but exercise the right sort of determination. It is wonderful how the door of opportunity swings open in life to him who is really anxious to enter.

4. Paul's Readiness for Action.—With Paul, the present was the supreme moment to make his life tell for others and for Christ. Paul's later life was in a measure influenced by his earlier life, and so he realized that his life here on earth would have an important bearing upon his future. With these facts before him, he put his whole soul into the present moment, making each precious fragment of time witness to some act of service with which Christ would be pleased. How many of us fail at just that point! Instead of living in the present, with a definite purpose, determined to fill each day with active service, we lament past failures and thus become despondent. Paul did not do this. He occupied the present so thoroughly and fully, that there was no time for vain regrets. He filled his days full of noble, earnest service. Then he adds these strong words: "I live by the faith of the Son of God, who loved me and gave himself for me." Notice—his inspiration for abounding helpfulness to others came through his faith in the Son of God. If Jesus is made unto us "wisdom, and righteousness, and sanctification, and redemption," we will gladly go forth in his name, doing cheerful service as opportunity offers.

5. How a Great Missionary Saw His Opportunity.—One day, when James Brainerd Taylor, then a young man, was out driving, he stopped at a watering-trough. Another young man was watering at the same place. Taylor said: "I hope you love the Lord. If not, I want to commend him to you as your Best Friend." The strangers went their way. The young man was converted, entered the ministry, and went to Africa as a missionary. Many times did he wish he knew who the man was who spoke to him at the watering-trough, but he never did until some one sent him a box of books. Opening one of the volumes, he saw a portrait and exclaimed: "Oh, that is the man who preached to me at the watering-trough!" It was the portrait of Brainerd Taylor—the man who made his opportunities tell for Christ.

6. Suggestive References.—The privilege of fellowship (Mal. 3: 16). The privilege of service (Mark 10: 43-45). The privilege of real helpfulness (Rom. 15: 1-3). The privilege of burden-sharing (Gal. 6: 2). The privilege of comforting and edifying one another (1 Thess. 5: 11, 14). The privilege of exhorting one another (Heb. 3: 13). The privilege of provoking others unto love and to good works (Heb. 10: 24, 25). The privilege of mutually agreeable relations with others (1 Peter 3: 8, 9).

How Do You Build?

(Continued from Page 83)

building a brick wall, every one builds his character. He chooses the material to build with. It may be gold, silver, precious stones, or wood, hay, straw. Preachers are builders. They gather members into the church and build up congregations. Kings and emperors are builders, but they build only for this world and their buildings are likely to be destroyed. The great empires of Egypt, Babylon, Greece and Rome, all went down. It is said of Napoleon that,

when he was a prisoner on the island of St. Helena, he said: "Alexander, Caesar, Charlemagne and myself tried to establish world empires with the sword, and we all failed, and today not a soldier would lay down his life for any of us, while that lowly Nazarene [meaning Christ] without the sword, established an empire that surrounds the world, and today millions would lay down their lives for him." Christ is a Master Builder and has many builders under him.

3. The Material.—"If any man buildeth on the foundation, gold, silver, costly stones, wood, hay, stubble, each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. . . . If any man's work shall be burned, he shall suffer loss" (1 Cor. 3: 12, 13). This Scripture applies equally to an individual Christian, who tries to build up his character, or to a preacher who tries to build up his church. The individual may accept the Gospel of Christ for his foundation of faith and practice, he may observe all the ordinances and commands of Christ, and live a life of faith and prayer, and build up such a character that, when he leaves this world, it may be said of him: "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." His works have been tried by the fire, and stood the test.

There are individuals who accept the Gospel of Christ, but build up their character with creeds, disciplines and constitutions which will not bear the test of fire on the judgment day. They did not use the right material. The same principle holds true when a preacher tries to build up a congregation. Paul said, in regard to the Corinthian church: "As a wise master builder, I laid a foundation; and another buildeth thereon." He did not make the foundation—it was made. Paul only laid it by preaching Christ. In a previous chapter he says: "I determined to know nothing among you save Jesus Christ and him crucified." He used the right material.

Some preachers try to build up their churches by means of creeds, rituals, disciplines and philosophies. These will not stand the test of fire on the judgment day, but go up in smoke. The pure Gospel of Christ affords all the material to build up a true Christian character, and it is adapted to all the needs of the human soul.

4. The Building.—In 1 Cor. 3: 9 we find: "Ye are God's husbandry, God's building." We also have this: "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"—This may mean the individual or it may mean the church. Great as God is, he can dwell in the human soul, as he says: "I will dwell in them and walk in them." This is as the poet Derzhavin says: "Like a sunbeam in a drop of dew," or in the tiniest particle of mist, when it forms the rainbow. "If any man defile this temple, him will God destroy." We may defile this temple in many ways—by indulging in vile passions, in intoxication or by the obscene manner in which some women dress. God's people, collectively, also are his temple. This may be defiled by false doctrine.

Fruita, Colo.

What We Owe the Minister

BY LEO LILLIAN WISE

AFTER reading Bro. J. H. Moore's splendid article in the Nov. 12 issue of the GOSPEL MESSENGER, I could not help but go on a bit further, in my thoughts of church attendance, etc. What I have in mind, I am sure, has occurred to us all many times. I firmly believe that church attendance is a matter which should be taught earnestly in the home. My Catholic neighbor has a large family, but it is an inspiration to see how the family divides itself for the Sunday morning attendance. Some go the first time, while the others attend church the second time. In that way all attend regularly.

Then there is another family of my neighbors, who also attend church and Sunday-school. This family it not quite so prompt in regular attendance. As we go the several miles between our home and the church,

we meet certain ones and we say: "They go to such and such a church." As we pass a place, we wonder if there is a track out from their place. Then some one reminds us: "Oh, they don't go to church."

Undoubtedly our church-going must be prompted by the love of God's house, to hear his Word, to be spiritually strengthened, and for fellowship with his people. If we go for selfish motives, then it becomes an irksome task. No wonder we become lax in the performing of this duty.

To be sure, there are times with any of us, when it becomes obligatory to forego church attendance, but that is not because of a trivial cause. It behooves us, however, closely to examine our reasons for non-attendance.

Who misses us if we are absent? I would feel bad indeed if I did not count in the church service, wouldn't you? Rest assured, some one always misses you. And if your face has been an inspiration to the minister, he will miss you every time, and you yourself will be conscious of a definite something amiss with the day, if you are absent from the services.

But what do we owe our ministers when we do go? I wonder if you ever stopped long enough to consider just what you ought to give to your minister. In the first place we will all agree that he is a man set apart for God's definite service, therefore it is our duty to give him attention. We need to listen. Why? Because he is speaking a message from God. Howbeit, some of you will say: "But I don't always agree with him." That may be true, but I have never heard a sermon, however carelessly given, or with which I may have most heartily disagreed, in which I have not found some golden truth that clearly shone out to me as a message of Divine Inspiration. All have had the same experience, no doubt.

Then, again, we must listen with mind and heart to catch the meaning of the sermon for our own welfare. But how can we hear if, while the minister is speaking, we close our mental ears and, seemingly, across the pulpit there go the flocks of cattle and sheep, or the problems of the mercantile world and what not? Many a man has been the outward personification of attention, and yet, in reality, has not heard one word of the message, though God-given.

There is still another source of annoyance, spoken of time and again—the use of our pews as a place for slumber parties. I learned to have some sympathy for such folks when, as a result of illness, I was compelled to fight sleep for several months. But since that condition has been overcome, I have not found it difficult to remain awake. How very depressing it must be to the minister who must face such a situation! He has prayerfully prepared his message, and it should be a mark of courtesy, at least, to listen to his discourse.

Then, too, we need to listen, to pass on to others the inspiration that came to us. Many times, in our intercourse with folks, in daily activities, it comes handy and natural to give a bit of that which we have learned. And who can measure the result or influence of that throbbing thought you passed on? Perhaps a number of you have tried taking notes on the sermon, and have learned that it is an excellent way really to get what the sermon has in it for you. Again I acknowledge that there are times when you can not possibly take notes, for you are intensely listening for each word. Then it would be written upon memory's pages.

We also owe it to our ministers to live out in our daily lives the practical teaching of their messages. Why are messages given, if not to apply definitely to our lives and our relations with God, the Heavenly Father, and to man as our brother? These messages are to fix a basis of righteousness and justice. We need to "back" up our ministers by consecrated living.

If we willfully absent ourselves from assembling in the house of worship, whom are we rejecting? Do you remember when the Children of Israel came to Samuel and petitioned for a king, how heart-sore he was? Do you remember that the Lord said to him: "For they have not rejected thee, but they have rejected me, that I should not be king over them?"

So, when you excuse yourself from attending church, because you are not pleased with so-and-so, or you don't care for the minister, or this or that, remember that you may be rejecting God.
Tiffin, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DURAND, MICHIGAN

In our travels, we find in this State (Michigan) a good many families of Brethren, isolated and away from the church, with no prospect of their getting located very soon nearer any of our churches.

Why not organize a Sunday-school, either in your home or in your local schoolhouse? With the Lord's help, much good may be accomplished in this way. For the benefit of those who may be thus located, we are giving you the history, herewith, of our work at Durand, Mich. This school, so far, is self-supporting and is located three miles south of Durand. My family and myself and two other families of Brethren located here during the spring of 1920. We organized a Sunday-school the same summer, held our services for a while in our home and later in the schoolhouse. But when winter came again, we began to hold services in our homes. Having large houses, we could use different rooms for the class periods, and a more spiritual atmosphere seemed to exist there than in the schoolhouse.

We elected officers for our Sunday-school for 1922 recently, with Bro. L. W. Shafer, superintendent. We now have a Home Department of eight members, with Sister Susie Shafer as superintendent; and a Cradle Roll Department, with an enrollment of nine, with Sister Kate Proctor, superintendent.

During the summer of 1921 a series of meetings was held in the District tent, when eight were received into the church by Christian baptism. Five of this number knew nothing of the Brethren before we began our work here in 1920. Plans are being made for a similar meeting to be held in June of this year.

Our average attendance in 1921 was thirty-seven in the Sunday-school, and over \$50 was raised for Sunday-school work. We have at present, within a radius of thirty miles, thirty members of the Church of the Brethren. While in the winter all can not attend regularly, yet in summer all attend part of the time.

This is a good farming country and land is reasonable in price. We are close to good markets and have the best of railroad facilities. We have regular services. We have one minister, an elder and one deacon. Will you not pray with us that much good be accomplished here in Jesus' name?
L. H. Prowant.

HYMN STUDY AT LA VERNE COLLEGE

Some time ago, when, through correspondence with the Secretary of our Music Committee, a chance remark was dropped, as to what we were trying to accomplish, through the Public Speaking Department of La Verne College, for better church music, Bro. Beery asked that I should tell the "Messenger" readers something as to our outline, in the hope that others of our schools, that have not yet outlined a similar course, might perhaps be encouraged to do so. This little article is in response to his request.

There are many people who feel that there is a decided tendency among some sects of Christian people to abandon the use of the standard, classic hymns, with their dignified, grand sentiment and harmony, preferring to use the modern songs, with their very decided rhythmical tendency.

The causes and results of this inclination may be various, but certain it is that those drifting away from the use of the classic old hymns are losing a wonderful heritage which we, as a church, possess.

Perhaps the lack of appreciation is a result of knowing nothing of the authors of our hymns, the circumstances under which they were written, the function of a hymn, or not recognizing the lofty sentiment of a real hymn, compared to the sentiment expressed in some of our so-called modern spiritual songs. Or, perhaps, we have not been trained to appreciate the dignified harmony of the classic hymns, compared to the light, simple, frivolous harmony of some of the modern songs.

In the hope of cultivating, in our future church leaders and singers, a higher degree of appreciation for that which is best in hymnody, it has been arranged that the first year college public speaking class shall devote one day, of its three days a week recitations, to the study of hymnody.

The outline for this work has been first the study of the religious music of the world, especially the hymns. We study first the religious music of the Greeks, then the Romans, Hindus, Chinese, Babylonians and Assyrians, the Hebrews, then hymns of the Old Testament, hymns of the New Testament, hymns of the Apostolic Age, prayer book hymns, hymns of the Eastern Church,

later Greek hymns, Latin hymns from the fourth to the thirteenth century and following, early Protestant hymns—German, French, Italian, Scandinavian, Welsh, English and American.

Individual class members are assigned a particular nation's hymnody, to discuss as subject matter for a public speech. After the speech, criticism is offered to the individual, relative to his strength and weakness as a public speaker. Thus we really "kill two birds with one stone." When possible to secure the music of the various nations, it is interesting and helpful to have it played, or sung, or both, for the whole class.

Having finished the study of the religious music of the nations, topics were assigned to individuals on various subjects, such as, "The Sanctity of Music," "The Value of the Study of Hymnody to You," "Value of Music in Foreign Missions," "Function of Hymns in Public Worship," "Accustomed Actions that Mar the Effect of Church Music" etc. There is much room here for original thought in such assignments.

After a round, in the class, of such speeches, we began a study of the classified hymns, such as, Praise and Worship, Great Witness, Christian Devotion and Experience, Missionary, Suffering and Trust, Revival, Sunday-school, Sailors, Field, Hope and Consolation. About one-eighth of the school is taking this particular course. We move along rather slowly, but hope to finish the classified hymns by the last of January. The remainder of the school-year will be devoted to the analysis of the world's most famous hymns. Good hymns will be compared to poor hymns (songs), both as to words, melody, rhythm and harmony. The authors of the famous hymns will be studied, also the story of the origin of the hymn, and the student will be coached in the conception of their thought, and the vocal expression of these hymns, through both the reading and the singing of them.

This is really the first year we have so definitely outlined a course in Hymnody, hence it is almost an experiment. However, we have reasons to believe that it is going to prove to be what we had hoped it would be—an aid to the appreciation and use of our best hymns.

Laura E. Haugh,
Instructor of Public Speaking.

La Verne College, Calif.

TO MINISTERS LOOKING FOR A NEW FIELD

I am sure this would be a good field in which to work, as the people seem to be quite sociable. I doubt if they ever heard of the Brethren. There are many churches, but none of them of our people. We came up here from Hendricks, W. Va., the middle of November, 1921, and I feel that we are very much among strangers, although there are a few people here from our own State. We thought that probably there might be some minister who would like to take up the work in a new field, and that, by having this letter printed in the "Messenger," it would reach many, and that it might help to locate some one at this place.

There are many cheap farms hereabout that one can secure. As dairying is the chief industry here, a man could make a good living and do the missionary work just the same. I have in mind the organizing of a Sunday-school here in the spring, if we can find a place in which to hold it. We should have, of course, the help of a minister, or some one that could help us to organize the work.

I earnestly ask the prayers of all interested in the Lord's work, that ~~some~~ one may come to help us save these people. It was my desire, from the time we made up our minds to leave West Virginia, to find a place where there was a Brethren congregation, but it seems as though fate placed me here in this strange place. I want to secure some means of enlightening my children in the ways of the Lord. May the Lord help some one to grasp this opportunity! Mrs. Laura B. Waybright.
South Otselec, N. Y.

WILPEN ITALIAN MISSION, PENNSYLVANIA

Our hearts were made to rejoice to see the little foreign children—Italian, Hungarian and Slavonic—together with a few American children, take part so well in our Christmas program on the afternoon of Dec. 25. To most of these children, this was their first time to participate in a Protestant Christmas celebration. About thirty of these coming Americans told of the birth of our Savior in song and verse. It was gratifying to hear one Italian father say that he had never seen anything like it before. Many of these people are beginning to realize the emptiness of their formal worship of Catholicism, yet they can hardly break off from their old customs.

One avenue of reaching the men is our English class. Many of them wish to learn our language; and we, by helping them in this way, find a point of contact and, at the same time, make it possible to talk with them. Most of those, whom we have in our English class, attend Sunday-school more or less regularly.

We have two Italian brothers here whom, we hope, God will mightily use among their people. Of course, they are exposed to many temptations and they have

much to bear, in trying to live the Christian life among their people. And thus they need our prayers and help.

Our Sunday-school is well attended and we pray that these children may through it come to find the way of life. Many of the Waterford members help loyally in the work here. Bro. Wm. Wolford and Sister Arta Miller are our Sunday-school superintendents; Bro. Wm. and Bro. Arthur Wolford help with the English classes; while these, and others from there, visit in the homes, each having his own section to visit.

We have a Bible class one evening a week. Since the writer came, we have studied the Gospel of John and are now studying Romans. These meetings vary in attendance.

Although the work here does not move rapidly, we feel that God is working in the hearts of some, and we are praying that they will step out from their surroundings of sin and superstition, and come over on the Lord's side of light and peace.
Ruth Beahm, Supt.
Ligonier, Pa.

YAKIMA, WASHINGTON

Some interesting things have taken place since wife and I came to take charge of the work at this place. They have grown out of the fine spirit and determination of the members to do things.

A short time after we were settled, we were spending the evening in the home of one of our members, when to our great surprise, the rest of our people came in a body, bringing us many useful articles of a miscellaneous nature. These were greatly appreciated.

We are enjoying the work here and are desirous that God may use us to his glory.

In our members' meeting of Dec. 7, officers were chosen as follows: Elder, Jesse Hollinger; superintendent of the main school, R. C. Hollinger; junior superintendent, Mrs. O. L. Replogle; primary superintendent, Mrs. R. C. Hollinger; president of Christian Workers' Society, R. A. Wise. The writer was chosen as pastor for 1922.

The offerings have been very good. The members responded with \$80 for the Emergency Fund; \$20.10 was given by the Senior Christian Workers; \$11 from the juniors was sent to Chicago for Thanksgiving. The climax was reached when, on Christmas Eve, a program was given by the children, with special music by our young people. Credit must be given to those who took part, and to the committee who labored to bring about such a gathering that filled the church to its standing capacity.

A program of an evangelistic nature is being put on for the first six months of 1922—the aim being to revive and make active every member of the church—first by working through the teachers in the Sunday-school, to try, as far as possible, to have each pupil bring at least one other, and hold such a one for the whole service. A committee was also appointed to look after special programs, for the purpose of creating a greater interest and drawing more people into the services, that we may reach more souls for the Master.
Elmon Sutphin.

ROYERSFORD, PENNSYLVANIA

During the last year there has been renewed interest in our little church. The enrollment of the Sunday-school has increased twenty-five per cent since Sept. 1, 1921. A young men's class has been organized with twelve members. A remarkable interest has been shown in the missionary offerings. Missionary Sundays are held twice a year—in the fall and in the spring. Each class has its own fund, kept by the teacher, to which the members contribute small amounts each Sunday. Even the Primary and Beginner pupils do not forget to bring their mites. These two departments had \$25 to contribute to our fall offering. At the same time the whole school contributed \$201.27, to which the church added \$55.55.

At Christmas time the boys and girls of the departments above the Primary donated \$15—the amount given by the school for their gifts—for missionary purposes. At a business meeting in December, the church elected Bro. W. S. Price as Sunday-school superintendent, and three members on the Board of Religious Education. The other officers and the teachers were elected by the members of the Board. Jan. 8 the installation service was held. After a splendid and inspiring sermon by our pastor, Bro. F. B. Statler, twenty-five teachers and officers were duly installed.

Each Sunday evening our Christian Workers' Societies convene. The Junior Society is a live one, having its own organization. The willingness of the boys and girls, to offer prayers, and their interest in the study of the Bible, are quite inspiring and gratifying to the superintendent and assistants. The Juniors are ever ready to give help, either by singing or by helping the poor and aged. Recently they contributed very generously toward the purchase of the statistical board, now in use by the Sunday-school. They also meet once a month for business and social intercourse. The Young People's Department has been reorganized, and a renewed interest is taken in the work. We hope that great spiritual benefit may be derived. The basement of the church has been

painted and refurnished for the use of the Primary and Beginner Departments of the school. The greater part of the work has been done by the members of the church.

Owing to the fact that our pastor, Bro. Statler, attends the Princeton Theological Seminary, he can not be with us every Sunday. We are, nevertheless, very grateful for the time and service he is able to give us. We have great reason to be encouraged when we see the renewed interest manifested by the members of the church.

Elmura Harley.

CHRISTMAS AT DAHANU, INDIA

The Christmas season this year was full of joy for all. We had been praying that our people might really know by experience how much better it is to give than to receive. Early in December it was planned that each one should bring an offering to the church on Christmas Day, and that this offering should be used for purchasing "sweets," clothing, pictures, etc., to give to the non-Christian children in our village schools.

Christmas Eve the girls of the Girls' Boarding-school gave an excellent program. The next morning, at four o'clock, we were awakened by the girls singing Christmas songs on our veranda. At 8:30 there was the usual Sunday-school lesson, and following this each pupil received a little bag of "sweets." One of the village schools and the Boys' Boarding-school were also visited in the forenoon, and each child received some little gift.

In the afternoon the girls and boys together, with some of the older Christians, gave a splendid program, consisting of songs, drills, talks and parts of the New Testament accounts of Christ's birth, acted out in a realistic way. The offering was then taken, and all rejoiced to know that more than 85 rupees had been given. The next day about seventy-five of us divided into five groups, and went out to distribute what had been given, and to bring joy into the lives of the village children. At some places the children from several schools had come to a central village and awaited our coming. The teachers had taught the children some songs and so they, together with those who sent, were able to give a creditable program at each place visited. In this way nearly five hundred, mostly children, received some little gift and heard the Christmas message.

Sister Royer had brought some Vacation Bible School pictures and other materials with her. These made excellent gifts for our boys and girls, and other Christians at this time. We are sure that next year our people will want to give even more, and we plan to reach more people with the message of the Savior's birth.

Dec. 29, 1921. H. L. Alley.

STAUNTON, VIRGINIA

Bro. J. C. Garber began his fourth year as pastor of this church Dec. 1, 1921, and Bro. Russell Rexrode his second year as Sunday-school superintendent. The Sunday-school gave a very commendable entertainment Dec. 26. Each one did his part excellently—about fifty-five participating. Those in charge of the entertainment deserve credit for their work. The church was neatly decorated and a large crowd was present.

This church has been moving steadily onward—a total of nineteen being added last year, eleven by baptism. One was reclaimed and seven were received by letter—making a total of eighty-five members. The total collections for the year were \$1,819.4. We consider this very good, as we have no high-salaried members, nor any wealthy ones. The organized class collections were \$46; \$190 was given for the Forward Movement.

Our Ladies' Aid Society has a membership of thirteen. It is due to their efforts that a great many improvements have been made. The church has been redecorated, book-racks have been provided, and lighting fixtures have been installed. We paid \$60 on a new furnace; also \$12 for repairs to Arbor Hill Mission. The organized class, of which Bro. J. C. Garber is teacher, has made forty-six visits to the sick in one month.

A simultaneous revival of all the churches will be conducted here March 5 to 16, inclusive.

Martha E. Peters.

RURAL PASTORS' CONFERENCE AT MANCHESTER COLLEGE

Jan. 17 to 27 was held a unique conference at Manchester College—perhaps the first of its kind as such. Bro. M. R. Zigler, Home Missionary Secretary of the Church of the Brethren, was director and one of the instructors. Bro. A. P. Blough, of Waterloo, Iowa, gave lectures and conducted discussions twice daily. The last week Eld. C. D. Bonsack helped to give a climax to the work.

Bro. Zigler won the hearts of both young and old by the sincerity of purpose to give to our country churches some real help. The enthusiasm of youth, together with a love for the church and a deep respect for the honest opinions of others, gives him great influence.

Eld. A. P. Blough had much influence with country pastors because of the success of his own church, which he has directed for twenty-five years. He spoke not merely from theory, but out of the practical experience of his years of successful work. While he claimed to be

unfitted for teaching at a college, yet he proved himself to be a real teacher and leader of men.

The last week Bro. Bonsack preached twice daily, at 7:10 in the morning and 7:10 in the evening. Attendance was very good at these sermons. The entire student body heard him in the morning. His unique manner of preaching and the wonderful expression of truth in his messages made deep impressions upon all.

Members of the faculty, R. H. Nicodemus, R. C. Wenger and H. S. Randolph, gave special instruction and lectures.

This Conference was not largely attended, but in influence it was pronounced the best ever held here. Many did not come because it was a two weeks' conference. But those who were here unanimously declared in favor of the two weeks' conference. The short conference often accomplishes but little of lasting value because it is impossible to have expression from those who are taught—a necessary method for the student—and because the instructor must use the intensive lecture method—usually a very poor method except for the few. The longer conference gives time for the instructor to teach—not merely talk—and gives time for the student to think, to ask questions, and to give expression to his thoughts. Those who remained the second week, and went the "second mile," were well pleased and asked for a similar conference next year.

During the Conference the four weeks' Sunday-school Institute was also in session, directed by Brethren J. E. Ulery, L. W. Shultz and A. O. Mote.

We were pleased to have the short-term students with us and pray the Father's richest blessings upon them, as they return to their churches for work.

Otho Winger.

BETHANY CHURCH, MISSOURI

Jan. 1 Brother and Sister Austin began a very successful revival campaign in our church. From the first there was manifested a splendid community spirit of coöperation and interest, which continued throughout the entire time. The church was taxed to its limit, practically every night, by the crowds that came to hear Bro. Austin's splendid messages. Under Sister Austin's direction, the song services were inspiring. Special numbers were given each night.

Preparatory prayer services were held, preceding the revival, and each night before the sermon various groups—children, young men, young women and older ones—would meet in prayer for the success of the meeting. United prayer is a wonderful force, and there was manifested the great power of the Holy Spirit in the lives of men and women.

Wednesday night of the second week was "High School" night. The center of the church was reserved for Stet High School and Central High School. Each school sang its school song and gave special numbers of music. Bro. Austin's message on this night was a powerful appeal to young men and women to aspire to the ideals expressed in Christian education.

Forty-four made the great confession, thirty-six were received into the church by baptism, one united with the Christian church and three reconverted their lives. We thank God for the splendid weather that prevailed during the three weeks, and we praise him for the number that have been added to our corps of workers. We pledge to the Dear Father our service for Christ and the church.

Lewis Naylor.

Stet, Mo.

BRIDGEWATER COLLEGE MINISTERIAL AND BIBLE CONFERENCE

February 22-26

We are glad to announce our Bible and Ministerial Conference for Feb. 22-26. A very helpful program has been arranged and we expect a large attendance from the Districts of our College Region. The Board of Trustees of the College will meet in the morning and afternoon of Wednesday, February 22, and the Conference will begin in the evening, with a lecture by Bro. M. R. Zigler. A joint meeting of the Sunday School Boards of the Second, Northern, and Eastern Districts of Virginia, and of the First and Second Districts of West Virginia, will probably be held here during the Conference. These two meetings, in themselves, will bring representatives from all parts of our college territory. The first day of the Conference will be devoted mainly to Bible study, with Brethren M. R. Zigler and I. S. Long as instructors. The second day will be in charge of the Ministerial Boards, which have planned an important Ministerial Conference. In addition to Brethren Long and Zigler, Elders H. C. Early, Peter Garber, J. Carson Miller and President Paul H. Bowman will participate in the program. The third day of the Conference will be devoted to missionary problems, with Brethren Zigler, Long, Early and Sister Effie Long participating in the program. General lectures will be given each evening by Brother and Sister Long and Bro. Zigler. They will also have entire charge of the work on Sunday, the last day of the Conference.

The first Bible Institute was held here in 1895. Through all these years this annual gathering has been attended by scores of ministers and church workers, who came from far and near to receive the instruction and inspiration which the instructors gave. All who come will receive a cordial welcome. There is no tuition fee. All visitors will be taken care of by the college and community, as long as there is room. Lunch will be served at the church each day by the Sisters' Aid Society, for which a nominal charge will be made.

We would appreciate having those, who desire to have entertainment arranged for them, notify the undersigned in advance.

Mattie V. Glick.

Bridgewater, Va.

CARTHAGE, MISSOURI

Renewed interest seems to have developed during the last month in our Sunday-school and religious services. Bro. John Keeling is now superintendent of the school, and his wife is a teacher. The school seems to prosper under his charge, with helpers to assist. Some serious sickness has prevailed during the month past, but all seem to be improving at this date.

The church feels the need of assistance in preaching, and an effort was made to make choice of some of our younger brethren, but without result. Bro. Chas. Brown can only be with us once a month. His very able sermons and wise management of the church make all wish that he could come oftener, for everything seems to move along very satisfactorily under his care and teaching.

A vote to raise church funds by tithing prevailed at the last meeting, though not endorsed by all. Electric lights have recently been put into the church, and other conveniences will be added soon.

It is true that we are in a beautiful and prosperous city, but the wealth flows, as it always did, to the more wealthy societies, leaving the meek and lowly to get along as best they can, with the care and fellowship of the poor. What we lack, however, in wealth and ostentation, we endeavor to make up in sincere and pure devotion to the cause of our Master. And by carefully husbanding the small means we have to spare, above "providing for our own," we have no fears of any financial difficulties that may prove to be beyond our ability to meet.

Eld. Brown's time to be with us is Saturday evening before the first Sunday of each month. There is a meeting on Saturday night, on Sunday morning and on Sunday evening.

J. L. Switzer.

MINNEAPOLIS, MINNESOTA

Bro. D. F. Warner and wife, of Lowell, Mich., have had charge here since Oct. 1. The work has taken on new life, with increased attendance at all the services. Three have been baptized, five received by letter and three from the Progressives.

Just recently, on Sunday evenings, we had six splendid discourses on the Lord's Prayer, given by our pastor. A series of discourses has been announced, those for the morning, "Bible Ordinances in the Life of Today," those for the evening, "Seeing Jesus." At the Christmas program an offering was taken for our home work. We also contributed \$42 to the Emergency Fund.

Sermons entitled: "Christian Stewardship," "The Eternal Purpose of God," "Liberal Giving," and "An Every-Member Canvass Pageant," are being given, preparatory to the financial drive.

A Ladies' Aid Society was organized about Nov. 1. The sales of garments, etc., before Jan. 1, amounted to \$65. At one of the stores, near the church, a joint Aid Society and (Dorcas) Girls' Club sale was held just before Christmas.

The Y. W. C. A. is working through and with the churches of the city to win the girls for the Sunday-schools. An enlistment campaign is soon to close, in which our church has won and gone over the top in the North Side district. A city-wide banquet in February will announce the winner for the city.

Jan. 15, at the morning worship, a special installation service was held for the officers and teachers of the Sunday-school. In the evening the "Social Agencies" of the city favored us with the picture entitled: "Both Sides of Town." Meetings like these are a splendid index as to what the city is doing for its inhabitants.

We invite those passing through the city to attend our regular services. To any one contemplating a change of location, Minneapolis offers splendid opportunities in many lines. There are, also, splendid opportunities for service in the various activities of the church.

Grace V. Dull.

SUNDAY SCHOOL ASSOCIATION

The Sunday-school Association of the Church of the Brethren of Southeastern Pennsylvania, New Jersey and Eastern New York held its annual convention in the First Church, Philadelphia, Oct. 27. An inspiring program was given under the leadership of Bro. W. G. Nyce, who has been our efficient Field Secretary for the past

two years, and we are sorry that he could not see his way clear to serve us for the coming year.

The following officers will serve the Association for 1922: President, John A. Kreps, Pottstown, Pa.; Vice-President, Stewart Heilman, 328 President Street, Brooklyn, N. Y.; Secretary, the writer; Assistant Secretary, John R. Andrews, 3405 G Street, Philadelphia; Treasurer, P. R. Markley, 456 Bourse Building, Philadelphia; Field Secretary, H. Vernon Slawter, 379 N. York Street, Pottstown. Mrs. Victor Weiss, Philadelphia, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

DISTRICT OF COLUMBIA

Washington City.—On Sunday morning, January 8, Bro. A. B. Miller, of Bridgewater, Va., began a series of revival meetings at the Washington City church and continued until Monday evening, Jan. 23. As a result of Bro. Miller's strong sermons eighteen were baptized, three reclaimed and six letters of membership were received, making a total addition of twenty-seven members to our congregation. The sermons delivered by Bro. Miller were of the kind which are conducive to permanent Christianity, and the membership has been greatly strengthened. On Sunday morning, Jan. 29, while the city was covered with a heavy mantle of snow, our pastor, Bro. Henry, delivered a splendid and most appropriate sermon on the text "Has thou entered into the treasures of the snow?"—Mrs. J. H. Hollinger, Washington, D. C., Jan. 30.

FLORIDA

Bethel.—In "Gospel Messenger" No. 4, page 60, my note gives our membership as twenty-seven. It should read: "Twenty-seven single members." We have that number, and over twenty-one years ago. Our total membership is about sixty. Our services are well attended, with three-fourths young people. Yesterday we had our first meeting in Long Branch, six miles south of our church. We had a good attendance and the best of interest. Potomac planting is about done. Some are coming up.—I. H. Crist, Middleburg, Fla., Jan. 30.

ILLINOIS

Franklin Grove.—Bro. J. E. Jarboe and wife came here Jan. 7, and began a very successful revival in this church. Bro. Jarboe delivered twenty-four far-reaching sermons, contending earnestly that it was necessary to follow all the teachings of Christ, in order to be a true Christian. There were twenty-four public confessions, twenty-two were baptized and one was reclaimed. The church was much strengthened in God's Word. Large crowds came each evening to hear the forceful discourses. We regret that Eld. Isaac Frantz was not able to attend the services the last week, on account of sickness. —Mrs. D. W. Beachley, Franklin Grove, Ill., Jan. 30.

In Appreciation.—Herewith I desire to thank those who have remembered the writer and his family in their bereavement of the loving wife and mother. The words of condolence that were sent us, brought much cheer and heavenly comfort. We take this means of expressing our appreciation of these soul-cheering remembrances, which came in such numbers that we could not answer them privately. Missives came to us on the wings of love from the Atlantic to the Pacific. May God bless you all for your loving expressions of sympathy in this sad hour!—M. Flory, Girard, Ill., Jan. 30.

IOWA

Sheldon.—We rendered our Christmas program on Friday evening, Dec. 23. The Holy Night Fantasia was carried out, which vividly portrayed the birth of Christ. Jan. 20 we had the privilege of having with us Bro. Merlin G. Miller, of Kingsley, Iowa, who gave us a very instructive illustrated lecture on the subject of Temperance and Purity. He preached for us on Sunday morning, taking for his theme: "Blessed are the pure in heart, for they shall see God." Sunday evening he gave us another interesting lecture on the subject: "Life's Biggest Business." Bro. Rolston filled the pulpit at Kingsley during Bro. Miller's absence.—Laura Kimmel, Sheldon, Iowa, Jan. 20.

INDIANA

Notice.—To whom this may concern: To those who would like to engage in missionary work, there is a chance for you at the Mexico Orphans' Home. We are much in need of more good consecrated workers to train lives of boys and girls. This all is very urgent. Who will respond?—J. C. Warstler, Superintendent, Mexico, Ind., Jan. 26.

KANSAS

Appanose.—Bro. Ray Waggoner, of McPherson, came to our church Jan. 8 and began a two weeks' series of meetings, closing Jan. 22 with a homecoming meeting. Inclement weather and sickness broke into our meeting some, but in spite of this we had a very good attendance. Three came out for baptism and were baptized.—Cordelia B. Becker, Overbrook, Kans., Jan. 29.

Royce Community church, near Newton, met in council Dec. 1, with Eld. E. F. Sherly presiding. Brother and Sister Sils were chosen deacons and installed. We decided that Bro. Sherly come back and give us a series of meetings between the holidays. A number of calls were made during the day. In the evening he gave us splendid sermons, preceding each one with a special talk for the little children, who were eager listeners. The weather conditions being favorable, the attendance and interest were good. Dec. 26 we had with us Brother and Sister G. E. Wales, of Fond Creek, Okla., who moved away fifteen years ago from this vicinity, where they always attended church. Dec. 30 church and Sunday-school officers were elected, with Bro. Sherly elder, Sister Lucy Royer, clerk; Bro. J. Sils, superintendent; Sister Sils, president of the Young People's Meeting.—Nora Chapple, Newton, Kans., Jan. 24.

Topeka church met in council Jan. 14, with Eld. C. J. Hooper as moderator. Two letters were received. Bro. R. A. Yoder, of Law-church, Kansas; Sister Laura Boyle, church secretary; Bro. Dora Whittaker, missionary, solicitor; Harry Smith, Sunday-school superintendent; Bro. H. C. Taylor, president of Christian Workers' Meeting; the writer, "Messenger" agent and correspondent. The young people have organized a class and hope to do more work for the Master. It was decided to have with us a Gospel Team from McPherson College in the near future.—Mary M. Smith, Topeka, Kans., Jan. 25.

MICHIGAN

Lake View.—Jan. 5-10 Bro. C. L. Wilkins was with us. Each evening and on Sunday morning he delivered a splendid message, which was very helpful. Jan. 7 we met in council, with Bro. Wilkins as moderator. One letter was received and one was granted. Sunday-school officers were elected with Sister Edna Fisher, superintendent. Bro. Kenneth Leckrone was chosen vice-president of the Christian Workers' Meeting.—Ella Keith, Brethren, Mich., Jan. 16.

Otego.—Brother and Sister Geo. Morris, with their two sons, Irv and near Otego, Mich., are anxious for services. Recently Bro. J. B. Burger and wife stopped over as they were passing through and held services in the house, being anxious for such meetings. Any minister, passing through Plainwell, on the G. R. and I., or Otego on the L. S. M. S., and notifying the writer, will find a welcome.—Geo. Morris, Otego, Mich., Jan. 28.

(Continued on Page 96)

SISTERS' AID SOCIETIES

ABILENE, KANS.—Report of the Aid Society of the Holland church: We held 12 meetings, with an average attendance of 6. We had an ice cream social and bazaar, clearing \$30.83; quilted 4 quilts and knitted 1 comfort and did other sewing, amounting to \$14.05; dues, \$16.35; total, \$81.23. We paid \$55 toward piano for the church; gave \$10 to District Mission Board; \$10 to the India Boarding-school; on hand, \$30.40. Nov. 8 we had a social gathering for the members and their families. Officers: Sister S. D. Spicer, President; Sister M. A. Mouser, Vice-President; the writer, Secretary-Treasurer.—May Spicer, Abilene, Kans., Jan. 21.

CANDO, N. DAK.—Report of Zion Aid Society: We held 18 meetings, with an average attendance of 20. We gave 81 garments to three needy families, leaving over 80 finished garments on hand. Total amount of offerings, including an apron sale, \$74.97; expenses, \$75.66. Officers: President, Mrs. H. P. Klumpp; Vice-President, Lizzy Cartwright; Secretary-Treasurer, the writer.—Ethel Duffy, Cando, N. Dak., Jan. 19.

CANTON, ILL.—Report of Aid Society for 1921: We held 22 all-day and 10 half-day meetings; enrollment, 16; average attendance, 12. We quilted 13 quilts, knitted several comforts, made several comforts and prayer coverings. We also sold, toward our church \$44.95; foreign missions, \$8; District Aid, \$1; goods and sundries, \$5; amount in treasury, Jan. 1, 1921, \$25.07; dues received, \$11; donations, \$14.31; for quilting, \$33.40; comfort, \$4.50; total, \$120.28; expended, \$79.19; balance, \$18.09. Officers: Sister J. D. Rohrer, President; the writer, Vice-President; Sister C. D. Brendlinger, Secretary-Treasurer.—Mrs. H. P. Klumpp, Canton, Ill., Jan. 28.

CRYSTAL, MICH.—Officers: President, Sister Neri Shriver; Vice-President, Sister R. B. Noll; Secretary-Treasurer, Sister W. G. Noll. During the year we held 15 all-day meetings; enrollment, 10; average attendance, 8. Total amount taken in, \$63.82; paid out, \$20 to evangelist; \$18 for book-case and screen doors for our church; balance, \$29. We sent a box of clothing and comfort to Grand Rapids Mission at Christmas.—Mrs. W. G. Noll, Carson City, Mich., Jan. 23.

DAYTON, VA.—Report for 1921: Number of meetings held, 11; average attendance, 10. Our work consisted of making prayer-coverings, comfort-tops, quilts and articles for white sale. Free-will offerings, \$38.46; voluntary offerings, \$5.56; Sanford goods, \$14.78; prayer-coverings, \$20; articles sold, \$15; white sale, \$37.80; sold-dinner, \$39.80; total, \$171.25. Balance from year 1920, \$42.38; total, \$213.63; a box donated to Orphans' Home; China and India missions, \$40; India Orphan, \$25; Dress Reform Committee, \$10; to a needy family, \$5; Russian sufferers, \$5; District mission work, \$9; porch and pantry at Orphans' Home, \$13. Total, \$163.87; balance, \$5.76. Officers: President, Sister Alice Miller; Vice-President, Sister Bessie Thomas; Treasurer, Sister Ida Flory; Secretary, the writer.—Sudie Miller, Harrisonburg, Va., Jan. 25.

DURAND, MICH.—Our Aid Society was organized July 20, 1921. We have held six meetings, with an average attendance of thirteen. Our work consisted of knitting comforts, piecing quilt-tops and sewing for the needy. All money taken, \$10.00, was spent for supplies and given to some needy ones of the community with the exception of \$10, sent to District Secretary, and \$2.27, remaining in the treasury.—Alice Prowant, Durand, Mich., Jan. 29.

ELKHART VALLEY, IND.—Our Aid Society held 12 meetings during the year, with an average attendance of 13. Our work consisted of quilting, making comforters, prayer-vests, sun-bonnets and doing other sewing. We washed table linen for church, did two days' work at County House. Hand furnished two suit dresses. We sent \$50 to Bethany Hospital; \$18 to Forward Movement; \$1 to District Secretary; bought furnishings for church; on hand, \$50 worth of goods; money taken in, \$166.14; expenditures, \$156.45; balance, \$9.69. Officers: Sister Lydia Kulp, President; Sister Lucinda Laurer, Vice-President; Sister Lydia Kulp, Secretary. Summa, Ind., 1921. Officers: Sister Lucinda Laurer, Treasurer; Sister Mary Priester, Secretary.—Mrs. Hattie Stauffer, Goshen, Ind., Jan. 25.

FAIRVIEW, PA.—The Sisters' Aid Society held 27 meetings, with an average attendance of 7; enrollment, 13. We made 161 pieces—aprons, prayer-coverings, garments, bonnets, etc. In treasury, Jan. 1, 1921, \$57.44; offerings, \$15.23; received for goods sold, \$7.56; gift to the Society, \$2; total, \$119.48. On hand, \$10.81. \$108.67, gift to Bureau of Charities, \$10; for pastor's support, \$20; to Edgar Hoffer, \$1. The Aid Society also carpeted the church. Balance, \$3.24. Officers: President, Sister Sarah Shelly; Vice-President, Sister Jennie Shelly; Secretary, the writer; Treasurer, Sister Sannie Shelly.—Viola A. Brumbaugh, Williamsburg, Pa., Feb. 2.

FREESPORT, ILL.—Report of Aid Society: Number of all-day meetings, 20; enrollment, 17; average attendance, 10. The work consisted of making aprons and various articles of fancy work, also quilting. We held two ice cream socials and two fancy work and food sales. Amount taken in, \$105. Officers: President, Sister G. G. Canfield; Vice-President, Sister E. C. Wise; Secretary-Treasurer, the writer.—Esther Lapp, Freesport, Ill., Jan. 21.

FREDERICKSBURG, VA.—In October, 1920, the sisters of Holly-wood congregation organized an Aid Society. We started with a membership of 8. Two meetings were held in 1920 and seven half-day and one all-day meeting in 1921. We have made 2 comforts, 10 dresses, 11 aprons, 8 coverings and various other articles. A little sewing is done for a needy family. We had two sales during the year: the first of clothing, which amounted to \$6.50; the other of ice cream, cake and candy, amounting to \$17.94. We gave \$5.25 as our share of the District budget; \$5 to our evangelist's wife; we received through dues and donations, \$45.44; paid out, \$36.28; balance, \$9.26. We now have a membership of 12 active and 7 honorary members. Officers: Mrs. J. W. Miller, President; Anna Bowman, Vice-President; Viola Miller, Superintendent; the writer, Secretary-Treasurer.—Stella Miller, Fredericksburg, Va., Jan. 21.

GARBER, VA.—Report of Sisters' Aid Society: We held 10 business meetings, 9 all-day and 3 half-day work meetings, with an average attendance of 11. Received during the year, free-will offerings, \$26.92; prayer-coverings, \$16.92; carpet-rag cutting, \$4; comforts and quilts, \$22.90; quilting, \$13; Scripture text posters, \$3.67; miscellaneous donations, \$7; on hand, \$7; total, \$121.91. We gave for flowers and oranges for the sick, \$13; electric lights in church, \$6; Bro. Edgar Hoffer, \$2; Timberville Orphanage, \$10; minister's wife, \$2; hospital in China, \$20; Boarding-school in India, \$20; clothing and food to Bro. Yoder and family, valued at \$22.34; clothing and food to Timberville Orphanage, valued at \$6.00; general expenses, \$27.74; total, \$55.81; balance, \$7.25. Members of Society also donated supplies for 25 sunshine boxes. Officers: President, Sister Kate Bowman; Vice-President, Sister Etta Kline; Secretary-Treasurer, the writer.—Linnie Driver Flory, Harrisonburg, Va., Jan. 23.

GOSHEN, IND.—The West Goshen Aid Society held 35 all-day meetings; enrollment, 54; average attendance, 19; visits to the sick, 523. We quilted 17 quilts, made 29 coverings, and 61 comforts; sold extra-made sunbonnets and did sewing by the day. Besides helping the needy in our own community we gave to the following: Bethany Hospital, cash and clothing, \$32.12; Grand Rapids, Mich., bedding, \$8; Mexico Orphanage, clothing, \$5.80; to the Armenian sufferers, clothing, \$16.50; 3278 quilt-pieces to India, \$4.60; India Girls' Boarding-school and China Hospital, \$25; Thanksgiving donation to Chicago poor, eatables and clothing, \$22.66; District Conference, \$5; Forward Movement, \$35; total to home missions, \$114.31; to foreign missions, \$147.04; furnished screens for church, \$13; paid \$50 towards a new furnace, plus \$27 rainy-day money; value of income, \$141.80; sent forward \$125.95; receipts, \$299.24; expenditures, \$347.46; balance, \$69.37; rainy-day bags, \$130.73. Officers: President, Nannie Priester; Vice-President, Sarah Crisp; Secretary-Treasurer, the writer.—Dora Ames Scrogum, Goshen, Ind., Jan. 28.

HAGERSTOWN, MD.—Following is our Sisters' Aid Society report: Balance on hand, Jan. 1, 1921, \$19.47. We made and sold 34 coverings,

\$10.30; sold 47 bottles of extract, \$13.75; 15 quilts and 21 comforts, \$49.78; donations, \$22.15; collections, \$21.46; sale of hand-made articles, \$22.40; miscellaneous, \$5; paid out, \$18.37 for dry goods; \$32 for extracts; \$50 to Fairview Memorial Home; \$23.40 to Bethany Hospital; Christmas; balance, \$98.38. We gave 50 pieces of clothing to Near East Relief; a number of pieces of clothing to the needy of the city. Officers: President, Sister Leticia Reichard; Vice-President, Sister Henry Walford; Treasurer, Sister Katie Fahmney; Secretary, the writer.—Orphanah Kaylor, Hagerstown, Md., Jan. 21.

HANOVER, PA.—Report of Aid Society: We held 43 half-day meetings; number of meetings, 9; average attendance, 5. The work consisted of making bonnets, quilts, comforts and aprons. Balance forward, year, \$25.23; receipts, \$80.95; we gave to home missions, \$11.75; foreign missions, \$25; Old Folks' Home, \$33.18; District missions, \$16; total, \$114.30; balance, \$51.37. We also sent some clothing to Bethany Mission, Chicago. Officers: President, Sister Annie Harlachner; Vice-President, Sister Ida Brown; Secretary, the writer; Treasurer, Sister Gertrude Weaver.—Lucy Shriver, Hanover, Pa., Jan. 24.

HEIDELBERG, PA.—During 1921 we held 31 all-day and 15 half-day meetings, with an average attendance of 7. Our work consisted of making quilts, aprons, etc. We sold Scripture text calendars, mottoes and postcards. Money received for work and collections, \$163.92; paid out for materials and donations, \$158.31; balance, \$55.69. Officers: President, Stella Dubble; Secretary, the writer; Treasurer, Sister Fanny Royer.—Aminda Dubraker, Schaffersfort, Pa., Jan. 21.

HUNTINGTON CITY, IND.—During the year our Society held 49 all-day meetings, with an average attendance of 8. We quilted 14 quilts and made 12 comforts. The membership offerings amounted to \$23.37; earnings on work done, \$85.21; cash donations, \$21.09; we gave \$130 to Bethany Hospital; \$25 to Hospital in China and Boarding-school in India; \$20 to Old Folks' and Orphans' Home; \$24.88 to Forward Movement; \$5 to Rosa Kay Memorial fund; \$3.92 helping needy ones; \$6.80 to our church; miscellaneous expenses, \$19.84; balance, \$68.11. Officers: President, Sister Mary Bailey; Vice-President, Sister Nellie Rinker; Secretary-Treasurer, Lillie Buckenstaff.—Ida Paul, Huntington, Ind., Jan. 21.

HUNTINGTON, IND.—Report of the Clear Creek Aid Society for 1921: Average attendance, 6. Our Aid Society held 2 all-day and 9 half-day meetings. Our work consisted of making 22 comforts, 2 quilts, 1 comfort-top, 1 quilt-top, 3 sewing-aprons and 1 clothes-pin apron. We knitted 2 quilts for a sister. We sent 2 comfort-tops to the Orphans' Home at Mexico. Receipts: Carried forward from 1920, \$14.44; sale-dinner, \$100.60; market, \$14.65; for work, \$13.00; dues, \$17.40; articles sold, \$1.46; donations, \$3.45; total, \$169.59. Expenditures: Sale dinner and market, \$10.19; material, \$29.18; spoons for the Aid Society, \$2.50; silverware for the church, \$9.00; sent "Messenger" to 2 families, \$2; Hastings Street Mission, \$4; other expenses, 67 cents; total, \$118.74. Balance, \$30.26. Officers: President, Nellie Hammes; Vice-President, Mary Miller; Secretary-Treasurer, the writer; Superintendent, Sarah Neff.—Anna Neff, Huntington, Ind., Jan. 23.

JOHNSTOWN, PA.—The Sisters' Aid Society of the Hoxbury church held 31 meetings during the year, with an average attendance of 10. We made 600 bonnets, 27 quilts and a few aprons. We had \$107.99 on hand at beginning of year; we earned \$159.60; \$101 interest; \$26 donated, making a total of \$496.67. Expenses: On parsonage, \$50; papering one room of parsonage, \$7.85; Forward Movement, \$75; Armenian sufferers, \$25; sewing material, \$7.07; building fund, \$100; total, \$334.92; balance, \$161.00. Officers: President, Sister Mary Coleman; Vice-President, Sister Kate Forbes; Treasurer, Sister Grace Detweiler; Secretary, the writer.—Mamie Livingston, Johnstown, Pa., Jan. 1.

KINGSLEY, IOWA.—Report of the Aid Society for 1921: We held 21 meetings with an average attendance of 10. We quilted 7 quilts, knitted fourteen comforts and did some sewing for the needy. Cash on hand, Jan. 1, 1921, \$160.77; received for dues, \$42; offerings, \$10.66; for comforts, \$24.25; quilts, \$25; garments, \$3.30; interest, \$7.50; donations, \$5.20; total, \$275.68. We sent \$30 to the Forward Movement fund; paid \$40 for material; \$54.00 miscellaneous; \$28.80 to our hand, \$233.12. Officers: President, Mrs. H. H. Wingert; Superintendent, Mrs. I. H. Vannorand; Secretary-Treasurer, the writer.—Mrs. Walter Karlson, Kingsley, Iowa, Jan. 21.

LANARK, ILL.—Our Sisters' Aid Society held 23 half-day and 5 all-day meetings with an average attendance of 11. Officers: President, Sister Ruth Hawk; Vice-President, Sister Ada Eckerle; Secretary-Treasurer, the writer. Amount in treasury, at beginning of year, \$61.37; receipts, \$88.54. We gave for miscellaneous, \$84.70; balance, \$65.15. Our work consisted of quilting, piecing quilt-patches, knitting comforts, sewing rags and making garments.—Lillie Paterbaugh, Lanark, Ill., Jan. 25.

LIMA, OHIO.—Report of Sisters' Aid Society of the Pleasant View church: We held 12 all-day meetings, with an average attendance of 10 members and 5 visitors; total enrollment, 40. Our work consisted of making garments, quilts and comforters. One box of clothing and comforters, valued at \$92.25, was sent to the needy. We also donated some clothing and a comforter to a sister in our home church, valued at \$10.80. Money on hand at beginning of year, \$137.85; received for membership fees, \$51.22; for donations, \$118.76; birthday offerings, \$1.30; for sewing, \$1.70; from sale-dinner, \$44.00; total, \$277.89; expenditures, \$277.89; balance, \$100.24. Report of India native work, \$50; for China Hospital, \$70; Manchester College, \$10; to a brother in the church, \$25; total, \$355.35; balance, \$60.39. Officers: President, Sister Alice Carroll; Secretary-Treasurer, Sister Mary Joseph.—Elsie Younkman, Lima, Ohio, Jan. 14.

LONG BEACH, CALIF.—Report of the Aid Society: We held 52 all-day meetings; average attendance, 12. Amount of money received during the year, \$300.33; \$250 of this was paid on our parsonage pledge; \$50 to home missions, \$5 to foreign. Officers: Cora Hoff, President; Ella Bohm, Vice-President; Mac Rummonds, Superintendent; Stella Vannin, Treasurer; the writer, Secretary.—Blanche L. Frantz, Long Beach, Calif., Jan. 25.

MANON, OHIO.—The Sisters' Aid reorganized March 2, 1921, and since then has held 12 meetings, with an average attendance of 4; total enrollment, 12. We made 23 comforts, 35 sun-bonnets, 30 baby dresses, 8 clothes-pin aprons, 75 aprons, 10 coverings, 25 dish-cups, 13 garments, 7 rugs. Total income, \$215.69; paid out for material, \$84.75; carpet for church, \$114.10; total, \$198.85; balance on hand, \$16.84. We gave to needy members 1 comfort and 2 dresses. Officers: Mrs. Nina Landes, President; Mrs. Alma Snider, Vice-President; Mrs. Edna Tice, Superintendent; Mrs. L. P. McAfee, Secretary; Mrs. Alma Snider, Treasurer.—Mrs. L. P. McAfee, Manon, Ohio, Jan. 24.

MAPLE GLEN, PA.—During 1921 we held 35 meetings, with an average attendance of 3. Our work consisted of making prayer-coverings, aprons, quilts, comforts, rugs, etc.; also cleaning the church. Receipts, \$87.10; balance from 1920, \$13.40; total, \$100.50. Expenditures: For material, \$16.83; District expenses, \$15; China Hospital, \$10; Boarding-school, \$10; Sister Aid, \$10; India, \$10; home missions, \$10; church chairs, \$8; balance, \$35.07. June 1, 1921, we organized a branch Aid Society at Springs, Pa. Officers: Sister Lucy Peck, President; Sister Mary Davis, Vice-President; the writer, Secretary-Treasurer.—Oliver M. Peck, Fort Hill, Pa., Jan. 24.

MAPLE GROVE, PA.—Our Aid Society held 20 all-day meetings, with an average attendance of 5; enrollment, 12. Our work consisted of piecing and quilting quilts, making aprons and bonnets. We received \$14.00 for quilting; sold quilts for \$37.25; India, \$14.65; bonnets, \$13.50; donations, \$2.11; total, \$111.79; amount in treasury, Jan. 1, 1921, \$29.64; expenditures, \$98.73; balance, \$42.66. Officers: President, Lizzie Fyock; Vice-President, Annie Link; Secretary, the writer; Treasurer, Erma Giffen.—Lucy Berkey, South Fork, Pa., Jan. 21.

MAPLE SPRING, PA.—Report of Sisters' Aid Society for March 6, 1921, to Jan. 1, 1922: We held 20 all-day meetings, with an average

attendance of 12; active members, 20; contributing members, 10. We made 20 quilts, 50 sun-bonnets, 48 prayer-coverings, 48 aprons and 16 clothes-pin aprons. Balance in treasury from last year, \$25.12; received for articles sold and work done, \$53.30; offerings, \$53.30; total, \$44.30; cash donations, \$12.50; total, \$100.12. Expenditures: For material, \$45.12; A. S. F. M. F., \$50; Emergency Fund, \$25; District fee, \$1; Christian Home, Johnston, \$7; gifts, \$25; other expenses, \$11.75; total, \$164.87. President, Sister Sadie Rummel; Vice-President, Sister Mary Ferguson; Treasurer, Sister Annie Hoover; Secretary, the writer—Jennie Thomas, Hooversville, Pa., Jan. 23.

McCLAVE, COLO.—Report of Aid Society: Number of meetings held, 13; average attendance, 12; members enrolled, 33. Our work consisted of making comforts, quilt-tops, sun-bonnets, caps, aprons, handkerchiefs, prayer-coverings and pennants. We served 3 social dinners, 1 oyster supper; held a Christmas bazaar, \$10.00; Jan. 1, 1921, \$46.94; receipts from articles sold, dues, sale dinners, bazaar and oyster supper, \$305.84. We sent \$19.25 to China for pillow-tops and handkerchiefs; \$10 to world-wide missions; \$9.25 to China Hospital and Girls' Boarding-school in India; 25 cents for District expenses; \$5 for collection plates for home church; \$10 for elder as a birthday present; \$100 on pastor's salary; total, \$154.65; expenses, \$89.52; balance, \$108.31. Officers: Mrs. C. A. Foster, President; Mrs. Anna P. Stinnette, Vice-President; the writer, Secretary-Treasurer—Mrs. Paul Clinc, McClave, Colo., Jan. 23.

McPHERSON, KANS.—Since our report for 1921, we reorganized for the work of 1922, resulting in electing Sister B. E. Eschelman, President; Sister Ida Haugh, Vice-President; Sister M. N. Drescher, Secretary. Our present enrollment is 23.—Mrs. J. N. Drescher, McPherson, Kans., Jan. 21.

MEYERSDALE, PA.—Report of the Sisters' Aid Society: We have a membership of 20. We quilted 17 quilts and 7 comforters, furnished meals for the Juniata reunion, also for the County Sunday-school Convention, and sold vanilla. We had a balance of \$33.10 Jan. 1, 1921; our sales amounted to \$425.38; paid out for electric light fixtures, \$23; towards school in China and India, \$25; to the support of an Old Folks' home, \$30; to building fund, \$100; for furnishing meals, \$11.46; for material, \$30.24; for vanilla, \$29.92; for prayer coverings, \$9; total, \$276.22; balance, \$108.80. Officers: President, Sister Ella Sweetser; Vice-President, Sister Ella Sweetser; Secretary-Treasurer, Sister D. J. Fike—Mrs. Ellen Brandt, Meyersdale, Pa., Jan. 19.

MIDDLEBURY, IND.—Report of Aid Society: We held one half-day and 30 all-day meetings; average attendance, 10. We visited 175 homes of the sick. Our work consisted of quilting, knitting comforters and doing miscellaneous sewing. Money on hand at beginning of the year, \$72.70; money received, \$190.20; total, \$263.90. Expenditures: \$100.00 for Helms St. Forward Movement; \$18; Bethany Charity Fund, \$25; India Boarding-school, \$10; Ping Ting Hospital, China, \$10; clothing to a needy family; eighteen pieces to Mexico Orphans' Home; 25 garments to Hastings Street Mission; a comforter to Grand Rapids Mission, Mich.; donated one day's work to a sister and sent her a supper. Officers: President, Sister M. C. Cripe; Secretary, Emma Weaver; Secretary-Treasurer, Lizzie Carper—Mrs. Elma Kindy, Middlebury, Ind., Jan. 24.

MONTICELLO, IND.—Report of Sisters' Aid Society: All-day meetings, 10; half-day, 19; average attendance, 13. On hand Jan. 1, 1921, \$24.86; received during year, \$309.42; expenditures, \$242.50; balance, \$181.80. We sent \$100.00 for Helms St. Forward Movement; \$18; Bethany Charity Fund, \$25; India Boarding-school, \$10; Ping Ting Hospital, China, \$10; clothing to a needy family; eighteen pieces to Mexico Orphans' Home; 25 garments to Hastings Street Mission; a comforter to Grand Rapids Mission, Mich.; donated one day's work to a sister and sent her a supper. Officers: President, Sister M. C. Cripe; Secretary, Emma Weaver; Secretary-Treasurer, Lizzie Carper—Mrs. Elma Kindy, Middlebury, Ind., Jan. 24.

MT. PLEASANT, PA.—During 1921 we held 25 meetings, with an average attendance of 5. Our work consisted of quilting, sewing and selling extracts. We received as free-will offerings, \$71.81; \$148.85, dues; \$50.30 from sale of extracts; \$75.05 from sale of quilts and garments; total, \$166.94. We donated \$3 to O. F. Helms; \$5 to Edgar Hoffer; \$35 to the Mt. Pleasant Mission; \$25 toward new church in Mt. Pleasant, Pa.; \$61.81 for material and supplies; total, \$122.96. Officers: President, Sister Annie Miller; Vice-President, Mrs. Ada Baker; Secretary-Treasurer, the writer—Ruth Stahl, Mt. Pleasant, Pa., Jan. 23.

MT. VERNON, VA.—Report of Aid Society for 1921: We held 9 meetings, with an average attendance of 6. Our work consisted mostly of making quilts and comforts. Money in treasury, Jan. 1, 1921, \$30.68; amount received for work done and gifts, \$240.96; total, \$271.64; expenditures: Emergency Fund, \$10; support of inmate at Old Folks' Home, \$10; field worker, \$3; District fee, \$1; to a needy sister, \$2; to minister and singer, \$5 each; to orphanage, \$10; total, \$66; balance, \$144.04. Officers: Sister Lizzie Smith, President; Sister Pearl Harper, Vice-President; the writer, Secretary-Treasurer—Nora Knudsen, Winchester, Va., Jan. 23.

NAPPANEE, IND.—Report of Aid Society for 1921: 25 half and 3 all-day meetings were held; enrollment, 34; average attendance, 14; donor members, 13. Membership fees, \$66.85; donations, \$13.43; articles sold and sewing, \$105.94. We made 5 comforts, 5 quilts and pieced several comfort-tops; sold 49 sun-bonnets, 30 aprons, 3 comforters, 2 quilts, a number of miscellaneous articles, 155 boxes of vanilla. Sent one box of clothing, 27 pieces, to Grand Rapids Mission; box of 23 pieces to Hastings Street Mission, Chicago; box of 9 aprons to Chicago mission; 1 comfort to the Old People's Home, Mexico, Ind.; 1 comfort and an electric iron to the Orphans' Home, a bedspread to our pastor's wife for Christmas; 2 dozen lunch cloths to Bethany Hospital, Chicago. Money paid out: Forward Movement, \$25; District Secretary, \$1; Winona Auditorium, \$15; Bethany Hospital, \$32; Grand Rapids Mission, \$10; Hastings Street Mission, \$5; Douglas Park Mission, \$5; deposited \$25 in bank to start a fund for an Aid room; for material, \$88.77; carried over from last year, \$55.10; receipts, \$193.94; total, \$249.14; articles sold, \$21.29; balance, \$46.85. Officers: President, Almida Grey; Vice-President, Nettie Lehman; Secretary-Treasurer, the writer—Rosa Miller, Nappanee, Ind., Jan. 20.

NEW WINDSOR, MD.—Report of Aid Society for 1921: We had 11 meetings, with an average attendance of 10. We quilted 14 quilts, 10 sheets, 16 pillow-cases, 16 articles of clothing; 25 counterpane quilts to China Boarding-school. Cash on hand Jan. 1, 1921, \$54.60; free-will and birthday offerings, \$29.88; articles sold, \$27.83; extracts, \$6.30; to home church, \$12.22; to Bethany Hospital, \$15; to Forward Movement, \$30; District Secretary, \$1.30; total, \$122.66; balance, \$55.95—Annie R. Stoner, New Windsor, Md., Jan. 21.

NORTH BETHEL, MO.—Report of Aid Society for 1921: Nine meetings were held, with an average attendance of 10. We quilted 8 quilts, knotted 5 comforters, donated one day's work to a sick sister; sent quilt and dresses to needy sister. Money received, \$51.25; paid out, \$27.25; balance, \$24.02. Officers: President, Sister Emma Clark; Vice-President, Sister Frances Norman; Secretary, the writer; Treasurer, Sister Nellie Andes—Ruby Driver, Mound City, Mo., Jan. 21.

PENN RUN, PA.—Report of Aid Society for 1921: Number of meetings, 12; number on the roll, 11; average attendance, 6. We quilted 14 quilts, knotted 7 comforters, made 10 aprons, 10 sheets, 10 pillow-cases, 16 articles of clothing; 25 counterpane quilts to China Boarding-school. Cash on hand Jan. 1, 1921, \$54.60; free-will and birthday offerings, \$29.88; articles sold, \$27.83; extracts, \$6.30; to home church, \$12.22; to Bethany Hospital, \$15; to Forward Movement, \$30; District Secretary, \$1.30; total, \$122.66; balance, \$55.95—Annie R. Stoner, New Windsor, Md., Jan. 21.

PLEASANT HILL, OHIO.—We held 51 meetings, 18 markets and served lunch at 3 a.m. We quilted 12 quilts, made sun-bonnets, aprons and house-dresses, besides sewing for several families. Income for the year, \$600.17; balance from 1920, \$63.21; total, \$1,263.38. We gave \$109 to China sufferers; \$140 for parsonage rent; \$26.67 for church carpet; \$25 to a needy family; \$10 to Sister B. Forward Movement; \$20 to East Dayton; \$10 to a needy family; \$10 to Sister B. Nicodemus; \$10 to Cincinnati; total, \$270.36; balance, \$533.12. Officers:

Mrs. Frances Isenberger, President; Mrs. Ella Oaks, Vice-President; the writer, Secretary-Treasurer—Mrs. J. A. Robinson, Pleasant Hill, Ohio, Jan. 23.

PORTIA, KANS.—During 1921 we held 47 meetings, with an average attendance of 7. We quilted 10 quilts, tacked 6 comforters and did family sewing, making 80 garments. Also sent 4 sacks of clothing to Topeka for the Near East Relief. On hand, at beginning of year, \$11.42; received for work, donations and food-sale, \$84.35. Paid out to District Secretary, \$1; to foreign fund, \$34; to Chinese famine fund, \$10; to Child Rescue work, \$10; to the needy, \$7; miscellaneous, \$8.25. Officers: President, Sister Lizzie Beckwith; Vice-President, Sister Mina Lerew; Superintendent, Sister Rose Naylor; Secretary-Treasurer, the writer—Mary Peterson, Portia, Kans., Jan. 11.

PRESTON, MINN.—Report of Root River Aid Society: We held 1 half-day and 22 all-day meetings; average attendance, 10. Our work consisted of making quilts, prayer-covers, comforts, aprons, children's garments, etc. Sale of articles, \$108.60; balance from 1920, \$16.53; received during 1921, \$198.55; total paid out, \$175.84; balance, \$39.24. We gave \$124.74 to mission work. Officers: Jessie Tamme, President; Mrs. Louise Pratt, Vice-President; the writer, Secretary-Treasurer—Edna Broadwater, Preston, Minn., Jan. 23.

ROSVILLE, IND.—Report of Ladies' Aid Society: We have a total enrollment of 30, with an average attendance of 7. Meetings held, 12. Our work consisted of piecing and knitting comforts and quilting. We served sale lunches and sold Chinese hand-made articles. We paid \$30 to Rosa Kaylor Memorial fund; \$20 to Forward Movement; \$7 to Old Folks' Home. Sister Hazel Shideler, President; Hannah Metzger, Superintendent; Sister Hazel Shideler, Secretary-Treasurer—Lillian A. Hufford, Rosville, Ind., Jan. 23.

RUMBLE, PA.—Report of Aid Society: We held 26 all-day meetings, with an average attendance of 11. We made 24 quilts, 4 comforters; 51 prayer-covers; 63 bonnets, a number of garments and other articles. Donations: \$10 to Hastings Street Mission; \$50 to hospital in China; \$50 to Boarding-school in India; total, \$108.85; offerings, \$108.85; total, \$217.70. We expect to use our money toward furnishing the Old Folks' Home of Western Pennsylvania. We presented our pastor, Bro. H. S. Replogle, and family with a quilt, valued at \$8. Officers: President, Mrs. S. S. Seese; Vice-President, Mrs. Oliver Fry; Superintendent, Mrs. Urnah Weaver; Secretary-Treasurer, Mrs. Elias Wingo—Ellen Spencer, Rumble, Pa., Jan. 16.

SCALP LEVEL, PA.—Report of Aid Society: We held 5 all-day and 27 half-day meetings; number enrolled, 25; average attendance, 12. We quilted 36 quilts and 16 comforters, made 36 bonnets, dust caps, aprons, and 170 pairs of socks, 100 pairs of mittens and dust caps, \$18.90; quilting and quilts, \$100.91; aprons, \$12; cotton and thread, \$16.80; Angora and Sal-o-well goods, \$7.65; sweeping church, \$88; donations, \$1; total, \$244.33. Expenses for goods, \$24.67; to Sunday-school classes for sweeping, \$30; paid to World-wide Missions, \$10; India Boarding-school, \$25; District Secretary, \$1; Bethany Hospital, \$10; total, \$217.84. We expect to use our money toward furnishing the Old Folks' Home of Western Pennsylvania. We presented our pastor, Bro. H. S. Replogle, and family with a quilt, valued at \$8. Officers: President, Mrs. S. S. Seese; Vice-President, Mrs. Oliver Fry; Superintendent, Mrs. Urnah Weaver; Secretary-Treasurer, Mrs. Elias Wingo—Ellen Spencer, Rumble, Pa., Jan. 16.

SPRINGFIELD, OHIO.—Report of Sisters' Aid Society of the First Church: We held 43 meetings, with an average attendance of 6; total collections, \$60.37. We quilted 7 quilts, made 1 comfort, 7 aprons, 3 gowns, 11 garments. We gave to needy, \$19.96 and a number of pieces of clothing. We gave \$25 towards Sunday-school room; \$2 for flowers; we received \$5 from West Charleston Aid; we spent \$100.31, and have on hand \$70.73. Officers: Sister Flora Smith, President; Sister J. C. Inman, Vice-President; the writer, Secretary; Sister Mary Otewalt, Treasurer—Lizzie Boyers, Springfield, Ohio, Jan. 23.

WAYNESBORO, PA.—Report of Aid Society: During the year we held 53 half-day meetings, with an average attendance of 9. Our work consisted of quilting, sewing and selling extracts. We read several books as we met to sew, which we found helpful and interesting. Offerings, donations, receipts from work done (with a balance of \$17.63 from last year), \$366; we contributed \$60 to Bethany Sanitarium, Elkhart, Ind.; \$25 to Hastings Street Mission, Chicago; \$10 to Boarding-school in India; \$10 to Bethany student; \$18 for phone service for one of our elders; \$24.50 to needy; \$5 to one Vacation School teacher; \$5 to evangelist; \$3.66, miscellaneous; \$1 to General Aid Society. We also gave out quite a lot of clothing and 13 baskets of provisions. Officers: President, Mrs. H. M. Stover; Vice-President, Mrs. Mary Stover; Secretary, the writer—Mrs. W. J. Snader, Waynesboro, Pa., Jan. 21.

WESTMINSTER, MD.—Report of Sisters' Aid Society: During the year 49 meetings were held, including two all-day meetings, with an average attendance of 12; 37 active and 19 associate members were enrolled. We quilted 24 comforters and 8 quilts, also made 43 aprons, 78 bonnets, 4 dust-caps, 9 broom-covers, 5 clothes-pin bags and 6 quilt-tops. Amount of money left over from 1921, \$13.37; amount received, \$162.39; total, \$175.76; balance, \$97.70; donations to Aid Society for mission fund, \$50; India Share Plan, \$50; home missions, \$105; District missions, \$15; home church, \$31.91. Of the Home Mission money, \$100 was satisfied through having a Christmas sale, and was sent to Bethany Hospital. To be used in the fund for returned missionaries. Our society carried on a sewing and quilting school, which we entertained the Pipe Creek Aid. The day was profitably spent and added inspiration to the work. Officers: President, Sister Clara Englar; Vice-President, Sister Lydia Trostle; Secretary-Treasurer, the writer—Mrs. J. T. Koyser, Westminster, Md., Jan. 19.

WINDBER, PA.—During the year 47 meetings were held; enrollment, 16; average attendance, 7. Our work consisted of quilting, making comforters, bonnets, prayer-coverings and clothing. We had a chicken and waffle supper, at which we received \$92. We had a birthday apron box, each member making an apron which we sent to the sick. We had donated during the year aprons and material. Paid out, \$47.94; balance, \$9.66. Officers: Superintendent, Sister Toomy; President, Sister Gahagan; Vice-President, Sister Custer; Secretary-Treasurer, the writer—Mrs. J. H. Dilling, Windber, Pa., Jan. 23.

WOODLAND VILLAGE, MICH.—During the year we held 10 regular and 10 special meetings, with an average attendance of 7. The most of our work has been quilting fine quilts. We received for work on quilts, donations, proceeds of sale of ice cream, \$131.48; we paid out for expenses, \$22.80; flowers for the sick, \$32; to Forward Movement, \$10; to Hastings Street Mission, \$5; to Bethany Hospital; \$10 to each of our three missionaries; total, \$102.80; balance, \$128.68; total, \$231.48. We voted to retain our present officers—Mary Towns, Secretary; Woodland, Mich., Jan. 21.

WORTHINGTON, MINN.—Our Sisters' Aid Society held 21 meetings, with an average attendance of 20. We made comforts, aprons, pillow-cases, bath-towels, etc. We received for work done, \$10.25; in offerings, \$39.18; for articles sold, \$61.20; total, \$110.63. We paid out for material, \$55.65; for flowers, \$13.98; Chinese relief, \$30; \$24.65 toward the lectures given by Capt. Wiard; \$75.35 to the church treasurer; District Aid Society, \$1.05; Forward Movement, \$30.20. The officers: President, Sister Mary Stover; Secretary, Sister Mary Stover; Treasurer, Sister Mary Stover; Secretary-Treasurer—Mrs. Arthur Wagar, Worthington, Minn., Jan. 21.

YORK, PA.—Report of the Aid Society of the First Church: We held 50 half-day meetings, with an average attendance of 11. Our work consisted of knitting and quilting comforts, \$13.65; quilting quilts, \$41.95; 72 center-pieces crocheted and sold, \$63.31; made and sold, 20 bonnets, \$73.20; 10 aprons, \$10; 10 pillow-cases, \$10; 10 soap-powder, etc., \$86.10; donations, \$10.00; total, \$246.11. Expenditures: To China famine, \$30; to Bethany Hospital, \$25; to foreign missions, \$25; to Old Folks' Home, Windsor, \$25; for charity work in York, \$20; cash on hand, \$116.05. Officers: President, Sister Heddings; Vice-President, Belle Miller; Treasurer, Mary Aldinger; Secretary, the writer—Katie M. Hess, York, Pa., Jan. 21.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowers-Rudy.—By the undersigned, at its residence, Jan. 14, 1922, Bro. Dana Elmo Bowers and Miss Bernice Irene Rudy—O. P. Haines, Lima, Ohio.

Metzger-Barnhart.—By the undersigned, at his home, Dec. 24, 1921, Brother Carl Metzger, of Rossville, Ind., and Sister Ethel Barnhart, of Prymont, Ind.—D. L. Barnhart, Rossville, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barlow, Bro. Albert, born at Pearl City, Ill., died at his home, near Myrtle Point, Ore., Nov. 30, 1921, aged 66 years, 5 months and 8 days. He united with the Church of the Brethren when a young man. He leaves a wife and eleven children. His first wife and three children preceded him. Services by Bro. S. S. Reed. Interment in the Norway cemetery—Rachel Michael, Myrtle Point, Ore.

Barnhart, Sister Sarah C., daughter of Geo. and Mary Eric, born at Kaser, W. Va., died at her home in Garrison, Iowa, June 18, 1921, aged 76 years, 11 months and 9 days. In 1866 she married Geo. W. Barnhart, who preceded her four years ago. There were four sons. She leaves one son, one grandson, two foster-children and two brothers. She united with the Church of the Brethren fifty-six years ago and remained faithful until death. Services by the writer, assisted by J. F. Edmister. Interment in the Garrison cemetery—H. Hoelt, Garrison, Iowa.

Barron, Sister Sarah A., of the Jacobs Creek congregation, Westmoreland County, Pa., died Jan. 25, 1922, aged 74 years and 4 months. She is survived by her husband, six children, thirty-three grandchildren and five great-grandchildren. Services at the Mt. Joy church by the writer—R. T. Hull, Mt. Pleasant, Pa.

Barron, Sister Violet Miller, died Jan. 20, 1922, aged 23 years, 10 months and 27 days. She leaves husband and two small children. Her death was due to sarcoma, later developing into cancerous conditions. Services by Bro. W. J. Hamilton in the Middle Creek church.—Cora L. Hamilton, Rockwood, Pa.

Brown, Geo. Calvin, born in Bedford County, Pa., died Jan. 22, 1922, aged 54 years and 6 months. He moved to Lima, Ohio, about thirty-five years ago. He married Alice Smith in 1897. He united with the Church of the Brethren about fifteen years ago, living a faithful Christian life. Services at the Lima church by the writer, assisted by Bro. David Byerly—O. P. Haines, Lima, Ohio.

Brown, Henry Wm., born in Summit County, Ohio, died Jan. 17, 1922, aged 77 years, 5 months and 27 days. He was the oldest son of Jonas and Sarah Brown. He married Mary Clark in 1869. She survives with four daughters, two sons, twelve grandchildren and one great-grandchild. Two children preceded him. Services by Eld. C. S. Lehman—Mrs. W. S. Coonour, Mansfield, Ohio.

Burkholder, Melvin Ray, born in Sherburne County, Minn., died Jan. 3, 1922, aged 7 years, 10 months and 29 days. He was the oldest son of Bro. J. E. and Winnie Burkholder. He leaves his father, mother and brother. He will be greatly missed in the school and community. Services at Monticello by Eld. I. D. Leatherman, assisted by Eld. J. Nickley. Interment in the Riverside cemetery.—I. D. Leatherman, Monticello, Minn.

Circle, Wm. J., born in Kosciusko County, Ind., died at his home, near the place of his birth, of apoplexy, Jan. 19, 1922, aged 56 years, 4 months and 8 days. He was the son of Eli and Jane Circle—one of a family of ten children. He married Mattie Sheely in 1888. There were one son and one daughter. He became a member of the Church of the Brethren in 1890 and in this profession of faith he lived true until death. He is survived by his wife, one son and one daughter, seven grandchildren, four brothers and one sister. Services by the writer, assisted by Eld. J. H. Wright, at the Spring Creek church. Burial in the cemetery near by—Moyne Landis, Sidney, Ind.

Cline, Elvira Y., born in Lancaster County, Pa., died in Yates Center, Kans., Dec. 26, 1921, aged 85 years, 9 months and 21 days. Her last sickness was of only a few days' duration. She was a devoted Christian. She married John Hollinger in 1854. They moved to Kansas in 1879. Bro. Hollinger was one of the pioneer preachers in Kansas, and both were willing to make extreme sacrifices to preach the Gospel. She had thirteen children, thirty-nine grandchildren, thirty-nine great-grandchildren, and three great-great-grandchildren. Services at the home of her son, at Yates Center, by Bro. C. V. Shulenberg, of the Methodist Church. Interment in the Yates Center cemetery—Clara C. Himes, Russell, Kans.

Couser, Sister Emma Josephine, daughter of Wm. and Mary Yarger, born near Orangeville, Ill., died at her home in Lincoln, Neb., Jan. 19, 1922, aged 60 years, 10 months and 26 days. She is survived by her husband, two daughters, four grandchildren, two brothers and two sisters. She united with the Church of the Brethren early in the seventies, and continued faithful to the end of her life. She was married to Eld. D. G. Couser in 1880. She was always kind and thoughtful of others, administering to the afflicted, and many were cheered and comforted by her kind hands in an hour of need. Services in the Lincoln church by the writer, assisted by Eld. M. E. Stair. Burial at Lincoln—J. R. Smith, Lincoln, Neb.

Delk, Chas. I., son of Jos. and Mary Gilbert Delk, born in Montgomery County, Ohio, died at North Manchester, Ind., Jan. 12, 1922, aged 64 years, 6 months and 20 days. In 1890 he married Dora Ellen Niswanger. There were three children, all of whom are living. In 1920 he united with the Church of the Brethren at Pittsburg, Ohio, where he resided until 1917, when he moved with his family to North Manchester. During his sickness he received the anointing. He leaves his wife, one daughter and two sons. Services at the house by Bro. L. D. Kenberry. The body was taken to Pittsburg, Ohio, where public services were held by Eld. Otto Winger, assisted by Elders Jesse Stutsman and J. W. Fidler—Mrs. G. E. Wright, North Manchester, Ind.

DeMoss, Bro. J. W., died April 11, 1921, aged 73 years and 18 days. He leaves his wife, nine sons and three daughters. In 1870 he married Elizabeth Annon. He joined the Brethren Church about forty-two years ago. He served as a deacon for many years and kept the faith until death. He lived on a farm near York, Thorton, Lancaster County, the greater part of his life and a little over two years ago moved to Grafton. About two years ago he underwent a serious operation, from which he never fully recovered. He bore his suffering with patience and was anointed a few weeks before his death—Mrs. J. W. DeMoss, Grafton, W. Va.

Early, Mary Annes, died Jan. 17, 1922, aged 67 years, 1 month and 5 days. She was the daughter of the late Mathias and Elizabeth Shwalter. She was born at Rockland Mills and spent all her life in Augusta and Rockingham Counties. She was married to Bro. H. C. Early in 1876. There were eleven children, five of whom died in infancy. The oldest daughters died two years ago, just one week apart. The loss of these two children in so short a time was almost more than the mother could bear, and she never fully recovered from the shock. On August, 1885, she became a member of the Church of the Brethren, and though of a quiet disposition, she became at once an active member, interested in all church work. She was a most self-sacrificing wife, bearing heavy burdens in the absence of

her husband, in the care of the family and business of the home, in cooperation with him in the interests of the Kingdom of God. Services by Bro. L. S. Long, assisted by the home brethren. Interment in the Mill Creek cemetery—Ida Willinger, Port Republic, Va.

Eyler, Mr. Lennie (Cook), died at the age of 46 years. Besides her husband, Oliver Eyler, she leaves one daughter, one brother and her aged mother. Interment at Haugh's church cemetery—Carrie L. Garner, Union Bridge, Md.

Flora, Flora L., daughter of John and Levina Swisher, born in Howard County, Ind., died Jan. 22, 1922, aged 57 years and 4 days. In 1885 she married John W. Flora. There were two children, who with the father and one grandson, one brother and one sister. In 1898 she joined the Church of the Brethren, in which she continued a consistent member. Through her long sickness she remained patient and uncomplaining. Burial in the family cemetery on the farm. Services in the Howard church by the writer.—Chas. K. Oberlin, Logansport, Ind.

Hedrick, Cecil, son of George and Eva (Storer) Hedrick, born Jan. 20, 1922, and died Jan. 24, 1922. Services at the Marble Furnace church by the writer. Interment in Marble Furnace cemetery.—Van B. Wright, Peebles, Ohio.

Holden, Ronald Lavern, infant son of Bro. Floyd and Sister Flossie Holden, born Aug. 10, 1921, in Owosso, Mich., died Jan. 24, 1922. He leaves father and mother. Services from the Elsie church by the writer.—L. H. Frowant, Durand, Mich.

Hostettler, Evaline Louise, daughter of Hiram and Mary Hostettler, of Garrett, Pa., died of diphtheria Dec. 13, aged 3 years, 11 months and 3 days. She was a member of the Sunday-school. Services in the Church of the Brethren at Garrett, Pa., by the undersigned—D. K. Clapper, Meyersdale, Pa.

Hutcheson, Marques DeLafayette, son of John and Mary Hutcheson, of Shenandoah County, Va., died Dec. 18, 1921, aged 62 years, 10 months and 9 days. He was one of a family of twelve children. In 1892 he married Alice Heisey. There were four children. One son preceded him. About seventeen years ago he became a member of the United Brethren Church and in 1918 united with the Church of the Brethren and has ever since lived faithfully. For the past year he was afflicted with leakage of the heart and high blood pressure. He leaves his wife, three sons, four grandchildren, one brother and two sisters. Services in the River Brethren church at Fairview by Bro. J. W. Fidler, assisted by the writer. Burial in the Fairview cemetery.—Joseph P. Robbins, West Union, Ohio.

Kauffman, Bro. Jacob M., died at his home in Lancaster, Pa., of a complication of diseases, Dec. 26, 1921, aged 89 years. He was a member of the Church of the Brethren for sixty years. He is survived by his wife and three daughters, one brother and one son. Services by Eld. H. B. Yoder and Eld. A. E. Hostenstein. Interment in the adjoining cemetery.—Leah N. Phillips, Lancaster, Pa.

Kline, Michael Miller, son of Geo. and Elizabeth (Miller) Kline, born Dec. 17, 1855, in Rockingham County, Va., died Dec. 15, 1921, aged 65 years, 11 months and 28 days. At the age of twenty-one he came to Keokuk County, Iowa. In 1880 he married Sister Frances Flory and with his family came to Sidney, Neb., in October, 1887, where he has since lived. He was a consistent member of the Brethren Church for about forty years, part of which time he served the church as deacon. He is survived by his wife, one son, two daughters, eleven grandchildren, four sisters and two brothers. Services by Bro. W. H. Davis.—Mrs. Lizzie Kappeler, Sloan, Iowa.

Landis, Laura Alice, daughter of Bro. John and Sister Emma Detwiler, died Jan. 11, 1922, aged 49 years, 11 months and 19 days. In 1900 she married Jos. Landis, who survives with two sons and one daughter. She united with the church at the age of 21 and was strong in her belief and faithful to the end. Services in the Fairview church by Bro. G. L. Wine. Interment in the Shelley cemetery.—Mrs. Daniel Shelley, Williamsburg, Pa.

Metzker, Martin W., born in Henry County, Ind., died at his home, near Lone Star, Kansas, Jan. 18, 1922, aged 71 years, 7 months and 19 days. He was married to Mary E. Shoup in 1873. There were seven children, six of whom survive with his wife, twenty-two grandchildren and two great-grandchildren. He united with the Church of the Brethren in 1874, and in 1885 was elected to the deacon's office, serving until death. He was anointed in the name of the Lord. Services in the Washington Creek church by Brethren L. H. Griffith, C. A. Ward and the writer.—L. L. Hoover, Lone Star, Kans.

Miller, Annie, died Jan. 4, 1922, aged 79 years, 6 months and 23 days. She was never married. She made her home mostly with Levi Houck in the bounds of the Manor congregation, Pa. She united with the Methodist church at the age of fourteen. Services by the writer. Interment in the Crooked Creek cemetery.—W. N. Myers, Clymer, Pa.

Peck, Bro. Wm. J., died Jan. 19, 1922, aged 83 years, 3 months and 18 days. He was a member of the Church of the Brethren for sixty years and served the church in the capacity of deacon for almost thirty-two years. He married Mary Ann Weimer, who preceded him twenty-two years ago. There were five sons, four of whom survive, fifteen grandchildren and five great-grandchildren. Services in the Maple Creek church by Bro. P. S. Davis. Interment in the cemetery near the church.—Mrs. P. S. Davis, Springs, Pa.

Ranck, Bro. Adam, died at his home, in the bounds of the Congregational church near Leola, Jan. 10, 1922, aged 71 years, 10 months and 20 days. He is survived by his wife, two sons and two daughters. Services at Stumpstown by Brethren Hershey Groff, I. W. Taylor and Martin Ebersole. Interment in adjoining cemetery.—Mollie G. Myers, Bareville, Pa.

Snuth, Sister Dessie, born in Doddridge County, W. Va., died at her home in Akron, Ohio, Jan. 15, 1922, aged 24 years, 11 months and 21 days. She united with the church about two years ago and gave a beautiful expression of the peace she found in Christ, her Savior. She is survived by her father and mother. Services by Eld. A. H. Miller. Interment in Springfield cemetery.—G. C. Kaufman, Akron, Ohio.

Snyder, Bro. Jacob, died Dec. 3, 1921, aged 76 years, 8 months and 17 days. The church lost a faithful deacon, which office he filled for a number of years. Services in the Union church, near Clearville, by Elders D. M. Vanhorn and A. A. Snyder. Burial near by. He leaves his wife and one stepson—Emanuel G. Koonen, Clearville, Pa.

Snyder, Bro. John T., died at the age of 67 years. He was baptized May 27, 1918, and lived a quiet Christian life. Besides his widow and two sisters he is survived by one daughter and three grandchildren. Services at Union Bridge by Eld. John J. John, assisted by Eld. D. O. Metz. Interment in Union Bridge cemetery—Carrie L. Garner, Union Bridge, Md.

Studebaker, Mary, daughter of Henry and Mary Walbaum, born near Phillipsburg, Ohio, died at the home of her granddaughter, Mrs. Geo. E. Seymour, near Bourbon, Ind., Jan. 22, 1922, aged 88 years, 3 months and 3 days. She married Geo. F. Snell in 1853. There were three children. One son survives with nine grandchildren. Her husband died in 1900 and later she married Josiah Studebaker who also preceded her. She became a member of the Church of the Brethren early in life and was a consistent member. She was anointed about a year ago and has been an invalid for about a year. Services by Eld. John Appleman, assisted by E. E. Shively. Interment in the adjacent cemetery.—Alma E. Hanawalt, Plymouth, Ind.

Ward, Bro. Chris, died at the Mercy Hospital, at North Bend, Ore., Dec. 13, 1921, aged 37 years, 5 months and 28 days. He has been a member of the Church of the Brethren for several years. He leaves a wife and six children, a mother, several sisters and brothers. He was the first to die of a family of fifteen children. Services by Eld. Thos. Barlow.—Rachel Michael, Myrtle Point, Ore.

Werdeman, Bro. James C., of the Christian church, born in Ohio County, W. Va., died in Mt. Pleasant, Pa., Jan. 3, 1922, aged 74 years. He is survived by four children, two of whom belong to the Church of the Brethren. Services at the Mt. Joy church by the writer.—R. T. Hull, Mt. Pleasant, Pa.

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 95)

MISSOURI

Adrian church met in council Jan. 6, with Eld. I. V. Enos presiding. All church and Sunday-school officers were elected for the coming year: I. V. Enos, elder; K. Landes, church clerk; Ruth Enos, president of the Christian Workers' Society. We decided to have a series of meetings at our church to secure a minister.—Cora M. Hope, Adrian, Mo., Jan. 30.

Oak Grove church met in council Dec. 31, with Bro. A. Killingsworth presiding. All officers for the coming year were elected, with P. H. Killingsworth, Sunday-school superintendent; the writer, "Messenger" agent and correspondent. Since the last report, we have received into the church by baptism, five members; one was reclaimed.—F. Lee Riffey, Collins, Mo., Jan. 25.

OHIO

Ashtabula (Dickey).—Jan. 29 our pastor, Bro. Ora DeLauff, preached his first sermon since recovering from a siege of typhoid fever. He gave us some fine lessons concerning the saving power of the salt of the earth—the church. In the evening Bro. M. G. Brumbaugh gave his excellent lecture, "The Greatest Teacher of the Human Race, Jesus of Nazareth." Vividly he pictured to us the power of having one definite aim in life and making thorough preparation for our work. Dec. 18 Bro. Wm. Wiley preached a fine sermon from the subject, "Forgetting God." Bro. C. M. Helm gave a talk on "Alarm Bells."—Ida M. Helm, Ashtabula, Ohio, Feb. 1.

Castine. The children of our Sunday-school rendered a Christmas program Jan. 1. It had been postponed because of the ice. Bro. S. A. Blessing was at this place on Christmas Day and preached for us. Jan. 15 Bro. Jos. Robbins was with us both morning and evening. Bro. Frank Shank gave us two sermons Jan. 29, one being particularly good on the subject, "What Means to Be a Christian."—Esther Petry, West Manchester, Ohio, Jan. 30.

Goshen.—We met in members' meeting Jan. 9, with Eld. G. S. Strausbaugh in charge at the "white cottage" house. The various activities of the church show growth. We are getting more and more on a working basis and are trying to keep pace with other churches of the Brotherhood. Our three deacons were chosen as a ministerial committee, viz., Q. E. Horn, J. F. Shriver and L. H. Gray for one, two and three years, respectively. Our Missionary Committee reports a full organization and is busy trying to arouse greater missionary spirit. Our pastor, Bro. C. H. Dearloff, has held one series of meetings in the Wooster church and is in the midst of another in Southern Indiana. Bro. Strausbaugh was with us at "White Cottage" and at the Goshen house Jan. 8—on both occasions giving us inspiring sermons and encouraging us in the work. Bro. Dearloff continues to give us the Word in a most inspiring manner. On account of road conditions, the attendance has been hampered, yet the interest has kept up surprisingly. This is our first attempt at an evergreen Sunday-school, but it is a success, although the attendance is not so large as when roads and weather are better.—Mrs. J. F. Shriver, South Zanesville, Ohio, Jan. 27.

Hicksville.—Our church is progressing nicely. We had a Christmas program, which was carried out very well by the younger members, all of whom have come into the church during the last year. Bro. Jay Hornish held a two weeks' series of meetings for us commencing Dec. 26. Two were baptized. Six were baptized a few weeks previous to the meetings. We are very grateful to Bro. Hornish for his never-tiring efforts, and are also thankful to our elder, Bro. Jesse Gump. They have worked faithfully together for the cause at Hicksville.—Mrs. Bertha Williams, Hicksville, Ohio, Jan. 30.

Notice.—The spring meetings of the Northwestern District of Ohio will be held in the Silver Creek church March 14 to 16, 1922. The elders will meet on Tuesday, March 14, at 1 P. M. The Missionary and Educational Meetings will be held on Wednesday, March 15, and the District Conference will convene at 9 A. M. on Thursday, March 16. The attention of all the churches is called to the importance of meeting all District expenses—District Mission Board, District Treasurer, and Old Folks' Home Assessments; also take note of the annual missionary offering for the District Missionary Meeting, of Wednesday forenoon. The Mission Board asks that all churches, especially urged.—E. E. Eshelman, District Writing Clerk, Bellefontaine, Ohio, Feb. 2.

Notice to the Churches of Southern Ohio.—The time to arrange for your Vacation Bible School is here again. There will be many more schools this year than last, and in order that we may all have the desired help, the vacation season has been divided into four terms of two weeks each, beginning respectively as follows: July 3, July 17 and July 31. Arrange for your school to begin on one of the above dates. If you desire helpers from outside your congregation, please send to the Religious Educational Board the following information: (1) On which of the dates do you want your school to begin? Give second choice if possible. (2) How many helpers will you need, and for what departments—primary, junior or intermediate? (3) Do you desire one of these helpers to be the director of your school? (4) Have you a preference for certain people to come to your assistance? If so, tell us. We want to serve you as best we can. Send the above information as soon as possible, at least not later than April 1, to the undersigned.—D. G. Berkebile, Bradford, Ohio, Jan. 30.

OREGON

Bandon.—Our work for the year was arranged Dec. 30, when we held our regular business session. We were glad for the presence of our pastor and elder, who has been away in evangelistic work a great deal during the past year, and we hope to bring the attendance up to normal. The Sunday-school is again under the supervision of Bro. W. R. Mavity. The average attendance was thirty-nine during 1921. Bro. Mavity was also retained as clerk; the writer, "Messenger" agent. We have several homes in which we could do mission work with our church papers, but the church here is doing all it can. If some one, who desires this, has a desire to help, and is so situated, he could not do better work than to send the "Messenger" to such homes. The names and addresses will be furnished to anyone desiring to render such service. We are looking forward to a revival meeting if some one can be secured to conduct such meetings for us.—Mrs. J. W. Barnett, Bandon, Ore., Jan. 25.

Myrtle Point church met in council Dec. 17. Three letters were received. Officers were elected for the following year: Bro. J. W. Barnett, elder in charge; Brethren Isaac Barklow, Dea. Root and Sister Cassie Barklow, Ministerial Board; Bro. Thos. Barklow, "Messenger" agent and correspondent. The envelope system was adopted as a means of securing church funds. A collection of \$21.83 was lifted.—Rachel Michael, Myrtle Point, Ore., Jan. 23.

PENNSYLVANIA

Fairview church met in council Dec. 27, with Bro. G. L. Wine presiding. The church and Sunday-school officers were elected: Bro. G. L. Wine, elder; Bro. Ernest Brumbaugh, Sunday-school superintendent; the writer, president of Christian Workers' Society. Jan.

1 we rededicated our church building. Bro. C. C. Ellis, of Huntingdon, preached the dedicatory sermon, and in the evening Bro. G. L. Wine preached a very good sermon on prayer. Jan. 2 Bro. C. O. Beery, of Juniata, began our evangelistic meetings, which closed on Sunday evening, Jan. 22. Bro. Beery visited many homes and did much personal work. Sister Wine led the song services, which added much to the interest of the meeting. Twenty-three confessed Christ. Fourteen have been baptized and others await the rite. The church and Sunday-school are growing very rapidly, and there are big things in store for the church here.—Mrs. Daniel Shelly, Williamsburg, Pa., Jan. 30.

Germantown.—Our Thanksgiving offering of \$200 was lifted for the Emergency Fund. Our offering at Christmas time (\$50) was given to the Neffville Orphanage, Pa. We had a good attendance and splendid interest at all our services during the year 1921. We still look forward to even better things this year. Quite a few received a Bible for perfect attendance. With mothers' meetings, our church has a Bible for perfect attendance in Sunday-school during the year. In one family a mother and two quite small children each received a Bible for perfect attendance. At our Mothers' Meeting, Jan. 27, Miss Lanard, a worker among the Jews, gave us a very interesting talk. She is working in a Jewish settlement in Philadelphia, where she has a mission among ten thousand Jews. It is through the children that the parents get the light of Christ. Our council meeting was held Jan. 9, when all church and Sunday-school officers were elected. We have a good body of officers and are looking for great things to be done for Christ and his cause this year.—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., Jan. 30.

Harrisburg.—Dec. 31 about thirty people gathered at the church for watchnight services. There were talks, songs and prayers especially for the unsaved. Eld. Daniel Kreider and wife have moved here from Altoona and are glad for their return to Harrisburg. Jan. 16 the church met in council, with Bro. Conner presiding. One was received by letter. About twenty of our number, at different times, have attended the Training School and Bible Institute at Elizabethtown College during the last three weeks. Jan. 29 Bro. S. H. Hess, from the Mingo church, gave an encouraging talk to the Sunday-school and also preached on the theme, "Baptism of the Holy Ghost." Afterward Bro. Stine, who has returned to the city, was reinstated in full fellowship. He now lives in the Spring Run congregation, where Sister Stine will be reinstated. Feb. 12 is the time appointed for the services at the County Almshouse at 2 P. M. A revival will be held in the near future—the date to be given later.—Sallie E. Schaffner, Harrisburg, Pa., Jan. 30.

Philadelphia (First Church).—Jan. 9 we had a special business meeting, with our pastor, Bro. H. Stover Kulp, presiding. Two letters were received and two were granted. Brethren W. C. Rosenberger and Wm. H. B. Schnell were elected as deacons. Elders M. C. Swigart and H. K. Garman had charge of the election and installation services. Jan. 23 we held our regular church council, in charge of the pastor. Three letters were granted. The officers for the church were elected for the coming year: Elder, M. C. Swigart; clerk, J. Omar Good; Sunday-school superintendent, W. C. Rosenberger. Since the beginning of the year, our pastor gives the children a short object lesson before the Sunday morning preaching service. This very interesting to the children as well as to the grown-ups. Jan. 1 his lesson was "Jesus, Our Pilot."—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 31.

Rummel church met in council Jan. 19. Bro. M. J. Brougher, of Greensburg, Pa., and Bro. E. M. Detwiler, of Johnstown, Pa., were present to officiate in the election of a minister. Bro. Miles Murphy was chosen to this office. Bro. Murphy is at present attending Blue Ridge College. Bro. John R. Snyder, of Huntingdon, Pa., will be given a series of meetings at this place April 29. Our pastor, Bro. A. J. Beeghly, will remain another year with us. Mrs. W. C. Hoover, Windber, Pa., Jan. 28.

Springville.—Bro. Nathan Eshelman, of Elizabethtown, held a series of meetings at the Cocalico house Jan. 7 to 25. The meetings were fairly well attended and the good Spirit was working. Eight expressed their willingness to accept Christ.—Aaron R. Gibbel, Ephrata, Pa., Jan. 26.

VIRGINIA

Mt. Vernon church met in council Jan. 14, with Eld. J. R. Kindig presiding. Three letters were granted. Dec. 25 a Christmas program was given by the Sunday-school, each class contributing its part to the entertainment. A treat was given to all Sunday-school attendants. Our school is growing in interest. Bro. Raymond Flory, returned missionary from China, was with us Jan. 29 and gave a very interesting talk. His presence was much appreciated, and we were glad to learn more of the work in China.—Nora Kindig, Waynesboro, Va., Jan. 25.

Fairfax.—At the regular council, held at Oakton in December, Eld. I. M. Neff was reelected for a term of two years. Elders S. H. Flind and M. G. Early, of Leesville, were the visiting brethren. Sunday-school superintendents for the present year are as follows: Oakton, I. B. Miller and Jos. S. Wine; Bull Run, H. F. Myers, E. L. Myers and Wilbur Bowman; Drainesville, Brother and Sister Conley; "Messenger" correspondent for Oakton, Sister Maggie Miller. According to the recommendation of Annual Meeting, a pastoral committee of three was appointed for a term of one, two and three years. A series of meetings was recently held at Bull Run by Eld. S. H. Flory. While there were no immediate results, the outlook seems encouraging.—Martha E. Wine, East Falls Church, Va., Jan. 23.

WASHINGTON

North Spokane.—We now have the basement for our new building practically completed and held our first services in it last Sunday. It is large and comfortable and we will use it until enough money can be secured for the entire building. The location is corner of Martin and Rich Avenue, near our former place of worship.—Mrs. A. A. Dull, Spokane, Wash., Jan. 25.

Tacoma.—At our recent council, with Bro. C. W. Lehman in charge, Bro. E. S. Gregory was reelected elder for the ensuing year; Sister Nora Musser, clerk; the undersigned, "Messenger" agent and correspondent. Brethren A. E. Musser, Harry Lammende and Sister Telling were elected on the Local Ministerial Board; Bro. J. P. Barnhart, church trustee. Sister Musser was reelected superintendent of the Sunday-school—a place she has capably filled for several years. The weather here has been unusually cold for this region, but our attendance has been quite good for those who are situated so as to be able to come at all.—Mrs. Sarah Garman Telling, Tacoma, Wash., Jan. 16.

WEST VIRGINIA

Mountain Dale church met in council Jan. 21, with Eld. Geo. Van Sickle in charge. The following officers were elected for the coming year: Bro. Emory Siskler, secretary; H. N. Deberry, "Messenger" agent; Sister Jennie Teets and the writer, correspondents; Bro. C. M. DeBerry and Sisters Nellie Pysell and Maud Wilhelm, committee for a temperance meeting. The church is considering the enlarging of the building the coming year. Bro. Van Sickle preached a very inspiring sermon on Saturday night and Sunday morning.—Julia DeBerry, Hazelton, W. Va., Jan. 30.

Old Furnace church met in council Jan. 7, with Eld. B. W. Smith presiding. Sunday-school officers were elected for the new year. Our Sunday-school is progressing nicely. On Sunday morning Bro. Smith preached an inspiring sermon from the text, "What shall I render unto the Lord for all his benefits toward me?" Bro. Smith also gave a talk to the boys and girls, urging more reading of the Bible. Many of our young people are going to see how many times they can read the Bible through this year. Our Sunday-school teacher has offered a Bible, as a prize to the one who reads the Bible through most times.—Mrs. Effie Abe, Old Furnace, W. Va., Jan. 27.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., February 18, 1922

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...EDITORIAL...

Building the Temple of God

6. Its Function

DID Paul answer that question also? He did. He answered every question of legitimate concern in connection with this building. He told us what to build it on, what to make it out of, and how to set it up. And he told us what it's all for when it's done: "a habitation of God in the Spirit."

But why does God need "a habitation"? Hasn't he the heaven for his throne and the earth for his footstool? Hasn't he all the stars and suns and worlds to live in throughout the measureless distances of space? Isn't that room enough?

Yes, that's *room* enough. But haven't you learned that it takes something more than room to make a home? Then the most illuminating experience of your life is still ahead of you. Then you have still to find out what an unendurable mockery an abundance of room is, when the thing that makes it home is lacking. For home is companionship. Home is congeniality of spirits. Home is where love is.

So that's the meaning of it. God is lonely. The immensities of space, filled though they are with systems of worlds which are storehouses of incalculable physical energy, do not satisfy him. The beauties of nature—and what must these be when those we know are multiplied by infinity?—do not satisfy him. He wants an answer to the hunger in his heart. He wants the same thing that you want. He wants friendship. He wants to be loved.

Wherefore he has planned this great structure of human souls. Let others dwell in palaces of marble or what not. He chooses to live in a house of friendly thoughts and purposes.

For, having yielded to the fascination of the metaphor, you do not neglect to grasp and hold fast its meaning, do you? "In the Spirit," Paul says. God is going to live in this temple "in the Spirit." In his Spirit, that is. But if, in his Spirit, then also in your spirit and mine. For the only point at which God's Spirit can gain entrance into a human being is in the spirit of that being—that is, in the part of him that thinks and wills, aspires and loves.

All of which is merely to say that God is seeking

to control the soul life of mankind. He wants the children he has made to be his children truly. He wants them to think his thoughts after him and delight in the things that he delights in. So he can live with them and they can live with him and all have a great time together. For it is their pleasure that he seeks no less than his own. In fact, making them happy is what makes him happy. And he knows that only in companionship with him, only in thinking his thoughts and cherishing his ideals, can they be really happy. And only as they do this can he be really happy. For only as they do this, can he live with them—in them.

How simple the complexities of our religious questionings would become if we only saw them clearly! True religion is the life of God in the soul of man. This is what Paul is saying in his beautiful temple figure. God is a Spirit and he wishes to live in our spirits, and he will, "to will and to do of his good pleasure," if we but invite him in and do what we can to make him feel at home.

And this is what the Scripture, in one way or another, is saying everywhere. Such a time as God has with us, trying to make us understand! Every conceivable kind of illustration, all the figures of speech we mortals are acquainted with, every possible literary device, he uses freely, that our dull minds may more readily pierce the thin veil which shuts off the unknown from the known.

And yet that unknown thing he wants us to see and rejoice in is so simple. It is this: He wants to live in our hearts. That's all. He wants us to love the things that he loves so he can live in our hearts.

Among all these illustrations and devices, he has talked to us most about the Kingdom he is seeking to establish, because all peoples have been so familiar with this institution. He has tried by this means to make us see that he wishes to be King of our lives. He wants to sit on the throne of human hearts and make of human lives "kingdoms" of "righteousness and peace and joy in the Holy Spirit."

We have been looking at another of these figures—the building of a temple. He can not live contentedly in the hard cold universe of matter. He is building for himself a magnificent home made out of human spirits. Let's help him build it!

Two Kinds of Travelers

TRAVELERS to the lands beyond the seas are of two general classes, those who follow the crowd according to the schedule of Thomas Cook and Sons and those who travel independently. Each method has its advantages.

The Cook's Tour way is the easier. You have less individual responsibility. Everything is arranged for you. Everything you are to see, every place you are to go—all has been determined by others. Dismiss your worries and wonderings and follow the schedule and everything will come out right. But if you should happen to want to turn aside from the beaten path and do a little investigating on your own account—well, you just don't. The joy of finding something yourself and making a personal contribution to the common stock, is not to be yours. The sacrifice of this is the price you pay for being relieved of all bother.

A careful thinker has observed that many people take life in general, and religion in particular, on the Cook's Tour plan. Their ideas and opinions—they do not have convictions—have all been carefully pre-

pared for them by others. They think and feel and do whatever is the current fashion in thoughts, feelings and actions. As for their understanding of the Bible and its teaching—this depends entirely on the "system" or "school" of interpretation they have followed—that is to say, on the particular "Cook's Tour" they happen to have selected. Having selected one, they must go through with it, regardless. The finer delights of independent explorations in the broad fields of Eternal Truth, they do not know.

The most outstanding merit of this method is its wonderful economy of energy. One can go through life in this way without disturbing a single convolution of his gray matter. But he must not expect to have a very deep experience of fellowship with God, if he thus chooses to sacrifice on the altar of conventionality the great adventure of real life.

Easier But Not Better

It is easier for the mother to bake the cake herself than to take the time and trouble necessary to show Mary Alice how to do such things.

It is easier for the teacher to answer the question himself than to lead the pupil into the great joy of discovering the answer.

It is easier just to give the beggar a quarter than to show him how he can earn two for himself, and less troublesome than to investigate the worthiness of his case.

It is easier to dole out occasional charities than to administer economic justice and give everybody an equal chance in the struggle for existence.

In like manner, "it is often easier for the few faithful ones to pay up the deficit at the end of the year than it is to give themselves to the more vital task of patiently teaching and leading the membership to a genuine stewardship of life and money."

But it is not best for the membership nor for the Kingdom's progress.

Be Not Independent Overmuch

SPEAKING of the Cook's Tour type of religious experience, as is done elsewhere on this page, it is also well to remember that independent travelers on the highway of life may easily overdo the independent business by refusing to learn anything from others who have traveled or are traveling the same road.

Some Bible students would scorn all commentaries and "helps" of whatsoever kind. They want no man's opinions. Scholarship they affect to disregard entirely. The experience and researches of other earnest seekers after truth are nothing to them. Especially distasteful are any so-called discoveries of science or newly-announced contributions to the sum of human knowledge.

Or perhaps it is the word "traditional" that excites their special antipathy. Anything handed down from the fathers is, by that very fact, shown to be unworthy of attention. What could the fathers know in the "crude" and "ignorant" age in which they lived? Our independent investigator will have none of it. He will build up from the bottom for himself. He wants to be strictly "up-to-date."

The absurdity of such extreme types of independence as this is manifest. The real lover of truth recognizes his incalculable debt to the past and welcomes all the help his contemporaries can give him and in the light of all this presses on with his own researches into God's inexhaustible treasure house of truth.

CONTRIBUTORS' FORUM

My Part

BY B. F. M. SOURS

It may be mine in springtime shine and sparkle
To walk the paths of bliss, and gather flowers,
And hand in hand with him I love to wander
Amongst the blooming hills and sylvan bowers.

It may not be my lot to gather blossoms;
To seek the mosses by the happy way:
It may be mine to gaze on wooden crosses
That tell the shadowy dusk of battle's day.

Shall it be mine to seek pearls of the ocean,
Or delve for sea-shells hidden in the sand?
Or mine to point the dark-faced hordes to Jesus—
A stream of brightness in a darkened land?

It may not be my lot to walk securely
And hand in hand with her I fain would woo;—
God knows the best—he tells me, "Follow, follow;
The Father knoweth what is best for you."

Blind, like a mole, it may be mine to burrow
A conduit dark for others' tides of joy—
O rapture, then, Christ crucified examples
The service rich—love's gold without alloy!

Whate'er my part assigned by Love—his purpose
The great, climactic life of highest good,
O glory! Life for others is the splendor
That streams like star-beams of first magnitude.

Thou, Alchemist of joy, of life all glorious,
Victorious are thy hosts that onward move—
O God of love, assign my humble mission—
To follow Christ in ministries of love.

Mechanicsburg, Pa.

The Church and the Drama

BY JAMES M. MOORE

THE question of the religious drama is now definitely facing the Church of the Brethren. Is there to be a clearly-defined parting of the ways, or are we to line up with the drama? The decision that we are to make on this point, at the next Conference, will be a far-reaching one. It is, therefore, incumbent upon us that we consider as carefully and fully as possible, before coming to our definite conclusion. A mistake here will mean the loss of years in the true progress of the church.

In the discussion of this question, let it be known that the writer claims to be sincere in favoring and employing every means that, in his judgment, is really good and helpful in the promotion of divine truth, and that same sincerity is recognized in others, though they may disagree in judgment. If we differ, we may differ kindly, with the hope that frankness will enable us to see more nearly alike.

It is being claimed that the drama is a powerful and impressive means of presenting truth that ought to be employed by the church. It is already in use, and some of our young people are being trained along that line.

In the first place, the drama is not of divine origin. There is in Hebrew literature no instance of the existence of the drama, properly so called. The history I have consulted says that it was most likely an invention of ancient Greece, and that it originated in the enthusiasm incident to the worship of the Greek god Bacchus.

God gave, through Moses, a great and good law, and from that time on the inspired prophets employed with great power various methods of teaching. Jesus Christ came, and, by filling full the Mosaic law, gave to the world the complete and perfect revelation of God's will. He equipped his messengers with various means of promoting the Gospel. Yet the drama, though in existence, was never given the divine sanction.

The tendency of the drama has not been toward good, but rather away from it. It was introduced into Rome about 500 B. C., and soon degenerated into a licentiousness that threatened the destruction of public morality and society itself. Its tendency and influence have been much the same in this country, and the church has wisely stood against any association with it.

During the Middle Ages there were developed mysteries and miracle-plays, which were dramas founded on the historical parts of the Old Testament, and on the lives of the saints. They were played first in the churches, and afterwards in the streets, on fixed or movable stages. These correspond to what are concerning the church at this time.

The performers in these plays were at first the clergy and the choristers, but later any layman might participate. Introduced into England about the beginning of the twelfth century, they were highly approved. As they increased in use, they are mentioned sometimes favorably and sometimes unfavorably by contemporary writers. "Designed at first as a means of religious instruction for the people, they had, long before the Reformation, so far departed from their original character, as to be mixed, in many instances, with buffoonery and irreverence, intentional or unintentional, and to be the means of inducing contempt rather than respect for the churches and religion."—*Columbian Encyclopedia*.

These religious plays became quite popular in France and Germany, Spain and Italy, but in the early part of the eighteenth century they began to partake of the burlesque which had brought them into disrepute elsewhere. In the southern part of Germany, where they had preserved most of their religious character, they became tinted with the burlesque element, and in 1779 they were condemned and their performance prohibited on the ground of their ludicrous mixture of the sacred and the profane, the frequent bad acting of the serious parts, and the scandal arising from the exposure of sacred subjects to ridicule. One exception was made to the Passion Play.

The religious drama may draw as long as it is new, but the desire for something different will soon tire of the purely religious and demand something more sensational. The liberties, permitted on the stage in all but very few exceptional plays, are not conducive to high Christian ideals in social life. It is practically impossible to prevent evils creeping in here and there. A brother, in close touch with the working of these plays said, in the writer's hearing, not long ago, that it was already very difficult to keep them as free from objectionable features as they are.

The parts acted out on the stage are at least largely sham. The pretending to be what we are not does not exert an influence for good. In actual life we call it hypocrisy. On the stage it is sneered at either openly or secretly.

The greatest power that Jesus placed in the hands of the Christian for winning souls for the Kingdom is the living of a righteous life. In Matt. 5: 16 he said: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." He also prayed for his followers: "That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17: 21). There is nothing that can be substituted for the influence of faithful living. Without it even the religious drama would seem but mockery. With it, as a background, the preaching, teaching, singing, personal work, etc., held forth in the Scriptures, will accomplish the work, and will do it infinitely better without an institution that has ever had a tendency toward evil.

After due consideration I am convinced that we, as a church, should take a stand against theatrical plays in our churches and schools. To admit them will cost our future religious leaders years of toil in getting the church back to the place where we now stand, in relation to the methods that God has given for the disciplining of the nations.

Lanark, Ill.

What Some of Our Sisters Are Doing

BY J. H. MOORE

WE are not told how much the women, referred to by Paul in Philpp. 4: 3, labored with him in the Gospel, nor what special duties they performed, but we are assured that they did something worthy of favorable mention. Not only so, but they deserved help—probably temporal aid. They were also blessed with

certain other "fellow-laborers," the names of whom were written in the book of life.

This reminds us of what is said in Luke 8: 3 about the "many" women who ministered unto Jesus of their substance. Three of them are named, but many others are not. They ministered unto the Master of their substance. Here details are lacking, yet we may well imagine that they looked after his meals, clothing and comforts in general. All this they volunteered to do with willing hands and sympathizing hearts, making it as comfortable as possible for the One whom they had learned to love, and even to reverence.

Even the few other brief references in the New Testament, to the parts played by women in the spread of the Gospel, the salvation of souls, the care of the flock and administering to the needs of the ministry, would indicate that their work was worthy of much more consideration than merely a passing notice. And in view of this, it may be well for us to consider whether we have been utilizing the influence of sisters, in our church activities, to the extent that wisdom would dictate. A reference to the work entrusted to sisters in this part of the South, may help to emphasize and encourage a greater use of competent sisters in many departments of our church work.

We have placed the management of our Christian Workers in charge of two sisters and they are doing a splendid work among the young people. Of course the Sisters' Aid Society is run exclusively by sisters, and theirs is certainly a live department. Our splendid Sunday-school is in charge of a sister, and of the nine teachers employed, eight of them are sisters. The whole management reminds us of a well-directed piece of machine work, showing that sisters, when given an opportunity, can do most important work in a very acceptable manner.

Though, during the winter season, we have from ten to twenty ministers in our congregation, we have found it helpful, instructive and entertaining to ask some of the more gifted sisters to occupy the pulpit now and then. One evening Sister John Calvin Bright gave a talk to a packed house. Sister Marguerite Bixler Garrett gave two talks and on each occasion was greeted by large audiences.

This leads up to another arrangement, that was planned for nearly one year ago. Sister Eva Trostle, of Bethany Bible School, was invited to come to Sebring for two weeks. She reached our town on the evening of Jan. 14 and the next morning gave her first address. It was good, but her talk in the evening was still better. In the afternoons, during the week, she had a very large class in Bible Study—the first week being devoted to Prayer, and a part of the second week to the Holy Spirit. Each evening she occupied the pulpit with a carefully-prepared and a well-delivered address. A number of special meetings were held, and on some days it was necessary for her to talk three and even four times. A few days were spent at Arcadia, and the last Sunday she was with us she talked in the morning at Arcadia, and reached Sebring by car, traveling a distance of fifty miles, in time to give two talks, one to parents, and the other to the largest audience that had yet greeted her.

The coming and work of Sister Trostle did our people a great deal of good. She easily won the hearts and confidence of the hundreds who attended her meetings and classes day after day. She understands the subjects on which she speaks, her lines of thought are well prepared and she is always at home and reverent before the public. She impresses her audience with the feeling that she knows what she wants to say, knows how to say it, and in her manner of life lives out what she teaches. In class work we saw her frequently tested regarding fundamentals, and while interpreting the Scriptures, she invariably lined up with the accepted faith and teaching of the Brethren. It was interesting to observe how skillfully the hobbies could be shoved onto a side-track, so as to clear the way for matters of more practical consideration.

The address on Christian Attire, the second Sunday morning, was listened to by a number of the fashionable people of the town, and was received with unusual favor. She approached the subject from the

unique viewpoint of having for her text what Paul says about these bodies of ours being the temple of the Holy Ghost, and having been purchased by Christ. In most positive terms she denounced the right of Madam Fashion dictating to her, or to any other Christian, how the temple of the Holy Ghost should be dressed. This thought was pressed home and was made a telling argument in support of simplicity and good common sense in the attire of all Christian people.

Women like Sister Trostle need to be encouraged in public work of this character. They have a message that well-disposed people need and are anxious to hear. Such speakers can command a large hearing—often larger than some of the preachers with like attainments. There is something about the talk of an earnest woman that reaches the heart and moves to action people who can not otherwise be spiritually impressed.

But what might have been the result had such sisters as Sarah Major and Mattie A. Lear been properly encouraged? They were both devout and gifted women, and as public speakers were perfectly at home in the pulpit after a few efforts. However, it takes time to bring Christian women to the point where they may be successfully employed to mould sentiment in public as well as in the family.

And by the way, all we are saying in this article is leading up to the paper No. 7, page 7 of the Minutes of last year, wherein a committee of three is asked to recommend to the Winona Conference what may seem proper about licensing sisters as well as brethren to preach. We are not attempting to discuss the question. We are simply telling the readers about some of the work that is being done in a most appropriate manner, by some of our sisters. We leave the Conference committee free to make suggestions for the future.

Sebring, Fla.

The Church of the Brethren and Social Problems

The following article is the concluding section of "The Social Message of Christianity," a leaflet recently published by the General Educational Board. The leaflet was prepared by a committee of three brethren: D. W. Kurtz, J. Hugh Heckman and Paul H. Bowler. The portion of it, stating "The Position of the Church of the Brethren," is reprinted here by special request—not from any member of the Board or of the Committee—both for its own sake and in the hope that it may lead many to read the entire leaflet, which may be had free on application to the General Educational Board, Elgin, Ill.)

In their confidence that the faithful application of the principles of Jesus Christ is the only adequate solution for the questions and problems of society, the Church of the Brethren stands for:

The Fatherhood of God and the universal brotherhood of man.

The sanctity of human life and the supreme worth of human personality, irrespective of social distinctions.

The organized church as a practical means of fostering and propagating the ideals of Jesus.

The observance of Sunday as a day of rest and worship.

A single standard of purity for the sexes.

The home and marriage as divine institutions, which should be safeguarded by civil law and the regulations of religion.

Christian education as the buttress of morality, religion and democracy.

The promotion of friendship in the community, national and international relations, leading to the adoption of arbitration for the adjustment of differences.

The establishment of full and free democracy, founded upon knowledge and self-control, guaranteeing equal rights and complete justice to all men.

The simple life, as opposed to the life of selfish luxury, extravagant pleasures and sordid material interests.

The right, duty and opportunity to engage in useful work at a reasonable wage, and under conditions favorable to health and happiness.

The abolition of child labor and the protection of women in industry.

The cultivation of friendly relations between capital and labor, leading to the establishment of just

(Continued on Page 106)

"The Wayfarer"

BY S. S. SANGER

1. How "The Wayfarer" Came Into Existence

IN 1919 the Methodist Episcopal Church, combined with the M. E. Church South, decided to hold a centenary celebration at Columbus, Ohio, celebrating the hundred years of growth and achievement of the Methodist Church in America.

The primary object of this celebration and convention was to launch the big Methodist Centenary Forward Movement, in which large undertakings were planned, including a campaign to secure an endowment fund of a hundred million dollars. (Later this goal was more than reached, and is said to be the largest denominational church fund ever amassed.)

A public program was to be given, the outstanding feature of which was to be a great religious pageant. This pageant was not to have reference to the Methodist church, but was to show, in an impressive and helpful way, the fundamental truths and progress of Christianity.

A Pageant Committee was appointed, consisting of five prominent churchmen, and an ample fund placed at their disposal. This committee authorized some well-known pageant writers of New York and London to produce a suitable pageant.

When the date of the celebration was but three months away, the committee members were called to New York and these pageant experts laid before them a copy of their proposed pageant. The committee were deeply disappointed. They slowly and seriously shook their heads. They arranged to meet the writers again, a few hours later.

The committee had asked for a pageant which would show the great epochs and high-lights in the history and progress of the Christian religion. The one submitted was objectionable to the committee, because it made no mention whatever of Jesus, the Christ.

To accept this work was out of the question, they believed. Several days were spent in an attempt to rearrange the pageant, so that it could be used. This was found to be impracticable. The play would have to be rewritten. The vague and weird manner of presentation elaborated the artistic at the sacrifice of the spiritual. The total absence of personal appeal did not please these committeemen of avowed witnesses to a personal Savior, the indwelling Holy Spirit, and the Fatherhood of God.

They confronted a really serious situation. The time was short, and a cast should be organized and rehearsing even now. Any pageant writers would require a number of days to prepare and submit a pageant outline. Most of them were too busy to promise an early delivery.

Several days were consumed in talking with playwrights, actors, dramatic instructors and churchmen, all of whom seemed very willing to assist the committee in their colossal undertaking, offering suggestions and expressing sincere interest and good-will—but nothing tangible was offered.

Rev. James E. Crowther, then pastor of the First Methodist Church of Seattle, was chairman of the Pageant Committee. He had hoped and prayed that this pageant would be a mighty message, that every person in attendance might receive great inspiration and renewed Christian zeal.

In his New York hotel, on a Thursday night after a strenuous day, he lay sleepless. His brain was laboring on the problem but his heart was breaking. The Columbus meeting was already being advertised, including the nightly rendering of a great religious pageant. People were anticipating something good. To report back to the Conference officials that they had failed in the work entrusted to them, would be very humiliating and bring emphatic reproach and criticism.

Some with whom he had conferred, advised, under the circumstances, using the pageant submitted and to make some explanation to the audiences. But Crowther obstinately declared he would rather bring reproach upon himself than upon his Lord. Being chairman, the other members of the Committee looked to him now for the final decision. They had untringly

ly supported him, and would continue to do so, in prayer and labor, though all had agreed at the close of that day, that no other than Divine help could avert failure.

So once more, in the quiet stillness of the night, he must seek that help. Arising from his bed, he fell upon his knees, and there, in the midnight hour, when the world about him was asleep, he poured out his heart to God, pleading and trusting for help to produce something that would be an inspiration to the convention and honor the Christ he loved.

The idea came to his mind to write a pageant himself, based upon the simple truths of the Bible, making sacred music a dominant feature. He had never before attempted this kind of work. He seated himself by a writing-table and threw himself into the task. By day-break he had written out the words and plan of this great pageant-drama, essentially the same as it is today. He later named it "THE WAYFARER."

He called the members of the committee, some of them arriving before breakfast. So surprised and pleased were these Methodist preachers, that they pounded Crowther on the shoulder and praised the Lord.

They believed it would fill the bill. It was so plain any wayfaring man could understand it and not err therein. It gave Christ the place due him. Its artistic possibilities were almost without limit. And the music would insure it against failure. The large scale on which it was planned seemed staggering, but they believed that big results would reward a big effort.

Manufacturers of stage equipment, costumers and dramatic artists were soon at work. Mr. Montgomery Lynch, of Seattle, was called to Columbus to manage the arrangement of the music and to organize and direct a volunteer chorus of three thousand voices. Two thousand volunteer actors were also required. (Churches and various societies gave their support.)

Ten thousand Bible-time costumes cost a hundred thousand dollars. Stage equipment cost another hundred thousand. The total expense was \$265,000. But the nineteen nights which the "Wayfarer" played in Columbus brought thousands of people from various parts of the country, regardless of religious persuasion, and ticket sales more than defrayed the total cost. Newspapers and speakers throughout the world were commenting upon "The Wayfarer." Governor Cox said: "I would rather have been author of this great religious pageant than Governor of Ohio."

New York's largest theatre proved too small when the play was reproduced there for thirty nights. Its 20,000 seats were sold every night and many thousands were turned away. A New York newspaper declared: "The church people have beaten Broadway at her own game."

The third and last city to produce "The Wayfarer" was Seattle (1921), and here again it was wonderfully successful.

Mr. Crowther protected his production by copyright. The church owned the equipment. Theatre magnates of New York offered Mr. Crowther as much as half a million dollars in cash for his copyright. But this man who had known struggle and poverty most of the forty-five years of his life, spurned these offers, and sternly resented the idea of permitting this very sacred pageant-drama to be commercialized. No price was upon his conscience. Having dedicated his work to the cause of Christ, then to sell out at any price, would make him feel like a blasphemer, a Judas.

So, while Mr. Crowther has received the admiration of a multitude of people and has been called to the pastorate of one of the most prominent congregations of his church (Arch Street Methodist Church, Philadelphia), he is still a man of modest means, and has not accepted any monetary remuneration from "THE WAYFARER."

2. "The Wayfarer" as Viewed by the Audience

To produce the famous Passion Play, at Oberammergau, required a cast of some eighty persons. "The Wayfarer," America's Passion Pageant, requires several thousand.

Through the interest of Rev. Crowther, the originator, and the support of Seattle citizens, the "Wayfarer" was secured for Seattle in 1921. The stage scenery, costumes, electric equipment, etc., weighing 150 tons, were shipped from New York, a chorus of 3,000 voices and about a like number of participants, or actors, were duly organized and trained, and seven nightly performances were staged late in July in the big University of Washington Stadium.

The seating capacity of the Stadium, which is 30,000, was reduced to 20,000 by the giant stage, erected for this occasion. The writer attended all the chorus and cast rehearsals and participated each night of the performance and, incidentally, took great interest in weighing the spirit with which the drama was presented and received. All the several thousand participants gave their services gratuitously, regarding it as a worthy cause.

Ticket sales aggregated \$150,000. Expenses were over a hundred thousand.

I will give a very brief and simple description of the performance, which will, in a measure, help the reader to understand the theme and to judge for himself as to its merits or demerits.

The two principal speaking characters are "Wayfarer," who seeks truth, and "Understanding," who explains. They witness every scene.

The big chorus, all robed in Bible-time costumes, are seated with the orchestral band near the stage. Amid loud bursting of shot and shell, the great curtain opens on the drama, as a battle rages in the streets of a Flanders village. Women, children and aged hurry to escape with their various household and personal belongings. Nurses and stretcher-bearers engage in caring for the dead and wounded in the street.

"Wayfarer," unable to reconcile the wholesale devastation of war with Christian faith, kneels and cries out to God for understanding and faith and peace. "Understanding" appears in angelic robes and admonishes him to maintain his Christian faith, that God is on his throne and the Redeemer of men is as deeply concerned as ever, in a world writhing in its own error. She offers to lead him through all the scenes of God's dealings with men. She points him to the half-ruined church across the street, which some refugees are entering, and out of which now begin to pour, over this gruesome scene of death and devastation, the clear, sweet strains of "Lead, Kindly Light 'mid the Encircling Gloom." (The singing is by the stage choir of 200 voices, concealed within the church.) Two hundred American soldiers (furnished by the Government from Camp Lewis) appear on the scene, on their unselfish mission of aid and deliverance.

The curtain closes and a soloist sings: "Christ in Flanders."

The next scene, or act, is moonlight by the rivers of Babylon. Several hundreds of the faithful remnant of Hebrews, in this land of their heathen captors, assemble under the cover of night, and as they kneel and raise palms and faces heavenward, "Understanding" explains to "Wayfarer" that these have not bowed to Pagan gods, but look forward to the coming of a Promised Deliverer. A prophet appears and quotes Scripture with reference to the coming of the Messiah and God's promise of ultimate triumph of the faithful. The worshipers, joined by the chorus, sing appropriately. All participants being dressed in Bible-time costumes, helps wonderfully to make the scenes seem very real.

Act three: Shepherds are herding their flocks on the hills of Judea. The outline of Bethlehem, with its gleaming lights, shows distinctly beneath the moon and star-lit sky. Several shepherds and fifty real sheep are about the camp-fire in the foreground. The Wise Men appear and ask about Jesus, as narrated in the Scriptures. The shepherds audibly discuss the matter, quoting from the prophets. A star bursts forth from the eastern sky over Bethlehem and the stage choir, in angelic robes, sing as from the clouds, "Glory to God in the Highest." Gradually the great chorus and all musical instruments join and swell the mighty strains. Two hundred children pass, singing, "Oh, Come, All Ye Faithful," and the Wise Men and Shepherds follow them toward Bethlehem.

Next act is the triumphal entry, a most spectacular and impressive scene outside a Jerusalem gate. The scenery, lighting and equipment in all these scenes present a wonderful setting. The stage scenery here includes walls and gates forty-five feet high.

"Wayfarer" is greatly impressed by the teachings he hears from the lips of Jesus and repeats the familiar sayings clearly audible to every person in the stadium. Lame, sick and blind work their way through the throng. Some are carried in on beds or stretchers and emerge carrying their own beds. The face of Jesus is never shown.

The multitude throng into the Jerusalem gate, waving palms, throwing flowers and singing "The Palms," while the big seated choir takes up the joyful strains of the triumphal song. While the stage setting is being changed, a soloist, before the curtain, sings "Holy City."

The crucifixion episode is most solemn and impressive. The disciples have found places of hiding. Sorrowing and excited crowds emerge from a Jerusalem gate and begin the tragic march across the valley road toward Calvary hill. Two dark crosses stand on the distant hill. Amid the throng and guarded by soldiers, the heavy cross is borne through the gate and on its way. A tall Ethiopian, dressed in pure white costume of his native land, takes up the cross when it goes down, and carries it upon his own shoulder. With touching expression the chorus sings "Surely He Hath Borne Our Griefs and Carried Our Sorrows."

Between the two crosses on the dark, distant hill now appears another cross, in crimson glow—for darkness and gloom is now settling down upon the whole scene. Black clouds roll across the sky in awesome majesty, amid terrifying flashes of lightning and deafening peals of thunder. The curtain closes and a soloist sings: "We Should Love Him More."

Is that vast audience astir and in conversation? No. Every man and woman seems to be visiting with his own soul. I went back in the audience, one night, and stood on the rim or top row of seats, where I could see 25,000 people undoubtedly deeply impressed, many hundreds wiping their eyes as they sat in silence, in the stillness of the night, while down on the big stage, with its white arch 65 feet high, the sacred stories, learned perhaps at their mother's knee, were unfolded before their eyes in all the realistic color and life that music, drama and art could accomplish.

Several thousands, unable to obtain seats, were glad to stand quietly, during the entire three hours of the performance. Undoubtedly the story of the redemption of the human race finds a most natural response in the affections and emotions of every human soul. A newspaper said: "Probably not many came to scoff but undoubtedly many came through idle curiosity, but remained spell-bound before those solemn and spectacular scenes, to weep and pray."

The resurrection scene seemed still more impressive and gripping. The stars are shining, silvery clouds, real as life, are hurrying across the sky. The eastern horizon far across the silent hills shows the light of coming day. Proud Roman soldiers stand guarding a sealed tomb. "Understanding" explains to "Wayfarer" that this is the garden of Joseph of Arimathea, and there is the Savior's tomb, and those two women, coming with lanterns, are Mary and Mary Magdalene. The women examine the tomb, and, finding the seals are unbroken, they leave weeping. But immediately angel trumpeters appear on "heaven's portals" above the tomb, and the women turn and look. Behold, the stone rolls away, the tomb is lighted with dazzling brightness within, and the soldiers fall, as they are struck by this blinding light.

A glittering angel emerges, using the Scriptural words, "Be not afraid, I know that ye seek Jesus who hath been crucified. He is not here; he is risen. Go quickly and tell his disciples he is risen from the dead." The women bring Peter and John, the grave clothes are hurriedly examined, then all quickly bring others, until there is a throng of several hundred, who, in exultant joy, with hands stretched heavenward, sing "Unfold, Ye Portals Everlasting."

Deep seated within the human consciousness there ever lies the inherent longing to be thrilled—"not as the world giveth."—or not as any popular entertainment gives. Undoubtedly chords were touched which had lain dormant for years. Many hundreds attended more than one night to again see and hear the story that never grows old.

During the few minutes of this last intermission, while the 100 stage hands are engaged behind the curtain, placing the immense stage setting for the final scene, "In the Cross of Christ I Glory" is sung with splendid effect by audience and chorus.

I hesitate to attempt a description of this last act or epilogue. Certainly those who have witnessed it would regard my words as but weak and wholly inadequate.

"Wayfarer," having witnessed the various scenes, is now convinced that Christ is the only answer to a weary world. In a most impressive and eloquent declamation he declares his doubts have become faith and he resolves, courageously to go forward in the conquest of righteousness, asking for no valor but the courage of Christ, no honor but divine approval, no reward but the reward of the righteous.

The man playing the role of "Wayfarer" is a local active and sincere Christian man with unusual voice, and fully appreciative of this opportunity to have an audience of 25,000 people hear this burning message under the most favorable conditions, used every fibre of his being, in gesture, expression and voice, to have every person present hear and feel.

"Understanding" delivers a short and wonderful declamation, summoning peoples of every nation, every tongue and every walk of life to join in the service and triumph of Christ's Kingdom. An angel appears and enjoins America to take the lead. And they begin to come from behind the stage, nearly 3,000 representatives of every flag and nation on the globe, parading in review before the audience, while the band plays "Onward, Christian Soldiers," the words of which are sung by the great chorus and the celestial choir stationed on the portals.

The cosmopolitan throng, with their array of flags and varied clothing, now assemble on the stage, and the 3,000 singers, as a unit, arise and break out with the grand Hallelujah Chorus. Just as the last words are uttered, all the 5,700 persons on the stage and in the chorus kneel with uplifted hands. Lights are turned off, and at the back of the stage arises a great cross, whose effulgent brightness illuminates the whole scene. "Wayfarer" pronounces a benediction, lights are turned on, and the great audience begins to make its way homeward, with clearer impressions, doubtlessly, of these great fundamentals of the faith.

Seattle, Wash.

Our Appeal to the Aid Societies for 1922

Giving and Withholding

There is a sea which day by day
Receives the rippling rills
And streams which flow from the wells of God,
Or spring from cedared hills.
But what it thus receives it gives
With glad, unsparring hand;
And a stream more wide, with a deeper tide,
Pours out to a lower land.
But does it lose by giving? Nay:
Its shores rare beauty see—
The life and health and bounteous wealth
Of Galilee.

There is a sea which, day by day,
Receives a fuller tide,
But all its store it keeps, nor gives
To shore nor sea beside.
What gains its grasping greed? Behold
Barrenness round its shore!
Its fruits of lust but apples of dust,
Rotten from rind to core.
Its Jordan waters turned to brine,
Lie heavy as molten lead,
And its awful name doth ever proclaim
That Sea is Dead!

What a picture of contrast are the two seas above described! The Sea of Galilee, which gives daily, receives in return. The Dead Sea, which withholds all it receives, loses even that which is given it. Jesus said: "Unto every one that hath shall be given and he shall have abundance: but from him that hath not shall be taken away even that which he hath." Our Aid Societies have learned the beautiful lesson that they who give abroad, receive more abundant blessings at home. Because of this, God has given them the Sea of Galilee blessing, and withheld the Dead Sea curse.

The vision God has given us, of the power that lies in our hands as women, urges us on to larger things. In these days, when the call goes out that the mission work of our church must retrace, unless we rise to meet its needs, we, as Aid Societies, have more than met our desired goal, and are seeking to find larger things to do in the coming years. What shall it be? By Oct. 1, 1922, our \$24,000, and more, will have been realized for our two foreign buildings, the Ankesvar Girls' Boarding-school in India, and the Ping Ting Hospital Administration Building in China. We are sure you will meet this year's quota, because Oct. 1, 1921, the close of the second year, found us with \$17,284 to our credit.

Now, when this work is finished, what plans shall we lay for the future? For six years special efforts have been made toward erecting needed buildings in our foreign lands. Shall we divide our efforts now, and meet great needs in both home and foreign fields? We are able to do it. The home mission field is enlarging. A wave of enthusiasm for home work swept over our Sisters' Aid Society meeting at the Hershey Conference, when those present listened to the gracious appeal of Sister Nellie Wampler, of Greene County, Va., who has been doing such a noble work for the mountaineers. Shall we help this woman build an Industrial School for the people in her territory? Already \$100 has been laid aside for Home Mission Work. Shall this be the seed for larger growth and development in the home fields?

Another call comes from a sister worker in the foreign fields, Eliza B. Miller, who has charge of the Ankesvar Girls' Boarding-school that we are now erecting. She says that they have great plans for that place, and that our \$12,000 has given them a good start. It may take another like amount to complete the plan. When our deputation was in India, Sister Miller laid their plans before them. She says: "We want an institution that will find a place for the preparation every girl needs for life. This must include a Primary School, Normal Training Department, Bible, Woman's Department and Industrial Department. Brethren Williams and Yoder said: 'We are sure the women of America will help you out.'"

We have begun this work here. Shall we rise to meet its future needs? At present the Ankesvar School is known as the "American Mission School." It is requested that the donors give the school a simple name that will express how the building was erected and what it stands for.

These plans for our future work must be decided at the Winona Conference, this spring. It is our desire that every society arrange to be represented at the Aid Society Conference, and bring some suggestion as to work, and also a name for the Ankesvar School. If it is impossible to represent by person, send your plans and name to your General Secretary and they will be considered at the Conference.

In one respect our Forward Movement must soon be moved higher. Our goal for home and foreign work was set at \$20,000 annually. The last year it has more than doubled and is now \$47,549. We have made some progress in organizing Aids. Sixty-three new ones have been recorded this year, making a total of 584. However, only 521 reported. This means that 63 Secretaries failed to report to the District Secretary last year; 227 societies report an average attendance of 20 per cent of their church women.

Another interesting feature of our societies' "going forward" is, that one of our newly-organized Districts is making plans for Junior Aid Societies. Another has appointed a Traveling Secretary, who aims to visit each Aid once a year, to promote the spiritual life among its members. One District Secretary formed a traveling tour of the District officers and a missionary, and held a program in every Aid. Some societies arrange for a reader at each meeting, who brings to the women some helpful thoughts and thus gives them mental and spiritual food as they ply their needle. A very good book for an Aid Society to read is "Help Those Women," by Agar.

To the District Secretaries we would say: "If possible, pay your District quota for the A. S. F. M. F. to the General Mission Board before May 1. When you receive the letters and report blanks, mail them AT ONCE to the local societies of your District. Make every effort to secure a report from each society, and mail the final report to your General Secretary, if possible, by March 1."

We ask the Secretaries of the local societies to see that this appeal be read at your Aid Society meeting. Also fill out the blank reports AT ONCE, and return them to your District Secretary with the \$1 fee for expenses. Whatever surplus is left, after your District and General Secretary's expenses are covered, will be used for some benevolent work.

And now we commend you to God who "is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work."

Mrs. M. C. Swigart, President.

Mrs. Geo. L. Studebaker, Vice-President.

Mrs. S. L. Whisler, Secretary-Treasurer.

Should any of our District or Local Secretaries

have not yet received the above appeal, please notify your General Secretary at once.

MRS. S. L. WHISLER, General Secretary.

Milledgeville, Ill.

NOTICE TO THE MINISTERS OF THE BRIDGE-WATER COLLEGE REGION

A Ministerial Conference has been arranged by the Ministerial Boards of the Second and Northern Districts of Virginia, to be held at Bridgewater, Feb. 24, 1922, in

connection with the Bible Institute of the College. Important problems will be discussed. All ministers and elders of these Districts are requested to be present without fail. The ministers of the other Districts of the College region—Eastern Virginia, First and Second West Virginia—are cordially invited. We hope that many of them may come. The Conference begins at 10 A. M.

J. Carson Miller,

Secretary of the Ministerial Board of Northern Virginia.

H. G. Miller,

Secretary of the Ministerial Board, of Second Virginia.

The Forward Movement Department

CHAS. D. BONSAK, Director

C. H. SHAMBERGER, Assistant

Our Churches and Their Giving

THE Treasurer has just handed us a report of all receipts for the general work of the Brotherhood up to Feb. 1, as credited to the various congregations. While the amounts will change somewhat, in the present month, which closes the fiscal year, when the full report can be published, yet it contains some facts of interest to all, even now.

There are 183 congregations that gave nothing for missions or any other general work of the Brotherhood. In five State Districts, more than half of the congregations failed to give any, while in six of them every one gave, and in nine, all gave but one. To date, seven congregations have given over \$2,000 each, and one hundred and forty-seven have given between \$100 and \$200, while one hundred and sixty-six gave less than \$25 each. But these amounts will be changed somewhat by the end of the month, and we leave the figures until then.

The matter of most interest is the large number of churches that gave nothing. Not only does this include the number stated above, but many more, in addition, who make no offering as a church, though they have liberal credits by one or more gifts from individuals living within the congregation. While some of these congregations are in a state of disorganization, yet most of them would realize a new experience of life and joy, could they make offerings in money and prayer for the needs beyond their own borders. This is not urged for the money they would give, but for the new sense of comradeship with the Lord, for whenever we try to extend our light, it must, of necessity, become brighter at home—if it is light at all.

Since the records show that most of these churches are slipping back, it is time that we realize the importance of rendering to them such help as may be necessary. We can not have a strong, healthy church life until the life-blood of the Brotherhood reaches the most isolated congregations. Neither can those congregations grow until a vital fellowship is shared in every good work of the whole body, as directed by Christ, the Head. As we look toward the new fiscal year, can we not look toward every congregation doing something toward the deepening of our spiritual life, as well as propagating our faith to the regions beyond?

Forward Movement Notes

"MONEY IS THE SPIRIT OF SERVICE, hardened into concrete substance."

"THERE IS NO DIVINE RIGHT to property apart from a divine resolve in using property to make men more open to the divine."

JUST THE OTHER DAY a statistical table came to our attention, showing the amount of money given by the church to foreign missions in 1893. Would you be interested in knowing how much it was and how much your own State District gave during that year? We believe you would, and we plan to publish it before long.

A CONGREGATION IN IDAHO recently completed a small house on the church property. It is occupied by an aged couple, who are made most happy, in being able to spend the later years of life where they may attend church services. The construction of the building was under the direction of two members of the church who are carpenters, and most of the work was donated.

THE FISCAL YEAR OF THE FORWARD MOVEMENT closes Feb. 28. The books for the year will be closed at that time, and local treasurers should make a special effort to forward any money on hand, so as to reach the office prior to that date.

ACCORDING TO THE TREASURER'S REPORT there were six State Districts in which every congregation had contributed to the general work of the church. This report was to Feb. 1. It will be interesting to note the increase in this number by the close of the fiscal year, Feb. 28.

THE BIBLE INSTITUTE AT JUNIATA COLLEGE was largely attended by the people near by and the pastors of that territory. It afforded a very splendid presentation of the integrity of the Scriptures. If any came in doubt, concerning them, or the Deity of our Lord, certainly he went away with a strengthened faith.

Vacation Schools for 1922

THE time is here when definite planning for Vacation Schools should be undertaken for next summer. Only those who have had the experience, know the advantages of early planning. The growth in this work is phenomenal. Last year it was 382% over the previous year, so far as enrollment was concerned. This enterprise is part of the Forward Movement. If some one said: "What we desire in the coming generation, we should put into our teaching," we should certainly expect large things through this phase of our work.

A new curriculum is already sketched by the General Sunday School Board. Write for it and for their other free literature. Those who have received copies of a list of Source Materials for the Vacation Schools, will please erase "More Mother Stories," \$1.50, from the list.

A new syllabus of only the first year's work, in all grades, went to the printers this week, and is expected to be ready by the first of March. This will give detailed suggestions upon each lesson. Each department of the syllabus will be bound under separate covers and will sell at 15 cents each. All the four departments will also be bound together under one set of covers and sell at 40 cents. All pictures and necessary materials will be on hand at the Brethren Publishing House, Elgin, Ill. Sheets of paper, punched, and about eight by ten inches, will be furnished by the House at 500 sheets for one dollar. Covers will be furnished, printed, at two cents per set of two. These note books will be suitable for all grades and will permit the use of pencil, ink, pasting, etc. Thus it will be seen that a suitable note book can be had for less than ten cents, with covers purchased. Some will prefer to make the covers.

Most schools should provide at least one trained worker, so as to keep the standard of work to a high point and to give valuable suggestions to teachers of Sunday-schools, as well as to those of Vacation Schools. If Regions or Districts are able to cooperate, teachers can be secured to pass from one place to another without the loss of time. In this way, workers can have continuous work during the summer.

It is now expected that a training school of two days will be provided free of tuition, June 6 and 7, just preceding the opening of the Annual Conference at Winona Lake.

EZRA FLORY.

THE ROUND TABLE

The Over-Charitable

BY CORA A. ANDERSON

I HEARD a man remark, the other day, that he had no patience with an "apologist." When asked what he meant by this term, he explained: "I mean the man who excuses everything that is done, even though it is obviously wrong. He speaks of present-day evils and then adds: 'But probably these things are not wrong for other people. It is all according to the way you look at them.' When a certain political fanatic is mentioned, the gentleman always says in his defense: 'But he is a very brainy man.'"

To take a firm stand for vital principles is right. The tendency of this age is too much toward taking things as a matter of course. We have moved over from intolerance to the other extreme. People are trying to be entirely broadminded. They always want to see the other fellow's viewpoint. Thus they fool themselves into thinking they are very charitable by disapproving of nothing. They have patience with all wrongdoers; excuses for every sin, and make allowances for all departures from the straight and narrow path.

We need more people with backbone. What is right, is right. And we might say, what *was* right, is right. Fundamentals of ethics and morals will always be the same.

A fearless man is never neutral. He is independent in thought and speech. He is not a chronic kicker, but when he disapproves of a thing, he is not afraid to stand up and say so, when the occasion demands that he state his position.

It weakens our own characters to excuse others in everything they do. Let us stand as firm as the Rock of Gibraltar for what we deem to be right! Then our house will not be as one built upon the sands, but will be as one firmly placed upon a hill—an inspiration to those undecided souls in the valley who eternally waver between right and wrong.

Atlanta, Ga.

The Wedding Garment

BY GEORGE W. TUTTLE

WHAT to us the gathered guests, the feast spread for the soul, the presence of the Master, if we have not the wedding garment? Is not the wedding garment, the righteousness of Christ? *He is our righteousness.* Away with the rags and tatters of our self-righteousness, and then on with the pure, unspotted wedding garment!

Salvation is "not of works, lest any man should boast." True, salvation is of works, but these are the works of Christ. Salvation is by merit, but it is the merit and the sinlessness of our Savior. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

New 'ologies, new sects, new thoughts, how plentiful they are! Do you not feel as if they said: "Any way but God's way! Any road but the road of the cross! Any garment but the spotless robe of Christ's righteousness"? How far apart, many times, are the Gift of God and the imaginings of man! The man without the wedding garment of Christ's righteousness has rejected God. He shuts the door of heaven against himself. He says: "I will not!" to God. He bars out God's love from his life when he bars out Christ.

The man who talks so glibly now of his righteousness, will be silent as the grave when the Master looks at him sadly and says: "Where is the wedding garment of my righteousness?" An active conscience, a dormant tongue means soul-misery instead of soul-feasting.

What is there as deceptive as self-righteousness? It does more for the kingdom of Satan than out-breaking sin. The man who is self-righteous builds a wall so high, between himself and God, that he can not see the beautiful robe of Christ's righteousness.

The Psalmist said: "But I am poor and needy, yet the Lord thinketh upon me." In these modern days there are haughty, self-righteous folk, whose every action seems to say: "I am well-to-do, and I can take care of myself." The man who is sufficient unto himself now, must be sufficient unto himself in the afterworld. What is the worst hell I can think of? A man alone in his misery; without God and without hope. God has merely to say: "Hands off!"—simply to leave a man to himself, and torment begins. A man without God is not even fit company for himself, neither will he be hereafter.

Pasadena, Calif.

Follow Your Time-Table

BY ELGIN S. MOYER

SOME time ago, in going to one of the churches in another State, to hold services, I missed my train, and had to wait for the next one. I reached my destination, but the delay inconvenienced myself as well as the people who met me at the other end. A brother had informed me what time to leave Chicago, and without consulting the time-table, I went to the depot to take the train at the time he had told me. Then I found that the train I should have taken was scheduled to go fifteen minutes earlier. I thereupon resolved, hereafter, to consult my time-table before attempting to start on a journey. I determined that, after this, I would make sure what time my train leaves.

After I got to my destination and thought upon my experience, I saw a spiritual lesson of general application. We all think we are on the "Gospel train"—the one that is sure to take us safely to the state of glory. Let us not forget, however, that there is but one train to that blessed place. Whoever misses this Gospel train, will never get to his desired destination. No difference who gives the information, if it is wrong—causing the traveler to get on the wrong train—he will arrive at the wrong destination.

If our conductor says: "Christ is not divine," "Christ is not the Savior," "It is not necessary to obey Christ's teaching," "Church membership is not necessary," "Moral life is sufficient," "Other religions are just as good as Christianity," "Man-made cults are just as good," "Faith, prayer and religion are only delusive imaginations," "God is only an idea"—we are on the wrong train. We had better look at the schedule, to make sure what train we should take. We want to be absolutely certain on this. Men will give us all kinds of misinformation. If we miss the Gospel train, we are lost. No other train can take us to the land of glory.

As we are making this journey in life, we had better watch closely what the Guidebook says. Then let us be just as sure to board the right train. There are no dangers along the right of way, or at the other end thereof. Everlasting happiness is ours if we take the right train. If we, unfortunately, take one of the numerous wrong trains, all kinds of dangers will threaten along the way, and eternal disappointment and sorrow will be ours at the end thereof.

Chicago, Ill.

Throwing Mud

BY AGNES M. GEIB

"TEACHER, Henry's been throwing mud at me," was the tearful complaint at noon. Well, James certainly looked as if some one had been throwing mud, so Henry was called in. Very emphatically he denied having any knowledge of the affair. With great concern and awkwardness he kept his hands back of him, showing them very reluctantly, when requested to do so, for they proved his guilt.

After becoming acquainted, one found that Henry's father and James' father threw mud at each other when they went to school, and they are still at it.

We Americans have been called a nation of "mud-slingers"—and not altogether unjustly. However, mud throwing is not monopolized by Americans only.

Set some man or woman above the crowd, and the "mud-slingers" get busy. The greatest of our citi-

zens has not been exempt. Washington was the victim of the Conway Cabal. Lincoln was cursed and reviled in bitter words—a solitary figure at the helm, guiding his vessel through turbulent waters to peace and unity, in spite of a mutinous crew.

Wilson, who had been raised to a niche beside these two, is today called the "saddest figure in Washington." Mud-slingers, in various cliques, have been busy and are still at work. Regardless of politics his ideal was high. Roosevelt, the "greatest American," wise wielder of the "big stick," was the victim of abusive spoken and written language, and cartoons.

Let a man of our own Fraternity be selected for a responsible position—civic, religious or educational—and his motive, ability and integrity are questioned.

Grown-up mud-slingers remind one of the little girl in a torn, dirty dress. Envious of another's clean, white dress, she threw mud. We can't bear to see others enjoy what we can't have.

You can't be a mud-thrower, without showing it, even though you keep your hands out of sight. They will betray you sometime.

A certain bishop is said to have remarked: "If you throw enough mud, some of it will stick." Another bishop made this terse reply: "Yes, stick, but not stain."

If some one has been, throwing mud at you, don't get excited. Let it dry and it will rub off!

Manheim, Pa.

Faith and True Religion

BY ELIZABETH EAVEY

"Faith is the substance of things hoped for, the evidence of things not seen."

WE all wish for things that we can not get, and hope that we might have them some time, but do not have spiritual strength, or lack faith to believe that God will give us what we ask of him, and we have not the strength to show ourselves worthy of the things we desire. Then our hopes are vain, and our faith is weak. If we forget God, we walk in darkness, and our hope will perish. When we are wise in heart, and mighty in strength, we are sure to prosper. True religion gives us strength and makes us wise. As life is the gift of God, it is a great pleasure to have religion to enjoy it. True religion without faith, is nothing, but religion shows its influence in every part of our conduct. It is like the sap of a living tree, which penetrates the most distant boughs.

A life that will bear the inspection of men and God is the only certificate of true religion. If we try to live a religious life, and have not faith in God, our life is a failure, we can not hope to gain a crown of victory unless we have faith, and religion makes our faith stronger. Why are the Christians of this nation not able to fight more against the evils of our land? What good does our religion do us, if our faith in God is too weak to fight the evils which are a ruin to humanity?

Elida, Ohio.

A Thought of Tithing Blessings

BY REBECCA C. FOUTZ

ALL too often, it seems, in discussing the blessings resulting from tithing, the one of material prosperity is much stressed and made most prominent. Sometimes it almost seems to be recommended as a sure way to get on in the world.

Sure, we're only human and this is a material, money-getting age, and we're all too prone to be able to measure results only by what we can see and handle or give in figures, but this is too low and mercenary a bid for living up to a Christian duty and privilege.

When Malachi said that God would "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it," as a reward for faithful stewardship, he certainly did not mean to limit it to material blessings—in fact, there is nothing in the verse even to imply that—for God's ways of blessing are beyond our ability to compute.

Any one could cite instances where folks prospered who did not tithe, for God sends the rain on the just as well as the unjust (Matt. 5: 45). Then, too, there

are cases where tithing did not bring financial gain, but blessings far richer, but not so easily discerned, especially by others, or so easy to enumerate.

Getting the right view of our possessions in this world which tithing gives, we can readily see that we are only caretakers of some of God's earth during a brief sojourn here. What we return to him is what we really owe him. The really valuable development in a true Christian life, is undoubtedly the highest reward of tithing.

Philadelphia, Pa.

HOME AND FAMILY

The Master Builder

BY MYRA BROOKS WELCH

The children builded in the sand
A tiny city, nicely planned.
For, that their work might be complete
They laid it out with block and street,
And made the buildings fine and tall
With smoothly-finished roof and wall,
And when 'twas done, quite satisfied
They sought their homes. But how they cried
When, with the early morning dew,
The master builder and his crew
Despoiled their city—all for naught
The thing their patient efforts wrought.
Yet, when they saw the structure fair
Upbuilded by the master there,
In after-days, they quite forgot
They once had claimed the building spot.

Like little children so are we
Building, building thoughtlessly,
Mere gain our goal, with small concern
That things of dust to dust return.

So nations rise, but, after all,
Without God's help but rise to fall.
Then, from the ruined heaps of sand,
He builds a structure fine and grand—
A kingdom that's conceived in love,
As far beyond and far above,
Man's plans to rule the universe,
And override sin's awful curse,
As buildings reared by workmen skilled
O'ershadow those that children build,
And when our pigmy minds unfold
And clouds and mist have backward rolled,
We'll understand beyond a doubt,
That they who plan and leave God out,
Will fail like children who have thought
To claim the owner's building spot.

La Verne, Calif.

Forgive as You Pray

BY FAY ALDENE GRAY

In Two Parts.—Part Two

AN aged brother and sister brought a matter to the church for settlement, which had been pending between them for nearly forty years. The church labored an entire day and far into the night to adjudicate their differences, which consisted entirely of trifling inconsistencies, as neighbor to neighbor. Two live boys would have settled the whole affair promptly by an argument of fists, and then admired themselves and each other more afterward for their skill in peace-making. One may deplore the boys' principle, and yet their method may be regarded as more righteous than carrying a grumpily grouch around for forty years.

Some persons seem to think it is belittling to confess and ask pardon for a fault. Others regard forgiving in the same light. However, it takes a great soul to do either in the spirit of love. But love can not thrive or triumph in a heart harboring malice. It can not even enter such a heart. But, when "the love of God hath been shed abroad in our hearts through the Holy Spirit," the self that is so easily offended and so persistently refuses to forgive, can no longer exist there. A heart overflowing with the marvel of love, just has to forgive, because forgiveness, like happiness, possesses the heart through ministry to others. It is never gained by seeking for it. It is a spontaneous product of love.

"Let brotherly love continue" is a fine antidote for the unforgiving spirit, for love and contention can not abide in the same temple. One or the other must

vacate, for love holds no grudges. "Love suffereth long and is kind," "taketh no account of evil." Love always forgives; only selfishness harbors grouches.

If all offenses were intentional, there might be some excuse for refusing forgiveness to the offender, but so many trespasses are only products of ungarded weaknesses, or lack of wise judgment, which grieve no one more than they do the trespasser himself.

Personally, it would be a greater joy to see one perfect human than all the saints in glory. There are many saints. Is there one perfect mortal? If not, one may be strictly honest in intention, though quite dishonorable in action. These facts should all be considered when dealing with transgressors, for only God knows the motive, the charm of allurements, and the strength of resistance that the enticed one made.

Nowhere does the Golden Rule measure more accurately than in forgiving. When we give as we desire to receive, going the second mile in forgiving is a blessed recreation. That is God's way. He gives more than is asked. He wipes the slate clean and gives the penitent another chance to make a new and better record. He punishes and banishes only after repeated persuasion and warning fails to elicit penitence. But how numerous are his assurances of tender mercies and abundant pardon to those who turn to him in godly sorrow for sinning—not to those who are only ashamed that they were found out. That is not penitence; that is not godly sorrow: that is merely humiliated pride.

Peter denied his Lord with cursing. Did Jesus say to him: "Look here, Peter, you can not be my disciple. You are not fit to feed my sheep. You are a disgrace to me"?

O no! one look from his tender eyes sent Peter out to weep bitterly. Poor, sinning Peter! Great, loving, forgiving Christ! What we should have missed had Peter not been permitted to write his heavenly epistles! Think what Peter would have missed had not the benign influence of his Lord's tender pardon recreated him and made him one of the most efficient men of the early church. Then let it be impressed upon the heart and soul, brain and spirit, never to be forgotten, that forgiving is not for the satisfaction of the offended one, but for the release of the offender. God's goodness and greatness are not increased by his pardoning grace to us, but we are released from the chains of sin thereby, and our holiness increased. He forgives that we may be free and better. We should forgive others for the same reason, just as Jesus forgave Peter.

Some of us imagine that, if we had worked side by side with the Master, under his matchless teaching, talked with him face to face, heard his thrilling voice and witnessed his wonderful ministry for three blessed years, we should love him too well ever to sin at all, much less to deny him at the crucial time, as Peter did. But would we? We do not know; nor do we know what we would have done, had we been in some one else's place; much less do we know how soon we may meet a temptation in the way which may be our undoing.

When we consider how we must all be guarded and watched and forgiven by our Heavenly Father, to keep us somewhere near the Divine Standard, it is strange that any one should withhold forgiveness from any one else, no matter what his transgression may have been. In nine cases out of ten, the thing we regard as an offense against us, is the merest trifle—something a child would have forgotten in a moment. Yet we brood over it till it is magnified manyfold beyond its actual proportions. Better take the child's route. Forget it! Only grown-ups, who think themselves strong, take the harder route of the grouch.

Forgive as you pray, or else pray as you forgive. But above all things, "let all bitterness, and wrath, and clamour, and railing be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God also in Christ forgave you" (Eph. 4: 31, 32). How often? "Until seventy times seven." No more? As many times as you want God to forgive you. How long? As long as you need God and his pardoning grace.

Toledo, Ohio.

Ourselves and Others

BY LYDIA E. TAYLOR

Some Questions Answered

1. *The Pledge Cards.*—Yes, we are mailing these cards promptly. At least one lot of these went astray, for want of the State, as given, not being plainly written, but finally a certain postmaster enlightened us, as to the unclaimed package, and the "Yearbook" kindly helped us out.

That "sample card" in MESSENGER, editorial page, Nov. 12, 1921, was simply to give the contents of the card, and to save time and postage in answering so many inquiries. Even then a number failed to see it.

These cards are free on request, to all those interested in helping this work along. Not that the Committee could so well afford this free distribution, but we must be impartial and it seemed unfair to charge those churches (even the postage) which are regularly sending offerings for our work.

Be sure, in ordering, to state the number of cards you can use, and to address the Secretary at Mt. Morris (not Elgin), Ill. After having given ample time to securing signatures, please hold the cards and simply report to us the number of signers. Additional cards may be ordered, in making this report, should you need them. Additional signatures should be promptly reported, also.

The cards were printed in response to repeated demands for such a card. In addition to being approved by each Committee member, they were submitted to a large number of our best thinkers for criticism and revision. A number of additional Scripture references have since been suggested, but so far we have received no criticism on the contents as not being Scriptural. Is your church supplied? All orders will be cheerfully and promptly filled.

Our "pledges" are not always kept—but if made in good faith, they should always make it easier for us to do the right, at least.

2. *The New Booklets.*—Yes, they are being published—coming through under difficulties over which we have had no control—but coming. The Winger "Simple Life" conference address is almost ready (at this writing), and the Moore-Warstler "Contest" booklet is likely now on the press. Watch the MESSENGER for announcements of these booklets, which should be in every family of the Brotherhood.

Some Others

While we are proving ourselves to be sadly deficient in carrying out the "simple life" principle—in almost every way—and have been vainly floundering about in an effort to decide just what relative position we should give to clothing as a part of the simple life doctrine, others have been steadily forging ahead with undaunted determination, to give modern dress its rightful place, along with jazz, the modern dance, and the demoralizing movie, in the alarmingly immoral conditions following the great war.

Time was when we depended on the "Clipping Bureau" to keep us informed on the progress of this movement for better things, but when the "bureau" began to "snow us under," and the press everywhere fairly bristled with accounts of these activities, we found it more profitable (not counting our time, of course) to do our own "clipping," and what discoveries we have made!

The dailies fairly scramble for these various items for publication. A mere inquiry about a certain article has brought, postpaid, a Sunday Magazine, abounding in very profuse, and oftentimes very questionable illustrations, in an effort fully to describe the trend of fashion's last desperate struggles and the latest lure of the dance and the movie.

Sometimes these things are made the target for the humorist's or the cartoonist's sharp pen. Then serious books are being written—some as textbooks in the leading colleges and universities—while the editors of the great magazines of the country, judging from their fearless editorials, seem to pride themselves in having a triumphant part in this earnest effort at purifying our morals. In our next, we quote from some of these many champion defenders of morality.

Mt. Morris, Ill.

AMONG THE CHURCHES

Calendar for Sunday, February 19

Sunday-school Lesson, Elisha and Naaman the Syrian.
—2 Kings 5: 1-4, 9-14.

Christian Workers' Meeting, The Enrichment of Family Life.—Luke 10: 38-42.

* * * *

Gains for the Kingdom

One baptism in the Sidney church, Ohio.

Three baptisms in the Ozawkie church, Kans.

Three baptisms in the Pittsburgh church, Pa.

One baptism in the Mineral Creek church, Mo.

Three baptisms in the Juniata Park church, Pa.

One baptism in the Oakland church, Ohio.—Bro. D. W. Shock, of Girard, Ill., evangelist.

Five were baptized and one received on former baptism in the Bradford church, Ohio.

Thirty conversions at Hemet, Calif.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.

Fourteen baptisms in the South St. Joseph church, Mo.—Bro. C. S. Garber, in charge of the meetings.

Ten baptisms in the Pontiac church, Mich.—Bro. L. T. Holsinger, of Brethren, Mich., evangelist.

Four were baptized, one reclaimed in the New Salem church, Ind.—Bro. Wm. Overholser, the pastor, in charge.

Sixteen baptisms in the Antioch house, Killbuck church, Ind.—Bro. J. F. Spitzer, of Middletown, Ind., evangelist.

Nine were received into the Kingdom, at Walton Mission, Ind.—Bro. Chas. Oberlin, of Logansport, Ind., evangelist.

Two were reclaimed and fifteen baptized in the Trotwood church, Ohio.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Eighteen were baptized and two reclaimed in the Pasadena church, Calif.—Bro. Geo. C. Carl, of Portland, Ore., evangelist.

Seven were baptized and two reclaimed at the Burnham church, Pa.—Bro. Greene Shively, of Millmont, Pa., evangelist.

Three accepted Christ and one awaits baptism in the East Wichita church, Kans.—Bro. E. F. Sherfy, of Conway, Kans., evangelist.

Five were baptized and twelve await the rite in the Union Chapel church, W. Va.—Bro. Arley V. Poling, of Montrose, W. Va., evangelist.

Three were baptized and two received from the Progressive Church at Limestone, Tenn.—Bro. J. R. Jackson, of Relief, N. C., evangelist.

Twenty-three were baptized and one reclaimed, three await baptism in the Mt. Union congregation, W. Va.—Bro. J. A. Buffenmyer, of Uniontown, Pa., evangelist.

Three were baptized and one reclaimed in the Fulton Avenue church, Baltimore, Md.; twenty await baptism as the result of union evangelistic meetings, held recently.

Five have been baptized and six await the rite in the Sunnyside Mission, Kans.—Bro. J. B. Denney, of Independence, Kans., evangelist; three were baptized at the country house, Verdigris congregation, Kans.; three baptisms in the Madison house, same congregation.—Bro. Denney in charge at both places.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. H. Feiler, of Navarre, Kans., is in the midst of a revival at Sebring, Fla.

Bro. C. W. Group, of East Berlin, Pa., to begin May 20 in the Good Will house, Lost Creek congregation, Pa.

* * * *

Personal Mention

Bro. C. I. Weber, formerly of Astoria, Ill., is now in pastoral charge of the Mondovi, Wis., church, where he should be addressed hereafter.

Bro. S. M. Stouffer, of Newville, Pa., has some available time for evangelistic work during 1922. Those desiring his services, should correspond with him at their earliest convenience.

Bro. John B. Denney, 1030 N. Sixth St., Independence, Kans., gives all his time to evangelistic work and is concluding his last year's engagements with the meeting he is now conducting at Madison, Kans. He is booking dates for the current year and churches desiring his services are requested to write him as early as practicable, addressing him as above.

* * * *

Elsewhere in This Issue

Ministers in the Bridgewater College Region will please note the special announcement on page 101.

Churches in the First District of Virginia will please read Bro. Levi Garst's announcement among the Notes.

Churches of Western Pennsylvania should note Bro. L. S. Knepper's announcement, as given among the Notes.

The Sunday School Secretary gives, on page 107, a report of the work done in Teacher Training during the last three years, which will be of interest to all students of the progress of religious education.

Bro. D. Warren Shock, Girard, Ill., has two announcements on page 108 that should be of special interest to the churches of Southern Illinois. Prompt responses to his requests will be greatly appreciated.

The new Simple Life Booklets, referred to in Sister Taylor's article on page 103, have been printed since that article was written, and are now ready for mailing. The price is fifteen cents each—cheaper rates in quantities. But watch for Sister Taylor's more detailed announcement next week, giving complete information.

* * * *

Miscellaneous Mention

One of our struggling city churches sends the "Messenger" into practically every home of its membership. Such an effort is sure to result in a well-informed congregation and in greater spiritual activity.

The sisters belonging to an Ohio Aid Society make it their business to visit those of the members who do not get out to church services. A plan of that sort is a most commendable one. It keeps the isolated ones in touch with the membership, and undoubtedly affords a rich spiritual experience to the sisters engaged in the visiting.

An evangelist, when entering upon a revival in one of the churches on the Pacific Coast, told the members that he had not come to "WORK UP a revival" but "TO PRAY ONE DOWN." His suggestion is a most forcible one. All too long has humanity endeavored to "work up" evangelistic fervor by various thoughts and devices, when, as a matter of fact, the real power must come—as on the day of Pentecost—through persistent prayer.

We note, in a recent issue of the "Gospel Herald," that our Mennonite friends at Scottsdale, Pa., had the unpleasant experience of a disastrous fire at their publishing plant, recently. While the fire department succeeded in quenching the flames after an hour of hard work, a damage of over \$5,000 was done to the building, machinery and stock. Naturally there will be some delay in the sending out of the regular publications, but Manager Aaron Loucks announces that there will be no serious interruption in their business.

One live pastor we know of is giving his congregation a course of Sunday morning sermons on the sacraments, and in the evenings a series on "Seeing Jesus." In the former he is endeavoring to set forth the "spiritual realities" which the ordinances "are able to keep playing in the heart." In the latter he is trying to help his people to see the real Jesus Christ as the "God man," "the Hu-man," and in various aspects described by such adjectives as sincere, patient, courageous, angry, meek, pride-hating, sinless, self-denying, obedient and others.

We have an interesting letter from a sister who lives fourteen miles from church, has three small children, and a husband who takes no interest in religion. Here is a part of what she writes: "I feel like a dear sister wrote in the 'Messenger,' the brethren are too busy, nowadays, to look after their poor sheep. We had one dear brother that would come up here every three months and bring us the Sunday-school Quarterlies and have a nice talk; before he would leave would read a little Scripture and have prayer, but since he is gone we feel almost lost. Even when the visiting brethren come, in the spring, it is always a hurry-up call. They come, and we exchange a few words—possibly they are here a half hour at the longest—then they ask me a few questions and are gone again. I feel they ought to be reminded still more, through the 'Messenger,' to take more time to visit their members that are not able to attend church." It is not a new problem which this correspondent raises, but what can be done about it? How can we solve it more successfully? * * * *

A Bystander's Notes

Standing Alone.—It is not an easy thing to stand for the right, when a goodly number take the other side of the question at issue. To stand alone under such circumstances calls for all the manhood that is in us. But if we do it for God and his cause, it will make us co-workers with him. Dr. P. S. Henson pertinently emphasizes that point in the following: "It is one thing to touch elbows; it is one thing to feel the inspiration of fellowship, as you stand awaiting the charge—but to stand alone, as Noah stood in the midst of a surging sea, in the midst of a mocking multitude, that is heroism." But, after all, no man is alone who stands for God. David did not face Goliath alone. The mountains were full of chariots and horses round about Elisha. Christ could, at any time, summon twelve legions of angels. Paul felt himself encompassed about with a great crowd of witnesses. The best way, then, to get courage to stand alone before men is, to spend much time alone with God.

As we come to realize that his presence may always be with us, we care less and less whether human forces are with us or not.

The Church and World Peace.—Bishop Thomas Nichols, of Chicago, in a recent address, made this significant statement: "We can no longer think of the real, vital church in terms of a personal, eternal life insurance company, existing for a few people. We must think of it as the great spiritual dynamic, producing that spirit of good-will, without which no nation can claim a permanent existence, and without which it is useless to talk of permanent world peace."

Giving Begets Giving.—Now and then some church leader may honestly think that if the congregation contributes to causes outside the local field, the home congregation may suffer in consequence. The fact is that the churches that are doing most for the work abroad, do most for the work at home—they are LIVE WIRES. Missionary churches don't die—they live and thrive by reason of their very activity. The Lord can't afford to let them die. Show us a church that is living "at a poor, dying rate," and we will show you a church devoid of vision—simply because there is a deplorable absence of understanding. "My people," said the prophet, "are destroyed for lack of knowledge."

The Building of Character.—The Bystander was impressed, the other day, by this suggestive remark: "One can not build by proxy in the construction of character." How true it is that character-building is a strictly personal affair! Day after day, and year after year, the personal manipulation of our own tools must erect the structure. It is a continuous thing—a life-time effort. One need not expect to build up a good character, and then go off and do what he pleases, hoping, upon his return home, to find it just the same as when he left. And yet, just that is what some people seem to think. There could be no greater mistake. This house of the soul is in process of building all our lives, and can never be left to take care of itself. We must work steadily on until the end. "He that endureth to the end shall be saved." It is one of the all-pervading principles that the best things of life need the closest attention, to preserve them at their best, and our character is no exception to the general rule. A good character is well worthy of man's highest effort, but he must be willing to pay the price.

Love and Duty.—Phillips Brooks never uttered a greater truth than when he said: "Love expresses itself in duty, and duty strengthens love. If duty grows weak, it must climb to the fountain-head of love, and drink. If love grows doubtful and hesitates, it must lean and steady itself on the strong staff of duty. It takes both of these to make life complete in a world in which there is no love without its duty, and no duty without its love." How inspiring, that never yet did God put any high emotion in the soul of any of his children, that the Sacred Word did not instantly stand before that disciple with a duty in its hand, saying: "This is the task which belongs to your new impulse. Do this task, and the love shall be really yours—not merely the fleeting gleam of a passing sunbeam to cheer your soul, but the settled warmth of a perpetual sunshine in your heart." Never does a new emanation of love descend from heaven, that a new duty does not spring out of the earth. As God fills your heart with pity, and even while you ponder about it, some great need knocks at your door. As God gives you courage, there will be ample opportunity to rise in protection of the oppressed and neglected. As God gives you light, ignorance will be dispelled by the power of knowledge. If our life is a sincere imitation of the Perfect Life, God will give us Christ's work to do in our day and time, and none of our work, if done in that spirit, will be lost.

Literary Poison.—Seeking for the cause of the evident deterioration of American character, some students of social conditions ascribe it mainly to the spiced and tainted food, furnished to the minds of millions by the movies and the theatres. As we note, however, the phenomenal sales of certain popular novels—questionable as they may be, morally speaking—may not this very fiction, on which the multitudes are feeding, be the chief contributing cause in this decay of character, so deeply deplored by many? If we have pure food laws to protect the unwary public from tainted food which undermines health, ought there not to be, at least, a danger signal raised to warn against an indiscriminate consumption of fiction, tainted with something that undermines purity and integrity? All too much of American fiction is permeated by sordid materialism and a very loose attitude on questions of the highest moral import. Such literature poisons the highest aspirations and the most noble idealism. It gives no hint of "the light which never was on land or sea." It sets no pulse thrilling with heroism or resolute courage. It does not belong to the "literature of power." Humanity is greatly indebted to the noble writers who help men to rise to higher planes by making stepping-stones of "their own dead selves," but what can we say about writers of fiction who would rob man of all that is choicest and best, leaving him by the wayside—poor, wretched and crippled?

AROUND THE WORLD

World Court Opened at The Hague

At this writing the permanent Court of International Justice, formed by the League of Nations under provisions of the treaty of Versailles, is in session at the Peace Palace at The Hague. Future sessions for the adjustment of controversies which the nations may submit to it, will be arranged for. Fifty-one countries are now signatory to the treaty, under which the tribunal functions. Although the United States did not ratify the pact, Professor John Bassett Moore, of New York, formerly counselor of the State Department, was chosen one of the eleven judges. As an organization of decided value in international adjustments, the World Court is likely to serve an excellent purpose.

Rome's New Pontiff

Cardinal Achille Ratti, archbishop of Milan, was elected pope of the Church of Rome Feb. 6, and, in accordance with the usual custom, assumed a new name—his choice being "Pius XI." As spiritual ruler of multiplied millions, the new prelate has been entrusted with vast responsibilities, but, according to all reports, he is well qualified for the position to which the cardinals have elected him. Contrary to some of his predecessors, Pius XI. is said to be very liberal in his views, exhibiting great charity and tolerance towards those of other religious beliefs. For several years, while papal nuncio in Poland, he allayed much suffering in that war-stricken country, especially by way of administering relief to the destitute children, orphaned by the war.

Library Extension in Mexico

Since "knowledge is power," any move towards greater enlightenment in Mexico is surely to be hailed with the greatest optimism. The Federal Government of Mexico has set apart \$1,000,000 for the establishment of libraries in places where there are none—in the public schools, in the various literary centers, and in workmen's unions. Educationally, the Mexican authorities are doing their utmost, and the library extension, above referred to, is the most significant step in the uplift of the country that has been taken for many a day. What Mexico needs most of all, at the present time, is greater enlightenment, and this will be theirs in ample measure by means of the present educational plans of the administration, together with the general introduction of libraries. Already it is being predicted that a well-read and more fully enlightened Mexico will ere long be wholly weaned from its revolutionary tendencies.

England Faces a Serious Problem

As early as the sixteenth century, a peculiar vagabond race of people appeared in England, known as Gypsies. Later on they spread to other countries of Europe, as well as to parts of Asia, Africa and America. The largest group of these wandering tribes, however, seems to have remained in England—there being more than 20,000 of these "rovers" at this time. Modern conditions seem to have largely interfered with their former methods of obtaining a livelihood, and it is due to this fact that the authorities are confronted by a problem of unusual magnitude. Assimilation with the population in general being wholly out of the question, the only recourse remaining is the concentration of the Gypsy tribes on special reservations, if these can be secured. Ethnologists regard the Gypsies as descendants of some obscure Hindu tribe. Though traces of paganism are found in their language and customs, they are said to be the only race of people practically devoid of any form of religion.

Churchless Village No Paradise

Much has been said, in daily press reports, about the superiority of Walcott, Iowa—a town that for fifty years past has had neither a church nor a jail. We were emphatically told that it is "a place of refinement and intelligence," as typified by "a big Chautauqua auditorium, in which ethical and general culture topics are discussed." Considerable stir among church people and others was created by the widely-heralded praises of the churchless town, and finally some one determined to get in touch with the real facts of the case. From a well-informed man in a neighboring town he learned that the people of Walcott, while fairly decent, have few concepts beyond the very sordid one: "Let us eat, drink and be merry." The true, the beautiful and the good, the love of humanity, the reading of good books, etc., receive but scant encouragement in that community. The morality they have is derived from ancestral impulses or through the salutary influence of adjacent communities. Recently an attempt was made by the high school superintendent to start a Sunday-school, but its continuance is somewhat uncertain, considering the opposition it has to meet. One thing is sure—no respectable community is likely to advertise, as a drawing card, that it proposes to adopt the Walcott plan of uplift.

Mexico Looking Toward Prohibition

While many of the people in the United States regard Mexico with undisguised contempt, it is true, nevertheless, that late indications point to a decidedly hopeful state of affairs. President Obregon recently appointed a commission to study the problem of wiping out the maguay plant, from which pulque, Mexico's national alcoholic drink, is made. More than three-fourths of the deaths in the Mexico City district are said to be due to pulque drinking. The chief obstacle to President Obregon's reform measure is seen in the fact that the maguay plant constitutes the main crop of many Mexican plantations. This objection, however, is not likely to impede the progress of prohibition in Mexico.

Little Encouragement for Chicago's Wet Move

When the Chicago city council's endorsement of wine and beer was sent to aldermanic bodies of other cities for like action, it failed to arouse the expected degree of enthusiasm. Somehow the officials of other municipalities did not feel like "giving aid and comfort to the enemy." Peoria, Ill., at one time the "wettest of the wet cities," and the great operating headquarters of the whiskey distillers, turped down the resolution. Grand Rapids and Kalamazoo, Mich., followed suit. In Detroit the president of the city council presented a drastic message, stating that he had no respect either for the city council of Chicago, or the present administration of the city. In accordance with that statement the council refused to join in the petition to Congress that would authorize the sale of light wines and beer.

Is Religion Reviving in Russia?

A newspaper report announces that, on a recent occasion 150,000 Russians gathered in a large public square in Moscow for devotional exercises—the strangest part of that meeting being the fact that the authorities did not oppose such a move. Lenin viewed the large gathering from his office in the Kremlin, but offered no remonstrance. If we may believe latest reports from Russia, there has been a most decided and salutary reaction from the atheistic and irreligious Bolshevik regime. Greater spirituality is said to characterize the services in the Orthodox Russian Church, and thousands, who, during the rule of Bolshevism, were forced to absent themselves from church privileges, are again in attendance. Autocratic rule may, for a time, suppress spiritual impulses, but in the long run the claims of religion will again assert themselves.

Starvation Still Slays Its Victims

Eye-witnesses assure us that when the snows melt next spring, the Russian plains will be strewn with skeletons. They will resemble the extensive prairies of the American cattle country in the days when the big cattle outfits had insufficient hay to carry their stock through a hard winter. They will differ from the American prairies, however, in this respect—in Russia, among the skeletons of cattle and camels, there will be the bones of hundreds of thousands of men, women and children. Many of the unfortunate ones started out on a quest for food, only to sink down, finally, in utter exhaustion. Millions of others are still wandering. Some, who drifted westward to the Volga, yielded to the grim reaper in the typhus-ridden railway centers, or among the horrors of refugee camps along the Volga. We speak, at times, of life's woeful tragedies, but where, at this time, is there a darker and more hopeless tragedy than the one that is being enacted in famine-stricken Russia?

The President on Peace Preparedness

A most significant confession of faith—certain to challenge world-wide attention—was made by President Harding in his address at the closing session of the International Conference on Limitation of Armaments at Washington, when he frankly said: "I once believed in armed preparedness. I advocated it. But I have now come to believe that there is a better preparedness in a public mind and a world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms." Those are words of wisdom and conciliation that every lover of peace and righteousness will heartily sanction. What better way to prepare for peace, can there possibly be than to advocate peace, to confer and seek solutions of problems that might otherwise lead to war? What, indeed, can be more rational than the very logical plan to insist upon reason and mutual concessions, rather than to invite the horrors of an armed conflict? Such an attitude is all the more necessary because of the fact that many of the nations have not yet recovered from the shock of the World War. "Not all the world is yet tranquilized," pertinently observes our nation's Chief Executive. It is undoubtedly true. Only recently Elihu Root, a diplomat of keen discernment, spoke of the human family as "full of strife, hatred and bitterness," and he placed the blame not upon a few scheming politicians, but upon the rank and file of the people in general, poisoned by prejudice, narrow sectionalism, racial antipathy and vague fear of aggressive and irra-

tional foreign policies, still pursued by many nations, great and small. Human progress in peace promulgation undoubtedly depends upon the energetic creation of public sentiment to that end. All must plan with that object in view. The Washington Conference, as President Harding asserts, is a great example to the world. It is a lesson none can misunderstand. Frankness, earnestness and adequate regard for advanced public opinion made possible new agreements and relations, and forced selfish interests to the wall.

Another Side of the Situation in India

So much is said in the public press about the unsettled conditions in India, that a perverted idea of the real situation is very apt to gain ground. A recent statement by Rev. Frederick C. Cowan, a devoted American missionary in India, is of decided interest: "One can not judge India until he has been here and seen it. Then alone can he appreciate the magnificent and wonderful work that Great Britain has done against terrible odds. Think of the different elements here—the various castes, nationalities, religions—and then note how she, steering clear of all the shoals, has done what she has. By great irrigation works, England has reclaimed millions of acres, and made the desert blossom as the rose. By means of a vast net-work of railways and splendid macadamized roads she has made all parts of the country accessible, and travel cheap. She has, by her colleges, universities, and schools, educated millions who are occupying positions of trust and making a good living. By a just and righteous government, that respects every man's religion and faith, order and peace have been maintained. Those who picture Great Britain as simply exploiting India for her own benefit, do her a great wrong."

Koreans Appeal to Washington

Whatever the ultimate result may be, it is at least a matter of significance, that the greatly harassed people of Korea have laid their grievances before the Conference at Washington, hoping that a supplementary session of that illustrious gathering may take steps, by which independence may be restored to that unfortunate country. Ever since the Russian-Japanese war, Korea has been under the rigid and unrelenting control of Japan. Repeated promises of Korean independence, later on, have not been fulfilled, and at present prospects to that effect are not likely to be realized unless the pressure of other nations is brought to bear upon Japan. The appeal to the Washington Conference closes with the following fervent plea: "Korea is a nation whose government has stood for more than forty centuries. Her population numbers twenty millions. They are a distinctive race of people. They are possessed of characteristic traditions, and institutions which are all their own. They are the primitive exponents of the right of self-determination, and their appeal pleads for the restoration of that principle. They are a unit against their forcible annexation to another and an alien government. We can not rest until Korea has been rehabilitated, her government restored, her people made free. Conferences and nations may flourish and pass away, but justice alone endures."

Palestine Must Develop Industrially

As quoted by Rev. Amos I. Dushaw, in an article in "The Christian Herald," a business man in Jaffa recently said: "There is no hope for Palestine as long as the people mainly speak of it as the Holy Land. That means they will always look backward instead of forward, and instead of making progress all along the line, Palestine will remain what it is." It is all too true that in the minds of most Christians, Palestine is not associated with industrial and commercial possibilities. Intent upon preserving the old-time associations and customs of the country, they would fain bar that land from all real progress and advancement. As a matter of fact, however, the highest interests of Palestine for the future demand the fullest development of its natural and industrial resources. That is the conviction of the British officials in charge of Palestine, and they are most diligently laboring to that end. Just now Palestine needs the scientific farmer, to insure the highest productivity of the soil. The skilled mechanic must develop the industrial crafts, so necessary to Palestine's material interests. The upright and wide-awake business man must revive the country's ancient commerce. It is evident that Palestine needs to be reorganized along normal and rational lines, depending less on charity from abroad and thinking more of economic independence. Recent arrivals from Europe and America are helping in that direction, but more are needed to change the old-time trend into new channels. An important factor, in the solution of the problem of supplying an abundance of power for manufacturing purposes, seems to have been found in the River Jordan. Because of its steep descent from Hermon to the Dead Sea, it offers practically unlimited water power for the development and maintenance of industrial enterprises. A concession has already been granted by the government to a responsible company, and ere long a new chapter in Palestine's industrial activities will be ushered in.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Transformation Truly Worth While

2 Corinthians 3: 18. (See also Colossians 3: 1-11.)

For Week Beginning February 26, 1922

1. **Introductory Thoughts.**—(1) Christ is the Christian's High Ideal. (2) Transformation is sure to result, if we behold him by faith. (3) Many illustrious character transformations have been wrought by this method.

2. **A Wonderful Opportunity.**—Much of the doubt and confusion of our own time—religiously speaking—is due to the vain endeavor of men's minds to visualize religion at points from which Christ is invisible. It is Christ who is the Key to ALL human experiences, as well as to all the Scriptures. It is Christ who opens the gate of righteousness before us, and gives us spiritual freedom. It is like finding a pearl of great price when the soul discovers this, and to point it out to others is to do them a priceless service.

3. **The Apostolic Message to Us.**—By the words, "we all," Paul means "all Christians." Under the Old Covenant ONE ONLY saw the glory—now the beatific vision is open to all. We may ALL behold it with open, or unveiled face. The darkness is past, the true light already shines, and Christian souls can not look on it too fixedly, or drink it in to excess. But what is meant by "the GLORY of the Lord" on which we gaze with "face unveiled"? The glory evidently includes everything that belongs to him. There is no aspect of the exalted Christ, there is no representation of him in the Gospel, there is no function that he exercises, that does not come under this head. As Paul viewed it, Christ's glory is that of One who "liveth and abideth forever." When thinking of Christ, Paul does not look back—HE LOOKS UP. The glory of the Lord has no meaning for him, apart from the present exaltation of the Risen Christ. "The Lord reigneth; he is apparelled with majesty." That is the lofty conception of Paul.

4. **The Spirit's Power in the Transfiguration.**—If there is to be a striking change in the heart of man, it must be wrought through the Spirit, and such is evidently the thought of the apostle in verse 18. A transformation can be brought about only through a Spirit-inspired faith, which sees Christ upon his throne. It is by means of an abiding faith in the Living Christ that the contemplation of Jesus in the Gospels CHANGES US into the same image.

5. **A Transformation "While We Behold."**—The Lord of glory—so we would infer from Paul's teaching—is the pattern and prophecy of a glory to be revealed in us, and as we contemplate him in the mirror of the Gospel, we are gradually transformed into the same image, even as by the Spirit. The transformation is wrought "while we behold"—by the present power of Christ working in us. We are changed into the image of him, from whom it proceeds. We are made like himself. Christ being on his throne, his people—spiritually speaking—are exalted and victorious in him. When we forget Christ's exaltation, in our study of his earthly life, that victorious consciousness is lost, and in a most essential aspect the image of the Lord is not reproduced in the believer. The PRESENT EXALTATION of Christ is an all-important thought, and should never be lost sight of by his followers.

"Thou art the Potter, Lord, and we are the clay;
And morning and evening, and day after day
Thou turnest the wheel, and our substance is wrought
Into form of thy will, into shape of thy thought."

"How plastic are we, as we live in thy hands;
Who, who, as the Potter, the clay understands?
Thy ways are a wonder, but oft, as a spark,
Some hint of thy meaning shines out in the dark."

6. **Suggestive References.**—The great things that the Lord provides for his own (1 Cor. 2: 9, 10). Christ's prayer for his followers (John 17: 21, 22). Manifesting the life of Jesus in ourselves (2 Cor. 4: 10). A Perfect Pattern (Heb. 3: 1). "Looking unto Jesus"—the great means of spiritual success and safety (Heb. 12: 1-3). The transformed life must be one of holiness (1 Peter 1: 15). The true disciple closely follows the Master (1 Peter 2: 21-24).

The Church of the Brethren and Social Problems

(Continued from Page 99)

wages and fair prices and ultimately to harmonious coöperation of capital, labor and the public, in the production and distribution of wealth.

The provision of wholesome recreation for the youth and those who labor.

The application of the principle of stewardship to the acquisition and expenditure of wealth.

The abatement and prevention of poverty and the effective relief of suffering and distress.

Prevention of crimes by civil restrictions, and humane provisions for the regeneration of criminals and the elimination of maladjustments and vicious institutions from the social order.

The life of love, sacrifice and service as the highest expression of the social ideal of Jesus.

The establishment of the Kingdom of God upon earth, through the Christianization of our social relations and the spread of the gospel of brotherhood throughout the world.

The establishment of the Kingdom—the Family of God—through the methods of Jesus—teaching, preaching, prayer, service, and vicarious sacrifice.

Sister H. C. Early—In Memoriam

BY EFFIE V. LONG

After a long and terrible struggle with tuberculosis, covering about twenty-seven weeks, Sister H. C. Early fell asleep in Jesus, Jan. 17, 1922, aged sixty-seven years, one month and five days.

She and Bro. H. C. Early were married May 25, 1876. She became the mother of eleven children. Six of them—five daughters and one son—grew to maturity. Five of them died in infancy. Two daughters, aged forty-two



SISTER H. C. EARLY

and thirty-six years, respectively, died two years ago last July, just one week apart, each leaving a family. Sister Early was a devoted mother, and the loss of these two daughters, in so short a time, almost prostrated her. In fact, she never fully recovered. She was left with an aching heart, which broke her both in body and spirit, and made her an easy victim of the disease that ended her life.

Sister Early was of a devout and religious temperament. Her heart was keenly alive to things religious. She was most responsive to the movings of the Spirit. She always revered divine things. At an early age, she acknowledged and accepted her Savior. In her tender girlhood she became a member of the Baptist Church, and continued a faithful member until 1885—nine years after her marriage.

Bro. Early became a member of the Church of the Brethren in December, 1876, a few months after their marriage, and in a few years was called to the ministry. During the same period children were being born unto them. These conditions brought a new situation into the family. They raised many weighty questions. It is always an interesting matter, full of vital issues, when a husband and wife, having a family of children, belong to different churches.

Sister Early felt that she and her husband, for the sake of their children and his ministry, if for no other reason, should be united in their religion. But how could it be brought about? How could she give up the church of her early choice? That was a question and a big one, for she loved her church and believed its teachings and doctrines. She was a woman of strong convictions. And to think of her husband's uniting with her in her church was hardly to be considered.

She did not see the reason for trine immersion and the need for a meal in connection with the communion. In time, however, after reading Robinson's "History of Baptism," she decided that trine immersion is the cor-

rect mode, for this scholar of her own church admitted that trine immersion was the primitive baptism. The supper question she worked out all by herself in the study of the New Testament.

After joining the Church of the Brethren, Sister Early was very loyal and active. She loved the church so much and longed to see it grow, and she herself labored to that end. She was an active member of the Aid Society, and gladly did her part to forward the work. She will surely be missed by the Mill Creek congregation. In the same way she was helpful in all lines of church activity and works of benevolence.

Sister Early was of a quiet temperament, and was not so widely known as her husband, but that does not say she did not bear her share of the burdens of life. By no means. It was her self-sacrifice that made it possible for Bro. Early to give so much of his time to the church. A mother and wife at home, she stayed "by the stuff," caring for the family, keeping the home and work going in her husband's absence, doing her work quietly and unknown to others. She will surely reap a bountiful reward. Some one remarked to me once: "All true mothers will surely be in heaven, for their life is one continual sacrifice."

On the day of her burial, some one who knows, said: "Wherever there was sickness, Sister Early was there. Whoever else would go or come, you could depend on her at the bedside of the sick." One mother of a large family—not a member of our church—said to me, with tears: "Mrs. Early always came and helped me when the children were sick, and one time she stayed a week and helped me to care for them. Oh, how we shall miss her!"

I saw her a number of times during her illness, and it always filled me with awe and wonder to see her great faith and assurance, her patience and fortitude, and even in her great suffering, her concern for others, to the last. On our last visit, just a few weeks prior to her homegoing, she was so weak—could only speak a few words—and yet she called me back into her room to ask whether we mind the cold very much. She was afraid the cold would set hard on us, having lived in a warm climate. So her concern was always for others and their welfare. Some one remarked: "She was a mother to us all."

The Early home, a place dear to many of us, is broken up and an affectionate union of forty-six years has been severed. The home has lost a loving mother and wife, the community a sympathizer, adviser and friend, and the church a loyal worker and supporter. No one can fill her place here, but we rejoice that her sufferings are over, and that she is at home "with the Lord." We know that our loss is her gain.

The funeral was preached to a large audience of friends and relatives, from far and near, from the text: "For me to live is Christ, and to die is gain," by Bro. I. S. Long, assisted by the home ministers.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

UNREPORTED CHURCH WORK

Bro. Walter M. Kahle, of Daleville, Va., held a two weeks' series of meetings at Copper Hill, Va., in August. Forty-five were baptized. Bro. E. E. Bowman held a meeting in the same congregation in September, at Airpoint. Nineteen were baptized. Bro. F. B. Layman held a meeting at Henry Fork, Antioch congregation, Va., in August. Five were baptized; two were baptized near Ferrum in the same congregation. Two were baptized near Claretton, Halifax County, Va., in September. Bro. L. A. Bowman held a series of meetings at the same place in November, when two more were baptized. At that time, also, the members were organized into a congregation, to be known as Newhope, Va., Callaway, Va. Isaac Bowman.

BRO. ISAAC GIBBEL

Bro. Isaac D. Gibbel died and was buried, last week, at Willow Springs, Mo. We feel bereaved at the loss of our brother, but feel well satisfied that the oft-repeated saying, "Our loss is his eternal gain," is abundantly shown in the experience of Bro. Gibbel.

We were associated here with him about fifteen years—sometimes intimately so, and confidingly so, in church work. From his own mouth, on many occasions, the inmost recesses of his troubled and brotherly heart have come to us, bearing the many burdens of his varied trials and bitter experiences in this world of disappointment and sorrows.

He chose that "good part," that never can be taken away, in his youth. He taught school many terms in Pennsylvania. He loved books. His library was much larger than any others of the church at Carthage. He loved music and often led the song services. He possessed both piano and organ, and was proficient on either instrument. He was a stenographer and well educated.

He had a retentive memory and was well informed upon Bible topics. He often led the Bible class, and frequently reviewed the lesson before the Sunday-school. He often corrected us in the lessons. He aspired to be useful in his Master's work in the church. He made the church at Carthage a present of a very fine, large family Bible. As a deacon he was always trustworthy and correct. In counsel he was instructive and careful. In attendance at church he was among the most regular. In the social circle he was entertaining, genial, communicative and pleasant—a welcome visitor and a Christian friend. We are sorry to lose Bro. Gibbel.

Carterville, Mo. J. L. Switzer.

BETHANY HOSPITAL, CHICAGO, ILLINOIS

Just across the street, to the East from Bethany Bible School, stands a small, unobtrusive building, which is the home of Bethany Sanitarium and Hospital—formerly the residence of Dr. G. H. Van Dyke. The property was purchased in 1920, and the necessary alterations made and equipment provided. As at present arranged, there are, for all practical purposes, three stories—the first floor being a few steps below the street level. Two rooms on the first floor are used for the Out-Patient Department, in addition to which are the kitchen and dining-room; also the room for hydrotherapy treatments and electric cabinet baths.

The main floor has the reception room, three private rooms, one two-bed and one three-bed semi-private rooms.

The upper floor has the operating and sterilizing rooms, besides three private bed-rooms and one two-bed semi-private room. A number of vacant lots are held by the Board of Trustees, besides this building. All of the property is held in trust for the Church of the Brethren.

The hospital was opened Dec. 30, 1920. This was not the real beginning, however, for the hospital problem has been before our church people for twenty years. At one time a committee was appointed by the Annual Conference and had decided on Chicago as the proper place to locate, but many things came in the way, not the least of which was the fact that we, as a church, were short of doctors and nurses; at any rate, the project was given up, for the time being, and the money turned back to the original donors. Yet prayers continued to be made by many for the development of this phase of our church activity.

The writer recalls that some eight years ago at a special chapel service of Bethany Bible School, when the need of a hospital and nurses' training school was being considered, students were urged to hold themselves in readiness for preparation for such service. The result is that at present, in our hospital, we have not only two registered nurses and three pupil nurses, but a house physician, a superintendent of nurses and an anesthetist, all members of the Brethren Church.

During the past year, we are glad to report, the local patronage has been quite gratifying. We have had one hundred and seventy-five bed patients, representing eleven different denominations. In addition to these, several hundred were cared for in the Out-Patient Department. The 175 bed-patients came from sixteen different States and were served by fifteen different surgeons and physicians. It has been the policy of the Board of Trustees to postpone the organization of a regular staff of physicians and surgeons until the institution grows larger. In the meantime, no reputable physician or surgeon has been denied the privilege of the institution. Others we do not care for, as there are plenty of them to ruin the cause in a short time, if they were admitted promiscuously.

As to equipment, we have all that is necessary for major operations as well as hydrotherapy treatments. The latter has made it possible to care for a number of sanitarium patients. The satisfaction of having a Christian service controlled institution, where the anointing and special prayers are the natural expression of the heart of every one serving, is highly pleasing to all of us who have had any part in the work during the past year. The privilege that our people have, of coming to our own institution, located in a city where we have access to as good specialists as there are, and at the same time enjoy the spiritual atmosphere, is second to none.

Six of our own returned missionaries were cared for during the year, and three of them were operated on free of charge. This was made possible by a number of Aid Societies, individuals and Sunday-school classes contributing to a fund to pay the hospital bill of worthy folks that need some assistance.

Many inquiries are coming to us regarding nurses' training courses, but we do not have the number of beds necessary, to give a regular standard nurses' course; however, we are giving to a few a one-year course that is of great benefit in the home and especially in the mission

field. We hope to have a standard nurses' training-school in God's own good time.

When the Mennonite Church, with but seventy-five thousand members, supports nine hospitals in the United States, our church, with a membership of one hundred and fifteen thousand, should certainly do something to advance this important work.

Frank N. Sargent.
Chicago, Ill.

REPORT OF TEACHER TRAINING FOR 1919-1921 (Standard International Course)

STATES	First Year			Sec'd Year			Third Year		
	1919	1920	1921	1919	1920	1921	1919	1920	1921
Arizona	3	10	5						
California	35	50	42	8	28				1
Canada	7	3							
Delaware	1								
District of Columbia		15	1						
Illinois	32	33	23	17	10	18			4
Indiana	52	62	70	24	23	15			7
Iowa	42	30	16	5	1	5			
Kansas	19	15	8	9	14	8			2
Maryland	31	7	54	2	28	15			4
Michigan		5	4	1	1				1
Minnesota	13	14	7	7	7				1
Missouri	23	17	24		9				
New Mexico									
Montana	8	11	1						
Nebraska	5	3							
New York		1							
North Carolina		12	5	1					1
North Dakota		20							
Ohio	45	25	23	37	29	6			4
Oregon									6
Pennsylvania	90	109	99	50	59	47			16
South Carolina									24
Virginia	14	117	97	62	69	49			4
Washington		9	4						
West Virginia									
Total	547	533	524	283	276	165	1	65	106

Grand total for 1919-1921 is 2,862 recorded in the office.

375 certificates were issued during 1921. These indicate the completion of a year's work.



Bethany Hospital, Chicago, Illinois

33 diplomas were issued during 1921. These are given upon the completion of a course of three years or more.

Many students also took work in one of our two other courses—the Local Training Course, given in connection with Vacation Schools, or the College Training Course.

A few took work in courses which we recognize, but in which we do not give examinations.

Ezra Flory, Secy.

HOW IT IS DONE

In my report of the work in the Claar church, I mentioned the fact that here parents and children go together to church and Sunday-school, and that all Sunday-school scholars stay for church services.

In an editorial comment, on the statements above given, it was suggested that, perhaps, many Sunday-school workers would like to know how we influence the children as indicated. The members here also think that the readers of the "Messenger" should be told just how we do it. It is, perhaps, somewhat difficult to make a satisfactory statement, but I will make the attempt, at any rate.

In the first place, our church is not the only one where the Sunday-school scholars stay for church services. In the spring of 1877 Bro. J. W. Wilt, of Juniata, Pa., came here as pastor. That summer he organized the first Sunday-school ever held at Claar. We started to hold the children from the beginning. Out of that Sunday-school grew four Sunday-schools—Claar, Lower Claar, Queen and Union Chapel. At all of these places the Sunday-school scholars stay for church services. Perhaps a right beginning has much to do with holding the children for church services ever after.

As to methods of conducting the services, we follow no particular plan, but endeavor to suit ourselves to the peculiarities of our own individual congregation. Too much organization and too greatly complicated methods may not be best. To use the plans and methods of other

people without due consideration, generally spells failure. The world is suffering from over-organization at times. We are glad, however, to get all the really good advice we can, though we may not always make use of all of it. We must remember, of course, that what makes success at one point, may be a flat failure elsewhere.

Our Sunday-school scholars are nearly all church members—from eight to eighty-five years of age. Our "grand old man," Bro. C. F. Lingenfelter, is eighty-five years of age, and attends church and Sunday-school every Sunday, unless he is sick.

Our congregation is largely composed of young people, and the work, here at Claar, is nearly all done by them. Give the young people something to do and you can hold them.

Our services are short—church and Sunday-school never last over two hours. As quick as the Sunday-school is over, our chorister and pianist start a hymn for church services—the hymn that closes the Sunday-school often opens the church services. We have no intermission between Sunday-school and church services. We are all home by 12 o'clock for dinner.

People here like company, and it is their delight to have one or more people go home with them for dinner. The people here are sociable and many a good spiritual feast we have had on the old sacred spot. These pleasant associations have a great deal to do with bringing people here.

There is no "domineering" here. If we try any new method and it does not take, we simply drop it. We do not try to force it on the school. We do not go much on appearances. We do not care how people are "harnessed up" for the work—just so they all pull together in the right direction.

In rural districts people come in autos and carriages, and bring the whole family along. As they do not care to make two trips, they all stay for both services.

I do not want to be understood that I think we have a perfect Sunday-school. Far from it. We have plenty of room for improvement. Some people think we are too noisy, but it should be remembered that a congregation of young people can not be as quiet as those of maturer years. At any rate, our pastors all claimed they would rather preach to a small crowd, even if it is noisy, than to empty seats.

E. F. Claar.

Klahr, Pa.

CHRISTMAS AT THE HOME, MIDDLETOWN, IND.

Christmas at the Home was indeed an enjoyable affair. If our brethren and sisters could have witnessed it, they would really have been surprised, for the happiness shown there was unusual for a place of its kind. All this testifies to the fact that the inmates are satisfied, or at least as much so as it is possible for any one to be when not in his own home.

Not one was missed in the presentation of gifts. All received one or more presents, besides the candy treat of the Home, and that of the Upper Fall Creek Sunday-school. Our most efficient matron, assisted by others of the Home, made popcorn balls, and tastily arranged a plate of candy and fruit, which, with a beautiful, large popcorn ball, presented a fine appearance. The faces of the inmates glowed with pleasure, when these treats were passed around by Sister Dillon and our superintendent, Bro. Frank Dillon.

The Sunday-school gave a nice treat of candy and an orange. These were sent to those of the Home who were not able to be at Sunday-school—the writer being one of the number.

The Nettle Creek Aid Society remembered all, and thanks are herewith extended to the kind donors. The White Branch Aid Society was very liberal in gifts to all. The New Bethel Aid Society sent five dollars to purchase fruit for the Home. The Buck Creek church sent a letter of cheer, and the Muncie church also remembered its inmates by sending them Christmas parcels. These presents were tastily arranged on a beautiful large Christmas tree in the Orphanage and later distributed among the recipients.

The Home was also the recipient of a twenty-dollar check for Christmas from Brother Grant, of Roanoke, Ind., which was much appreciated, as well as the two-dollar gift of Mrs. Charles Miller.

Could those, who remembered the Home, have seen the tired old faces light up with true, childlike pleasure, when the gifts were distributed, they would, indeed, have been well repaid for their efforts in giving the Home a Merry Christmas.

Many also received gifts through the mail from friends and relatives. This helped to keep the Christmas spirit glowing.

It is more blessed to give than to receive (Acts 20: 35). I have found it to be very true, and no doubt many others have also found that the real enjoyment of a Christian life is in giving and seeing the pleasure of others, rather than receiving.

We ask God's blessings to rest upon all who so kindly remembered the Home. In the words of "Tiny Tim" I would say: "God bless us every one."

Our superintendent, Bro. Frank M. Dillon, and wife,

Sister Grace Dillon, are especially to be commended in their efforts to make the Home a real home for the inmates, as far as it is possible to do so. They show partiality to none, and take a kind, friendly interest in all. The evening worship seems to be especially pleasing to the inmates.

At the present time there are thirty-three inmates at the Home. Ten children are in the Orphanage and fourteen inmates are in the Old Folks' Home.

It is our united prayer that the Home may have many more such Christmas observances. We truly thank God for this one just passed. R. J. Fattic.

DES MOINES, IOWA

The Des Moines church met in business session in December, to elect church and Sunday-school officers for the coming year. Bro. A. M. Stine was again chosen as elder. We highly appreciate Bro. Stine's interest in the little body of workers at this place, as well as the interest of other members of the Mission Board. Many members in the District of Middle Iowa have also kindly helped us along in our struggles for a church existence. Financial problems, at times, almost brought defeat, but, thanks be to God, these are opportunities to test our faith and reliance upon Divine help, in our endeavor to "keep the unity of the Spirit in the bond of peace."

Then, too, through our own need of help, God has enabled us to see more clearly the needs of others. The call for help comes from the poor in our city, and it is an appeal which we can not resist. We are in personal touch with one of the city nurses, and this has opened a door of opportunity to lend a helping hand to worthy families. Lack of employment has caused many families to become poverty-stricken, that heretofore have been able to struggle along. When one visits these homes and finds children almost destitute of clothing, with insufficient food, and many of them sick from undue exposure, the ardent aim of our workers to raise funds for our church and parsonage debt, is set aside, for the time being, to minister to the needs of the needy ones as best we can.

Some of the Sisters' Aid Societies in our District have responded nobly to the call for help, and different clubs and organizations of the city are doing a great deal. Despite all that, however, we would be able to use much more assistance, should any, within range of our city, care to contribute. Anything in the line of clothing, edibles and money can be used to good advantage. Send to Mrs. O. L. Shaw, 1249 East Thirteenth Street, Des Moines, Iowa.

As yet we have no resident pastor, but Bro. O. C. Caskey has been enabled, through the Spirit, to assume, with his other duties, the added responsibility of administering to our spiritual needs. This is much appreciated and we are sure that God will richly reward his efforts. Naomi Shaw.

AN ANNOUNCEMENT

Manchester College has enrolled among her students about forty ministers. All except about four of these are ministers in the Church of the Brethren. These young men are away from their home churches, in some cases, for as much as four school-years. During this time they do not find opportunity to do much preaching. It is difficult to keep up an active interest in the church and her problems during this time.

The Ministerial Association of the College is interested in keeping these young men in touch with the church. A large number of these men have agreed to do work in outlying churches during their school career. They do not ask for salary or remuneration, save the defraying of their expenses, incurred in going to and from their work. Any churches that need help will confer a favor on these young men, and incidentally serve the church by calling on them. V. F. Schwalm.

North Manchester, Ind.

SIPESVILLE, PENNSYLVANIA

Sipesville church held its regular quarterly council the first Tuesday in January, with Eld. Detwiler presiding. He was elected in November to serve as presiding elder to succeed Eld. Replodge, who resigned. The following officers were elected: Bro. H. Q. Rhodes, as minister for the next year; Bro. Geo. Maust, church secretary; Sister Goldie Schmucker, on the Missionary Board. A new financial board was elected, also a new cemetery committee. Bro. F. J. Maust was reelected as trustee.

Two letters were granted. It was also decided to accept the invitation of the Gray Union Sunday-school, to take the school under our supervision. Bro. Rhodes has been preaching there regularly every Sunday afternoon. James Nixon, one of our Sunday-school teachers, is superintendent of the school.

Our Sunday-school work has been progressing. We installed the Graded system of Lessons, beginning Jan. 1. Bro. A. G. Maust is superintendent for 1922. Our average attendance for 1921 was 156. The entire collection for the year amounted to \$778, not including several special collections taken for relief. Of this, \$96.50

was given for missions. A library was started by the Young People's Classes. The birthday offering for 1921 is being used to supply new books.

The Ladies' Aid Society reorganized the beginning of the year. The past year was a successful one financially. During the winter the meetings are being held at the homes of the members. Sister Frank Shaffer was chosen as president for 1922. Mrs. W. R. Critchfield.

PONTIAC, MICHIGAN

Eld. L. T. Holsinger, of Brethren, Mich., conducted services for us each evening at 139 North Jessie Street, beginning Jan. 19 and closing Jan. 29. Ten were received by baptism and five by letter. Six others await baptism. Jan. 30 we enjoyed the first love feast, ever held by our people in this city, with twenty communing.

We are holding services at present in the writer's home. Our average attendance at Sunday-school for the new year has been sixty, the highest number being sixty-five. Sister Ida Herr has charge of our Cradle Roll, in which we have an enrollment of forty-nine. We have recently added a Home Department, under the supervision of Mrs. George Steele. Brethren Paul Coover and I. M. Eikenberry, of Detroit, have been preaching for us on Sunday evenings. Our Sunday-school meets at 11 A. M., Teachers' Meeting twice a month, Sisters' Aid Society twice a month, cottage prayer meetings each Wednesday evening.

We have just taken steps to organize a Christian Workers' Society. We have received much encouragement from our prayer meetings, as these people believe firmly in the power of prayer. The Detroit congregation has been assisting us in our campaign to raise funds for the purchase of a lot and the building of the church, which is much needed. There is no other church in this vicinity.

Bro. Holsinger gave us a splendid series of doctrinal and evangelistic sermons. The people received the Word gladly and rejoiced to hear the truth. E. J. Ebey.

MINISTERIAL CONFERENCE

The seventh quarterly Ministerial Conference of the central group of churches in the District of North Dakota and Eastern Montana was held at the home of the writer. Two sessions were held Feb. 1, and one on Feb. 2. Our Conference happened to be held during a storm period, when it was not at all favorable to get about. Because of conditions, only two of our four churches were represented, but a number of good thoughts were given on the subjects under discussion that, if carried out in practical work, should further the progress of the cause in our local congregations. Two topics under discussion had to do with the sisters and their work, two others considered the church's activity and progress, while a fifth pertained to certain relations of the ministers to their flocks. The program had been arranged previously, and the result proved that those, to whom work had been assigned, had given time and preparation to their subjects.

During the meeting we made some further arrangements for our joint series of meetings, to be held during the coming summer.

We adjourned at 11:30 A. M., Feb. 2, with a firm conviction that our coming together in these Conferences is an inspiration to each of us, and serves to unite us more fully. We expect to meet in Surrey, N. Dak., April 5 for our next Conference.

Joseph D. Reish, Secretary.

Berthold, N. Dak., Feb. 7.

IN MEMORY OF CORA BEARD WHITENECK

"They say she is dead, but to us she is only away."

Death, the great monster we all must face sooner or later, does not seem so terrifying in the life of one who has walked in the Master's vineyard and tasted that the Lord is gracious. While medical science is seemingly doing its best to preserve human life, God beckons, and people must answer. Sometimes, very often too, I think we are made to wonder when God, in his wisdom, calls a lovely and devoted mother, asking her to leave her babes. When that mother agrees to a really serious operation, when she calls for the elders and is twice anointed, when she is torn between two strong desires, and God softly calls, she just goes sweeping home to glory, leaving husband, children and friends, their eyes full of tears and hearts breaking—but we know that sometime we shall understand. Now we can only trust and pray, "Thy will be done." That is all we can say or think.

She saw eight of her children grow up and accept Jesus as the Lover of their souls. The last was a tiny little fellow and she smiled happy smiles of joy at the time of his baptism. She loved her church. In her full, busy life she had much time to work for it. Our hearts ache at the thought that she is gone. We can not bear to think that her face—so good, so trustful—will never be seen in our Bible Class again. But full well we know that she is attending one in heaven. Praise his holy name for mothers like her!

Aline, Okla.

Mary Prentice Wilson.

ELIZABETHTOWN COLLEGE

Elizabethtown College held an unusually interesting Training School Jan. 8-22, and a very helpful Bible Term Jan. 22-29. The interest in this work kept growing all the while. Bro. Ross D. Murphy gave interesting talks on the "Sunday-school" and "Missions" from Jan. 9 to 11. Bro. Minor C. Miller, of Bridgewater, Va., gave a series of very definite and inspiring lectures on "Religious Education" from Jan. 12 to 15. Dr. C. C. Ellis, of Huntingdon, Pa., in his usual whole-hearted and practical way, gave a series of lectures on "The Teacher." We were fortunate to have him with us an entire week.

During the Bible Term, Jan. 23-29, Bro. W. S. Long, of Altoona, Pa., taught "The Types of the Tabernacles" and "The Man Christ Jesus." Bro. J. W. Lear, of Bethany Bible School, taught "The Book of Hebrews," "Ceremonial Teachings," and preached evangelistic sermons at night. Bro. I. S. Long, returned missionary from India, gave very helpful talks concerning the foreign field.

The College management wished that many more of our friends might have enjoyed this helpful program with them. H. H. Nye.

Elizabethtown, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Elk church met in council Dec. 29, with Bro. Reppert in charge. After the election of church officers, a Ladies' Aid Society was organized, with Sister L. M. Silver, president. Bro. Reppert was elected as our elder, and it was the unanimous desire that he be retained as our pastor. It was decided that we hold our love feast Feb. 11, at 8 P. M.—Mrs. E. G. Silver, Elk Creek, Calif., Jan. 26.

Pasadena.—Since our last report we have had several splendid updates. Both Sunday-school and Christian Workers rendered good Christmas programs. Everybody was interested in the White Gift review. By this means several poor people of our city were helped Jan. 8. Bro. Geo. Carl, of Portland, Ore., began evangelistic services. He preached the old-time Gospel with great power. Great interest was manifest throughout the meetings. Eighteen were received into the church by baptism. Five were received by letter and two were reclaimed. Five of this number were heads of homes, and the others were scholars from the Sunday-school. A number came from outside homes, and through them we hope to be able to reach the parents. Bro. Carl also spoke encouraging words to our Mothers and Daughters' Association Jan. 25. The La Verne Mission Volunteers rendered a splendid program in our church recently. These young people help to make vivid the great world situations at home and abroad. Our Sunday-school set its goal for 400 scholars for 1922. This means adding 125 new pupils, and with the aim of all, the unsaved won to Christ.—Ida B. Gibbel, Pasadena, Calif., Feb. 4.

FLORIDA

Arcadia.—Our church met in council Jan. 13, with Eld. J. H. Garst presiding. Some very important business, pertaining to the church, was attended to. We elected a superintendent and an assistant for Sunday-school; also new teachers, a church clerk and several other officers were chosen. Sister Eva Trostle, of Bethany Bible School, of Chicago, was with us several evenings last week, and gave us some very interesting talks, which were enjoyed by all who heard her. Bro. S. W. Ball, of Washington, Pa., is again with us for the winter. Bro. Ball will assist our service pastor, Bro. J. L. Thomas, with the church work, while at this place. Our series of evangelistic services, which will last two weeks, will begin on Sunday, Feb. 5, with Bro. J. W. Rogers, of Indiana, in charge. We are having delightful weather here. Every one is busy making garden. Any one wishing further knowledge regarding Florida, may write me, and I will gladly furnish all the information I possibly can.—Mrs. Nellie Moriarty, Arcadia, Fla., Feb. 3.

ILLINOIS

Freeport.—The teachers and officers selected for the coming year took charge of their various duties on New Year's Day. Bro. Roller, of Chicago, Director of Religious Education of Northern Illinois, delivered the sermon. Later in the day he held a special meeting with the Sunday-school officers. One of our members has been taken from us by death. Several others have been ill, and unable to attend church. We miss them. Bro. C. W. Canfield has been away for two Sundays, assisting with evangelistic meetings at Thomson, Ill. During his absence Bro. McCann, of Mt. Morris, occupied the pulpit.—Mrs. H. C. Dornick, Freeport, Ill., Feb. 3.

Milldeleville.—At our recent annual business meeting, Sunday-school officers were elected, with Bro. John Nagay as superintendent. Our pastor, Bro. Olin Shaw, was chosen for another year as elder. It was unanimously decided to cooperate with the Milldeleville churches in forwarding religious education in our public schools. Already a council has been chosen to carry on the movement. Brother and Sister Harry Stoner were installed into the deacon's office. The Religious Educational Board chose the following directors for the Christian Workers' department: Intermediate, Irene Fierheller; Junior, Mrs. S. L. Whisler; Primary, Vellicie Prowant.—Mrs. S. L. Whisler, Milldeleville, Ill., Feb. 7.

Notice.—The Sunday-school Committee of Southern Illinois is ready to receive invitations from the various churches for the next holiday Bible and Sunday-school Institute. At our last District Meeting the privilege was granted to charge for meals during the Institute. The Institute is of untold inspiration to any church having it. The committee will appreciate early invitations from churches.—D. W. Shock, Girard, Ill., Jan. 1.

Notice.—The Executive Board of Religious Education of Southern Illinois is putting on a special effort to have all the churches of the District to conduct a Vacation Bible School during the summer. Last year there were thirteen schools and all of them were very inspiring and succeeded beyond all expectation. Will not each elder bring the matter before his respective church or churches? Any assistance that we can render, will be at your command. Please advise the committee promptly whatever has been done.—D. W. Shock, Secretary, Girard, Ill., Feb. 8.

INDIANA

Killbuck church met in council Dec. 24. Eld. E. O. Norris being away in a series of meetings, Eld. J. A. Miller took charge. Our Sunday-school officers were elected for the next six months, with Bro. D. W. Bowers, superintendent. Our love feast was appointed for June 3 at the Antioch house. Jan. 1 Bro. J. E. Spizer, commenced a series of meetings at the Antioch house and continued until Feb. 5. Sixteen were received by baptism. Seven of this number were Sunday-school scholars. The meetings closed with a good interest.—H. E. Millsbaugh, Muncie, Ind., Feb. 9.

New Salem.—Jan. 22 the church decided to hold a week of revival meetings, beginning on that date, conducted by the pastor, Bro. Wm. Overholser. The meetings were well attended by people

GOSHEN, IND.—Report for Goshen City Aid Society We held 44 meetings; average attendance, 15; average offering, 77 cents. Amount in treasury, Jan. 1, 1921, \$20; for offerings, \$34.26; received for quilts and quilting, \$158.20; 6 comforts, \$6.90; for extracts, \$29.30; for clothing, \$1.00; for shoes, \$1.00; for soap, \$1.00; for blankets, \$1.00; for covering donated to each new convert); total, \$513.14. Expenditures, for materials, \$72.69; supplies for kitchen, \$50; China relief, \$25; Bethany Hospital, \$25; furnishings for church, \$94.65; sick and needy, \$10.00; for clothing, \$1.00; for shoes, \$1.00; for soap, \$1.00; for blankets, \$1.00; supplies, \$43.14; miscellaneous, \$12.80; Mildred Greenwalt, our volunteer missionary, for college expenses, \$25; total, \$467.44; balance on hand, including war stamps, \$106; one box of eatables to Winona Boys' Club; one box to Emma Orphan, Goshen, Ind.; one box to Mrs. Chas. Mick, Treasurer—Mexia Garver, Goshen, Ind., Jan. 30.

Fausnight, Bro. Geo., died at the home of his son, Morgan Fausnight, Jan. 8, 1922, aged 76 years, 6 months and 23 days. Death was caused by apoplexy. He always lived in Ohio. He died on the same farm where he was born. In 1864 he married Sarah Bilger. There were eleven children, nine of whom survive with his wife. He was a son of Israel and Elizabeth Fausnight. His first sickness was paralysis, from which he suffered for three years, being confined to his bed most of the time for over one year. Services at the East Nimishish church by Brethren Noah Longenecker and

M. M. Taylor. Interment in the church cemetery.—Mrs. Geo. Goughnour, Canton, Ohio.

Gibble, Isaac D., born in Pennsylvania, died Jan. 26, 1922, of intestinal influenza and heart failure, aged 64 years, 1 month and 16 days. Bro. Gibble moved from Pennsylvania years ago and settled at Carthage, Mo., where he was an active church worker. For a number of years he was Sunday-school superintendent. He had seven children but at the time of his death was living alone in the bounds of the Peace Valley church. Services by the writer in the chapel at Willow Springs. Burial in the city cemetery.—T. L. Pike, Peace Valley, Mo.

Greisamer, Olive E., born in Indiana, Feb. 8, 1874, died Jan. 21, 1922. She leaves her husband and six children. She accepted Christ as her Savior early in life, and in 1919, with her husband, united with the Church of the Brethren. Services by Bro. I. M. Miller and the writer.—Dow A. Ridgely, Parkersburg, Ill.

Harlachner, Nettie Harbold, wife of Bro. J. E. Harlachner, died at her late home, Harrisburg, Pa., Jan. 22, 1922, aged 36 years and 8 days. She is survived by her husband and two children. She was a member of the U. B. church, where the services were in charge of Rev. Jones. The body was then taken to the Franklin church, near Dillsburg, Pa., where services were in charge of Bro. C. O. Conner. Interment in the adjoining cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Hartman, Elva Catharine, nee Picking, died Jan. 17, 1922, aged 22 years, 4 months and 29 days. Death followed an operation. She united with the Church of the Brethren when young in years and lived a consistent life. She is survived by her husband and infant daughter, her mother and several sisters and a brother. Services in the Browns Mill church by Bro. Oellig, assisted by Bro. Samuel Gearhart.—H. N. M. Gearhart, Shady Grove, Pa.

Holden, Harry L., infant son of Bro. Joseph and Mabel Holden, born in Owosso, Mich., died at the parents' home in Perry, Mich., Dec. 23, 1921, aged three and one-half months. Services from the writer. Burial in the cemetery near Elsie, Mich.—L. H. Frowant, Durand, Mich.

Huffer, Perry James, son of Bro. J. J. and Sister Mary S. Huffer, born Oct. 21, 1885, in the bounds of the Elk Run congregation, Va., where he died Jan. 31, 1922, aged 36 years, 3 months and 10 days. He is survived by a widowed mother, five sisters, two brothers, his wife and three small children. He accepted Jesus as his personal Savior during his last illness. Services at the Elk Run church by the writer, assisted by Rev. W. C. White, of the Presbyterian Church. Text, 2 Sam. 14:14. Interment in the adjoining cemetery.—W. H. Zigler, Churchville, Va.

Maus, Aaron, son of George and Catherine Maus, born in Miami County, Ind., died Jan. 18, 1922, aged 61 years, 8 months and 3 days. He was an almost constant sufferer for two years, but though it all he was very patient, kind and considerate. In 1883 he married Phoebe Fisher. There were six daughters. He united with the Church of the Brethren thirty years ago and died in the triumph of a living faith. He leaves his wife and children. Services at the church by Eld. J. F. Appleman.—Ira Fisher, Mexico, Ind.

Mauet, Bro. Samuel of Sipesville congregation, died at his home in Lincoln Township, Jan. 19, 1922, aged 88 years, 11 months and 6 days. He was born in Salisbury, Somerset, England. He united with the church forty-seven years ago and has always been a regular attendant at church services. He is survived by his wife, Sister Susan Mauet, and two children. Services in the Sipesville church by the pastor, Bro. Rhodes. Interment in the church cemetery.—Mrs. W. R. Critchfield, Sipesville, Pa.

Monson, Lamenta Jane, born at Berthold, N. Dak., July 16, 1910, died Jan. 22, 1922, at Wenatchee, Wash. She met death accidentally while coasting. She leaves father and mother, three sisters and one brother. Services at the Sunny Slope house by the writer, assisted by Eld. L. E. Ulrich. Interment in the Sunny Slope cemetery.—John R. Peters, Wenatchee, Wash.

Neff, Sister Elizabeth, daughter of Jacob J. and Mary Miller, born in Wooster, Ohio, March 7, 1845; died in Elkhart, Ind., Jan. 25, 1922, aged 76 years, 10 months and 18 days. She was united in marriage to John Q. Neff. She, with her husband, united with the Church of the Brethren a number of years ago. During a long period of illness she remained ever faithful and loyal, as well as cheerful. She clung to a hope that brightened as she neared the end. She is survived by the husband, two sons, one daughter, one grandchild, one great-grandchild, two brothers and five sisters. Services at the home by Bro. E. C. Swihart, assisted by Bro. E. J. Saatz. Burial in the Rice cemetery.—Miss Sylvia Ulery, 1529 South Main street, Elkhart, Ind.

Patterson, James Knox, died Jan. 26, 1922, at St. Mary's Hospital, S. now, aged 78 years, 5 months and 5 days. In 1876 he married Miss Lydia Rhinehart. There were four children, three of whom are living. There are also ten grandchildren. Services at the church by Eld. Wm. B. Neff. Interment in Dale cemetery.—Ova Carpenter, Beaverton, Mich.

Rhodes, Luther D., born in St. Lawrence County, N. Y., died Jan. 9, 1922, aged 82 years and 12 days. He was a faithful member of the Church of the Brethren for over thirty years. He and his wife entered the Old People's Home in 1911. Although at times they were not able to attend church services they never forgot their offering for the benefit of the Sunday-school. His wife and two children, grandchildren and great-grandchildren survive. Services at the Home by Bro. F. M. Wheeler.—Susie Kinzie, Marshalltown, Iowa.

Rock, Mary Ellen, daughter of the late Eld. Daniel and Sarah Miller, born in Franklin County, Pa., died Nov. 30, 1921, at her home in the Welsh Run congregation. She united with the Church of the Brethren at the age of eighteen and months but was never heard to complain, enduring all of her suffering with patience. She was anointed about a week before she passed away. She married Bro. Cyrus Rock in 1895. There were six children, two daughters dying in infancy. She is survived by her husband, two daughters and two sons. Services at the Upton church by Brethren F. E. McCoy and D. M. Zuck. Interment in the adjoining cemetery.—C. A. Shipp, Mercersburg, Pa.

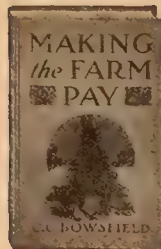
Shull, Lester Merl, son of Mabel and Wm. Shull, died Jan. 22, 1922, aged 4 years, 8 months and 28 days. Death was due to pneumonia. He leaves father and mother and three brothers. Services by the writer, assisted by Eld. Geo. Johnston at the El River church. Burial in the cemetery near by.—Moyie Landis, Sidney, Ind.

Snyder, Bro. Jacob, born in Bedford County, Pa., died in Barber-ton, Ohio, Jan. 24, 1922, aged 82 years, 4 months and 17 days. In 1866 he married Sister Mary Snidelecker, who preceded him. Forty years ago he united with the Church of the Brethren and continued to serve his Master throughout life. Services by Eld. A. H. Miller. Interment in Lakewood cemetery.—G. C. Kaufman, Akron, Ohio.

Ulery, Nancy (nee Landis), born Oct. 6, 1823, died at her home in Trotwood, Nov. 12, 1921, aged 98 years, 1 month and 6 days. In 1848 she married Abraham Rees, who preceded her. In 1857 she married Michael Becchy, who died a few years later. She married Moses Ulery in 1875, who died in 1916. She is survived by ten stepchildren. Services at the Trotwood church by Elders Wm. Kinzie and Emanuel Shank.—Virgie Eby, Trotwood, Ohio.

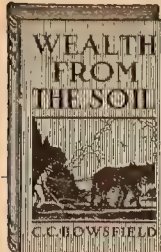
Whiteneck, Sister Cora L., daughter of Bro. John B. and Sister Margaret E. Beard, born near Mt. Etna, Iowa, died Jan. 23, 1922, at the End Springs Sanitarium, Eald, Okla., aged 43 years, 11 months and 12 days. She moved with her parents to Harrison County, Mo., in 1892, and to Oklahoma in 1894. She married Bro. John S. Whiteneck Nov. 22, 1896. There were ten sons and four daughters. Two sons preceded her. She united with the Brethren Church in early life and remained faithful. Besides the immediate family she leaves father, two brothers and four sisters. She was a sufferer from gall stones, undergoing two operations. During her sickness she was anointed twice. Services by the writer, assisted by Elders H. Boone and J. S. Foutz. Interment in the Sand Hill cemetery, near Dakota, Okla.—Isaac H. Miller, Nash, Okla.

Books of Interest and Value



Making the Farm Pay, Bowsfield,\$1.25

This timely book tells how to get the biggest returns from the soil and at the same time make farm life more attractive. There are chapters on Diversified Farming, Soil Conservation, Care of the Orchard, Farm Pests, Farm Bookkeeping, Egg Production, etc.



Home Gardening, Albaugh,\$1.00

A simple and non-technical book for the person with a backyard or an extra lot that ought to be made to yield good fresh vegetables for home use. The book contains a full description of the famous "Sandwich Method" of preparing a garden.

Wealth From the Soil, Bowsfield,\$1.25

A sensible book for all who are interested in getting back to the land. The author writes informally on such subjects as: How and Where to Engage in Farming, Farm Planning and Management, Social Aspect of Farm Life, Money Making Garden Crops, Successful Poultry Management, Commercial Fruit Growing, etc.

The Back Yard Farmer,\$1.25

In seventy-six chapters this book gives complete and reliable directions for the proper cultivation of vegetables, fruit and flowers and the care of poultry and pets. It is a practical book that will enable you to make the most out of the garden.

The book discusses: Backyard Dividends, Hot Beds and Cold Frames, The Backyard Orchard, Rabbit Hutch and the Rabbit, Feeding Hens for Eggs, Shade Trees and Their Care, etc.

Success with Hens, Joos,\$1.25

An up-to-date and practical poultry guide written by an expert. The fifty-five chapters of the book cover every phase of the poultry business from the hatching and care of chicks to the sale of eggs and fowls.

Nothing but proven methods are given. A great boon to the skilled poultryman as well as to beginners.

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EDWARD FRANTZ,
Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 109)

cof. — Rutter and G. W. Kline. Our elder for another year is Bro. David Lytle, Esther Dabong, clerk and Sunday-school superintendent; Sister Libbie Sterling, president of our Aid Society; Bro. L. J. Moss, delegate to District Meeting, with Bro. D. Lytle, alternate—Esther Dabong, Deshler, Ohio, Feb. 7.

New Carlisle.—In my recent visit to the Infirmary of New Carlisle, accompanied by another lady, we conducted a service of song and prayer. After that we gave the women a treat of candy, popcorn and apples. A large appreciative lot of women I have never met. I have been paying them visits once each month. This visit was made early one week, previous to Christmas, on account of the Bible Institute held at Trotwood, Ohio. This was followed by a two weeks' revival which proved to be a glorious meeting, held by Bro. J. C. Hman, of Springfield, Ill., which was much appreciated. At our after being fully instructed. All of the meetings proved to be a source of great pleasure—Lydia A. Barnhart, New Carlisle, Ohio, Feb. 4.

Okland.—Since our last report several very interesting programs have been rendered by both young and old people. Recently Rev. Eldridge, of Columbus, Ohio, gave us an address on the subject, "The Bible in the Public Schools," which was much appreciated. At our December members' meeting Bro. Chas. L. Flory was retained as elder and pastor for another year. Sister Ruth Mack was chosen church correspondent; Bro. A. E. Aikey, church clerk; the writer, Sunday-school superintendent. Bro. D. W. Shock, of Guard, Ill., was with us in a revival during November. The church was much encouraged by his preaching. One was baptized. We are in the Bible reading contest, and during January 3,893 chapters were read.—R. T. Waggoner, Bradford, Ohio, Feb. 6.

Reading. Dec. 31 Bro. H. K. Ober gave his lecture on "Orange Blossoms." On Sunday morning he preached for us. Bro. Heestand has been filling our appointments the greater part of the winter. Our Sunday-school has been reorganized, with Bro. W. W. Stroup as superintendent. Feb. 5 Bro. A. I. Heestand installed the officers and teachers for the coming year. There were seventeen present. We have eight classes. Following is the report of those who have gone to Sunday-school forty-eight Sundays in a year: Nineteen received their seventh year seal, and out of this number there are quite a number who did not miss a Sunday. Feb. 4 we held our business meeting; the next one will be May 13—Rena Heestand, Moultrie, Ohio, Feb. 6.

Trotwood.—The organization of this church for another year was effected at a recent members' meeting. Bro. D. M. Garver, who has served us for thirteen years, was retained as elder and pastor. The writer was elected church correspondent. The State District Sunday School Teachers' Institute was conducted by our congregation. Dec. 30-31 and was greatly enjoyed by our members. The instructors were able for their tasks, which made the meeting, so well attended, edifying to all. Our revival, conducted by Eld. S. Z. Smith, of Suburg, Ohio, closed Jan. 21, with a full house. The meetings were full of interest and well attended the entire week. Two were reclaimed and fifteen baptized. Bro. Smith's service, as well as that of his wife, was greatly appreciated. Our membership was much revived. This church has a Junior, Intermediate and Adult Christian Workers' Meeting, in which much interest is manifested.—Virgy Ely, Trotwood, Ohio, Feb. 1.

PENNSYLVANIA

Conemaugh church met in local council in December and elected all the officers of both the Sunday-school and church: Bro. S. W. Pearce, elder and pastor; Bro. Ralph Litzinger, superintendent of the Sunday school. It was decided to use the envelope system for our offerings. Dec. 4 we lifted an offering of \$71 for the Emergency Fund. Bro. Pearce has been holding Bible Study classes each Sunday evening on the different characters of the Bible, which are becoming very interesting. Our attendance at Sunday-school and church has been on the increase this year and the outlook all around is very promising.—Mrs. Ralph Litzinger, Conemaugh, Pa., Jan. 29.

Elizabethtown.—Jan. 22-29, during the Bible Institute, we held a very inspiring series of services at the College, conducted by Elders J. W. Lear and I. S. Long. The meetings were well attended and the interest was especially high. The students were especially interested. We feel that the meetings were very uplifting. Feb. 7 we met in special council, with Eld. S. H. Hertzler presiding, for the purpose of deciding on a definite plan for making more room for the Primary and Intermediate Departments. Two members were received by certificate: E. R. McDannel, Elizabethtown, Pa., Feb. 9.

Falling Spring.—Jan. 15 Bro. Raymond Flory, returned missionary from China, was with us at the Shady Grove church the evening, and spoke to a well-filled house, telling of many of the customs of the natives of China. He also spoke very encouragingly of the work being done by our missionaries. We were very glad for the information given by Bro. Flory in regard to the effect that Christianity is having on the governor and some of the leading rulers of the Shansi Province, where our missionaries are working. At the close of the services an offering was lifted for the Emergency Fund. Our elder received a call for help from Bethany Mission, Philadelphia, Pa., which was turned over to the Sisters' Aid Society at Shady Grove. As a result, \$52.50 was sent to Bro. Bowman for the relief of the poor and suffering at the mission.—H. N. M. Geisliart, Shady Grove, Pa., Feb. 2.

Juniata Park.—According to arrangements, we held our first council for 1922 with Eld. J. W. Witt presiding. After the officers for the year were elected, the proposition of a series of revival meetings was discussed with much encouraging interest. Three have been baptized within the last few days. Our Sunday-school is doing nicely, with an increasing attendance.—Pauline Brumbaugh, Juniata Park, Feb. 6.

Leamersville church met in business session Jan. 15, with Eld. J. B. Miller presiding. We reelected Bro. Rogers as our pastor for another year. Feb. 5 our Field Secretary, Bro. Galen B. Royer, preached his visit very much. Our Sunday-school is doing very successfully. We have twelve classes—seven of them being organized. Our greatest problem now is sufficient room to accommodate these classes, that they may do more effective work. Our pastor has been giving us a series of Sunday evening sermons on prophecy, which are very helpful and instructive. Our Junior, Intermediate and Adult Christian Workers' Societies are getting along nicely. Mary E. Graybill, East Freedom, Pa., Feb. 8.

Lost Creek.—Dec. 31 we met in the Good Will church for our regular council, with Bro. J. E. Rowland serving as moderator. Bro. Geo. Strasser was reelected as elder in charge for another year; Bro. J. H. Shellenberger, secretary; Sister J. B. "Maggie" agent. Superintendents for two of our Sunday-schools were elected, and practically all officers for the church activities. Bro. Rowland was retained as pastor for another year. He gave a very complete report of his work, and the work done in and by the church during the past year. One letter was received. During the

past year we held a protracted meeting at each of our four meetings. May 20 we expect to begin a series of meetings in the Good Will house in charge of Bro. G. W. Group, of East Berlin, Pa.—Mrs. J. E. Rowland, Bunkertown, Pa., Feb. 6.

Notice.—To the Churches of Western Pennsylvania: All treasurers' and committee reports, queries, and any other items that should be placed on the District Conference program of business should be in my hands not later than March 1.—L. S. Knipper, Assistant Secretary, Berlin, Pa., Feb. 4.

Rummel.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., chairman of the Child Rescue work, delivered a message for us Jan. 23, concerning that work. An offering was lifted for this purpose. During the year 1921, there were thirty-five baptisms in our congregation.—Mrs. Warren Hoover, Windber, Pa., Feb. 7.

Pittsburgh.—On Sunday morning, Feb. 8, our pastor, Bro. C. Walter Warstler, delivered a splendid installation message, at which time the officers and teachers of the Sunday-school and church were installed for the present year. Much enthusiasm and interest were manifested. All the activities of the church are moving along splendidly and we are anticipating a very successful year. During the month of January three were received by baptism. Jan. 13 a large teacher-training class was organized, and had its first session with our pastor as teacher. The Christian Workers' Society is planning a social evening, Feb. 14, to which all members of the church will be invited. A very interesting program is being planned. We feel sure that this social get-together evening will be beneficial to all. Feb. 26, the second chapter of the missionary pageant, "The Overthrow of Freedom," will be given by the young people of the church, under the direction of Miss Fern Baer. We feel greatly encouraged with the progress being made in Pittsburgh.—Helen McWilliams, Pittsburgh, Pa., Feb. 8.

Pottstown church held its regular council Jan. 6. Officers for the church and Sunday-school were elected. Dec. 26 we held our Christmas program. The church was beautifully decorated and the recitations and songs were very well rendered. Dec. 31 we held what night services. The early part of the evening was spent in the parsonage, where a social time was enjoyed and where refreshments were served by our pastor and his wife. At 11:30 we proceeded to the church and spent the time in prayer and singing. Many pledges of loyalty were made, and all came away feeling glad that they were permitted to be present.—Tacy R. Vanderlicke, Pottstown, Pa., Feb. 4.

Windber.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., who is chairman of the Board of Child Rescue work of the eastern part of the United States, was with us Jan. 22, in the interests of that work. He gave a very interesting address, telling of the noble work they are doing in finding good homes for orphan children. An offering of \$25.16 was lifted, to aid in carrying on the work.—Mrs. C. E. Replogle, Windber, Pa., Feb. 4.

SOUTH DAKOTA

Willow Creek church met in council Jan. 7, with Eld. Grant Tooker in charge. Church and Sunday-school officers were elected. We have been able to hold our regular services so far during the winter with very few exceptions. Recent offerings have been made to the Near East Relief.—Lola M. Root, Wetonka, S. Dak., Jan. 30.

TENNESSEE

Limestone.—Bro. J. R. Jackson, of Mitchell County, N. C., began a series of meetings at this place Jan. 1, preaching sixteen sermons in all. Three accepted Christ by baptism and two were received from the Progressive Church. Bro. Jackson's sermons were both helpful and inspiring. He also visited in several homes. There will be preaching services at this place every first Sunday night. Bro. A. E. Nead will preach for us—Pearl Slagle, Limestone, Tenn., Feb. 2.

VIRGINIA

Notice to the Churches of the First District of Virginia.—Churches, desiring mission workers during the coming vacation, for mission points in their congregations, or otherwise, will please communicate with the undersigned not later than March 15.—Levi Garst, Secretary, Troutman, Salem, Va., Feb. 4.

Roanoke.—Jan. 15 Bro. Isaac Long gave two stirring talks to large audiences. Jan. 29 Rev. J. Sidney Peters preached an inspiring sermon in behalf of prohibition. He praised our denomination for standing by the cause so loyally in the past, but sounded a warning to keep up the fight. A free-will offering and pledges were taken for this work. The text for the evening sermon by the pastor was: "Be sure your sin will find you out." One was received by letter and one came forward to be received by baptism. Feb. 5 the Teacher-training Class rendered a very impressive program. Bro. W. M. Kahle, pastor of the Daleville congregation, gave a splendid address on "The Devotional Life," which was greatly enjoyed. Bro. P. S. Miller has returned from Florida.—Mrs. John H. Shickel, Roanoke, Va., Feb. 7.

WEST VIRGINIA

Mt. Union congregation met in council at the Wiles Hill house Dec. 26, with Eld. Bucklew in charge. The meeting was presided over by Eld. M. Clyde Horst. The church and Sunday-school officers for the coming year were elected. Since our last report we have made some needed improvements on our churchhouse. The trustees had the outside of the house painted and the young men's Bible Class secured the funds for having the inside painted. The Sisters' Aid Society financed the work of cementing the entire basement of the church. Our revival services began Jan. 1, with Bro. J. A. Buffmeyer, of Uniontown, Pa., in charge. He labored earnestly for the cause of Christ, preaching twenty-two very interesting and forcible sermons. The result was a good, growing attendance as long as the meetings lasted. Twenty-three were brought into the church by baptism and one was reclaimed; three await baptism. Our Sunday-school and church work is going along nicely, our school having reached the highest average attendance—ninety-two—since being organized several years ago. At the close of our meeting we had a week's Bible Term, conducted by Elders E. T. Fike and A. C. Avall, and by home talent. We had a very fine meeting and the interest was good. Our church is encouraged and built up by these meetings as these.—C. C. Storer, Morgantown, W. Va., Feb. 4.

Union Chapel.—Bro. Arley V. Poling, of Mont Rose, W. Va., began a series of meetings Jan. 7, preaching three sermons. He was called away on account of the illness of his wife, and the meeting was continued by the home ministers. Bro. Poling returned on the 20th, and the meeting closed the 22nd. Eighteen stood for Christ and five were baptized by Sunday. Bro. Ira Poling, of St. George, W. Va. Twelve await the rite. The weather was very unfavorable, but the house was filled to its capacity each night. Our congregation was greatly strengthened during the meeting.—Rhoda Hovatter, St. George, W. Va., Feb. 4.

WASHINGTON

Olympia church closed a series of meetings Jan. 11, after two and a half weeks of earnest effort on the part of Bro. J. U. G. Stiversen, of Portland, Ore. He preached the Word with power and did not hesitate to condemn sin both in and out of the church. While there were no conversions, the church has been strengthened, which is one of our greatest needs at this time. Bro. Stiversen's daughter led the song service the first week of the meeting, which was a great inspiration. Bro. Orrin B. Gregory and wife were ordained to the eldership Jan. 8.—Ida McNamee, Olympia, Wash., Jan. 25.

WISCONSIN

Stanley.—The week of prayer—the first week in January—we observed again this year in union services with the Presbyterians and the Methodists. The meetings were in our church the first two evenings. The attendance throughout was very good. We certainly feel that it was well worth while for us to be together in this way, to foster an exchange of friendships and to strengthen such a fundamental as prayer. To all of us it was a "season of refreshing from the presence of the Lord."—Ralph G. Rarick, Stanley, Wis., Feb. 1.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Two Halves of Religion

MYSTICAL seems hardly the right word. It smells too much of medieval cloisters. It suggests too readily the type of religion which declines to be interested in the troubles and problems of this unfriendly world and dwells in selfish solitude, "far from the madding crowd," feasting its peaceful soul on thoughts of holy things. But along with these unwholesome associations it carries an idea which is too vital to be ignored.

A remarkable characteristic of the present trend in religious thinking is its emphasis on social obligations. We might call this the era of the social awakening. The Christian consciousness seems just to have discovered the second commandment and is getting interested in trying to obey it. The social gospel is a fact, not only in the teaching of the times but in the New Testament as well. To ignore its presence there is no longer possible. But we have only begun to realize the full import of it. The coming years will bring still clearer recognition of its meaning, and along with this, changes in our relations with our fellow-men, industrially and otherwise, which we have hardly dreamed of.

All this is well. The pity is that the cause of social justice must make such slow and halting progress. God speed the day when Christians shall love their neighbors as themselves. And may he make mighty and valiant use of the Church of the Brethren to this end. We have a heritage of moral principles which ought to fit us for the most effective championship of the social gospel.

But the social gospel is only half of the whole Gospel, and the second half at that. Important as it is, it can never satisfy the religious instincts of mankind. This is the fatal blunder of so many socialistic schemes for human betterment. They make religion consist wholly of human kindness. They either ignore God, or deny him outright. They propose a brotherhood without a Fatherhood.

Waves of questioning and doubt concerning the reality of a personal God are periodic or local, but never permanent or general. The common heart of mankind cries out for God. The satisfactions of

human comradeship are many and great, but there are regions of experience where the best of human friendships utterly fail to meet the need. There are too many unraveled mysteries, too much manifestation of force beyond human control and too much need of help which no human hand can furnish, to quench for long the longing which reaches out toward the Eternal and Unseen. Man must seek and find communion with his Maker. It is as natural for his soul to thirst for the living God as for the hart to pant after the waterbrooks.

This desire for spiritual communion with a Loving Father and the expression of it in worship and other acts, designed to bring the soul into harmony with his will—this is the first half of religion. To love God is the first commandment and to love man is the second. On these two hangs the whole structure of religious life and experience. Religion is both mystical and social. It is both filial fellowship with God and fraternal fellowship with men.

Now it is the mischief of our narrowness of vision that we can hardly see both these factors at once, and give to each its proper weight. We incline to stress one or the other, according to age, training, temperament and environment. To a certain extent, this is inevitable. But why should we carry our personal predilections to the point of disparaging the one which happens not to interest us so much? It is hardly possible to attach more importance to either of these elements than belongs to it, if the other is not lost sight of, and the proper balance between them is maintained. A special circumstance may provide a special opportunity to emphasize a neglected truth. But we surely err if we regard lightly the mystical element in religion or the social gospel either. Let us magnify both.

It takes two halves to make a whole. We do "the whole Gospel" a good deal of honor with our lips. Let's do the same thing with our hearts and lives!

Don't Call It Intervention

Is God the Lord of the unusual alone or does he also control the common and familiar? How much of this world is he concerned with? Whose power is this that we see manifest in the sprouting of the seeds and in the holding of the stars in place? What is the range of the divine activity?

Such questions answer themselves if we face them squarely, which is exactly what we seldom do. In one breath we acknowledge God as the Creator and Sustainer of all things, and in the next we talk of his *intervention* in the natural order, as if somebody else were running that. Processes beyond the power of human understanding are going on all around us every day without our notice, but let some new, inexplicable thing take place, and we say at once: "God must have done it." Of course he must have, but the "must" is no more imperative in this case than in the other. Who makes the flowers bloom?

There is but one God, the Scriptures teach, and so Christians profess to believe. Yet many of us seem practically to have made of nature or natural law another god. At least we seem to predicate in the usual order of nature some other power than God's power, when we speak of his miraculous exercise of power as "intervention." Why suppose him to come in where he is already?

But if he is, indeed, already there, it is a simple matter to think of him as sometimes doing the unusual thing—sometimes using methods or laws with which we are not acquainted. Who are we that we should

presume to have learned all about God's ways with the infinity of energy at his command? The miracle, especially in these days of increasing wonderment over new discoveries, is no stumbling-block either to true faith or to true science, but "intervention" and "violation of law" are bad names for it.

Law is not a force. Law is a way, a path, a channel in which a force acts in a given set of conditions. The power is not in the law but in what operates it. The Bible teaches that this operating power, throughout the world of nature, is God. And wouldn't it be the part of good sense as well as of humility, to confess frankly that there may be secrets in the divine processes which the smartest of us have not yet found out?

Whence, then, this tendency to deify the laws of nature and limit God, our God, to the occasional and miraculous, thus compelling him to "break in"? Why not let him have full sway everywhere throughout the universe which he has made? Why not give him *all* the glory and dominion and power?

What the Conference Really Did

If the Washington Conference had accomplished nothing more than to elicit such a confession of faith as the President made in his closing address, it would have been worth much more than it cost. These were his words:

"I once believed in armed preparedness. I advocated it. But I have come now to believe there is better preparedness in a public mind and a world opinion made ready to grant justice precisely as it exacts it. And justice is better served in conferences of peace than in conflicts at arms."

The larger significance of such a statement is that it represents the position to which many other leaders of thought have come, along with great multitudes of the common people. The Conference was not the cause of all this change of heart. It was partly the result of it. But it has speeded up that process very greatly. It has stimulated faith in the value of "conferences of peace." There is to be another at Genoa shortly, dealing with a different aspect of world conditions, quite as important to the cause of peace. And there will be more such conferences.

The Washington Conference contributed something toward physical disarmament. It did much more for the more important cause of mental and moral disarmament. It fostered the peace spirit, which is the heart of the whole matter.

Warding Off a Breakdown

HERE'S an excellent suggestion we want to pass on to the readers of the MESSENGER—to such of them, especially, as may be bothered by the hundreds of exasperating little worries that are incident to life on this troubled planet. Forget them in your absorption in a great enthusiasm.

See? Take up a big enterprise—one that compels you to throw your whole soul, mind and strength into it—one that's hard, almost impossible, apparently, and yet which, if accomplished, would be the most wonderful, most glorious achievement in the history of the world.

That's what we need to give us peace. It's the accumulation of petty annoyances that breaks us down, not the expenditure of sweat and blood in a great and worthy aim. That's wholesome, cleansing, healing.

Can't think of a cause like that? Come now, brother; think a little harder.

CONTRIBUTORS' FORUM

The School of Sorrow

Selected by Agnes M. Geib, Mannheim, Pa.

I sat in the school of sorrow,
The Master was teaching there,
But my eyes were dim with weeping
And my heart was full of care.

Instead of looking upward
And seeing his face divine,
So full of tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.

So I could not learn my lesson
And say, "Thy will be done,"
And the Master came not near me,
As the weary hours went on.

At last in my heavy sorrow
I looked from the cross above
And I saw the Master watching
With a glance of tender love.

He turned to the cross before me
And I thought I heard him say,
"My child, thou must bear thy burden
And learn thy task today.

"I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give this cup of woe."

So I stooped to that dreary sorrow,
One look at that face divine
Had given me power to trust him
And say: "Thy will be mine."

And thus I learned my lesson
Taught by the Master alone.
He alone knows the tears shed
For he has wept his own.

But from them came a brightness
Straight from the home above,
Where the school life will be ended
And the cross will show the love.

—Author Unknown.

The Easter Revival

BY T. E. GEORGE

ANOTHER Eastertide will soon be here, and with its joys, it brings afresh the solemn privilege to God's people, of telling again the story of the Risen Christ to a lost world. It presents to the church a golden opportunity for reviving the work of grace in the lives of its membership, and of reaching the unsaved. No church can afford to neglect having an Easter revival, for nearly all evangelical churches are thinking of and working for a revival at that time. The season itself and the activity of the other denominations create a favorable evangelistic atmosphere, of which we should take advantage. Caught by the force of the season, we will be borne on the tide of a great enthusiasm for lost souls, and we can all have a revival—evangelist or no evangelist. Indeed, why not try to conduct this revival without a professional evangelist?

With the revival idea dominant in our minds, we should be fully convinced that the winning of men to Christ is the chief business of the church, for the church is powerless in all her life when she loses her evangelistic fervor. When the church is busy in winning men, she will throb with life in every department. But there can be no hit and miss methods used in this cause. There must be a thorough and definite preparation.

Preparation

An unorganized group of men becomes a mob and not an army. The army must be organized. It is also essential in order to secure the largest results in revival efforts, that the church be well organized. The congregation should be divided into units—say of twenty-five persons each. Each unit should have a unit leader or captain. He should select two or three lieutenants, and assign to each, certain families of his unit. These key-workers should strive to interest all members, in their respective units, in every branch

of church activity. Their efforts should be looked into occasionally, as well as those of all other workers, so as to learn what is or is not being accomplished. About six weeks before the revival is to begin, a survey should be made of the field, and the results tabulated—each unit surveying its own territory. This survey should make known not only how many are out of Christ in the unit, but who and where they are, and many of the conditions of their lives should be noted. At least enough should be learned so as not to work blindly. Plans should be made for holding, simultaneously in the several units, just before the revival, at least two weeks of cottage prayer meetings. All the units should come together once each week in a union of all the prayer meetings, that each unit might give reports and testimonies for the help and inspiration of others. During the period of preparation, the responsibility of personal interest of every member in the unsaved should be stressed at the prayer meetings and the preaching services. Pray for a revival!

The Campaign

The organization of personal workers should be as prominent a part of the revival as in the preparatory work for the revival. Do not let the organization break down. The following suggestions embody a few of the essentials that can not be overlooked if the revival is to be a success:

1. **MUSIC.**—Good music is vital to the success of the revival. Have plenty of it. It should occupy from one-third to one-half of the service period. The music should create an atmosphere in which the preacher can best deliver his message. The music director should prayerfully study the music phase of the revival, and be responsible for it. A volunteer chorus will be an inspiration. Use the children too. Have them sing special songs.

2. **THE SERMON.**—The sermon should be simple and full of the Gospel of redemption, and throbbing with a passion for the lost. No essay or lecture will do. Any exploitation of learning will kill the revival at once. The sermon should not be too long. The thirty-minute kind always wins. There are three types of revival sermons, each following the other during the revival in the order presented here:

(a) *The Message to the Church.*—The church should be moved in mind and heart to do its part in the revival. A manly appeal should be made for a deeper consecration on the part of all to the will of God. The whole church should be moved in such a manner as to cause the membership to rally round the Cross with such loyalty that no worldling can have reason to say that the church member's interest is no better than his own. The nonmember thinks that a casual, perfunctory one-service attendance on Sunday, on the services of the church, by its members, indicates indolence and insincerity—and he is right.

(b) *The Message upon the Fact and Power of Sin.*—No man will come to Christ until convinced that he is a sinner. A plain and fearless presentation of this fact is the hardest type of preaching. Here is where the preacher needs much wisdom, that he may be firm, yet not radical, if he wishes to reach and win men.

(c) *The Message Exalting the Christ.*—His great love must be preached with a power-flooded soul. The preacher's heart must bleed for the lost, and his sermon must express the temper of his heart. But he should never whine and whimper. He should play the man.

3. **THERE SHOULD BE A GROUP OF WELL-ORGANIZED PERSONAL WORKERS.**—By this time a number of efficient workers should be available from the preparation period for the revival. These should be selected with care. It is said that personal solicitation brings about ninety per cent of all converts in any revival. And, besides, it is apostolical.

4. **PRAYER.**—Pray evermore. The membership must pray. Have set places and hours for prayer. There can be no revival without much prayer. Let us pray!

If we follow these simple suggestions we will, under God, have a great harvest of souls. Will we do it?
Goshen, Ind.

"Why Advertise Church and Sunday-School?"

BY LEANDER SMITH

ADVERTISING, as a means of public utterance, has been practiced for ages. Only recently, however, has advertising become, or is becoming, an important factor in church and Sunday-school work.

Advertising is indispensable in modern business, in marketing, in the selling of merchandise, and in seeking to draw crowds to games and amusements of all kinds. Then, why can not advertising be used profitably in the Lord's work? It is at present, and will continue to become more and more, one of the vital forces to increase and sustain the church and Sunday-school attendance. One writer puts it that advertising is largely responsible for the culture and refinement of the present-day citizenship. It has become an habitual thing for the public, to look to the newspapers, handbills, pamphlets, display cards, bulletin boards, etc., for information concerning their needs and wants. In so doing, there is created a demand that would not be created otherwise.

Advertising does not only reach a few people, assembled together, but it reaches the entire community—all classes of people, the church-goer, the non-church-goer, the rich, the poor, the wicked and the righteous. It informs the public, causing people to think and to act. Society has learned that any human activity, to be economical and justifiable, must produce something of value. Then, what value is it to the man if he gain the whole world and lose his own soul?

The church and Sunday-school can well be served by advertising. Thus the sermons, the beautiful gems and the wholesome thoughts are kept before the public, in the very act of announcing the church activities. This advertising also serves to overcome competition. This especially applies to churches, located in cities where amusements and sports of all kinds are carried on during the Sabbath Day. As a rule, amusements or games of any kind, conducted on Sunday, are more extensively advertised than on any other day of the week. The churches should especially take notice of this, when advertising, and create an impression on the public that will induce them to spend the Sabbath Day in a more wholesome way than by spending it at some theatre, baseball game, swimming pool, or other places of amusements, permitted to be open on Sunday.

Advertising must attract attention. It is the purpose of advertising to create a certain impression on the readers' minds and to secure a favorable response from them. Its first aim is to bring the advertising to the notice of the largest possible number of readers. Advertising, regardless of whether it is in a newspaper, on a display card, pamphlet, bulletin board, etc., should be gotten up in good taste, in a neat form and in forcible language. In short, it should be made as attractive as possible.

Advertising will bring new thoughts to the attention of the public that would not reach them otherwise, and the people will be educated to do some thinking for themselves. This, if the right kind of advertising and impression is made, often results in making a decision to let go the worldly things, to which they so earnestly cling, and to spend at least an equal amount of both time and money for the uplift of mankind, and for the advancement of the Kingdom of God, both in their home and community life, thereby bringing welfare and happiness into numerous lives and homes.

Publicity can be aroused by placing window-cards in different places of business, distributing pamphlets, and by handing out invitation cards, announcements, etc., in stores where customers are constantly coming and going—in hotels, restaurants, ice cream parlors and street cars. Advertising literature can be handed out personally to pedestrians on the street, with a personal invitation added.

Advertising must be understood. It must not only attract the reader's attention and secure his interest, but, to get results, it must also be so clear that he will understand perfectly what it seeks to convey.

Jesus said: "Let your light so shine before men

that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16). I know of no better way of letting our light shine than to advertise our church and Sunday-school work, so that people may know where we are and what we are doing. There are people who think that we are selfish, and that our services are for our members only. I have been asked the question quite frequently, whether we have any objections to other people attending our services. We will never be able to make a success of our work until we can convince the people that we have a Gospel for all mankind.

Council Bluffs, Iowa.

The Honor of the Church

BY DEAN CHAS. R. BROWN

In Two Parts.—Part One

It is considered very good form and very good fun, in certain quarters, these days, to maul the church. It is a chilly day when some light-hearted newspaper reporter does not make merry, in a column or two, over what he regards as "the faults and failures of the Protestant Church." He is careful not to attack the Roman Catholic Church, for reasons which we all understand full well. And it is a very cold day when some minister, like an ill-bred bird, does not foul his own nest by criticising and even caricaturing the church which gave him originally his opportunity to be heard. In my judgment it is poor business all around; it gives aid and comfort to the enemy. It amuses some, wounds many, and helps none. I want to protest against it and to say a word as straight and as strong as I know how to make it for the honor of the church.

We have been told, in trenchant magazine articles, written by ministers who were old enough to have known better, that if the pastors of the churches had not been "so benignly dumb"—I am quoting here from an article in the *Atlantic Monthly*—"so hopelessly inefficient," the Kingdom of God might have been coming with power and great glory. We are informed that millions of the choicest young men in the land are almost beside themselves, in their eagerness to embrace Christianity, but for some subtle reason, known only to the adept, "they are bristling with hostility" toward the one organization which, for nineteen centuries, has done more than all other organizations put together, to make that Christianity a power in the thought and action of the world. It is all somewhat puzzling to the plain man who walks with his eyes on the stars and his feet on the solid earth.

When I read these slashing criticisms in glowing magazine articles, I always wonder where the essayists have been. My own personal observation of the church in this country has been neither brief nor narrow. I am fifty-nine years old and I have attended church all my life. I was born in Virginia, grew up and went to college in Iowa, received my theological training in Boston, held three pastorates, covering twenty-two years, in Ohio, Massachusetts and California; and for the last ten years I have been living in Connecticut. And in all that time I have never heard, nor heard of, a minister preaching "a long evening sermon against the evil of drinking sweet cider," or "causing nine-year-old boys to suffer tragic torment because they thought they had committed the unpardonable sin and so were lost." If these faults, which the magazine articles allege against the church, were common and characteristic, surely I would have bumped against them sometime, somewhere.

The critics, with great vigor in their literary style, clamor for "courage, self-devotion, fidelity to duty, unconquerable cheer, loyalty, willingness to die for one's cause"—quoting again from another article in the *Atlantic Monthly*. They do well—the idea is altogether sound, though in no sense new. And where are these qualities of courage, devotion, fidelity to duty and all the rest, to be found at their best and in largest measure, not alone under the stimulus of a great war where, of necessity, the demand for them will be limited to a brief period, but in the give and take, in the wear and tear of a whole lifetime?

Here, again, my observation has not been altogether narrow. For six years I was a member of the Central Labor Council, made up of the representatives of all the Labor Unions in a large city. It met every Monday night, and during those six years I came to know intimately those men who were striving to better the conditions of their own class. I was a visitor for two years for the Associated Charities, in one large city, and for ten years a member of the Board of Directors of the Organized Charities of another city. I have been in close touch with the resident workers of well-known Social Settlements, East and West, rejoicing in and aiding in the good work they were doing. I have been for ten years a member of the Faculty of Yale University, and during that time I have preached and lectured and given addresses in one hundred and ten colleges and universities. I know personally large numbers of these men and women who are giving unstintedly of their best to the great work of education.

And as a result of my observation I am ready to maintain against all comers that nowhere on earth is there to be found so large and so constant a measure of self-sacrifice, of Christlike spirit, of unflagging devotion to the principles of the Sermon on the Mount and of patient fidelity to duty, on the part of those who walk the ways of common life, as in the church of Jesus Christ. I will back the pastors and the faithful members of these churches for sheer moral idealism against any group of people which can be brought forward from any other one organization to be found in our American life.

When the great Missionary Societies, for example, want young men and young women of sound health, trained intelligence, social grace, and Christian integrity to go forth to all the spiritual frontiers of earth and there display these qualities of "courage, devotion, loyalty, willingness to die for one's cause" during all the working years of their consecrated lives, where do they get them? They get them, of course, from the churches where these young people have been converted, nurtured and furnished with that spiritual impulse which carries them into this chivalrous service. The Missionary Boards would never think of looking anywhere else for them. This sort of material is not produced anywhere else. You can not find it in some lovely grassplot of spiritual productivity, lying quite outside of the much maligned Church of Christ.

The Social Settlement, with all its excellent qualities, if called upon for candidates to swelter on the Kongo or to shiver in Alaska or Labrador, or to face and relieve the dirt and the squalor, the disease and the vice of the crowded sections of the Orient, or to brave the attacks of Boxers in China, or the horrors of Armenian massacres, would be swift to say: "It is not in me." The Labor Union would speedily add: "It is not in me." This army of the choicest young people we know, enlisting for a warfare in which there is no discharge, going out to minister to people whose faces they have never seen, whose names they do not know, whose language they can not as yet speak, but whose needs they have already made their own in warm, unselfish sympathy, comes forth steadily from those churches which have, according to the critics, become "so feeble"—I quote again—"as to have no ethical enthusiasm for anything except negative ideals of individual behavior."

The same sound principle holds in the work of the Kingdom here in our own land. I was President, for many years, of the California Home Missionary Society. It was part of my duty to travel among the wide wheat ranches and the lumber-camps and the mining towns of that far-flung State. I have been in the homes and in the churches of the self-denying men and women who are rendering there an honored service as ambassadors of Christ. Their labor lacks something of the romantic picturesqueness which attaches to the work of those who are in foreign lands, with people of alien race, but for heroism, unselfish devotion, patient fidelity and sympathetic interest in the needs of their fellows, I know of nothing finer in American history than the action of these home missionaries as it bears upon laying the foundation of the republic on solid rock, rather than in fleeting sand.

I am confident that the home missionaries of our country would yield as many bushels to the acre of courage, fidelity, loyalty, and willingness to die for their cause as any body of people to be found anywhere.

It is not expedient for me to glory or to think more highly of my fellow-Christians than I ought to think. The churches of our day show no celestial perfection. They can not, in the nature of the cause, be without wrinkle or spot or blemish or any such thing, so long as they maintain the cheerful habit of receiving human beings into their membership. They are made up of men and women like ourselves—people whose mental and spiritual limitations are instantly apparent. And in almost every church there is given unto us a thorn in the flesh, a messenger of Satan to buffet us, lest we should be exalted above measure. But when the returns are all in—the sheep and the goats told off and counted up—is not the church of Christ about the divinest thing we have here on earth at the present time? Name any other organization which can spell it down in moral idealism and in useful conduct! It is the one institution we have which is bold enough to accept the social ideal—not piecemeal in specialized lines of effort, but in its entirety. It has the moral courage to look up into the face of the Infinite Perfection of God and say: "Thy kingdom come. Thy will be done here on earth as it is in heaven."

Have we not had about enough of this wholesale abuse of organized religion? It gives great satisfaction in certain quarters, but they are not the quarters to which the poor world looks for its spiritual help. Might we not take a hint from the ethics of the medical profession? The physicians are not "stabbing each other awake"—I quote again from the *Atlantic Monthly*. They are not bringing discredit on their profession by casting widespread aspersions on their fellow-practitioners. In dignified fashion they do sometimes warn the public against the methods of ignorant and unprincipled quacks. But that is not a case in point. The rank and file of the Christian ministry is not made up of quacks. It is upon the regular practitioners that these essayists (themselves oftentimes ministers of Christ) are bringing reproach by ill-advised and unjust arraignments of their brother ministers. I commend to their serious consideration the usage which prevails among the apostles of the healing art, so closely akin to our own cure of souls.

Yale University.

District Ministerial Boards

BY S. S. BLOUGH
Secretary of General Ministerial Board

THE new Yearbook brings us a list of the members of the Ministerial Boards of the various State Districts of the Brotherhood. These men have been elected in harmony with the decisions of the Annual Meeting, or Annual Conference, as it is more recently named.

On page four, Minutes of 1917, and again on page three, Minutes of 1921, the duties of these Boards are carefully laid down. By the adoption of these Minutes the church is aiming to provide for better supervision of the congregations. These duties require that much careful consideration be given to the work in the Districts.

In looking over the personnel of the various Boards, it is evident that they are men of God, who are anxious to do the best work for the Lord in this position, as in every other. It is my privilege to know personally a large number of these brethren, and I am sure that the Districts made no mistake in choosing them.

The question in which the General Board is interested is, "How are these District Boards functioning? Are the local congregations, through their Local Ministerial Committees, willing that the work shall be done which was contemplated in the Conference decisions?" They can be greatly helped or greatly hindered. It is not the purpose of the Conference decision that these matters be unduly thrust upon the congregations, and yet there is such a great need, in most places, that it is proper to begin on the work.

According to the Yearbook there are a few Districts

(Continued on Page 122)

Our Church Music in Relation to the Forward Movement

BY C. L. ROWLAND

THERE is scarcely a service of any kind, in our churches, without singing. Our regular worship is universally opened with a hymn or a Gospel song, yet how few of the worshipers, ministers, or leaders, realize why music has been given, and yet retains, such an important place in our worship.

If it rightfully deserves the place it holds, it is only fair that it should receive a share in the large impetus that is being given to all lines of activities of our church in the Forward Movement.

First of all, why do we use music in our regular worship, and why do the leaders of temperance meetings, and other special lines of our church work, ask for "special music" in their programs? Simply because we know it brings results. Why did the leaders of the various home drives, during the recent World War, use community sings to help put across the drives for securing large sums of money for the Red Cross and other charitable enterprises? Of course, there was a common cause furnishing a common appeal, for few were the families who were not represented by a son, or some other of close kin, in Uncle Sam's fighting forces. There is a psychology in the community sing; and the same influence has put congregational singing in its present place in our church services. When men and women will sing together, they will work together—pull together. This unifying influence has played a large part in the progress of any church and community.

In every up-to-date religious convention, music is given much attention. Its influence is unifying, inspiring, impelling. In the recent State Sunday School Convention, in Altoona, Pa., a wonderful effect was produced, in the beautiful church in which this particular session was held, by darkening the entire church and throwing a light on one window. This window showed our Lord kneeling in the garden. Such songs as "In the Garden" and "Where He Leads Me I Will Follow" were sung with such telling effect that many perhaps nominal Christians rededicated their lives to him.

Without underestimating any of the other agencies and influences that lead the unsaved to "Christ and the church," we are wondering just how large would be the army of those who are ready to testify that the appeal through music was the impelling power in their decision. Again; how many of our missionaries on the field, and our volunteers in preparation, would fail to accord to song a large part in their decision? There is no small army of those who were down-and-out, or who had lost faith in mankind in general, and worse yet, in themselves, who have been reclaimed by the influence of song.

We should be profoundly thankful for the gift of song and the ability to enjoy music. A song, heard at the beginning of the day, is often the means of giving us courage to meet our obstacles with a smile. A song heard has a good influence on us all. Better still is the result when we ourselves sing. When singing at our work, we will answer back to those about us very differently from what we would, were we to allow our minds to dwell on the unfortunate happenings in our lives. Or were we to imagine that someone does not treat us quite right. One of the finest recollections of my childhood days is that my mother and sisters sang a great deal together as they did the dishes and other household work.

So much for what music may be worth in our lives in general, and in our church services in particular. The next question is: Are you getting the best results in your church? Our churches are waking up—most of them—to the fact that every church needs an efficient pastor who can lead the membership on to larger and better attainments. Unless some of them wake up to the fact that they need efficient leadership in music, they will soon have little need of a pastor. Their greatest need will be a larger cemetery.

Unfortunately some churches are, musically, very much like the toad that jumped the wrong way during the harvest. He was carried through the binder with

the wheat and badly mangled. True to toad nature, even though really killed, his muscles were observed to twitch. The workmen were sorry, of course, for the toad, but expressed themselves as glad that he was killed outright and did not have to suffer, as is so often the case with injured wild life. However, one workman from the Emerald Isle insisted that the toad was not dead. He was assured by the other men that the toad was positively dead. Although unconvinced, Pat replied: "Well, if he is dead he doesn't know it." The church that needs help the most is often dead to its need and its opportunity.

Many churches lack in song leadership. There is only one way to meet this—to train leaders. We call young men to the ministry—why not call young men and women to the office of song leader? Some that have talent along this line, lack the means to go to school for the needed training. Our churches will get as good returns from their money, if spent to train singers, as when it is expended to train ministers and missionaries.

Yes, but it costs a great deal to get even a limited training in music. Let us apply some of your everyday reasoning to it. It costs a great deal more to buy an automobile and thereby get to town and church in less than half the time, than by going as we used to—by horse and buggy. It takes some folks a long time to see that the Lord's work is as important as their own. If they need a new tire on the automobile, they simply get it, for it would not pay to run an old tire. They might have a blow-out, and to run the automobile on the rim, would never do. Yet these same people are perfectly willing to run the music of the church on a flat tire.

Most of our colleges are well equipped to furnish the necessary training to some young man or woman in your church. If you do not have an efficient leader, see that you get one.

If you do have a good song leader, is your congregational singing what it should be? Are you using the young people of your church in a chorus? We must use them or lose them. Do you ever have a singing class in your church? Most of our churches spend a goodly sum of money, at least once a year, in an evangelistic effort. When you spend somewhere near that same amount for singing classes and your music in general, you will soon need to enlarge your church building.

Again comes the question: "Where can we get an efficient teacher?" While we will admit that there is a dearth of such teachers, it can not be denied that many churches turn to the question merely as an excuse. As a matter of fact, they really do not want a singing teacher half as much as they pretend. An efficient teacher naturally will ask a higher compensation than your hired man on the farm.

We need no better argument for a singing class than the scripture that tells us to sing "with the spirit and with the understanding." How can we sing with the spirit unless we first understand; and how can we understand without being taught?

A few of our members object to special music, particularly if it be a solo. We fail to see the difference between one singing alone and one praying alone.

Finally, do your utmost for missions and for every other line of church endeavor, but do not neglect to include your singing in your Forward Movement.

Huntingdon, Pa.

The Field for Church Literature

BY H. A. BRANDT

A CHURCH literature may be limited in choice of subject and in treatment to purely denominational interests, or it may be extended far beyond, into the field of good and useful books that people everywhere will want to read. The first procedure is the easy and natural thing to do; the second program will call for the best that is in us. The first will leave us obscure and more or less misunderstood; the second plan will help the world to understand and appreciate the things we live for.

If one cares to look up the matter, he will see that a half dozen pages in the catalog sums up the litera-

ture of the Church of the Brethren. The bulk of the good books that we read has been written and printed by some one else. Of our own books, it is evident, at a glance, that the majority of them were written for the elect amongst our hundred thousand or more. Of course, books of a distinctly denominational appeal have their necessary place in a church literature, but they do not cover the possibilities of a church literature.

It is a very heartening thing to know that the Church of the Brethren has always stood for such basic principles as democracy, peace, temperance, and the simple life. And yet, in all the literature of the Church of the Brethren, there is no adequate presentation of these principles, so far as the general reader is concerned. It is true that we have books and tracts on these subjects, but, somehow or other, they do not get across with the public. For example, we were right on the slavery question, but the average historian will give the author of "Uncle Tom's Cabin" more credit for arousing sentiment in favor of freeing the negro, than they will give the stand of the Church of the Brethren. We pride ourselves on being the oldest temperance society, and yet, as a body, we did not cut much of a figure in relation to the temperance movement. So, also, for two centuries and more, we have stood for peace, and yet no member of the Church of the Brethren appears to be in any immediate danger of getting the Nobel prize for a contribution in that field. Of simplicity we have long been zealous in practice and teaching, but we had no part in the writing of "The Simple Life." It is not that we have not been right; it is not that we have had no convictions; it is, rather, that, being both right and having convictions, we have failed to give the truth we love artistic expression. It is high time that we take the world and not the denomination as the unit of our thinking and our expression.

The development of a church literature, commanding more than a purely denominational interest, opens up vistas of a more effective use of the printing plant at Elgin. So long as the books that our people write appeal only to our one hundred thousand members, it is impossible to make more than an occasional and exceptional book pay. The reason for this lies in the fact that our market is too limited to make the book publishing business a financial success. Economists would class the book publishing business as a case of production with decreasing costs. From a business standpoint, books must be salable in large editions, or they will not pay. The explanation of this fact is found in the elements that constitute book-making costs. First, of course, there are the savings that go with large scale production—the typical savings of quantity production. Secondly, the cost of an edition of books is made up of a fixed charge for setting-up, cuts, editing, etc., that must be met, whether 1,000 or 100,000 copies are to be run. After these first costs are met, the cost of each additional copy is substantially the cost of the material, press-work and binding. Thus, a fixed charge of \$2,000 for setting-up, editing, etc., would prorate at \$2 per copy, if the edition to be run were 1,000 copies, while if the edition were to be 100,000, the charge would spread to 2 cents per copy. If the press-work, material and binding totaled 50 cents per copy, the cost per volume, in the edition of 1,000, would be \$2.50, while in the case of an edition of 100,000, the cost per copy would be 52 cents.

These figures should indicate something of the reason why our own membership does not furnish the basis of a profitable book publishing business. So far as the writer knows, the sale of an edition of 10,000 copies of a book of our own manufacture to our own members has never been reached, except where the book was used as a premium, unless it be some of Eld. D. L. Miller's books. The average book, that begins to languish after the sale of a few hundred copies, obviously does not pay its way. For the present, the best that the Brethren Publishing House can do, is to print an occasional book of special denominational interest, or a few manuals for the different boards. It can take no aggressive steps toward a paying book publishing business until our writers furnish matter that will sell in quantities beyond our own limited market.

The situation, at present, may be summed up about as follows: The field of church literature is not necessarily limited to special denominational interests, but ought to include substantial contributions to the useful and inspirational books that help the average man everywhere to gain the knowledge and the courage for better effort. Again, the principles that we have always stood for are being more and more appreciated as fundamental to the well-being and the progress of man. As custodians of these principles, we ought to have given them more adequate expression. Finally, we have the facilities to publish millions of books, but our book publishing business will lag until at least some of the books we write command interest beyond our own church membership.

La Verne, Calif.

Mary's Visit to Elisabeth

BY NETTIE C. WEYBRIGHT

IN the days of Herod, king of Judea, there lived a certain priest, named Zacharias, and his good wife, Elisabeth. Of them it is said: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." They suffered, however, the very keen disappointment of being childless in their old days. But one day, while he burned incense in the Lord's sanctuary, the angel Gabriel appeared and told him that even yet they should be made happy with God's gift of a son. A wonderful son he should be, too, filled with the Holy Spirit, to make ready a people for the Lord.

Six months later God again sent Gabriel to bring a glad message to one of his children. This time he came to Nazareth, to Elisabeth's cousin, a poor and unnoticed, but pure and spiritual girl, named Mary. After his salutation, "Hail, thou that art highly favored, the Lord is with thee," he revealed to her his real message, that she had found favor with God, and had been selected to become the Virgin Mother of Jesus, the Son of the Most High, of whose Kingdom there should be no end. Consider her humble, obedient, submissive, loyal spirit, as she answered un- averingly: "Behold, the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

As she pondered on the angel's visit, and his wonderful message, her soul longed for a season of retirement and communion with her aged and venerable cousin Elisabeth, of whose holy joy Gabriel himself had informed her. With faithful, earnest Mary, to think was to act, so she arose and went into the hill-country with haste, travelling scores of miles, to a city of Judah—likely Hebron—and entered into the house of Zacharias and saluted Elisabeth.

Thus the two holy mothers, both filled, moved and actuated, by the Spirit of God, met and were happy with a joy unspeakable—a spiritual joy, a joy divine, because of their obedience to God's will. Mary made this visit, not for selfish diversion, but for the association and spiritual help, to be found in this priestly home. Here she found more helpful, agreeable company than was possible at Nazareth. She realized the uplift of a congenial soul—one who understood her, one who had a spiritual insight that could appreciate the angel's message to her. Here they could converse freely about the secrets so precious and dear to their hearts. How glorious were those three months!

What a joyful meeting! Elisabeth—likely a woman of some wealth, social position and honor—was in many ways superior to Mary, but she had in her heart no envy, because of the greater honor bestowed upon Mary—mother of the Messiah to come! She felt the same humility in Mary's presence, that her son, John the Baptist, felt, thirty years later, in the presence of his cousin, Jesus the Holy One. Elisabeth, inspired and taught by the Holy Spirit, greeted Mary with the words: "Blessed art thou among women. . . . Whence is this to me, that the mother of my Lord should come unto me?" Mary, tired out with her long, tedious journey, forgot her fatigue, and was inspired with new life and vigor and joy when her new, strong faith was thus confirmed with Elisabeth's great joy, as she answered: "My soul doth magnify

the Lord, and my spirit hath rejoiced in God, my Savior." How she gave all glory to God, and kept none for herself!

I like to think of the conversation and demeanor and interests of those two holy women during those twelve weeks. How often they recounted the wonderful goodness of God, and marveled at his great loving-kindness to them! Think you that the trivialities of life occupied their minds? As Mary decided to visit her more wealthy cousin, did she lament that she could not fill her traveling-bag with the latest and most costly attire? Did they discuss the latest fashions for

themselves, or work out intricate patterns for the layettes of their promised, cherished little ones? Ah, no! Methinks many modern, twentieth century Christian American mothers would have felt ill at ease in their company, and would hardly have been able to enter into their conversation. It all would have been so foreign to their mental and spiritual discernment. It is needless further to moralize, but might it not be profitable for you and me—Christian mothers of today—to stop a while, occasionally, and to read, study and meditate on that unique visit of Mary to Elisabeth? *Syracuse, Ind.*

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Another Ten-Year Holiday

The *Epworth Herald* suggests a ten-year holiday on "campaigns," "drives," and "crises." How would that appeal to you? We have an opinion that it would meet with unanimous approval, with the possible exception of the enthusiast who is constantly desirous of seeing something special being conducted. There

The Stewardship Psalm

THE LORD IS MY PARTNER: I shall not want.

He maketh me to lie down and dream of new possibilities for developing our joint business; he leadeth me beside those who still need the Water of Life.

He restoreth my sole excuse for calling myself a "Christian"; he leadeth me in the paths of world service for his name's sake.

Yes, though I walk through the valley of the shadow of denominational deficits, I will bear my share, for thou art with me; thy work and thy tithe they comfort me.

Thou preparest a table of budgets before me in the presence of mine inertia; thou anointest the hinges of my safety deposit box with oil of gladness above its fellows; my purse runneth over.

Surely, stewardship and tithing shall follow me all the days of my life, and I will build up the King's Business forever.

—Selected.

is no question but what the congregations, which have not given anything to the support of the general church work during the present year, would openly champion such a proposal. Most likely, too, that class of people, who live in contributing churches but who, for some reason, do not contribute anything for general church work, would step forth in bold defense of such a suggestion. Not only those, but we believe there are a great many people who are most conscientious in their giving, who would welcome such a cessation.

We admit that it appeals to us, for there is much that is objectionable about drives and similar efforts. It is unfortunate that so much time and effort must be spent in securing adequate funds for the promotion of Kingdom interests. What would appeal to us very much more, would be for every member of the church to come to the place where he acknowledges the stewardship of the Lord to the extent that he is impelled to bring at least one-tenth of his income into the house of the Lord, for the promotion of the Lord's work in the different avenues of church activity, local and general. The necessity of campaigns automatically ceases when there is a conception and practice of stewardship.

Furthermore, it appears to be much more in keeping with the Scriptures that the funds should be brought voluntarily rather than campaigned for. There are repeated examples of tithes and offerings being brought to the Lord, but the Scriptures do not say much, if anything, about going out after them. Jesus put before men such a thorough example of consecration, on the part of his followers, that we are led to believe he ex-

pects a voluntary dedication of life and substance. The plan urged by Paul upon the Corinthian church, is most unostentatious—simply that one lay by in store each week according as the Lord has prospered him.

In view of the fact that such a majority of people would favor the proposed holiday, and since it seems to be in harmony with the Scriptures, what should be done toward securing the \$334,500, which is needed to carry on the general work of the church during the present year?

Forward Movement Notes

A LAY MEMBER WRITES: "Our pastor is trying to make tithers out of all of us," and the way it is written tells us that it is no unwelcome compulsion.

"CHRISTIANITY is not just an ideal, floating above the heads of men, to which they look up for inspiration, as they trudge along a dusty pathway. The ideal is to be a working fact, down amidst the dust of the roadway itself."

A BUSINESS MAN WRITES that they have now opened a tithing account in their business, which is to receive the same careful attention that every other creditor receives. This is a practical Christian business procedure that gives God a chance to prove his promises.

A ELDER WRITES MOST ENCOURAGINGLY about the response to tithing literature, which is being distributed each week to the homes of the congregation. It is not surprising to learn that the worthy poor of the congregation are being provided for, as a direct evidence of tithing.

THE FIRST "BRETHREN TITHER'S ENROLLMENT CARD" to be returned to the office, came from a sister in West Virginia, living in the congregation which was mentioned some time ago, where a number, who had been "moonshiners," had been enlisted in the Christian Workers' Meeting.

OUR WORKERS IN CHINA say that the Famine Relief has opened many doors for the Gospel in that country. Let us see to it that we will not make it impossible to enter these doors, which God has opened to us, by making ourselves believe that we are too poor to do it. We can, and if we can, we ought.

AN INTERESTED TITHER sends for information on tithing, saying that it is likely they will have a public debate on the subject. While the principle of tithing—not holding too strictly to the particular amount—would seem to have only one side to it, yet such a discussion, in the spirit of honest inquiry, may be productive of light rather than of heat. Let us hope so!

ONE CONGREGATION has temporarily converted its weekly prayer meeting into training for personal evangelism. This ought to be helpful, and aims at the real purpose of our faith. Unless our conviction leads us to want others saved, it can not be classed with the teaching of Christ or Paul. "Christ in us the hope of glory" makes us debtor to others. The only charge against the rich man, who cried out in torment, was, that he insisted on his own pleasure, to the neglect of a need right at his own gate.

THE ROUND TABLE

Some of Satan's Successful Traps

BY REBECCA C. FOUTZ

WE pride ourselves on our civilization, our learning, our advancement, along all lines. We would very much resent being considered stupid or incapable of learning, but Satan knows that we really are. He uses the same old tricks and deceptions that he did in the beginning and they work just as well now as they did then, although we have the history of centuries by which we should profit, for we know what caused the downfall of both individuals and nations and could avoid the same pitfalls if we would.

He knows our vulnerable point—our vanity. He makes each of his dupes believe that he is a little smarter than the fellow who was caught. He would have us think that we are bright enough to get away with it—to be good sports and not to become scared if we did get tripped up.

One of the most popular and unailing of Satan's deceptions is the one he put over on Eve—that God did not mean exactly what he said and would not punish as he had promised. He seems to have little trouble today to get many to believe the same thing, although we well know what happened to Eve for her folly, as well as to all others who have transgressed. God's Word is true and steadfast, and as Matt. 24: 35 says: "Heaven and earth shall pass away, but my words shall not pass away."

Moses thought it didn't make any difference whether he spoke to the rock or smote it—just an insignificant change of method—when, in a moment of irritation, the tempter trapped him into disobeying God's plain command. But it made all the difference between entering and not entering Canaan—not realizing the goal for which he had so earnestly labored. "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Num. 20: 12).

David was made to imagine that, as king and ruler, he had the power to cover up his heinous crime, but God's justice and judgment reaches the highest as well as the lowest, for Rom. 2: 11 says: "There is no respect of persons with God." Satan, however, has deluded many in authority since, to think that they are immune—above either the law of the land or God's law.

Achan, like all thieves and criminals, thought he could hide his wrongdoing and that Num. 32: 23, "Be sure your sin will find you out," was of no effect. What mirth Satan must get out of seeing how well his little game works!

Solomon¹ went the limit," as expressed today, with respect to gratifying every fleshly desire and pleasure, as well as having all material glory and wealth, but millions since then have tried to prove that he was all wrong when he declared that all such was vanity. How the masses today chase the never-satisfying allurements of the god of this world, not believing that only the higher things, the things of God, can satisfy.

Even though Satan mocks, this is what is true: "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8).

May we be humble and believing towards God and profit by the record he has given us, so as to avoid the traps and pitfalls man's enemy has set!

Philadelphia, Pa.

"Little Things"

BY CORA A. ANDERSON

WILL we ever learn the lesson of "little things"? We hear that the "little things" are what count—that the smile may do a million dollars' worth of good—that the pennies make the dollars and the children make the men, but how little we realize these truths!

Stop and think of some of the decisive steps you have taken in your life. Try to trace them back to

their beginnings. At the source was some trifling incident, perhaps. A chance word may have set in motion changes that have determined your career.

Did you ever feel blue and despondent and have a friend, or a stranger even, suddenly to turn the corner and smile upon you? If you have had this experience, you know something of the difference it made in your feelings, yet, you yourself can never estimate the amount of good that the one little thing did. Smiles do count. They can move mountains. They break down formal barriers, give cheer, lend encouragement and altogether make this old world worth living in.

We read dozens of poems on the value of the kindly word, and we sing the "Brighten the Corner Where You Are," of Billy Sunday fame, but we seem to think that this is all talk; all theory; when, as a matter of fact, it is all truth and best when put in practice. The violet can be more beautiful and shed more fragrance by the country wayside than any flower in a city hot-house.

Let us be content to be unnoticed by the world, unsung by the poets, but living simple lives, so that they will be an inspiration to those around us, like the man in the poem who wished to "live in a house by the side of the road and be a friend to man."

Atlanta, Ga.

Censure

BY EDYTH HILLERY HAY

An eminent writer says: "Censure is the tax a man pays to the public for being eminent." And another says: "There is no defense against reproach but obscurity."

There is no question about it. Those souls who are content to keep themselves within the quiet little sphere of home-life are by far the happiest souls. They are seldom, if ever, criticised. As a matter of fact, there is little attention paid to them.

Home is the sweetest spot on earth, and very often these quiet, home-loving souls are doing the biggest of all works. But one thing is sure, when you step from obscurity into the first stages of prominence and publicity, you can expect to be censured. You will be censured for what you do and for what you don't do, but here is your recourse—Hold fast your grip on God. Don't run ahead of him, but if he opens the way, *move out!* Otherwise dwell in obscurity forever.

There are two kinds of censure—one to hurt, the other to help. If your motive is true and right, both kinds will help—the Lord will turn what was meant to be hurtful into a blessing for you—only be sure you are right.

Goshen, Ind.

Present Duties

BY WEALTHY A. BURKHOLDER

"WHAT is in thine hand?" We think of the great throng of people who were following the Master and his workers, and who received healing as they had need. "What is in thine hand?" asked the Lord of the lad, and he answered cheerfully: "Five loaves and two fishes." Such a small amount to feed so many thousands who were seated on the greensward, and who, no doubt, after their weary march, were very hungry.

But Jesus was there to bless and help. He took the loaves and fishes and looked up to heaven, blessed them, brake them and gave to the disciples, to give to the multitude. The lad may have thought that what he had was too insignificant to give, but he did what he could, and great was the result.

It is the looking up to heaven that helps us out of difficulties, rather than the downward, untrusting look. Who can fathom God's power and ability? All were fed and "twelve baskets left."

"What is in thine hand?" The little boy, that was given to the Hebrew woman, may have seemed like an ordinary child to his parents, but little they knew of the rare possibilities before him. But see what was in the hand of that mother! What love and tenderness permeated her heart as she carried her child down to the river side, there to provide a home for it among the flags! What must have been her feelings as she prepared the "ark of bulrushes," and with her

own hands daubed it with slime and pitch—then laying her babe carefully into the narrow house. She was "not afraid of the king's commandment," and fully trusted in God, who would watch over her boy.

A man like Moses was needed, and he was protected and became a wonderful leader. The mother did what she could and, under the blessing of the Lord, it was a very great work. No wonder he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." His wonderful faith enabled him to surmount all difficulties.

"What is in thine hand?" An oxgoad, only, was in the hand of Shamgar, but with it God wrought deliverance for his people, and great was the result.

What is in thine hand? Away back yonder was that devoted, praying Hannah, who promised the Lord that if he would give her a son, she would give him back to him. How earnestly she trained him! Then she fulfilled her promise, and gave him back to the Lord early in life! What a great work Samuel accomplished because God helped him and led him from conquest to victory!

"What is in thine hand?" asked Christ of Mary. "A box of ointment." And loving her Lord as she did, she anointed his feet, and wiped them with the hair of her own head, while the sweet perfume of the ointment filled the room. Not only that room but the world at large has been filled with the perfume of fragrant memory. Mary, in her humiliation and love for her Master, did not think of fame, nor did she realize that her name would be heralded throughout the whole world. She only used what was in her hand, in loving remembrance of him who did so much for her. And great and far-reaching was the result.

"What is in thine hand?" An old and significant incident on this point is very interesting. Moses answered immediately: "Only a rod." It was only a wooden stick and, perhaps, in the estimation of Moses, of very little importance and significance, but when the Lord told him to use the rod, he obeyed. And as he was asked to use the rod, the simple instrument of service which was at his command, so the Lord is constantly asking every one of us to consecrate to his service what we have. He asks us to use the few talents, we may possess, to the forwarding of his Kingdom, and if done in his name, he will abundantly bless. Moses said he was not eloquent—but slow of speech and of a slow tongue, but the command of the Lord was to go forward and "I will be with thy mouth and teach thee what thou shalt say."

It is the same today. We are only asked to do what we can—to use what is in our hands, whatever it may be. To some it is the gift of song, to others the gift of expression in words. Some have means to give, and in various ways all have something to use for the Lord's cause. Whatever we have should be given cheerfully and gladly, feeling that when we have done all that we can, we are only unprofitable servants.

Shippensburg, Pa.

A Good Chorister

BY WM. J. TINKLE

In all of our church services we use singing, and comments on the great value of song are common. But its value may be great or small, depending upon several conditions, of which a good chorister is perhaps the most important. I am not a song leader myself, but I have observed a great difference in choristers.

Some choristers understand music perfectly and call attention to the pitch, time, etc., so that the song is sung without blunders, yet the singing is not much of a success. It is lifeless and cold and adds little to the spirit of the service. Some choristers are good soloists and the people listen and admire. But we want the people to sing. Some choristers urge the people to put more volume and "life" into the singing. But a great noise is not music. The successful chorister is the one who induces his people to *think* what they are singing. Then the song service is brimful of inspiration and meaning.

This result may be attained by reading a part of the song, commenting on its meaning, and telling some

incident connected with the song. Singing is a part of our worship, in which each individual should take part, singing with the spirit and the understanding.
Portland, Ind.

HOME AND FAMILY

Parting and Meeting

BY MYRA BROOKS WELCH

The ocean liner sails away
Toward the evening star
And leaves a saddened group behind
To watch them o'er the bar,
But one day far across the sea
A crowd of waiting ones,
Will sight the long-expected ship
And shout: "She comes, she comes."

So white-winged souls their moorings break,
The last faint breath is drawn,
And loved ones, sadly turn away
And whisper, "She is gone."
But over on the other shore,
Those fair and radiant ones,
Will pass the word from lip to lip,
And shout, "She comes, she comes."

La Verne, Calif.

Poor and in a Rooming-House

BY ELIZABETH ROSENBERGER BLOUGH

MISS CRISHY was pinning some tucks in a skirt while she talked to Helan Tyson about many things.

"I like to talk to you, because your honest, blue eyes answer me almost before you open your mouth. You wonder why I am sewing and living here without friends, and I say it is because of Matthias. He's my brother, and he is a good man, if ever there was one. But he wanted to make money fast, and so he took all that father had left him, and then he came to me for what I had in the Building and Loan, 'for,' says he: 'Crishy, what's the use in being satisfied with about four or five per cent interest when I can get eight and even ten per cent?' I said: 'But Matthias is it safe?' 'Well,' he says, 'so safe that a whole lot better men than I am, are trying it.' So he took all that father had left me and put it into something that brought in good interest for a short time. Then we heard that every cent was lost. Matthias never came to tell me; he just ran away, and that's my greatest trouble. If I could only find him, then we could live together."

"Do you have plenty of work?"

"No, not always. I find that some women have much more than I have; they advertise, I guess. But since I am known in the building, there's a good bit to do. Lonesome? Well, you should have been in my place the first months. You just think of living in a house with people that don't want to see you. They all go their own ways and live their own lives, and worry through their own sorrows. It seems as if they locked their hearts against each other, just as they lock their doors and trunks. And you not having a claim on one of them! How little we know! How little we know!"

"I don't see how you stand it," said Helan, looking solemnly about the little room.

"Oh, yes, you'd enjoy it too, if you had the comfort I have found—comfort that's like a warm sunshine on an afternoon that warms you through and through. But, as I said, at first, when I couldn't afford a light in the evenings, and hardly no heat came into this room, I had to think of folks that I had loved, and Matthias seemed to be before me. How I wished that I could do and suffer for him and spare him pain, and shelter him as Jesus said, when he looked over Jerusalem—so very willing to protect the people—as a hen broodeth over her chickens! It seemed as if Matthias must come and let me do for him. And if you'll believe it, I said to myself, over and over again, like a hymn, the fifth verse of the eleventh chapter of John: 'Now Jesus loved Martha and her sister and Lazarus.' It seems as if Jesus needed folks, just as I did, and he loved them too."

"I hope I'll never have to be as lonesome as that," said Helan with a rare understanding.

"No, I think not. I wasn't, not for long, for Mrs.

Sawyer came in the next day and asked me to do some sewing for her. She was quiet and sad, and I felt that she was lonesome too. So, before I got through with her sewing, I said to her: 'I am only a poor sewing-woman but if you can make use of me any time, I'll be very glad to serve you.' She thanked me and said that she would not forget my offer."

"But who was there to do anything for you?" asked Helan soberly.

"No one, so far as I know. Wasn't it fortunate that I was well? But several evenings later, when Mr. Sawyer came in as drunk as could be, I understood what was her trouble. She said she could not tell where he got the stuff, but she was so afraid of being driven out of the house and of his losing his job, that she couldn't sleep at nights. 'He's got into a bad set,' she said, 'and he's worried about losing his job, and when I am sick, who is going to let him in?' Of course I told her she could trust me to do that. I'd be as careful as she was to shield him."

Miss Crishy cut some of her material and Helan said: "That was quite an undertaking to look after a drunken husband for another woman!"

Miss Crishy beamed: "Yes, wasn't it? But I've always been glad I promised to do it, for when she was in bed, with the baby lying beside her, I talked to him drunk and I talked to him sober, till he actually stopped drinking—to get rid of me, I guess. But it was a great comfort to see him stay with her in the evenings, and they so happy together."

"There's a great deal of gossip and unkindness in a place like this," said Helan soberly.

"Not as much as you'd think. I always say: 'By this shall all men know that ye are my disciples, if ye have love one to another.' And we ought to keep in mind that none of us are sure, until we are in our graves, that we will not need forgiveness for some foolish thing we have done. And none of us get so old that we might not make a blunder and be sorry for it, so we should not be too hard on folks that have made their mistakes."

"I guess we all need to think of that oftener than we do," said Helan, as she went out. When Helan came back a week later, for her dress, she found Miss Crishy so glad and excited that she could hardly explain what had happened to her.

"You haven't heard? No, of course not. Folks never do hear anything like this in the city. Matthias is back—just when I felt, last Christmas, as if I couldn't stand it much longer. Last week he came in, and I was so overcome that I just sat here, while he said: 'I am sick and can't hold much of a job, but if you want me, we can live together.' I couldn't find words to say how thankful I was to have him, so I went and cooked the best supper he had eaten for many a long day."

"You will not be lonesome with your brother. Then, too, they say that you love these neighbors like yourself," Helan was interested in her.

"Oh, but you're wrong there. One's own folks come far ahead. If you could see Matthias, you'd know," said Miss Crishy, smiling radiantly.

Huntingdon, Pa.

Ourselves and Others

BY LYDIA E. TAYLOR

SOME OTHERS.—Letting the "latest be first," we take a look from the school superintendent's viewpoint. In Chicago, recently (Jan. 25), following an investigation by Supt. Peter A. Mortenson as to the moral conditions of the high schools of the city—there was a "school meeting." The deans and principals were there. Well, we will let the *Daily News* tell about it—at least part of what was said. Following a glaring headline on the front page we read:

The modern dance, jazz music, short skirts, low necks, joy riding and cigarettes were to be made taboo by the Board of Education.

The action was scheduled to follow an investigation of Peter A. Mortenson, superintendent of schools, who met recently with the deans and principals of the high schools. As an alternative, it was suggested that "young people of high-school age should keep early hours and devote five evenings of the week to their studies." The parents of high-school students "should be invited to

share in the patronage and chaperonage of all school functions."

"The modern method of dancing," said Superintendent Mortenson, "has done much to break down respect for womanhood."

"No effort on our part can counteract this evil unless the parents realize the danger, and help us maintain the standards."

"Jazz music has done much to corrupt dancing," continued Superintendent Mortenson. . . . "All dances given by the pupils of any high school should be conducted within the high school building. If this is impossible, the affair should be so advertised that parents can make no mistake as to the responsibility and chaperonage of the school."

"Extremes in dress are deplorable. We believe that mothers should know that modesty and simplicity in high school girls' costumes are the most healthful and uplifting to the school ideals."

"The unrestricted use of the automobile is another demoralizing influence. Parents who allow boys in their teens to take high school girls joy riding are doing much to break down the moral standards of the community."

"Finally, pupils should refrain from smoking, in accordance with the State law."

Mr. Mortenson then appealed for the support of the parents in preserving the "wholesome elements in the characters of our young people" and in insuring their "development into a strong manhood and womanhood, with a will to combat evil."

Forty-five thousand copies of the list of taboos will be printed and circulated among all high school students, and five hundred posters will be distributed.

"Any principal who suspends a pupil for flagrant violations after these notices are issued, will receive the hearty support of the board," said Mr. Mortenson.—Chicago Daily News, Jan. 25.

Mt. Morris, Ill.

Wherein Had She Failed?

BY NORA E. BERKEBILE

"WHAT is on your mind this evening, Maggie, that you are so quiet?" asked Uncle Joe, as he looked at his wife, sitting near the table in deep thought.

It was unusual to see her sit down after the work of the day was over, and not to have her hands busy with some kind of sewing, patching or knitting.

"Oh," she answered, "I was just thinking. I was wondering wherein I had failed in hospitality, considering that I have never heard from Will and Annie since they were here. They wrote before their visit; we enjoyed their stay with us so much, and were sorry to see them leave so soon, and surely I must have left undone something for their comfort, or failed in hospitality in some way, for they have never written us a word. They are busy people, I know, but it would have taken only a few minutes for them to write at least a postal, telling us they arrived safely at their destination, and to tell us if they are well or not."

"Ah, Maggie, I would not worry my head about that. Of course you were as nice to them as could be, so far as I could see. They are just busy or did not think."

"But, Joseph, they are cultured people, and they know that it is the proper thing to write their hostess at least a short message, after she has entertained them in her home. Perhaps some people might not think to do it, but you see one naturally expects it from people like they are. I am sure that I, in some way, failed, and I am just trying to think how. Perhaps I will find out if I think long enough," and as she said this, she picked up her knitting and was soon busy at work.

Uncle Joe went out to the stable, to see that all was safe for the night, and as he had taken to talking to himself lately, he muttered: "Could Maggie have failed in being hospitable? Well, I guess not. I think myself that they might have shown some slight appreciation for the kindness she showed them. No, Maggie did not fail them. People—some people, it seems—do not think, or do not know, that it is only Christian courtesy to express their appreciation to a family where they have been entertained for awhile. Maggie is not usually sensitive, but she does want to hear from her friends whose presence she has enjoyed in her home. They might have written a card. I do not care a snap for myself, but I do care for Maggie's sake."

Jewell, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, February 26

Sunday-school Lesson, Elisha's Heavenly Defenders.
—2 Kings 6: 8-17.

Christian Workers' Meeting, The Family and Society.
—Ezra 9: 10-15. * * * *

Gains for the Kingdom

Six were baptized at Malmo and one at Clear Lake, Minn.

Two were baptized and two reclaimed in the La Verne church, Calif.

Thirty-eight decisions at Bellwood, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Nine baptisms in the Sweetwater Valley church, Tenn.—Bro. C. D. Hylton, of Roanoke, Va., evangelist.

Two accepted Christ at Pleasant Ridge church, Pa.—Bro. S. M. Stouffer, of Newville, Pa., evangelist.

Two baptisms in the Pleasant Valley church, Ind.—Brother and Sister Norris, of North Manchester, Ind., evangelists.

Eleven were baptized and two received on former baptism in the Plymouth church, Ind.—Bro. G. A. Snider, of Lima, Ohio, evangelist.

Six were baptized, and one applicant is still to be received in the Viewmont church, Johnstown, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Ten were baptized, two received on former baptism and one awaits the rite, in the Santa Fe church, Ind.—Bro. Fred L. Fair, of Kokomo, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which others carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, of Huntingdon, Pa., to begin March 12 at Tyrone, Pa.

Bro. H. C. Early, of Penn Laird, Va., to begin May 14 in the Christiansburg church, Va.

* * * *

Personal Mention

Southern California and Arizona is to be represented on the Standing Committee of the next Conference by Eld. G. H. Bashor.

Bro. Earl L. Flora, of Sykeston, N. Dak., informs us that he will be in position to take up a pastorate at the close of the present school-year.

Bro. Clarence H. Gnagy changes his address from Chicago to Mount Morris, Ill. He is enjoying his new work, as representative of Mount Morris College in the high schools of the adjacent territory.

The Auditing Committee, in the person of one of its members, Bro. E. M. Butterbaugh, of Warsaw, Ind., has begun its annual task of examining the accounts of the Publishing House and the Church Boards and Committees.

Bro. Oliver Royer, pastor of the Circleville Mission, Ohio, is in position to hold two or three revival meetings this year. Those desiring his services will please communicate with him at 312 Logan Street, Circleville, Ohio.

The Sunday School Secretary was back at his desk Saturday morning, having just returned from the Mount Morris Bible Institute. He reports a good attendance and interest. Bro. Bousack remained at Mount Morris over Sunday.

Bro. John Graham, of Ephrata, Pa., now located at Chicago, Ill., will be available for evangelistic work after June 17. Those desiring his services are requested to make early application. Until June 7 he should be addressed at 3435 Van Buren Street, Chicago.

Bro. Isaac Frantz, of Franklin Grove, Ill., is still confined to the hospital at Rochelle, but is gradually growing stronger, we are glad to know. But we are sorry to learn that Sister Frantz is also in the hospital, having undergone an operation for inward goitre last Saturday, the 18th. She is reported as resting well.

Bro. Wm. E. Thompson, pastor of the South Ottumwa church, Iowa, is giving his people and community a series of special addresses this week on the "History of the Chosen People" and other selected topics like "The Altar," "The Tabernacle," "The Temple," "The Synagogue," "The Sacred Occasions," and others of interest to all lovers of the truth.

Bro. Cornelius Kessler, of Girard, Ill., celebrates his birthday on the same date that Abraham Lincoln did. He is now eighty-six, has been in the Master's service more than three-score years, a fact which brings him "joy, comfort and peace." He adds that he feels as though he could "do as Mary did, when friends informed her, 'The Master hath come and calleth for thee'—she arose quickly and went to meet the Savior."

A Word of Appreciation.—Since I can not write to each one personally, I wish, in this way, to express my grateful appreciation of the telegrams and letters of condolence sent me by many friends upon the death of my wife. I extend to those who have so kindly remembered me, in these trying hours, my sincere thanks, and wish to assure them that their words of love and encouragement have not been in vain. God bless you, each one! And may your ministry to the suffering and sorrowing abound more and more! God's providences are a great deep. It is not given to us, in this state, to understand fully the doings of the Almighty. In fact, much is veiled in mystery. But we do know that the Father loves his own and that his doings are to further their interests. We know also that suffering is needful to the present state. Death, which is the embodiment of all suffering and sorrow, is essential to life. Death—not the cessation of existence—is but the doorway into more real life, larger life and more substantial realities. And as we ascend this scale, we must lose what belongs to the preceding stages. This is death. We must die to live. This we know. And this is our comfort and hope. Were it not so, the suffering and sorrow of the present life would be unbearable, and we would be of all men most to be pitied. God be praised for the marvelous expansion of life, even though it involves pain!—H. C. Early, Penn Laird, Va.

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Special Notices

Notice.—The District Meeting of Middle Pennsylvania is to be held at the Twenty-eighth Street church, Altoona, Tuesday and Wednesday, April 18 and 19. All queries and reports intended for the program should be sent to the writer not later than March 20.—Chas. O. Beery, Juniata, Pa., Feb. 13.

Notice to the Churches of the Southern District of Indiana.—Many of the needed improvements at the Aged Persons' Home have been made, and twenty-three are being comfortably cared for under the management of Bro. Frank M. Dillon and wife. It will be greatly appreciated if all the delinquent churches will pay their quota, as specified by the District Meeting, at an early date. Make remittances to the undersigned.—Frank E. Hay, Secretary-Treasurer, Hagerstown, Ind.

Notice.—Those coming to the meetings of the District of Northwestern Ohio, to be held in the Silver Creek church March 14-16, via Toledo, will take the Toledo and Western Traction, stop at Throne's Crossing, directly at the church—cars arriving at 10:05 A. M., 2:25 and 6:50 P. M. Any desiring to come via Van Wert, over the C. & N. R. R., will change at Alvornton, Ohio, for a T. & W. car. Any other information will be furnished by the writer.—G. S. Throne, Pioneer, Ohio, Feb. 17. [Program in next issue.]

Announcement to the Churches of Southeastern Kansas.—Inasmuch as Bro. L. G. Templeton, District Sunday-school Secretary-Treasurer, has left the District, Sister Blanche Milks, R. D. 5, Box T, Parsons, Kans., has been appointed to that position pro tem, and will be glad to assist the Sunday-schools in any way possible, or hold a Sunday-school Meeting in any of the churches sometime during the spring or summer. Churches should write her and arrange for an appointment.—F. G. Edwards, Chairman District Sunday School and Temperance Board.

To the Churches of Southwestern Kansas, Southeastern Colorado and New Mexico.—The District Mission Board hopes that the good people of the District will not forget that there is a board, whose duty it is to support six mission points and Brother and Sister Crum-packer in China. Please remember—that it takes a little of this world's goods to maintain such a work. A notice from the General Board states that half of the Crum-packer money will soon be due. As a result of the letters, sent to each of the churches in December, two live churches have sent in their first quarter's quota. We hope that such a good example and this gentle reminder will encourage others to "go and do likewise."—E. F. Sherfy, Secretary-Treasurer of District Mission Board, Conway, Kans.

Notice to Churches Adjacent to McPherson College.—There are churches, relatively close to McPherson College, which could be served by student ministers from there. Recently the writer had a conference with some of the student ministers, and he found that there are a lot of very fine-spirited young men, who are anxious to serve churches, located close enough that the railroad expense will not be prohibitive. While they are all working their way through school, and therefore need all they can get, financially, yet finances are a very secondary matter with them. Their hearts are on fire with a desire to serve and to get experience, which all the churches want them to have. But how can they have experience unless some church makes it possible? Prof. Ellis Studebaker, a member of our Ministerial Board of Southwestern Kansas, Southeastern Colorado, and New Mexico, or Prof. J. W. Deeter, head of the Extension Department of the College—either one—will be

glad to help in getting churches and men together. There are young ministers who would do some splendid boosting during the summer vacation, if given a welcome into some church.—E. F. Sherfy, Secretary Ministerial Board Southwestern Kansas, Southeastern Colorado, and New Mexico, Conway, Kans.

* * * *

Miscellaneous Mention

One of our struggling churches on the Pacific Coast has caught the spirit of real evangelism by sending the "Messenger" to the City Library, the Old Folks' Home, the State Penitentiary, and other public institutions. The expense is but trifling, but no one can estimate the great good that may be done by putting the general public in touch with our doctrines.

One of our earnest evangelists, in speaking of a fruitful revival, makes this statement: "Only two weeks, but the interest was splendid from the beginning. We had a packed house nearly every night, after the first few nights. The congregation 'had a mind to work,' hence the results. We could have the same at other places, if the people were of the same mind."

If any of our congregations have a few copies of the Brethren Hymnal which they are not using, the band of members at Paxton, Mont., could make good use of them and would appreciate the kindness. Please communicate with Bro. Amos Jacobs at the above address. They would like to have the books before Easter. Brother and Sister Jacobs would also be pleased to hear from some minister who would like to farm in a healthful climate and also preach to people who are hungry for the Gospel.

A copy of the 1922 Yearbook of the South Los Angeles church, Calif., has come to our desk through the kindness of Bro. J. W. Cline. From the message of the pastor, Bro. J. M. Boaz, we extract this inspiring sentiment: "Our church work is a growing cause because it is a just cause, and we are investing our lives for the lifting of the moral standard in our community, and for the spiritual welfare of the unsaved, and the good Lord is with us." Do you get it clearly, reader, why work for the church of Christ is "a growing cause"?

It is strange how portions of the apocryphal literature about Christ, which grew up in the centuries following his life on earth, keep making the rounds of the newspapers every few years. Within the last week two samples have been sent us by correspondents—one the reputed death warrant issued by Pilate for the crucifixion of Jesus, the other the so-called "Letter from Christ," signed by the angel Gabriel. Such things make a striking appeal to a certain class of minds, and hard-pressed editors often resort to them to fill their columns with "interesting" matter, but the "Messenger" has no space to spare for these documents, which bear on the face of them the marks of their spurious character.

Education as a Factor of Human Uplift.—"The aim of education," says one of our great philosophers, "is to prepare one for the most adequate and complete living." From this we would infer that we should not simply get the most out of life for ourselves, but that we should fit ourselves to render the greatest possible service to others. Another thoughtful writer says that "the great aim of education is to enable one to live in harmony with God's laws—physical, moral and spiritual." Our reformatories are filled with those who have not learned to live in harmony with God's moral laws. A large number of unfortunates and defectives are cared for by the authorities in our asylums and hospitals—institutions for inebriates and schools for the feeble-minded. The cause can be traced to a failure in the present or past generations to live in harmony with God's physical, mental and moral laws—all this because there was a serious lack of knowledge.

A Tentative Program on Peace.—The Federal Council of Churches of Christ in America recently adopted for itself, and recommends to the churches in general, the following statement of ideals and policies, promotive of peace: (1) We believe that nations, no less than individuals, are subject to God's immutable laws. (2) We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service. (3) We believe that nations that regard themselves as Christian, have special international obligations. (4) We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed or race. (5) We believe that Christian patriotism demands the practice of good-will between nations. (6) We believe that international policies should secure equal justice for all races. (7) We believe that all nations should associate themselves permanently for world-peace and good-will. (8) We believe in international law and in the universal use of international courts of justice and boards of arbitration. (9) We believe in a sweeping reduction of armaments by all nations. (10) We believe in a warless world, and dedicate ourselves to its achievement."

AROUND THE WORLD

One Problem Disposed Of

For some months considerable diplomatic agitation has centered on the little Island of Yap, mandated to Japan under the treaty of Versailles, but concerning which certain rights and privileges had also been guaranteed to the United States. For some time the question seemed to be difficult of settlement, but finally an agreement was reached Feb. 11, with the completion of a treaty by representatives of the two countries. There is something decidedly reassuring in the fact that a recognition of fairness and conciliation predominated in the adjustment of a delicate situation, rather than a belligerent attitude, that might have resulted in grave complications. Mankind is slowly learning the lesson that there are better ways of settling differences than by recourse to a clash of arms.

Atheism in Schools Under Japanese Control

According to the report of a missionary in Southern Korea, atheism and gross materialism are the basis of instruction in Korean schools under Japanese control. In all its activities, the school system directs its energies against Christianity. A condition like that is all the more deplorable since missionaries and native Christians are absolutely powerless to stem the tide of anti-Christian teaching. A missionary recently approached a young man with a presentation of the Gospel Message, but was utterly shocked when, in response, this answer was given: "Why should I believe in God? I have been taught there is no such being. I have a mind, and my mind is the only god I know." A pernicious sowing of atheistic teachings, as indicated, is sure to result in a harvest of unbelief and licentiousness. The arduous task of the missionary will be made exceedingly difficult.

A Study Course on Far Eastern Problems.

With the aim of promoting international justice and good will, the Federal Council of Churches has prepared a five-lesson study-course on the problems of the far eastern situation. This course of study is specially offered to Bible and Mission Study Classes, and groups of young people in general. Undoubtedly such study would be productive of a better understanding of topics little understood by the public in general. The textbook used is the twenty-page pamphlet, prepared for the Council by Dr. Sidney L. Gulick, and entitled: "Problems of the Pacific and Far East." The lessons take up, in order, Europe's expansion into the Far East, the problems created for China by western influences, similar problems for Japan, and America's interest in the Far East. The concluding lesson urges a peaceable adjustment of the problem. Federal Council headquarters are at 105 East Twenty-second street, New York City.

Will Help Be in Time for Russia?

A close observer of famine conditions in Russia declares that despite all that can possibly be done, by way of famine relief, several millions will surely die of starvation and the diseases that accompany famine conditions. With the railroads wrecked, native crops a total failure, the scanty food surplus exhausted long ago, or confiscated by the authorities, the outlook is simply hopeless, so far as the human aspect is concerned. But right on that point we need to remember that God's ways are not our ways. While much has been done for stricken Russia, consecrated givers can do much more. Some way, hitherto unthought of, may be revealed to help the afflicted multitudes. No problem is beyond divine solution, and although we may regard the plight of Russia as, humanly speaking, hopeless, we must remember that the resources of the Father are infinite. At this critical time let the prayers of God's people in all lands strengthen the workers, and infuse renewed strength for their arduous task!

The World Court Now Open

As briefly referred to in our last issue, the Court of International Justice opened its first regular session Feb. 15. Commodious quarters for the deliberations of the august body have been provided in the Peace Palace at The Hague, Holland. Cynical critics of the peace propaganda labeled this noted structure during the war: "Closed owing to bankruptcy," but it surely must be admitted that the claims of peace are so insistent today, that the Peace Palace will have ample justification for the name it bears, and that it will, in very truth, be a monument of humanity's awakening to better and more cordial international relations. By the nations participating, the Court of International Justice is regarded as the corner-stone of the League of Nations. Promoters of pacifist ideals regard the deliberations, now carried on, as a new milestone in the evolutionary progress of the world toward peace, or—in the words of Lord Curzon—"the beginning of a new era of peace and concord among nations." The judges of the court are expected not only to clear up such doubtful points of

international law as may be brought before them, but also to frame laws for special purposes, whenever their need is apparent. Members of the court come from twelve nationalities, and both the eastern and the western worlds are represented on the illustrious tribunal. Choice of The Hague, as the seat of the new court, is a source of much gratification to the Hollanders, who are in hearty sympathy with the peace propaganda. They also call attention to the fact that Hugo Grotius, one of their countrymen, whose bust is in the library of the Peace Palace, became the founder of the science of international law early in the seventeenth century.

India Situation Improving

Latest reports from India indicate that Mohandas K. Gandhi, the noted leader of the non-cooperation faction of that country, has finally agreed to abandon—temporarily at least—his previously-announced policy of carrying out a program of "civil disobedience." This movement, as originally planned by Mr. Gandhi, was simply meant to be one of silent protest against British aggression. It degenerated, however, as might have been expected, into a demonstration of open violence, by which a number of lives were lost. This, of course, was wholly out of harmony with Mr. Gandhi's plans—he being conscientiously opposed to acts of that sort. His abandonment of the "civil disobedience" policy, has measurably relieved an exceedingly tense situation. As planned by the authorities, his arrest would have been probable, had he persisted in his course. The British government is determined to preserve orderly conditions in India at all hazards, and is likely to act on that policy.

Evangelism the Corner-Stone of National Prosperity

Recently an inquiring reporter of one of New York's great dailies, asked different people, as they passed him on a busy street intersection: "What is the matter with our mode of life?" No. 1 replied: "We are drifting from the faith of our forefathers. There are 65,000 heathen in America. That of itself answers the question." No. 2 said: "People are fighting for the material things of this world, instead of the spiritual." No. 3 answered: "Lack of honesty and integrity among the people." No. 4 said: "We are drifting away from the teachings of our Lord and Savior, Jesus Christ. We need to be transformed instead of reformed. We are in the grip of a materialistic philosophy." The answer which evangelism makes, to the whole situation, is to insist that men put first those things which are first. It insists that "rootage" precedes "fruitage"; that there is no way in which you can have a rich and helpful life, unless that life is nourished by living water in the secret springs of the soul.

Small Audiences Not Peculiar to Churches

For some years we have been told, time and again, that the small attendance at most places of worship is a sure indication of declining interest in religion, on the part of the people. An exchange gives the experience of a devoted Christian, who determined to ascertain whether a decreasing attendance was characteristic of other gatherings also. An investigation of different lodges showed them to be tenfold worse than the churches, in point of small attendance. One lodge of 700 members had an average attendance of but thirty-five at its meetings. Another, with 500 members, could claim an average of but thirty. An American Legion Post in Chicago, with 1,100 members, averaged only sixty in attendance, while a near-by church of 1,200 members had nearly 500 at its services. Once more we are reminded of the fact that, after all, the church is still measurably holding its own, and that, with a greater zeal on the part of its membership, it might readily excel all other organizations, in point of real aggressiveness.

Well Worth Pondering

It is really amazing to note how otherwise good people, and even respectable journals, deliberately espouse the cause of the law violator, by open denunciation of the Prohibition Enactment. In sharp contrast with such an inexcusable attitude is the following declaration of the Judicial Section of the American Bar Association, at its Annual Convention in Cincinnati: "The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, merchants, manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest." The sentiments, above expressed, accurately describe a situation that really exists. The disregard of the Prohibition Enactment by people who should be examples to the community, can have but one result—contempt for that enactment and for all law.

Construction Work on Battleships Suspended

By order of Secretary Denby, under direction of President Harding, construction work on fourteen capital ships was suspended Feb. 8. The step was taken in anticipation of the ratification of the Naval Limitation Treaty, under which only three of the vessels will be completed as war craft. The other eleven will be scrapped or converted into merchant ships, under the treaty provisions. In round figures, the building operations thus halted, have cost the government approximately \$5,000,000 a month. Following ratification of the Treaty, contracts for the new ships will be canceled. It will be noted, by the action alluded to above, that disarmament means just what is suggested by that term, so far as the United States is concerned, and the other nations, we are quite sure, will fall in line.

Concerning Russian Relief

America's relief work in Russia has been so acceptably administered under the direction of Mr. Herbert Hoover, that it is strange, indeed, and not a little embarrassing, that a rival organization, sponsored by the Russian Soviet administration, is also now in the field. The new organization, through its chief promoter in Chicago, seeks to divert, from the American Relief Agency, whatever funds it may be able to secure from the charitably inclined. Americans, we are quite sure, want to help starving Russians, and that being their aim, they will hardly care to entrust funds to Bolshevik hands. They will insist that all relief work be administered under our own name. As Mr. Hoover so forcibly says, the one hundred faithful workers on the American Relief Administration staff "are still clinging to the old-fashioned notion that the crystal springs of American charity are less likely to be muddled, if managed by Americans, and administered by them only."

Mission Influences in China

That China's eloquent appeal for a real uplift has been and is being answered effectually by the many Christian missions throughout that country, is amply evidenced by the testimony of those who have had the opportunity to observe the notable religious movement now going on in the great republic of the Orient. "The Weekly Review of the Far East," the leading journal in the English language published in China, declares that "the missionaries are the people who are really opening up China to the outside world, and modernizing its people and institutions. Their only gain from their enterprise is a meager living under adverse conditions, and a deep satisfaction in good work for a good cause, well performed." In another issue of the same publication, the editor deplores the fact that there are all too few Christian missionaries in China, to do the task allotted to them. He says: "There should be, and there will have to be, twice as many, and even more, if the masses of this country are to be lifted from a condition of medievalism in the next fifty years. Every right-minded business man knows that the greatest single influence in the development of this country is and has been the missionary educational influence."

New Project for Palestine by Zionists

According to a recent press report, the Zionist organization has resurrected the old plan of constructing a 250-mile canal through Palestine, not merely as a competitor of the Suez Canal, but to open that part of Asia to world commerce. This project was first brought out twenty-five years ago by the late Duke of Sutherland, but was unceremoniously consigned to oblivion by the late Sultan Abdul Hamid, of Turkey, because of his unreasoning opposition to all progress. Traffic through the Suez Canal has become so greatly congested, these days, that the promoters of the Palestine project claim the additional canal route to be amply justified. Zionist leaders are quite sure that the rapidly-increasing volume of trade, between continental Europe and the Far East, has assumed such proportions that a canal through Palestine would fill an urgent need. Incidentally—and by no means of least importance—Palestine would benefit to a large extent, climatically, by the proposed waterway, as the humidity of the entire country would be increased to such a degree as to appreciably augment the rainfall. The excessive heat and dryness, now so prevalent, would be done away with. As planned by F. A. Maier, of Holland, the chief supporter of the project, the canal would be divided into three sections. The first one would extend from Haifa, on the Mediterranean, to Afuleh, on the Lake of Tiberias, or Sea of Galilee. The next link would be formed by a proposed Jordan Lake, to extend from the Lake of Tiberias to the Dead Sea. This would be filled with Mediterranean sea water. At Arabah, near the foot of the Dead Sea, the canal proper would begin again, and continue to Akabah, at the head of the gulf of like name, thus gaining access to the Red Sea. So confident of its success, financially and otherwise, are the promoters of the new waterway, that ample financial resources have already been pledged. Palestine would undoubtedly become a commercial center of great importance, by the new water-way.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

Visions That May Be Ours

Psa. 119: 18. (See also Psa. 119: 1-16.)

For Week Beginning March 5, 1922

1. Introductory Thoughts.—(1) Glorious visions may be ours by gaining possession of God's Word—the great Treasure House of Divine Truth. (2) Only God can give us the power by which we can make spiritual visions, essential to our Christian life, our very own. (3) God gives visions to all his children in answer to believing prayer. (4) By nature we are blind to spiritual truths hidden in God's Word, but by Divine Grace our eyes may be opened that we may behold wondrous visions of God as our Father, Christ as our Redeemer, the Holy Spirit as our Guide and Comforter, and heaven, with its joys supernal, as our everlasting home.

2. The Value of the Bible as a Promoter of Visions.—While some of the richest, underlying truths of the Bible can only be found by consecrated and sincere study, God has wisely ordained that many rare gems are right on the surface—ready to be appropriated even by the least instructed. "A wayfaring man, though a fool, shall not err therein." Truly it has been said that the Bible is adapted to all periods of men's existence and to all lands. It has a message for all of men's moods, an answer to his deepest perplexities, a response to his sorest needs. The Bible meets us at levels of our being which other literature can not touch. It lends wings to our spirits, that we may soar to heights which would otherwise be unreachd. It is our intimate Companion, cheering and strengthening us when we might faint beneath the burden we are called to bear.

3. A Working Knowledge of the Bible.—It is of the highest importance that every member of God's family be a Bible-loving and Bible-reading Christian. This will naturally lead to intense interest in its teachings, and the knowledge we thus gain will help us to apply its truths to every phase of our life. If we are weak, the Bible will give us a vision of real strength. If we are ignorant the Bible vision will enable us to know how to be built up in the truth. If we are assailed by doubts and criticisms, a vision of the certainties of Bible truth will dispel them, as the mists of the morning melt away before the sun in his splendor. If we desire to know more about Christ, in whom are hid all the treasures of wisdom and knowledge, a bright vision may be ours, for the Bible is the one place to seek for such wisdom. If we would know more about the blessed ministry of the Holy Spirit, as a Guide and Comforter, we need but turn to the Holy Oracles for full information. If we are troubled by temptations that might lure us away from the straight and narrow way, we may learn from the Blessed Word how the carnal propensities may be overcome, and how we may find longed for Christian privileges in a resurrection life. If our earthly pilgrimage is one of sore trials, the Bible will give us a vision of the joy that is the favored lot of those who are seated with Christ in heavenly places. For those who love the will of God above all else, by a sincere study of his Word, heaven has practically begun, here on earth. "O earth, earth, earth, hear the word of the Lord." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

4. When Vision Is Hindered.—The only book in literature, forbidden in American schools, is the Bible, and yet it is the only book in literature containing first-hand teaching concerning a personal, immanent God. Every philosophy is freely taught in our schools except the philosophy of Jesus. When we consider the general present enlightenment, it is passing strange that there should be a policy insisted upon, so bigoted, so prejudiced, so destructive of public morals, as the barring of the Bible from the schools.

5. Suggestive References.—The ideal Bible student (Psa. 1: 2). A blessed promise (Psa. 19: 7-11). The safety of the man who hears and obeys (Matt. 7: 24, 25). The permanency of God's Word (Mark 13: 31). Christ's definite assurance (John 5: 24, 39). The hope that may be ours (Rom. 15: 4). "All scripture is given by inspiration of God" (2 Tim. 3: 16, 17). "The word of God is quick and powerful" (Heb. 4: 12). Hearing must be supplemented by doing (James 1: 22, 23).

District Ministerial Boards

(Continued from Page 115)

which seem not to have selected a Board. It is desirable that all such do so at the earliest opportunity. It is the hope of the General Board also that all congregations appoint a Local Committee as soon as possible.

A set of blanks have been sent out to some one in each District of the United States and Canada. One of these is to be filled out for each congregation. The time is past when these were to be sent to the churches, but since the blanks were late in reaching the District Boards, we can not expect them back quite as soon as it was desired. In case some Districts have not yet sent out these blanks, we urge that they be sent out at once, and get them back as quickly as possible. If some local worker has laid aside the blank, will you not take it up and fill it out? The General Board needs the information from all the churches, in order to make out a survey of the whole field. We trust that all who are asked to do this, will respond.

The Districts have been apportioned to the various members of the General Board for convenience, and to divide the duties. These are here given for the fuller information of those interested.

Those reporting to S. J. Miller, La Verne, Calif.: Northern California, Southern California, Western Canada, Western Colorado and Utah, Idaho and Western Montana, Oregon, Washington, Texas and Louisiana.

To S. S. Blough, Decatur, Ill.: First Arkansas and Southeastern Missouri, Middle Iowa, Northern Iowa, Minnesota and South Dakota, Southern Iowa, Northeastern Kansas, Northwestern Kansas and Northeastern Colorado, Southeastern Kansas, Southwestern Kansas and Southeastern Colorado, Middle Missouri, Northern Missouri, Southwestern Missouri and Northwestern Arkansas, Nebraska and Northeastern Colorado, North Dakota and Eastern Montana, Oklahoma, Panhandle of Texas and New Mexico.

To David Metzler, Nappanee, Ind.: Northern Illinois, Southern Illinois, Northern Indiana, Middle Indiana, Southern Indiana, Michigan.

To W. S. Long, Altoona, Pa.: Eastern Maryland, Middle Maryland, Western Maryland, Northeastern Ohio, Northwestern Ohio, Southern Ohio, Eastern Pennsylvania, Middle Pennsylvania, Southeastern Pennsylvania, New Jersey and Eastern New York, Southern Pennsylvania, Western Pennsylvania.

To D. H. Zigler, Sebring, Florida, or Broadway, Va.: North Carolina, Georgia and Florida, Tennessee, Eastern Virginia, First Virginia, Northern Virginia, Second Virginia, Southern Virginia, First West Virginia, Second West Virginia.

When all these Boards and Committees study the problems, and work together in solving them, a great work should be accomplished. May we all take our place as well as we can!

Decatur, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WOODLAND CHURCH, ILLINOIS

One Sunday in December, Eld. M. Heckman gave us a helpful sermon. Our offering to the Emergency Fund amounted to about \$42.

Dec. 25 the Sunday-school gave a splendid program, followed by a sermon by Bro. C. I. Weber, which was his farewell sermon. Bro. Weber and family left for Mondovi, Wis., to serve as pastor, beginning with the new year. We regret to lose these workers, but realize that they will be a great help to the members at Mondovi.

Jan. 1 we reorganized our Sunday-school. We have a Primary, Junior and Intermediate Department. The Young People's Class volunteered to take care of the Home Department.

Jan. 22 the delegates of the Sunday-school to the Bible Institute at Girard, Ill., gave their report, after which Bro. A. P. Becker gave a short talk on the teacher, his responsibility, his preparation and his work. Eld. Uriah Brillhart, of Abilene, Kans., gave us a splendid message, which was much enjoyed.

Feb. 1 we met in our regular council, with Eld. Chas. Walters presiding. Four letters were received. We decided to have again a ten-day Daily Vacation Church School, about the last of July. We appreciated the presence of Brethren Brillhart and Becker.

Feb. 3 we had a community meeting in the interest of secular education. W. S. Booth, Assistant Superintendent of Public Instruction, of Springfield, Ill., was the main speaker. The trend of his address was the leading of the young life, through the home, the church and the school. His talk was very much appreciated.

Bro. A. P. Becker has been spending some time in our midst, giving several helpful sermons. Today he again gave us another message.

At the close of the services his wife, Sister Fannie Bucher Becker, was installed into the office with her husband, in the Christian ministry. They are expecting to leave for Bethany in the near future. Sister Becker was born and raised in this community and has been a great help to us in the church and Sunday-school. We regret to lose her but know that she will be a real helper to Bro. Becker in his chosen work. Mrs. Lydia Bucher, Astoria, Ill.

IMPRESSIONS OF THE WORK AT PLYMOUTH, INDIANA

The work at this place is under the direction of the Mission Board of Northern Indiana, and is somewhat new, having been organized March 25, 1916, with thirty-eight members. Jan. 1, 1919, Eld. J. F. Appleman and his good wife took charge of the work, having been secured for that work by the Mission Board. Brother and Sister Appleman having been raised near Plymouth, and being well reported of by the folks of the city, at once had the confidence and support of the people in their work.

A new, convenient, well-equipped church was erected near the center of the city during last summer, having been dedicated in September. The building cost \$12,000, of which amount the business men of the town contributed quite liberally.

The writer came to Plymouth to assist the church in revival meetings Jan. 14. This being on Saturday, we were very agreeably surprised to find the main audience room nearly filled with waiting people. We continued the meetings for three weeks, with a full house, including the Sunday-school room and balcony a part of the time. The last two Sunday evenings many came to the church who could not get in.

The people of all denominations attended and the interest was very good throughout. We closed the meetings Feb. 5, with twenty-two confessions. The church now has a membership of 138.

In our judgment the Mission Board of Northern Indiana was very fortunate in securing Brother and Sister Appleman for the work at this place and it will do well to keep them. G. A. Snider, Lima, Ohio.

ELIZABETHTOWN COLLEGE LEGALLY EMPOWERED TO GRANT BACCALAUREATE DEGREES

Elizabethtown College, Pa., has stepped from the ranks of the preparatory schools into the company of her sister colleges in the State of Pennsylvania, by an action of the State Council of Education, December 19, and is now legally empowered to grant the Baccalaureate degrees.

A letter from Dr. Thomas Finegan, President of the State Council of Education, to S. H. Hertzler, President of the Board of Trustees of Elizabethtown College, reads as follows: "This is to advise you that at the meeting of the State Council of Education, held on December 19, the application of the Board of Trustees of Elizabethtown College, Elizabethtown, Pa., for an amendment of its charter, in order that it may grant degrees in art, pure and applied science, philosophy, literature and theology was approved."

Jan. 2, 1919, the Board of Trustees representing the two State Districts of the Church of the Brethren, owning the college, proceeded to secure the standardization of the institution. A financial campaign was inaugurated to raise the assets of the College to \$500,000, the amount required in buildings, equipment, and endowment by the statute laws of Pennsylvania for any degree-conferring institution. After a solicitation of two years, the amount was raised and an application filed for the amendment of the charter.

Dr. Edgar Fahs Smith, Provost Emeritus of the University of Pennsylvania, paid an official visit to the College December 15, to investigate the equipment and the scholastic merits of the institution. After his visit, the State Council of Education met at Harrisburg and passed favorably on the application for an amended charter granting the privilege of conferring degrees.

On December 21, the following telegram was received at the College: "Favorable action has been taken on your application for charter to grant degrees. Announce it thus to your student body." President J. G. Meyer called a meeting at once of the faculty and the student body in the chapel. H. H. Nye, Secretary of the College, read the memorable telegram to the assemblage, which rejoiced in the passing of another significant milestone. A holiday was declared for the rest of the day.

The next morning a meeting was called in the chapel at which gathering addresses were given by S. H. Hertzler, President of the Board of Trustees; G. N. Falkenstein, the first acting president of the College, and by Ralph W. Schlosser, who was chairman of the endowment campaign, and now absent on leave, pursuing graduate study at Columbia University. Miss Elizabeth Myer, who has taught in the institution since its organ-

ization, scintillated on past experiences to the enjoyment of the audience. Various members of the faculty gave short speeches, and many students expressed their appreciation of the opportunities afforded by the College for a Christian Education.

Since the withdrawal of H. K. Ober from the presidency of the College, the trustees have elected J. G. Meyer, professor of education, in his stead. President Meyer has completed all the requirements at Teachers' College, Columbia University, for the doctorate in Education, with the exception of the dissertation, and under his guidance, and the assistance of a well-qualified corps of teachers, it is hoped that the institution will prove a valuable asset to the State and the nation.

R. W. Schlosser.

A CONSECRATED SISTER PASSED ON

Sister Alice Stuff Price was born near Polo, Ogle Co., Ill., Nov. 17, 1870. In this vicinity she lived until the Lord called her to a higher sphere of action, Jan. 21, 1922.



Sister Alice Stuff Price

She was married to Collin C. Price Dec. 31, 1891. To this union were born four children, three of whom, with the husband, survive to mourn her departure. There remain also her aged father and mother, John and Lydia Staff, two brothers and six sisters.

She united with the Church of the Brethren at the age of fifteen, and lived a consecrated and devoted

life until called home. She was untiring in her efforts to assist her husband, Eld. C. C. Price, in his various ministerial activities. She was not only capable but energetic and unselfish, in her devotion to the cause of her Master.

During her recent illness Sister Price expressed a desire to be restored to health in order that she might be used in advancing the interests of the Kingdom. She was, however, fully resigned to leave her life entirely in the hands of the Lord, that his will might be done. While she has passed on, her influence will continue to live.

Services in the Polo church by Eld. M. W. Emmert, of Mt. Morris, assisted by Bro. J. S. Flory.

"The dear Lord's best interpreters
Are humble, human souls;
The gospel of a life like hers
Is more than books or scrolls."

Polo, Ill.

L. Alice Flory.

HEMET, CALIFORNIA

A brief survey of the Lord's work through the church at Hemet, during the past year, will, we believe, prove helpful to struggling churches elsewhere.

One Sunday evening, toward the end of May, Evangelist P. E. Robertson and singer, J. B. Williams, came in to our midst—apparently from nowhere. We were not looking for any evangelists, and had no reason to believe that any evangelists were looking for us. They had come, they said, not to work up a revival but to pray one down. That sounded good, and after an impromptu conference we decided to give them free rein in the matter.

And so they got busy, and incidentally they got the rest of us busy—so busy in fact that we hadn't much time for anything else. Hemet sat up and rubbed her eyes and, like the astonished Jews at Pentecost, came around to see what it was all about. They came again and kept on coming, for a revival was being "prayed down" right here in Hemet.

One result of the campaign was thirty converts, about half of whom united with us, the others being accredited elsewhere. But that was not all. Somehow the spirit of the campaign got into the various activities of the church. The church awoke to the fact that it needed a pastor. This meant a greatly-increased financial budget, and while following in the wake of a \$600 campaign, when both vitality and pocket-book were supposed to be in a depleted condition, yet, through the Spirit's influence and prayer, the situation was met without a demur. The Lord sent us a truly Spirit-filled man and his saintly wife, in the persons of Brother and Sister H. C. Lang for the pastorate. Bro. D. L. Yoder and wife were ordained to the ministry, and Bro. Chas. Meyers and wife to the deacon's office.

The Sunday-school attendance was virtually doubled until the fruit canneries closed, and several hundred transient people returned home. The school was put on a more efficient working basis, and in order to insure this efficiency for the future, a teacher-training class was organized under the leadership of Sister Gertrude Yoder. This class, as organized, has the full sanction and support of the General Sunday School Board, through which

examinations are held and diplomas granted. And so we feel that this is the solution of the teaching problem. Supplementary to the Sunday-school, both the Home Department and the Cradle Roll have been added.

The Christian Workers' Society also received a like impetus, and has adopted a program which provides for and emphasizes the more practical workings of the Society, such as visiting the sick, home missions among the foreigners, mission study classes, Bible study and prayer, personal evangelism and the social life of the young people.

Besides these the Ladies' Aid Society resumed its missionary work, a midweek prayer meeting was revived and the church library enlarged to meet the increased need.

We were fortunate in securing Bro. J. B. Emmert, who conducted a ten-day Bible Institute. If present plans carry, either a Bible Institute or a Daily Vacation Bible School will become an annual feature conducted by home talent.

The church at Hemet is a living testimony that a revival "prayed down" really revives! We are praying for another evangelistic meeting for this summer, just as soon as the fruit season opens, bringing hundreds of wage-earners who need the Lord more than the money.

J. I. Stone.

NEW SIMPLE LIFE BOOKLETS NOW READY

According to promise, we gladly announce that these Conference booklets, about which you have made so many inquiries, are now ready for mailing.

First, "The Simple Life—Will We Maintain It?" by Otho Winger, President of Manchester College. This address was given on behalf of the work of our Committee at Hershey, Pa., last June, and immediately there were urgent demands for publication.

It is a fair, clear-cut discussion of the Simple Life subject, presenting facts regarding present-day conditions that are astounding and alarming—proposing solutions, sane, reasonable. The interest grips from start to finish. The thousands who heard the address will want to read carefully the printed form. More thousands that were not permitted to hear the address will profit through the printed page.

The brief "Introduction" is by Editor Edward Frantz, who, like Bro. Winger, is too well known to need any introduction.

The second "new booklet" contains the prize-winning productions in the Committee's last Cash Prize Contest, which prizes were awarded at the time of our regular program at the Hershey Conference, last June.

Bro. James M. Moore, Lanark, Ill., won first prize (\$15.00), his address being entitled, "The Simple Life and Spiritual Growth."

Sister Anna Warstler, Goshen, Ind., came in for second place (\$10.00), her address being entitled, "True Christian Adornment."

These two addresses are published in one booklet, under the title, "Simple Life Winners," and deserve wide circulation.

Bro. Moore, in his characteristic, brief, but pointed way, comes to us in the "Simple Life Thoughts" of an experienced Bible teacher, now a successful pastor and elder, whose address was delivered at his own District Ministerial Conference. Sister Warstler, on the other hand, struggled with her subject—as a nineteen-year-old school-teacher, now busily engaged in her preparation for life's work—an earnest, consecrated young woman, whose address was given in her local church, West Goshen congregation, Ind. There have been repeated requests for this booklet, also.

Both of the above booklets are nicely printed and finished in neat paper binding—the price being the same, 15 cents per copy, \$1.35 per dozen, or \$10.00 per hundred, postpaid in each case. The Publishing House is now ready to fill your orders promptly. You can't afford to be without these up-to-date publications.

Elders, pastors, do your part in helping to get them into every home in the Brotherhood by ordering in quantities.

Ordering will be greatly simplified thus:

New booklets: "The Simple Life" (Winger), "Simple Life Winners" (Moore-Warstler), preceded by the number of copies wanted, in each case.

Send your order to the Brethren Publishing House, Elgin, Ill., not to the Committee, or any member of it.

Lydia E. Taylor,
Sec.-Treas. Committee on Dress Reform.

Mt. Morris, Ill.

HOW A MAN FEELS OVER EIGHTY YEARS OF AGE

As I awoke, Dec. 26, 1921, I realized that on the day preceding I had passed the eightieth mile-stone of my earthly journey. Then this question came forcibly to me: "How does a man really feel when he is over eighty years old?"

Well, about the first thought that came into my mind was this: "Praise the Lord from whom all blessings flow." While still reposing upon my couch, I began to

think of my blessings. Trying to count them, I utterly failed. What better thing, then, could I do than to thank my Kind, Loving Father? Should I not render unto him the tribute of a truly thankful heart?

As, in my thoughts, I return to bygone days, and try to review the eighty years that are past and gone, I think of the many pleasant experiences, in various ways, that I passed through. I do thank God for all of them.

Thinking of the many years of my busy life, I thank the Lord for the strength he gave me for the hard work that I have been able to perform, in raising a large family of my own, and caring for an aged father and mother. I am thankful that, in meeting all the trials, troubles and vexations that came to me in life's pathway, God, in his goodness, gave needed strength and fortitude.

But, praise God, the best is yet to come. About two weeks after I was twenty-one, the Lord, through my good old grandmother and my dear Bro. McCumber, sent conviction of sin to my heart. This led me to repentance of sin and acceptance of Christ as my Savior. It enabled me to render almost fifty-nine years of joyful service for my blessed Master. Now, since heaven's radiance grows brighter every day, how can I help but praise the Lord?

I realize more and more how the Holy Spirit has led me into all truth. I gratefully remember the ways he has opened up, in answer to earnest prayer for guidance. Opportunities came to me by which I could perform my duty to others, as I saw it in God's Word. Thus I came into closer connection and communion with my God than ever before. In my old age I can, with something like John's vision, look forward to the blessed millennial period when Satan will be chained. Then I, with other redeemed ones, shall live and reign with Christ on this old earth. With my name written in the Lamb's Book of life, I shall enjoy the sweet rest promised to the Lord's faithful ones.

S. M. West.

LA VERNE, CALIFORNIA

La Verne church met in council Feb. 1, with Eld. J. P. Dickey presiding. The church treasurer's annual report showed that \$11,868.50 passed through his hands. About \$6,541 of this was for missionary purposes. The amount given to La Verne College the past year (more than \$7,000) did not go through the church treasury.

An important item of business was, granting the Christian Workers' Board the privilege of organizing a Senior or Young People's Division, making five in all—Kindergarten, Junior, Intermediate, Senior and Adult.

We held our communion service two weeks ago. Eld. John Heckman, of Polo, Ill., officiated, assisted by our home ministers. About 400 surrounded the tables.

Bro. H. H. Ritter, the Oregon representative on the La Verne College board of trustees, has been with us for several weeks. He has very kindly assisted in the Mexican Mission night school. We appreciate the presence of Eld. John Heckman in our midst also. He is especially helpful along the line of supporting Christian Education.

Two have been baptized, two reclaimed and a number of letters have been received since our last report.

Our Bible Institute is starting out with splendid interest and attendance. Grace H. Miller.

IN MEMORY OF OUR DEPARTED SISTER HESS

Sarah Ann Hess, nee Rensberger, was born Sept. 6, 1861, near St. Paul, Minn. She moved to Kosciusko County, Ind., with her parents.

Brother Wm. and Sister Rachel Holsinger Rensberger, at the age of three years. Coming from Holsinger and Rensberger parentage (which families were always prominently affiliated with the Church of the Brethren), she was raised in the Bethany congregation and received into that church by baptism at the age of eighteen years.

Jan. 1, 1888, she was united in marriage to Henry B. Hess. Early in their married life they settled in Goshen, Ind., where, with a handful of other members, they started a mission. It grew rapidly and by hard labor they obtained a new churchhouse about six years later.

In 1897 a Sisters' Aid Society was organized, of which she was a charter member. In 1901 she became its President and served as such four years. A number of years later she again became President, and, after serving several more years, was finally relieved because of ill-health. Later she became Treasurer of the same organization and was holding this office at the time God called her home. She was a constant teacher in the Sunday-school—her younger years being divided between a class of young ladies and classes of boys in the Intermediate Department. During her later years she was teacher of her own class, namely, "The Dorcas Class." She was interested in all the activities of the church, and always found time to visit the sick and aged. During sorrow and death in the church or community, she could always be relied upon for sympathy and service. Such loyalty to her church will cause her to be sorely missed. She was also a constant attendant at prayer meeting and a member of such classes as teacher-training and special Bible study, holding several diplomas for these studies.

During the last five years of her life she was a patient sufferer from diabetes. July 4, 1921, she received a severe shock through the true death of her son-in-law, Frederick Phend, who resided at her home. This, together with her constantly-failing health, hastened the few remaining days of Sister Hess. She died two and one-half weeks later, July 21, 1921, leaving her husband, two sons, one daugh-



Sister Sarah Ann Hess

ter, and two grandchildren. Services from her home church by Bro. J. W. Katson. Burial at the Baintertown cemetery.

A Tribute to Our Mother

Near shady walk a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.
As it grew and blossomed fair and tall,
Slowly rising to lofty height,
It came to a crevice in the wall,
Thro' which there shone a beam of light.
Onward it crept, with added strength,
With never a thought of fear or pride,
It followed the light through the crevice's length
And unfolded itself on the other side.
The light, the dew, the broadening view
Were found the same as they were before;
And it lost itself in beauties new,
Breathing its fragrance more and more.
Shall claim of death cause us to grieve?
And make our courage faint or fail?
Nay! let us hope and faith receive!
The rose still grows beyond the wall.
Scattering fragrance far and wide,
Just as it did in the days of yore,
Just as it did on the other side,
Just as it will forevermore.

Goshen City, Ind.

Mrs. Chas. E. Mick.

IN MEMORY OF ELIZABETH GABLE

Elizabeth (Eby) Gable, daughter of John and Elizabeth Eby, was born Feb. 23, 1832, in Franklin County, Pa.



Elizabeth Gable

She was united in marriage to John Gable, Dec. 11, 1851. To this union were born eight sons and four daughters: J. E. Gable, Cedar Rapids, Iowa; J. H. Gable, Lincoln, Nebr.; W. A. Gable, Bellingham, Wash.; R. M. Gable, Lost Nation, Iowa; G. A. Gable, New Sharon, Iowa; I. A. Gable, Carmen, Idaho; E. L. Gable, New Sharon, Iowa; B. I. Gable, Ladysmith, Wis.; Anna Peck, Olin, Iowa; Mary Gillam, Ollie, Iowa; Ella Kammer, Ladysmith, Wis.; Emma Eby, Monmouth, Iowa.

All the sons and daughters survive. There are also thirty-eight grandchildren and forty-seven great grandchildren.

The deceased united with the Church of the Brethren at the age of seventeen years. She was baptized by Bro. Daniel Hollinger in Sherman's Creek, near Blain, Perry County, Pa. Her companion, who was a minister and elder of the Church of the Brethren, preceded her about nineteen years ago. She often accompanied him in his ministerial work, and was a great help to him.

She was loyal to her church, and her place in the pew was seldom vacant until old age and ill health interfered. She always looked on the bright side of life and for the good in others.

She was in her usual health until about a week prior to her death, when she contracted a cold which developed into pneumonia, accompanied by heart trouble. She died Jan. 23, 1922, aged eighty-nine years and eleven months.

Ollie, Iowa.

Mary Gillam.

THE PONTIAC MISSION, MICHIGAN

In response to a call from the few members and their friends, residing in Pontiac, Mich., I began a revival Jan. 19, in the home of Brother and Sister E. J. Eby. About two years ago a little Sunday-school was organized, which has about outgrown the childhood stage, and is in need of larger accommodations. A very pronounced change in the morale of the vicinity is seen; religious sentiment is growing and a strong conviction is gaining ground that the unique doctrines of the church, coupled with the New Testament standards of the simple life, are founded on the Rock.

They now have about twenty-five active, consecrated members. The Sunday-school is a live wire, with a splendid Home Department and Cradle Roll. A corner lot on Roselawn Street, one block from the street car line, has already been purchased, and visions of an appropriate permanent building—the basement of which can be used temporarily for church and Sunday-school services—are crystallizing in the hearts and pocketbooks of this beloved, struggling band of Christian workers. They are in need of help, and our Mission Board is already overloaded. I contemplate donating one week every third month for this year, if the Lord permits. May the Holy Spirit prompt many of my dear brethren, for whom I have labored in former years, to come to their rescue. One church in Pennsylvania has already responded with a donation of \$100. L. T. Holsinger. Brethren, Mich.

PLYMOUTH, IND.

The Plymouth church recently enjoyed a three and a half weeks' revival meeting. Our pastor began the meeting Jan. 11 and Bro. G. A. Snider, of Lima, Ohio, came on the 14th and continued until Feb. 6. From the very first meeting to the close, the interest and attend-

ance were fine. Bro. Snider's sermons were Spirit-filled, convincing and convicting, and were forcefully given.

Sister Cora M. Stahly, of Nappanee, Ind., was with us the first two weeks of the meeting, giving instruction in music for a period of fifteen minutes, following this with a good, spiritual song service, such as she knows so well how to conduct, and which put new life and animation into us all. The special musical numbers which she planned, throughout the meetings, proved to be a splendid feature of interest. Sister Stahly also gave one and a half hour of instruction to the school children each evening, which was very helpful and much enjoyed. The musical program, given by them on a Sunday evening, was evidence of the good training they received. The last week of the meeting, Bro. Geo. Anglemeyer, of Nappanee, Ind., very ably conducted our song service in the absence of Sister Stahly. His work among the young people was highly appreciated.

The one special feature of our meeting was the regular attendance and cooperation of members of other churches of the city. The church was filled each evening, practically, and on a few occasions, after seating more than 500, many were turned away for lack of room. Some stood through an entire service to enjoy the good things.

Twenty-two asked for membership, fourteen being parents, five children and three young people. Of this number eleven have been baptized, two have been received on former baptism, and others will be baptized in the near future.

We can truthfully say that this has been among the best meetings the Plymouth church has ever enjoyed, for we have all been built up and strengthened spiritually. Our Sunday-school, this year, has an enrollment of 193. Bro. Cecil Reed, with his corps of helpers, is keeping the work moving nicely. Our services, especially on Sunday evening, are very well attended and the work in general is progressing. A. Laura Appleman.

INDEPENDENCE, KANSAS

By consent of our church correspondent I want to give an account of our "Gospel Team" and its work. It may be an inspiration to some other church to follow the same plan. The work is purely evangelistic in its efforts. We number sixteen men at the present. We have a president, secretary and treasurer. We also have a set of rules by which we abide, and which we read occasionally. They are as follows, somewhat condensed:

1. I pledge myself and my service to God, the church and the Gospel Team, in saving souls and building up the efficiency of the Team.
2. To be in attendance and filled with the Spirit at every service possible.
3. To offer suggestions for the building up of the Kingdom of God.
4. To do my part in prayer, testimony, visiting the sick and alleviating distress as far as I can.
5. Never to be satisfied unless I am at work in his service.
6. To do all I can to make the church more spiritual and larger each year.

This is our second successful year. We meet every Tuesday evening at some home, upon invitation, and we make a specialty of homes not Christian, or if in any other home, an effort is made to have some there who are not in the church. Almost every time we have the privilege and joy of seeing some one saved for Christ. Two are awaiting baptism—just now, as an immediate result of these meetings. Thus we keep the revival spirit alive and the home fires burning. The Team supplies flowers for the sick, and, as far as possible, supplies funds for the necessities of life. It means a great deal when a body of big, strong men band themselves together for one purpose and are of one mind; when, influenced by the Holy Spirit, they meet and earnestly pray for the salvation of souls. A great interest is being manifested in our section of the city and we have calls for some time ahead. Our slogan is, "For Christ and the Church." W. H. Miller.

IN MEMORY OF BRO. JOHN HENRY WARSTLER

Bro. John Henry Warstler was born in Frederick County, Md., near Hagerstown, June 24, 1840, and died at his home, in New Paris, Ind., Jan. 24, 1922, of organic heart trouble.

Nov. 1, 1860, he was united in marriage to Mary Ellen Harshman, of Frederick County, Md. To this union were born ten children, three of whom died in infancy. Four sons and three daughters grew to maturity. The oldest of this number died at the age of twenty-one years.

In February, 1865, just preceding the close of the Civil War, they moved to Elkhart County, Ind., locating near New Paris, where he has resided since.

In January, 1874, he was elected to the ministry and some years later he was ordained to the eldership. In his early ministry he served the church most faithfully, sacrificing much, so that there would be no disappointed

congregation. He would walk miles through cold and heat, snow and rain, to fill an appointment.

He was, what is termed, a self-educated man, having acquired his knowledge largely through self-exertion and the devotion of his few leisure hours to study and investigation. Thus he gained for himself a very good education. He taught school for several terms in his early life.

He had been raised in the Lutheran faith, but being a great Bible student, he, through his own investigation, became dissatisfied with his church relationship. Soon after his marriage he united with the Church of the Brethren, to the membership of which his wife already belonged. She was of inestimable value in his ministerial labors during their forty-four years of married life. She was called home in March, 1904. He afterward married Ellen Cline, of New Paris, Ind., with whom he lived nearly seventeen years.

Although his declining health prevented much active public labor for the church, the Lord's cause was always dear to his soul.

In his last moments he whispered to those gathered around his death-bed, gazing upward: "What a stir! leaving the impression that the gates were opening and that the angels were making room to receive his spirit."

The noble influence of his life and his pleasant smile for every one, will be as a monument erected to his memory. He has left a deep impression in the life of the community in which he lived.

He is survived by his wife, three sons and three daughters, thirty-three grandchildren and thirty-three great-grandchildren, four brothers and one sister.

Services at the New Paris church by Bro. Hiram Forney. Text, Philp. 1: 21. Ethel Hoover. West Goshen, Ind.

BIRMINGHAM, WASHINGTON

After going about here on the Puget Sound Coast for some considerable time, last year, wife and I finally decided to locate at this place, where already twenty members of the Church of the Brethren had settled. We are seven miles south of Stanwood, Wash.—the nearest railroad point. We have good gravel and cement roads to the railroad. This section is particularly adapted to the raising of small fruit, though the tree fruit does very well, also. Poultry raising is being expanded.

The Brethren helped to conduct a union Sunday-school at this place, and Elder J. L. Teeter came from Sedro-Woolley to preach once each four weeks, until the writer's arrival, when we used every opportunity for the preaching services. Since Nov. 1 we have preaching, service the first and third Sunday mornings of each month at a schoolhouse four miles east, where a Sunday-school was held each Sunday. The remaining Sunday mornings and each Sunday evening we preach here.

Jan. 1 we began services here, organized by our own members. We have fitted up an unoccupied store-building for our use. Our Sunday-school was started Jan. 8, with an attendance of twenty-five, but it very soon increased to fifty—mostly children and young people. A young people's meeting is being held each Friday evening for Bible Study and the interest and attendance are increasing. Our prayer-meeting is held on Thursday night of each week. Our four Sunday-school classes may have to be divided soon, on account of growth in numbers. Our preaching services are quite well attended, there being no other in this community at present.

We are expecting to erect a church building this year, and possibly we may become a regularly organized congregation. We feel that, by living and working as Christians should, a good working organization can be built up here. We expect to move with sufficient caution so that every step will mean progress. We will answer correspondence relative to all conditions here.

W. H. Greenawalt.

THE PASSING OF SISTER MARY M. STONER

Mary M. Stoner, daughter of Jacob and Catherine Bookwalter, was born in Montgomery County, Ohio Feb. 13, 1848, died Jan. 26, 1922, aged seventy-three years, eleven months and thirteen days. She married Eld. Jesse C. Stoner Nov. 15, 1866. There were thirteen children. Five daughters and one son preceded her, leaving six daughters and one son with the father. Fifteen grandchildren and two great-grandchildren also survive. In 1871 she, with her husband, moved to La Motte Prairie, Ill., where they have since resided.



Sister Mary M. Stoner

In 1872 they were converted and united with the Church of the Brethren, having been baptized by Eld. Michael Forney, of Parkersburg, Ill. She lived a faithful

Christian life, and was always present at all church services when health would permit.

Services at the Lamotte Prairie church by Bro. R. N. Leatherman, of Cincinnati, Ohio, assisted by the home pastor, Bro. H. M. Fields. Burial in Oak Grove cemetery. Thus ends the life of a beloved "mother in Israel," who will be greatly missed in the home, the church and the community.

Ethel Stoner.

Palestine, Ill.

WAYSIDE THOUGHTS

While reading the "Messenger," the thought came to me "I wish I could write as this sister or that brother." Then some one seemed to say: "Did you ever try?" Sure enough, there is no reason why we should not try, in our weakness, to do what little we can, trusting God for the benefit it may prove to those, along life's weary road, who read our words of encouragement.

Most of us, by watching for an opportunity to work, can readily do little deeds of kindness which will meet God's approval. These things, if left undone, will add to the long list of our lost opportunities.

When we sit in quiet meditation, we can recall many things we could have done so easily. I often wonder if the good desires of our hearts count for aught in the Master's sight, if we go no further than to form resolutions, and never do anything more.

Then, again, what is our duty to those with whom we come in contact? Is any business of life bettered by wishing it well, and sitting idly by, waiting the turn of events? This would soon tell a tale of neglected duty. We must needs be up and doing while it is yet day, for we are told that "the night cometh when no man can work." Then,

"If we can not speak like angels,
If we can not preach like Paul,
We can tell the love of Jesus,
We can say he died for all."

Newburg, Pa.

Mrs. David Hoch.

THE VALUE OF UNITED EFFORT

At this writing, Eastern Idaho is covered with about two feet of snow. This is very much appreciated, especially here at Dubois, where dry farming and stock raising are followed as a means of livelihood; and where so much of the success of each year's crops depends upon the amount of snowfall during the previous winter.

There is also another reason for gratitude, this year, other than the one previously mentioned. In nearly all of Central and Southern Idaho, the rabbits have become a pest. Black-tailed and white jacks (white ones are grey during the warm months) roam the country by the thousands, devouring vegetation and destroying many of the farmers' entire crop. The present deep snow has made it impossible for the rabbits to find sufficient food, so hundreds of them are starving, and perhaps spring will end them quite well annihilated.

Two other methods of eradicating the pests have been used very successfully—poisoning with strychnine, and neighborhood drives.

Perhaps some of our eastern readers would be interested in knowing how these drives are conducted. In our county, the Farm Bureau Agent declares a Rabbit Drive on a certain day, at a specific place, and everybody is urged to attend. A U-shaped pen is made of woven wire of sufficiently fine mesh, so that the rabbits can't creep through and high enough so they can't jump over. The people—men, women and children—go from two and one-half to three miles, and even more, from the pen, scatter out in a long line, two rods apart, as far as there are people to reach, and then all begin walking toward the pen, chasing all rabbits before them. As they near the pen, usually a great many women and children join the ranks, who can not well "buck" the sagebrush. Thus an almost unbroken line of people is formed, and as far as this line is drawn toward the pen, the rabbits are driven in and the line closes in, trapping sometimes thousands at one drive. As high as seven thousands have been trapped and killed at one drive. Each person is supposed to be armed with a gun or a club to kill the rabbits. Clubs are more popular, as guns are dangerous among so many people unless handled by judicious grown-ups. The idea of clubbing so many rabbits to death, seemed cruel to me at first, but as one sees the havoc they bring on the crops, it tends to temper one's pity over the seeming cruelty.

Of course, these drives are conducted by the Farm Bureau agent. Everybody is supposed to obey the captain. The success of these drives depends on united effort. Sometimes the people get excited and don't obey orders. Then the lines are broken and most of the rabbits get away. Thus the efforts of the faithful are also lost, because of the lack of united effort.

I have thought how much our "drives on sin" are like rabbit drives. As each local church formulates plans to combat sin, and urges each member to get into active service, trying as best he can to find a place best suited to his individuality—and it seems that the individuality of some is extremely hard to suit—there must be united effort. There's always a place to work, even though it

is not just what we'd have voluntarily chosen. Don't join the Christian I. W. W.'s—the "I Won't Work" class. Perhaps the fact that so many do join this class, accounts for a "select few" always doing things in some congregations. When those few get tired of begging for help, they try, with their broken lines, to do something toward making a better community, to redeem a lost world and to keep Christ's banner floating in the breeze.

There are always a number of women out here who attend the rabbit drives, all dressed up in georgettes and crepe de chinos, who never intended to get out and dodge sagebrush and wield a club. All they do is to yell and shout over the successful efforts of the others. Surely, we can not shout our way into heaven, for we are told we must work out our own salvation with fear and trembling. If any of my kind readers have previously belonged to the "I Won't Works" or the "Georgettes," just remember that our salvation was bought with a price, and that a loafer is never happy, and that your effort, coupled with another's, may be a source of sufficient inspiration, perhaps, to move your church's wheels to certain victory.

Dubois, Idaho.

Mrs. Alma Hertzler Patee.

MINISTERIAL ASSOCIATION OF NORTHWESTERN OHIO

The Ministerial Association of Northwestern Ohio met Feb. 7 at the Lima church, with twelve ministers and others present. The program and interest were good. Eld. J. L. Guthrie, of Lafayette, Ohio, presided. Eld. O. P. Haines, of Lima, was chosen secretary. Bro. Moss, of Deshler, Ohio, conducted the devotional exercises.

Bro. E. E. Eshelman, of Bellefontaine, Ohio, spoke on the topic, "The Young People and the Church." His address was a powerful, masterly presentation of an intensely interesting subject. He maintained that the young people of today are the church's valuable asset, and tomorrow will be the leaders. He dwelt on their attitude toward church work, from the ages of twelve to twenty-three years, the theory and practice and method of training them for church work. He also illustrated how a minister should have becoming reverence and influence in the opening of the church service, by having his subject and work thoroughly prepared. He also said that we should stop saying, "Give to the church," but we should hold and teach that giving is a part of our life's business.

Eld. David Byerly, of Lima, spoke concerning the church of "Thirty Years Ago and Today." He mentioned briefly the advantages of the Sunday-school of today, and those of the time when he was a boy. He said that the founders of the Church of the Brethren were all aggressive men in the matters of education, Sunday-school and missionary work, who believed that the Lord had placed this work in their hands to do. But somehow, somewhere, along the line of the church's past history, they took a different view of these things. But since 1857 the Sunday-school, education and missions have steadily been coming back to the important place they now hold in our church.

The session adjourned from 12 to 1 o'clock for dinner, which was furnished and served by the Sisters' Aid Society. A free-will offering was taken, and the amount thus received showed that the favor of the Society was greatly appreciated.

In the afternoon Bro. Jay Hornish, of Defiance, Ohio, was the principal speaker on the topic of "Evangelism." He urged that the Gospel and its doctrine furnishes by far the best material for texts. He maintained that the people do not prefer emotionalism and excitement to the Gospel.

All felt greatly benefited and well paid for their time and trouble in attending the meeting. These meetings convene once each month in various congregations of the District.

J. W. Swain.

OUR BOYS

It has been the general impression, I think, that boys, as a rule, are not religious. That, it seems to me, is a mistake. We often speak of the "boy problem." As a matter of fact, it is not really a "boy problem" but a "man problem"—a problem of leadership.

Hearing that Dr. John R. Mott, of world fame as a specialist on problems relating to the boy and the man, was to be in Wichita, Kans., at the State Y. M. C. A. Convention, I at once decided to make the seventy-mile trip from my home, to take in this rare treat. I did not want to miss this chance of, perhaps, a life-time, to hear this notable worker.

Without trying to restate here, just what I got from Mr. Mott and other strong speakers, I am free to say that I shall go back to my work among the young life of my community with a renewed conviction that we owe infinitely more to the boy-life of the world than has yet been paid. I have the renewed conviction that boys and young men—our future leaders in church and state

—can be reached for God and humanity if we take to them the "whole" Gospel.

When I say, "whole Gospel," I do not mean merely the whole Gospel as our Brethren understand that term, though I think our "whole Gospel" contention, if rightly understood by our young men, does appeal to them. I have reference to the Gospel which provides, as the real Gospel does, for the whole man—socially, mentally, physically and spiritually.

It is no small inspiration to see such an "old boy" as Mr. Hyde, of Wichita, "the Mentholatum man," now seventy-four years "young." He gives largely of his money and time for the boy. Then, too, there is Mr. Coleman, of the Coleman Lamp Company, and a host of others of like character—all of whom espouse the cause of the boy.

It was inspiring to see five hundred men, old and young, seated around the luncheon tables in conference, in the interest of the boy-life of the world—that life of which Dr. Mott spoke so touchingly when he told of the millions of boys that the Y. M. C. A. workers of Europe and Asia are trying to reach. In the war zones where the boys have no "dads" to steady their physical and moral bark, as they come to the stormy rocks of adolescence, which so often mean ruin—some one must steady them. All this, I say, was heart-thrilling. To feel that one is in a small way linked up with such a big task is indeed a challenge.

Our people, as a rule, have not had a great deal to do with the Y. M. C. A., and I have no big plea to make, at this time, for the Y. M., though it has been misjudged. (Dr. Mott told us why.) I do, however, plead for a program—be it put on by the Y. M. C. A. or otherwise—a program for our boys. Our country boys as well as our city boys need it. This, for a fourfold foundation, is broad enough to challenge the respect of boys and men.

I heard, this at Wichita: "Boys do not want pre-digested religion. They want to express themselves in their religious life. They relish responsibility."

There is a lot of virility about the development of boys—socially, mentally and physically—and to shut our eyes to that development—simply to expect them to become spiritually-minded and ignore the responsibility of a guiding hand in it all is a sad mistake. We want to make them Christ-like. Fine! But what is Christ-likeness, if it is not a fourfold development as Christ's was, beginning at twelve years of age? See Luke 2: 52.

I plead, therefore, that our churches—even our country churches—make provision for the all-around life of the boys—and girls too—though that is a little off my subject.

A mother said to her pastor, "I can get my girls to go to church, but not my high school boys." Today they go to church regularly, being now active members. And to my personal knowledge, they go even through bad weather, when others do not. Why the difference? What got them "started"? Answer: Athletics, boys' club work, in which they study useful things for a boy to know, where they have the Bible and prayer. These things and the social pull won them.

Pastors and teachers of boys' Sunday-school classes will find that the Y. M. C. A. stands ever ready to organize and help them start something in their own community which will make an all-around program—something that will mean more Christian manhood for the future.

E. F. Sherfy.

Conway, Kans.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate church met in council Jan. 9. The following officers were chosen. Elder, Bro. W. M. Platt; trustee, Bro. G. Ebe; clerk, Bro. F. Walter; "Messenger" agent, Sister Carrie Brown; correspondent, Sister Ivy Walter. Our Christian Workers' Society has recently purchased two mission shares—Alice Luper, Oakland, Calif., Feb. 7.

ILLINOIS

Big Creek church met in council Feb. 11. Our elder being absent, Bro. I. M. Miller, our pastor, presided. Bro. I. D. Heckman, of Cerrito Gordo, Ill., was re-elected elder for one year. Bro. R. N. Leatherman, of Cincinnati, Ohio, has consented to be with us in a series of meetings, to begin Oct. 8. Dow A. Ridgely, Parkersburg, Ill., Feb. 11.

Camp Creek church met in council Jan. 28, with Eld. Linn presiding. Three members were elected to serve on the Ministerial Board for one, two and three years, respectively. At the close of the business session, a special prayer service was held for the sick.—Mrs. Mary Burgard, Colchester, Ill., Feb. 9.

Girard church met in council Feb. 7, with Eld. W. H. Shull presiding. Two were received by letter. Bro. L. J. Harcharger was elected president of the Adult Christian Workers, and Bro. D. W. Shuck, president of the Young People's Society. Sister Mayme Gibson was elected on the Junior Christian Workers' Committee. Our church entertained the Bible Institute of Southern Illinois during the holidays. The program was most excellent and we all felt greatly benefited.—Mrs. L. T. Weddle, Girard, Ill., Feb. 8.

Virden—At the close of our last weekly prayer service, four were received into the church by baptism. Our pastor attended the Bible Institute at Mt. Morris College Feb. 5-19. Our Young People's Christian Workers' department, organized about a year ago, is doing splendid work. Recently, instead of the regular program, they had a debate on the question, "Is the World Growing Better?" Last Sunday afternoon these young people sang in the home of a shut-in. Both the workers and the shut-in were thus made a little happier.—Stella Brubaker, Virden, Ill., Feb. 11.

(Continued on Page 128)

SISTERS' AID SOCIETIES

AKRON, OHIO.—During the year 1921 the Akron Sisters' Aid Society met in 24 all-day meetings, with an average attendance of 18; average offering, \$15.37; average collection, \$15.37. The amount of sewing for needy families and making comforters and quilts. We made 139 garments, 4 comforters, and quilted 8 quilts. The amount by offerings, sales and offerings was \$208.55; received as Christmas offering for the needy of the city, \$155.75; making a total of \$364.30 received during the year. Expenditures: Materials, a sewing-machine, helping our church buy a gas-stove, donations, etc., \$307.87; to the needy, \$82.89; total, \$284.76. We are grateful to the Freeburg, Springfield, and West Nimishillen churches for their liberal donations of clothing and food, which made it possible for us to give the needy for Thanksgiving, twenty-five large baskets of food, and 242 garments during the year. Besides the offering for the needy, the Sunday-school children gave as White Gifts a large amount of staple groceries, which we distributed to needy families. Amount in treasury at close of year, \$221.45. Officers: President, Sister Emma Rohrer; Vice-President, Sister Lovina Hahn; Secretary-Treasurer, Sister Edna Myers—Emma Rohrer, 815 Columbian Street, Akron, Ohio, Feb. 8.

APPANOOSE, KANSAS.—Report of Sisters' Aid Society: We have 40 enrolled; average attendance, 17; meetings held, 14. We have taken in about \$180; have been put in our own church and used to help pay evangelists; \$15 to foreign missions; the balance used to buy material to be made into clothing by donation. We have bought material and made several comforters, which we have sold. We donated several days' work and 2 comforters to different homes. We give sale dinners and raise considerable money in this way.—Mrs. M. E. Forth, Secretary, Overbrook, Kans., Feb. 1.

ASHLAND, OHIO.—Ashland City Ladies' Aid and Missionary Society met 13 times during the year, with an average attendance of 34; average offering, \$17; average general collection, \$14. Amount of money taken in during the year, \$60.08. Offerings for the year: \$20 to home mission work; \$10 to the local hospital; \$5.10 to a needy family. Time and clothing donated: One day's sewing for the local hospital; one day's sewing for a needy family; 20 garments, new and remodeled; one day's sewing for the local relief committee. President for the year 1922, Mrs. J. H. Awwil; Secretary, Mrs. M. L. Dilgard—Oma Karn, Ashland, Ohio, Jan. 30.

BALTIMORE, MD.—Report of the Woodberry Aid Society: We held one half-day and 33 all-day meetings, with an average attendance of 9; members on roll, 17. We quilted 7 quilts and knotted 10 comforters and 54 prayer-vels, 11 dust-caps and 20 aprons; also sold vanilla and other market articles. Cash on hand at beginning of year, \$491.53; received during the year, \$257.51; paid \$450 to send "Messenger" into homes; District Secretary, \$1; Forward Movement, \$20; Thanksgiving missionary collection, \$20; church envelopes, \$104; fruit and flowers, \$50; donations, \$8; parsonage fund, \$167. Received: Donations, \$15.40; dues, \$29. Christmas sale, \$89.55; Mrs. Baby; Vice-President, Sister Ada Kauffman; Secretary, Sister Nellie Yingling; Treasurer, Sister M. Grace Rainigh—Ella Worley, Baltimore, Md., Feb. 8.

BEAVER CREEK, VA.—The Senior Aid Society held 10 meetings, with an average attendance of 8. Our work consisted of making prayer-coverings, aprons, and clothes-pin aprons. Free will offerings, \$25.10; prayer-coverings, \$51.08; flavoring, \$19.12; other things sold, \$11; birthday offerings, \$5.93; paid out, \$27 to Orphans' Home at Timberville; \$5 to a mission worker; \$8.25 for coal; \$45 to India school and hospital in China; amount in treasury at beginning of year, \$10.80; receipts for year, \$127.24; expenditures, \$127.11. Officers: Sister Nancy Miller, President; Sister Lydia Evers, Vice-President; the writer, Secretary-Treasurer—Delphia S. Click, Bridgewater, Va., Feb. 7.

BOISE VALLEY, IDAHO.—Our Aid Society worked in two divisions during the past year, with one joint meeting each quarter. Our work consisted of making comforters, sun-bonnets, aprons, coverings and other plain sewing, besides serving lunch at several sales. We gave 83 garments to the Near East Relief, one dozen hens to two tubercular patients, besides doing sewing and donating clothing to some needy members in our own congregation. We gave \$100 toward the general church expense; \$10 to a needy family in our district. Officers: Sisters Nora Betts and Lena Benson, Presidents; Sister Charles Rhodes and Gertrude Sage, Superintendents; Sisters Viola Betts and Naomi Sandy, Secretary and Treasurer.—Mrs. C. E. Sandy, Meridian, Idaho, Feb. 10.

COVENTRY, PA.—Report of the Ladies' Aid Society: We held 15 meetings during the year, with an average attendance of 9. Much work was done in the homes, especially making aprons, bonnets and prayer-coverings. Over 500 aprons, bonnets, and prayer-coverings were sold and a number of quilts and comforters, sewed carpet-rags and had rugs made, a great many of which were sold. We sent clothing to the Brooklyn Mission and also gave some to a needy family. We paid our China and India pledges for 1920 and 1921; also our District pledges for both years. We took in over \$300. Sister Carrie Coffey, President; the writer, Secretary-Treasurer—Josephine W. Hux, Pottstown, Pa., Feb. 6.

DESHLER, OHIO.—Report of Aid Society: Membership, 10; meetings, 20; average attendance, 14. Amount of offerings, \$96.11; expenses for materials, \$50.94; for District and mission expenses, \$11.98; on hand, \$6.21; we gave donations to a needy family, valued at \$5; a box, valued at \$40, sent to Toledo Mission.—Mrs. Esther Dishop, Deshler, Ohio, Dec. 31.

FALLS CITY, NEBR.—Report of Ladies' Aid Society: We held 13 all-day and 5 half-day meetings, with an average attendance of 6. Our work consisted of making 7 quilts and 6 comforters. We held 4 food sales, served lunch at 4 sales and held a bazaar. Total amount earned, \$28.27; paid to home mission work, \$84.94; to foreign missions, \$10; expenditures, \$38; balance, \$138.81. Officers: President, Sister Shaffer; Vice-President, Sister Leone Peck; the writer, Secretary-Treasurer.—Mrs. Henry Witt, Falls City, Nebr., Feb. 10.

HANOVER, PA.—A mistake was made in the report of the Aid Society, concerning the receiving of money during the year. We received \$165.67 and paid out \$114.50, leaving a balance of \$51.17.—Mrs. Lucy Shriver, Hanover, Pa., Feb. 5.

JOHNSTOWN, PA.—Report of the Aid Society of the Moxham church: We held 41 all-day meetings, with an average attendance of 8. We made 35 quilts, 19 aprons, 18 bonnets and 4 clothes-pin aprons. We also gave 4 quilts to the needy, and are furnishing a room at the Old Folks' Home of Western Pennsylvania. We gave \$25 to the church for love feast expenses; \$12 toward support pastor; balance on hand, Jan. 1, 1921, \$96; received in cash and donations, \$169.56; total, \$265.56; paid out, \$133.27; balance, \$72.29. Officers: President, Mrs. Eliza Berkley; Vice-President, Mrs. Jennie Huldebrand; Secretary, the writer; Treasurer, Mrs. David Shumaker.—Mrs. M. S. Reiman, Johnstown, Pa., Feb. 7.

MIDDLEBURY, IND.—Yearly report of Pleasant Valley Aid Society: Members, 14; number of meetings held, 18; average attendance, 12; visitors, 47. Offerings, \$22.08; received for work, \$21.75; coverings sold, \$7.80; comforters sold, \$12.50; comforters made, 11; quilts, 4; foreign mission work, \$10; Bethany Hospital, \$5; to other home missions, \$105.10 (in clothing and comforters); paid out, \$60; Christmas boxes to Dougan Park Mission, \$115; to O. F. Helm, \$30; Orphans' Home, \$22; to Edgar Hoffer, \$5; to O. F. Helm, \$5; to Bro. Yoder, \$5; for material, \$51.50. We gave comforters, clothing and

provisions to the needy. Balance on hand, \$34.20. Officers: President, Sister Nannie Humbert; Vice-President, Sister Mary Wright; Secretary, the writer; Treasurer, Sister Sarah Garber—Birdie Ritchie, Crimora, Va., Feb. 6.

NORRISTOWN, PA.—Report of Sisters' Aid Society for 1921: Number of meetings held, 26; average attendance, 5. We made 120 sun-bonnets, 113 aprons, 52 prayer-coverings, 4 quilts and 3 clothes-pin aprons; sold 43 quilts of value, \$10.00. We received for quilting and sewing, \$21.80; proceeds of 2 sales, \$69.69; from dues, donations and rainy-day bags, \$40.73; balance from last year, \$65.91; receipts, \$418.92; for mission work and expenses, \$208.62; for mission work, \$55; for home church work, \$110; balance, \$116.21. Officers: President, Mrs. J. G. Grater; Vice-President, Sister Emma Cansel; Secretary-Treasurer, the writer—Maud Harris, Norristown, Pa., Feb. 8.

PLYMOUTH, IND.—The Blissville Aid Society held 41 all-day meetings during the year, with an average attendance of 7. We made 13 comforters, 8 quilts, 30 prayer-coverings, and a number of bonnets, dresses and aprons. We knitted 14 pair of mittens, 2 sweaters, 3 caps, 4 pair of stockings, 1 pair of bedroom slippers, 3 hoods—all of which were donated. We received from the church, \$105.00; from the church, \$100 to Sister Cripe in China for the starving children; \$5 to Bro. Hoffer; \$11.50 to St. James Hospital and Girls' Boarding-school; \$10 to Winona Tabernacle; \$25 to Bethany Hospital; \$3 to Bro. Helm. We sent flowers to the sick and gave clothing and prayer-coverings to the needy. Money on hand, at beginning of year, \$395.18; receipts, \$188.69; total, \$583.87. Expenditures: \$100 to Sister Cripe; \$100 to Sister Lydia Pippenger, President; the writer, Vice-President; Sister Ellen Roose, Superintendent; Sister Alice Campbell, Treasurer; the writer, Secretary—Erma Marsh, Plymouth, Ind., Feb. 7.

POTTSTOWN, PA.—The Ladies' Aid Society held 41 meetings, with an average attendance of 7. Our work consisted of making quilts, comforters, aprons, bonnets, etc. Total amount of money received, \$292.15. We gave \$150 toward repairing the basement, \$90 to the parsonage fund; \$15 to home missions, \$5 to foreign missions; Christmas baskets to the poor. Officers: President, Mrs. Vernon Slawter; Vice-President, Mrs. Frank Hoffman; Secretary, the writer; Treasurer, Mrs. Chas. Crosby—Mrs. Elwood Vanderlicke, Pottstown, Pa., Feb. 8.

ROCKINGHAM, MD.—Report of Dorcas Aid Society: We held 7 all-day and 14 half-day meetings; enrollment, 25; average attendance, 7. On hand, at beginning of year, \$5.12; from offerings, donations, sale dinners and garments sold, \$117.42. We gave \$35 for foreign missions; \$29 for home missions, \$30 to local congregation; for material, \$26. Officers: Sister Mary Shierke, President; Sister Lella Early, Vice-President; the writer, Secretary-Treasurer.—Mrs. Pearl Summers, Hardin, Md., Feb. 3.

STONESTOWN MISSION, PA.—Report of Sisters' Aid Society: We held 7 half-day and 42 all-day meetings; members enrolled, 7; average attendance, 5. We made 2 haps and quilted 5; made 3 quilts and quilted 11; made 27 prayer-coverings, 14 garments, 30 bonnets; also 20 bonnets, 10 hats, and 10 pairs of socks. We made \$2.25 on candy sales; received for work, \$146.51; birthday money, \$1.88; paid for material, \$23.56; to District Secretary, \$1; to foreign missions, \$6; for a stove and utensils, \$16.45; toward our new church, \$30; balance, \$71.71. We donated clothing to a poor family. Officers: President, Mrs. Eva Putz; the writer, Secretary-Treasurer.—Mrs. Nancy Dilling, Stonestown, Pa., Feb. 8.

TOLEDO, OHIO.—Report for Ladies' Aid Society for 1921: Enrollment, 11; average attendance, 5 to 7; number of all-day meetings, 43. We made 10 quilts, 9 comforters, 6 pads, knotted 8 comforters, sewed 8 pounds carpet-rags, made 7 prayer-coverings, 2 bonnets, 9 aprons. Amount received for work done, dues and donations, \$169.89. We finished paying our pledge for our new church, which was \$55; flowers, \$25; milk and eggs for sick, \$1.70; one bonnet, \$1.75; to foreign missions; for Chinese Hospital and India Girls' School, \$9. We donated to Sister N. K. McKinney, \$5, while in hospital; for carpet on platform of our church, \$44.63; for varnish and stair treads, \$30.70; table for kitchen; 43 cupboard built in church, \$35.25; footstools and basins, \$13.53; cups, saucers and plates, \$14.40; on hand \$12.25 for purchase of hospital. Officers: President, Sister N. K. McKinney; Vice-President, Sister Belle Heffner; Secretary, Doris Penny; Treasurer, Sister Vida Barrows.—Mrs. Doris Penny, 1216 Nevada Street, Toledo, Ohio, Feb. 5.

TROTWOOD, OHIO.—Report of Aid Society: We held 49 meetings; total enrollment, 30; average attendance, 15. We quilted 16 quilts, made 15 rugs, 5 comforters, 17 bonnets, also 50 other garments, which were given to patients. Amount received during the year, \$409.25; paid out, \$406.35. We gave to home missions, \$226.25; foreign, \$40. We also have a Junior Aid Society, their average attendance being 17. They also made a quilt, embroidered towels and did crochet work. They also made scrap-books, mottoes and dressed dolls for children in a tubercular hospital. Officers: President, Oma Erbaugh; Vice-President, Ella Boe; Superintendent, Ida Lester; Secretary-Treasurer, the writer—Effie Eby, Trotwood, Ohio, Feb. 6.

UNION CITY, IND.—Report of the Sisters' Aid Society of the country church: We held 43 meetings, with an average attendance of 10. Amount brought forward from 1920, \$183.01; received during the year, \$119.90; expended, \$103.98. We gave \$10 to delegate to Sunday-school Teachers' Institute; \$25 to Bethany Hospital; \$25 to a brother; \$10 to the church in India; \$10 to the church in China; \$1 to District Secretary; birthday offering, \$5.80; on hand, \$185.51. Our work consisted of making quilts, comforters, sewing in general; we also sewed for the poor, and helped them otherwise. Officers: President, Sister Amanda Nofsinger; Superintendents, Sisters Rebecca Hay and Sue Schaefer; Secretary-Treasurer, the writer—Lola McFarland, Union City, Ind., Feb. 7.

WICHITA, KANSAS (First Church).—Report of Aid Society from Jan. 27, 1921, to Jan. 19, 1922: We held 34 half-day and 13 all-day meetings. Six of the all-day meetings were at the Children's Home, where we did sewing and mending. The average attendance was seven; average collection \$35 cents. We quilted six quilts, made two comforters, sewed rug-rags, made aprons, prayer-coverings and towels. We served lunch at a sale. We received from general collections, sales and offerings, \$183.75. We are furnishing a room in the new building at the Brethren Home, Barlow, Kans. We also sent the Home a box at Christmas, containing a comfort, aprons, and various articles of clothing. We gave \$5 to the India Girls' School; \$5 to Children's Home; \$5 to the Brethren's Home; \$5 to District Missions. We gave some bundles of clothing to the poor, sent flowers to the sick, helped with the pastor's support, and the redecoration of the interior of the church. The total expenditures were \$160.44. Officers: Sister Anna Bonnett, President; Sister Emma Olmstead, Vice-President; the writer, Secretary-Treasurer—Lizrie B. Reed, Wichita, Kans., Feb. 6.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent and all address given.

Brubaker-Brower.—By the undersigned, at the home of the groom's parents, Jan. 25, 1922, Bro. Oscar D. Brubaker and Sister Alma F. Brower, both of South English, Iowa.—J. E. Smith, South English, Iowa.

Gibble-Gibble.—By the undersigned, at his residence, Jan. 28, 1922, Bro. Raymond Gibble and Miss Gertrude Gibble, both of Lebanon, Pa.—Kathryn Martin, Lebanon, Pa.

Lowery-Canary.—By the undersigned, Feb. 5, 1922, at the home of the bride's parents, Bro. C. W. Canary and wife, Oger, near the Lowers, of Cashmere, Wash., and Eva Lena Canary, of Birmingham, Wash.—W. H. Greenwalt, Birmingham, Wash.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Curry, Bro. Ashby Calvin, died in the Sangerville congregation, of tuberculosis, Feb. 5, 1922, aged 19 years, 11 months and 1 day. He united with the church early in life. His parents preceded him several years ago. Services at the Sangerville house by Bro. M. G. Sanger, assisted by Bro. J. L. Driver. Interment in the cemetery near by—Meda G. Argenbright, Bridgewater, Va.

Driver, Bro. Daniel, died Jan. 2, 1922, aged 88 years. He was born in 1839 he married Mary Miller, who preceded him in death. He lived in Rockingham County, Va., and came to Ohio in his twentieth seven years ago. There were six children, all of whom survive with one sister, thirty-four grandchildren and thirteen great-grandchildren. He united with the Church of the Brethren about sixty years ago and lived faithful until death. Services at the Sugar Creek church by Eld. David Byerly. Burial in the Sugar Creek cemetery—Ruby Byerly, Lima, Ohio.

Erbrough, Geo., son of Abraham and Susanah Erbrough, born in Montgomery County, Ohio, died on the farm where he was born, Feb. 1, 1922, aged 80 years, 10 months and 11 days. He was married to Mary Ann Eby in 1853. There were twelve children, six of whom preceded him. He leaves one brother, one sister, his wife, six children, eighteen grandchildren and eleven great-grandchildren. He joined the Church of the Brethren at the age of twenty-four, was elected to the ministry in the Wolf Creek church in 1882, after serving for some time as a deacon. Aug. 29, 1901, he was ordained to the elder's office and has served his church faithfully and successfully. He has been a true and devoted husband, a loving and kind father, a considerate and helpful neighbor, and a citizen who loved and was interested in his country. His influence will be a constant memorial, pointing men to their Master whom he loved and served.—Ivan L. Erbrough, Kent, Ill.

Fogleman, Sister Mary, wife of Bro. Wm. Fogleman, died Jan. 15, 1922, in the home of the Lost Creek congregation, aged 68 years, 11 months and 15 days. For several years she had been suffering from dropsy, which finally resulted in her death. She was a member of the church for about forty years. Her husband preceded her about two years ago. She is survived by seven children and a number of grandchildren. Services by the writer and Rev. Solomon Erbaugh, of the River Brethren Church, in the Lost Creek Memorial church. Interment in cemetery adjoining.—J. E. Rowland, Bunker-town, Pa.

Forney, Laura E., nee Robertson, born at Hagerstown, Ind., died Feb. 5, 1922, aged 31 years, 5 months and 30 days. She suffered much in the past year with a complication of diseases. She finally succumbed to an operation and died in the hospital at Devils Lake, N. Dak. She gave her heart to the Lord and her brethren and lived a faithful life until the end. Surviving are her husband, two sons, one daughter, three sisters and one brother. Services in the Brethren church at Egeland by Bro. Bruce Williams and the writer. Interment in the Brumback cemetery—John Deal, Rock Lake, N. D.

Garner, Sister Mary Alice, daughter of Bro. Frank and Sister Amanda Garner, died in the Frederick City Hospital, Jan. 23, 1922, aged 19 years, 2 months and 21 days. She united with the church in 1916 and lived and enjoyed a very happy Christian life. She leaves her father and mother, one sister and one brother. She was an earnest Sunday-school worker, and at the time of her death was Sunday-school secretary. The entire congregation feels that she has lost an agreeable co-worker. Services at Meadow Branch by Elders W. E. Roop and E. C. Brown. Interment in the Meadow Branch cemetery—Noah M. Baugher, Westminster, Md.

Gipo, Bro. Jeremiah E., died Feb. 6, 1922, at his home in Palmyra, Pa., from the effects of a stroke of apoplexy, while attending the church services on Sunday evening before. He was stricken during the closing prayer. His helpless form was tenderly carried to his home, several blocks distant, where he peacefully fell asleep the next morning, without regaining consciousness. His age was 50 years and 1 month. He united with the church, Jan. 1, 1904. His widow, one son, four daughters, two sons-in-law and two grandchildren survive. Services at the Brethren church by Elders John C. Zug, F. S. Carper and Thomas Patrick, officiating. Text, Heb. 4: 9. Interment in the Hanoverdale cemetery—Elizabeth Blauch, Palmyra, Pa.

Henry, Bro. Geo. W., died Feb. 6, 1922, aged 70 years, 9 months and 10 days. Services at the Altland home by Elders W. G. Group and Chas. Almond. Interment in the adjoining cemetery—Ruth Group, East Berlin, Pa.

Heestand, Sister Lydia, nee Gross, died Jan. 24, 1922, at the home of her daughter, Mrs. Ora Greenwalt, near Beloit, Ohio. She was in her sixty-sixth year. Her husband died May 19, 1921. One daughter died when quite small. There remain five daughters, two sons, twenty-five grandchildren and two great-grandchildren. She was a member of the Church of the Brethren for many years. Services by Eld. David Stuckey, assisted by Eld. A. I. Heestand and the pastor of the Friends Church at Damascus, from which the funeral was held. Burial in the cemetery near by—Rena Heestand, Moultrie, Ohio.

Holdre, Sister Sarah E., died at the home of her son, Bro. Daniel Holder, Dec. 9, 1921, aged 81 years, 7 months and 14 days. She was a long member of the Church of the Brethren. Her husband preceded her a number of years ago. She is survived by eight children, several grandchildren and great-grandchildren. Services by Eld. Geo. S. Harp. Interment in Brownsville cemetery—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Jacobs, Bro. Daniel, died Jan. 22, 1922, aged 79 years, 5 months and 12 days. He passed away at the home of his family, James Jacobs, York, Pa., where he was taken when stricken with bronchial pneumonia. His wife died about nine months ago. He is survived by three sons, a brother and a sister. Services in the Altland meetinghouse by Eld. W. G. Group. Interment in the adjoining cemetery—Ruth Group, East Berlin, Pa.

Mabaffey, Sister Margaret Souloff, died in the bounds of the Falling Spring congregation, Jan. 18, 1922, aged 88 years. She was a life-long member of the Church of the Brethren. She is survived by one son and two daughters. Services in the Browns Mill church by Bro. Oellig—H. N. M. Gearhart, Shady Grove, Pa.

Markel, Bertha, daughter of Mr. and Mrs. Geo. Markel, died Jan. 31, 1922, at the Memorial Hospital, Johnstown, Pa., aged 5 years, 4 months and 10 days. She was injured by an automobile and died four days later. She is survived by her parents, three brothers, and six sisters. Services at the home by the writer. Interment in Grandview cemetery—D. P. Hoover, Johnstown, Pa.

Merkey, Bro. David, born at Bethel, Pa., son of Geo. and Catherine Merkey, died Jan. 21, 1922, aged 64 years, 5 months and 2 days. He was married to Sarah Royer in 1877. There were two children. He was a member of the Church of the Brethren for many years. He was a faithful and active member of the church for many years. His wife and one brother survive. He was appointed a few weeks before he died. Services at Merkey's meetinghouse by Eld. Jacob Plautz, assisted by Bro. I. D. Gibbel. Interment in the adjoining cemetery—Anna Keeney, Bethel, Pa.

Michael, Bro. Geo. Wm., died Jan. 18, 1922, aged 5 months and 25 days. He united with the church many years ago and has served in the capacity of chorister almost continuously, either in the church or Sunday-school. He leaves his wife, who was Miss Catherine Click, two sons and six daughters. Services by Bro. J. W. Heis, assisted by Herk G. Sanger. Interment in the cemetery near by—Meda G. Argenbright, Bridgewater, Va.

Riffe, Bro. Henry A., born near Roanoke, Va., died at his home in Girard, Ill., of paralysis, Jan. 29, 1922, aged 74 years, 8 months

and 15 days. In 1869 he married Mary Riffey. There were six children, two of whom, with their mother, preceded him. In 1918 he married Sister Catherine Konk, who survives with four sons. While a young man he united with the Church of the Brethren and was always an ardent supporter and a liberal contributor. Services at the Girard church by Bro. D. W. Shook, assisted by Elders M. Flor and I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

Roop, Bro. David J., died of age and general debility, Nov. 14, 1921, at his residence in Westminster, Md., aged 85 years, 11 months and 11 days. He was a consistent member of the Church of the Brethren from early life and one of the oldest members of the Pipe Creek congregation. He was called to the deacon's office years ago and served faithfully. His wife, Sister Henrietta, preceded him about fifteen years ago. He is survived by two sons and three daughters, one son and a sister, a number of grandchildren and great-grandchildren. Services in the Meadow Branch church by Elders Uriah Bixler, W. B. Yount, J. J. John and W. P. Englar. Interment in the adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Snyder, Bro. Hiram B., born near Lititz, Pa., died Jan. 30, 1922, at his home at Stevens, in the bounds of the Springville church, aged 77 years, 10 months and 18 days. He was twice married, his first wife being Emaline Bollinger, who died in 1877. There were one son and two daughters. His second wife was Sister Susan Givler. They had two sons. He is survived by his wife, three sons and one daughter. In 1878 he was baptized and elected to the deacon's office in 1883, where he served faithfully until death. He was the church treasurer from 1895 to 1922, when he resigned. Services by Brethren I. W. Taylor, J. Bitzer Johns and the writer at Middle Creek meeting-house. Interment in adjoining cemetery.—Aaron R. Gibbel, Ephrata, Pa.

Snyder, Sister Catherine, born in Stark County, Ohio, died Jan. 31, 1922, aged 50 years, 8 months and 13 days. She united with the Church of the Brethren when eighteen years of age and lived an exemplary Christian life. She is survived by three brothers and three sisters. She was very frail and suffered much, yet was most cheerful and patient. Services at Center church by Eld. Taylor. Interment in church cemetery.—Rachel A. Mohn, Louisville, Ohio.

Studebaker, Catharine, nee Yeager, born May 2, 1851, at Buffalo, N. Y., died at the Globe Hospital, Freeport, Ill., Jan. 10, 1922. Death was due to pneumonia. In 1872 she married Noah Studebaker. There were seven children, five of whom died in childhood. The husband, one son and one daughter, seven grandchildren and one brother survive. About the time of her marriage she united with the Church of the Brethren and remained a faithful member. She was very patient in her several years of suffering. Services at the Yellow Creek church by the writer, assisted by Bro. P. R. Keltner. Interment in the cemetery near by.—Charles E. Delp, Lanark, Ill.

Studebaker, Nancy Ellen, died Jan. 30, 1922, at her home in Mont Ida, Kans., aged 79 years, 7 months and 13 days. She was born at Allenville, Pa., the daughter of Mr. and Mrs. Kauffman. She married Jesse Studebaker in 1872. He died in 1914. In the pioneer days, she had much of the care of the family and the overseeing of the farm, while her husband was away preaching the Gospel and organizing churches. He had charge of all the churches of this denomination in Eastern Kansas. He also organized the first Brethren Sunday-school in the State of Kansas. She was a member of the Brethren church for fifty-five years and was an active worker in the Mont Ida church. Sister Studebaker is survived by five sons, two daughters, two brothers and four sisters. One son died in 1904. Services by Ralph Quakenbush. Burial in the Mont Ida cemetery.—L. E. Watkins, Mont Ida, Kans.

Tucker, Emmons, born in Decatur County, Ind., died in Anderson, Ind., Jan. 18, 1922, aged 35 years, 11 months and 5 days. He was the son of A. P. and Elsie Tucker. He was married to E. Minnick, who preceded him, while her husband was away preaching the Gospel and organizing churches. He had charge of all the churches of this denomination in Eastern Kansas. He also organized the first Brethren Sunday-school in the State of Kansas. She was a member of the Brethren church for fifty-five years and was an active worker in the Mont Ida church. Sister Studebaker is survived by five sons, two daughters, two brothers and four sisters. One son died in 1904. Services by Ralph Quakenbush. Burial in the Mont Ida cemetery.—L. E. Watkins, Mont Ida, Kans.

Weaver, Bro. Christian, died of paralysis, at his home in East Berlin, Jan. 18, 1922, aged 84 years, 1 month and 1 day. His wife and one brother survive. Services in the Hampton meetinghouse by Elders S. S. Miller and W. G. Group. Interment in the adjoining cemetery.—Ruth Group, East Berlin, Pa.

Weaver, Sister Margaret, nee Johnson, died at the home of her daughter, Mrs. Marion Heestand, near Homewood, Ohio, Dec. 24, 1921, aged 75 years. She was the widow of Bro. David Weaver, who with an infant son, preceded her. Five daughters and one son survive, with fourteen grandchildren and three great-grandchildren. She was a member of the Church of the Brethren for a number of years. Services by Eld. David Stuckey in the Reading churchhouse. Interment in the cemetery near by.—Rena Heestand, Moultrie, Ohio.

Winey, Harrison B., died in Harrisburg Hospital, Jan. 30, 1922, aged 33 years, 1 month and 15 days. Death followed an operation for appendicitis. He leaves his wife and little daughter, parents and three brothers. He was a consistent member of the Mennonite church for eighteen years. His wife being a member of the Brethren church he worked with us continually as one of our own members. He was always very zealous and devoted to religious work. Services by Bro. Graybill and the writer in the Lost Creek Mennonite church. Interment in the cemetery adjoining.—J. E. Rowland, Bunkertown, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4, 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (1 Cor. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 9: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 48; Rom. 12: 19-21; Isa. 33: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against one of the brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
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Notes From Our Correspondents

(Continued from Page 125)

INDIANA

Nettle Creek. Our council was held Feb. 11, with Eld. L. W. Teeter presiding. Various reports were made. A committee was appointed to arrange for a Vacation Bible School, to be held some time during the summer. Our two conventions for the year were held for April 29 and Oct. 28. Bro. J. Edson Uley will hold a meeting at the Brick house, prior to the October meeting.—Mary E. Rinehart, Hagerstown, Ind., Feb. 13.

Pleasant Hill. We met in council Feb. 11, with Eld. Hiram Forney presiding. We decided to hold our love feast May 27, commencing at 2:30. —Eddie McBride, Chubbuck, Ind., Feb. 15.

Pleasant Valley. Jan. 26 we held our Workers' Conference. In connection with it we had a season of prayer in behalf of our revival meetings, in charge of Brother and Sister Norris, of North Manchester. The Bible study was a special feature of much interest. We were all greatly benefited by the meetings. Two were added to the church through baptism.—Mrs. Galen Bowman, Middlebury, Ind., Feb. 14.

Santa Fe church has just closed a very interesting and successful series of revival meetings, conducted by Bro. Fred L. Fair, of Kokomo, Ind., and Sister Nora Sotner, of North Manchester, Ind., as song leader. They came Jan. 23 and remained until Feb. 12. Bro. Fair preached the Word with power and held the interest of the audience. The attendance and interest were good throughout. Ten were baptized, two were received on former baptism and one was added to the church. Others were much impressed and we hope they may yet decide to make the wise choice.—Mrs. Dossu Webb Fowell, Loree, Ind., Feb. 9.

Spring Creek church met in council Feb. 6, with Bro. Geo. Snell presiding. Four letters were received. An Educational Committee was appointed to look after the Vacation Bible School. The church decided to call for the District Meeting of Middle Indiana to be held in October.—Mrs. Clyde E. Risher, Sulley, Ind., Feb. 10.

West Manchester Mission met in council Dec. 1, with Eld. J. W. Norris in charge. We elected officers for the coming year, with Bro. Ralph King, Sunday-school superintendent; Sister Myrtle Gotschalk, Christian Workers' president. Bro. Edw. Kintner, of North Manchester, is filling the pulpit for us each Sunday. We had a fine Christmas entertainment, also a watch night meeting. If any of our churches have song books that are not in use, they would be greatly appreciated by the West Marion Mission. We express our appreciation to those who have remembered the needy here.—Mrs. J. K. Eikenberry, Marion, Ind., Feb. 15.

KANSAS

Sabetha church met in council Feb. 7, with Eld. Roy Kistner presiding. Our love feast will be held April 28. The second Assembly of Religious Education of Northeastern Kansas will convene here April 29 and 30. We expect Brethren Flory and Nicodemus to be with us at that time. We decided to use the envelope system this year to raise our money. The Sunday-school recently presented the pupils in the Junior Department with Bibles, and the Primary Department with Testaments, for memorizing Bible verses. Jan. 29, Bro. Paul Voder, of Lawrence, Kans., delivered an interesting sermon on the theme, "Our Influence on Others."—Mrs. John Heikes, Sabetha, Kans., Feb. 9.

MARYLAND

Meadow Branch church activities have been well reorganized for the current year, and are creditably carrying forward the work of the church in their respective lines. Our next series of meetings is to be held the latter part of August. Bro. R. C. Flory, of China, gave an inspiring talk on missions Jan. 25 in the Westminster church. Our church auxiliaries are giving direct support to native workers in the foreign field, and adding others abroad on the spare plan. They have also been active in trying to do their part toward the home mission work, as required by our last District Meeting. —W. E. Roop, Westminster, Md., Feb. 12.

Ridgely church met in council Feb. 8, with Eld. A. C. Reber presiding. Three letters were granted. We decided to have a local Missionary Meeting May 7. Our love feast will be held May 21. The Sunday-school teachers are urged to get the pupils to use the Bible more in class. Delegates to District Meeting are Brethren C. F. Cherry and E. C. Harley. The monthly Sunday-school missionary offerings will be used for home missions.—Deborah K. Reber, Ridgely, Md., Feb. 13.

MICHIGAN

Woodland. Bro. C. L. Wilkins, State Evangelist, came to us Feb. 7, and preached each evening until Feb. 12. Interest was good. He and our elder, J. M. Smith, visited in many homes, which was inspiring and helpful to all. On Sunday a collection of \$23 was taken for District missions.—Mrs. Mary E. Teeter, Woodland, Mich., Feb. 16.

MINNESOTA

Guthrie Sunday-school reorganized the first of the year with Bro. Abner Stone as superintendent. Our services are gaining in interest and we are looking forward to a good year. Our new minister, Bro. Allen, is a competent and inspiring man. Jan. 29 we met in the home of our afflicted Bro. Chas. Richter for song and prayer service. We invite any members or ministers, passing through, to stop over with us and to investigate our country.—Mrs. Wilbur Brower, Guthrie, Minn., Feb. 2.

Jewett. We are glad to report that Eld. J. F. Swallow is beginning the new year with great encouragement. He held a series of meetings at the new church, and a baptismal service was held Feb. 4 at that place, in which six of Malmo and one of Clear Lake were baptized. Five more are to be baptized soon. Bro. Swallow has a splendid Bible class at Malmo and all enjoy his teaching.—Estella Thomas, McGrath, Minn., Feb. 8.

Malmo. Bro. J. F. Swallow, of Jewett, recently closed a week of revival meetings. In spite of the extremely cold weather—the thermometer registering as low as fifty degrees—we had fairly good crowds. There were twelve confessions, seven of whom were baptized. The baptismal services were held at the Malmo school-house Feb. 4.—Mrs. L. W. Smith, Malmo, Minn., Feb. 9.

OHIO

Lower Stillwater church met in council Feb. 8, with the presiding elder as moderator. One letter was read and one was granted. It was planned to have Bro. R. H. Nicodemus with us in a series of meetings at the Malmo, Aug. 13. Bro. Franklin Etter was elected as treasurer for a term of three years. Having served faithfully for twelve years as agent for the Publishing House and "Gospel Messenger," he tendered his resignation. It was accepted with a rising vote of thanks for his past services. Harold Jenkins was elected to take the place of the responsibility of this agency. The writer was elected delegate to Annual Meeting, and H. L. Clappert and A. W. Oren, delegates to District Meeting, to

be held in the Painter Creek church Jan. 26. Bro. Ralph Strohm gave his lecture on "The Cigarette Evil" to an interested audience.—L. A. Bookwalter, Trentwood, Ohio, Feb. 9.

Richland church met in council Feb. 11, with Eld. A. L. Heestand presiding. He remained over and preached for us on Sunday morning. During the last week of January, Capt. Owen G. Ward, of Chicago, gave us some very interesting and helpful lectures.—Mrs. W. S. Cocanour, Mansfield, Ohio, Feb. 14.

OREGON

Grants Pass. Bro. Hiram Smith preached a splendid sermon for us last Sunday. Next Sunday Dr. M. Brower, of Ashland, will fill the pulpit. Bro. Charlie Barlow, of Myrtle Point, Ore., will move to Grants Pass in March and will remain with us during the summer. For this we are glad, for we need more help for the ministry. One year ago we organized an Aid Society with four sisters present. Dec. 7 we had a sale of clothing and food, and realized \$42.60—\$25 of which was clear. Our Sunday-school was organized Nov. 21, 1921. The attendance the first Sunday was eight. Jan. 1, 1922, we closed our year's labor with the writer as superintendent, with sixty enrolled. The writer has donated the "Gospel Messenger" to the city library, the Old Folks' Home and the State Penitentiary for six or seven years. Last year we donated the paper to two Brethren homes. Donating the "Messenger" is one of the best ways to do mission work. I wish that every church in the Brotherhood would place the paper in the public institutions of every State.—Mrs. Alice S. Christlieb, Grants Pass, Ore., Feb. 8.

Portland. Revival services, in progress here for two weeks, closed Feb. 5. There were no accessions. Owing to the cold weather and sickness in almost every home, the attendance was small. Bro. Stryker preached some very strong sermons and those who were able to attend were spiritually uplifted. At the present, our pastor, with a number of others, is unable to attend services on account of sickness. We hope that all may be speedily restored. The members here are receiving encouraging reports of the work of our former pastor, Bro. G. C. Carl. At present he is "laboring in the vicinity of Pasadena, Calif., with good results. The weather here is dry and cold—the coldest that Oregon has experienced for many years.—Grace W. Hewitt, Portland, Ore., Feb. 6.

PENNSYLVANIA

Altoona (Twenty-eighth Street).—Our church met in council Dec. 28, with Eld. D. B. Maddocks presiding. The organization of the coming year was effected: Bro. Maddocks, elder for another year; Bro. Waltz, pastor; Bro. Cyrus Replogle, church clerk; Bro. D. M. Sell, trustee; Bro. H. E. Snyder and Rinehart Replogle, stewards; the writer, corresponding secretary; Sister Waltz, "Messenger" Agent. A gift of \$700 was promised to start a building fund for the purpose of enlarging the church.—Mrs. Cyrus B. Replogle, Altoona, Pa., Feb. 14.

Greentree church held a special missionary meeting Feb. 5. There were recitations and readings and a talk by the pastor, giving reminiscences of his associations with various of our workers in the foreign field, especially of Sister Quinter, who lives here a few years. A mission song was lifted. Our pastor urged that we make this a "Dollar Day," which suggestion brought a generous response—\$124.86 being received. We have arranged for a Bible Institute, to be held Feb. 24-26 by Bro. T. T. Myers, assisted by the pastor. Bro. H. S. Replogle.—J. C. Kopenhafer, Oaks, Pa., Feb. 11.

Mechanic Grove.—Since our last report seven have been added to the church through the efforts of Bro. David Weaver. Missionary and temperance meetings were also held at different times. Dec. 24 a special council was called for the election of a minister. Bro. Francis H. Barr, a student of Elizabethtown College, was elected and duly installed. We have had five ministers, four deacons, one Sunday-school, with an enrollment of 140 (twenty-five of these are in the Primary Department), and two out-post preaching points. Recently some of our number have been deeply afflicted. Some were laid up in hospitals and others have died. Despite all this, we have great reason to be thankful that the Lord has wonderfully blessed us.—Mary P. Habecker, Quarryville, Pa., Feb. 11.

Upper Conewago.—Bro. Trostle P. Dick was with us Jan. 8-10, in the interest of the Home Mission Board of Southern Pennsylvania. He spoke in East Berlin on Sunday morning and evening, at Hampton on Monday evening, and at Latimore on Tuesday evening. His sermons were interesting and much enjoyed.—Ruth Group, East Berlin, Pa., Feb. 9.

TENNESSEE

Knob Creek church met in council Feb. 4. We had with us Brethren Sam Garst and John Garst, of the Pleasant Hill congregation, and P. D. Reed, of Limestone. We reorganized our Sunday-school Jan. 29, with Bro. C. R. Simmons, superintendent. We are starting a Bible Class in doctrine and devotion. We are also grading our Sunday-school and planning for greater work in the future.—Mrs. C. R. Simmons, Johnson City, Tenn., Feb. 15.

Sweetwater Valley church just closed a successful two weeks' series of meetings last Sunday, with Bro. C. D. Hynton, of Roanoke, Va., evangelist, and Bro. S. A. Gaby, our home minister, as song leader. Bro. Hynton preached the message in a forceful and pleasing manner. Nine were baptized Feb. 12—all young people. Two were received by letter. We feel that the church has been built up and strengthened. Bro. Hynton's wife came with him and they visited almost every member and some who were not members. We feel that much good was accomplished in this way. We enjoyed their stay among us and their encouraging words have given us more determination to press on with the Lord's work here in this great field of the Southland.—Mrs. J. L. Clark, Niotka, Tenn., Feb. 15.

VIRGINIA

Cook's Creek.—We met in council Feb. 4, with a good representation of the members present. A fine spirit prevailed. The presence and help of Brethren I. W. Miller, P. I. Garber, and Homer Miller, with others, were very much appreciated. The Finance Board made their yearly report. Superintendents for the four Sunday-schools were ratified by the church. Delegates were elected as follows: Bro. B. S. Lantier to the Annual Meeting; Brethren J. S. Sharpe, R. S. Shovalter, I. C. Early and the writer to the District Meeting. Sisters Etta Kline, Minnie Flory, and Bro. J. S. Sharpe were appointed a Committee of Arrangements for the District Sunday-school Meeting, which will be held at Garber's church May 12 and 13. The mission work of the church was not neglected. Our love feast will be at Hinton Grove May 20 at 3:30 P. M.—S. L. Bowman, Harrisonburg, Va., Feb. 6.

Terrace View.—Bro. L. C. Coffman, of Daleville, conducted the usual services at this place on Saturday evening and Sunday morning, Feb. 4 and 5. He preached two very impressive sermons to large audiences. Our Sunday-school was closed on Christmas Day but shortly afterward an adult Bible Class was organized with Bro. O. C. Padgett, Baptist, as leader, and Bro. H. N. Whitten, Church of the Brethren, secretary. The work is progressing nicely and we feel that this study will be an uplift to the community.—Mrs. H. N. Whitten, Lowry, Va., Feb. 12.

WISCONSIN

Chippewa Valley church met in special council Feb. 4, with Eld. C. C. Price presiding. The object of our meeting was to decide whether or not we would build a parsonage. The result was a decision to build, and the trustees of the church were appointed to make necessary arrangements, and to start the building as soon as possible. Bro. C. I. Weber, our pastor, is also to act on the building committee. Bro. Howard Peden was elected church trustee for three years. We are awaiting having Bro. Price with us, and were glad for the helpful talks he gave us. Our work at this place is progressing nicely, under the leadership of our pastor and wife. We are anxious to get our parsonage built and to get pastor and wife located near the church, as we feel they can thus do more efficient work for us. John Cripe, Mondovi, Wis., Feb. 13.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Looking Toward Ideal Evangelism

ONLY those who are well on in middle life or beyond can remember when "protracted meetings," as they were called, were regarded with decided disfavor in the Church of the Brethren. Three meetings in succession, Saturday night, Sunday and Sunday night, were allowable, if some "strange brethren" dropped in, but more than that was hardly safe. It will be news to some of our younger readers that this was one of the points at issue in the unfortunate division of the early eighties.

It all seems very strange now, almost unthinkable. One feels like shaking himself to make sure that he isn't asleep and dreaming. We could never go back to such an impossible position.

But time brings new aspects of old questions into view, and we are now able to appreciate the modicum of justice which there was in the feeling against revivalistic excitement. We are prepared to admit that the special high pressure campaign of from two to six weeks' duration, followed by a relapse into the former lassitude and indifference, is not ideal church evangelism. Far better is it to have these occasional periods of interest in soul saving than to have none at all, but how much better still it would be if that interest were continuous and the Lord were adding to the church daily, or at least frequently, those that were being saved.

One of the most unfortunate things incident to the special campaigns under the direction of the special evangelist is, that we come to depend upon this method of church extension and scarcely expect additions to the church at any other time. Not expecting them we do not work for them and do not get them. The church loses the vitalizing power of the spirit of evangelism which lies dormant until the time for the next revival.

A marked characteristic of the apostolic church was evangelistic fervor. But the Book of Acts does not read like this was confined to annual periods of a few weeks each. Nothing contributes more to the spiritual upbuilding of the membership, brotherly love and a

healthy church life in general, than a strong and constant current of evangelistic interest.

We have hesitated to say this much, lest we should seem to disparage the splendid work of our special evangelists. We have no such thought. In most cases, at least, the tendency we have pointed out, is no fault of theirs. As matters stand, we have a large field for the exercise of their special gifts. Indeed, we shall always have such a field. But we ought to be looking toward a wiser cultivation of it. Bro. Winger called attention to this in his Conference sermon last June. It is an utterly abnormal situation that the special evangelist should be spending his time and strength so largely in our strongest and best officered churches. He ought to be released from this service, and the church ought to be using his talent for planting the Gospel Seed in new fields and strengthening the work at weak points. But this means, of course, a different method of supporting him and following up his work with settled pastors.

It takes time to work these things out properly but we should be thinking about the matter more seriously. And it will help toward this end if our pastors and preachers generally, and others too, will give some thought right now to stirring the evangelistic spirit in their churches and ridding us all of the false notion that evangelism, the first great work of the church, is to be carried on spasmodically. It's a state of mind we've fallen into and you know, as people think in their hearts, so are they.

There is a wonderfully encouraging fact at hand for our use in this cause. The past year or year and a half has witnessed the greatest number of additions to the Protestant churches in the history of Christendom. The story was told in the MESSENGER some time ago. And this came about as the result of organized and systematic pastoral and personal evangelism. The Church of the Brethren was not officially connected with this great movement, but we can surely profit by such an inspiring example. There is nothing to hinder us from doing likewise—nothing but indifference and lack of consecration to the cause.

This pre-Easter period is a good time for this. Do you ask why? Because every time is a good time for anything so important, and this is the pre-Easter time. Therefore, this is a good time to get busy.

Doesn't that prove the proposition? What's wrong with it?

Let There Be Light

Is God the Lord of the mysterious alone or does he also have something to do with things and processes which can be explained? And does he approve of explanations? Or does he prefer that we should remain in ignorance of his methods, so that he can more easily mystify us and awe us into submission?

There is an old and curious and very mischievous notion that God prefers attics and dark alleys to living rooms and public thoroughfares, and that, therefore, if you should discover and set down the steps involved in any process, natural or spiritual, you would thereby, of necessity, drive God out of it. Well, well!

But did we say "explanations" above? That is the name we conceitedly give to our solemn statements of steps and methods, but what is an explanation that does not explain what the cause is and why it acts as it does?

There's the explanation of physical germination, for instance. We understand all about that, don't we? For the naturalist has "explained" it. But just what has he done? He has told us what conditions of seed,

soil, moisture and warmth will insure the sprouting of the seed. And that's all. He hasn't told us why these conditions do make the seed sprout. But we do not heap curses on him because of this. We appreciate the valuable service he has rendered, and go on worshipping God just the same for his marvelous display of wisdom and power in the germination and growth of seeds.

And now comes the psychologist, to the horrifying of some of us, laying his profane hands on the processes of spiritual germination and growth, seeking to explain regeneration, conversion, and sanctification. Well, let him. Just be calm and wait. We'll see whether he can explain final causes without God more successfully than the naturalist can. Very likely, when he is through, God will be left intact. And if he can discover and state more clearly the laws of spiritual birth and growth, if he can show us what conditions of temperament and will and heritage and education tend toward such and such results, we shall have much for which to thank him.

God loves the light and he wishes us to love it. A whole universe of material and spiritual wonderment is spread out before us, and he invites us to enter with reverent tread and humble spirits. The better we understand the laws of matter and the laws of spirit, both of which are the expression of his being, the more effectually we can work with him for the redemption of mankind.

Preparing for the Easter Celebration

ONLY six weeks to Easter! And are you ready for it? How are the plans coming on for celebrating the occasion at your church?

You had not thought of it particularly? And would hardly know how to go about it? Consider this suggestion: Celebrate by welcoming a goodly company of men and women, boys and girls—any or all of these—into church fellowship.

Can you think of anything better? Anything more appropriate to the great resurrection anniversary than the rising of human spirits into a new life?

But this, like every other worth while thing, requires preparation. Some consecration of hearts and some practical interest in the spiritual state of your neighbors and their children, and your own children, perhaps. Some earnest praying and some equally earnest working. But isn't the result worth the effort?

Under another caption we have noted that this pre-Easter period is a good time to enkindle the spirit of evangelism in the church membership, just because any time is a good time for the exercise of this greatest function of the church. But there is an additional reason. Easter has special significance for Christian faith. The approach of it is a stimulus to serious thinking about spiritual realities, and the soil of human hearts is likely to be a little more responsive to cultivation.

Not such a great thing, you think? Well, should we not make the most of every possible advantage in a cause so worthy? Aren't you willing, at least, to help get ready?

How Simons Become Peters

ONCE there was a man whose name was Simon. Jesus met him and called him Peter. But it took the newly-christened Simon Peter a long time to live up to his new name. But he succeeded. It was his companionship with Christ that did it. Simon plus Christ equals Peter.

CONTRIBUTORS' FORUM

The Everlasting Arms

BY J. HANNA

Oh, if not the least, of all things in the lives of Christ's beloved,
 Were not by his wisdom planned, or by his keen eye always scanned,
 We would blindly grope in shadows that surprise us, even watching
 For the dawning of some morning, still this side the better land;
 But we know, ah, yes, we know him, with whom we our all have trusted,
 And we know that in the darkness he yet firmly holds our hand,
 Through the Valley of the Shadow still to lead us into sunlight,
 Still to lead us to a goal far higher than our hearts have planned.

Oh, if not the least of all things were not left to his controlling.
 We could never rest our anxious hearts upon his wiser will.
 It is thus we reach the calm, as he, 'midst raging of life's tempests,
 Lays his hand upon our troubled hearts, and whispers: "Peace be still!"
 And, thus having tried, we know him with whom we our souls have trusted,
 For the quieting of past storms o'er which we had no control,
 And we leave the future to him, unto whom all power is given,
 For the perfecting of all we are—of mind, heart, strength, and soul.

But if not the least of all things, in the lives of Christ's beloved,
 Were not overruled by him, and in the hollow of his hand,
 In the overwhelming sorrow, wherefrom could our sad hearts borrow
 Comfort for the thing we can not, in our blindness, understand?
 Praise forever be to him, whose love the Living God revealeth!
 For we know his grace sufficient is for ev'ry trial given
 To the gold he's now refining for the temple of God's glory,
 That, when mem'ry's pangs have drowned in bliss, shall shine fore'er in heaven.
 Logansport, Ind.

The Church Visit

BY J. H. MOORE

WHAT was recently said in the MESSENGER on the above subject, reminds me of a few incidents, and also prompts me to make a suggestion or two that may possibly lead to some helpful thinking.

My experience in church affairs covers a period of more than sixty years, and more than fifty years of that time in the active work of the ministry. I have seen all sorts of church visiting—unique, good, highly commendable, and indifferent, but I never received a visit from the visiting brethren, out of which I could not extract some of the sweetness of the Christian life.

I always enjoyed the coming of the visiting brethren into my father's home. When a boy, these occurrences were simply passing incidents with me, but they put me to thinking and in that way did me good. My first unusual visit was when I was just past twenty-two years of age. I was painting in the town of Urbana, Ill. One spring morning, Eld. John Barnhart and Geo. Dilling, a fine deacon brother, met me on one of the streets, at a point where there were not many houses. They were in a buggy, and while I stood by the buggy, talking to them, they, in a very kind and reverent manner, extended the visit. Of course, there were no prayers, but there was something about the atmosphere of the occasion that helped me to a lot of good thought for the rest of the day.

It was probably in the spring of 1883, when, seated at my editorial desk in Mt. Morris, one of the good deacons of the Silver Creek church, of which Mt. Morris was then a part, came into the room, saying that he was around on the visit and had just dropped in to see me. Without giving him time for the usual for-

malities, I said to him something like this: "Well, Brother Ben, I am glad to have you call, and as for the three questions, I am in accord with the purpose of each and all of them, and for the present, at least, I have nothing on my mind to bring to the attention of the church at the coming council." His face lit up with smiles, and he said, in a very touching way: "Thank you, Brother John. I wish we could find all the members that way." Of course the whole proceeding was unique, but we both had something pleasant on which to meditate. And after the lapse of nearly forty years I recall no visit that has clung so helpfully to my memory as the one paid me while in the editorial sanctum of the *Brethren at Work*. It is usually the helpful things that stick best and that do us the most good.

As a rule, the annual visit, as observed fifty years ago and past, could be made more helpful than it is generally made, in these stirring days. Two generations ago nearly all of the members of the Church of the Brethren lived on farms, and to them it was an easy matter to pay the visit in a quiet and a reverent manner. This is still possible for most of the families, having homes of their own in towns and villages, and even in some of the cities. But the complex condition of society, the many activities, relating to city life, along with the varied occupations of the younger people, both brethren and sisters, render the visit, in many instances, a problem. To this hundreds of our deacons and pastors can testify from experience.

But shall we discontinue the visit? Most assuredly not. It would be wiser in us to seek better methods of making it practical and helpful. And in doing this I do not see any necessity of dispensing with the real purpose of the three questions. We might fall into methods of rendering them a bit more spiritual. It occurs to me that at times a little well-worded talk on the value of continuing steadfastly in the faith, of being at peace with all the members of the flock, and a willingness to continue working for a greater degree of holiness in ourselves, as well as in others, might be a real helpful way of drawing out a heartfelt expression from those to whom the visit is being paid.

But when it comes to receiving suggestions or complaints for the approaching council, much wisdom, and even patience, needs to be exercised. There is such a thing as encouraging members to pass up complaints, and I have even heard of such complaints being written out and then signed, a formality that hardly seems to be in keeping with what should be the real spirit and purpose of the annual visit, as it is made from house to house. Here is an opportunity for the visiting brethren to do a whole lot of helpful teaching, and in this manner help to pave the way for disposing of complaints without presenting them to the church assembled in council. In my years of experience, in taking care of the complaints and calls for admonitions, handed to the brethren on the visit, I have found it helpful to have all such matters reported to me before being presented to the church in council. The complaints were always carefully scanned, and, in many instances, disposed of in a more quiet way. When viewed in the light of the teaching and usage of the church, there might be no ground for an offered complaint. All that was necessary was to instruct properly the one handing in the complaint. As a rule this could be best done by the pastor or elder of the congregation. Sometimes a well-informed deacon could be intrusted with the matter. Now and then a complaint might be premature or even personal in its application. There are always wise and quiet ways of dealing with matters of this type.

In the handling of requests for admonition, I invariably took these in hand, and carefully prepared my thoughts, on the points named, before entering upon the work of the meeting. On matters of that sort I did not wish to talk on the spur of the moment. Now and then a call for an admonition would be handed to one of the collaborators in the ministry, who would have ample time to think over his task. On several occasions some of the points named were made the basis of a sermon, and in this way an entire congregation could be instructed on a matter that was of general interest.

But, after all, the visit can never be properly performed by officials who do not, on their knees, and by careful meditation, prepare for the duty. It is a work of a highly spiritual type, and only members who are known to be faithful and very spiritually inclined, should be entrusted with a duty so important. Possibly the pulpit has not given the subject the attention it so richly deserves. A sermon on the visit, its purpose, and how it should be given, as well as received, might prove helpful to most of the congregations in the Brotherhood. And since the different church boards are publishing helpful booklets on various subjects of interest, how would it be if the proper department would put out a well-prepared booklet on the church visit? We have a thousand or more deacons and preachers who would be glad to get hold of such a booklet.

Sebring, Fla.

Snap-Shots of Paul the Apostle

BY JNO. S. FLORY

V. Defending Himself

In his busy life Paul, at different times, came in conflict with the civil authorities, and had occasion to defend himself both before the civil and ecclesiastical courts. We can not make a list of these, or note his different defenses. It should be noticed, however, that he always gave a good account of his actions, and cleared himself from any evil intent or wilful infraction of law.

In most of his trials Paul was vigorously opposed, and sometimes by able lawyers. But he never needed a lawyer to plead his cause. He was his own advocate. He depended upon the righteousness of his cause, his innocence from evil intent, and his ability to tell the truth—to bring his release. He was not always cleared, and when he failed to receive a discharge, it was more likely due to some laxity in the court or judge than to any inconclusiveness in his defense.

We shall need to confine ourselves, for the purposes of this paper, to Paul's defense before King Agrippa. And the conditions of this defense should not be overlooked. When Festus endeavored to take Paul to Jerusalem for trial before the Jews, the courageous apostle promptly appealed his case to Cæsar's court, and nothing could now prevent his going to Rome for trial. The particular dilemma in which Festus found himself was this: He had this state prisoner on his hands, who must be sent to Rome, and yet the governor had no charge against him. When Paul was brought before Festus and Agrippa, it was, therefore, not for the purpose of trying him for any alleged crime, but to find out whether some reason could be devised for sending him to Rome.

The kind of people Paul was addressing should also be observed. Here was Festus, the governor, who held Paul without a charge. Here was Agrippa, of Jewish extraction, who had inherited many of the bad qualities of his grandfather, who killed the infants at the time of Christ's nativity. On the platform with them was Bernice, Agrippa's sister, with whom he was probably living at this time as his wife. Paul knew his judges when he addressed them.

Paul begins his address in a courteous manner. He is glad to make his defense before Agrippa, because of his knowledge of Jewish life, and because he is expert in all questions and customs among the Jews. Agrippa was in a position to understand whether Paul was really a law-breaker or not.

Following this introduction, Paul launches at once into the history of his life. He had always lived according to the strict Pharisaic principles of his ancestors. His life had been open and above board. He believed in the law of Moses and served God according to the traditions of his fathers. He had a hope that by living his life as he did, he would be approved by God and could look to a blessed immortality.

But he had not always lived thus. He had once felt it to be his religious duty to persecute the Christians. And he had followed this blind belief, just as his persecutors were doing at that time. He had made des-

perate efforts to break up the Christian community, had haled the believers before the courts, shut them up in prison, and had even voted the death sentence against them.

But he had learned better. He tells his auditors his experience on the way to Damascus, how God had struck him down in the way, how he had miraculously seen Christ and had talked with him, how God's providence had directed and cared for him until he had understood the Divine Will in his behalf.

Having learned this, he was not disobedient to the heavenly vision. He began at once to preach Christ, first at Damascus, then at Jerusalem, later throughout Palestine and the Gentile world. He recognized that his call to witness for Christ was his first and greatest duty. He had not shunned to declare the whole counsel of God, everywhere, and at all times, as occasion afforded.

Now, fully launched into his theme, in which his whole heart was interested, Paul's oratory became convincing. He spoke with such earnestness and eloquence that Festus, who had but slight acquaintance with Paul, thought he was beside himself. He thought Paul had studied and thought on his religious views until he had become a monomaniac. He would have interrupted the proceedings, but Paul was not to be interfered with.

The great apostle saw that his words were taking effect. Assuring Festus that he knew what he was talking about, he addressed himself directly to the king. He was now defending his own belief in the prophets. Agrippa, whose grandmother was a Jewess, knew these prophecies also. In a burst of eloquence, Paul cried, "King Agrippa, believest thou the prophets?" and without waiting for a reply, he answered his own question, "I know that thou believest."

The king would have turned this personal appeal into a joke, but Paul was too much in earnest to be joked with. "I would to God," he said solemnly, "that not thou only but also all that hear me this day might become such as I am except these bonds."

Paul's eloquence was taking effect. His words were reaching the mark intended. Agrippa was becoming uneasy. The truth of what Paul said was beginning to work. The pressure was more than the king could stand. Even his hard, wicked life was beginning to soften under the mellowing influence of God's message. He could stand it no longer. He stood up, and the others with him, and so broke up the meeting.

But Paul had forgotten himself. He forgot that he was defending himself before a judge. Carried away by his enthusiasm and zeal for lost souls, he had launched into an effort to convert his hearers. But this is just like Paul. If he could have converted that godless bunch on the platform, it would have made relatively little difference to him what had become of Paul. This address shows where Paul's chief interest lay. It was not in selfishly looking out for himself, but the greatest thing, in all his life, was the conversion of sinners to a saving knowledge of Jesus Christ. So, instead of clearing his own skirts before a court, Paul preached one of his great missionary sermons. Every chance to speak meant to Paul an opportunity to witness for Christ.

Bridgewater, Va.

The Honor of the Church

BY DEAN CHAS. R. BROWN

In Two Parts.—Part Two

Now, having made my protest against the thoughtless, reckless impeachment of the honor of the Protestant Church in America, I would like to say three plain words about the church life which we are set to lead. There are churches, alas, which cumber the ground. They are fruitless branches, clinging in desperate fashion to the True Vine. It is high time they were either purged or cut off. There are men in the ministry who, by reason of their listlessness and inefficiency, are actually doing more harm than good. May God in his mercy save every man of you from adding one more to that sorry list!

You are here to be trained and made more competent as leaders in the church of Christ. Study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. Endure hardness as good soldiers of Jesus Christ, accepting loyally and gladly all the disciplines, physical and mental, social and spiritual, which may mean added efficiency. The end you seek is charity out of a pure heart and a good conscience and a faith unfeigned, with no sham, pretense or make-believe about it. Watch, then, in all things from the beginning of the year even unto the end of the year, and make full proof of your ministry.

I. *We are to make the Church of Christ interesting.* Jesus Christ himself is interesting. Lift him up anywhere, so that people can see him as he is and he draws men to him. The Gospel he preached is interesting. For spiritual insight and for beauty of form, for strength and delicacy combined and for sheer human interest, there are no words to be found in print which surpass the words of him who spake as never man spake.

Religion is interesting. The human soul, in its relations to God in that moral order which enfolds us, the human soul in its relations to other lives in that great social order which enfolds us, the human soul in its high privileges of self-realization, through all of those aids, human and divine, which religion offers in the fullness of their power—there is no other aspect of life which can compare, for one moment, with all that for interest. In the face of the challenge which all this offers to our best powers at their best, the man who allows his preaching to become dull, prosy, unappealing, lifeless, ought to be cast out of the synagogue as a heathen man and a publican. He has denied the faith.

When Charles A. Dana was editor of the *New York Sun*, he was a man in a thousand in a newspaper office. He was, as one of his honored associates has said, "a man of scholarly attainments, of inborn refinement, and of supreme ability to transfer his great knowledge to every column of his newspaper." He believed that the newspaper is a great educator, greater as an educator of the masses than the pulpit or the lecture room, because it talks to such a wide audience. He believed that its influence, read as it is by old and young, by boys and girls as well as by men and women, should be thoroughly clean and wholesome. Then, on that secure foundation, he was intent on building the structure of a paper that people would take and read. "Make the *Sun* interesting"—he was forever saying to his staff—"Make the *Sun* interesting. The people will not read dull, poky, porous stuff—hoot it out of the place." Make your church interesting and people will come to it and, what is still more to the purpose, they will be profited by their coming.

II. *Make your church vital.* You are not dealing mainly with Rehoboam and Jeroboam, who are safely dead and buried. You are not concerned chiefly with the mummies of Egypt which Moses may have seen, when he was an unwilling resident of the Nile Delta. You are dealing with men and women, young men and maidens, boys and girls, who are more or less alive. You are set to make them alive at more points, alive on higher levels, alive in more interesting and worthy ways. You are the servant and follower of him who said, touching his own fundamental purpose, "I am come that they might have life and that they might have it more abundantly." Whatever else it may or may not be, the Church which bears his name must be vital.

You can not have a congregation of intelligent twentieth century Americans on their toes over some old theological controversy, which may have caused men to grow red in the face in the time of Athanasius. You can not stir them to action by brandishing before their eyes the moral shortcomings of the Hivites or the Gergashites—their reaction to such appeals will never be such as to break out the ends of the pews. But the sorrows and struggles which these people are undergoing now, the duties and temptations which they are facing now, the opportunities and high privileges which lie before them now, in this intricate and

challenging modern life of ours—all that ennobled, enriched, and glorified by being shot through with the truth and grace of the Gospel of the Son of God, will bring them out of their chambers rejoicing as strong men to run a race. Make your church vital.

III. *Make your church religious.* This might seem to go without saying—alas! would that it did! There are churches—you have seen them and I have seen them—which do not, by the sort of service they offer and conduct, make men aware of their souls, aware of God, aware of their high privilege in him and of their capacity to wear increasingly his likeness and image. In those dead and alive churches there is not, as men used to say of the services conducted in the City of London by Frederick Denison Maurice, "the sense of something which is not of this world." The whole atmosphere of the place is of the earth earthy, and the poor attendants at that church seem to be buried in it, beyond the hope of a resurrection.

Let me quote you a single paragraph from a recent popular and widely-read novel. The man who is speaking is a soldier who has come back from the Great War, wounded and maimed for the rest of his days. He is blurring out to his chum what he feels in the depths of his own soul:

"What the world needs is the old God. Man can not live by bread alone, the churches tell him, but the man says: 'I am living on bread alone and thriving on it.' Yet away down in the crypt and abyss of every man's soul is a hunger and a craving for other food than this earthy stuff. And the churches, instead of reaching down to him what he wants, invite him to dancing and picture shows and you're a jolly good-fellow, and religion is a jolly fine thing and no spoil-sport and all that sort of latter-day tendency. He can get all that outside of the churches and get it better. He wants light. He wants God. The preachers call it 'making religion a living thing in the lives of the people.' Lift up your hearts to God, they say, but there is no God there that a plain man can understand to be lifted up to."

The church, above all else, is a place to dispense religion. It is a place of prayer. It is the house of God. It is the gate of heaven. It is the high office of the church, through its appointed services of worship, to lift men into the sense of kinship with the Eternal, into a feeling of cooperation with their Maker, into the joy of participation in an august spiritual enterprise where God, the Father, is above all and through all and in them all. To know, to do, and to enjoy all this, is to be religious.

Make your church interesting. Make your church vital. Make your church religious, and the Lord will add daily to that church people who are being saved.

Yale University.

The Revival We Need

BY LEANDER SMITH

"Wilt thou revive us again: that thy people may rejoice with thee" (Psalm 85: 6)?

JUST WHAT do we mean by "a revival"? This is a question of the greatest importance. Surely, not every meeting, called a revival of religion, is one in any real sense. A revival of religion is an awakening in the hearts of men, brought about by the Gospel and the work of the Holy Spirit. It is a meeting that results in men being reconciled to God, consecrated to his service and adopted into the family of God.

No revival has done its best work in any heart that does not result in actual regeneration, the production of a new creature, and the implanting of a will in that soul, to obey the Lord. There were many revivals in Old Testament times when the Israelites were stirred anew to devotion to God. Pentecost was the first revival of the New Testament type.

Pure and undefiled religion, as taught by Jesus Christ, is essential to the stability of our nation. Since the people, by their ballots, rule, we must have a dominant element of voters of unblemished character, or the nation is headed for the breakers. No greater factor has been discovered for safeguarding the stability and sanctity of the home than the Lordship of Jesus Christ. It is, then, of the utmost importance that each community have a real New Testament church, functioning vigorously in a manner well pleasing to God.

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Jesus' Idea of Purity

BY PAUL MOHLER

THERE is a certain tree that bears a certain fruit. Its seeds fall into the human heart, root down, spring up, grow and bear fruit. But it is a tree of sorrow and its fruit is poison. The law says: "Thou shalt not let this tree bear its fruit. Thou shalt not commit adultery." The tree is lust and the fruit is adultery. It is a good law that prevents the fruiting of this tree. It would be a good thing for the world if this law were obeyed. Jesus said: "Think not that I came to destroy the law or the prophets; I came not to destroy but to fulfill." Did he fulfill this law?

In Matt. 5: 27, he says: "Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart" (American Standard Revision). Jesus said that the law, which forbade the fruiting of that tree, was a good one, but it did not go far enough. The whole tree must come out—root and branch. What a happy world this will be when lust is rooted out! How much safer we shall be—we and our children—"having escaped the corruption that is in the world through lust." For Jesus does not leave the subject without uttering a warning: "And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." And wishing to emphasize it still more, he says: "And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell."

Just what does he mean by these words? It means this to me, that no matter how beautiful a picture may be, I can not afford to have it hanging on my wall if it causes me to lust. No matter how interesting a book may be, I must not read it if it tends to lower my moral standards. No matter how entertaining a show may be, I can not afford to see it if it suggests impurity to me. No matter how much pleasure I may find in the modern dances, if they are liable to fire lust within me, I must deny myself that pleasure. No matter how beautiful a fashionably-dressed woman may be, I must be very careful how I look at her. Some of them are not fit to look at at all. Is all this Puritanism? If so, that much of Puritanism is Jesusism and I am not ashamed of it.

Jesus said something else, very closely related to the above, in Matt. 18: 6: "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." What does that mean? To me it means that I can not afford to tell a story or laugh at a joke that might lead any one to think that I, in any way, countenance impurity in thought, word or deed. It means that I can not afford to have anything to do with any institution like the ones mentioned above (the dance, the theater, the unclean book, the nude in art, the modern fashions), or any other social custom that is calculated to fire lust in others, perhaps weaker than myself, when my partaking of them leads others to do likewise. Is this extreme? Then Paul was extreme when he said: "Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble" (1 Cor. 8: 13). I am not ashamed to stand on that extreme in such company.

Oroville, Wash.

The Atonement of Jesus

BY JOHN E. MOHLER

"All have sinned, and come short of the glory of God" (Rom. 3: 43).

THE atonement of Jesus was not to condemn the world. It was to save the world (John 3: 17). They who sin, or transgress the law of God, ignorantly, are not held accountable, as those are who transgress knowingly. Hence Paul says: "As many as have sinned without law shall also perish without law"

(Rom. 2: 12). That means those who sin, not knowing the law. The law of God is perfect and good. But to this good, of which they are ignorant, they must perish.—Their sin, although committed in ignorance, robs them of much good, therefore we, who know the Gospel, or good news of the law of the atonement of Jesus, seek to send it unto all people, that they may avail themselves of its perfect salvation.

To the one who knows the law of God and then transgresses, there is no forgiveness except through confession of sin, and acknowledgment of the Savior, Jesus Christ, our Lord. They are "judged by the law," as Paul further says. To all who come unto the Father, through Jesus, confessing their sin, and asking the Father's forgiveness, the veil is removed between them and the Father, as was pictured in the rending of the veil of the temple when Jesus died upon the cross. Thus, through the atonement, man can once more walk with God, and, through the Holy Spirit, talk with him, as truly as in the days before the sin of Adam. Again, man is given power, as the image and likeness of God, to reflect love—for "God is love"—upon all life, as in the beginning. It is the law of the atonement that "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 14: 22). Jesus himself is declared to be "the brightness of his glory, and the express image of his person"—referring to God. And we, who become the sons of God through him, may have the sure hope that "we shall be like him" (1 John 3: 2).

Now I do not mean to say that all who accept Jesus as their Savior do walk and talk with God, and show forth his image in the reflection of love upon all life, as in the beginning. But I do say that this is man's privilege, and it is the hope that all should have when they become his children through Christ. That this hope is not realized by man, while in the flesh, is no fault of God, in the perfect provision of the atonement of Jesus. But it is the fault of God's children, who do not wholly and faithfully avail themselves of the privilege.

Let us get the truth simply, and see what great possibilities are ours!

1. "God is love" (1 John 4: 16), hence the law of God is the law of love.

2. In Christ, God, as love, "was manifest in the flesh" (1 Tim. 3: 16), therefore the law of Christ, pertaining to our living in the flesh, is the law of love manifest in the flesh.

3. Sin is the transgression of the law." That means the law of love. Now, although we are children of God, through Christ, we are not therefore freed from the responsibility of our manner of life before God. The veil which has been removed through the complete forgiveness of sin, is kept away by our own watchfulness of walk before the Father. Whenever we transgress the law of love, and think or manifest that which is not love, the way into the holiest presence of the Father is clouded, and a veil comes between us and him. We should remove the veil at once by asking the Father's forgiveness through the name of Jesus. We must know love, and keep our eye upon love in our every experience of life, if we would keep the way absolutely clear between us and the life of the Father. When we transgress ignorantly, sin is not imputed to us, so loving is the atonement of Jesus. But we have missed the fulness of God's blessing in our life.

It is only when we know truly the character and fulness of love and gauge our life accordingly, that we may know *how* and *when* we transgress the law. And then only can we understand why we have failed, at times, to enter the inheritance of blessings which the Father wishes to bestow upon us. But no matter how often we transgress, if we confess our sins to him, he is faithful and just to forgive us, our sins, and to cleanse us from all unrighteousness (1 John 1: 9).

Paul tells us much of the character of love in 1 Cor. 13: 4-9. Love does not doubt or despair, but "believeth" and "hopeth" all things. Love does not resent and is not impatient, but "beareth" and "endureth" all things. Love is kind. Love does not "behave itself unseemly." Love "never fails." Love

is not selfish. Love "thinketh no evil." Love is "not puffed up." Love withholds not from our brother or sister, for Jesus says: "This is my commandment, that ye love one another, as I have loved you." And he gave his life for us.

And if there be any other thing we know or may learn of love, the law of the atonement is the same. That is, the moment we transgress against love, we should ask forgiveness of the Father, in the name of Jesus. As truly as we do this, faithfully and humbly, the way into the holiest of the Father's presence will be kept open, for us to walk therein. He will renew our mind and change our life into his image from glory to glory. He will give us the power of the Holy Spirit over our every thought, until our hope of being like Jesus as the glory of God and the "express image of his person," in a life of blessing and power unto all life, shall be realized.

This is the assurance of the atonement of Jesus unto all who can enter into its fulness, even while in the flesh. For this cause he suffered in the flesh and shed his blood, forever to remove the veil of the flesh which separates man from the Father.

1053 Canahl Street, Los Angeles, Calif.

Light for Every Step

BY ELGIN S. MOYER

ONE evening I was riding with a brother in his auto over a road that was new to me. The road was not straight. There were bumps and ruts along the way. The snow had been shoveled to the side and sometimes the path was not any too wide. It was supper time and the driver drove at a good speed.

As I watched the road ahead of us, I could see only a few feet at a time. I could not see where we were going. Sometimes, all of a sudden, a fence appeared just ahead. Then we turned to the right or the left. Sometimes we ascended a slight incline and could not see beyond until we were at the top. Sometimes a horse and buggy were ahead of us, but were not in sight until we were within a few rods of them. And all the time only a few rods ahead of us was darkness. But in spite of turns, apparent obstacles in the way, and darkness itself, we arrived at our destination safely, and had good light every foot of the way. As soon as we needed light, to see what was immediately ahead of us, we had sufficient light, and saw all the time where we were going.

As I was riding, I thought how similar was our life's journey. In our finitude we can not see far into the future. In fact, the whole path ahead of us is a haze or darkness to us. But as we proceed on our journey, sufficient light is given to us, to make our trip in safety. All we need to do is to trust completely in the Father, knowing that he will clearly reveal the way to us each day—each moment as we need to know. It is not often given us to peer into the future and to see of a certainty what course we can take. But this one thing we can do: In the light of the revelations we do have, we can make sure of each step we take. We can rest assured that light will be sufficient when the time comes for the next step. The Father knows well our course, and he will gradually make known to us his will for us. If there are turns ahead, or apparent obstacles in the way, we need not be alarmed. We may, however, need to exercise a little more faith. But we can rest assured that there will be light sufficient for every step of the way. He will not fail us if we plan our whole life's journey according to his will.

3435 Van Buren St., Chicago.

A Reminiscence of Fifty Years or More Ago

BY I. W. TAYLOR

Number Two

At the solicitation of some who read the former article, under the above heading, I am adding the following:

My parents united with the church in early married life, living in wedlock for sixty-seven years. Father died at the age of ninety-two, mother at the age of ninety-four, and grandmother when ninety-seven years of age. They retained their mental faculties to the end. As I was the youngest of the family, I had the privilege of living near my parents the last twenty years of their

life. I thereby learned some of the rules and customs of their early church life.

One thing is sure—if the church discipline and government of those days were in vogue now, we would scarcely have a remnant of the church remaining.

I refer, once more, to the love feasts of fifty years ago. After the close of the second day services, some work had to be done—such as removing hitching-posts, emptying chaff-beds, and bringing the farm implements, wagons and live stock back into the barn. During this period the conversation was generally about the services. The preachers were discussed—as to which of them was the best speaker. Some preferred one, some another. I remember hearing the following discussion: A certain minister was praised for his wonderful preaching; when a brother said: "His preaching would have had more effect upon me if he would not have smoked his pipe during intermission."

This, by the way, was a common occurrence those days. Any brother who would voice his sentiment against the habit, would subject himself to criticism—some would regard him as self-exalted. My father smoked a pipe for many years, but would never take it along to the love feast. Once, upon his return, he got his pipe and started for the field, but soon the fire in the pipe went out

and he returned to the house to rekindle it. It went out the second and third time. Then father said: "Must I be a slave to this habit?" He promptly placed the pipe upon a stone, and with another crushed it to pieces. That was the end of the habit with him. He lived twelve years longer.

Mother never smoked, but used a little snuff. She also quit the habit years before she died. It is pleasing to remember that they voluntarily quit the filthy habit. It proves the fallacy of the oft-repeated statement: "I would quit if I could" (Philpp. 4-13; Rom. 6: 17).

The homes of our people in those days were very simple and plain—no carpets, no window-blinds, no mirrors, no chair cushions, no pictures on the walls. Table linen was regarded as being superfluous. I heard grandmother tell of a brother who was an invalid and used a home-tanned sheep-skin on his chair. The bishop of the church objected to its use, but, under the circumstances, tolerated it.

In those early days springs in vehicles were prohibited. A brother minister from Montgomery County who made periodical trips to the Conestoga country, was in feeble physical condition. Desiring to lessen the jolting of his wagon, he concealed a spring under the seat. This seemingly harmless act caused some trouble in the church at

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The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Denominational Loyalty and Enthusiasm

THE Forward Movement is suggesting, in its program for March, some helpful teaching on the ideals, history and practices of our own church. This is essential, if we would maintain a healthy spiritual life for church growth. This should not be done with prejudice to others, or with selfishness in ourselves, but is necessary for an intelligent appreciation of the faith and struggles of our fathers, and for the maintaining of an enthusiastic conviction in any heritage of truth which they have given to us.

As a church, we have never developed the loyalty that our ideals justify. We have shown our unshaken faith in the deity of our Lord, by making his claims and commands first in our obedience. Concerning the Scriptures, we have contended for a whole Gospel. For centuries our fathers have contended for the two moral principles now upon the hearts of Christians throughout the world—peace and temperance. Our history may not have been one without mistakes, but for common honesty, sincere piety, and a practical faith, that serves in Christ's Name, our record is one of encouraging success. While we have made some mistakes, we should never forget our ideals of service.

We need a new consecration of loyalty upon the part of our young people. There are mistakes to be remedied. There is work to be done. There are leaders wanted. But without reasonable loyalty to the Lord whom our fathers worshiped, and to the ideals and truth for which they lived and died, it is useless to expect reasonable cooperation. The church is always conscious of her needs, but she is not likely to engage as leaders such as are not one with her in heart and purpose. Changes will have to be made, perhaps, in method and adaptation, but she will not accept innovations from a selfish or worldly-minded leadership, whose heart is not in unison with her heritage and her Head.

We have as splendid young people as ever faced the duties of life. They have not always had a fair chance to see the church at her best. Some have been discouraged by poor leadership. Some have turned aside because of influences that were not true to the faith of our fathers. Many others have never known the great, underlying principles of truth that we hold, because they were never given to them. Shall we continue to develop these young people without some effort to give them an intelligent conception of our church? Shall we continue to nurture among us those who are ready for faithful service, but can not be so used because, at heart, they have too little in common with our cause?

First of all we need a new consciousness of the Living Christ! Then we must "add to our faith, knowledge." Such knowledge as includes our history,

ideals and purpose. Such as will enable us to know that only in unison of purpose can we ever hope to find victory in progress. Such as will show us that we can never be leaders of a people with whose ideals we are not in harmony. Such as will enable us to walk humbly in our own knowledge, and learn that it is limited and not always infallible. Such, too, as will help us to see that we can not expect others to believe enthusiastically what we ourselves are not willing to live and die for!

That Holiday

POSSIBLY, in discussing that holiday last week, it would have been better to have closed the article without having mentioned anything about the budget. Most of us rather like talking in abstract terms, but are somewhat jarred by a reference to anything concrete. Maybe, after all, we should just go on planning for another drive. Might it be that we are just wearied and are wanting a holiday because we are fatigued? However, we do not stop a great many other activities, simply because we become tired. But what shall we do about securing the money needed for the work of the church?

We do not want to put on a campaign for the budget. What we are interested in, primarily, is to bring about a more thorough understanding and practice of stewardship. In doing so, we are no more vitally interested in securing money for the general church work than we are to see it available for the program of the local church and District work. But our first interest is not in the securing of money for any or all of these purposes—it is rather in the spiritual development, which will come to the church when once we acknowledge our stewardship. The appalling fact, in connection with the treasurer's report, Feb. 1, is not that 183 churches did not give a certain amount of money for general church work, but, rather, that the members of those churches have deprived themselves of the spiritual blessing attendant upon giving to the Lord's work. An inordinate desire for the portion of our income, which is rightfully the Lord's, places us among the covetous, and such people are classified in the Scriptures along with idolaters and such. A most liberal estimate would be that, as a church, we did not give more than three or four per cent of our income during the past year for all church and philanthropic work. We can not expect to advance as we should while that remains true.

Feeling this so keenly, we shall make it our purpose, during the present year, to place the greatest emphasis of the Forward Movement, as far as money matters are concerned, not upon the securing of the \$334,500 but upon the promotion of the practice of stewardship throughout the church. This will be done

through the distribution of stewardship literature in the local congregations, through the presentation of stewardship at District Conferences and other assemblies, and in other ways which will tend to bring it before the membership of the church. It will not be done in the spirit of a drive or campaign, but rather in the spirit of coöperation—working together to find the will of the Lord in a question of vital interest to all.

Questions and Answers

Would you emphasize the needs of the church for money, as a basic reason for tithing?

CERTAINLY not! Its basic reason is that we thus put God first in our lives, and have a consequent sense of joy and blessing through his partnership in all things.

Have you not overemphasized the material reward for giving?

We hope not. We do not remember of having emphasized this particular side at any time, beyond that which the Bible gives it. See Prov. 3: 9-10; Mal. 3: 8-12; Luke 6: 38; 2 Cor. 9: 5-8. It is interesting to note how God assures us of his increased material care for liberal sharing with him of our life and substance, and while our desire to give ought to be born of higher impulses than to get something in return, yet the Lord challenges us, even on that ground, to trust him!

What is meant by "rate of exchange" in use, of money for missions?

The money, given to the General Mission Board, is United States currency, or gold. In China and India the standard of currency is silver. Our money must be exchanged for theirs, and this rate of exchange varies according to the price of silver. Silver now costs 65 to 75 cents per ounce, whereas, early in 1920, it cost \$1.30. In addition to the price of silver, it is also affected by trade conditions in the various countries.

I can not tell how much the tithe is; I would pay it if I knew the amount.

Let us not forget that the Lord told the Hebrews to tithe. They farmed, raised stock, and did things much as we do. To say that it is impracticable, is to censure the Lord with giving the Jews an impracticable thing to do. If the laws of our country would demand payment, out of its treasury, to every man one-tenth of his annual income, upon his accurate presentation of the same, it is likely that we would all find some way of doing it. The trouble is that we have been so careless in our accounts with the Lord—giving as we *feel* and *don't feel*—that we hesitate to acknowledge our partnership with him, and to give as he has prospered us!

Forward Movement Notes

"IT MUST BE DIFFICULT for the Chinese to reconcile the creed of Christian nations with their greed."

PERSONAL EVANGELISM would be more practiced, but for the fear that we may not be able rightfully to answer the question, "And what is that to you?"

A DISTRICT DIRECTOR in an agricultural State, which has felt the financial depression most keenly, tells of the determination on the part of the people in that section to pay every cent which they have pledged to the work of the church, as far back as 1920.

A TITHER'S ACCOUNT book is furnished to each person who signs one of the "Brethren Tithers' Enrollment" cards. One of the cards, returned the other day, stated that the sender already had a tithing account book. There are likely more tithers in the church than any of us are aware of.

A UNIQUE LETTER comes from a brother living in "the wilds of Maryland." He states that he has served the devil "long and faithfully" but that he is now serving the Lord. He wants to serve him most faithfully and asks that literature on tithing be sent him, believing that his new allegiance to the Lord can not be complete unless he has a proper relationship toward him, regarding his money.

THE ROUND TABLE

The Snow

BY CORA A. ANDERSON

WHEN the whole world is covered with snow, everything looks just alike. The poor man's hut is as picturesque as the millionaire's mansion. The home is no whiter than the barn. The bare field is as attractive as the grassy lawn. There is a sameness that furnishes variety.

You go to bed at night, with a consciousness of the dirty and unattractive places outside, and next morning you wake up and find the world gorgeously gowned in pure white. It is a peaceful sight. Everything seems quieter and more subdued. Your inner spirit seems to dance with glee. Then the sun peeps out and diamonds appear in every tree. The beauty and the splendor of this scene have no superiors. Everybody can look out and be glad and know that "All's right with the world."

Would that we could cover the world with a mantle of charity as God covers it with snow! Why not let our love fall evenly and quietly over everything and everybody? It can cover a million ugly spots and transform the most unattractive exteriors. Everybody is good. We know that when we stop to think. But we don't have to stop and think, if we only throw this mantle of charity over the faults and tiny blemishes in others. We can close our eyes to these and see all things lovely and pure. It will cause us to equalize values. The poor have as white hearts as the rich. There is just as much reason why we should seek them out and cater to them. If we consider everything charitably, then God's love will shine upon us, and diamonds will appear before our eyes more dazzling than those of the snow. Neither can the sun melt them or the rain cause them to lose their luster.

Atlanta, Ga.

The Slip-Shod Driver

BY R. M. SOUTHGATE

"And not many days after, the younger son gathered all together, and took his journey into a far country; and there wasted his substance in riotous living" (Luke 15: 13).

Why did the prodigal go into the far country? To escape home standards and the influence of his father's God—to leave behind the restraints centuries of love and wisdom had formed, to steady those who live in slippery places. More terrible than any automobile is a carelessly-driven life—the higher powered, the more terrible. The wisdom of God and man combine to form the many linked safe-guards that home and religion seek to throw around each life. These are the tire-chains. The man who is leaving these out of his life is leaving the "tire chains in the locker." He is a slip-shod liver. *Put on the tire chains.*

The slip-shod liver "comes recklessly out of the side streets" . . . of life. He "cuts the corners" of others' rights. He disregards the rules for making and keeping the honest life, the true home, the square business, the clean city and nation. He "let's 'er go so long as he gets by with it." Drive carefully. For example, when a man marries the finest girl in town (as we all do) and so prevents any other fellow from making her a good husband, it is up to him to give her the very best husband any girl has. So, *put on the tire chains and run carefully.*

"The slip-shod driver never inspects his brakes and steering gear." That is, heedless men or women never really consider their own lives carefully, never inspect their self-control—either as to their ability to direct their lives into sane courses or to say and act "No," when they ought to do so for their own good and that of others. One of the primary things in true, sane living is, "Know thyself." And a second, "Control thyself."

Again, "The slip-shod driver does not give signals." He goes over the road as though his were the only car on the way. So the slip-shod liver has no time for

conventions, for what people will think, for the peace and quiet of other lives. Often, by this breach of the rules of orderly society, he puts lady friends in embarrassing positions and, at times, starts uncalled for scandals that wreck reputations and homes. He may get men companions, dependent for their standing on their reputations, into positions that class them with rakes and social outcasts. Possibly no wrong is done or intended, but conventions are violated—the proper social signals are not given—and sharp-tongued critics do the rest. In this way, misunderstood and misrepresented, many lives have been wrecked—more yet have been injured. Respect the forms of right conduct. *Give the signals.*

"The greatest menace" is the talented men and women of high position or "good family" who are so intent on their own wilful way that, claiming all the prestige which their position gives, they sneer at laws and customs that they should respect and obey, and run amuck with pleasures and passions, or grasping and greed. The greatest menace to America today is LAWLESSNESS of one type or another on the part of her own citizens.

THE REMEDY is the endless chain of interlinked self-control under the laws of God and man—voluntary upholding of law because everything else is lawbreaking; voluntary doing right because everything else is wrong; voluntary being wise because everything else is foolish.

Algona, Iowa.

Arab Wisdom

BY AGNES M. GEIB

IN a recent number of "Chatterbox" is the story of a wise old Arab chief. He bade his son take a basket to the spring, fill it with water, and bring it back to the tent. The lad wondered at the strange command, but obeyed without question. Of course, the water leaked out before he could reach the tent, though he returned to the spring time after time. In despair he went to his father with the empty basket.

The chief took the basket, bidding his son see how clean it had become by the constant passing of water. Then he gave his lesson: "It is the same with your mind. Though you may not be able to remember or understand all the good words you hear (and read), the passage of them through your mind will help to keep it pure and clean."

Manheim, Pa.

Can the Church Sing?

BY ALICE B. ROYER

"WHAT is the difference between a State and a territory?" the teacher asked the class. One little boy answered: "The people of a territory can not sing." "Why so?" asked the teacher in astonishment. "They have no voice," answered the apt pupil.

Has the church partly lost her voice? The pastor says: "We must let the people do as they please, or we will not have any accessions." The members say: "We do not believe in church rules. The apostolic methods do not apply in our modern times." The New Testament, which is the church's Guide-book, will always remain apostolic.

When we waste precious time in frequenting the movies, where so much evil prevails, we do not "abstain from all appearance of evil." When we persist in having our own church become like other churches, may we not be the cause of bringing many evils upon us—just as the Children of Israel did, when they persisted in having a king and being like other nations?

A discouraged sister, who is a young mother, said: "How can I point my children to my church, when she is losing all that has made her distinctive?" Non-professors and members of the popular churches remark about it, and seem to be struck with amazement, how rapidly the plain churches are losing their characteristics.

Would that we were at all times willing to give our voice for the meek and lowly Jesus, that our lives might sing for him! Why not let our voice be like a song in the night, so that, when the great day comes,

on which the Savior appears, the church will be "without spot or wrinkle or any such thing, but be holy and without blemish" (Eph. 5: 27)? "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5: 24).

Myerstown, Pa.

The Bible

BY REBECCA C. FOUTZ

THE best way to know the Bible is to read the Book itself, with an open heart and mind. All the literature in the world about it will not help us as well to understand it, as this first-hand method will.

Then the only way to benefit by it is to believe and live it. And to do this fully, we must take it whole—not in parts as some try to do.

As one writer says: "We can not eliminate its starch and sugar—its nitrates and phosphates—and remain healthy spiritually." Neither can we eliminate its duties and claim its privileges, eliminate its commands and claims its promises and blessings, or eliminate its conditions and claim its salvation.

So, may we constantly, fervently peruse the Book that never grows old, and live and profit by its teachings!

Philadelphia, Pa.

The Sympathetic Comforter

BY MARY PRENTICE WILSON

THERE is, in heaven or on earth, no being so friendly as God—our God that loves us so. Sometimes, in great disappointment and failure, sore affliction and the sad hour of death, we think that God has surely forgotten us. There never could or can be such a thing. No land on earth will produce grain without a plow. Neither will a soul have God-like qualities without sorrow and there, in the midst of it all, is the Comforter, full of sympathy.

Happily, heavenly experiences come through trial and even hardships. We must bruise the dainty rose, else we have no perfume. Often love must bleed, ah, how it hurts! Great, beautiful friendships weep for sadness.

"Must it be always so—with precious things?"

Must they be bruised and go with beaten wings?"

The lovely mystery of human life would be unexplainable, were it not for the Comforter. He teaches and aids us to understand. The Christian life is the ideal life. Our will must be subject to his. Our plans are disturbed—we are turned face about to go the other way—all for our good. Our faith remains intact. How we love him! We must crush self and trust. Always and ever near is the Comforter, sustaining us in all our woe. "He shall give you another Comforter, that he may be with you forever" (John 14: 16). We are never alone. Thank God!

Aline, Okla.

"Say It Now"

BY JULIA GRAYDON

WE often hear people say: "If they had given her the flowers while she was living, instead of waiting until she was dead, it would have been better."

That is speaking of things being done for the dead, but these words: "Say it now" have reference to the living, to you and to me. They were suggested by a remark my dear mother, now in heaven, made a short time before her death. We never, for a moment, doubted her love, for it was shown in acts and deeds, but she wanted us to know how much she loved us, and it may be that, as her life drew to a close, she clung to us a little closer, and yet we did not dream, even then, that the end was so near.

It was several days before her death that she said the words which we love to remember—few but beautiful—"I love you both dearly."

How thankful I am that she said them, and I pass them on to you—not as a lesson, but as a reminder to say the kind words now.

Harrisburg, Pa.

TROUBLE is a guest that comes uninvited, but true joy will not be ours unless we open the way.

HOME AND FAMILY

The Savior's Invitation and Promise

BY JAS. A. SELL

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28).

(While preaching from this text, many years ago, the Good Spirit pressed the message home to the heart of Sister M. Alice Mumma, who then and there, accepted the invitation, tasted the sweetness of the Savior's love, found the promised rest, and is living in the blessed hope of the joyous deliverance that will be granted when the staff and sandals of the weary journey are laid aside. To her this hymn is dedicated. The music to which it is suited is No. 146, "Kingdom Songs No. 2.")

The dear Savior calls the wanderers home
When they feel remorse for sin.
He opens wide his arms of love
And bids them a welcome in.
He gives to the soul a wondrous peace
And imparts a perfect rest.
While, in the pardon of its sins,
It leans on his loving breast.

Chorus

We long, dear Lord, for this perfect peace,
Which thou alone canst give,
That when life's labors all are o'er,
We may go with thee to live.

The peace that comes to the new-born soul
In its change to a better life,
Is a joy the angels can not know,
As they ne'er knew sinful strife.
'Tis the peace the Savior gives to those,
Who take heed to his blessed call,
When he opened the way to save the lost,
Who were ruined by the fall.

When the contrite soul takes on the yoke,
To learn of the Savior's grace,
It will find his meek and lowly heart
As it meets him face to face.
'Tis a sweet foretaste of the blissful place
When the soul shall take its flight,
Where it will find the promised rest,
In the home of pure delight.

Hillidsburg, Pa.

An Ambitious Mother

BY ELIZABETH ROSENBERGER BLOUGH

ELMER was angry. He wanted to slam doors—anything to make his mother see his burning cheeks, his bitter soreness as he said to himself: "She's like a slave-driver." Then he walked up and down the room until he noticed the headlines in a paper. He picked it up, began reading, and in a few minutes everything was forgotten.

His mother, her lips forming a straight line, had gone to their comfortable living-room on the first floor, where Nora sat weaving a basket. She had become much interested in basketry and so started several kinds, but so far none of them were completed. She made a pretty picture, with her bright eyes on her work, as she handled the reeds which were scattered all around her. Mother sat down to her mending. Turning to Nora, she asked: "Did you put the potatoes to boil?"

"Oh, my dear! It isn't time yet for them, is it? Well I'll go in a minute. Oh,—if you are going!" She started up impatiently. Her light footsteps were heard hurrying through the dining-room. When she came back, she turned to her basket again.

"If we missed a train through the potatoes not being boiled, I could see some sense in making a fuss about them, but what is the difference if they are late?"

"Only that supper is late then," answered her mother.

"Well, we are not going anywhere. I'd like jolly well to have the chance to be as late as I like sometimes; I hate to be driven all the time."

Mrs. Cressman was fitting a patch on an old kitchen dress. She made the stripes meet, so that the patch was not noticeable. It seemed to be so engrossing that she could not talk while mending. When it was finished, she took her way to the kitchen, where she mixed flour and milk for gravy. She got some apple sauce ready for the table, and cut the bread. Her table looked attractive. The roast beef sent forth an appetizing odor—one wanted to linger there for a tempting supper. Mr. Cressman came in smiling and

hungry. "We are going to have a good supper, I see." He put his hat and coat away. Then he got ready to eat.

A few minutes later, all sat down. Elmer and Nora were gay and happy, as if nothing had been said to ruffle them or disturb their peace. Their father was cheerful—not disturbed by any cares apparently. They talked of a lecture to be given in their church that night, of a new book which Nora had read. The conversation flowed right on, though unshared by Mrs. Cressman. She did not seem to be interested in what was said. When supper was over, the young people went into the living-room with their father. Meanwhile mother put everything away; she left the kitchen in spotless order.

When she came into the living-room, her husband was cozily installed in the rocker he liked best, reading the paper. He looked at her smilingly, "My dear, you are tired?"

Without replying to that question, Mrs. Cressman said: "Leonard, when will you see Snively about that wood he wants to buy?"

"Why, one of these days now; there is no hurry. Can't you give me a little time?"

She took up her mending in silence, nor did she speak again.

"I'll go around in the morning, and ask him what he will give us for it. He can use the old boards for the hen-house he is building."

Mrs. Cressman said no more. Her husband was entertaining her now with bits from the newspaper he was reading. It was times like these that made people say they wondered whether Mrs. Cressman knew what a treasure she had in her husband.

Now, Alice Cressman loved him, but she was disappointed in him. She had come to accept the inevitable failure of many of their plans with the best possible grace. Well educated, she foresaw things and laid plans, only to be continually frustrated and baffled by the amiable carelessness of her family. Nora would not go away to school, Elmer was even now leaving his fourth position for this year. How his mother suffered under this, none of them knew. To her, dishonor meant simply non-accomplishment—a failure to make the most of yourself.

She knew that the sale of the wood was lost. Her husband had dallied with that for weeks. So when, the next evening, he said that Snively had gotten his lumber somewhere else, Alice said nothing. She had to take refuge in silence most of the time. It was so hard to listen to Leonard excusing himself.

"He says he wanted it a few weeks ago. Then when he got another carpenter, they hurried the work. Oh, I know you think it's my fault. I am always to blame. I got around as soon as I could. We can burn our lumber if we can't sell it." So he wandered on, until Elmer began on his grievances at the store. Then he joined in with Nora in discussing whether he could remain and be dogged to death, doing more work than he was paid for.

Alice was silent through it all. She *did* think that her husband should have made about thirty dollars out of the lumber. Some carpenter told her that at the least it was worth that. "Watch your chance and you'll get more." They were in great need of money. She felt sore and distressed, as if she could no longer stem the tide. None of the three worried. She felt old and worn, but what could she do?

She left the living-room and went upstairs to her bedroom. She could listen no longer to the happy voices down-stairs. She felt cold and hard. She knew that their friends said that she was the one in the family they disliked. They thought her lacking in sympathy. Some one had said that she was as hard as a stone. Perhaps it was true.

Elmer was coming upstairs. He was the one to whom she had looked for relief. Now—

"Mother, you think I'd better leave the store, don't you? It is not getting me anywhere and I can easily find a better job?" He sat down beside her, as if sure of her approval. "Of course, I know I am a disappointment to you, mother, but so is Nora and, I guess, father. What do you want me to do, mother?"

She looked at him with stony eyes: "I want you to do something. I want to be able to be proud of my son!"

Elmer hung his head—he was ashamed of himself. He might have spoken of ambition as being a cruel taskmaster, but he did not say anything and Alice went on:

"What more do you want of me? I have done all for all of you that I could. I was the hard one, the disagreeable one—the one who drove you all. I've been trying to keep things moving, in spite of you all. Now, what return do you make? You set your little, silly, childish baby feelings selfishly against doing what you should. You can't stand even a little overwork or difficulty. You are perfectly willing to leave all the burden and trouble on my shoulders. Because I am worn out and can't be patient enough, tender enough, every one blames me for any misfortune that comes." With a gesture of scorn she turned away from him. "Well—go! Unless you can think of something more to load on me!"

Elmer went down to the others, and told them something of what his mother had said.

"I don't understand it," said his father.

But that bitter moment had opened Elmer's eyes. "I do, and I am going back to the store. It's time some of us make good around here. I am ashamed of myself. We've got to do what mother expects of us!"

Elmer led the way. He helped father to be on time. He was aroused at last. He it was who helped Alice to regain her strength and her poise. There was a finality in his tone and bearing when he talked over things with his father and sister that brooked no shilly-shallying.

"I understand mother; her wishes must be regarded," was his frequent assertion. Later Elmer wondered how they all could have gone on as blindly as they did through the years when mother's very life was enfolded in theirs. How had she borne everything?

Huntingdon, Pa.

Ourselves and Others

BY LYDIA E. TAYLOR

"Flu Germ Stops Chilly Backs at Royal Wedding"

So many there are who are—not leading, just simply following others; we in America, they in Europe, or elsewhere—only in this case royalty leads, even in the matter of clothes. The above queer, catchy title is used by a Chicago daily—may be one of that periodical's weekly "prize-heads." The information thus imparted, follows:

"London, Feb. 1.—[By United News.]—The royal decree, prescribing morning dress and hats as the costume to be worn by women guests at the wedding of Princess Mary in Westminster Abbey, has caused consternation among the fashionable modistes of London who had invested heavily in stocks of evening dresses. While they are looking dolefully upon their expensive Paris models, society women and milliners are overjoyed, and blessing the influenza germ to which the ruling is attributed.

"Society leaders who expect to attend the wedding are naturally gratified over escaping the prospect of braving the cold abbey with bare shoulders and thinly-veiled heads.

"It is interesting to note, too, that the announcement of Lord Sandhurst, the Lord Chamberlain, prescribing morning dress and hats, breaks a tradition centuries old, concerning the dress of women at court functions and will probably prove to be the death knell of court or evening dress for future functions, except purely evening affairs.

"England's women of fashion are keeping a close tab on the progress of Princess Mary's trousseau. Already it has solved one problem for them—Princess Mary's dresses are going to be long, and the English women, therefore, will also lengthen their skirts.

"Another influence will be exerted by Princess Mary on spring fashion tones. Princess Mary's favorite color is blue, which will play a prominent part in her trousseau. Therefore, blue—the color of happiness—will be appropriately the leading shade of the season.

"Larkspur blue is peculiarly well suited to the dim, mystic lights of the abbey, and doubtless will be used in the dresses of the royal bridesmaids."—The Chicago Tribune.

Mt. Morris, Ill.

AMONG THE CHURCHES

Calendar for Sunday, March 5

Sunday-school Lesson, Jehovah's Mercy to a Heathen City.—Jonah 3: 1-10.

Christian Workers' Meeting, The Martyr Evangelist—Stephen.—Acts 6: 1-7.

Gains for the Kingdom

Fourteen baptisms in the Bethany church, Philadelphia.—Bro. Bowman, the pastor, in charge.

Forty-four baptisms in the Huntingdon church, Pa.—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.

Four baptisms in the New Philadelphia church, Ohio.—Bro. G. S. Strausbaugh, of Fredericktown, Ohio, evangelist.

Five baptisms in the Verdigris church, Madison house, Kans.—Bro. J. B. Denney, of Independence, Kans., evangelist.

One was reclaimed and one accepted Christ in the Outlook church, Wash.—Bro. B. J. Fike, of Outlook, Wash., evangelist.

Five were baptized and one reclaimed in the Mountain View church, Va.—Brethren J. R. Jackson and Clayton B. Miller, evangelists.

One was baptized, two await the rite and two were reclaimed in the Melvin Hill church, N. C.—Bro. R. G. Edwards, of Jonesboro, Tenn., evangelist.

Six were baptized and two received from the Progressive Church, in the Hickory Grove congregation, Ill.—Bro. H. H. Helman, of South Bend, Ind., evangelist.

Forty-one were baptized, two were received on former baptism and others await the rite in the Walnut Grove church, Johnstown, Pa.—the pastor, Bro. W. D. Keller, in charge.

Personal Mention

Bro. J. H. Stover, now at McFarland, Calif., is to assume pastoral charge at Fresno, Calif., in the near future.

Bro. T. A. Robinson changes his address from Sheller, Ill., to Mont Ida, Kans. Bro. Robinson entered upon the pastorate of the Mont Ida church March 1.

Bro. W. P. Strole has accepted the pastorate of his home congregation—the Central Avenue Church, Kansas City, Kans.—to enter upon his work about June 1.

Bro. W. R. Argabright, of Fairview, Mo., has a few open dates during the coming summer and fall, for evangelistic meetings in churches which may desire his assistance.

Bro. C. L. Wilkins will be in a position to enter the evangelistic field after August 20. Those desiring his services should write him at 1914 Darwin Avenue, Grand Rapids, Mich.

Write Bro. Frank M. Dillon, Superintendent of Old Folks' Home and Orphanage, Middletown, Ind., for full particulars concerning two boys, nine and ten years of age, for whom homes are wanted. They are said to be energetic and well behaved and are subject to adoption.

Bro. Ira J. Lapp, of Miami, N. Mex., has a leave of absence from pastoral duties during April, May and June. He is to be with the Sugar Grove church, Ind., during April. Any other churches of the Middle West, desiring his services during the period above indicated, are invited to correspond with Bro. Lapp at their earliest convenience.

The General Ministerial Board is anxious that some one in each congregation report at once to the Secretary of the Ministerial Board of the District. Did you see Bro. Blough's article on this subject in last week's issue? Refer to it again, if necessary. Blanks have been furnished and if the report has not yet been sent in, it should be done at once.

Elsewhere in This Issue

The District Missionary and Educational Meeting of Northwestern Ohio will be held in the Silver Creek church, near Pioneer, March 14 and 15. See program on page 139.

An announcement of the Special Prize Contest, under the auspices of the Dress Reform Committee, is made by Sister Lydia E. Taylor, Secretary, on page 144. We suggest that our readers give the matter careful attention, and that as many as may feel so inclined, send in answers to the question submitted.

On page 140 will be found a tentative draft of the general program for our coming Conference at Winona Lake, June 7-15, as furnished us by Bro. G. A. Snider, Secretary of the Program Committee. The details of the programs for the various meetings will be worked out later on, and published in due season.

Special Notices

To the Northern Indiana Churches.—All queries for the District Conference of 1922 should be mailed as soon as possible to H. H. Helman, 1819 Miami Street, South Bend, Ind. The District Conference will be held in the First South Bend church during the third week of August.

To the Churches of Indiana, Ohio and Michigan.—Is your church or community planning to have a Vacation Church School this coming summer? If you are, please send the following facts to me as soon as possible: (1) Approximate date of opening of school. (2) Length of term of school. (3) Number of outside helpers wanted, if any. (4) For what grades of work do you want them? (5) Do you wish me to furnish any of this help? (6) What questions have you? (7) Who is your correspondent, to whom I should write? Every one who is to teach in Vacation Schools this summer, is requested to attend the two-day demonstration work at Winona Lake, June 6 and 7, just preceding Conference.—Lawrence Shultz, North Manchester, Ind.

Miscellaneous Mention

Very encouraging reports of Bible Institutes come in from all quarters. Several such for publication were received too late for this issue and will appear next week. At La Verne College special interest seems to have been aroused in the training courses for teachers in Vacation Bible Schools. We learn also that at a meeting of the trustees, held at the time of the Institute, Acting President I. V. Funderburgh was elected President for a term of five years.

A sister, in sending the obituary notice of a minister's wife, makes this touching statement: "She denied herself of the real necessities of life, that she might give more to God's cause." A tribute of that sort suggests a consecration that is more effective than a mere profession. If more of our members were moved by convictions that are practically exemplified, our General Mission Board would not need to worry about financial deficits and other embarrassing problems.

Several of our congregations are taking special pains to supply the "Messenger" to such of their members as are too poor to subscribe for it. Such a plan is a most commendable one. No better investment can be made. The "Messenger" Poor Fund aims to furnish the paper to the worthy poor at special rates, so far as available means permit. Contributions to this work are always acceptable. While enjoying the blessings with which the Lord has favored us, let us not forget those who, because of a lack of the necessary means, are debarred from reading the "Messenger."

We have an interesting letter from one of our aged ministers who has spent many years in faithful service. The following extract will have a wide interest and should stimulate some profitable thinking: "I am now a hearer, a listener. I hear a series of sermons on the prophecies that continues for months. We are tracing the fallen sons of Abraham through an appointed time of tribulation and finally see their dark and doleful night broken by the dawning of a brighter day, in getting back to their long lost home and nationality in Palestine. Incidentally we have the Savior coming, and setting up a Kingdom, etc. We are fed up on this (of course it is Bible teaching) and it is manifest that our people are not interested—the young especially—and are going wrong because they are not fed on nourishing spiritual food. Instead of wandering away in the dim shadows in types and symbols and unfulfilled prophecy, we should be preaching the Savior's doctrines, making a specialty of adapting them to young men and young women, old men and old women, fathers and mothers, fathers and sons, and mothers and daughters."

A Bystander's Notes

The Real Source of Strength.—Humanity is very apt to place undue stress on the material side of Kingdom extension, losing sight of the fact that importunate prayer and unreserved surrender to the Lord in all things, are the chief essentials. If these abound, the financial resources will not be lacking. The editor of "The Christian Standard," in a recent issue, makes this pertinent comment: "No, we can not save the world's soul with mere dollars—not even with millions of dollars. The evangelism of the early church was successful. The first century was the classic age in missions. There was little money, much prayer, a holy passion for truth and unmixt devotion to the Great Head of the church—the one and only Savior of men. 'Without purse and scrip' is a phrase which means much more than apostolic trust in Providence. It has within its heart the secret of the missionary enterprise. Too often, money is the great tempter, the great corrupter. It is, at times, the despoiler of singleness of heart, the father of dissipation. How shallow and hollow is the ring of guineas in the way of the cross! Less of money and more of the currency of the heart! Less of worldly trappings and human wisdom, and more of the real Gospel grip of preach-

ing—there is the way the Master leads! Scientific organization, following the methods of big business, patterning after the wisdom of this world—none of this ever saves the world's soul. The message of the cross on the lips of the humble, honest disciples—this is God's unfailing means."

A Mother's Influence.—The editor of the "American Magazine" directs attention to the remarkable fact "that almost every man who has achieved something worth while, will tell you that he owes it to the influence of his mother. Sometimes he can explain just how her training affected his life and character. Often, however, he can not give you details—he can only state the fact." One who scored considerable success in his chosen field of labor, "hit upon the real secret of a mother's power and influence. When he was asked: 'Was your mother shrewd about training you?' he replied: 'No! She didn't TRAIN me—she just LOVED me.' That was enough, and it's enough for anybody. You don't have to EXPLAIN the tremendous influence your mother has had on your life. You can't explain it anyhow. Just accept it, thank God for it, and put it down as the biggest gift you have ever received."

Bible Interest Growing.—Judging by general indications, renewed interest in the Bible is a leading feature of the revival in religious thought, in these days of readjustment. War, with its characteristic brutality, trampled the finer spiritual traits of mankind into the filth of its destructive program, and if there is to be a revival of higher ideals, the Old Book must lend its aid. In this connection it is gratifying, indeed, to note that Bible Courses have been added to several non-denominational colleges and university curriculums. The ethical and uplifting teachings of the Bible will surely be a valuable addition to the educational program. If we may believe the testimony of leading educators, there is a lamentable lack of information on Scriptural topics among students in general. This is not as strange as it may appear at first sight. The religious instruction of most young people is confined to one hour's study in Sunday-school, and many do not have anything of that sort at all. A recent reversal of popular sentiment seems to be more insistent upon religious instruction as a part of the public-school program. As a consequence, the public schools in many cities and towns have introduced week-day religious instruction, to general satisfaction.

Praying to the Father in Secret.—If we are ever sincere in our prayers, it is when we draw near to God in secret prayer. It is then, if ever, that we are conscious of God. Jesus said: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." How much do we give ourselves to secret prayer? We go about the doing of many things, but is not secret prayer one of the things that we largely leave undone? It takes time to become spiritual, and time spent with God is the best spent time in all one's life. It was when Isaiah was alone that he had a vision of God, high and lifted up, and a needed vision of himself for the humbling of his heart. It was when Peter was alone that Jesus spoke to him the word of forgiveness for his wanderings. It was when Paul was alone that he was caught up into the third heaven, and heard that which "it was impossible for him to speak." It was when John was alone on the Isle of Patmos, that he had a vision of the golden streets and the gates of pearl, and the throne of ineffable brightness, on which sat the all-glorious King. And so it is with every man who would see much of Jesus—he must be with him much in secret prayer.

The World's Evident Need of Christ.—He who has knowledge that is essential to the welfare of his fellow-men is under solemn obligation to convey that knowledge to others. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much inconvenience or expense may be incurred in reaching them. The fact that we can help them, is reason enough why we should help them. This is an essential part of the foreign missionary impulse. The Gospel Message is for all the world. There is no worthy reason for being concerned about the salvation of the man next to us, which is not equally applicable to the man five thousand miles away. Some one may say: "It is hard to realize this concerning those who are so distant." That may be true enough, but foreign missionary interest presupposes breadth of soul. Any one can readily love his own family, but it takes a high-souled man to love all men. He who has that which the world needs, is debtor to the world. The true disciple would feel this, even if Christ had given no special command to that effect. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when he summoned his followers to missionary activity and zeal. The question whether the heathen really need Christ, may be answered by the counter-question: "Do we need him?" Then the intensity of our desire to tell them of Christ will be in exact proportion to the intensity of our own sense of need.

AROUND THE WORLD

A Move Against Concealed Weapons

In full recognition of the fact that increasing lawlessness in the larger cities of our land is mainly due to the great ease with which criminals may secure weapons of practically every description, strong efforts are being made to strengthen existing laws against the purchase and carrying of concealed weapons, and to pass additional enactments. Senator Shields, of Tennessee, has introduced a bill to restrict the interstate distribution of pistols and revolvers. This proposed measure is strenuously opposed by New England manufacturers of small arms. They allege that pistols are needed to defend the home against criminals. Investigation has shown, however, that the bulk of guns go to the lawless element in our cities. Court officials declare that the promiscuous carrying of weapons is a direct incentive to crime.

Food Is Being Rushed to Starving Russia

We are sure that "Messenger" readers will rejoice to learn that an American steamer with 147,770 bushels of Canadian wheat is now well on the way to Russia, and that three other steamers, loaded with American wheat, have left Boston for the land of famine. In addition to previous shipments of seed wheat, 300,000 bushels of Durham seed wheat were bought for Russia by the United States Grain Corporation. Large quantities of No. 2 seed corn have also been purchased. Kansas City millers have contracted to sell Russia 12,500 barrels of flour, monthly, for twelve months. The American Relief Administration announces that 6,620,961 bushels of corn and of seed wheat were bought with part of the thirty million dollars, appropriated by Congress. Much of the last-named purchase has already been shipped to the Russian famine districts. The outlook at this time is, therefore, decidedly hopeful.

America's Relation to Europe

At this time Europe is greatly interested in the attitude to be taken by the United States in European affairs. On that point the recent address of the Secretary of Commerce, Mr. Hoover, is quite illuminating. Although unofficial, and in no way committing the administration on the matter, the applicability of his remarks on Europe's restabilization can not be questioned. They will have even greater influence in Europe than in this country. The essence of Mr. Hoover's speech urges European countries to reduce armies, to cut budgets, to decrease taxation, and to establish political stability. That being done, the United States will be ready to talk with Europe on economic rehabilitation. Mr. Hoover's point is well taken from the American standpoint, because it insists on concrete evidence of good faith on the part of Europe. Wasteful policies must certainly be abandoned, before the United States can afford to cooperate in a revival of European affairs.

Undaunted Devotion

A noted Scotch naturalist and explorer plans to take a 3,000-mile trip through the Sahara Desert this spring. He is in search of a man to accompany him, and in order to secure some one of the requisite amount of courage and genuine grit, he announces that the chances are even that neither of them will ever see civilization again. The trip is to be made to collect zoological and archaeological specimens. While reading the above, we were deeply impressed by the evident sincerity and devotion of the naturalist and explorer. To risk even life itself, in order that the purpose in mind might be successfully carried out is a zeal worthy of commendation. What a lesson there is, in this example of persistence, for the Christian, to whom the "Go ye" of the Master should come with startling impressiveness! A solemn responsibility has been laid on every believer, but who is willing to do and dare to the utmost, that earth's unsaved millions may be reached with the Gospel Message?

Another Airship Disaster

A singular fatality seems to have attended the trial-flights of both the great dirigibles, built for the United States in foreign countries. Forty-four lives were lost when the R-38, which was built in England, plunged into the Humber, last autumn. Thirty-four lives were lost Feb. 21, near the Hampton Roads army base, Va., when the "Roma," recently purchased from Italy, plunged a thousand feet to the earth. In each case faulty construction is believed to have been the primary cause of the disaster. This, it is claimed, should suggest the need of greater caution in the construction of aircraft hereafter. In the case of the "Roma," the final destruction was wrought when, in falling, it came in contact with a net work of electric wires. There caused instant ignition of its hydrogen-filled gas bag. It is claimed that if the previous practice of using helium gas had been adhered to, there would have been no ignition and, consequently, fewer lives lost. Apparently, man's conquest of the air is still attended by many harrowing experiences. Many lessons will have to be mastered, and not the least of these is the one of greater watchfulness.

More Military Training Urged

It is passing strange that right now—while the echoes of the late Conference on the Limitation of Armaments at Washington have hardly ceased their reverberations—there should be a renewed and persistent agitation for more extensive and elaborate military training. The War Department is asking Congress to train 227,000 men, instead of 27,000, merely, as previously planned, in various camps this year. A leading Chicago daily offers this objection: "Congress would do well to pay what it owes the soldiers that have had their taste of camp life and the horrors of trench experiences, before sending any others to camp, or indulging in any other luxuries. If the nation can not afford to give needed relief to the soldiers, it should not make other unwarranted expenditures."

Opposition to Bible in School Library

When the school board of Fresno, Calif., ordered that the Bible should be made part and parcel of the public school library, it acted, we may well suppose, in full recognition of the best interests of all concerned. Opponents of the Bible, however, took the matter into court, whereupon a decision was handed down by the judge, signifying that the Bible, as one of the world's richest treasures, belonged in the library. The Bible opponents, not satisfied with the decision, have appealed the case, and it may now go to the Supreme Court of the State. The final decision will be awaited with interest. It is strange, indeed, to note how literature of almost any description—good, bad and indifferent, morally speaking—is included in the average school library, but the Book of books is, all too often, ruled out.

A Challenge to the Church

Christianization of the industrial system of the nation was designated as "the imperative issue before the churches of America today," by Mr. J. Stitt Wilson, formerly mayor of Berkeley, Calif., in an address to a recent gathering of church workers in Chicago. He said: "If the authority of Christ stops at the bank vaults and factory gates, and outside the storehouse of the profiteer, then the religion of the Master will become a hissing and a byword. The church must get busy. There is not an hour or a man to be wasted. The church must startle the people out of their mad rush for gain and power and pleasure; rouse them from their indifference and sin, and awaken them to the realization of the great peril that confronts mankind. We must demonstrate conclusively that the economic implications of Christ's social teachings are sound and practical truth."

What Will Happen?

Responding to the clamorous insistence of Egyptian agitators, the British government is sending Lord Allenby back to the Nile country with proposals that clearly indicate Great Britain's willingness to accede to any reasonable demands for self-determination. Whether it may or may not be for the best, the British protectorate will be withdrawn. Egyptian leaders will be allowed to form an independent government. It is the present-day tendency, more and more, to let people go free if they strongly insist upon it. It will be interesting to see what will happen if that plan is carried out in Egypt, in India, in the Philippines, and in other countries, whose people have not yet proved their ability and intelligence for self-government. Before self-determination can be made a success in any country, there must be adequate training to that end. Undisciplined leadership means national disintegration.

What Two Years of Prohibition Have Done

According to the estimate of Mr. Roy A. Haynes, Federal Prohibition Commissioner, there is but one drinker today, where there were ten drinkers two years ago—a showing that significantly emphasizes the value of the Eighteenth Amendment. The fact that 18,000,000 drinkers have espoused a life of sobriety and decency, is of itself a most creditable accomplishment. Only ten per cent, at most, of former drinkers are still indulging in the habit, and these are consuming but five per cent of the quantity of liquor that was formerly disposed of. The entire drink bill of the nation has decreased two billion dollars a year. Still other commendable results—frequently overlooked, but nevertheless of undoubted value—are these: The disappearance of the open saloon, with all its pernicious tendencies; abatement of open drinking in public dining-rooms; the passing of the treating evil; decrease of alcoholism cases, as shown by the closing of Keeley Institutes and other places of the kind; largely increased savings accounts, decreased importation of liquor; an improvement in the national health, according to statistics of insurance companies. It is becoming more evident every day, that thinking people favor the Eighteenth Amendment. The "personal liberty" argument is not as popular as in the days of yore. Of course, there is still some one, now and then, who alleges that prohibition infringes upon the sacred rights of "personal liberty"—so-called—by restricting individual indulgence in stimulants. Such persons evidently forget that every law touches just that point in a larger or smaller degree. Properly viewed, however, these restrictions do not se-

riously affect the man who puts the community good above his self-indulgence, nor do they greatly embarrass the individual who places the public welfare above his personal convenience. While the progress of prohibition is not as rapid as some of us may desire, it is encouraging, nevertheless, that the forces of law and order are gaining ground. The onward move is insistent, definite and sure, and decrees the final doom of the illegal liquor business.

Ministers' Sons, as Roger W. Babson Views Them

That noted business expert and statistician—Roger W. Babson—advertised, some weeks ago, for the names of sons of ministers, his aim being to award free scholarships to some of them. Observation has taught him that boys of ministerial parentage have desirable traits of character, and he wants to secure their services for his business. Contrary to the adverse views, advanced by some, he says: "The fact that so many successful men are sons of ministers, is very interesting to the statistician. This is especially significant when one considers that there are fewer ministers than any other class of workers. There are many reasons why ministers' sons turn out well. Probably the primary reason is that such boys inherit certain visionary qualities from the father, and certain qualities of thrift and industry from the mother. Furthermore, such boys are brought up in a religious atmosphere which develops these and other fundamentals of success." Mr. Babcock appears to be fully convinced—judging by further deductions arrived at—that the very restrictions, characteristic of the early environment of ministers' children, contribute to an attitude of mind decidedly uplifting—a spirituality that sees God in the common things of life, and glorifies him in the conscientious discharge of everyday tasks. Such a disposition of mind is all too rare, nowadays, but it is all the more precious when discovered.

The World Student Conference in China

As Chairman of the World's Student Federation, and Chairman of the International Missionary Council, Dr. John R. Mott sailed from San Francisco, Feb. 21, to attend the Conference of the Federation at Peking, April 4 to 9, and National Christian Conferences during May, at Shanghai and at Tokyo. The World's Student Christian Federation represents the Christian student movements of the world, including nearly 200,000 students and professors in more than 2,500 universities, colleges and higher schools. Delegates from over thirty nations will attend the Peking Conference, through which it is sought to exert a greater influence in promoting the Christian solution of international and inter-racial problems. Dr. Mott suggests that the coming gathering at Peking will assume a larger meaning because of the recent Washington Conference on Limitation of Armaments. Very pertinently he says: "Unless the work of the Washington Conference is supplemented by world-wide and intensive Christian efforts, little practical gain for constructive betterment will result. Christian Student Movements strike at the heart of the international problem in pressing their program, which seeks to influence aright the ideals and outlook, the attitude and motives, the ambitions and spirit of those who tomorrow are to become the leaders of the nations."

Goodwill Industries a Success

Brief mention of the Goodwill Industries—a modern exemplification of practical Christianity—was made in a previous issue. Several inquiries, as to further particulars of the movement, indicate the interest that our people are taking in community uplift. The Goodwill Industries were started by the Methodist Episcopal Church about a year ago. The movement includes three phases: (1) Soliciting each well-to-do family in the community for the donation of discarded clothing, shoes, furniture, etc. (2) These articles are called for at stated times and taken to a central work-room, where a group of workers is set to the task of renovation at a fair rate of remuneration. The workers are taken from the ranks of the otherwise unemployed. The "down-and-out" and the aged men or women, who have vainly looked for work elsewhere, are here given employment. They consider it a great boon, as, indeed, it is. "Not charity but a chance," is the slogan of the Industries. They do not increase pauperism by doles of charity, but help to build character by making self-support possible. (3) The rehabilitated goods are made available to families of limited means at a reasonable price, covering merely the reclamation expense. To people of that sort this is an opportunity to secure necessary things at a price they can afford to pay. The record of the Goodwill Industries shows that during one year in ten cities, 115,000 homes contributed various articles for the activities of the Industries. The volume of business done amounted to \$350,000. Wholly self-supporting in every way, the Industries gave employment to a large number of indigent men and women who otherwise would have been in dire need. As a means of rare helpfulness, the plan of the Goodwill Industries is not only effective but also practical, because of its self-sustaining feature. City missions may find it of value as a means of extending their field of usefulness—an activity that well accords with Matt. 25: 40.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

Inexhaustible Treasures

2 Peter 1: 4. (See also Psa. 91)

For Week Beginning March 12, 1922

1. Introductory Thoughts.—(1) The Bible is a TREASURE-HOUSE of precious promises—in store for God's children. (2) FAITH appropriates these rare gifts. (3) These promises, appropriated by faith, enable us to BUILD UP our spiritual life in greatest perfection.

2. Bible Promises Must Be Made Our Own.—The Bible is full of promises, suited to every need of man. It is to be regretted, however, that in many cases they are, as yet, unfulfilled. This, of course, is not due to any failure on God's part, but simply because we are unwilling to turn THE GOLDEN KEY OF FAITH that gives us access to the treasure-house of God's grace. Christ himself, however willing, can not bestow his richest blessings where there is unbelief. It will not suffice, merely to pray for God's keeping power—we must INSIST on obtaining the gracious promises.

3. Bible Promises Never Fail.—Amid the turmoil and confusion of life's manifold experiences comes this assurance: "In quietness and confidence shall be your strength." It is wonderfully comforting. It tells us that we must put our whole trust for salvation and for service in the absolutely free, full and wholly unmerited mercy of God—his gracious promises. True, we may have long professed to be certain of all that, but still we find ourselves thinking, even yet, every now and then, of this or that thing which we ought to do, to insure our acceptance with God. Absolute dependence upon God leans upon his promises, rather than upon anything that we have done, to make us acceptable to him. "Be still and know that I am God" is about the hardest lesson for us to learn.

4. The All-Sufficiency of the Promises.—Would you realize God's keeping power, as revealed to us in his promises? Give yourself entirely up to him, renouncing all trust in yourself, and all connections with evil. Choose definitely and forever the life that is ruled by the cross of Jesus. Then, unreservedly, trust Jesus to keep you, as he has said again and again through his precious promises. When temptations approach, look up and say, in all confidence: "Jesus, I fully believe thy promises, and depend wholly upon thy keeping power." Ask the Holy Spirit to sustain you so constantly in this attitude, that it may become the habit of your soul to look to Jesus when temptation assails. Trust him to maintain within you a life of faith, knowing full well that all his promises are yea and amen. Nourish your faith constantly by devout meditations on the rich promises of God. Do not look at your own weakness, or the strong opposition of your foes, but at the mighty bulwarks of God's salvation, which he has appointed—the Lord is thy Keeper." Hear his gracious words and hide them in your heart! Note his promise: "I the Lord do keep it; I will water it every moment; lest any hurt it. I will keep it night and day." Surely, it would be the height of blasphemy to affirm that the Almighty is not able or willing to fulfill his promises, or that he will fail safely to keep the soul that trusts him.

5. God's Dispensations Always in Accord with His Promises.—The Loving Father does not promise that to those whom he loves only pleasant things shall come. He does, however, promise that to those that are brought into harmony with him, by the power of love, all things, whether pleasant or painful, shall work together for good. His promises will never disappoint us.

6. Suggestive References.—Waiting on the Lord assures needed strength (Psa. 27: 14). A promise for weary burden-bearers (Psa. 55: 22). God's favor to those who walk uprightly (Psa. 84: 5, 11). How to secure luxuriant growth (Psa. 92: 12-14). How we may be safely kept (Philipp. 4: 7, 19). The reward of faithful service (Col. 3: 4, 24). Words of comfort (1 Thess. 4: 15-17). A blessing that all may share (Titus 2: 11-14). A definite assurance (Heb. 4: 9). Our Great Helper (Heb. 13: 5, 6; James 1: 5, 12, 25).

The Revival We Need

(Continued from Page 131)

Whatever may be said for the ideal that makes special series of meetings unnecessary, we know that few churches have attained to it. We realize that the churches that have evangelistic meetings are usually vigorous and growing in numbers and otherwise.

The condition of our country lacks much of being what it should be. I do not want to be an alarmist, but think of all the strikes, the riots, the robberies and the contentions! All these are deplorable. Crime is

on the increase, regardless of all the efforts to stop it.

War is always criminal, and it never fails to produce criminals. The widespread decline in respect for the law, and in parental control of children is a national calamity that has reached tragic proportions. When people become indifferent to the law, and when children become indifferent to parental authority, it is easy for them to think contemptuously of God and all authority, and to disregard all restraints. The only thing that will certainly ward off the impending calamity is a real revival of pure and undefiled religion.

THE REVIVAL NEEDED.—It must be of God. The Lord Jesus must be the Supreme Leader and the Holy Spirit the Great Worker. Without these we can have nothing. We must have a revival that will grip individuals with a conviction that compels admission of guilt, the justice of sin's penalty, and the need of a Savior. Self-sufficiency must be annihilated and total dependence upon God recognized.

The exalted Personality of God must be recognized so fully as to cause men to forget the foolish notions that some have proposed instead. "God is light, and in him is no darkness at all." We have a perfectly sinless and absolutely holy God. We must cry aloud till men recognize the absolute sovereignty of God, the justice of his rule, and the graciousness of his mercy. Oh, that men would recognize that "God is love"!

With an equal degree of intensity we need a revival that will cause men to accept the Bible as an Infallible Revelation from God—as a Perfect Rule of Faith and Practice, as a Final Authority in all matters of religion, and as a treasure to be esteemed above every other. The revival must make men see that the heinousness of sinning against God can not be exaggerated, and that he will fulfill every promise and enforce every law in the Bible. Sin must be recognized as a willful monster, that laid violent hands on the Prince of Peace and slew the Son of God. It is a crime that must be expiated. It can not be excused.

We must have a revival that will awaken us to a sense of our responsibility to God and of our obligation to our fellow-men. This is a duty we owe both to God and to men, and it becomes a blessing to us when it is discharged. An acceptance of the actual, unqualified deity of Jesus Christ, and a cheerful yielding to his sovereignty meets the necessity. There is not—there can not be—a real revival if this end is not attained. Jesus, actually God, was incarnated and is our Sovereign Lord, or he is nothing.

Godless men must be made to realize that they are without hope in the world and destined for an eternity of tribulation, if they lack faith in the Son of God.

The evangelist must convince men and women that, "all have sinned, and come short of the glory of God." He that doubts "is condemned already, because he hath not believed in the name of the only begotten Son of God." "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Do this in time and all will be well. If you wait until eternity dawns, you will do it unavailingly. Remember, "the Gospel is the power of God unto salvation to every one that believeth."

The truly revived shall rejoice in the Lord always. They will cheerfully seek first the Kingdom of God and his righteousness, for they will learn that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." None of the redeemed shall ever hear the awful words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is truly practical religion.

When this revival is fully come, men will know that God's Word is true, for he saith: "Them that honor me I will honor, and they that despise me shall be lightly esteemed." He will crown his faithful children with fadeless glories, while his enemies will go down with eternal shame.

To secure this revival, we must meet God's terms. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from

heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14). "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19). The line of demarkation between the church and the world should be drawn so distinctly that a blind man can see it and wicked men will respect it. This can be done. No church should expect a revival, in all its fulness, so long as it has worldly-minded leaders, or those who are openly or secretly living in violation of the principles of God's Word.

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer."

Council Bluffs, Iowa.

Peter, Put Up Thy Sword

BY A. V. SAGER

THE spirit of aggression is a prominent characteristic of the animal kingdom. It is an especially marked trait in the brute. The swine crowd each other out of the trough—the weaker of course yielding to the strong. So as every swine-raiser knows, while some grow thrifty and strong there are a few classed as runts. Would you call this the survival of the fittest? In watching the pigs at a trough, our sympathies have gone out towards the runt. I was made to think: "What a pity for the brute that can not reason and therefore does not sympathize with the other fellow!" But, then, what about the human family—we who are made in the image of God?

From the earliest history of the human race we see that same propensity of crowding or pushing the other fellow. Notice Cain and Abel. But in our modern times our reasoning faculty has become so sharp and acute that we can get rid of the other fellow without actual murder or even physical force.

Now I think I can safely say that there was a select class of people, there at Jerusalem, for whom Peter had no especial love. They were ecclesiastical—functionaries that were determined to lord it over the other fellow. We believe that Peter respected authority as such. He had latent sense enough to know that for the protection of himself and others there must be law and order. In other words, he was a law-abiding citizen. But he must have resented the supercilious and dictatorial attitude assumed by the priests, scribes and Pharisees.

For some reason, or no reason at all, the man whose hands are calloused by hard, physical toil, whose face is bronzed by sun and wind, who leads a strenuous life next to nature, and upon whom nature herself puts her stamp of loving approval, is, by common consent, placed on a lower level in our social and economic structure. It was a most unusual and surprising thing, in that day when Christ chose as his closest companions and pupils such a type of men as uncouth and awkward Peter.

Why did Peter carry the sword? Aggression brings aggression. Those autocrats at Jerusalem were themselves to blame for this apparent insubordination of the people. Although Christ rebuked Peter for this flagrant violation of the principles he labored so hard to inculcate by means of the gospel of nonresistance, he must have felt, deep down in his heart, a sympathy and respect for his noble-hearted though impulsive disciple. When we note the invectives that the Master pronounced against those parasites of society, we may assume that his love for them and their kind was neither vigorous nor ardent. Hypocrites, thieves, liars, serpents, vipers are not endearing terms.

Was Peter really vindictive? No, he had risen above his mere personality. He was no more Peter the fisherman of the proletariat, but the champion of a mighty cause—the cause of the weak as against the strong and selfish—a cause that must be defended even if it must be with carnal weapons—a champion whose sympathies were always with the under dog, a man who could not stand idle and indifferent while a weakling was imposed upon by a bully. Let us repeat: Aggression produces aggression. That is just as true today as it was in Peter's time. It is true individually, religiously, internationally.

There are various types of aggression—hundreds of

them. There was the priestly and Pharisaical type, then class against class, as it was in Peter's time. Perhaps the most insinuating and therefore the most dangerous in our modern days is the commercial type. Greed is the common enemy of mankind. To get and still to get more, at whatever cost, is a black cloud in our Christian civilization. Aggression on the one side, aggression on the other. Jealousies, the want of power and authority, and all for the striving after some economic advantage, has cost many millions of lives. So, with the fear of God in our hearts, we can well afford to heed the lesson in a literal as well as in a figurative sense: "Peter, put up thy sword!"

Fairfax, Va.

A Neglected Art

BY OMA KARN

A NOTED evangelist was in town. The bulletin board at the church, where he was delivering his discourses, announced that the subject of the evening discourse would be: "A Lost Art." I was curious as to what the lost art could be, taken Scripturally. I wondered still more, as I listened to the preacher read his text. I did not wonder long, following this reading—there was no room for curiosity—for the reason that a rather uncomfortable feeling of guiltiness had taken the place of the first-named sensation.

"And I sought for a man among them that would make up the hedge, and stand in the gap before me for the land, that I should not destroy it." The words are those of the prophet Ezekiel, spoken at a time when the Children of Israel had turned their backs upon the Lord Jehovah, and had deserted the high standard of living which his law required. They had turned to the worship of idols and were living in dissipation and sin. A great gap had come between the people and their God, and the Ever Merciful One looked about for some one, sufficiently worthy to stand in the breach and to intercede for the people. One of the sad statements of the Bible is found in the words which follow: "But found none."

And because of this lack, Israel continued on her downward course—a course which eventually ended in captivity. How different might be the history of God's people, during the period of time which followed, had one—just one individual—been found ready and willing to claim the privilege of the noble, helpful, far-reaching ministry of intercession. We little realize how very far this beautiful ministry extends. The earnest, interceding prayer of a good man or a good woman is of untold power. There is no limit to its outreach. It has been said: "The healing of the world is in our intercessory prayer." The language of our text would indicate as much. Could we but know how often we are kept from failure and defeat, how frequently strength is furnished for the apparently impossible task, how often our faltering heart is made to beat with renewed courage, through some one remembering us at the Throne of Grace! A poet has sung regarding this ministry,

"The weary one had rest, the sad had joy that day,
And wondered why;
A ploughman, singing at his work, had prayed,
Lord, help them now.
Away in foreign lands they wondered why
Their feeble words had power;
At home the Christians, two or three had met
To pray an hour.
Yes, we are always wondering, wondering how,
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee."

Failure, therefore, in the exercise of this high privilege means possible failure and lack of power on the part of some one else. "Thou shalt love thy neighbor as thyself." We pray for our own need—for the spiritual power we ourselves crave—but how often are these soul wants of our neighbor included in our petition? We remember him in the common kindnesses of life, we are courteous to him in social intercourse, we share gladly with him in the material blessings of life. Such action is to be commended absolutely. But, oh, that we might more often remember him, and he might remember us, in the spiritual ministry of prayer!

A middle-aged woman of quiet and secluded habits of life—a trusting one, much given to prayer—one who during her entire lifetime had not been more than twenty miles from the home in which she had been born and reared, was prevailed upon to visit the home of a former schoolmate, residing several hundred miles distant. The hostess of the occasion was a woman of wealth and social prominence. The friends of the woman, who had followed the shut-in life, expected her to return to her home distressed, censorious, if not wholly disgusted. She surprised every one who knew her by coming home radiant, enthusiastic. "I am so glad I went," she was heard to remark, "I have so much more to pray for than before."

How blessed if we might get more of a like gladness of privilege into our hearts, that we might use it for the familiar loved friend and the total stranger as well! Nor should those, who are not our friends, be forgotten or neglected. There is no plainer command in the inspired Word than that we should pray for those who despitefully use us. Hear the words of one who was born the child of prayer and who, throughout his deeply-trusting life, exercised great power through prayer—the prophet Samuel. He had served faithfully all his life, but in his old age he had been set aside and he had been meanly used in many ways. Yet when the very ones, responsible for the position in which he had been placed, came to him, seeking his intercession with the God they had so grievously offended, he had for them only this gentle rebuke: "God forbid that I should sin against the Lord by ceasing to pray for you."

"Sin against the Lord." The expression should quicken every one of us to a keener appreciation of our duty in this line of Christian service. Whether friend or foe, we are commanded to pray for them. It is easily done, and costs nothing, but it brings vast returns to ourselves as well as to those for whom we intercede.

"A lost art?" According to the narrative of the prophet, it was a lost one at the time of his recording of the history of God's chosen people. "But found none." Such is not the case in this day and age of grace, thank God. There are many noble Christian men and women, who are standing in the gap between sinful people and their God today. No, it is not a lost art today. But, dear readers, owing to the laxity with which this great privilege is made use of, and the indifference with which many Christians turn away from the plain command of it, would it be far from the truth of the matter to call it a neglected art—one for which we will be called upon some day, sooner or later, to render an account? Well may we say:

"Pray for my soul. More things
Are wrought by prayer
Than this world dreams of."

Ashland, Ohio.

Our Christ

BY J. ARMACOST

AMERICA is a land of churches and open Bibles, and yet very many people are forgetting their Christ. And we must admit that this is a willful forgetting. How unfortunate when churches and many other evidences of the life of Christ no longer remind us of him! For how hollow is all Christian worship without an ever-present interest in the Master and his teachings!

In a certain great hospital there stands a wonderful statue of our Savior. Of all the thousands who have passed there, how many were reminded of the great Savior and their relationship to him?

Although I am an optimist, I am sorry to see that Christian America is sadly forgetting that it is Christian. Many voters having other religious faiths (and some having none), are contesting the right of our civil laws to be Christian. This condition makes the problem all the more difficult.

First of all, Shall America, as a civil government, be Christian? If not Christian, then what? And why? The steps in answering this question are these: Is the United States the Christian's country?

2. Do we not owe our fine system of government

to Christian principles? If so, would it be logical to change?

3. Can Christian citizens and voters do less than to make their nation Christian? Is it logical that the government, under which Christians choose to live, should be unaffected by our Christian principles?

Then, why has any class of people the right to forbid our carrying Christianity over into our government? In the everyday experience of life, the authority of the church is being thrown to the four winds. The church has been rebuked for trying to make its wishes known in Congress and other law-making bodies. The Methodist Church represents a very great many voters, and yet some question the right of that denomination to appeal to law-making bodies.

Newspapers tell us that Christianity has utterly failed in solving the world's problems.

Bless you, dear people, Christianity can only work through believers. It has never had a fair trial.

The responsibility for the onward march of Christianity rests upon every believer. Do you defend your faith against heresy within and without? Are you always on the alert to help the church get ahead? Do you ever destructively criticize it? Have you made its interests your interests? Do you attend its services regularly? Do you pray for it?

We can not stand still. We will either go forward or backward. Now is the time to enlist heart and life under the "Forward Movement"!

Owings Mills, Md.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NORTHWESTERN OHIO

The District Missionary and Educational Meeting of Northwestern Ohio, will be held in the Silver Creek church, near Pioneer, Ohio, March 14 and 15.

Tuesday, 7 P. M. Rural Church Conditions.—D. P. Weller. The Program of the Local Church.—M. R. Zigler.

Wednesday, 10 A. M. Conditions and Needs of Our District Mission Fields.—E. E. Eshelman. The Spiritual Significance of Home Missions.—M. R. Zigler. 1:30 P. M. Our Attitude Toward the Forward Movement.—B. F. Snyder. Our Obligation to the World of Tomorrow.—L. W. Shultz. 7 P. M. The Benefit of Vacation Bible Schools.—N. I. Cool. The Church and Education.—L. W. Shultz.

REAL MISSION WORK

After reading Bro. Grant Mahan's article, concerning the proposed school in Southern Texas, I was very much impressed by the wonderful amount of good that might be accomplished by such a school. I know from the experiences which I have had, in connection with the work done in a similar institution, that the possibilities of a school, such as Bro. Mahan described, would be unlimited.

I would like to tell a little about the work done in this institution, known as the Wichita Children's Home—and it is truly a children's home. About 100 children are cared for all the time, and sometimes we crowd up a little and the number is larger.

I am at present serving in the nursery department, and my heart often aches for the dear little ones brought here to be cared for. They are deprived of parental care and love—often by that awful evil known as divorce or separation. Sometimes one or the other of the parents comes to see the little ones, on visiting day. Then, how the little ones cry to go with mother or father!

The children are well cared for and are taught many things which will be useful in after-life. They are taught neat, orderly habits. Everything is done by system. Each child, old enough, does some light work each morning, before going to school.

Then, too, they are taught good habits in regard to eating. Good, substantial food, with fruit and vegetables predominating, is given them. Nothing is wasted—no crusts or bits of bread. They are also taught to eat whatever is given them without whining or whimpering.

They are sent to school and Sunday-school regularly, unless sick or otherwise excusable. They all say grace before meals and all say prayers before going to sleep. They are taught strict obedience. There is no impudence or talking back. I do not think the same could be said of all home-trained children, for we certainly have a time to get some of the children in line, when they first come to the Home.

A Methodist missionary has been staying here, doing work in the kindergarten department, while taking treatments at a hospital near by. She is from India—home

(Continued on Page 142)

ABOUT THE CONFERENCE PROGRAM

We are submitting, at this time, a tentative draft of the program for our coming Conference, June 7-15. The various Boards and Committees, in charge of the activities of the church, will please note the same and prepare accordingly.

Beginning with Wednesday, June 7, each evening will be given to sermons; 4 to 5 P. M., each day, is to be the Bible hour.

Thursday forenoon, Conference on the Ministerial Question: Present Situation, The Church's Duty in View of this Situation; The Divine Call. Afternoon, Sectional Conferences, 1:30 to 3:30: Christian Workers, Sisters' Aid, Student Volunteers.

Friday forenoon, Home Missions; A Survey, The Place of Home Missions in World Evangelism, Practical Plans. Afternoon, Sectional Conferences, 1:30 to 3:30. Temperance and Purity, Child Rescue, Home Mission Board, College Faculties and Teachers, Mothers and Daughters.

Saturday forenoon, Rural Church; Present Conditions, The Supreme Need; A Workable Policy. Afternoon, Sectional Conferences: Dress Reform, Historical Society, Farmers and Business Men, Rural and City Church.

Sunday forenoon, Sunday-school hour; sermon on Stewardship and one on Tithing. Afternoon, Educational Meeting; 3:30 to 4:30, Peace. Evening, Old Folks' Meeting.

Monday forenoon, Religious Educational Meetings, Afternoon, Missionary Convocation, College Reunions, Young People and Student Volunteers. Evening, Oratorio.

There may be some slight change made yet, but the general plan of the Program Committee was submitted to the various Boards in session at Elgin, in November, and had the hearty approval of same.

Lima, Ohio.

G. A. Snider, Secretary.

INFORMATION WANTED

I desire information from some, at least, of the Brubaker family, in regard to a Brubaker genealogy. All information I have come from my grandfather and father—thrift three brothers came from Switzerland to this country about 1710. Two of them located in Lancaster County, Pa., and the third one in Franklin County, Va., from which place my grandfather and family moved to Darke County, Ohio, in 1832, where Otis Brubaker (my father) married April 7, 1839, Eliza Emrick, my mother, who brought me to this world March 12, 1843. My grandfather (Abraham), Henry and Jonathan are brothers, and the beginning of the third generation from the Virginia descendants.

I know but little of the Pennsylvania Brubakers, only as I have met some of them in my travels. All Virginia Brubakers are closely related. Let me say this: Some of the Brubakers have our name mixed up with the Brubachers. We are an altogether different family, though both ancestors came from Switzerland.

I want to give a brief synopsis, beginning with grandfather Abraham, third generation. His family consisted of five sons and three daughters. These sons were George, Benjamin, Otis (my father), John and Jonathan. The latter died when a young man. The daughters were: Barbara, Polly and Elizabeth. The fourth generation came from Franklin County, Va., to Ohio about 1832, as I have already stated. My father's family (fifth generation) consisted of Arthur C. (myself), John W., Allen, who died young, Eld. Noah F., Eld. Ellis S., Daniel R., Mary and Sophia. In September, 1854, father and family moved to Wabash County, Ind., where he died June 22, 1905, age ninety years, one month and seven days. I make this statement in order that you may have a clearer conception of the Brubaker family to which I belong.

I further state that it is said—and I think by good authority—that all persons, by the name Brubaker, are descendants from the three brothers who came from Switzerland, so all such must be more or less related. I have been asked and written to in regard to this genealogy, but for this information I must depend upon some one who may know, and is able to give it to me. Let me hear from all such. I care not how many may send me information on the above question. A. C. Brubaker.

P. O. Box 64, Spring Hill, Kans.

HUNTINGDON, PENNSYLVANIA

The Huntingdon church has had an abundance of good things during the last month. In preparation for our evangelistic meetings, cottage prayer meetings were held, and many homes were thus brought into closer fellowship with the church, and quickened into a desire to help in a soul-saving campaign. Bro. M. J. Brougher was with us Jan. 23 to Feb. 5. His sermons were rich in illustrations that really did illustrate the truth. His was the simple message of the cross, intensified by a burning passion for souls. This was the drawing power of the meeting and it was refreshing to witness the response in large and attentive audiences, good singing and the co-operation of Christian people. The pastor was unceasing in his labor to bring success to the meeting. Forty-four were baptized. The meeting closed with others near the Kingdom.

Feb. 6 the annual Bible Institute opened with an address by Pres. I. H. Brumbaugh, of the College, followed by an address by Eld. Chas. D. Bonsack. The latter remained two days and gave many helpful suggestions as to home relationships and missionary success. Nothing can take the place of the Christian home to promulgate and perpetuate the ideals of Christianity.

Dr. James M. Gray, of the Moody Bible Institute, gave a full interpretation of Romans. We received a clearer knowledge of the inspiration of the Word, and were made to realize the insignificance of the Bible critics, when compared to those who are its vindicators. Bro. H. K. Ober gave many helpful things along the line of teaching, including an object lesson that was illuminating. His illustrated lecture on Tokio gave us many things to think about.

Mr. and Mrs. Ralph C. Norton, of the Belgian Mission, lately returned on furlough, were present on Thursday, and gave wonderful testimony to the power of the Gospel in priest-ridden, blood-sodden Belgium. As they related instance after instance of the lives that had been illuminated by the Gospel, and recalled the past history of Belgium under the Inquisition, I was reminded of a story of those times that my mother used to give me in a song. This told of a Romish lady whose mother taught her that she must obey the priest. She, however, kept a Bible concealed and from it gained instruction till God revealed his love. The story concludes with her at the stake, saying: "God pardon priest and people, and so I bid farewell." Belgium saw thousands of such scenes during the reign of Roman supremacy there. It is a wonderful story—this of poor Belgium—and we are glad for heroic souls like Mr. and Mrs. Norton, who do not count their lives dear unto themselves that they may carry his Word to those to whom it has been denied.

Our State Sunday School President, Mr. W. G. Landes, spoke on the "Necessity of Religious Education" and "The Four-Square Worker." He showed himself to the Institute as a strong exponent of righteousness and a believer in the fundamentals of Christianity. Dr. Ellis, Dr. Van Ormer, Dr. Myers and Dr. Royer, of the College, were no small factors in making this Bible Institute worthy the name, and in giving those, who came for instruction, something very tangible and real in religious experience and application. For all these things we praise God and take courage.

Mrs. J. H. Cassady.

IN MEMORIAM

Sarah Marie Messner, daughter of Moses and Sarah R. Hill, was born in Perry, Mich., March 22, 1861, and died Feb. 15, 1922, aged sixty years, ten months and twenty-four days. She married Peter B. Messner, Dec. 22, 1878. They had one daughter. Oct. 16, 1881, she, with her husband, was received into Christian fellowship with the Church of the Brethren, of which she remained a faithful member. All her life was spent in Michigan—the last thirty-one years in the Thornapple church.

Quiet and unassuming in manner, but of strong convictions, she loved the church, the association of God's people, and the services of God's house. Every one who entered her humble home felt the influence of her devotional life. She taught in Sunday-school for many years. She denied herself of real necessities of life that she might give more to God's cause. She knew her Bible and trusted its promises. She was very helpful to her husband in his ministry and together they labored for the good of others. She suffered intensely during her sickness but looked forward to the rest that awaits those who are faithful.

Services by Eld. John M. Smith, assisted by Brethren C. L. Wilkins and H. V. Townsend. Sarah Long. Lake Odessa, Mich.

MOTHERS AND DAUGHTERS' MEETING

The mothers and daughters of the Virden and Girard churches have found it very helpful to meet once a month to discuss questions of especial interest. The work was begun here in April, 1916, when the mothers of the Virden church organized, with Mrs. D. F. Warner as president. Though the number was small, in the beginning, the meetings were helpful and the attendance grew. A number of the Girard mothers were interested, and attended our meetings, and in January, 1920, the mothers and daughters of the Girard and Virden churches formed a joint association—the meetings being held in the two churches, alternately, once each month, on Saturday, so that our school-girls can attend.

We greatly appreciate to work together, and our meetings are more interesting and helpful than ever because of the added help in discussion, and the wider and more varied experience because of greater numbers.

At the beginning of each year the subjects are chosen by the whole association, and a committee arranges the programs. The following subjects have been chosen for the coming year: "Training for Marriage and Parenthood"; "School Problems: Teacher, Parents, Children, Cooperation"; "Telling the Story of Life and Social Purity"; "Our Responsibility to the Delinquent Child"; "Training the Will"; "If I Were a Girl and If I Were a Woman"; "The Beginning of Individuality"; "Home

Sanitation and Decoration"; "Training the Child for Future Usefulness"; "Woman's Place in the World and the Father's Place in the Home" (the men to be invited to this meeting).

Among the subjects used in the past were the following: "Motherhood"; "Anger, Its Cause and Effect"; "Faults of Childhood and Youth"; "Religious Training of Children"; "Training the Memory"; "Hereditry"; "Gossip"; "Music in the Daily Home Life"; "Fear in Childhood"; "Training Through Games"; "Obedience"; "Our Children's Reading"; "The Social Needs of Young People"; "The Moral Rights of Children"; "Mothers and Daughters as Chums"; "Christian Amusements"; "Misunderstood Children"; "The Influence of Clothes on Character."

Besides specially prepared work on each subject, open discussions have been very helpful. Readings, book reviews and special music add to the interest. An offering is taken at each meeting, which is used for purchasing books for a mothers' library; \$21 was given for that purpose during the past year. We had an average attendance of fifty-two.

Mrs. J. H. Brubaker has been our president since October, 1916. Mrs. W. H. Shull is vice-president and the writer, secretary and treasurer.

Mrs. E. S. Snell.

Virden, Ill.

SPRINGFIELD, ILLINOIS

The last Sunday in January marked the closing service in the parsonage. A large number attended, and the morning hour was devoted to a children's service, with an illustrated talk by the pastor, J. C. Shull. While we looked forward to bigger things with rejoicing, we felt that the definite, intimate touch, so evident to all, had been gained only through the close contact of our meeting together for worship in the home.

Feb. 5 we held our first service in the basement of the new church. It was a day of praise and thanksgiving for God's blessings to us. With our enlarged quarters, the attendance at Sunday-school and church service is growing. The building is rapidly nearing completion, and plans are being made for dedication in the early spring.

The Ladies' Aid Society has provided furnishings for the mothers' room, as well as for the kitchen, and has made it possible for the parsonage to undergo some repairs. A home-cooking sale, held recently by the ladies, brought in proceeds well worth while. Dime banks were given out through the Sunday-school, and the proceeds from these were sufficient to purchase a large bulletin board and new song books.

We are rejoicing that several more have decided to join our number, and a baptismal service is planned for Feb. 26. Not only the new building, but the Christ spirit manifested in lives, is evidence of Divine favor and blessing on the work in this city.

Mrs. J. C. Shull.

2158 S. Eleventh Street, Feb. 20.

IN MEMORY OF MARY ANN WIRT

The subject of this brief sketch was the daughter of Jonathan Smith Lewis and Mary Ann (Ramer) Lewis and was born in Decatur County, Ind., Nov. 12, 1850. She came to Winona County, Minn., with her parents in 1855, where she has since resided.

She united with the Church of the Brethren in June, 1870, being baptized by Eld. William Kinsey. Dec. 4, 1872, she married John H. Wirt. Minnesota was, at that time, a frontier State, and she, with her husband, had to endure the hardships of building a home and rearing a family in those pioneer days. She was the mother of seven children, one of whom preceded her. The other six children are married and nicely situated.

Sister Wirt was the ninth child of a large family. Several brothers and sisters survive, with a number of grandchildren. She was a devoted mother, a conscientious member of the church and very active in promoting a greater interest in the betterment of the community. She departed this life Feb. 13, 1922, aged seventy-one years, three months and one day. Services by the writer. Interment in the cemetery adjoining the church.

Lewiston, Minn.

D. F. Landis.

INDIANAPOLIS, INDIANA

Within the last two and one-half years the church at this place, under the pastorate of Eld. S. G. Greyer, has increased in numbers almost one hundred per cent. The Sunday-school has grown beyond the capacity of our present churchhouse, and for lack of comfortable room, the work is beginning to suffer.

In our hurry to evangelize the world, we may, at times, entirely overlook the opportunities at our doors. In no other city, within the State of Indiana, are the opportunities for furthering our cause more promising. This being the capital city, people daily come here from every part of the State, and some of them are either members of the Church of the Brethren, or in some way closely allied with the church through near relatives.

It is a fact that isolation from home ties often softens the hardest of hearts. Those having friends in the city will confer a favor on both them and us, by putting them in touch with our pastor, S. G. Greyer, 50 North Bellevue Place, Indianapolis.

Because of the rapidly growing population of our city, there has come an increased demand for public playgrounds and community centers. It so happens that our present churchhouse stands on one of those sites, and it will be necessary to move our place of worship. Of course, the city will pay us for the location, but it is not likely we will receive enough to purchase another suitable site, and be able to build thereon.

Our membership is composed of a highly respectable class of people—full of zeal for the Master's cause, but all are working people, compelled to combat the high cost of living, high rents and taxes, so you see that there is a limit to our capacity for raising money, without which the cause here must surely suffer.

We are strong believers in fervent prayer, and we believe that the Lord, in some way, will come to our aid. Who knows but that you, dear reader and coworker, may become one of his instruments to assist in this great work.

As yet the church here has taken no definite action, awaiting further developments. But it is an assured fact that something must be done. W. H. Fairburn.

A REMINISCENCE OF FIFTY YEARS OR MORE AGO

(Continued from Page 133)

the time, but not many years later springs were used without objection.

For many years the Brethren would not use the popular style of carriages. During my early church life the carriage question was up at almost every council meeting. Fancy blankets and harness were also forbidden.

It is a little puzzling to understand why some Brethren will rather buy a fashionable carriage or blanket, etc., when plain ones can be had for the same cost, and often for less.

It may be news to some of our people, to hear that our forefathers and mothers were much concerned about the manner of dress on the part of their children. I lived through an experience of that sort in my father's home, and I wish we had more of that consistent dressing of young children today.

Eld. Henry Price told me that when he was a boy, he and his sister walked to the place of meeting. They met a Lutheran minister and his wife. She asked: "Who are those children?" He answered: "I don't know who, but they are Dunker children." Some members' children today would need a label of some kind, to indicate that their parents belong to the Church of the Brethren.

I well remember the time when our people refused to use fashionable burial caskets and hearses, but the tide of popular styles and customs has largely carried our people away from those early consistent practices. I think our people should use their flowers while their friends are living, not heaping them upon the caskets on funeral occasions.

Years ago our Brethren did not have revivals, or, as they were then known—protracted meetings. One or two services at a time at one place was the rule. Father told of a brother from an adjoining county who held two services at a brother's home, with unusual interest. Four persons heads of families—applied for church membership. The brother then asked permission to hold one more meeting, but was refused the privilege. To the great surprise of all, he announced a meeting for the following evening. At the close of that meeting, eight souls came forward to accept Christ, with others nearly persuaded.

The brother was called to account by his church for violating the established rule of the church. His enthusiasm was termed "wild-fire religion." Personally I would be willing to see some of that old-fashioned "wild-fire religion" today. I imagine I would have less trouble with applicants of the type they had in those days. The outcome of the brother's trial was very interesting, but I must pass on, by saying that the charge against him was not sustained. "If God be for us, who can be against us?"

Here is another incident that was interesting to me: Bro. Michael Keller and wife, late of Ephrata, Pa., visited my parents in their later years (all of them were non-agenerians). I enjoyed their conversation—especially that pertaining to their early years. Bro. Keller related how he was once called before the council of the church. I was anxious to know, because Bro. Keller and wife were very consistent, devoted members.

One day, while plowing, Bro. Keller had an attack of very severe toothache. He endured the suffering for quite a while. Then he unhitched one of the horses and rode to town to the family doctor. No dentist was then in town. Bro. Keller told the doctor to pull every tooth in his mouth. The doctor remonstrated, but Bro. Keller insisted upon having all of his teeth pulled. He was determined to settle the toothache business once and forever. The doctor finally yielded to his request.

Some time later Bro. Keller procured a set of "store teeth," as he called them. This was a violation of church rules. Artificial teeth were forbidden on the ground that it was conforming to the world. He was finally, however, allowed to keep his teeth.

I believe that all today will agree that in some things our fathers were extreme in their opinions. No doubt there is some real comfort in even a plain, home-made carpet, especially in a cold sleeping-room with splintery floors. Window-shades are surely not a luxury. Many lost souls have been gathered into the church by prolonged evangelistic efforts. The New Testament does not forbid that which adds to our bodily health and physical comfort. However, the lust of the flesh, the lust of the eye and the pride of life are undoubtedly forbidden.

I wish those of us, who look back upon the ways of our fathers with a feeling of superciliousness and self-righteous criticism, would not forget the mote and beam lesson. Modern ornamentation is all too much in evidence, in many of our homes—even luxuries that are unequalled for and very costly. Extravagantly large houses—their furnishings costing thousands of dollars—are seldom wholly in use, having been built mainly for appearance. I expect the Lord will some day tell us where the mote and beam are to be found.

We are very apt to become extremists. If our ancestors entertained extreme views, perhaps, on self-denial and non-conformity to the world, and prohibited that which the New Testament does not specially forbid, we are no better today if we go to the other extreme by indulging in the things which the Gospel does forbid.

I believe with all my heart that the Church of the Brethren has the true Gospel foundation and profession, yet I imagine I could suggest needed improvements for our church, by the appropriation of valuable features from other churches, though we might not be willing to endorse their practices otherwise. I refer, at this time, especially to the irreverence that some of our people seem to have for God's house. True piety and Gospel humility are also lacking on the part of some. On the matter of financial support we are in arrears, compared with some other churches.

Viewing the church of the past and the present, with all of the changes, for the better and for the worse, I rejoice to know that, as a Brotherhood, we are united on the fundamental doctrines of the New Testament. We regard the Bible as the Inspired Word of God. We insist on repentance toward God, faith in the Lord Jesus Christ, the Divinity of Christ, and the observance of all the ordinances of the early church. Let us press forward to the mark! Forgetting those things which are behind, may we reach forth unto those things which are before!

Ephrata, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Fresno—The Misses May, Edith and Bess Morton, traveling evangelists, have delivered Spirit-filled messages both in song and preaching. The young ladies are talented and devoted Christians, and much appreciation has been expressed during their stay of about a week. We are expecting Brother and Sister J. H. Stover soon, to take up the pastoral work here. Elizabeth Whitlow, Fresno, Calif., Feb. 18.

Modesto—Feb. 12 and 13 we were favored with two sermons by Bro. Price Robertson, of Lindsay, Calif. He was on his way to Butte City, Calif., where he is to hold a revival. It is his aim to visit the weaker churches of Northern California. Those desiring his help can reach him at Butte City within the next two weeks. While in Modesto, Bro. Robertson visited some of the members who are not regular attendants and helped them with his encouragement and prayers. Alice M. Brooks, Modesto, Calif., Feb. 15.

ILLINOIS

Hickory Grove—Our revival meetings began Jan. 29 with Bro. H. H. Helman, of South Bend, Ind., evangelist. Eighteen Gospel sermons were preached. In spite of much sickness, the meetings were well attended, the roads and weather being ideal. Bro. Helman's messages were very forceful and convincing, and much appreciated. Eight stood for Christ. Six of this number were baptized and two came from the Progressive Brethren church. We are much encouraged by the help that these newly-consecrated lives will give us, and are sure that the way in which Bro. Helman stirred the community will result in others coming.—Mrs. Paul B. Studebaker, Mt. Carroll, Ill., Feb. 23.

KANSAS

Quinter—Great interest and zeal are still manifested in this church, as a result of the revival meeting conducted by Bro. J. Edwin Jarboe and wife during the month of December. The church has been much strengthened and all officers and workers have taken on new courage, and have pledged themselves to do a greater work for the Master. Our church has been divided into four districts, each having organized a cottage prayer meeting, held every two weeks at different homes. Our Christian Workers' Society is growing in interest and attendance. Last Sunday a young sister asked to unite with the church by Christian baptism. Feb. 11 Bro. J. J. Yoder, of McPherson, Kans., came to us and remained over Sunday, giving three excellent lectures concerning his trip around the world. He gave us some idea of the different missions and their workers, who are sacrificing their lives for others, and see the importance of getting closer to God. In the absence of our elder, our young ministers are doing their best to keep the work going. The Quinter church now numbers over 400 members.—Mrs. J. W. Jarboe, Quinter, Kans., Feb. 16.

Verdigris (Madison House)—Feb. 8 we closed our evangelistic meetings on account of sickness in the home of our evangelist, Bro. J. B. Denney. Five have been baptized since our last report. We are very much encouraged and feel that we will be able to do much greater work for the Master in the future than in the past.—Bessie Eldred, Madison, Kans., Feb. 20.

MISSOURI

Shoal Creek—Bro. Ray S. Wagoner, Field Secretary of McPherson College, came to us Feb. 11. He gave four lectures at the church, one at the high school of our town and one at the high school of an adjoining town. These lectures were well attended and much appreciated. He spoke on the subject of education and more especially of the importance of proper education for young people. He gained many friends for himself and also for McPherson College.—Mrs. W. R. Argabright, Fairview, Mo., Feb. 17.

NORTH CAROLINA

Melvin Hill church closed a series of meetings Feb. 12, conducted by Eld. R. G. Edwards, of Jonesboro, Tenn. He preached about twenty-nine sermons, which were uplifting and inspiring. One was baptized, two await the rite and two were reclaimed. We feel that the church has been strengthened in faith and courage and we are looking forward to greater service. We enjoyed the companionship and godly fellowship of Bro. Edwards.—Jennie M. Robb, Melvin Hill, N. C., Feb. 16.

OHIO

Bear Creek—Feb. 4 Bro. Ralph Strohm gave his lecture on the "Greatest Enemy." Sixty-eight of the young people signed the Clean Life Army pledge. Feb. 12 Bro. Cyrus Funderburg, our District Sunday School Secretary, visited our school and preached the morning sermon. His subject was "The Demands of the Twentieth Century Sunday-school." In the evening Bro. R. Boomerhiser, of Brookville, Ohio, gave us a lecture on the subject, "The Five Golden Links in the Chain of Life," which was a masterly address. Feb. 19 Sister Anna Eby, of Trotwood, was with us. These services were appreciated and helpful to our congregation.—Bessie Filbrun, Dayton, Ohio, Feb. 21.

Canton Center church met in members' meeting Feb. 11, with Eld. Taylor presiding. One letter was received. Two have been restored to fellowship since our last report. The reports of officers and committees were read and showed encouraging results. A committee was appointed to secure a teacher to conduct a class in music. We decided to ask the Sunday-school board to arrange a lecture course for the summer months. A community survey will be conducted by the Ministerial Board soon. Our communion service will be held on Feb. 17—an all-day service. We will hold our series of meetings in September. It was also decided to have a Vacation Bible School during the summer.—Mrs. Rachel A. Mohr, Louisville, Ohio, Feb. 20.

Ludlow church met in council Feb. 19, with Eld. N. W. Binkley presiding. Brethren Granville Minnich, S. A. Blessing, Wm. Minnich, Wm. Royer and L. R. Krieger assisted in the work. Church officers were elected for the coming year, with N. W. Binkley as elder. Brethren Jesse Stutsman, Edw. Miller and N. W. Binkley will represent us at District Meeting; and Brethren Binkley and Miller at Annual Meeting. We decided to have an old people's or home coming day service in the near future. An offering was taken for the "Messenger" fund. Since our last report one has been received into the church by baptism.—Mrs. Silas Delk, Pittsburg, Ohio, Feb. 21.

New Philadelphia—Our series of meetings, conducted by Bro. G. S. Strausbaugh, closed on Sunday evening, Feb. 12. Four were taken into church by baptism. Our love feast was held on Saturday evening, Feb. 11.—Bessie Stephan, New Philadelphia, Ohio, Feb. 20.

Salem—Our congregation met in council Feb. 11, with Eld. Enos Brumbaugh presiding. One letter was granted and two were received. We decided to have a lecture course the coming year and also a Vacation Bible School. Jan. 31 Bro. H. W. Strohm gave us a lecture on "The Evils of the Cigarette," which was very interesting and impressed things on the children's minds that they will always remember. A collection of \$5.25 was taken for the "Messenger" fund.—Alma Slough, Union, Ohio, Feb. 17.

OREGON

Grants Pass Mission—Since our last writing we have been moving along with all our services, not having missed any, although it looked very easy to find excuses and to remain at our firesides, when rain was falling hard. But from each of our firesides, they knew that faithful ones would be there, and God is not slack concerning his promises, so his blessing was always awaiting those who met in praise and prayer. Because of much sickness, our Sunday-school attendance has fallen off a great deal, but yet we never below the standard. We have been much helped by the good messages of Bro. H. Smith, our District Evangelist. He comes two Sundays each month and fills the pulpit both morning and evening. He now is following a line of talks on Acts each morning, then varies his evening messages. Eld. M. C. Linsinger was with us on Jan. 29. In the morning he talked from John 3: 16, and in the evening on Philippi 3: 13 and 14. Dr. Brower was with us Feb. 12. In the morning his subject was "Self-denial," and in the evening, "Christianity vs. Politics." All these brethren came from Ashtland to assist Bro. Harader, who has resided here and does the preaching most of the time.—Lizzie Coover, Grants Pass, Ore., Feb. 17.

Portland—Since our last writing the sickness among our members has diminished and the attendance at services is nearly normal again. Bro. Stiversson again filled the pulpit on Sunday morning, but was not permitted to attend the evening services. The church met in council Feb. 14. Owing to ill health Bro. Stiversson tendered his resignation as pastor of the Portland church and will probably give up city work for a time. Grace W. Hewitt, Portland, Ore., Feb. 16.

PENNSYLVANIA

Bellwood—Feb. 12 marked the close of the most helpful and inspiring evangelistic effort this church has experienced for a long period of years. Bro. John R. Snyder was our evangelist, delivering eighteen stirring sermons and a very able defense of our faith before a large audience in the Y. M. C. A. The interest and attendance were fine from the beginning. Night after night the main room was crowded and on a number of evenings it was necessary to throw open the Sunday-school room. Bro. Snyder made us feel our individual responsibility for the salvation of the world. In the prayer meeting, of which he had charge each evening, before the song service, we experienced the consolation and power that comes from united, fervent prayer. We rejoice greatly because of the feeling of unity and the desire to serve, which has resulted, as well as for the thirty-eight who made the good choice; twenty-six have been baptized and twelve await the rite. The work in Bellwood has been growing steadily. The attendance in Sunday-school, Feb. 19, was 138, as compared with fifty-two, one year ago. The midweek prayer meeting has been increasing in numbers, interest and helpfulness. The outlook for the coming year is very promising.—V. C. Holsinger, Bellwood, Pa., Feb. 23.

Bethany—Jan. 29 our pastor, Bro. Bowman, closed our revival services with a splendid sermon on "The Great Trial." Thirty confessed Christ. Fourteen have already been baptized and others await the rite. The services were very well attended, especially on Sundays. We feel that the success of the meetings was due, in a large measure, to the cottage prayer meetings preceding the revival. When a band of consecrated Christians get together with a real thirst for souls and pray toward that end, there are bound to be results. We were glad to have the church brethren preach with us during the meetings. Eld. M. C. Swigart, of Germantown, Pa., Bro. Stover Kulp, of the First Church, and Bro. Garman, of Upper Dublin.—Mrs. Chas. Bartoletti, Philadelphia, Pa., Feb. 21.

Harrisburg—The Hummel Street church will begin a revival March 5, in charge of the home ministers. The same day, at 2:30 P. M., there will be services at the Polytechnic Institute. Our Christian Workers are using topics of the "New Testament Doctrines," at the present time, and the meetings are interesting. The young brethren and sisters are certainly eager to help in the work.—Sallie E. Schaffner, Harrisburg, Pa., Feb. 20.

Juniata Park—Bro. C. O. Beery, our pastor, has opened a series of revival meetings in the Riggle's Gap church, an arm of this congregation. The prospects are encouraging. Their Sunday-school is getting along nicely. Our Sunday-school at Juniata was well attended today. Washington's birthday was set apart to send a delegation of Sunday-school workers to the services at Riggle's Gap. Bro. Beery's subject today was "Prayer." It is our hope that the strict adherence to them would, no doubt, bring were timely. A strict adherence to them would, no doubt, bring

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REAL MISSION WORK

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on furlough. When she went away she said: "You are to be congratulated in your work, for you are doing practically the very same things that we do in India; besides, it is among our own people."

I am sure that the same good work could be done by the school which the Brethren are trying to establish in Southern Texas. Mexican children, and also older folks, could be taught all the fine things which go to make good Christian citizens, and that, too, in the way believed in by the Church of the Brethren.

Wichita, Kans.

Clemma Peebler.

MIAMI, NEW MEXICO

Bro. Rio Takemaya, of Tokio, Japan, delivered his very interesting lecture, "Why and How I Became a Christian," at the Miami church, Jan. 29, to a large and attentive audience. Bro. Takemaya has been in the United States eleven years, doing university work, and is planning a tour of the western churches, in the immediate future, before returning to his native land, to which he expects to go as a missionary. It was an inspiration to meet one of another race and language, who is such an earnest Christian. He feels that we, as a church, have neglected a great opportunity of doing good, by not having established a mission in Japan before this time.

Our attendance in Sunday-school and church services is larger than it has ever been, in the history of our community. The Christian Workers' Society has been having some real interesting sessions. Bro. Henry Fox is president and is untiring in his efforts to make it a successful, inspirational service.

Any one desiring to locate in a place where there is a good wholesome atmosphere, in a spiritual as well as a temporal sense, would do well to visit the Miami field. Nature has been lavish in scenic blessings, having spread before us the majestic beauty of a portion of the Sangre-de-Cristo range of the Rockies. The lingering sunsets of indescribable beauty and the rising of the sun, with no less degree of coloring, with ever-changing hues enveloping the mountains, plains and valleys, inspire one to holier, nobler ideals and a desire for a closer walk and communion with the Maker of them all.

Our pastor, Bro. Ira J. Lapp, has a three months' leave of absence from pastoral duties during April, May and June. He will be with the Sugar Grove church in Indiana in a series of revival services during April, and should there be others desiring his help, at some time during that period, he would be glad to enter into correspondence with them.

Mollie Bolinger.

SISTERS' AID SOCIETIES

BETHLEHEM, VA.—Our Sisters' Aid Society was organized Nov. 27, 1920, with 11 members; we now have 21. We held 11 all-day meetings and 1 called meeting; average attendance, 6. We made 2 comforts, 1 quilt, 30 prayer-coverings, 9 bonnets, 14 dresses and other articles. Total raised, \$88.93; amount spent for table and carpet for the church, \$19.88; articles given the poor, \$2.90; to District Secretary, \$1; other expenses, \$22.35; balance, \$42.80. Officers: President, Sister Cora Bowman; Vice-President, Sister Cora Peters; Secretary-Treasurer, the writer.—Mrs. M. A. Bowman, Callaway, Va., Feb. 12.

BUNKERTOWN, PA.—Report of Sisters' Aid Society: Number of members enrolled, 30; attendance, 13. We quilted 8 quilts and pieced 3. We made and sold 35 sun-bonnets, 30 aprons and one comfort, which we gave to a sister for Christmas. We sold 22 dusters and 42 sewing-baskets. We gave to the church, \$12.50; to the hospital in China and Girls' Boarding school, \$25; rent for Aid, \$12; to District Secretary, \$1; Birthday offerings, \$5; donated \$3; postage for clothing sent to Near East Relief \$1. We did sewing for a sister; gave \$3.50 as a gift; 5 garments to the poor. Balance from last year, \$3; dues and articles sold, \$11.70; for material and expenses, \$30.09. Balance on hand, \$27.71. Officers: Sister Anna Musser, President; Sister Jennie Sieber, Vice-President; Sister Amanda Smith, Treasurer; the writer, Secretary.—Mrs. N. Shallenberger, Bunkertown, Pa., Feb. 13.

CANTON CENTER, OHIO.—The Sisters' Aid Society held 20 all-day meetings; enrollment, 22; average attendance, 15. We made 83 coverings, 32 bonnets, 2 comforts, 17 garments, 21 quilts and pieced patches; sold 67 bottles of vanilla; 186 pairs of hose, 115 pairs of stocking feet and 354 postal cards. Total amount of money received for work done, goods sold, dues and donations, \$295.04; balance from 1920, \$7.54; to foreign mission fund, \$25; to Conference offering, \$31; local church, \$40; 3 comforts and making 3 garments to needy families, \$30.70; balance in treasury, \$61.67. Officers: President, Sister Savilla Taylor; Vice-President, Sister Nova Frick; Secretary-Treasurer, the writer.—Mrs. Roy Doney Louisville, Ohio, Feb. 17.

CENTER, IND.—Jan. 5, 1921, the sisters organized an Aid Society, with 10 members enrolled; we now have 22. We held 21 all-day and 2 half-day meetings, with an average attendance of 11. We worked 4 days for people, quilted 3 quilts, made 4 comforters and knotted 2; made 18 garments and 28 prayer-coverings. We gave \$30 to Russian relief and donated some clothing. Money on hand, \$33.19. Officers: Laura E. Lutz, President; the writer, Secretary-Treasurer.—Ruth Lane, Walkerton, Ind., Jan. 17.

GIRARD, ILL.—Report of the Ladies' Aid: Money on hand Jan. 1, 1921, \$75.94; received during the year, \$569.81; paid out, \$567.98; balance, \$77.77. We also have 2 comforters and a quilt on hand. We met 37 times, with an average attendance of 10. Our work consisted chiefly of quilting, tackling comforts and serving lunches at public sales, although we did other work, some of which was donated. We quilted 29 quilts and tackled 22 comforters, served lunch at 5 sales, which is our greatest source of profit. We gave \$50 to the China sufferers; \$25 to the Aid Society foreign mission fund; \$25 to the poor in a neighboring town; \$7.75 for Christmas treat in home Sunday-school; \$100 toward the new church at Springfield, Ill.; \$25 to Chicago mission at Thanksgiving; \$20.05 to a sister; \$18 toward parsonage, besides smaller amounts donated at different places; also gave a comfort to the Home; a quilt and other articles to the Springfield Mission.—Mrs. E. Gibson, Secretary, Girard, Ill., Feb. 17.

OAKLAND, CALIF.—Report of the Sisters' Aid Society of the Golden Gate Mission: We held 14 meetings with an average attendance of 46; total amount of offerings, \$10.23; number of calls

reported, 260. Our work consisted of making comforters and crocheting articles for our Christmas sale, which amounted to \$2.80. We also sold some comforters. Clothing and food has been distributed to the needy. We sent \$5 to the China famine fund; \$20 to needy family and gave flowers to the sick.—Carrie Ebe, Oakland, Calif., Feb. 17.

OAKTON, VA.—Our Aid Society held 12 all-day meetings, with an average attendance of 11. Total enrollment, 27. Our work consisted of making comforters, aprons, dust-caps, center-pieces and prayer-coverings. We went to several homes where there was sickness, and sewed. We also sewed one day for Hebrew Seminary. We held one white sale and served lunch at one sale. Some of our sisters and also brethren pay \$1 (or more if they choose) and we enroll them as honorary members. In 1921 we enrolled 29. We received from articles and extracts sold, \$190.55; paid out, \$187.95. We gave to a sister, doing mission work, \$25; to Hebrew Seminary, \$30; to District Mission Board, \$15; to District Secretary, \$8.25. Our honorary fund we are going to use for Sunday-school rooms. Officers: President, Sister Martha Wine; Vice-President, Sister Merrie Wright; Secretary-Treasurer, Sister Lettie Cunningham.—Maggie Miller, Vienna, Va., Feb. 13.

PASADENA, CALIF.—Our Ladies' Aid Society held 22 meetings, with an average attendance of 11. We made quilts, comforters and did plain sewing. We received in offerings and dues, \$86.36; for sewing, \$62.57; we gave to missions, \$50; to the church for carpet, \$50; paid out for material and rug weaving, \$43.26; gave 39 pieces of clothing to Hermosa Beach Mission; the Junior made Christmas boxes and sold them; we gave to the China and India missions; we sent a box, containing several dozen spools of thread and brightly-colored handkerchiefs to Mrs. Vaniman in China. Officers: Mrs. Katie Myers, President; Mrs. Daniel Heckman, Vice-President; Mrs. Harvey Brubaker, Superintendent; the writer, Secretary-Treasurer.—Mrs. F. G. Muir, Pasadena, Calif., Feb. 2.

READING, OHIO.—Report of Sisters' Aid Society: We held 34 meetings with an average attendance of 9; enrollment, 27. We quilted 13 quilts and knotted 5 comforters, for which we received \$74.36; birthday offering, \$17.33; bake-sale, \$29.15; vanilla sold, \$34.80; donations and dues, \$50.09; money on hand from 1920, \$47.35; we gave to Annual Meeting offering, \$100; to Girls' Boarding-school and India Hospital, \$5.75; to the needy in the neighborhood, \$9.56; flowers for sick, \$13.55; "Messenger" to members, \$5; gas plate for church, \$7.75; other expenditures, \$31.36; receipts, \$205.70; balance, \$78.49. Officers: President, Bertha Boron; Vice-President, Ada Stoffer; Secretary, Carrie Stroup; Treasurer, Rena Heestrand.—Inez Baker, Homeworth, Ohio, Feb. 17.

SELMA, VA.—Report for 1921: Enrollment, 19; average attendance, 6. Carried over from 1920, \$83.70; received for work, dues, donations and birthday offerings, \$234.12; we gave to foreign school and hospital, \$34; balance on note on our church, \$160; painting the church, \$55; floor paint, \$10.50; rubber clothing, \$16.25. We made scarves, handkerchiefs, and aprons. Officers: President, Sister Delia Hill; Vice-President, Sister Katie Thurston; Treasurer, Sister Lillian Turner; Secretary, the writer.—Mrs. Olivia Warltner, Selma, Va., Feb. 13.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brunner-Fierheller.—By the undersigned, at his residence, Feb. 7, 1922, Bro. John W. Brunner and Sister Marian Fierheller, both of Mt. Carroll, Ill.—Ezra Lutz, Mt. Carroll, Ill.

Daily-Martin.—By the undersigned, at his residence, Feb. 11, 1922, Bro. Ivan Daily and Sister Ruth Martin, both of Greentown, Ohio.—A. H. Miller, Akron, Ohio.

Little-Fitz.—By the undersigned, at his residence, Feb. 8, 1922, Bro. W. E. Little, of Selma, Va., and Sister Mabel Fitz, of Panora, Iowa.—Irving Haughtlin, Panora, Iowa.

McKinney-Schuler.—By the undersigned, at the home of the bride's parents, Feb. 8, 1922, Mr. Walter G. McKinney, of Dumont, and Miss Gladis I. Shuler of Aredale, Iowa.—W. L. Buckingham, Hampton, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Auspach. Bro. Thornton, died Feb. 3, 1922, aged 73 years, 5 months and 21 days. Death was due to paralysis, with which he was stricken Nov. 15, 1920. He married Celestia E. Evick in 1878. There were five children. He united with the Church of the Brethren in 1879 and remained faithful until death. He leaves his wife, three sons, six grandchildren, three brothers and four sisters. Services at the Christian church at Lafayette, by Eld. J. L. Guthrie, assisted by Rev. Roth, of the Baptist church of Ada. Interment at the Lafayette cemetery.—Bessie L. Guthrie, Lafayette, Ohio.

Bober. Bro. Reuben, died at the home of his son-in-law, Bro. Clayton, near Springport, in Westminister, Md., Feb. 6, 1922, aged 78 years, 10 months and 29 days. He was a faithful member of the Church of the Brethren for many years. There were eleven children, nine of whom survive, with his wife, twenty-eight grandchildren and six great-grandchildren, two brothers and one sister. He loved his Lord and the doctrines and principles of his church. He was anointed some time before his death. Services in the Union Bridge church by the writer, assisted by Eld. Uriah Bixler. Interment in the Union Bridge cemetery.—Wm. E. Rupp, Westminister, Md.

Boop. Bro. George, born March 20, 1885, died Jan. 19, 1922. Bro. Boop was a member of the Church of the Brethren many years. He is survived by seven children, his wife, and many grandchildren. Services by Brethren Greene Shively and Maryvyn Mensch, at the home of the deceased.—Jacob G. Shively, Millmont, Pa.

Bruckhart. Bro. John M., died Jan. 1, 1922, at the home of his son, in the bounds of the White Oak congregation, of the infirmities of old age, aged 85 years, 7 months and 1 day. He was a consistent member of the Church of the Brethren for many years. He is survived by his wife and two sons and a number of grandchildren. Services by Brethren N. B. Fahnestock, Linn Longenecker and Chas. Cassel, at Graybill church. Interment in the adjoining cemetery.—Susan Gible, Manheim, Pa.

Cassel. Sister Mary, widow of the late Bro. Jeremiah Cassel, died at the home of her son, Chas. Cassel, near Manheim, Pa., Jan. 29, 1922, of a complication of diseases aged 71 years, 10 months and 13 days. She was a faithful member of the Church of the Brethren for many years. She is survived by one son, one daughter, two sisters and a number of grandchildren. Services at Kroyers by Brethren N. B. Fahnestock, Wm. Fretz and Israel Graybill. Interment in adjoining cemetery.—Susan Gible, Manheim, Pa.

Clifton. Sister Ethel E., died at the home of her sister, Mrs. Harry Sheltman, Jan. 25, 1922, aged 23 years. Her death was caused by tuberculosis, from which she suffered for some time. She united with the Church of the Brethren about eight years ago. Besides her father she leaves four brothers and three sisters. Services by Eld. L. G. Humphreys. Interment in Timber Ridge cemetery.—Ruth E. Gilbert, Buena Vista, Va.

Cripe. Barbara, widow of Eld. Geo. W. Cripe, and daughter of Isaac and Susannah Snyder Shively, born in Darke County, Ohio,

died at the home of her daughter, Sister Geo. W. Miller, near LaPlace, Ill., Jan. 20, 1922, of paralysis, aged 89 years and 7 days. She married Geo. W. Cripe in 1832. There were four sons and eight daughters. Her husband died July 22, 1901. Surviving are two sons, four daughters, a twenty-four grandchild and twelve great-grandchildren. All of the children living, as well as the grandchildren and several of the great-grandchildren, have united with the church,—she herself having united with the Church of the Brethren soon after her marriage. She was a very hard-working mother, having charge of a large family during the frequent absence of her husband, who spent much of his life as one of our pioneers in evangelistic and mission work. Services in the Cerro Gordo church by the undersigned, assisted by Eld. W. T. Heckman. Interment in the East Frantz cemetery.—B. C. Whitmore, Cerro Gordo, Ill.

Dovel. Bro. Thomas J., died at his home near Pleasant Valley, Jan. 26, 1922, aged 77 years, 11 months and 9 days. Bro. Dovel lived a consistent life in the church of his choice for sixty years. Three daughters and four sons are left. Services at the Pleasant Run church, by Bro. L. S. Miller. Interment in Early's cemetery.—S. I. Bowman, Harrisonburg, Va.

Emerich. Bro. Israel W., died Feb. 6, 1922, aged 74 years, 2 months and 26 days. He was a member of the Church of the Brethren for many years. He served in the deacon's office for a while, and in the ministry for twenty-six years, in which he labored faithfully until the end came. His wife preceded him ten years ago. There are two sons, two daughters and eight grandchildren. Services in the Aughenbaugh church by Brethren O. W. Cook and Chas. Cassel. Interment in the cemetery near the church.—R. D. Cook, Dillsburg, Pa.

Famous. Katharine, daughter of the late Isaac and Mary Famous, of Oaks, Pa., died in the Phoenixville Hospital, after a lingering illness, Feb. 6, 1922, aged 59 years. She was a devoted member of the Brethren Church. She leaves a brother and sister. Services in the Grace church by Bro. K. H. Krogue. Interment in the adjoining cemetery.—J. C. Kopenhaver, Oaks, Pa.

Fike. Jacob Samuel, born at Meyersdale, Pa., died Feb. 8, 1922, aged 69 years, 3 months and 28 days. Dec. 31, 1875, he married Emma Blough. There were six children. When yet a young man he united with the Church of the Brethren, which faith he upheld through life. He leaves his wife, four children and three sisters. Services by the pastor, Bro. Lewis Hyde.—Mrs. Lewis Hyde, Rock Lake, N. Dak.

Gennaris. Frank H., son of Chas. and Hannah Gennaris, born in Montgomery County, Pa., died Jan. 23, 1922, aged 36 years, 11 months and 6 days. He leaves his wife, two sons and an aged father. Interment at Fernwood cemetery, Royersford, Pa. Services by Bro. H. S. Replogie.—J. C. Kopenhaver, Oaks, Pa.

Henricks. Mrs. Sarah Ann, daughter of John and Margaret (Hamm) Henricks, born in Fairport, Conn., in 1822, aged 80 years, 3 months and 7 days. She spent all of her life in Rush Creek Township. She has been in failing health since October, 1920, and not able to be out of the house. Jan. 21 she fell and broke her hip and for the past four weeks suffered a great deal, which she bore patiently and bore patiently. She was married May 1843. There were three children. Her husband died in 1914. She joined the Church of the Brethren about fifty years ago and has always lived true to her Savior and to the church which she loved. She leaves her daughter, two grandchildren and one brother. Services at the Church of the Brethren at Bremen, Ohio, by Bro. E. B. Bagwell and the writer. Interment in Grandview cemetery.—Ralph R. Hatton, Bremen, Ohio.

Irick. Sarah Estella, daughter of Brother and Sister John Cornelison, and wife of Wm. F. Irick, born in Clarke County, Iowa, June 7, 1881, died in Council Bluffs, Iowa, Feb. 10, 1922. She leaves father and mother, two children, one brother, her husband and four children. Services by Eld. Leander Smith in King's Chapel. Burial in the Downville cemetery.—Mary Smith, Council Bluffs, Iowa.

Longenecker. Bro. Christian H., died at the Brethren Home at Neffsville, Pa., Jan. 22, 1922, aged 42 years, 10 months and 16 days. He was a member of the Church of the Brethren for many years, leading an exemplary life. He was never married, having lived at the Home for many years. He is survived by three brothers and four sisters. Services by Bro. Longenecker at Longenecker's home, near stock, Aaron Hoffer and Chas. Cassel. Interment in adjoining cemetery.—Susan Gible, Manheim, Pa.

Minnich. Bro. Abraham R., died at his home near Litz, Jan. 3, 1922, of tuberculosis of the glands, aged 40 years, 9 months and 15 days. He was a member of the Church of the Brethren, having been baptized in April, 1921. He is survived by his wife, four children, his parents, one brother and six sisters. Services in the home by Brethren N. B. Fahnestock and Linn Longenecker. Interment in Longeneckers cemetery.—Susan Gible, Manheim, Pa.

Nauman. Bro. Frank K., died at his home at Manheim, Feb. 6, 1922, of Bright's disease, aged 66 years, 2 months and 26 days. He was a member of the Church of the Brethren for a number of years. He is survived by his wife, three children and one sister. Services in the East Fairview church by Brethren Linn Longenecker and Chas. Cassel. Interment in the adjoining cemetery.—Susan Gible, Manheim, Pa.

Poling. Mr. David, son of Wm. and Hazel (Graffs) Poling, born in Hocking County, died Feb. 6, 1922, aged 71 years, 6 months and 21 days. He was married in 1851. He leaves his wife, four children, three daughters. One daughter died in 1889 and his wife in 1915. In 1918 he married Mrs. Mary Hufford. He was baptized and joined the Church of the Brethren a number of years ago. He leaves his wife, two sons, two daughters, six grandchildren, one great-grandchild, one brother, two half-brothers and one half-sister. Services in the Church of the Brethren at Bremen, Ohio, by the writer. Interment at Grandview cemetery.—Ralph R. Hatton, Bremen, Ohio.

Range. Jacob B., son of John and Katharine Range, died at his home in Johnson City, Tenn., Feb. 11, 1922, aged 70 years. He was a member of the church for about forty-eight years, serving as deacon for many years. He was also one of the trustees of the Limestone church, in which he held membership all his life. He leaves his wife, three sons, five brothers and two sisters. Services at his home by Eld. A. E. Nead and the writer. Interment in the new cemetery.—F. D. Reed, Limestone, Tenn.

Senseman. Chas. H., born near West Charleston, Ohio, died in Tippecanoe City, Feb. 7, 1922, aged 66 years, 11 months and 30 days. He was married Rhoda Shively. There were five children, the youngest of whom preceded him. He is survived by his wife, two sons, two daughters, sixteen grandchildren, one brother and one sister. About eight years ago he united with the Church of the Brethren and continued faithful and active until his death. He is survived by his wife and one daughter. Services at the home by Elders Jacob Coppock, Elmer Brumbaugh and the writer.—J. F. Flora, Tippecanoe City, Ohio.

Shader. Henry, born in Wayne County, Ind., died at his home, in the bounds of the Monticello church, aged 90 years, 1 month and 25 days. He married Elizabeth Johnsonbaugh in 1855. She died in 1878, leaving three sons. He is survived by his wife, who died Jan. 7, 1920. He became a member of the Church of the Brethren years ago, serving in the deacon's office for a number of years. Death was due to a general breakdown. Services at Monticello church by Bro. G. B. Heeter. Interment in the adjoining cemetery.—Ella Marburger, Monticello, Ind.

Shemman. Bro. John, born in Somerset County, Ohio, died at his home, in the bounds of the Pine Creek church, near North Liberty, Ind., Feb. 5, 1922, aged 77 years, 10 months and 4 days. In 1868 he married Nancy Cripe who preceded him over four years ago. They adopted two children, who survive. Soon after his marriage he united with the Church of the Brethren, of which he was a member at the time of his death. He leaves his wife, one daughter, five grandchildren, two great-grandchildren and two brothers. Services in the Pine Creek church, West house, by Eld. T. E. George, assisted by Eld. James O. Keeler. Interment in the North Liberty cemetery.—M. S. Morris, North Liberty, Ind.

Smull, Kate, died in the Phoenixville Hospital, Jan. 24, 1922, aged 61 years, 6 months and 11 days. She is survived by her husband, one son and two daughters. She was a member of the Greentree church. Burial in the Mennonite cemetery at Yerkess, Pa. Services by Bro. H. S. Replogle.—J. C. Kopenhaver, Oakes, Pa.

Stanley, Elmer La Verne, infant son of Marion and Beulah Stanley, born at Olympia, Wash., died Dec. 1, 1921, near Ajlune, Wash., aged 1 year, 8 months and 27 days. He leaves father, mother and a sister.—Vine E. Rench, Ajlune, Wash.

Sister Mary Magdalene, nee Bookwalter, daughter of Jacob and Catherine Bookwalter, born in Montgomery County, Ohio, died Jan. 26, 1922, aged 73 years, 11 months and 13 days. In 1866 she married Jesse C. Stoner. They came to Illinois in 1871, and have since lived at LaMotte Prairie. One year after moving to Illinois she, with her husband, united with the Church of the Brethren, and for the past fifty years labored faithfully for the church. She was a faithful attendant at all our services. She was the mother of a large family. Six children preceded her. She leaves her companion, one son, six daughters, fifteen grandchildren. Burial in the LaMotte Prairie church by Eld. R. N. Leatherman, assisted by the writer. Interment in the Oak Grove cemetery.—H. M. Fields, Piquette, Ill.

Sutter, Wm. Oscar, born in Ashton, Ill., March 11, 1866, died Feb. 5, 1922, he was the seventh child of fifteen children. He was born to John and Margaret Sutter. He was a member of the Church of the Brethren from the age of fifteen, serving as deacon for a number of years and until his death. He married Alice Travis in 1888. There were five children, four of whom survive. Services at Leslie, Idaho, by Eld. M. C. Ziegler, Interment in the LaMotte Prairie cemetery, at Mackay, Idaho.—Chas. W. Ronk, Twin Falls, Idaho.

Wampler, Sister Sarah E., wife of Bro. Charles W. Wampler, died at the Rockingham Memorial Hospital Jan. 28, 1922, after an illness of six weeks, aged 39 years, 2 months and 22 days. Sister Wampler was the daughter of Bro. Michael Ziegler, of Broadwater, Va. She married Bro. Wampler Feb. 8, 1911, since which time she has lived on the farm, near Dayton, Va., in the Cook's Creek congregation. Sister Wampler united with the church early in life, and has lived a very faithful life. She was always kind to others, administering to the aged and afflicted. Many received cheer and comfort in an hour of need by her loving ministry. She leaves an aged father, a devoted husband, five daughters and one son; also one sister and four brothers. Services at the Bridgewater church, in charge of Brethren S. I. Bowman, Paul H. Bowman, and E. S. Colman. Text, John 4: 2, 3. Interment in the cemetery near by.—J. I. Bowman, Harrisonburg, Va.

Warstler, Roy, son of Harvey and Bertha Warstler, died Feb. 10, 1922, aged 21 years, 11 months and 22 days. His parents survive; also two brothers and six sisters. He united with the Church of the Brethren Sept. 16, 1916. Services at the East Mims-shillen church by Eld. M. C. Ziegler, assisted by Eld. Longaker, Interment in the cemetery adjoining the church.—Elta J. Wolfe, Hartsville, Ohio.

Wehrly, Bro. Eli, born in Preble County, Ohio, May 7, 1836, died Jan. 30, 1922. He married Hannah Catherine House in 1859. There were three children. He leaves his wife and two sons. As there was no Brethren living near, the U. B. minister preached the sermon. Burial in Shoshone cemetery.—Nannie A. Harmon, Taft, Calif.

Witmer, J. Reese, born in Lancaster County, Pa., Jan. 28, 1848, died at Willard, Ohio, Jan. 31, 1922. He leaves his wife, four sons and one daughter. He united with the U. B. Church a few weeks before his death. Services at Shelby, Ohio, by the undersigned. Interment at Shelby cemetery.—C. S. Lehman, Mansfield, Ohio.

Wood, Bro. Henry, born in Amherst County, died at his home, in Buena Vista, Jan. 7, 1922, aged 50 years. In 1896 he married Miss Kate Brown. There were eight daughters and three sons, all of whom, with the mother, survive; also three brothers. He has been a consistent member of the Church of the Brethren since his youth. Services at his late home, by Eld. M. C. Ziegler. Burial in Green Hill cemetery.—Ruth E. Gilbert, Buena Vista, Va.

Zehring, Aliceleen Virginia, only daughter of Brother and Sister Zehring, died Feb. 6, 1922, aged 3 years, 5 months and 4 days. She leaves father, mother and six brothers. Services at the Oak-tree church by Eld. I. M. Neff. Interment in the cemetery near by.—Maggie Miller, Vienna, Va.

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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Announcement of Special Prize Contest

By Dress Reform Committee

This year the Dress Reform Committee offers two cash prizes for the best answers to the question: "What Constitutes the Simple Life?"

The Prizes.—For the best answer to this question the Committee will pay \$15, and for the second best answer, \$10.

Conditions

- (1) The answer may contain not over one hundred words—though there may be fewer.
- (2) The Contest is open to all. There is no age limit.
- (3) Replies must be written on only one side of good paper—typewritten or plain script.
- (4) Name and address of author, on separate sheet, must accompany the manuscript in each case.
- (5) Manuscript will be received by Secretary of the Committee any time before May 1, 1922.
- (6) Decision will be rendered by three judges appointed by the members of said committee.
- (7) Prizes will be awarded at time of the Committee's regular Conference program, Winona Lake, Ind., June, 1922.

Suggestive.—Many years ago a prize was awarded a Lincoln, Kansas, woman for the best answer to the question: "What Constitutes Success?" Her answer has become one of the famous mottoes of the country. In that answer, which follows, there may be a suggestion for you:

"He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has killed his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others or given them the best he had; whose life was an inspiration, his memory a benediction."—Bessie A. Stanley.

Begin now to answer the question.

COMMITTEE ON DRESS REFORM,

Lydia E. Taylor, Secretary,
Mt. Morris, Ill.

Notes From Our Correspondents

(Continued from Page 141)

Large results. Our church and Sunday-school are preparing for an Easter service. The singing class expects to render a cantata, led by Bro. Roy Glass—Pauline Brumbaugh, Juniata Park, Pa., Feb. 19.

Roaring Spring.—Feb. 6 we met in council, with Eld. W. S. Long presiding. We had an interesting meeting—the work being largely confined to trying to secure a resident pastor. Bro. L. R. Holsinger, of Martinsburg, has been serving as pastor and will continue until another locates here. His work among us is very helpful and much appreciated. Our Sunday-school observed the White Gift service on Christmas Day. After an excellent program, each class presented its gifts. The amount received was \$425. This was used to pay the debt on the parsonage. The cottage prayer meetings, held at three different homes on Wednesday evening of each week, are very well attended. We have an organized male chorus which furnishes us with some very inspiring music.—Mrs. Eliza Over, Roaring Spring, Pa., Feb. 20.

Viewmont church met in council with Eld. M. Clyde Horst presiding. Church officers for the coming year were elected: Bro. L. B. Harshbarger, pastor; Bro. Clyde M. Horst, elder; Bro. Wm. Rummel, Sunday-school superintendent. We observed Thanksgiving Day by having services at the church Nov. 23. Bro. Harshbarger preached an inspiring sermon that evening. Dec. 11 members of the Volunteer Mission Band, of Juniata College, had charge of the evening service, which was well rendered and highly appreciated. Christmas evening a program was given by the Sunday-school to a large and appreciative audience. There were songs, recitations and special music. Jan. 1 Bro. M. Clyde Horst had charge of the installation of officers. Jan. 8 Bro. John R. Snyder, of Huntingdon, Pa., began a series of meetings, which continued every evening for two weeks. Seven accepted Christ and united with the church.—Mrs. Stella L. Boehm, Johnstown, Pa., Feb. 17.

Walnut Grove church held a very interesting and inspiring series of meetings, closing Feb. 6, conducted by the pastor, Eld. W. D. Keller. The attendance was large throughout, and at each service the inspiration and power of the Holy Spirit were felt, as we listened to the Gospel message. We enjoyed a half-hour song service each evening, and also some special music under the direction of Bro. L. H. Holsinger. Saturday evenings were observed as children's evenings, at which time the writer talked to the children, and they gave Scripture quotations and some special songs. In preparation for this series of meetings, cottage prayer meetings were held for several weeks previous. A splendid spirit of co-operation and prayer prevailed during the meetings. The church has been strengthened in faith and devotion to God, as well as in numbers, and is looking forward to a fruitful year. There were forty-nine confessions. Forty-one have been baptized. Two were received on former baptism, and the others await baptism.—Mrs. W. D. Keller, Johnstown, Pa., Feb. 14.

Waynesboro.—Our first quarterly council convened Jan. 19, with Eld. H. M. Stover as moderator. Four church letters were granted. We decided to send Brethren C. R. Clegg and H. M. Muck to the Bible Institute at Elizabethtown College, Jan. 15. Bro. Raymond C. Flory, missionary on furlough from China, preached for us morning and evening. He told us about our mission station and the work in China. An offering of \$22.26 was taken for the Emergency Fund.—Jessie Demuth, Waynesboro, Pa., Feb. 20.

VIRGINIA

Cedar Grove church met in council Feb. 11. Eld. Carson Miller opened the meeting, and Eld. D. R. Wine presided. A committee was appointed to transfer certain missionary territory to the West Virginia churches. The Liberty council is to be changed to Flat Rock, the Saturday before the fourth Sunday of May; the Stony Creek council is to be changed to Cedar Grove. An annual Sunday-school program is to be given them instead. Delegates to

Annual Meeting are J. D. Sheffer and C. Nesselrodt; alternates, Eld. J. H. Garner, with a tie between Eld. B. W. Neff and Eld. J. D. Wine; delegates to District Meeting, M. E. Gouchenour, J. D. Shaver and N. C. Wampler; alternates, J. W. Myers, D. B. Good and E. A. Neff.—Mrs. David B. Good, New Market, Va., Feb. 22.

Laurel Branch church met in council Feb. 18, with Eld. G. W. Hyson presiding. Three letters were received. On the resignation of our clerk, Sister Myrtle Harmon was appointed to fill the vacancy. The Sisters' Aid Society gave a favorable report of work for the past year. We met on the Sunday following for Sunday-school and preaching. Our Sunday-school and prayer meeting are progressing nicely.—Julia Bowman, Floyd, Va., Feb. 20.

Mountain View.—We are glad to announce the four weeks' Bible School that Bro. Clayton B. Miller taught here in this church. Afterward we had a successful meeting. Five were baptized, one reclaimed and others await the rite. Eld. J. R. Jackson and Clayton B. Miller were the evangelists.—Myrtle Suit, Volney, Va., Feb. 21.

Timberville church met in council Dec. 31, with Eld. John F. Driver presiding. Two letters were received and six granted. All church officers were reelected. The Sisters' Aid Society asked the privilege of remodeling the basement of the church, which was granted them. The work has been almost completed, which adds much to the convenience of the church. Our Sunday-school is growing in interest. Bro. L. M. Clower was reelected superintendent for the year. Feb. 5 Dr. Paul H. Bowman, of Bridgewater, delivered one of his powerful sermons.—L. M. Clower, Timberville, Va., Feb. 20.

WASHINGTON

Outlook.—The work at this place is moving along nicely. The Sunday-school, under the supervision of Bro. Telle Sutphin, superintendent, and a corps of enthusiastic teachers, is growing in interest and attendance. During the holidays we had a Bible Institute, conducted by Bro. Fike, with an average attendance of thirty-five. A week later we began a series of meetings. The weather conditions were very unfavorable, so our attendance was small, but in spite of this we had a very spiritual meeting. Bro. Fike labored earnestly, contending strongly for the necessity of following the teachings of Christ. One was reclaimed and one accepted Christ and will be baptized. The members were encouraged and built up. Sunday evening we enjoyed an able sermon by our pastor.—Mrs. C. A. Wagner, Outlook, Wash., Feb. 14.

WEST VIRGINIA

Keyser.—Our Christian Workers' Meeting has been in progress for twelve months and is proving a great success in training the young and also the old. Many new members and new speakers have been added since our last report. We have also started our library, by making use of the surplus money on hand. Our Sunday-school entered the new year in good condition, and the members are greatly interested, for the past years have proved successful and interesting. Our Thanksgiving campaign closed Jan. 1, 1922, with a credit of about \$18 for missionary work; also \$10 for the Child Rescue Home at Elgin, W. Va. Eld. B. W. Smith, of Burlington, W. Va., gave us a fine sermon Feb. 15, on the subject, "The New Covenant."—Otis W. Johnson, Keyser, W. Va., Feb. 17.

WISCONSIN

Stanley.—Miss Lottie Cornwall, one of our sisters, is now the head nurse in our local Victory Hospital. We have had a covering of snow on the ground since Nov. 7. Sleighing has been excellent throughout this winter and at times it has been rather cold. Once the thermometer registered forty degrees below zero. But in this country we are prepared for it. And also, since the air is dry and usually still, when it is very cold, it does not mind it much. Our furnace has been overhauled, so we can the more easily heat our church. And we now have a very satisfactory heater installed for our baptistry. Little sickness has been among our members, for which we are indeed thankful.—Ralph G. Rarick, Stanley, Wis., Feb. 16.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., March 11, 1922

No. 10

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...EDITORIAL...

A Question About Inspiration

"WILL you not write a short editorial, defining and telling what inspiration is?" a good brother asks. He refers to the inspiration of the Bible. He wants to know just what this is. Of all the things that people expect editors to tell them! This amazing confidence in editorial resources is truly touching.

If this brother were content to know what inspiration does for the Bible, what it makes the Bible good for, our task would have been easy. But he is something of a philosopher, it seems. It does not satisfy him to know that his beefsteak is strictly fresh and wholesome and nourishing, able to make bone and blood and muscle, if he eats it. He wants to know what beef is made of.

Comes to mind at this juncture that proud day on which a certain boy took his newly-purchased big green book to school for his first lessons in Norton's Natural Philosophy. At last the day his hungry mind had long been wishing for had come. Now he was going to know the whats and whys and wherefores of things.

The book began with definitions of the universal properties of matter. They ran something like this: "Inertia is that property of matter by virtue of which a body tends to retain its present state whether of motion or of rest, unless acted upon by some external force." "Impenetrability is that property of matter by virtue of which two bodies can not occupy the same space at the same time." And so on, through the whole seven or eleven or whatever the number was. It all sounded very wise and the boy rattled it off with the swelling consciousness that knowledge was yielding up its secrets at a rapid rate.

By and by he woke up. He began to see that these definitions, instead of telling what these properties of matter really were, only described the way in which their existence was made manifest. They only told how matter behaved "by virtue of" these properties. But why matter had such properties, or how they caused it to behave thus and so, or, in a word, what their last-analysis inwardness consists of—as to this these definitions were innocent of any informa-

tion whatsoever. And as the boy, now growing into manhood, realized this, he felt disillusioned, disappointed, almost cheated. Could we know nothing, after all? Was all pretense to knowledge a vain show?

By and by he woke up again. Experience and maturer thinking showed him that those old definitions had told, not only the only thing they could tell, but the only thing of value. Suppose you could and would take either an abstract thing like one of the properties of matter, or a concrete thing, like a portion of matter itself, and divide and redive it into its component elements and so on indefinitely, where would that get you? What good would it do? The laws of its behavior, which those definitions give, are exactly what we need to know about this world of matter, that we may be able to relate ourselves to it and make it serve our well-being. That lad now thinks those definitions excellent, because they attempted, not an impossible and worthless thing, but something useful.

And now he is waking up once more, this time to the great, wide-sweeping truth that *all* of life's deepest realities are capable of definition, only in the same way. Who could be so foolish as to try to define life itself, except in terms of its manifestations? Or love, or truth, or the mind, or God? So Jesus explained to Nicodemus the Spirit birth. Like the wind, it could be known only by its effects. "By their fruits ye shall know them" is the unvarying law of the spiritual world.

Wonder if our inquiring brother could be satisfied with that kind of a definition. If so, there is hope of helping him. The Bible does not tell us what inspiration is, for the very evident reason that it could not, in terms that would mean anything to us. The Anglo-Saxon equivalent of the Latin inspiration is in-breathing. Does that seem to bring us a little nearer to the inmost reality? But what can *that* mean—the inbreathing of God into man—the touch of Spirit upon spirit—the Infinite upon the finite? Who can comprehend it? But the Bible does tell us what inspiration does, or did, to the Bible—in what way it affected the character of the Bible—what it made the Bible good for. And isn't that a far more practical, useful thing? Isn't that exactly what we *need* to know? And what, therefore, we ought to *want* to know?

Taking our cue then from the well-known passage in Second Timothy—the only one in which the word is found—we might construct a definition of inspiration somewhat after this manner: Inspiration is that property of the Holy Scriptures by virtue of which they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

But that isn't definite enough, brother inquirer? You wanted us to be "wise above what is written"? You wanted us to tell what inspiration *is*?

No, thank you, not today. We are going to wait until the next day after somebody tells us what life is, and love, and truth, and the human soul, and God. But we are not going to wait until then to appropriate and enjoy the fruits of inspiration. We are not going to wait until then to use the "God-breathed" Scriptures as a perfect guide to life and love and truth and fellowship between the human soul and God.

Meanwhile, it may be helpful to look a little further into the significance of the Bible method of defining inspiration.

Christian Faith Is Practical

BIBLE teaching, human experience and common sense all unite in attesting the fundamental nature of faith. Not only is it impossible to please God without faith but it is impossible to do business with men without it. You simply can not live, in any proper sense of the word, without faith.

Yet it sometimes escapes attention how practical this faith is, which is so vital to a satisfactory relationship with God and man.

Men can get on very pleasantly, if they are so disposed, regardless of their opinions and theories and philosophies about many things. But they can not get on pleasantly without mutual trust and a common understanding, relative to the things with which their business is concerned.

It is the same way in our relationship with God. It is the function of that relationship to make us part-takers of the divine nature to the end that we may exemplify it in our lives. The faith that matters here is the faith that makes a difference in character and living. There are vast fields of truth in science and philosophy and theology, interesting and profitable, but embracing many questions about which certainty is unattainable, and which make neither for nor against the possession and practice of the spirit of Jesus Christ. Here speculation easily becomes exalted to the plane of faith. And with much harm to the cause.

True Christian faith is practical. So James and Paul and Jesus. They knew.

There Are Many Others

THERE is real comfort in that word of Peter in the ninth verse of the last chapter of his first letter. He has been exhorting his readers to steadfastness in withstanding the great adversary and then adds, by way of encouragement: "Knowing that the same sufferings are accomplished in your brethren who are in the world."

Now that isn't quite the thought which has been stereotyped in the old saying: "Misery loves company." It's finer-grained than that. That old maxim contains no prospect of relief at all. This message of Peter does. There is more to it than the mere knowledge that others are suffering too. There is a plain implication that these sufferings are working out some worth while end. "Being accomplished" is the literal Greek of it. Some day it will be completed and that successfully. That's the inspiring thing about it.

Remember, then, that there are others, more than you have dreamed of. All over the world God's faithful are bearing the same cross, enduring the same trials, fighting the same adversary and pressing on toward the same triumphant finish. Let the thought cheer your heart and help you to hold on.

"The Hot Place in Our Consciousness"

"To be a Christian is to act habitually according to the ruling motives of Jesus." In other words, it is to "have this mind in you which was also in Christ Jesus."

But what was the mind of Christ? What were the motives that ruled him? Unfailing filial love for his Father, unselfish devotion to the good of others and absolute certainty of the righteousness of his cause.

It is the motives from which we habitually act that determine our relation to God and our worth to the world.

CONTRIBUTORS' FORUM

The King's Gifts

BY J. O. BARNHART

One day as a new token
Of his great love to me,
The King gave me a jewel
Of wondrous purity.

I from his hand received it
As treasure most divine,
And wore it on my bosom
So long I thought it mine.

It was to me more precious
Than life or earthly store,
And every day I loved it
And prized it more and more.

But when for years I'd kept it
And worn it on my heart,
The King returned and asked me
With my rare pearl to part.

With deepest lamentations
And sighs and groans and tears,
I gave him back the treasure
I'd prized through all the years.

Then, sitting down in sackcloth
To sorrow o'er my loss,
There fell across my threshold
The shadow of the cross.

Then, to restore my spirit,
He showed me his White Throne,
And in the throng beside it,
My loved, my lost, my own.

And where the sweet child fingers
To earth were pointing down,
Lo, o'er the cross above me,
I saw a shining crown.

Cerro Gordo, Ill.

Snap-shots of Paul the Apostle

BY JNO. S. FLORY

VI. Managing Men

PAUL was a remarkable leader of men. He was a sort of human magnet that attracted people strongly to him. He possessed the kind of sterling manhood and dominating personality that made him a leader in any society. There is hardly a phase of his life, in which this side of his nature is not manifest. It is evident even before his conversion, and after this becomes especially conspicuous.

A striking instance of this is seen in his dealings with the magistrates at Philippi, when he went there to preach the Gospel. Some of his workers there came in touch with the interests of certain rude fellows, who misrepresented him to the town authorities. He was arrested, haled before the magistrates, and, without any sort of justice, beaten and thrown into prison. That night an earthquake shook the old jail from top to bottom, threw open the doors, and brought general consternation.

The town authorities were thoroughly aroused. They seemed to connect the singing of Paul and Silas at midnight with the earthquake that followed, and they were not quite sure of the kind of prisoners they had taken into their charge. So, early in the morning the magistrates sent the sergeants around to the jail, requesting that the jailer set these men at liberty. But Paul was not to be disposed of in this way. He refused to go, and sent word to the magistrates that they had arrested, beaten, and imprisoned him contrary to law, and now he did not propose to be thrust out at the back-door, as it were, as a common culprit. He demanded that they come themselves and set him free.

When this word was brought to the magistrates, they were more excited than ever, and for a good reason. Paul would have had a cause against them to the Roman government. And see them coming now, making their apologies to the prisoner, craving his pardon, and beseeching him not to bring charges against them. These same men who, yesterday evening, spoke harshly to him, who tried to browbeat him, and who treated him like a common vagabond, come around this morning with their smiles and courtesies, doing everything in their power to win his

friendship. When they had made proper amends, treated him like a gentleman and kindly asked him to leave the city, he was only too glad to do so.

But for our chief picture today let us use Paul's voyage to Rome. Remember that he was sent to Rome as a state prisoner, certainly under guard and probably in chains. After one day at sea, they stopped at Sidon, and already Paul had so completely captivated his guard, that, while the vessel weighed anchor, he permitted Paul to go and visit his friends in the city. Paul had completely won his confidence.

Paul's advice at Fair Havens was disregarded. Later the little vessel was caught in the storm and driven before the gale for two weeks. The whole crew was in desperation. The freight was thrown overboard, the ship's tackle followed, and as the terror of the storm continued, "all hope that they should be saved was taken away." In despair the ship was turned over to the fury of the storm, the captain and the crew, as well as the passengers, in consternation.

But Paul suddenly appeared on deck, one morning, his face all aglow with hope and expectancy. He told the people that they should put away their fear, that not a life would be lost, although the ship would go to pieces. He bade them take courage and all would be well.

Just then several of the boat's crew were making an effort to lower one of the lifeboats and make their escape from the vessel. Neither the captain, the mate, the owner of the vessel, the government official, or any one else in authority raised a protest. But Paul stepped forth and demanded that they cease from their purpose, and told them that if they left the ship, the ones remaining would be lost. So the rope-holding the boat was cut, and the boat allowed to drift away.

Paul now took complete charge of the vessel. All on board had been fasting for two weeks. Paul told them to stop worrying, and to take food and strengthen themselves. He himself procuring some provisions, sat down at the table, gave thanks to God in the presence of them all, and began to eat. Others followed his example, and so the spirits of the company were revived. Everybody took orders from Paul. His dominating personality overshadowed even that of the officers in authority.

When the ship finally broke to pieces and the crew and passengers were landed on the island, Paul was still their leader. Not far from the landing-place lived the governor of the island. Paul and some of the rest were invited to his palace, where they were entertained for three days. It is not improbable that the captain of the lost vessel, its former owner, government officials of the Roman Empire, and others of dignity and position were in the company. But Paul was the center of the group, the biggest man in the crowd. The governor's father being sick at the time, Paul healed him. When this became known, the sick from the entire neighborhood were brought to Paul, and he healed them all. And when the time came for the company to leave the island on another vessel, the natives had been so captivated, that they presented their departing friends with many articles needed in the further voyage.

Paul the prisoner, sent to Rome for trial, was yet the greatest man in the company of 276 on board. He possessed a charm of personality, a dignity and bearing that made him conspicuous in any company. His nobility of soul, the integrity of his life, the purity of his purposes, and his unswerving loyalty to God gave a tone to his character that exalted him above the realm of ordinary men. A life lived so close to the Savior and in such complete accord with the leadership of the Holy Spirit could not fail to touch in a powerful way the lives of others.

Bridgewater, Va.

Our Church Name

BY LEWIS H. BRUMBAUGH

OUR church has always disliked the name *Dunker*. We have been hoping that the public would forget it. We have introduced ourselves to the world as German Baptist Brethren, and as Church of the Brethren. But despite our insistence upon some other name we

are still popularly known as Dunkers. And even we ourselves often use this name, although we dislike to hear it by those outside our Brotherhood.

The term *Dunker* has been regarded as a nickname, which originated in derision of our faith. But it is by no means certain that this name was first used as an expression of contempt for our beliefs, and certainly not every appearance of this term, in past history, is an expression of ridicule for our church. Today the name *Dunker* is often used instead of Church of the Brethren because there are good reasons for this preference. Past and present day usage of the term *Dunker* does not indicate popular dislike for our church.

And if the term *Dunker* did originate as a nickname, that is not a sufficient reason for trying to discard it now. Some of the best known names in Christendom today were first used as nicknames. "The disciples were called Christians first in Antioch" (Acts 11: 26). Many scholars believe that the very word Christian was first used as an expression of contempt for the followers of Jesus. The term Methodist was first used as a nickname for the followers of John Wesley. The word Quaker originated as a nickname for those who trembled as they listened to the forceful preaching of repentance by John Fox. The names of other sects of Christians have originated in similar manner. Though once words of derision, yet today these terms are used with respect and honor for those whom they designate. Likewise the word *Dunker*, if it was once a nickname, it is not so used today. It is a term which has good standing everywhere except among ourselves, and we ought not to reject it.

The difficulties involved probably would not justify an attempt to change our official church name. But there are several good reasons why we ought to adopt the name *Dunker* and use it generally in speaking of our church. The Anglicized form of *Dunker* is *Dunkard*. It makes no difference which form we use, because both are used by the public. However, the form *Dunker* occurs most often in church histories and may be the more preferable term to use. That is why we are using this form of the word in this discussion.

Now *Dunker* is, and no doubt always will be, our popular name. This is one reason why we ought to adopt it. Not only the general public but also historians and scholars speak of us as Dunkers. Encyclopedias and dictionaries designate us by this same term. And because there are good reasons for thus designating our denomination, we can never hope to outlive this name. And those same reasons which make it our permanent common name, ought to lead us to accept this popular title. This brings us to another consideration.

The name *Dunker* most clearly defines and designates our particular Brotherhood. That is why it is our common name. There is no confusing us with other Brethren sects when we are spoken of as Dunkers. That is why historians designate us by this name. That is why we ourselves often use the name *Dunker* along with our official church name. Reply to your questioner that you are a member of the Church of the Brethren and he will say "United Brethren, Moravian Brethren, River Brethren—what sort of Brethren?" When you finally say "Dunker," he will usually know exactly what church you mean, and almost always have some good things to say about it. The name *Dunker* clearly identifies our church. That is why it is our popular name. That is one reason also why we should adopt it.

Again, the name *Dunker* most plainly describes our church. This is another reason why it is our popular name, and why we should adopt it. Names of churches usually point out some distinctive features of the denominations which they indicate. For example, the names Baptist, Presbyterian, Catholic, Episcopalian, Congregational, describe either a doctrine or form of government which is a distinctive feature of the church bearing one of these names. Now the name *Dunker* describes our church better than any other name. It indicates some distinctive features of our religious faith. For those who use it the name *Dunker* indi-

cates not simply a form of baptism. It also suggests a people who are thrifty, plain, humble, helpful, peace-loving, God-fearing and who are very loyal to their convictions. To those who use it, the name Dunker suggests the distinctive features of our church. This is one reason why it is our popular name, and because it is the one term which best describes and explains Church of the Brethren, we ourselves often use it. Why should we not adopt the term Dunker as our common name and give it the same good standing among ourselves as it holds among those outside our church? And this brings us to another consideration.

The name Dunker is not only widely known but it has popular respect and honor. Those who wear this name often have prestige and influence which they otherwise could not have. The public is ready to put confidence in those who bear this name and are true to its meaning. The world regards the name Dunker as standing for a religious people who have a good history. And it does indicate two centuries of denominational church history, with which all of us need to be familiar. The name Dunker is appreciated by the public, if not by us. When this name is mentioned, it usually is met with a word of commendation for our church people.

During a conversation with a high official of one of our great railroads, who is a Unitarian in his religious faith, our denomination was mentioned. No sooner was the word Dunker spoken when this gentleman replied: "I believe that the Dunkers are the most God-fearing people I have ever met." More than once have I heard noted professors speak favorably of the Dunkers during their class-room lectures. Our popular title is spoken with respect and appreciation for our church.

Let us state the main facts of our discussion and see how they look when close together. Dunker is the name by which we are generally known. It clearly designates our particular church, distinguishing us from other Brethren denominations. Since it defines and indicates clearly our denomination, it will always be our popular name. The public does not regard it as a nickname. It is popularly used because it is the most convenient and unmistakable name to use in referring to our Brotherhood. Again, the name Dunker is regarded with favor and appreciation as widely as it is used. It suggests good doctrines and strong convictions. Because of its usefulness we can not outlive the name Dunker, and because of all that it suggests we do not want to outgrow it. Therefore, let us gladly adopt it and always use it.

Chicago, Ill.

"Beginning at Jerusalem"

(A Plea for Home Missions)

BY W. J. HAMILTON

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24: 47).

"The outcome of Home Missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself."—O. G. Dale.

He who would help to save the world, must be willing to help "save America first!"

In our efforts to obey the Great Commission of our Master, "Go ye therefore, and teach all nations," some seem to have forgotten that America is one of the "all nations."

Not for a moment should any one even entertain the thought of slackening in our efforts on the foreign fields. Nay, verily, we must not only increase, but extend our efforts there. But in spiritual warfare, as in carnal, the extent of our operations on a foreign shore is determined by the conditions at the home base. And it is becoming more and more apparent that before we are able to reach "all nations," we will have to build a much stronger church in the homeland.

Missionaries who have served longest on the foreign field, are the strongest in their appeal for a greater emphasis on the work here in the home field. Hence, every argument offered in the interests of home missions is, in reality, also an argument for foreign

missions, for the terms "home" and "foreign" are only "man-made." In the sight of God, "the world is the field," and he has sent us forth to reap the "field that is white unto harvest."

Our scattered efforts in China, India, Africa, and in the homeland, remind one of a "hired hand" that is sent out to reap a large field of ripe wheat. He cuts a few sheaves in the southwest corner, then crosses over to the east side for a few sheaves, then up in the north end for a few strokes, then down in the center. On being questioned as to his work, he says that he is doing the best he can, to obey his employer's instructions!

Jesus said: "Go," meaning unto all the nations, "beginning at Jerusalem." So, let us "go" by putting a new emphasis on the work of extending his Kingdom right here in America, that we may ultimately reach "all nations," for his love's sake.

Without doubt the United States of America constitutes the most crucial and strategic mission field in the world today. The nations of the earth are looking this way. The voice and power of America is felt and respected on the most distant shore and in the islands of the sea. From our shores go out influences that touch every race and nation in every land and clime. Truly, America has the opportunity to "set the pace for the world."

Once we could call this a "Christian" nation, but that is no longer true in the real sense of the word. In the last half century our religious life has not kept pace with our national growth and development. The forces and peoples, that came into our midst, have influenced and changed us, while we were assimilating and absorbing them.

But beyond that, so very large a part of the new population is not even a part of our civilization (except in name). These great groups—of different races, tongues, and social status—transplanted from a land of oppression to one of "liberty," unmoored from the "faith of their fathers," with no other faith to take its place—stand like giant icebergs along the highways of our boasted civilization, ready to yield to the melting under-current of their new life. And this "under-current" is usually anti-Christian, and often so Bolshevikistic as to endanger our "ship of state." It is the business of the church to provide the antidote for this condition.

But while the Christian church in America is not functioning as completely or efficiently as it should, we dare not grow too pessimistic. It is *my* country which is imperiled. It is *my* church which is failing in its duty. Let not our attitude be that of a doctor called upon to make an autopsy, but rather that of a consulting physician, feeling the pulse of one whom we love and whom we intend to save.

In our desire to "save America first," let us discover wherein we have failed as individuals to do our part as Christian citizens and as "ambassadors of God." All these years we have been mingling with souls that are under the sentence of death, and possibly have never yet told them the "good news." We are to carry to them a reprieve from the King of kings. Their "death sentence" has been commuted, if they will only accept "eternal life" in exchange for "everlasting punishment." Have we, as messengers, delivered the message in terms earnest enough to assure them of its reality?

In thinking of the local church, has it not often lacked an adequate ideal, a clear vision, and an unswerving purpose to execute a comprehensive program that would meet the needs of a larger constituency? Have we not many times, without a protest, allowed some petty policies and narrow prejudices to retard the King's business?

Yea, has not the mighty Church of God been fishing in the shallows when her Founder's command was to "cast out into the deep"? And is not the Master ever waiting to perform greater miracles at the hands of "fishers of men" than he was that morning as he stood on the shore of the sea? Why not prove him by an immediate effort to "launch out and let down"?

Let's "save America first," that we may save the

world, and for us that will be "beginning at Jerusalem."

Rockwood, Pa.

How May We Organize Our Forces for Religious Education?

BY MARY POLK ELLENBERGER

An Address Delivered at the Late District Meeting of Northern Missouri

"Where there is no vision the people perish" (Prov. 29: 18).

WHERE no problems are, there the wheels of progress are chained. A church that has no problems is dead, and the church that does not solve her problems will die. That is a great fundamental fact which every church, that wishes to have its doors open in the future, must keep constantly in mind.

Organization is one of the tried and true methods of unlocking things and setting them going. It is the simplest and sanest way to overcome obstacles, to bring order out of chaos, and to get things done. It is simply the connection of different parts in and for a whole—each part having a specific function, act, office, or relation. It is something like mobilization in army life, which is simply the calling of troops into active service, not previously included in the military establishment. By organizing our District, we economize effort—that is, we make the work done count for more, and get more people to work.

The great problem today is the development of the human soul. The work now being done in the lines of vocational guidance, industrial education, and part time instruction, is a step toward this end.

It is certain that we are not developing our great spiritual resources in the public schools. The educational system was originally founded by the church, to train children in the fundamentals of righteousness. Gradually, but constantly, we have drifted away from this big soul-saving idea, and today the purpose for which schools were started has been almost entirely lost sight of. Under the present conditions, is it surprising that the spiritual resources of American childhood are lying dormant?

By organizing our forces in the District for religious education, we are taking the short and sure method of acquiring an arterial system through which may flow the life-giving power of the Holy Spirit.

We should realize, while discussing this important subject, that many things must be taken into consideration. Existing conditions and environments of different localities must be looked into—social, intellectual, spiritual, moral and financial. It is one of the purposes of really organized effort, that the strong shall help the weak and that the weak may grow strong. These are things that can not be made over in a day, a year, or, we may say, in a decade. "Patience" must be the watchword. Patience, loyalty, love and real teaching will win coöperation and, in the end, gain the victory.

Methods that fit well in one community may not fill the needs in another. Saul's armor, made and fitted for a man of large stature, was worse than useless to David. Not in any way discouraged, the lad went forth with crude equipment and simple methods and won a great victory. That is not saying, of course, that David did not see the necessity of improving both his methods and equipment. It does prove, however, that David was ready for duty, that he had initiative and could do much with the little things that lay close at hand, when God was for him.

Religion and education must go hand in hand. They must be the complement of each other, if best results are to be secured. Religion needs education to save it from ignorance, superstition and error, and distorted views of life and conduct. All human lore, all educational science and methods—even the inculcation of morals—will be a failure without reinforcement from the divine.

Organization will draw us together in a union of effort and energy toward the accomplishment of our great purpose—the putting on of a program of religious education that will reach, teach and save the young people, and give the older ones new life. The

(Continued on Page 154)

The Fate of the Treaties

BY W. J. SWIGART
Chairman of Peace Committee

THE Conference proposes, but the Senate disposes. Conferences make treaties; but the disposition of those treaties rests with the Senate—therein abide mystical uncertainties.

The pacts and findings of the Conference on the Limitation of Armaments are now in the Senate of the United States, which body must, by two-thirds vote, ratify the same, if the United States is to become a party to the various agreements. Opposition to these pacts has arisen in the Senate.

The Conference was called by our government. The sittings, throughout three months, were all within our own capital. The policy and accomplishments of the Conference were, for the most part, initiated and fostered by our own delegates and by the President of the United States. The other nations, by their delegates, conceded more than was expected at the beginning—especially those nations that had conflicting interests at stake. The final report was unanimously adopted, and duly signed.

When the Conference closed, the finest spirit of good-will and *bona fide* fellowship were apparent. The foreign delegates returned to their home governments, enthusiastic in their admiration for America and the wise and patriotic leadership of the statesmen of our republic.

If now these delegates and the peoples of the world are to be shocked with the spectacle of conflict and petty opposition in Washington—almost before the lights went out in the consultation chambers of their meetings, and before the delegates have reached their homes, and have had time to turn around, to look back to our shores—if now they are to behold evidence of division and almost disruption within the legislative and executive powers of our republic, it will provoke more than suspicion as to our consistency and sincerity in our calls and claims for unselfish peace in the world. It must very seriously affect the results and workings-out of the late Conference.

Individuals and churches, farmers, business organizations, industries, etc., should at once send requests and petitions to their Senators, asking their immediate support of the ratification of these treaties.

Huntingdon, Pa.

A Review of Some Sunday-School Lessons

BY I. J. ROSENBERGER

Onesimus and Philemon

RECENT Sunday-school lessons have been of interest. Especially does the lesson, dealing with the remarkable conversion of Onesimus, have some points of considerable interest. Onesimus was a servant in the household of Philemon. Paul says of Onesimus: "Which in times past was unprofitable." This language implies that Onesimus, in times gone by, had been unfaithful. In his sudden and abrupt departure to Rome, he had not only disappointed and wronged Philemon, but had violated Roman law, the penalty of which was severe. Hence Paul at once seeks to get Onesimus to return to the household of Philemon and to right the wrong.

Paul used due courtesy and great tact, however, to get Philemon reconciled to the situation. Listen to Paul's fine, winning words: "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel; but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly." I call these words "letters of gold in pictures of silver." They are above the human touch—of the Divine type. This is but another example of Paul's high Christian life and character. He is here seeking to lift up the fallen, to heal the broken-hearted and to call back the erring. Listen to Paul's fine closing proposition: "If he hath wronged thee, or oweth thee ought, put that on mine account. . . . I will repay it."

Here Paul proposes to do for Onesimus what Christ has done for the human family when he paid our debt and set us free. At times we sing: "Jesus paid it all."

How clearly our whole redemptive plan is seen in this significant and interesting circumstance!

I have been much surprised, however, to note that many of our Sunday-school writers call Onesimus a slave, and that, in their opinion Philemon, his master, held Onesimus in involuntary servitude. I state with emphasis that neither the term "slave" nor "master" is used by the inspired writer, hence, such statements can not be substantiated. And, further, some writers, over their signature, say that Onesimus, on leaving Philemon's home, stole some of his master's goods. I call that a grave charge—one without a single vestige of proof.

It is commonly said that Philemon was a convert of Paul at Colosse. Admitting the statement, could the reader think, for a moment, that Paul would baptize Philemon and permit him to hold a slave? I reject such an idea. Listen to Paul: "Whom I have sent again; thou therefore receive him, that is thine own bowels. . . . If thou count me therefore a partner, receive him as myself." Such a reception would be with entire pardon and freedom. That is the basis and condition on which Paul received all his converts.

In the days of slavery, the universal rule of the church was that slaveholders, on coming to the church, at once set their slaves free. That was right then; it is right now, and was right in the days of Paul and Philemon.

Israel's Unrest

When Rehoboam, Solomon's son, came to reign, he found a very serious state of unrest among the people. They had become dissatisfied with the tyranny of Solomon in the closing days of his reign. They came to Rehoboam and asked him to lighten their burden. But Rehoboam forsook the counsel of the old men and, led by the counsel of the young men, assured them that he would increase their burdens. This at once resulted in dividing the kingdom.

Now it will help the student of these lessons very much to remember that "the law is our schoolmaster to bring us to Christ," that the Old Testament is a type, and that the New Testament is the antitype; that the Old Testament is a prophecy, and the New Testament is the fulfillment of those prophecies. It will help the student of these lessons much to remember that Bible history is remarkable for duplicating its happenings.

The mistake of Rehoboam's life was in forsaking the counsel of the old men that stood in his father's day, and following the counsel of the young men.

This course of action is often repeated in the churches of today. It is not uncommon when a question is before the church, or some new project is contemplated, that the project or question is carried by the vote or counsel of the young. And instances have occurred in which their counsel and support have been sought, and usually are easily obtained, in support of a new project. Such efforts are a sure promoter of unrest and confusion, hence a matter of painful regret. The young are being placed, in considerable numbers, on important Annual Meeting committees. Right now they have increased control of many of our Conference gatherings. Paul, in naming the qualifications of elders, adds: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil."

Has not the reader seen these pitiful results of undue promotion? Will not the reader admit that Paul's restrictive point is well taken? Our government will not confer high positions of trust on persons without experience, preferring those who have reached a certain age. Since our government so strictly observes this needful caution, and since Paul so forcibly points out the danger, shall we not take the warning? Shall we blindly repeat Rehoboam's fatal mistake? If so, his penalty will follow us swift and sure.

I wish it understood that, personally, I have always sought to encourage the employment of the young. They should be employed—kept busy in the school of training—for the responsibility of both church and state must, in a future day, fall upon their shoulders; and they need to be fitted and qualified for the high trust that will be theirs. This they can discharge only

by being humble and spiritual, having been faithful in their first lessons.

Sebring, Fla.

Drawing Water From the Bible-Class Well

BY GEORGE W. TUTTLE

WE remember that the woman of Samaria, failing to comprehend the spiritual meaning of the Master's words when he spoke to her of the living water, said to the weary Son of God as he sat at the well-side: "Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water?" Bible-class student, what hast thou to draw with today? The well is deep, the water is inexhaustible; what bucket will you let down?

The Bucket of Desire.—What is water to a man who knows no thirst? What is the Water of Life, save as a man's soul thirsts for God, save as his soul cries out for the Living God? Here is a picture of desire, painted by a master word artist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Think of men's desire for gold, for oil, for water! Men have bored thousands of feet into the earth to obtain these blessings. Does desire skim the surface as a bird wings its way over the earth, and then say, glibly: "Nothing here"? No, desire goes down to the depths. Desire says: "I must let my bucket down deeper yet; the water is surely here." Can the bucket of spiritual desire be drawn up empty? Will not he who "satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's," satisfy yet more abundantly the needs of a hungry soul?

The Bucket of Repentance.—"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Yes, the bucket of true repentance returns heavy laden with the mercy of God; a sweet, healing draught for a bitter, defiling disease. Liar and thief and infidel, blasphemers and murderers, have alike drawn from the well of God's mercy, yet have never exhausted it. If Judas, who betrayed his Lord, had let down the bucket of true repentance, he also would have tasted the sweet water of God's mercy and forgiveness. Does not the slightest unkind word or thought need a healing draught of the water of mercy, a letting down of the repentance bucket?

The On-Time Bucket.—The on-time bucket brings up the extra-sweet water, the first draught from the well. Even the draught that is perfect of itself gathers a little more sweetness, is valued a little more highly, when the devils of fret and fume and hurry are exorcised, instead of being exercised. Cool, fresh, living water the on-time bucket brings from the well.

The Bucket of Appreciation.—A dear little girl once said: "Mother, of course I love God, but I am afraid that I don't appreciate him." If the bucket of appreciation is lowered into our Father's Bible-class well, it will come up heavy laden with his choicest blessings. Will not added appreciation bring us multiplied blessings from the great Father Heart?

The Bucket of Faith.—Methinks I hear a voice, the voice of my Master speaking, and these are his words: "According to your faith be it unto you." Has it not always proven thus in our experience? None lower the bucket of faith in vain. Does not our Father satisfy the expectant soul, and fill to overflowing the bucket of faith?

Pasadena, Calif.

What Will the Harvest Be?

BY REBECCA C. FOUTZ

RECENTLY, in a small place, a moving picture concern gave a series of animal pictures. They were not regular moving pictures, but still scenes, or drawings, thrown on the screen, and as they were intended to be especially interesting and instructive for children, were shown on Saturday afternoon, so that the school-children could attend.

Being a caller in a home when the twelve-year-old son of the family came home from one of these entertainments, the writer was a listener to the lad's eager recital of what he had seen. Apparently only one

picture had specially impressed him, for all he related was about a caricature of a Jonah, sitting in the whale's belly, smoking, a traveling bag by his side, with the caption, "Three days of peace from his wife."

Funny, yes, if one's idea of humor is bent on ridiculing God's Word. Tragic, too. How about the effect that such impressions leave as to respect for what God meant to teach by these great Bible stories?

This boy goes to Sunday-school, but which lesson do you think will stay with him? This one or the one taught there?

There is too much disregard for God's Word as it is. Surely, such insidious impressions should not be made on the plastic mind of youth! One need not wonder what the result will be.

The serpent is just as subtle and seductive today, as he was when he met Mother Eve in her beautiful garden. Only unremitting and eternal vigilance will enable us to combat his blighting and destroying influence.

Philadelphia, Pa.

The Forward Movement Department

CHAS. D. BONSAACK, Director

C. H. SHAMBERGER, Assistant

Problems or Opportunities

WHAT is a vexing problem to one, is often a golden opportunity to another. Most of us follow the line of least resistance. We do not care to think. We like to follow the beaten paths, undisturbed and unhindered. The ocean, to most folks, was an impassable barrier in the days of Columbus, while to him it was the pathway to a new world. It is wonderful how disease, poverty, criticism and handicap have been to some people the challenge to faith and achievement, while to many others they were the obstacle to further effort and progress.

We forget that heaven is the place of the overcomers. In the very first of those who are doomed to the second death, are the "fearful and unbelieving" (Rev. 21: 8). There can be no overcomers unless there are problems and difficulties in the way. Overcome means to "come over" something.

In the church, today, we have problems that we can make opportunities if we will. It is a reflection, both upon our faith and intelligence, if we fail. It can not be done by trying to fix the blame, nor by forever differing over methods of approach. Neither can we succeed by a hopeless lamentation, that settles down to discouragement and despair.

Most of these problems are not problems at all, if we but prayerfully examine them a bit. Some of us younger men feel that there has been some inefficient leadership in the past—some arbitrary methods, with more feeling of authority than of grace, upon the part of some of our fathers. Some of us older folks feel that there are some young people today, who are departing far afield from the ideals of simplicity and godliness that characterized our sainted ancestry. One is charged with indifference, while he, in turn, accuses the other of innovations. These things are mostly a matter of differing viewpoints and insufficient knowledge.

There has been poor leadership; there is and ever shall be. The procedure that now seems cold and authoritative, was, perhaps, but the expression of conviction and courage, in the fear of God, that might easily add to the strength of our faith now. The departing tendency of the young is but the bursting forth of life, challenging our patient guidance and fellowship, to show them what to do. Innovation is but the expression of life that has not been touched by the Christian comradeship that directs and understands. Indifference may be only the nonplussed attitude of those of us who have not yet found a remedy for the situation.

The first thing to do is to get together and talk it over. Get each other's viewpoint. Have a common understanding. Only thus can we convince each other of our love and sincerity, and only thus can we get a starting-point toward better things. Then, too, we can readily afford to pray for wisdom, for it is well to remember that while men can give advice, wisdom is the gift of God. The next step will likely be courage to accept the light he gives, and to be sure that the light is not darkness.

This is not easy, by any means—nothing that brings such wonderful results can be. The church is our spiritual mother. While Christian motherhood is the divinest thing on earth, it is the most unselfish and sacrificial thing. It is not easy to solve these problems. It will never be done until some of us go with

Jesus into the very shadows of death. Absolute self-abnegation; long days and nights of prayerful watching; many quiet talks alone; much planning, thinking and sincere anxiety, must be given before success can be expected. Even then there will be much that is not yet as we should like to have it—and thank God that such a need for betterment is recognized—for if we can be indifferent and prayerless, amid the many unsolved problems, what would we do if there were none?

Table Showing Sources of Contributions to General Mission Fund For Year Ending April 1, 1923

States	No. of Churches in State, Census of 1921	Churches Giving	Amount Given by Churches	Persons Giving	Amount Given by Persons	Total Given by Churches and Individuals
1. Illinois,	51	24	\$4,079.22	31,379.01	\$1,920.98	
2. Pennsylvania,	79	38	853.68	233.84	1,087.52	
3. Ohio,	77	30	618.69	235.56	854.25	
4. Iowa,	45	10	292.91	311.80	604.71	
5. Indiana,	90	30	305.87	167.98	473.85	
6. Kansas,	62	20	80.45	128.59	209.04	
7. Maryland,	16	7	58.10	92.50	150.60	
8. California,	27	3	46.33	66.55	112.88	
9. Nebraska,	27	1	25.32	55.43	80.75	
10. West Virginia,	28	3	14.00	62.09	76.09	
11. Virginia,	37	4	48.00	18.50	66.50	
12. Texas,	4	2	29.60	1.00	30.60	
13. Missouri,	31	4	20.40	4.10	24.50	
14. Tennessee,	16	3	22.37	7.50	29.87	
15. Denmark and Sweden,	3	1	28.59	13.85	42.44	
16. Minnesota,	11	4	19.20	2.00	21.20	
17. Michigan,	1	1	14.62	5.00	19.62	
18. Louisiana,	2	1	16.40	16.40		
19. Canada,	2	2	8.50	3.10	11.60	
20. Oregon,	2	2	4.10	11.50	15.60	
21. Kentucky,	1	1	11.20	11.20		
22. North Carolina,	1	1	10.00	10.00		
23. Arizona,	1	1	6.74	2.50	9.24	
24. Florida,	1	1	6.75	2.00	8.75	
25. Idaho,	1	1	3.85	1.00	4.85	
26. Colorado,	1	1	2.00	2.00		
27. Oklahoma,	1	1	1.75	1.75		
28. Georgia,	1	1	1.55	1.55		
29. North Dakota,	1	1	1.55	1.55		
Total,	1294	353	\$4,659.59	\$46,335.35	\$51,994.94	

THE above report was published in the January issue of the *Missionary Visitor* of 1894. A study of the table will be encouraging to those who feel that, as a church, we have not been developing the practice of giving. In a succeeding issue we plan to submit a similar report, showing the amount of money contributed to general church work during the fiscal year which closed February 28.

Personal Evangelism

A LETTER to the office informs us that the brother would like to see us stress personal evangelism, even more than in the past. This is a most worthy desire, and meets our full accord. But what do we mean by personal evangelism? This brother gave his own definition, "using our every-day contacts with folks to the giving of the Gospel." This is a phase of evangelism that needs great emphasis. We can make personal appeals to men and women in special revival services and in our regular worship—both of which are most important and should be cultivated more and more—but to do this gracefully, and sincerely, in our daily contacts with men in the ordinary walks of life, would mean a new life to us and others.

But why shouldn't we do it that way? Jesus did. Our fathers did most of their evangelism in this manner. Isn't the Gospel and the grace of God as good a subject, to talk and think about, as any other?

Wouldn't folks have a bit more faith in our sincerity and our religious conviction if it thrilled our daily life? Wouldn't it transform profession into power, and religion into reality of life, if we did? "Out of the abundance of the heart the mouth speaketh," says the Master, and certainly, if the Gospel of Christ is our hope, there must be a normal expression of it to others.

Evangelism does not mean preaching to the other fellow about his sins; but rather the Gospel which saves from sin, and in the light of which one can but feel the more the exceeding sinfulness of sin. It is bringing him into the consciousness of God, revealing the divine grace and hope in Christ. This can be done in so many simple ways, if we but practice a little. On the front end of a street car, a passenger said to the motorman cheerfully, "A beautiful morning." The man at the motor replied thoughtfully: "They all are; God makes the mornings." That passenger and motorman were both the happier and better for it.

Let us begin the practice of it now! Bring a little Gospel to the breakfast table, in the morning! Take a little breath of heavenly love to the office, shop or field! On the street car, on the railroad train, and about the busy duties of life, let us carry the thought of our hope in Christ! With that thought in our hearts, the Spirit will help us to find places of expression in words and conduct, that will make us evangelists in all the duties of life. Unless we do this in the busy days we are living, some of us will have to meet the Lord in embarrassment, without any souls for the triumphant Kingdom! Let us pray about it!

Notes by the Way

A LITTLE BOY with a toy pistol, on the train, was asked what he intended to do with it. "Shoot the Germans," was his prompt reply. Somebody has not yet uprooted all the national prejudices from his little heart.

IF YOU WANT to see whether or not there is any selfishness left in you, watch yourself boarding a train in a crowded station, when it is likely that somebody must stand. There is a fine place to make concrete your Christian spirit. Let's do it and thereby be more certain to possess both our souls and pocket-books!

DO NOT FORGET THAT SERMON OR PROGRAM, dealing with the ideals of our own church! Do not slam and dig up all the mistakes we have made! Acknowledge them—be honest—but mistakes made in the pursuit of truth, and an honest effort to know and do God's will, are scarcely mistakes at all. It is not so much where we are at, but where are we going? Our fathers did well; let us keep going in the same direction and toward the same goal of truth and righteousness in the fear of the Lord!

WE JUST OVERHEARD a business man, who seems much interested in the welfare of his church, say: "Our pastor is too easy with us." Brother pastor, did you hear that? Men do not like to be coddled. A spiritual and sane pastor can ask anything of his people, for the sake of Christ and the church, and they will respond. But we must be men of God in all such requests, setting an example of faith and unselfish devotion to the cause of right in our own lives, if we would win our folks.

A BUSINESS MAN was commenting on the tendency of some men to leave Sunday-school and not stay for the church service, because they said it was the same thing and they grew tired of it. He said that he told one of them that they go to the lodge once a week and stay over three hours every time, without getting tired, though it is the same thing over and over, every week. How true! It is not the length of it, nor the sameness, but the kind that men do not like. Almost any one can tell whether he ought to go to heaven or not, by stopping a minute to see what he really does like most. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

THE ROUND TABLE

A Matter of Glands

BY OLIVE A. SMITH

The *New York Times* recently devoted three columns to an article beginning: "We have discovered our glands." Although written in a half-humorous vein, it was serious enough to add to that great volume of testimony which science is increasing, concerning the responsibility of the physical for the moral in our every-day life.

We hear new evidence every day concerning the cure of criminal tendencies by medical or surgical treatment, but the weakness to be found in the argument for greater attention to this matter, is the proof that crime and immorality increase with a decreasing sense of personal responsibility.

Verily, we are all imperfect, physically or otherwise. And when we are told that every sin we commit, or every fault we have, is due to some irregularity in one of our glands, we naturally feel quite comfortable, as far as conscience is concerned, and would be perfectly willing to have the offending gland attended to by a free dispensary, or removed by a surgeon employed by the government.

"Crime costs the country more every year than the navy, the army, the whole government budget," says this humanitarian. "Perhaps the biggest problem before our economists is reducing the crime bill. The detention hospital may prove one of the effective instruments to that end."

It is doubtful whether any criminal is sane when he commits a crime. Yet the distinctions between sanity and insanity are so vague, the line between responsibility and irresponsibility is so indefinite, that it is hard to treat an offender wisely. Often it seems that the insane mind, capable of the cunning it exhibits, would be capable of controlling itself if it were necessary. Discipline has been known to correct habits of mind which were rapidly leading a child toward nervous collapse or criminal practices.

So let us not apply science to the neglect of the good old doctrine of personal responsibility. Mind and body act and react upon one another and we can not lay all our faults at the door of our newly-discovered glands, unless we admit that the glands themselves are, in part, the result of our own building.

Emporia, Kans.

Anticipations

BY CORA A. ANDERSON

Do you realize how much of your pleasure is derived from anticipation? Your time may be filled up with various forms of amusement, still, your happiest moments are those spent in contemplation of something you imagine the future holds for you.

Especially does this apply to the season of youth. Then is the time when we do most day-dreaming and building of air-castles. When we cease to dream of the future and all we imagine it holds for us, then we know that we are getting old.

Robert Burns said:

"For pleasures are like poppies spread;
You seize the flower, the bloom is dead."

This is true of most of our pleasures. When we have expected so much from them, they turn out to be hollow. But how we did enjoy planning to enjoy them! Nothing can ever take that away from us.

What keener, deeper pleasure have you ever experienced than that, when you sat with your eyes fixed on empty space, with that far-away look in them, while you ventured forth boldly into the land of make-believe? You carried on long conversations, being the first and second person all in one. You made great addresses, accomplished great feats, and everything came your way. You had riches and power and glory and happiness. Then your wife touched you on the shoulder, and said it was time to milk the cow, or the office boy told you that the boss was waiting for that estimate.

The sad part of it is that we always do have to come back to the stern realities, but they are less stern after such flights of fancy.

Sometimes I sit and think of the tragic element that plays its part in the lives of every one of us. How we fool ourselves and think we trick Destiny! Do you suppose there ever lived a healthy, able-bodied boy who thought he'd perhaps land in the poor-house after all? No, every single one of us, from the young prince to the illiterate newsboy, thinks that some day we'll have things just as we wish them. We may be poor and friendless now, but the land of heart's desire is always before us. Of course, we know others will surely fail and fall short of their ideals, but we feel sure it won't be so in our case. Visit the paupers' homes and ask them what they planned in youth to make of their lives. You will hear some of the brightest plans and rosy-colored dreams that ever your mind conceived.

Even though our dreams will not all come true, let us still dream. Why should imaginary pleasures not be as good as real, *bona-fide* ones, after all? And we can have them according to order, and though "ignorance is bliss, where 'tis folly to be wise," we can close our eyes to this and—as we did when we were children—we can play that we will, some day, have everything as we wish it to be, and "live happily ever afterward."

Atlanta, Ga.

What She Misses

BY JULIA GRAYDON

SHE was waiting on my sister at a certain counter in a large department store. It was near Christmas and she looked tired, for the day had been a busy one.

By and by a child came up and asked the tired-looking clerk if she would buy some Christmas stamps. She hesitated and then said: "I never write a letter, so I don't need any."

My sister could scarcely believe this, but the woman assured her that she wrote to no one, and that no one wrote to her, as her own family were dead.

"How much she misses," we said afterwards. Surely she could find some one to write to, and who would be glad to answer.

Then we thought of our own correspondence and what fun it was to watch for the postman, especially at Christmas time, and how much we enjoyed even a greeting with the name of some friend added.

Do we all appreciate the fact that we have some one to write to? What joy a letter brings to the old mother or father back in the old farm-house, when the rest have gone out into the world to live a more active life. Don't be too busy to write home. Just think of the waiting hearts at the other end, to whom a letter brings such pleasure.

And the young people away at school or college crave letters from home, especially during the first year away from the home nest. We can all write letters to some one, I am sure of that.

Harrisburg, Pa.

A Wise Investment

BY GEORGE H. CLESS, JR.

To travel widely is a privilege, pleasure and an education in itself, but it is not possible to all. If one can not travel through the Balkan States of South-eastern Europe, and learn first-hand of conditions and customs there, he or she can obtain books from the library, which will give, by word and picture, all of the information desired.

There is hardly a town so small that it does not have a library. Large cities have several libraries, containing thousands of volumes about everything in the world, and to these every one has free access. Never before in the history of the world, has it been possible for a person to learn as much in one place as it is today.

Benjamin Franklin once said: "If a man empties his purse into his head, no man can take it from him. An investment in knowledge always pays the best interest." Everyone can not go to college; every one can not travel, but it is within the power of all to

read. An almost unlimited number of good books and magazines are available to all. Books are a source of joy, comfort, happiness, and last but not least, knowledge is an investment which pays the best interest and which can not be taken away from the investor.
Portsmouth, Va.

The Land of Beginning Again

BY MARY PRENTICE WILSON

"I wish there were some beautiful place
Called the land of beginning again
Where all our mistakes and all our heartaches
And all our poor foolish pain,
Might be dropped, like a shabby old cloak, at the door,
And never put on again."

Who of us has not had troubles, both real and imaginary, and who of us has not made small and great mistakes? Perhaps we couldn't help it. Maybe we could. We all have been guilty, and perhaps we have all longed for that beautiful place, where we could quickly forget the past, erase it all, as it were, and begin all over again. Yes, we would gladly drop the old cloak and don a new one.

There is just such a place prepared for all of us who have sight enough to see and accept it. Our blessed Bible says: "Lo, all things have become new." In the sheltering arms of our Savior we may humbly confess all our faults and sins, and he will plead our cause—with the Father, for he is our Advocate. And we can hopefully try once more, in the land of beginning again.

Aline, Okla.

When a Preacher Preaches

BY EDYTH HILLERY HAY

Not long ago I heard this statement: "The day and age of emotionalism in the pulpit is past. People want concise, scholarly facts." I had to wonder about it then, and I've been wondering ever since. I can find no wrong in the right kind of emotionalism, but one thing is sure—it has no value unless it is prompted by, and connected with, the right kind of conduct.

Some people denounce genuine eloquence and call it emotionalism. Others believe themselves to be eloquent when, truth to tell, they are merely emotional. The two are vastly different. Lyman Beecher says: "Eloquence is logic on fire." John B. Gough says: "Eloquence is the transference of thought and emotion from one heart to another, no matter how it is done." In simplest words—one must *feel himself*, before he can make *others* feel. This, then, is true eloquence, and not, necessarily, emotionalism.

I believe that any preacher—howsoever logically-minded—if he is on fire of the Holy Ghost, is eloquent, even if he is not naturally emotional. Should he evince desperate earnestness by external vehemence, I can't help but feel that it emphasizes his logic so much the more, and I don't call it emotionalism, either.

Personally, I don't especially fancy the cold, cut-and-dried stuff, although I do appreciate sound, deep reasoning. But I say, let the Lord use your lungs as well as your logic—let him use your mouth as well as your mind, and, above all, your heart with its sincere promptings. It doesn't mean that you will shout until you're blue in the face, but it surely means something besides a few perfectly-modulated monotonies.

The Lord can make good use of all the average types and styles of preachers and preaching—provided the preacher himself is right with the Lord. When I see a beautiful white rose, with just a faint tinge of flesh color, I think of the loveliest rose that blooms. But when I see one—a deep, velvety wine red—invariably I think it is the finest rose of all. Then when I come to a cluster of old-fashioned pink roses, and can bury my face in their delicate fragrance, I am sure to decide they are the sweetest of all roses. But when I see long-stemmed, pale yellow tea roses—the true rose aristocrats—I *know*, instinctively, that no other rose can compare with these. But somehow, I have little use for flaming poppies or for morning-glories. The former are eloquent—the latter emotional, only.

Goshen, Ind.

HOME AND FAMILY

On Duty

BY EDYTH HILLERY RAY

The storm beat furiously. The frozen sleet
Cut like small, cruel knives across deserted streets,
And spent itself in frantic batterings against the window
panes.

The wild wind howled. Forsooth, on such a night no
soul would venture forth?
Yet, gleaming yellow bright, lights shone from out the
sanctuary of the Lord.

The hour of prayer it was. Not many souls were gathered
there, 'tis true—

But loyal hearts they were, and from their spirits grew
A bond of unity that did invoke the Holy Spirit's power;
And they were blest and strengthened—one and all—
Nor heard the lashing fury of the storm—the call
Of mockery that the taunting wind would fain have put
in words.

But farther down the street where steel rails cross this
way and that—

Within the freight house—all in noisy groups—there sat
Old men and young, off duty for a single hour.

Foul jesting filled the air. Somewhat apart—and pacing
back and forth—

With head bowed down as if in thoughtful meditation,
A young man swiftly strode, and in his soul and heart
He loathed the vileness of the ribald conversation.

"Ah, such a night," he muttered in an undertone—
"And yet—'twere better—I should think—outside and all
alone,

Then inside, listening to this vile and idle chattering;
Long since my soul has sickened and revolted at the
sound—

I will away." And with the words he drew himself into
his cloak

And sallied forth to face the bitter storm.

A faint, sweet sound of sacred music came at intervals
When lulled a moment was the angry blast—

And, moved instinctively, the young man sought its
source. At last

He stood against the entrance of the little church.

"Jesus paid it all"—they sang—

"Ah to him I owe—

Sin had left a crimson stain—

He washed it white as snow."

Moved as it were by hidden power

And music's mystic sway—

He stepped inside—but faltered

As the people knelt to pray:

"Lord, somewhere in this storm tonight

I have an unsaved boy—

That voice! Those tears! What did it mean?

A father plead—nor plead in vain—

For, trembling, and with streaming eyes

The young man sought his father's side,

And made his peace with God.

Outside the storm had spent its wrath

And o'er the sleeping town

All gently now the pure white snow

Came softly falling down;

And one more soul had found the Lord

And felt his saving power—

A father's prayers were answered

While on duty for an hour!

Goshen, Ind.

The Sin of Tempting Others

BY FAY ALDENE GRAY

In Three Parts.—Part One

EVER since the harmony of Eden was first disturbed,
the slime of the serpent trails in the path of every
tempter; for he comes as a serpent—beautiful, artful,
insidious, venomous—ready to strike the death-blow
to the soul. They alone, who are sheltered by the One
who died on Calvary, are safe from his perilous strike.
All those who are not so sheltered, will be snared by
the devices of Satan.

Of course, there are temptations from within as
well as from without. James 1: 14 says: "Each man
is drawn away by his own lust and enticed." How-
ever, there are those who, in the strength of the
Mighty Victor, in the wilderness temptation, triumph
over the enticements from within, and there are others
who would win out with Christ in the end, were it
not for the persistence of the tempter. They are
not strong enough to resist the united forces of their
natural inclinations and the persistent lure of the

tempter from without, for when two powers are in
conflict, the stronger will win, but sometimes at a tre-
mendous cost. The tempter who wins in a contest for
a soul, wins at the most momentous cost to himself.
If the full cost of a victory on the side of Satan, were
always impartially considered by the tempter, before
the beginning of a contest, there would be fewer such
contests and fewer smirched characters, wrecked
souls and nagging regrets in consequence.

What right has any one to put a stone of stumbling
in another's way? The Master has nothing encourag-
ing for such. Listen to him: "Woe unto that man by
whom the offence cometh. . . . It were better
for him that a great millstone were hanged about his
neck and that he were drowned in the depth of the
sea" (Matt. 18: 6, 7). He that tempts another to sin
—no matter how nor to what action—has given the
gravest offence and the vilest insult that can be given.

Friends, one may weave a chaplet of thorns for
his own or another's brow, and not pierce his hands by
the thorns, but nobody can handle sin and not be
stung by it. And the tempter will find that sin is
always a rebounding missile, which will sting his own
soul as he tries to sting another's. The anarchist's
bomb is not more destructive in its marks. Both dis-
figure and destroy. The motive of the one is no
better than that of the other, for the sole intention of
both the tempter and the anarchist is to spoil and
wreck another's property.

An elderly lady, whose eyes had a trustful, far
vision, spoke favorably of a girl guest, a new ac-
quaintance, who had just left. A young man, still
in his teens, tossed his head knowingly and flung out:
"She don't prove up."

The lady gave him a searching look, whereupon he
cringed and flushed crimson. She had long been the
boy's staunch friend. In a tone of pure, motherly
concern she said: "So you were testing her! It pays
better all around, Joe, to help others to 'prove up'
than to cause them to fail. A spotless character is
any man's or any woman's biggest asset. Never forget
that!"

Generally our associates "prove up" according to
out own behavior, unless they are stronger than we
are; and the strongest of us are only as strong as our
weakest point. It is there the tempter will gain an
entrance into the sanctuary of the soul, if it is not
strongly fortified by grace. For he is crafty, wise in
persuasion and knows his power. He accomplishes
his ends at whatever cost, and risks his own soul in
his efforts to destroy another's.

A mere suggestion of wrong-doing may be sufficient
to create the desire to do wrong. A mother, intending
to leave her children alone for an hour, tells them not
to do this, and not to do that, while she is away. Her
implication, that they *might* do those things, creates
so strong a temptation to do them that they are not
able to resist it. So they do what they probably would
not have thought of doing, had not the mother's un-
wise "don't" suggested it to them.

Simon Peter said: "I go a-fishing." Those who
heard responded: "We also come with thee."

How natural! Suppose Simon Peter had said:
"We must be more watchful, more prayerful, more
faithful to duty *now*, since the Master is no longer
with us, to lead in his loving, wise way!" Then
those others would have proposed a consecration
prayer service on the spot, instead of going back to
their old occupation, from which the Master had called
them to higher, more enduring service. They would
not have been quitters, had not Simon Peter suggested:
"Let us all go fishing."

It is the serpent's tactics, enacted from age to age
—in Eden, in the wilderness, in every-day life. The
older comrade entices the younger one to try a ciga-
rette and the younger one soon goes to his grave from
cigarette poisoning. The man tells the innocent boy
of sensual pleasures, and, unless that boy has been
warned that the brothel is the way to perdition, that
boy is certain to find his way there. The matron
whispers, to the bride-to-be, ways of thwarting God's
creative plan, and there will be a desolate, childless
home in consequence. The trail of the serpent has

marred the harmony of that bride's home, even as it
destroyed the harmony of Eden long ago.

Everywhere the tempter is doing irreparable harm,
besides breaking every law of the Golden Rule. There
is no love, no kindness in his methods or motives. His
only aim is evil. In the light of either morality or
godliness, how abhorrent is his aim! He provokes
to evil and virtually overpowers those weaker than
himself. Only a coward's deed! The strong one
would give him a hand-to-hand fight, a soul-to-soul
conflict; but the weaker one suffers untold loss and
sorrow by his evil allurements. It is a momentous af-
fair which should arouse in each ambassador of Christ
a stronger determination to save and protect the thou-
sands of souls from the tempter's wreckage and ruin.

A certain man made arrangements to have a lovely
young girl decoyed into a place where no man ought
to go, and where no woman ought to be. Potentially,
every man is a father, and every woman is a mother
in spirit, by creation. But imagine that man's dismay
when his own beautiful, innocent young daughter met
him there, with her frightened, anxious appeal: "Oh,
father! have you come to take me out of this place?"
"Indeed I have!" was the reply—no doubt, truthfully
then.

The father who can thus ignore his partnership
with God, in the care of an immortal soul, lacks the
basic principle of fatherhood. But it is to be hoped
that from this experience that father learned the holy
regard which is due from a father to every other
father's daughter, as well as his own; for no true man
will set the standards of his own morality or right-
eousness below the level which he would have his
wife and daughter to maintain as theirs.

The world admires a clean man as much as it does
a pure woman; and God demands the same standard
of chastity and honesty for them both. In fact, God
recognizes but one standard of character for all—that
is the standard Jesus Christ lifted up for the world:
A Man in whom was found no fault at all.

Toledo, Ohio.

Your Eldest Daughter

BY AGNES M. GEIB

ARE you giving her a square deal? She has helped
to raise the family. Her labor has saved you many
a dollar.

Now that you are, possibly, in better circumstances,
is she made to feel that she is not longer needed at
home? Are the younger sisters, whom she helped to
mother, allowed to insinuate that she is in their way,
or that she may spoil their "prospects"?

Too often she escapes these petty persecutions by
accepting an undesired suitor, and goes to a new home,
not founded on love.

Is the eldest daughter expected to do more than her
share of the household duties, while the younger ones
lead a care-free life? It seems so in many homes.

Stand by your eldest daughter, as she has stood by
you. By giving you faithful service in childhood and
youth, she may have sacrificed dreams and ideals of
which you will never know.

Manheim, Pa.

Ourselves and Others

BY LYDIA E. TAYLOR

1. In the Fur Business

Our Part in the Business.—What do we mean by
the fur business? What part have we in it? Is it
honorable? How much thought have we given to the
cruelty of fur trapping?

Last September *The Ladies' Home Journal* sent out
a timely warning, charging women with being silent
partners with the trapper and the dealer in a business,
not only dishonorable but fiendish in the cruelty to
dumb animals, obtained for furs—which, after all,
are garments not really necessary to health and com-
fort.

"What a Deformed Thief This Fashion Is!"—
Such is the title of the *Journal* article by Minnie Mad-
dern Fiske—too long to reproduce in full, but we
quote some whole paragraphs and glean from others

(Continued on Page 154)

AMONG THE CHURCHES

Calendar for Sunday, March 12

Sunday-school Lesson, Amos' Warns Israel.—Amos 6: 1-8.

Christian Workers' Meeting, An Importunate Evangelist.—Philip.—Acts 8: 26-40.

Gains for the Kingdom

One baptism in the Ludlow church, Ohio.

Two baptisms in the Toledo church, Ohio.

Four baptisms in the Lewistown church, Pa.

One baptism in the Woodland church, Mich.

One baptism in the Albany congregation, Ore.

Five baptisms in the Beards Fork church, W. Va.

Four united with the Pomona church, Calif.—the pastor in charge.

Five baptisms in the Mt. Morris church, Ill.—Bro. C. D. Bonsack, of Elgin, Ill., in charge.

Nine baptisms in the Sebring church, Fla.—Bro. O. H. Feiler, of Navarre, Kans., evangelist.

Twelve accessions to the Ottawa church, Kans.—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Twenty-six confessions in the Midway church, Pa.—Bro. Wm. N. Zabler, of Lancaster, Pa., evangelist.

Twelve were baptized and two reclaimed in the North Solomon church, Kans.—Bro. G. W. Burgin, of Burr Oak, Kans., evangelist.

Four were reclaimed and four baptized in the Fruitdale church, Ala.—Bro. D. G. Brubaker, of Nocona, Texas, evangelist; also three baptisms at Edith, Miss.

Personal Mention

Bro. Ralph R. Hatton should now be addressed at 155 Reed Avenue, Marion, Ohio, having entered on the pastorate at the Marion church March 1.

Bro. J. E. Young, formerly of Beatrice, Nebr., who has been laboring in the South for some time, is now permanently located at Green Cove Springs, Fla., R. D., Long Branch.

Bro. I. D. Leatherman, pastor of the Monticello church, Minn., will be available for an evangelistic meeting any time during the months of July and August. Those desiring his services will please communicate with him at Monticello, Minn., Box 170.

Sister Maud Newcomer, Assistant Editor of Sunday School Literature, is back at her desk again, after an absence of about two months in Pasadena, Calif., visiting her parents, Eld. S. I. Newcomer and wife, formerly of Lanark, Ill., and other relatives and friends.

Because of Bro. Austin's illness, for the past six weeks, Bro. O. H. Austin and wife, of McPherson, Kans., were compelled to cancel their evangelistic engagements for February. They are now in the field again, having begun a meeting last Sunday at Oklahoma City, Okla.

The Committee on Reorganization of Church Boards, appointed by the last Conference, was scheduled to meet at the Publishing House on Tuesday of this week. The committee consists of the following brethren: J. W. Lear, Otto Winger, H. C. Early, Jas. M. Moore, D. W. Kurtz.

Bro. Clarence H. Gnagy, of Mount Morris, Ill., favored us with a short but delightful interview one day last week. The scope of Bro. Gnagy's work has been enlarged lately, through his having been made Director of Religious Education for the Mount Morris College territory.

The "Messenger" rooms had a fine interview with the Home Mission Secretary the other day. This is not so much a matter of course as you might think, for Bro. Zigler has been in the field about all the time lately. He reports delightful seasons of fellowship with the good people in Virginia, where he had part in Bible Institute work, both at Hebron Seminary and at Bridgewater College. A few short-distance visits are on his schedule for the near future, but his desk must have some attention now, he says.

The District Boards of Middle Indiana have begun the publication of a "District News Letter." A copy of the first number is on our desk and we think that the Boards and Editors L. W. Shultz and Moyne Landis are to be congratulated. Its name indicates its purpose—to keep the membership informed on District activities, make announcements of coming events and circulate any information of general interest. The "Letter" is to be issued as often as circumstances may require. Twelve pages of news matter make up this first issue. We note that "Middle Indiana is to be the scene of devotion and personal work in a very definite way during Easter Week."

Elsewhere in This Issue

Ministers of North Dakota and Eastern Montana will please note Bro. Earl L. Flora's announcement among the Notes.

On page 155 Bro. W. Arthur Cable makes an appeal for information to which there should be a general response by former students of Mt. Morris College. If you have the desired data, be sure to fill out the blank at once.

Do not fail to read Bro. Jas. M. Mohler's announcement on page 156, concerning the Sunday School Exhibit at the Winona Lake Conference. Only by a general participation can an undertaking of that kind be made a success.

Special Notices

To Middle Indiana Members.—A District News Letter has been sent to each one by way of some one in each church. It is hoped that the person to whom the package was sent, in each church, will see that a copy gets into every home. If you have not yet secured one ask for it some day in meeting.—Lawrence Shultz, North Manchester, Ind.

The District Meeting of Southeastern Pennsylvania, New Jersey and Southern New York will be held on Thursday, April 27, in the Coventry church, near Pottstown, Pa. All queries or reports, that are intended for the program, should be sent to the writer and be in his hands not later than March 26.—H. Vernon Slawter, Writing Clerk, 379 York Street, Pottstown, Pa.

To the Churches of the Second District of West Virginia.—All congregations desiring my help and assistance in missionary meetings, programs, etc., from now until July 1, will please communicate with me at the earliest date possible, and arrangements will be made as to your wants. I am at your service and shall be glad to do all I possibly can for the work, with the help of the Lord and all Christians.—Vernia May Tenney, District Missionary Secretary, Hammon, W. Va., March 1.

The District Meeting of the Second District of Virginia will be held at the Middle River church, Augusta County, Va. Elders of the District will meet at 1:30 P. M., on Wednesday, April 26, preparatory to the Conference, Thursday and Friday, April 27 and 28, beginning at 10 A. M. Those coming over B. & O. R. R. will notify John Moore, Ft. Defiance, Va.; those coming over N. & W. R. R. will notify Ernest Guyman, Crimora, Va. A general invitation is extended to all.—Ada R. Reed, Ft. Defiance, Va.

To Sunday-school Workers of the District of North Dakota and Eastern Montana.—Please send in the annual reports at as early a date as possible. Some have not yet reported. We are anxious to get a report from each school and congregation this year. If yours is a union school, indicate that fact on your report; but report anyway. If any have not received the blanks, please write to me for them. Again, let me urge a full report.—Earl L. Flora, District Sunday School Secretary, Sykeston, N. Dak., Feb. 28.

Miscellaneous Mention

In Fort Worth, Texas, a correspondent informs us, all the churches are planning a pre-Easter two weeks' revival effort. The most remarkable feature of the program is that practically all the business houses of the city have agreed to close their places of business from 10 to 11 A. M., five days each week, for special services. This is certainly an unusual tribute to the value of the church to the welfare of a city.

The Family Altar League, a non-sectarian, international organization, which has been laboring for fourteen years in the interests of daily Bible reading and prayer in the home, announces in the Annual Report that in 1921 it passed the 50,000 mark in the number of homes in which it has been instrumental in establishing family worship. The League, in celebration of this attainment of its goal of years, has embarked on a new era of service, to be made world-wide, with expanded facilities and new resources. It has taken as its new motto, "A Family Altar in Every Christian Home." Its quota for 1922 has been set at 100,000 new homes maintaining the family altar. As a part of its service it is prepared to aid churches anywhere in local campaigns for establishing family worship. An extensive literature on the subject is printed for distribution. It invites pastors to make free use of its resources, writing for samples of the materials being published. Address: Family Altar League, Marquette Building, Chicago, Ill.

A Bystander's Notes

Our Responsibility.—Have you ever thought of the fact that wrongdoing of any sort—though we may think of it only as affecting us individually—always robs others? My selfishness, for example, means that I take what some one else ought to have. Truly it has been said: "My luxury spells another man's need unsupplied." The

realization of that may well startle us out of all luxury, even to the smallest extent, for the rest of our lives. It is not agreeable to think of self-pleasing as robbery and cruelty, but that is the simple fact. We are our neighbors' keepers, and in this we share the very honor and glory of God himself. Are you living the wholly unselfish, altruistic life of the One who, though he was rich, yet for our sakes became poor, that we, through his poverty, might become rich?

The Burning Heart.—Dr. John Robertson tells of a Scotch village where, long years ago, all the hearth-fires had gone out. That was before the day of matches. The only way to rekindle the fires was to find some hearth where the fire was yet aglow. Their search was fruitless until, at last, they found a flaming hearth away up on the mountain-side. One by one the villagers came to this hearth and lighted their peat, but it carefully into a pan, and shielded it from the wind. Then the fires were soon burning again throughout the community. Are the fires getting low in your heart? Has the chill of worldliness settled down upon you? God has plenty of fire on the holy mount. Climb up into his presence by the path of surrender, and he will take a live coal from the altar, and lay it upon your heart and upon your lips. This will insure a fullness of the Spirit's outpouring. This will give you an unabating passion for souls.

The Wide-Awake Prayer Meeting.—The spiritual "atmosphere" has much to do with the impression made by the service, and the influence thus exerted. Back of all else there must be dependence upon the Holy Spirit for power from above. But fully acknowledging this, it is still true that the leader's personality will largely determine the trend of the meeting. He can depress and deaden, or quicken and stimulate the others in attendance. How important, then, that he come to the meeting mentally alert—spiritually fit—as he can only be by a lingering at the throne of grace! As in all other cases where one man comes into special relation to an audience, there must be a certain degree of masterfulness—a determination, by God's help, to carry his audience with him to a higher plane. If he is merely passive, manifesting a spirit of indifference or timidity, he will go down in futile impotence. The speaker's manner—and his character behind that manner, and expressing itself by it—will have as much to do with creating the atmosphere, pervading the service, as his words.

Standing Alone.—All too often we forget that there is no particular merit in standing with the crowd, buoyed up by popular acclaim. We may be oblivious of the fact that it requires divine support to stand alone. It is manlike to follow the people—to drift with the tide. It is God-like to follow a principle—to stem the tide. "No man stood with me, but all men forsook me," wrote the battle-scarred apostle, in describing his first appearance before Nero, to answer the grave charge of believing and teaching contrary to the Roman world. Noah built and voyaged alone. His neighbors laughed at his absolute compliance with Divine direction, but their swift destruction proved the fallacy of popular opinion in that day. Abraham wandered and worshipped alone. Possibly the Sodomites smiled at the simplicity of the lone shepherd, but their fateful end in the doomed city witnessed to the justice of divine retribution. Of the lonely way, in which his disciples should walk, Christ said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." What the world needs today are men and women, young and old, who are willing to hold to their convictions at all hazards, even though it means to stand alone, derided and held at naught by a wicked, gainsaying world.

Arousing Missionary Interest.—In many of our congregations considerable missionary enthusiasm has been aroused among the young by entrusting each child with twenty-five cents or more—to be invested in whatever way may be deemed best—the proceeds going to missions. We notice in a recent issue of the "Christian Monitor," a monthly publication of our Mennonite friends, that one of their liberal brethren donated a thousand dollars, some years ago, as a loan fund to children. He stipulated that any Sunday-school pupils, so desiring, are to be given twenty-five cents each spring, by means of which something is to be raised, and sold for the aid of missions. While the generous donor had a large vision, it is to be regretted that comparatively few of the children accepted his liberal offer. However, last spring \$175.75 was entrusted to willing workers, who surely gave a good account of themselves. When the returns were tabulated, last fall, a total of \$1,303.21 was reported by the faithful little stewards—an average gain of 745 per cent. This was surely a fine showing, though it would have been much better, had the entire loan fund been put to work. After the original investment, \$175.75, was returned to the loan fund, there still remains a goodly sum for missions. It is a fine plan and well worthy of a fair trial. Better, even, than the money, thus earned, is the instilling of missionary sentiment in the hearts of the children. Impressions thus wrought on the plastic minds of childhood, are sure to yield a gracious fruitage in later years.

AROUND THE WORLD

The Uplift of the Eskimo

Marvelous, indeed, has been the record of the Eskimos of Alaska in a single generation, after the advantages of education, and civilization in general, were made available to them. The government of the United States gave these untutored children of the wilderness a chance at the reindeer industry, and they seem to have made the most of the opportunity. From primitive, nomadic hunters, they have become a civilized, religious, pastoral people, living in villages and having in their herds a means of ample support. What has been so successfully achieved for the Eskimos of Alaska, might be readily wrought for other uncivilized tribes. All depends upon the one thing of giving the people a chance for development.

The Value of Exercise

Late researches of the medical profession emphasize the fact that many ills of humanity are mainly due to a lack of physical exercise. While various methods and devices along that line have been highly recommended, yet, after all, the medical expert insists that only walking brings every muscle in the body into active use. It has a tonic effect on the entire system, controlling and arousing its proper functions more effectively than any other method. Seemingly, nature has placed the matter of health preservation largely in the keeping of each individual—so we are assured by the highest medical authority. And that truth applies, in a very real sense, to the spiritual realm also. The prophetic admonition, "Woe unto them that are at ease in Zion," seems to indicate that a real danger threatens him who fails to exercise, as he should, in his religious activities. Energy means life and progress; slothfulness can but lead to danger and decay.

The Red Man Makes Progress

Latest census figures assure us that 340,838 Indians still remain in the United States—more than half of whom are citizens. Four-fifths of the families, reported to the Indian office, live in permanent homes, and nearly 300,000 wear the apparel of the white man. The Indian Rights Association is actively engaged in safeguarding the best interests of the Indians against crafty and unscrupulous speculators, and a number of special agents are constantly studying ways and means of uplift for the Indians. The general tone of the Association's report indicates that the original settlers of America are, as a whole, prospering and contented. A large number of Indians are engaged in farming or grazing, and the value of property they own or use is increasing. Most encouraging is the fact that the government's old-time practice of managing Indian affairs by politicians appointed under the spoils system, has given way to the selection of really qualified officials.

Our Multiplying Laws

With Congress constantly adding to existing laws, and the law-making bodies of the various States passing new rulings and enactments at every session, it would seem that ere long the limit of needed legislation would be reached. Some one, with a special fondness for figures, has made this calculation: "Granting that a man would have the patience to read 180 laws—long or short—a day for ten years, he would almost complete the perusal of the 657,892 laws, that are now said to be in effect in the United States." But here is another view of the situation, as visualized by a noted legal authority. He maintains that practically all our laws are, in principle or application, based, either directly or indirectly on the Decalogue and other teachings of the Bible. He claims that a strictly consistent Bible Christian, though ignorant of legal technicalities, would in most cases know how to conduct himself, so as to live in perfect harmony with the letter of the law.

Honorable Mention

As a rule, government reports are of little interest to the average reader, but a recent description of the life and customs of the 450 Seminole Indians, still remaining in the State of Florida, pays a high tribute to their moral worth and their respect for law. The Seminoles are governed by their own unwritten code, strictly enforced by a headman. Just and inflexible as their own laws are, they are insisted upon rigidly. The laws of the State and nation are never broken, and "no second case of violation has ever been recorded." Probably no people on earth have a higher standard of morality than the Florida Seminoles, and it is not a "single standard" either—so the government report assures us. Marriages are contracted according to Indian style, but they are binding. Unlike other Indian tribes, their women are kindly treated, and their wishes control the family policy. Obedience to parents is so thoroughly inculcated that it is cheerfully rendered. In many ways the Seminoles might serve as an acceptable pattern of citizenship at its best.

The Centenarians of the United States

It may be somewhat surprising to learn that there are 4,267 persons in the United States who have passed the hundredth milestone of their earthly existence. We are told that 2,706 of these are women, and only 1,561 are of the sterner sex. It appears that after the seventy-fifth year is reached, the general tendency toward longevity in women becomes more and more pronounced. As to the reason for the singular showing, authorities are not agreed, though most of them seem to attribute the greater ruggedness of the women to a more even temperament, aided materially by deeper religious convictions. The last-named reason may be of greater value than thought of by most people.

American Bible Society in a New Move

Yielding to the imperative demands of modern manufacturing conditions, the American Bible Society has decided to abandon its old-time printing and binding plant in the historic Bible House of New York City. Hereafter its manufacture of Bibles will be carried on under contract with printing-plants that are equipped with the best of labor-saving appliances. While there was a time when, with lower cost of labor, the work of the Society could be economically done on its own premises, that period has passed by. It is to the credit of the Bible Society's officers that they recognized that fact, and acted accordingly. Contributors to the work of Bible distribution may rest assured that their gifts will render the largest possible service in the furtherance of the commendable activities of the American Bible Society.

A Tower of Strength

Kenesaw Mountain Landis, Federal Judge in the Northern District of Illinois, and of nation-wide renown, has resigned. The decision was heard with regret by citizens who favor law enforcement. Violators of law, on the other hand, rejoiced that the one man most feared by them would no longer trouble them. The nation owes much to Judge Landis for what he has done to uphold respect for the laws of this country. His service in behalf of prohibition enforcement in one of the most difficult sections of the nation, was such an example of fearlessness, honesty and earnestness that it might well be emulated by every official of our country. In selecting his successor, it is the hope of every friend of law enforcement, that a man will be chosen who has the same high ideals of duty and justice, as those exemplified by Judge Landis.

A New Start Needed

In at least one respect the last year will go down in history as one fraught with decidedly phenomenal financial reverses. In evidence of that fact we mention that the two principal mail order houses of Chicago admit to financial losses of sixteen and eighteen millions, respectively. Among a score of others, severely hit by the business slump, is Mr. J. Ogden Armour, of packing-house fame. He frankly owns up to losing more than thirty million dollars in the meat business last year, but attributes it to the fact that property and stocks have abnormally depreciated in value everywhere. He suggests that if every business enterprise in the United States would honestly and unselfishly take the full measure of its losses, wipe the business slate clean, and start all over again, on the basis of today, great good would result to the country. Incidentally it might be well to revive a little more of the genuine integrity that prevailed in years gone by, before the war-time speculation demoralized the business world in general.

The Church Campaign for a Warless World

Truly it has been said: "The end of the Conference is the beginning of the conquest." The Washington Conference started the nations facing towards a warless world—towards plans that are to make permanent peace possible. The churches have rendered notable service during recent months, and have good cause for thanksgiving. More was done at Washington than many thought possible. Public opinion should now be aroused to the importance of prompt ratification of the treaties by the Senate. Even after that, much will still remain to be accomplished. The world has not yet permanently turned its back on war as a legitimate method for maintaining "vital interests" and "honor." War is not outlawed. The persistent drive of public opinion must continue during the months and even the years ahead. Our campaign for a warless world must go on until war is really outlawed by joint action of all the nations through an effective system for the maintenance of peace. A warless world can never be imposed by governments on the people, but it can be effectively insisted upon by the people, as a measure of governmental action. The success of the Conference at Washington is the first great victory in the people's war against war. The Federal Council of the Churches of Christ in America now urges the churches to arrange that large numbers of petitions and personal letters are sent at once to senators, expressing the conclusions reached in regard to the ratification of the treaties. Furthermore, after the treaties are ratified, let the churches show proper appreciation

of the fact: (1) By giving special thanks to the Lord, in public prayer, on the first Sunday following the ratification, and to make mention, in sermons, of the new epoch on which the world is starting. (2) To have town and city authorities designate, as a special day of celebration, the first Saturday after the Senate ratifies the treaties. The people should be helped to understand and to rejoice in the first great victory of peace. Truly, a mighty victory has been won, in which none were defeated, and not one life was lost.

A Commendable Move

Through the instrumentality of an anti-suicide league at Zürich, Switzerland, fifty-four persons have been saved from self-destruction during the past year. The league works on the simple principle of prevention. Its members being generally known, any person in the last straits of despair may appeal to any one of them for comfort or help. At all times he may be sure of a kindly hearing and help of the right sort—the very thing to tide him over his difficulty. Each case is treated with the strictest confidence, and the best possible judgment is used in the adjustment of whatever perplexity there may be. Sometimes financial aid is given. At other times good counsel and needed encouragement seems to meet the case. Each case is handled as deemed most expedient. The exercise of human kindness, along the line indicated, may be unusual, but it is, nevertheless, a manifestation of tender solicitude for the despondent, fully in harmony with the precepts of Holy Writ—an activity that well deserves general imitation. All too often some despairing soul imagines that no one cares for him, and so he is left in the depths of his woe. A few tactful words and a helpful act may cause him to take a new grip on life.

The Merger of Sunday-School Bodies

What is declared, by Sunday-school leaders, to be the most important step ever taken in the field of Sunday-school activity, was consummated in Chicago, recently, when the "Sunday School Council of Evangelical Denominations" and the "International Sunday School Association" merged into a new organization, to be known as the "International Sunday School Council of Religious Education." The plan proposed by the joint committee on reference and counsel of the two bodies was unanimously adopted by the Sunday School Council, and was then passed to the executive committee of the International Sunday School Association, which met for two days, immediately following the meeting of the Council. The Association also adopted it unanimously—the final ratification to be made at the Sunday School Convention in Kansas City, Mo., in June. The executive committee of the International Association will request Congress to amend its charter. Pending the change in the legal name, by congressional action, the business of the organization will be conducted under the new name. The International Sunday School Council of Religious Education will set up groups of professional workers, the chairman of which shall be consulting members of the Council. These groups shall be such as children's workers, young people's workers, adult workers, field workers, directors of religious education, etc.

Creating a Law-Abiding Spirit

Sixty-eight prosecuting attorneys were called together in the city of Albany, N. Y., a few weeks ago, to make an intensive study of the so-called "crime wave," so evident everywhere. This gathering in itself is a significant fact, for these men secure, at first hand, their information as to the amount of crime in the country. It is not hearsay evidence which has stirred their interest, nor are they accustomed to give way to hysterical exaggeration. Their attention was first devoted to a study of the various causes which contributed to this condition. It was their almost unanimous conclusion that the weak-willed and the vicious are today encouraged in their defiance of all laws by the widespread attitude of disregard for certain laws on the part of so large a proportion of the reputable members of the community. The attitude of the general public toward the prohibition law was thought to be one of the potent contributing causes of criminal activity. This, of course, was not an effort on the part of those attorneys to create public sentiment against the prohibition law. They are seeking coöperation in the enforcement of the law, as their appeal to the general public indicates. It reads in part as follows: "If the laws of the State are to be enforced, if crime is to be suppressed, if the property and the persons of citizens are to be protected there must be a fair enforcement of all laws. Our so-called reputable and responsible citizens must not wink at the violation of some laws and thus lead to disrespect for all laws." The words of Governor Miller, in summing up the work of the Conference, form a ringing appeal to all loyal citizens, to do their share in changing the present unfortunate condition of affairs: "There probably has never been a time within our memory when there was more disrespect for law expressed, in various ways, than now, and if anything can be done to bring about more respect for law, that very thing should be done." To that we add our hearty Amen.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

Smoothing Life's Pathway for Others

Eph. 4: 32. (See also 1 John 3: 14-22.)

For Week Beginning March 19, 1922

1. **Introductory Thoughts.**—(1) If we really appreciate God's goodness to us, we may well show our thankfulness by being kind to others. (2) The burdens and difficulties of many sad lives should cause us to meditate seriously and prayerfully, how we may swiftly and materially smooth their pathway. (3) Our own need of forbearance and sympathy, so far as our treatment of others is concerned, should help us to realize the importance of always manifesting a Christlike spirit to others.

2. **The Grace of Kindness.**—Due thoughtfulness for the welfare of others is the unwritten law of humanity at its best. Christian courtesy is based upon it, and one of the pleasures of mingling with truly cultured and refined men and women is, that they have learned the beauty of the grace of kindness and cheerfully obey its mandates. As a matter of course, the real Christian refrains from all cutting, sarcastic, sneering and cynical personalities. It may be thought very clever and entertaining, at times, to make a smart but cutting remark; it may be a source of vast gratification to expose the failings of a weak member, but remember, as you thus wound the feelings of a brother or sister you bring sorrow to Christ himself.

3. **The Good We May Do.**—Of Christ, our Blessed Redeemer, we are told that he "went about everywhere doing good." We can not expect, of course, to do the great things that he did, and yet most of us could do much more than we are doing. We all realize that there are those, in every community, who carry with them, wherever they go, a benign influence of healing and blessing. They bear into the sick-room a delicate sympathy, which not only enters into the experience of the suffering one, but puts new cheer and hope into the heart of the invalid. The encouraging and inspiring words they speak, cause the sufferer to take new courage, and to hope for the best. Their very face has in it a message of cheer, wherever it appears. They bring some promise of God, some word of hope and encouragement. The despairing man, whom they meet, is made to feel not only that he has found a friend who is truly interested in him, but also that, after all, his case is not as hopeless as he imagined it to be, and that he need not despair. He is ready to try again. To carry such cheer and sympathy to despondent hearts, surely befits him who claims to be a servant of the Great King.

4. **A Practical Application.**—A useful and active member of the church told a younger woman one day, how she was won for Christ: "Years ago I was a maid in a house near that of your family. While I should have liked to attend church, I felt somewhat timid, not being acquainted with any one. One day your mother spoke to me very kindly at the gate, and asked me to go with her to prayer meeting. I went, and every word seemed to be for me. After attending church and prayer meeting several times, your father spoke about my interest in the church, and asked me to unite with it. That is how I came to be a Christian—not by the efforts of any teacher or evangelist, but just because of two Christians who cared enough to help me turn to the Lord." Two small acts of Christian brotherhood—but what a gracious work they did! Yet the busy woman, who asked the housemaid at the gate to come to prayer meeting, and the busy man, who spoke to her after church, probably thought they had little chance to do anything toward saving souls. They simply did what they could along their daily way—that was all; but really, that is all that is needed to produce valuable and lasting results.

5. **Suggestive References.**—How Paul smoothed the pathway for others (Acts 20: 35). Sympathy that is ready to share sorrow as well as joy (Rom. 12: 15). Helpfulness to our neighbor according to the example of Christ (Rom. 15: 1, 2, 5). What happens when love rules supreme (1 Cor. 13: 4-7, Am. Rev.). Considerate treatment of the erring one, and readiness to bear the burdens of others (Gal. 6: 1, 2). Things "to put on," as "the elect of God" (Col. 3: 12, 13). Peter's loving counsel (1 Peter 3: 8). The love that counts (1 John 3: 17, 18).

How May We Organize Our Forces for Religious Education?

(Continued from Page 147)

greatest service that such an organization can render is to inspire and foster, in the minds of the people, a wholesome pride in the District. We need a *District viewpoint* of the work being done, and of the future

possibilities. It will give us a fresh ambition to raise the standards in all the different activities of religious life and teaching. It will foster ideals of growth, of largeness of vision, of democracy and Christian ethics in the field of religious education. Let the District become a unit in a cooperative attack upon the forces that destroy. The church is no longer on the defensive side—rather it must be more aggressive. Modern times demand it. Its movement must be highly intelligent.

Do not think, for one moment, that the forces of evil are not organized. Satan is a subtle tactician and organizer, and always with the definite purpose of bringing ruin, crime, and death, and his strongest, surest method is by *irreligious* education.

What is religious education? It is the drawing out of the faculties of the individual, and binding them to God as the essential Center. It is the training of the human personality into the likeness of Christ. It is not a matter of form. We can not separate either from the conception of life, for education is the development of life, and religion is the conduct of life. Religious education is, then, the development of life in its highest sphere—that of morals and spirituality. It implies much more than a knowledge of the Bible. Religion is more than the knowledge of good and evil, of God, and of the salvation of Jesus Christ. It is *doing* as well as *knowing*. It is *being* something not merely *seeing* something. It enters into the emotional and volitional, as well as the intellectual life. In short, religious education—teaching—aims at the production of a personality which shall be Godlike, reflecting Christ in thought, spirit and purpose.

The church in the past worked for reformation and depended upon evangelism. But her power in the future will depend upon *education* and *evangelism*. The way to get people into the church is to *teach* them in. Paul's method was to teach, to reason and to prove. And when our District gets the educational ideal, organization, better equipment and teaching will be the natural result.

We should organize our District, as Paul instructed the Corinthians: "Lest Satan get an advantage of us, for we are not ignorant of his devices" (2 Cor. 2: 11). We should have a District Executive Board of Religious Education, to cooperate with the congregational boards of like nature, in fostering and attaining our educational ideals, through an all-the-year-round program of cultural training, in Young People's Conferences, Bible Institutes, Daily Vacation Bible Schools, Sunday-School Institutes, Teacher-Training, Missionary Reading Circles and, last but not least, a splendid instructive and constructive Lecture Course.

There is a great moral value in doing things together. Loyalty, affection, and consideration for others, spring up and flourish as a result of cooperation. If an organization is to be effective, every part must function properly, for cooperation is the soul and life of an organization.

A darkey preacher had preached very earnestly on the subject of cooperation. A little later one of his members tried to explain it to his friend, but failed.

"Well," said he, "I cin tell ye what cooperation ain't—you jes leave one wheel offum yo wagon when yo starts off in de mawnin; dat's what it ain't."

From such a program as we have here outlined, could our young people, and older ones, too, for that matter, fail to grasp and to make their own, the grand fundamentals of Christian citizenship? There is the sacredness of country, love of home, one's own community and the great wide world. Because of this sublime hope, born of their big vision of the future, we have leaders in thought, many of whom are clinging to the ideals of religious education with a tenacity of purpose and a sacrifice of self that is nothing short of heroic. Jesus teaches us to give and to serve, promising that such giving and service shall return to us a hundredfold. This reminds us of an old proverb: "Knowledge unused for the good of others is worse than the miser's gold."

* * *

The second part of our subject deals with local or congregational organization, which must be con-

sistent with the highest Christian ideals, represented by a Board, to be selected by the church. This Local Executive Board is to cooperate with the District Executive Board of Religious Education. The Local Board takes care of the community program; the District Board looks after District interests.

The Local Executive Board appoints the Sunday-school Superintendent as its executive agent. Co-operating with him, they select teachers, textbooks, and adopt rules and regulations. No effort should be spared to secure better methods, equipment, strong teachers and inspirational influences, such as stories for the children, interesting talks, special lectures and musical numbers. They should encourage workers to attend conventions and special terms in our colleges in the interest of religious education. Workers' Conferences should be held regularly and their plans and decisions carried out. A Workers' Library should be installed in every church.

The teaching force and officers constitute the faculty, in which is vested the power to improve or create methods and policies of the school. When conditions justify it, there should be department principals, to direct the teachers in their department.

The next step, and a very important one, is the organized class. Not a "paper organization," but a class, organized by common consent, with a definite purpose in view. It is not necessary to go into details of this organization at this time. They may be had from headquarters by those who are interested. The members of the organized class are drawn more closely together, talent is discovered and developed, and self-expression is cultivated. It is a well-known fact that a well-endowed mind can only be developed by contact with other well-endowed and well-trained minds, working under conditions where development is encouraged instead of being repressed. We must have personal contact to bring out the best in us. The well-organized and carefully-guided class furnishes these much-to-be-desired conditions in a more intimate fellowship, genial cooperation, exchange of ideas, and the lasting bond of a common purpose. Organization will improve the morale of the class, lesson preparation and regular attendance, and will raise the standard of the school. And if there are not practical results—results that are effective in the community for good—then the class is a failure. Religion that is not practical, that is not unselfish and benevolent, is a delusion, a snare, and a mockery.

The great need of Christian workers, educators, and stewards makes it imperative that we have as perfect an organization, in every department of church work, as is possible. With only 2,000,000 Sunday-school teachers in the United States for 18,000,000 pupils, where are the workers to come from to take care of the 26,000,000 children in the United States who are totally without any religious teaching? Some one has wisely said that the greatest problem, confronting the United States, is to handle our vast government with a generation which has missed the saving power of religious education.

Let the old men dream dreams, but the young men must see visions and obey their leading if we hope to avert a terrible reckoning.

Skidmore, Mo.

Ourselves and Others

(Continued from Page 151)

facts which may cause us to stop and think—even to shudder at thought of the wraps we wear:

"A brisk December day on Fifth Avenue—motors thronging the asphalt; pedestrians crowding the walks; wealth and luxury everywhere, eternally conspicuous; women in limousines swathed in furs; chauffeurs immersed in furs; women pedestrians sporting nearly every sort of skin to be found on an animal, from the Arctic to the Tropics—heads with beady eyes, dangling claws and tails, stoles, capes, coats, long coats, voluminous wraps. At a little distance it looks like a procession of wild beasts. Near by, of course, it is only a demonstration of fashion run mad, and as Shakespeare says, 'What a deformity this fashion is!' One notices a singular incongruity. In spite of the nipping air it is only the feminine upper works that are thus hirsutely decorated. The ampler the coat, the shorter the skirt; the heavier the pelt, the sheerer the stockings and the thinner the pumps."

"A sweltering August day on the famous Avenue. There are fewer women in fashions; the owners of most are fortunate enough to be able to escape the torrid New York summer. It is the noon hour. The shops and lots are pouring forth an army of hungry sales-girls and shop hands. The crowd is almost as great as in winter, but it is made up chiefly of workers, and only an occasional butterfly flutters among them. But the pelts are still there. While men are seeking the scant shade of buildings from the overhead sun, carrying their hats or coats, mopping brows and swearing that it's the hottest day of the summer, the troops of girls are wrapped in what the trade with unconscious humor calls 'summer furs.' She is an unfortunate girl, indeed, who can not wrap at least the remains of some mangy squirrel, rat, cat or skunk about her perspiring neck, in order to enjoy the consciousness that she is in the swim of fashion."

"What is true of New York is true of all the cities in which the feminine population is determined to be à la mode, no matter what the price, the discomfort or the incongruity. Fashion issues the command and women, young and old, rich and poor, spring to obey. Of course, these slaves to a ridiculous fashion are completely ignorant of its significance. They have never heard about the fundamental cruelty and waste involved in this almost universal outcropping of vanity. They do not know that the fur fashion has no basis in necessity; that it is not essential to health and comfort, and that, in following it, they are contributing directly to hideous forms of torture of dumb creatures."

The author then goes on to prove the assertion that ours is yet a "savage state of civilization"—not wholly in the insane desire for apparent luxury shown by the modern way in which furs are lavishly worn, but because of the general cruelty practiced in trapping.

Acknowledging our great progress in material, scientific, artistic and literary directions, the author maintains that "in our attitude toward dumb creatures, we are still as barbarous as the human beings of the neolithic age. . . . For instance—every year on the ranches of the United States four million animals perish in lingering torture."

In recent public efforts to counteract these evils, lectures reciting the real conditions have caused women to be overcome and led fainting from the audience. Naming ignorance as the cause, the human race is defended in its attitude toward physical pain.

"Nothing terrifies human beings so much as the idea of physical pain. . . . Millions are spent in the effort to alleviate pain. Distinguished men devote their lives to this work. . . . Yet every hour of every day the human race inflicts tortures upon the inhabitants of the dumb world that it would never have the courage to contemplate for itself. . . . The baby has a fur robe for its carriage and the loving mother tucks it in with a fond smile. . . ."

"There is no more terrible sight on earth, to those who know what trapping means, than that of a delicate, refined woman, clothed in skins and dangling tails and heads of creatures that have been sacrificed to serve her craving for barbaric decoration. **Trapping as a Business.** When you read one of the books prepared for the instruction of trappers, you close it with a feeling that you are living among fiends. The depths of trickery are boundless. The low cunning employed is beyond description."

Traps that kill in catching are generally impractical because of size and weight. So the smaller steel-trap is used almost universally. Clutching the animal by paw or leg, crunching and lacerating, it holds until the animal freezes or starves to death, or is mercifully relieved by a blow from the trapper's club.

Anguish the Price of Luxury.—Some animals, such as mink, skunk, otter or bear, will "gnaw their legs off to escape the intolerable pain of the trap's steel jaws." Frequently the hunter's line of traps covers miles, enabling him to visit each trap only once a week, or less often—the victims which survive being held prisoners all that time until the trapper arrives to put them out of their misery.

Recently, in the West, a new trapping device was invented, the bait being suspended from trees, where concealed fishhooks caught in the throats of the springing victims causing them to hang suspended for days in veritable agony.

Trapping Ermine Especially Atrocious.—Here the hunter smears a piece of metal with grease. The little animal thrusts out the tongue to lick it, which, in the extremely low temperature in which the catch is made, is frozen to the steel, holding the poor creature

until his captor appears—unless, as sometimes happens, he tears out the tongue, in his struggles to escape. "And, we must remember always," says the author, "that the trapped animal suffers the torture of the clutch, fever, thirst, starvation, the attack of other animals and every other sort of pain and distress that the most fertile imagination can conceive."

And yet, is not "ermine, the badge of royalty," worn by kings on state occasions and emblematic of the office of the judge? Some charming young women, described as "refined in mind and character, angelic in appearance," are robed supposedly "most appropriately" in ermine—composed of hundreds of these tiny skins. For, according to recent reliable figures, it requires "for a Siberian ermine wrap, three hundred of these skins; a wrap of eastern mink, one hundred and fifty skins; a short coat of striped skunk, ninety skins; a similar coat of natural muskrat, sixty-eight skins; a wrap of Scotch mole and Siberian gray squirrel, three hundred mole skins and sixty-four squirrel skins"—while a leading authority claims "four hundred to six hundred moleskins for a woman's evening wrap. Think of the torture chargeable to the necessary (?) comfort of even one of these multiplied thousands of wraps for women!

In recent investigations, made by the American Humane Society, now heroically struggling for reform in this cause, the statement is made that "A review of present-day modes [of dress] shows that never before have so many skins been used to make a single garment, as at present."

[The "review" of the "Journal's" fur article will be concluded next week.]

Mt. Morris, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM DENMARK

Now and then I like to write a little message to the "Messenger" readers, some of whom are acquainted with me. For many years I have read the paper and I have learned to love it more and more, as time goes by. Every article is read with interest and I thank my Heavenly Father that I have been permitted to read the edifying communications. How precious to my heart it is, to read what has been contributed by the dear brethren and sisters! God bless them all! In that way those of like precious faith have been made very dear to me.

To my great sorrow the good and instructive articles of our dear departed brother, D. L. Miller, no longer appear. He was personally known to me. He visited us several times. Quite well do I remember the time when Brother and Sister Miller first called on us. I met them in Copenhagen. At that time I was not yet in the church, but I had become acquainted with the good missionary, Bro. Christian Hope, and wife, who were then located in Copenhagen. Their religious belief was something new to me. Especially was the little white prayer-covering of the sisters a curiosity to me. After being instructed more fully, however, and after searching the Scriptures, to ascertain "whether those things were so," I accepted the Lord's call, and was baptized. Then I was quite willing to do the Lord's bidding, and also to wear the head-covering. Sister Hope was a good teacher. Some thirty years have gone by since that time, but I still remember her faithful teachings.

I have translated some of the good articles, written in the "Gospel Messenger" by Bro. D. L. Miller and others. These I am keeping until such a time when we, too, can have a paper of our own in Denmark. Then they will again appear, and once more be a blessing.

I thank God for the dear Brotherhood and what it has done for our little, far-away Denmark. We are looking forward with new courage to the future. With Brethren Glasmire and Esbensen located among us, good results are already manifesting themselves. Some dear ones have been received into the church. To our God belongs all the honor and praise. We ask for the prayers of the saints.

Brodrøhjemmet, Sindal Street.

Karen H. Jorgensen.

OLD STUDENTS' AND TEACHERS' REUNION AT MOUNT MORRIS COLLEGE

The many former students and the many friends of Mount Morris College will be interested to learn that a grand three-day reunion is planned for the close of the present school-year, to occur on Wednesday, Thursday and Friday, May 30 to June 2, inclusive. Not since 1869—ten years before the Brethren took over the College—has such a reunion been held. In addition to covering

adequately and reverently the forty-three years' history of Mount Morris College, the reunion features will also include the entire history of Rock River Seminary back to its founding in 1839.

The institution has many hundreds of alumni scattered over this planet, who will be glad to hear the news. The reunion is not only for alumni, but for all former students and teachers as well. All who have ever been warmed, in body, mind or soul by "Old Sandstone," are welcomed back to walk and talk again within the shadow and structure of their old protector, and to recount old times with their friends of former years.

The personnel of the Executive Committee is: A. J. Brumbaugh, president of the College, chairman; Harvey J. Kable, of Kable Brothers Company, secretary; M. W. Emmert, dean of the Seminary; Charles H. Sharer, local farmer; and Joseph L. Rice, of the Citizens' State Bank of Mount Morris.

A monthly reunion Bulletin is being issued, which tells about the plans for the coming reunion, recounts some of the experiences of former years, portrays phases of the college life of today, contains portions of letters from alumni, former students and teachers, saying that they are planning to be "on hand," and miscellaneous and sundry bits of information. The January issue was the first of the special Reunion numbers. If you did not receive it, the merest hint to the secretary of the committee will bring it to you post haste, as long as the large supply lasts, and will bring you the others as published.

In order to provide enough shoulders for the weighty load of letters from these thousands, reporting that they are scanning the time-table, or oiling up their autos for the trip, individual class reunion chairmen for the alumni have been appointed as follows:

Class Reunion Chairmen

Of the later years, from 1880 up to the present time, the following reunion chairmen have been chosen:

Class of 1881—Edwin D. Pfeiffer. Class of 1882—Adeline Hofh Beery. Class of 1883—Anna Sharp Davis. Class of 1884—Edward C. Page. Class of 1885—Cyrus Newcomer. Class of 1886—M. Eliza Canode. Class of 1887—J. K. Shellenberger. Class of 1888—Ida Royer Myers. Class of 1889—Charles Carpenter. Class of 1890—Milton Mertz. Class of 1891—Wilbur B. Stover. Class of 1892—J. E. Miller. Class of 1893—Lydia E. Taylor. Class of 1894—E. N. Goshorn. Class of 1895—Della Snyder Lehmer. Class of 1896—Sylvester A. Long. Class of 1897—Jesse B. Carpenter. Class of 1898—John C. Shaw. Class of 1899—Myrtle Royer Myers. Class of 1900—William Kohl. Class of 1901—Charles Keltner. Class of 1902—Alice Moore Suter. Class of 1903—O. D. Buck. Class of 1904—Barney Long. Class of 1905—Arthur Barkdoll. Class of 1906—Edith Miles Gardner. Class of 1907—Frank Kieffer. Class of 1908—Benj. F. Buckingham. Class of 1909—Ernest F. Hanes. Class of 1910—Orley G. Davis. Class of 1911—Geo. W. Sharer Hart. Class of 1912—Robert C. Mohler. Academy, 1913—Ruth W. Whitmer. College, 1914—Amy Trout White. Academy, 1915—Dorsey Blough. College, 1916—Ruth Sherrick Brumbaugh. Academy, 1916—Roy Wagenmann. College, 1916—Oscar W. Neher. Academy, 1917—Ira C. Long. College, 1917—Carol Miller Blough. Academy, 1918—Bennett Stutsman. College, 1918—Hugh Bonnar. Academy, 1919—Esther Miller. College, 1919—Walter K. Mahan. Academy, 1920—Harold Sherrick. College, 1920—Merl Culler. Academy, 1921—Harold Brubaker. College, 1921—Paul Bechtold.

You will help your chairman very much if you will not wait for him to write to you, but will drop him a line at once, telling him that you will be right on hand. It has not been found expedient to appoint chairmen to round up the old students. We shall all have to "fall to" and help the secretary secure correct present addresses for all this multitude. You can help by using the form which follows this article.

This reunion you will want to attend. Please note that it occurs just the week preceding Annual Meeting. You can stay here over Sunday, or go down to Bethany for their Commencement, or spend the week-end with friends in Northern Illinois or Indiana.

Are you one of the "Sandstone family"? All trails lead to Mount Morris on the few days preceding May 30, 1922. Write to your class reunion chairman or to the reunion secretary and tell him that you will be here, with the family you have accumulated along the path of life.

Help the Reunion Secretary Compile a Mailing List

If you know the names and addresses of a number of old students and teachers, please enter them below:

Name
Street
City
Name
Street
City
Name
Street
City
Name
Street
City

Cut this out and mail immediately to
HARVEY J. KABLE, Reunion Secretary
Mount Morris, Illinois

Mt. Morris, Ill.

W. Arthur Cable.

THE 1922 SUNDAY SCHOOL EXHIBIT

The General Sunday School Board is planning for an exhibit again this year, of such a character as plans that have been found successful in your schools and classes, work done by the pupils, such as maps, etc., and any material you may choose to send, showing the work done in your Daily Vacation Church School.

The exhibit has been improving from year to year, and we are trusting that the exhibit this year shall be the best of all.

The success of the past has been due to the splendid cooperation of the Sunday-schools and the individual workers, and we are hoping for the same kindly cooperation this year.

We are asking the Regional Directors of Religious Education of the college regions to care for the exhibit from their respective regions. For this reason, please write your Director what you are planning to send, and send it to his address at Winona Lake.

We thank you for your help in the past, as well as what you may do this year. James M. Mohler, Lecton, Mo.

PERU, INDIANA

Under the auspices of our Christian Workers a watch meeting was held on New Year's Eve. A very nice program was rendered, and a lunch was served. The program consisted of songs, Scripture reading, prayer, a short sermon by the pastor, recitations and readings. Many resolutions were made for definite service—fruits of which are being observed.

The basement is being fitted up for Sunday-school rooms, which will add much to the convenience and efficiency of our Primary and Junior Departments. The baptistry and robing-rooms will also be taken care of. We will likewise be better prepared to handle the Vacation Bible School under contemplation.

Our pastor would like to have the names and addresses of friends in the city who are not in touch with our work. There are new faces seen at every service, of late, and the interest increases. We have received four by letter and one by baptism since our last report.

The year has marked a great change in our church. The Sunday-school has almost doubled and the church membership and attendance shows a gain of seventy-five per cent. We have not lost a member by death, neither have any moved out of our congregation.

A male quartette from Manchester College rendered a sacred concert at our church to a full house Jan. 29. It was well received. Any church will be greatly benefited by having these fine Christian young men in their midst.

The young people's department of the Christian Workers has organized a Volunteer Band, and each Sunday afternoon they are planning to hold a service of song and prayer in the homes of the sick and poor of our city. They also render financial aid wherever needed. Our "social week," directed by the pastor, was one of the finest things ever attempted in our church. The membership got busy, and it was all the talk that week. Everybody made a call or visit, and everybody received one. All entered into the service with hearty good will. Mrs. Clyde Brown.

JUNIATA BIBLE AND SUNDAY-SCHOOL INSTITUTE

It was just another feast of unusually good things, crowded into a little less than one week—Monday evening till Friday noon. The out-of-town attendance showed increased interest over former years. Sunday-school superintendents, teachers and pastors from a goodly number of churches were present and returned home with vision and enthusiasm. The local interest was greater than in other years, for at some of the sessions every seat was occupied.

Among the out-of-town attendants, Eld. H. M. Stover, of Waynesboro, Pa., should be mentioned, because he and his wife not only were present during the entire Institute, but he added decidedly to the spirit of the meeting by his well-directed song service.

Eld. Chas. D. Bonsack, Secretary of the General Mission Board, was present a good part of the week and in what he chooses to style, "simple talks," gave his characteristic messages, helpful to many because of their practical, everyday nature. Instead of following any special line, he touched on the home, the church and missions.

Bro. H. K. Ober, president of the Sunday School Board, gave us in a new and original way, his best along Sunday-school lines. Perhaps none of his addresses awakened more interest than the one he entitled: "Teaching without Telling." He spent a day with us, and in the evening gave his entertaining illustrated lecture on his trip through Japan.

W. G. Landes, State Secretary of the Pennsylvania Sunday School Association, in one day of intensive work stressed the need of religious education, showing clearly the practical purpose he had in view, in his addresses: "The Four Square Worker" and "The Plains of Ono." He fully met every expectation of his audience.

Dr. Gray, from Chicago, was with us throughout the Institute (thanks to a good friend making this possi-

ble), and gave a series of addresses—an exposition on Romans, simple and easily comprehended and yet a wonderful unfolding of the great Pauline message. He found evidence, everywhere in the epistle, of man's need of a Savior, and pointed all most powerfully to Christ's death—the blood—not his life, as a remedy for sin. Dr. Gray is primarily a teacher; his methods are very marked as such. Yet he surprised his hearers most agreeably by making appeal after appeal, after developing a suitable point, to accept Jesus as Savior, and do it at once.

The Nortons (Mr. and Mrs.) related their wonderful experiences in Belgium during and since the war. They had arrived in the States just a few days before, and this Institute was one of their first engagements, hence their messages had a freshness and enthusiasm sure to come from actual work on the field. During the war they distributed Gospels in the front ranks of the armies. So courageous were their labors that the Belgian Queen called them to her presence and asked for a copy of the wonderful book that was doing so much good to her soldiers. They had the honor of a conference, and the privilege of presenting her a copy of the Testament they happened to have with them. Their account of the great need of the Gospel in Belgium, and the growth of the Gospel Mission throughout the land, was strong and effectual.

While each one of the local talent spoke well on his theme, Dr. Ellis should have special mention because of his survey of the inroads of Modernism upon Christian life and teaching. His addresses created more than usual interest and comment. He pointed out clearly the character of the teaching, the peril to vital Christianity and the boldness of those who would thus lead the people away from the truth as it is in Jesus—the One who atoned for sins.

All but one of the visiting speakers of the Institute had an opportunity to conduct chapel exercises. This was much appreciated by the college group. One of the speakers left this striking statement with us: "If you come to the Bible for an interpretation, God speaks to you; if you come with an interpretation, Satan speaks to you." Galen B. Royer.

Huntingdon, Pa.

NOKESVILLE, VIRGINIA

Feb. 4 the Nokesville church met in council with Bro. E. E. Blough presiding. Bro. M. G. West, one of this year's graduates of Hebron Seminary, was elected to the ministry.

Feb. 9 Bro. I. S. Long began a series of ten lectures on the missionary at work in India. He gave three lectures each day until Feb. 12, closing with an illustrated lecture.

Sister Minerva Neher was with us several days in her work as secretary of the Student Volunteer Band. Her splendid personal work among our volunteers left a lasting impression.

The Workers' Conference began Feb. 14, with seven periods each day. Among the speakers were Prof. W. H. Sanger, of Hebron Seminary, Eld. E. E. Blough, Bro. M. R. Zigler and Sister Anna Mow. Such subjects as Sunday-school Pedagogy, Stewardship, Home Missions and Bible Study were discussed. Bro. Zigler certainly knows how to present the needs of the home field and how to inspire our volunteers to do the work right at home. The attendance was not large during these meetings, as the roads were in an unusually bad condition, but those present expressed the hope that we would have another conference next year. It was especially good to hear the older brethren express their appreciation of the meeting. One brother spoke of the benefit of such a conference and said how he would gladly give his support and his prayers for an institution that fosters such work, for in it he sees the way of preparing young people for the Lord's work. When old men get the vision of preparing the way for the coming generations, to take the world for Christ, rather than adding farm to farm, the result is sure. So ended an unusual feast of good things. Mrs. B. F. Glick.

SOUTH LOS ANGELES, CALIFORNIA

We are much encouraged by the splendid spirit of cooperation, which is being manifested in all divisions of our church activities. During this winter, and especially since the first of the year, we have had a larger attendance at our Sunday services and the mid-week prayer meetings than at any time since the organization of this congregation.

The Sunday-school has also made a fine showing, and kept close to the two-hundred mark in attendance all winter. We are very much in need of class rooms. Two of our classes meet in the parsonage for the lesson period. Sister Ethel Smith has resigned her position as superintendent of the Primary Department, after four years of faithful service, and Sister Daisy Evans was chosen as her successor. She is doing splendid work with the little folks and devotes a great deal of her time to visiting in their homes. She impresses the children with the fact that she is interested in them. Sister Evans is also carefully

looking after our growing family of Cradle Roll babies, and succeeds in having a large class of them present every Sunday. They have a special room of their own, which is always full of happy, interested little faces.

Five letters of membership have been received since the first of the year. Jan. 15 was our love feast. Our pastor, Bro. Boaz, officiated, and over 100 members communed. Bro. Jesse Emmert was with us Jan. 22, and delivered two Spirit-filled messages.

Jan. 29 we had as visitors Brother and Sister Levi Minnich and Bro. P. H. Beery, our pastor during the summer of 1919. Bro. Beery occupied the pulpit at the morning service, and we were as much pleased to hear him speak, as he was to meet with us again. Brother and Sister Minnich favored us with a short talk during the Sunday-school hour. To Sister Minnich's delight she learned that our present Sunday-school superintendent was one of her little Sunday-school boys, many years ago, when she had charge of the Channing Street mission, here in the city.

The District Ladies' Aid Society officers met with our Aid Society Feb. 2. There was a large attendance. Lunch was served, after which some interesting talks were given by the different Society officers. On the evening of Feb. 3 forty-five of our number went to the East Los Angeles church, to enjoy the revival meetings being held there.

The February Mothers' Meeting was held this afternoon, with Sister Giles as president. After the election of officers they conducted a Round Table discussion of mothers' problems.

The most enjoyable event of this year was the reception, held at the church on the evening of Jan. 27, for our new members, received into fellowship during our revival last December. Our Ladies' Aid Society took charge of the proceedings, and a good old-fashioned hand shaking and heart-to-heart welcome brought us all together as one big, happy family. Delicious refreshments were served. Several three-minute speeches were given; also some special music. Sister Boaz favored us with a very appropriate reading, and the following original poem was read by our assistant Sunday-school superintendent, Bro. O. K. Charles:

The Redeemed

From the fount of the living water you drank and shall thirst no more.
You have broken the Bread of Life, and the Lord will replenish the store.
'Neath the flood of the Jordan you plunged and were cleansed from the stain of your sin;
And the Spirit of him that redeemed you makes holy the temple within.
There's a light on your face, there's a joy in your heart and a peace in your soul;
For the scars of the flesh have been healed, and the wounds of the world are made whole.
For the weight of the burden is lifted, the yoke of the years is light—
The skies have been suddenly rifted, and gone is the gloom of the night.

You have taken the sign of the Conqueror, the cross of the Christ, for your own.
To bear it a while and then lay it forever more down at the throne.
To receive a resplendent and diademed crown from the hands of the King.
While the caroling hosts of the heavens a welcoming chorus sing
With the sanctified saints and the sages, the prophets and psalmists of old;
The ransomed, redeemed and delivered, one day you shall stand as befores.
Him, who the far and the starry heights of the heavens control—
God, the Omnipotent Ruler of all, and Creator of souls.

Lena Irene Swank.

1159 East Forty-fifth Street, Los Angeles, Calif., Feb. 23.

HEARD AT THE SPECIAL BIBLE TERM AT MOUNT MORRIS COLLEGE

Everyone thoroughly enjoyed the feast of good things at the Special Bible Term. We'd meet a new man, shake hands with him, and say: "Good Institute, isn't it?" and he'd grip our right hand, put his left hand on our shoulder, and say with light in his eye, and conviction in his voice: "Indeed, it is! I just wish my whole church could be here for it."

It is difficult to give, through the impersonal medium of unfeeling paper and ink, an impression of the spirit of a meeting where living, thinking people talk from their hearts. It would have been much more satisfactory, from that point of view, if all the members in the Districts, owning Mount Morris College, could have been here and gotten "the necessary plus," that lived with the spoken words of the instructors, of which the following can give barely a hint:

Erza Flory: Our first line of defense—the country's undeveloped resources—childhood! A child's whole life hinges on the things he learns before he is eight years old."

Charles D. Bonsack: "One of the weak points, in the organization of the church, is that of finance. I believe, as Horace Bushnell says, that the next revival must be one of money power, if the church is to exert the influence for good that she should exert."

Dr. O. G. Brubaker: "The greatest question before the nations of the world today is China. The greatest need of China is the Gospel of Jesus Christ, the Risen Lord. China is waiting for that message."

Virgil C. Finnell: "There are seventeen different poisons in cigarettes; and there is more poison in one cigarette than in three gallons of beer."

Homer E. Blough: "The pastor must not try to do all the work of the church. He is worth much more to the Kingdom if he develops team work in others."

Charles H. Keltner: "Normally will come only when the farmer's buying power is restored. That power is so completely deflated that we deceive ourselves when we think prosperity is again at hand. The deep-seated evils of rural life must be corrected before permanent prosperity comes, and the rural church can be of large service in helping to correct those evils."

Robert C. Clark: The farmer's program includes these fundamentals: To feed the world at a minimum cost, consistent with reasonable compensation for his effort; to stabilize markets for the ultimate good of producer and consumer; to reorganize rural education so that his children may have equal opportunities with the city child, to revive the spirit and function of the rural church and to adapt it to the new demands; and to develop a citizenship with trained leaders that love the country because of its basic importance in national life."

A. J. Brumbaugh: "It is the task of Christian education to develop to the fullest the powers and capacities of young men and women, and to give ideals which shall insure that the best use be made of those powers and capacities, in Christian service."

Dr. M. M. Sherrick: "Practical ethics and Christian ethics are one and the same. Jesus included all morality in his religion."

Dr. M. W. Emmert: "God's immediate purpose in the call of Abraham was to save him; his ultimate purpose was to save the world through Abraham. His purposes for us today are the same."

Roy Dilling: "The ideal form of music for religious services is congregational singing, for it brings within the active plans of the service the voice, the heart, and the will of every worshiper, thus establishing such a responsiveness and unity, of those who participate, that the minister no longer has a mob of unrelated personalities to deal with, but a great organism, in which the minds of the people have been welded together."

Dr. L. S. Shively: "The large telescopes reveal a hundred million stars in the sky. Each of these is a sun, in comparison with which the earth is a mere speck. What an argument for humility on the part of mankind!"

W. Arthur Cable: "If people elsewhere, in private conversation or public discourse, began to talk with as listless a voice, as lack-luster an eye, as little animation and as poorly prepared an introduction, as many ministers, when they begin a sermon, who would stop to listen to them?"

The material given at this Institute in two weeks' time would equal a sermon, forty minutes long, every Sunday for two and two-thirds years. And it was of a variety and strength greater than the average minister could produce in a much longer time than that. There is no way of measuring, but I suppose that the aggregate amount of time, required by the instructors, in preparing for the 125 sessions, ran up into the weeks, of six days each, of ten hours each.

Decide now to come next year—and then come.

Mt. Morris, Ill.

W. Arthur Cable.

COMMUNITY DAY AT SPRING CREEK CHURCH, MIDDLE INDIANA, FEB. 11

Feb. 11 was a notable day in the history of the community near Sidney, Ind. An all-day gathering of the people of the community was held in the Spring Creek house of the Church of the Brethren. Community interests were discussed at length.

The subjects and speakers were: "The Church and the Community,"—T. A. Parker. "Our Agricultural Program,"—T. A. Parker. (Mr. Parker is the Agricultural Agent of Kosciusko County.) "Poultry Feeding,"—Prof. A. R. Eikenberry, head of Manchester College Agricultural Department. "The Public Schools and Community Morals,"—Prof. W. C. Gefichs, Superintendent of Sidney Schools. "Your part in the Improvement of Community Health,"—Dr. Garber, a local physician. "Week Day Religious Instruction,"—Prof. H. S. Randolph, of Manchester College Religious Educational Department.

A large audience and splendid interest testified to the wide-awake spirit of the constituency in community welfare. A very bountiful "help yourself" dinner was a prominent feature of the day. The noon hour, following dinner, was spent in fellowship and recreation—the latter under the direction of Bro. Perry Rohrer.

During the afternoon session it was decided to make community days and enterprises a part of a regular community program. The meeting appointed the pastors, Sunday-school superintendents, and the superintendent of the Sidney schools, to act as a committee, to arrange for all community activities. This will make a strong managing committee.

The credit for the instigating and arranging for this

affair is due to the efficient pastors of the Spring Creek church, Brother and Sister Moyne Landis. Rev. Harris, of the nearby Christian Church, was also a most loyal mover in the planning. Can not other communities meet on common ground?

This was a blessed day. All said: "It was good to be there."

Lawrence Shultz.

North Manchester, Ind.

SUNDAY-SCHOOL REPORTS FOR 1921

The following circular shows how one of our District Secretaries assists his schools, as well as the General Sunday School Board. A later circular of acknowledgment has gone out by the same Secretary:

Dear Superintendent:

A happy and prosperous New Year in the name of the Lord. I am enclosing herewith blanks from the General Sunday School Board, upon which information, when received, it makes out its report to the General Conference.

"Blue is true," and that is the blank you will fill out first, and then keep. Then from this blue report you copy to the pink and white blanks—the pink is for me, acting as District Secretary, and the white is for the General Sunday School Board.

Just a few suggestions about making the report:

First. Please attend to this at once and arrange to meet the Secretary, and you help to fill out the blue one, for your judgment will be valuable on questions that may come up. Please arrange to do this next Sunday or the following Sunday, unless you are sick.

Second. Fill in every blank. If, for instance, you did not have teacher-training, just say: "None." That is an answer. If you can not give accurate figures on attendance for the year, give a fair estimate. Thus through the whole list. Do this, no matter what the showing is. What we all want to know is: "Where are we?" The General Sunday School Board will see the totals, but I shall look at the particulars, and pray God to direct me in helping you make your school a better one this coming year.

Third: There is that page of "standards." I am anxious about it and so are you. So just start at the top and put an "X" before each point your school met this year just past, giving yourself the benefit of the doubt. Most schools have better standards than they think. You see a school can miss on points 2 and 4 and still be a "Banner School." I take it that 2 and 4 are about the hardest of them all. Am I not about right? Well, even if you must to those two points 3 and one other—indeed I do not know which one I would put down—you are still a "star" and shining, too.

And if not a "star," fill in as far as you can, and let us have your record. Personally I will appreciate this very much.

Last. Instead of sending the white report to Elgin, send the white and pink ones to me in the enclosed envelope, and I will forward in one package all the white ones to Elgin. It saves you two cents and helps all around. Of course, if you prefer sending direct, I have no objections—just thought to help you a bit.

I would be wonderfully pleased to have your report by Wednesday, January 18, 1922. Of course you will work to that end, won't you? God bless you and your school!

Only three District reports for 1921 have appeared at Elgin. These are Middle Indiana, Southeastern Pennsylvania and Southern California.

Elgin, Ill.

Ezra Flory, Secretary.

SEBRING, FLORIDA

"The Lord hath done great things for us, whereof we are glad." For weeks and months we had been praying and singing: "Revive us again," and while the church at Sebring has always been active, we, perhaps, have never had the burden of lost souls so heavily on our hearts as for the past few weeks. We believe it is only the beginning of greater things for the Kingdom.

Sister Trostle's two weeks among us, in the study of "Prayer" and the "Holy Spirit," with some splendid lectures, laid a strong foundation for the revival which followed.

Bro. O. H. Feiler, of Navarre, Kans., labored earnestly with us for three weeks, closing his work here Feb. 26. A personal workers' band was organized and practically every home in the town was visited. Special prayer meetings were held. Bro. Feiler's practical, earnest method of presenting the truth, appealed to the people, and the church was filled at almost every meeting.

Often the Sunday-school rooms had to be opened to accommodate the audiences. Bro. Feiler's messages held up Christ and the church, and a life of purity, and did much to strengthen every believer as well as to convict and convince the sinner. The special sermons for the children and young people proved most effective. Nine young people were baptized by Bro. Feiler.

Our evangelist preached at Ayon Park on Sunday afternoon. This is a mission point, eight miles from Sebring. Since Bro. J. W. Rogers, who has had charge of that mission, has been called to his home on account of illness in his family, Sister Hettie Stouffer Bright now has charge of the Sunday-school, doing a good work.

Bro. W. C. Kreider's work at Lake Istegopa, a mission point thirty miles from Sebring, has been much appreciated. Bro. Gingery has charge of the Sunday-school at that place since Bro. Kreider's return to Ohio.

Sister Anna Miller, instructor in kindergarten and primary methods, Bethany Bible School of Chicago, has been conducting a kindergarten here for the past two months. We have a building on our church lawn, especially fitted up for this work and consider it a very effective branch of the Lord's work. Sister Miller's work, in the Primary Department of our Sunday-school, is much appreciated. She is devoting some time to training teachers in primary methods.

We have had a larger number of tourist members this year than ever before, and are glad for their splendid spirit of cooperation in the Lord's work. Brother and Sister J. H. Moore are enjoying good health and are active and happy in the work of the Kingdom.

We have had a very mild, pleasant winter. Much of this year's crop of citrus fruits still hangs on the trees, while the air is laden with the fragrance of a heavy bloom, giving prospects for a full crop for another year. Pray for the church here that we may in wisdom lay hold of the opportunities for service in God's great southern harvest fields.

Elsie K. Sanger.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale.—Jan. 30 Bro. D. G. Brubaker, of Nacoma, Texas, began a series of meetings in this church. He preached with power, and taught the teachings of Christ so perfectly that both saint and sinner were helped. We know that impressions were made which will not soon be forgotten. Eight were added to the church, four reclaimed and four by baptism. From here Bro. Brubaker went to Edith, Miss., and baptized three. From there he went to Citronelle. Seven are to be received by baptism next Sunday in the Cedar Creek church, Ala. I attended this last meeting and never have I been in a meeting where I felt that the house was so filled with the Spirit. How glad I am, that others are having the need here, as those of us who have been here so long! J. Z. Jordan, Fruitdale, Ala., Feb. 22.

CALIFORNIA

Pomona church reorganized for 1922, reelecting practically the same officers. In January our pastor gave us a series of evangelistic messages. Four decided for Christ and united with the church. The outlook is good and we pray for greater consecration and more active willingness in the interests of Christ's Kingdom during the coming year.—Nettie R. Brubaker, Ontario, Calif., Feb. 23.

Redley.—At our late council we decided to hold a Vacation Bible School as early after the public school closes as possible. Bro. Leroy Clark, our Sunday-school superintendent, was selected to supervise the work and will secure helpers and material. Recently we rejoiced in the conversion of two brethren. Our midweek prayer meetings are growing in interest and spirituality. Many special prayer services have been held lately for several of our sick members, and also for friends outside of the church. We decided to have plans drawn for the remodeling of the church for our growing Sunday-school. Our District Secretary, Bro. Harvey Sull, was here Feb. 12. On Sunday morning he gave us a fine sermon and after dinner talk on Sunday-school work which was greatly enjoyed.—Elsie Weimer, Redley, Calif., Feb. 25.

FLORIDA

Bethel.—Yesterday was a glad day for us. After Sunday-school Bro. John W. Myer, of Eustis, Fla., delivered a strong sermon on names. His text was Luke 10: 20. In the evening, after a splendid Christian Workers' program, Eld. D. A. Crist, of Quinter, gave us a very applicable sermon on "Giving God a Chance." We are having very fine weather; potatoes have a fine start; corn planting is now being done.—I. H. Crist, Middleburg, Fla., Feb. 20.

ILLINOIS

Hurricane Creek church met in council Feb. 18, with Eld. Urias Blough presiding. We granted three letters. The church is with out a pastor now.—Win. H. Ketting, Mulberry Grove, Ill., March 2.

Lanark church met in business session Feb. 12, with Eld. J. M. Moore presiding. The semiannual love feast will be held May 7. The church voted unanimously to have our pastor continue his services for the year 1922. Bro. Moore conducted a Bible Class for two weeks—First and Second Kings being studied. The enrollment was forty. Our Sunday-school superintendent, Arthur Knecht, and his assistant, are making arrangements for a Teacher-training Class. We are pleased to announce that the Vacation Bible School, which proved to be such a success last summer, will be held again this year.—Neal Sites, Lanark, Ill., Feb. 23.

Mt. Morris.—Our church enjoyed a rich feast during the Bible Institute and evangelistic meetings, by Eld. C. D. Bonaack, which were in progress at the same time. Five were received into the church by baptism. Nelson E. Shirk, Mt. Morris, Ill., Feb. 24.

Virden church met in business session Feb. 23, with Eld. W. H. Shult presiding. By unanimous vote of the church it was decided to retain our pastor, Bro. H. B. Martin, for three years, beginning Sept. 1, 1922. A committee was appointed to arrange for a Vacation Bible School this summer. Our work in general is progressing. The Junior and Intermediate Departments of our Sunday-school, which opened last October, is progressing well. At the opening and closing services. All the Sunday-school departments met jointly last Sunday, and enjoyed a most interesting talk on "The Influence of Kind Words," by Sister Martin—Stella Brubaker, Virden, Ill., Feb. 27.

INDIANA

El River church met in council Feb. 25, with Bro. Amos Freed presiding. Five letters were granted. We decided to hold our love feast Oct. 22 at 7 P. M. Bro. Freed will be our delegate to Annual Conference—Laura Miller, North Manchester, Ind., Feb. 27.

Oscola church met in council Feb. 11, with Eld. C. Metzler in charge. Bro. Bert Pontius was elected, by unanimous vote, to take charge of the pastoral work for the coming year. He had charge during the past year and much good was accomplished. Different plans were discussed to build up our church and Sunday-school work, which is proving to be a success. Our Sunday-school is well attended at present and much interest is being taken by all.—Mrs. Nora Heffner, Oscola, Ind., Feb. 24.

Pleasant Valley.—Our church and Sunday-school have begun the new year with great opportunities before them. The membership has been increased and prospects for new additions are good. Our superintendent, Bro. Bert McKibben, is doing fine work. We are privileged to listen to fine sermons by our resident pastor, Bro. Chas. Forrer.—Mrs. Ira A. Clark, Union City, Ind., Feb. 26.

Sugar Creek church met in council Feb. 21, with Brethren Schwaln, Shultz and Wike in charge. Temperance and Ministerial Committees were continued until the next council. The church is trying to raise enough funds to support a minister. A canvass of the membership has been made, but so far a sufficient amount has not been raised. It was decided that the financial committee make an effort to complete the budget. A letter of membership was granted. The trustees are to secure a janitor between now and April 1. It was also decided to have a series of meetings this spring.—Harry B. Hollinger, Columbia City, Ind., Feb. 27.

IOWA

Yale.—Our Sunday-school was reorganized the first of the year, with Bro. Harlan Barcus as superintendent. We decided to hold our Christian Workers' Society, with Bro. Herbert Reed as president. We have two organized classes: the Young Married People's Class, with Bro. Eugie Reed, president; the Young People's Class, with Sister Hazel Fisco, president. The Missionary Committee prepared a program which was given Feb. 19, during the Christian Workers' hour. At the close an offering was taken for general missionary work.—Mrs. Clara Reed, Yale, Iowa, Feb. 23.

KANSAS

North Solomon.—Feb. 6 Bro. G. W. Burgin, of Burr Oak, Kans., began a very successful series of meetings, continuing for two weeks. There were sixteen conversions during the meeting. Twelve

(Continued on Page 160)

SISTERS' AID SOCIETIES

BATTLE CREEK, MICH.—The Aid Society at this place was organized Jan. 6, 1921. We held 6 all-day and 9 half-day meetings with an average attendance of 8. We quilted 1 quilt, knitted 7 comforts and sold one; made aprons and coverings and sewed for several families. We donated a number of articles to the needy and also spent several days sewing for them. Amount received for work done and things sold, \$17.20; dues, \$7.40; total, \$24.60; out for material, \$5.55; for church, \$5.55; for pastor and wife for Christmas present, \$5; total expenses, \$16.08; balance, \$8.52. Officers: President, Sister Rosa Arnett; Vice-President, Sister Maurine Kilpatrick; Superintendent, Sister Rosa Weller; Secretary-Treasurer, the writer—Maud Weller, Battle Creek, Mich., Feb. 23.

BEAVER DAM, MD.—Report of Aid Society: We held 12 all-day meetings, with an average attendance of 10. Our work consisted of making clothing, piecing quilts and quilting, for which we received in China \$10 for relief fund; \$25 toward cemetery fence; \$1 to District Secretary; \$50.86 for material. Officers: President, Sister Lizzie Stoner; Vice-President, Sister Effie Fogle; Secretary-Treasurer, the writer—Bessie Garner, Union Bridge, Md., Feb. 23.

BERTHOLD, N. DAK.—Report of Aid Society: We held 26 half-day and several special meetings; number of members, 15; average attendance, 15. The work consisted of general sewing and fancy work, piecing and tying of comforts, quilting and sewing carpet-rags, sewing for needy families. We held two bazaars and served lunch, taking in \$17.64; total, \$234.48. We gave \$5 to Emergency Fund; \$50 to pastor's salary; \$30 to hospital in China and \$10 to pastor's wife; \$10 to District Secretary; \$10 to foreign missions; \$10; flowers, \$2.30. Officers: President, Sister E. Wheeler; Vice-President, Mrs. F. Melius; Secretary-Treasurer, the writer—Altha Mahugh, Berthold, N. Dak., Feb. 25.

BLACK RIVER, OHIO.—Report of Aid Society: We held 14 all-day meetings, with an average attendance of 12. We furnished dinners for 4 sales and realized \$96.64; sent \$25 to Rosa Kaylor Memorial Fund; \$25 to needy girl in Chicago; \$5 to our evangelist's wife; \$20 to District Secretary; \$10 to Emergency Fund; \$30 toward our cemetery fence; balance, \$26. Officers: Bertha Parent, President; Rosa Sanford, Superintendent; the writer, Secretary-Treasurer—Effie Orr, Spencer, Ohio, Feb. 20.

BOWMONT, IDAHO.—Report of Aid Society: We held 20 all-day meetings, with an average attendance of 14. We did 1 comfort, piecing 3 quilts, quilting 8, made 6 aprons, 6 pairs of bloomers; pieced 3 quilt-tops, quilted 8, made 6 aprons, 6 pairs of bloomers; carried wool for family. Money received as offering, \$24.31; for work done, \$19.10; total, \$43.41; paid out, \$19.34; money on hand, \$24.07. Officers: Sister A. L. Boyd, President; Mrs. Linnie Brown, Vice-President; Sister Sam Emery, Treasurer; the writer, Secretary—Mrs. Rachel Fike, Bowmont, Idaho, Feb. 16.

BROOKLYN, IOWA.—Our Aid Society held 19 meetings; enrollment, 22; average attendance, 14. We received \$70.40 for offerings and sale of prayer-coverings and one quilt; \$238.06 for sale of pie and from markets; \$35.25 for subscriptions to a magazine; total \$437.71. Paid out \$23.85 for blinds for parsonage; \$1 to District Secretary; \$9.65 to Chinese hospital and India Boarding-school; \$11.20 for flowers; \$150 on one 2-parsonage; \$50 on minister's salary; \$25 to church treasury; \$10.15 for general expenses; total, \$281.85; balance, \$61.86. Officers: President, Sister Bettie Heishman; Vice-President, Sister Minnie Schechter; Secretary-Treasurer, the writer—Mrs. Dora Heatwole, Brooklyn, Iowa, Feb. 6.

BROOKVILLE, OHIO.—Report of Aid Society: We held 23 all-day, 2 half-day and 4 evening meetings; 26 enrolled; average attendance, 20. We made 3 comforts, 32 sun-bonnets, 154 prayer-coverings, 20 aprons, 4 dresses, 5 shirts, 5 quilts, which were given to the Old Folks' Home; quilted 11 sheets and pieced 3 quilt-tops; made 64 pieces in homes; donated 43 prayer-coverings, 2 gowns, 1 comfort, 1 quilt, 6 sheets and other articles. Total amount of collections, \$34.42; collections at members' meeting, \$20.39; total, \$54.81. Aid to girls' room at Manchester College; money received for year, \$330.79; expenses, \$298.11; balance, \$41.68. We have \$44 birthday money, to be used for missions. Officers: Olive Fidler, President; Ida Brenner, Vice-President; Nellie Baird, Secretary-Treasurer—Treva Longenecker, Brookville, Ohio, Feb. 21.

CURLEW, IOWA.—Report of Aid Society: Meetings held, 9; average attendance, 7. Total offerings, \$28.25; sale of coverings, \$4.45; from last year, \$7.75; paid out for material, \$2.58; church repair, \$29.56; paid out to District Secretary, \$5; total received, \$41.45; total paid out, \$37.14; amount on hand, \$4.31. Two meetings were devoted to sewing for motherless children—Eva M. Brallier, Secretary, Curlew, Iowa, Feb. 20.

DES MOINES VALLEY, IOWA.—Report of Aid Society: We held 10 all-day and 5 half-day meetings, with an average attendance of 10. Amount in treasury at beginning of year, \$9.55; total collections, \$69.57; we gave \$30 toward pastor's support; \$30 for cook stove for the church; \$5.80 to Child's Rescue Home, Ankeny; also donated one day's sewing to the Home; two other days' sewing to families. Our work consists mostly of making comforts, quilts, and sewing carpet-rags; making aprons; Sister Berke, President; the writer, Secretary-Treasurer—Eva E. Sage, Elkhardt, Iowa, Feb. 17.

EAST BERLIN, PA.—Report of Sisters' Aid Society from Jan. 1, 1921, to Jan. 1, 1922: We held 29 half-day meetings; enrollment, 17; average attendance, 9. Our work consists of quilting, making comforts, dust-caps, bonnets and aprons. We purchased fifty-five "Kingdom Songs" for the East Berlin Sunday-school, \$19.25. Balance in treasury, \$19.30. The Aid Society \$100, prospectively, for an Orphanage in the Southern District of Pennsylvania, provided the next District Meeting will decide to establish one. Officers: President, Sister Sarah Sunday; Vice-President, Sister Elizabeth Burgard; Secretary and Treasurer, Sister Emma Miller; Assistant Secretary, Sister Alice Brown—Emma Miller, East Berlin, Pa., Feb. 24.

FRATERNITY, N. C.—Our Sisters' Aid Society was organized March 12, 1921; number enrolled, 24; average attendance, 9; number of meetings held, 10 half-day and 2 all-day. Our work consisted of piecing and quilting quilts, knotting comforts, crocheting and cutting carpet-rags, making prayer-coverings, aprons and pillow-cases. Free-will offerings, \$29.04; ice cream sale, \$9.38; pie sale, \$15.55; drug-get, \$11; 2 quilts; 88 prayer-veils; 89 aprons; \$1.80. Money paid out for material, \$10.00; prospectively, for a series of meetings; \$5 to Aid mission fund; \$1 to General Secretary, on hand, \$45.69; also garments to be sold. Officers: President, Sister Minnie Woodie; Vice-President, Sister Rosa Faw; Secretary-Treasurer, the writer—Lola M. Robertson, Winston-Salem, N. C., Feb. 20.

GARDEN CITY, KANS.—Our Aid Society was organized July 21, 1921. We have held 12 meetings, with an average attendance of 10. Our work consisted of knotting quilts, comforts, quilting two quilts and piecing one quilt-top; selling calendars and supplies; we held one food sale. Money on hand, \$32.67. Officers: President, Sister D. H. Heckman; Secretary-Treasurer, the writer—Mrs. J. W. Miller, Garden City, Kans., Feb. 17.

GREENE, IOWA.—Report of Aid Society: We held 21 meetings, with an average attendance of 12; enrollment, 22. Received during year, \$129.32; expenses, \$75.99; on hand Jan. 1, 1922, \$54.02. We made 40 pieces of clothing; pieced 2 quilts, knitted 30 comforts, quilted 9 quilts. We gave \$60.80 toward fixing church; \$15 toward pastor's salary; \$6 to home mission work; 24 garments to needy family. Officers: President, Lib Myers; Vice-President, Eva Kungler; Secretary-Treasurer, the writer—Ora Shattler, Greene, Iowa, Feb. 14.

GOSHEN CITY, IND.—The Dorcas class of the Sunday-school closed the year with an enrollment of 29. In the death of our

teacher, Sister Anna Hess, we received a great shock. We contributed \$10 to Chinese sufferers; \$5 for "Gospel Messenger" to non-members; for plants and flowers, \$16.95; balance, \$5.28. Officers: President, Mary Davenport; Vice-President, Alice Frazier; Secretary, Viola Cripe; Treasurer, Sarah Flickinger—Viola Cripe, Goshen, Ind., Feb. 19.

HAGERSTOWN, IND.—Report of White Branch Aid Society: Number of meetings held, 44; average attendance, 15; enrollment, 22. Our work consisted of piecing quilts, knotting comforts, making prayer-veils and doing charity work; also furnished lunch at 3 sales. Amount on hand, Jan. 1, 1921, \$167.60; received from sales, \$159.07; donations, \$93.57; for sewing, \$99.15; collections, \$33.22; total, \$552.61. We gave to foreign missions, \$95; as gifts, \$24.46; home missions, \$193.20; to material, \$116.83; for sales, \$41.43; share pan, \$30; for Mrs. Cripe, India. Officers: President, Sister Anna Bowman; Vice-President, Sister Jane Doughty; Treasurer, Sister Kate Beaman; Secretary, the writer—Mamie E. Bowman, Hagerstown, Ind., Feb. 20.

HUNTINGTON, IND.—Report of Country Aid Society: Number of meetings held, 11; average attendance, 12. We served one sale dinner. We knitted 12 comforts, quilted 5 quilts, pieced wool, made prayer-coverings and aprons. We gave to the Mexico Home 2 comforts and clothing; to our elderly and family 1 quilt and \$10; Delphi church, \$10; Rosa Kaylor Memorial fund, \$10; balance from 1920, \$34.94; received for work and offerings, \$32.16; one sale dinner, \$22.16; total, \$119.26; expenses and donations, \$83.96; balance, \$35.30. Officers: President, Mary Lanard; Superintendent, Laura Miller; Secretary, Ella Lehman; Treasurer, Nettie Hamline—Dora A. Brower, Huntington, Ind., Feb. 21.

HUNTSDALE, PA.—Report of Sisters' Aid Society for the year ending Oct. 4, 1921. Enrollment, 16; average attendance, 11. Our work consisted of making 33 bonnets, 1 comfort, quilting 2 quilts, making aprons and other articles. Money received, \$70.39. We gave for China sufferers, \$5; Armenian relief, \$10; for China Hospital, \$12.50; India Girls' Boarding-school, \$12.50; to needy, \$6.72; sewing one day for a sister rent and crocheting, \$39.56. Officers: President, Sister Emma Stalker; Vice-President, Sister Emma Spidler; Treasurer, Sister Lela Evans; Superintendent, Sister Annie Cockley; Secretary, the writer—Elizabeth Kreider, Huntsdale, Pa., Feb. 24.

LADOGA, IND.—Report of the Sisters' Aid Society: We held 15 meetings, with an average attendance of 16; total enrollment, 22. Our work consisted of making aprons, comforts, coverings, sun-bonnets and dust-caps. We sent a barrel of food to the Hastings Street Mission at beginning of year, \$2.44; received for membership fees, rainy-day bags and birthday offerings, \$36.27; for comforts, sun-bonnets, aprons and coverings sold, \$22; from sale dinner and food sale, \$65.82; total, \$116.53; expenditures for material, \$34.83; District expenses, \$1; Rosa Kaylor Memorial Fund, \$30; for Mrs. Cripe, \$39.56. Officers: President, Sister Emma Stalker; Vice-President, Sister Emma Spidler; Treasurer, Sister Lela Evans; Superintendent, Sister Annie Cockley; Secretary, the writer—Elizabeth Kreider, Ladoga, Ind., Feb. 24.

LAUREL BRANCH, VA.—Report of Aid Society: We held 18 meetings, with an average attendance of 10. Our work consisted mostly of quilting, making rugs, bonnets, prayer-veils and crocheting. Money in treasury, Jan. 1, 1921, \$120.55; received for work done and goods sold, \$82.24; total, \$202.79; expenditures, to home missions, \$21.50; District Secretary, \$1; general expenses, \$23.21; total, \$45.71; balance, \$47.08. We also gave a poor sister two quilts and other goods. Officers: Sister Salena Hylton, President; Sister Fannie Jones, Vice-President; the writer, Secretary-Treasurer—Cassie Bowman, Floyd, Va., Feb. 18.

LOS ANGELES, CALIF.—Report of the Ladies' Aid (Church of the Brethren Mission): We held 13 all-day meetings, with an average attendance of 8. Our work consists mostly of making quilts and prayer-veils. Total cash received, \$126.67; paid out, \$104.12; balance, \$85.55. All the funds, with the exception of the District assessment, have gone for home mission work. Officers: Sister Grace Blaser, President; Sister Mabel Baker, Superintendent; Sister Sophia Wright, Treasurer; Sister Stella Baker, Secretary—Lillian V. Shank, Los Angeles, Calif., Feb. 26.

MONDOVI, WIS.—Chippewa Valley Aid Society Report: We held 18 meetings; average attendance, 27. Total receipts, including amount carried over from last year, \$210; total expenditures, \$180.72; cash on hand, \$29.85. We spent \$140 for redecorating the church; \$23.25 for 3 gas lamps; \$17.47, miscellaneous. Our work consisted mostly of making quilts, preparing and serving lunches. Officers: Sister Ida Salabury, President; Sister Hulda Davis, Vice-President; Sister Mae Cripe, Secretary-Treasurer—Iness M. Cripe, Mondovi, Wis., Feb. 13.

MONTICELLO, MINN.—Report of Aid Society: We held 22 all-day and 23 half-day meetings; number enrolled, 10; average attendance, 7. Our work consisted of making garments, mending, piecing and quilting, and sewing carpet-rags. Total collections, \$22.95; amount in bank, \$28.95; paid out for church and other expenses, \$27.35; cash on hand, \$3.67. Officers: President, Sister Mary Nickey; Vice-President, Sister Elizabeth Smith; Treasurer, Sister W. A. Myers; Secretary, the writer—Mrs. R. H. Davidson, Monticello, Minn., Feb. 16.

SOUTH WHITLEY, IND.—Report of Sugar Creek Aid Society: We held 12 all-day meetings, with an average attendance of 8. Our work consisted of quilting, making comforts, aprons and dresses, 2 sale dinners. Received \$107.73 from former treasurer; \$69.58 from 2 sale dinners; \$19.33 from Aid Society collections; \$19.07 for quilting and articles sold. We gave \$125 to home missions; \$15 to Forward Movement; \$1 to District Secretary; \$10 to Chicago Mission; \$6.31 for material; balance, \$66.40. Officers: Chloé Ott, President; Ruth Geis, Vice-President; Ella Welbright, Superintendent; the writer, Secretary—Julia Arnett, South Whitley, Ind., Feb. 18.

SOUTH LOS ANGELES, CALIF.—Report of Aid Society: We held 17 all-day meetings, with an attendance of 14. Our work consisted of making quilts, comforts, aprons, prayer-veils and layettes. We gave \$5 to the Armenian Fund, also shoes and clothing, amounting to \$5.56; \$10 to Forward Movement; \$30 as our District apportionment; \$14 toward Chinese sufferers; \$25 toward India Girls' missionary offering; bought buffet for the parsonage; supplies for the kitchen in church; also gave a shower of \$65 in gold to our pastor's wife. We sent garments to the Girls' Orphanage in India; and helped furnish the parlor in the boys' dormitory at La Verne College. There were 161 calls made on the sick. Balance in treasury, \$136.32. Officers: President, Sister J. W. Cline; Secretary, the writer, Treasurer—Julia Arnett, South Whitley, Ind., Feb. 18.

WALBRIDGE, OHIO.—Report of the Sisters' Aid Society of the Black Swamp church: We held 12 meetings; enrollment, 18; average attendance, 10. Our work consisted of making aprons, comforts, garments, piecing quilts, sewing carpet-rags, quilting and sewing for those who were sick. Amount received for work, dues, donations, \$91.42. We paid toward the Black Swamp church, \$12; District Secretary, \$12; District Secretary, \$12; diacon for our church, \$4.39; paint for church, \$11.13; also helped with other expenses. Officers: President, Sister Maggie Cripe; Vice-President, Sister Ida Garner; Secretary, the writer; Treasurer, Sister Della Johnson—Ella E. Korn, Millbury, Ohio, Feb. 10.

WASHITA, OKLA.—Report of Aid Society: We held 17 all-day meetings; enrollment, 20; average attendance, 17. We made 12 quilts, 2 comforts, 1 bonnet, 9 prayer-coverings, 10 aprons, 10 dresses. Total received, \$71.20; we gave \$12.50 to foreign missions; \$25 to pastor; \$9.50 to junior society; total expenses, \$62.50; balance, \$6.81. Officers: President, Sister Emma Whitliff; Vice-President, Sister Lemata Dawson; Secretary-Treasurer, Sister Frankie Pitzer—Mrs. Floyd Lowber, Cordell, Okla., Feb. 20.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the married couple. Request should be made when the notice is sent, and full address given.

Barrett-Yoder.—By Rev. H. D. Jones, at the home of the bride's parents, Feb. 12, 1922. Mr. Devine Dennis Barrett and Sister Freda Bell Yoder, both of Windber, Pa.—Mrs. C. E. Replogle, Windber, Pa.

Davis-Booth.—By the undersigned, Feb. 12, 1922, at the home of the bride's parents, Brother and Sister John A. Booth, Covina, Calif., Brother Joseph M. Davis, of Live Oak, Calif., and Sister Sarah Ethel Booth—C. Ernest Davis, La Verne, Calif.

Fair-Domer.—By the undersigned, at the home of the bride, near Baltic, Ohio, Feb. 4, 1922. Mr. Samuel Fair and Miss Edith Domer—Ora DeLauter, Ashland, Ohio.

Hostetter-Studchel.—By the undersigned, at his residence, Jan. 31, 1922, Russell Hostetter and Ruth Studchel, both of Jones Mills, Pa.—J. W. Wegley, Somerset, Pa.

Marquis-Wine.—By the undersigned, near Bethany, Ill., Jan. 26, 1922. Mr. Earl Eugene Marquis, of Monticello, Ill., and Sister Blanche Lucile Wine, of Lintner, Ill.—Noah H. Miller, Lintner, Ill.

Mullen-Waterman.—By the undersigned, at the home of the groom's parents, Feb. 12, 1922, Brother Sanford W. Mullen and Sister Bertha Glee Waterman, of Woodland, Mich.—Russell H. Weller, Battle Creek, Mich.

Nead-Brewer.—By N. A. Parson, Jan. 24, 1922, at his residence, Chatsworth, Ga. Bro. Wm. Chalmers Nead, of Blountville, Tenn., and Stella Virginia Brewer, of Chatsworth, Ga.—Mrs. S. D. Nead, Blountville, Tenn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barnhart. Sister Mabel Irene, of Mt. Pleasant, Pa., Jacob Creek's congregation, died of pneumonia, Feb. 14, 1922, aged 20 years and 3 months. She was one of our most exemplary girls—kind and lovable her home, modest in society, regular in her church and Sunday-school attendance. She was teaching school at the time she was taken ill. She leaves father, mother and two sisters. Services by her pastor at Donegal. Interment near by—R. T. Hull, Mt. Pleasant, Pa.

Berkey. Elizabeth, nee Foust, wife of David J. Berkey, died at her home in Hooversville, Pa., Feb. 15, 1922, aged 78 years, 4 months and 17 days. She was a faithful member of the Church of the Brethren for a number of years. Five daughters and one son survive. Because of diphtheria in the home, she was removed to the home of her daughter in Hooversville, where services were conducted by the writer. Interment in the Berkey cemetery—N. H. Blough, Davisville, Pa.

Bowman. John Edwin, son of Joel I. and Irene Bowman, born in Franklin County, Va., died within the bounds of the Germantown congregation, near Oak Hill church, Dec. 22, 1921, aged 82 years, 2 months and 8 days. He suffered from a stroke of paralysis for nearly ten years. His wife, Elizabeth M. Bowman, daughter of Geo. Hopkins and wife, born in Franklin County, Va., died Sept. 26, 1921, aged 83 years, 9 months, and 14 days. There were six sons and six daughters. Children survive with sixty-two grandchildren and seventy-two great-grandchildren. They were members of the Old German Baptist church. Both were anointed before passing away. Services by the brethren at Oak Hill church—S. H. Bowman, Writer, Va.

Brown. Sister Mary, widow of Bro. Lewis Brown, died at the home of her son in Laporte, Ind., Feb. 12, 1922, aged 78 years, 4 months and 13 days. She was a faithful member of the church for fifty-three years. She was the mother of nine children, five of whom survive, with twenty-one grandchildren and thirteen great-grandchildren. Services by Eld. Wm. Hess. Interment in Pine Lake cemetery—Rachel C. Merchant, Laporte, Ind., Feb. 24.

Buffenmyer. John C., died Feb. 15, 1922, at his home, Ephrata, Pa., aged 62 years, 7 months and 13 days. Death was due to pneumonia. He was a consistent member of the Church of the Brethren for forty-three years, and served as deacon in several congregations for twenty-four years. He is survived by his wife, seven sons and two daughters. Services at the church at this place by Elders I. W. Taylor and David Killefer. Interment in the Mohler cemetery—Gertrude R. Shirk, Ephrata, Pa., Feb. 24.

Burk. Lucetta (nee Walker), born in Illinois, Feb. 22, 1847, died at the home of her daughter, Mrs. Mary Truehart, Oklahoma City, Okla., Feb. 21, 1922. She was married in 1864. There were five children. She united with the Church of the Brethren when eighteen years of age, having lived and labored in this faith for fifty-seven years. She made her religious life practical, giving a tenth of all she had, and more, to the cause she espoused and loved. She leaves two daughters and one sister. Two brothers and two sisters preceded her. Services by the undersigned, assisted by Rev. B. F. Ludy—J. E. Small, Oklahoma City, Okla.

Burkett. Mary Dellen, daughter of Brother and Sister Jack Burkett, of Ladoga, Ind., died at the Robert Long Hospital, Indianapolis, Feb. 13, 1922, aged 12 years, 2 months and 25 days. She had been a member of the church since March of last year. Her teachers and classmates of both the Sunday-school and day school. Besides the father and mother five sisters remain. Services at the Whitesville Christian church by the writer, assisted by Eld. E. N. Goshorn—Leo H. Miller, Ladoga, Ind.

Erlenwein. Abigail, born near Arlington, Montgomery County, Ohio, died at Union City, Ind., Jan. 29, 1922, aged 72 years and 6 months. She was the daughter of Mr. and Mrs. Emanuel Martin. Her childhood days were spent at the home of her parents, near Arlington, Ohio. She received her early education at a country school near her home. She was always interested in matters of church work and at the early age of sixteen united with the Church of the Brethren. She was the daughter of Mr. and Mrs. Emanuel Martin. She was married to Sebastian Erlenwein. To this union were born two sons, who survive her. Services at the Union City church by the undersigned, assisted by Earl McFarland—D. R. Murray, Union City, Ind.

Farber. Basil, born in Cashin, Okla., March 17, 1903, died in the Wichita hospital, of pneumonia, Jan. 18, 1922, aged 18 years and 10 months. He was a member of the church in March of last year. His father preceded him. Services at the West Wichita church by the writer. Burial in the Highland cemetery, Wichita—W. T. Luckett, McPherson, Kans.

Fortner. Howard Samuel, infant son of Bro. Clemmon and Sister Zella Fortner, born Dec. 17, 1921, died Jan. 28, 1922. Services by the writer—J. R. Wine, Wichita, Kans.

Gabagon. Valdeen, died in Windber, Pa., Jan. 30, 1922, aged 14 years and 10 months. She was a daughter of Sister Harry Gabagon. She will be greatly missed in the Sunday-school class, of which she had been a faithful member—Mrs. C. E. Replogle, Windber, Pa.

Garman. Bro. Benj. F., died at the home of his son, Jacob K. Garman, Feb. 8, 1922, aged 68 years, 9 months and 17 days. Services at the Chiques house by Brethren H. S. Zug, S. S. Eshelman and H. L. Hess. Interment in the West Greentree cemetery—P. C. Gebb, Manheim, Pa.

Cindlesberger, Sister Hulda, died in Windber, Pa., Jan. 28, 1922, aged 36 years, 9 months and 9 days. She leaves a husband, three daughters and a son. She united with the Church of the Brethren several years ago, having been a member of the Mennonite church a number of years previous.—Mrs. C. E. Replogle, Windber, Pa.

Glass, Lloyd Raymond, son of Bro. Theodore and Sister Elsie Glass, born Jan. 30, 1904, died at the Nason hospital, Feb. 2, 1922, following an operation for appendicitis. He loved to go to Sunday-school and was a regular attendant. He leaves his father, mother and brother. Services at the church by Bro. L. R. Holsinger, assisted by Bro. M. R. Brumbaugh. Interment in the Martinsburg cemetery.—Mrs. Eliza Over, Roaring Spring, Pa.

Harshbarger, Henry, born in Shelby County, Ohio, died near Topeka, Ind., Feb. 8, 1922, aged 82 years, 1 month and 10 days. In 1878 he married Mary Blough. Two sons and one daughter remain. Services in the Christian church at Waterford by the writer. Interment in the cemetery near by.—L. S. Burns, Topeka, Ind.

Hartman, Sister Leana Frances, nee Showalter, wife of David Hartman, died within the bounds of the Pleasant Valley congregation, Feb. 16, 1922, aged 74 years, 3 months and 13 days. She leaves her husband, five sons, four daughters, nineteen grandchildren and three great-grandchildren. She united with the church fourteen years ago last August and has lived a faithful and consistent Christian life. A few days before her death she was anointed. Services at the Pleasant Valley church by Bro. Peter Garber, assisted by Bro. P. F. Cline. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Howe, Nellie, infant daughter of Bro. Richard and Sister Carrie Howe, born April 4, 1921, died of pneumonia, Feb. 10, 1922. Services at the home by Bro. A. S. Cool. Interment in the Bethel cemetery.—Dawson R. Wade, Littleton, W. Va.

Keller, John Wilson, son of Eld. Henry and Elizabeth Keller, born in Knox County, Ohio, died Feb. 7, 1922, aged 61 years, 4 months and 25 days. Nov. 7, 1909, he married Christena Whistler. There were six children. He united with the Church of the Brethren Jan. 12, 1922. He is survived by his wife, two sons, two daughters, one brother and two sisters. Services by Eld. G. S. Strausbaugh, assisted by Eld. C. J. Workman at the Owl Creek church, Ashland, Ind. Interment in the adjoining cemetery.—Mrs. G. S. Strausbaugh, Fredricktown, Ohio.

Lindry, Chas. Wesley, son of Wm. and Mary Lindry, born in Washburn County, Ind., died Jan. 18, 1922, aged 57 years, 1 month and 15 days. In 1890 he married Frances Fruit. There were four children. An infant son preceded him in 1896. In January, 1906, he united with the Church of the Brethren, and was faithful to the church. He leaves his wife, three children, three grandchildren, three brothers and three sisters. Services by Eld. Geo. E. Swihart, assisted by the pastor and the writer, at the Rose Hill church. Interment in the cemetery near by.—Roy S. Mishler, Washburn, Ind.

Lucas, Virginia Ruth, daughter of Friend Geo. and Sister Fannie Lucas, died at Mt. Crawford, Va., Feb. 15, 1922, aged 3 months and 11 days. Besides her parents she leaves two sisters. Services at Middle River church by Bro. J. W. Wright. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Myers, Sister Belle, died at the Memorial Hospital, Johnstown, Pa., Feb. 9, 1922, aged 48 years, 5 months and 27 days. She had been ill for six weeks, suffering from carbuncles, finally developing blood poisoning. She bore her sufferings and affliction very patiently. She was born at Laughlinton, Pa., Aug. 12, 1873, and was a daughter of Frank and Anna (Ankeny) Shaffer, deceased. She married Bro. L. L. Myers in 1892 and has resided in Viewmont since that time. She is survived by her husband, one daughter and a brother. Two children preceded her a number of years ago. She united with the Progressive Brethren church twenty-two years ago but changed her membership to the Church of the Brethren some years later. She was anointed in 1912, and her death she was a faithful church worker and supporter. Services at the Viewmont church by Bro. L. B. Harshbarger and Bro. Wm. Rummel. Burial in Grandview cemetery.—Mrs. Stella L. Boehm, Johnstown, Pa.

Price, Bro. John, born in England, died at Island Park, Pa., Feb. 11, 1922, aged 61 years, 1 month and 27 days. He married Gertrude E. Carpenter in 1880. She survives with two daughters and six grandchildren. Bro. Price united with the Brethren church about six years ago. He was an invalid for a number of years. Services by Bro. E. M. Detwiler. Interment in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Saddles, Sister Rebecca Hipes, born in Ohio, died at the home of her eldest son, Bro. John Saddles, of Spring Valley, Minn., Nov. 8, 1921, aged 88 years, 10 months and 26 days. In 1880 she married John Saddles, who preceded her in 1910. She united with the Church of the Brethren in early womanhood and was a faithful and devoted member. Services in the Root River church.—R. H. Cox, Preston, Minn.

Schultze, Bro. Andrew, born in Lancaster, Pa., died Feb. 17, 1922, aged 61 years, 1 month and 13 days. He is survived by father and mother, a brother and sister. Six brothers and a sister preceded him. A son four years ago. He was a member of the Church of the Brethren and this relation proved very precious to him in the hour of affliction. Services by Eld. A. H. Miller. Interment in Springfield cemetery.—G. C. Kauffman, Akron, Ohio.

Sheline, Emma, daughter of Jonathan and Sabina Hunsicker, born in Preble County, Ohio, died Jan. 14, 1922, aged 77 years, 5 months and 14 days. She married David Sheline in 1864. She united with the Church of the Brethren in 1867, being a faithful member until death. Her love for the Brethren was manifested in her life and service she lived. She leaves her husband and three children, one brother, fourteen grandchildren and seven great-grandchildren. Services in the New Paris church by Eld. Wm. Bussard.—Clara Harshman, New Paris, Ind.

Surbey, Amanda, daughter of Samuel C. and Mary Ann Young, born in Summit County, Ohio, died at her home in Stark County, Ohio, Feb. 6, 1922, aged 49 years, 9 months and 15 days. She married Frank B. Surbey April 17, 1912. There were three children, two of whom preceded her. She is survived by her husband, one daughter, her mother, four brothers and two sisters. She became a member of the Church of the Brethren at the age of nineteen, and was interested in the work of the church. She bore her last suffering in patience and received the anointing. Services at the West Nimishillen church by Elders G. W. Kieffaber and A. H. Miller.—Leroy W. Holl, North Canton, Ohio.

Surbey, Mary, daughter of Michael and Sarah Schrantz, born in Stark County, Ohio, died Jan. 26, 1922, aged 79 years, 1 month and 9 days. She married Jos. Surbey in 1864. There were nine children, all of whom survive. Early in life she united with the Church of the Brethren and was a faithful member until death. Services at the West Nimishillen church by Elders R. R. Shroyer and S. J. Holl.—Leroy W. Holl, North Canton, Ohio.

Thompson, Sister Eliza Jane, nee Frank, died at her home, Parsons, Kansas, Dec. 22, 1921, aged 70 years and 20 days. She was born in Washburn County, Ind. She married John Adams in 1871. There was one daughter. After the death of Mr. Adams she married Bro. C. C. Thompson in 1877. He died in 1916. She is survived by five children. Services by Bro. Wm. Luckett. Interment in the Brethren cemetery near Parsons.—John S. Clark, Parsons, Kans.

Whitmore, Sister Sarah Jane, died at her home near Hinton, Va., in the Cocks Creek congregation, Feb. 15, 1922, aged 80 years, 1 month and 5 days. She accepted Christ early in life and lived faithfully until death. For the past year or more she could not walk, but sat most of the time in her chair, cheerful, bearing her affliction patiently. She leaves her husband, three daughters and four sons. Services at the home by Bro. B. S. Landes. Interment in the Mt. Hope cemetery.—S. I. Bowman, Harrisonburg, Va.

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EDWARD FRANTZ,
Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 157)

were baptized and two reclaimed. The church has been strengthened spiritually. Large crowds were in attendance to hear the forceful discourses.—Mrs. John Meyer, Portis, Kans., Feb. 24.
Ottawa.—Bro. J. Edwin Jarboe and wife, of Lincoln, Neb., have just completed a two weeks' revival in our church. Bro. Jarboe not only preached strong evangelistic sermons, but preached some powerful and heart-searching sermons for professing Christians as well. We are especially thankful for the way our young people have been built up in the faith. The attendance and interest were excellent. There have been twenty accessions to our church, and three other converts. We were very much pleased to have the presence of some student volunteers from McPherson, who came to attend the State Convention.—Oliver M. Wheeler, Ottawa, Kans., Feb. 28.

MARYLAND

Baltimore (Woodberry).—Our Sunday-school held a business meeting, and Bro. S. F. Rainigh was elected superintendent. Our services are gaining in interest. Feb. 12 Bro. Yingling preached a very impressive sermon; Feb. 19 Bro. L. N. H. Beahm gave us two very interesting sermons; Feb. 26 McKinley Coffman, of Blue Ridge College, delivered two splendid sermons. Our organized Sunday-school class are doing fine work. The Bible Class is progressing nicely and we feel that this study will be an uplift to the church and community. This week we are starting St. John's Gospel.—Mrs. Geo. Worley, Baltimore, Md., Feb. 27.

MICHIGAN

Battle Creek church met in council Feb. 23, with Bro. Harley Townsend presiding. Plans were made for the organization of a Home Department. It was also decided to conduct a Vacation Bible School the summer. Bro. Lloyd Weller was re-elected Forward Movement Director for the year. The date for the spring love feast was set for May 20, at 6:30 P. M. Bro. Russell Walker was chosen delegate to Annual Conference. Plans were made for redecorating the church and providing more room for the Primary Department. Feb. 12 the Young People's Class had charge of the evening service and gave an excellent program on "Favorite Bible Characters." The interest and attendance at all services are steadily improving, and the prospects are bright for the work at this place.—Mrs. Loyd G. Weller, Battle Creek, Mich., March 1.

Woodland.—At our members' meeting, Feb. 25, one was received by baptism. Eld. J. M. Smith was chosen elder for two years; Eld. H. V. Townsend, delegate to Annual Meeting, with J. M. Smith alternate. Bro. Chas. Early, Sisters Celia Townsend and Nora Christian were chosen as Ministerial Board; Sister Nellie Townsend, president of the Home Department, and Sister Cora Flanagan, president of the Cradle Roll. We decided to have preaching services every Sunday evening after Christian Workers' Meeting. Our love feast is appointed for May 27, in the evening.—Mrs. Mary E. Teeter, Woodland, Mich., Feb. 26.

MISSOURI

Dry Fork church convened in council, with Eld. Jas. M. Mohler presiding. Two letters were received and one was granted. As we need a place of worship in Jasper, a committee of three was appointed to investigate the matter of moving our church from the present site three miles south of Jasper. A ministerial board was also elected: Sister Grace Greenwood, Bro. Earl Harvey and the writer. Our elder was retained for one year. On the Sunday following we held our Sunday-school in the hall in Jasper, after which Bro. Mohler preached a splendid sermon. At 2:30 P. M. he conducted a very appropriate memorial service, assisted by Rev. Sapp of the M. E. church and Eld. Geo. Barnhart of Carthage, in honor of our departed brother, Eld. Daniel W. Teeter. Feb. 18-19 Bro. Waggoner, Field Secretary for McPherson College, was with us. Each evening on Sunday he delivered messages filled with the Spirit, which were much enjoyed.—Walter Weiner, Carthage, Mo., Feb. 11.

South St. Joseph.—Feb. 18 I was called to the South St. Joseph church, to assist in some special work. I gave a Gospel message on Saturday evening, Sunday morning and Sunday evening. Each of these services was well attended. The work at this place seems to be taking on new life at the regular services and the various other activities. The Sunday-school attendance averages around 122. Jan. 1 they did not have a young people's class. They realized their possibilities, applied their energies, and forty have now been enrolled, of whom seven are members. A young brother in high school work has charge of the class, as leader and teacher. During the month of January Bro. C. S. Garber made a special revival effort. Sixteen were baptized, and two reinstated. Two came forward, confessing Christ, at the last service I was with them. Their total free-will offerings, Sunday and Monday, averaged about \$16. With Bro. J. S. Kline as elder in charge, and Bro. C. S. Garber as pastor, the future outlook is encouraging. We pray heaven's benediction upon them.—S. W. Garber, Plattsburg, Mo., Feb. 22.

NORTH DAKOTA

Notice.—To the Ministers of North Dakota and Eastern Montana. The next Inter-State Conference of the Southern Group will be held in Carrington, N. Dak., March 23, 1922. All ministers in this group are urged to be present, and all other ministers and their wives are invited. Deacons and their wives are also welcome.—Earl L. Flora, Secretary, Sykeston, N. Dak., Feb. 28.

OHIO

Beach Grove church met in council Feb. 25, with Eld. Sylvan Bookwalter presiding. Nine letters were granted. Brethren Samuel Petry and Irvin Hollinger were elected delegates to District Meeting, and Bro. A. A. Petry to Annual Conference. Eld. A. A. Petry held our love feast Oct. 14, at 10 A. M.—Hettie Rife, Hollansburg, Ohio, Feb. 27.

Black Swamp church met in council Feb. 25, with Eld. J. L. Guthrie presiding, assisted by Eld. L. H. Dickey. We elected church officers: Bro. Geo. Garner, secretary; Sister Elsie Korn, clerk; the writer, corresponding elder; Eld. Edith Baker on the missionary committee; Bro. Walter Kurles on the temperance committee. We are sending two delegates to District Meeting: Brethren Geo. Garner and Walter Kurles; alternates, Sister Edith Baker and Bro. J. W. Cragg. We retained Bro. J. L. Guthrie as our elder for another year. We decided to have a love feast May 6—an all-day meeting. We will have a series of meetings early in December, if a speaker can be secured. We also decided to have a Vacation Bible School about June 18, providing we can secure the services of Sister Mary L. Cook. We extended a call for the District Meeting of 1923. We also discussed a plan to start a building fund for the purpose of enlarging our church. Brethren Geo. Garner, Andrew Korn and Walter Kurles are the building committee. Our pastor, Bro. Garner, preached on Sunday morning in 1 Cor. 13: 1, 2. Sunday evening Bro. Guthrie talked on "A Missionary Church." Mrs. Asenath Baker, LeMoyne, Ohio, Feb. 27.

Eversole congregation met in council Feb. 23, with Eld. John Root in charge. Bro. Noah Erbaugh opened the meeting, giving timely

counsel and exhorting all to a stronger faith in Christ. One applicant has been received into the church since our last report. Three letters were granted and two were received. Delegates to Annual and District Meetings are, respectively: Brethren John Root, H. A. Priser and Harvey Landis. The time and date for our yearly love feast was fixed for May 26, at 6:30 o'clock.—Mrs. Hattie M. Priser, New Lebanon, Ohio, Feb. 23.

Mohican church met in council Feb. 18, with Eld. A. I. Heestand presiding. He remained with us over Sunday and preached an inspiring sermon. Bro. Geo. Gortner was re-elected trustee. The proposition for a series of meetings was discussed with much interest.—Jennie Worst, West Salem, Ohio, Feb. 20.

Oak Grove church met in council Feb. 25, with Eld. J. J. Anglemeyer in charge. The church officers were elected and delegates

were chosen for District Meeting and Annual Conference. Rev. John Wind and family, of Wooster, Ohio, will move to this place Sept. 1, 1922, as pastor.—Irah Schubert, Alvada, Ohio, Feb. 26.

Owl Creek church held an all-day council meeting Feb. 4, with a good representation of the membership present. Elders D. R. McFadden and A. H. Miller were elected to assist in choosing an elder. Bro. Miller was elected. We decided to have a Daily Vacation Bible School again, this coming summer. We are looking forward to the fifth number of our lecture course, which will be a lecture by Dr. D. W. Kurtz March 11.—Hazel K. Workman, Bellville, Ohio, Feb. 28.

Toledo church met in council Feb. 25, with Eld. J. L. Guthrie as moderator. Three letters were received; two have been received by baptism recently. We decided to cooperate with the Detroit church in a Sunday-school convention during the summer.

Bro. N. K. McKimmy, our pastor, was chosen delegate to District Meeting, also to Annual Meeting. We are now preparing for our Easter program.—Erma Kaser, Toledo, Ohio, Feb. 24.

OREGON

Albany.—The writer spent the last month visiting isolated members of this church, and canvassing for the "Messenger" and the Williams' Book. At one church, at Albany, we had a young brother—who was baptized Feb. 14. On the 19th, at our regular services, two members were received by letter. Eld. Geo. Strycker preached two splendid sermons for us Feb. 19. From here he goes to Mabel to commence evangelistic services.—E. W. Pratt, Albany, Ore., Feb. 20.

PENNSYLVANIA

Curryville.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., chairman of the Board of Child Rescue work of the eastern part of United States, was with us Feb. 19, to the interest of the work. He gave a very interesting address and we are sure he is doing a noble work. An offering was lifted to aid in the work.—Alice M. Baker, Curryville, Pa., Feb. 24.

Sipesville.—Bro. W. J. Hamilton, Field Director of Western Pennsylvania, visited our school Feb. 19, and gave us a great deal of encouragement in our work. A meeting of the teachers, officers and workers was held, under Bro. Hamilton's leadership, the same evening. We decided to make 200 in average attendance as the goal for 1922. The Royal Family Bible Class has issued a challenge of five points, to be sent out by Bro. Hamilton. Our regular quarterly council will be held April 4. Our school had a larger increase, in its average attendance for the year 1921, than any other large school in Western Pennsylvania. We had the second largest rural school in the District.—Mrs. W. R. Critchfield, Sipesville, Pa., March 1.

Midway.—We began our series of meetings Feb. 5, with Bro. Wm. N. Zohler as evangelist, and closed Feb. 22. It proved to be a glorious meeting. The interest and attendance were good from the beginning, and kept up throughout. Twenty-six stood for Christ, and two asked to be reclaimed. The last evening of the meetings a number of members from Bro. Zohler's home congregation, East Petersburg, came in automobiles. They also furnished a quartette, which rendered some of the much appreciated selections. Bro. Zohler gave a talk to the boys and young men on Sunday afternoon, Feb. 12, on life and social purity. Feb. 19 he gave a talk on the same subject to the young women. Bro. Zohler visited in some eighty homes while with us and his work was much appreciated and very helpful. Our council meeting will be held March 13 at the Midway house.—Elizabeth B. Nolt, Lebanon, Pa., Feb. 24.

TENNESSEE

Niota.—Jan. 28 wife and I left our home at Roanoke, Va., en route for the Sweetwater Valley church in Niota. We left in a snowstorm, with twelve inches of snow on the ground. We arrived the same day, after a run of 330 miles, to find no snow, but the spring frogs were in evidence. Here we began a meeting on the 28th, continuing to Feb. 12. We learned that twenty-nine members live in this congregation but we met only twenty-three. The meetings were fairly well attended, with commendable interest. This is a new organization and needs wise leadership and support from the District Mission Board. This is one of the open doors in the South to our people. Why not occupy the field now? The church seems to be in union, and willing to do what they can. In fact some of them are doing really more than could be expected. Eld. Samuel Gaby has recently located at Niota and will be able to help some in the work here. At the close of our meetings Bro. Gaby baptized nine young people. Our doctrine is new here, but some will accept it.—C. D. Hylton, Niota, Tenn., Feb. 26.

VIRGINIA

Oak Grove church (Lebanon congregation) met in council Feb. 18. Elders P. J. Wenger and J. C. Garber were present—the latter conducting the meeting. The vote for delegates to District and Annual Meeting was taken, which will be completed at the Lebanon Council. We are expecting Bro. B. S. Landes, of the Cooks Creek congregation, to conduct a series of meetings for us in May. A Vacation Bible School was asked for at this place next summer. The growth of the Sunday-school has made it necessary to provide more room to accommodate all classes.—Ollie Mae Cline, Mt. Sidney, Va., Feb. 26.

Pleasant View.—Our church met in council Feb. 24, with Eld. B. W. Neff presiding. We received Bro. Neff for several years. Bro. J. F. Good and Bro. Garber, of Cedar Grove, also were with us, which was much appreciated. Our delegate to Annual Meeting is Bro. J. W. Harpine; to District Meeting, Bro. J. Frank and the writer.—Fannie Lou Bauserman, Mt. Jackson, Va., Feb. 25.

WEST VIRGINIA

Beards Fork.—We had Bro. J. M. Crouse, of Fayetteville, with us Feb. 19. Bro. Elbert Stewart has preached some for us this week. Five united with the church by baptism, which was administered by Bro. Stewart.—Sam Mink, Beards Fork, W. Va., Feb. 27.

Wade Chapel congregation feels greatly encouraged by the recent return of five into the fold. It makes us feel that we will be able to do more for the Master in the future. We are having services about a mile and one-half from here, besides our regular appointments at the church. Our pastor, Bro. A. S. Cool, has preached some very inspiring sermons, which have been greatly appreciated. We are glad for his presence.—Dawson R. Wade, Littleton, W. Va., Feb. 23.

ANNOUNCEMENTS

DISTRICT MEETINGS
March 14-16, Northwestern Ohio, in the Silver Creek church.
April 18-19, Middle Pennsylvania, in the Twenty-eighth Street church, Altoona.

LOVE FEASTS
Indiana
April 29, Nettie Creek.
Kansas
April 8, Larned (rural).
April 28, Sabetha.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., March 18, 1922

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...EDITORIAL...

The Bible Way of Defining It

FOR convenience, one might sometimes wish for a briefer statement of the function of inspiration than that of Paul in Second Timothy three sixteen and seventeen, referred to last week, but to ask for a more specific definition is to make an unreasonable demand. Inspiration belongs to that class of things which can be defined only in terms of their effects. That is the way Paul defines it. He tells what the effect of inspiration on the Scriptures is—what it enables them to do. He does not tell how the Spirit of God acted on the sacred writers—how the "inbreathing" was accomplished.

Without doing any violence to Paul's meaning, we might get a shorter definition than the one already given by comparing his statement in verses sixteen and seventeen with that in verse fifteen. There Paul refers to Timothy's early instruction in the Scriptures, "which are able to make thee wise unto salvation through faith which is in Christ Jesus." The following verse gives the reason for this quality in the Scriptures. It is the fact that they are inspired, "God-breathed." The succeeding clauses, "profitable for doctrine," etc., repeat and amplify the thought of the preceding verse, "able to make thee wise unto salvation." So that we might justly say, but with more terseness than elegance: Inspiration is what enables the Scriptures to make people wise unto salvation. Or, with a little more regard to rhetorical form: Inspiration is that property of the Holy Scriptures by virtue of which they are able to make people wise unto salvation. Or, paraphrasing somewhat, but still trying to be strictly true to the manifest meaning of Paul: Inspiration is that action of the Spirit of God upon the sacred writers which enabled them to produce a Perfect Guide to salvation.

We are quite conscious of the temptation to inject into a definition of inspiration some explanation of the method of the Spirit's action, the nature of the "inbreathing" process, but Paul says nothing about this and we see no sufficient call to rush in where inspired men have feared to tread.

Now it may be that the Scriptures are able to make

people "wise unto" other things besides salvation, such as history, science, psychology, etc. For example, the Bible is beyond doubt one of our most important sources of information on ancient history. But this is incidental. To what extent the Bible contributes to the various departments of human knowledge in general, can be determined only by investigation. To some it may contribute nothing, to others, little, and to still others, much. But when it comes to "instruction in righteousness" and furnishing the man of God "unto all good works," its contribution is complete. This is what Paul says of it. This was the function of inspiration, and this fact it is important to remember.

If it should occur to the reader that we are offering no evidence in support of the doctrine of inspiration, except the claim of the Bible itself and that this kind of testimony in a court of justice would be considered prejudiced, permit us to remind him that our inquiry is concerned, not with the proof of inspiration but with the meaning of it. Remember the brother's question—the brother who wanted inspiration defined. We have already confessed to our inability to tell him what inspiration is in its essential nature, but we are trying to define it in terms of what it does, or did. For this the Bible itself must be our source of information. That is why we are sticking to it so closely. The Bible claims to be inspired. The question is, What does it mean by that claim? And the answer is, it means that God so acted upon the men who wrote it as to make it an absolutely true and reliable Guidebook to all who are seeking the way of life and salvation. It may be useful for other purposes also, even though this is not included in its claim. It does claim to be perfectly suited to the business of making people "wise unto salvation." For this purpose it is God's complete and infallible word to mankind. This is the point to be held fast.

We judge that the passage we have been considering is sufficient to answer the brother's inquiry, in so far as this is possible, yet we had thought to refer briefly to one other which, though it does not contain the word inspiration, bears closely on the subject. We are thinking of the saying of Peter, which is found at the close of the first chapter of his second letter. Alluding to the prophecies of "old time," which were not of "private interpretation" and had not come "by the will of man," he says that "holy men of God spake as they were moved by the Holy Ghost."

While this is the substantial equivalent of what Paul said to Timothy, it has certain implications of its own which are interesting and instructive, and which it may be worth our while to notice, if God so will.

When Two Halves Make One Whole

REFERRING again to those two halves of religion, concerning which we found occasion to speak, a few weeks ago, it seems pertinent to add that it is not sufficient to recognize the rightful claims of each half upon Christian attention, but they should be joined in a unified Christian experience. Two halves do not make a satisfactory whole unless they are united.

This means that when a man commits himself to Christian decision, he can not continue in wrong social practices any more than he can continue in what we have been accustomed to call personal sins. Salvation, as an experience of reconciliation to God, through Christ, can not be disconnected from salvation as an experience of love toward one's fellow-men. If the

latter is lacking, the profession of the former is a mistake. You can not love God whom you have not seen, and hate your brother whom you have seen.

A saved life is saved in all its relations. This does not mean that a man has no true religion unless his character is perfected. But it does mean that the new life within him is making a conscientious effort to express itself in all directions or there isn't any new life there. It means that a man who leaves off his bad personal habits and pursues the same self-centered ambitions as before, is deceiving himself when he talks so devoutly of the new peace in his heart since Christ washed his sins away.

Salvation is both individual and social in its manifestations, else it is no salvation at all.

When the Case Is Hopeless

If any situation was ever past remedy it would seem that the one described by Joel in the first chapter and a half of his little prophecy was surely that one. Everything had been destroyed. The day of judgment was at hand (2: 1, 11). "And who can abide it?"

What would you advise in such a case? Or would you just be scared to death? Listen to Joel:

"Yet even now, saith Jehovah, turn ye unto me with all your heart . . . and rend your heart and not your garments and turn unto Jehovah your God; . . . Who knoweth whether he will not turn and repent, and leave a blessing behind him?"

Which is just what they did, and what Jehovah did. No matter what the situation is, turning to Jehovah is always in order. And when you turn, he turns.

The trouble is, there is too much garment rending and not enough rending of the heart.

The Battle of the Two Selves

WHAT a truth-revealing mirror is the seventh of Romans, the latter part, especially, in which Paul pictures so graphically the conflict between his lower and higher natures. His was not the only case of "double personality." What Christian ever looked into that looking-glass without seeing himself there?

The most interesting thing about this disclosure is the way sin is personified and identified with the carnal nature. It isn't yourself that does the evil—it is the sin which dwelleth in you. Well, it isn't your best self, surely, which you ought to regard as your real self, and which desires to do only good.

But the ground of comfort in this matter appears in the next chapter and is that chapter's theme. When your real self has chosen Jesus Christ and his righteousness, then you are in him and there is no condemnation resting on you. Then, as Paul explains in another place, making another identification as bold as the one pointed out above, it is no longer you that live but Christ liveth in you. Then, just as it is not you, but the sin in you, which does the evil, so it is not you, but the Christ in you which does the good. And in this battle between the Christ in you and the sin in you, the Christ is the sure winner.

"What then shall we say to these things? If God is for us, who is against us?"

But this is true only—and this is the vital point to remember—this is true only if you really do "seek first his Kingdom and his righteousness"—if you really do surrender your will to him. He will not live long in you on any other condition.

But this done, who or what shall be able to separate you from the love of God, which is in Christ Jesus our Lord? Nobody. Nothing. Glory be!

CONTRIBUTORS' FORUM

My Preference

I'd rather see a sermon than to hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear.
The best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.
I soon can learn to do it, if you'll let me see it done.
I can watch your hands in action, but your tongue too fast may run.
The lectures you deliver may be very wise and true;
But I'd rather get my lessons by observing what you do.
I may misunderstand the high advice you give;
But there's no misunderstanding how you act and how you live.
When I see a deed of kindness, I am eager to be kind—
When a weaker brother stumbles, and a strong man stays behind
Just to see if he can help him; then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
All travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.
One good man teaches many; men believe what they behold.
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor, learns to hold his honor dear;
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence,
I say
I'd rather see a sermon than to hear one any day.
—Selected.

Why They Succeed

BY J. H. MOORE

EVERY now and then some one, through the MESSENGER, calls our attention to the rapid increase of the membership of some other churches, as compared with the progress made by the Church of the Brethren. Comparisons of this sort may be made helpful and then, again, they may prove discouraging. It all depends upon the way we appropriate the lesson, and the good we gather from the comparison and the facts presented. The frequent use made of this comparison has prompted us to take the subject under advisement in at least the present article.

Considering their small beginning, there are three churches that have made very rapid progress. This is also true of certain organizations like the Young Men's Christian Association and the Salvation Army. To this list might be added the Christian Science cult. In this article we shall deal mainly with matters relating to church progress. The three churches referred to are the Disciples, the Mormons and the Seventh-Day Adventists.

Perhaps no church has increased more rapidly than the Disciple Church—a little over one hundred years old, and having a membership of considerably over one million. Under the splendid leadership of that brilliant man, Alexander Campbell, and with a well-defined system of doctrine, the movement swept over the country in less time than two generations. With his clearly-defined system of theology, with his numerous publications and with his widely-read debates, Mr. Campbell came upon the scene at an opportune time. Aside from his single backward immersion, assuming the loaf and cup as the Lord's supper, and setting up the Kingdom on the Day of Pentecost, much of his teaching was in almost perfect keeping with the doctrinal claims already held by the Church of the Brethren. Giving these doctrines a scholarly dressing, rendered them, in the hands of other strong men, a power never before experienced in any system of doctrinal teaching.

Then followed papers, pamphlets, tracts and books that were intensely doctrinal in their make-up. Debates, in support of these doctrines, became popular, and many of their preachers were masters in the art.

This resulted in sweeping people into their ranks by thousands. You ask: "What was the secret of their marvelous success?" There is just one answer: Intense doctrinal teaching. They made everything of the doctrines held by their church. With their literature they injected it into every community they could reach, and so persistent were they, in urging their doctrine, that ninety-five per cent of their members became so thoroughly indoctrinated that they could and would argue in support of their claims with almost any one who chanced to cross their theological path. It was this doctrinal persistency, and this bristling of doctrine, in all their papers, that gave to the Disciple Church its phenomenal numerical increase and standing.

So far as doctrinal persistency is concerned, the same thing may be said of the Seventh-Day Adventists. With their field or local workers the very first thing is the principles for which they stand. One of their preachers is not in a community very long until the people are being instructed in Adventist teaching. Every church paper they publish—and there are many of them—simply bristles with the things for which the Adventists are noted. For tract making and tract circulation they are without a rival. They understand the fine art of making a tract attractive and effective. They use printer's ink freely and skillfully, and it is along this line that we must look for their methods of success.

Furthermore, their members are indoctrinated almost to the man, the woman, the boy and the girl. The membership is simply steeped in Adventist teaching. They believe the doctrine, talk it and work for it. All of them are ready to hand out tracts, pamphlets, books and papers, in support of what they claim. In the handing of their literature, getting it into the hands of the people, and in this way undermining the faith of those of other churches, they are certainly adepts. Do you wonder that a people of this type succeed? To us it is a marvel that the smaller churches do not profit by some of the methods employed by Adventists.

As for the Mormons, we must look to their thorough organization for their success. At the head of the movement stands a president—practically a pope—with under-officers all the way down the line and completely organized. Mormonism is the most closed-in religion on the Continent. Their religious claims with them are right, and all others are wrong. The purpose is to sweep the land with their religion and political claims. With them the two go together. While, primarily speaking, there are no logical grounds for their religious claims, still they are so persistent and adroit in their teaching, that they are steadily making converts right along—many of them being on the proselyte order.

Here are three religious bodies that, numerically speaking, are making a decided success in their efforts. Take them as a group and they are without rivals in the persistency of their doctrinal and church claims. They take little account of the religious claims of others, but with their teaching forge ahead, sweeping into their ranks every person who can be induced to accept their respective doctrines. With their preaching, literature, and through the influence of their schools, they accomplish marvelous results. But, again, where lies their strength? It is found in their unyielding doctrinal persistency. They have their claims and give way for nothing. If one of them, now and then, affiliates with others in a meeting, it is only to come to the front, sooner or later, with their own doctrines.

Some have thought that the tithing method of gathering money with which to propagate their teaching and to widen their influence, has given the Mormons and Adventists their success. This has helped, but is not the real secret of their power. The Disciples, without tithing, have excelled them in increasing their membership more than two to one, showing that money has not been the leading factor in bringing about results.

Now, what of the Brethren? There was a time—probably for a bit over one hundred and sixty years

—when they were fully as persistent in their doctrinal claims as any of the religious bodies referred to. During this period they may have lacked the educated leadership of the Disciples, or the skillfully-worked organization of the Mormons, as well as the literature of the Seventh-Day Adventists—still, in proportion to their membership, the Brethren increased more rapidly than in any subsequent period of our history. It was the doctrinal persistency in the pulpit, in the home, and among the neighbors, that told the story.

In the three churches named, the doctrinal persistency continues. It will be found in all their pulpits and in their schools, and their literature simply bubbles over with their religious claims. So long as this continues, their numbers are going to increase. Now, while comparing our growth with the growth of these churches, let the facts stated not be overlooked.

But what is the lesson to us? It is a like intelligent doctrinal persistency. Our claims to distinctive religious teaching want to be pushed into every corner. Our pulpits, schools and all of our literature want to be lined up in this persistent effort. Do this, do it in earnest and intelligently, and the needed money for the purpose will come, as it has come to the other churches. Here lies the secret of future success.

Sebring, Fla.

Back to the Country Church!

BY W. J. HAMILTON

"There is an old saying to the effect that 'God made the country.' In view of present religious conditions there, it is time to win it back for its Maker."—World Survey.

"Hallelujah, thine the glory!
Hallelujah, Amen!
Hallelujah, thine the glory!
Revive us again."

THIS prayer-hymn would be an appropriate selection for many country-church congregations today, for with entirely too many of them "it is only a question of time" until their doors will be closed, unless they are revived. While here and there a country church has adapted itself to the new methods necessary for life and growth today, far too many are either dying or dead.

Theodore Roosevelt gave a fundamental reason for the revival of the country church when he said: "The men and women on the farms stand for what is fundamentally best and most needed in our American life. To supply the city with fresh blood, clean bodies and clear brains, that can endure the terrific strain of modern life, we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace."

To know that the farms not only supply the leadership of the nation and the business world, but also the leaders in religion, we need only notice that the Protestant church, in the American city, is largely the property and product of the rural emigrant. Seventy-five per cent of those attending our city churches today were born in the country. The city ministry is largely recruited from rural territory, and most of the other church and Sunday-school workers were raised on the farm. The same thing may be said of our missionaries on the foreign field, and the list might be extended indefinitely. Hence the cry of "Back to the country church!"

But if we are to go "back to the country church," and have it regain its former position in community life, two problems must be solved. The first and the big one is the problem of "leadership."

The "leader" of the country church should be a pastor who has a vision of the ultimate goal that his church should be able to reach. To succeed, he must be able to adapt himself to present conditions. He must know the way from where his church is now to where he wants to lead it. He must keep ahead of his members in their upward progress, but he must not get so far ahead as to be separated from them.

This "leadership challenge" should appeal to the

very best young people in the church today. Here is an opportunity to do a great work for the Kingdom. If you feel called to a life of service and sacrifice, your greatest opportunity is in helping to revitalize the work in the "homeland."

The second problem is that of a churchhouse, built and equipped to meet the needs of today.

Young people and children see their parents providing a \$50,000 school building along the improved highway, living in modern homes, and driving the best automobiles. But the little old one-room churchhouse looks out from its surroundings of weeds, or mud, over a tumble-down fence, and day and night calls to the passing crowds, "O for a coat of paint!" No wonder the religious life of Young America suffers from such comparisons!

Without doubt, if Christianity is to have first place, the churchhouse should be the best-equipped building that touches the child's life. Then, with leadership and kindred questions settled, religion will be restored to its proper place in adult life also.

I spoke of the country church "adapting itself to the new methods necessary for life and growth today," but while "methods" and forms may change, the "message of the church" remains the same. Till the end of the present age we will continue to need the great facts of redemption. These are the same for all men, "whether they wear hayseed or cinders in their hair." The people who live in the tall timber and tall grass, as well as those among the tall smokestacks, will continue to need the message of Divine Truth. Nothing can take the place of the teaching and preaching work of the church.

But let us awaken to the fact that a constant stream of young people is going from the rural communities to the larger towns and cities, because of social, as well as economic, conditions. Many more, indeed, are going than the city can safely provide and care for. A large proportion of these young people should be shown the door of opportunity that is opening wide before them in rural communities today.

I would urge all churches to see the necessity of broadening their sympathies and ministry to help these young people solve their pressing problems, brought about by the current rural awakening and reconstruction. Public health, coöperation, recreation and education are still primarily spiritual problems.

Religious leaders should be champions of the "four-fold life." It is the business of the country church to see that the young people of the community have opportunities to grow mentally, physically, spiritually, and socially.

It is true that mental development is largely being cared for by the State. Our physical needs are receiving some attention. A new day is dawning, in which the spiritual will not be so sadly neglected. But who is ready to champion the social side? Far too few, I assure you.

Some people seem afraid of this "four-fold" development. They are afraid that if they direct their young folks to grow like the Master (Luke 2: 52) they will lose out spiritually. Let me close this chapter by quoting from the testimony of a man who spent his youth in a church that was "revived": "As I remember the place, before he came, there was little or no social life. The church was dead; the Sunday-school was poor, and there was a crowd of young people growing up just anyhow. Then Bro. — came as our minister."

This young minister believed in the four-fold life, and helped his people to live it. What was the result?

He says: "The church began to fill; the Sunday-school waked up and suddenly became interesting to us. And the center and moving cause was this man of vigorous personality and deep earnestness. He worked and preached, and his interest was centered in the young people."

But, you say, "Did not they lose some of the old-time reverence?" Listen to these closing words: "He taught us to read the New Testament daily. I can remember spending evening after evening reading the Gospels. And the Man of Galilee moved through the pages, a glorious vision, a hero to adore, a leader to

follow, a force that made all goodness attractive and all evil repulsive."

May God help us to go "back to the country church" with a new vision of its possibilities! May hundreds of them be "revived," and thousands of lives "quickened" by the power that caused Jesus to grow "in favor with God and man."

Rockwood, Pa.

What Is Your Religion Worth?

BY D. C. REDER

THE poet says:

"Religion is the chief concern
Of mortals here below;
May I its great importance learn,
Its sovereign virtue know."

Some people hold religion only as a passport to glory when this life is over. They don't care for it a great deal while they live—just so they have it when they come to die. Others regard it as a cloak of righteousness, to be worn on the Lord's Day, but which they discard as useless or impracticable on other days. Still others think of it as a proper thing for the aged to have, but for which the young have no interest or concern. Others, again, say that religion is all right for women, the sickly, the pious and for weaklings of every sort. They esteem it as unbecoming and unworthy of the strong, the brave and the heroic.

These conceptions, however, are erroneous, as held by nonpossessors of religion. Religion is not merely a mechanical tool, a fire-escape, a particular style of dress, nor a support for the helpless and invalids.

To those who have an experimental knowledge of religion, it means more than it can possibly signify to the irreligious. Religion is a creed, a cult, a conviction. It is a system of faith and practice, growing out of a belief in a duty. It is a life in vital relation to a supernatural power. In its best and highest form it is an unselfish and loyal devotion to the ideals of life, as manifested by Jesus Christ and as taught in the inspired writings of his holy apostles, known as the New Testament. The question then: "What is the religion which you have worth to you?" can be of interest only to those who profess having some kind of religion.

Of religions there are numerous kinds in the world. These differ in age, in character and in value to their respective devotees. To the Mohammedan, who pauses in his work five times a day, to pray, religion is a business of primary importance. To the idolatrous Hindoo, religion is a daily round of meditation, prayer, sacrifice, penance, self-torture and mortification of the flesh, in preparation for the future life, whose greatest felicity is conceived as absorption into Brahma. The Chinese religion is ancestral worship. The Persian's religion is fire-worship. The Egyptian's object of worship is the sacred cow. The Greeks worshiped gods that personified the powers of nature; the Romans had emperor-worship. Most of the ancient religions were polytheistic, pagan, and degrading in character.

The world has three great monotheistic religions: Judaism, Mohammedanism and Christianity. These are the highest product in the evolution of the religious consciousness of man. Judaism and Christianity are revealed religions and differ from all others which, in many cases, are a form of nature-worship.

Excluding all others in this discussion, what is Christianity worth to you, my Christian brother? What made you accept it in the first place, in preference to all other forms of religion? After having had it for five, fifteen or fifty years, would you sell it if possible? Would you be willing to give it away free of cost? Or would you exchange it for some other religion? Can you recommend it enthusiastically to others?

Let me ask a few more fundamental questions: Why does one want a religion? Is it because it is an actual necessity? Is it more essential or beneficial to die by than to live by?

Religion can be appraised intellectually. How has religion affected your mind? Is your mental content, called knowledge, enlarged? Has your vision and

desire for truth been enriched and enhanced? Has your conception of the meaning of life been broadened and corrected? Has Christianity made your purpose of life more serious, your ideal of life more worth while? Is your power of judgment more sane and dependable?

Religion also has a cultural value. How has Christianity affected your emotional life? Are you happier with or without any religion? Are you daily growing more selfish or unselfish? optimistic or pessimistic? Where lie your interests—in carnal or spiritual things—in temporal or eternal values? Are you seeking pleasures or joys? Are your motives, in right doing, base or unworthy? Can the casual observer discover, by your attitude and actions, that you have been with Jesus and have learned of him? Is your touch of humanity an uplift—an influence that tends to multiply the joys of humanity, to lessen the ills of the world and to impress your fellows that life is a worth-while proposition?

Lastly, consider the practical value of one's religion. How much has your religion made you worth more to yourself, your family, your community, your State, your fellow-men at large? Has it enabled you to build a character on Christian principles that are enduring as eternity itself? Do you possess self-mastery? Do you have a keener appreciation of life's true interests and responsibilities? Has your family found the pearl of great price? Are your friends and neighbors sharing with you the benefits of the religion you profess? Has your spirit partaken more and more of the divine nature, growing daily into the image of him whose you are and whom you love and serve? Is your bearing more gracious, your personality more attractive, your soul living more and more in the blessed consciousness of the continual presence of your Heavenly Father in all of life's conduct?

North Manchester, Ind.

Christ's Life and Teachings vs. Organized Secrecy

BY I. J. ROSENBERGER

"Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, . . . and in secret have I said nothing" (John 18: 20).

THE foregoing text outlines, in a general way, Christ's manner and conduct. As Christ's aim and mission were for the betterment of humanity, it could not be otherwise than free and open. A message, that will better mankind, should be passed along with good grace. When Andrew found the Messiah, he immediately passed the good news to his brother, Simon, and so did Philip carry the good message to Nathanael. The Samaritan woman, on meeting the Messiah, at the historic well of Sychar, at once carried the good news to her friends. The reasons for so doing are very apparent and need no argument for their defense. As such they stand flatly opposed to organized secrecy, some of the doings and claims of which are as follows:

1. *Organized Secrecy Seeks to Conceal Her Mission and Business.*—They regularly choose some upper room, so as to conceal their business. If any notice is posted, it is scarcely intelligible to any save their membership. Our motto text, outlining Christ's manner, is wholly different. He spake openly, and in secret said nothing. All places of religious gatherings are fully advertised. Commonly these are on the ground floor—often with the motto above the door or on the bill-board: "All Are Welcome." The reasons for this procedure are apparent, for since religion seeks the universal welfare of humanity, it is free and open. Many of the lodges confirm their obligations with an oath. Many of these oaths are of the most chilling and frightful kinds. Then, too, it should be remembered that all oaths administered in the lodge are extrajudicial and unlawful, for our statute specifies who shall administer oaths, and for what purpose they shall be administered. This is a truth of importance, but violated in high circles. I class all such with the forty men who bound themselves with an oath not to eat until they had killed Paul.

(Continued on Page 170)

Christianity As An Investment

BY PAUL MOHLLER

I WISH I could present an account of the dollars and cents that Christianity has been worth to the world since its inception. By the side of it I should like to submit an account of the dollars and cents that sin has cost the world. It would be the most staggering object lesson the world has seen, but it would take a wonderful book to hold it all.

If I were to guess, I should guess that the actual dollars and cents value of Christianity to the American people—in the material wealth it creates and in the money and material that it saves from destruction, together with the taxation from court costs, etc.—would exceed ten billion dollars per year.

Take out of the American people today the principles of righteousness, honesty, veracity, justice, kindness, faithfulness, etc., which are in us, directly or indirectly as a result of Christianity, and immediately we would have to increase our police force, our courts, judges, attorneys, jails, jailers, etc., to a tremendous extent, with corresponding cost. Business would be so much less certain, payments so much less dependable, brands of merchandise so much less reliable, etc., that business would increase in expense. All articles of commerce would cost so much more that commerce would be mortally wounded if not dead. Confidence and coöperation between capital and labor would be so undermined that no large industries could flourish. The Government itself would be unable to enforce its laws, and the nation would drift into anarchy, after the example of Russia. Property would decrease in value because no man could be secure in the possession of any considerable amount of property for any length of time. Homes would be broken up, children set adrift, women degraded, men debauched, and every pleasant and profitable relation destroyed.

From this, one gets a picture of what the world would lose by losing Christianity and all that it has given the world. Of course, even if Christianity would be wiped out, a very great deal that it has given us, in the way of ideals and principles of conduct, would remain for a long time, and would prevent a headlong rush to destruction on the part of the nation. But one has but to look to Egypt—that nation of former glory and present degradation—to realize that all of the best things may be lost by a people in the course of time.

Christianity is a good deal like our national forests. Our forests were so rich, so great in extent, that for generations no effort was made to preserve them. All effort was put forth to enjoy them, use them and destroy them, when we found them in the way of what we wished to do. We received Christianity in much the same way. Those who had gone before us had made it such a universal influence and power for good that we accepted it as a matter of course, enjoyed it, used it for our advantage, and when it came into conflict with what we wished to do, we just shoved it out of the way and destroyed its effectiveness in our lives.

The time came when men of public spirit came to realize that the future welfare of the nation required that forests be preserved and, as a result, our present policy of forest protection and reforestation has come in. It is recognized that planting trees wisely is one of the best investments the American people can make. Trees not only furnish wood, but they regulate climate, floods, etc.

The time must come when the nation realizes the necessity of conserving and extending its Christianity. Our President and other statesmen have been voicing this sentiment and it must more and more be recognized as our national policy to support, encourage and extend the activities that implant the ideals and principles of Christianity in the hearts of the people. It is the cheapest and best prosperity and peace insurance in the world. Christianity is the best investment the nation can find.

Christianity is the best investment for the family. It is the best foundation for financial prosperity and for the general satisfaction that money can not buy. When parents are making provision for the future

of their children, the best provision they can make is, first of all, to see that Christ is in their hearts, to inspire and to save them from the corruption that is in the world through lust. Second, to see that there is real life and force in the church, so that the generation now rising may have the best of Christian influences surrounding them in after-years, when the parents have lost their power to influence, sufficiently, the lives that God committed unto them. There is many a man who was too busy, while his boys were growing, to take them to church, or to maintain a religious life in the home, while his boys were developing into manhood, that would now give all he has, to wipe out the sin, the disgrace, and the sorrow that his boys have heaped upon his name because they had not Christ in their hearts.

There are a good many people that never invest in anything. They live from hand to mouth, not because they do not make enough for investment, but because a present pleasure appeals to them more than future pleasures and comforts, such as would come from wisely investing their savings. They live altogether in the present, and trust the future to take care of itself. Business men, bankers and financiers, consider such people very unwise, and so they are. But there is but little difference, after all, between the man that so lives and the one who makes no provision for the future, stretching beyond the grave. The non-religious millionaire is spending his time providing for the pleasures of the remainder of his life on earth, and of his family while they live on earth, but making no investment for eternity. After both he and the spendthrift have entered eternity, the difference between them will be negligible—not worth what he has put into it. The only truly wise investor is he who is laying up treasures in heaven, where he can enjoy them forever and ever.

These are spendthrift days, in spite of hard times. People have had a taste of pleasure and are not satisfied without it. It takes a good salesman to get them to look ahead, to deny present pleasures, and to make any permanent investment. He has to paint very vividly the pleasures they will have afterwards, sitting back in comfort, living on the income of the investment. He must bring those pleasures near, and make them real, or they will make no appeal to the prospective investor, for most people spend their money for what they want, and they want what they want, right now.

A good salesman will, of course, also try to get people to make the right investment from a sense of duty, or from some other good motive, but it takes a very good salesman, indeed, to bring a man's duty so close to his conscience that he will invest much money.

We are salesmen of Christianity. It is ours to get people to see the pleasure that will be theirs if they invest in heaven. Heaven seems very far away. It is ours to bring it very vividly near. It is best of all for us to have a heavenly place—in our home—in our church—in our community—so that we can show a sample of what heaven does when it has a chance. A taste often starts the appetite, and appetite does the rest. We can talk duty too, and should not neglect that appeal. We can talk of love, and help our friends to love the Lord so much that they will invest because of love of him.

When will we begin to succeed in interesting investors in Christ? When we have first invested all we have, and think so much of the investment that we can think and talk of nothing else but Christ and his Kingdom and his righteousness. A heart full of enthusiasm, a mind full of facts, a tongue consecrated to the Lord, eyes open for opportunities, and we shall be able to swing the people to the Lord with all they have to invest.

Oroville, Wash.

Fits and Misfits

BY EZRA FLORY

THERE are fits and misfits in our hymns. The music is sometimes too trivial. Sometimes about one verse in six is suitable to the capacities of children. We need more children's hymns. Hymns should fit

the daily life of those using them. One denomination sings all the Psalms in worship. This is apt to become formal, without the proper inner significance. The history of hymns, with an account of those who have used them, should be given. Worship consists in the formation, the enriching and the vivifying of ideals. It should be graded to meet the experiences of the participants.

At the opening of school, a college president congratulated the pupils for their presence, and then proceeded to read the third Psalm: "Lord, how are mine adversaries increased! Many are they that rise up against me."

"O, ye gay, ye young, ye proud
Ye must die and wear the shroud,"

was much used formerly for the special benefit of young people.

New thoughts must have time to soak in, before they can be used to best advantage in worship.

"Holy, Holy, Holy!" does not have the value for children that it does for adults and adolescents.

"Sweet Hour of Prayer" is valuable because it serves to revivify past experiences and memories.

"Abide with Me" is beneficial because of what wells up from personal experience—not in what we take over from those near by.

"Lord of Glory, Enthroned Afar" must have a richer meaning for him who has studied astronomy.

"Our God, Our Help in Ages Past" requires a knowledge of church history, and belongs to the experience of older people.

"Onward, Christian Soldiers," is popular for juniors, but we wonder if the junior appreciates the meaning of the self-sacrifice in Christian warfare, that this hymn is meant to convey. Juniors think of brass buttons and drums, and so forth. You say adults do not appreciate the meaning of "Onward, Christian Soldiers," when it says: "Like a mighty army moves the church of God," and I grant it. Think what the late world war meant, in this term. The war decided what we might eat; it levied taxes and we paid them; it asked for our money and we gave; it built cities in a month; it cut down our forests; it built a navy; it asked for our sons, and we embraced them in tears and offered them for cannon fodder. That war called men—the ablest men from all parts of the world—and set them in deadly conflict in lines that no eye could scan for distance. We need a new interpretation of this song, a new consecration, in order to sing it in adult audiences. But, we shall sing it better when we sing understandingly.

A child was singing lustily: "Grace is fishin (sufficient) for me," but we shall not say it got nothing from the music and the rhythm. Another child was singing: "Will the foe (foe) in the conduct (conflict) win?" and no doubt realized something as a benefit. But let us not deceive ourselves in not giving all the help available, that singing may be with the understanding and the spirit.

Elgin, Ill.

Lord, Teach Us to Pray

BY JACOB FUNK

No doubt the wonderful power in prayer, as exercised by the Master, made such an impression upon the disciples as to bring, from one of them, the expression: "Lord, teach us to pray." I am sure that we can, with equal feeling and propriety, make a similar request.

All too many of us are ignorant about prayer. We still retain more or less of the old pagan idea, that prayer and the manner of it, is to charm the Deity, in the hope that our requests will be granted. We bow the head and bend the knee, all too often to effect such a supposed charm. We may even pray in the formal name of Jesus with the same end in view. Special high-sounding phrases may be uttered, while the mind is occupied with quite another matter, and yet we too often consider it praying. "Heard for their long petitions" might still be a rebuke to pious-looking and hypocritically-hearted men.

Centering prayer on self, rather than on God, is still a very common occurrence. The model prayer, which

we are pleased to call the Lord's Prayer, begins with God and ends with God, but the average prayer simply addresses God as a matter of form, and then goes to self and stays there.

Properly to address God and to acknowledge him as our Father, is a prerequisite to answered prayer. To pray: "Hallowed be thy name," is a forerunner of "Give us this day our daily bread." "Thy kingdom come" and "Thy will be done" means the very emptying of self and a resignation to God's whole will, which culminates in "delivering us from evil."

Then, too, we need to know *how* to pray because of our very great need. How about our need as a nation? However we may be disposed to think about the world getting better or worse, I think that we are all agreed upon the fact that the world is very much in need of a Savior. How our hearts were made to ache, when informed that the New Year was ushered in, in this great country of ours, with an orgy of sin and debauchery, scarcely equalled in the annals of the history of America! Too many churches are empty, too many Christians are such in name only, too many waste places in the world need our attention.

And then there is the need in the home. Our homes seem to be disintegrating. The home, in all too many instances, is only a place in which to eat and sleep. Children and parents need an introduction to each other. Our children are not getting the pious, parental teaching which makes for a great nation.

When seventy-four per cent of the criminals of a certain populous county in the United States, the past year, were under thirty-four years of age, it seems to me that it is time to see the need of prayer.

And then there is our need as individuals. O how helpless we seem to be, in the face of our problems! How empty and lifeless seem so many of the deeds! How many the defeats and how few the victories! Look into our own lives, and at once we call out to the great Teacher of teachers: "Lord, teach us how to pray."

We all realize that our prayers have been so inadequate. They have been long enough, that is sure. My candid opinion is that our prayers—at least our public prayers—are, as a rule, too long. I would not say that our prayers have not been numerous enough. Sometimes we, seemingly, do nothing but pray. How brief is the Lord's Prayer! How it rebukes our long-drawn-out, meaningless phrases! "Ye ask and have not because ye ask amiss," is very applicable to the praying people of today. How self and selfish interests enter to make our prayers void! Let us remember that our God is a prayer-hearing and a prayer-answering God, and let us also remember that the kingdom, and the power and the glory are all the Lord's. Realizing the fact of our ignorance and the fact of our great need, and the fact of the inadequacy of our prayers, let us humbly and reverently say to the Master: "Lord, teach us to pray."

Pomona, Calif.

our heritage of the past is the very need of the hour. We have been taught that Christianity is a practical thing and should be incorporated into our everyday life. That Brotherhood is the supreme thing in our personal, social and national relations. That the spirit of our faith is stronger than fear, and that love is more effective than law. That obedience to the truth of God and his Word is better than the opinions of men. That as Christians we should be a light to the world in faith, conduct and character, by the renewing within, that transforms the without. That honesty, frugality, economy and industry enter into our religious activities, enriching life and home, when shared in the fear of the Lord for the needs of the world for whom Christ died. If these ideals and the need for them in the world, at this hour, is not a sufficient challenge to the very best of us, who know the Lord, then there is little hope for any challenge that comes from above to interest us!

Forward Movement Notes

A LETTER FROM A LOCAL DIRECTOR contained the following: "We keep our farm accounts; then we know just what our tenth is. But in 1921 we gave nearly three-tenths of our income. Our gross income was less than usual, but we saw that the needs were not less but greater."

A BRIEF LETTER, received by the Mission Board last week, was as follows: "Enclosed I am sending \$100 for foreign mission work. I have been donating this amount every year, and this is for 1921." It came from a sister, living in one of the sections of Idaho, a long distance from our churches.

BRO. G. S. STRAUSBAUGH, the District Director of the Forward Movement in Northeastern Ohio, is visiting each congregation in the District, "emphasizing the spiritual side and larger meaning of the Movement." He reports that the recent Conference of the Pastors was a most successful meeting and that they are planning another Conference for May.

A GREAT MANY LETTERS from Local Directors, throughout the Brotherhood, include something about unpaid pledges, and in almost every instance something is said about the determination of the people to pay their pledges just as soon as possible. Occasionally there is doubt expressed that it will be possible to do so, but these instances are few. One Director writes: "We have about \$100 in unpaid pledges, but I believe that the entire amount will be paid, with the possible exception of \$3."

WHEN KOREANS BUILD NEW CHURCHES, the funds may not be taken from the mission funds, but must be raised by voluntary contributions on the part of the members. The native Christians of Kwangju, already giving twelve per cent of their total incomes to regular church causes, gladly responded to the appeal of their native preacher for funds to build a second church in that city. Some gave money, some made pledges, some gave personal raiment or belongings. One woman, who had been praying for that very event, gave her two silver wedding rings, which, they tell us, are, next to her sons, the most prized possession of the Korean woman.

THE GROUP MEETINGS, held in the churches of Middle Indiana, in December, were so highly appreciated that other State Districts have planned for similar meetings. In coöperation with L. W. Shultz, the Director of religious education in a number of State Districts, Bro. Bonsack will spend ten days in Southern as well as Northeastern Ohio. Meetings will be held in congregations where it will be possible for a number of churches to meet together, and in that way nearly all of the churches in the two Districts will be reached. Matters of interest to the local church will be discussed, the object being to help each church in its local problems. The meetings in the Southern Ohio District will begin April 26, and in the Northeastern District in May. The District Sunday School Secretaries will assist in the Conferences.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

The Minister and Giving

ONE of the stewardship goals, set in the tithing enrollment, is "every minister a tither." It might seem, at first, that it would not be necessary to include such a goal, taking it for granted that such a standard has already been attained. But in recent Ministerial Conferences, some of those present, in discussing this subject, stated that, although they have long believed in the principle of tithing, they have not yet been able to set aside a tenth of their incomes for the Lord's work. However, it is stimulating to observe the interest among ministers on this subject, at the present moment, and to mark that a great percentage is aspiring to give at least the tithe.

Occasionally one hears of instances to the contrary. The other day some one was telling about the appeal for offerings in his home church. He told how it was the practice of the minister to read a request for money, after which he would usually say: "Now you have the matter before you. You can do with it as you see fit. I am going to give fifty cents." It happened that this minister was one of the wealthier members of the congregation. It is possible that he gave liberally to causes which did not come before the church—the brother did not venture to say as to that—but he held that the congregation would have been more generous in their giving, if they had been taught differently.

In writing about the congregations in his District, which have given little or nothing for church work during the past year, a District Director says that he believes it can be traced to an absence of teaching upon the part of the ministry. The giving of a congregation is often the reflection of the teaching and giving of its ministry. It should be so. Men are called to the ministry to be leaders, and it is to be supposed that, in the matter of stewardship of life and money, they will be an example to the flock.

This week we received a letter, containing thirteen tithing enrollment cards. The name of the minister of the congregation and the names of different members of his family were included in the list. This is as it should be and we believe that it is typical of many congregations.

In a certain congregation about a thousand dollars was given for one of our colleges. Ninety per cent was subscribed by the minister or members of his

family. It is well known that in many of our congregations the ministers are among those who give most liberally of their means to help in the propagation of the Gospel Message.

Questions and Answers

Is there not danger of becoming too enthusiastic over your own denomination and its work?

It is possible to overestimate anything, likely, except the things of God. There is certainly a pride-of-denomination, born of prejudice and selfishness, that is unkind and unchristian. On the other hand, when we love the church for the sake of Christ and its ordinances and ideals, in so far as these lead us in the truth of God and its fellowship and worship, bringing us into the very life that is eternal, we can scarcely think of becoming too enthusiastic about the church.

This kind of loyalty is like the loyalty of home—born of the love that is deeper than selfishness—and grows with the years. It is not apt to hold prejudice against others who serve the same Lord, and seek to find the same truth. It is the kind of which we need more and more, and the writer is one who feels that, as we survey the two hundred years of our history, we can find much to stimulate enthusiasm for Christ and the church. Of course, mistakes have been made, but the fact that they were made—even of a serious nature—only proves the courage of tremendous conviction and jealousy for the truth!

You advocate denominational loyalty. Will this not be a hindrance to the fulfillment of the Lord's prayer, "that they may all be one"?

Not if that loyalty is born first of the fact and truth of Christ. The best neighbors are usually those most loyal to their homes and families. One who is not loyal to his family, is a dangerous citizen. The prayer of Christ will never be fulfilled by those who criticize the churches and are loyal to none, but it is being fulfilled now, and ever shall be, by those whose loyalty to the Savior of men is expressing itself in devotion to the truth they have, and on which they are seeking further light, until the day comes when they "shall know even as they are now known"!

Does the Church of the Brethren have any special message for the world?

Most assuredly. First of all, we have a message of the Gospel, with its hope and power. Secondly,

THE ROUND TABLE

Is There Any Connection?

BY REBECCA C. FOUTZ

"We need the old-fashioned church, where prophets of God stood in the pulpit and where the everlasting Gospel of the Son of God was preached instead of a thousand foolish fads. Give us back the old-fashioned home, where children were taught to obey their parents and where there was a family altar.

"And above all, we need the old-fashioned Lord's Day, for the moral decay of Europe began with her abandonment of Sabbath observance. Here in America we are money-mad and pleasure-crazed. The Sunday theater is bringing damnation upon our civilization. There is a nation-wide conspiracy to abolish every Sabbath law. It is firing broadside after broadside against the maintenance of Sabbath observance. And the movement is backed up by easy money which you and your children are passing through the box-office window."

No, these words were not hurled from any Church of the Brethren pulpit, but were spoken by a prominent city minister of a large denomination in a plea for the preservation of our Lord's Day.

But it is his last sentence which especially should give us occasion for sober thought, when, from the most reliable sources, we learn that almost a billion a year "easy" money is paid to see movies.

Little wonder that they have plenty of money to wage the fight for an open Sabbath, but, oh, the shame and pity of it! To think that those who, at least, as professing Christians, believe in the worth and sacredness of that day, are furnishing a large part of the funds being used in an effort to destroy it. In what terms do you think that Christ would deal with such?

But there is another phase of it that also challenges our serious consideration. What connection, do you think, is there between the large amount so freely poured out in this direction and the fact that our Mission Board, as well as boards of other churches, are begging for funds merely to continue their work?

Money can not go to two places at once. If the large amount that was given to help make up that near billion, were diverted to the cause we claim to love and believe in, don't you think there might be enough to talk expansion instead of retrenchment?

The movie people are not planning retrenchment—not by any means. Then don't compel our Mission Board to do it.

Philadelphia, Pa.

Our Certificate of Title

BY GEORGE W. TUTTLE

THE great Title Guarantee Companies have searchers who carefully examine the records to see that titles to property are free from encumbrances, or, if encumbered, to make a statement, showing with exactness all encumbrances or claims of any nature against the property.

The title searcher of heaven might be said to be God's Spirit, but the certificate of title, that shows all the encumbrances upon our title and all claims that must be satisfied before our title to heaven is clear, is the Word. The way to our inheritance is also mapped out. The service road is plainly marked. The way of faith is made as plain as was the pillar of cloud by day and of fire by night, to the Israelites of old.

Here we find all the particulars of Satan's mortgage upon our souls. Here we learn of the cunning with which he says today: "Thou shalt not surely die." Here we learn that foreclosure is certain, that Satan will surely claim his own, unless his mortgage is wiped out by the cleansing blood of Jesus Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." We learn that a clear title to heaven can never be attained by works alone—"Not of works, lest any man should boast." On the other hand we learn that good works are essential as proof that Satan's mortgage has been canceled, and that Christ dwells in us, and that the

proof of Christianity is in the serving as surely as the proof of the pudding is in the eating.

Here we have a record of men who longed for a clear title to heaven, and of how they received it, and of their efforts to keep their title clear and spotless, and unsullied by the world. Here we have a record of the small encumbrances that need daily clearance—the little faults and failings and stumbling-blocks that make us say, as the shadows fall: "O Lord, wipe out these failings of today. Make the record clean once more, and help me to serve thee better on the morrow."

Our titles are sure when once vested in Jesus Christ. The record is in heaven. They can not write "spotless," against our daily record, but, thank the Lord, they can write "cleansed." Satan tries his best to prove our title imperfect. He says: "A pretty Christian you are! What a poor specimen! Look at your failings!" But if we rise up whole-heartedly, and say: "Look at my Christ; he is the propitiation for my sins," then Satan is discomfited.

In the Word we learn that sin, and sin only, can mortgage our title to heaven. We learn that poverty, misfortunes, lack of earthly wisdom, loss of all things earthly, does not affect our title to the untold riches of heaven. We learn that God is no respecter of persons, that he is a Rewarder of virtue, that he says: "Them that honor me I will honor."

The Bible speaks with assurance. When the Bible says that we have a clear title to heaven, we can work hard by day and sleep sweetly at night. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Pasadena, Calif.

Seeing Is Believing

BY ARCHER WALLACE

FOR several years the liquor interests in Great Britain have conducted a most vigorous campaign against prohibition. Every newspaper and magazine that can be induced to lend its columns to an exposure of the "awful effects" of prohibition, has been pressed into service, with the result that many people, over there, evidently regard prohibition as a dismal failure. Rev. R. J. Campbell, who was, for several years, pastor of the City Temple, London, spent ten weeks last summer in the United States, and this is what he writes about prohibition in a recent number of the *Church Family* newspaper:

"I have come back home a convinced prohibitionist. If trade is to recover and genuine national wealth to be built up once more, after the terrific period of destruction and waste through which we have passed, we must somehow get rid of alcoholism. When all allowance has been made for evasions of the law, the fact is still patent to an observer that America is in a healthier condition than we—because she does not drink. One often sees the statement in our press that more alcohol is consumed than ever in the United States owing to sheer defiance of the law, but it is not true. When a man has to pay forty dollars for a bottle of whiskey he generally prefers to go without. That police and public officials can be bribed is, I dare say, true enough, but the fact remains that it is difficult to procure intoxicating beverages, and the community is all the better for it. Many business men, including the president of the Chamber of Commerce, told me that although at first they had been opposed to Prohibition, they did not now wish to see it reversed, experience of its effect having taught them that it made for moral and physical health and increased the working power of the community. If for no other reason than that it has got rid of the drinking saloon, the generating center of so much crime and misery in the past, it is worth supporting. Would that it could be adopted here, and that soon."

Toronto, Canada.

Deserting the Fortress

BY OLIVE A. SMITH

THERE is an historical tale of the Lion's Rock, in Ceylon, which illustrates the tendency of the human soul to forsake safe paths.

This fortress—said to be stronger than Gibraltar—is in the midst of the wilderness of Ceylon. In the fifth century the island was the home of a strong race who came from India. A certain prince, Kasapa, wishing

to become king, murdered his father, and made attempts on the life of his elder brother. This brother, however, fled to India, but Kasapa, fearing he might return with a strong army, gathered all the forces of his people, and built a remarkable stairway, winding about the Lion's Rock.

At the top of the fortress they laid out an entire city and lived there, in peace and security, for over twenty years. The fortress was impregnable. Six men could have defeated a million of the soldiers of Kasapa's brother. But with all this unparalleled success and security, Kasapa grew restless. Finally he led his army down to the plains, five hundred feet below, to meet the army of his brother.

Kasapa was defeated, his army scattered, and he himself fell upon his sword.

Why did he desert the fortress? No one could tell. With an ingenuity which we, in this day, can scarcely comprehend, his artisans had provided everything needful on the summit of the Lion's Rock, yet he deliberately led his army to its ruin. In his case it was a just punishment, because he had usurped the throne. But we are often as restless, as daring and as foolish in our battles with world forces. We desert the high places, the safe places, and we are beaten and defeated, when we might have continued safe and happy.

Emporia, Kans.

Two Messages

BY ALICE B. ROYER

THEY came in the same mail. One of them had a medal enclosed, bearing the inscription: "Mary conceived without sin; pray for us, who have recourse to thee." The message contained these words: "Say a prayer each day to God for it, for he is the Father of us all." The writer of the message also told of her great faith in the medal, and of a personal experience of healing, through such a medal. Do we find such "great faith in Israel"?

The apparent interest and sincere motive of such a kind and thoughtful act, was highly appreciated by one in affliction.

The other message contained these words: "God bless you." How truly thankful we can be that we have direct access to the "Father of us all." With him we can seek aid and protection at all times. Though grief's dark night oppress us, if "God bless us," we are safe forever.

"We also have recourse to a great high priest that is passed into the heavens, Jesus, the Son of God, who can be touched with the feeling of our infirmities" (Heb. 4: 14, 15). "For himself took our infirmities and bare our sicknesses" (Matt. 8: 17). "Let us therefore come boldly unto the throne of grace that we may find grace to help in time of need" (Heb. 4: 16).

Though having such a blessed assurance, we often lack faith. We may harbor a medal of unbelief within our hearts, or some idol. It may not be as prominent as the golden calf, in the days of Aaron, but there may be little sins and weights which beset us, through which we try to pray to God. Thus our prayers may seem to be amiss and remain unanswered.

Myerstown, Pa.

Who Are the Rich?

BY EDYTH HILLERY HAY

THOSE who have the most money? The Lord forbid. Some of the richest people I have ever known had the least money, but their lives were full to the brim, and running over.

The richest people are the ones who give the most away. The most money? Not necessarily. The most time, service, love, mercy, cheer—the most of anything that helps somebody else. When will we learn this lesson?

We could all be happy by this simple means, did we but faithfully try it out. It's worth everything to be truly happy, and there is no surer way to real happiness than this. It will last just as long as you keep up the giving, and the more you give, the more you will get to give. Why will people stay poor?

Goshen, Ind.

HOME AND FAMILY

Guidance

Lead me, dear Lord, I plead at close of day—
The twilight gone;
No star above, to lend its cheering ray
To traveler lone.

Who but thyself can be my faithful guide?
Light me within and keep me by thy side.

I wander from my course, unheeding quite—
My faith so weak;

My pride of self, dispel, I would be right
With thee and meek.

Thy word apply, dear Lord—the holy light
Shed on my way, so shall my life be bright.

Time speedeth on! The years are gliding by
Like shadows fleet.

My days with promise come, then fade and die—
Days incomplete.

Dear Lord, all things around me fail to stay,
Be thou my Portion and my Rock alway!

—Peter Edwards in "The Continent."

The Sin of Tempting Others

BY FAY ALDENE GRAY

In Three Parts—Part Two

Who has not seen one, trustful, serene in a child's adorable simplicity—just such a character as the Master demands for his Kingdom—snared by the tempter, then left by the wayside, wounded, suspicious and shrinking from every passerby? And men are not alone in this nefarious business of Satan's. There are as many women in the field, busy in the great contest for souls—more perhaps, than there are men. In many instances they are doing more harm against the Son of God, and leading more souls into sin than the men are, for, as a rule, women are more artful, more intriguing, than men.

One shrinks from even the thought of reports that our men, while engaged in overseas service, were met by women in the role of tempter. But our own dear America is not exempt in that line, as many know to their sorrow. And Satan has women busy in other lines, which are more subtle, more insidious, yet none less ruinous to high morals and chastity.

At this time many of the women are going to great excess in prevailing styles of dress and customs of society. The truly modest woman would not be seen outside of her private room in some of the costumes, seen on our city streets and in society functions. Yet, some of these society devotees of fashion would not brush skirts with the chaste woman who is plainly and poorly clad. They would curl the lip in scorn because she is out of style. Better a faded, patched calico garment with modesty intact, than a shimmering satin of up-to-date fashion, with modesty torn to shreds.

The woman who once missed the path of virtue, in a treacherous place, is ostracised by church, society and home, while she, who appears in public, nude almost to the waist, and she who powders her bare knees on the street, before a hundred gaping eyes, are held in good repute everywhere. The one was snared by the tempter, the others are tempters, luring a thousand souls to evil emotions, and thus are breaking every known law of love and good-will to men.

Among the artful-triguers of our day are stories and illustrations of popular literature, with evil suggestions clothed in beauty, and presented in the garb of sanctioned morality. Of course one may read or not. It is wholly a matter of individual choice, yet we never know the character of a book or story until it is read. Then the matter sticks, for good or evil.

However, the sin of these tempters goes back to the authors and publishers. Often such literature is far more seductive and dangerous than living characters; for what is once read is never wholly obliterated from the mind.

When I was younger than I am now, a book was given to me, at Christmas, which was as intoxicating as old wine, yet as abhorrent as a beautiful, venomous serpent. To this day when parts of that book are forced upon my memory, I feel as though I had just

crawled out of a filthy sewer into the clean, invigorating breath of God, with the foul smell of the sewer filth still clinging to my garments. I should not put a book like that into the hands of a young man or a young woman for the price of a kingdom.

Yet the book mentioned has a place in almost every well-stocked library. But the world would be better and cleaner if parts of it had never been written. I should not know now that such villainess existed in any known society, had I never read that book. Like every tempter's mark, some parts of the book are uplifting, sanctifying, but the other part had better never been written. I always feel that I should like to halve this book and give the better half to the whole world and the other half to the fire. For one is compelled to hear and see and feel enough of the evil side of life, in every environment, without trailing the debauchery of past ages around with the present. And that is what the book in question does. It makes one live in the defilements of society of a long past age.

Were I to name the title of the book, which I was about to do, some of you would read it at your earliest opportunity, just to see whether my judgment is dependable; and others would read it curious to know its character. So I shall let you guess.

This incident is related in testimony of the influence that a bad book or illustration may have over a life and its character. They are stronger factors and a more subtle lure than evil theatrical scenes. So we must class them with the tempters, and deal with them as such; for whatever entices to evil is a lure of Satan against the Mighty Victor in the wilderness temptation.

The tempter does not confine his work to religious and social circles alone; he is busy in political and commercial centers also; even the pulse of the criminal world moves largely by his power. Behind the greed, the graft, the profiteering, the filth, the slime of earth, is the tempter somewhere. He may not be in the limelight, but he is somewhere, plying his trade industriously, nevertheless. The prophet Micah met him under conditions similar to our world conditions today—scheming, and bribing for gain and position.

Micah's description of conditions of his time is most graphic: "Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward; and the great man, he uttereth the evil desire of his soul; thus they weave it together." They were bound together in doing evil as the threads are bound in the weaver's cloth. What a striking figure! And how like representative forces of Satan everywhere! "The best of them," the prophet says, "is a briar, the most upright is worse than a thornhedge" (Micah 7: 4).

What a characteristic picture of the tempter! Micah had seen him at work; of that we may be certain. Perhaps he had felt the prick of the "briar" also, and had been lacerated on the thornhedge. Who would be a briar, a thornhedge, a snare, a destroyer, to a fellow pilgrim along life's way? Yet, all these and more the tempter is. Not an enviable position to one who loves his fellow-man.

From this deduction the tempter is in the same class with the Pharisees, scribes and hypocrites, to whom Jesus said: "Woe unto you . . . because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23: 13). What a woeful arraignment is this! It is as though they actually stood in the entrance to the Kingdom with defensive weapons, to keep others out. And this is exactly what the tempter does with his wily tactics to snare others. He obstructs their entrance to the Kingdom of heaven, and that by deliberate intent. What an enormous risk to himself and also to his victims! For some would find their way in if they were not hindered by his stronger force. Oh the sorrow of it!

It was worth a world's existence to Paul to refrain from hindering another in his Christian race, even in the insignificant matter of eating meat (1 Cor. 8: 11-13). He fully realized the enormity of causing another to sin, and thus barring his way to the Kingdom

of heaven. Paul would even deny himself a perfectly legitimate venture, rather than snare a weaker one by exercising his rights. If every tempter would only consider the rights of others, as Paul did, there would be no bruised and bleeding, mangled souls along life's broad highway, from whom the priest and Levite turn away in scorn; and there would be no bitter memory of the tempter's grimy smirch to spotless purity; nor agony, more poignant than the sting of death for men's lost prestige with God.

Toledo, Ohio.

Ourselves and Others

BY LYDIA E. TAYLOR

In the Fur Business—2

"What the Animal Massacre Means."—Since the close of the Great War the fur business has expanded enormously. Of course, people of the fur trade deny the cruelty in trapping. Since some animals destroy one another they call this slaughter by trapping self-preservation. "To accept their statements," says the *Journal*, "would mean to believe that to be caught in a steel-trap is one of the greatest pleasures life affords, and that only ignorance of that bliss induces people to think otherwise."

From a recent book in the interest of the fur trade are gleaned some interesting details: In 1920, in the three great American fur-marts—Montreal, St Louis and New York—silver-fox skins sold at twelve hundred dollars a skin. A certain firm that twenty years ago was dyeing one hundred thousand muskrat skins a year, is now dyeing four million. Before the war the fur trade of the United States amounted to forty million dollars. Today it is over one hundred million dollars. In one London sale, in 1920, four million skins were sold, including skins of nearly nineteen thousand house cats.

Doctor Hornaday, the eminent zoölogist, after careful study of the subject, believes that unless there is a halt in the work of destruction, fur-bearing animals will be annihilated by 1950. He proposes regulation of the business by stopping the waste in small unprimed skins; closing depleted areas for long periods of time; prohibiting the use of fur as trimming on gowns and hats; and a crusade against the wearing of summer furs. Since united action affords the only solution, the doctor sees no relief through the coöperation of trapper and trader so long as the demand is so enormous.

The Young Trapper.—The increasing demand caused fur dealers to open up new avenues of supply through alluring advertisements, inciting boys to trap. A leading New England newspaper recently printed an article headed: "Boy Trappers Roll in Wealth—Youngsters Earning Small Fortunes, All on Account of Dame Fashion's Demand for Furs."

People of humane interests instituted a campaign to counteract this influence over young lives, by which their sensibilities were dulled to animal suffering through the promiscuous and heartless forms proposed.

The vigorous pursuit of this work, through protest, was successful in some instances. The matter was taken up by the Boy Scout authorities, as a thing opposed to the very principles on which the organization is founded, and in such instances the periodicals were forbidden the publication of such advertisements; but generally, the glowing profits held out form a great wall of opposition to the accomplishment of immediate reform.

"A Fur by Any Other Name."—"To increase sales and profits, furs of common quality are given euphemistic names." So, to the uninformed buyer, copu rat is sold for nutria; the European pole-cat masquerades as fitch; the Australian koala as wombat; the small striped skunk as civet cat; "while the common domestic house cat of the back-fence variety, is sweetly christened genet." So all forms of deception are practiced in even the naming of these common furs, since "woman's vanity has created the fur craze—the fundamental cause of cruel trapping. . . . Furs

(Continued on Page 170)

AMONG THE CHURCHES

Calendar for Sunday, March 19

Sunday-school Lesson, The Downfall of Israel.—2 Kings 17: 9-18.

Christian Workers' Meeting, An Unwilling Evangelist—Peter.—Acts 11: 1-18.

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Gains for the Kingdom

Two baptisms in the Polo church, Ill.

One baptism in the Wenatchee City church, Wash.

Two baptisms in the Armourdale Mission, Kansas City, Kans.

Six confessions in the Selma church, Va.—Bro. J. S. Zigler, the pastor, in charge.

Eleven additions to the Daleville church, Va.—Bro. W. M. Kahle, the pastor, in charge.

Four confessions in the West Fulton church, Ohio.—Bro. Clyde J. Miller, the pastor, in charge.

Two baptisms in the Walnut Grove house, Silver Creek church, Ind.—Bro. Reuben Shroyer, of Canton, Ohio, evangelist.

Six more baptisms in the Bethany church, Philadelphia,—the result of a revival held by the pastor, Bro. Earl M. Bowman.

Two confessions in the Bachmanville house, Conewago congregation, Pa.—Bro. Thos. Patrick, of Hanoverdale, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Edwin Jarboe, of Lincoln, Nebr., to begin April 2 in the Octavia church, Nebr.

Bro. R. N. Leatherman, of Cincinnati, to begin May 15 in the Upper Twin church, Ohio.

Bro. W. H. Tigner, of Gray, Wash., to begin March 19 in the North Spokane church, Wash.

Bro. H. Vernon Slawter, of Pottstown, began a series of meetings March 13 in the Myerstown congregation, Pa.

* * * *

Personal Mention

Northeastern Ohio is to be represented on the Standing Committee of the coming Conference by Eld. D. R. McFadden.

The Second District of India has chosen Eld. J. M. Pittenger as Standing Committee representative at the next Conference.

The Standing Committee delegate from Southern Illinois, for 1922, will be Eld. D. W. Shock, in place of Eld. J. A. Smeltzer, who has removed from the District.

Bro. Bonsack spent last Lord's Day with the members at Viriden and Girard, Ill., who seem to have made good use of him, as he preached five times at the two places on that day.

Bro. Michael Flory, of Girard, Ill., has accepted the pastorate of the church at Mulberry Grove, Ill., to begin April 1, and after that date should be addressed at the last-named place.

Bro. H. M. Brubaker's address is Meridian, Idaho, not Iowa, as incorrectly given in the Yearbook. We are sorry for the mistake. Note the correction in your Yearbook. If you haven't any, get one.

Bro. J. U. G. Stiversen, 75 W. Church Street, Portland, Ore., will close his work at that place Aug. 1, and after that date will be available for service in other fields. In evangelistic meetings, Bro. Stiversen's daughter is with him to lead the singing.

The General Educational Board held its regular semi-annual meeting at the Publishing House on Wednesday, March 8. We hope to have a report of the meeting for early publication. All Board members were present. These are D. W. Kurtz, of McPherson, Kans., D. M. Garver, of Trotwood, Ohio, J. S. Hoffinger, of Brooklyn, N. Y., J. W. Lear, of Chicago, Ill., and John S. Flory, of Bridgewater, Va.

Bro. Jesse D. Mohler, of Warrensburg, Mo., who was stricken with paralysis some time ago, is gradually improving. Although he was so completely paralyzed that for days he could not move a finger or toe, and for some hours could give no sign whatever to inform his friends of his consciousness, he appears now to be well on the way toward complete recovery. We join with him in praising the Lord for his goodness.

The Board and Committee Meetings, mentioned elsewhere on this page, brought us the occasion for helpful interviews with a number of the brethren. Several of them honored the "Messenger" rooms with a call and others, as we learned afterward, tried to, but happened to find the editor "not in." We regret this, for we are always glad for an opportunity for face-to-face touch with workers from any quarter of the field.

The Sunday School Secretary was scheduled to spend last week-end at Navarre, Kans., giving lectures and addresses in the interest of religious education.

After attending the meetings of the Committee on Reorganization of Church Boards and the General Educational Board, on Tuesday and Wednesday of last week, Bro. D. W. Kurtz went on eastward, to deliver a series of twelve lectures among the churches of Northeastern Ohio, with the exception of the first, which was to be given at Covington, same State.

Bro. Isaac Frantz and wife have returned from the hospital to their home at Franklin Grove, Ill., and both are reported as slowly improving. They wish to thank the many friends who remembered them with letters of sympathy or by personal visits, and especially do they desire to testify to their increased faith in the anointing service and in the prayers in their behalf.

Bro. Andrew J. Brogan, 1517 Piedmont Road, Charleston, W. Va., will be 102 years of age in April, if he lives that long. He is in good health, quite active, retaining the use of all his faculties. So we learn from a recent number of "The Charleston Daily Mail," containing Bro. Brogan's picture and a brief sketch of his life. His birthplace was in Franklin County, Va. As a soldier in the Confederate army of the Civil War, he was already in his forties. "The only ailment he complains of is the fact that his legs are getting weak." He believes he will live several years longer. The "Messenger" extends its congratulations on his approaching birthday anniversary.

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Special Notices

All reports and all papers for the District Meeting of Middle Pennsylvania should reach the Secretary not later than March 24.—Chas. O. Beery, Secretary, 213 Ninth Avenue, Juniata, Pa.

To the Churches of Idaho and Western Montana.—All queries and business intended for District Meeting should be sent to the Writing Clerk not later than June 1. Please send them as soon as possible.—H. M. Brubaker, Writing Clerk, Meridian, Idaho.

To the Churches of the Northern District of California.—The Mission Board will hold its quarterly meeting at the home of Bro. J. W. Mishler, near Lindsay, Calif., April 1. Any business to be considered by the Board at that time, should be sent to the Secretary a few days before that date. By order of the Board.—J. S. Strole, Secretary-Treasurer, Laton, Calif.

The District Meeting of Eastern Pennsylvania is to be held at the Chiques church, at the Chiques house, on the last Wednesday and Thursday of April. Bro. Benj. S. Stauffer, of Lawn, Pa., and Bro. Jac. Z. Hackman, of Mastersonville, Pa., have been appointed as a transportation committee. Their services will be cheerfully given, if notified. Transportation center, Elizabethtown, Pa.—P. C. Geib, Manheim, Pa., March 6.

The Committee on Dress Reform wishes to announce: (1) That a third edition of the D. L. Miller "Prayer Veil" folder has just been issued, in response to numerous requests, since the supply was exhausted; (2) That the recent Cash Prize Contest Announcement, "Messenger" March 4, has also been printed in leaflet form, convenient for use and distribution—while they last. Either of these is sent free on request. Be sure to state the number you wish in each case. Address, Lydia E. Taylor, Mt. Morris, Ill.

To the Churches of the North Dakota and Eastern Montana District.—In order to answer all inquirers, concerning the location of the next District Conference, which is to be held in our District, and also so as to inform all those interested, we append the following information: It has just recently been definitely decided that our next Conference will be held in the Cando congregation, N. Dak., and in the Zion house. The time of the meeting is to be July 11 to 13.—Joseph D. Reish, Writing Clerk, Berthold, N. Dak.

The General Educational Board was advised that some criticism has come, regarding the tract entitled: "The Social Message of Christianity." Some brethren seem to discover meanings in the tract which the authors never intended. The tract was not intended as a treatise on theology, but only a presentation of man's social relations to his fellow-men. But since criticisms have arisen, the Board has decided not to distribute any more tracts unless called for, and not to print others until the tract is revised.—D. W. Kurtz, President of the Board.

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Miscellaneous Mention

The Sand Ridge church, of Northwestern Ohio, is seeking ministerial assistance. Any minister desiring to change location is invited to correspond with Miss Hilda Roberts, R. D. 3, Hamler, Ohio.

The management of the Child Rescue Home of Middle Pennsylvania desires to find a home among the members of that District for a thirteen-year-old boy in good health and able to do a reasonable amount of work. Further information may be had by addressing the Field Secretary, Bro. J. C. Swigart, Mattawana, Pa.

Recent issues of the "Mount Morris College Bulletin" indicate that the college is making elaborate preparations for the reunion to be held May 31 and June 1 and 2. Every old student of Mount Morris will surely want to be there.

"While the year has been gratifying, from the standpoint of results obtained, we are forced to stop and wonder what we would have accomplished if all members of our church and Sunday-school had put just as much energy and enthusiasm into their work in the church as they have in other pursuits." That's the proposition Pastor H. Vernon Slawter, of the Pottstown church, Pa., gave his flock to ponder in his greeting, as published in a recent Church Directory. Good question for any of us to think about.

If you want to know about a simple and inexpensive way of encouraging respect for the eighteenth amendment, and law in general, we suggest that you write the Young People's Christian Citizenship League, 480 Fifty-seventh Street, Wauwatosa, Wis., and ask for samples of their "Sentence Sermon Stickers." This is the way they run: "Prohibition Does Not Make Law Breakers, It Simply Reveals Them." "Obedience to Law Is an Essential Element in Patriotism." "Sunday, the Lord's Day, a Holy Day, Not a Holiday."

The Committee on Reorganization of Church Boards met at Elgin on Tuesday, March 7, as announced last week, with the full representation present. We are informed that a report for the Conference was agreed upon, which will be published shortly in the "Messenger." We take this occasion to remind other like committees that, according to Conference decision, their reports should be published not later than April 15. To insure this, they should be in our hands by April 1, which is only two weeks from the date of this issue.

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A Bystander's Notes

Whole-Hearted Consolation Essential.—Dr. F. B. Meyer, in a personal reminiscence, tells us how his early life was marred and his ministry paralyzed, just because he had kept back one key from the bunch of keys he had given to the Lord. Every key save one! The key of one room he kept for personal use, and thus the Lord was shut out. Need we wonder that the effects of the incomplete consecration were found in lack of power, lack of assurance, lack of joy and peace? The real "joy of the Lord" begins when we hand over the last key. We sit with Christ on his throne, as soon as we have surrendered our all, and made him sole and only Ruler of our life and possessions.

The Privilege of Being Asked to Give.—All too true it is that giving is frequently looked upon from the standpoint of constraint or duty, rather than privilege, by too many people. During a recent campaign for funds in the East, the following striking slogan challenged the attention of thousands from a multitude of bulletin boards in New York City: "THANK GOD YOU CAN GIVE!" An attitude of genuine gratitude to the Lord, for enabling us to give practical expression to our noblest impulses of helpfulness, is surely well justified. Instead of resenting the solicitation, which extends to us an opportunity for assistance to this or that good work, we should, as a matter of fact, rejoice that our generosity was given a chance to be practically exemplified. An attitude of that sort is truly Scriptural. If generally adopted, it would increase our giving until it reaches the Biblical standard and beyond, and the solicitor's arduous duties would be so materially lessened, that he, too, might gratefully "thank God and take courage."

Ignoring Our Differences.—That too often slight differences in the interpretation of Scriptural subjects are allowed to assume undue proportions, is all too true. Even that comforting topic—the second coming of Christ—is not viewed from the same angle by all, and in consequence there are contentions that, at times, separate "chief friends." On this point the remarks of Wm. R. Moody, head of the Northfield institutions, are so pertinent that we quote them in part: "It is natural that I should sympathize with the views of those who look for the personal return of Christ, for certain Scripture passages can not be interpreted in any other way. At the same time I am conscious of the grounds on which the second view of our Lord's return rests—the continuous experience of his coming to the individual. The Christian service of those who hold this view is characterized by as great self-sacrifice and loyalty as that of those who hold the former view. In the foreign mission field, as in the homeland, their devotion is expressing itself in earnest work in Christ's name, in behalf of the world for which he died. . . . In view of that fact it is grievous to hear of the spirit of contention which is seeking to divide the church into two bodies. At a time when Christian forces should be united as never before, in earnest effort for the extension of the Kingdom, no one can afford to dissipate energies in unprofitable discussions and dissensions." Applying Mr. Moody's suggestion to debatable points of difference in general, the lesson to be inferred is so obvious and striking, that it may well be heeded to the general profit of all.

AROUND THE WORLD

Youthful Marriages Largely Increasing

Census figures are usually regarded as dry reading, and yet they sometimes arouse serious reflection and amazement at conditions thus revealed. A special analysis of marital statistics, issued by the Census Bureau, states that 1,600 boys and 14,834 girls, fifteen years of age, entered into matrimonial relation during the year 1920. Pondering that one statement only, one is made to wonder how parental consent could be secured for marriages at such a manifestly immature age. Could there be an adequate conception of the solemn obligations and duties of a marital union? And note this further statement: "Eighty-two boys and 499 girls, of the age of fifteen, were recorded as widowed or divorced." The report indicates that the number of youthful marriages is rapidly increasing from year to year.

New York's Church-Hotel

Something decidedly new is the contemplated seven-story hotel in New York, with a church occupying part of the first three floors, a school for missionaries on the roof, and guest rooms in the rest of the combination building. The unique structure will occupy the site where the Metropolitan Tabernacle now stands. Shortly after the final service in the church, the old building will be torn down. The conditions under which the hotel will be run, are to be in keeping with its position, as sheltering a house of worship under its roof. Strict supervision of its guests will insure the highest moral tone of life in the church-hotel. It will cater mainly to church members, of whatever denomination they may be. Seemingly, the out-of-town guest should find the new church-hotel a most inviting place during his stay in the eastern metropolis.

Five Billion Dollars Saved to Tax Payers

Through ratification of the naval limitation treaty the people of the United States will save five billion dollars during the next fifteen years—so naval experts assure us. These figures are based on estimates of savings to be accomplished through the scrapping of thirty capital ships, the abandonment of the policy of building two new capital ships a year, the economy effected by abandonment of work on two new dreadnaughts and battle cruisers, and by the cessation of work on naval bases and other shore establishments. The cost of maintaining a modern capital ship is approximately \$3,000,000 a year—so naval experts say. Under the Hughes plan, the United States is to scrap thirty capital ships, making a yearly saving of \$90,000,000 in maintenance alone. The abandonment of proposed programs for the construction of two new capital ships a year, will save at least \$100,000,000 annually.

Undistributed Resources

Truthfully it has been said that half the world is suffering because the other half is withholding unused necessities of life. That very fact was never more obvious, perhaps, than at this time of unusual world conditions. England is simply glutted with cotton cloth it can not sell, while multiplied thousands in Austria, Russia and Armenia are in dire need of clothing. With starving millions in Russia and elsewhere, American granaries bulge with surplus corn. The world is full of goods that, for some reason, are not at the place where most sorely needed. There are ships in plenty to do the necessary transporting—in fact, there are so many of them that hardly any of them can do business at a profit. It will be seen, therefore, that the abnormal conditions of today are chiefly due to a lack of proper distribution. Humanity has still to learn the lesson of real brotherliness—"doing good, unto all men," and leaving none to suffer.

All Mission Lands Want Good Literature

Missionaries everywhere unite in the one urgent plea: "Give us good reading matter for our converts." To meet that insistent demand, mission and Bible presses are kept working overtime to supply the literature. This year the Beirut Press of the Syria mission is celebrating the hundredth anniversary of its establishment. They have been years of exceeding fruitfulness. Since its beginning the Beirut Press has served as a great center for the translation and distribution of the Scriptures, not only for Syria and Palestine, but also for Persia, Arabia, Egypt and other countries. It is impossible for the press to keep pace with the orders for Bibles and hymn books. Then, too, the increasing demand for education among the young people of the various lands has brought an overwhelming demand for school-books. While all this is encouraging, it must not be forgotten that the enemy of righteousness is also busy. The vilest and morally most destructive books are being circulated by unscrupulous companies at low cost. That very fact constitutes a challenge that Christians can not afford to ignore. Greatly increased efforts for the circulation of Christian literature should be the supreme business of Protestant churches in general.

International Coöperation

As now planned, a national congress of all religious denominations is to discuss how the American churches can further the cause of international coöperation. This gathering is to be held in Cleveland, Ohio, May 16, 17 and 18, under the auspices of the "World Alliance for International Friendship Through the Churches." The announcement from the headquarters of the Alliance, 70 Fifth Avenue, New York, says that the program will be divided into sections, dealing with various types of coöperation in the life of America, and also world welfare in general—the following topics being considered: "Relief," "Labor," "Agriculture," "Economics," "Education," "Religion." Men of world prominence will be among the speakers. A meeting of that sort is, undoubtedly, of value.

Japan's Reassuring Statement

A Tokio dispatch announces that Japan is taking prompt steps to carry out the Shantung treaty faithfully and completely. A high official says: "Our response to charges of bad faith will be facts and actions which the world can see. Not a Japanese bayonet will be left in Shantung within three months." Such an assurance carries conviction. It is one that will also remove much apprehension on the part of China. If Japan acts in conformity with its promises, its position in the society of nations will be on a new and higher plane. Hitherto the international relations of the Nipponese Empire have not always been beyond suspicion. If Japan wishes to gain and retain the faith of other nations, it can do so with facts and actions that are evident to all. Absolute integrity will prove its sincerity.

Korea's Religious Activity

More than nine hundred young people attended the first Korean National Sunday School Convention, held in Seoul last November. Workers who just returned to America from attendance at that gathering, pronounce it one of the most inspiring audiences ever assembled in Korea. There was an evident "hungering and thirsting after righteousness" on the part of all in attendance. Mr. J. V. Thompson had been sent by the World's Sunday School Association to assist in the Convention and the Institutes connected therewith. He had charge of the most important sessions. The classes and conferences continued all day, and each evening there were practical exemplifications of Sunday-school work. "Follow-up" Institutes were held in ten other places in the country, most effectively reaching such of the Sunday-school workers as were unable to attend the National Sunday School Convention at Seoul.

The Foes of Prohibition Are Wide-Awake

We were reminded, the other day, of the fact that prohibition—highly cherished as it is, by promoters of sobriety—is threatened by most inveterate foes. A circular, sent out by "The National Association Opposed to Prohibition," happened to reach us through the mails. The liquor propagandists would have us believe that "the present disregard for laws in general is directly traceable to the fact that a large percentage of the people are willing to ignore the Volstead Act, thereby licensing the less-thinking individual to break other laws." Arguing from those premises—misleading as they are—a cunningly-devised plea is made for "the manufacture, sale and consumption of beer and light wines, . . . to aid in bringing this country back to normalcy quickly." With people who do not closely weigh the fallacious arguments presented, such reasoning may carry conviction. The careful observer is sure to note the sophistry characteristic of the crafty adversary.

Save Wayward Young Folks and Others

A clarion call has been issued by the Church Federation, that the churches save the thousands of boys and girls who annually pass in review before judges of the Juvenile Courts. Then, too, it is urged that a helping hand be extended to the "down-and-outers," just released from the county jails and other penal institutions. It is a task that, it is urged, should be assumed by the Protestant churches in general. Many of the erring ones have been brushed aside from the normal ways of life. Their great need is genuine helpfulness, sympathy, and spiritual service. As to the causes of juvenile delinquency, these are many and varied. Some of these are the broken home, the incomplete family circle, abject poverty, unsympathetic and nagging parents, illness, mental incapacity, family discord, the overcrowded home, dissolute environment, and the lawless community. As a result, the delinquents, like untrained colts, will hardly stand hitched again, and can not readily be "broke" to wear the harness of orderly civil life. It is a noteworthy fact, however, and one that is decidedly encouraging, that more than seventy-five per cent of the youthful offenders actually made good after their first court experience. The churches' duties do not, however, end with the juveniles, it is pointed out. The reformation of criminals, who have served, or are serving, sentences in the county jails or other penal institutions, is another important task for the united efforts of the churches in any community.

Instead of turning the prisoners out poorly equipped, physically and mentally, to face the hardships incident to an unrelenting and suspicious world, it is suggested that a temporary shelter be provided, where a prisoner might get his bearings for a new start. All authorities are agreed that a plan of that sort would save many from a return to crime. As to whether Christians are willing, unitedly, to extend a helping hand to the wayward—that remains for further decision.

United States Not to Be at Genoa Conference

March 8 the United States formally declined the invitation of the allied powers, to participate in the European Economic and Financial Conference, which is to meet at Genoa April 10. In a note to the Italian government, Secretary Hughes explains "that the American people, while desiring to aid the rehabilitation of Europe, believe they should not unnecessarily become involved in European political questions." The decision made by the State Department will be somewhat disappointing to many who had hoped that the moral and economic influence of the United States might help to solve the European problems in the most satisfactory manner. Careful investigation by the Washington administration, however, has shown that the proposed gathering is not, primarily, an Economic Conference, since several important issues, tending to the rehabilitation of Europe, were deliberately excluded from the program of the Conference. As these are questions, without the settlement of which economic disturbances in Europe can not be removed, it would appear that Secretary Hughes' point is well taken. The greatest help to the speedy recovery of Europe, from the stress of war impoverishment, would be the speedy and adequate reduction of continental armies, but that important matter is, unfortunately, not to be considered at the Genoa Conference.

A Fair Proposition

Wall street representatives are not given to hasty or ill-advised statements. When, therefore, a man like Otto Kahn puts himself on record, as he does in the paragraph quoted below, it would not be out of place for nations to try the experiment of doing unto others as they would like others to do to them. Note his words: "I am a Wall Street man—supposedly conservative in my underlying instincts. The world has tried for years now a policy of timid cautiousness and fear, which has left humanity in an awful mess. How would it be if the world tried a policy of audacious kindness, mercy and faith? I say, Let us throw our purse, our hearts, and our brains open all around—actually, mentally and morally. And what will happen? I think something very much better than has happened in the last three years." Supplementary to this we are pleased to give a recent utterance of Eloyd George: "Do give us another chance of talking together—of appealing to reason—just to see whether the old sense of brotherhood, that is at the bottom of all the human race, will not end in grasping hands and in friendly coöperation with the rest of the human family, and not in conflicts that bring disaster and ruin upon all." Expressions like the above, from men of sober thought, are decidedly encouraging. They give renewed emphasis to the hope that the wild frenzy of war-jingoism will not again heedlessly plunge humanity into the horrors of a world-wide cataclysm.

In the Footsteps of Christ at Nazareth

It may not be a fact of general knowledge that Nazareth—a town that in Bible times was sneered at from the proverbial question, "Can any good thing come out of Nazareth?"—is today the most beautiful city of Palestine. So it is described by Dr. Melvin Grove Kyle, Archaeological Editor of "The Sunday School Times." Nazareth was visited by him during an extensive tour of Palestine and other Bible Lands, last year. One of the most interesting places in Nazareth—Dr. Kyle says in this article—is the old synagogue, pointed out as the one in which Christ preached his first sermon at Nazareth. It is today the only synagogue in the town, but it is not used as such, there being no Jews in Nazareth. If it had always been the only synagogue, then, of course, the identification would be absolute. True, in the days of Christ, Nazareth was not distinctively a great Jewish center, but had at least a considerable Gentile population, and there is no reason to think that it had then but one synagogue. The old structure can be traced, historically, to about the fifth century A. D. It has not been fully excavated. Whether or not excavations might reveal anything worth while, only an actual test can indicate. Five hundred years, down to the time when it first appears in history, is a long period. Many synagogues might be built and fall into decay during that time. The best that can be said for this, as the site of our Lord's first sermon at Nazareth is, that it is evidently a very ancient structure. Its floor is about six feet below the level of the street just outside the structure. It is also well situated with relation to the hill whereon the city was built. There would not be many steps to take, to hustle the offending preacher to the edge of some one of the many outcropping ledges of rock along this hillside, and toss him over.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

An Effort We Can Well Afford to Make

Acts 24: 16. (See also Acts 24: 1-16.)

For Week Beginning March 26, 1922

1. Introductory Thoughts.—(1) Sin makes discord between God and man. (2) A God-enlightened conscience indicates the degree of harmony or discord. (3) A righteous life—one brought into harmony with God's will—means a conscience at rest, without dire forebodings. Shakespeare says: "There is a peace above all earthly dignities—a calm and quiet conscience."

2. The Power of Conscience.—In the strictest sense, conscience is a propelling force, always pushing a man toward the performance of what is right, as he understands it, through spiritual enlightenment, and reproving him if he does not do it. It is not, properly speaking, what the popular opinion so often makes it—merely a man's unaided judgment as to what is right. Merely human understanding is often blinded and erring—leading people far astray. No one would pretend that, unenlightened, he is not liable to form an erroneous judgment, at times, nor would he say that he could never err. The steam-engine drives the boat forward, but a rudder is needed to direct its course. If the wheel turns the rudder, so that the ship is headed for the rocks, the engine drives the vessel on them, but not through any fault of the engine. When it is said that a man's conscience misleads him, the real meaning is that the intellectual judgment has failed to respond to the inner voice.

3. Conscience Can Not Be Trifled With.—To perform its appointed task, conscience should be considerably and tenderly dealt with. No individual can escape the verdict of his conscience, while it is truly operating by God's grace. Men have traveled over continents to get rid of their guilty conscience. Others have laid violent hands upon themselves, to be rid of the lashings of an aroused conscience, but it was all in vain. Conscience, when violated, becomes a terrific scourge. No man can escape from the fearful denunciations of conscience when guilt has blasted the peace and joy of the soul, unless he seeks relief by way of the cross. Redemption through Jesus Christ is the only remedy to obtain an easy and approving conscience. Even though no gross sins are committed, and no open and flagrant violations of God's law are engaged in, yet the simple rejection of Jesus Christ from the heart and life, is enough to bring condemnation upon the individual.

"O softly spoken words that none but I can hear,
As clear and true they ring upon my ear—
A warning note, or praise for deeds well done,
Or misery, remorse, or hopes now flown;
My conscience's voice—God's voice from lofty throne.

"O sweetest words, dictate the nobler things to me,
That truth be truth, and right from wrong be free;
That I may heed and rightly ascertain
The things of real worth from those so vain;
My conscience's voice—God's softest song refrain."

4. Educating Our Conscience.—What is conscience? It is that power within us by which we discern the moral quality of choices, and through which we are capable of certain feelings concerning such moral decisions. By conscience we are able to discern the true moral aspects of choices. When any choice presents itself to us, it is instinctive with us to throw the choice, as to its motives, either into the class known as "right," or into the class known as "wrong." All the time we are passing such judgments on the problems, both of ourselves and others. We say: "That is wrong," or we say: "That is right"—if not audibly, at least in thought. We must say it. It belongs to the make-up and mechanism of our nature to say it; all men say it. By the possession of conscience we have the power of discriminating between what is wrong and what is right, and thus we can rise into the nobleness of moral responsibility.

5. Suggestive References.—Job's testimony (Job 27: 6). God provides means of enlightenment (Prov. 20: 12). The light within (Luke 11: 35). Paul's experience (Acts 23: 1). The conscience as a witness (Rom. 9: 1). Paul's rejoicing, as to his conscience (2 Cor. 1: 12). Having our conduct harmonize with the conscience of others (2 Cor. 4: 2; 5: 11). "A good conscience" (1 Tim. 1: 5, 19). A pure conscience (1 Tim. 3: 9). Purging the conscience from dead works (Heb. 9: 14). A conscience that is active in righteousness (Heb. 13: 18). A conscience that prompts patient endurance of suffering (1 Peter 2: 19).

Christ's Life and Teachings vs. Organized Secrecy

(Continued From Page 163)

2. Organized Secrecy Evades the Light, and Seeks Darkness.—What an effort is made to secure light for all legitimate places of business, seeking the good of humanity. Window space has been known to sell

at high rates. But lodge halls and jails are exceptions to this rule. Rooms for the lodge are usually selected in upper stories, and all blinds to the windows are closely drawn. The door of entrance is carefully guarded, by insisting on a password. Their places of business are places of seclusion and darkness. Christ explains: "Men love darkness rather than light because their deeds are evil." It should be remembered that such darkened secret chambers, during the shades of the night, make possible the worst of crimes.

3. The Claims of Organized Secrecy Fail to Justify the Means They Employ.—We name them as follows:

(a) It is said that the insurance feature is an important aim of some societies. There is nothing about the insurance business that necessitates any secrecy. The largest insurance companies of the land do business on the ground floor at all hours of the day, with doors and windows open, if necessary.

(b) A number of lodges lately set up the claim of being religious. The claim of religion utterly excludes and forbids any turn or tendency of secrecy. Christ's own words, in our motto text, are of dynamic force against all forms of organized secrecy. Hence all such claims are futile and vain, yes, idle.

But Christ's words, in our motto text, imply that there are those who do things in secret—who employ concealed methods to secure their aims and objects. We have been painfully annoyed and wronged in the commercial world by profiteering, in the purchase and sale of goods. This has all been reached by keeping the cost price a secret. It was all planned in secret—in some private room or corner. I do not know if the blinds of such rooms were drawn or not, but I feel quite certain that the entrance door to such rooms was carefully closed. They were secretly planning unrighteous gain. How the world was surprised at Germany's efficient preparedness in the world's recent war! It was all plotted and planned in secret session, to the injury of the world, civilized and uncivilized. It sometimes happens that there are domestic troubles. These unfortunate conditions are too often fed by secret sessions, in some dark corner, or in some vacant room. But when, in the language of our motto text, all speak openly, and in secret say nothing; there is—then and there—a kind of domestic heaven on earth in the home.

On one occasion, among the returning students from a Brethren's school, were a dozen or more young sisters, who, at near the same time, entered the church with hats on. The scene produced an unhappy effect. It was thought that this move was planned in secret. The project of securing a pastor, or of moving a musical instrument into the church is, at times, suddenly sprung, and the support that such a measure receives is a surprise. It is almost safe to conclude that the matter is the result of efforts at secrecy. Such endeavors are not in line with the example and practice of Christ; hence should be discouraged, for they work evil.

I therefore urge and advise that in our church work we speak openly and, like Jesus, saying nothing in secret. If persons are known to meet in secret sessions, it quickly arouses suspicion. In the work of Christ and the efforts of the church we are all equally interested, and hence have equal rights to know the facts in the case. All should be aiders and mutual workers in the good cause. It should be remembered that works planned in secrecy are always in the face of opposition. We might be in the wrong and hence we would work injury to ourselves.

Sebring, Fla.

Ourselves and Others

(Continued from Page 167)

are not necessary to keep the body warm. There are substitutes that wear as well and that are far less expensive." (The "article" contains five excellent illustrations of warm wraps, made of imitation fur.)

"A New Source of Furs."—But to those who insist on wearing furs there is "a way out" through fur-farming—a comparatively new industry, starting on Prince Edward Island, where there are now twenty-five thousand silver foxes, with twenty-six million dol-

lars invested. These foxes, cheap at eight hundred dollars per pair, have sold as high as thirty-five thousand dollars a single pair. There are thirty-six such farms in the United States and twenty-nine fur-bearing farms of other kinds, while Canada has about a thousand fur farms of various kinds.

The Government believes in fur-farming as the proper means to supply the demand, and the Department of Agriculture has issued many bulletins relating to the subject. "Necessary features of fur-farming are abundant feeding and painless death."

The closing paragraphs from the *Journal* article read: "The only thing for women to do is to refuse to buy until the law has made the trap a felony. . . . The first step, therefore, toward complete reform lies in educating the public, particularly women, as to what this cruel business really is. . . . If the dealers know that thousands of women are enlisted in the movement, they will bring all their influence to bear to make trapping illegal, to speed up fur-farming and to increase the manufacture of imitation furs."

"I know that hundreds of women who revolt at the conditions under which trapping is carried on are asking: 'What can we do?' It has been pointed out what they can do, and if they will realize their responsibility, help to destroy ignorance on the subject and awaken the conscience of women generally, there is no reason to think that success will be either chimerical or long delayed. . . .

"A certain amount of trapping will always have to exist. The animals that work destruction and can be destroyed in no other way must be trapped, but this trapping should be carefully licensed and supervised. . . . Only the humane trap should be authorized."

"I believe that the right sentiment created among intelligent, thoughtful women will grow. . . . the hundreds of women today pledging themselves to wear no more trapped furs, in the not distant future will become thousands and tens of thousands, and the sentiment against decorating ourselves with what remains after the torture of living creatures, . . . will grow."

"And that is why those of us, who feel deeply on this subject, are striving to fan the little flame that has already come into existence. American women refused to wear aigrettes, and now the importation or sale of them is forbidden by law. When the campaign to prevent that form of cruelty began, it was thought to be quixotic. The more wide-spread and repulsive cruelty of trapping can be ended also, by the same effort, the same campaign of education, and the awakening of the understanding and the sympathies of those who now dwell in ignorance of the monstrosities they connive at."

What part have we in this fur business? As a church, can we not do something to help in this, as in other causes calling for organized efforts of mercy? Should we not bestir ourselves and help, lest the blood of these suffering dumb creatures cry out against us in judgment?

Whether January or August, by our precept and example, or, through constructive work, what will we do about the fur business?

Mt. Morris, Ill.

Problems of the Country Church

(Notes From a Report Given by Pearl Neal in Country Church Class at Bethany Bible School.—J. H. Morris.)

THERE is more than one problem in the country church. The ones who are solving these problems are the ones who are working on the little things—the the parts of the big problem. The real problem is as intangible as the question: "How to reach the masses." There is no definite one, at least the Master gave us no clew to one. Christ himself seemed to be content to work for the individual. The mass has no soul to save—only the individual—and it is ineffective to try to deal with the masses in any general way. Nevertheless, the problems are real, and to be able to consider them, they may be divided into the terrestrial and celestial, or economic and spiritual.

The first economic problem is the cityward drift. One hundred years ago eighty-five to ninety per cent of the people of the United States lived in the country.

Now more than fifty per cent live in the city. The church has felt this more keenly than any other institution. The pastor looks forward to the help of the young men and women who are getting a college education only to see them take up work in the city. Then, when the youth goes to the city, and has no definite work in the church, he soon drifts away from the church and is lost.

Another problem is the tendency to stagnation. The rut, into which these churches fall, might mean pretty much the same as death, were it not for the fact that as long as there is life there is hope. The people constantly disappoint the young minister or worker who is trying to introduce new life by using some new plan of work. They say: "We have never done it that way. We have always done it a certain way and we would better not change." Perhaps the old adage is cited: "Better let good enough alone." Such opposition is continued until he has to give way and drop back into the old rut. Many practices continue long after vitality has disappeared—dead but unburied. There are some communities where adherence to things of the past is almost like that of the Chinese. With this condition comes degeneracy and poverty. Such tendency is illustrated by the story of many a moral wreck.

An African missionary took up a pastorate in America till his health should improve. When asked which work was easier, he replied: "There is no comparison. It is easier to work in Africa among savages than in this country among reputed Christians. The black night of ignorance is more easily dispelled than the black night of indifference and callousness."

But there are bright spots in this picture too. Many wide-awake, progressive country and urban churches are holding their young men and making good. They saw that the economic problem had a solution, and they are working at it. The future holds bright prospects for these churches and as she has suffered in the past, she shall share the good fortunes of the future.

The reason for the depopulation of the country has been the loneliness, the lack of appeal in life, the monotony of the country life, but the telephone, free delivery, parcel-post, improvement of roads, and the auto, are making the farmer the real assistant of our nation. This makes the outlook for the country church look brighter, and there is every assurance that the young people will stand by the church. Scientific farming adds to the improvement of the situation. Where some, giving up hope, have left, others have gone and, by the aid of an expert, have made a success of farming. It is no longer the minister's business to tell the wise farmer how to farm, but it now is his business to work just as tenaciously along religious lines. The minister's specialty is now to be placed at the head of his people for spiritual things. His success will depend upon his ability to preach the Word of God in a way that will move the people and help them.

The minister should also be a good adviser with things that fall to his sphere. He should prove himself to be a good, trustworthy and lovable man.

The greatest problems of the country church are not economic but spiritual. It is always more difficult to speak with positiveness in this field, where only God knows and sees clearly. It is doubtful if, in a great many matters, there is much difference between the problems of the city and those of the country. The weaker the place, the stronger should be the man needed. Kipling, through one of his strongest characters, says, "Any woman can manage a wise man, but it takes a very wise woman to manage a fool." The average man can manage the average church, but it takes a special genius and a saint of more than ordinary ability, to manage the small church, with its lack of workers and small attendance. These small churches require the biggest man, but they have the least money to pay such a one.

After studying the matter for years, we still find no solution, but now we are not sure that a solution is needed. Some churches are still working at the problem and getting somewhere, while others have become disheartened. Leaving the work, they have gone to other places, where there seems to be more promise

of an easy harvest, forgetting that here the seed has been sown and is growing.

Another spiritual problem, of which too many think slightly is, that the country work is not worthy of efforts such as theirs. When country work is taught in the seminary, it is looked upon rather lightly, and some of the teachers think it secondary to some of their other classes. Such a view affects their teaching of it. When the graduate *does* go there, it is merely until such a time when he can get a bigger place in some city.

Note this illustration of work in England, and the credit due the big man who could stay at the little place: "The world is richer because England found a way to keep George Herbert in Bremerton. He found enough to do there and stayed, transforming this wickedest place into a paradise. Incidentally, he found time to serve the world, and more than his own day, by the poems he wrote and the songs he sang."

All honor to the man who turns his back on fame and fortune, and chooses to serve God where he feels he best can. By reports of his work his church could help this man miss many of the unpleasant things of such service, and get him to see that the dignity of the service of the King is more important where he serves. We need many such big men—big enough to spend and be spent in our country communities.

Chicago, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IN MEMORY OF SUSAN A. GORDON

Susan A. Gordon (nee Hoover) was born Nov. 25, 1860, near Hagerstown, Ind. At the age of twelve years she united with the Church of the Brethren and lived a consistent Christian life until death. Dec. 4, 1880, she married Eld. J. H. Gordon. There were three sons and three daughters. Two sons and two daughters survive. Sister Gordon also cared for an adopted child, Cora Lea, from the age of six months, who is now thirteen years old.



Susan A. Gordon

She always seemed the happiest when she was making the burdens of others lighter. The work of the church was her delight. And many were encouraged by her example and testimony. She was a faithful companion and a devoted mother. She also leaves thirteen grandchildren and two great-grandchildren. She died at her home, Yakima, Wash., Feb. 8, 1922, aged sixty-one years, two months and fourteen days.

J. H. Gordon.

Yakima, Wash.

IN MEMORY OF SISTER LAUGHRUN

Sister Jude Elizabeth Laughrun, daughter of Dr. H. C. and Phoebe Banner, was born in Unicoi County, Tenn., Nov. 22, 1876, died of tuberculosis, after an illness of two years, Feb. 5, 1922, aged forty-five years, two months and fourteen days. She was married to A. M. Laughrun in 1894. There were six sons and six daughters.



Jude Elizabeth Laughrun

She united with the Christian Church at the age of sixteen. One year after marriage she decided to unite with the Church of the Brethren, where she could be more helpful to her husband—a minister in the Brethren church. She and her husband lived in Unicoi County, in the bounds of the Bailey Grove church, for a period of twelve years. They moved to Washington County, Tenn., in the bounds of the New Hope church, in 1907, where she has since resided, with the exception of one and one-half years spent at a pastorate in Kingsley, Iowa. In the winter and spring of 1920-21 she, with her family, spent five months at Phoenix, Ariz., in the hope that she might regain her health.

Her life was one of sacrificing service, doing the things that were most helpful to her husband in his evangelistic work. Having a large family to care for,

she willingly and faithfully assumed the responsibility of the home in the absence of her husband. She leaves her husband, nine children, one grandchild, two brothers and two sisters. She bore her affliction patiently, yet longed for the time to come when she would be free from suffering.

Services in the Fairview Methodist church by Elders S. J. Bowman, P. D. Reed and the writer. Interment in the Fairview cemetery. J. B. Hilbert. Jonesboro, Tenn.

IN MEMORIAM

Our faithful elder, Geo. Barnhart, died of pneumonia Feb. 25, 1922, aged eighty-four years and six months. He was laid to rest in the Carthage cemetery.

His labors for the Master were long and faithful. Many were drawn into the fold through his interesting and instructive sermons—indeed, his sermons were always rich with Gospel truth. He had been preaching the glad tidings of salvation for over fifty-four years.

Eld. C. H. Brown came from Lowell, Ark., to preach the funeral sermon. Sister Barnhart is still with us. She, too, is over eighty-four years of age. Six children also survive. One daughter preceded her father.

Carterville, Mo.

J. L. Switzer.

LA VERNE COLLEGE BIBLE INSTITUTE

The Bible Institute, held at the College Feb. 5 to 12, was very instructive and inspirational. In spite of the fact that it rained much of the time, the attendance was exceptionally good. During the day the college auditorium was well filled (literally packed at times); the evening sessions were held in the church. The general theme of the Institute was "The Bible." It was upheld by the different speakers in various phases.

Eld. Geo. C. Carl, Portland, Ore., opened the Institute on Sunday morning with a powerful inspirational sermon on "Service." Eld. M. H. Miller, pastor of the Patterson, Calif., church, brought us a very helpful message at the evening hour on "This or That."

Each morning during the week we had devotional exercises, following which Eld. J. E. Steinhour outlined a study in the Book of Romans. He told us that the Book of Romans is a book of salvation, and used as his key-verse, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

The next period was, "An Hour with the Bible and Hymns," by Professors Laura E. and B. S. Haugh. Sister Haugh said in part: "The function of vocal interpretation of the Bible in public worship is to interpret, through the reader's personality, a great message from one who said that he came to save the world. The spiritual equipment for one aspiring to effective Bible reading is a Christian character behind the spoken Word. There must also be a scholarly mind and an ambitious disposition to 'study to show himself a workman . . . that needeth not to be ashamed.' No one can hope to understand a Biblical passage thoroughly until he is able, with his intellect, soul and will in full power, to interpret vocally the passage. Prof. B. S. Haugh gave clearly the function of music in public worship and in a very convincing way proved the lack of interest in training singers and leaders of song in our own church."

The last period of the forenoon—the devotional or chapel period—was conducted by Eld. J. S. Zimmerman. His subject was "The Christian Life." The first day he discussed what it is—a life striving toward perfection. The next day he stressed "abiding." He said: "Once you and I become united with Christ, you and I will be united. He also emphasized the necessity of communing with God through prayer. His theme the next two days was "Temptation." "God allows us to be tempted but not with evil, not beyond that which we are able to bear." His last message was on "The Upward Calling or the Program of a Progressive Life." "The upward life forgets the past—it has a beckoning future."

Each afternoon Eld. J. P. Dickey led us in studies in First John in his usual frank and fearless manner. We had four different speakers throughout the week, at the 2:40 period. Monday, C. Ernest Davis gave a strong address in favor of the Daily Vacation Bible Schools. As a public school teacher of experience he declared that the public school is an unsatisfactory place to teach religion (though the Bible may be taught). Bro. Davis spoke on "The Bible and the future Life," on Wednesday evening.

Eld. J. B. Emmert spoke twice at the 2:40 period on "The Bible and Missions," proving that the Bible is a missionary book, that it does not lose its power and beauty through translation.

Dr. S. J. Miller, a member of the Brotherhood Ministerial Committee, presented some of the problems with which his committee is wrestling. He appealed to us for suggestions as to the solving of them.

Monday evening a crowded house greeted Dr. Chas. K. Edmonds, to hear his address on the "Present Situation in China." He is president of Canton Christian College. He has traveled extensively in China and pre-

(Continued on Page 174)

SELMA, VIRGINIA

In August we had a two weeks' Vacation Bible School, conducted by Mrs. Berta Brugh. We had 120 enrolled, with an average daily attendance of sixty-eight. The largest number present, at any one time during the term, was eighty-nine.

We had a series of meetings in November, conducted by our pastor, Bro. J. S. Zigler. It was a great meeting, and the church was much benefited through the sound Gospel sermons. There were six confessions, two members being reinstated.

Thanksgiving Day we had a love feast, with Bro. J. S. Zigler and Bro. Jamison, of Potts Creek, presiding. There was a large attendance and a fine spirit was manifested.

Dec. 27 a Christmas program was rendered by the Sunday-school, which more than exceeded our expectations. The entire program was sacred and very impressive.

The church met in council Dec. 29, for the purpose of electing officers. This resulted as follows: Church clerk, Bro. Jas. Warlittner; correspondent, the writer; "Messenger" agent, Sister Edith Hill; Sunday-school superintendent, Bro. D. S. Carter.

Our work has grown steadily since Bro. J. S. Zigler came here last May. The prospects are bright for the future. We hope that the year 1922 will be the biggest and the best in the history of the church. The attendance in Sunday-school, for the fourth quarter, was the best in years. The interest of every department is increasing. It seems as though our meeting in November was the sowing of good seed, as we have been reaping a harvest of souls ever since. Six confessed Christ—four of them being baptized; one was reclaimed. We expect Bro. Geo. W. Florv, of Roanoke, to conduct a series of meetings for us in April. Mrs. W. H. Jones.

Clifton Forge, Va.

LA PORTE, INDIANA

On page 108, of "Messenger" No. 7, I notice an announcement from Manchester College, of forty ministers with no place to preach. If they are looking for a field, I know of one. There are about 75,000 deaf mutes in the United States, besides the children, now in the schools for the deaf. We have one brother, Jacob Long, about eighty years of age, at Red Cloud, Nebr., who is doing for the deaf what he can, at his advanced age, and supporting himself.

Here, in our home church, we have been blessed with interpreters—children of deaf parents—who have been a great help to us, but many others have not these privileges.

The church, at one time, had many members among the deaf in Northern and Middle Indiana—a mute minister and several interpreters—who were called upon to attend love feasts, revival efforts, and other special events. In church districts where there were mutes, such efforts kept up a live interest among them. Northern and Middle Districts of Indiana supported a minister in the field, and also paid the expenses of an interpreter, who labored in organized church districts and in places where the church was not able. For nearly twenty years but little has been done, and, as a natural consequence, the interest has died out, and only a few are still faithful to the church.

May God lay the burden of the souls of the deaf upon the hearts of some of our dear young brethren, who are preparing themselves for foreign mission work! The deaf of our own dear United States should not be forgotten and left to starve to death spiritually, in the midst of so many workers. Of course, the language would have to be learned—the same as any foreign language—unless some one could be found who already has the language to begin with, and who could teach others.

Bro. W. B. Stover recently visited our church and home, and related to me some of the experiences of the missionary in a foreign country. It seems to me that if our dear brethren and sisters will go through all those trials for the love of souls in foreign lands, some one would be willing to take the time and make the sacrifice to prepare for work among those in our land who can not hear. Churches and mission boards should take sufficient interest in the deaf to find a worker who can labor among them. He should be kept in the field and properly supported. G. W. Carlisle.

INDIANAPOLIS, INDIANA

Last Sunday evening, March 5, we closed a two weeks' revival meeting—Bro. J. W. Norris, of North Manchester, Ind., preaching each evening. His messages were Spirit-filled and very helpful. Almost the entire first week was used in practical teaching on the Sermon on the Mount. His sincere and clear presentation of the various great truths was a great inspiration to all who attended. While we did not have the joy of seeing any one accept the Savior, we feel that good impressions have been made on some who attended. We expect to see some visible results of the meeting at some of our regular services later.

Of one thing we are sure—the church was built up

spiritually, and those who may have been discouraged have been strengthened and encouraged to press on. There were many expressions of regret from those not members of the church, that the meetings were closing. On Monday and Tuesday evening, Bro. Lawrence Shultz, of North Manchester, Ind., Religious Educational Director for Indiana, gave us two excellent talks on proper organization of the various departments in church and Sunday-school life. He also gave us some information in regard to the Vacation Church School work. We hope that some of his plans may be put into successful operation in our church and Sunday-school work soon. J. J. Kintner.

March 9.

ECHOES FROM THE SOUTH

A clean record, or a record cleaned up by the grace of our Lord Jesus Christ, is a great asset to any life.

We are out on a ten-day campaign, with Major L. A. Odom, among the prison boys and girls, men and women. Most of the time I am alone—giving from three to four addresses a day. One morning our first address was at 5:30 A. M. Some of the boys were still in bed, but wide-awake and very respectful.

We aim to leave a Bible in each camp, and tell the boys it will talk to them very definitely and lovingly when we are gone, if they will only listen. Some have been very kind to us and sent us money with which to purchase Bibles. Our Bibles cost fifty cents each. In one prison we have left five. They have a very earnest Bible Class organized.

We write the name and address of the donor in each Bible. I am only the distributor.

A little story may interest you: Last fall a prisoner, under a life sentence, came to me and said: "I have served six years. They have not a single mark against me. I have no money and no friends to furnish me any, and I can not get a lawyer to present my case to the Pardoning Board. I have proved myself a good citizen. Why must I stay here always?" I said: "My boy, you are on the right road. A clean record and a pardoned soul by Jesus will do more for you than all the money and lawyers. Trust in Jehovah and pray. We will pray for you."

As we came to the Road Camp, the other day, we found him pardoned, married, and getting \$60 a month for his labor.

One day I gave three addresses to 300 boys at the Industrial Farm at Marianna, Fla. As I came away, this thought followed me: "About two-thirds of our American boys and girls should have about six months' discipline in simple life and manners, in one of Uncle Sam's industrial schools."

Two of the teachers told me that this was the standard they held up to the boys: "You are at perfect liberty to do anything I do, to use any kind of language I use." Paul said: "Follow me, even as I also follow Christ." Can all preachers and teachers and parents put up such a standard? My permanent address is now Green Cove Springs, Fla., R. D. Long Branch. J. E. Young.

LA VERNE, CALIFORNIA

Under the direction of our District Religious Educational Leader, Eld. J. B. Emmert, our Bible Institute was followed by a Daily Vacation Bible School and Sunday-school Workers' Conference. This Institute was the outcome of a growing interest in this work and an increasing demand for training along this line. The attendance was very good and the interest enthusiastic.

This week's work was opened by Eld. J. E. Steinour, College Field Secretary. Monday and Tuesday morning he directed our thought along the line of "Needed Organization of Daily Vacation Bible School," suggesting that a committee should be appointed by the council, this committee to select a superintendent. He also demonstrated the great need of more religious training, on the part of Protestants, by reminding us of the fact that Protestants give only about twenty-six hours a year of religious instruction, the Catholics, two hundred, and the Jews three hundred thirty-five. The two-fold aim of the Daily Vacation Bible School is "to teach the Bible and to win boys and girls to Christ."

Prof. B. S. Haugh gave three hours' instruction along the line of music for the Daily Vacation Bible School. He urged that we use the "good old hymns" and have the juniors commit them to memory. He suggested daily work in the junior classes along the line of "hymn stories," also daily drill in some of the rudiments of vocal music.

It seemed that more general interest centered around Mrs. Haugh's "Story-telling Period," than was shown at any other one on the program. She gave one period daily of uniquely intensive instruction, telling the origin, development, value and influence of the story. "The aim of the story-teller is to influence character." Every story should be told to meet a definite need of the class. "Do not moralize," was most emphatically voiced as a timely warning. Some of the La Verne mothers and Sunday-school teachers found this work so thoroughly practical, for both home and Sunday-school, that they have entered Mrs. Haugh's regular weekly story-telling class.

Mrs. Pearl V. Gentry, Elementary Superintendent of

the Southern California State Sunday School Association, gave us most helpful instruction along the line of lesson material and expressional work. Her motto is something like this: Institute no handwork as "busy-work" or for the sake of handwork only, but use only such hand or expressional work as will illustrate a Biblical truth. Mrs. Gentry directed us in the making of paper pulp models of Oriental sheep folds, tombs, wells, lamps, jars, houses, relief maps of Palestine, Jerusalem and the Old Testament world. Both she and Mrs. Haugh emphasized the fact that the Bible lessons and stories are the stories to teach in Sunday-school and the Daily Vacation Bible School.

The evening sessions were held in the church. Bro. Ernest Davis spoke on an "Adequate Program of Religious Education," saying that the United States is invaded by three armies: Five and one-half million illiterates; fifty million people not identified with any church; and twenty-seven million under twenty-five years of age, who are receiving no regular religious instruction. The latter are by far the hardest to handle. These armies must be met and overcome by "adequate programs of religious education," of which the Daily Vacation Bible School is an important factor.

Dr. Robert J. Taylor told us about Pomona's Community School of last summer.

Wednesday evening Bro. H. A. Brubaker, pastor of our church at Pasadena, spoke on the "Local Church and Religious Education." "The dominant function of the church is to make God a living reality." The Daily Vacation Bible School offers the church a wonderful opportunity to function along this line.

Thursday night the male quartet from the First Church, Los Angeles, favored us with a number of selections. We also had a round table discussion led by Eld. J. E. Steinour.

Many mothers and Sunday-school workers, as well as those vitally interested in Daily Vacation Bible School work, ask God's blessing on Bro. Emmert and his helpers, Brother and Sister Steinour, for instituting this week of splendid training. Grace H. Miller.

March 3.

PROTECTING CHRISTIAN INTERESTS

Pursuant to a call, sent out by the Ministerial Alliance of Sabetha, Kans., pastors and laymen from churches of various denominations in the following towns met in Morrill, Kans., Feb. 21, 1922: Oneida, Sabetha, Falls City, Nebr., Hiawatha, Hamlin and Morrill. About one hundred and twenty people were present.

Rev. W. D. Bolton, of Sabetha, was chosen chairman, and Rev. W. M. Elledge was chosen secretary.

Rev. Bolton, after Scripture reading and prayer, stated that the object of the meeting was to form a movement, whereby all the churches should cooperate to maintain a Christian Sabbath.

After a good deal of helpful discussion, a committee of three was appointed, to draft a set of resolutions, and report back to the meeting.

The following were the committee: Rev. W. H. Yoder, Morrill, Rev. Edgar M. Reed, Falls City, and Rev. A. E. Martin, Hiawatha.

The committee brought in the following report which was adopted by a unanimous vote of those present:

We greatly deplore the tendency to break down the Christian observance of our Lord's Day, commonly known as Sunday, the day set aside for his worship and the teaching of those Christian truths which are the source and foundation of all that is good in our civilization, and the hope of our future life. Therefore be it resolved:

I. That we deplore the use of this day by men of merely mercenary interests, who commercialize it to the moral undoing of a large number of unsuspecting people, especially our youth.

II. That we urge Chattanooga committees to use their influence, in arranging their Sunday programs to be in harmony with the purpose of the day.

III. That we believe that it is destructive of the higher standards of morality, and tends to break down the natural reserve between sexes, for men and women, boys and girls, to use the swimming pools at the same time.

IV. That we disapprove of any method of the managers of any resort, in propagating their own financial interests by using unsuspecting young people in the sale of their tickets. And we protest to our own young people, in allowing their names to be used in any such contest.

V. That we pledge ourselves to combat, by all honorable means, all movements which make out of this holy day a holiday. We agree to use our pulpits for this purpose on a common Sunday or Sundays, as nearly as may be, when suggested by the head of this organization.

VI. That the heads of this organization be hereby authorized to keep the pastors and churches informed as to the progress of the work.

W. H. Yoder, Edgar M. Reed, A. E. Martin, Committee.

While the above may be of interest, primarily, to the folks directly concerned, yet we feel to pass it on, knowing that there are other communities that are likewise stricken with a commercialized Sabbath, and that may find some encouragement in the above procedure.

When fifty pastors—the Christian leadership of a community, with a radius of about twenty miles—get together and agree to hit the devil along certain lines at the same time, in the same way, it is bound to be conducive to the creating of a public conscience that will be hard to resist. After all, that is what is needed. So long as the prophet of God can be induced to remain silent on these issues, so long will the public conscience be at ease.

while pleasure-seeking on the Sabbath is indulged in. But we must do more than denounce, with a wholesale condemnation, the popular amusements of our Lord's Day. We must build such a strong Christian program on the Lord's Day and the other days of the week that it will attract folks to the church, and ultimately to Christ. That is sufficient to demand the best thought and energy of the best pastor of any church.

We believe that folks are still alive to the quickening power of the old Gospel Story, when presented in its life-giving power.

W. H. Yoder.

Morrill, Kans.

WASHINGTON CITY CHURCH, D. C.

On Sunday evening, Feb. 12, Bro. M. R. Zigler, Home Mission Secretary, filled the pulpit, at which time he reminded us very forcibly of our obligations to the home field. On the following Sunday evening the Evangelistic Committee of the Christian Endeavor Society of the Vermont Avenue Christian Church visited our Christian Workers' Meeting, and gave us inspiring addresses. They were accompanied by a male quartette which rendered several splendid selections.

In spite of the fact that there is much sickness among our membership, our services continue to increase in numbers. Recently several of our home brethren have been conducting services at the local Central Union Mission. At the close of one of these services, conducted by Bro. J. H. Hollinger, a man, eighty-one years of age, came forward, and with tears of joy streaming down his face, accepted Christ as his Savior. These services have been arranged for by Sister Bertha Thomas, Director of Missionary Activities.

Mrs. J. H. Hollinger.

March 7.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

FLORIDA

Dade City.—Eld. J. V. Felthouse and his son, from Washington, came to us Feb. 26 and preached two very appropriate sermons at the Sand Pond schoolhouse, where a goodly number assembled to hear him. We have a union Sunday-school every Sunday and preaching once a month by the Brethren preacher. Once in a while a number of other denominations come. We need more workers. The weather has been beautiful for two weeks. We have had two nice showers lately, which were very much appreciated. The crops are in the ground and are doing fine. There is a cucumber train about two miles from here, where they expect to begin to pick cucumbers next week. It has been protected in the coldest weather. The orange trees are blooming and there is still some frost on them. We are six miles from Dade City and about four miles from Zephyr Hills.—Blanche Cripe, Dade City, Fla., March 1.

ILLINOIS

Allison Prairie, (Ill.).—March 3, over thirty young people of our Sunday school spent a pleasant evening in one of our homes. Similar meetings are held each month, as a result of our organization, several months ago. These evenings afford profitable social contact between the young people, their teachers and the pastor. Several families have recently moved to other neighborhoods. With sickness and weather conditions, has decreased our attendance at various services. The interest continues, however, and work is moving forward.—Mabel Brower, Vincennes, Ind., March 6.

Astoria church met in council March 4, with Eld. Michael Flory presiding. There was a good attendance. Two letters were received and one was granted. Bro. L. Reibling was elected delegate to Annual Conference, with Bro. C. Graber alternate. Our love feast will be held June 6, commencing at 10 A. M. It was decided to have a Vacation Bible School again this summer. The committee was appointed that served last year. We expect to have two series of meetings during the summer. In the Astoria house, and later at South Fulton. Bro. Flory remained over Sunday and preached an excellent sermon both morning and evening. Visiting ministers—L. J. Gibson, Uriah Brillhart and A. P. Becker—preached one or more sermons for us recently. Bible studies in parables have been given during the Christian Workers' hour for several weeks, led by Bro. Gibson. The Missionary Committee has secured Bro. H. Spenser Minnich to be with us July 8 and 9. Easter Sunday a program will be given by the Astoria and Woodland congregations in the Astoria house.—Hettie L. Gubik, Astoria, Ill., March 7.

Decatur.—March 2 we convened in regular business session, with Eld. D. J. Bickerton presiding. A very small per cent of the membership was present, but a deep spiritual atmosphere prevailed throughout the session. If every member had been present with the same spiritual desire, and with a cooperative mind, we could have been rewarded by results which the Lord bestows on his obedient children. Five letters were received and two were granted. Bro. S. S. Blough, our pastor, will be our representative at Annual Conference. We are glad to welcome any members, coming to the city, and can give them a church home equal to the best.—Mrs. P. A. Shearer, Decatur, Ill., March 3.

Franklin Grove.—We met in regular business session Feb. 25. The visiting brethren reported the members in love and union. We are planning to have a Vacation Bible School as soon after Annual Conference as convenient. Our love feast will be held on evening, May 27, at 7 P. M.—Mrs. D. W. Beachley, Franklin Grove, Ill., Feb. 27.

Polo.—Jan. 22 two of our Sunday-school scholars were baptized. In the evening the Junior Society gave a very interesting program on India. The most interesting part of the program was the representation of a school in India; also a wedding. Sister Helen Sayer added much to the success of the evening by helping the children appear in India costumes. Splendid interest and attendance were maintained in our Christian Workers' Meetings by special programs. Much latent talent has been discovered, because most all are willing to do what they can. Because of his efficient service, Bro. John Heckman is retained as our elder for another year.—Alice Flory, Polo, Ill., March 3.

Yellow Creek church met in council March 4, with Bro. P. R. Keltner presiding. Our membership was granted. The church decided to send Bro. Ivan Erbaugh as delegate to Annual Meeting. We will hold our love feast May 27 and 28, commencing at 7 P. M. The work at this place is progressing nicely. We are planning to have a Rally Day for our Sunday-school on Easter Sunday. Bro. Elgin Meyer, of Chicago, was with us Feb. 17 and gave several illustrated lectures on China and India. At this time diplomas were presented to those who passed the Mission Study examination.—Minnie Kuhlman, Pearl City, Ill., March 6.

IOWA

Brooklyn church met in council March 4, with Bro. J. Schechter as moderator. A good representation of the members was present. Church officers were elected. Bro. Schechter was chosen elder, also pastor for another year: Sister Dora Heatwole, church clerk; the writer, "Messenger" correspondent. Committees were chosen for the District Meeting, which will be held here this fall. We have a prayer meeting each Thursday evening at the homes. The teacher-training class has been revived, with Bro. Glenn Council as teacher. We are planning for a Vacation Bible School some time during the summer. Brother and Sister D. H. Keller, of Grundy Center, Iowa, have been secured to hold our meetings immediately following Annual Meeting.—Minnie Schechter, Brooklyn, Iowa, March 6.

Des Moines Valley church met in council March 2, with Eld. A. M. Stine in charge. One letter was received; two were granted. We decided to make an extra effort to look after the members who live at a distance from the church, and to induce them to take out letters and place them in near by churches. Bro. Robert Sink was chosen to represent us at the District Meeting. Bro. Sink accepted the pastorate of our church for another year. Our love feast was appointed for May 27, with a community dinner the next day.—Mrs. W. W. Folger, Ankeny, Iowa, March 3.

Libertyville church met in council March 4. Bro. Glenn Carr was chosen delegate to Annual Meeting, with Bro. Arvel James, alternate. Church officials were elected as follows: Bro. W. L. Ogden, clerk; the writer, "Messenger" correspondent. A love feast was appointed for May 27. Bro. L. J. Gibson and wife of Astoria, Ill., have been secured to assist us in a series of meetings next September. Two were received by letter.—Nellie Ogden, Batavia, Iowa, March 6.

INDIANA

Baugo church met in council Feb. 23, with Eld. H. M. Schwalm presiding. Seven letters were granted. It was decided to have our communion June 3, at 6:30; and also to secure new song books for the church in the near future.—Grace Elvyn Wakarusa, Ind., March 4.

Bethany church met in council March 4. Brethren A. E. Clem and M. H. Geyer presided. Our love feast will be held May 13, at 7 o'clock. Our delegate to Annual Meeting is M. H. Geyer, alternate. A. E. Clem. Our services are progressing fine, considering so much sickness.—Mrs. Bertha B. Weybright, Syracuse, Ind., March 7.

Camp Creek church met in council March 4, with Eld. I. S. Duran presiding. We decided to hold our love feast June 24. Our Harvest Meeting will be held on the third Sunday of August, which has been decided upon as a permanent date. Chas. Reiser was appointed as the new member on the Ministerial Committee. Bro. Eli Shively, one of our members, was laid to rest today in Stony Point cemetery. Bro. Burns expects to locate with us this spring. We appreciate his coming very much.—Ruth Shively, Ellettsburg, Ind., March 8.

Kewanna.—Feb. 5 four young people of the Mission Band of Manchester College, gave us two splendid programs on missionary work. The evening program was attended by a large crowd, mostly young people.—Mrs. Naomi Crabbell, Rochester, Ind., March 2.

Mexico church met in council March 2, with Eld. J. G. Gross presiding. Eight letters were received and six granted. A report was heard from the Aid Society on how we should be doing done by the sisters. We decided to have a two weeks' Vacation Bible School during the summer. A joint Sunday School Meeting of the Pipe Creek, Santa Fe, Peru and Mexico churches will be held at Mexico May 19—Irish Fisher, Mexico, Ind., March 6.

Middletown.—Our church met in council March 4. A committee of four was appointed to look after some important work. Bro. Lewis preached for us on Sunday morning. Chas. Reiser was appointed as the new member on the Ministerial Committee. Bro. Eli Shively, one of our members, was laid to rest today in Stony Point cemetery. Bro. Burns expects to locate with us this spring. We appreciate his coming very much.—Ruth Shively, Ellettsburg, Ind., March 8.

Mississauga church met in council March 1, with Eld. J. A. Miller presiding. Church officials were elected. Bro. A. Miller, elder for a term of three years. Most of the officers were re-elected for another term. Bro. Fred Goudy was chosen to the ministry. He was chosen also as delegate to Annual Conference. We decided to hold our communion June 3, beginning at 7 P. M. The officers of our Sunday-school were appointed to arrange for a children's meeting.—Mary E. Studebaker, Easton, Ind., March 7.

Muncie.—We had an interesting Sunday-school last Sunday. Bro. Harry Hatcher is our superintendent. Bro. Brown occupied the pulpit and preached on the subject of "Power." He told us many helpful truths, impressing upon us how we should use the power of God to help others. His daughter accompanied him and led the song service, which was very inspiring. In the evening we had a successful Christian Workers' Meeting, after which we had the pleasure of listening to a very forcible Gospel sermon by our pastor, Bro. Geo. L. Studebaker.—Geo. Kimmel, Muncie, Ind., March 6.

North Wimauna Lake church met in council with Eld. Overholser presiding. Bro. Overholser was elected elder; Sister Bertha Neher, delegate to Annual Conference. We decided to hold our love feast May 20. Each Sunday evening we devote one half of the Christian Workers' hour to song services, conducted by Sister Neher. These lessons are very interesting and instructive to both young and old.—Mrs. Ed. Piper, Warsaw, Ind., March 6.

Peru church held its regular council March 2, with Bro. A. G. Crosswhite in charge. We decided to hold a Vacation Bible School sometime during the summer. Bro. C. H. Shamberger will be the principal speaker at the Young People's Convention, to be held here April 1 and 2. There are a number of good days yet left in which every member will have some work to do. A week's meetings is to be held, preceding Easter, with Decision Day on Easter Sunday. The Volunteer Mission Band is conducting services at different homes each Sunday afternoon, which is much appreciated by those unable to attend services. The Manchester Glee Club will give a sacred concert here on the afternoon of March 19.—Mrs. Clyde Brown, Peru, Ind., March 8.

Pleasant Dale.—Our church met in council Feb. 25. In the absence of Eld. Frank Fisher, Bro. J. L. Kline took charge of the meeting. One letter was received. The church decided to have Sister Vera Stahly with us in a music session in the near future. Also to have Sister Eva Trostle, of Bethany Bible School, with us the latter part of August, if possible. Our delegate to Annual Meeting is Bro. J. W. Rogers; alternates, with a tie between Bro. Joe Baumgartner, Sister D. M. Byerly and Sister Victoria Stonebaker. Bro. L. H. Eby, of Idaho, will assist in a revival some time this summer. We greatly appreciate the work he did here last summer and are looking forward to a good meeting this year.—Mrs. Geo. Sherk, Shipshewana, Ind., March 6.

Shipshewana.—March 4 the church met in regular council, with Eld. J. L. Mishler presiding. The date of our spring love feast was set for May 20. A committee was chosen to investigate plans for repairs on the church. Bro. Geo. S. Sherk was chosen delegate to Annual Meeting, with Bro. Dallas Sigler, alternate. Bro. L. H. Miller, of Akron, Ohio, will assist in a revival some time this summer. We greatly appreciate the work he did here last summer and are looking forward to a good meeting this year.—Mrs. Geo. Sherk, Shipshewana, Ind., March 6.

Solomons Creek.—Bro. Geo. Shirk was with us Feb. 26, morning and evening, delivering two sermons, admonishing us to live close to the words of our Master. Our church is now without a minister. Bro. Heeter having moved into the bounds of the Maple Grove church. We extend a hearty invitation to ministering brethren, coming this way, to stop with us. March 2 we met in conference, with Eld. Forney as moderator. Three letters were granted. Our little band down to forty-four. The annual visit was reported and disposed of in a satisfactory way. Bro. Eld Holtzinger will represent us at Annual Conference. Bro. D. W. Weybright was elected trustee; Wm. Shelton on the finance board, and Irvin Neff on the ministerial board. We have a live Home Department.

We decided to assist in a Vacation Bible School, to be held in Watson Township sometime during the summer.—Murrill C. Neff, Syracuse, Ind., March 6.

Summitville church met in council March 3. Eld. E. O. Norris not being present, our pastor, Bro. W. L. Hatcher, presided. A good representation of the members was present and a fine spirit prevailed. One trustee was appointed to fill a vacancy. Our series of meetings will begin next Sunday morning, with the pastor in charge.—Mrs. Ella Hatcher, Summitville, Ind., March 4.

Wabash country church met in council March 2, with Eld. E. S. Brubaker presiding. Two letters were granted. Church officers were chosen for the coming year. Bro. O. J. Brubaker was elected clerk; Bro. John F. Franz, delegate to Annual Conference. We decided to hold our love feast after harvest.—Mrs. Barbara E. Hulley, Wabash, Ind., March 6.

West Goshen church met in council March 2, with Eld. Calvin Huber presiding. One letter was received and two were granted. One was received back into the church. Delegates to Annual Meeting are Brethren Calvin Huber and Melvin Stutsman, with Brethren Wm. Hess and Jas. Hay, alternates. A Junior Christian Workers' Meeting was discussed, but the church thought best to defer it until some future time, as we lack sufficient room. The Sisters' Aid Society is planning to purchase communion dishes with the money taken in by the rainy-day bags. We decided to have another Vacation Bible School this summer. Ethel I. Hoover, West Goshen, Ind., March 3.

Yellow River church met in council March 3, with Eld. David Metzler presiding. Three letters were granted. We decided to hold our love feast in the evening of May 27, since our last report one has been reinstated. Feb. 19 Bro. Virgil C. Fennell, of Elgin, Ill., gave us a very instructive talk on Sunday-school work. In the evening he gave an illustrated talk on the evils of tobacco. We feel very much benefited by having Bro. Fennell with us.—Alma E. Hanawalt, Plymouth, Ind., March 6.

KANSAS

Kansas City (Armourdale Mission). Feb. 5 the junior boys of our Sunday-school gave a fine program at the Christian Workers' Meeting. March 5 the girls rendered a similar program. The Easter program is to be in the hands of the young people's class. Our Sunday-school is running well over 100 at present. The Sunday evening attendance is usually good. Last evening the church-house was crowded. We rejoiced to see our young men and wife participate at the close of the services. We are looking forward to our revival meeting, to be held in the fall by Bro. John R. Snyder. Our city is just now making extensive preparations for the great convention of the International Sunday School Association, to be held in Kansas City, Mo., June 21-27.—Anna Miller, Kansas City, Kans., March 6.

Lone Star church met in council March 4, with Eld. R. A. Yoder presiding. As Bro. Yoder is not a resident elder, Bro. C. A. Ward was chosen chairman for the coming year. On account of ill health our pastor, Bro. Griffith, resigned the work here early in January, and since that time we have not had preaching regularly. Bro. L. A. Whitaker, of Laurens, Iowa, preached for us Feb. 12, both morning and evening. The Ministerial Committee has not succeeded in securing a minister for the coming year. Our Cradle Roll Department has been reorganized, with Sister Iva Eaton as superintendent, and a committee of twenty-six. The Sunday school is preparing a program for Easter. Our love feast will be held the first Saturday in May.—Mrs. J. W. Gorbett, Lone Star, Kans., March 8.

Maple Grove church met in council March 4, with our elder, Bro. W. H. Hatcher, presiding. The deacons gave a full report of the annual visit. We decided to hold our communion, which we observe May 27—services to begin at ten A. M. As the literature which we have been using for our graded Sunday-school work has not proved very satisfactory, we decided to use the old literature until the graduates are put out by our Publishing House. Every one was in favor of holding another Vacation Bible School in the spring, as the one we had last year was very satisfactory. The time decided upon, for holding the school, was the last of May or the first of June—the exact date to be determined by the Educational Board.—Edna Ankenman, Delview, Kans., March 6.

MICHIGAN

Detroit.—The church here is planning an extensive drive, previous to our revival meeting, which will begin April 2. We have had 400 very much benefited by the distribution of a tract, reaching probably 2000 people, hoping to reach 10,000 to interest at least a few. We know there are many people in Detroit who belong to the church or have a warm feeling for the church—perhaps, at some time, were affiliated with the church—but who do not now attend. We would like to have ministers, parents or friends to write them, giving the address of our church; or communicate with Bro. J. E. Dietz at 3706 Cadillac Avenue, and he will see that they receive a visit from some of our people. We have no way of getting in touch with these persons except by the cooperation of their friends. We will give their address, and we hope to receive a hearty response to this invitation.—Mrs. Walter Gordon, 3523 Cadillac Avenue, Detroit, Mich., March 5.

MINNESOTA

Malmö.—The weekly Bible Study was held at the home of W. Buck. In spite of the bad weather the attendance seems to increase. There were forty present. The lessons were given by Bro. Clear Lake. Bro. J. F. Swallow, of Jewett, the teacher, has quite a distance to come, but cold weather does not keep him away. One more has been received into the church by baptism.—Mrs. L. W. Smith, Malmö, Minn., Feb. 28.

MISSOURI

Carthage.—Under the wise management of the presiding elder, Bro. C. H. Brown, the church has decided to hold a special meeting of the members of the congregation each month, instead of every three months as formerly. The meeting is held every Saturday evening before the first Sunday of the month. At this time the elder is with us and remains for preaching on Sunday morning and evening. Meetings are held during the evenings of the week, at the homes of the members, for prayer, and for reading sacred scriptures, and for Bible-school lessons and other Bible subjects. It has been decided to hold a love feast service this spring—the time has not yet been fully decided upon. It seems as if the sadness and bereavement, occasioned by the death of Eld. Barnhart, has softened our hearts and stirred them "grow fonder" toward our Christian duties. We seem stirred to activity and faithfulness, that "our last end may be like his," and our reunion rest glorious.—J. L. Switzer, Carthage, Mo., March 8.

Centerville church met in council Feb. 25, with Eld. E. A. Markey in charge. We decided to have a love feast May 27. We will be glad to have any one passing through on his way to Annual Conference, stop off and be with us at our communion service.—Nora Ruppert, Centerville, Mo., March 5.

Mountain Grove.—Our Sunday-school is progressing nicely at this place, and favoring the idea of doing a little mission work at home. A collection was taken on missionary Sunday, and the amount received we have placed the "Treasury" of forty non-members' homes. It is very gratifying to have reports coming in as to how much they enjoy and appreciate reading such a good religious paper. Feb. 25 Bro. Wagoner, of McPherson College, preached two very fine sermons to a very attentive audience both Saturday night and Sunday night.—Jennie Neher, Mountain Grove, Mo., March 7.

NEBRASKA

Lincoln church convened in council March 3. Three letters were granted and one was received. Bro. G. C. Gault, listed in his resignation, which the church accepted. Eld. Gault's address hereafter will be Corning, Iowa. Bro. J. R. Smith, our present

(Continued on Page 176)

LA VERNE COLLEGE BIBLE INSTITUTE

(Continued from Page 171)

sented the situation very intelligently, illustrating with 200 interesting pictures.

Eld. John Heckman spoke on "The Bible and Education." The educational work of the Church of the Brethren was briefly reviewed, which proved that the church depends on our church schools for her leaders.

Bro. H. R. Olwin, of Pasadena, Calif., spoke on the "Graded Sunday-school Lessons." Dr. W. I. T. Hoover delivered a scholarly address on "The Christ of the Bible."

Although each session of our Bible Institute contained rich lessons, the special sessions called for by our college board of trustees were the ones of all others, which made us realize our absolute dependence on God, and created within us a burning desire to know God's will absolutely. On Tuesday morning a goodly number gathered at the church for such a meeting. Elders W. F. England and Martin Miller were in charge. The former explained that they were up against a stone wall, by reason of an immediate need of \$10,000, so that the college might pay an urgent indebtedness. La Verne, like all other Christian colleges, feels keenly the general financial depression of our country—yes, doubly so because of the "freeze" in California, this winter. We had a season of prayer, followed by some testimonies and suggestions. Eld. John Heckman proposed the following slogan: "Pray to the Lord and tell the people." Finally Eld. J. B. Emmert told of a cash Christmas gift they received while in India, and how they had saved part of it to educate their children. He said he was willing to loan \$100 of that money to the college now, and if ninety-nine more men would do the same, we would have \$10,000. We adjourned after another season of prayer, feeling that our next step was to "pray to the Lord and tell the people."

Bro. Emmert's one hundred dollars was the first step. Each additional \$100 made another step. The board of trustees and the faculty of La Verne College and the business men of the town had added to these steps until we only needed five more to reach the top of the wall. We soon had volunteers for these and the steps down the other side of the wall! Then we had a season of thanksgiving and prayer, after which the president of the Board of Trustees stated that they had asked the present acting president of the College to become president for the next five years. Bro. Funderburgh then came forward and announced that the Board had decided to carry out the program, adopted a short time ago, for the advancement of La Verne College, just as fast as the way opened up to do so.

Eld. S. F. Sanger, who has been connected with our church schools for many years, gave a rather touching testimony just at this time. He said he was, at one time, afraid to trust the affairs of our church and church schools in the hands of our younger brethren, but after going through this, and seeing how definitely they depended upon God for guidance, he felt that La Verne College is in safe, consecrated hands. Upon adjourning, we all felt the better, spiritually, for having been face to face with this "stone wall."

Grace Hileman Miller.

SISTERS' AID SOCIETIES

AN ANNOUNCEMENT—Any one wishing to write to Sister E. E. Smith, Secretary of the Muscatine, Iowa, Aid Society, will please give her street address, to insure prompt delivery. Her complete address should be: Mrs. E. E. Smith, 1288 Oak Street, Muscatine, Iowa.

BEAR CREEK, OHIO—Report of Aid Society: We held 25 half-day meetings, with an enrollment of 16; average attendance, 8. Amount of money received during the year, \$97.54; expended, \$36.58. We gave \$1 for District dues; \$15 toward Daily Vacation Bible School; \$10 to Wilbur Bantz; \$10 to Eva Trotter toward the support of a girl in Bethany; \$5 to O. F. Helm; \$10 to Manchester College; \$10 for the Forward Movement. The time was devoted to quilting, making comforts, prayer-coverings, aprons, sun-bonnets and clothespin aprons. We made 10 rugs. Officers: President, Sister Maud Fibrun; Superintendent, Sister Ellen Diehl; Secretary-Treasurer, the writer—Mrs. Druella John, Dayton, Ohio, March 1.

CUSHING, OKLA.—Report of Sisters' Aid Society from April 7, 1921, to Jan. 1, 1922: Members enrolled, 13; average attendance, 8; visitors, 20; meetings held, 19. We quilted 7 quilts and tacked 3 comforts. Of this number 2 quilts and 2 comforts were made and donated by the Society. We also made a conference offering, \$3.85; and spent several days sewing in homes. Received for work and dues, \$46.20; expenditures for material, \$8.19; work done on churchhouse, \$12.20; White Gift service, \$5; to causes in home congregation, \$20. Officers: Sister Abbie Pote, President; Sisters Belle Kinzie and Mary Fillmore, Superintendents; the writer, Secretary-Treasurer—Nellie B. Holsinger, Ripley, Okla., Feb. 26.

DAYTON, OHIO—Report of Lower Miami Sisters' Aid Society: We held 22 all-day and 4 half-day meetings, with an average attendance of 9; average collection, \$1.41. We quilted 16 quilts, made 24 prayer coverings and 6 sun-bonnets; bought material and made 12 garments for Cincinnati Mission; also donated a number of garments. We served meals at 5 sales; we gave \$50 to India Share Plan; \$50.74 for church carpet; \$25 to Improvement Fund; \$25 to a widow; \$25 for Emergency Fund; \$15 to a needy family; \$25 to a brother; \$10 to Manchester College; \$10 to Forward Movement; \$10 to Cincinnati Mission; \$10 to Anna's conference offering; \$3.85 to a brother; \$2.35 for Rogers' collection for the year, \$307.82; expenses, \$135.08; balance, \$121.11. Officers: President, Sister Laura Baker; Vice-President, Sister Emma Stebbins; Secretary, the writer; Treasurer, Sister Alice Swope—Pearl Ruble, Dayton, Ohio, Feb. 27.

FREDERICKSBURG, PA.—Report of the Sisters' Aid Society: We held our first meeting May 3, 1921; since then we have had 23 meetings, with an average attendance of 10; enrollment, 27. We

quilted 14 quilts, besides doing some other sewing. A box was sent to the Chicago mission. We took in \$107.92; gave to home sent, \$15; to foreign mission, \$10; for materials, sewing-machine, etc., \$55.69; balance, \$26.24. Officers: President, Sister Lizzie Lentz; Vice-President, Sister Emma Wenger; Treasurer, Sister Kate Light; Secretary, the writer—Mrs. Emma Hiestand, Lebanon, Pa., March 2.

GREENSBURG, PA.—Our Aid Society met in 12 regular meetings during the year; number on roll, 32; average attendance, 7. Our work consisted of: sewing, making prayer-coverings, selling vanilla, iron and rust remover and candy. Total amount taken in, \$239.93. We paid out \$15 to India Ordinance; \$15 to China Hospital; other expenses, \$35.18; balance, \$174.75. Officers: President, Sister Mary Brougher; Vice-President, Sister Mary Brougher; Treasurer, Sister Ella Kuhns; Secretary, the writer—Elizabeth Cox, Greensburg, Pa., Feb. 26.

HARTVILLE, OHIO—Report of Aid Society: We held 6 half-day and 16 all-day meetings, with an average attendance of 10. We received during the year for quilting, making of comforts, handkerchiefs, prayer-coverings, sale of stockings, and vesting, \$138.00; to sister in India, \$5; to a brother in congregation, \$10; to needy families in vicinity, \$12.40; District Secretary, \$1; furnishings for Sunday-school room, \$13.75; carpet for church, \$7.91; other expenses, \$40. Officers: Sister Frances Brumbaugh, President; Sister Alice Kutz, Treasurer; the writer, Secretary—Jessie Brumbaugh, Hartville, Ohio, March 1.

IRRICANA, ALTA, CAN.—Report of Aid Society: From Aug. 24 to Dec. 31 we held 6 meetings, with an average attendance of 8; enrollment, 25. We sent 7 boxes of clothing to the needy. Money received, \$41.29; paid out, \$39.89; balance, \$2.55. President, Sister Spitzmeyer; Vice-President, Sister Mrs. Irwin Wagoner, Irricana, Alta, Can., Feb. 25.

JOHNSTOWN, PA.—Report of the Walnut Grove Aid Society: We held 26 all-day meetings; average attendance, 7. We quilted 17 quilts, made bonnets, helped at the Bible Class. Quilting receipts for the year, \$141. Expenditures: To India and China, \$50; for coverings, \$12.32; to General Aid, \$2; for coverings, \$2.41; for medicine, \$6.27; church debt, \$10; to Home Mission Board, \$5; to Annual Meeting collection, \$5; for goods and cotton, \$10.35; 3 pieced quilts, with the linings, were donated; balance in treasury, \$13.6. Officers: President, Lizzie Harshberger; Vice-President, Mrs. Marsh; Secretary-Treasurer, the writer—Susie M. Brallier, Johnstown, Pa., March 3.

MIDDLETON, MICH.—Report of Sisters' Aid Society of the New Haven church: Number of all-day meetings held, 13; members enrolled, 11; average attendance, 12. Amount received in dues, \$11.60; total receipts, \$24.22. We gave \$8.50 for foreign missions; for flowers, \$3.15; dishes for church, \$4.55; for sewing material, \$15.85; balance, \$12.68. We sewed ten pounds of carpet rags, donated five days' work, also donated two boxes of clothing valued at \$55. The remainder of our time was spent in piecing and knotting comforts. Officers: President, Alla Emrick; Superintendent, Lena Emrick; Secretary-Treasurer, the writer—Ruby Emrick, Middleton, Mich., March 3.

NEW CARLSLE, OHIO—Report of the Sisters' Aid Society from March 1, 1921, to Feb. 23, 1922: Enrollment, 24; number of meetings held, 28; average attendance, 12. Our work consisted chiefly of making clothing for children. We made and sold one quilt, 7 comforts, 95 aprons and 12 dust-caps for which we received \$107.95; held 2 sale dinners, \$54.94; offerings and donations, \$29.44; total, \$242.33; spent for material, \$191.61; cash on hand at beginning of year, \$31.40. We sent \$5 to Cincinnati Mission; \$7 to Douglas Park Mission; \$10 to East Dayton; \$10 to North Manchester; \$10 to India; \$10 to Forward Movement; \$5 to a sister. We sent two boxes containing 152 pieces of new clothing and a comfort, to Douglas Park; a box containing 38 pieces of new clothing to East Dayton; gave clothing to several needy families here. Balance, \$55.10. Officers: President, Rachel Credlebaugh; Vice-President, Nora Eidemiller; Secretary-Treasurer, the writer—Harriet Credlebaugh, New Carlisle, Ohio, March 3.

PLEASANT VALLEY, N. DAK.—Report of Aid Society: We held 12 half-day meetings; average attendance, 20; members, 25. We made and sold 7 comforts; sold 38 pieces of coverings; sale, \$59.82; expenses, \$62.46; sent \$30 to missionary fund; \$2 to District Secretary; balance, \$119.54. Officers: Mrs. Thos. Allen, President; Mrs. S. W. Damer, Vice-President; the writer, Secretary-Treasurer—Mrs. Art Burns, York, N. Dak., Feb. 23.

TOPEKA, KANS.—Report of the Sisters' Aid Society: We held 28 meetings with an average attendance of 4. We quilted 6 quilts, made 1 comfort and sewed 38 pieces of new clothing. The dues amounted to \$22.02; we gave \$15 to the District Secretary for mission work; balance, \$45.87. Mrs. Eva Symmes, Secretary-Treasurer, Oakland, Kans., Feb. 25.

WAWAKA, IND.—Report of Aid Society: We held 18 meetings; average attendance, 14; enrollment, 33. Our work consisted of: knotting comforts, quilting, piecing, making aprons, bonnets and prayer-coverings and sewing carpet-rugs. Received for articles sold, work done, dues and donations (including amount carried over from last year), \$206.54; expenses, \$180.85; balance, \$25.68. We gave for foreign missions, \$10; Chinese sufferers, \$25; home missions, \$23; Bethany Hospital, \$25; clothing for the poor, \$13.92; for flowers for the sick, 75 cents; for children, \$123; communion dishes, \$47.48; chairs for Sunday-school, \$15. Officers: Mrs. Barbara Weaver, President; the writer, Secretary-Treasurer—Mrs. Hattie Weaver, Brimfield, Ind., Feb. 25.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Alexander-Smith—By the undersigned, at his home, March 1, 1922, Brother Walter Lee Alexander, of Jamestown, Ind., and Sister Salome Belle Smith, of Ladoga, Ind.—Leo H. Miller, Ladoga, Ind.

Anderson-Erickson—By the undersigned, at the residence of the bride's parents, Brother and Sister John E. Erickson, Feb. 18, 1922, Mr. Jas. O. Anderson and Miss Iva Erickson, both of Onekama, Mich.—G. Nevinger, Onekama, Mich.

Brooks-Dull—By the undersigned, at the home of the bride's parents, Feb. 6, 1922, Brother David W. Brooks and Sister Alice Dull, both of Modesto, Calif.—J. H. Price, Empire, Calif.

Cooley-Shade—By the undersigned, at his residence, Waterloo, Iowa, Feb. 28, 1922, Mr. Raymond Cooley, of Gypsum, Kans., and Sister Maybelle Shade, of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Forney-Cable—By the undersigned, at the home of Bro. S. J. Cable, Waterloo, Iowa, Feb. 12, 1922, Bro. Arnold L. Forney and Sister Leah M. Cable, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Jenkins-Sherck—By the undersigned, at the home of the bride's mother, Jan. 3, 1922, Frank Jenkins and Emma Sherck, both of Middlebury, Ind.—A. L. Sellers, Shipshewana, Ind.

McBride-Fisher—By the undersigned, at his residence, Feb. 23, 1922, Brother Hubert McBride and Sister Armintha Fisher, both of Lawrenceville, Ill.—David M. Brower, Vincennes, Ind.

Nedrow-Mishler—By the undersigned, Feb. 25, 1922, at the home of the bride's parents, Akron, Ohio, Mr. Nedrow and Sister Anna Mishler, both of Akron, Ohio.—A. H. Miller, Akron, Ohio.

Sheets-Pullen—By the undersigned, at the home of Alice Clunker board, Jan. 8, 1922, Brother W. H. Sheets and Sister Lucinda Pullen, both of Modesto, Calif.—J. H. Price, Empire, Calif.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Sister Blanche Elizabeth, died Feb. 23, 1922, of tuberculosis, aged 28 years, 1 month and 16 days. She taught school two years, then took up the profession of nursing, graduating from the Protestant Hospital, Columbus, Ohio. She united with the Church of the Brethren eleven years ago, and was anointed a few weeks before her death. She leaves father, mother and two brothers. One brother preceded her thirty years ago. Services by Brethren A. I. Hiestand, Wm. Wiley and David West. Interment in the Mohican cemetery—Jennie Worst, West Salem, Ohio.

Barrick, Arnold L., born May 24, 1895, died at Fairmont, Ind., Feb. 28, 1922. He united with the Church of the Brethren in the fall of 1919. Burial at Summitville. Services by the writer in the Friends church in Fairmont—C. C. Kiny, Huntington, Ind.

Bender, Edw. Milton, son of Brother and Sister Jos. Bender, died Feb. 11, 1922, aged 20 years, 8 months and 25 days. He was received into the Church of the Brethren May 16, 1916, and was a faithful and conscientious Christian. He was greatly interested in church, Sunday-school and Christian Endeavor work, nothing giving him greater pleasure than when engaged in some Christian activity. He was confined to his bed for the past five months, with leakage of the heart and bore a difficult illness with much pain. He is survived by his parents, one brother and one sister. Services at the First church by Elders Edw. Shepler and W. D. Fisher—Mrs. Nettie Fair, Baltic, Ohio.

Boswell, Bro. David, son of Jacob and Sarah Boswell, born in Putnam County, Ind., died Feb. 23, 1922, aged 70 years, 8 months and 9 days. The greater part of his life was spent in Putnam County, Pa., where he married Mary Wells, who died in 1900. There were three children, two of whom survive. For the past twenty years he had been a faithful member of the Little Walnut congregation. Services in the church of the writer—Leo H. Miller, Ladoga, Ind.

Boyd, Sister Mary, nee Sword, died Feb. 26, 1922, at the home of her daughter, Mrs. Grace Gsell, at Mt. Carroll, Ill., aged 77 years, 8 months and 16 days. She was born in Franklin County, Pa., the daughter of George and Mary Boyd. She was an early church member, she came west with her parents, who located north of Lanark. When quite young, she united with the Church of the Brethren, and remained faithful until God called her home. June 9, 1896, she was married to David Boyd, who passed beyond Jan. 29, 1906. She is survived by five children, one son and four daughters. Services in the Cherry Grove church by the writer, assisted by Eld. I. R. Young. Burial in the cemetery near by—James M. Moore, Lanark, Ill.

Brantner, Bro. Jos. F., born at Rohersville, Md., Oct. 28, 1859, died in the hospital at Frederick City, Md., Feb. 14, 1922. He was twice married; his second wife died in 1917. He united with the Church of the Brethren about twenty years ago in Kansas City. He is survived by four brothers and three sisters. Interment in the Frederick City cemetery—Ada S. Delp, Lanark, Ill.

Cripe, Samuel M., died Feb. 24, 1922, of pneumonia, aged 81 years, 7 months and 5 days. He united with the church at the age of eighteen years. He married Susanna Conrad in 1868. They had one son and two daughters, the son preceding him twenty years ago. Services by the writer—Jno. R. Peters, Versailles, Wash.

Coate, Mary Magdalene (nee Yancy), born in Pennsylvania, near Little York, died 17, 1856, died Feb. 28, 1922, at the home of her son, W. R. Coate. In 1859 she married Benj. Coate. There were seven children, three of whom preceded her. There are also twenty-two grandchildren and fifty-two great-grandchildren. She was a most patient sufferer, never complaining. She had been a faithful member of the Church of the Brethren for the past forty years. Services at Swamp College church by Eld. J. A. Guthrie, assisted by Rev. Roberts, of Celina, Ohio—Mrs. James A. Guthrie, Spencerville, Ohio.

Colliflower, Sarah Ann, daughter of Isaac and Sarah Hornig, born near Irvinburg, Montgomery County, Ohio, died Feb. 20, 1922, aged 83 years, 9 months and 1 day. Jan. 3, 1861, she married William James Colliflower. They had six children, four of whom preceded her. Six children, thirty-six grandchildren, eight great-grandchildren, her husband and one brother are left. She, with her husband and the two oldest living children, moved from Montgomery County, Ohio, to their present home in Church, 1865. She united with the church at the age of 18 and lived a devoted Christian life until called beyond. Not even her own family fully realized the depth of her devotion until she was stricken with her last sickness. During the last few weeks of her life she spent much time in prayer, quoting Scripture and singing sacred songs. The family has lost a faithful wife and devoted neighbor, who led a quiet, unassuming life. Services by the writer at the Lanette Prairie house of the Church of the Brethren in the cemetery in Oak Grove—H. M. Fields, Palestine, Ill.

Fike, Sister Catherine (nee Miller), born in Somerset County, Pa., died Feb. 18, 1922, aged 80 years, 3 months and 25 days. She was married to Jacob Fike in 1848. They had seven children, one son and one daughter preceded her in infancy. One son died in 1912. She was a member of the Church of the Brethren for over fifty years and lived faithful until death. Her health has been failing since November and she was anointed Jan. 26. She leaves her husband, seven children, twenty-two grandchildren, fifteen great-grandchildren and two brothers. Services at the Bowden Valley church by the writer. Interment in the adjoining cemetery—O. A. Meyer, Carrington, N. Dak.

Fike, Jos. J., born near Meyersdale, Pa., died at the home of his daughter, Mrs. A. L. Livengood, in Milledgeville, Ill., Feb. 2, 1922, aged 88 years, 6 months and 9 days. In 1857 he married Miss Susan Miller. In the same year both became laymen and laywomen of the Church of the Brethren. His wife preceded him almost twenty-nine years ago. Bro. Fike was a real church and community builder, here for many years a member of the official board and a pillar in the Milledgeville church. His interest was more than local. His Brotherhood has lost a loyal supporter of her general missionary and educational activities. Services by the writer, assisted by Eld. J. E. Miller, of Elgin, Ill.—Oliver F. Shaw, Milledgeville, Ill.

Forney, Mrs. Susan Berkeley, died Feb. 19, 1922, at the home of her daughter, Mrs. Harry Weller, near Sipsville, aged 77 years, 10 months and 18 days. She married Jos. W. Forney, who preceded her nineteen years ago. There were eleven children. There are also eighteen grandchildren and two great-grandchildren. She is survived by five children, one son and two sisters. She was a member of the Church of the Brethren for about fifty years and was always a faithful attendant at all services. Interment in the church cemetery. Services by Bro. H. Q. Rhodes—Mrs. W. R. Critchfield, Sipsville, Pa.

Frederick, Mrs. Malinda, born in Bedford County, Pa., died Feb. 19, 1922, aged 77 years, 2 months and 11 days. She was the daughter of Susan and Jacob Frederick. She suffered a stroke of apoplexy Sept. 20, 1921. Burial in the Shook cemetery. Services by the writer and Rev. Epley, of the First Brethren church—C. C. Kiny, Huntington, Ind.

Gall, John Wesley, died Feb. 24, 1922, aged 87 years, 7 months and 11 days. In 1857 he married Hepsy Ann Lewis. There were five sons and three daughters. Three daughters survive with seven children, thirty-four grandchildren and thirty great-grandchildren. Services at the Elmville church of Christ in Christian Union by the writer—Van B. Wright, Peebles, Ohio.

Gilbert, Lena L., wife of Chas. D. Gilbert, of Warsaw, Ind., born at Sidney, Ind., June 30, 1893, died at Warsaw, Feb. 25, 1922. She was brought to Huntington and buried in the Mt. Hope cemetery. Services by the writer at the Church of the Brethren, of which she had been a member since Jan. 16, 1921.—C. C. Kindy, Huntington, Ind.

Hartle, Amy Irene, daughter of Andrew and Sadie Hartle, died Feb. 23, 1922, aged 15 years, 7 months and 10 days. Burial at the Lancaster cemetery. Services by the writer.—C. C. Kindy, Huntington, Ind.

Hively, David, son of John and Rebecca Burger Hively, born near Amity, Ohio, died at his home near Fredericktown, Ohio, Jan. 17, 1922, aged 72 years, 5 months and 21 days. In 1884 he married Samantha Brubaker. There were two daughters, the youngest of whom died nearly forty years ago. In 1905 he was baptized into the faith of the Church of the Brethren, of which he was a member, caused by hardening of the arteries and high blood pressure. He was anointed. He leaves his wife and one daughter. Services by Eld. A. L. Heestand. Interment in the Owl Creek cemetery.—Hazel K. Workman, Bellville, Ohio.

Koontz, Bro. Cornelius, son of Nicholas and Elisabeth Garver Koontz, died at Hagerstown, Md., Feb. 10, 1922, aged 79 years, 11 months and 27 days. His wife preceded him some twelve years ago. He leaves one son and one daughter. One daughter preceded him. Bro. Koontz was a faithful, earnest church member. He was a Sunday-school superintendent for many years. He united with the church June 6, 1868, was elected deacon Oct. 20, 1885, and to the ministry Oct. 30, 1890. The latter position he felt he could not accept and was excused. Services by Brethren F. F. Holsopple and J. S. Weybright. Interment at Rocky Ridge, Md.—Jesse P. Weybright, Detour, Md.

Long, John Thomas, died Feb. 17, 1922, aged 73 years, 9 months and 10 days. Services at Unionville Methodist church by Bro. J. O. Williar. Interment in adjoining cemetery.—Mamie E. Garver, Mt. Airy, Md.

Lyons, Leroy Edw., born near Marion, Ind., died Feb. 21, 1922, aged 28 years, 8 months and 15 days. When he was ten years old he joined the Christian church. In 1917, during a revival, he became a member of the Church of the Brethren. He married Sister Mary S. Petry Dec. 6, 1917. There were two sons who, with the mother, survive. He leaves also one daughter and three brothers. Services in the Prices Creek church by the writer, assisted by Eld. Jos. Longenecker.—B. F. Petry, Eaton, Ohio.

Mann, Israel, son of Jesse and Mary Thorp Mann, born in Lexington, Ky., died at the home of his daughter, Mrs. W. W. Wixler, near Berthold, N. Dak., Feb. 26, 1922, aged 87 years and 23 days. Much of his early life was spent in the States of Indiana and Nebraska. He had resided in North Dakota, with his daughter, since 1905. In December, 1864, he was married to Isabinda Rainey. Two sons and two daughters blessed this union. His wife preceded him in 1894. In early life he united with the Primitive Baptist Church and retained membership in it until death. His neighbors and friends attest that his life was exemplary. Death was the result of the infirmities of old age. He is survived by two sons, two daughters, fourteen grandchildren and four great-grandchildren. Short services by the writer at his daughter's home. Text, Zech. 14: 7. The body was taken to Craig, Neb., to be laid beside that of his companion.—Joseph D. Reish, Berthold, N. Dak.

Osborne, Jas. Claborne, died Feb. 1, 1922, aged 68 years and 8 days. He joined the Brethren church at Pleasant Valley, Tenn., at the age of twenty-two years, remaining loyal to his church until death. For a number of years he was a deacon. He married Mary T. Hunt in 1876. There were six children. One son died in infancy and two in young manhood. He leaves one son and two daughters. He was a good citizen and was always ready to contribute of his means and influence for the betterment of the community in which he lived. He was always interested in the young people. He believed in the doctrines of the Brethren Church and was not backward in defending them, but was liberal in his views and accorded others a right to theirs.—J. M. Cary, Jonesboro, Tenn.

Pletcher, Wayne Leon, infant son of Bro. Calvin and Sister Myrtle Pletcher, died Feb. 15, 1922. He leaves father, mother, two brothers and one sister. One brother preceded him. Services at the home.—Harvey W. Schwalm, Wakarusa, Ind.

Price, Jacob H., born in Ogle County, Ill., died at his home in La Verne, Calif., Feb. 22, 1922, aged 67 years, 6 months and 12 days. In 1881 he married Lillie M. Spickler. They had one son and three daughters. He united with the church in 1882 and served in the office of deacon from June, 1884, to the time of his death. He was not in good health for some years, and the end came suddenly from heart failure. Services in La Verne church by Bro. Geo. H. Bashore, assisted by Bro. R. H. Miller and others. Interment in the Evergreen cemetery near by.—John Heckman, La Verne, Calif.

Riffey, Sister Sarah, nee Flory, eldest daughter of Eld. M. Flory and Mary Flory, born near Salem, Ohio, died at her home near Girard, Ill., Feb. 14, 1922, aged 51 years, 4 months and 26 days. She united with the Church of the Brethren in 1887 and remained faithful to the church until death. She married Matthew W. Riffey in 1891. Four children survive, with the husband, her father, one sister and four brothers. Services at the Girard church by Bro. D. W. Shook, assisted by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. L. T. Weddle, Girard, Ill.

Smith, Sarah C., died at the home of J. W. Stultz, near Mathias, W. Va., of heart disease, Feb. 19, 1922, aged 72 years, 10 months and 19 days. Services by the writer, assisted by Eld. J. C. Kohne, at the Mt. View church. Interment in the cemetery near by.—W. E. Kohne, Mathias, W. Va.

Snyder, Samuel R., born in Franklin County, Pa., died at Navarre, Kans., Feb. 22, 1922, aged 62 years, 6 months and 23 days. He married Sister Annie C. Rock in 1887. There were six children, two sons dying in infancy. The wife and four daughters survive, also one grandchildren, two sisters and one brother. Services in the Navarre church by Eld. C. A. Shank. Interment in the Navarre cemetery.—Oren C. Rock, Enterprise, Kans.

Tomson, Sister Eliza, died Dec. 2, 1921, at her home in Parsons, and 70 years. Her husband preceded her about eight years ago. She was ailing for some time, but never gave up until five days before her death. She leaves a large family of children and a number of grandchildren, several brothers and sisters. She was a great worker, both in the church and out. Services in the Parsons church by Bro. C. Clark, assisted by Bro. Luckett.—D. M. Parsons, Parsons, Kans.

Treat, Thomas Wheeler, son of Bro. Ora and Sister Austa Treat, born Aug. 13, 1921, died Jan. 11, 1922, at Flora, Ind. Services at the house by Bro. Gilbert Stinebaugh. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Wagner, Clay E., son of John and Mary (Stover) Wagner, born in Ogle County, Ill., died at his brother's home near Modesto, Calif., Oct. 26, 1921, aged 61 years, 2 months and 6 days. He married Sallie E. Wolf in 1878. They went to Nebraska, where they resided for about thirty-one years. In 1909 they came to Redley, Calif., where they resided until his wife died in 1919. He leaves three brothers. He has been a member of the Church of the Brethren since early manhood. Services by the writer. Interment in the Redley cemetery.—J. L. Brower, Redley, Calif.

West, Sister Mary Katherine, wife of Bro. John West, died Feb. 20, 1922, aged 63 years, 9 months and 1 day. She was a member of the Locust Grove Brethren church. Services at the Unionville Methodist church by Bro. J. O. Williar, assisted by Rev. Holt, Methodist minister. Interment in adjoining cemetery.—Mamie E. Garver, Mt. Airy, Md.

Wike, Mrs. Mary Ann, nee Meyers, died Oct. 29, 1921. She was born May 7, 1842, in Henry County, Ind. She had been ailing for three years, but had been seriously ill since Oct. 18. She was buried at the Clear Creek cemetery. Services by the writer.—C. C. Kindy, Huntington, Ind.

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is for ages nine to eleven and the helps are, Junior Teachers' Text Book and Junior Pupils' Text Book.

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is for ages twelve to fourteen with helps for teacher and pupil.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 173)

pastor, was elected elder and will have charge of the church in the future. Sister Lilly Treadwell was chosen superintendent of the Cradle Roll. The church decided to hold a love feast May 14, at 7.30 P. M. The writer was chosen church correspondent.—J. C. Killemer, Lincoln, Neb., March 6.

NORTH CAROLINA

Little Pine congregation just closed a two weeks' revival meeting. Eld. W. H. Handy preached twenty-seven stirring sermons to large congregations each evening. The church was greatly encouraged.—Emmer Handy, Sparta, N. C., March 2.

NORTH DAKOTA

Surrey.—Eld. D. T. Duerhoff gave a talk to the children this morning, assisted by Bro. G. W. Lingoleit. Bro. J. H. Burns gave a talk on Jewish Relief, after which an offering of \$11.60 was taken for that purpose. Our Sunday-school is progressing nicely.—Nora L. Petry, Surrey, N. Dak., March 6.

OHIO

Bear Creek church met in council March 7, with Eld. J. W. Bechly in charge. Visiting ministers present were Brethren John Root, Jesse Noffsinger and Wm. Swinger. Bro. Parker Filbrun was chosen delegate to Annual Conference; Brethren J. W. Bechly and Parker Filbrun, to District Meeting. We decided to hold our communion services the first Saturday in June, at 6 P. M. Our Vacation Bible School will open July 17, with Sister Lucy Hollinger as instructor. March 30 we expect Bro. C. C. Ellis to give us a lecture. Our Sunday-school and prayer meetings are progressing nicely, and the outlook for the coming year is promising.—Bessie M. Filbrun, Dayton, Ohio, March 8.

County Line church met in council March 4, with Eld. J. L. Guthrie presiding. Two letters were granted. Bro. J. L. Guthrie was chosen delegate to District Meeting, with Bro. Morris Guthrie as alternate. Plans were made to have Sister Naomi Swihart conduct a singing class some time in June.—Bessie L. Guthrie, Lafayette, Ohio, March 4.

Donnels Creek church met in council March 4, with Eld. J. D. Sandy in charge. Brethren D. S. Dredge and A. S. Neber, from New Carlisle, met with us. Bro. Cyrus Funderburg was chosen delegate to Annual Meeting, with Bro. L. D. Young, alternate; Brethren L. D. Young and Cyrus Funderburg, delegates to District Meeting, with Brethren R. J. Studebaker and G. W. Barnhart, alternates. Bro. Wilbur Isaac was chosen to the deacons' office. We decided to have our revival in August. Feb. 19 Bro. S. A. Blessing, a representative of the Ohio Anti-Saloon League, gave a temperance address. At the evening service he gave an inspiring sermon from Zechariah 4: 6.—Ruth Drescher, Springfield, Ohio, March 8.

Lower Miami church met in council March 1, with Eld. Jesse Noffsinger presiding. Eld. Alfred Klepinger, of the Ft. McKinley church, gave us a short talk. The time for our Vacation Bible School to begin, was decided upon for July 17. Bro. J. Edson Urick, of Onekama, Mich., will lead us in a series of revival meetings, to begin about Aug. 19. The subject of letter and larger accommodations for our Sunday-school was discussed with a view of rebuilding or remodeling our churchhouse in the near future. Eld. Jesse Noffsinger was elected delegate to Annual Meeting and Elders J. O. Garver and Jesse Noffsinger delegates to District Meeting, to be held in the Painter Creek church.—Chas. C. Stebbins, Dayton, Ohio, March 3.

New Carlisle church met in council Feb. 25, with Eld. D. S. Dredge presiding. Brethren J. D. Sandy and Cyrus Funderburg also were with us. A good representation of the members was present, and a fine spirit prevailed. Bro. J. B. Gump was elected delegate to Annual Conference. Brethren Robert Barnhart, Edw. Teach and Lebert Evans were elected delegates to District Meeting. Eld. D. S. Dredge was re-elected as presiding elder for a term of three years. The church also decided to pay a small sum to the home ministers for their services. Feb. 6 Bro. R. Y. Strohm, of Clarkson College, gave a fine illustrative lecture on the evil habits of tobacco smoking, which was well received. March 2, to deliver the last of our series of lectures. Rev. Workman, of Dayton, Ohio, was with us in the interest of the Anti-Saloon League and gave a lecture on "Law Enforcement." A splendid spirit seems to prevail in the church.—Nellie M. Evans, Tippencanoe City, Ohio, March 4.

Notice.—To the Churches of Southern Ohio: Those churches, desiring to participate in the lecture course for 1922-23 will please be represented at a meeting of the organization which will be called at the time and place of District Meeting.—John A. Robinson, Director, Pleasant Hill, Ohio, March 6.

Poplar Grove congregation convened in council March 4, with Eld. B. F. Sharp presiding. Three letters were granted. We elected our pastor, Bro. Theo. Eley, delegate to Annual Conference; Brethren J. L. Bagwell and J. R. Halladay, to District Conference. The following church officers were elected: Sister Nettie Huffman, superintendent of Home Department; Bro. M. Blocher, church clerk; Bro. Ralph Huffman, president of Christian Workers' Society.—Mrs. J. R. Halladay, Greenville, Ohio, March 8.

Prices Creek.—Feb. 3 Bro. Ralph Strohm gave a lecture on the "Evils of the Cigarette." Feb. 5 Bro. Reuben Boomerhine, of Brookville, Ohio, delivered a sermon and in the evening gave us a lecture on "Five Golden Links in the Chain of Life." Feb. 19 Bro. Jos. Robins preached both morning and evening. March 4 Bro. Ohio Winger, of North Manchester, Ind., gave us a lecture, and delivered a fine spiritual sermon on Sunday morning. These services were much appreciated.—Bertha Miller, Eldorado, Ohio, March 8.

Silver Creek church met in council Feb. 11, with Eld. Geo. Throne presiding. Bro. Earl Ratige was chosen to act out the Ministerial Committee, and Sister Ruth Moyer as a member of the Missionary Committee. Brethren Harold Hendricks and Elwood Bollinger are to represent us at the District Meeting. We decided to hold our love feast June 3, beginning at 10:30 A. M. Bro. Reuben Shroyer, of Canton, Ohio, began meetings at the Walnut Grove house Jan. 30, and continued until Feb. 19. He gave us spiritual sermons, and shunned not to declare the Gospel in its purity. Two accepted Christ and were received into the church by baptism. The members were strengthened by these meetings.—Mrs. Otis Fisher, Pioneer, Ohio, March 3.

Upper Twin congregation met in council March 2, with Eld. Aaron Brubaker presiding. Letters were given to Bro. Ed Rhinehart. The committee received \$550 for the sale of the Beech Grove house. Prof. Otto Winger will deliver the baccalaureate address at Gratis, April 30. Eld. R. N. Leatherman, of Cincinnati, will conduct a series of revival services at Gratis, commencing about May 15. Wheatville will conduct a community singing in the near future. Bro. Frank Showalter was elected poor fund treasurer, and Bro. M. M. Driver on the finance committee, to fill the vacancy left by Bro. Ed Rhinehart's removal. Delegates to District Meeting are Elders B. F. Petry and Aaron Brubaker, with

Clara Brubaker and M. M. Driver, alternates.—Lucy E. Kiracole, Gratis, Ohio, March 6.

West Fulton.—After lying dormant for nearly five years, this church is waking up, under the pastorate of Bro. Clyde Miller. He has just finished a two weeks' revival meeting, which was a decided success. Four have been won for the cause of Christ. Bro. Miller is a forcible speaker and delivered God's message to the people in a plain and powerful manner. This is the first revival meeting Bro. Miller ever held, but it certainly was a success from more than one point of view. It has been a revival for the winning of souls, and a revival of the spirit and duty of the church. We met in council Feb. 25, with Eld. Coate as moderator. Bro. Clyde J. Miller was chosen delegate to District Meeting. The envelope system was adopted as a means of securing church funds. Bro. Coate stayed with us over Sunday and gave a fine talk.—Mrs. Mabel Pike, Wauson, Ohio, March 6.

OKLAHOMA

Paradise Prairie church met in council March 4, with Eld. Earl Myers presiding. Sunday-school officers were elected, with Bro. Cecil Williams, superintendent. A Ministerial Board was chosen, consisting of Brethren Williams and Ellis Henderson. We decided to have a love feast May 13, at 7 P. M.—Lillie Shoemaker, Coyle, Okla.—March 6.

Pleasant Plains church met in council Feb. 25, with Eld. I. H. Miller, of Nash, presiding. We had a very pleasant meeting. Our love feast will be at 6 o'clock April 22.—Mary Prentice Wilson, Aline, Okla., March 4.

PENNSYLVANIA

Chiques church held its first quarterly council Feb. 25, at the Mt. Hope house, following the annual church visit, with Eld. S. S. Eselman in charge. The treasurers of the different church activities had favorable reports for the year 1921, which the auditors found correct. Our love feast is to be held May 9 and 10, commencing at 10 A. M., at the Chiques house.—F. C. Geib, Manheim, Pa., March 6.

Conewago.—Our revival at the Bachmanville house began Feb. 5. On account of much snow and closed roads the meetings were hindered somewhat. Two stood for Christ. Bro. Thos. Patrick, the evangelist, of Hanoverdale, gave us splendid sermons and aroused the interest of both those in the church and out. Our regular spring council was held March 7, at the Bachmanville house, with Brethren J. H. Longenecker and S. H. Hertzler assisting. Various committees were appointed and Sunday-school officers elected for both the Bachmanville and the Conewago schools. Bro. John Hostetter is our delegate to Annual Meeting; Brethren John Booser and Jos. Aldinger, delegates to District Meeting. As elder for the coming year, the church elected Bro. John C. Zug. Our present elder, Bro. S. Z. Witmer, has decided to move out of the District and asked to be relieved of this work. It was also decided to hold an election for a minister sometime in the future. The exact time for our love feast was not yet decided. Bro. Wm. Miller, of Elizabethtown, preached for us on Sunday evening, Feb. 26, at the Conewago house.—M. S. Brandt, Elizabethtown, Pa., March 8.

Indian Creek church met in council March 4, with Eld. Jas. B. Shisler presiding. One letter was received. Brethren Elmer Moyer and Jacob A. Price were elected delegates to represent the church at our District Conference. We have the promise of Bro. Ralph W. Schlosser, of Elizabethtown, to be with us in a series of evangelistic services, opening July 29.—Mathias P. Landis, Vernfield, Pa., March 8.

Scalp Level.—Bro. H. D. Jones, who has been pastor of both the Scalp Level and Windber congregations, preached his farewell sermon at Scalp Level Feb. 26 to a large audience. Bro. Jones and family are leaving for Central New York, where he will take charge of a mission post. We have been able to secure the services of Bro. J. J. Shaffer, of Hollidaysburg, Pa., to preach for us during March. Bro. L. S. Knepper, of Berlin, Pa., will become pastor at Scalp Level, and take up the work May 21.—Mrs. James Price, Scalp Level, Pa., March 8.

VIRGINIA

Daleville.—During our special Bible Term at the College, our pastor, Bro. Kahle, conducted evangelistic services each evening. His Gospel messages were forceful and convincing. Fifteen accepted Christ, eleven of them uniting with the Brethren Church. A splendid spirit of cooperation prevailed. Feb. 25 our congregation convened in business meeting. Two letters were received and quite a number granted to students and others who have gone into various fields of activity. Our delegates to Annual Conference are Eld. J. W. Ikenberry and Bro. W. M. Kahle. Feb. 5 Bro. L. C. Goman preached an inspiring sermon, after which an offering was taken for the Near East Relief.—Mrs. D. V. Shaver, Troutville, Va., March 5.

Peters Creek congregation met at Oak Grove for church council Feb. 18, with Bro. J. S. Showalter presiding. The eleventh chapter of Hebrews was read and the business was quickly disposed of.—Ida Showalter, Roanoke, Va., March 1.

Middle River church met in council Feb. 25, with Eld. J. W. Wright presiding. Elders B. B. Garber, J. W. Wright and D. L. Andes were appointed as a local Ministerial Board. Delegates were chosen to Annual Meeting: Elders J. W. Wright and B. B. Garber; alternates, D. C. Cline and J. W. Garber; delegates to District Meeting, J. M. Wright, D. S. Garber, J. T. Driver and M. L. Garber; alternates, B. F. Garber, B. B. Garber and D. L. Andes. Our love feast will be held May 13, at 3 P. M.—Ada R. Reed, Ft. Detmance, Va., March 1.

WASHINGTON

Notice.—To the Aid Societies of the District of Washington: I have tried to mail report blanks and literature to all of the Societies but there may be some of which I do not know. If I have missed your Society, will you kindly inform me at once?—Mrs. E. S. Kale, Wenatchee, Wash., March 6.

Wenatchee City Sunday-school is steadily increasing in numbers and interest, and has improved, as regards being on time, since entering upon the "on time" contest. Though there has been a great deal of sickness, our weekly prayer meetings have continued with the usual interest. We are, at present, taking up the study of the Book of Matthew. One was recently received into the church by baptism, and one came forward to be reclaimed.—Mrs. C. R. Weimer, Wenatchee, Wash., Feb. 28.

WEST VIRGINIA

Crab Orchard.—Bro. Elbert Clower will preach for us every second Sunday. We reorganized our Sunday-school the first of the year, with Bro. W. A. Lintum, superintendent. Our school is doing fine. There are larger crowds than in the summer and all seem to take great interest. We are sure a good evangelist during the summer, to hold meetings for us.—Joie Montgomery, Crab Orchard, W. Va., Feb. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 18, 19, Middle Pennsylvania, in the Twenty-eighth Street church, Altoona.
April 26-28, Second District of Virginia, Middle River church.
April 26, 27, Eastern Pennsylvania, Chiques, Chiques house.
April 27, Southeastern Pennsylvania, New Jersey and Southern New York, in the Coventry church, near Pottstown, Pa.

LOVE FEASTS

Indiana
April 29, Nettle Creek.
Iowa
April 29, 7:30 P. M., Fairview.
Kansas
April 8, Larned (rural).
April 28, Sabetha.
Oklahoma
April 22, Pleasant Plains.
Pennsylvania
April 29, 3 P. M., Palmyra.

Sunday School Pupils

All over the Brotherhood are showing a wonderful missionary spirit. They desire to help and would like some method by which they can keep informed as to the progress of their work. The support of individual pupils and native workers causes an excess of correspondence on the part of the missionary. Because of this condition mission supporters are

OFFERED

a better method called the Share Plan. The contributor can subscribe for a share of any amount above \$25.00. A neat certificate is issued with each share and quarterly reports are sent from the station where the money is used. More than 280 shares have been issued. The Lord will surely

REWARD

all who contribute freely of their possessions that the children in foreign lands may know Jesus. Information concerning the plan will be cheerfully given by

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Elgin, Illinois

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Christian Workers' Booklet

January to June, 1922

Each six months sees an increased interest in the Christian Workers' Society. The General Secretary is planning some interesting things. These booklets contain not only the topics, but a good outline to follow, and will be of assistance in working out a program. Each member should have a copy.

Price: Less than 25 copies, 4c each; 25 copies, 75c; 50 copies, \$1.25; 100 copies, \$2.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Thi we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., March 25, 1922

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...EDITORIAL...

Inspired Scripture and Inspired Men

IN Peter's way of telling it, to which our concluding observations last week made reference, "moved by the Holy Ghost" corresponds to Paul's "given by inspiration of God" or "inspired of God" or "God-breathed." The expressions are practically equivalent, yet Peter's words invite attention to the human instrument in the writing of the Scriptures, in a way that Paul's do not. Paul speaks of inspired Scripture. Peter speaks of inspired men.

But let us first note that Peter says no more than Paul about the inside nature of the Spirit's action. He states the fact and the result. That result was that these holy men said was expressive of the will of God and not their own wills merely—the same thought as Paul's "profitable for doctrine," etc. But while he tells us nothing of the manner of the Spirit-moving, he does tell us what was moved. It was the men. He states expressly what is implied by Paul. The Scripture is inspired because it was written by men who were inspired.

The full significance of this appears only when we compare it with the claims of certain other "sacred" literatures. The Book of Mormon was found by Joseph Smith, so the story goes, in the form of gold plates, all complete, direct from the hands of God. Man had nothing at all to do with it but to find it and print it. The Mohammedan theory of inspiration is almost as mechanical. According to this the Koran first existed in heaven and was afterward communicated to Mohammed by the angel Gabriel. Such claims become ridiculous in the light of the plain facts, for the human marks in these documents are in evidence everywhere. So is the human element in abundant evidence in the Christian Scriptures, but the Bible itself makes allowance for this. It does not make such absurd claims as these other books do. The glory of the Bible doctrine of inspiration is that it agrees with the facts as we find them, and thus commands our confidence. These facts—we mean the facts relative to the human element in the Bible—are of three principal classes.

The first of these pertains to the individualities of the various writers. These are just as clearly marked

as in any other literature. They had their own peculiarities of expression, their own ways of treating subjects and describing events. This is most easily observed where different writers report the same occurrence. Here we find the same kind of variation in details and the same agreement in substance that we ordinarily find in honest and competent witnesses.

The second group of facts pertains to the connection of the Bible with human history. The writing of the Sacred Volume covered a period of some fifteen hundred years, and everywhere the Book is alive with the life of the times from which it comes. This is most manifest in the prophetic books of the Old Testament and the Pauline Epistles of the New. How these books throb with the problems and conflicts of the respective situations which called them forth, nearly every page bears witness! To meet these actual living issues, they were written, and that by men who were the leading figures in these issues. Our Bible was not dropped down from the sky, nor hidden in a cave. It is full of the world's intensest life and action. Its connection with human history is so vital just because it is itself a part of the most important history that ever happened.

The third class of facts pertains to the sacred writers' use of their own faculties in securing information. The most tangible testimony on this point is Luke's statement in the preface to his Gospel. He justified his own writing up of the Gospel Story, in addition to the many which had been already written, on the ground that he had "traced the course of all things accurately from the first" and was able, therefore, to write "in order," and to give Theophilus a firm basis of "certainty." His statement is very clear. He had exercised his own judgment in deciding to write—"it seemed good to me"—and he felt competent because he had made careful research. This shows that inspiration was not a substitute for the human faculties. It did not override these but operated in and through them.

These three classes of facts we have not set forth at any length—only enough to show how truly human was the Spirit's agency in the production of the Bible. For all we know, God might have done it some other way. But he did not. He used men—good men, inspired men, Spirit-moved men, but real, human men. And while these facts can not take us beyond the threshold of that inmost shrine of the Spirit's mysterious processes, they do tell us much about the scope of the Spirit's working—his point of attack, so to speak. They give breadth to Peter's statement. They show that when the Spirit moved these holy men of God, he moved, not merely the hand or tongue, but the whole man—thought, feeling and will. He impinged upon them at the very center of their being. He moved the self—the *ego*. But we can not venture farther here. With uncovered heads let us take one more look and reverently retreat. In that mysterious world of linking personalities—the human and divine—a world too deep for finiteness to fathom, it was somehow the touch of Life upon life, of Spirit upon spirit.

We should not overlook one other thing about these great words of Peter. Note that he referred, not to the writing of these men, but to their speaking—"spoke as they were moved." He had in mind the prophecies of the Old Testament and the fact that these—most of them, at least—were spoken before they were written down. The prophets were preachers. They talked out their messages before public assemblies, in smaller groups, and to individuals. Certainly these messages did not lose their divine

quality when they were committed to writing, whether this was done, as sometimes, by those who had originally uttered them, or, as sometimes, by others. But the point of interest is that these men, according to Peter, were inspired at other times than when they were writing. At one other time, at least—when they were speaking. But was that the only other time? Will we be growing overbold if we cautiously wonder whether they were also inspired when they were thinking, and planning, and praying and living? Wasn't Luke, when he was searching out those records of Jesus' life? Wasn't he, when he was following Paul in his missionary travels and gathering material for his second "treatise"? What is inspiration?

But what does that matter, so long as the Product of it is able to make us "wise unto salvation"? Isn't that enough? Shall we not be content to know the tree by its fruit?

Things and Hearts

A RECENTLY-PUBLISHED and very stimulating book says that the greatest apostasy in history is that based on the notion that God is well pleased by being worshipped with things instead of with hearts. "Hence, to this day," the writer adds, "the splendor of Christian churches and the emptiness of Christian lives."

Which is no indictment at all against the use of the very best "things" we can lay hold of, but is a very strong indictment against the still powerful tendency to make our religion consist in this.

Unless "things" help to enrich hearts, they are worthless, and this is true, no matter how sacred the things are. "The Sabbath was made for man," and so was the Bible and the Sunday-school and hymn books and sermons and doctrines and ordinances. And so were cookstoves and cornfields and dishpans and automobiles and threshing-machines.

Some "things" minister directly to man's physical nurture and comfort, but all things minister ultimately to man's spiritual nurture and comfort, unless he is a fool and doesn't know how to use them. Which is what he is, generally.

And nowhere is his folly more in evidence than in his use of the things designed to minister directly to the culture of his heart. He thinks God is pleased because he uses the "things." He doesn't consider whether they have helped him to make better use of his heart.

We still go on disputing whether to worship God in this mountain or at Jerusalem. That is what much of our theological contention amounts to.

Oh, that some prophet would arise with insight enough to see and courage enough to speak right out and tell us in plain words that they worship God acceptably who worship him in spirit and in truth!

"That I May Know Him"

THAT was Paul's shorter way of saying what was in Peter's thought, when he urged his readers to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." And the purpose therein stated is the true ambition of every Christian.

The only way to "know him" is to deepen our acquaintance through a more intimate fellowship with him. Which means a more complete identification with his purpose and life motives.

All this is subject to the law of growth. We grow into increasing knowledge of Christ by growing into the grace of his unselfish love. Christ gave himself without reserve for the objects of his love. When we do that, we'll "know him" better.

CONTRIBUTORS' FORUM

The Time for Prayer

When is the time for prayer?

With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to his watchful care:
MORN is the time for prayer.

And in the noontide hour,

If worn by toil, or by sad cares oppressed,
Then unto God thy spirit's sorrow pour,
And he will give thee rest;
Thy voice shall reach him through the fields of air:
NOON is the time for prayer.

When the bright sun hath set,

While eve's bright colors deck the skies;
When with the loved at home again thou'st met,
Then let thy prayers arise;
For those who in thy joys and sorrows share,
EVE is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure bright dreams of heaven;
Kneel to thy God—ask strength, life's ills to bear,
NIGHT is the time for prayer.

When is the time for prayer?

In EVERY HOUR, while life is spared to thee;
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee.
At home, at morn and eve, with loved ones there,
Bend thou the knee in prayer!

—Central Christian Advocate.

The Parables of the Treasure and the Merchant

BY WM. KINSEY

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant, seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it" (Matt. 13: 44-46).

THESE two parables are logical and complementary. In the "Parable of the Treasure" there are two entities: (a) *Treasure*, to which the Kingdom is likened in the story; and (b) *Man*. *Treasure* is *passive*; man is *active*.

In the "Parable of the Merchant" there are also two entities: (a) The *merchant* and (b) The *pearl of great price*. The former entity, to which the Kingdom is likened in the story, is the *active* agent; the latter entity, the *passive* agent. The two parables are the reverse of each other—the former is passive from the Kingdom's standpoint; the latter is active from the Kingdom's standpoint.

In keeping with the principle, viz., that "there is an expressed likeness between two things," in the interpretation of parables; also that the word parable means "To place along beside of," with a view of noting a point of resemblance or similarity, we shall next state the points of likeness.

Comparisons Stated

Treasure: Just as the man sacrificed all for the treasure, so must the followers of Jesus sacrifice all for the Kingdom of heaven. The treasure and the Kingdom are alike, in that both are completely sacrificed for, on the part of man. Man takes the initiative here, and wills and acts.

Merchant: Just as the pearl-seeking merchant sacrificed all for the pearl, so Jesus Christ, from heaven, sacrificed all for us; or, from God's standpoint, he sacrificed his only Son for a lost world. (We shall speak again, and at greater length, on those synonymous terms.) The Kingdom of heaven and the pearl-seeking merchant are similar here, in that both make a complete sacrifice for an object. Here the Kingdom takes the initiative.

Contrasts Noted

In the former parable, the MAN, which is not the subject of the parable, carries the discussion.

In the latter parable, the MERCHANT, which is the subject of the parable, carries the discussion.

TREASURE (Kingdom of Heaven) is found, it is passive; man is the active agent.

MERCHANT (Kingdom of Heaven) finds, it is the active entity; *pearl*, the passive.

MAN SEEKS, he is a worshipful creature, has an affinity for his Creator. All peoples are worshipful. "That they should seek God, if haply they might feel after him and find him" (Acts 17: 27). "Seek and ye shall find." The human family naturally seeks and gropes.

JESUS SEEKS. "For the Son of man came to seek and to save that which was lost" (Luke 19: 10). In Luke 15, we have a triple phase of Jesus seeking. The human family is being sought. The Good Shepherd is seeking the lost sheep.

Man SACRIFICES ALL for the Kingdom—he becomes poor in this world's goods, in order to become rich in heavenly treasures. "Sell all that thou hast, . . . and thou shalt have treasures in heaven" (Luke 18: 22).

The Kingdom of Heaven SACRIFICES ALL. The term Kingdom of Heaven, in this parable is, doubtless, synonymous with Jesus Christ himself. Did Jesus sacrifice all for his Kingdom? (a) "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich" (2 Cor. 8: 9). He was rich—he became poor. (b) "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Philpp. 2: 6-8). (c) "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head."

Christ was rich, he became poor, and had nowhere to lay his head, he emptied himself of rank, he condescended to the likeness and fashion of man, thence to a servant, thence to death. He sacrificed all. What more can one give when he has given his life? But all his sacrifice was for something, and you and I are a part of that valuable something.

And as to God and the Kingdom being synonymous—God sacrificed his only Son on Calvary for man (John 3: 16). "There remaineth no other sacrifice for sins" (Heb. 10: 26). So, from the point of view of his Son, God sacrifices all for the pearl. But we prefer making Jesus the One, represented by the pearl-seeking merchant.

The Pearl of Great Price

According to the interpretation, then, the pearl of great price must represent the human family. Is there any support for the idea? (a) How valuable is the soul of man! A soul is worth more than the whole world. (b) Man was well worth saving, else Jesus would not have given his life for the sinner world (not sin-world). The sinner, not sin, is redeemed—bought back—and God would not have made such a cost to himself and sacrificed his only Son for the lost world. The end of man's creation and redemption is to honor and praise God. Praise rebounds to God from redeemed souls like a diamond reflects the colors of the rainbow. Jesus was the ransom, and he is the Redeemer, the Buyer-back. He gave all to purchase the great diamond or pearl, in the rough, because in that lay honor and glory to God in this world and throughout eternity. Is it not that dormant and inherent praise and honor in the unfound pearl, or in the unpolished diamond, that gives the pearl its great value? Well, think of the value of such praise as "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing," falling from the lips of "ten thousand times ten thousand, and thousands of thousands" through all eternity (Rev. 5: 11, 12, etc.)! If the pearl of great price represents man, then such eternal praise he gets for the sacrifices he made for them. Christ will enjoy the eternal song of Moses and the Lamb by and by.

Man valuable? Redeemed man will be ever so valuable to him. God so loved the world. Jesus did not suffer and die for a trifle.

Conclusion

Both parables teach *complete sacrifice*. They are not only complementary, but also parallel. The sacrifice, on the part of man, is illustrated in the former parable. The sacrifice, on the part of Christ and God, is illustrated in the latter parable. Sacrifice is common to both.

Man must sacrifice *all* for Christ and heaven. The Son of God, the Christ of heaven, sacrificed his all for man. Some one has said: "The Kingdom cost its Founder his all to establish it, and it costs his followers their all to enter it."

These two parables make two good revival sermons. Taking them in their order, by the first we may show that man should sacrifice all for the Kingdom. In the second, he will understand why Christ has sacrificed all for man. This becomes an incentive and an appeal. Sell all—worldly pleasures, the dance, the cards, the movies, sinful business, etc. The joys of the Christian life and heaven are better than worldly pleasures.

Blue Ridge College, New Windsor, Md.

The New Community Center

BY W. J. HAMILTON

"The rural church has failed to live up to its possibilities as a community center. With a non-resident pastor, it is impossible for the church to lead in community affairs, or to reach the people."—World Survey.

"How dear to my heart are the scenes of my childhood, When fond recollection presents them to view: The orchard, the meadow, the deep-tangled wood, And every loved spot which my infancy knew."

AND one of the most "loved spots" which my infancy knew "was the little white church on the hill. It still stands out like a guiding light in the memory of my boyhood days.

How well I remember those "big days" with their "basket dinners," and the crowds that came! One of these annual community events was "Decoration Day." On that day we children, led by the "prettiest girl in the community," would march through the "graveyard" and scatter flags and flowers on the myrtle-covered graves.

But these good people, who made their church a community center, also were interested in their school, with its educational and recreational life. Visitors were almost a daily occurrence, and when the neighboring school came over, on Friday afternoon, for a "ball game" with our school, men, women, and young people turned out to cheer us on to victory. Is it any wonder that such a community sent forth more worthwhile young people than any other school in the county? And their church still lives!

Oh, that there had been more such churches during the past generation! Then there would be fewer abandoned houses of worship today, and also fewer one-time country folks now eking out a miserable existence in the back-alleys of many of our towns and cities!

But the truth is that a majority of our country churches have been closed for a large portion of the year. There has been very little, if any, provision for legitimate recreation and amusement. And social starvation has usually driven many away from home, and often reacted unfavorably on the moral tone of those who remained.

But we are entering upon a new era today. The rural church now has an unprecedented opportunity to become a community center of real practical service. Our new social consciousness, if supported by a sacrificial spirit, and the courage of our convictions, will make the church the greatest factor in directing the much needed social betterment. Religion should take its rightful place as the foundation of social activity.

Of course, there has been a real reason for the closing of some country churches. In several instances communities have been "over-churched." In others, good roads and better transportation facilities have merged several small neighborhoods into a larger community, with a new center. Or, perhaps, industrial developments have built the new town just far enough from the old church to leave it stranded.

But in far too many cases the abandoning of the old church has left a group of people without any religious influence. And in the older settlements there is usually a spiritual lethargy, and lack of local initiative, that will effectually retard all desire for a revival of the church, unless outside influences are used to help them forget the failures of the old methods, and construct a new community life.

Do I hear some one say, "It is no use for us to try to re-open our church. The people simply will not come to services any more. We have tried it so often, and it is always the same old story"? Then may I suggest that you read that charming little book by Mr. Faris, "How It Was Done in Harmony." I am sure that your case is not more hopeless than theirs was.

But you ask: "How are we to know whether our church could be made a 'community center' or not?"

Well, suppose that you were the \$10,000 a year superintendent of a manufacturing plant. And suppose that your factory was as far from measuring up to its capacity as your church. What would you do?

This is what you would do. You would call for an efficiency man to go over the plant for you. You would ask for a confidential report of his findings. You would study the report and come to conclusions. Then you would call in the heads of departments and lay the facts before them. You would take them into your confidence and together work out a solution.

Of course you would (if you were a \$10,000 factory manager). Why not try this plan in your church? Is not the product of your church of more value than the output from many factories?

One of the most needed emergency movements today would be for church leaders ("efficiency men") to discover and develop every country church which occupies a strategic position for service. For the sake of the success of the Kingdom, this should be done, regardless of the past history of the church, or its present ability as to self-support.

Community surveys and preliminary field testings may be made by "student pastors." This often paves the way for a permanent worker. Vacation Bible Schools, home visitation, community sings, summer evangelism, etc., may profitably be promoted. But real success will require a permanent resident pastor, who can live with his people and conserve the results of all special efforts.

In making a "new community center" out of a country church, the minimum standard of efficiency set by the "Interchurch World Movement" would be a good guide: "In the average case such a standard would involve a resident pastor; adequate equipment for worship, religious education and community service; regular worship and preaching; purposeful pastoral visitation; an adequate financial program; an organized, graded church school; enlistment and training of local leaders; ministry to special groups—boys, men, girls, women, tenants, and new Americans; adequate provision for recreation and social life; and definite, cordial cooperation with other churches of the community. These things represent the minimum of achievement with which any worth-while church should be content."

Rockwood, Pa.

A Large Home Mission Field

BY GRANT MAHAN

THE field is the entire United States. In some sections of it we have done some work; others have done much more. And yet there is no one who will venture to say that the field receives the attention that it should, and none of us would dare to say that our church has done what it could in caring for the field. We profess to believe that we are in the last days, and that the Master is coming to bring time to an end. But we go on living much as if we did not believe there was anything in it, for we still strive to buy and sell and get gain. If we believe as we talk, we should square our living with our talking; and if we do not believe what we say, we should quit saying it. Life and profession must harmonize or both will be a failure and we shall be found wanting.

In this large mission field there are parts needing workers much more than other parts do. Take our cities. Visit some of the sections in which the immigrants live. We have them living there from almost every nation under the sun; and they are living much as they did at home. Our ideals have not been taught them. There is the same ignorance and filth to be seen; the same sin and shame. These people do not learn our language or customs; they do not care for our institutions, for, so far as they can, they live as they did before coming here. They speak their own language, have their own schools and newspapers. They are neither Americanized nor Christianized. Their number increases from year to year, and they become more and more a menace to our institutions. How many of us have visited the Chinese section in New York or San Francisco? Have we gone through the Jewish section of New York or Chicago? Have we made a visit to some of the farming sections, where foreigners of one nation have settled together? In any one of these communities, urban or rural, what is the prospect of the people ever becoming Americans, if left to themselves? And if they do not become Americans, what effect are they going to have on our institutions? These questions are of vital importance to Americans, and most of all to the Americans who are real Christians.

Then take the situation in the Southwest. A million and a half have come from across the Rio Grande. Some of them have been born of Mexican parents living in the United States, and yet they are strangers to our language. A few of these have learned the language and the customs of our country and are good citizens; but the great majority live as their fathers lived before them. Their number is increasing. Have we stopped to consider what effect their presence must have upon our morals and customs? Morally our standards are high, much higher than those of the great majority of those who come to seek a home where they can have greater opportunities and liberties than they could have in their original homes. It is for the Christian people of the United States to say what shall be done about it. And words will not answer. Deeds are necessary—deeds of sacrifice and of self-denial.

It seems to me that we have too long neglected the Spanish-speaking people of America. Though they comprise the great majority of all the people south of the United States, we have done practically nothing for them. We have sought others across the ocean who were without a knowledge of the truth; and that was all right. In this we have hardly done as much as was our duty to do. But when it comes to our neighbors whom we have left in ignorance and darkness, what excuse will we give for our neglect? Hardly shall we be able to give an acceptable one. We can not hope to convert all these people, but we can and we must give them an opportunity to know the truth. After we have done our part, we shall be free from responsibility with regard to them; but so far we can not be said to have begun to do our part.

And there is another angle from which we must look at this problem of the home mission field. Probably all will acknowledge that the more unconverted and ignorant people we have among us, the greater is the danger that we shall lose our ideals, cease to become true followers of Christ. Suppose, for a moment, that America were to cease to be Christian. Can you imagine what the effect would be on the world? The world's hope in more ways than one depends on America and Americans.

We need to begin the work of evangelizing our neighbors, leading them into the light when we can. And there is no other place so good to make a beginning of this work as here in the Southwest. We can live in our own country and yet have work to do for years to come. And a mission station on this side the border would be a good starting place later on for mission points on the other side of the border. We need to consider these things, and after considering them we need to act. It is our privilege to help support a work which has a good start and which promises so much for the future evangelization of those for

whom so little has been done. Their influence on us will be great; and ours on them ought to be greater and better.

If we are true Americans, we believe that we have the best plan of government in the world. We should be glad if others could share its privileges. But since all can not do this, the next best thing is to teach others by precept and example what we believe and why. And if this applies to things political and social, with how much greater force does it apply to the higher things, to those which are spiritual? Paul wished that all might be as he was, but without his bonds. What better wish could we have for our neighbors? Our bonds are of our own imposing; Paul's were not. And it would be well worth our while to free ourselves of these bonds of evil. Doing so we should become better men and women, more obedient servants, and a much better light to the world which is so sadly in need of the light that comes from above.

We are responsible to the extent of our knowledge and ability. What better thing could we do than to seek to extend our influence, our ideals, the teachings of the Word of God to our Spanish-speaking neighbors? It is indeed time that we were giving an answer to this question.

Falfurrias, Texas.

Relationship

BY PAUL MOHLER

THERE are two sets of children living in the same neighborhood. The children of one set are likely to ask me for anything within reason, but the others ask me for very little. Why the difference? It is altogether a matter of relationship. The first set of children is my own; the other set belongs to my neighbor. It is perfectly proper for my own children to ask me for things that would be entirely improper for the others to ask. All of them recognize that with relationship go privileges and obligations that do not exist without it.

There are men that like to speak of God as the "Supreme Ruler of the Universe," which he certainly is; but the relationship between the Supreme Ruler of the Universe and a man so small that he could not be seen with the naked eye, five miles away, might not be very close. It might be simply that of Creator to creature. As long as men recognize only that relationship, there is no encouragement to pray. Being a creature of a great and powerful Creator, does not give one much ground for claiming any favors. I'd feel more free to ask the President of the United States for a meal ticket and a night's lodging, than to ask any favors of one so remote as the Creator seems to be, to most people. I'd have to get into some closer relation to him before I could ask, with any expectation of receiving. Don't you feel that way?

The great beauty of the Lord's Prayer is, that it implies a very close relationship between the one praying and the one addressed. When we say: "Our Father," we claim a relationship that is close, and which entitles us to special consideration. If it is really true that he is our Father, then we can ask anything in reason, and expect to get it—not because we are able to take it from him—not because we are great or wise or noble—not because we have done so much for him, but because we are his children, and he is our Loving, Heavenly Father.

Love does what nothing else can do. When we come into the fulness of God's love, there is nothing that can keep his blessings from us. Love does not have to be argued with, to be persuaded, to be bought. Love does things of its own accord—the best things it can do. It does them willingly, freely and without grudging. That is why the blessings of God are so continually outrunning all of our deservings. We are his children and he loves us with a tender Father's love.

The path of blessing is, therefore, the path of relationship. To be blessed of God, we must be children of God, coming to him as a child, yielding

(Continued on Page 186)

"The Social Message of Christianity" —A Critique

BY CHARLES CALVERT ELLIS

It may seem a bit ungracious to criticize unfavorably a pamphlet put out by one of our authorized Boards, and one that contains so much that one could agree with. But the fact that it purports to speak, not for the authors alone, nor even for the Educational Board alone, but for the Church of the Brethren, makes it imperative to examine it not only in the light of our church position, but as well in the light of the Scripture upon which our church foundations rest.

The writer's objections to the pamphlet are: First, that the Educational Board is not authorized to formulate the theological positions of the church; Second, that the church has not authorized any formulation of this sort; Third, that the church is not a unit on the positions which are set forth as the belief of the church; Fourth, that the positions set forth are inconsistent in part, and without adequate Scripture support.

On the fourth point a few things may be noted: The inconsistency appears in that, after twice stating that the term "Father" belongs properly to those who are "spiritually begotten," or "accept the truth of Christianity," the statement on page "12" commits the church to a belief in the Fatherhood of God and the Universal Brotherhood of Man, notwithstanding the fact that the scriptures cited on page "7" lend but the very faintest support to such an idea, and ignore completely such scriptures as John 8: 44 and John 3: 3. With one possible exception all the scriptures quoted emphasize not universal Fatherhood, but the Fatherhood of God, in relation to Jesus himself or his followers. Is it significant that out of about eighty Scriptural references, in the pamphlet, over thirty are from the Old Testament, only one from the Acts, and hardly a half dozen from the Epistles? Surely if the social message of Christianity was so important, we ought to have had much of it in the Acts of the Apostles and in the doctrine of the Epistles. Who knew better than the Apostles, who lived with the Lord and received his direct revelation, what it was that he wanted them to proclaim, especially after the Holy Spirit had come to guide them into all truth?

The introduction states that the character of Christianity is determined by the personality and teaching of Jesus Christ. Is it not determined by what he did, especially on Calvary? Is it not determined also, and has it not always been determined, by what the Apostles, through the Spirit of God, declared was the meaning of what he did? Certainly the whole of the New Testament would seem to be needed to set forth the character of Christianity.

Where the statement deals with moral matters, purely, most of us may find ourselves in rather hearty agreement with it; but is it an oversight that this statement makes no mention of the position of the church on the matter of war, and is there not a rather frequent appeal to the civil law on the part of a people who have not formerly believed so much in force? However, there is another theological statement with which the church, as a whole, hardly has such unanimous agreement as to justify its being put out in this authoritative manner. Certainly the two statements about the Kingdom can not be sustained purely by reference to the Word. The writer happens to know that there are a great many in our fellowship who do not expect the establishment of the Kingdom by the method that is here set forth, but are "looking for the blessed hope and the appearing of the glory of the great God and our Savior Jesus Christ" (Titus 2: 13) and they can not but wonder why, when we speak so much of the Kingdom, we should say no word about bringing back the King who alone can set up the Kingdom. The Scripture does not confuse the church and the Kingdom, as the pamphlet seems to do, nor does there seem to be Scriptural warrant for calling the Kingdom the Family of God. The Gospel Message is a personal message to men who need to be born again, and no abiding social uplift can come where this is ig-

nored, or where the social by-product is mistaken for the heart of the Gospel.

It is to be feared, too, that the pamphlet, in its strictures upon "individualistic religion," does scant justice to what the authors must know concerning its relation to social service. The point of view of this critique may fall under the censure of "individualistic religion," but so also does the work of the Salvation Army and of Mr. Moody and Charles Spurgeon and many others. But certainly no preachers of a social Christianity have ever done more of real and abiding social service. Freely does the writer concede to our brethren liberty to hold any view which they believe the Word of God will support, even though he must dissent most strongly from the point of view of the pamphlet as it relates to fundamentals. But he strongly protests against having the church committed to a point of view which he feels will not represent our position properly in the eyes of others.

Huntingdon, Pa.

Report of the Meeting of the General Sunday School Board

BY EZRA FLORY

ALL the members of the General Sunday School Board were present on time for the early opening, March 15. The large program of business held them far into the night, after a busy day. The Vacation Church Schools were given much consideration. Steps were taken to prepare the syllabus of the second year's work, of the Three-Year Course, so as to have it ready in ample time for 1923. The syllabus, already prepared for 1922, was approved, and ordered sold at twenty-five cents. There will be no issues of it by departments, as previously announced. A

Church Dedication at Martinsburg, Pennsylvania

Sunday, February 26, marked the beginning of a new epoch in the history of the oldest church organization in Morrison's Cove, when the Clover Creek congregation of the Church of the Brethren dedicated a new edifice to the worship of God at Martinsburg.

Seven hundred people from all sections of the Cove and from various parts of the State attended the services, which opened at 9 o'clock with a session of Sunday-school, in charge of A. E. Wilt, of Llyswen, Sunday-School Field Secretary for the Middle-District of Pennsylvania.

The dedicatory services opened at 10:30 with the singing of "All Hail the Power of Jesus' Name," and a Scripture lesson by Eld. D. B. Maddocks, of Altoona.

The opening prayer was by Eld. James A. Sell, of Leam-

list of all materials that will be needed for either two-week schools or four-week schools, is soon to be offered free. The entire expense is much reduced this year, and since almost all the books, provided for teachers, will be used the second year, and some the third year, future expenses are greatly reduced. Suitable note paper, about seven by nine inches, can be purchased from the Brethren Publishing House at 500 sheets for \$1. Covers can be had for two cents per pair.

A Training School, with special leaders, will be conducted free at Winona Lake June 6 and 7, just preceding the opening of the Conference. This school is especially intended for Vacation School teachers, and we insist upon a large attendance.

The revision of our teacher-training books was postponed. This department was given much thought. It is felt that far more emphasis should be put upon the training of our teachers and leaders. Many churches and schools should take thought to foster this department by sending talent to our many institutions and training schools.

A splendid program has been arranged for the Winona Conference. The Board is using its good influences to have more attention given to the children and young folks during this Conference.

Several new booklets and pamphlets are still on the way, and we trust that they will be ready by June. The new booklet, "The Sunday School Secretary," will be out in about two weeks. Write for it. We trust that a forty-page pamphlet on recreation and games, to be used at recess in Vacation Schools, will be ready by June. It should sell at about 25 cents. We are sorry, indeed, to learn that the new and much needed book by Bro. C. S. Ikenberry, "Motives and

workmanship, and emphasized the importance of giving to God the most beautiful and best that we have.

The report of the building committee shows that the new structure cost \$35,500. The committee received cash and labor donations amounting to \$11,400.83, leaving an indebtedness of \$24,099.17. At the dedicatory services, there was received the sum of \$1,739.71 in cash, \$3,636 in pledges, and the collection amounted to \$397.46, a total of \$5,763.17, leaving a balance of \$18,336.

The dedicatory prayer was offered by Eld. W. J. Swigart, of Huntingdon, who read that portion of the Scriptures which records the dedication of the temple.

The building is a fine structure, seventy-four feet, nine inches, by fifty-four feet. It is constructed of smooth, red brick, interlocked with tile, the walls being twenty-one inches thick.

The main auditorium is fifty by fifty feet, and has a seating capacity of 350. From floor to ceiling it measures twenty-four feet and the floor is inclined with a dip to the front, of fourteen inches, giving the seats in the rear elevation enough so that all persons may see frontward more readily than from a level floor.

The walls and ceiling of the auditorium are beautifully frescoed in cream color, with suitable decorations and trimmings, giving the room a very neat and restful appearance.

A balcony, extending across the room, is forty feet by sixteen feet, and is divided into three rooms suitable for Sunday-school classes. There are two Sunday-school classrooms in the rear of the main auditorium and two classrooms and a baptistry in the front, on the first floor. Three classrooms, on the second floor, are reached by two stairways.

The pews are of the straight type and are so arranged as to give three aisles, one in the center and one on either side. The side doors are of the two panel veneer type and the entire interior finish is in old oak. The windows are large and are made of stained glass. They admit an abundance of light, well softened before reaching the auditorium.

The basement is divided into a boiler room, coal room, an audience room 50 by 50 feet, a kitchen, two toilets and two rest-rooms. The floor of the basement is concrete and the walls and ceilings are plastered with a white sand finish.

The entire building is heated with a modern steam vapor heating plant, and is lighted with electricity. The building stands on the site of the old structure, which was razed last summer to make room for the new one.

J. H. Crofford.



The Church at Martinsburg, Pa.

ersville, after which an appropriate hymn, written for the occasion by Eld. James A. Sell, was sung by a male chorus.

Eld. F. R. Zook complimented the building committee for their part in the work, and Elder M. R. Brumbaugh, a member of the committee, spoke of the work, telling how the entire building program was accomplished without the slightest discord. He said that more than 1,400 tons of material were used in the construction work.

The services were in charge of the elder of the congregation, J. K. Brown, who introduced Eld. M. C. Swigart, of Philadelphia, who delivered the dedicatory message. Eld. Swigart chose as his text, Deut. 8:22. In the course of his discourse, he spoke of the careful-

Expression in Religious Education," will not be ready May 1 as the Doran Company had promised. We are pressing hard to have it in our hands by June first.

The matter of our various Regions was carefully reviewed. On the whole this phase of the work is encouraging. If all the Districts of the Brotherhood had done as well as Western Pennsylvania, the twenty per cent increase, requested by the Forward Movement, would have been reached. But no other District has done as well. Our report to the Council of Evangelical Denominations shows that our denomination lost 14,000 in Sunday-school enrollment from 1919 to 1920, while there was a gain of over 2,000,000 in all denominations. We trust that the next report will be better. It is so very difficult to have all schools report, or to have the majority of them report within the first three months of the year.

Most of our country is now organized under Boards of Religious Education in the territories of each college. Most commendable work is being done in this way under the supervision of Field Directors. In a few instances the work is slow. Steps were taken to assist some of the weaker sections.

A paper was sent to the General Educational Board, asking it to cooperate in securing, through our colleges, more recognition and credit for work done along Bible lines.

The financial situation, as well as the need for creating a deeper spirituality and a closer attention to fundamentals in Bible teaching, with the nurture of Christian character, did not escape the attention of the Board.

Graded Lessons also came in for consideration, as they do at almost every meeting. The Board feels that it is doing all it can hope to do at this time. Limited finances and lack of contributors confine us to the course now pursued. The Standard Course is being revised by the ablest writers in the country. We have almost come to the place where we can expect to get imprinted editions, and to have some of the comments rewritten to our own liking. This can not be done, however, till we are able to use sufficient numbers.

Let all teachers and schools remember that even Graded Lessons are not a panacea for all ailments. But the school that does not use Graded Lessons, especially in the lower grades, has already given sufficient evidence that it is far in the rear. It needs no other argument. Uniform Lessons will cease for the ages below twelve, with December, 1923.

Send your orders for all supplies, herein referred to, to the Brethren Publishing House, Elgin, Ill. It will cost no more, and will add to our missionary funds.

Those desiring specially-trained and consecrated teachers for Vacation Schools, should write the college or Director of Religious Education for their territory. There is a possibility that only untrained help may be used. Most of our schools have been trying to meet the need. Remember that while you should use home talent, you should also seize upon this opportunity to have your local teachers more thoroughly trained. Get at least one well-trained helper!

Elgin, Ill.

Influence

BY CORA A. ANDERSON

You have within your power the strongest force in the world—influence. By that means you may be a part of every great movement, an instigator of every reform and a leader of all the armies of progress. Your name may not be in the headlines, but you can make your power felt more than any king. It is your privilege to help mold the opinions of your friends and acquaintances. Not only these, but those of your enemies, as well as your superiors and inferiors.

All mothers are not famous and yet every great son has almost without exception, pointed to his mother and said: "Whatever I am, I owe it to her."

The teachers in our public schools are entirely responsible for the brilliant successes of some of their pupils. A wife has a subtle influence over her husband that often makes an exemplary citizen out of a lazy loafer.

At the times when you are meditating on hopes for the future and plans for a successful career, stop to ask yourself why you wish to succeed. Almost invariably you will think of some person who has exerted a mighty influence in your life—perhaps many years previous. After you have passed out of his life completely, you are still longing to be something—to amount to some good in the world. Somehow, you want to show him that his trust was not in vain. You want to reward him for his belief in you.

The power behind the throne is always greater than we imagine. The king's counselor or the jailbird's wife is responsible for the applause of a nation and the criminal's penalty. Behind the scenes is the dominating personality. The water that turns the wheels may be miles distant but its power is just as strong.

We have but to realize what an electrical current we are discharging through our influence, to make us want to use it aright and bend our energies toward helping people onward instead of pulling them down.

Atlanta, Ga.

The Forward Movement Department

CHAS. D. BONSAK, Director



C. H. SHAMBERGER, Assistant

Self-Apportionment Suggested for 1922

THE study of Christian stewardship is of interest to the entire church. It is doubtful if there ever has been a time when we, as a people, have so seriously considered our stewardship of wealth. It is characteristic, too, of the Church of the Brethren that, when they believe a thing to be right, they support it enthusiastically. This will be no exception, and this study will result in a church giving liberally for the extension of the Gospel. It is beginning to give evidence of fruitage now.

Individuals and congregations, through their representatives, are coming to us constantly, asking for the plan through which they may give, during the coming year, in supporting the budget for \$334,500. It has been the practice, in recent years, to submit quotas to each congregation. Instead of following that plan this year, we are urging that, by May 31, each church will have agreed upon the amount that it will accept as its proportionate share of the year's budget. This is self-apportionment. The congregation decides upon its own goal rather than having it suggested.

This allows the freest opportunity for the congregation to express its spirit of giving. It is much more fair than to assign quotas, especially upon a per capita basis. Economic conditions, throughout the country, make the per capita basis manifestly unfair. There is always a tendency for the church, which is well able to give much, to feel satisfied when the average amount for each individual has been paid, while the congregation which is unable to meet the average per capita is frequently so discouraged as to attempt nothing. Self-apportionment provides a natural channel for individuals and churches to give as they have been prospered and it is only being suggested in the faith that our people, coming into a new consciousness of their stewardship, will give upon that basis.

Some have written, saying that it would be an aid to them, in making their own apportionment, if we would suggest what would be considered their reasonable proportion. Presuming that others might want similar information, we have taken it up with representatives of the different State Districts, and are in position to furnish any congregation with the quota that is considered its proportionate share of the \$334,500 budget. This will be considered, however, as a mere suggestion—not as an assigned quota.

The month of May is set aside as the period for the every-member canvass, but since the money to be given is to extend throughout the year, it will be no violation of the plan for congregations to agree upon their apportionments prior to May. It is expected that every congregation will have agreed upon its apportionment, and will have reported it, by May 31.

We anticipate a hearty response from the church to this plan which to us appeals as being in keeping with the highest type of individual and congregational giving.

Changing Pastors

It seems to have become quite a habit, with many of our congregations and pastors, to make changes all too frequently. That there is a necessity and an advantage in doing this, sometimes, and in some places, is true, doubtlessly, and yet the better and more normal thing ought to be, that adequate shepherding

care and cooperating fellowship will naturally lead to longer pastorates. It is easy to give free rein to our changing whims about folks, and the delusive lure that other flocks and other shepherds are better than ours, may lead us into fixed habits of censure and dissatisfaction.

No church can prosper, as it ought, until there is the deepest congeniality between the pastor and the people—such affection that life itself would be given for each other's welfare. With this spirit, a change is not wanted by either party. We need evangelists and missionaries of the itinerating type, but one who is called as pastor, or shepherd, must know his sheep if they are to obey his voice, and the most intimate acquaintance is necessary to accomplish this. This can not be done by frequent changes.

Too many of us do not appreciate the need of working with each other. Both pastor and people sometimes stay so far apart that they do not know each other. The church is a force to work with, rather than a field to work in. If we regard it as a field, we are apt to impose upon them our ideas and domination, and do most of the work ourselves. If we regard it as a power to work with, we shall take into consideration the nature of that power and use it for the purpose for which it is intended—the work of God.

Let us recognize the rights and wisdom of each other! Let us give attention to the work to which we have been called, and cooperate with the leaders we have! Looking into other fields and for other leaders, only takes the sweetness out of our work. We can serve the Lord best, and do his work in reaching the ends of the earth, most efficiently, when we are sacrificially loyal to the opportunities next to us, working with those whom the Lord has given us, until he leads us elsewhere.

Forward Movement Notes

THERE WERE 203 VACATION CHURCH SCHOOLS last summer. Many Districts have already sent in reports of the outlook for a greater number of these schools for 1922.

ONE BROTHER came into the church in California and began tithing at once. This was not enough. He went back over the years spent away from Christ, and tithed them too. He died in two years but inspired the church.

WESTERN PENNSYLVANIA is the only State District that came up to the Forward Movement goal in establishing new schools. They are doing things. A series of training-schools is planned in this District for the near future. Northeastern Kansas is doing likewise, and several others are on the way, in Ohio and Indiana.

THE GENERAL SUNDAY SCHOOL BOARD, in its session, March 15, devoted much of its time to the consideration of constructive work, including Vacation Bible schools, teacher training, new books, booklets and leaflets, Conference program, the work of Directors of Religious Education, Graded Lessons, assisting weaker sections, more recognition through our colleges for Bible work, the conservation of our children, with programs for them at our Conferences, and their nurture in our homes.

THE ROUND TABLE

Bad Books as Safety Valves

BY OLIVE A. SMITH

VERILY, we live and *unlearn*. We have always believed that we should maintain a fight for good literature, and here, so great a person as Bernard Shaw says, in substance: "Do not listen to the people who wish to purify public book shelves. They are sitters on safety-valves. If you can read about vice, you won't practice it."

The idea seems to be that if we read about crime, any propensities we may have in that direction will be wasted harmlessly through the imagination, instead of taking a vital hold upon our actions. Likewise the reading of good books does not make us heroes or heroines, because it wastes our heroic impulses in the same way.

Probably Mr. Shaw was, to some extent, indulging a propensity toward humor when he made these statements. He goes on to say that when people become tired of reading infamous stories, and ask for something good, the librarian should advise them to go out in the world and do good, until they get to feeling wicked again, then come back and be freed of all bad impulses by wading through a batch of bad books.

But we still cling to the old idea that the things we read, particularly in early life, become a part of ourselves, and that they do a good deal toward moulding us after the pattern upheld in the pages. There may be a few strikingly original and perverse characters who are negatively influenced by everything about them, but the most of us had better choose for ourselves and the younger generation some other safety valve than the bad book. Long live the strenuous effort to find good ones for our library shelves!

Emporia, Kans.

Forget It

BY ARCHER WALLACE

THERE are some things we ought never to forget. The memory of them is a blessing and a benediction every day we live. We can not think of them too often. It was of such things that Ian Maclaren once wrote: "As a miser, sitting in the twilight, turns over his pieces of gold, and gloats over his hoard, so we should occasionally turn over in our minds, all the kind words spoken to us and the gracious things done for us. We ought never to forget them as long as we live."

There are other things we ought to forget just as soon as we can. To allow our minds to dwell on them is to invite depression; to bring shadows into the sunniest sky. It was surely of such things Paul was thinking when he urged the Philippian Christians to forget the things which were behind.

How often we smart under some real or imagined slight! We think of it so often that it grows in seriousness until it assumes a place in our thinking of which we ought to be thoroughly ashamed. Mr. Beecher once said there were people with a mental temperament which reminded him of that trouble known as a "stitch in the side." When persons are thus afflicted, they do not suffer any discomfort whatever unless they turn in a certain direction; then the "stitch" will bring them up sharply. So in the realm of the mind. A man may be perfectly happy until he suddenly remembers an unpleasant experience of something of that kind, then, presto, the scene is changed and depression comes like a flood over his soul.

The perfectly amazing thing is that so many of us take what seems to be almost a morbid delight in recalling such incidents and living over again such experiences. We do this until we become like the man in the story who "was never so happy as when he was miserable."

In a book by Rev. W. L. Watkinson we find the following striking passage: "There are people who go through life just as a man might walk over a path of broken bottles with bare feet." That is, they are constantly being hurt, wounded, bruised, up to the

very breaking-point. How much of this is purely imaginary, caused by a supersensitive disposition, it would be impossible to say, but in any case it must destroy their usefulness as Christians and make them very hard to live with.

Forget it! That ungenerous criticism of your honest effort; that cruel insinuation about your motive; that sneering remark which has been lingering in your mind for days—perhaps months. Forget it! It is not worth remembering. Set your face to the light. Remember the apostolic injunction: "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, . . . think on these things."

Toronto, Can.

Victory Over Self

BY GEORGE W. TUTTLE

HAPPY are they who can bridle desire, passion, and appetite—those who can say: "I will not allow so good a servant as thou art to become an evil master." All natural appetites are good of themselves; they become evil only as they are misused, abused, or perverted.

Keep under my body! Under the control of Jesus Christ. It must be kept undefiled, for it is the present tabernacle of the soul, and the temple of God—that is, if we are indeed his. All that God made was good. God makes; man perverts! Pure habits give clearness to the eye, nobility to the face, winsomeness to the life. As the clear, sparkling brooks flow into the river, so the pure life flows into the great river of our God.

We have no more right to neglect our bodies than we have to neglect our souls. Some of the simplest rules of health are often learned only through sad experiences. There are many men who, like myself, simply must have an abundance of physical exercise, or health suffers, powers wane, and efficiency diminishes. I have no more right to cut out manual labor or strenuous exercise from my life than I have to take slow poison. Is it not an absolute necessity for me to have exercise, in order to keep fit for my daily work? My garden gives me profitable exercise, a walk of twenty miles by a delightful trout stream clears the cobwebs from my brain, and makes the blood leap with new life in my veins. Not all men would thrive under such strenuous exercise, and this brings to mind the old adage: "What is one man's meat is another man's poison."

The days fly by like a dream to our young folk; they would make heavy drafts upon the night, not realizing that they are making overdrafts upon the bank of health. Here self-control—and Christ control—are needed. "All my powers for him," should be the motto, the ideal.

Good ventilation is first aid to good preaching. God has provided an abundance of fresh air. Is it not up to us to make it available in church, hall, school, etc.? Is it not as much of a Christian duty to see that our sleeping rooms are well ventilated as it is a Christian duty to be in our places at church and Sunday-school?

In daily food is it not our duty to partake only of such food as experience has proved healthful for us? Experience soon teaches us what we can, and what we can not, eat with impunity. It would be as sensible for me to take doses of arsenic as it would be for me to eat fresh pork freely. Here is the Bible standard for eating and drinking: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Pasadena, Calif.

"Laying Out"

BY ALICE B. ROYER

DORCAS "was sick and died; and whom when they had washed, they laid her in an upper chamber" (Acts 9: 37). When her body had been "laid out," they sent for Peter to come without delay. After he had arrived, and was in the upper room, the poor

widows, for whom Dorcas had sewed, were there also. How sad they must have been, while they wept, and told Peter of the many good works and alms-deeds she had done. And they even showed him the coats and garments which she had made while she was with them. The widows now "laid out" Dorcas' life to Peter.

One is made to wonder whether they gave her life a similar "lay-out" while she was with them. Or whether they saw a flaw in her life, which, in their estimation, might have overshadowed all her good deeds. And whether only then, after she was dead and gone, they realized how much she meant to them, and only then commenced to talk about the good that was in her. One wonders whether they ever told her, how much they loved her, and appreciated her kindnesses. Or whether they left all the good unsaid, until it was too late for her to hear them.

How we sometimes "lay out" each other's life! How blind, sometimes, we are to the good that is in others! But we spread out the evil, like a sheet, for all to see and know—"Seeing not amid the evil, all the golden grains of good."

Why wait to speak the kind words until the heart is still, and until the ears can hear no more, when loving words would have been so much appreciated by them, while they were with us?

An old grandmother's life was made bitter, because her own children considered her a burden. Though they covered her lifeless form with expensive flowers, they could not cover up the instances of their former disrespect.

It is better to give this very day,
To a living friend a cheap bouquet,
Than a bushel of roses, white and red,
To be placed on his coffin when he is dead.

Myerstown, Pa.

Made Straight

BY JULIA GRAYDON

IN the fortieth chapter of Isaiah and the fourth verse we read these words: "And the crooked shall be made straight and the rough places plain."

What a joy it must be, to the man or woman crippled from birth, or through some accident, to read these words! How such people envy those who are perfectly well and have no impediments, "who can run and not be weary, who can walk and not faint"!

But it is to these afflicted ones that the prophet speaks, when he bids them listen, as he tells of the time when the crooked shall be made straight and when all the rough places in their lives shall be "made plain." Then they shall see that it was for their good, in some way, that they were thus afflicted.

There is another kind of crippling which is worse than crippling of the limbs. That is when the mind and heart are made crooked and crippled by sin. Harder, far, to cure than a crooked man, is the crooked heart.

Harrisburg, Pa.

Both

BY MARY PRENTICE WILSON

WHILE this life often seems monotonous, yet there is always a bit of the bitter mingled with the sweet, and vice versa. It is hard to plod onward, day by day, to a goal; but how sweet the ending if there is a reward there. Ideals are often shattered—cherished plans defeated. Is it not better to go forward, with no hope of relief, than to be buoyed up by false hope?

What Christian has not tasted bitter waters with the sweet? It has been said that "poison and antidote, infection and cure, pain and medicine are always close together."

Growing close beside each bitter pool, is a tree which, when cast into the water, cleanses it, making it fit to drink.

The cross of Jesus Christ is ever near and in sight. We have only to lift our eyes and look up. Our redemption is nigh. Jesus said: "Not my will, but thine be done." We can look into the Father's face and calmly go on.

Aline, Okla.

HOME AND FAMILY

God's Sowing

BY J. O. BARNHART

In Memory of Bro. J. H. B. Williams

Though 'neath a low hillside, far over the sea,
His body is resting, his spirit is free.
The sun of the morn, that illumines the wave,
At night paints a masterpiece over his grave.

When night her dark curtain draws over the scene,
Still through the soft meshes the stars shine serene,
All speaking in eloquent tones of the plan
That God, through the ages, has builded for man—

Has builded for man, and for man buildeth still.
And all of God's children, who yield to his will,
Are choice holy seed which, when sown on God's ground,
Some day with rich harvests for God will abound.

Oh, ye, who have sown and who still sow in pain,
With sad tears for the dew, and more tears for the rain,
If, for anguish of soul, sweet relief you would seek,
Then pause in your weeping and list while God speaks:

"My children dear, whose cheeks are bathed in tears,
Shed for the loved, who died afar from home,
Oh, weary not your souls with grief, for those
From earth I have recalled! Oh, weep no more!
Though far across the sea their graves are made,
They rest still in my love and care, as well
Now as in life, when I the angels sent
To be their ministers and yours. And I
Still send them unto thee. Then question not
My love, which never leaves, nor can forsake
The trusting soul whose hope on me is stayed.

"When first I framed the world, and clothed its vales
And rock-ribbed hills with fertile soil, but had
Not yet made man to till it and to plant
The fruitful seed, I was the Husbandman.
I am now man sows, and reaps of all he sows
The self-same kind, save when, for lack of faith,
In Providence he keepeth it and says:
'I will not cast unto the winds this food
Which now so much I need to nourish me!'"

"No other harvests, then, the furrows yield,
To him who's tenant of a few small fields.
I am the Husbandman of all the world
My fields are white, and long have waited for
The reapers, but there are so few who count
All earthly things but loss to win the Christ.
Yet he is all in all. To multiply the few
I take them to myself, and each one grows
Into a hundred willing reapers more.
Oh, could ye look, with eyes of faith, and see
The harvest which will reaping angels bring
Into my garner, ye would dry your tears,
And say: 'God's will be done, he gives and takes
Away, blest be his name for evermore!'"

So, like as a father doth pity his child,
And I like as a mother in accents so mild,
Doth comfort her darling, so God comforts you,
And all whom affliction proves faithful and true.

So, when, on our threshold, Death's shadow shall fall,
The faithful will ever rejoice in the call.
When Christ, in his arms, lulls our loved ones to rest,
We say with devotion: "God's ways are the best."

The hush of God's finger dispels all the gloom,
And paints the Apocalypse over the tomb.
Cerro Gordo, Ill.

Yet Will I Trust in Him

BY ELIZABETH ROSENBERGER BLOUGH

UNCLE ANDREW was bent and crippled. He could not work, as did other men, so he lived with his sister and her family. It cut him to the heart, when Effie and Treva looked at him longingly, as if, in some way, he alone could help them bear their dismal burden.

"We've got to trust God. As I see it, we must not only believe in him when we have what we want most in this world. The Bible says: 'Why is light given to a man whose way is hid and whom God hath hedged in?'" I reckon God wants us to learn so much here that he gives us hard lessons."

Treva was sobbing softly. "I know; but I am afraid for Effie to go alone to Coalport. She don't know anybody there, and what's going to happen if she can't get work?" Treva was only fourteen.

Their mother stood close to Uncle Andrew, waiting for what he could give them. "He's driven you out,

and you have God's promise that when a father forsakes his child, then the Lord is going to look after that one particularly. If I could only do for you—"

They looked their mute appeal at him. How could he bear it? Why must it be so that he, who wanted to do everything for them, was helpless? "I've got to go before he comes again," said Effie shivering with fear, as she heard her father's steps on the stairs. "Good-by all; I'll write when I can." When her father came into the kitchen, a moment later, he saw her going down the lane. He saw her through bleared eyes. Then, with uncertain steps, he went back and threw himself on a couch to sleep.

The folks, round about them, said that Ira Corbin was a disagreeable man. Of course, they added that when he was sober he wasn't so bad, but they knew that his hard cider kept him from being sober most of the time. But they did not know that he hated his two daughters and pitied himself. "No man with three women an' a cripple on his hands can get along! It's time some of you get out!" he had said. And then he had told Effie that she could not stay at home an hour longer.

Uncle Andrew's eyes had blazed as he listened, but he could do nothing. That evening, when his sister looked to him for the best he could give, he said: "I don't understand it. But there's a God, and we trust him—not because we're well and rich, but because he is God and he made us. Effie's in his hands—" But he could say no more. He believed that we must trust God, not because we are in great trouble and need him, but simply because he is our God and knows what is best for us; so we have to leave our loved ones in his hands. Andrew kept his faith, even in the darkness.

Two years later, Ira Corbin was drowned. Effie received the word of his death. She had not been home once in all this time, because he had forbidden her. "No money for such foolishness," he said.

Now, as she walked up the narrow lane to the farmhouse she saw the broad acres which should have borne goodly harvests, wasted and desolate. Even the house had a shabby, unkempt look as though animated by the spirit of wretchedness which possessed its owner. Effie saw something else and wondered at it. She saw poverty in the doorway, as a tangible, menacing figure, yet she was not cast down. "We'll find some way, now," she thought.

Then the three came to meet her—they had been watching for her. Her mother—her hair white like a cloud from trouble, her hands gnarled and knotted—Treva, with her apron over her head, and in the doorway, leaning on his crutch, was Uncle Andrew. How they welcomed her! Her mother held her hands. Treva took her coat and hat. "You look older," they said. "And dearer," said Uncle Andrew.

After Effie was warmed and fed, they drew closer together. Uncle Andrew looked at the three, who meant more than life to him and said: "The Bible tells us of a king 'who departed this life being undesired,' an' I reckon we understand just what that means. He's given us reason enough." Then he opened the door and all went into the poor best room.

"I can't get used to Pa's being dead," said Effie as she turned away from the dark casket.

Slowly they went back to the kitchen. The stove had a red heart, for it was bitter cold outside. Effie sat on Uncle Andrew's knee. "You're not going to the city," he said. "We can live without that now. I can borrow a little money and the fields are going to be farmed. We shall have plenty to live on." He paused here and then, as if he had waited to give the best word last, he added: "And you and Treva shall have some schooling."

Treva laughed softly. "Oh, it's going to be wonderful to have you here again, Effie."

"Though he slay me yet will I trust in him," we've all said it but now we can look to him and praise him for bringing us together again," said Uncle Andrew.

Mother leaned forward and stroked Effie's thin hands. "Child, I know you've gone hungry to send us money, an' we had to take it. Oh, how much I will do for you—now that you are home again."

Treva stirred restlessly. She too wanted to say something: "You shall have every last thing I've got if you want it."

Uncle Andrew looked from one to the other with shining eyes: "We've got to trust. 'Though he slay me, yet will I trust him!' God is God. Effie, we've been so hungry for a sight of you, that we'll sit up a while together and just talk."

Huntingdon, Pa.

The Sin of Tempting Others

BY FAY ALDENE GRAY

In Three Parts.—Part Three

No difference how perfect the rosebud is, if it is injured, in any way, it never opens into a perfect rose, and rarely opens at all. Bruise the tip of the frond of a fern, and instantly it ceases to grow. Mar a fruit bloom and it withers or develops imperfect fruit. A human soul is as sensitive to injury as a plant or a blossom, and far more precious, yes, more precious, more valuable than the whole, wide world, with all of its untold wealth of riches and beauty. Think how a soul is bruised by sin and at what cost—the precious blood of the Son of God!

Sow evil seed in the clean soil of a child's fertile brain and somewhere that child's life will develop evil fruit. Entice a woman to sin, and her dignity and glory in chastity are gone. Tempt a man to commit crime and he loses his divine image; his manhood trails in the dust. Yet, the tempter does not hesitate to mar and cripple a soul by sin. He neither considers the perilous consequences to himself or to others. Oh, the pity of it! The sorrow, the nagging regret! For one can no more restore to its pristine innocence, the soul that has sinned, than he can cause the bruised frond to grow, or dig up the evil seed that was planted in the child's brain.

True, there is "the blood of Jesus Christ which cleanseth us from all sin,"—that wonderful miracle of salvation that washes the scarlet stain whiter than the snow—yet the influence of the sin carries far, and no one may know how many lives may be marred by its blight. Adam's sin is still going on, down the ages, with its awful cost to Jesus Christ and to an innocent world. And trailing down the pages of the past are particular sins, clinging to the names of those who were mighty men of God in their time. They listened to the lure of the tempter and the serpent's obnoxious odor still clings to their lives in consequence.

It is ever thus. The sinner is forgiven, but the influence of the sin goes on leaving blight in its path. In no other way could sin and the sin of tempting others be made to appear in its utter ugliness and abhorrence. And always, for the moment's pleasure in sin, is the life-long aftermath of regret. Dare you risk it, friend? Dare you take such a perilous venture, tempter?

As truly as Adam died to his purity, in which God created him, when he partook of the forbidden fruit, so truly a soul dies to its pristine holiness when it yields to the tempter's lure to sin.

How, in the face of this momentous truth, can any one use God-given energies to perpetuate sin by snaring new victims in Satan's intrigue! Those who deliberately plan and execute another's ruin, are not tempters only, but they are seducers, defilers, destroyers of the highest, divinest work of God. And they are employés of Satan, in his contest with the Son of God to gain souls. Christ suffers anew on Calvary, for every soul lured away by the contesting foe.

Flowers grow more luxuriantly among decaying debris; and beautiful things may blossom out of the debris of a life, but it must be at the cost of a fallen structure, somewhere. That cost, who can estimate? An unknown author sounds this warning:

"The smallest bark on life's tumultuous ocean
Will leave a trail behind forevermore;
The lightest wave of influence set in motion
Extends and widens to the eternal shore.
We should be wary, then, who go before
A myriad yet to be; and we should take
Our bearings carefully, where breakers roar,
And fearful tempests gather; one mistake
May wreck unnumbered barks that follow in our wake."
Toledo, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, March 26

Sunday-school lesson, Review.

Christian Workers' Meeting, The Great Evangelist—Paul.—2 Tim. 1: 8-12. * * * *

Gains for the Kingdom

One baptism in the Bethel church, Calif.

Fourteen baptisms in the Lindsay church, Calif.

Four baptisms in the new church at Springfield, Ill.

Five confessions in the Big Swatara congregation, at Hanoverdale, Pa.—Bro. Michael Kurtz, of Richland, Pa., evangelist.

Thirteen were baptized and one awaits the rite in the Greenville church, Ohio.—Bro. J. Edson Ulery, of Onckama, Mich., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. D. Anthony, the pastor, to begin April 2 in the Belle Vernon Mission, Pa.

Bro. John W. Barwick, of Philadelphia, to begin April 9 in the Hanover church, Pa.

Bro. Moyné Landis, of Sidney, Ind., to begin May 14 in the Union Center church, Ind.

Bro. D. G. Brubaker, of Nocona, Texas, to begin April 1 in the Ft. Worth church, Texas.

Bro. M. S. Frantz, the pastor, to begin about April 9 in his home church, Lindsay, Calif.

Bro. W. R. Argabright, of Fairview, Mo., began March 18 in the mission point at Marshfield, Mo.

Bro. Ralph W. Schlosser, of Elizabethtown, Pa., to begin May 22 in the East Fairview church, Pa.

Bro. Nathan Eshelman, of Elizabethtown, Pa., to begin May 6 at the Mingo house, same congregation, Pa.

Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., to begin about the middle of May in the Cedar Creek church, Ind.

* * * *

Personal Mention

Northwestern Ohio has chosen Eld. O. P. Haines as Standing Committee delegate to the Winona Lake Conference.

Bro. H. D. Jones, late pastor at Windber, Pa., has moved to New Woodstock, N. Y., where he should be addressed hereafter.

Bro. L. U. Kreider changes his address from Custer, Mich., to Warsaw, Ind., having taken up the pastorate of the North Winona Lake church.

Bro. L. S. Yoder, of Weyers Cave, Va., has arranged to take up evangelistic work again and will be pleased to hear from any congregations which may desire his services.

Bro. D. W. Kurtz, writing from Canton, Ohio, under date of March 15, says: "Lecture course in Northeastern Ohio is being well attended, in spite of almost impassable roads and loss of bad weather."

Bro. Geo. L. Studebaker resigned from the pastorate at Muncie, Ind., March 9, with the view of spending a part of his time in evangelistic services. Those desiring to secure him for series of meetings, will please communicate with him at their earliest convenience.

The "Messenger" rooms had the recent pleasure of a call by Eld. Levi Mumaw, of Scottsdale, Pa., Secretary of the Mennonite Relief Work, though this was incidental to the main purpose of his visit, which was to confer with some of our people who had been engaged in relief activities. Our Mennonite brethren have been very active in this kind of Christian service.

It was a pleasant surprise when Bro. J. W. Cline, of Los Angeles, Calif., dropped in on us, one day last week. We had not learned of the scheduled meeting of the General Sunday School Board. Later we had an opportunity for brief interviews with the other out-of-town members—H. K. Ober, C. S. Ikenberry and Jas. M. Mohler. A report of the meeting, by the Secretary, is given elsewhere in this issue.

"I expected to see something in the 'Messenger,' in regard to Eld. L. W. Teeter, who has been in the hospital at New Castle, awaiting a serious operation." The foregoing is taken from a letter, received from Bro. Chas. N. Miller, of Hagerstown, Ind., written under date of March 14, and is the only information which has come to us relative to our brother's illness. Bro. Teeter has served the church long and faithfully, and in the prime of his strength was one of our most active and influential leaders. The whole Brotherhood will await with anxiety further news, meanwhile extending to Bro. Teeter their deepest sympathy, and offering up their prayers in his behalf.

A Board of Religious Education was appointed by Northwestern Ohio at the District Conference last week. The members of the Board are Bro. O. P. Haines, Sister Nora E. Berkebile and Bro. Jay Hornish.

Bro. J. H. Stover, who was to have been in pastoral charge of the Fresno church, Calif., has not yet been able to take up that work. An attack of pneumonia prostrated him for the time being, but at latest reports he is rapidly recovering, and it is hoped that ere long he may be able to enter upon his new field of labor.

Bro. A. P. Musselman, of Kitchel, Ind., finding the city of Richmond within his pastoral territory, desires to get in touch with all members residing there, as well as any other persons who might be interested in the church, of whom "Messenger" readers may have knowledge. He will be glad to receive the names of such, with street addresses, if possible, and other particulars which would help him in meeting them to the best advantage.

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Special Notices

To the Churches of Southern Illinois.—The committee appointed by the last District Conference of Southern Illinois to arrange the time of the next meeting, decided to make no change from the regular date. The program, to be arranged by the different Boards, will be as in the past.—I. D. Heckman, Moderator, Cerro Gordo, Ill.

The District Conference of Middle Maryland will be held in the Manor church, near Hagerstown, Md., April 19 and 20. The elders will meet on Wednesday at 10 A. M., for the regular Elders' Meeting. The business session for the delegates begins at 1 P. M. In the evening, Eld. I. S. Long, of Bridgewater, Va., returned missionary from India, will speak on missions.—J. S. Bowls, Burkittsville, Md., March 13.

To the Churches of Southern Ohio.—Owing to the serious illness of Bro. Geo. F. Mumma, District Treasurer, he has resigned the duties of his office. The officers of last District Meeting accepted his resignation and appointed Bro. John B. Deeter, of West Milton, Ohio, to be Treasurer, pro tem, until the next District Meeting shall elect a successor. All churches and persons, having bills or remittances for the District Treasurer, are referred to Bro. Deeter.—L. A. Bookwalter, Trotwood, Ohio.

To the Members of Western Pennsylvania.—All persons, desiring transportation to the annual District Meeting of Western Pennsylvania, to be held in the Pike church, Brothersvalley congregation, Brotherton, will please notice the following schedule of the Somerset Auto Bus Company: Leaving Main Street in Johnstown daily at 7:30 and 10 A. M., 1 and 4 P. M., and passing through Thomas Mills, Jennertown, Sipesville and Somerset, busses arrive at the Pike church at 10:25 A. M., 1:25, 5 and 6 P. M., respectively. Busses leave Meyersdale daily at 7:15 and 10 A. M., 1 and 4 P. M., passing through Garrett and Berlin, and arriving at the Pike church at 8:15 and 11:05 A. M.; 2:05 and 5:05 P. M., respectively. Further information can be had by writing the undersigned.—L. S. Knepper, 510 North Street, Berlin, Pa.

To the Young People of Middle Indiana Churches.—The Peru church, under the splendid leadership of Bro. A. G. Crosswhite, is planning to hold a Young People's Conference April 1 and 2, and is inviting each church in this District to be represented by a delegation of their young people. If you can not come in a large delegation, then be certain to have one or two representatives there, sure. A very splendid program is in process of preparation. There will be five sessions, beginning Saturday afternoon, April 1, and closing Sunday evening, April 2. Bro. A. F. Morris, of South Whitley, Ind., will act as Chairman of the meetings. Bro. Floyd Sonafank, of Peru, has been chosen as musical director. Bro. C. H. Shamberger, of the Christian Workers' Board, will give the closing address. Many young people of the District are on this program, and there will be a few addresses by older people. We trust the first session will find your young people's group represented. On to Peru April 1 and 2!—Lawrence Shultz, Field Secretary, North Manchester, Ind.

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Miscellaneous Mention

A late number of the "Highlands County Messenger" refers to the impressive service in connection with the baptism of nine applicants at Sebring, Fla., by Evangelist O. H. Feiler. After describing the scene in a very sympathetic manner, the paper adds this interesting comment: "The Brethren receive into their church only those who apply for admission, holding that faith, repentance, confession and baptism are the New Testament conditions of pardon and membership in the church. Their form of baptism is known as trine immersion which, they claim, may be traced from the present time back to the apostolic age. We are told that, taking the world over, it is the mode employed in baptizing more than 100,000,000, being the only form of baptism employed by the Greek, Armenian and some other churches of the East."

The Committee on Licensing Preachers held a meeting at Canton, Ohio, last week and prepared a report for the coming Conference. This Committee consists of the following brethren: T. T. Myers, of Huntingdon, Pa., D. W. Kurtz, of McPherson, Kans., and J. W. Fidler, of Brookville, Ohio. It is hoped that other Conference committees will be able to submit their reports for publication at the earliest possible date.

The young people of Middle Indiana are to meet in a conference at the church in Peru, Indiana, April 1 and 2. The program of the meeting is under the direction of the District Young People's Committee and is to center around a discussion, by the young people, of the type of organization in the local church which will provide for the greatest Christian development of young people. There will be addresses upon questions of fundamental interest to young people, in matters of organization and methods of work, all of which will be discussed in relation to the central question of the meeting.

An editor's correspondence naturally brings him frequent suggestions which he seeks to turn to profitable account. Reference to this is sometimes made on this page and occasionally in the form of a quotation. In such cases he always aims to respect personal feelings and not to transcend proprieties in the liberties he takes. A correspondent has been kind enough to inform us of an editorial inadvertence in this matter in our issue of March 4, in connection with an extract from a letter referring to the kind of preaching the writer had been hearing. The application was meant to be general, but the local reference seemed too personal. The editor wishes to assume all responsibility and hereby offers his apologies to all concerned, as well as his thanks for the opportunity to do this, and to invite the utmost freedom of criticism or suggestion from our readers at any time.

Prayer and Doubt.—One trouble with many of our prayers is, that, while we offer them to the God who can do all things, we immediately sit down to reckon with human probabilities and possibilities. In the very act of asking, grave doubts are predominant. That very attitude was manifested by the doubting lord in a famished city of Bible times, when a divine promise was given of a bountiful food supply on the morrow. Skeptically, he exclaimed: "If the Lord would make windows in heaven, might this thing be?" Well, the sky still arched its unclouded blue above the earth when the next day came, yet on ordinary carts, through the common city gates, came the train of provisions. The heavenly window that God uses for his marvelous displays of mercy and power are usually the common gates of earth, but they may open in times and ways of which we had never dreamed.

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Conference Railroad Rates Bulletin No. 1

The Central Passenger Association (Other Associations expected to do likewise) has granted a fare and one-half for round trip to Annual Conference at Winona Lake, June 7-15, 1922, on the "Identification Certificate Plan." Last year you got your certificate of your agent, when you bought your ticket to the Conference, then presented that certificate at Conference, so that you could secure half-fare for your return trip.

The Winona Lake ticket office is not capable of furnishing tickets to various parts of the country, so this plan is used. You must secure your Identification Certificate from me, and then surrender it to your agent as his authority to sell you a round-trip ticket at one and one-half fare.

Each person or head of family must have an identification certificate, or he will not get the special rate. The rate applies to members of the church ONLY. Tickets good until June 21, returning over the same route as going. Save this and watch for detailed information later. In writing to me, always enclose a stamp or stamped and addressed envelope for prompt reply.

Cedar Rapids, Iowa.

Dr. S. B. Miller.

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Meeting of Executive Board, Winona Conference

Just recently the Executive Board of the Committee on Arrangements held a meeting at Winona Lake. The meeting was for the purpose of arranging some details for holding the Conference, among which was the securing of promises for a number of auditoriums and chapels, in which to hold the various conferences, being arranged by the Program Committee.

We also arranged for the Lodging Committee, which had been appointed by the Committee of Arrangements earlier, to begin work. The Committee is Eld. L. M. Neher and E. M. Butterbaugh, both of Warsaw, Ind. You can write to them for information on lodging. They will likely be ready to assign lodging by April 1. In our judgment, the conveniences for holding a good Conference this year are the best we ever had. Be sure to arrange to come. If you can not find accommodations on the Assembly Grounds, the city of Warsaw can be reached by trolley for five cents.

Lima, Ohio.

G. A. Snider, Chairman.

AROUND THE WORLD

Sunday Observance an All-Around Help

Making Sunday a legal holiday for all classes of the populace, seems to have been finally decided upon by the Imperial Japanese government, but this does not mean, of course, that Japan has wholly turned Christian. It is, however, no mean tribute to the great principle emphasized by Jesus Christ, that "the Sabbath was made for man." No matter what any one's religious convictions may be, on Sunday observance, the value of one rest-day in seven, physiologically and socially, is beyond all question. The agnostic is as much impressed by that fact as the man of faith. It is gratifying indeed, to Christianity, that its fruits, in this and many other matters, speak for themselves, even without Biblical support. Multitudes, who care nothing for Christianity, nevertheless are recipients of the blessings that follow in its wake.

Utah's "Reorganized Church"

No one, of course, can tell just what the new religious movement in Utah may finally accomplish, but the fact remains that the "Reorganized Church"—as it is known—has already rallied 100,000 former "Latter Day Saints" to its fellowship. The new organization will likely be a keen rival of the Mormon Church. It opposes the alleged revelations of Joseph Smith, and is aggressively assailing the immoral customs of the old organization. Whether the "Reorganized Church" will actually succeed in winning a decisive number of the Mormons to its ranks, remains to be seen, of course, but the claim is made that many of the Latter Day Saints are dissatisfied with the autocratic methods of their leaders, and are quite ready to unite with a body that harmonizes more fully with the commonly-accepted principles of religious faith.

No Shipments of Arms to China

Our Chief Executive is to be commended because, in conformity to a Congressional resolution, he has emphatically prohibited the shipment of arms or munitions of war to China. Violation of the proclamation is punishable by a fine not exceeding \$10,000, or by imprisonment not exceeding two years, or both. Taking into consideration the disordered state of affairs in China, and remembering that added military equipment will only add fuel to the smoldering fires of rebellious uprisings, every loyal American citizen will heartily endorse the stand taken by the President. It might be well to extend the proclamation to the exportation of other harmful things also. What about whiskey, beer, cigarettes, opium, etc.? Why should the people of enlightened America persist in forcing those objectionable articles upon the people of China?

A Pocket Bible for the Blind

A small, handy volume of Scripture selections for the blind has just been issued by the American Bible Society. To the aged and invalids, and to those who travel, the book will be a great boon. The blind are not only handicapped seriously by their infirmity, but also by the undue bulk and cost of the embossed systems employed in books for their use. While an ink-print Bible may be had for fifty cents, an average embossed Bible costs over \$50. The ink-print fifty-cent Bible weighs about a pound; the average Bible for the blind, 150 pounds. Such a Bible, of course, is not in one volume. From eleven to fifty-eight volumes, according to the embossed system used, are required to make a Bible. The small volume, above referred to, will consist of approximately forty sheets, seven by fourteen inches, and will weigh about one pound. Inquiries, concerning this volume, and gifts to promote its circulation, should be addressed to Mr. L. B. Chamberlain, Bible House, Astor Place, New York.

England's Troubles Are Many

With another labor strike threatening, it is rather unfortunate that the British government finds itself confronted by so many grave issues. The settlement of the Irish question does not seem to be giving the desired satisfaction. The recent uprising in South Africa also points to unsatisfactory conditions. The situation of affairs in India—serious enough for some time—have come to a critical point. The British government saw fit to arrest Mahatma Mohandas K. Gandhi, leader of the India Self-Rule Movement, not because he was guilty of a special crime, but because his policy of nonresistance had encouraged a revolution that is gaining ground day after day. Passing strange it is that a man who employs no force of any kind, and cautions his followers against anything of that sort, can undermine the very foundations of governmental stability! Gandhi's parting words to his followers, just before the prison gates closed upon him, were: "Work hard, and tire not! If you really love India, maintain perfect peace throughout the country." The British may easily incarcerate India's leader, but his influence will continue to inspire the hearts of his followers.

An International Convention on Religious Education

March 29 to April 1 an International Convention on Religious Education and a Special Conference on Week-Day Religious Education are scheduled to be held in Chicago. Both of these gatherings are sponsored by "The Religious Education Association." All the sessions of these organizations are open to the public, and the programs are designed to help all who deal with the problems of the religious training of children and young people. More and more the fact is being realized that an interchange of opinions and experiences is a vital factor in solving the many problems, incident to religious education. Notable progress has been made in past years, but still greater results may be looked for in the future.

Greece Bars Bible in Its Own Tongue

It is regrettable, indeed, that the present Hellenic authorities are so strongly opposed to the work of the Bible Societies in Greece. Some twenty years ago a specification was inserted in the constitution, which forbade the sale or distribution of any translation of the New Testament, or of the Old Testament, other than the Septuagint. During the period of the Venizelos regime, the sale of the Bible in the modern Greek was tacitly permitted—no steps being taken by the authorities to enforce the obnoxious restriction. Since the return to power, however, of King Constantine, and the reinstallation of the chief bishop, Theoclitus, the earlier policy has been resumed. Strange as it may seem—Greece is the only country in the world which forbids its own subjects to read the Bible in the language they use and understand.

A New and Uniform Calendar

At the next meeting of the International Astronomical Union in Rome, in May, American astronomers hope to distinguish themselves by proposing a new and uniform calendar for all the nations of the world. Under the proposed plan, a year would consist of exactly 364 days—so divided among the months that every third month would have thirty-one days, and all the other months thirty days each. New Year's Day and the extra day in leap year would be known merely by name, and would have no number. The first day of the year would always be Monday, and every fixed holiday would fall on its own particular day of the week. The above plan is, undoubtedly, preferable to the arbitrary and unsystematic calendar now in use. Without inconveniencing any one, the new calendar would be a great improvement, if universally adopted.

Increase in Suicides Due to War

Reaction following the war is held responsible by the "Save-a-Life League" for the large number of suicides in 1921—20,000 of which were estimated to have taken place in this country. Of that aggregate, 12,144 were actually brought to the League's attention. Of these 8,410 were males and 3,734 females. Cases of suicides among children largely increased—there being 858. "This waste of life, the result of recent disturbed economic conditions and the aftermath of war"—explains Harry M. Warren, president of the League, "has caused commercial failures, loss of employment, and much real suffering. The growing complexity of our modern life, the feverish unrest, crimes, divorces, questionable dress, unhappy home relations, the decline of religious sentiment, and other things have caused deranged nerves, depression and less self-control. With improved business, which is sure to come, the suicide rate will be reduced, and prosperity and happiness will return."

Promoting Better Race Relations

With the announcement of the election of Dr. George C. Haynes (colored), of New York, and Will W. Alexander, of Atlanta, Ga., as secretaries, the Federal Council of the Churches of Christ in America, makes known its plans for creating better relations between the colored and white races. The church body believes that Christianity and cooperation among the churches will solve the problem of race relations in this country. The new men will serve as secretaries of the recently organized Commission on Race Relations. Dr. Haynes is the first negro to be elected a full secretary of the church body. Mr. Alexander is executive director of the Commission on Inter-Racial Cooperation in the Southern States, with headquarters in Atlanta. He will continue to direct that body, which will be closely affiliated with the Church Commission. Following are the aims of the new organization: (1) To assert the sufficiency of Christianity as the solution of race questions in America, and the duty of the churches and all their organizations to give the most careful attention to this question. (2) To provide a central clearing-house and meeting-place for the churches and for all Christian agencies, dealing with the relation of the white and negro races, and to encourage and support their activities along this line. (3) To promote mutual confidence and acquaintance, both nationally and locally, between the white and negro churches, especially by State and Local Conferences between white and negro ministers, Christian educators and other leaders, for the consideration of their com-

mon problems. (4) To array the sentiment of the Christian churches against mob violence, and to enlist their thorough-going support in a special program of education on the subject. (5) To secure and distribute accurate knowledge of the facts regarding racial relations, and racial attitudes in general, and regarding particular situations that may be under discussion. (6) To develop a public conscience which will secure for the negro equitable provision for education, health, housing, recreation, and all other aspects of community welfare. (7) To encourage efforts for the welfare of negro workers, and the improvement of relations between employers, negro workers and white workers.

Why Not Emphasize the Value of Peace?

All are ready to admit that the man with a gun is very likely to use it when an occasion, though wholly unexpected, presents itself. A nation, armed to the limit, will probably get into action quickly, if provoked—doing its sober thinking later on. In this connection the words of the late James Bryce, at one time Great Britain's ambassador to the United States, are of decided interest. Commenting on the position set forth in "The Church and a Warless World"—a booklet that offers advanced Christian thought on peace—he said: "I do not know that I can offer any suggestions to you, unless, perhaps, that further illustrations might be given of the tendency which huge armies and fleets exert towards making the idea of war so familiar that nations yield more readily to the temptation to let themselves be drawn into war. The most effective factor in getting rid of armaments would be to substitute, for national hatred and rivalry, a sense of the brotherhood of nations, such as our Lord Jesus inculcated upon individual men. The idea that 'we are all members one of another,' needs to be applied more generally and effectively."

Late News from Palestine

According to recent press reports, Palestine is beginning to rouse from its long industrial slumber. Manufacturing industries are springing up rapidly in the old-time country, which could not boast of a single industry for hundreds of years under the Turkish regime. It is really astonishing how the new industries are beginning to compete with foreign manufactures. Zionist capital and enterprise are the leading factors in the industrial revival. Only two things at present, seem to impede the fullest and freest development: "(1) The lack of electric power to run the machinery of the various industrial plants. (2) The lack of suitable harbors, piers and sheds, to facilitate the handling of the vastly-increased imports and exports." The Rutenberg scheme of generating electricity from the River Jordan, which has already been approved by the British government, is expected to yield an abundance of power for all industrial plants, as well as a number of electric traction lines. Then, too, it is planned to utilize the electric current, thus generated, in furnishing ancient Jerusalem with an abundance of light. It is the aim of the present administration of Palestine affairs, to promote still further industrial enterprises, and commercial development in general. To this end an exhibition of representative home industries—the first of its kind in Palestine—is being arranged for the first week of April.

Student Fellowship for Christian Life-Service

During the last few years Christian students in many colleges and universities throughout America have associated themselves together into small local groups, because of a definite interest in devoting their lives to Christian service for America and world betterment in general. Because of a growing desire for a closer fellowship among these isolated groups, fifty-four student delegates from thirty-three colleges and universities in thirteen States met in conference at the University of Illinois, at Urbana, Feb. 17 to 19. While various representative organizations participated in the gathering, it was a strictly student conference. Instead of a constitution, the following statement of purposes was drawn up and unanimously adopted: "(1) Our ultimate purpose is a fellowship of all students dedicated to Christian life-service. (2) Since there is a fellowship of students dedicated to Christian life-service abroad, it seems expedient that we devote our attention to the extension of Christian life-service in America, until that aim is fully realized. (3) Our present purpose is to unite the prayers, the study and the vigorous efforts of those interested, in the task of making America Christian, for the more effectual extension of friendly service throughout the world. (4) To enlist the aid of existing agencies, sharing our purpose to Christianize the world, and to cooperate in every way with all such." The Conference voted that those present at the late gathering constitute the nucleus of a fellowship, and that a continuation committee, representing the different parts of the country, be recognized as the Executive Committee. Conceived in a great and pressing need, born in prayer and consecration, and inspired with a burning desire for world betterment, this new "Student Fellowship for Christian Life-Service" enters hopefully upon its task.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"Stir Up the Gift That Is in Thee"

2 Timothy 1: 6

For Week Beginning April 2, 1922

1. **How May We Stir up the Gift Within?** (1) We do well to remember that the sacred fire, kindled from above, may but smolder finally to be extinguished. To be conscious of that peril, is to take the first step to escape it. (2) Let us deliberately put our wills behind our gift! Do not let the gift take care of itself. Let your will make the most of it! Putting your will, for instance, back of your love, you may extend its dominion wonderfully. Let your will be intent on retaining the glow and multiplying its conquest! (3) As sincere Christians, let a steady purpose be ranged in support of our will! The will, together with a radiant vision, can do much to keep the heart in touch with the Father. (4) We must pray without ceasing. We must so relate our souls toward heaven, that the breath of God can blow upon us continually. If we neglect prayer, we shut out the soul's vital breath. Only as we remain in close touch with the great Father Heart, can we hope to excel in spiritual graces. (5) Lastly we must offer the sacrifice of praise. A thankful spirit supplies renewed energy to every emotion. The really thankful heart knows no discouragement, for it knows that God's promises can never fail.

2. **The Gift Within Must Produce Growth.**—While this may be difficult, at times, it is essential. Things spiritual like things natural, wither and die if they do not continue to grow. The Christian's life must pass beyond a mere impulse towards soul growth. All too true it is that mere feelings ebb, as well as flow. That is their nature. If you would promote permanence in that which causes the feeling, you must give the inner man something capable of increasing his scope, developing all his powers.

3. **Our Soul Growth Depends upon Illumination Received from Christ.**—He is the great Luminary that enlightens all who come to him in the full assurance of faith. He alone can cause the dark and puzzling things to flash out in brightness, so that we can see clearly.

4. **Soul Growth Is All-Essential.**—In correction of the common fault of backwardness and indisposition to learn, Paul bids us observe that soul growth is expected in the Christian. In fact, he tells us that if we are NOT GROWING, we are DYING. This is the law of all life. Nothing, however, is born mature. It passes through a period of growth. The parent who is delighted with the innocent helplessness of his child, and rejoices in its efforts at speech, becomes seriously alarmed if this lisping, tottering, help-requiring state threatens to become permanent. If only cessation of growth in the spiritual life created as much dismay! If only it seemed as monstrous and unnatural to have our spiritual as our natural growth checked! It would be a startling revelation to us all, were the discernment of our spiritual condition as keen and direct and true as our vision of the body. What do you honestly believe—would you see yourself to be? No disease—however painful and threatening—is so appalling and distressing as the adult of twenty or thirty years in the body of a child of six. Have you spiritually made the growth, due to the time you have been a Christian, or are you still a child? Well may we ask: "Have we grown up to maturity? Have we grown beyond our associates, or are we conscious that they stand head and shoulders above us?" Physically, we once needed to be lifted, if we were to see or touch certain things—we should be humiliated were it so still—but how is it spiritually? Are we able to do the spiritual work of the world? Are we "men in understanding," able to stand alone?

5. **Suggestive References.**—Our gift is from above (John 3: 27, 34). Making use of the gift in witnessing (Acts 1: 8, latter clause). How we may be "laborers together with God" (1 Cor. 3: 7-10). How Paul made his gift tell for Christ (1 Cor. 9: 18-27). As "ambassadors for Christ" we must proclaim the message of reconciliation (2 Cor. 5: 20). Preserving the gift through the indwelling power of the Holy Spirit (2 Tim. 1: 14). Making the most efficient use of our gift (2 Tim. 3: 14-17).

TOPICS FOR THE QUIET HOUR

Second Quarter of 1922

Beginning For Week	
April 2 Stir Up the Gift That Is in Thee	2 Tim. 1: 6
April 9 The Glorious Conqueror	Luke 24: 6
April 16 What Happens When Christ Dwells Within?	Eph. 3: 12-19
April 23 A Law That Never Changes	Gal. 6: 7, 8
April 30 The Blessedness of Burden Bearing	Gal. 6: 2
May 7 Our Mother	John 19: 27
May 14 When Suffering Becomes a Blessing	2 Cor. 12: 7-9
May 21 Living Epistles	2 Cor. 3: 2, 3
May 28 Love Supreme	1 Cor. 13: 13
June 4 Eternal Vigilance Insecure Victory	1 Cor. 10: 12, 13
June 11 What God Reveals Through the Spirit	1 Cor. 2: 9, 10
June 18 Unconditional Surrender	Rom. 12: 1, 2
June 25 Righteousness Exalteth a Nation	Acts 10: 34, 35; Psa. 33: 12; Prov. 14: 34

Relationship

(Continued from Page 179)

to him as a child, opening our hearts to his Spirit, that we may have in us the spirit of sonship, that we may partake of the divine nature, that we may walk with him, work with him, and identify ourselves with him in separation from the evil of the world.

Relationship is not a matter of names. There is many a bad son of a good father, that is not in relation to his father. There is no likeness between them. One lives one way, while the other lives entirely different. Even the love of that father can not bind the two together. They drift further and further apart, until about all there is to it is a supply of money from a grieved father to an ungrateful son. Relationship has lost its force and has kept only its form. It is dead.

On the other hand, such a father sometimes finds some one with whom he has no blood connection, but with whom he is spiritually akin. The young man is of his kind, in sympathy with him, his ideals, aims, purposes. They are companionable and a delight, the one to the other. No relationship may ever be mentioned as being in existence, yet it is there—a living fact. It would be a perfectly logical thing for the father to disinherit the abnormal son and adopt the one who is spiritually his kin, thus formally recognizing the relationship that exists in fact.

We are all children of God by birth, but all have sinned and come short of the glory of God—we are unworthy to be called the children of God. But he has chosen to redeem and adopt us through Jesus Christ unto himself. To every one of us he is more than willing to give his own Spirit, that we may become sons indeed—thinking with him, feeling with him, living with him, walking with him, working with him and coming to him for everything that we need; for unto us is the promise and to our children and to all that are afar off, even as many as the Lord our God shall call unto him. No good thing will he withhold from them that walk uprightly.

Oroville, Wash.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

PALMYRA, PA.

On Sunday, March 5, a service of unusual interest was held in the Palmyra church. Elder S. R. Zug, the oldest minister living in the Eastern District of Pennsylvania, who attained the ripe old age of ninety years, delivered a sermon to a large concourse of people, by special request, basing his remarks on "What God Has Done for Me." The audience listened attentively to the discourse, which was remarkable, because of its clearness of thought and meditative delivery. Bro. Zug attained unto this age the last day of February.

Among the many interesting things he said, was a little bit of history, not generally known. Of all the ministers and elders that labored in our church, in the Eastern District of Pennsylvania, since the Brethren emigrated to America, in the year 1719, only seven reached the age of ninety years—Eld. Zug being the eighth. Their names, the year of death and the age follow: Alexander Mack, II, 1803, 91; Jacob Stoll, 1822, 91; Valentine Balsbaugh, 1851, 96; John Fox, 1880, 94; David Keim, 1897, 94; John S. Newcomer, 1902, 92; Samuel Haldeman, 1914, 94. The last named died in California, but lived and labored for some years, in his early ministry, in Pennsylvania.

All of Eld. Zug's descendants were invited to this service, and a number of the church officials, with their families and friends, were present and partook of refreshments, especially prepared for the occasion. A few of the grandchildren and great-grandchildren were not able to be present owing to distance. However, five generations were represented at the meeting. In the afternoon Elders S. H. Hertzler and J. H. Longenecker, spoke to the family in the church, where a number of others also had gathered, closing with prayer, led by Bro. John S. Baker. In the evening Eld. S. H. Hertzler preached for us, basing his remarks on the text: "Be wise as serpents and harmless as doves." Our series of meetings will begin March 12. One of our ministers, Bro. F. S. Carper, will preach for us.

Our council was held March 6, with Elder J. H. Longenecker presiding. The various committees presented reports, showing progress in all activities of the church. The recording secretary received during 1921, \$7,049.13.

Three letters of membership were granted. It was decided to have another Vacation Bible School. An offering will be lifted for Home Missions. Officers and committees were elected for the coming year. Our love feast will be held April 29, at 3 P. M. Delegates to Annual Meeting are Eld. J. H. Longenecker and Eld. J. C. Zug. Delegates to District Meeting are Irvin Allwein, Amos Blauch, Frank Garber. Elizabeth A. Blauch. March 7.

THE BEGINNING OF THE MISSION WORK IN THE TENNESSEE DISTRICT

In 1876, at the District Meeting, held in the Limestone church, a request was made for a more effective plan to spread the Gospel. It was agreed that the elders and ministers of the District take the matter in hand, and the private members were urged to lend their assistance. Bro. S. Z. Sharp was Writing Clerk for the aforesaid meeting. Up to this time there had been no mission boards and no organized forces save the District Meeting. Later on two or more evangelists were appointed by the District Meeting, and a District Treasurer was also chosen.

We give the reports of two evangelists, as recorded in the Minutes of 1880:

Eld. Samuel Molsbee's report: "I labored from December, 1879, to March, 1882, as an evangelist. I preached seventy-five sermons, baptized thirteen, and reclaimed three. I traveled 520 miles. I received \$1.50. Expenses, \$1.65."

Eld. Geo. C. Bowman's report: "During the year I preached 246 sermons; baptized 17; visited sixteen churches. I traveled 2,050 miles. I received \$6.70. Shoeing of my horse, \$1.50; total receipts, \$8.20, besides some articles of clothing. All that I received will not exceed \$11. Expenses, \$3.47."

Thus the work went on until 1885. At the District Meeting at Whitehorn, a Mission Board was organized. It was called a Board of Finance. This only continued one or two years. The members of this board were B. Y. Harris, Meadow Branch, Grainger County, Tenn.; J. M. White, Pleasant Hill, Sullivan County, Tenn.; P. M. Correll, Mountain Valley, Greene County, Tenn.; J. F. Swinney, Pleasant View, Washington County, Tenn.; the writer, Limestone, Washington County, Tenn. This Board was all made up of deacons, except the writer, who was, at that time, only a layman. All are still living except Bro. Harris. The next Board was composed of elders and ministers: Joe B. Bowman, Jesse Crosswhite, C. H. Diehl, Wm. Sherief, and J. B. Pence. These, we trust, are resting from their labors, while their works still go on. The writer has been on the present board, and its president, for nearly twenty years, and has never missed a meeting. Hence, thus far, he has been on the first and last. P. D. Reed

Limestone, Tenn.

BELLE VERNON MISSION, PENNSYLVANIA

Feb. 28 we met in business session, with the writer presiding. Sister Ruth N. Rummel was appointed mission secretary. For some time we have been looking forward to our initial series of meetings, to be held in April, and at this meeting we planned more definitely for such work. Our treasurer submitted his report, extending from Oct. 1, 1921, to March 1, 1922, showing a creditable balance after all local expenses were paid. We sent \$15.50 to the treasurer of our District Mission Board for Home Missions.

Perhaps one of the most important items of business, thus far considered, touching the interests of the Mission, was an organization, and steps have been taken to this end. It was decided to use a song book, published by our own church, for all of our services, and the new book, "Hymns of Praise," was chosen.

We are expecting Eld. E. M. Detwiler, of Johnstown, Pa., who has the oversight of the mission, to visit us in the near future.

Feb. 5 Bro. W. J. Hamilton, Field Director of the District, addressed the Sunday-school and preached at the evening service, using for his theme, "The Price of Service." On the evening previous Bro. Hamilton met the mission workers in the home of the writer and expressed his delight at the growth of the work. He gave much encouragement and inspiration to all. He also gave much valuable information and many practical suggestions, as aids in the development of the work here, and urged a continuation of faithful service. Furthermore, he assured all present that the local Mission Board has planned for the permanency of the work. Bro. H. H. Saylor, an energetic lay-worker in one of the churches of Roscoe, Pa., dropped in on us March 5, and gave a fine talk to our boys and girls, which was much appreciated.

We have just received the books, and will start a class in teacher-training at once. The book to be used is "Preparation for Teaching." One of our present needs here is more teachers, and the growth of our Sunday-school necessitates more classes. Just lately we de-

cided to form a new class, making five in all, in our school.

A Vacation Bible School for the coming summer is contemplated, and other matters of interest, pertaining to our activities, are being considered. Thus it will be seen that new problems are appearing from time to time. To us this is a hopeful sign.

F. D. Anthony.

RELIGIOUS EDUCATION IN MOUNT MORRIS COLLEGE REGION

The Board of Religious Education for the Mount Morris Region met in called session at Mt. Morris College Feb. 10. The meeting was called to complete the arrangements for the proper functioning of the work for which it was chosen.

The chief part of its work was the selection of a Director of Religious Education for the Mt. Morris Region. This was in harmony with the plan which has been instituted by the General Sunday School Board. After considering the needs of the office, a number of men were considered for the place. Choice was finally made of Bro. Clarence H. Gnagy, of Mt. Morris, Ill., formerly of Iowa. He desired time to think the matter over, but has finally accepted and has entered upon his work.

The Districts interested in this matter are the Districts of Illinois and Iowa. It is expected that the Boards and committees of these Districts will take up the work with the Central Board of the Region and its Director of Religious Education, and work for the improvement of the work all along the line.

Financial and moral support is needed. Our brother will plan to divide his time in the Districts as arrangements can be made. Will not the Sunday-schools of these Districts be ready to help in the support of the Director and his work? He will do for you all he can, in the time allotted him.

Any questions, in regard to the work, will be gladly given attention. This is the work of the Region and a good work can be done.

Decatur, Ill.

S. S. Blough, Secretary-Treasurer.

DISTRICT MEETING OF THE SECOND DISTRICT OF INDIA

The third annual meeting of the Second (or Marathi) District of India was held at Vada Jan. 28-31. Vada is twenty-nine miles from the nearest railway station. To get to the people and supplies to feed them, such a distance, requires foresight and preparation on the part of those who have the responsibility of the meeting. The missionaries and Indian Christians at Vada managed the whole affair in a very creditable manner. Their hospitality made every one feel at home and our fellowship, those few days, meant much to each one.

The various departments of church activities and live questions of the day were given a place on the program. The Temperance Committee's report showed that a number of pledges were signed at each one of our stations. Some of the illiterate people of the Dangs Forest were afraid to give their thumb impression, not being able to fully understand the import of the pledge. These gave a verbal promise that they would drink no more liquor.

There was also an Educational, an Evangelistic and a Sunday-school program. Our Indian brethren did most of the speaking. Sister Alice Ebey spoke forcefully on the need of continued Bible study, if we wish to be successful in our evangelistic efforts. Bro. Garner spoke on the duty of every Christian toward the present political unrest in India.

Mr. R. K. Modak, an Indian Christian from a neighboring mission, was with us for most of the meetings and gave us several inspiring messages. Mr. Modak is of pure Brahman extraction and, therefore, has hereditary advantages that many Indian Christians of lower birth do not have. He seems to have caught the spirit of service and ranks with the foreign missionaries in his mission.

The business session of the meeting was held on the morning of Jan. 31. The newly-elected officers were: Moderator, H. P. Garner; English Secretary, H. L. Alley; Marathi Secretary, Sukaramji Shivaram. The Home Mission Board recommended several places for opening work, to be supported by the Indian church. One of these places will likely be decided upon at our next Committee meeting.

Heretofore it has been the custom for all missionaries, who have been on the field a certain length of time, and the delegates (who are Indians) to constitute the voting body. At this meeting the missionaries present far outnumbered the delegates. The former, therefore, elected one of their number, from each church, to represent them. Those chosen were Brethren Ebey, Kaylor and Alley. Thus, six Indian brethren and three missionaries made up the voting body.

Bro. Pittenger was elected to represent the District on the Standing Committee at the coming Conference in America. Letters of greeting were sent to the church in

America; also to Bro. Satwikrao Randive, who is stricken with leprosy, and could not be present.

The offering, which is always an interesting item on our District Meeting programs, amounted to Rs. 1,038, which is about the equivalent of three hundred and fifty dollars. The membership of the District is less than three hundred. When we consider the poverty of the members, we feel there is a healthy growth in the grace of giving.

On the evening of the last day of the meeting, our Indian Christians, who had attended from other places, left for the railway station. A number of the Vada brethren accompanied them with their musical instruments (drums, cymbals, etc.) a couple of miles. It was not the least inspirational happening of the meeting to watch the procession and listen to their Christian songs until the sound had died away in the distance.

The 1923 meeting is to be held at Ahwa in the Dangs Forest.

Bulsar, India.

B. Mary Royer.

IN MEMORY OF SISTER MARY HOOVER

Mary Hoover was the daughter of Joseph and Catharine Cassel Rittenhouse. She was born in Wayne County, Ohio, Aug. 6, 1846. She was baptized into the Brethren church at the age of nine years, and lived a faithful and active Christian life.

She was married to Tobias Hoover Oct. 23, 1862. To this union were born three daughters and one son. One daughter died at the age of twenty-three years. She leaves a sister and a brother, three children, six grandchildren and six great-grandchildren.

Her husband preceded her fifteen years ago. He was a minister and elder in the Brethren church, and she was ever a faithful helper and a teacher in the Sunday-school for many years. She was also active in the Aid Society and all other kinds of church work. She was always ready to lend a helping hand to those who needed help.

Her last illness extended over a period of several years. She died Feb. 23, 1922, aged seventy-five years, six months and seventeen days.

Mt. Morris, Ill.

Mina Culler.

IN MEMORY OF PETER BOWERS

Peter Bowers, son of John and Hannah (Emfield) Bowers, was born in Indiana County, Pa., Sept. 29, 1821, and died in Richland County, Ill., Feb. 18, 1922, aged one hundred years, four months and twenty days. He grew to young manhood in Pennsylvania, and married Mary Brown Dec. 4, 1845. Soon afterward they went to Iowa, where they resided seventeen years. From there they moved to Henry County, Ind., where they lived five years, coming to Richland County, Ill., in October, 1869, where he had since resided, except for about one and one-half years, spent with his children in North Dakota.

While living in Iowa, he was converted. He joined the Church of the Brethren and was called to the ministry. While he never did a great deal of preaching, he was a good counselor and always interested in the work of the church. As long as he could see, he read his Bible and the "Messenger." His wife died Nov. 18, 1901. Since then he made his home with his two sons, living with one eight years and with the other twelve.

Although not very strong bodily, he retained a fair use of his faculties until almost the last. He enjoyed talking of "long ago." He saw the United States grow from a young republic to a strong one. He saw traffic change from the ox-cart and horse to the auto and aeroplane.

He leaves two sons, five daughters, forty-three grandchildren, fifty-six great-grandchildren and eleven great-great-grandchildren. Services at Walnut Grove church by Bro. I. M. Miller, assisted by Bro. Dow A. Ridgely.

Parkersburg, Ill.

Maranda Ridgely.

REPORT OF SISTERS' BENEFIT CIRCLE

The young people of the Nampa church were given permission to buy a piano for the church, providing they paid for it themselves. Under the direction of Sister H. H. Keim, their teacher, they started holding food sales and in six weeks' time they had the piano paid for. The next \$25 was turned into the church treasury. Feeling the need of properly-elected officers to take care of our affairs in a business-like way, and with cash on hand, to the amount of \$76, we met Oct. 5, 1921, and organized into what we call the "Benefit Circle." We now have a membership of thirty-five, including many of the younger and middle-aged members, who had not been interested in work of this nature before.

Our rules are as follows: "Realizing the need of or-

ganized work among the sisters of our church, to take the place of scattered individual efforts, we do hereby express our desire to be members of the Circle, and to aid, in every way possible, the Sisters' Benefit Circle of the Nampa Church of the Brethren, who propose to work along the following lines: (a) To look after the needs of any members of our church who are in want, whether it be food, clothing or spiritual help. (b) To render all aid possible to our neighbors and friends whom God has placed among us, thereby leading them to a knowledge of God and his goodness. (c) To assist the church in any way, financially or by work and equipment in which we possibly can be of service.

"Be it further purposed in our hearts that we will, in an organized and definite way, fulfill our Christian duty to those about us as the circumstances may demand, and as may be consistent with the godly life practiced by our beloved church. May we labor to the end that he may be glorified who said: 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.'"

Oct. 6 the Benefit Circle met at the church with brooms, mops, soap, etc., for a general house-cleaning. They also bought and replaced a broken window-pane. Nov. 17 thirty-three pieces of clothing were made and donated to a destitute mother and three children. One sack of flour, twelve quarts of fruit and clothing were also donated. The Circle met one afternoon at the home of a busy mother and helped to finish four comforts. Jan. 10 they provided sixteen garments for a needy family. On several other occasions special delicacies were taken to the sick. The "Gospel Messenger" was sent to the Public Library, four subscriptions were provided for non-members, and two for poor members. Feb. 18 the Circle paid \$1.25 as its share of the expense for the use of the U. P. church in serving lunch to the business women. In December two forenoons were spent in canvassing for the Near East Relief Fund. Feb. 6 the Circle took lunch and spent the day cleaning house for a sick sister. Feb. 23 \$5 was given to the Canyon School Mission for song books. We made twelve prayer coverings. Many miscellaneous gifts were donated not herein mentioned. The total cash receipts were \$342; total paid out, \$116.25; balance, \$225.75.

Mrs. L. D. Goodman, President,

Nampa, Idaho.

Mrs. H. H. Keim, Secretary.

CHINESE WOMEN AT WORK

Come with us on our daily visits in the homes, and see the women of another continent at work. Usually we find them sitting on their warm kongs, making the clothing for the family—shoes, stockings, caps, coats, trousers, dresses, etc. In fact they make everything the family wears, and if they have a large family, they have an endless task. At other times we find them in the kitchen, preparing food. They do not have many kinds of food for an ordinary meal, but it takes much time to prepare some of their foods. Among these are their meat dumplings, various kinds of noodles, and steamed foods. They do as little washing as possible, and when it is necessary to wash, they do it on their knees, for their feet are not strong enough to stand on them. They can not do heavy work, for they are not physically able, but still they are busy from morning to night, even if their weak backs and crippled feet cause them pain at every step. About the only recreation the older women have, is playing cards and attending theatrical performances. The younger ones are supposed to work all the time.

When we came to Ping Ting, twelve years ago, we started a new movement among the women. As soon as we came, we began to teach reading to all who had a desire along that line, and the desire was very small indeed. Later we opened the woman's school, where they could come to school half the day and do their home work the other half of the day. For ages they had been told that they were too stupid to learn, but now they are catching the spirit of Christian development. Several of the most advanced women are far enough along to go out alone and teach others. This winter two are teaching in the homes of the city, and six are teaching in the near-by villages.

Before we came, women had never done any public work, and they had very little social life, except as they met at their theatricals. Now they meet at church, at Sunday-school, at day-school, at social gatherings and in their homes. But this expanding life also has its drawbacks. From childhood they have had their jealousies and quarrels in their homes, because of so many women living in one home. Some of these tendencies still exist. As their social life is extended in the community, we find many opportunities to adjust difficulties among them. This is not so pleasant, but they are the growing pains of a new civilization.

When our women go to the villages, they live in a home until they have visited in all the homes and told the Gospel Story. If any of them desire to learn to read, they teach them sufficiently so that, in time, they may be able to read the Bible. In this work they have many kinds of experiences. They are very timid in the be-

(Continued on Page 190)

WESTERN PENNSYLVANIA

Program for the annual District Meeting of Western Pennsylvania, to be held in the Pike church, Brothers-valley congregation, Brotherton, April 17-19.

Temperance program, Monday, 7:30 P. M. Address.—Rev. John T. Davis, Federal Prohibition Director of Pennsylvania.

Elders' Meeting, Tuesday, April 18, 9:00 A. M. Ministerial Meeting, 1:45. Ways of Interesting All of Our Members in Church Work.—W. D. Keller. How to Locate Pastors in the Churches Where They Will Do the Most Efficient Work.—C. Walter Warstler. Methods of Directing the Social Life of Our Young People.—L. S. Knepper.

Missionary Meeting, 7:30 P. M. Address.—M. R. Zigler. Address.—C. D. Bonsack.

District Conference, Wednesday, April 19, 8:00 A. M.

TO THE CHURCHES OF INDIANA, OHIO AND MICHIGAN

Are you planning for an Easteride program of evangelism this year? Many souls are going to be reached and you no doubt have a number in your community that ought to be touched this year by the love and passion of Jesus Christ. Many churches are to have a week, or at least several days, of special services, in commemoration of our Lord's great sacrifice. Will your church have? What shall the harvest be?

To date there are forty-two Vacation Church Schools scheduled in our territory. Let us decide soon and begin to plan our work definitely! Let me hear at once of your expectations and plans! Thank you!

From as many Sunday-schools and as many District Sunday School Boards, or Boards of Religious Education as can do so, let there be sent to the Winona Conference an exhibition or display of some of the best work that has been done in your Sunday-school or Vacation Church School. Please let me hear from you in this regard. Also either bring such an exhibit or send it to me at Winona after June 5. These three States near Winona should have a good exhibit.

North Manchester, Ind. Lawrence Shultz.

A VISIT TO MOUNT MORRIS, ILLINOIS

Mar. 8, 1922, was, to the writer, a day of interesting experiences in that little city, so well known to our people—Mt. Morris, Ill. The evening before was spent in the home of my old friend and teacher—Dr. M. M. Sherrick—and his son-in-law, Prof. A. J. Brumbaugh, now president of Mount Morris College.

My first visit was to the home of Sister J. G. Royer and her daughter. Sister Royer is now in her eighty-third year, living in the same house where she and Brother Royer lived for so many years, working for the interests of the church and the college. As we sat there, visiting, we recalled that thirty years ago, that very morning, March 8, 1892, Elder R. H. Miller of sacred memory, lay dying in that home. There were present two of his most faithful friends, Elders J. G. Royer and D. L. Miller. They, too, have now passed to their reward. The widows of all three brethren are yet with us—Sister R. H. Miller living at Ladoga, Ind., the other two at Mt. Morris. I enjoyed a short visit with Sister D. L. Miller, in the home of Brother and Sister W. E. West.

I was made to think of the days when Mt. Morris was the center of our publishing interests and of much of our educational work. I thought of the far-reaching influence of that strong company of four men who labored here together, for years, for the welfare of the church—Joseph Amick, J. G. Royer, D. L. Miller and J. H. Moore. Only Bro. Moore remains of that number. The influence of the work of these men still continues to be a blessing to the church. We should not forget Brother and Sister Moore in their southern home, nor the companions of the departed brethren.

There are younger brethren and sisters who are carrying on the work of the school and the church. The Church of the Brethren is erecting a large house of worship across the street from the college. Mount Morris College has had a large influence in the work of the church. It is, like most of our institutions, being conducted at a great sacrifice by those who have it in charge. It should have the liberal and efficient support of the constituency of the churches belonging to its territory.

North Manchester, Ind. Otho Winger.

IN MEMORY OF ELD. JAS. P. HARRIS

Eld. Jas. P. Harris was born in Grainger County, Tenn., March 17, 1836, died in the bounds of the Mound church, Bates County, Mo., Feb. 28, 1922. He married Margaret E. Gray in 1858. There were five sons and one daughter. One son died in infancy. He moved to Missouri in 1873, settling in Newton County. His wife died in 1876. He later married Nancy J. Harrader, who survives with four sons and a daughter.

He united with the Church of the Brethren in 1867,

in Grainger County, Tenn. Soon afterward, what is now known as the Meadow Branch church (the name which he gave it) was organized in his home. About that time he was called to the ministry, in which he served faithfully, preaching a great deal in his younger years. He was not so fluent as some, but in conversational argument few excelled him. He was well read in the New Testament Scriptures, which he studied much, and from which he was able to quote a great deal by memory.

The funeral sermon was preached by Eld. Irvin Enos, of Adrian, Mo. I. G. and I. L. Harris, Amoret, Mo.

ROANOKE CITY CHURCH, VIRGINIA

At our last church council a committee of ten was appointed to investigate the desirability of a church on Church Avenue, in the southwestern section of this city. For many years there has been a strong, growing sentiment for a church in this part of the city. Bro. J. H. Yost, deceased, was most enthusiastic over the project, and if he had lived, no doubt we would have a church there now. Through his inspiration and enthusiasm the Lord has blessed the movement wonderfully. Sentiment, interest and plans have progressed much more rapidly than the most optimistic expected, until many are saying: "The Lord certainly is directing this effort for a bigger work in this city."

At a previous meeting, the council authorized the purchase of a lot on Church Avenue, at a cost of \$14,500. The members directly interested voluntarily assumed the financial responsibility. The above amount has largely been subscribed without much effort. The lot has already been deeded to five brethren, appointed by the church.

Quite a large number of young members have expressed a desire and willingness to put \$1,000, each, in a modern church plant on the above lot, as early as possible. It looks now as if in two years the church will be a realization.

The committee has met and effected the following organization: J. Allen Flora, chairman; D. Price Hyilton, secretary. The committee also appointed several sub-committees to look after different phases of the work, including a Finance Committee, Advertising and Publicity, Prospective Membership, etc. Bro. G. W. Flory, our pastor, was elected ex-officio a member of the general and all sub-committees. It was decided to hold a quarterly get-together meeting for reports of committees.

This location for a church is desirable from many angles. It is on a good street, in a good part of the city, convenient to all car lines, near in, yet outside of the business section, and quiet—a location that will appeal to all. The members most interested are scattered throughout the city and surrounding country—the majority living in the southwest section the best improved of the city.

Our whole church, as never before, is in the spirit of work. Our interests are somewhat divided, but our aim is one—a bigger and better church. Soon there will be three or more organizations in the city. It is impossible for a church to function in the largest way, in a locality, without building new churches in different parts of the city. All progressive denominations have demonstrated this fact. The finest spirit prevails in all our work, and with Bro. Flory as our pastor, things are forging ahead in a very telling way. Our Sunday-school and church attendance has increased sixty per cent since he has located with us. He is also taking much interest in our missions. Our elder, Bro. P. S. Miller, is also keenly interested in the growth of our church, and favors the building of a new church.

J. Allen Flora.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Bethel church met in regular council March 4. The church officers were elected for another year as follows: Elder, Bro. S. S. Gars (two years); Clerk, Sister Grace B. McDaniel; correspondent and "Messenger" agent, Sister McDaniel; trustee, Bro. Wyatt. A Sunday-school Board was also elected. Our school is growing and we felt that this Board was necessary to do more efficient work. We are looking forward to a revival and love feast this spring—the date to be determined later. Our building fund is growing steadily. We use the fourth Sunday's collection of each month for this purpose. Some of our friends in other congregations have added us in this fund, and if there are others left the District, who desire to give to a worthy cause, they will find an opportunity here. Our membership is not very large and we need a house of worship greatly if we are to grow. Since our last report another one has been added by baptism. The rainy weather of the past few months has hindered our services somewhat, but we trust we can go on now without interruption.—Mrs. H. J. McDaniel, Chowchilla, Calif., March 5.

Chico church met in council March 4. At our council in December we elected Bro. J. J. Reppert, elder, but he declined to serve. The writer was elected to serve until Oct. 1. Bro. Arnie Wright was elected as Forward Movement worker. We expect to hold a series of meetings in the early summer, closing with a love feast. The church and Sunday-school work is moving along in quite an encouraging way, with Bro. John Reynolds as superintendent. We are still in need of workers and are praying for the Lord to send them.—J. C. Wright, Chico, Calif., March 10.

Fresno.—Brethren Edgcomb, Fox and Simpson have been filling the preaching appointments lately. March 5 the three Norton sisters, traveling evangelists, spoke to an appreciative audience. The midweek prayer service and Bible study hour is reported as being particularly full of good things by those who attended. Confined to his bed by pneumonia, Bro. J. H. Stover has not yet been able to take up the work here. Gratifying reports as

to his improved condition lead us to hope that before many weeks he will be able to assume the pastorate here.—Mrs. Elisabeth Whitlow, Fresno, Calif., March 10.

Lindsay.—Our church has been made to rejoice greatly because of the recent accessions to our number. Eighteen accepted Christ, fourteen have already been baptized and four await the rite. Six of these came as a result of the union evangelistic campaign in Lindsay, conducted by Bro. John Brown, of Arkansas. The others came from our regular services. Four are heads of families. We rejoice to see the children come. We are planning a special evangelistic campaign during Passion Week, to be conducted by our pastor, Bro. M. S. Frantz, and his helpers. We expect a large ingathering at that time. Arrangements are being made, as rapidly as possible, for our Vacation Bible School, to be conducted during June. Our school was quite successful last year and we expect a larger and more successful one this year. Our spring love feast is to be held on Saturday evening, April 22. Our pastor is to represent us at the Winona Lake Conference. Work on our Easter pageant is progressing nicely. It portrays vividly the conditions in Jerusalem at the time of the resurrection. Our church shows a healthy growth, evidenced by the large attendance at our services in spite of bad roads, and by the frequent addition of converts to our number.—Elmer Metzger, Strathearn, Calif., March 8.

Raisin City.—The Earnest Seekers' Class of our Sunday-school is endeavoring to bring sunshine into the lives of those who are lonely and suffering by sending birthday greetings, postcards or letters. Any reader of the "Gospel Messenger" may send in the names, addresses, birthday date and a few important facts about the individuals, which they know; and a photograph, each, if possible. The class would be glad to hear from other classes, either by personal letters or through the columns of the "Messenger."—Mrs. E. M. Sheller, Raisin City, Calif., March 10.

ILLINOIS

Cherry Grove church met in business session March 4, with Bro. I. R. Young presiding. Officers were elected. Annual Meeting delegate is Bro. I. R. Young, who was also chosen to the Ministerial Committee. We decided to paint the churchhouse this summer. We are planning to have a photograph of each member before Easter, conducted by our pastor, Bro. Ira Weaver. A committee is at work, arranging for an Easter program.—Lanah E. Shidler, Lanark, Ill., March 13.

Okaw congregation met in council March 4. The Sunday-schools are moving on in a very commendable way, with Bro. E. R. Hendrick as superintendent at La Place, and Sister Mary E. Pringle at the Centennial house. They have had an increased attendance this year at Centennial. Feb. 26 Bro. Salem Beery, of Fruita, Colo., preached two inspiring sermons at La Place.—Sarah Cripe, La Place, Ill., March 13.

Salem.—March 12, after the usual church services, thirty of the members and neighbors surprised our elder, Bro. Urias Blough, and his wife, with a basket dinner at their home. Bro. Urias and his wife, which occurred several days ago. The afternoon was spent in social conversation and music. All joined in wishing them many happy returns of the day.—Mrs. Lavina Cripps, Salem, Ill., March 14.

Sterling church met in regular members' meeting, March 6, with Eld. E. F. Caslow presiding. Sister Lillie Frantz was appointed solicitor to secure funds for the decorating of our church walls, and her report at an early date. Bro. C. W. Cossey was elected Forward Movement Director for 1922. We decided to hold our communion meeting on Sunday, May 14, at 7 P. M. The attendance at our services has been somewhat irregular lately, due to so much illness among our people. Two of our Sunday-school girls, who were very seriously ill, are improving, for which we praise our Father in heaven, and trust that soon all may be back at services again. Our Christian Workers' Society is planning a contest between the various Sunday-school classes in the rendering of programs at the Christian Workers' meetings. We hope soon to be able to take it up again.—Mrs. Anna L. Caslow, 614 Sixth Avenue, Sterling, Ill., March 10.

INDIANA

Andrews.—Our church met in regular council March 11. Our elder, Bro. Chas. Oberlin, could not be present on account of sickness, so the pastor presided. Bro. Oberlin was elected. Sister Parker was chosen to represent our congregation at Annual Conference. We are planning for a Vacation Bible School in June.—Ira E. Long, Andrews, Ind., March 16.

Beech Grove church met in council March 4, with Eld. E. O. Norris presiding. Brother and Sister Evie Fuqua were elected delegates to Annual Conference, with Brother and Sister Fuqua as alternate. A Ministerial Board was elected: Brethren Samuel Foust, Leonard Reeves and the writer; Missionary Committee, Sister Mary Renschoff, Bro. Arvey Spall and the writer; Temperance Committee, Sisters Anna Norris, Emma Foust and Margaret Shepherd. Our love feast will be held May 14. Feb. 26 we had a parents' meeting and discussed the problems of the Sunday-school. We worked some very satisfactory solutions. Each felt very much benefited because of the meeting. Our young people's classes have been organized and expect to give an Easter offering. We are especially thankful for their interest and for the way they have been built up in the faith. Our Sunday-school has begun the year with great opportunities. The membership has been greatly increased, with prospects for still further growth. Our superintendent, Bro. Frank Krall, is doing fine work. Eld. Norris began a series of fire sermons on "The Last Few Weeks of Our Savior's Life," and during Passion Week we are planning to have services each evening, followed with baptism. We are going to commence the study of "Doctrine and Devotion" in our prayer meetings this week.—Maude Krall, Fortville, Ind., March 13.

Cedar Creek church met in council March 11, with Bro. T. G. Weaver presiding. Plans were made for our revival to begin about the middle of May, with Bro. J. Edwin Jarboe and wife in charge. Our spring communion will be held at the close of the meetings. Bro. Weaver was chosen delegate to Annual Meeting, with Bro. Gerry Gump, alternate.—Mary E. Ober, Garrett, Ind., March 13.

Copper Creek church convened in council, with Eld. Fred L. Fair presiding. A Ministerial Board was elected: Brethren Arthur Clinepneel, Virgil Mast and Shadrach Clinepneel. Virgil Mast and Harve Cline. Sister Ethel Kendall was chosen clerk; the writer, correspondent. Bro. Harvey Cline was elected collector for the Old Folks' and Orphans' Home. We will hold a series of meetings early in the fall.—Lillie Strebin, Bennetts Switch, Ind., March 9.

English Prairie.—Recently Bro. Manly Deeter was with us and delivered five very fine sermons, which were very encouraging to all. Our council was held Feb. 28. Our love feast will be held May 27. Bro. Dewey Rowe was chosen delegate to Annual Meeting.—Gertie McKenzie, Howe, Ind., March 12.

New Salem.—Feb. 18 the church met in council. Bro. J. C. Stout was elected delegate to Annual Meeting, with Sister Eva Ferber alternate. May 27 was chosen as the date for our first love feast attendance at Sunday-school during February was eighty-seven.—Dora A. Stout, Milford, Ind., March 13.

Pipe Creek church met in council March 8, with Eld. D. P. Klepinger in charge. One letter of membership was granted. Bro. Houk was chosen delegate to Annual Meeting. It was decided to place a pulpit in the church in the near future. Bro. A. G. Crowder was chosen as presiding elder for one year. It was decided to purchase a supply of the new song book, "Hymns of Praise." Our communion was set for May 27, at 4 p. m.—Ruth Daley, Peru, Ind., March 13.

Pleasant Valley congregation met March 11 in regular council. Our elder, Bro. David Minnich, had charge, assisted by Bro. B.

(Continued on Page 192)

her of grandchildren; also one sister. She died at the home of her daughter, Mrs. John A. Myers, at Mason and Dixon, Pa., with whom she made her home since the death of her husband. Services in the Broadford church by the writer. Interment in the cemetery adjoining—S. D. Hartman, Maugansville, Md.

Rush, Sister Adaline, died at the home of her son, at State College, Pa., on Feb. 8, 1922, aged 83 years. Sister Rush had been a widow for thirty-three years. She was a member of the church at Spring Run for more than sixty years. At the time of her death she was the oldest, in years of membership, in the congregation. Being one of the charter members, only two of whom yet remain. She had maintained her home until a few years ago, when she was persuaded to live with her children, making her home with her daughter Anna, near her old home. She was brought to her home and laid to rest by the side of her husband in the cemetery at Spring Run. She leaves two children, eight grandchildren and ten great-grandchildren. The services were conducted by the home ministry.—J. C. Swigart, Mattawana, Pa.

Sala, Bro. Omar Samuel, eldest son of Eld. J. W. and Nancy E. Sala, born in Elkhart County, Ind., died of pneumonia, Feb. 4, 1922, at his home, near Cushing, Okla., aged 18 years, 4 months and 26 days. He was baptized when twelve years of age and lived a quiet Christian life. He was anointed Jan. 27. His mother and two little brothers preceded him. Services at the church by Eld. Earl R. Meyers. Interment in the cemetery near by—Nellie B. Holsinger, Ripley, Okla.

Shaffer, Sister Caroline, daughter of Eld. Joseph Berkey, died Feb. 28, 1922, aged 71 years, 7 months and 18 days. As a result of paralysis, she was in a helpless condition for the past eighteen months. She had been a faithful member of the church since she was about fifteen years of age. Almost fifty-five years ago she married Bro. Gillian Shaffer, who is still living. Of the twelve children, seven remain. Services and burial at the Berkey church and cemetery—S. P. Early, Windber, Pa.

Sheets, Bro. Jacob Samuel, died Feb. 27, 1922, aged 79 years, 7 months and 2 days. He was a member of the Brethren church for years, living in the bounds of the Summit church. His loyalty to the cause of Christ and his years of active service to the church were a real benediction. He is survived by one daughter, four sons and fifteen grandchildren. His wife died three years ago. Services from Salem Lutheran church by Bro. Peter Garber, assisted by Bro. J. T. Glick. Burial in Salem cemetery—Mattie F. Wise, Bridgewater, Va.

Shively, Eld. son of Eld. David and Lydia Shively, born in Stark county, Ohio, died at his home in Kosciusko County, Ind., in the bounds of the Camp Creek congregation, March 6, 1922, aged 70 years, 4 months and 20 days. He married Nancy Taylor in 1888. There were five sons and eight daughters. His wife died in 1916, and one daughter died in 1920. He leaves twelve children and twenty-one grandchildren. He was an invalid for several years. Services at the Stony Point church by the undersigned. Burial in the cemetery near by—Daniel Wyson, Nappanee, Ind.

Smith, Sister Mary E., nee Worford, died at her home near Stony Point, Va., Jan. 19, 1922, aged 77 years, 1 month and 27 days. In 1888 she married Mr. John D. Smith, who preceded her eighteen years ago. There were two daughters and two sons. One son died in infancy. Three children and thirteen grandchildren survive, also three sisters and three brothers. She was a faithful member of the Church of the Brethren for about thirty years and a regular attendant at services. Services at Reddicks Creek Baptist church by Bro. Geo. Maplin, assisted by Bro. Via. Interment at Reddicks Creek cemetery—Alice Davis, Barboursville, Va.

Tombagh, Bro. Geo. W., born near Mexico, Ind., died at his home, near Roann, Ind., Jan. 31, 1922, aged 84 years, 1 month and 7 days. He married Miss Elizabeth Ann Deardorff in 1861. There were two sons and five daughters. One son and two daughters survive. He and his wife united with the Church of the Brethren in 1865. His wife died in April, 1920. In November, 1906, he married Mrs. Eliza Baker, who later became a member of the Church of the Brethren. His wife, one half-brother, three children and seven grandchildren survive. He was greatly afflicted for about three years, having been confined to his bed for over two and a half years. During this time he was twice anointed. Services by Eld. J. C. Fisher, assisted by Eld. J. D. Rife, at the New Enterprise church. Burial in the New Enterprise cemetery—Sarah C. Tombagh Seiner, North Manchester, Ind.

Valentine, Susannah, daughter of Mr. and Mrs. John Deeter, born near Bradford, Ohio, died Jan. 9, 1922, aged 74 years, 7 months and 5 days. She married Geo. Valentine in 1865. There were nine children, four of whom, with the husband, preceded her. She united with the Church of the Brethren in 1866 and remained a faithful member until death, being a member of the Painter Creek congregation. She leaves three sons, two daughters, six grandchildren, five great-grandchildren and six brothers. Services at Mottsville by Bro. Lawrence Kreider—Pearl Fourman, Greenville, Ohio.

Zier, Margretha, nee Detrich, born in Württemberg, Germany, died in the bounds of the Cherry Grove church, Carroll County, Ill., Feb. 27, 1922, aged 85 years, 1 month and 20 days. She and her husband came to America in 1852. In 1857 she married John Zier who died in 1911. There were three sons. There are also six grandchildren and one great-grandchild. She united with the Church of the Brethren in 1875 and lived faithful and loyal to Christ and the church. Services at the Cherry Grove church by the writer, assisted by Eld. L. E. Weaver and Rev. J. G. Finkenbinder, of the Evangelical church—L. R. Young, Lanark, Ill.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the household (Eph. 6: 18-20; Philpp. 4: 6, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversies (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

Tracts explaining these doctrines sent free upon request.

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RELIGIOUS BOOK WEEK

Recognizing that religious books are vital helps in promoting the Christian life and that they should receive greater publicity by the book-sellers, a move was started by the American Booksellers' Association for an annual Religious Book Week. The experience of the first year encouraged them to persevere in promoting this class of books. And when a person reflects on the fact that the influence of a book is immeasurable, the worth of good religious books will be appreciated.

This year **RELIGIOUS BOOK WEEK** will be **APRIL 3-9**. During that week we would like to place at least one good religious book in the home of each subscriber. We suggest selections from this list:

- | | |
|---|---|
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By C. F. Yoder
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Stories of winning men to Christ through personal evangelism. |
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By S. N. McCann
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What do the prophets teach about this great event? |
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Official Organ of the Church of the Brethren

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 15 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscription fifty cents extra.)

EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 189)

30 and 31, to begin at 10 A. M. Delegates to Annual Meeting are S. S. Shearer and Hiram Kaylor; for District Meeting, Allen Ober, Benj. Reinhold and Hiram Eschelman. S. R. McDannel, Elizabethtown, Pa., March 10.

VIRGINIA

Chimney Run church met in council March 11. In the absence of our elder, Bro. P. B. Ginger acted as moderator. Brethren P. E. Ginger and Geo. R. Robertson were elected delegates to District Meeting—Ada Ginger, Warm Spring, Va., March 14.

Fairfax congregation met in council at the Oakton house, March 11, with Eld. I. M. Neff, presiding. Two letters were received. Our delegate to Annual Meeting is Eld. L. B. Flohr, with Bro. B. F. Miller, alternate. Our Ministerial Board is planning a week or ten days' evangelistic service just before Easter. Our love feast will be held May 13, at 6 P. M. March 12 Bro. W. H. Sanger, one of our former ministers, now president of the Brethren Seminary, preached a very interesting sermon for us—Maggie Miller, Vienna, Va., March 13.

Lebanon church met in council March 3, with Eld. J. C. Garber as moderator. Bro. J. C. Garber is our delegate to Annual Meeting; alternate, Bro. J. D. Zigler. Delegates to District Meeting are Brethren D. F. Cline and C. C. Wine. We decided to have a two weeks' Vacation Bible School this summer, combining our school with Oak Grove, teaching a week at each place. We will use the home talent as teachers. We expect to have the Mission Band of Bridgewater College render a program the last of March or first of April. The Ministerial and Sunday-school Meeting of the Second District of Virginia will be held at Lebanon in August. We expect Bro. P. I. Garber, of Harrisonburg, Va., to be with us in a series of meetings in August. We also decided to co-operate with the Ministerial Association of the county in a two weeks' simultaneous meeting, to be held next November. Bro. A. C. Miller, of Meyers Cave, will give us a Temperance-Parity sermon on the fourth Sunday of April. There is to be some improvement made on the church grounds in the near future. Two letters were granted—Lila B. Wise, Mt. Sidney, Va., March 4.

Midland church met in council March 11, with Eld. J. A. Hinegardner presiding. Three letters were granted. A Ministerial Committee was elected as follows: Brethren A. W. Long, D. J. Myers and A. L. Smith; delegates to District Meeting are Eld. J. A. Hinegardner and Bro. J. M. Kline. We decided to hold our love feast May 20, beginning at 6 P. M.—Eva Hinegardner, Midland, Va., March 14.

Pleasant Hill church met in council with Bro. A. N. Hylton presiding. Some of the business which came before the meeting was disposed of, while the rest was carried over until next meeting. Our Sunday-school was reorganized with Sister Ava Canady, superintendent—Clarice Hylton, Willis, Va., March 13.

Salem church met in council March 11, with Eld. L. R. Dettra presiding. Delegates to District Meeting are Bro. S. H. Hausenfluck and the writer, with Brethren P. M. Funkhouser and Cephas Fahnstock, alternates. We decided to have our love feast May 20, at 4 P. M.—Eather B. Leidig, Middletown, Va., March 13.

Valley Pike.—Our church convened in council Feb. 28, with Bro. H. R. Mowry presiding. One letter was received and one was granted. The church decided not to send any delegate to Annual Meeting. Delegates to District Meeting are Brethren Geo. Hoover and Levi Gochenour; alternates, Brethren P. P. Spigle and Jerry Wakeman. Sister Mary Martin, of Mt. Airy, Md., will hold some meetings in the Woodstock congregation this summer.—M. H. Copp, Maurertown, Va., March 13.

WISCONSIN

Chippewa Valley church met in council March 4, with Bro. C. I. Weber presiding. We decided to have a love feast May 27. We also decided to have a Daily Vacation Bible School some time during the summer. We are to have a singing-class also, which will be conducted by Sister Weber. The Christian Workers' Committee is in charge of a program, which will be given on Easter Sunday, and later another one on Children's Day. The committee in charge of the work, in connection with building of a parsonage, submitted plans before the church. A suitable one was chosen and the work will be pushed as rapidly as possible. Our Sunday-school is growing in interest, and all the work is progressing nicely.—John Crisp, Mondovi, Wis., March 9.

Stanley.—With the cooperation of our Publishing House, we have been enabled to donate a year's subscription of the "Gospel Messenger" to each of twenty non-members of this community. Our good church paper also goes to our local hospital and is read with much appreciation by many at our Public Library. This is sure to result in much good. Those of us who have had the privilege of examining the new song book, "Hymns of Praise," are disposed to give it a good recommendation. A visit of a few days was paid us recently by our presiding elder, Bro. C. C. Price, of Polo, Ill.—Ralph G. Rarick, Stanley, Wis., March 11.

NOTES NOT CLASSIFIED

Windber.—Since our last writing, Bro. H. D. Jones, our pastor, has left us, moving to New Woodstock, N. Y. He preached his farewell sermon Feb. 26. The good wishes of the congregation go with him to his new home. The pulpit is being filled by various ministers, as we have not as yet secured a pastor. Bro. J. H. Cassidy, of Huntingdon, Pa., was with us Feb. 19, preaching two very inspiring sermons. He helped us raise subscriptions, liquidating the debt on our new church lot.—Mrs. C. E. Replogle, Windber, Pa., March 9.

Middlebury church met in council March 10, with Eld. Cyrus Steele presiding. Nine letters were granted and seven received. Eld. Cyrus Steele was chosen delegate to Annual Meeting. We decided to have Bible study on Wednesday evening of each week. It was also decided to hold a Vacation Bible School. Bro. Lawrence Shultz, of North Manchester, will be here March 26, to give us instruction concerning methods of conducting the session. Our communion will be held on the evening of June 3.—Mrs. A. M. Hassau, Middlebury, Ind., March 13.

RESOLUTIONS ON THE DEATH OF KATIE MILLSPAUGH

I. In the death of our beloved sister, Katie Millsbaugh, the church, the Sunday-school and the Aid Society have suffered an irremediable and irreparable loss, that will be next to impossible actually and properly to replace.

II. For many years she has been the honored president of the Society. She was largely instrumental in building up, and in accomplishing the good for which this Society is so well known.

III. For many years she has served the Lord, her church, her Sunday-school and humanity. Her life was one of rare service, and her devotion was a beautiful benediction to the church, Sunday-school, the Aid Society and the neighborhood in which she

lived. Happy of disposition, pure of mind, she was, with a heart of tenderness and sympathy, one of God's good women. The mystic door has opened and through it she has gone—not to death, but to the life that is eternal and abounding.

IV. The members of the Aid Society beg to extend to the family of our deceased friend and sister their sincere sympathy in their great bereavement, and have decided that a copy of these resolutions be left in the home.

V. We, the members of this Society, do resolve to cherish our sister's memory, to emulate her virtues, and we also decide that another copy of these resolutions be placed on the minutes.

Muncie, Ind.

Mrs. C. B. Miller.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 17-19, Western Pennsylvania, Pike church, Brothers-Valley congregation, Brotherton.

April 18, 19, Middle Pennsylvania, in the Twenty-eighth Street church, Altoona.

April 19, 20, Middle Maryland, at Manor church, near Hagerstown.

April 26-28, Second District of Virginia, Middle River church.

April 26, 27, Eastern Pennsylvania, Chiques, Chiques house.

April 27, Southeastern Pennsylvania, New York and Southern New York, in the Covenant church, near Pottstown, Pa.

LOVE FEASTS

California
April 22, Lindsay.

Indiana
April 29, Nettle Creek.

Iowa
April 29, 7:30 P. M., Fairview

Kansas
April 8, Larned (rural).

May 6, Lone Star.

Oklahoma
April 22, Pleasant Plains.

Pennsylvania
April 29, 3 P. M., Palmyra.
May 3, 4, 1:30 p. m., East Fairview.

Manchester College Summer School

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Practical Test of Inspiration

CONTENT to know the tree by its fruit? "Yes, but how are we to know the fruit?" Permit us to suggest tasting it. If you find it good, wait a little and if no harm follows, take a bigger bite. If everything is still all right, eat freely. The proof of the pudding is in the eating.

The brother, whose question about inspiration started these reflections, did not ask for proof, and we have no mind to bother him with extended arguments, after the usual fashion of apologists. But there is one kind of evidence, so bound up with the method of definition used in the Bible, as hardly to be separated from it. If the nature of the wind, as Jesus told Nicodemus, can be understood only through its effects, one must at least see the effects. If inspiration can be defined only in terms of its manifestations or results, it is certainly fair to ask whether these results exist.

The answer is, they do. The proof is to be found in the manner indicated in the first paragraph.

D. L. Moody used to say he knew the Bible was inspired because it inspired him. He was not trying to construct an argument and was not aware that in that simple statement he had boiled down the contents of many learned volumes on apologetics. But he had. He had gone straight to the heart of the whole matter, and even though his intellect would hardly have admitted it as logically sufficient, he had shown what it was that really satisfied him. He had disclosed the kind of practical proof which gripped his own heart.

And right there was the point—it gripped him. He found in the Bible the only satisfactory answers to the questions that had troubled him. He found something that satisfied the deepest longings of his being—something that unraveled the mysteries of life and gave him peace. He found a God that he could love and worship—just such a God as a universe like this so badly needs. He found a Christ who offers a salvation with two exceedingly attractive features. It was just the kind of a salvation he needed, and the terms were such as he could meet. Is it any wonder that his heart leaped up in answer to it? And that his

soul said instinctively: The Book that does these things for me is the Word of God.

Millions of others have duplicated Moody's experience in this matter, though they have not always acknowledged it so frankly. They may have read books on "Evidences" by the dozen and have had their faith confirmed or doubts intensified, as the case may be, but the evidence which they actually live by is this simple, practical test of Moody's: The Bible satisfies the hunger of their souls. It lifts them into fellowship with God.

The trouble with much of the learned argumentation on this subject is that it attempts too much. It undertakes to be wise above what is written. Not content with the Bible's own doctrine of inspiration, it must presume to explain how inspiration was effected. It must adopt a specific theory. Instead of defending the fact, which is simple enough, it sets out to establish the theory. It soon gets into deep water and keeps up an appearance of going somewhere by splashing around. It makes a show of learning by darkening counsel with words without knowledge.

Not that there is anything wrong in seeking to understand God's processes in the world of spiritual realities as well as in the world of matter, if this is done in humility and reverence, and with special care that one's own guesses and opinions are not set up as standards of loyalty, to become stumbling-blocks to the faith of others. Especially in defining inspiration, it is well not to venture farther than the inspired men themselves have gone.

Yet many earnest Christians can hardly be entirely satisfied with the practical test here proposed. It does not prove enough for them. It leaves a good many things undetermined which they feel ought to be settled. Well, let them settle them, if they can. But let them be very humble about it. And let them remember continually that this simple test of personal experience is exactly the one which Jesus himself urged. This is the challenge which he hurled at his caviling critics, in answer to their insinuated demand for his credentials: "If any man willet to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." That is the final word on Christian Evidences.

And isn't that the challenge of the Bible everywhere? "O taste and see that the Lord is good." "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The Bible is the Word of God. The way to test this is to try it out. Take it and live by it. Love, trust and obey the God and Christ who are revealed therein and it will vindicate its claims to the complete satisfaction of your heart. It will make you "wise unto salvation."

Tell Us How You Did It

THEY are quite right who say that the chief need of the church is not money, nor better-equipped churchhouses nor smarter preachers, nor more strongly-endowed colleges, nor anything else that you can see or handle. That supreme need is a heart quality, for which there are any number of good names, such as devotion, dedication, consecration, loyalty, faithfulness.

Yet these finer things of the spirit have a way of expressing themselves in such concrete realities as those named above. And if they do not so express themselves, one must wonder what ground of confidence there can be in their existence.

But the recognition of this truth—the fact that the fundamental lack is always spiritual rather than material—is important, because it tells us where the point of attack lies. It keeps us from forgetting the chief object of concern.

The deepening of consecration is our work. That is where the whole thing hinges. Perhaps you know, reader, the best way to accomplish this—something that you have found useful in your own case—something that helped you to be just as consecrated as you ought to be.

Yes, He Is a Producer

ONE of the trying things about the life work of all dealers in spiritual commodities is the difficulty of measuring results. They are not tangible. How can you count them or weigh them when you can not even see them?

The business man subtracts his expenses from his gross returns and knows how much he has made. The mechanic can tell, too, exactly how many hoe handles or steel axles he turns out in a week. But how about the preacher, to take him as the most conspicuous example of the idealistic artisans?

Doesn't he know the pull of the temptation to "show results"? And the impatience of the people when they can not see something tangible taking place? And so he must fill up his report with the number of calls made, sermons preached, weddings and funerals, and so forth. There is the increase in church membership, to be sure—a more practical standard of accomplishment, it would be generally agreed—but even this is a very imperfect yardstick.

For the preacher, along with certain other craftsmen, is a worker in ideals. His field is the human spirit. He helps forlorn and shipwrecked brothers to take heart again. He is a builder of the spirit which makes life tolerable and community life possible. He upholds the moral sanctions without which civilization could not endure.

If the preacher is true to his calling, he is one of the most effective "producers" in the community. No business yields a more practical output than his, albeit this can not be set down in dollars, yards or pounds.

For Financial Reasons Only

ONCE there was a brother who cultivated and marketed a certain plant which is not in the best repute in Christian circles. There came to visit him another brother, in whose conduct the first-named found some things to which he took exceptions. Whereupon the visitor chided his host for his tobacco-raising. But the latter promptly explained that he was engaged in this purely for financial reasons.

The most interesting thing about this story is the complete simplicity of mind with which the one brother regarded his business as having no connection with his religion. He had criticized the other for his unbecoming conduct, as he viewed it, but resented any questioning about his conduct, because this pertained only to his business methods and hence was not a proper subject of religious concern.

"For financial reasons!" That is why bootleggers and gamblers and robbers and white slavers and a host of other workers of iniquity ply their nefarious trades. If Paul was right in what he said to Timothy, about the connection between the love of money and the various kinds of evil, it is probable that more people go down to eternal ruin "for financial reasons" than for all other reasons put together.

CONTRIBUTORS' FORUM

God Is Everywhere

BY EDDYTH HILLERY HAY

"Nature is too thin a screen; the glory of the omnipresent God bursts through everywhere."—Emerson.

God, thou art seen on every hand—
Thy glory shines on sea and land;
On mountain heights thou dost appear—
In valleys thy calm voice we hear.

In summer's beauty thou dost shine—
'Tis but reflection, Lord, of thine;
And autumn's glory is on fire
With thine own presence to inspire!

E'en winter can not hide thy face,
Nor freeze the rivers of thy grace;
The pure white snow on ground and tree
Doth symbolize thy purity.

And when soft, balmy breezes fan
Sweet, sleeping spring to life again,
A whole creation doth adore
Thy matchless presence more and more.

God, nature's veil is all too thin
To hide thy glory, or to dim
Thy beauty and thy wondrous power—
'Tis manifest each day and hour!

Goshen, Ind.

The Village Church Problem

BY W. J. HAMILTON

"It isn't a question of the obligation of the village to the country or of the country to the village. The question is of their joint obligation in the creation of a satisfactory community life."—Home Lands.

THE village and its church have problems, just as serious as those of the city and the open country. And since so many churches are located in villages (and more are going to be), it is well to give these problems some consideration.

The village church is limited in size and resources. Most village churches have fewer than 150 members—many far less than that number.

Some one once said that "the village has most of the disadvantages of both city and country, with the advantages of neither." In the days of the "store-box philosopher" the village was taken for granted, but today it is rapidly coming into its own. In rural gatherings it holds the center of the stage. In many sections it is becoming the capital of country life.

And just as the village of today must meet the needs of the specialized requirements of modern country life, and promote an expanding ideal, so should the village church minister to the surrounding community, to save the farmer from his horses and hogs, and the house-wife from her cows and chickens.

The field of the village church is only half farmed. In most cases the church leaders have not yet learned how large their field is. They have not yet "walked the boundary-line," as they did when they purchased that tract of land. A survey of the whole neighborhood will reveal some surprises, as to resources, and their startling possibilities.

The best is none too good for the village church. And I wish to say that you can have the best, if you want it. If the farmer members equally take their place and part, with those of the village, there will be found many advantages to country problems. Let us notice a few of them:

1. Miles, to the rural resident, are little more perplexing than blocks or squares in the city; when roads or weather furnishes a pretext or excuse.
2. The necessity of the whole family coming together in one conveyance adds much to the attendance.
3. "Work-weariness" and "late-hours" are not so much of a problem to contend with in the village and on the farm as is common in the city.
4. The village church is the natural social center of the community. And the "big event" that brings out the entire village and surrounding neighborhood for an enjoyable time, would scarcely cause a ripple on the complex sea of our modern city life.

5. Few of our churches anywhere are built to meet the needs of today, but the old oblong village church lends itself more readily to screens, curtains, or partitions than many of the irregular shaped town and city churches.

6. Departments in a city Sunday-school have been known to change fifty per cent in one year, by removals and changes. In the village and on the farm, life is not so transient.

7. But, perhaps, the most important advantage of the village church is the high percentage of potential leaders among its constituency, as compared to the big city congregation. So far, God has raised most of his great men in the rural districts, near to nature's heart.

However, in solving the village church problem, it may be well to suggest a few words of caution:

1. The need of the field is the law of the church. No stereotyped program will solve your problem—no difference how successful it may have worked somewhere else. Each church must develop an organization and fashion a program to meet the needs of the particular community to be served.

2. Beware of the common sin of permitting the fires of enthusiasm to burn low! For enthusiasm is the momentum of the church's fly-wheel, that carries us past the dead centers of storms, cold snaps, Sunday visiting, "autoing," and other discouragements.

3. Keep the churchhouse comfortable! Keep it cool in summer, and warm in winter. (So often this order is reversed.) But above all things, keep the air pure. Few things are more depressing on rural religion than a cold church, filled with "bad air" on a winter Sunday morning. David certainly magnified the office of janitor when he said: "I would rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." God bless the efficient janitor!

4. Avoid having a "one-man-church," or a "one-family-church." Many leaders in small churches are to be commended for their zeal, but instead of doing the work of ten men, it would be far better to have ten men do the work. Be a general, but don't be a drudge. Scatter the honors and responsibilities among as many members, and especially of different families, as possible. Most churches have many undeveloped workers. The Bible-way is "to every man his work."

The real mission of the village church is to minister to the spiritual and social needs of the entire community. In so doing, it should endeavor to widen the villager's horizon and to help the farmer see beyond his own line-fence.

But its mission is only half completed if it fosters these higher ideals and then leaves them unsatisfied. In some way it should help to keep the boys and girls on the farm and in the village homes, and teach them to enjoy the more abundant rural life.

If every farmer would recognize "God's acre," the proceeds from a bountiful crop from this "consecrated land" would do much to help solve the financial problem of the village church, as well as add interest for the young people.

Then, instead of "doing something for the young people," let them do something for the church, the village, or the community. In the way of services: Let them organize a "Young People's Department," and plan and execute their own programs. A boy never learns to drive an automobile until he is permitted to get hold of the steering wheel. You may go along with him, and make some suggestions.

As for service: Something concrete and practical will appeal to them. For example: (a) Beautifying the church-building. (b) Providing real pictures for the auditorium, or the class room. (c) Planting and cultivating flowers all about the church grounds. (d) Have them do "landscape gardening" along the village streets and on vacant plots. (e) Or give them a "village park," with a community house, and challenge them to equip and care for them.

If you are in a "dying village church," and you really want to solve your problem, and are thoroughly in earnest, the thing can be done. Much of other people's indifference is due to our own half-heartedness. There are three "P's" warranted to guarantee

success: Preparation, Persuasion (personal effort), and Push (or consecration). These, together with a never-give-up spirit, will conquer in the end.

Rockwood, Pa.

Church Loyalty

BY D. C. REEB

LOYALTY is not a New Testament word. It comes from a Latin term, through the French, signifying lawful. Hence its primary significance means living up to an agreement or promise made between individuals, or between an individual and some social organization—such as school, state or church. It is based on mutual confidence and consists of a devoted allegiance to a friend or cause. It is both personal and impersonal. The nearest New Testament term is *faithfulness*. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10). This verse is frequently misquoted by saying "until death." "Unto death" implies loyalty that may lead to martyrdom, whereas "until death" denotes a continued faithfulness until death occurs as a natural event. The martyrs were loyal unto death as well as until death.

Loyalty is a cardinal virtue. It embraces as much as duty; and the various kinds of loyalty correspond to the classification of duties.

"To thine own self be true;
And it must follow as night the day,
Thou canst not then
Be false to any man."

Thus the poet describes loyalty to self or conscience. No one who is a traitor to conscience can be counted as being loyal to a noble cause. The most conscientious souls are likewise the most worthy adherents to a righteous cause. Hence loyalty to the church presupposes loyalty to self.

Life without an objective is aimless and fruitless. Life directed by a self-conscious purpose is high in moral aim, and fraught with consequences of real value. As life advances, from one fulfilled purpose to another loftier goal, it becomes larger in each of its three dimensional aspects. Life, in the complex society of today, sustains numerous social relations. As the life of the highest idealism is purely subjective, unless it results in some concrete and external manifestation, so loyalty must select some social cause, to which it may devote itself besides being true to itself. Man's loyalty to his fellows is largely institutional, yet also personal. The great institutions of society—the family, the state, and the church—appeal to the highest instincts and the most unselfish motives for an unswerving loyalty. The family, by its ties of nature, calls for a loyalty that is both warm and impartial. Loyalty to kith and kin, enlarged to tribal and national proportions, becomes patriotism.

The highest type of loyalty should be to God, who is the Supreme Good. This is impersonal. Personal loyalties are transient, ceasing as the object of devotion disappears from our lives. Impersonal loyalties are lasting. Devotion to truth, beauty and right, results in the highest culture and the noblest spiritual attainments. These conceptions are embodied in the church, which is "the pillar and ground of the truth." Christ is the Way, the Truth and the Life, and the Head of the church. Therefore loyalty to Christ is loyalty to the church and to God.

What is to be understood by loyalty to the church? Some would limit church loyalty to a furtherance of the interests of a local congregation. Others might wish to restrict its manifestation to the proper recognition of a State District. However, such loyalty is more or less selfish and frequently personal. The least that church loyalty can mean is a faithful devotion and allegiance to the will of a larger social unit, known as a denomination. This will is expressed, to the members of that denominational group in the Conference decisions, made from time to time.

But it may be a question whether church loyalty should stop with the denomination. If the denomination, to which allegiance is held, can claim possession of the whole truth, as it is in Christ Jesus, and, following its vision of that complete body of truth, has a will

to embody that truth in life and character, it may be sufficient to stop at denominational loyalty. But where is the denomination that professes a complete conception of the will and purpose of God? I believe that the Bible is the best and only means to attain to a knowledge of the entire will of God. Therefore, to be consistent with the principle of loyalty, it must follow that one must affiliate himself with such a religious organization as aspires to and most nearly executes the will of God.

Having found and united with that body of believers, who have been called out from the world and are wholly consecrated to do the whole will of God, as such shall be increasingly revealed to them, one dare not sit at ease in Zion, feeling that perfection has been attained. Faith in Christ, that is effectual to the salvation of the soul, is a living force that seeks expression in church life and church activity. Consequently there is a practical standard by which to test the measure of one's loyalty to the church of Christ. You may claim loyalty to the church only to the extent of your devotion to the various interests that are vital to her life—such as the mission cause, temperance cause, Christian education, benevolences, the simple life in Christ Jesus, etc.

North Manchester, Ind.

A Study of Romans

BY IRA J. LAPP

In Five Parts.—Part One

Foreword

IN this abbreviated study of Romans we have attempted neither to sermonize nor to write a commentary, but merely, in the light of the letter's historical background, to follow Paul's outstanding doctrinal contention. We trust that you will pursue this effort with the Book of Romans in hand. The Christian church is sadly in need of doctrinal teaching. In the illumination of fundamental Christian doctrine, the Book of Romans is a star of the first magnitude. The great doctrinal teacher and church father, Chrysostom, would have this epistle read over to him twice a week.

Introduction to the Book

Paul's desire to visit Rome dominates the close of the Acts of the Apostles. We hear him say: "After I have been there [Jerusalem] I must also see Rome" (Acts 19: 21). The basis for his intense desire to visit Rome is very evident, for Paul's imperialistic vision of the Gospel's universality would naturally cause him to be desirous of preaching in the world's universal city. Rome, at this time, was the capital city of the Gentiles. Paul being an apostle to the Gentiles, most naturally longed to visit the city. Again, the imperial officials had interfered, and protected the apostle during times of heated and impulsive uprisings, and as a matter of appreciation for these services, he no doubt longed to meet in person the imperial officers, to give them his point of view of this religion, to which he had so enthusiastically committed himself. Paul's patriotic sense, perhaps, also functioned in his desire to visit Rome, for he was a Roman citizen—a fact of which he was proud, and one, which, he insisted, should be recognized as occasion demanded (Philpp. 1: 27; Eph. 2: 19; Acts 23).

The Jews first came into notice during the Maccabean regime, 160 B. C. They did not, however, become a settlement of note till about 63 B. C. (All dates are an approximation.) The early emperors favored the Jews and, as a consequence, a great number made Rome their home. At one time about 8,000 Jews were in Rome. A few emperors were the exception to this rule, for during A. D. 19, Tiberius banished 4,000 Jews to Siberia. They were again insultingly treated by Caligula in A. D. 41, and expelled the second time during the reign of Claudius. Among this number was Aquila and Priscilla (Acts 18)—intimate friends of Paul.

During the early reign of Nero, the city was again open to the Jews, and there was, at the time of Paul's letter, a community or number of communities (Rom. 16: 5 suggests a number of communities), well enough established to receive a letter.

The origin of the Christian church at Rome has been a subject of sharp contention. The Catholic church would have us believe that the apostle Peter was its founder. Paul, in his letter, does not refer to Peter as a founder, which he very likely would have done had such been the case. Paul states in his letter to the Romans (15: 20), that, as a working principle of his life, he was determined to build on no other man's foundation. Rome, as a center of world interest, was entered by all classes of people, and so it is not at all improbable that it found its origin through travelers who were Christians. The commentator Amrosiaster, who wrote during the fourth century—himself probably a member of the Roman church—does not claim for it apostolic origin. He thinks it arose among the Jews of Rome, and the Gentiles, to whom they conveyed the knowledge of Christ, had not seen any miracles or any of the apostles. Sanday, in his "International Critical Commentary," declares that Paul's letter gives us the first trustworthy information about the Roman church. This letter, which is the "supreme self-realization of the apostle Paul," raises, as do all letters, four questions: (1) Authorship, or who wrote it? (2) When was it written? (3) To whom was it written? (4) Why was it written?

Authorship. The salutation indicates that Paul wrote the letter. The general style of phraseology, diction and argument is so genuinely Pauline that we could hardly doubt its authorship, even though the introduction were eliminated. As a thread through the book we feel him as an apostle to the Gentiles, which is in perfect accord with the declared mission of Paul in the Book of Acts. In his concluding doxology he sends the greeting of Gaius, his host, which leads us to believe that the letter was written by Paul from Corinth.

When was it written? It was no doubt written early in the reign of Nero, for the latter part of Nero's reign was very atrocious. If it had been written at that time, the color of the letter would have been somewhat different. It was during a time of peace and protection from government, that he wrote the letter, judging from Romans 13. By eliminating some known facts, we are enabled to approximate the date of its writing. First, Paul had not yet been to Rome, which would exclude every date after A. D. 62. The letter was written before Paul's arrest, A. D. 58. He was sent to Jerusalem with an offering, and the letter was written before starting on the journey (Rom. 15: 22-32).

In relation to the other Pauline epistles, we give the following classification as presented by Hastings and Dummelow:

First and Second Thessalonians, during the second journey, A. D. 51.

First and Second Corinthians, Galatians and Romans, during his third missionary journey, A. D. 52-56.

Philippians, Ephesians, Colossians and Philemon, during the Roman imprisonment, A. D. 59-61.

First and Second Timothy and Titus, after his release.

To whom was it written? In his introduction we read: "Called to be saints," "Called to be Jesus Christ's," "Us, whom he called not for the Jews only but to the Gentiles." Sanday says: "The letter implies a mixed community of Jews and Gentiles." Dummelow says: "As a whole, the evidence is convincing that the Roman Christians addressed are a loose-knit body, composed almost wholly of Gentiles" (Rom. 1: 13; 1: 5-6; 11: 13; 15: 19-23; 9-11 for Gentiles only). The whole argument of the book indicates that it was written to Gentiles, however it has a Jewish background, therefore, though the community was largely Gentile, there were a number of Jewish people among them.

Why was it written? While it may not have been the primary aim, it yet serves the purpose of introduction to an unvisited church. "The letter finds its formal occasion in the approach of the long-expected opportunity to visit Rome." Paul had a number of friends living at Rome, among them Aquila and Priscilla. No doubt, in conversation and by letter, they had informed him of their faith, of their activities, their difficulties, their temptations and, perhaps, minor

divisions. As he hopes to establish them in the faith, he writes the letter to lay down the fundamental principles of his Gospel. Perhaps they had received evil reports, and these he wishes to correct. It is a doctrinal outpouring. No doubt with "characteristic imagination" he anticipates his arrival. The floodgates of his soul are flung open, and the pent up thoughts, which he would then have voiced, refuse to be restrained. The letter is "an earnest, a foretaste, of the promised spiritual gift" to the end ye may be established of the Gospel, which he is ready to preach to you that are in Rome. The style may be rugged, but in its broad sweep of truth it effectually mirrors the author, and brings into view the manner of preaching and the strength of his intellectual power and spiritual capacity.

Miami, N. Mex.

"Judge Not That Ye Be Not Judged"

BY H. F. RICHARDS

THESE words are found in that world-famous discourse—"The Sermon on the Mount." One of the principles of sermon delivery is to so arrange the material that the strongest and most vital point comes last, thus reaching a climax.

Of all the great things which this sermon contains, this text, which touches the social relations of life, particularly with reference to our judgment of other people, comes as the last and climactic point of the sermon, just preceding the conclusion. A university professor said: "Getting along together is the supreme task of life." It looks as if Jesus were giving it about the same emphasis.

There are two possible extremes in our estimation of other people. The first six verses of Matthew 7 recognize this, and deal with both extremes. The sixth verse deals with that indiscriminate, happy-go-lucky, spineless estimation of our fellows. What folly to cast costly pearls to the swine, which have no appreciation of value but trample them under their feet! This world is not a fool's paradise, and every one who has the earth-rooting tendencies is not to be counted a saint.

Common sense demands some discrimination in the estimation of the characters whom we meet. While this is true, the danger of our tendencies is, however, on the other extreme—that of being too censorious and harsh in our judgment of others. The text recognizes this, and consequently, while one verse deals with the lax side, there are five verses to deal with the harsh side, and it is this side that we here consider.

This tendency to be harsh and critical in our judgment of others, has several sources. It sometimes becomes a mere habit. There are eyes that get trained wrongly. They look at the rose-bush to see only the thorns. They pass over a multitude of virtues to point out one defect. They see the depths of human nature but never its heights. They are like the proof-reader whose eyes and mind are trained to pass over the beauty and majesty of the poem, and detect only the inverted commas and wrong spacing.

Two men were talking together. The one was pointing out the mistakes and weaknesses of one and then another, until the other man said: "You remind me of the dogs that came to lick the sores of Lazarus." That may be good enough for dogs, but it is a shameful habit for human beings.

One of the tendencies and dangers of our time is that of making "snap-judgments." These are sometimes right but they are more often wrong.

We call this a "scientific age." One of the hardest things for us to be "scientific" in, however, is the estimation of our fellows. A scientist waits until all possible evidence is in. Then, weighing it, he comes to conclusions and these conclusions are given every possible test. How unlike our judgment of others! We hear one side of a story, get a little smattering evidence and immediately "make up our minds." "Twenty-four hours after a murder it is difficult to find enough men for a jury who have not already decided the matter in their own minds."

A young man meets a young lady at a pleasure re-

(Continued on Page 202)

The Square Prayer

BY DEAN HARTLEY

"Forgive us our debts as we forgive our debtors."

LORD, that looks different to me, today, from what it ever did before. I have always been praying it as it stands, but *meaning* it the other way about. This time I shall pray it square.

I have often failed in my duty to you, God, but I can't expect you to forget it, for I don't forget what Jane Smith said about me, nor what John Thomas did to me. But just say that you forgive me, anyhow. Then go around, telling everybody what a cad I am and how meanly I have treated you, so many times, that you just don't want anything more to do with me, as long as I live. For that is exactly how I do with Jane Smith and John Thomas.

I know you can never trust me again. I don't expect it; for I don't trust Jane Smith and John Thomas for anything, after the way they have treated me; and I know I have not been any better to you than they were to me.

Bud Hunter never did a bad thing to me in his life, and he is counted a hail good fellow in his own circle, but the faster he stays away from me, the better it suits me. He cheated his ward, Dick Waters, out of a lot of good money and I can't forgive him, unless he pays every cent of it back. Even then, I should never trust him again. I hate a rascal like that!

My son wanted to marry Callie Brandt's daughter, and I set my foot down hard on that, although there isn't a finer girl in all this country. But nobody knows who her father is, and I will not take a girl like that into my family. Yet, I must confess, God, that the only thing any one could ever lay up against Callie Brandt, was giving that nameless girl to the world.

Ugh! It's ugly to think, Lord, but some things in my life would not measure up with Callie Brandt's good conduct and general character, or her daughter's either. Come to think of it, Matt. 5: 22 may hit me harder than anything ever has either of them. Must I face these things in judgment? Say that you forgive me, God.

A number of years ago, Lord, you made me steward of a valuable estate, with the privilege to use it as my own, and also to hand it down to my heirs through successive generations, on condition that I pay to you a certain amount to advance the interests of your Kingdom. I have had a great many comforts and even luxuries from the use of it, and the estate has more than doubled its value, while I have been steward, yet I have not paid you *near* the amount I agreed to pay for the advancement of your Kingdom. I may have to line up with Bud Hunter, after all. But say that you forgive me, any way.

I almost despised that matron over at the Home, although she is among the elite of this vicinity. She prays most eloquently, superintends a Sunday-school, sings like a lark, can "smile miles of smiles," and bargains with relatives and charities to give certain inmates of the Home her *special* care. Then she gets some other inmate, whose intellect is way below par, to give her *special* charge some *very necessary* care, but she collects the fees. I hate such schemers, Lord. And I must say, that if *her* way leads to heaven, most any one else's will, for hers is rather broad.

How almost forgotten things come crowding in, today, Lord! Last winter I secured a job of work at first-class wages and got that half-witted Bronson to do the work for an old coat and his board. But I collected the pay. It appealed to me, then, as a shrewd business deal, but it hardly appears like a square deal when one is praying square. I may have to line up with that matron also. My! It almost makes me shiver! My way seems rather broad, too, and it *has no cross in it, only the cross of selfishness*. I can hardly expect you to forgive me, God, much less to forget my behavior.

Indeed, this thing is getting serious. I am all mixed up and can see no way out of the dilemma. It seems as if Paul listed a number of sins in Gal. 5: 19-21 and Eph. 5: 3-5 on the same basis. It looks rather hard for me, God, for surely I should have to line up

for a number of those sins; yet I can't forgive those who did such mean things to me; and I just can't forget it!

Under no consideration can I permit my son to marry Callie Brandt's daughter, though she is as refined and beautiful as any one need be; in fact, my own daughters would not compare very favorably with her. However, I want no skeleton in my family closet.

Oh, surely memory is busy today! Several years ago I foreclosed that mortgage against poor, honest Sanders. In another year he could have been a free man and happy in his own home if I had given him any chance.

Surely, God, I shall have to line up with Bud Hunter and maybe take a stand below him; for I have robbed poor Sanders and you, too.

I have made out these cases as bad as I could to be just, Lord, but I have tried to be fair in not sparing myself; for I am praying square today. Yet, *how can I ever seal a prayer like this with that sacred, binding Amen?*

When I started out to pray square, Lord, I had no idea how it would turn out. But it is the only way I could pray and not be a hypocrite. All I can expect of you, God, is to forgive me as I forgive my debtors.

Johnstown, Pa.

Sacrifice

BY NETTIE M. SINGER

IN all countries and religions there is the suggestion of sacrifice, and in each case it means a death. In heathen religions it quite frequently means the death of a human being. Christianity alone puts a high premium on human life and does not permit such an act, even in sacrifice. Only One, even Christ, can meet the requirements made, so that the sacrifice may be approved by God, and that we may reap the benefits of it. "The One died to save the many."

In the Old Testament, people did not give up their lives on an altar of sacrifice. While Abraham was asked to take Isaac and prepare to sacrifice him, yet it was not in the mind of God that he should complete the act. The people in that day gave of their possessions—a lamb without blemish—and they had to comply with strict orders from God, so that the offering would be acceptable. This act was a type of the one Supreme Offering, when Christ gave his life, as his best love-gift to the world.

Christ gave his physical life that it might bring into being our spiritual lives. In Christ's sacrifice, it was not the amount of suffering that made it of value, but the revelation of the greatness of his love. This commended it to the world. Christ, in giving up his life, made a way for the Holy Spirit to come, thus making it possible for us to live a larger, richer life. And today any sacrifice, any self-denial, any asceticism but that which has a definite view ahead, and has the direct approval of God, does not avail. Christ's sacrifice was prompted by love, accompanied by an assurance that it would bring the desired results, and work a change in the heart of his believers. This meant that it was approved by God.

Our sacrifice is different from that of Christ, yet it must be prompted by the same great love and desire to bring spiritual life to our fellow-men. Only one great sacrifice could reveal a love great enough to woo the world back to God, and it becomes our duty to reveal this love to the world by the life we live. Christ is not asking us to die. He is asking us to live a rich, happy life. Some things we are to give up, for how could we live a life for God and mind the things of Satan? We must take a positive stand for Christ, and so place ourselves that God can use us as he chooses—not as we choose—for his work.

But the "giving up" is only the beginning that leads to the life of sacrifice, and is not the sacrifice itself. We need not, necessarily, live the life of an ascetic, dispensing with daily comforts. That may come sometimes, but it is not the sacrifice itself. God does not want half-starved, half-clothed, worn-out bodies for his work. He gave us something better than that, and wants it back as he gave it.

We must take time to develop and keep in good trim all sides of our natures, for his service, if we would meet his highest approval. We should place our "bodies as a living sacrifice on the altar of service" and keep them there "which is our reasonable service." We must not shrink from hardships, when they come. We should meet them as from the hand of God, with his mark of chastening upon them. With us, as with Christ, it is not the amount of suffering or privations that avails, but the love that enables us even to go through such, to bring salvation to the world. One might endure untold hardships, without much benefit to the world, or revealing much of God's love, while another, in palaces of luxury, may have the world bowing at his feet, because of the Christ-love he gives out.

If we have too much of this world's temporal possessions, we may hinder the rich life within. Then, again, if we attempt to get along with too little, we also hinder. We must not get warped and out of shape, because of world tendencies. Our living sacrifice is to be one without blemish, so that it may daily burn on the altar of service and make a "sweet smell, well pleasing to God." It must be as God designs. He does with us as he pleases, and as our characters are changed, the dross burned-out, and the gold refined, we take on his likeness and grow into his lovely, compassionate nature.

This kind of a burning sacrifice, before the eyes of the world, changes men, and spiritual lives are born, because of our offering. We rejoice with a growing joy, as the offering is daily given to God. This sacrifice, to be sufficient, does not touch temporal things only, as they hinder or help the spiritual life which each individual must work out for himself. As love prompted the *Great Sacrifice*, so it must prompt ours, and the influence of this love, through us, reaches many. It changes lives and brings spiritual awakenings into being. If no changes, or only a few small ones are coming into the lives of those with whom we work, something must be wrong. We are the medium through whom they are to come to Christ. It is life and love, hidden behind the act, that count, and if they are not abundantly there, the act does not count, even though it be attended with much suffering.

We can not bribe God by any act of sacrifice. He knows the heart of man. Mercy to man, and love and obedience to God must prompt all our sacrifice. Does our sacrifice reveal a great love to God and man, or is it a desire to be highly spoken of?

In sacrificing we dedicate ourselves to God, and thereby become holy, and we are no more our own. By God's help we can meet all these requirements and make a most acceptable offering to God. He wants and needs both your offering and mine. Does he have it? I trust he does.

Liao Chou, Shansi, China.

Burning Green Timber

BY PAUL MOHLER

ONCE in awhile, I find it convenient to burn some green wood. That is not hard with some kinds of wood, but with others it is a different matter. When I have some of this latter kind to deal with, I find that I must build quite a hot fire of dry wood, in order to kindle the green. But when I do have a hot fire, I can burn the greenest wood I have ever seen.

Some people are like green wood. They appear to have no religious faculties whatever. Sometimes a whole community has turned green—worldly-minded, brutalized, reprobate. There may be a little struggling church there, with no apparent influence. The situation seems to be impossible. Is it impossible? I think not. I think it is simply a matter of building a fire. All that is needed is enough of Divine Fire in what Christians there are, at that place, to make a really perceptible heat—and light. People will always gather to see a bonfire. They will always take interest in religion when religion begins to shine. Get the Christians hot enough and they will kindle the sinners, in spite of themselves. When the sinners be-

gin to catch fire, the fire will spread. Start a fire in a forest—get it to going—and who can stop it? It is all a matter of getting started.

But supposing that all this is true, how would you start the fire? Well, it might have to start with just one stick. It is a fairly hard task, to get something to burn alone, but Abraham did it—yet even Abraham was not alone, for God was with him. Draw nigh to God and he will draw nigh to you, and the fire will burn intensely.

When you are afire yourself, approach another. It is a poor community in which you can not find even one who will respond to spiritual interests. Just you two draw together to pray, and God will seem still nearer to you. The fire will burn just that much brighter. It may take a long time of prayer and searching and self-denial and consecration, before you two can kindle a third, but when you have the third, you are just that much nearer the fourth stick of wood, and the fourth stick ought to be easier to kindle than the second, for the fire is larger. Gradually the fire will spread, catching one after another, until even the green timber begins to smoke. Keep it burning by holding it close to the Eternal Throne, and breathing on it with prayer. I have every confidence that there is not a community so wretched, a population so debased, in all the world, that it can not be reached and saved by just this means.

Why, then, are the churches languishing? Because

they are not afire. They may be a little warm—they may even be glowing—but they are not blazing. It takes a blaze to kindle green wood. Moreover, the blaze has to play on the green timber a long time, sometimes, before it will kindle.

That is the trouble with the revival meeting—it is over too soon. It kindles a quick blaze—a lot of people catch fire—they think they are saved—but when the evangelist departs, the fire goes down, and the green sticks cease to burn. Other green timber, that was beginning to warm up, cools off again.

But, you say, the revival can not go on forever. That is true, and that is the weakness of the revival. That is where the other style of work excels. Where the fire is kindled by two or three humble, faithful, earnest folks, gathering together to pray, it can last forever. I think it is the ideal way.

What is the place of the evangelist then? Well, if he has good lungs and you have a lot of green sticks, almost ready to catch fire, get the evangelist to blow on them for awhile; he will start the blaze. But be sure that his breath is the breath of life. I have seen some men whose breath would put out a fire. A preacher whose message is charged with vain philosophy, lax moral teaching, encouragement to worldliness, etc., is as fatal to the divine fire as fire-damp is to the lighted candle. Keep him out of your community.

Oroville, Wash.

is no intention to neglect or defraud, is a Christian grace to be cultivated. It requires a fine sense of relations, to be able to know just which grace needs emphasis in our teaching in each individual case. But both honesty and forgiveness are needed—*honesty* with the debtor, and *forgiveness* with the creditor—if we will exemplify the *Christian* life.

But since the New Testament teaches that we shall give as we are prospered, it would seem that when pledges are made and unexpected conditions follow, it would be unwise to insist on meeting the full amount of a pledge under such circumstances. Rather than to depress by such accumulating obligations, we should encourage coöperation to the extent of ability, and have former pledges renewed for present needs, remembering that coöperation requires honesty to a promise and mercy in its fulfillment. This is the heart of "bearing one another's burdens," whereby we "fulfill the law of Christ."

Of course, this teaching has to do only with those who are honest and find themselves in unexpected difficulties. The persons who can meet them and are simply trying to dodge duty and responsibility, need to be taught the virtue of making their word good first of all.

What Is Self-Apportionment?

What do you mean by self-apportionment for this year's budget?

We mean that each congregation ought to say about what it will give to the work of the church beyond its own local needs, without assessments or apportionments from the outside. That sort of giving may be of the highest blessing; it should be voluntary and in proportion to the Lord's blessing to us. The local church must use the initiative to this end. It is the business of the Boards to cultivate the home churches in the grace of giving, to show the needs and to make budgets that will economically meet these needs, and administer the funds. They ought to be able to show the probable proportion to any church desiring it—this they have a right to know; but to say *how much* they ought to give is a matter for the local church, and it gives the Spirit of the Lord a chance to work through all of our churches, as to the increase of our work, as well as to who shall have the Lord's blessing for their liberality.

Forward Movement Notes

"TO BE A BONDSERVANT is terrible in the abstract; to be 'Jesus Christ's bondservant' is paradise in the concrete. Self-surrender taken alone is a plunge into a cold void; when it is surrendered to the Son of God, who loved me, and gave himself for me, it is the bright home-coming of the soul to the seat of life and power."
—Bishop Moule.

AN ISOLATED BROTHER sends us half of his tithe—giving the other half to the congregation where he was received into the church. He says that whatever else happens, he wants the Lord to have his portion *first*. Judging from the liberal amount he sends, we are impressed that, in his isolation, he appreciates the Father's blessing and his home church more than most of us who constantly enjoy its fellowship.

SINCE THE BOOKS FOR THE 1920 PLEDGES must be closed some time, the treasurer decided to do so with the close of the last fiscal year. Any one paying the pledges made in that year, will find them credited to this year. Since this is true, it is well enough to remind those paying them that forty per cent of that budget was intended for education and that portion should be sent to your college direct, before forwarding to Elgin.

"WE HEAR A GREAT DEAL, these days, along the line that when the church gets right spiritually, there will be no trouble about the money. My experience clearly teaches me that when Christians get right with reference to the money, there will be no question about the spirituality of the church. Selfishness and devotion to Christian service will never be found in the same life. There is no room for the prayer-life in a heart filled with selfishness and no possibility for Christian growth without the prayer life."—E. M. Runyan.

The Forward Movement Department

CHAS. D. BONSAK, Director



C. H. SHAMBERGER, Assistant

Giving Till It Hurts

SHALL we give until it hurts? For the most part, we would say no. Until it hurts would be a poor guide. Some people would have pain just to think about giving, while others could give all that they have, and some other people's, without any pain. Giving, if it hurts too much, is not giving at all—it is rather reluctant paying. Yet this is right if it is a worthy obligation.

There is a great deal of emotionalism connected with the average giving which hurts. The truth is that it doesn't take a very big gift to hurt the person who isn't in practice. The man who has been physically inactive, throughout the winter, will have some "hurts" after a little vigorous exercise in the garden. After a while he can do much more without aching muscles.

Tithing works on the same principle. A brother showed us his tithing account book the other day. It wasn't the amounts which interested us so much as the number of causes which he became a partner in through his giving to their support. Sixty per cent of the tithe had gone to the support of the local church work and the Forward Movement. The remainder was divided among the following: Armenian Relief, Manchester College, Old Folks' Home (Greenville), Russian Relief, Anti-Saloon League, Student Volunteer Movement, Gideons, County Sunday School Association and a number of needy poor. It was interesting to note that after this Brethren tither had supported the work of the local church and the Forward Movement liberally, he was still able to help so many other worthy causes. It was easier for him to give to these because he practiced tithing.

Giving, to be of the highest value to the giver, must be willing and enthusiastic. It should also be regular and proportionate. It should be inspired by the goodness of God on the one hand, and to supply a worthy need on the other. Giving, like most virtues, is a matter of training. Instead of giving until it hurts, we should help the giver to want to give, so that it does not hurt.

Suggestions for Pre-Easter Evangelism

1. Decide to say something to some one every day about your Master.
2. Organize the church to touch every home in some helpful and cheerful way for the Lord.
3. Arrange special services at the church, if possible,

to quicken our own evangelical faith and experience. Secure the best attendance possible, and pray for those who can not be present.

4. Let our religious appeal be earnest, though patient. We lose by every step of the way that does not hold up the Christian life as courageous, consistent and different from that of sin.

5. Do not force any religious experience into the life of another. It may help or hinder. God reaches men differently and the spiritual path along which he leads us would vary according to temperament.

6. Do not become discouraged because definite results may not be apparent. Do your best to reach men, and be sure you keep one hand in that of the Master as you reach out the other to men.

7. Be human in all your approaches to men. We are but men saved by grace. However, do not parade your goodness, feelings or fears overmuch. Tell of the promises of Christ and the way to secure them and be a comrade to help others find this way!

8. Let us see to it that we lift to the Throne of Grace definitely, those about us, with gratitude for those whose faith has blessed the community, and in earnest entreaty that others shall come into this class. Then let us show in life and fellowship that our prayers are sincere.

9. If some should seek fellowship in the church as learners of Christ, see to it that they get proper teaching both in precept and example. The atmosphere these babes breathe, among the church people, will determine their life and strength for the years ahead.

What Shall We Do About Our Unpaid Pledges?

THIS question is being frequently asked—not by those making pledges but by those who know it is hard for some to meet them because of unexpected reverses. It has been most gratifying to see how well our people have met their pledges, even with much sacrifice in some cases. This is as it should be, and we fully believe that the reward of meeting a promise, even at a sacrifice, is worth all it costs, for certainly we are stronger in ourselves, with our neighbors, and with the Lord, for so doing. But this is true only in the case of those who do so voluntarily. What shall be our attitude to others in the matter?

The honor of our word must be maintained. Yet forgiveness—even in money obligations—when there

THE ROUND TABLE

A Ship Without a Rudder

BY ARCHER WALLACE

IN a current magazine, Russia is compared to a ship without a rudder. Thus the great nation is a derelict, and the sight is all the more pathetic when we are being constantly assured by those who understand them best, that the Russians are a very fine people.

"Warm-hearted, generous, sympathetic," thus these big children are described by Stephen Graham, yet, withal, the nation is in a most pitiable plight.

If a nation needs the direct guidance of a firm, steady purpose, so then does the individual. No man can possibly be at his best who has not some worthy aim in life. No life that is haphazard, purposeless, disjointed, lived at random, can ever be successful. It is, as Frith says, necessary for the artist to see the picture finished in his mind's eye before he begins, or the work can not be artistic. No man could ever paint a picture by aimlessly smudging the canvas, simply adding one blotch of color to another. No public speaker could make a discourse effective if it consisted of a series of unrelated reflections. These workers know that they must have a clear conception of the end before they begin, otherwise the work would be valueless.

Life without a clear purpose must end in failure. An English writer maintains that the only two classes that do not think of the future are children and barbarians. The child, of course, takes no distant views, and we do not wish him to do so. The savage, however, thinks only of immediate gratification, and therein lies his inferiority. If you were to ask him to abstain from feasting, for the sake of some future good, he simply would not understand.

The civilized man recognizes the future, lives for it, and makes sacrifices for it. This is especially true of the Christian. Once his course is clearly mapped out, it becomes for him the one thing to do. His is not what has been termed a "thistle-down" life—blown by every gust. He emulates his Master, who set his face like a flint to fulfill his purpose.

Toronto, Can.

Songs in Prison

BY WEALTHY A. BURKHOLDER

ALTHOUGH suffering in the gloomy prison, that did not hinder Paul and Silas from having a song and prayer service at the quiet midnight hour. But confinement in the dismal prison was not all the punishment meted out to them. Their feet—those feet which had carried them from place to place, faithfully preaching the Gospel of love—were made fast in the stocks, thus adding to their unpleasant surroundings. How brave, patient and God-like, however, was their conduct! What a power, for the cause they were advocating, was the result of that hour! Their faithfulness was a great impetus to the work, and not in vain. The prison could not always hold such spirits, for "truly the angel of Jehovah encampeth round about those that fear him, and delivereth them."

Do we believe it? Does our Christian life show to the world that we can stand a little persecution for the cause we profess to love? We ought to be ashamed to speak of persecution, these days, when the way is made so easy. When we think of what others have had to endure in order that we might enjoy the great advantages of the Christian church today, we should be truly thankful, and not clamor for greater ease. The example of Paul and Silas ought to make a lasting impression, and make us willing and ready to bear the cross cheerfully, not only in bright days, but when the dark hour comes, as it does to all.

That was an old-time prayer meeting and they exhibited the old-time religion, which seems to have gone out of style somewhat. From many sources we hear the cry that what the churches and the world needs is to get back to the old paths and to continue to walk therein. But can it be done? Surely not until there

is more union of sentiment, and until more effort is made to "speak the same thing." There are many honest, sincere men and women today who feel that worldliness, in many forms, is sapping the very life from the church, and killing love—"the greatest thing in the world," and as a result power is being lost.

If such is the case, this is not the time to neglect the hour of worship and to spend the time in other ways. It is the time to set a better example and to show to those around us that there is the place to get strength to live out the teachings of the Word, and be better prepared to meet whatever may cross the pathway. We can not expect the pastor or minister to do all the work. He must go through heat and cold, and we should try to hold up his hands, and to help in every way.

Might it not be possible that we are not following the Bible way, in all things, as closely as we should, and are getting away from some things the world thinks not necessary, but which give power to God's people? Many allurements are offered and constant vigilance is required to keep in the narrow path which the Master has marked out and which—he says—few will find. But it must be done and we need to stand together that we may be able to set before those, who are in darkness, the proper light, and show them that it is not a vain thing to serve the Lord in his own appointed way. We need to have more of the spirit of Paul and Silas—willing to suffer persecution for the cause we have espoused.

Trough Creek, Pa.

Threads of Gold

BY MARY PRENTICE WILSON

IN the Bible we are told not to despise the day of little things. How careful we should be not to undervalue them, and the blessings attached thereto! All of us can not hope to accomplish the big things, but there are many little things that we can all do—little self-denials so small and yet so great, for our soul's development. Integrity in the smallest details of daily living gives one a clear conscience, not only with one's self, but with God and one's fellow-men.

Little words of sympathy, little acts of kindness, little silent victories over temptation, little deeds of helpfulness in every walk and activity of life—these are the threads of gold that we can all weave each day into the pattern of life that God has given us to make for ourselves. And these, when woven together and finished into the pattern, will bear the stamp of approval of our Heavenly Father, which we all so much desire.

Alinc, Okla.

"Is Life Worth Living?"

BY OLIVE A. SMITH

THE old-fashioned "debate" is enjoying a new popularity. Two noted lecturers recently engaged the attention of a Sunday audience in the Shubert Theater, of Kansas City, with a lengthy debate on the above subject. The affirmative was supported by John Emerson Roberts, pastor of "The Church of This World," and the tickets of admission were sold for fifty cents each.

The whole affair would be amusing, were it not pathetic. Here were two men, supposed to be among the most keenly intellectual of any in our times. Both are, as the advertisements of the lecture proclaimed them, "masters of oratory, wit and logic." Yet they are spending their time in a merely antagonistic intellectual process, attempting to tear down something, a real understanding of which, they have made themselves incapable of gaining.

How can life be worth living to those who have the disposition to raise the question in such a way? The negative would have the stronger argument. The physical life is certainly not worth living, neither is the purely intellectual life, if we would balance all the pleasure and pain, the good and ill, which beset us throughout the journey. Life without a God and a faith in immortality—which is the life these men claim to live—is not worth living. It is only the faith in

things spiritual which makes it seem worth while to be thankful for the gift of life.

The worship of pure intellect, the insane following of logic and reason into realms where they are powerless to meet the needs of beings who are infinite in their nature, will always bring men to that materialistic state where they sneer: "Is life worth living?"

It may not be a sin to grow world-weary, to look longingly toward the setting sun. Many of the spiritually strong of all ages have done so. But we must count it a sin to follow the delusion of "intellectual freedom." Both soul and spirit must be kept functioning in their own realm, if we are to make life worth living.

Emporia, Kans.

Manners

BY CORA A. ANDERSON

PEOPLE are always trying to acquire perfect manners by reading books on etiquette and studying the habits of those high up on the social ladder. We get the idea that there are hard and fast rules of correct behavior. We think that some person has drawn the line arbitrarily as to what is correct and what is incorrect. As a matter of fact, good manners are based on courtesy, pure and simple. The foundation of all etiquette is kindness and thoughtfulness of others. You can cultivate good form best by practicing the Golden Rule. For instance, take the custom of never taking the last of anything on a plate. What is this based on except thought for the other fellow? Stop trying to follow the letter of the law and get the spirit.

I saw a man sitting on the street car one day, reading very intently a book on "Rules of Etiquette," while ladies stood up in the aisle by his side. Do you think he ever became a Chesterfield in his manners? Good common sense and politeness, instilled in him during his early training, would have carried him much farther than the reading of volumes on the subject of good form.

A good rule, as to manners, is, when in doubt to do what you would have others do to you, under the same circumstances.

As to etiquette, cast aside your fear and faltering. Be free and easy. Do the thing that seems most natural and sensible to you and do it with all confidence as if you knew you were right. You have probably watched the person opposite you at the table, to see which spoon he used, because he seemed to know. Perhaps he was using the wrong one, but his poise and self-confidence kept the error from attracting attention. Cultivate self-confidence. That attribute called poise will enable you to "get away" with more things than anything else.

The perfect gentleman and the perfect lady are the ones who are always on the alert for the comfort of those about them. Forget yourself and think of others. See what you can do for the pleasure of your associates and you will soon have enviable manners and etiquette, with no fear of not doing the proper thing.

Atlanta, Ga.

Tasks Big and Little

BY JULIA GRAYDON

SOME one has said that "the clock that is not content to strike one, will never strike twelve."

Perhaps you do not understand what this means. Well, let us look at it, in relation to the task or job you are seeking. You naturally want a good one, a big one, a well-paying one, but are you willing to take a smaller one until the big one comes your way?

There may be a small, insignificant task awaiting you now, and if you are willing to accept it and do your best, in this little thing, a better and even greater one may be in store for you.

I think our Heavenly Father watches to see how well we do the humble things sometimes, before he sends us something of more importance.

If you are not willing to accept the small one and give your best efforts to it, he may never send the big task.

Harrisburg, Pa.

HOME AND FAMILY

"Pease Tiss Me Dood-Night"

Selected by Verna May Kirk Tenney, Hammond, W. Va.

It is hoped that these verses will cause mothers to be more careful, tender and forgiving toward their little ones.

"Pease, mamma, pease tiss me dood-night,"
My blue-eyed love, with sunny curls,
Stood pleading 'tween her sobs and tears,
I said: "I can't kiss naughty girls."

I led her to her snowy cot,
"Pease, mamma, pease," she sobbed again,
"I won't be naughty any more."
I left her, all her pleadings vain.

I had been reared in Spartan school,
And deemed it duty to control,
With rigid rule; nor ever knew
That love with love should sway the soul.

I heard her sob; my mother heart
With yearning filled to soothe and cheer,
Yet I refrained, and in her sleep
My baby still lay sobbing there.

'Twas midnight when I felt a touch—
A fevered hand lay on my brow,
My white-robed baby pleaded still,
"Pease, mamma, pease; I tan't sleep now."

All through that agonizing night
Delirious she moaned in pain,
The little broken heart still plead
For kisses that I gave in vain.

At dawn the angels hovered near;
She nestled close, and smiled and said:
"I won't be naughty any more,"
And in my arms my babe lay—dead.

And I am old; the passing years
Have brought no comfort in their flight,
My heart still hears that sobbing cry,
"Pease, mamma, pease, tiss me dood-night."

"You Find What You Look For"

BY LEO LILLIAN WISE

PRISCILLA was just inside the living-room, but she could hear the voices of Uncle David and his caller quite plainly. Uncle David was sitting on the pleasant veranda, looking over the afternoon paper, when old Bro. Jerry Wilkinson came by. In response to Uncle David's cheery greeting, old "Jerry" had come up and taken a seat. The first few sentences were the usual exchange of health notes, etc.

Then old "Jerry," quite suddenly, changed the subject: "Brother David, what is our church coming to, anyway? Is it to be made a place for mockery?" He was going to say more, but Uncle David interposed: "I hope that our church is going to go on magnifying the name of the Lord."

Then old "Jerry's" eyes flashed, and he thrust out his chin in a peculiar, defiant slant of its own, and grimly commented: "If you call last Sunday night's performance 'magnifying the Lord,' I hope that he will have mercy upon you, but I certainly do not think so."

By this time he had leaned forward and Uncle David knew he might as well hope to stem an avalanche as to stop Jerry. He was apparently wrathful when he continued: "I tell you, it is time we were curbing some of these young folks. They think they know it all and want to do all the talking. I think Forest had better go to work for his uncle and forget his going to school. Then the way the girls dress—it is enough to make you blush with shame."

And so he went on for fully a quarter of an hour. Meanwhile Uncle David sat thoughtfully. By and by "Jerry" was talked out and ready to go. It was a pity that Priscilla had left the room, and thereby missed the very quiet but nevertheless stinging reminder that Uncle David administered: "Brother Jerry, a long time ago Christ gave a commandment: 'Judge not lest ye be judged.' Have you forgotten that? And how, for one instant, dare you to set yourself up as a judge, knowing that years ago you were guilty of a sin that sent your mother to her grave? Have you ever really and truly repented? Go home and pray."

Jerry walked away heavily, and Priscilla, coming

back into the living-room, noticed that he seemed stooped, and wondered why. It was scarcely five minutes until sweet-faced Clara Grossman came up to chat a little with Uncle David. Now Priscilla laid down her work, for she loved to hear Clara talk. She was saying: "And, oh, Bro. David, wasn't it fine to listen to our dear young folks last Sunday night? I watched their faces and in my heart I thanked our Heavenly Father that we have such a prospect for strong leaders in the future."

Uncle David asked curiously: "Do you never fear, Clara, that they will abuse our confidence?"

"Ah, no," she remonstrated, "to be sure, they will make mistakes, for who doesn't? But when I heard their words of deep consecration and saw their look of exultant joy in the Master's service, my heart quite went out in throbbing praise."

"What do you think is the general attitude on the part of older members toward the new, oncoming leaders?" Uncle David ventured, by way of inquiry.

With a sigh, Clara answered: "Oh, it's not always kind, I am afraid. We try to measure by our standards, forgetting their eager hearts, and we crush aspirations too often."

They talked a bit more. Then she, too, went away, with Uncle David's last words ringing in her ears: "Bless you, Clara, blessed are the pure in heart."

Priscilla was tossing out some screenings to the chickens when Uncle David joined her. After a moment he asked whimsically: "Priscilla, what makes your chickens scratch so for, anyway?"

Priscilla's eyes twinkled, as she demurely replied: "They are like you. They scratch to find what food they want and they let what they don't want, alone."

"Right-o," chuckled Uncle David, "you must have been listening to my callers."

"Maybe I did, but I didn't hear what you said to Jerry. He seemed despondent when he went away."

"Never mind about what I said to him. But is it not remarkable how many lessons us human folks might learn from all about us! Now there are those chickens busily scratching, eating and fairly humming. You could imagine that they are telling each other how good the feed is. And yet they do not eat it all. They select what they want; then they go away and leave the other. But it is amazing how folks will take the chaff and try to make a meal off it! No wonder there are so many dyspeptics among church members. Just think of the abundance of good that is right before them, but they'd starve before they'd touch it."

Priscilla was tart: "Yes, and you don't have to go to very many church meetings either, before you have folks tabulated."

Uncle David looked at her keenly. Was this Priscilla? Then he said: "No, you soon learn folks, I must admit. Too bad, isn't it, that the seamy side is always shown either to our loved ones in the home, to our business associates, or to fellow-members in the church, where surely you should show brotherly love and forbearance! Truly, we must often wound the Master's great loving heart by our woeful willfulness. After all I often remember that folks never mean all they say, although that does not excuse them. At the same time, it eases one up a bit."

Priscilla stood still a moment, then, dropping the tiny feed pail, she lifted her arms toward the bright, beautiful sky and, in a low, fervent voice, murmured: "Oh, God, I thank thee for folks like Uncle David, Aunt Ella, Clara, and others, who can see the beautiful in the lives of others. Oh, bless them and may their number increase!"

Quick tears came to Uncle David's eyes as he gently said "Amen!"

Bellefontaine, Ohio.

Relation of Aid Society to the Church

BY EDITH E. PETERS

How true, that we take an immense amount of interest in tracing our relationship from a human standpoint! How it helps us to feel that back of us was some worthy person who did great things! Somehow it thrills us with the idea that it will not do to fail, but that we must be worth while.

And I feel it should prove an impetus, spurring us on to service, to trace our relationship as Aid Society workers with the church. For instance, may we notice the very close relation of the mother and child. They are so closely united. The child is a part of the mother's very being—a part of her own flesh and blood. How the mother heart throbs and pulsates with every new step in life the child must take! The child, in turn, goes forth to meet the issues of life with a brave front, because mother expects much. Does not this, in some faint way at least, portray the relation of the Aid Society to the church? Surely the Aid Society is a vital part of the church itself. We want to feel and know that we are indeed flesh, bone and sinew of the church of God.

What can give us greater inspiration, greater courage, to go forth in our work than to feel that back of us is the great mother church, with a throbbing interest in our every endeavor?

"Every one to his place of work," is the Father's command. "For as we have many members in one body and all members have not the same office, so we being many are one body in Christ." "But having gifts that differ," the apostle urges that we do the things that God has given us ability to do.

In our church body of workers, there are those who are able to fathom the deep things, pertaining to the work of the church—things that a great many of us could never comprehend to the church's best interest, so that's not our place of work, but over here are motherless children, who need clothing, or, perhaps, somebody is sick or hungry. Perhaps extra funds are needed for hospitals in far-away heathen lands. Here, at least, sisters, is part of our work, as members of the great body of the church.

Thus the church calls us to work where stronger hands may fail. We have the Master's approval and promise for even a "cup of water given in his name."

What is the relation of the Aid Society to the church? Can we separate them? Is not the church, through the work of the Aid Society, simply extending hands of sympathy all over this land of ours, and more—even reaching, with a hand of friendship and love, to dark-skinned people across the seas?

When we see so vividly that the church wants and expects us to go forward in the field of work that is ready and waiting for us, may it help us to say:

"For Christ and the church be our earnest prayer,
Let us follow his banner, the cross daily bear,
Let us yield, wholly yield, to his Spirit's power,
And faithfully serve him in life's brightest hour."

Suppose we think of the church as a great light-house, illuminating the path of those who would otherwise be lost on the great ocean of life. Don't we like to think of the Aid Society as at least the "light along the shore," seeming rather insignificant, perhaps, but with a mission as big as the church itself. How often we have heard it said—and truthfully so—that the biggest task of the church is to lead men and women to the Christ. Is it assuming too much to feel that the Aid Society is a part of the church in this, its one supreme task? Surely it has been proved over and over again that the spiritual part of man has often been awakened—yea, the tiniest spark of spirituality has been kindled into a flame, because some one came to his rescue when in need of physical help.

Could anything be a greater stimulus of interest to those away from the church than to know that some of its members have helped them in needy hours? May God, in his infinite wisdom, help us to see more clearly than ever before our duties and responsibilities, as Aid workers of the church! Though our efforts be feeble and unassuming, if done in the true spirit of service, eternity alone will reveal the vastness of good accomplished, and may our prayer ever be,

"Lord, lead the way the Savior went,
By lane and cell obscure,
And let our treasures still be spent
Like his, upon the poor."

"Small are the offerings we can make;
Yet thou hast taught us, Lord,
If given for the Master's sake,
They lose not their reward."

Wirtz, Va.

AMONG THE CHURCHES

Calendar for Sunday, April 2

Sunday-school Lesson, *Asa Relies on God*.—2 Chron. 14: 1-12.

Christian Workers' Meeting. The Miracle of Faith. —Mark 9: 23; 1 John 5: 4, 5.

* * *

Gains for the Kingdom

One baptism at Malmo, Minn.
One baptism in the Malmo church, Minn.
Four baptisms in the Haxtum church, Colo.
One baptism at the Golden Gate Mission, Calif.
Two baptisms in the Independence church, Kans.
Two baptisms in the East Wichita church, Kans.
Two were baptized and one awaits the rite in the Wade Chapel, W. Va.

Three were baptized in the Bremen church, Ohio.—Bro. Ralph R. Hatton, pastor.

Thirteen accepted Christ in the Lititz church, Pa.—Bro. Rufus P. Bucher, of Quarryville, Pa., evangelist.

Forty-three confessions in the Martinsburg church, Pa.—Bro. M. C. Swigart, of Philadelphia, Pa., evangelist.

Thirty-three were baptized and two reclaimed in the Hermosa church, Calif.—Bro. Geo. C. Carl, of Portland, Ore., evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. L. Myer, of Loganville, Pa., to begin May 6 in the Akron church, Pa.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin May 8 in the Welsh Run church, Pa.

Bro. C. L. Wilkins, of Grand Rapids, Mich., to begin April 16 in the Hart church, Mich.

Bro. John R. Snyder, of Huntingdon, Pa., when last heard from, was in the midst of a series of evangelistic services at Tyrone, Pa., with twenty-five decisions so far. He is to begin meetings at Detroit, Mich., April 2.

* * *

Personal Mention

Bro. H. N. Butler changes his address from Ollie to Richland, Iowa, R. D. 1, Box 64.

Bro. H. A. Claybaugh, of Chicago, Ill., is to assume pastoral charge of the Walnut church, Ind., April 2.

Bro. Hiram Roose, 209 Berkeley Avenue, Goshen, Ind., would be glad to correspond with some rural church in need of a pastor.

Bro. J. J. Oller, of Waynesboro, Pa., came in last week to join the other member of the Auditing Committee. Bro. E. M. Butterbaugh, of Warsaw, Ind., in the tedious and laborious work of that committee.

Bro. A. O. Brubaker has decided to end his pastoral labors in the Raisin City church, Calif., June 1. The congregation has secured the services of Bro. D. Warren Shock, of Girard, Ill., as pastor, after the date above given.

Bro. Theodore A. Brumbaugh, R. D. 26, Garrettsville, Ohio, hereby announces to churches interested that his assistance in a revival effort may be obtained during the months of December and January and the early part of February.

Concerning the illness of Eld. L. W. Teeter, of Hagers-town, Ind., mentioned in our last issue, we are informed that the operation appears to have been successful and that good hopes of his recovery are entertained. Our readers will certainly continue their prayers in his behalf. It is said that this is the first time, in the history of the Nettle Creek church, that Bro. Teeter has been unable to meet with the members in church service.

Bro. Raphael Baker, of Bismarck, W. Va., still enjoys the church paper, though he is blind in one eye and reads with the other only by the use of a powerful magnifying glass. He writes: "Tell Sister Minnie B. Baker, of Texas, that there is another Baker in his eighty-second year who has been a subscriber to the 'Gospel Messenger' since its beginning, and a reader of 'Family Companion,' 'Brethren at Work,' and 'Gospel Visitor.'"

It was a sad word that came over the phone, the other day, from Franklin Grove, Ill. As Bro. Ira Lehman, of that place, was engaged, along with others, in trimming trees on the church grounds, he was instantly killed by a falling limb. The accident occurred Tuesday, March 21. Bro. Bonsack and wife, relatives of the family, attended the funeral, which was held on Friday, the 24th. Bro. Lehman, a deacon and one of the church "standbys," was in his middle fifties and one of the most active and influential citizens of the community. Sister Bertha I. Butterbaugh, missionary to India, is his daughter. Our hearts beat in deep sympathy with the bereft wife and children.

Following the dedication services of the new house of worship at Martinsburg, Pa., described in our last issue, Bro. M. C. Swigart, of the Germantown church, Philadelphia, conducted a three weeks' evangelistic meeting with unusual interest. On several occasions, the new church, with all its rooms, was too small to accommodate the people, and many were turned away. As a result of the meetings forty-three confessed Christ and started in the new life.

In the biographical sketch of Eld. D. B. Gibson, as published in the last Yearbook, it is stated that "he took the vote on the matter of changing to the single mode of feet-washing in the Milmine church, Ill., in 1880, the first to change in the State." As a matter of historical interest, one of our correspondents informs us that the Mulberry Grove church, Ill., voted unanimously to use the single mode in the spring of 1877. She remembers clearly, because she was baptized in the forenoon and in the afternoon of the same day attended the council at which the action was taken.

* * *

Special Notices

Bro. W. J. Horner, 661 South Pearl Street, Denver, Colo., informs us that he is available for evangelistic services and Bible Institutes during the month of May.

The District Meeting of Eastern Maryland will be held in the Locust Grove church, April 25 and 26, beginning on Tuesday afternoon, April 25, at 1:30. Elders' Meeting will be held in the same church, April 25, at 8:30 A. M.—Edward C. Bixler, Clerk, New Windsor, Md.

To the Churches of the Eastern District of Pennsylvania.—All queries and other material for the District Meeting Booklet should be sent to the Writing Clerk not later than April 4; otherwise it will not appear in the printed booklet.—Ralph W. Schlosser, Writing Clerk, Elizabethtown, Pa.

The Eighth Quarterly Ministerial Conference for the Central Group of churches in the District of North Dakota and Eastern Montana will convene in Surrey, N. Dak., at 9 A. M., April 5. All officials and their wives, whether residing in our territory or not, are welcome to attend our meetings on that day.—Joseph D. Reich, Secretary, Berthold, N. Dak.

Training School.—Do not neglect to plan in good time to come to the Winona Conference, this year, for the special "Training School for Vacation School Teachers and Workers." It will be an unusual opportunity of two days, immediately preceding the Conference. Specialists will give demonstrations in administration, organization, recreation. A special feature will be class work in four departments—Beginners, Primary, Junior, Intermediates. For further information write either Lawrence W. Shultz, North Manchester, Indiana, or Ezra Flory, Elgin, Ill.

Pastor Wanted.—The Church of the Brethren at Tyrone, Pa., is anxiously desirous of securing a pastor to take up the work at once. A brother and wife, sound in the faith, and especially adapted for work among young people, while not forgetful of the older ones, will find it a fruitful field. A splendid parsonage adjoins the church. A minister, wishing to continue his school work, might arrange to spend a few days, each week, at Juniata College, Huntingdon, only twenty miles away. For further information address W. W. Hitchings, 1524 Penn Avenue, Tyrone, Pa.

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Miscellaneous Mention

The new house of worship in the Emmett church, Idaho, is nearing completion, and the date of dedication has been set for April 23.

Owing to an unexpected demand upon the space usually devoted to communications from the churches, several of the lengthier reports, etc., had to be omitted from this issue, but will be found in next week's "Messenger."

An attractive directory of the membership and organization of the North Manchester church, Ind., has come to our desk. It was issued, we note, by the Men's Bible Class—a fact which agrees with other testimony that has drifted in, to the effect that this class is a very live institution.

"Hymns of Praise," our new song book, has been received with such marked appreciation, wherever it has been introduced, that we are quite sure others would be equally delighted to adopt it for their services in general. The Business Department informs us that every day orders are coming in for "Hymns of Praise"—as many as three hundred copies going to one church. For some time there has been a demand among our people for a first-class song book, suitable for all occasions. "Hymns of Praise" meets that very need most acceptably. From the wealth of available hymn literature—both new and old—the very best songs were chosen for this book. This makes it a very unique collection—every song a gem. None of our people should fail to give "Hymns of Praise" a close examination. A spiritual and inspiring song service is the life of any religious gathering, and the new song book will be a decided help along that line. Those who have not as yet come in touch with "Hymns of Praise," should do so at once by

remitting fifty-five cents for a sample copy, cloth binding. The book will speak for itself. Special introductory price, cloth-bound edition, \$4.80 per dozen; \$40 per hundred, carriage extra. Limp cloth edition, 45 cents per single copy, postpaid; \$3.60 per dozen; \$30 per hundred—carriage extra. Do not lose sight of the fact that the 288 pages in the book give you 286 choice songs, in addition to a fine selection of Responsive Readings. The book can be had in either round or shaped notes. Specify which is desired when ordering.

* * *

Conference Railroad Rates

Bulletin 2

(See Messenger of March 25 for No. 1)

The various Passenger Associations have concurred in granting a rate of one and a half fare round trip to the Annual Conference at Winona Lake, Ind., June 7-15; tickets on sale June 3-12 and good to return up to June 21—no stop-overs allowed.

The "Identification Certificate" Plan

The Passenger Association furnishes me Identification Certificates (at my expense), which must be presented and delivered by you to your local agent, as his authority to sell you a round trip ticket at the fare and a half. I must keep a record of the name and address of every certificate sent out. The certificate is not transferable—only in the same household. One certificate will answer for a family—including wife, parents or children, dwelling in the same house—any member of the family or ALL can use the one certificate. The head of the family or wife must be a member of the church, but it is not necessary that all others must be, in order to get the reduced rate. The fare applies to "members of the church and their families" only.

The certificates will be ready for mailing by the time this is in print. You readily see the expense and work involved upon me in this plan. In order to cover expenses of printing, envelopes, certificates and postage, a charge of ten cents is made for each certificate sent out. The reduced rate does not apply to nearby points, where the fare is one dollar or less, for one way fare. The rate can not be obtained without a certificate.

It will be impossible to secure certificates on the last day of starting. All orders must be in by June 1, and will be sent out in the order of filing. If you are contemplating going, order your certificate now. If you don't use it, destroy it, and you have contributed ten cents to the expense of this department, to which I must contribute many, many hours.

The minister, holding clergy permit, will use that, but will need a certificate for any other member of the family.

If you are planning to go by auto, and may be disappointed at the last day or week, have your certificate ready for an emergency. One party can order for a church or neighbor, if ten cents is sent for each name and address.

In writing this office for information, enclose a stamp or self-addressed stamped envelope for a prompt reply.
Cedar Rapids, Iowa. Dr. S. B. Miller.

* * *

Concerning the Conference Program

At a meeting at Winona Lake, recently, the Conference program was practically completed. We feel that this year's program is the strongest that has ever been offered. The program is being "built" this year—not "made up." Here are some of the features:

Our Ministerial Problems,	Thursday
Our Home Mission Problems,	Friday
Our Rural Churches,	Saturday
Our Stewardship,	Sunday forenoon
Christian Education,	Sunday afternoon
Religious Education,	Monday forenoon
Missionary Convocation,	Monday afternoon
Bible Hour, daily at 5 P. M.,	
.....	Thursday, Friday, Saturday and Sunday
Sermons each evening except Monday evening.	

We have in the past given a great deal of attention to our young people, and rightly so. This year, Sunday evening is to be an "Old Folks' Meeting." This is a feature which, we are sure, will be welcomed.

Most of the Boards have arranged the details of the programs which they wish to present in the Sectional Conferences in the afternoons. There is an abundance of room at Winona, this year, and some afternoons it may be necessary to hold as many as five or six conferences at the same hour. The new Sunday Tabernacle is one of the best-arranged places for Conference to be found in the United States. It seats ten thousand people and has a real sawdust floor, so that it is practically noiseless. It will be in use constantly. The Auditorium, which we have used in former Winona meetings, will take care of the overflow meetings to a large extent.

The complete program will appear in due time, but meanwhile this much is given, so that all may know the high character of the program that is in preparation, and may, therefore, make arrangements to enjoy it. We predict a "record breaking" attendance this year.

W. O. Beckner,
Chairman Program Committee.

AROUND THE WORLD

American Farmers to Teach Russians

A constructive measure of highest value to the agricultural regeneration of Russia has just been decided upon. That vast country is several decades behind the rest of the world in agricultural methods, in consequence of which fact, the productivity of the land is scarcely one-half of what it might be by modern methods. One hundred and fifty American farmers have finally agreed to start a model colony, and to put the Russians in full touch with the most successful methods of farming. These men are emigrants who came from Russia, and have made good in the United States. They will settle upon 3,000 acres, set aside for them by the Soviet government. Ample opportunity will be afforded the Russian farmers to gain a practical knowledge of methods in farming that bring the best of results.

A Warning That Should Be Heeded

We are told that heart disease has been at the head of the death rate list during the last four years. Pneumonia-influenza ranks second, and tuberculosis is third. Dr. Hurty, of the Indiana Board of Health, claims that heart disorders are caused by faulty modern living conditions. He says that intemperance in eating is one of the crimes, retarding civilization's progress. He furthermore tells us that humanity is rapidly approaching "a hairless and toothless age"—modern food products being deficient in the necessary elements. He says that unless there is an immediate change for the better, the future of the race is seriously imperiled. We are inclined to think that the doctor loses sight of recent developments. Medical science and hygiene have actually added to the span of man's life, if he will but follow common-sense principles in the selection of his food and in the manner of his living. That is the point to keep in mind, for it is all-essential.

War and Its Aftermath

A social organization at Copenhagen, Denmark, has made a study of post-war conditions, and its findings are decidedly interesting, carrying a lesson that should arouse general attention. The birth-rate in all European countries, directly concerned in the war, has, since the great conflict, greatly declined. The increase in the death-rate—largely augmented by disturbed economic conditions—is really astounding. A careful calculation of the lives sacrificed during the war, and in consequence of conditions directly attributable to the war, shows that the loss of at least forty million lives is chargeable to the war and its blighting after-effects, direct and indirect. So much has been said about the appalling results of war, that one would hardly expect any one to urge greater and more elaborate preparation for war at this time. And yet, strange to say, every now and then the columns of our daily papers are sponsoring militarism of unusual and far-sweeping extent.

Great Britain's Grave Problems

Liquor-ridden Great Britain is experiencing grave disturbances, by reason of her vast army of unemployed—to an extent that is really alarming. No such demonstrations are recorded in the United States, where—according to the conception of the British liquor interests—the people have been deprived of their liberties by the prohibition law. As a matter of fact, the unemployed workers of the United Kingdom are almost unmanageable at times, making wholly unreasonable demands of the "Guardians of the Poor"—the legal administrators of relief to those out of work. It is a generally-admitted fact that much of the money, given to these men, is not used for the needs of the families of the unemployed, but finds its way to the till of the saloonkeeper. If there were no open saloons, at least some of Great Britain's problems would be solved. Under the present situation of things, the unemployed must be supported, even though a large share of their earnings is spent for liquor.

Yankee Ingenuity Still Supreme

A thrilling tale of a fire at sea, with 104 panic-stricken passengers locked in their staterooms, and stokers held at their places by sheer compulsion, was related March 18 by passengers of the United States liner "Potomac," when it arrived from Bremen. Shortly after leaving that port, March 2, Captain Wm. McLeod was told of a fire in an inaccessible part of the hold of the vessel. When every expedient had been tried to extinguish the flames, even to the extent of flooding a large part of the hold with tons of water, the captain decided on employing an article tried out during the war. Running his ship at full speed, he suddenly ordered the steersman to turn the ship sharply to the side where the fire was then in progress. This caused a complete submersion of that side of the vessel, water flooding the very heart of the fire, thus bringing about the immediate subsidence of the flames. The little incident suggests its own lesson, illustrative of the fact that presence of mind, ingenuity, and pluck may turn seeming defeat into glorious victory.

Nebraska Educators Against Cigarettes

As decided by the officials in charge, instructors in the State Normal Colleges of Nebraska, will, hereafter, be refused leave of absence, to take studies at, or attend, the universities of Chicago, Columbia and Northwestern, "because the testimony of those who have been students, and the news items in the daily press, show that cigarette smoking is common among women in these institutions." That the stand, taken by the Nebraska school authorities, is fully warranted, is further attested to by recent authentic reports, on cigarette-smoking by ladies, at the above and other leading universities. Special rooms of fair size, where lady students may congregate and smoke, are now asked for and, judging by expressions of those in charge, their petition will be granted.

The Traffic in Sermons

In a recent issue of "The Continent," the editor comes out in terms of severe condemnation, concerning the business of selling sermons. Hitherto the traffic has been carried on as secretly as counterfeiting, but today it has emerged from seclusion, and would fain establish itself as a legitimate branch of trade. Any religious publication, whose ethics on advertising are elastic enough to accept such announcements, may readily sell publicity space, these days, to enterprising individuals offering to furnish "in sealed envelopes," at the small price of fifty cents apiece, "striking sermons and addresses for preachers and Christian workers in general." But is it honest? Morally, there is a striking difference between being honest with one's hearers and the delivery of a purchased discourse, conveying a wholly false idea of their preacher's character and gifts. It is a deception that should not be thought of.

Christian Principles in Industries

That it is quite feasible to apply the principles of Christian ethics to industrial problems, has been abundantly proved by Denver's "Good Will Council." If this effort at the creation of a mutual understanding continues to make good on the basis on which it starts out, it will be a startling vindication of the principles of Jesus, as applied to social efficacy. More and more are men everywhere feeling that Christ's mutually adequate tenets should settle the conflicts of self-interest, which now rouse contending classes to bitterness. Denver's labor unions have placed themselves on record with these significant statements: "It is the duty of men to reason together, rather than blindly seek selfish advantage. Labor is willing to rest its case on the application of the Golden Rule and the teachings of the Carpenter of Nazareth."

A Critical Situation in India

With the dismissal of the Secretary for India, E. S. Montagu, and the early resignation of Lord Reading, Viceroy of India, a somewhat peculiar situation of affairs has been created in that vast eastern realm. As noted in our last, Mahatma Mohandas K. Gandhi has been sentenced to prison—his term of incarceration being six years, but not at hard labor. Competent judges of the situation in India are wondering just what effect the imprisonment of the magnetic leader may have on the critical state of affairs in that country. Gandhi in prison—in the eyes of the people a veritable martyr—may prove even more potent and influential than Gandhi at large. It is a well-known fact that some members of the British home government and also of the Indian government proper, did not favor the prosecution of Gandhi. They were overruled, however, by the tory element, which insists upon British supremacy, no matter what may happen.

A "Clean-Life" Campaign

In view of the fact that Sunday, April 23, has been designated by the International Sunday School Association as Anti-Cigarette Day in Sunday-schools and churches, the National Anti-Cigarette League has proclaimed the week, beginning on that date, as "National Anti-Cigarette and Clean-Life Week." Plans will be furnished on request for the observance of "Clean-Life Week" by all religious and social welfare organizations. The community organization plan of the Clean-Life Movement is proving to be just what is needed to get all the forces together, to combat not only the cigarette, but other evils that menace the health and morals of the youth of every community. The League is having the hearty cooperation of educational, moral reform and social service organizations, as well as religious bodies, everywhere, and it is hoped that churches throughout the country will take advantage of the inspiring and well-tried plans that are sent on request by headquarters of the League, 6 West Randolph Street, Chicago. The National Anti-Cigarette League, incorporated in 1901, was recently reorganized to promote the Clean-Life Movement, to safeguard the health and morale of the youth. Miss Lucy Page Gaston, founder of the League, continues as superintendent. In a recent address she made this significant statement: "We can not hope that prohibition of liquor will be an entire success until the cigarette is eliminated, because cigarette smoking creates a craving which only alcoholic stimulants can satisfy."

'Home brew' and cigarettes are twin evils, neither of which is likely to be abolished successfully while the other remains with us." The astounding increase in cigarette smoking by women and girls is cause for genuine alarm, owing to the fact that this habit strikes directly and banefully at the fountain of life, thereby imperiling the virility and strength of future generations. The immeasurable harm which the cigarette is causing to the youth of America, is now widely recognized by parents, teachers, and religious leaders, interested in the welfare of the rising generation. It is an extremely vital question.

Church Leaders Appeal to Miners

At this writing (March 25) a strong appeal is being made by leaders of Catholic as well as Protestant churches in the United States, to mine workers and operators, to settle their differences through conferences at which both sides will be given equal privileges. Both factors in the controversy are called upon to keep their covenant, made two years ago, to meet together in a serious effort to avert strife by negotiating a new agreement. It is generally admitted that a strike in the coal industry, at this time of widespread industrial depression, would add greatly to the hardships of millions of persons. Both parties are called upon to supply all needed facts, that a decision may be based upon justice, rather than economic advantage, merely. It is to be hoped that the efforts made will have the desired effect.

Enormous Shrinkage in Russia's Population

Official figures, based on the latest Russian census, prepared for the League of Nations, in connection with its health work, make known the melancholy fact that more than 8,000,000 people, enrolled in the previous census, have succumbed to the ravages or disease and privation. The most striking decreases in population were in the cities. Petrograd shows a decline in population from 2,319,000 in 1913 to 706,000 in 1920. Moscow, reporting a population of 1,028,000 in population in 1920, showed a loss of 789,000 inhabitants since 1913. According to latest reports from the famine area, thousands are slowly yielding to starvation and undue exposure. When it is remembered that most of the enormous loss of life is clearly chargeable to official mismanagement, it is astonishing, indeed, that the people have patiently endured the tyrannical rule of Bolshevism.

Reenacting the David-Goliath Fight

Recently twenty stars of the American film world arrived in Jerusalem, to prepare for the filming of the Old Testament story in which King David was the chief actor. The central scene in the play naturally is the fight between David and Goliath, which will be staged a few miles north of the city. In addition to the incident, just stated, will be other features, decidedly unscriptural, however. In fact, the promoters calmly assure us that absolute Scriptural accuracy is not strictly to be adhered to, since, among other scenes, the scenario features a love scene after the battle. Five thousand persons are to be employed in the filming of the play. Five thousand sheep, one thousand camels and two thousand goats are also to be used. It is claimed that Palestine is unexcelled for film productions, not only because of its attractive scenes, but also because of the clarity of its atmosphere.

Scotland's Revival Fires

According to press reports, humble fisher-folk on Scotland's east coast are experiencing a revival which bids fair to set that entire section ablaze. The revival is said to have started with Jock Troup, an uneducated cooper, who, while at sea one day, felt "specially impressed as to things spiritual." Then and there, we are told, the crew knelt and, sharing the conviction and assurance of the cooper, carried the contagion abroad when they landed. Already the number of converts has been estimated as high as 20,000. A correspondent of the Springfield, Mass., "Republican," writes from Fraserburgh, Scotland, that "the measure of excitement may be gauged by the statement that several people have already died, in consequence of the emotional strain." Judging by reports in general, the revival spread with great rapidity, and in the end, we are told, every church was full to overflowing. All denominations united in the revival, and are trying to turn the religious awakening into channels which will, they hope, lead to permanently good results. Even the larger cities, such as Dundee, Glasgow and Edinburgh, are experiencing the spiritual uplift. Deputations are being sent to the revival districts from all over the country, with the object of catching the spirit of the revival, and taking it back to the great industrial centers. Two questions now confront church leaders: "(1) How can the church best meet the needs of the new converts? (2) How may a feasible scheme be outlined, whereby the fervor of the new spiritual emotion may be directed into a channel that will be of the greatest advantage to the church?" By those who speak from personal knowledge, the movement is described as a "purely spontaneous impulse, without any committee or organization." Jock Troup is described as a man of "little education," but as one having "much knowledge of the Bible."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

The Glorious Conqueror

Luke 24: 6

AN EASTER MEDITATION

For Week Beginning April 9, 1922

1. Christ's Supreme Conquest.—Jesus was a Conqueror in the world about him, says Dr. C. C. Albertson. The people by whom he was surrounded were narrow—he was broad. They were intensely bigoted—he was tolerant. They were prejudiced—he was always open to light from any source. Race prejudice, class prejudice, sex prejudice—all these he ignored. The superficial philosophy of his day he contradicted. The shallow religionism of his day he condemned. With the world of desire within him conquered, and the world of error around him also mastered, what else was there to conquer? There was but one foe left to challenge him. Sin and error were slain, but death was yet the universal slayer. The crisis is on. At last death levels his lance at Jesus. The great heart bleeds and breaks, and darkness falls. All the hosts of heaven stand agliss, for seemingly the Conqueror has been subdued, and the Victor has been vanquished. But wait! The long road has a turn. The long night ends. The day breaks bright over the hills, and birds are singing in Joseph's garden. The women come with spices. An angel sits beside the tomb. Jesus is not there. The grave clothes are folded. (He was in no haste to leave the tomb.) What means this empty grave? It means that the last enemy has been gloriously conquered. It means that death has been abolished. It means that your grave and mine, and the graves of our sainted dead shall be empty—sometime in the glad day to come. The light of Christ's glorious presence is our guide through the gloom. Death is conquered. All enemies have been overcome. Listen! Christ speaks: "Be of good cheer!" And what has his victory to do with ours? Everything. He shows us how to conquer. And there is a sense, in which, when he conquered death, we conquered, for he was our Representative, as well as our Pathfinder. Whether we overcome the world and death, depends upon our attitude to him.

2. The Power of the Resurrection.—Those who have never felt the power of Christ's resurrection, whose hearts have never rung true for God and duty, may well make a study of the brave deeds done in the name of the Risen Jesus—deeds belonging to every age—deeds which have signally improved the condition of mankind, and this despite the fact that frequently the doers were treated as the offscouring of the race. Despised, punished, martyred, their testimony is clear on one point—that an authority they could not withstand, determined their course and kindled their energies. Working evenly and calmly, it brought them to the scenes of their conquest and heroism, that men and nations might live again, inspired by their lives, fortified by their examples.

3. What Christ's Conquest Means to Us.—Have you that power which robbed the grave of its terror, and clothed Stephen's mortality with triumph? Could you have a more practical test than the opening of a closed gate beyond which is a divinely-fulfilled, divinely-employed certainty? What language concerning the fate of the departed, or the hidden promises and fascinations of the future state, can surpass the earthly story of those who have been able to do what they most longed to do, because they had passed out of the kingdom of evil into the happy estate of the sons of God? Think of the mighty heroes of faith, who dared to do all things in the name of the Great Conqueror—an experience which assures us that they have overcome even as Christ overcame! We, too, can well afford to ignore the groveling things of earth, in order that Christ may give us life—the life supernatural and everlasting!

4. Suggestive References.—Christ's assurance to his disciples concerning his resurrection (John 16: 16, 22). "Many infallible proofs" as to Christ's conquest (Acts 1: 3). The testimony of the apostles (Acts 4: 33). Paul's conviction (Acts 17: 2, 3). We are "saved by his life" (Rom. 5: 10). A glorious reality (Rom. 6: 4, 5, 9, 10). A gracious promise (Rom. 8: 11, 34). A conviction that saves (Rom. 10: 9). Incontrovertible facts (1 Cor. 15: 3, 4, 20-23). Manifesting the life of Jesus in our body by virtue of the resurrection (2 Cor. 4: 10, 11, 14).

"Judge Not, That Ye Be Not Judged"

(Continued from Page 195)

sort. Immediately he is "struck." A few days and the papers announce a wedding. They afterward learn to know each other—often to their sorrow.

A preacher gives a trial sermon, and we think we

know ALL ABOUT HIM. These are "snap-judgments." One of the hard things, and one of the necessary ones, is to hold in abeyance our judgment of others until ALL THE EVIDENCE IS IN.

It sometimes happens that jealousy and prejudice distort our vision. We begin to pull "motes" while hindering "beams" are in our own eyes.

Another has a virtue, a position, or a fortune, which we covet, and we become envious—not of the one below us but above us. Such prejudice makes people look to us as they do when we watch them through a convex or concave window pane—their forms are all distorted. They look ridiculously long and slim, or short and fat. They are not so, but LOOK so to us. It was such observation which led Harry Edward Mills to write the following poem:

"I sometimes watch, from a busy store,
The people, as they pass,
Diminish and expand before
A wry-faced window-glass.
They hasten on their sober ways,
And none among them knows
What acrobatic pranks and plays
His image undergoes.
And I am always saddened when
This travesty I see—
It brings a grievous fault of men
So forcibly to me.
When men discard the lens of love
And look through prejudice:
They see the man they're thinking of
Distorted much like this.
And thus am I misunderstood,
What wonder I am sad!
The very acts I meant for good
They misconstrue as bad.
But some there be who understand—
Rare prophets, vision-eyed:
With these I labor hand in hand
Or suffer side by side."

Another agency, of warping our estimation of others, is that of suspicion. A young man at school was always full of suspicion. If two people were talking together, he was dead sure they were talking about him. Once, as he was walking along the street, a friend was walking along the other side. Because the friend did not pass over to him the young man was sure he was cross at him.

You see some one talking to another or riding or walking with another and if you are inclined to be suspicious, you are certain they are plotting against you.

Then, some day, you awake to learn that they were no more thinking or speaking of you than of "the man in the moon." Suspicion cripples business, makes tyrants out of kings, and converts husbands into grass-widowers and wives into grass-widows. How often there is "much ado about nothing."

Perhaps the most universal difficulty of all, however, in judging other people is OUR LACK OF KNOWLEDGE. You see a man's deeds and make an estimate of the deed and the doer, but have you assured yourself of his MOTIVE?

We might have seen the religionists of Jesus' day with their flowing robes of religious aristocracy and, hearing their long prayers, we might have decided, with the public of their day, that, indeed, they were very saintly.

But Jesus detected that all this was simply "to be seen of men." What folly! We might have seen the rich cast their munificent gifts of gold into the treasury, and then, seeing the widow cast in her mite, we might have said: "What a trifling sum!" But Jesus had his eyes trained to see QUALITY as well as QUANTITY.

Some men have learned to manipulate things to their advantage. They place the best goods in the show window and the inferior goods on the shelves. They have learned to "shine" to their own advantage! Others have not discovered this art and do not care to. They may have the rough side out, but inside they are as good as gold. How much in danger we are of passing favorably on the former, and unfavorably on the latter!

We do not always know men's opportunities, cir-

cumstances and physical condition, sufficiently to be adequate judges. Some, with whom we may think we are familiar, have inherited tendencies, faced enticements and waged battles of which we know nothing.

In a former charge a deacon of my church came to my door, in the dark of one Saturday night, shamefully intoxicated. He had come for help and not for abuse.

What was to be done? Expose him to the public and have a church trial? No. What he needed was not exposure and condemnation but sympathy and help. I knew him, and what a desperate battle he had waged against terrible odds. He was trying to stand, but his feet had slipped.

You met an acquaintance on the street and said afterward of him: "How sober and sullen Smith acted today! What is getting to be the matter with him, anyway!" You did not know he was half dead with sick-headache or liver trouble.

You see another man with a smile, and you are sure that life goes smoothly and easy with him, but do not know that back of that smile are pillows wet with tears. How little we really know about each other and each other's efforts!

My first year as a minister was spent on a farm. After the Sunday morning sermon some of the folks would come and say "thank you" for the sermon. They did not know I had worked hard all week, and sat up until two o'clock that morning, to get that sermon and that I was "dead tired." How could I expect them to? I had not known that ministers were doing that before me. Are you sure you know all about the man whom you have judged?

Often we do not know another's misgivings. "He was forced to make a decision regarding some action. He weighed matters pro and con, and it seemed that there was forty-nine per cent unfavorable and fifty per cent favorable. He acted and then discovered his mistake. His friends were grieved, his enemies condemned him, and he himself was terribly spited. But who gives him credit for the forty-nine per cent? We denounce Peter for denying his Lord, often without giving him credit for that continued nobility in him, upon which the future man was built."

It was that nobility that kept him somewhat near and got him into trouble. It was the forty-nine per cent. He would say out of his heart: "Thou knowest all things: thou knowest that I love thee."

Do you know the goal of a man's ambitions or have you measured him by the face value of his present achievement? Have you seen the target at which he aimed, or simply the one which he hit? You say: "I am dissatisfied with him," but you do not know that he is ten times more dissatisfied with himself.

I once went up the incline on Lookout Mountain. Half way up we met another car descending as ours was ascending. We were headed up, while they were headed down. Our goal was the top, their goal was the bottom.

Are two men, thus meeting on a moral plane, the same in value? To the casual observer they may be, but to the eye that can penetrate to that inner chamber, and see the goals they have set for themselves, they are as far apart as their goals are apart. Are you sure you know which way a man is headed and where he has set his goal? If not, you are not capable of judging him.

There is but one sane conclusion: "A man may judge a machine by its output, but when it comes to judging personality, with all its subtle motives, and purposes, it is too profound, inexpressible and hidden for any except Omniscience." How likely that human judgment will be reversed and "the first shall be last and the last first"!

How much harm this old world has received from our little thrones of personal judgment and the sentences we have passed! Many a man has been misunderstood, misinterpreted, misjudged and become heartbroken, and has gone to an untimely grave. Were you one of his murderers? Men need bread and shoes and coats, but this world is dying, not so much for charity by way of alms, but for CHARITY OF JUDGMENT.

Wiley, Colo.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A JOYFUL FEAST

A joyous little gathering was held at the home of Brother and Sister Samuel Moore, near Richmond, Va. It was Christmas Day and, too, the fifty-fourth wedding anniversary of the Moores. The love feast, instituted by our Lord, was observed, directed by Bro. Beahm, of Nokesville, Va.

A goodly number of members communed. It was a rare religious treat to those isolated members—a number of whom had not attended a love feast for fourteen years. It was the first feast ever held in or near Richmond by the Brethren. It will ever be a beautiful oasis in the weary pilgrimage of life.

Brother and Sister Moore united with the Church of the Brethren in their early days, and have been faithful members during all these years. Now they are helping in the building up of a Brethren church in Richmond. Until fourteen years ago, the Moores lived in Logan County, Ohio, near Bellefontaine, attending regularly the old Stony Creek Church.

At this double celebration, there was a fund started for a church home in Richmond. We mean, by God's favor, to have this house of worship dedicated on or before Dec. 25, 1924—three years hence. We have put our hands to the plow. It will be delightful and wholly fitting to have a Brethren church in this beautiful capital city. Some can help in person, more can help in substance, but all can help in prayer and sympathy. We see great, sturdy oaks grow from little acorns, so, we hope, our efforts toward a churchhome will succeed.

Holding meetings in sundry homes from time to time, Bro. Beahm has given us his kind and needful messages. This work, beginning in a small way, will succeed by earnest, persistent, cooperative effort on our part, and be the blessings of God.

Bro. Jno. D. Shiflett, treasurer, 2401 E. Clay Street, Richmond, Va., will receive all contributions to this much needed and most beneficent cause from members of the church District. So we hope and pray that the little feast will result in much future good.

R. D. S. Richmond, Va. Kathryn Ewing.

WHAT WOULD BE THE RESULT?

The other Sunday evening as I was in church, listening to the minister proclaim the Word of God, I was very much impressed with this statement: "What would happen, if the Christian people in this town would live as they believe, for just one week?"

May I put the question this way: "What would happen, and what would be the result, if, in the United States, all the Christians would live as they believe?"

What is there in the Ten Commandments and other precepts, as given in the Bible, that any one can not obey? I wonder if we, as Christians, are putting religion first or earthly things first.

I heard a man say, the other day: "The people of this town put business first, and regard religion as a secondary matter." I fear that humanity in general is doing the same thing. Is this what our Savior teaches us to do? No. Christ says: "For I have given you an example, that ye should do as I have done to you" (John 13: 15).

Can we, as true followers of Jesus Christ, do as the non-Christians do, and then claim that we are Christians?

A Christian life is a very satisfactory one—the happiest of all lives. A true Christian can, and always does, find joy in serving the Lord.

Did the apostle Paul, after his conversion, ever find a time when his Savior was not mindful of him? Just as God took care of Paul, so he will take care of his children on this earth, if they will permit him to retain control over them.

Taking these things into consideration, what is there on this earth to stop God's children from living as they believe? All things are possible with God. Being firmly grounded in the Lord's teachings, we can live true to him, not only for a week, but as long as we are on this earth.

M. Miller.

Oriskany Falls, N. Y.

HELPLESSNESS TO OTHERS

The sacred writer says: "Cast thy bread upon the waters: for thou shalt find it after many days." I was reminded of the above quotation, recently, while busy with the duties of the day. Some one referred to things I had done by way of helpfulness to students of the College.

"No," I replied, "I only did my duty."

Students who were away from home and their parents and associates, often became homesick and some of them were ill physically. These I helped to care for. Often I took the patients to our home and nursed them back to health. Some had pneumonia, others had typhoid fever, and there were seven cases of smallpox. Well, it was a joy indeed, to get letters from their parents, ex-

pressing their thanks for the services that husband and I rendered their children.

We were quarantined because of the various contagious diseases for six weeks. During that period we could not go from our house, neither was any one permitted to come to us, excepting the doctor, who attended to the afflicted ones.

Our groceries and all our provisions were brought to the roadside, and we, in turn, would bring them in. Do you think we minded being isolated? I say, "No." Do you think we were discouraged? No, not in the least.

At times groups of fellow-students of the afflicted ones would come in front of our house, and render songs of cheer and good will to all of us. This would keep the fires burning.

Letters from the parents of the afflicted would ask concerning their welfare. They were greatly interested in their children's welfare. We kept them informed as to the improvement of their loved ones. In doing our duty to our fellow-men we realized that happiness comes to us only as we are serving one another. Only thus can we obtain the reward of the righteous. Amanda Witmore.

McPherson, Kans.

MORE CONCERNING OUR CHURCH NAME

I wish to express my approval of Bro. Brumbaugh's ideas, expressed in the article, "Our Church Name," in "Gospel Messenger" No. 10.

The wise man says: "A good name is rather to be chosen than great riches." Now what constitutes a good name? Not so much its origin, as its significance.

Even though the name "Dunker" was given as a nickname, just so, as Bro. Brumbaugh says, were other good names. Personally, I hold the same views that I did while the name was discussed at Conference, when our present name was adopted, in 1908—that the name "Dunker" or "Dunkard" stands for and expresses something that is good, and signifies a church doctrine and practice. It is self-explanatory, setting forth, what it claims to be, plainly and clearly before the people. I would encourage rather than discourage its use. The reputation of our people, historically, is good, and the name "Dunker," therefore, expresses virtue.

Living, as I do, in a community, where at least five divisions of the mother church are well represented, I find that, in order to make our particular church denomination understood, we must use one more word in our definition—the word "Conservative"—another term which stands for good and is commonly approved. So, as we locally practice using the name "Conservative Dunker Brethren," I naturally have become accustomed to its use and would approve making it general and official. When this name is used, folks generally understand our relation, without further explanation.

Brethren, let us think on these things and make our lives and work conform to the ideas expressed in these words, and thus let our light shine in the company in which we move, eventually receiving the new name of Isa. 62: 2.

J. G. Stinebaugh.

Camden, Ind., March 16.

REFLECTIONS ON THE PAST AND PRESENT

This is, indeed, a busy life, full of responsibility and hard work. Yet, amidst it all, my mind finds rest and consolation in looking back to the days of my youth, when the world, for me, centered in that one spot, home.

Our home, though an humble one, was one of love and innocence, so far as I was concerned. It was to me all that my young and tender mind wished for.

Then I knew nothing of the immense struggle that was going on in the world, among the teeming millions of every nation and tongue, upon this great globe.

I was surrounded by nature's richest gifts to man. I knew the names of all the prominent mountain peaks in the great Blue Ridge range. I knew the gaps and coves, I knew the caves, the valleys, the streams, the prominent springs, whence flowed the medicated elixir for every ailment that the simple folk were heir to. I knew the names of the different trees, nuts, wild berries, grapes, herbs, flowers, animals, reptiles, and, in fact, everything that was commonly known by residents of that region—by me regarded as the second garden of Eden.

But, like Eden, the knowledge of good and evil early entered into my life. The days of the mountains, woods, streams, the old log schoolhouse, with its slab benches, the large frame church, and the old flour and grist mill, with its large "overshot wheel," the swimming hole, etc., all had to give place to another world, full of pitfalls, snares and unseen dangers on every hand.

For a while all was bewilderment. The ambition for knowledge of my new world, for a time overcame me. I was completely submerged, overwhelmed, by the things that amused and entertained me, but the training of my youthful mind, in the more sacred things of life, was never entirely erased. And the memory of those sacred lessons caused me to think more upon the good things that a merciful God has in reservation for those who love and obey him, and today my heart goes out to those whose

early life is entirely devoid of the teaching of God's Holy Word.

While my reminiscent mind carries me back to olden times of youth and innocence, I am brought back to the present with a jolt that awakens every sense of my sympathetic nature, for I am surrounded on every hand by such different scenes, that my own past life pales into insignificance compared to those around me.

My work takes me into every part of this large and growing city. I come in contact with almost every phase of life, from the dwellers of the miserable "scrap houses" to the beautiful and commodious palace, and each day I am more and more impressed with the words of our blessed Savior: "How hardly shall a rich man enter into the Kingdom of heaven." It is not so much the lack of funds to work with that is going to make it hard for them, but it is a lack of willing workers.

Our city, like the majority of cities, is well blessed with institutions of charity. Immense churchhouses grace our prominent streets. Great movements are continually on foot for mission purposes. Organizations of every description announce their existence in the society columns of our daily papers. Society balls, fancy dinners, Sunday baseball, boxing and wrestling bouts—all contribute to the different charitable funds.

I might go on and enumerate still other sources of means, but where does the money go? Why do not the numerous efforts, put forth to relieve poverty and suffering, prove more successful? There is but one answer—a lack of willing workers. Not enough men and women are willing to enter the homes of these poor, and in many cases ignorant, people—to feed them, to clothe them, to teach them the Source of all the help that is being given them, to cause them to believe that there really is something more than "form" in the Christian religion.

We may have our weekly prayer meetings, our Sunday-schools, our Christian Workers' Meetings, etc., but if we fail to make a practical application of them, they will avail nothing. We can not excuse ourselves with the meager weekly contributions at church services. We must go farther than that.

If you have decided to buy a new suit, see first if your old one will not last a little longer, and give at least a part of that sum to mission work. If you are thinking of building a modern up-to-date house, complete in every sense of the word "modern," see first if your old house, with a new roof and some other needed repairs, will not answer your purpose for at least a while yet, and give a portion of that money toward relieving distress and suffering among the poor and needy. If you are thinking of purchasing a high-priced sedan or touring car, either decide to drive old dobbie a little longer, or, if really necessary that you must have a car, buy a "Ford" and apply the money thus saved to benevolences.

Dear Christian friend, why do you "heap up treasures on earth where thieves break through and steal and insects of every kind corrupt"? Why do you ignore the squalor and suffering of your fellow-men? We so often excuse ourselves on the ground that if Smith would have struggled and managed like we have, he would have had no need of our help, etc.

We are not going to ask you to study every phase of finance and social life, to determine the causes of misery and poverty, for they are too numerous to mention, neither is it necessary that we know. It is quite enough that the Christian knows that all these things exist, and that they are for his especial benefit. Read the Sermon on the Mount—not once or twice but until you grasp its true significance. Then, and only then, you will understand why even the giving of a cup of cold water, in Christ's name, will prove a blessing, as well as exemplify the fullness of God's mercy and love.

W. H. Fairburn.

Indianapolis, Ind.

FROM MUNCIE, INDIANA

It has been my pleasure to spend several years in the service of our Master in the Muncie congregation. The mission was started in the fall of 1897. The four adjoining churches, with the help of the Mission Board of the District, supported the work. There were twelve members living in the city. The first services were held at a Baptist church about a mile from the city. The first church service and Sunday-school were held in the city Dec. 5, 1897, at 310 South High Street.

In the spring of 1898 the Christian Church building was purchased. This building was well located, near the center of the city. It was remodeled and dedicated June 5, 1898, Bro. I. D. Parker preaching the dedicatory sermon. June 30, 1898, the church was organized with thirty charter members.

"Sister Studebaker and I remained at Muncie, and labored in the church, until Sept. 1, 1906. At this date we moved to North Manchester, Ind., and had our residence there for nine years. The most of this time we worked in the interest of the college. In the fall of 1915 we moved back to Muncie and in June following resumed the pastorate of the church.

For these eighteen years, the church had been under

(Continued on Page 206)

SPECIAL NOTICE

The date for the closing of the Anti-Cigarette Essay Contest of Southern Ohio, put on by the District Temperance Committee, has been extended from April 1 to June 5. The Sunday-schools of the District are requested to give their boys and girls an opportunity to engage in this contest. It should do so at once and forward the name to Levi Minnich, Greenvale, Ohio, Secretary of the Committee, who will furnish literature on the subject and rules for the contest.

The District Temperance Committee,
Levi Minnich, Secretary.

DEATH OF L. ALVIN POLLOCK.

Bro. L. Alvin Pollock was born near Ney, Ohio, Oct. 6, 1868, and died in his home at Batavia, Ill., Feb. 26, 1922, after a sickness of less than two weeks. His boyhood days were spent at Hudson, Ill., where he accepted his Savior and united with the Church of the Brethren at an early age. After he had completed the country schools, he went to Mount Morris College and completed the Academy Course with the class of 1894. In school, as all through his life, he was deliberate, and could be relied upon to do his work thoroughly, at all times.



L. Alvin Pollock

May 28, 1896, he was united in marriage with Sister Nannie Buck, who proved to be an able helper in his work. She, with their son and daughter, survives. All knew Bro. Pollock as a man who had a kind word and a helping hand for every one. Old and young found in him one who could understand them and who sympathized with them.

At the age of nineteen, he was called to the ministry, and after he left school it was his plan to devote his life to the ministry, for which he was well fitted. In 1898 he became pastor of the church at Batavia, Ill., but in the third year of his pastorate, sickness compelled him to resign his work. As a result of this sickness, much active work in the ministry was made impossible. But this did not hinder him from activity in church work. For years he was the Sunday-school superintendent. The many earnest prayers for his recovery, by the boys and girls of the Sunday-school, at the time of his illness, showed how much he was appreciated. He was one of the main pillars of his congregation.

He was active in those things that make for the betterment of the community. At a time when it was not very popular, he was instrumental in pushing the Anti-Saloon League of his city, and was made its first chairman. He lived to see his labors bear rich fruit in his community.

Services were conducted at Batavia and also at Franklin Grove, Ill., where the body was taken for burial, to await the call of the Lord at the final resurrection of the just.

J. E. Miller.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—On New Year's Day a young man was received into the church through baptism. Feb. 19 Eld. H. H. Ritter, of Mabel, Ore., gave us two good sermons. We have appreciated very much having with us Eld. S. E. Lantz and wife, of Kansas, the past winter. They were visiting their son in Berkeley. We are glad to welcome Eld. J. O. Hartman and family, who lately moved here from Live Oak, Calif. Our Mothers' Meetings, once each month, are proving very interesting, and are well attended. At the last one, March 17, Mrs. Jordan, State Superintendent of the Children's Home Society, gave a very interesting talk. We are preparing for a three weeks' Vacation Bible School, beginning the Monday after school closes. This month we put up a small temporary building which provides two Sunday-school rooms. We need a churchhouse very much, also more workers for Sunday-school teachers.—Ivy Walter, Oakland, Calif., March 18.

Hermosa Beach.—Our people have had a real spiritual feast during the three weeks of Bro. Geo. C. Carl's meetings. March 3 eleven were baptized—all children.—Bro. Hilton officiating. On Saturday night a love feast was held. On the following night Bro. Carl preached his farewell sermon, but arranged for another baptismal service on Monday night, when eleven more were baptized. Bro. J. Z. Gilbert, our church elder, conducted short services. This closed the meetings, but on the following Friday night, eleven more were baptized—ten being boys from the Champion Class of the Sunday-school. Our school is growing under the direction of our superintendent, Bro. Levi A. Stump, who drives down each Sunday from Lometa, Ore. We feel that too much credit can not be given Bro. Stump, who, after teaching in the public schools at Lometa all year, comes on Sunday morning—rain or shine. We have three organized classes now. A new class was formed recently for young married people, which promises to be a big help to both the Sunday-school and church. This makes eight classes in all. Material is plenty, but we need more teachers.—Alice Cripe Selby, Hermosa Beach, Calif., March 12.

Los Angeles.—First Church closed a two weeks' revival Feb. 5, with Bro. Orval Long, of Fullerton, Calif., evangelist. The meetings were well attended. Although there were no accessions, the church has been strengthened and built up spiritually. Bro. Long presented the Gospel Message in a forceful and pleasing manner. We enjoyed his stay among us and know that his efforts have encouraged us. At our council Bro. J. P. Dickey was re-elected elder, with Bro. S. G. Lehmer, assistant. Bro. O. B. Miller was chosen Sunday-school superintendent for this year. Bertha Lehmer, Los Angeles, Calif., March 12.

Rainier City.—Eld. A. O. Brubaker having resigned as pastor, the services of Eld. D. Warren Shock, Girard, Ill., as pastor, have been secured. March 12 Bro. John Heckman, of Polo, Ill., stopped with us on his way home from Southern California, giving us four inspirational sermons. Our Sunday-school is planning for a Vacation Bible School to be held the last three weeks of July. Sister Ida Fike, our church music director, is giving special time to musical training to a chorus class, every Sunday afternoon. The Primary and Junior Departments of the Sunday-school are preparing an Easter program. Many of our members are taking new interest in our Thursday evening prayer meetings.—Mrs. Elizabeth Fike Forney, Caruthers, Calif., March 13.

San Diego church met in council March 12, with Eld. C. W. Guthrie presiding. We have bought a lot for a church and paid for it. But the members are in very moderate circumstances and we haven't the means to build. We are still holding meetings at 2699 Albert Street. We elected Bro. C. G. and Bro. J. E. Landers, Sunday-school superintendent; the writer, "Messenger," agent and correspondent; Cornelia Johnson, San Diego, Calif., March 18.

Waterford.—March 12 Bro. Levi Winklebleck was with us for the morning services and delivered an inspiring sermon from Rom. 11. We were glad to listen to his voice again. He has labored hard to help build up the church in this community. Our Home Department work is being carried on successfully by the superintendent, Sister Hattie Deardorff. Many are being reached that do not attend Sunday-school. A program is being prepared for Easter morning. We also are going to observe Rally Day in our Sunday-school. Mrs. Robt. Kennedy, Waterford, Calif., March 18.

FLORIDA

Bethel.—Yesterday we had our business meeting. We received seven by letter. Our love feast was held May 12, with a full attendance. The acreage of potatoes is very large and they are fine, as well as all garden products.—J. H. Crist, Middleburg, Fla., March 19.

Sebring.—Our love feast, held on the evening of March 15, passed off very nicely. Though nearly one-half of our winter visitors had returned to the northern homes, still there were about a hundred and twenty at the tables. In a very reverent manner Bro. D. H. Zigler officiated, and the spirit of the occasion was ideal. Some of the visitors who were with us, said that they had never attended a more helpful feast. The annex to our church is fitted up for love feast, as well as for Sunday-school purposes. By lifting a curtain, twenty feet in length, those in the main auditorium can witness the services in a most satisfactory manner. Our work is reaching out from Sebring. We have two other places of meeting, besides our town church. One is on Lake Istokopos, fifteen miles southeast, where our congregation is held weekly. An account of this is to appear later. For this great field some well grounded, vigorous preachers, of the pioneer type, are needed—men who will count it a joy to take care of themselves while preaching the Gospel, converting sinners and building up churches. With plenty of them before the outlook for a great work in this genial climate is splendid.—J. H. Moore, Sebring, Fla., March 20.

IDAHO

Emmett.—Our churchhouse is nearing completion and will be dedicated April 23. At a recent members' meeting officers were elected for Sunday-school and other activities: Bro. W. H. Sistrup, Sunday-school superintendent; Bro. J. E. Sistrup, agent of the Home Department; Sister Walters, superintendent of the Cradle Roll; the writer, "Messenger" agent and correspondent.—Sarah Miller, Emmett, Idaho, March 15.

ILLINOIS

Pine Creek church met in council March 16, with Eld. S. S. Plun presiding. The following officers and committees were elected: Elder, Bro. S. S. Plun; secretary, Bro. Bert Stauffer; "Messenger" correspondent, the writer; "Messenger" agent, Sister Ernest Foy; one member on each of the following committees: Church trustee, cemetery, love feast, missionary, temperance, and ministerial. The delegates to Annual Meeting are Bro. D. E. Stauffer and the pastor, Bro. Foyck; the delegates to District Meeting, Sister Rosa Trump and Brethren Wm. Davis and C. W. Stauffer. One of each group of delegates met at the schoolhouse. The date for our love feast was set for May 15 at 7 P. M. The Men's Excelsior Class and the Women's Excelsior Class, of the Sunday-school, have planned to put on a three-month contest, to open the first Sunday in April. The school has also an Easter program in preparation.—Mrs. Myrtle R. Travis, Polo, Ill., March 20.

INDIANA

Bachelor Run church met in council March 4, with Eld. Jerry Barnhart presiding. Two letters were received and seven were returned. Feb. 15 Bro. J. E. Lawrence, of North Manchester, our District Missionary and also Sunday-school Secretary, was with us. In the morning he gave a very interesting talk on the value of the Vacation Bible School, and in the evening he addressed the young people on the subject, "Christ's Challenge for a Life of Service." All were much encouraged and strengthened for greater service for the Master. Mrs. Wm. L. Angle, Brimhurst, Ind., March 18.

Blissville.—At our March council, Bro. Arthur G. Miller was elected to represent this church at Annual Conference.—Mrs. Ellen Roose, Tyner, Ind., March 22.

Buck Creek church met in council March 12, with Bro. L. L. Teeter in charge. Three letters were returned. Bro. L. L. Teeter was chosen delegate to Annual Conference, with Bro. L. L. Teeter, alternate; delegates to District Conference, Phoebe Teeter and L. L. Teeter; alternates, Mollie Deardorff and A. C. Priddy. Plans were made by our superintendent, E. N. Cross, for an Easter program. Our Sunday-school is growing in water and soil. Its attendance is good. We have preaching services every Sunday evening after Christian Workers' Meeting. We are looking forward to having new Sunday-school rooms, as we have decided to remodel our church after harvest.—Phoebe E. Teeter, Moreland, Ind., March 17.

Cart Creek church met in council March 11, with Eld. O. C. Rife presiding. Bro. J. P. Winger was chosen trustee for three years. Bro. O. C. Rife is our delegate to Annual Meeting. Work at this place is progressing nicely. Our Sunday-school is increasing in efficiency and numbers. Mrs. Emma Winger, Marion, Ind., March 16.

Howard church met in council March 1, with Eld. John W. Flora in charge. We were glad to receive Bro. and Sister Sam. Wely by letter, from the Bachelor Run church. We were sorry to lose by letter our much respected members of the deacon's office, Brother and Sister Geo. Brubaker, by their daughter. They are wintering at Manchester, to be near their son, Dr. O. G. Brubaker, returned medical missionary from China.—Everett Henry, Flora, Ind., March 18.

Ladoga church met in council March 11, with Eld. E. N. Goshorn presiding. Brother and Sister J. Edwin Jarboe, of Lincoln, Neb., will begin a revival immediately following Annual Conference. There has been a great deal of sickness in this community, which has somewhat hindered the work, but it is now passing over and the church is taking on renewed interest. The young people's class is to be responsible in providing a lecture course of four numbers for this summer. Feb. 11 Bro. H. A. Claybaugh gave two stereopticon lectures on "Chicago and the mission work"; also a stirring message on the "Consecrated Life." Sun-

day morning, Bro. Lawrence Shultz, of North Manchester, Ind., Educational Secretary, was with us March 4 and 5, inspiring us to greater activity in church work. The young people of all the Sunday-schools of the township met in an echo meeting at the Methodist Church, March 17. This included the pastor, the teachers and teachers of young people's classes. The attendance was 150. Our pastor, Bro. Leo H. Miller, was chosen delegate to Annual Conference, with Bro. E. N. Goshorn, alternate.—Mrs. Ethel Miller, Ladoga, Ind., March 20.

Landess church met in council March 11, with Bro. Smelter presiding. Six letters were returned. Miss Hilda Kitchner was chosen Cradle Roll superintendent. Bro. Jacob Kitch was re-elected trustee for four years. It was decided that Bro. Ollie E. Mathias, Amaziah Pulley and Bro. Salem Heckard act as our Ministerial Committee.—Mrs. Marshall Pence, Landess, Ind., March 14.

Pleasant View church met in council March 2, with Eld. J. A. Sander presiding. Six letters were returned. The church decided to have a week's series of meetings preceding Easter, and a program on Easter night, given by the young people. Bro. Samuel Gilmer was chosen as delegate to Annual Meeting, with Bro. Roy Wine, alternate. We decided to observe the Sabbath of each month as Missionary Sunday. The Aid Society has supplied the church with new song books. The teachers and officers were authorized to arrange a religious program in the future.—Bertha Snell, South Whitley, Ind., March 20.

Plevna church met in council March 9, with Eld. Silas Fisher presiding. Bro. Forrest Hostetler was chosen delegate to Annual Meeting with Bro. Earl Kendall, alternate.—Tena Smith, Kokomo, Ind., March 18.

IOWA

Dallas Center.—At our recent council meeting, we decided to hold our love feast June 3 and 4, and communion services on the evening of the 3rd. Eld. C. B. Rowe was chosen delegate to Annual Meeting, with Eld. M. W. Eikenberry alternate.—Maude Alice Myers, Dallas Center, Iowa, March 20.

English church held its regular council Feb. 25, with Bro. H. C. N. Coffman as moderator. We decided to have a Vacation Bible School at our church during the summer. A committee of three—Brethren S. E. Brower and C. O. Gibson and Sister Sylvia Senger—was appointed to make arrangements for the same. Sister S. B. Miller, of Cedar Rapids, was with us Feb. 5, giving some very interesting and demonstrative talks about the Daily Vacation Bible School. We have three Mission Study Classes organized: Adult, Young People's and Junior. The Sunday-school superintendent had a meeting for the teachers and officers of the Sunday-school March 2, which was very helpful and suggestive.—Mrs. Sylvia Senger, English, Iowa, March 20.

Green church met in council March 3, with our pastor, Bro. J. F. Burton, presiding. Bro. Burton was elected elder in charge for one year. We decided to hold our love feast June 1. Our Christian Workers' Society was reorganized for six months, with Bro. Burton superintendent of the Senior and Adult divisions; Sister Ennaly Burton, superintendent of the Junior division. A very interesting and much appreciated letter was read to the Sunday-school March 5 from Sister Anna Blough, who is on the Church field—a missionary worker from our District. We met in special council March 14, to consider hiring a pastor. Bro. Burton was chosen to remain for another year, beginning Sunday, Feb. 15, and to have a Vacation Bible School at his home, conducted by home talent. The Primary Department received the first seal on their certificate for the \$25 share they took for five years in the Boys' School in China. The boys and girls are very much interested in mission work, as they are all obedient. The amount of the love feast Annual received in full, at the close of the year, \$42.43—Elsie A. Pyle, Greene, Iowa, March 16.

Prairie City church met in council March 11, with Eld. I. W. Brubaker presiding. Our communion service will be held May 11, at 7 P. M. We decided not to be represented at Annual Conference this year. The following officers were elected: Bro. J. E. Sistrup, "Messenger" correspondent; Bro. J. E. Sistrup, the Missionary Committee, Sister Kate Colyn; on the Temperance Committee, Sisters Myra Elrod and Florence Buckingham; trustee, Bro. Garret Dykstra. We retained Bro. I. W. Brubaker as our elder for another year.—Myrtle Dykstra, Percy, Iowa, March 16.

KANSAS

East Wichita.—In January we had a get-together meeting. The Ladies' Aid of both the West and East churches served supper to about seventy-five people. After supper an old-fashioned prayer meeting and taking service were held. The songs being sung as the leader lined them to the audience just as our older brethren used to do in days past. March 3 and 4 Bro. Winger, of McPherson, talked to us concerning the Sunday-school work. He made us realize that we should all become more active, and strive to do more and better work. Bro. Winger's address is 1111 W. 1st St., our last report.—Mrs. Carl Ramsey, Wichita, Kans., March 16.

Hutchinson congregation met in members' meeting March 30, with Eld. H. D. Michael in charge. Plans for the work of the coming quarter were made. It was decided to work toward an especially good Sunday-school offering on Children's Day, to be given to foreign missions. We are also planning to have a very good report given by the Sunday-school officers. Plans for a Vacation Bible School are being made. A Missionary Committee was chosen, as follows: Bro. Moyer, Sisters Desae Kint and Alice Kint. The writer was chosen delegate to Annual Conference. Recalling that we had been having Brother and Sister Roger D. Winger, of McPherson, Kans., with us in the interest of Religious Education, Bro. Ernest Sherry, of the District Mission Board, was also with us one evening, March 19 a Gospel Team from McPherson had charge of both morning and evening services, while our pastor, Bro. Michael, presided at the Pleasant View church. The work is moving on here very nicely.—Alice Kint, Hutchinson, Kans., March 20.

Independence.—Some time ago Eld. A. C. Daggett began a series of sermons on "Six Steps to the Throne." The beginning of these "steps" was "Faith," and the last "Holiness" and "Obedience." Eld. G. W. Holmes having preached an able sermon Feb. 26 on "Baptism," while Bro. Daggett was away, he omitted that one. March 19 Bro. Holmes preached an inspiring sermon in the morning on the "Growth of the Body," stating that the body should be the tabernacle for the indwelling of the Holy Spirit. In the afternoon Bro. Wm. Goens delivered a fine picture of the history of the Bible from Creation Down to the "New Time." In the evening Bro. Daggett delivered another able sermon on "Faith and Good Works." We hope to have Bro. Daggett with us more this year than last. His life is an inspiration to us. Since our last report two have been baptized—Pella Carson, Independence, Kans., March 21.

Navarre.—Bro. J. J. Yoder was with us on Saturday evening, Feb. 18, and Sunday, giving us three lectures on his tour around the world and his visit to the mission fields. March 10-12 Bro. Ezra Flory was with us, giving a number of good talks on Sunday-school work. Our Easter revival will be conducted by Bro. J. Edwin Jarboe, beginning April 2, and closing with a love feast on April 15 and 16.—Oren C. Rock, Enterprise, Kans., March 21.

North Solomon church met in council March 11, with Eld. I. S. Lerew presiding. Eld. G. W. Burgin was re-elected elder for the coming year. Our love feast is to be held May 6 and 7, beginning at 11 A. M. Plans are being made for a Vacation Bible School this summer, similar to the one held last year.—Mrs. John Moyer, Portis, Kans., March 16.

Quinter church met in council March 18, with Eld. D. A. Crist in charge. He is home again after an absence of three months, which he and his wife have been spending in the South. The Samuel Jarboe was appointed as solicitor to fill a vacancy. The church also decided to hold a Vacation Bible School again this summer—the time to be decided later. The church is considering and hoping to be able to give \$400 to the support of Bro. Miles Blickenstaff and wife, who are now in China. Twelve letters were granted. Our love feast is to be held May 20, beginning at 10:30 A. M. We

believe it would be commendable if churches, located at different places, would cooperate more fully, with one another, as we once did. We believe all would enjoy the meetings better. We just had a good rain and snow storm, which was greatly needed—Mrs. W. Jarboe, Quinter, Kans., March 18.

MARYLAND

Beaver Creek.—The organization of the Sunday-school took place March 12. The meeting was opened by Bro. Albert McKee. Bro. Wm. Harshman was chosen superintendent. Other officers were elected and also a Lookout Committee—Virginia Harshman, Smithsburg, Md., March 1.

Brownsville.—We have decided to hold our council meeting April 1, at 10 P. M., and our love feast May 27, at 2 P. M.—Mrs. Nellie S. Kaezel, Brownsville, Md., March 20.

Hagerstown.—Feb. 5 Bro. R. C. Flory gave a very interesting illustrated lecture on the missionary work in China, March 8 Bro. T. L. Fretz, pastor of the First Church of Philadelphia, gave a very interesting account of his work in the Rescue Mission there. Bro. Fretz was on his way Virginia, to do evangelic work in the Blue Ridge Mountains. The Sunday-school has been conducting a campaign for increased attendance during the past month. March 12 they went over the top with an attendance of 426 (the enrollment is 500). The Junior Department, which had an attendance of ninety-eight, was led by Bro. Wm. J. Young. The Young People's League, also sang. The Sunday-school is now working for an attendance of 500 by Easter. A summer enrollment campaign has also been planned. In the evening of the same day, the Junior and Intermediate Christian Endeavor Societies presented a missionary pageant, entitled, "The World for Christ," in which twenty children took part. A good offering was received, which goes to the support of our missionary in the field. Prof. Yoder also sang at this service—Blanche Cordeman, Hagerstown, Md., March 18.

MICHIGAN

Elmdale.—Brotherhood meeting March 11, with Eld. Samuel Bowser presiding. Two letters were received. We decided to have a love feast May 13, beginning at 2 P. M. Elder and Sister Samuel Bowser have moved into our midst and taken charge of the work, for which we are thankful—Emma Weaver, Alto, Mich., March 21.

Hart church met in council March 18, with Eld. J. M. Lair presiding. Bro. J. T. Scroggie was elected delegate to Annual Conference. Our series of meetings will begin April 16, with Bro. C. L. Wilkins, of Grand Rapids, in charge. Bro. J. M. Lair stayed over Sunday and preached for us—Mary Swihart, Hart, Mich., March 20.

Otsego.—Bro. I. Whitmer, of the Black River Church, preached for us on Sunday morning and evening, March 18 and 19. Bro. J. C. Harrison, "Messenger" agent, Fanny Hoover, correspondent; Cora Ives, member of the Missionary Committee, for three years. The Sunday-school was also reorganized with Sister Vida Gow as superintendent. The outlook of the church and Sunday-school for the coming year is very encouraging. Four letters have been received from the church. The church is situated two miles south of the village of Sunfield, in a small farming community and we would be glad to correspond with those who are seeking new homes. Our membership is not large but the work is growing. The Sunday-school attendance is about fifty—Fanny A. Hoover, Sunfield, Mich., March 18.

Sunfield.—The following church officers were elected at the December council: Bro. Harley Townsend, elder; Henry Haskins, clerk; J. C. Harrison, "Messenger" agent; Fanny Hoover, correspondent; Cora Ives, member of the Missionary Committee, for three years. The Sunday-school was also reorganized with Sister Vida Gow as superintendent. The outlook of the church and Sunday-school for the coming year is very encouraging. Four letters have been received from the church. The church is situated two miles south of the village of Sunfield, in a small farming community and we would be glad to correspond with those who are seeking new homes. Our membership is not large but the work is growing. The Sunday-school attendance is about fifty—Fanny A. Hoover, Sunfield, Mich., March 18.

Thornapple.—Church met in members' meeting March 11, with Eld. M. R. presiding. Bro. P. T. Meserve was elected delegate to Annual Conference, with Bro. Roy McRoberts, alternate. Our love feast is to be held June 3, beginning at 10:30. Our District Evangelist, Bro. C. L. Wilkins, was with us March 14-19. He gave seven splendid sermons. He also held several conferences with the youths with much success. The different activities of the church—Sarah Long, Lake Odessa, Mich., March 19.

MINNESOTA

Malmö.—On Sunday evening, March 5, a sled-load went from Malmö to Jewett to hold a special meeting at the McGrath logging camp, where about forty men were employed. Bro. J. F. Swallow preached a very interesting sermon and we had a few special songs. March 10 our weekly Bible Study was held at the home of T. A. Votals. The weather was fine and we had a good attendance. At the lesson, one man was received into the church by baptism. Mrs. L. W. Smith, Malmö, Minn., March 15.

NEW YORK

Brooklyn.—Our little church has been having splendid Wednesday night classes in the study of foreign missions. We have just finished studying South America and are about to take up Africa. The Home Department held a very successful entertainment and social on Wednesday evening, March 15. Our Forward Movement total of \$1000 has been completed. Our Brother MacPeak is now assisting in the work at the Italian Mission. Our Sister Anna S. Lucca passed away March 10. Her body was taken to Pennsylvania for burial. Our love feast is to be held on Easter Sunday, April 16. Marie Peterson, Brooklyn, N. Y., March 21.

Lake Ridge church met in quarterly council March 9, with our elder, Bro. John Herr, of Myerstown, Pa., presiding. Bro. Herr came here from Freelyville, before the council, and visited in some of the homes. We greatly appreciate the visits and help of our Pennsylvania brethren, for they always give us inspiration and encouragement to push on. Plans were made at this council for a series of meetings this summer, and if funds can be raised, we will revive our church and hold a special meeting. We decided to represent by delegate at District or Annual Meeting this year. Since our council meeting, the Mission Board of Eastern Pennsylvania has contacted, and Bro. Herr is sent to us as elder for another year. Bro. Robert Nedrow will be his assistant. The Young People's Branch of the W. C. T. U. has been splendidly temperance work in our community. Our young brethren and sisters take an active part in this work, and recently Bro. E. F. Nedrow gave an interesting address to these young people on "Temperance and Law Enforcement."—Zilpha Campbell, Ludlowville, N. Y., March 19.

OHIO

Ashtand (Dickey).—Sunday morning, March 12, our pastor, Bro. Ora DeLauter, took "Trees" for the basis of his sermon. His text was taken from Psal. 104: 16. The trees of the Lord are full of sap. He spoke of the church as the true vine, and said that we are the very sap tree on sight. He questioned: "Are you a tree of the Lord? Is your life filled with the Spirit? Do people know you are a Christian? Does your life yield the fruit of the Spirit?" In the evening, Eld. D. W. Kurtz, of McPherson College, gave his great lecture, "The Symphony of Life." It was a Gospel text lecture. There are eight notes on the musical staff. There are eight graces enumerated in the Christian life. "Add to your faith virtue, and to virtue knowledge" (2 Peter 1: 5-7). The life of a nation, as that of an individual, is in harmony. We decided not to represent at the test of the superiority of a nation, but in which it seeks after things of God—things of intrinsic worth—or whether it seeks after things inferior. The United States, in seeking after things inferior, is making discord in God's design, and is following in the footsteps of ancient Greece. The United States is a nation that strikes a chord of harmony with the Almighty, her downfall is sure—Ida M. Helm, Ashtand, Ohio, March 22.

Lower Stillwater.—The Sunday-school at Happy Corner expects to have a review of the first quarter's lessons March 26—a notice of

the dynasties, kings and prophets, also miracles and messages of the prophets, and lessons drawn therefrom, will be presented. April 2, Eld. S. A. Basing, of West Milton, will be with us at 10 A. M., in the interest of the problem, "The Government" will be the theme—L. A. Bookwalter, Trotwood, Ohio, March 18.

Painter Creek church met in council March 11, with Eld. Lawrence Kreider in charge. Eld. Kreider was elected delegate to Annual Conference; Brethren Wm. Royer and Roy Honeyman, delegates to District Meeting. Arrangements were made to care for the District Meeting to be held here. A committee was appointed to arrange for our Vacation Bible School, which is to be held the latter part of July. Our elder was appointed Forward Movement Director. Our church decided to join the Ludlow District in an all-day Old People's Meeting. It was also decided to secure the services of Bro. Robinson, of Pleasant Hill, to help in a series of meetings during August, if possible. The beginning of the year our Junior and Intermediate Missionary Classes organized a Christian Workers' Society, to take the place of the classes during 1922. Early in February, Bro. R. V. Strohm, of McPherson College, gave a very interesting and instructive lecture on the end results of tobacco and the cigarette. Mrs. Pearl Fourman, Greenville, Ohio, March 22.

Poplar Ridge church met in council March 11, with our elder, Bro. J. L. Guthrie, presiding. A Ministerial Board was elected. Brethren John L. Flory, Jacob Flory and Jay Hornish compose the Board. Delegates to District Meeting are Bro. Jay Hornish and Sister Berkebile; to Annual Conference, Jay Hornish, with John Flory as alternate. Bro. Guthrie preached for us on Friday and Saturday evening and Sunday morning and evening. We have appreciated his short stay with us, and his powerful, Spirit-filled messages have been strengthening power to us—Nora Berkebile, Jewell, Ohio, March 16.

Sugar Creek church met in council March 11, with Eld. O. P. Haines presiding. Brethren S. I. Driver and David Ritchie were elected delegates to represent the church at District Conference, with Sister Nellie Driver, alternate. Bro. S. I. Driver was chosen delegate to Annual Meeting. We are glad to have Bro. Walter Landis and family help us with the work at this place, they having moved into this vicinity lately. March 5 Bro. Landis preached a very inspiring sermon. We decided to have our revival in August.—Mrs. Priscilla Liskley, Elida, Ohio, March 20.

West Chatham.—Feb. 2 Bro. R. V. Strohm gave us a lecture on the evils of the cigarette habit. March 11, our members' meeting, with Bro. Jacob Coppock presiding. Various officers were elected. We decided to have a lecture course the coming year. The Sisters' Aid Society gave a fine report. Bro. J. C. Flory, our pastor, was chosen delegate to Annual Conference; Brethren Jacob Snell and John Karns, delegates to District Meeting. Our love feast will be held May 13, at 6 P. M. Bro. J. C. Flory began a series of revival services on Sunday evening at Springfield, Ohio.—Bertha M. Edmiller, Tippicanoe, Ohio, March 16.

OREGON

Mabel congregation enjoyed a series of meetings Feb. 26 to March 12, with Eld. Geo. Stricker doing the preaching with the exception of March 9, when Eld. C. H. Barklow gave us one sermon. Bro. Stricker delivered strong, stirring sermons. When there were immediate accessions, we trust that much good was done. On account of sickness in the neighborhood the attendance was not as large as we had hoped for.—H. H. Ritter, Mabel, Ore., March 15.

PENNSYLVANIA

Akron church met in council March 18, with Eld. S. N. Wolf presiding. An election was held for various church officers for the ensuing year. Delegates to District Meeting are David H. Snader and S. N. Wolf; alternates, Susan Hackman and Emma Snader. The church decided to send a delegate to Annual Conference. The Sisters' Aid Society was given the privilege of furnishing meals on funeral occasions, when called for. Our love feast will be held May 27, at 2 P. M. A series of revival meetings will begin May 16, in charge of Bro. J. L. Myer, of Loganville, Pa.—David H. Snader, Akron, Pa., March 20.

Clear church met in council March 12, with Elders E. C. and Taylor Dively presiding. We have decided to hold our quarterly council on Sunday, hereafter, as we have a much better attendance. We held it right after Sunday-school, in place of the preaching services. Bro. Taylor Dively and wife were elected delegates to District Meeting with Bro. Saml. W. Young, wife, alternates. Our spring love feast will be held May 7, at 7 P. M.—E. F. Claar, Klahr, Pa., March 20.

Ephrata church met in council March 20, with Eld. David Kilheiner presiding. It has been decided to have a Vacation Bible School during the summer. Bro. I. J. Knider, at present at Bethany Bible School, is to have charge of the school. A delegate was appointed to Annual Meeting—the choice being Eld. David Kilheiner. Delegates to District Meeting are Brethren Samuel Kilheiner and J. M. Naff. Our love feast will be held on Sunday, May 14, beginning at 4 P. M. Gertrude R. Shirk, Ephrata, Pa., March 22.

Hooversville.—Our Sunday-school was reorganized the first of the year, with Bro. C. B. Zimmerman as superintendent. March 5 Bro. James Murphy gave us an interesting sermon, which was his first. March 12 Sister James Murphy gave a talk on mission work, which was very much appreciated. We have started a Junior Mission Class under the instruction of Bro. Saml. W. Young. There is a number of the sisters of the Hooversville church met at the home of Sister Amy Beam, and organized a Sisters' Aid Society, with the following officers: President, Sister Anna Kuntz; Vice-President, Sister Amy Beam; Secretary-Treasurer, Sister Mary Berkebile; Assistant Secretary, Sister Shaffer—Blanche M. Herschberger, Hooversville, Pa., March 17.

Littiz church met in council Jan. 18, with Eld. J. W. G. Hershey presiding. Church officers were elected, with Bro. Hershey as elder; Bro. H. R. Gibbel, Sunday-school superintendent; Bro. H. M. Eberly, Christian Workers' president. Our membership, at the close of the year, was 113. Plans to 26 Eld. Ratus Bucher conducted evangelistic services for us. His Gospel messages were forceful and convincing. Thirteen accepted Christ. March 15 we held our second council. The deacons gave a report of the annual visit. Two certificates were granted. Eld. Hershey was chosen delegate to Annual Meeting; Brethren Henry M. McKelvey and Henry Gibbel to District Meeting. The church decided to have preaching and Christian Workers' Meeting every Sunday evening. We are planning to have another Daily Vacation Bible School. Our love feast will be held May 14, beginning at 2 P. M. We know many more than a dozen members who will move to town April 1. We will be glad to welcome these brethren and sisters into our midst.—Florence B. Gibbel, Littiz, Pa., March 16.

Little Swatara church met in council March 13, with Eld. Jacob Plautz presiding. Eld. E. M. Wenger was also with us. Six letters were granted and two were received. Bro. R. W. Herley was elected delegate to Annual Meeting; Brethren Jos. Meyer, I. D. Gibbel and S. N. Sherman, delegates to District Meeting. Eld. Jacob Plautz was reelected presiding elder for a term of three years. The church has decided to organize a Sunday-school at Seibert's schoolhouse, with Bro. R. W. Herley as superintendent. It was also decided to have a series of meetings at the same place some time during the summer. Our love feast is to be held May 25 and 26, commencing at 10 A. M., at the Ziegler house—Anna M. Kenney, Bethel, Pa., March 20.

Malden Creek church met in annual spring council, with Eld. M. H. Reber presiding. Bro. Reber was elected delegate to Annual Meeting; Brethren H. H. Reber and D. Markey to District Meeting. Bro. H. H. Reber was chosen Sunday-school superintendent. Our love feast will be held May 20 and 21, at 10 A. M., at the Mohrville house—Edwin S. Ernst, Bernville, Pa., March 18.

Manor congregation met in council at the Diamondville house March 11, with Eld. W. N. Myer presiding and elected delegates and also delegate to Annual Meeting. Bro. J. W. Fyock and Eld. D. R. Berkey are the delegates to District Meeting. The writer was re-elected corresponding secretary. One letter was granted. We have

been considering the question of a pastor for some time and a committee of nine was selected to make a survey of the congregation and report at a special council, to be held soon. Our love feast will be held at Penn Run May 23—Cora B. Fyock, Clymer, Pa., March 20.

Maple Spring church met in council March 4, with Eld. N. H. Blough presiding. Two letters were granted. Adult church officers were elected for the coming year, with N. H. Blough, elder, and H. J. Kuntz, clerk. Delegates were elected for Annual and District Meeting. We also appointed a committee to look after the remodeling of the church. Brethren G. E. Yoder and E. M. Detweiler held a Bible Meeting Feb. 14-16. Bro. Yoder's topic was "The Parables," and Bro. Detweiler's, "Prayer." They were both very interesting and should be of some benefit to our community. The meetings were fairly well attended.—Mrs. J. Walter Kaufman, Hoffsville, Pa., March 17.

Marysville.—Our series of meetings began Feb. 26, with the dedicatory services of our new house of worship. The meetings were conducted by Eld. M. C. Swartz, of Philadelphia, and continued until the evening of March 16. There were forty-three confessions. Six stood for Christ on the last night of the meetings. The converts were principally young people. Several were heads of families.—J. H. Crofford, Martinsburg, Pa., March 19.

Middle Creek church met in council March 18, at the Middle Creek house, with Eld. H. H. Kimmel presiding. One letter was granted. Brethren H. H. Kimmel, S. A. Meyers and J. W. Weigley were elected delegates to District Meeting; Eld. H. H. Kimmel to Annual Meeting. We decided to hold our love feast June 4, beginning at 6 P. M., preceded by a three-week series of meetings. Our next council meeting will be held on August 1st, at the Middle Creek house. Our Sunday-school is preparing an Easter program, to be given in the evening. We also expect to hold a Vacation Bible School some time in June—Cora Bitner, Rockwood, Pa., March 20.

Midway.—Feb. 26 Bro. John Hostetter, of the Cuneago congregation, preached for us at the Midway house. Brethren Walter Hartman and Wm. N. Zudler were with us March 5 and preached at the Cuneago house. In the afternoon the applicants, who came to the Lebanon and Midway meetings, were baptized. Our council meeting was held March 13, with Eld. N. H. Blough, Martin in charge. The church decided to send a paper to District Meeting. Our delegates to Annual Meeting are Eld. Nathan Martin and Bro. Henry M. Patches; alternates, Bro. S. K. Wenger and Anos Hoffer. Delegates to District Meeting, Bro. A. S. Hickey, Wm. A. Forry and Moller Bucher; alternates, Bro. Anos Hoffer, S. K. Wenger and Henry M. Patches. Our love feast is to be held May 16, beginning at 9:30 A. M. March 19 Bro. D. W. Bucklew, of the Annyville congregation, preached. Bro. S. K. Wenger and family have returned from Behrend. The School and are with us again, for which we are glad—Elizabeth B. Nolt, Lebanon, Pa., March 22.

Roxbury church had a successful year during 1921. We received twenty-two by baptism; fourteen by letter and six on former baptisms, lost seven by death; four by letter; by withdrawals, six. We had a gain of seventy-five for the year. There were six baptisms, meetings and ten funerals, our pastor, E. M. Detweiler, preached 102 sermons and made 709 visits, and had sixteen anointings. We had two evangelistic campaigns, lasting in all six weeks. Total amount of money raised for all purposes, \$9,960.00. Our membership, including non-resident members, is 596. Two have lately been received by letter. Our work is starting out well. All our services show an increased attendance. Lately a class in Teacher training was graduated, and a new class formed. Another class is taking a course work. A few Sunday-schools are also new. Stoddard, of Washington, D. C., preached for us in the morning, and Phil D. T. Detweiler in the evening. Jerome E. Blough, Johnston, Pa., March 16.

Shamokin.—Feb. 20 Prot. C. H. Albert spoke in our church in the interest of the Anti-Slavery League. Our pastor, Bro. Harry H. Ziegler, was elected delegate to District Meeting, and also "Messenger" agent—Florence Ziegler, Shamokin, Pa., March 17.

Springville church met in council March 18, with Eld. I. W. Taylor presiding. Nine letters were granted. Bro. Peter Johns was chosen delegate to Annual Meeting, with Bro. E. M. Dingler, alternate. Bro. John E. M. Dinger, Rufus Royer and J. Bitzer Johns to District Meeting. A Sunday School Board was appointed, consisting of I. W. Taylor, John G. Martzell and Aaron K. Gibbel. We decided to hold a special meeting on March 21, for the purpose of appointing our love feast for May 25 and 26, at 9:30 A. M. at the Mohler house, with a series of meetings in the future—Aaron K. Gibbel, Ephrata, Pa., March 18.

Uniontown.—The church work here is moving along very satisfactorily. We are at present without the services of a pastor, but at a special meeting held here, it was decided to hold a local meeting. The appointments until we secure a pastor. Our Sunday-school has been growing steadily. We set our goal at 150 for Easter, and this will surely be reached, and another goal set. Three new classes have been organized, and one new one formed. Our young men's and ladies' classes are doing well. We have had an increase in attendance—the young men having built themselves a new class room. Plans are now forming for an Easter program. There is good interest in the Christian Workers' Meeting. The attendance and interest are fine in the prayer meeting. We have a music class before prayer meeting—Orpha Collier, Uniontown, Pa., March 22.

TENNESSEE

New Hope church met in council March 11, with Eld. J. B. Hilbert in charge. Bro. Hilbert gave us a good sermon on Sunday. Bro. Elmer Sechorn, of Pleasant Valley, and Bro. Charley Clark, of Jonesboro, were with us. Bro. Sechorn is just starting in the ministry and preached an interesting sermon for us—Anna Bacon, Jonesboro, Tenn., March 18.

Pleasant Valley church met in council March 18, with Eld. P. D. Reed presiding. We reelected Bro. Robert Hilbert as pastor for another year. We also planned for a series of meetings to begin May 7. Bro. Reed preached an excellent sermon on Saturday evening. On Sunday afternoon Bro. Hilbert talked to us from the text: "For they that say such things declare plainly that they seek a country" (Heb. 11: 16). Bessie L. Sechorn, Jun.boro, Tenn., March 20.

TEXAS

Pleasant Grove church held regular services on Saturday night during the winter morning and evening. We held our council Feb. 26, again, delivering three good sermons. We held our council Feb. 26. Only one change was made in the officers. Sister Katie Brickle was elected Secretary-Treasurer. We have not decided definitely when we will hold our series of meetings—perhaps in May or June—Jessie Mahaffey, Humstuck, Texas, March 20.

VIRGINIA

Green Hill church met in council March 14, with Eld. J. S. Showalter presiding. One letter was received. Having no elder in our congregation, the Pastors Conference of the district is also using us in this capacity. We asked that Brethren J. S. Showalter and D. C. Naff serve us the coming year. We decided to have a summer worker and also a Vacation Bible School this year. Our council meeting will be held April 15—Mrs. L. N. Kinzie, Salem, Va., March 20.

Mill Creek church met in council March 18, with Eld. C. E. Long presiding. Bro. H. C. Early also was with us. A finance committee, consisting of Dr. C. P. Harshbarger, John Miller, I. J. Long, Wm. Heikel and Roy Diehl was appointed. Our delegates to Annual Meeting are Elders C. E. Long and H. C. Early; to District Meeting, T. Bowman, Ida Wilberger, Clyde Wampler and L. J. Long. Our love feast will be held April 15. Sunday-school superintendents for the year are Dr. C. P. Harshbarger, I. J. Bowman and Ida Wilberger. We will have a Vacation Bible School again this summer. Our series of meetings will be held in August, if a minister can be secured for that time. Our clerk was authorized

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FROM MUNCIE, INDIANA

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the care and support of the Mission Board of the District. In June, 1917, the Mission Board withdrew its support. The little band of workers keenly felt the responsibilities that were now thrust upon them, but with renewed courage and zeal they pressed on in the work. The church at this time numbered sixty-five members. The church services and the Sunday-school began to have an encouraging and interesting growth. Several families of the brethren moved in. Since July 7, 1916, 106 have been added by baptism and sixteen reclaimed. The church now numbers almost 200 members. We have had over 200 in attendance in our Sunday-school. We pray our Father's continued blessings on the work. At a council meeting, March 9, the writer resigned as pastor. I expect to spend some of my time in evangelistic services. Churches desiring my services should write me soon, so I may be able to make future arrangements.

May the Lord bless his workers everywhere, and may he use them greatly to the saving of precious souls. "The harvest truly is great, and the laborers are few." Let us "pray the Lord of the harvest to send forth more laborers into his vineyard." Geo. L. Studebaker.

117 South Council Street.

INDEPENDENCE CHURCH, KANSAS

This is a busy world, and God's children, being in the world, must be at work also, and keep the old-time Gospel before humanity in general, so that people will not lose sight of the "one thing needful."

In our city we have much to do, and we are organizing for a vigorous fight against all forms of sin. One of the finest organizations we have is the Junior League of about thirty—mostly girls, under the leadership of Sister Ella Landaker. There is brilliant talent among them, and our sister is using all her energy to direct this talent in the proper direction. It will mean much for the church in the future.

The Busy Bee Class of our Sunday-school, consisting of about twenty girls, from ten to fifteen years old, gave an entertainment to their parents March 10, under the supervision of their teacher, Sister Beulah Harris. We were well entertained with music, singing and speaking.

Our boys are organizing a Scout troop, whose only object is the upbuilding of the Sunday-school and developing of personal character.

Our Gospel Team, as its name signifies, is working hard and pulling together for lost souls, and we are getting a victory. March 5 one was baptized and three more await the rite. We had hoped to have a new church by this time, but the business depression, now prevalent, has hindered and we are planning for additional Sunday-school rooms to our old building. Our school is prospering under the efficient management of Bro. F. B. Wilson, superintendent. Our Missionary Secretary, Sister Goldie La Force, gives us very encouraging reports from the field each Sunday, which keep us alive to our duty. March 12 the writer preached on "Obedience" in the morning, and Bro. A. C. Daggett on "Holiness" in the evening. Our Christian Workers' Society is doing good work under the presidency of Bro. Fred Leslie, with fine programs every Sunday evening. They are helping to support Sister Eby in India. W. H. Miller.

THE LECTURE COURSE OF SOUTHERN OHIO

About seventeen or eighteen of the churches of this District have cooperated in a lecture course for the past two years. The men, secured for this work, have been giving our people some very strong messages. I think the congregations have appreciated their coming very much. We feel sure that their lectures have been very helpful to the churches, and especially the young people. I think the congregations can not do anything better than to bring these splendid men for the inspiration and encouragement of our fine young people.

Dr. D. W. Kurtz visited eight of our churches last fall. The latter part of January, Bro. Ralph V. Strohm visited twelve churches and gave his very clear and vivid description of the evil results of the cigaret. He reports that he spoke to approximately 2,190 in churches, and to 1,945 in seven high schools. He succeeded in getting 652 of the young people to sign the "clean life" cards. I feel that Bro. Strohm is doing a splendid work and I am sure that any church will do a wise thing for their young people to have him give his illustrated address. Bro. Otho Winger recently visited several of our churches and gave some of his very forcible addresses. Dr. C. C. Ellis comes to us March 25.

The committee wishes to express to the churches, cooperating in this movement, their appreciation for the spirit manifest in this work. We also thank these busy brethren for adjusting their program, and for coming to us so gladly, anxious to do anything they can to enlarge the work and influence of our church.

J. C. Flora, Secretary of the Committee.

Tippecanoe City, Ohio.

SISTERS' AID SOCIETIES

BLOOM, KANS.—Report of our Sisters' Aid Society: We held 10 meetings, with an average attendance of 9. Received during the year, \$25.35; paid out, \$14.91; on hand, \$14.91. We have purchased the carpet for the church; also a piano cover. We sent \$18 to the China Famine fund; \$3.80 to the China Hospital and India Girls' School; \$1 to General Secretary. Some clothing and help has been given to the needy. Our work during the year has been mostly the making of quilts and doing other sewing.—Leona Sherry, Bloom, Kan., March 12.

DENTON, MD.—Report of Aid Society: We held 47 all-day meetings and 14 half-day meetings, with an average attendance of 6; total enrollment, 18. Our work consisted of making quilts, comforts, aprons, sun-bonnets, and prayer-coverings. Dec. 10 we held our annual Christmas sale, consisting of fancy articles, dolls, aprons, bonnets, etc., and good things to eat. From this we realized \$40.20. We gave \$20 to our District apportionment for China Hospital and India Boarding-School; \$25.67 for linoleum in the vestibule of the church; \$18 for sectional book-cases for the Sunday-school; \$6 and one comfort to the Old Folks' Home at Sun-Mar, Md.; \$1 to the District Secretary; \$24.07 for materials; total expenditures, \$107.74. Jan. 1, 1921, on hand, \$45.79. Amount received during the year, \$118.54; total expenditures for the year, \$104.74; balance on hand, \$53.57. Officers: President, Sister Cora McDaniel; Vice-President, Sister Anna Brumbaugh; Secretary-Treasurer, the writer; Superintendent, Sister McDaniel; Purchasing Agent, Sister Brumbaugh.—Grace K. Ziegler, Denton, Md., March 11.

KOKOMO, IND.—Report of the Ladies' Aid Society: Amount in treasury, Jan. 1, 1921, \$29.29; amount received for quilting, \$34.79; for prayer-veils, \$17.13; for a comfort, \$2.25; free-will offerings, \$4.39; market and bazaar, \$11.51; a total of \$117.57. We gave \$15 to foreign missionary work; \$7 to Old Folks' Home at Middletown; \$8.50 for coal for church; \$10 for home welfare, materials and miscellaneous; total, \$103.59; balance, \$13.98. The Aid met 39 times, with an average attendance of 57. Officers: President, Sister Eunice Hoover; Vice-President, Sister Morrow; Secretary-Treasurer, the writer.—Nina Thompson, Kokomo, Ind., March 12.

KOONTZ, PA.—Report of Aid Society: We held 25 meetings, with an average attendance of 4. Our work consisted of quilting, making prayer-coverings and sewing for a poor family. We received for work done, \$20.17; free-will offerings, \$14.49; birthday offerings, \$2.35. We gave \$35 for the support of an orphan in the India Boarding-School. Officers: President, Sister Anna Day; Vice-President, Sister Hannah Guyer; Treasurer, Sister Annie Clapper; Secretary, the writer—Minnie Bechtel, New Enterprise, Pa., March 13.

MANHEIM, PA.—Report of Chiques Sisters' Aid Society: We held 16 meetings, average attendance, 8; enrollment, 68. Received during the year, \$255.56; paid, \$28.16; balance in treasury, \$227.40. We made 90 bonnets, 38 aprons, 4 quilts, comforts, 1 clothes-pin-bag, 3 dust-caps, a few miscellaneous articles. We gave toward foreign missions, \$64; home missions, \$43.75; barrel of flour to Near East, \$5.75; Bethany Bible School, \$5. Officers: Emma Zug, President; Katie Zug, Vice-President; the writer, Secretary-Treasurer.—Fanny Zug Sherry, Manheim, Pa., March 13.

OLYMPIA, WASH.—Report of Sisters' Aid Society: We held 40 meetings, with an average attendance of 4. Members on roll, 19. We quilted 10 quilts, pieced 2, knotted 13 comforts and made 47 garments. Money on hand at beginning of year, \$5.50; received for work, \$24.60; dues and donations, \$23.20; paid to India Boarding-school, \$10; Hospital in China, \$10; District Secretary, \$1; other expenditures, \$7.26. Officers: President, Sister Ida McNamee; Vice-President, Sister Mabel Thomas; Secretary-Treasurer, Sister Lelia Looney.—Ida McNamee, Olympia, Wash., March 14.

PRESCOTT, MICH.—Report of Sisters' Aid Society of the Zion church: Number of meetings held, 14; enrollment, 11; average attendance, 8. Amount of money received during the year, \$13.31; amount given to foreign mission work, \$8; paid out, \$13.44; balance, \$15.56. Our work consisted of piecing comforts, quilting, etc. We donated one pair of shoes, two pair mittens, two coats, two comforts, two days' work, twenty garments, and did general sewing. Officers: President, Ada Miller; Secretary-Treasurer, the writer.—Nellie Hostetter, Prescott, Mich., March 16.

SERGEANTSVILLE, N. J.—Report of the Aid Society: We held 10 all-day meetings to see. We made several different kinds of aprons, bonnets, pieced blocks for quilts, tied three comforts. We also made some other articles. Enrollment, 84; average attendance, 12. We gave \$24 toward the work in India and China; paid our pastor's wife \$24 for board for the evangelist and wife; \$9.32 for pump at the parsonage; \$5.50 for washing-tablets; \$5 to our pastor's wife at Christmas time; dues received, \$37.95; for articles sold, \$36.40; money paid out, \$65.09; balance, \$39.26. The aid officers were retired for 1922.—Mrs. Jennie V. Stull, Secretary, Sergeantsville, N. J., March 15.

WADDAMS GROVE, ILL.—Report of the Sisters' Aid Society: Number of members, 15; meetings held, 23; average attendance, 12. We pieced one quilt and quilted 10; pieced and finished 8 comforts; made 4 sun-bonnets and did one day's sewing for a sister. We also served one dinner and proceeded, \$15. We gave to Emergency Fund, \$25; Forward Movement, \$40; clothing, bedding and provisions to Hastings Street Mission; flowers to four sick sisters. Amount received, \$65.03; expenses, \$60.63; balance, \$50.35. Officers: President, Sister Cora Richard; Secretary-Treasurer, the writer.—Cora Jacoby, Waddams Grove, Ill., March 16.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blough-Yoder.—By the undersigned, at his residence, March 11, 1922, Martin V. Blough and Sister Adda Burle Yoder, both of Somerset County, Pa.—E. M. Detwiler, Johnstown, Pa.

Brunner-Shidler.—By the undersigned, at the home of the bride's parents, near Lanark, Ill., Feb. 14, 1922, Brother Lewis Brunner and Sister Winnie Shidler, both of Lanark.—G. C. Canfield, Freeport, Ill.

Little-Hall.—By the undersigned, at Crawfordville, Ind., March 4, 1922, Mr. L. D. Little and Miss Hazel Hall, of Crawfordville, Ind.—D. C. Campbell, Colfax, Ind.

Martin-Bacon.—By the undersigned, at the home of the bride, March 15, 1922, in Jonesboro, Tenn., Mr. Theo. K. Martin and Sister Maud E. Bacon.—J. Elmer Seehorn, Jonesboro, Tenn.

Fluck-Miller.—By the undersigned, at the home of the bride, Nov. 24, 1921, Brother Walter Fluck and Sister Florence Miller, both of Johnstown, Pa.—E. M. Detwiler, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baum, Bro. Samuel. died Jan. 31, 1922, at the home of his daughter, Sister Mary Gingrich, aged 80 years, 5 months and 48 days. Six children, twelve grandchildren, two sisters and one brother survive. Bro. Baum was a faithful member of the church for about forty years. He suffered much in his late sickness, but endured it patiently. Services at Hanoverdale by Elders J. H. Wit-

mer and A. M. Kuhns. Interment in the adjoining cemetery—Olysses L. Gingrich, Palmyra, Pa.

Bingman, Sister Alice O. died Feb. 24, 1922, at the Washington County Hospital, Hagerstown, Md., aged 70 years. She was a consistent member of the Church of the Brethren. Services at the Broadfording church by Eld. C. M. Hicks. Interment in the cemetery adjoining.—C. S. Hykes, Hagerstown, Md.

Bieser, Bro. Emanuel. died Feb. 26, 1922, in the hospital at Pottstown, Pa., aged 40 years, 4 months and 5 days. He leaves his wife, four children, an aged mother and a half-brother. The body was taken to his home in Pottstown, Md., his former home. Services in the Fairview church, Peach Blossom congregation, by Bro. W. G. Nye, assisted by Brethren Barry T. Fox, Wm. Sanger and Albert Fike. Interment in the Fairview cemetery.—Ida Bowser Secrist, Easton, Md.

Boyer, Mrs. D. W. born in Nodaway County, Mo., died at her home at Warrensburg, Mo., March 4, 1922, aged 73 years. She suffered a stroke of paralysis several years ago and since that time she had been in very poor health. The immediate cause of death was acute bronchitis. She married D. W. Boyer, who survives with four sons. They also reared a girl, whom they treated like their own daughter. She also leaves one brother, fourteen grandchildren and two great-grandchildren. She was a devoted member of the Church of the Brethren and an earnest worker for the cause of the Master. Services at the Brethren church by Bro. D. L. Mohler. Burial in the city cemetery.—Rowena Wampler, Warrensburg, Mo.

Bowers, Lena Ollie. died in the Mercy Hospital, of Ft. Scott, Kans., aged 29 years, 7 months and 29 days. She was the daughter of Brother and Sister Mike Rathbun, of Redford, Kans., of the Paint Creek congregation. She was married to David Bowers in 1912. There were four children. The youngest child and the father died during the "flu" epidemic of 1919. Since then she and the children have made their home with her parents. In November, 1921, she visited the Brethren church in Warrensburg, a faithful member. Services at the home and also at the church by the writer. She leaves three children, father and mother, one sister and three brothers.—J. A. Strohm, Uniontown, Kans.

Bowser, Bro. Valentine. born in Armstrong County, Pa., died March 4, 1922, at his home in Alliance, Ohio, aged 62 years. He united with the Brethren church in 1878. He leaves a widow, three sons and three daughters. Services at the Brethren church in Run church. Interment in the adjoining cemetery.—Laura J. Bowser, Kittanning, Pa.

Brown, Minnie Gertrude, nee McGregor, born in Dowagiac, Mich., died Feb. 28, 1922, aged 36 years, 11 months and 24 days. Nov. 24, 1904, she married John M. Brown. There were two daughters and two sons who she united with the Church of the Brethren in Jan. 1905. Her husband, four children, her father and mother, two brothers and four sisters survive. Services in the Center church by Eld. James O. Kesler. Interment in the Center cemetery.—M. S. Morris, North Liberty, Ind.

Click, Sister Stella Virginia, daughter of Bro. D. G. and Sister Mary Click, died at the home of her parents, March 8, 1922, aged 22 years, 4 months and 13 days. She was taken sick with influenza, which terminated in congestion of the brain and lungs. She accepted Christ early in life and was an active, willing worker in the church, Sunday-school and Junior Aid Society. She is survived by her parents, one sister and two brothers. One sister preceded her about twenty years ago. Services at the home by Elders M. B. Miller and A. S. Thomas. Burial at Beaver Creek.—Nannie J. Miller, Bridgewater, Va.

Deal, Bro. Silas H. born Dec. 15, 1862, died at his home in Garrett, Pa., March 13, 1922, of dropsy, aged 59 years, 2 months and 20 days. Services by the writer, in the church at Garrett. Interment in the Union cemetery. He leaves a widow, wife, three children and mother.—D. K. Clapper, Meyersdale, Pa.

Evans, Mrs. Mary Hacking, born at New Market, Ontario, Can., May 19, 1835, died in Eugene, Ore., March 5, 1922. She was married in 1863 to James Evans, who was elected to the ministry and ordained to the eldership. He died in Oklahoma in 1891. Three children survive. She was a woman strong in her faith that the dead would again be gathered again and gathered again. Services by the writer in Eugene. Interment in the cemetery near by.—H. H. Ritter, Mabel, Ore.

Fisher, Isabel, daughter of John and Eliza Ault, born in Miami County, Ind., died Feb. 24, 1922, aged 66 years, 5 months and 14 days. In 1878 she married Henry Fisher. Twenty years ago she united with the Church of the Brethren and was anointed day after day. She called for the elders and was anointed the day before she died. She leaves three children, five grandchildren, five brothers and one sister. Services at the church by Eld. Frank Fisher.—Ira Fisher, Mexico, Ind.

Fitt, Bro. Henry A. born at Meyersdale, Pa., died in the hospital of Somerset County, Home, March 4, 1922, aged 73 years, 1 month and 10 days. He married Mary Fitt in 1820. There were eight children, two of whom preceded him. He is survived by his widow, six children, nineteen grandchildren and one great-grandchild. He united with the Church of the Brethren at Middle Creek when about twenty-two years of age. About thirty years ago he was called to the death of his mother, which he served faithfully until the removal of the family to Johnstown, in 1840. When his health failed, several years ago, he was anointed. Services in the Middle Creek church by Bro. E. M. Detwiler, assisted by Bro. Silas Hoover and Bro. Culp. Interment in adjoining cemetery.—Jerome E. Blough, Johnstown, Pa.

Flory, Henry M. born at South English, Iowa, died March 9, 1922, aged 56 years, 5 months and 21 days. He married Jennie F. Fry in 1889. Two sons and three daughters, with the mother, survive. Bro. Flory served the church in various official capacities and was treasurer of Chase County, Neb., for four years. His death came unexpectedly while receiving care in a hospital at Hastings, Neb. Services by Eld. I. C. Snavely and the writer.—David G. Wine, Imperial, Neb.

Geyer, Rachel, nee Miller, daughter of David and Rachel Miller, born in Elkhart County, Ind., died at her home, near Nappanee, Ind., Feb. 3, 1922, aged 66 years, 11 months and 12 days. She married Jos. Geyer Feb. 4, 1875. She leaves her husband, four sons, ten grandchildren, one brother and three sisters. Services at the Union Center church, by Bro. John Frederick and Bro. D. H. Anglemeyer.—Mrs. Homer Weldy, Nappanee, Ind.

Irwin, Bro. Ralph, eldest son of Sister Anna Irwin, born at Candor, N. Dak., died at his home in Egeland, March 13, 1922, aged 15 years, 10 months and 18 days. Death was due to blood poisoning. He leaves three sisters, three brothers and three sisters. Services in the Egeland church by Bro. Bruce Williams and Rev. Johnson. Interment in the Egeland cemetery.—Estie S. Kahl, Egeland, N. Dak.

Kessler, Sister Martha Jane, nee Rice, died Feb. 17, 1922, aged 65 years, 6 months and 4 days. She was married to Gideon Kessler in 1890. One daughter and her husband survive. She has been a faithful member of the Church of the Brethren since 1896. Services at the Troutville church by Bro. W. M. Kahl. Burial in the Troutville cemetery.—Frankie Shwalter, Troutville, Va.

Livingston, Milton Alfred, born in Somerset County, Pa., died in Ferndale, March 11, 1922, aged 47 years. He married Miss Ida Shaffer twenty-five years ago. She survives with four sons, five daughters, one grandchild and his mother-in-law, by Rev. Fie and Eld. E. M. Detwiler in the Scalp Level church. Interment in the Berkey cemetery.—Jerome E. Blough, Johnstown, Pa.

Miller, Sister Martha, daughter of Eld. Israel and Charlotte Harter, born near North Manchester, Ind., died at Beaverton, Mich., March 3, 1922, aged 81 years. She was married to Samuel F. Miller in 1866. There were three daughters and one son. She died in infancy. After the death of her husband, in 1912, she spent most of her time in Michigan. The last few months of her life were full of suffering, but she bore all with Christian patience. By her request she received the anointing Services at the Walnut Street church, North Manchester, by Bro. L. D. Benberry and Bro. Arthur Mote.—Olive Miller, North Manchester, Ind.

Mitchell, Sister Mary, wife of Lewis Mitchell, died of tuberculosis, Feb. 16, 1922, at the home of her daughter, Mrs. Geo. Smiley, near Spring Creek, aged 61 years. During her illness she was mounted. Her husband, one daughter and two sons survive. Services by Brethren J. W. Hess and A. S. Thomas. Burial at Beaver Creek—Nannie J. Miller, Bridgewater, Va.

Moore, Roberta Jane, daughter of Clarence and Ella Moore, born in Huron County, Ohio, died March 1, 1922, aged 1 month and 1 day. She is survived by her parents and two brothers and two sisters. One brother and two sisters preceded her. Services at the Brethren church at Oscola, by Bro Bert Pontius. Interment in the Oscola cemetery.—Mrs. Nora Heffner, Oscola, Ind.

Peffly, Sister Elizabeth, of Fredericksburg, Pa., died of the infirmities of age, March 8, 1922, aged 96 years, 8 months and 15 days. She married John Peffly Nov. 21, 1847. There were seven sons and two daughters. Three children and two sisters survive. There are also twenty-five grandchildren and twenty-eight great-grandchildren. Her husband lost his life during the Civil War in 1864. She was a faithful member of the Church of the Brethren for forty-eight years. Burial in Cedar Hill cemetery, near Fredericksburg. Services in the Fredericksburg church by Elders E. M. Wenger, J. W. Meyer and John G. Light.—Adam L. Light, Lebanon, Pa.

Thomas, Albert T. Jr., son of Albert and Maude Thomas, of Deering, N. Dak., died March 13, 1922, aged 6 years, 3 months and 5 days. He died in Minot, N. Dak., at the hospital, following an operation for mastoids. Services at the home by the writer. Interment at Surrey.—D. T. Dierdorff, Surrey, N. Dak.

Thomas, Galen John, infant son of Harvey and Sister Rosa Thomas, born at Egeland, N. Dak., died March 11, 1922, aged 7 months. He leaves his parents and little sister. Services by Rev. Johnson of the Presbyterial church. Interment in the Egeland cemetery.—Eatie S. Kohl, Egeland, N. Dak.

Wagoner, David D., born in Carroll County, Ind., near Pymont, died in Kokomo, Ind., March 7, 1922, aged 83 years, 6 months and 13 days. He was married four times and leaves a wife and two children. Seven children preceded him. He was a member of the Church of the Brethren for sixty-six years. Services at Pymont church by Eld. J. W. Root, assisted by the home brethren. Interment in the Pymont cemetery.—D. L. Barnhart, Rossville, Ind.

Weane, Guy J., son of Jackson and Sister Mollie Weane, died at the home of his parents, Feb. 28, 1922, aged 19 years, 5 months and 13 days. He had been a great sufferer with rheumatism from childhood. He is survived by his parents, seven brothers and sisters. Services at Beaver Creek by Eld. A. S. Thomas—Nannie J. Miller, Bridgewater, Va.

Winger, Martha, daughter of John and Lucy Whiteneck, born in Union County, Ind., died March 4, 1922, aged 86 years, 6 months and 24 days. In 1852 she married Michael Winger, who preceded her in 1889. She leaves six children, one brother, one sister, six grandchildren and eight great-grandchildren. In 1889 she became a member of the Church of the Brethren and died the same faith. She was afflicted for a long time, but bore it with patience and fortitude. Services at the Somerset church by Elders Obadiah R. and E. S. Brubaker. Interment in Vernon cemetery.—Emma Winger, Marion, Ind.

Wise, Bertha Marie, little daughter of Brother and Sister Moses A. Wise, of Wenatchee Park, Wash., died at the home of her grandparents, Brother and Sister B. C. Holland, March 1, 1922, aged 1 year, 8 months and 19 days. Because of influenza, only a short service was held at the grave.—L. E. Ulrich, Wenatchee, Wash.

Wyant, Alice Elizabeth, daughter of Calvin and Sister Dora Wyant, died of pneumonia at their home in the bounds of the Glade Run church, Pa., Feb. 22, 1922, aged 18 months and 12 days. She leaves a father, mother, two brothers and one sister. Services in the Glade Run church by Rev. Bealand. Interment in the Glade Run cemetery.—Laura J. Bowser, Kittanning, Pa.

Zook, Chas. M., son of Wm. R. and Amanda Zook, born in Huntington County, Ind., June 4, 1886, died March 8, after suffering a stroke of apoplexy. He leaves his mother, two brothers and two sisters. He was a member of the Leon Creek church for fifteen years and was always earnest in his Christian life. Services by the writer at the Salazonic Brethren church. Burial in the cemetery near by.—B. D. Hirt, Huntington, Ind.

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- | | |
|---|---|
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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 205)

to write a brief history of the Mill Creek church and to record it for future reference. The writer was chosen correspondent for another year.—Ida Wilberger, Port Republic, Va., March 20

Miss Run church met in council March 18, with Eld. S. H. Flory presiding. Several changes were made—one, from having four councils a year to two; and a set time for the love feast. The council meeting will be on Saturday before the third Sunday in May, at 2 P. M., and on Saturday before the third Sunday in November, at 1 P. M. The love feast will be held the same day, at 4:30 P. M. It was decided to assess each member according to his valuation. Delegates to District Meeting are Brethren D. M. Quann and J. W. Quann.—S. H. Flory, Nokesville, Va., March 20.

Red Oak Grove church met in council March 11, with Eld. C. E. Williams presiding. He remained with us over Sunday and preached an inspiring sermon. Three letters were granted. We decided to reorganize our Sunday-school and begin the first Sunday in April.—Lena Bowman, Floyd, Va., March 15.

Rosnoke City church met in members' meeting Feb. 10. Various committees made their reports, which showed that very efficient work had been done during the year. Bro. P. S. Miller was unanimously elected elder for three years. Feb. 26 a Sunday-school program was put on, at which time Brethren D. P. Hylton, Wm. Flora and R. T. James gave short talks on the State Sunday-school Convention, held at Charlottesville, Feb. 21. As all the members could not attend the Convention these reports gave us some insight into the workings of the Sunday-schools in the State. The Church of the Brethren Sunday-schools were spoken of by members of other denominations as the working Sunday-schools—the ones which are doing things. March 15 the Young People's Christian Union invited Mrs. Mecker, Bible teacher of the Virginia Asher Club, to give a talk. She was agreeably surprised at the large attendance at our midweek meeting and at so many young people being present. Mrs. Mecker is a wonderfully fine Christian worker. Her talk was very much appreciated, and we consider ourselves very fortunate in securing her.—Mrs. John H. Shickel, Rosnoke, Va., March 15.

Valley Bethel church met in council March 4, with Eld. A. A. Miller presiding. Two letters were granted. Bro. R. E. Bussard was elected delegate to Annual Meeting; Brethren A. H. Miller and Chas. B. Gibbs, a tie, for delegates to District Meeting, with Bro. N. W. Bussard, alternate.—Mrs. Chas. B. Gibbs, Bolar, Va., March 16.

WASHINGTON

Olympia—Our quarterly council convened March 7, with Bro. B. J. Fike as moderator. Bro. Fike resigned as elder, and Bro. D. B. Eby was elected. Four members were received by letter. We are pleased to have these new workers in our midst. We have adopted the envelope system of giving, which seems to be working very well. Sister Lelia Looney, Bro. Norman Thomas and Silas Shumate were elected to the Ministerial Committee. Bro. Wilber Bolender was elected as trustee. Our delegate to District Sunday-school Convention is Laus Lounsberry, who is also a member of the Christian Workers' Society, Blanche Beigh. Our love feast will be held May 6.—Ida McNamee, Olympia, Wash., March 16.

Spokane—First Church met in council March 15, with Eld. Ervin Weaver presiding. A good representation of the members was present. Two letters were received—those of Sister Lenna Batcheller and Bro. Melvin Aschenbrenner. One young sister has been baptized since last report, making our total membership forty-seven. We are sending the "Gospel Messenger" to all our members.—Mrs. Hattie Carhener Weaver, Spokane, Wash., March 16.

Sunnyside church met in council March 3. Our elder was not able to meet with us, on account of sickness, so the pastor had charge of the meeting. We will hold our communion on Saturday evening, May 6. Brethren S. R. Roney and J. T. Reeves were elected church trustees. Four have been received by letter since our last report.—Mrs. M. E. Oswalt, Outlook, Wash., March 16.

WISCONSIN

Stanley—Eld. Clyde C. Cripe is with us again, having spent the winter in Idaho. Each Wednesday night, now, we have a cottage prayer meeting. We have received a real answer to definite and earnest intercessory prayer, in the instance of one of our faithful brethren who recently was taken suddenly ill. The attending physician gave up hope of his recovery, but we hoped on and prayed, and, at the brother's request, administered the anointing. There was a change for the better, and at the present time he is being rapidly restored to his normal state of health.—Ralph G. Rarick, Stanley, Wis., March 23.

ANNOUNCEMENTS

DISTRICT MEETINGS

- | | |
|--|--|
| April 13, 14, Northern Virginia.
Linnville Creek church, one mile southeast of Broadway. | Iowa
April 29, 7:30 am, Fairview.
May 7, 7 pm, South Keokuk. |
| April 17-19, Western Pennsylvania.
Pike church, Brothers-valley congregation, Brotherton. | Kansas
April 8, Larned (rural).
April 15, 16, Navarre.
April 22, Sabetha.
May 6, Lone Star.
May 6, 7, 11 am, North Solomon. |
| April 18, 19, Middle Pennsylvania.
In the Twenty-eighth Street church, Altoona. | Maryland
May 7, 4 pm, Pleasant View. |
| April 19, 20, Middle Maryland.
at Manor church, near Hagerstown. | New York
April 16, Brooklyn. |
| April 25, 26, Eastern Maryland.
Locust Grove Church. | Ohio
May 6, 10:30 am, Black Swamp. |
| April 26-28, Second District of Virginia.
Middle River church. | Oklahoma
April 22, Pleasant Plains. |
| April 26, 27, Eastern Pennsylvania.
Chiques, Chiques house. | Pennsylvania
April 15, 16, 1:30 pm, Conewago at Bachmanville.
April 29, 3 pm, Palmyra.
May 3, 4, 1:30 pm, East Fairview.
May 7, 7 pm, Claar.
May 7, Hanover.
May 9, 10, 10 am, Chiques, Chiques house.
May 10, 11, 1 pm, White Oak, Pennville house. |
| April 27, Southeastern Pennsylvania.
New Jersey and Southern New York, in the Coventry church, near Pottstown, Pa. | Virginia
April 15, Mill Creek.
April 15, Green Hill. |
| LOVE FEASTS
California
April 22, Lindsay. | Washington
May 6, Sunnyside.
May 6, Olympia. |
| Illinois
May 7, 7 pm, Franklin Grove.
May 7, 6:30 pm, Lanark. | |
| Indiana
April 16, Elkhart City.
April 29, Nettle Creek. | |

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached, in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Heart of God's Self-Revelation

THOSE who are interested in the study of God's method of making himself known to mankind, will find in the sentence with which the Epistle to the Hebrews begins, a passage that will repay very careful examination. Read it in full, with the context following, and get the force of the "therefore" with which the second chapter begins. We quote here in part only:

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son . . . the effulgence of his glory and the very image of his substance."

Here we get back to the original revelation, the revelation which was made before the Bible was, and which was afterward recorded in the Bible. It is very simple and self-evident when you think of it, yet multitudes seem never to have observed that the revelation of God, which we now find set forth in the Bible, was not first made in the writing of the Bible. It is through the Bible that knowledge of it has come down to us, but the revelation itself was a fact in history—a series of facts, rather—long before it was committed to the Scriptures. That is, some of it was made before any of the Bible was written, and all of it was made before the Bible was completed.

Referring now to the New Testament—that part of the Bible most precious to the Christian—it is useful to remember that a whole generation of Christians had lived and died, many of them, before this began to take form, and several more generations had lived and died before the Canon was completed and recognized as such.

A little attention to these facts helps one to appreciate the significance of the Hebrews statement. God's revelation of himself to man was a long, long process. It began "in the prophets" and reached its culmination "in his Son." In the "old time" it was made "in divers manners." There was no uniform method. God used whatever way he could, most effectively. Now it was the thunders of Sinai and now again centuries later, at the same place, it was the still small voice. Now it was the vision of Isaiah and now it

was the heart-breaking domestic tragedy of Hosea. And all the while it was the varied fortunes and misfortunes which befell the Hebrew people. And the "manners" of popular presentation were just as "divers." These included the fiery preaching of Amos at a public sanctuary, the dramatic symbols of Jeremiah's linen girdle, wooden yoke and earthen bottle, and the highly colored imagery of Ezekiel at the Chebar.

The revelation was also fragmentary. It was "by divers portions," a little at a time, as men were able to receive it. Sometimes the truth was grasped but dimly, at other times more clearly, approximating the splendor of the full light of the Gospel Day.

But the revelation of God "at the end of these days" was complete, because that was made "in his Son" who is "the very image of his substance."

Observe that this revelation consisted, primarily, not in what the Son said but in what he was. And this was made manifest in all that he did and endured—in the precious words of truth which fell from his lips, in the deeds of mercy and power which he wrought, in the tears of sympathy which he shed, in the look of anger which he gave his hypocritical critics, and in the life-blood which he poured out on Calvary. For Jesus Christ, let the Gospel of John remind us, was himself the Word of God. Not merely that the words which he uttered were the words of God but *he*, in *all* that he was, was the highest, completest disclosure of God to the world and was, therefore, in the truest sense, the very Word of God to mankind.

Here is the heart, the crown, of the self-revelation of God. We are accustomed to speak of the Bible as itself the revelation and this is true, in a secondary sense. Strictly speaking, the Bible is the inspired record of the revelation, which was made in the life and history of the Hebrew people, reaching its climax in the coming of Jesus Christ.

Mormonism is the religion of a book. Christianity is the religion of a Person. We also have a Book which we should love and treasure, because it leads us to the Way, the Truth, the Life.

But our highest homage should be reserved for HIM—the true Revelation of God and the only Salvation of the world.

Whose Father Is God?

Nobody's, in the sense that John Smith is the father of his two boys, George and Henry. Everybody's, in the sense that "he himself giveth to all life and breath and all things."

Only pagans believe that men are related to the gods through the processes of carnal generation. Only atheists deny that God is the Creator, Preserver and Benefactor of all men.

The most important facts involved in the relation of fatherhood are causation, interest and likeness. Fathers are responsible for the being of their children, they are much interested in their welfare and, to a greater or less degree, they and their children resemble each other.

The first and second of these facts are true of God's universal fatherhood, and the third is partly true of it. For all men bear the divine imprint, in some measure, of intelligence and will. But not all men are like God in character. They are not all "partakers of the divine nature."

Those who are like God in their moral nature are his children in a new and unique sense. Such they have become through regeneration, a spiritual begetting, a second birth. Of such God is the

Father in a much more intimate relation than in the case of others.

But there is One, and only One, whose likeness to God is complete. He is "the very image of his substance." So God is his Father in a still more unique relation.

We find, then, that God has three kinds of children. First, he is the Father of his only begotten Son. Second, he is the Father of all who have been regenerated by the Holy Spirit. Third, he is the Father of all the people of the world, because he made them all and loves them all, in spite of their refusal to be good children.

Would anybody say that God is not the Father of all those who have been begotten by his Spirit, just because he is not their Father in the same sense that he is the Father of Jesus Christ? Would anybody say that God is not the Father of all those whom Paul called his offspring, just because he is not their Father in the same sense that he is the Father of those who have been "born again"?

What Is Present Truth?

Was your attention ever fastened on that peculiar phrase "present truth" which occurs at the end of the twelfth verse of the first chapter of Second Peter? Look it up! Whatever it is, it is something to be "established in" anyway.

The version of 1901 calls it "The truth which is with you," but this invites questioning almost as much as the other. Does Peter hint that truth is too big a thing to be comprehended in its entirety by any one person, race or age, and that his readers should not assume that they had it all, but that they would be held responsible for all that they could grasp?

Is present truth the truth your mind has actually laid hold of, or does it include all the truth you could get hold of, if you used all the means available? Or is it simply truth, the sole and only truth there is, eternal and unchangeable, in such terms as you are able to understand and with such applications to present day living as the Holy Spirit is able to impress upon your conscience?

The big fact involved in this little inquiry is this: Truth, like Jesus Christ, is "the same, yesterday, today and forever," but human capacity to appropriate it is not. Wherefore, the necessity of being "established in the present truth."

The Apparatus and the Work

SPEAKING at the special services, held in connection with the dedication of a new and splendidly-equipped church building, the preacher had a good deal to say about what he called the apparatus of Christianity. By this term he meant not merely nor chiefly material equipment but rather all the organized efforts and activities of the church which have for their immediate purpose the enlistment of interest and the cultivation of friendliness.

All of this is good, he said, if we do not forget that it belongs to the apparatus, and that the ultimate goal is something higher and finer. That is spiritual regeneration.

The real work is the transformation of individual people into true children of God and of humanity into the Kingdom of God. It is making the spirit of Christ dominant in the hearts of men, and in all their relations with one another. Everything else is apparatus.

Let's have the apparatus and use it, not just to see it run but to get the work done.

CONTRIBUTORS' FORUM

Give, Give

The sun gives ever; so the earth,
What it can give, so much 'tis worth.
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays.
And so the air, it gives us breath;
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

God's love hath to us wealth unheaped,
Only by giving is it reaped.
The body withers, and the mind,
If pent in by a selfish rind.
Give strength, give thought, give deeds, give self,
Give time, give prayers, but first give self.
Give, give, be always giving;
Who gives not is not living;
The more you give, the more you live.

—Selected.

Methods of Giving

BY J. H. MOORE

SOME weeks ago there appeared in the MESSENGER a request for information on tithing that could be used in discussing the question. In referring to the question, it is not our purpose to consider, in a special way, the legal phase of tithing, and yet what we shall say may, after all, have a somewhat distinct bearing on the much disputed subject, but not in the controversial form.

On the subject of tithing, there is a good deal of literature, pro and con, but the best known to us, in a concise form, may be found in the "Full Report of the Annual Meeting for 1907," beginning on page 53 and continuing for twenty-six pages, being an extended discussion of the question, lasting practically a half day. In 1906 the question of tithing was brought to the attention of Conference by a paper from McPherson, Kansas. Without general discussion, the paper was spread on the Minutes for one year, with the understanding that it be freely discussed in our publications. During the year it was fully and ably considered in the columns of the MESSENGER, so that, when the question was presented to the Los Angeles meeting, the brethren present were fully prepared to give the matter further consideration. Bro. L. T. Holsinger, who was moderator, ruled that the paper should be fully discussed.

Among those taking part in the discussion were F. H. Crumpacker, S. Z. Sharp, A. C. Wiegand, Daniel Hays, I. J. Rosenberger, W. J. Swigart, L. W. Teeter, Galen B. Royer, J. W. Lear, C. A. Bame, S. N. McCann, J. T. Myers, T. T. Myers, I. N. H. Beahm, I. B. Trout and H. P. Albaugh. After a lapse of fifteen years, it is interesting to read these speeches and to note what an interest some of the brethren took in the tithing question during this period of our history. The speeches show a thorough acquaintance with the grounds on which tithing is urged, and the fairness and thoroughness with which the subject was considered. The paper to the meeting reads thus:

"We, the McPherson church, petition Annual Meeting of 1906, through District Meeting of Southwestern Kansas and Southern Colorado, to urge that each member in the church tithe, and thus enable the church to carry on the work of saving the lost more effectively. See Lev. 27: 30; Heb. 7: 4-6; 1 Cor. 16: 2."

After discussing the paper quite a while, it was referred to the Standing Committee for an answer, which resulted in the following being offered:

"Since the New Testament teaches that we should give willingly, as the Lord has prospered us, this Annual Meeting encourages the growing spirit of giving, and therefore urges, not only the giving of one-tenth, but even more. We further wish to emphasize the importance of systematic giving and teaching."

One of the speakers thought that "the giving of one-tenth," in the answer, looked "too much like an amendment to the New Testament," and so, after more discussion, the following substitute was offered and passed:

"This Annual Meeting would encourage the growing spirit of giving, and urge each member prayerfully to study the Word, with a view of giving liberally and systematically in the spirit of the New Testament teaching, according to the method provided in 1 Cor. 16: 2, and thereby make it more nearly possible to carry out the living Master's last command (Matt. 28: 19, 20)."

The tithing question has come up a few times since, but in each instance Conference has referred to this decision of 1907 as her answer to all questions of that type. However, when, in 1920, the Northern District of Virginia petitioned Conference to urge the enrolling of the "total membership as tithers," the Standing Committee drafted the following answer: "We encourage the practice of tithing and Gospel giving, and refer to our former decision of 1907." Without discussing the recommendation of the Standing Committee, the answer was passed, this being the first time that tithing ever received Conference endorsement. We would not, for a moment, think of criticising, through the MESSENGER, the action of Conference. We merely state that the expression, "Tithing and Gospel giving," gives us something very interesting to think about.

As additional information, we may add that only a few of the many denominations have adopted tithing as their method of securing money for religious, charitable or educational purposes. Among the number tithing we may mention the Adventists, the Mormons and Dowieites. Large churches like the Methodists, the Baptists, the Disciples, the Lutherans, the Presbyterians, the Congregationalists, the United Brethren, and others have been depending on the free-will offering for the money required to carry on their work, both at home and abroad. Associated with these churches, however, are thousands who, as individuals, have adopted the tithing system.

In our own church work—and that has been quite extensive—we have taught and encouraged the giving recommended in 1 Cor. 16: 2, giving freely and willingly as the Lord has prospered his people. And while teaching and urging liberal and systematic giving, we endeavored to avoid overdoing this kind of teaching, as well as appealing too often to the church for special offerings. As a result we have been delighted in finding a host of liberal givers.

In this particular our experience, here at Sebring, has been exceedingly encouraging. While for church expenses we lift an offering every Sunday morning, still there are times when we must make a special drive. On these occasions the congregation is generally told what is expected, and there has never been a time when there was not a cheerful response. Of course we do not give to everything that comes along. The calls for help are selected with a view of putting money where we think the most permanent good may result. Being in a new field it is natural that we should give home needs first consideration.

But as a matter of training members to give, we would emphasize the importance of teaching giving as a New Testament doctrine, but do not be continually hammering your people because they fail to give as much as you may dictate. Men and women must be taught to give, and scant giving may be the result of a lack of proper teaching. Some preachers seem to know how to whip their congregations, but they do not know how to teach them.

Teach systematic as well as cheerful and liberal giving, but do not bank too much on some favorite method. A lot of good-thinking people prefer to work out their own method of giving. It is the results that we should look for.

Calling on the church for money is, in a measure, like milking the cow—it is a thing that can be done just a bit too often for the satisfaction of all parties concerned. For long-continued, liberal offerings it pays to keep the members in a cheerful and hopeful mood.

When it comes to soliciting the members for money for the different causes, make it a point to protect your church from impositions. No dairyman would think of turning his cows over to every caller who wants a supply of fresh milk. While pastors teach their members to adopt a system of giving, let these

pastors, along with their officials, adopt some system of calling on the church for special offerings.

And last, but not least, be as wise as the farmer who knows the value of keeping his soil in prime condition for yielding abundant crops. It requires just as many brains to keep a church in a good, healthy, giving condition as it does to maintain, at a high standard, the soil on a first-class farm. Do not lose sight of resources!

Sebring, Fla.

A Study of Romans

BY IRA J. LAPP

In Five Parts.—Part Two, The Plan of the Book

In order properly to appreciate the plan of Paul's letter, it becomes necessary to know something of its author, his early environment, and experience.

Paul was born in Tarsus, a university town, and although but few years of his life were spent there, his position placed him in a scholastic atmosphere. He was reared in Jerusalem and was taught in the private school of Gamaliel—a man who had knowledge of the law, and is said to have had general culture.

Paul was a zealous student (Acts 22: 3; Gal. 1: 14), keen in mind, strong in spirit, capable as an executive, and philosophical in temperament. His education was Jewish. He was instructed by those reputed for their respect and regard for the Jewish law. As a natural sequence, he was legalistic. Because of his devotion and loyalty to his religion, plus his ardent driving spirit, he became a vigorous opponent of Christianity. Nevertheless he was conscious, all the while, that he was a failure (Rom. 7: 14-25), that he was kicking against the pricks (Acts 26).

His groping mind found light, and his struggling spirit surrendered, while upon his way to Damascus (Acts 9: 3-19) to direct a campaign against the Christians. After the maturing of his conviction that his cause was wrong, he spent some time in Arabia to think it through (Gal. 1: 15-17), to revise his Old Testament theology in the light of his new experience and conviction, after which, upon his own initiative (Gal. 1: 11-17), he gradually entered upon his work as an apostle.

To him the Christian life ended the law (Gal. 3-4), and righteousness must come through faith. In harmony with his conviction he threw off the yoke of legalism absolutely. Paul came to the conviction that all people stood on the same plane before God and that judgment was rendered on the basis of conduct in the light of opportunity. He thus consistently taught that Christianity is a universal religion, and the one religion which meets the needs of all. And here, in the Book of Romans, he develops and matures the broad principles of this doctrine, as far as is in keeping with a personal letter. With this as a background, you will see that Rom. 1: 16, 17 serves as a key to the entire letter.

The following is a brief analysis of the epistle, as prepared by Dr. Burton:

- (a) Introduction (1: 1-17).
- (b) Sin and Guilt Universal (1: 18 to 3: 20).
- (c) But now a righteousness, apart from the law, available through faith for both Jew and Gentile, has been revealed (3: 21 to 5: 21).
- (d) The changed relation of those that are justified to sin and law and death (chapters 6, 7, 8).
- (e) The rejection of Israel (chapters 9, 10, 11).
- (f) Hortatory Portion (12 to 15: 13).
- (g) Conclusion (15: 14-16).

Another writer gives the following general plan of the book:

1. Method whereby God grants justification (1: 8).
2. A defense of God's means of justification (9: 11).
3. The life approved and prospered of God (12: 16).

Miami, N. Mex.

Children's Week

BY MARY E. SHOWALTER

CHILDREN'S WEEK, instituted in 1918 by Mrs. Maude Junkin Baldwin, superintendent of the Children's Division of the International Sunday School

Association, is rapidly becoming a feature in the religious educational program of the year. The possibilities of a week, devoted to the religious and moral interests of childhood, are endless.

Children's Week exists for the purpose of fostering and promoting the religious education of millions of children, for whom the Protestant churches are responsible and for the purpose of offering, to their parents and Sunday-school teachers, opportunities of such community gatherings as County and State Conventions, Conferences, Institutes and Training Schools.

That there is great need of arousing the continent to the spiritual needs of children, is evidenced by the fact that at least thirteen millions of the twenty-five millions of children, under twelve years of age, are receiving no religious education whatever. It is to help change this alarming condition, and to make it possible for all children to receive their religious rights, that the Association has again suggested this continent-wide observance of a Children's Week in the spring of 1922.

In 1919, 1920 and 1921, the number of States and Provinces, observing the "Week" in some way, was increased to fifty. In some sections extensive preparation resulted in many additions to the Sunday-school, in larger and better equipment for the work, and in well-attended Rallies and Institutes.

Because of the success of "Children's Week," during these past years, in leading whole communities to think of the spiritual needs of their children, wherever thorough preparation had been made, the Children's Division Committee proposes that "Children's Week" be observed again in the year 1922, but that far more careful and more extensive preparation be made for the observance.

Many Sunday School Association Children's Division Superintendents, in all sections of the continent, have been consulted in regard to the best time for the observance of Children's Week. The months receiving the largest number of votes are April, May, June and September. The Children's Division Committee, therefore, proposes April 30 to May 7, inclusive, as the official date for the year 1922. This does not, however, make it absolutely necessary for a State or Provincial Association to observe the "Week" at this time if, for good local reasons, another date would bring a much more extensive and fruitful observance. Nevertheless, it is hoped that, whenever possible, Children's Week will be observed at the appointed time. A wide-spread observance of this one week will attract the attention of millions of adults to the movement in the interest of the religious education of children.

In order that a very large number of people may receive the Children's Week messages, a double program is proposed: "A Community Program" and "A Local Church Program."

The Community Program may include the following activities:

A meeting for parents, Sunday-school leaders and day-school teachers of all children of the community, for the purpose of presenting the children's need of religious education. "A Children's Festival of Song and Story." This should be conducted for the purpose of creating community spirit and an appreciation, on the part of adults, of the ministry of song and story in the religious life of children. "An Institute for Parents and Sunday School Teachers," to afford them an opportunity to receive definite instruction in the religious education of children.

The superintendent or others, acting as community leaders, should consult the president and secretary of the Township or District Sunday School Association. Explain to them the purpose of Children's week, and lay before them the plans for observing the Week. Secure from them a promise to cooperate heartily and fully with the one in charge. The superintendent's plans should include:

1. Advertising the date and program for Children's Week.
2. Arranging the Community Program for the "Week."
3. Presenting a plan by which the Township or

District Sunday School Association may provide the money for the proper promotion of the observance.

4. Reporting the observance to his County, Township or District Children's Division Superintendent.

At least four weeks before the date of the Children's Week observance, the leader or superintendent should call a meeting of all Cradle Roll, Beginners, Primary and Junior workers of the Township, District, City or Community. If necessary, emphasize the purpose of the week, and explain any part of the Community Program which may not be understood.

From among those who attend the meeting the leader or superintendent should appoint the committees for the community program as follows: Advertising, Survey, Visitation, Children's Division Institute or Conference, and the Song and Story Festival Committee. Instruction should be imparted to them.

The superintendent should keep in close touch with all chairmen of committees and see that they attend to their work. Have them report often as to their progress. He should also arrange for definite follow-up plans, which may include any or all of the following:

1. The organization of a Community Training School.
2. A house-to-house visitation.
3. The organization of Vacation Schools of Religion.

The superintendent should appoint a committee, well in advance of the date for Children's Week, to make definite plans for, and arrange the program for the local church. In arranging this program, the committee should have three objects in view—(1) To interest the children and make them feel that the Sunday-school is a live institution. (2) To reach the parents, to give them a pleasant time and an instructive one as well. (3) To arouse an interest in religious education among the church people who are not directly concerned.

By proper planning, the work can be divided up among the various church organizations, thus lessening the labor and also bringing into active cooperation such of the people as would otherwise have had no part in the undertaking.

Two or three weeks before the appointed time, appropriate posters should appear on the church-doors and in the Sunday-school rooms, announcing Children's Week, and the services in connection with it.

Personal calls should be made in every home, in any way connected with the church school—printed programs being left in all such.

An important feature of Children's Week is the "Children's Story Hour." This is an observance more worth while than children's parties. A Story Hour has educational value, and Children's Week is an educational campaign.

Children's Week now sends out the call, "Carry On" as its closing appeal, for the religious education of childhood is not accomplished in one week. It is never enough simply to arouse enthusiasm for a cause and then let it wane after the shouting and music have ceased. Especially vital is that fact, when the nurture of the children's religious life is in question.

Bridgewater, Va.

Remedy for the Divorce Evil

BY D. E. CRIPE

THE real remedy for every evil is found in the Word of God, in the teaching which God has given to man. The only cure for the evil of divorce is the truth that is taught in the Bible.

The ever-growing divorce evil is the greatest menace to our modern civilization. It is even greater than the insane love of money, or the intoxicating love of pleasure, for it undermines the family and the home, and brings in its wake licentiousness and prostitution.

The Christian people usually place the blame for the divorce evil on loose laws, on conscienceless lawyers who, for a selfish consideration, encourage and help people to get divorces, and on judges who grant divorces as willingly as they marry ill-mated strangers who come before them with a marriage license.

We must look elsewhere, however, for the root of the evil, for so long as husband and wife love each other, no law and no judge will grant them a divorce.

A large share, if not the largest responsibility for the divorce evil, rests on the Christian ministers. They rail enough at divorces, but seldom, if ever, do they teach the underlying principles which God has given, to make marriage such a happy condition that divorces will not be desired. When all love has vanished and nothing but bitterness and strife remain between husband and wife—when nothing but the iron bond of legal wedlock holds them together—divorce can not make the matter much worse.

Both the Old and the New Testament are full of God's teaching on marriage and the marriage relation, yet, who has ever heard these principles taught by a minister of the Gospel? The writer is an old man. All his life he has attended preaching services, and has listened to both inefficient and able ministers of many denominations, but he has never heard a sermon preached on the subject of marriage. Children grow to maturity and never hear any real instruction on the important subject of marriage. They may hear lecturers rant, and read about the injustice of marriage; they may hear it said that marriage is a lottery; they may hear the question flippantly asked: "Is marriage a failure?" Is it any wonder that they stumble blindly into marriage, and that marriage so often proves a failure?

In the infancy of the race, God gave the principles underlying marriage, but a small portion of the young people read the Bible, and of those who do read it, but few learn the teaching on this subject. They look to the minister to explain the important truths of God's Word, but he passes this part by untouched, and they are no wiser than if God had left us in ignorance concerning marriage.

The Lord said: "It is not good that the man should be alone; I will make him an help meet for him." This language is distorted into "*helpmate*"—a word that is not found in the Bible. The word "*meet*" is an old English word that means "fit," "suitable" or "proper." The meaning is that the Creator saw that Adam needed help, and that he made for him a helper that was "fit" or "suitable" for him. This teaches the importance of wise selection, of selecting a companion who will be a help to whatever is to be done—not one who will be a hindrance. The importance of wise selections is many times exemplified in the Bible. When two who are well adapted to each other marry, there is reason to hope for a happy union.

For this cause (because they are male and female) shall a man leave father and mother and shall cleave to his wife." The marriage relation is so sacred that the dearest tie on earth—even that of father and mother—must not be permitted to be an entering wedge, to hinder a perfect union. If even a mother's love dare not get between husband and wife, then no other custom, habit or friendship should crowd itself between them. This principle permits neither husband nor wife to seek selfish pleasure away from home, while the deserted companion, is left solitary and alone—no, not even for one night. Love and marriage require a whole-hearted devotedness, and nothing less will continue to keep the conjugal state happy. Many a loss of love, and finally a divorce, could be traced to the knowledge that came to the wife by the nightly absence of the husband—the final realization that there were other things which he enjoyed more than his wife's society.

"And they twain shall be one flesh." This is usually quoted: "And they two shall be one," a statement which has no meaning in our practical everyday life. The two shall be one flesh, in the same sense that the right hand and the left hand are one flesh; the same nerve connects the two; what gives pain to the one, does not give pleasure to the other; what gives joy to the one, does not give distress to the other. This principle, so quaintly yet strongly stated, if followed out in life, will eliminate all selfishness out of the marriage relation. In everything each will live for the joy and the well-being of the other. The result is that love and felicity will follow them all

(Continued on Page 218)

Greed and Deceit or Honesty?

BY IDA M. HELM

GREED means more than a scramble for money. One may be greedy for popularity, social position, good things to eat, for political power, or for fashion.

I believe it was Margaret Slattery who told of a comfortable home in which lived a young husband and wife. She was only twenty; he, twenty-two. He worshiped her, but she worshiped fashion. She had social ambitions and she needed money to carry them out. He furnished her with money as fast as he could get it. One night they had said bitter words to each other. Then they repented. He begged her to try to do without some unnecessary things a while for his sake, but she was hard and would not yield. Then he succumbed to temptation, and was discovered taking money that belonged to some one else. "Then the gods of fashion and pleasure forsook them both." He went to pay the penalty of his crime and she was left alone in misery and bitter thoughts. They paid a fearful price for their folly.

One of the qualities, most highly valued by men and women, is absolute trustworthiness. Deceit is one of the sins most disliked. In business, church relations and friendship, one of the fundamental requirements is honesty. During the last few years, war time profiteers—men who took advantage of the situation and made unreasonable profits—were held up to scorn, and ridiculed in cartoons, while the unselfish ones, who did what they could to help their fellow-beings, were respected and loved.

True it is that the man who makes a great deal of money may be popular, temporarily, but it is the man who unselfishly serves the community who is really honored, and whose name goes down to posterity. Insincerity in what seem to be small things, grows into boldness to deceive in great matters.

George Washington's name is honored today as the father of his country, though nearly two hundred years have passed since he lived, and unselfishly gave the best he had, in service for the betterment of his country and his fellow-beings. Benedict Arnold's name is blotted with infamy, because of his deceit and selfish ambition.

Not long ago I read a story that told how honest Billy Moore rescued a little girl from drowning. He slipped away unnoticed. Barney Cole met him and asked: "What'd they give you?" Billy's eyes flashed with indignation: "Give me? D'y'e think I did it for money?" Later Barney decided to go to the home of the little girl, to represent himself as the rescuer of the little girl, and to claim the reward. But the father was suspicious. He took Barney for a walk, to talk it over. Soon they entered a large building. The next moment they found themselves on the edge of a large swimming pool. Suddenly Barney happened to fall into six feet of water. His exhibition of swimming was unique. Barney yelled and spouted water and disappeared. Finally he was hauled ashore by the attendants. Then he sat for some time on the edge of the pool, feeling sick and painfully limp. After being compelled to tell the whole story from first to last, he decided that deception does not pay.

Ashland, Ohio.

The Membership Record

BY CHAS. E. RESSER

Several years ago I was elected to the office of church clerk, and one of the duties since then devolving upon me, in connection with that office, was the care of the membership record. This was a new task for me and proved to be quite a large one. The particular conditions here made it necessary to devise a system of recording which would be both simple and positive in its action. After working out my system, it occurred to me that perhaps some one would be interested in an account of the origin and use of it.

My time is very limited and in consequence I tried to devise a system of recording that would be as automatic as possible. My regular work is in the United States National Museum, where we have to care for millions of fossil specimens. Here, too, we have other things to do than merely keeping track of the location of specimens, and as a result our methods of recording are such that the placing of any particular specimen is

determined according to rules—often not at all in harmony with a logical arrangement of the fossils. By such means we save time. I have applied some of these methods to the keeping of the church membership record.

Back in the country churches, where I spent most of my life, records of membership are variously kept. Some have very good, accurate ones, while others have none, except as the elder, ministers or deacons are able to keep the names in mind. In this matter, as in the case of numerous other local organizations, the perfection of the record often depends on the presence of a particular, and rather rare, kind of clerk or secretary. We hear it said that a local organization never "goes" unless it has a "crank" for secretary, which is simply another way of saying that there are but few individuals who can keep good records, because that kind of work is distasteful to so many people. In the Museum we have some persons who apparently never make a mistake in their records, and who never forget to record promptly the new data, but many, try as hard as they may, can never get together an accurate record. I had these principles and facts in mind also, when I designed my record system for the church.

When I took charge of the records of the Washington City church, I found that many of them had been most excellently kept, others rather indifferently, and still others were mainly characterized by the absence of all real data. No membership list had been kept for some preceding years, and there was no accepted method of keeping one. I undertook to build up a list that would be accurate, or at least reasonably so, and at the same time be of such a nature that it could be kept up to date with a minimum of effort and attention.

In the country and in the small town church the membership list changes by death and conversions and by the moving about of the people. In the large town and the city the same changes occur, but the people move more frequently, and a relatively larger proportion of members change their location, with the result that the problem becomes a much larger one. All city workers know with what ease persons are being lost sight of—often right under the nose—one might say—of the pastor and officers. Another feature of this matter is, that those who need the greatest amount of care and attention, on the part of the church, are the easiest lost track of, since those who are much interested in the church and its affairs, attend regularly and if they do change their location, they usually notify the proper officer, but the less interested people attend services so rarely that they may have moved from the city long before that fact has been ascertained, and when it is learned, the neighborhood will have changed so much that it becomes difficult to trace them.

I shall now give a description of the origin and working of my system. My first attempt was to get together a list by going over every scrap of record, and listing the names referred to in them. I was soon hopelessly lost, even though I tried several systems of arrangement by columns and short pages in books. I then turned to the devising of a card index system, for which I had the necessary forms printed. With these cards it became a comparatively easy matter to go through all records and place thereon all data thus obtained. Every time the name of a member appeared, the information given was carefully recorded.

This preliminary work resulted in the accumulation of a large number of cards, each showing a more or less complete record. These cards were then reviewed and many could be put aside immediately as being either those for the persons who were then members in full standing, or those for persons no longer members. After removing all the cards that had a clear record, there remained about eighty, each with an incomplete record. The church, in council, appointed a committee of some of the members of longest residence, to go over this list. Several of the names, there recorded, called up but the faintest memory on the part of any of the committee. Others were reported dead for years, some physically, others spiritually, and quite a few had gone into other denominations.

A fruitful source of inaccuracies and loss of record was found to be the change of the name of sisters on marriage. In some cases I had a partial record of the same person on two cards, due to this change of name.

After completing the data on most of these cards, by information furnished by this committee, the residue was subjected to still further tests. The main source of further information, in the case of those not baptized here, was to write back to the congregation where their letters originated. Even, though some brethren never returned the self-addressed and stamped cards, sent to them, this resulted in further elimination, until today there are but six or eight cards left in this group.

The following is a condensed form of the card I use. It is printed on the regular 3x5 library card. Larger cards may be chosen, if desired. The record is made in each case by simply writing in the date on the proper line.

Name,
Admission—By baptism,
 By letter,
 Otherwise,
Standing—Elder, Minister, Deacon, Lay Member,
Discontinuance—By death,
 By letter,
 Otherwise,

Remarks:

I do not know whether this form is the best or not. Other and more appropriate words might have been chosen to designate the various facts. After devising this card, I learned that printed record cards are to be had from the stock of various companies, but none that I have seen fits our needs here. You will note one omission, which is a space in which to record the age of the person—a fact that is only of importance in the case of baptisms. Another thing omitted, usually found in other card systems, is the address. Our people move so much and so often that a record made one month is obsolete the next, and so the matter of keeping the addresses is left to the pastor, who is best situated to care for that.

I keep the cards in two alphabetical files. The first contains all members of the congregation, and the second one is of those cards recording both the coming and going of the former members. By this means the old cards serve as a concise history of the congregation, as regards the number of baptisms, deaths, elections to office and so forth.

The greatest objection to the card system is the danger of losing a card, and thereby that member's record. To guard against that possibility and also for the sake of an annual report, I keep a list, on a sheet of paper, of the accessions and losses of membership, under the various headings, numbering and dating each group consecutively, beginning with the first of the year. At the end of the year I copy this in a concise form into the church minute book. This gives the annual report at a glance, places the record at another place than on the cards and removes the necessity of recording losses and accessions in the minute book at each council. These sheets of paper on which these temporary records were made are then mailed to some brother who is known to be keeping a general membership record for the Brotherhood.

In this form the record also lends itself to many other uses. For instance, once a year or oftener the pastor runs over the cards. By that means he is enabled to call to mind those members whose standing is becoming doubtful; also those whom he is failing to visit because they do not come to church, and hence are more or less lost track of. The record enables the pastor to keep track of conditions and changes in general.

Of course, this system will not work if no record is made of the comings and goings. It is always best to make the record at once, for no matter how good a man's memory may be, he is bound to forget occasionally. It is well to check over the stubs of the certificate book and the received certificates—which I keep with those temporary sheets—at the end of the year, to see if you have missed any names or data. I find that it also pays to run over the pastor's lists of those whom he has baptized and married during the year.

In conclusion, permit me to urge all members everywhere to make it their business to notify the proper persons in each congregation of any change in the whereabouts of any member. Do this, even though the chances are that some one else has already done so. Be sure to notify the city pastor of folks moving in from your community, whether they are strong members, weak ones, those formerly members, or persons who are prospective members. For, strange to say, cases are common wherein folks, active in church work at home, have moved to the city and lived for several years near a church of their choice, without ever making a single effort to find it. Why this is the case, I could never understand.

Washington, D. C.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

BLOOM, KANSAS

The Bloom church met in council March 25, with our elder, Bro. G. W. Weddle, presiding. Bro. Weddle was re-elected elder in charge; Bro. A. C. Keller, clerk; Bro. Emory Martin, trustee; Sister Mary Weddle, "Messenger" correspondent.

Final arrangements were made for our special evangelistic campaign, to begin on Easter Sunday, April 16, and to continue, perhaps, for three weeks. Our love feast will be on Monday evening, following the close of the revival. Bro. Harrison A. Frantz, of Red Cloud, Nebr., will conduct our meetings.

A committee was appointed to perfect arrangements for our Daily Vacation Bible School in June. Last year was our first experience with such a school, and although weather conditions were unfavorable, yet the attendance, interest and support were splendid. This year we expect to operate the school almost wholly with home

talent, and we anticipate a very profitable time with the children.

Our Leaders' Class of young people requested the privilege of bearing all the cost of extending and enlarging the rostrum in the church auditorium. This improvement will mean increased convenience and utility, and the generous offer of our young people was gratefully accepted.

Having arranged to take pastoral charge of the Washington Creek church, Douglas County, Kans., June 1, 1922, we offered our resignation here, to become effective May 30. The resignation was accepted and the official members and church officers were authorized to act as a committee to secure another pastor.

The Aid Society recently reorganized with Mrs. A. C. Keller president, and Mrs. J. D. Adamson, secretary. Our sisters have been doing some very commendable work among the sick, the poor and other unfortunate ones.

During the five years' acquaintance, which the writer has had with the Bloom church, he has found the membership generous and appreciative, ever ready to forgive the mistakes of their pastor, and to support his efforts. There have been some unfavorable crop-years which, with the present time of financial stringency, has placed a heavy burden upon our good people, but they have bravely borne the load; and now we feel that the tide is turning and that more prosperous times are at hand. And we are praying that our prosperity may be even greater in the spiritual realm than in material things.

SIDNEY, OHIO

Feb. 12 the Sidney church entered upon her great evangelistic campaign, with Eld. D. G. Berkebile, of Bradford, Ohio, as evangelist. The meetings were well advertised. Our pastor, S. Z. Smith, and wife had visited many homes of those who were not identified with any church. A house-to-house canvass was made by Sunday-school boys in distributing bills, announcing the meetings and assuring the people that they would hear the Word of God in no uncertain sound; also emphasizing the congregational singing.

Sunday morning and evening, just before the revival, a large crowd gathered, witnessing to the fact that the people were interested. Sunday morning there seemed to be an untold pulse-beat for beginning the work. Bro. Berkebile preached his first sermon on Sunday night to a well-filled house. Everybody was enthused with the first message, and each night, for three weeks, the people of our city crowded the church. At the close of the three weeks, the evangelist and singer, Sister Etta Helman, had gripped the hearts of the people with the New Testament messages and the Spirit-filled songs to such an extent that our church was inadequate in accommodating the people. Manifestly it was not the time for closing, with fifty-eight accessions. But on account of sickness in the home of the evangelist, the meetings closed with an announcement that the pastor would give an evangelistic message the following Wednesday night. Eight more responded at this meeting. The pastor announced services over Sunday night and the next Wednesday, and in this time ten more accepted Christ, making a total of seventy-six. Bro. Berkebile and Sister Helman have been used mightily in the ingathering of souls at this place. Just one year ago we closed a revival with sixty accessions.

March 17 the members met, making choice of the pastor and wife to represent the Sidney church at District Meeting. The pastor will also represent us at Annual Conference. April 9 Bro. Smith will begin a revival meeting at Lima, Ohio. Bessie Schmidt Snyder.

SALEM CHURCH, OHIO

March 18 our congregation met in members' meeting. Bro. Wm. Minnich opened the meeting by reading Rom. 12. Elders from other congregations present were Brethren Blessing and Granville Minnich. Our elder, Bro. Enos Brumbaugh, presided at the meeting. Eleven were received by letter; two letters were granted. We considered a new heating-system, as the old furnace is worn out. We decided to install a steam-heating plant, which will heat the basement also, and give us more Sunday-school rooms, which we greatly need, as our school is growing. Delegates elected to Annual Meeting were Brethren Bucklew and Wm. Minnich; alternates, Lester Heisey and Samuel Snell; for District Meeting, Enos Brumbaugh, Katie Flory, D. W. Kniesley and Clarence Fisher; alternates, Daisy Brumbaugh, Perry Detrick, Alice Rinehart and Alva Neher.

A record of the various activities of the Salem church was kept during the past year, showing that the work of the Lord is growing and prospering much at this place, under the faithful care and leadership of men and women who have the cause of the Lord at heart. Besides the central house at Salem, we have two joint houses of worship—Georgetown and Arlington. Seven members' meetings were held at the three houses. Twelve letters were received and twenty-three granted. We have about five hundred and fifty members. Three series of meetings were held, resulting in sixty-seven conversions. Fourteen called for the anointing service. Thirty Chris-

tian Workers' Meetings were held, in which young and old took an active part. Thirty-three Aid Society meetings were held, in which our missions, at home and abroad, were remembered. There were one hundred and ninety-three sermons and lectures given, besides other meetings, such as Bible classes, teachers' meetings and prayer meetings. Besides our home talent we had many other ministers with us, encouraging and strengthening

us in the faith. The average Sunday-school attendance at the Central house, the past year, was 290. Much benefit and inspiration was received by the children through the Vacation Bible School—the total enrollment being 417. Received in offerings, at Central house, \$5,658.31; at Arlington and Georgetown, \$686.06; total offerings for 1921, \$6,344.47. Alma Slough.

Union, Ohio.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Record of Giving By Districts

Forward Movement 1921 Campaign for the Year Ended Feb. 28, 1922

DISTRICTS	Cash Raised	Total Churches	Number of Churches Contributing									
			Nothing	Under \$25.00	\$25.00 to \$100	\$100 to \$200	\$200 to \$500	\$500 to \$1000	\$1000 to \$2000	Over \$2000		
1. First Virginia	\$3,003.99	22	11	5	2	1	1	2				
2. N. & S. Car. Fla., Ga.	2,247.77	25	16	7	1	1	1	1				
3. Southern Virginia	1,416.84	24	9	6	1	1	1	1				
4. Tennessee	899.54	27	14	4	8	1	1	1				
5. Eastern Virginia	2,354.07	15	2	3	4	2	3	1				
6. First W. Virginia	2,085.86	17	6	4	6	1	1	1				
7. Northern Virginia	4,896.96	19	1	3	5	5	2	4				
8. Second Virginia	6,496.90	18	4	2	1	4	1	5	1			
9. Second W. Virginia	143.82	9	3	2	2	1	1	1				
10. Eastern Maryland	6,919.21	21	3	3	2	1	1	1				
11. Mid. Maryland	6,163.12	10	3	1	1	2	3	1	1			
12. Western Maryland	238.53	7	3	1	2	1	1	1				
13. Middle Pennsylvania	13,227.04	31	4	8	6	1	1	1				
14. S. E. Pa., N. J., N. Y.	6,641.50	15	1	5	3	4	2	1				
15. Western Pennsylvania	15,792.18	45	2	6	9	3	15	7	3			
16. Eastern Pennsylvania	19,591.38	47	5	8	6	11	14	2	1			
17. Southern Pennsylvania	8,654.11	23	1	1	5	5	6	3	2			
18. Northeastern Ohio	9,738.71	31	1	4	6	3	14	5				
19. Northwestern Ohio	7,870.55	29	2	5	8	6	4	3	1			
20. Southern Ohio	15,472.67	41	3	13	13	11	7	1				
21. Michigan	3,821.76	28	7	9	5	5	6	1				
22. Middle Indiana	12,497.53	45	3	8	12	8	5	1				
23. Northern Indiana	2,096.96	17	3	13	1	1	1	1				
24. Southern Indiana	6,588.02	33	6	8	7	3	6	2	1			
25. Western Canada	720.85	7	4	1	1	1	1	1				
26. N. D. & E. Mont.	13,135.20	30	1	3	6	8	6	3	2			
27. Northern Illinois	6,562.58	28	3	7	6	4	2	4	2			
28. Southern Illinois	5,569.52	18	1	6	3	1	4	1				
29. Middle Iowa	8,620.03	21	1	6	3	1	4	1				
30. N. Iowa, Minn. & S. D.	2,329.70	13	1	2	5	1	3	1				
31. Southern Iowa	3,826.73	20	4	3	2	5	4	2				
32. Nebraska & Northeast Colo.	1,567.84	12	9	6	5	1	1	1				
33. Northeastern Kansas	2,751.61	12	1	1	6	3	1	1				
34. N. W. Kans. & N. E. Colo.	1,567.84	12	9	6	5	1	1	1				
35. Okla., N. Mex. & Tex. Pan.	1,611.63	13	4	3	4	2	2	1				
36. Southeastern Kansas	5,253.83	24	3	9	6	1	2					
37. S. W. Kans. & S. E. Colo.	301.41	8	3	2	2	1	1					
38. Tex. & La.	142.21	5	2	1	2							
39. Western Colo. & Utah	1,020.10	13	3	5	4	1	1					
40. First Ark. & S. Mo.	1,270.83	13	3	5	4	1	1					
41. Middle Missouri	1,851.29	19	1	4	1	2	1					
42. Northern Missouri	4,255.00	17	2	1	2	1	2					
43. S. W. Mo. & N. E. Ark.	11,240.48	12	2	1	2	1	2					
44. Southern Calif. & Ariz.	3,546.21	17	2	3	6	5	1					
45. Northern California	2,053.00	11	1	2	2	3	1					
46. Idaho & W. Mont.	1,056.56	9	1	4	1	1	1					
47. Oregon	1,905.71	20	3	4	9	2	1					
48. Washington	3,877.97	20	3	4	9	2	1					
Conference—Loose in hat.	159.46											
India	266.55											
Sweden	212.45											
Denmark	212.45											
Cuba Memorial	159.46											
Total	\$256,287.18	1,028	157	168	233	149	179	96	36	10		

In the above report, it is necessary to remember that the gifts from individuals are included in the credits to the congregations. This gives liberal credits to some congregations that gave nothing as a church. It also gives big credits to some State Districts. In one case, at least four-fifths of what is credited to the District is the gift of one man. Similar cases would affect the whole report, but the number of congregations is increasing very rapidly, that make some provision, as a whole, for the work of missions.

It will be noticed that Eastern Pennsylvania leads in the amount given, and succeeded in getting every congregation to do something, except one. Southern California leads in the gifts per capita, by reaching \$5.90 per member. The per capita giving in the report for the whole Brotherhood is \$2.35. Six years ago it was 79 cents. A splendid increase for a year of depression—even granting that the dollar is of considerably less value than it was six years ago. Two Districts exceed \$4 per member and five exceed \$3—all of which are in the Middle West. The lowest is 34 cents per member and only ten Districts fell below \$1 per capita.

But per capita figures are misleading sometimes, and the report shows a splendid cooperation, on the whole, for the work of missions. There is but one discouraging feature, and that is, that there are yet 157 churches who, either as a whole, or as individuals, have given nothing to missions. While the most of these are weak and disorganized, yet their spiritual health and progress, as well as that of the Brotherhood, will be improved when they can be induced to give as the Lord has prospered them, in cooperation

with the whole church. The full report according to congregations will appear later in the *Missionary Visitor*.

The Place of Responsibility

EVERY congregation is responsible for the development of proportionate giving among its members. This solemn obligation rests upon the local church. No other organization can do it. It is through the local church that most causes, worthy of support, are presented. Those coming from without are few. Just as these calls come through the church, it is equally true that the local church must provide a system through which they should be paid.

There is danger of laying responsibility, for not giving, upon individuals, when, in reality, it should revert to a lack of teaching and a financial system in the local church. The great majority of people in the average church will give, and find joy in doing it, if the church provides a program, calling for giving, and a reasonable system through which it can be done.

A certain congregation found difficulty in raising about \$300 for local expenses, and was habitually in arrears with its apportionment for District Work. People were constantly being annoyed by the church solicitors, upon whom the church laid the disagreeable task of collecting money to pay debts overdue. At the suggestion of the officials, the church chose five men of financial ability, to have oversight of the church finances. They presented a budget of nearly \$2,000, to cover the work of the local church and District "dues" for the year. In the every-member canvass it was oversubscribed. At the close of the first year, over \$2,400 had been paid in. The pastor never had to wait for his pay, and there was never an item of expense presented but that there was more than enough to pay it. In addition to this, other worthy causes were supported liberally and \$5,000 was subscribed for the general work of the church. But the most significant feature of it was that the membership enjoyed giving the larger amount so much more than they had the smaller amount.

On the other hand, there are churches in which the spirit of giving is crushed because of no financial system which induces individuals to give. Congregations are yet to be found which have not used the every-member canvass and, as a consequence, a small percentage of the membership is carrying the financial burden of the church program. In such instances, any worthy appeal for assistance is dreaded. It is in such congregations that we most frequently hear people saying: "We can't give for missions and other general work because we must support our local and District work," when, in reality, they do neither. Not infrequently there are pastors at the head of such churches, who discourage giving to anything outside of the local church, for fear that they will not receive their support. Usually such do not.

In contrast with this, it was interesting to receive the suggestive apportionments from one State District. They were sent by the District Director, who happens to be pastor of one of the churches. His congregation had been given the largest apportionment. It was followed, in direct succession, by the churches supporting pastors, although they were, in some instances, numerically smaller and less able to give.

Our general and local church treasuries are low—not so much because of financial depression or excessive demands, but, in most instances, because we have not taught stewardship, or provided a program, calling for giving and a reasonable system, through which individuals may express their stewardship.

THE ROUND TABLE

"If I Should Die Before I Wake—"

BY CHESTER E. SHULER

A LITTLE lad was upon his knees by his cot, for evening prayer. Near his side knelt his mother.

"'F I should die 'fore I wake," said the boy. "'F I should die 'fore I wake—"

"I pray," prompted mother with gentle voice. "Go on, dear."

"Wait a minute," interrupted the lad, jumping to his feet and running downstairs. In a minute he was back with his surprised mother, who lovingly rebuked him concerning the interruption. "You must think what you're saying. You are talking to God when you pray," she said.

"But, mother, I *did* think what I was a-saying; that's why I had to stop. You see, I'd spoiled brother's playthings just to hear him scold in the morning. But I was thinking 'f I should die 'fore I wake, why—why I wouldn't want him to find 'em that way, so I ran down and fixed 'em right. Now I guess I'll finish prayin', mother."

Perhaps we smile at this incident, but doesn't it have a great deal of truth in it, just the same? Have we ever tried to take our gift to the altar when something wasn't just right with some of our fellow-men?

It's a good plan to follow the lad's plan, if such be the case.

Harrisburg, Pa.

War and Peace Notes

BY REBECCA C. FOUTZ

We have often thought that if the loathsomeness of war were displayed and "played up" as much as its so-called glory, and if the actual horror and devastation of it were paraded before our eyes like the tinsel and glamour of it is, that people and nations would try harder to follow the "better way," in settling their difficulties.

Here is a story that shows war as it really is. It is an extract from a letter, written by a young English officer to his father, shortly before he was killed:

"I advanced to a cemetery to defend it, and stayed there most of the day. It is a beastly thing to have to do, digging trenches among graves and pulling down crosses and ornamental wreaths to make room. One feels that something is wrong, when a man lies down behind a child's grave to shoot at a bearded German who has probably got a family, anxiously waiting his return home. It was a miserable day, wet, and spent in a cemetery under those conditions. There was a large crucifix at one end. The sight of the bullets chipping Christ's image about, and the knowledge of what he has done for us and the Germans, and what we were doing to his consecrated ground and each other, made one feel sick of the whole war or sicker than before."

* * *

While we greatly rejoice in the splendid efforts and even accomplishments toward insuring future peace, yet we must not rest easy, thinking the victory entirely won. The evils that cause war are not subdued by one blow. A newspaper editor warns us of "poison gas" attacks, and successfully to meet these, Christians will have to use the whole armor of God. In part this is what he says:

"The old war has his friends, and they are many and powerful and cunning. For Mars always has been a good customer, a steady, liberal, spendthrift cash customer, always in need of war hardware and cannons. The proposals of America strike at jobs and careers, at dividends and industrial dreams. These vested interests and their allies will fight. The mingled forces of reaction, selfish and unselfish, are many, and they are strong enough to make themselves felt. Their poison gas attacks will roll in, in ways direct and indirect, tipped with venom, and directed by greed, fear and hatred.

"The friends of arms' limitation and of peace, must be ready, even eager, to meet and shatter these attacks and arguments."

Then this challenge by the editor of a religious paper:

"Where, in God's world, can bishops, clergymen and laymen exercise finer leadership, in this war-stricken

world, than by preaching the Christian doctrine of peace? "Will the clergy lead in this crusade—the greatest since Christ was born?"

"If the Christian church could raise up in England, France and America a thousand ministers who would be willing to suffer martyrdom to end this business of war, there could never be another war.

"Governments can not make war without the consent of the churches. The Christian church has never tested its power. The clergy consented into this wicked thing. How much longer are we going to do it?"

Philadelphia, Pa.

Following

BY JULIA GRAYDON

I WAKENED suddenly from sleep one afternoon, and as I did so, my eyes fell upon a picture on my wall—the face of a beautiful young woman, and I thought I saw another face move out of the picture and then these words of Longfellow's came to me—"Through all the world she followed him."

I thought then of our devotion to people and to things—an ideal which we follow, a person we idealize and imitate—and like the verse, "through all the world we follow it."

What is your ideal? Are you following it, hoping to attain to it? It may be knowledge, or power, or money, or many other things. It may be a person whom you are watching.

Let's stop right here and think what it is we are following "through all the world." To what are we devoted most of all? Does any one influence us to the extent of being our master?

Then let us remember that "one is our Master, even Christ." And then we can follow him who will lead the way to holy purposes and pure ideals. Through all the world, let's follow him!

Harrisburg, Pa.

"A Big Dose of Father"

BY LAURA GRACE MADEIRA

A LITTLE girl was very ill in a hospital. One rainy day she had the "blues." Nothing would cheer her. A kind nurse sought to help, and asked what was the matter.

"I guess a 'big dose of Mother' would help me," replied the little girl. Mother came to the bedside and the sick child began to get better.

Many sin-sick souls try all sorts of "cures" for their spiritual disease. Nothing helps. If they only knew it, and would believe it, "a big dose of Father" would cure their trouble. For, as the little child needed her mother, so, or even *more*, we need our Heavenly Father. Without him we can accomplish nothing. He will heal sick bodies and sick souls; he will open blind eyes, whether they be physical or spiritual ones.

How thankful we should be for the Great Physician!

Harrisburg, Pa.

Service vs. Argument

BY EUGENE DAVIS

AN overseas secretary of the Y. M. C. A. made this statement: "The Y. M. C. A. needs men who inspire by service, not those who convince by argument." Is not this also one of the great needs of the church?

Missionaries tell us that the simple living of a godly life, the presence of a Christian home among the heathen, is one of the greatest aids in missionary propaganda. A returned missionary from Africa says that native children, who come to the mission, covered with mud, grease and filth, will not wash and put on clothes, if told to do so, but if permitted to associate with the mission children, they soon ask for the privilege.

What has been the greatest influence in your life—a consecrated godly life or a powerful sermon?

In which way are you best able to serve God—by word or deed? Most of us are not fluent speakers or convincing talkers, but every one of us can live a blameless life among our unsaved neighbors, and thus wield a mighty influence for righteousness.

How many of the Christian farmers are good neighbors? How many are willing cheerfully to lend a neighbor machinery, or help him with his work, when they know he will not return the favor? Do you go the second mile with your neighbor?

It is our daily living among the unsaved that counts. I know a pillar of the church who will not help a neighbor without charging an exorbitant price for his work. He is not accommodating. He will hatch an excuse of some sort why he can not lend you a piece of machinery or a horse. Christ says: "Give to him that asketh thee and from him that would borrow of thee turn not thou away." Maybe it will not pay financially, but did Christ's life pay financially?

Suppose your cattle break into a neighbor's field and he holds you up for more damages than you feel are just. What shall you do about it? Christ says: "And whosoever shall compel you to go one mile, go with him two." If you should write that man a check for twice the damages he asks, do you think you'd have any more trouble with him in the future?

"That sounds all right," you say, "but we could never practice that kind of a policy and get anywhere in a financial way." How do you know? Have you tried it? God says: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Let's give God's plan a trial! We need to put a little more Gospel into our daily associations.

R. D. 7, Waterloo, Iowa.

If?

BY MARY PRENTICE WILSON

If we would be kind to those who need kindness; blind to others' faults—remembering our own; a little more awake to the good traits of people we come in contact with;

If we would praise those who deserve praise a little more;

If we could be more cheery when we are timid and weary;

If we would try to do our work a little better;

If, when we are tempted, we would be a little more brave;

If we would be more careful with the brother who is weak;

If we would think less of self and more of others;

How much better would be the nation, State, yes, the Church of the Brethren even! If? That is the question. Can we be?

Aline, Okla.

A Parable of Modern Husbandmen

BY E. R. FISHER

HEAR another parable. Behold God put it into the minds of a certain group of people to build a garden of hearts. He carefully instructed them how to cultivate their heart gardens so as to produce good fruits of righteousness. They followed his directions and, behold, they prospered greatly. These people were known far and wide as a righteous people after God's own heart and they brought much glory and honor to his name. Many people came to them, to learn the secrets of success in producing fruits of righteousness.

But after a time these people became selfish and proud. They no longer deemed it necessary to observe the tried rules for producing the fruits of righteousness. No longer did they send to God any fruit as of old. So God sent some of his servants, who were successful and fatherly heart-experts, to remind them of their neglect and lack of fruit. But these people, in their self-satisfaction and pride, did not receive these servants. Some they stoned with the stones of cold indifference, some they killed with sneers of ridicule and others they beat with the rods of slander. God was much concerned over their conduct, for he loved them greatly. So, out of his great love, he decided to send his Son, for surely—he reasoned—they will receive him. But when they saw the Son coming, their conscience condemned them and they plotted together to get rid of him. Therefore they said to him: "We do not want you in our heart gardens. We care nothing for your worn-out notions of working our gardens. We have long since learned

that your methods are out of date for this modern age. So take your old-fogy Book, called the Bible, and leave us, for we do not need you." So, with blows and kicks, they threw him out of their heart gardens and proceeded to run them as though they were their own. They did not produce the beautiful fruit of righteousness, as they did before, but they were so blinded in their pride that they did not see the ruin awaiting them.

Behold God hath said of such: "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

Laporte, Ind.

HOME AND FAMILY

Christ Came to Make Us Free

Dedicated to the Anti-Cigarette League

BY J. O. BARNHART

Tune: "Battle Hymn of the Republic"

Out of the land of Edom see the Lord of Glory come,
He will give us all true liberty and lead his people home.
Send the news o'er hill and valley and across the ocean's
foam,

Christ came to make us free.

Chorus

Glory, glory, hallelujah; Glory, glory, hallelujah;
Glory, glory, hallelujah; Christ came to make us free.

The hosts of sin are marshalled, all God's armies to defy,
But our Captain's clothed in righteousness and power
from on high,

Oh, how glorious his apparel, shout aloud the battle-cry,
"Christ comes to make us free."

Oft in the cause of liberty have many millions died,
Yet naught but dust and ashes is our glory and our pride,
We'll never be true freemen till the flesh is crucified,
Christ died to make us free.

Until tyrant evil habit by God's grace we overthrow,
We will never know true freedom nor true happiness
below,

Christ died to free us, and the narrow path to glory he
will show,

Christ came to make us free.

Cerro Gordo, Ill.

Bits of Scripture for Young Folk

BY GEORGE W. TUTTLE

"I press toward the mark" (Philpp. 3: 14)

YOUNG folk, you can fall backward, but you have to press forward! A dead fish can float with the current, but it takes a live fish to dart up through the foam and rapids like a streak of silver! It takes pressure, effort, will, to go forward! The Lord pity the young person who is content to be only a dead fish in the great sea of human life!

You must have a purposeful morning before you can have a successful evening! You have to aim high to score a bull's-eye in life! It takes effort, purpose, thought, to draw a bow until the arrow is at its head, until every muscle is taut and quivering! All the arrows of the indolent, purposeless archer fall short of the mark.

You are here to press forward, not to imitate the example of the indolent colored man, whose employer discovered him sitting on the fence. "Sam," he said, "what are you doing there, sitting on the fence?" and the indolent, but honest, Sam made reply: "Nothing, nothing, boss; only trying to hurry up sundown." Sundown wings its way to the busy man but it crawls on laggard feet to the human idler—the shirker. Time flies when purpose, earnest purpose, gives it wings.

No milk-and-water, no half-and-half man, was Paul the apostle, he who said: "I press toward the mark." If you had said to him: "Where are you going, Paul?" he would certainly never have replied: "Oh, nowhere in particular!" There were no "nowhere" ports on the sea that Paul was sailing. Paul had sense enough to take a square meal. He never nibbled at religion! He never played at preaching the Gospel—here was his slogan: "Jesus, Jesus only!"

Young folk, where are you going? Have you destination, objective, purpose? Are you pressing forward to worth while attainments and usefulness of life? Do you have a goal, and then, do you grit your

teeth, and say: "I'll make it"? Press forward! Why, you only get the juice out of life by pressure!

You must press forward in religion. Does not the greater include the lesser, and will not the young person who is pressing forward in the Christian life—eagerly pressing on to know more of Christ and of service—be pressing forward in all else worth while? Religion is first aid to education, first aid to skill in any trade, first aid to success in any honest business, first aid to usefulness, first aid to strength of character and to winsome, useful life. Can you not imagine the Master saying today—while all the bells of heaven echo his voice: "Press forward! Press forward!"

Pasadena, Calif.

"A Little Child Shall Lead Them"

BY NORA E. BERKEBILE

THE mother was sick—had been sick for a long time, with that lingering sickness that persists against all remedies and which makes the loved ones of the patient put on a brave front and hope for the best, even though they know that in the end, so far as earthly help is concerned, it is a losing fight. No one knows the tightening around the heart and the forced smiles that must be worn, day after day, and the determination to see only the bright side, as those who watch a dear one fade day by day.

Perhaps the little son sensed some of this. It may have been the daily prayers, but, anyway, one day he crawled up on his chair and looking up into his grandpa's face, he said: "Grandpa, I tan pray for mamma, can't I, grandpa?" "Yes," answered grandpa: "Little Claude can pray for mamma."

"Grandpa tan pray for mamma too, and papa tan pray for mamma, and nen Jesus will tome down and make mamma all well aden." There was such happiness and hope in the little fellow's face that the husband and father took heart, the grandpa's faith was strengthened and as the friends heard of it they were all moved to take heart and pray more. How faithless we had been! God's promises are sure and steadfast, and a little trusting child has led us into more earnest prayer and deeper faith. Little Claude's mother is a dear devoted Christian woman, lying on her bed, battling against the white plague. She is needed so much in her home and although you, dear readers, do not know her, will you not add your prayers to the prayers of little Claude, that Jesus may come and make his mamma well again? Surely, "a little child shall lead them," and into even greater faith. God is just as powerful to heal today, as he was in the long ago and we know that the "prayers of a righteous man availeth much"—so much that even physicians are often made to marvel at the healing power of prayer.

As you bow before your Father, please pray for little Claude's mamma, that his faith might be rewarded by her restoration to health.

Jewell, Ohio.

Ourselves and Others

Some Interesting Items.—6

BY LYDIA E. TAYLOR

That "Prize Contest."—The prompt response to our recent MESSENGER announcement has already brought out some interesting surprises: The first answer to our question: "What Constitutes Success?" came in five days after the date of that MESSENGER issue (March 4). This answer is from an Iowa sister, almost seventy-two years of age—very creditably done, we assure you. The twelfth reply, containing ninety-six words, is from an old standard-bearer of the cross—seventy-six years of age, and one of our most frequent MESSENGER contributors. This gem, containing rich food for thought, meant all the more to us because of the message of encouragement for our work, which accompanied it.

Suppose we should receive, for an answer, something as good as the 100-word "Success Motto," used in our suggestion. How much would it be worth? How much should we pay the author? At our recent committee meeting (Feb. 18), we had not yet heard

from volunteers, so, acting on faith, we decided to proceed with the "Contest," even though it might mean taking the money from our own treasury. Since then, an interested brother has sent us \$10 for the "Contest." If enough others manifest the same kind of interest—in sums smaller or larger—not only could we save our own treasury the amount named, but we should be enabled to increase the amount of each prize to something nearer the sum which we, as a committee, believe such an answer, or "best definition" to be worth. Are you interested, brother, sister? How many "dollars' worth" are you interested?

Some Others.—Before me is a letter from the Dean of Women, University of Illinois, part of which I quote:

"At the University of Illinois, we feel much gratified in the attitude towards dress taken by our students. We feel that, in general, young women attending classes are suitably clad. The majority of students, in the winter season, wear low, common-sense shoes with woolen stockings. They wear, in general, one-piece, woolen dresses, with warm top-coats. Most of the parties are informal and girls wear long-sleeved, dark silk dresses, woolen dresses, and often even pretty gingham dresses.

"We have just had a Conference of the deans of women of the State, at the University of Illinois. As the deans of women of Chicago schools, and other schools, saw our girls here, they involuntarily remarked about the sensible dressing.

"Of course the extreme girl has her skirt too short, and some have bobbed hair, but these are but passing fancies that catch the unthinking ones.

"I shall be very glad to hear what your people are doing concerning this matter."

How would you answer that last request for "information" as to what we are doing?

(Note.—You may recall that the Dean of Women, University of Illinois, was chairman of "Women Deans of American Universities" (numbering twenty-two universities, at that period of the organization) when a very definite position was taken in protest against the evil tendency of modern fashions, accompanied by positive "resolutions." The above condition represents some of the results of that well-defined, active position taken by an organization of leading women, with limitless opportunities.)

A few weeks ago, we had occasion to inquire about certain recent rulings of the Catholic church regarding the modern dance and its associate evils. So, for official information, we wrote the editor of *Our Sunday Visitor*, a Catholic young people's weekly with 2,000,000 readers.

The response was surprisingly prompt and whole-hearted. We found that not only had *Our Sunday Visitor* been persistently at work distributing information, concerning these kindred evils, but that every Catholic paper had joined in the crusade against the modern dance, indecent dress and the immoral movie.

When we examined this vast amount of material from these editors, besides the set of papers containing a "prize contest" discussion by the young people themselves on the subject, "What is the Matter with Our Young People?"—the series covering several weeks—read the commendation by leading officials in the closing series, saw the original manuscripts of the decree from the late Pope, and read the full text of the voluminous letter from the late Cardinal Gibbons, to all Catholic churches of America, it was no longer any marvel to us why this organization is so intensely active in this respect. Much of this material was taken from this Catholic periodical's official files—without the asking. Quoting from the editor:

"I am sending you, under another cover, the full and official text of the Pastoral Letter from which the excerpts in your clipping are taken. . . . I enclose herewith the text of the decree of the Consistory against the raising of money for 'pious purposes' by means of dances. . . .

"You can not have failed to notice, from time to time, in the secular press, items regarding the attitude of the Catholic clergy on modern dress. Many pastors have refused to give the sacrament to women approaching the altar immodestly apparelled. With regard to dancing, sermons and admonitions are constant regarding the dangers of modern dancing. . . . In our young people's societies plain instruction is given as to what may be permitted and what is forbidden. The standard among our young people is high—though, of course, I do not mean to claim that we have no careless young people or 'black sheep' among us.

"Permit me to assure you of my gratification at being able to serve you in any way possible along this line of endeavor."

Very Truly Yours,

Mt. Morris, Ill.

"Associate Editor."

AMONG THE CHURCHES

Calendar for Sunday, April 9

Sunday-school Lesson, The Lord Preserves Joash.—2 Kings 11: 1-17.

Christian Workers' Meeting, The Doctrine of Obligation.—Lev. 19: 9-18. * * *

Gains for the Kingdom

Eleven baptisms in the Annville church, Pa.

One baptism in the Moscow church, Idaho.

Two baptisms in the Ottumwa church, Iowa.

Two baptisms in the Ft. Worth church, Texas.

Eight baptisms in the Armourdale Mission, Kansas City, Kans.

One was baptized and one reclaimed in the Shiloh church, W. Va.

Thirty-two confessions at Tyrone, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Seventy-six accessions to the Sidney church, Ohio.—Bro. D. G. Berkebile, Bradford, Ohio, evangelist.

Four decisions in the Myerstown congregation, Pa.—Bro. H. Vernon Slawter, of Pottstown, Pa., evangelist.

Three were baptized at Miami, N. Mex., March 26,—the pastor, Bro. Ira J. Lapp, in charge of the meetings.

Twelve conversions in the Octavia church, Nebr.—Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists.

One was baptized and one reclaimed at Shady Grove, Falling Spring, Pa.—Bro. J. L. Myer, of Loganville, Pa., evangelist.

Four were baptized, two await the rite and one was reclaimed in the Kearney church, Nebr.—Bro. J. R. Smith, of Lincoln, Nebr., evangelist.

Nineteen were baptized, one received on former baptism and one awaits the rite in the Moxham church, Johnstown, Pa.—Bro. W. D. Keller, of Johnstown, evangelist.

Forty-nine were baptized, fourteen await the rite and fourteen were reclaimed in the Mountain Valley church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Thirty were won for Christ and six restored in the Beaver Creek church, Ohio.—Bro. R. N. Leatherman, of Cincinnati, Ohio, evangelist; previous to the meetings three were restored and five baptized.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery, of Flora, Ind., began April 1 in the Akron church, Ohio.

Bro. S. Z. Smith, of Sidney, Ohio, to begin April 9 in the Lima church, Ohio.

Bro. J. H. Wimmer, of Selma, Va., to begin April 24 in the Johnsville church, Va.

Bro. W. H. Zigler, of Churchville, Va., to begin May 7 in the Summit church, Va.

Bro. C. C. Ellis, of Huntingdon, Pa., to begin April 9 in the Greensburg church, Pa.

Bro. Harrison A. Frantz, of Red Cloud, Nebr., to begin April 16 in the Bloom church, Kans.

Bro. Chas. Oberlin, of Logansport, Ind., to begin May 14 in the Rock Run congregation, Ind.

Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., began April 2 in the Navarre church, Kans.

Bro. G. S. Batzel, of Everett, Pa., began April 1 at Finleyville in the Riddlesburg congregation, Pa.

Brother and Sister O. H. Austin, of McPherson, Kans., to begin May 28 in the Colorado Springs church, Colo.

Bro. Ira J. Lapp, of Miami, N. Mex., to begin April 9 at South Whitley, Ind.; April 30 at Sugar Creek, Ind.; May 21 at Maple Corner, Ind.

Personal Mention

Bro. A. H. Hoffer, having resigned as steward at the Neffsville Brethren Home, should now be addressed at 208 New Street, Lititz, Pa.

The Sand Ridge church, Ohio, is in need of a minister. Those who may be in position to accept this pastorate, may obtain further particulars by addressing Hilda Roberts, Hamler, Ohio.

Bro. J. S. Sherfy, pastor of the church at Bloom, Kans., expects to conclude his work at that place May 30 and enter immediately upon the pastorate of the Washington Creek church, Douglas Co., Kans.

Bro. B. D. Kerlin, of Markle, Ind., informs us that his pastoral work permits him to hold two series of meetings during the year. In accordance with this arrangement he is available for such an engagement during the summer months—May to August.

Bro. J. A. Buffenmyer, recently of Uniontown, Pa., should now be addressed at 306 Hill Street, Connellsville, Pa.

Bro. J. Lloyd Nedrow, of Champion, Pa., is to be pastor of the Locust Grove church, Johnstown, Pa., beginning May 1.

We are informed by the District Clerk that Eld. M. W. Eikenberry, alternate delegate, will represent Middle Iowa on the Standing Committee of the coming Conference.

After four weeks in the hospital, Bro. L. W. Teeter, of Hagerstown, Ind., has been able to return to his home, we are informed, and though still under special treatment, is reported as "doing nicely."

Bro. J. W. Fyock, pastor of the Pine Creek church, Ill., made his first visit to the Publishing House last Saturday, and gave us a pleasant interview. He stopped off as he was on his way to meet an engagement at Naperville, Ill.

Our readers will be sorry to know of the serious illness of Dr. O. G. Brubaker's son Leland, aged about sixteen, at North Manchester, Ind. Our latest word indicates that his condition is critical. Let us remember him and his loved ones in our prayers!

We plan to publish next week, the queries for Annual Conference which have come in since the publication of the first installment, in our issue of Feb. 4, together with the Reports of Committees on matters entrusted to them by the Conference. These will be found to cover several matters of no little importance and our readers are sure to be interested.

PRAY NOW

FOR the Spirit of God to fill the churches with evangelistic fervor and zeal.

For the Divine Guidance of the churches in the work of carrying the Christian Gospel to heathen lands.

For the practice of Christian brotherhood toward those who come to our shores from other countries.

For the effective distribution of religious forces in home mission fields.

For the deepening of Christian sentiment against the violation of law.

For individual and social purity in every relation of human life.

For the conservation of the true Christian Sunday.

For the spiritual interpretation of marriage, family and home.

For the realization of a just and humane Christian democracy.

For the attainment of lasting peace among all the nations of the world.—Selected.

The Forward Movement Directors both report splendid meetings with the Indiana people last Sunday. Bro. Bonsack had a good time with the Bethany church, near New Paris, and Bro. Shamberger conducted a Young People's Conference at Peru, with about a hundred and seventy-five enthusiastic specimens of the young life of the District in attendance.

The Sunday School Secretary was booked for a meeting in the Stanley church, Wisconsin, last Sunday, at which representatives from the congregations in the surrounding territory were expected to be present. On Monday evening he was to address the Parent-Teachers' Association of the city of Stanley. Early next week he begins a series of sectional institutes in Oklahoma and Northeastern Kansas, which will keep him busy for about a month.

Dr. A. Raymond Cottrell, having business at the Publishing House last week, called at the "Messenger" rooms to extend his farewell greetings. He and his good wife, Dr. Laura Cottrell, are scheduled to sail from New York, via S. S. "Aquitania," next Tuesday, April 11, en route to India. They are to spend several months in London, England, however, in special studies in tropical medicine. During this time their address will be London School of Tropical Medicine, Endsleigh Gardens, Euston Road, N. W. 1, London, England.

We seemed to be back in those pioneer days, when our brethren of Virginia, Maryland and Pennsylvania made long trips on horseback out through the Mountain sections. Only this was across the wind-swept prairies and through coulees, filled with a mixture of snow and water, so deep that the horses had great difficulty in lunging their way through. We were reading a communication from Bro. J. S. Geiser, of Froid, Mont., in which he tells of a sixty-mile horseback ride, recently taken by himself and Bro. H. K. Swank. The trip was made to administer spiritual food to an isolated band of members and incidentally to conduct a funeral service on the way. The "sixty-mile ride" referred to the distance going. It may have been farther coming back.

Special Notices

A young minister with rural background and special training, desires to locate where he may secure the position of superintendent of a consolidated school, and give part time as pastor of one of our churches. For information write J. H. Blough, 2330 Lincoln Way, Ames, Iowa.

To those desiring to attend District Meeting of South-eastern Pennsylvania, New Jersey, and Eastern New York, to be held at the Coventry church of the Brethren, Pottstown, Pa., April 26 and 27: All express trains from Philadelphia will be met April 26, and until the beginning of the program on the 27th. In case you are not met, call A. R. Coffman, 590R3.

Notice to Western Pennsylvania.—The Mission Board and the Sunday School Board will meet in joint session, at the Pike church, April 17, at 2 P. M., to place student pastors and workers for the summer. Churches desiring vacation workers will please have their call in the hands of Eld. S. P. Early, Windber, Pa., in time for this meeting.—M. Clyde Horst, Chairman of Mission Board, Johnstown, Pa.

A Place for Your Old Song Books.—A number of churches are purchasing, from the Publishing House, the new song book, "Hymns of Praise." What are you going to do with your discarded "Kingdom Songs"? The General Mission Board is going to send out a number of men into isolated churches, where there will not likely be a sufficient supply of song books. You can render a most acceptable service by selecting the best of the old books, and then informing the Home Department of the General Mission Board as to how many books you are willing to send to some isolated, struggling church. Don't send any books to Elgin, but wait for orders where to send the books, after you have written us concerning the matter.

The Report of Sunday Schools.—We can not help wondering whether the individuals, who ought to see this note, will see it. Within five weeks we shall have to close our books and summarize for Conference. More than four hundred and fifty of our Sunday-schools have not yet sent in their reports for 1921. They were due in January. We have written and written for them. Only thirteen of the forty-eight District Secretaries have been able to send reports for the Districts they represent. This is usually due to a few schools neglecting their duty. At least three District Secretaries have failed to reply in any way. These are Canada, Idaho and Western Maryland.—Ezra Flory, Secretary, General Sunday School Board.

Miscellaneous Mention

For the benefit of any who may wish to attend or have business to present, we state that the General Mission Board will hold its next meeting at the Publishing House, beginning at 8 A. M., on Wednesday, April 19.

The Morrellville church, Johnstown, Pa., feeling the need of more room and better equipment, decided about a year ago to erect a new house in a section of the city more centrally located. So far, the basement has been completed, and this, with a temporary roof, is to serve as a place of worship until the entire building can be finished.

There is an error, the Conference Program Committee informs us, in the general outline of the Conference program, as given in our last issue. The Bible Hour is to be at four o'clock instead of five. Perhaps it is not too late yet for you to adjust your afternoon plans for the Winona Conference, in harmony with this correction. Remember, the Bible Hour is at 4 P. M., four days, Thursday, Friday, Saturday and Sunday.

Does Your Congregation Have a Church Library?—No, we did not mean merely a Sunday-school library—however valuable that may be, when given proper thought and attention. What we do mean is a library for the entire church. If you will simply stop to think about the great value of a carefully-selected church library, you will wonder why the matter was not urged more persistently heretofore. A library of that sort can be made a veritable storehouse of congregational information. There would be inspiring books of devotion and Biblical interpretation. Bible students would be interested in books that deal with the geography and archaeology of the Holy Land. Missionary information would be made available to the membership by means of many choice volumes. Books of ways and methods for the Sunday-school teacher should not be overlooked. Emphatically and essentially, the church library should embody all the information that is needed by the members, in the fullest development of their religious life. Then, too, steps should be taken by which the books may, without fail, reach the hands of those who should be benefited thereby. The best of libraries are useless, if no use is made of them. This suggests a systematic effort to bring the people in touch with the books. They must be made to realize the value of literary treasures, and profit accordingly. Again we ask: "Does your congregation have a church library?" Think it over; then get further information from the Publishing House Book Department.

AROUND THE WORLD

Death Only a One-Way Door

In all ages man has been puzzled by the deep mysteries, enshrouding man's departure from this world. He has tried to pierce the fateful curtain of death that hides from mortal sight "the things yet to be." Press reports record the attempt of T. B. Wagelius, a young chemist and investigator, of Brooklyn, N. Y. Locked in his laboratory, he constructed an apparatus that dripped an anesthetic drug into an inhaler attached to his nostrils. An automatic regulator was—as he thought—in complete control. Each successive time, Wagelius approached by just one drop nearer the death-line. Coming out of his stupor, on each occasion, he would record his experiences. Enthusiastically he would tell his friends: "I am on the verge of discovering the great secret of the hereafter." Finally, however, the drug carried him beyond the fatal curtain, actually revealing to him what follows after death. But as death is only a one-way door, no one will ever know, in this life, just what Wagelius discovered. He has gone to the far-off country from which no traveler is allowed to return.

Christianity at Its Best

In a recent issue the editor of "The Religious Telescope" mentions an incident that so abundantly portrays the highest exemplification of Christian ethics that we give it here as a matter of general interest. A man in the Middle West sold a farm to a tenant for four hundred dollars per acre. That was at a time when land values were highest, and farming was most profitable and promising. The tenant paid \$17,000 down—the balance to be paid in designated installments. When the time of depression came, the purchaser found himself unable to meet his payments, and furthermore found that shrinkage in farm values had absorbed a good part of the amount already paid. Here was a good chance, for the one who sold the farm, to absorb the \$17,000 as default money, and to retain the farm, but he proved himself a true Christian. Instead of taking advantage of his neighbor's plight, he reduced the price \$150 per acre, and thus made it possible for the purchaser to save himself. The worldly-wise may sneer at such an instance of practical Christianity, but the Righteous Judge will not withhold his approval (Matt. 25: 34).

Premier Lloyd George on World Conditions

No man in Europe wields as great a power in world affairs as the little Welshman, Prime Minister Lloyd George. He recently described the situation in Europe today as being unprecedented, and requiring the most sagacious management. In his opinion Europe can hope to escape general disaster only by comprehensive and reconstructive decisions at the Genoa Conference, and he is determined to go there with every ounce of backing he can muster. As recently outlined, he will insist that each nation of Europe arrange to balance its budget, that subsidies of all sorts be abandoned, that currency reforms be instituted, and that the issuance of paper money be greatly restricted. Most of this program, of course, can only be accomplished by the reduction of armaments, and that will be insisted upon as the first step—the alternative being the withdrawal of British credit, and the insistence on immediate payment of debts to Great Britain, which are nearly double the British debt to the United States. To our mind the reduction of the armaments, as urged by the British Premier, is the key to the successful financial adjustment of European affairs.

"Uncle Sam's" Conscience Fund

Every now and then some exponent of the various influences that contribute to man's moral regeneration, refers to the Conscience Fund at Washington, as an illustration of the fact that conscience is still a vital factor in prompting man to adhere to a life of rectitude. When we are told, however, that the government has received only a little over half a million dollars—\$541,528.59, to be exact—it would seem that conscience has failed to arouse as many as it should have, to a true realization of their dishonesty. So far, we are told, no restitution has been made by either war profiteers or income tax dodgers. One man, in the long history of the so-called "Conscience Fund," sent in sums aggregating \$80,000—four times the amount which, he said, he had stolen from the government years before. The fund has been in existence since 1811, when, during the administration of Madison, an unnamed person sent \$5 to the United States government by way of restitution. Money for the fund has come from all parts of the world. An English clergyman once sent to the United States government \$14,225.15 that had been entrusted to him by a man who had defrauded the "powers that be." Those who have watched the increase of the fund, maintain that many small amounts of money usually come in increased number, following religious revivals. Especially is this true of the large union revivals by leading evangelists. Men's consciences can still be aroused.

Again the Archæologist Speaks

Recent translations of clay tablets, found in the ruins of one of the Mesopotamian cities, reveal the fact that humanity, in centuries gone by, was very much like the people of today. Contractors who cheated their unsuspecting customers, and officials who enriched themselves at the expense of the community that placed them in office, were seemingly to be found everywhere. Unlike their successors of today, however, in ways of crookedness, the ancient violators were punished summarily—the river was conveniently near. Then, too, those pioneers of early civilization had many things, usually regarded as distinctively modern. They had an elaborate banking system, with a reserve bank, similar to those of our day. Their postal system was complete, including even a parcel post system. Circulating libraries distributed clay tablets for the perusal of those who subscribed for the service thus extended.

The Gullible Public

Government investigators declare that the American public, during the last fiscal year, spent at least three billion dollars by investing in fraudulent enterprises. Mails are being flooded with printed matter, describing how fabulous fortunes may be quickly made. Every conceivable commercial project of doubtful value has been foisted on an unwise public. And these "get-rich-quick" investors, like the idol worshippers of old, have heaped high the altars of the slick-tongued gentlemen who exploit dry oil-wells, who glowingly advertise fabulously-productive mining schemes, and who adroitly promote a thousand and one other visionary enterprises. So flagrant are the misstatements, made through the public press, that the National Vigilance Committee of the Associated Advertising Clubs of the World is taking steps to expose the various fraudulent undertakings. In recent years, cooperative enterprises have become almost a fad. While professing to aid the man of small means, the wily promoter is mainly intent upon his own financial enhancement. In the mad chase for the elusive dollar, even professing Christians are all too apt to forget the pertinent teaching of 1 Tim. 6: 6-11.

Russian Famine Relief

Announcement is made by the American Committee for Russian Famine Relief that hereafter all funds and supplies collected in the different States, for the suffering ones in Russia, will be turned over to the American Friends' Service Committee, for transportation to that country, and for final distribution in the famine area. Latest reports indicate that typhus is raging. Next to food supplies, hospital requisites are urgently needed. The Russian Red Cross reports that because of insufficient help, many corpses are buried in shallow trenches, which threaten a new epidemic in the spring. Forty-two per cent of the physicians of Russia have died within the last two years, or have gone insane. Undue exertion, in ministering to the suffering ones, weakened their constitution and made them extremely susceptible to disease. While further supplies of food are promised from various parts of the United States, still more is urgently needed. Mexico has agreed to send two ship-loads of beans, cocoa, peas, etc. Five hundred empty box-cars are waiting on the borders of Russia, to carry relief to the famine area. The all-important factor, just now, is haste in hurrying forward the sorely-needed food. Thousands are dying every day in the famine district.

Peace for the United States

Ratification of the naval-ratio agreement March 29, by the overwhelming vote of seventy-four to one, clearly evinces the unanimity of the United States Senate on that important issue. The "four-power treaty," some days previous, was also accorded a very decisive acceptance. Whatever opponents to these measures may say, peace is now assured for half a generation and, in prospect, for a much longer time. This treaty, together with the agreement, above referred to, is a rare thing in the relations of nations. It is a peace treaty that avoids war—not merely one that is made at the conclusion of hostilities. War issues have been recognized, and settled without fighting, by the understanding arrived at. Before the treaty expires, Japan and the United States may probably have found their equilibrium in the Pacific. This very desirable consummation will, in itself, be an assurance of harmonious relations. Peace-loving people are very much gratified with the arrangement by which causes of war may be speedily removed by constructive measures of adjustment. In framing the four-power treaty, Great Britain, Japan, France and the United States recognized that conditions in the Pacific were ripening for war between the United States and Japan. Such a conflict, while abhorrent in every way, would have been of no real advantage to either country—no matter how terminated. Our people, therefore, welcomed the treaties and the naval limitations as a way by which threatening difficulties might be effectually avoided. The United States gets everything for which it might reasonably ask. It has achieved peace with honor and distinction. It has impressed world opinion by its sincerity and evident good

sense. American leadership carried the Washington Conference far beyond any European or Asiatic idea of its possibilities. The recent agreements may be regarded as America's greatest achievement in world politics. It will be harder, hereafter, for political schemers to play the old diplomatic game of cunning and deceit. A new precedent has been set, by which fair dealing and integrity are given due recognition.

Korean Christians as Personal Workers

So far as Korean Christians are concerned, the conviction is riveted upon their hearts that personal effort, in behalf of the salvation of others, is all-important, and they are in no way reluctant to undertake it. A young girl, graduating from a mission school in Seoul, married the son of heathen parents in the Chungfu neighborhood. Naturally her friends entertained grave fears for her faith, lest the new environments cause her to depart from the principles she had espoused. There was no reason to fear, however, concerning the attitude of this devoted Korean worker. Her heathen surroundings seemed only to stimulate the more the intensity of her Christian fervor. She gathered about her, each week, all the women she could persuade to come to her informal little meetings for spiritual instruction. There she imparted, in simple terms, the Old Story as she had learned it at the mission school. Her husband became interested in her work, and soon she had the happiness of bringing him to Christ. Being amply able financially, he was quite willing to provide facilities for more effective work. One of the large guest-rooms was fitted out to be used as a church, and now every Sunday their friends and neighbors are glad to join them in Christian services. The apostolic reference to "the church that is in their house" (1 Cor. 16: 19), seems to have been given a latter-day application in the experience above alluded to.

Science and Prehistoric Man

At the time when the building of the great Assuan Dam in Lower Egypt threatened the inundation of large areas, containing important burial places, the Egyptian government placed large amounts of mummified material in the hands of capable medical experts. The mummies were, therefore, excavated to prevent their destruction, and to make them available for scientific investigation. It was found that the inhabitants of the Nile Valley, the cradle of history, suffered from diseases of the joints, as far back as their pathology could be traced, and to a far greater degree and at a much earlier age than we now see this disease. The ravages of pneumonia were also observable in those old bodies—traces of the bacteria still being in evidence. Arteriosclerosis was common and severe in those days, though tobacco, excessive meat-eating, modern strenuousness, and other things—nowadays regarded as responsible for this condition—certainly did not exist. For the student of history, investigations of this sort will certainly be of value, for they add much to the picture of life in bygone times. It reveals the fact that men were commonly stiff and old at fifty years, and that "the good old days"—so often lauded by some—were not so good from the sanitarian's standpoint. The theory that dentistry flourished in that early age of humanity—as maintained by several modern historical works—has been definitely controverted by the recent investigations. No attempts along the dental line have been discovered.

Religion a Vital Factor

Bro. W. J. Horner, of Denver, Colo., sends us a clipping from the "Denver Times," which emphasizes the value of religion in education so significantly that we give a few of the deductions herewith. Those of us who have been depressed by materialistic tendencies in this decidedly commercial age, may be agreeably surprised to learn that interest in Christian education is on the increase in America, and that there never has been a time when the religious phase of education has been as largely magnified as now. Schools, colleges and universities are feeling the effects of this awakening, and the religious motive is more and more apparent in every type of institution, whether supported by taxes, by endowment, or by denominational contributions. Education without religion is like a ship without a keel—it can not stay on its course. The instinct to worship is as deep-seated as the instinct to acquire knowledge. Education, religiously inspired, brings to man the final and conclusive realization of the existence of an Infinite Intelligence, from which his own being absorbs light and energy in greater or less degree, according to individual capacity, just as material objects receive heat and light from the sun. Not only may the desire, to have religious influences permeate our educational system, be attributed to a swing-back from the war and its after-effects, but to enlightened and organized leadership on the part of those forces in the community which acknowledge the religious motive in their own lives. These forces have organized in a general movement to preserve the religious privileges, conferred upon them by the constitution, and the religious inheritance, handed down to them by the originators of the republic. Religious guidance for the young people is a vital necessity that must be recognized and given the fullest development—our hope for the future.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

What Happens When Christ Dwells Within

Ephesians 3: 17-19

For Week Beginning April 16, 1922

1. **The Blessed Experience of a Christed Life.**—A thousand men might tell you that honey is sweet, but you would never know it until you had tasted it for yourself. Experience is tasting and seeing that a thing is good. Prompted by curiosity, a lawyer entered a meeting, at which the different persons present testified to the blessedness of having accepted Christ, and having him dwell within. So impressed was he that he not only took notes of the different testimonies, but arose at the close of the meeting, and said: "My friends, I hold in my hands the testimonies of no less than sixty persons who have spoken here this morning. All have testified to the fact that 'Christ within' is a real fact, the power of which they have personally experienced. Many of these persons I personally know, and I am sure their word would be received in any court of justice. They would not lie, and they can not all be mistaken. I feel impressed to lead a new life. Will you pray for me?" Surely, it would be rank foolishness for any one to deny the real power of a Christed life, simply because he himself has not experienced it!

2. **Christ Within Is Not an Experiment But a Happy Experience.**—An experiment is something to be tried—it may or may not turn out to be what we expected. EXPERIENCE is something that has been tried, and found wholly reliable. Experiment is bound to be more or less uncertain. Experience is an unerring guide. Mr. Ruskin, in his earlier life, described this experience as a "relation that might truly exist between the Blessed Lord and those who are his own." Experience is a really wonderful safeguard. Should some one tell you that bread is poisonous, you would but smile, for after eating bread every day for years, you have found it life-sustaining food. So with the Bread from heaven.

3. **"Christ Within."**—This is perfectly natural. Christ made all things, we are told, and without him was not anything made that was made. It is not only reasonable but entirely logical that Christ should dwell in genial human hearts. The apostolic precept: "Let the same mind be in you which was in Christ Jesus," is quite suggestive. Paul realized the preciousness of Christ within, when he, in addressing his beloved members of the Ephesian church, gave expression to these remarkable words: "I bow my knees unto the Father of our Lord Jesus Christ, . . . that he would grant you, according to the riches of his glory, to be strengthened"—how much? "According to the riches of his glory to be strengthened with might BY HIS SPIRIT in the inner man," in order "that Christ may dwell in your hearts."

4. **The Blessedness of Christ Within Is Not Only Urged Upon Us But Promised.**—"If any man love me, he will keep my words and my Father will love him, and we will come unto him and make our abode with him." Christ within the heart is truly a blessed thought! Well might Paul say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Very touchingly Paul entreates his fellow-believers, far and wide, to seek the glorious experience referred to, in order that they, too, might share the infinite joy, uplift and power, promised to those who are the Lord's very own. Since Christ is ever ready to enter into all our experiences, and to inspire us to the highest possibilities of our being, why should we not be anxious to welcome him most heartily? Thrice happy is he who has so vivid a sense of the actual presence of his Savior that he really walks with him, and talks to him more intimately and constantly than to any earthly friend!

5. **Suggestive References.**—The absolute security of the believers (Rom. 8: 35, 37, 38, 39). What Christ did for man's redemption (2 Cor. 8: 9). Christ's close association with our lives (Gal. 2: 20). Rooted and grounded in love, we may comprehend Christ's love for us (Eph. 5: 2, 25, 29, 30). Peace with God through Christ (Rom. 5: 1). Christ, the Great Advocate (1 John 2: 1). Christ the Author and Finisher of our faith (Heb. 12: 2).

Remedy for the Divorce Evil

(Continued from Page 211)

the days they are permitted to walk together, and they will never want to be divorced.

If all Christian ministers would plainly and forcefully teach the truth of these principles to the people, and get them firmly impressed upon the minds of the young, it would do more to lessen the divorce evil than all the laws which all the legislatures of the land

could ever pass. Instead of damming up the flooded river, it would be going to the very source, and direct its fountain waters aright.

Thomas, Okla.

What to Do Next

BY ARCHER WALLACE

THE editor of an English magazine says that there are a great many people in England who seem lost for some philanthropic work to do, now that the war is over. During the war many of these people did magnificent service as Red Cross workers, or by participation in some of the patriotic movements of the United Kingdom. Now, since the war is over and the spectacular appeals for service have ceased, they feel almost lost for want of something to do, along similar lines.

There is no doubt that the war caused hundreds of people to throw themselves into some form of service, who, perhaps, had never done much for others before in their lives. Ordinary life, to these people, seems flat and commonplace. Some of them have even said that they were almost sorry that the war is over.

There is a great challenge and a wonderful opportunity facing the Christian church in dealing with such cases. They need to be shown that there is a fight which never ends. There are no flat, commonplace and humdrum days—or at least there ought not to be—for those who owe allegiance to Jesus Christ. We frequently hear it said that the recent war was the greatest war in history, but surely they lack imagination who fail to realize that the fight for righteousness and justice never ends, and that God's cause is always in need of soldiers. The years and the centuries roll on, but the time will never come when heroism and courage and self-sacrifice are not needed. We need splendid deeds today, just as much so as we did in the days of the war.

One of Beethoven's most famous concertos is said to have been suggested to him as he listened to repeated knocks at a neighbor's door. In the stillness of the night the taps rang out with great clearness. In the concerto, these taps are heard again and again, producing a wonderful effect. Thousands of people have heard taps on doors during the still watches of the night, but to few, if any, did they suggest music, as they did to Beethoven. Beethoven thought music, and he heard it where others did not. For those who are really anxious to serve others, whose hearts are genuinely sympathetic, there will be plenty of opportunities for service in that "fight which never ends."

Toronto, Canada.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A WONDERFUL REVIVAL

When creeds and human efforts fail, then is the opportune time to try John 12: 32: "And I, if I be lifted up from the earth will draw all men unto me." This is what was done in a four weeks' revival in Codora, Glenn County, Calif. Ministers of other denominations tried their methods of reviving and holding the community together, but, seemingly, they all failed.

A few of the brethren, still residing there, desired a revival, and their prayers were answered through Bro. Price Robertson, of Lindsay, Calif., coming into their midst with his simple message of a Crucified Christ. Such a demonstration of Divine Power has never been witnessed in that community before. Souls were led to accept Jesus Christ as their Savior who never felt any concern before. Some were taught to pray who never uttered an audible prayer before. Altars were set up in homes that never knew them before. The sick were anointed and healed, and other great works by faith, through prayer, were accomplished. Many hearts were made glad when fathers, mothers, sons and daughters gave their hearts to God and confessed Christ, and publicly testified for him. Our faith is stronger since our eyes have beheld, our ears have heard and our souls have felt these things. Since this work is done, this little flock is in need of a shepherd, they are unitedly praying that God send them one, and we feel that their prayers will soon be answered.

The writer did not get to attend very many of the services, as he lives a distance of thirty-seven miles, but we rejoiced with them, when two of our faithful Sunday-school girls accepted Christ in these meetings. They

preferred to be baptized in their home congregation, and the writer will conduct the service.

This report is intended to be a testimony to what can be accomplished through a consecrated life, strong in faith when Jesus is lifted up before the world. The writer is of the opinion that the great hindrances to a successful revival are traditions, preconceived ideas and prejudice.

The meetings closed just at a time when they should have continued, but we pray that the revival will not stop. We were so impressed that we are now praying for a revival at Elk Creek, where the writer is pastor. Elk Creek, Calif. J. J. Reppert.

WOOSTER, OHIO

Chippewa church held its regular council Feb. 11, with Eld. R. M. Moomaw presiding. Several officers were elected. Our church is being decorated and our services have been discontinued for two Sundays—March 19 and 26.

We have greatly enjoyed the numbers of the lecture course, planned by our District Educational Board. Each speaker brought a practical and helpful message, dealing with daily life and Christian living. These talks, by men who are leaders in their various fields of duty, have been uplifting and inspiring.

Bro. T. F. Yoder continues as Sunday-school superintendent. We have decided to have a Workers' Conference the second Friday evening of each month. We feel sure that these will be helpful to both the work and the workers. Our Teacher-training Class continues its work during the Sunday-school hour, with Sister H. M. Hoff as teacher. We hope to have a Daily Vacation Bible School again. We are also considering the organization of a Primary Department during the summer months. With these advances we should soon rank among the "front line" schools.

During the summer of 1921 the Christian Workers enjoyed a study of the Life of Christ under the able and faithful leadership of Bro. Max Hartsough, its president. Programs were continued each Sunday evening during the winter, up to Feb. 5 when, because of road conditions, it was thought best to withdraw the services.

While our Christian Workers' Meeting is not a young people's department in name, it becomes one in action. With but one exception, the officers are all from among the young people themselves. We have a fine, capable group of young people, who earnestly and willingly use these opportunities to "grow in grace and in the knowledge of his truth." Bro. Virgil Irvin, the new president, has already proved his ability, and the prospects for the coming season are encouraging.

We are looking forward to the District Sunday School Convention, to be held here in June. Eld. J. H. Heckman, of Chicago, has consented to hold revival services for us sometime in August. Eld. S. A. Showalter has been giving our congregations some very helpful sermons.

Mrs. John Wieland.

HAXTUN, COLORADO

Since our last report four have been baptized and two received by letter. March 1 Bro. Earl Roop came to help in the church work here, as our assistant pastor. Recently he has been engaged in mission work in Utah. Bro. Roop comes to us full of enthusiasm, ready to enter into the work with heart and soul. Our elder and pastor, Bro. S. G. Nickey, is planning on attending Conference and will spend some time in the East.

Last Sunday evening a Japanese, Bro. Rio Takemaye, of Tokio, preached for us on the needs of Christian service in Japan, and lectured on Monday night to a full house. He is highly educated both in his native tongue and in English, and is doing a fine work. He gave talks to our high school and grade schools, and also to the school in the little town of Dailey, west of us.

March 18 our regular council was held, with Bro. Nickey in charge. A Vacation Bible School was arranged for, to begin June 5 and to continue four weeks. We decided to hold our communion May 13, at 8 P. M. Bro. Nickey will represent our church at Annual Meeting. We are planning on holding a week's meetings just before Easter, and if the interest is good, we will continue for a week or two. The program committee is very busy planning their Easter exercises. On Easter night the chorus will give a song story. On last Sunday morning one was baptized. We are glad to note the attendance and interest at all services. The Sunday-school is growing, so we are in need of more room. Maud C. Kinzie.

MINISTERIAL ASSOCIATION MEETING OF NORTHERN INDIANA

The Northern Indiana Ministerial Association met at the First South Bend, Ind., church March 18. Because of the bad roads, the attendance was not as large as usual. The meeting, however, was perhaps the best that has been yet held. It was, indeed, unfortunate that every minister of the District could not have the benefit of the splendid program.

Bro. Howard Dickey, of North Liberty, was Moderator

of the meeting. The writer was made Secretary, pro tem, because of the absence of the regular Secretary, Bro. M. H. Geyer, whose wife has been very ill. After the usual devotions, the subject of "The Atonement" was ably discussed by Bro. David Metzler. This presentation was both scholarly and orthodox. All were made to feel anew the bigness of the subject. A few quotations from this discussion may be of interest to "Messenger" readers: The atonement presupposes a gap between man and God. This is the background of the atonement. It is the result of Satan's work. Its purpose is to fill the gap—to restore life. It was not appeasing an angry God. It was not paying a purchase price to the devil. But it was the covering or abolishing of the work of Satan. This was not by the death of Christ alone but also by his power over death.

This discussion, with the further remarks that followed, which is allowed after the presentation of any subject before the Association, consumed the entire forenoon session. After the business session, at the beginning of the afternoon, the subject of "Sermon Building" was discussed by Bro. T. E. George. Bro. George's training and experience enabled him to give us something eminently worth while. How we wished again that all our ministers, and especially those who have not had the benefit of training, could have had the helpfulness of this discussion! In discussing the antecedents of sermon building, Bro. George said that the preacher must be a man of God, and a man of the Word. In discussing the sermon itself, he said, that it must attract the heart and the mind. It must arouse the conscience and the soul. In the discussion of the structure of the sermon, he emphasized knowing HOW to begin, and WHEN to quit. The mechanics of a sermon must become a part of ourselves, if they are to be the most effective, he said.

The Round Table discussion was given over to the discussion of local problems. Here the ministers of the District try to help each other and secure unanimity of purpose and action, in dealing with the big problems of the church.

The next meeting of the Association will be held at the Plymouth church June 24.

H. H. Helman, Secretary, Pro. Tem.
South Bend, Ind.

MCPHERSON COLLEGE NOTES

A new era in the history of McPherson College began last week, when work was actively started on the new Science Hall, the erection of which has been in contemplation for a number of years. A large force of men has begun the excavation, and supplies of materials are being unloaded on the north end of the campus. The trustees expect that the full four stories of the building will be completed in four months, thus insuring ample room to accommodate the students who will come to McPherson next September.

The college senior class is phenomenally large this year. Over fifty men and women are candidates for the Bachelor's degree next May. Among them are several young ministers. The University of Kansas allows us each year to elect a fellow to that institution—the fellowship securing a stipend of \$350. Mr. Jay W. Tracey was elected fellow by our faculty, and will do graduate work in the University next year. Other members of the class will be recipients of various honors and distinctions.

The faculty for next year remains practically the same. By vote of the trustees, President D. W. Kurtz becomes Dean of the Bible School, and he will therefore devote more of his time to instruction in that school than he has heretofore done. A recent inspection of the Academy, by the State Department of Education, proved highly satisfactory to all concerned.

The annual Summer School of the college will begin May 29, and continue till July 7.
E. L. Craik.
College Hill, McPherson, Kans., March 20.

PLYMOUTH, INDIANA

The Plymouth church met in members' meeting March 16, with our elder as moderator. The membership was very well represented—all taking an active part in the business of the meeting. Two letters were accepted and seven were granted. A committee of three was appointed to look after the purchasing of new song books for the Sunday-school and church services.

Our love feast will be held this fall at an early date. Our delegate to Annual Meeting is Bro. Cecil Reed, with Bro. J. F. Appleman, alternate. Recently we received one into full fellowship from the Progressive Brethren church.

We expect to entertain the Ministerial Association of Northern Indiana June 24. Since our last report we have had the pleasure of having with us Bro. Virgil C. Fennell, of Elgin, who gave a very interesting lecture on the subject, "The Brown God and His Little White Imps." The result of the lecture is being felt in the church at the present time.

Over last Sunday we had the rare privilege of having with us Brother and Sister W. R. Miller, of Onekama, Mich. Bro. Miller's lectures on Saturday evening and Sunday evening on his experiences and travels in Pales-

tine were intensely interesting. The church was filled to the limit, to hear him. His sermon on Sunday morning was based on the "Love Chapter," and was uplifting and inspiring.

Our committee is at work on the Easter program. The children will render theirs in the morning, and the young people in the evening.

We will have a week of public services at the church during Passion Week, one of the features of the occasion being that of getting every member of the church into some home that week for a friendly visit and inviting people to the services. The regular sunrise prayer meeting will be held on Easter morning.

According to the desire of our Forward Movement Director, our pastor gave a history of the Church of the Brethren on Sunday morning, and by request will continue the same next Sunday. We are glad to give a favorable report of all the activities of the church at this place.
A. Laura Appleman.

MORRELLVILLE CHURCH, PENNSYLVANIA

For some time the Morrellville congregation has been confronted with the problem of providing more room and better equipment. The Sunday-school, especially, was handicapped, in trying to do efficient and up-to-date work. About a year ago the old church property was sold, and a new site was purchased in a section more centrally located. A splendid new brick house, already on the site, solved the problem of a parsonage, and plans were at once made to begin building a church.

The church will be 75 by 77 feet, and built of dark red tapestry brick. The main edifice will include an auditorium, seating three hundred people. There will be sixteen class-rooms, not including the basement. It was decided to complete the basement before proceeding with the main structure. Accordingly a temporary roof was placed upon it, and when the time came to vacate the old church, the new basement was ready for use.

March 12 the first service was held in our new quarters. The basement serves admirably as a place of worship until the building is completed. It is spacious, well lighted and well ventilated. In addition to a large assembly room, with a seating capacity of over three hundred, there is an Aid Society room, a nursery, a kitchen, a library, and a large class-room for young men. All these rooms are used, for the present, as Sunday-school classrooms. The basement is being furnished with modern equipment throughout. It requires strong faith to launch a building project just now, in view of the industrial situation, but already new life has come into the church, and all are assured that it was a wise decision.

March 12 the young men's class challenged the school to a contest for new members. The slogan for the week was, "Each one bring one." The next Sunday great enthusiasm prevailed, as one after another came, bringing a friend. As a result our attendance showed an increase of sixty-eight over the preceding Sunday. The Aid Society has already almost doubled its attendance, since a room has been provided for their work. Our prayer meetings, in charge of the pastor, have increased in attendance 300 per cent since the opening of the new year. The dedication of our basement is planned for April 2. Eld. M. C. Swigart, of Philadelphia, will preach the dedicatory sermon, and also have charge of the evangelistic services, which will follow. We are looking forward to a good meeting. Mrs. C. C. Sollenberger.
Johnstown, Pa.

PITTSBURGH, PENNSYLVANIA

It is very gratifying to report the very interesting and worth-while program of activities being carried on at the Pittsburgh church, and the success which we are enjoying.

Bro. W. J. Hamilton visited us during February. He made a splendid contribution to our work here, having visited our Sunday-school departments. He brought us an inspiring message in the morning, and conducted a meeting of our Sunday-school workers in the evening, giving us many pointers on Sunday-school work. Among other things he suggested the enlarging of our quarters for Sunday-school work as early as possible. This we are anticipating in the future.

Feb. 26, Temperance Sunday, a representative of the Anti-Saloon League brought us a message, based on the Eighteenth Amendment, in the morning, which was very much enjoyed. In the evening the young people gave a Temperance Pageant, entitled, "The Spirit of the Crusades," which was witnessed by a large and attentive audience. The Committee in charge is as follows: Merle Brallier, Miss Fern Baer, and Mrs. J. N. Hoffer. Miss Baer is principally responsible for the writing of the pageant, as well as the one given last November, entitled, "The Overthrow of Freedom." In three months we hope to give the third chapter of the Pageant. Much benefit has been derived from these Pageants.

Sunday, March 5, we had a roll-call of every member of our Sunday-school. Even though the weather was severe, the call was answered admirably well. Our pastor delivered a sermonette, which was especially interesting to the children.

Wednesday, March 8, our congregation met in quarterly council with Bro. C. Walter Warstler, our pastor and elder, presiding. Our pastor was selected as our delegate to District Meeting, and also to Annual Conference.

Sunday, March 12, was designated as "Adult Day," when every adult member of the church was requested to make a special effort to be present. A noble response was made to this call.

Sunday, March 19, was "Family Day," at which service every family was urged to attend with all their members. This service was also well attended.

Sunday, March 26, will be "Stranger Day." Each member is requested to bring a stranger—not necessarily some one who has never attended the church, but those who have not been attending regularly, as well. We are anticipating a goodly number of strangers. During the month of April, we are aiming for a total attendance of 600 in our Sunday-school, or an average of 120 per Sunday. We feel confident that with the cooperation of our Christian friends, this will be accomplished.

A renewed interest is being manifested in our Christian Workers' Meetings. Our Young Ladies' Bible Class, organized a few months ago, is planning to do some definite missionary work (either home or foreign) in the very near future. The Ladies' Aid members continue their splendid work. Our new teacher training class has completed the first portion of the book and is ready for the examination.

Our pastor is unceasing in his efforts to help bring about the success of these various activities, and with his continued help and the cooperation of our Christian people, we are looking forward to bigger things for the Master. May God's blessing continue to rest upon us!

We will welcome any one, either passing through, or locating in our city, to our services.

March 22. Helen McWilliams.

ONE OF GOD'S NOBLEMEN

It was recently my privilege to attend the simple funeral services of a great man—that of Joseph B. Fitzwater.

"Uncle Josie," as he was lovingly called by old and young of the community, lived at "Indian Rock Farm," in the Schuylkill Valley, about twenty-five miles from Philadelphia, and a short distance from Port Providence, Pa. His long life of ninety-two years has been a devoted one of love and service. No one was more loved than he, and none will be so greatly missed.

He it was who was the beloved superintendent, consecutively, for nearly fifty-three years, of the Brethren Sunday-school at Green Tree, near Oaks, Pa., which will always stand out as his living monument. How he loved those children—old and young! They were all as children to him, and how fondly he was loved in return! What a retentive memory he had—to recall each name, as the changes of years came and went! Can any one, who has ever known him, forget his kindly, illumined smile?

One thing that stood out in his life most of all were the wonderful prayers he made—in a sweet, tremulous voice, so full of petition for every one. Surely they have had their influence in many lives, all over the world!

He never missed a church service unless he was ill. All his life he maintained family worship. Even to the last, he called those to his room who could come, promptly, every morning. He insisted upon worshipping the Lord at his accustomed time.

He was given the highest medal, by the State Sunday-school Association, for years of longest service. This was in March, 1919, after he had served as superintendent for fifty years.

Many friends, from everywhere, attended this meeting, or anniversary. Judge Abram Beiler, of Philadelphia, presented him with a floral offering, and each child in the Primary Department gave him a carnation. They will always remember the memorable occasion, as the tears streamed down his cheeks with the happiness he was unable to control.

Joseph B. Fitzwater was born at this old homestead, May 25, 1829. He was the son of Abel Fitzwater, who bought the farm then known as the "Thomas Homestead." He had only one brother, Abel. His father died at the age of forty-six, having contracted a heavy cold during the flood of '75, in his strenuous efforts to save his neighbors, in the village below, from drowning or being washed away in the freshet.

The water was high and the women and children must be saved. Tents were put up for their shelter—many being housed in the Fitzwater home, till better arrangements could be made. They have always been noted for their hospitality. His mother was Isabella Umstead, and survived the father thirty-nine years. She was a sweet, lovable character, winning everybody's love and respect. "Uncle Josie" surely possessed the charm and personality of his mother—with the added force, no doubt, of his father's winsomeness.

Oct. 19, 1852, he married Frances Pennypacker. They had two children, Albert and Ada. The latter, since Mrs. Fitzwater's death, about twelve years ago, has been

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committees were filled. We expect to observe Passion Week by having worship services—all to be conducted by our lone talent. We are planning for a revival as soon as the Ministerial Board can secure an evangelist.—J. J. Tawser, Sabetha, Kans., March 28.

Vergier church met in council March 26. Our elder, Bro. D. P. Nelcher, of McCune, Kans., was with us. Teachers for our Vacation Bible School were chosen. A quarterly District Meeting for 1922 was passed. Afterward the installation of Bro. Alpha L. Elrod to the ministry was conducted by the elder. Bro. Elrod is a young man in high school and expects to finish his education before taking up definite work. We will have an all-day meeting Easter Sunday, with a program in the afternoon. The church is taking on new life and we are praying for more workers.—Bessie Elrod, Madison, Kans., March 26.

MARYLAND

Beaver Creek church met in council March 18, with Eld. J. O. Butterbaugh presiding. Five letters were received and two granted. Bro. Caleb Long was chosen delegate to District Meeting, with Bro. J. E. Fahmy, alternate; Bro. J. O. Butterbaugh, delegate to Annual Meeting, with Bro. H. R. Rowland, alternate. We also elected two deacons—Brethren Albert McKee and Emory Harshman. They will be installed at our coming love feast, to be held May 20 and 21, at 1 P. M., at the Beaver Creek church. We also decided to hold a series of meetings at Mt. Zion church some time during the summer. Bro. H. R. Rowland was appointed to preach at Chensville regularly. Bro. John Wishard was appointed "Messenger" agent; Sister Bessie Kaylor, correspondent. Brethren Samuel Reese and Harry Grossnickle and Sister Mollie Harshman were appointed on the Ministerial Committee.—Cora Foltz, Mapleview, Md., March 23.

Frederick—Our council was held March 25, with Eld. J. Kurtz Miller as moderator. The son of our pastor, Bro. R. Paul Miller, was unanimously chosen by our congregation for the ministry. The Ministerial Board of our District was represented by our pastor, and he was assisted in the afternoon by Elders J. E. Kinsey and Ross D. Murphy. Also at this time, Sister Claudia Kimmel was consecrated into her office as deaconess. Our District Meeting delegates are Brethren R. Paul Miller, G. E. Brengle, alternates, Geo. Giddings, Robert Jacobs and Bruce Murdock. By mutual consent a unanimous vote was given to the church itself of the privilege granted by Annual Meeting to install music into the activities of our growing church. All departments are growing. Our regular attendance in Sunday-school and church, together with offerings, has gone beyond any previous record of the church.—Chas. D. Murphy, Frederick, Md., March 26.

Manor—We met in council March 25, with Eld. John Rowland in charge. Elders Caleb Long and John Bowles, members of our Ministerial Board, were with us. Bro. Rowland was again chosen elder for one year. Bro. Rowland Reichard is our delegate to Annual Meeting, with Eld. John Rowland, alternate. Brethren C. D. Coffman and Rowland Reichard are our delegates to District Meeting, which will be held in the Manor church April 19 and 20. April 19 we expect Bro. I. S. Long, of Bridgewater, Va., returned missionary from India, to talk to us on missions. Our love feast will be held May 13 and 14, at 4 P. M.—M. Portia Rowland, Fairplay, Md., March 26.

Thurmont church met in semiannual business meeting at the Mt. Dale house March 25, with Eld. T. S. Fike as moderator. Brethren Arthur Rice and A. W. Ecker were elected delegates to District Meeting. T. S. Fike will represent us at Annual Conference. One paper goes to the District Meeting. The love feast at the Mt. Dale house was held on Friday, March 24. We decided to hold a series of meetings at the Thurmont house in May, and at the Mt. Dale house some time in the fall. The Sunday-school at the Thurmont house has outgrown its room and a committee was appointed to make arrangements for more space. We are much in need of a larger meeting house, but as yet the means are quite inadequate. A building reserve fund has been started.—Ida H. Dorn, Thurmont, Md., March 26.

MICHIGAN

Black River church met in council March 25, with Bro. Isaac S. Wither presiding. We changed our Sunday-school from a union to a Brethren Sunday-school. We elected our officers for the year, with Bro. Simon Pifer, superintendent.—Mrs. Amanda Sielski, South Haven, Mich., March 25.

Detroit—Bro. Wilkins was with us March 1-5, preaching three sermons and holding a prayer meeting. We are greatly interested in the Sunday-schools and churches of Michigan. March 4 we held our quarterly council. Our Chinese Sunday-school is steadily growing. We now have an average attendance of twenty-two boys, some of them quite young. The Sisters' Aid Society is very busy getting ready for a spring fair. They have purchased an electric sewing-machine, which enables them to accomplish more work. March 25 Brother and Sister Mote were with us. We enjoyed two sermons by Bro. Mote. Sister Mote also gave an interesting talk in the evening.—Mrs. Walter Gordon, Detroit, Mich., March 29.

Shepherd church met in members' meeting March 11, with Eld. J. S. Snider presiding. Our clerk, assisting him, felt the need of being under the guidance of one more experienced. Bro. M. Sowers was elected for this year. Bro. S. C. Forney was elected Forward Movement Director. It was decided that Bro. E. F. Caslow, of Sterling, Ill., hold a series of meetings for us in July. Bro. S. C. Forney was chosen clerk; the writer, "Messenger" correspondent.—Mrs. A. J. Kindig, Mt. Pleasant, Mich., March 27.

Zion congregation met in business session March 25, with Eld. W. H. Good presiding. We decided to hold meetings during Passion Week, to be conducted by Bro. W. H. Good. We also planned a revival program. Our love feast will be held June 17, services commencing at 10:30 A. M. We also plan to have several weeks' revival meeting some time this summer.—Mrs. M. D. Martindale, Prescott, Mich., March 28.

MINNESOTA

Bethel church met in council March 24. We organized a Brethren Sunday-school at this place, to be held at the homes of our members, with Bro. A. Eller, superintendent. There is preaching every two weeks by our elder. From now on we hope to do better work for the Master. As our correspondent is away at school, the writer was authorized to give notice of our meeting.—Mrs. Mary Miller, Hines, Minn., March 25.

Winona church met in council March 24, with Eld. J. C. Forney presiding. The writer was chosen "Messenger" correspondent. Investigations are being made as to the condition of the members of our churchhouse. The attendance and interest in both Sunday-school and preaching services are steadily increasing.—Mrs. J. C. Forney, Winona, Minn., March 27.

MISSOURI

Marshallfield—Three years ago Bro. W. J. Allman and wife moved from the Shoal Creek congregation and located near Marshallfield, where the Brethren were not known. Being anxious to have some of the Brethren preach there, arrangements were made for me to hold a meeting in the Christian church. I began March 18 and continued for a week, delivering some practical sermons; also a lecture on the symbols, as given by Dr. D. W. Kurtz in his outline of the Fundamentals of the Doctrines of Faith. Although the weather was somewhat inclement, the crowds were good at these services. The people were very attentive and eager to learn more of our faith and practice. This is the first preaching done by the Brethren in that locality. This is a real home mission field and much good might be done for the cause. They gave a hearty invitation for our people to remain and preach for them.—W. R. Argabright, Fairview, Mo., March 29.

South Warrensburg church met in council March 16, with Eld. Jesse Mohler presiding. On account of Bro. Mohler's serious illness, our business meeting was postponed till March. We are thankful that he has been permitted to meet with us again, although it is not able to take as regular a part as he would like in the pulpit. We elected officers for the year, with Bro. C. A. Baile,

superintendent. We are making plans for the District Meeting, to be held at our church in August.—Nellie Nelson, Warrensburg, Mo., March 20.

NEBRASKA

Bethel—The carpenter work on our new church building is progressing. Arrangements are being made for dedicatory services as soon as possible. At a business meeting, March 4, Sister A. D. Salmeron was chosen delegate to Annual Meeting.—Katie E. Hoffer, Davenport, Nebr., March 20.

Falls City church met in council March 24, with Eld. Edgar Rothrock presiding. The pastoral committee reports securing Bro. O. H. Austin to hold a series of meetings in May. We will hold our love feast May 21, at 7 P. M. Elders W. W. Blough and Edgar Rothrock were appointed as a committee, from the elders of this District, to advance C. E. Schuck to the eldership, which was done. He was elected as elder to fill the rest of the year. Bro. Edgar Rothrock having resigned.—Frank Peck, Falls City, Nebr., March 28.

Kearney church met in business session March 29. One letter was received and one was granted. March 5 Eld. J. R. Smith, of Lincoln, came to assist us in the weeks' meetings. He preached the Word with power, and made it so plain that many said they did not know some things were in God's Word as they are. Four were baptized, two await the rite and one was re-baptized. We closed the meetings with a love feast March 27.—Mary F. May, Kearney, Nebr., March 29.

Ottawa church met in regular business session March 4, with Eld. L. L. Meck presiding. We decided to hold our next love feast May 28. A series of meetings was held March 5-19, conducted by Brother and Sister J. Edwin Jarboe. A wonderful work was done and much was accomplished. Besides entertaining the District Meeting, we were planning for a Vacation Bible School, also a series of meetings by Brother and Sister Malott, of Bethany Bible School, in June.—Mrs. Sarah Newcomer, Cando, N. Dak., March 22.

NORTH DAKOTA

Cando congregation met in council March 18, with the pastor, J. M. Myers, presiding. Three letters were granted and two were received. The church will be represented by letter at Annual Meeting. A committee will try to rent a quarter of land, to be put in crops—the proceeds to be used for local expenses. The coming summer will be a busy one. Besides entertaining the District Meeting in July, we are planning for a Vacation Bible School, also a series of meetings by Brother and Sister Malott, of Bethany Bible School, in June.—Mrs. Sarah Newcomer, Cando, N. Dak., March 22.

OHIO

Akron—Since, during the past weeks the church prepared herself for an evangelistic campaign, through a revival in the church, we are now looking forward to the time when the harvest shall come. We are glad to announce that Bro. I. R. Beery, of Florida, Ind., will be with us April 1-16. We will hold our love feast April 16.—G. C. Kaufman, Akron, Ohio, March 28.

Beaver Creek church just closed a two weeks' revival meeting. Bro. R. N. Leatherman preached fourteen sermons. The people of the community took splendid interest, and the attendance was large each evening. The Holy Spirit was with our brother and he spoke God's message with such power that thirty were won for Christ; six were restored to fellowship. This church has also filled the message of song, which was very inspiring. The meetings closed with a love feast. Previous to these meetings five were baptized and three restored; two were received by letter. Our spring council was held March 26, with Eld. Howard Eidemiller presiding. Bro. R. N. Leatherman was also present. Bro. A. Coy was elected delegate to Annual Conference; Brethren Howard Eidemiller and Harry Haverstick, delegates to District Meeting. We are planning some Bible classes and a series of meetings for the church in June.—Mrs. L. Odessa Stewart, Dayton, Ohio, March 28.

Harris Creek church met in council March 11, with Bro. Chas. Flory as moderator. Three letters were granted. It was decided to adopt the new song books. The Aid Society made their yearly report. They had \$25.43 in the treasury at the beginning of the year. Our love feast will be held May 20.—Mrs. H. R. Hoover, Bedford, Ohio, March 24.

Logan church met in council March 4, with Eld. H. Z. Smith presiding. Our love feast will be held on Saturday evening, April 29, at 7 o'clock. Bro. Smith was chosen delegate to District Meeting, and E. E. Eschman delegate to Annual Meeting. The church council was held on March 19. Bro. E. Eschman for a third year, beginning Sept. 1 of this year. Our series of meetings will be held in August, conducted by Bro. J. C. Inman, of Springfield, Ohio. A committee was appointed to secure an evangelist for August, 1923. We are planning to have special services over the city of Logan. Our vacation Bible School likely will be held the last week of July and the first week of August.—Mrs. E. E. Eschman, Bellefontaine, Ohio, March 22.

Marble Furnace church met in regular council March 23, with Eld. J. O. Garst presiding. A large per cent of members was present. Bro. H. C. Haines was elected to the ministry and, with his wife, was duly installed. Bro. J. W. Ramsey was elected deacon and installed. Bro. J. W. Ramsey was chosen clerk; Bro. Spencer Storer, re-elected trustee. Bro. J. O. Garst was elected delegate to Annual Meeting; Bro. I. Frank Ramsey, delegate to District Meeting, with Bro. Watson Custer, alternate. Our prospects are small, but we are doing our best to have no Sunday-school facilities whatever. Steps were taken that we hope will result in a house of worship before long. L. C. Ramsey, Peebles, Ohio, March 27.

May Hill church met in council at the home of Bro. Geo. S. Forman, with Bro. J. O. Garst presiding. Two letters were received. Sister Nannie Barringer was elected delegate to District Meeting. Spurgeon, trustee. We plan to hold our annual Harvest Meeting in July. Our Sunday-school was closed for the winter, but will reopen soon. Bro. Wright will also resume preaching. The writer was anointed at the close of the services.—Margaret T. Gorman, Seaman, Ohio, March 27.

Pleasant Hill—The regular members' meeting was held Feb. 23. The church decided to cooperate with other churches of Southern Ohio, in having another lecture course for the winter of 1922-23. We also decided to affiliate with the other churches of our town in holding a week of revival meetings, prior to Easter. Bro. John Ramsey was chosen delegate to Annual Meeting. Delegates to District Meeting are Brethren John A. Robinson and John Pittenger and Sister Nora Robinson. The love feast will be held May 19, at 6:30 P. M. During January and March Brethren Otto Winger and Strohm gave us instructive lectures. March 20 Family Night was observed. Supper was served on the basement of the church, after which an appropriate program was given. The attendance at the Sunday-school is increasing.—Mary West, Pleasant Hill, Ohio, March 30.

Portage church met in council March 8. Eld. L. I. Moss was present. Our pastor, Eld. A. B. Hollinger, was chosen elder for one year. Bro. A. B. Hollinger was also chosen delegate to District Meeting, with Bro. Frances Hamilton, alternate. We have Sunday-school and preaching every Sunday.—Mrs. Myrtle Dauterman, Portage, Ohio, March 25.

Prices Creek church convened in council March 18, with Eld. S. A. Blessing presiding. Bro. Granville Minnich was present. Three names were read those of Bro. Jos. Longenecker and wife, being among the number. Eight letters were granted. Delegates chosen for Annual Conference are Brethren C. C. Petry and Sylvan Bookwalter; to District Meeting, Brethren C. A. Baker, E. S. Hollinger and Sister Ada Weaver.—Bertha Miller, Eldorado, Ohio, March 21.

Sand Ridge church met in council March 4. C. E. Burns was elected trustee for three years; Hilda Roberts, clerk. Bro. Moss was retained as our elder for one year. Bro. J. E. Roberts was elected delegate to District Meeting. We also decided to announce the "M. Messenger" and close the meetings. The church is located at the Sand Ridge church—Hilda Roberts, Hamler, Ohio, March 27.

Strait Creek Valley church met March 25 in council. Our pastor, Bro. Van B. Wright, and Bro. J. O. Garst presided. Bro. J. H. Rhoads was chosen clerk. We decided to have our revival meeting in October, and have the promise of Bro. Inman, of Springfield, Ohio, to conduct the services. We also plan to have a Harvest Meeting. Although our number has decreased by so many moving away and dying, we still have a few loyal members, and are praying for a glorious revival. We are not discouraged, for we know that the Lord hears and answers the prayers of his children.—Mrs. Senith Setty, Peebles, Ohio, March 27.

OKLAHOMA

Guthrie church met in council March 22, with Bro. E. R. Myers presiding. We will hold our love feast May 7. We expect to hold a week's revival, beginning next Sunday, with Bro. Myers in charge. The Sunday-school is planning an Easter program. We regret very much that three of our teachers have recently moved away.—Goldie E. Gripe, Guthrie, Okla., March 27.

OREGON

Myrtle Point—For the past two months the "flu" has been so bad here that a part of the time everything of a public nature has been closed, and even now the people are hardly able to go to church, or are afraid; but things look much better now, and as the weather improves, and health resumes its normal condition, we hope that things will move along more vigorously, and that a greater zeal will be manifested.—Thomas Barklow, Myrtle Point, Ore., March 17.

PENNSYLVANIA

Anville—Our church met in council March 9, with Eld. A. B. Lehigh presiding. Brethren John H. Gingrich and David Buch-Gingrich presiding. Brethren John H. Gingrich and David Buch-Gingrich were elected delegates to District Meeting; Brethren Simon Bachman and Walter Hartman, delegates for Annual Meeting. We collected \$100 missionary money. Our love feast is to be held May 6 and 7. We had our regular meeting March 12, when eleven were received into the church by baptism. We decided to change our church meetings to three meetings a month in the morning instead of once a month, which is a great help to our Sunday-school in bringing the old as well as the young.—Florence Keller, Cleona, Pa., March 21.

Back Creek church met in council March 18 at the Shank house, with Eld. D. A. Foust presiding, assisted by Eld. D. M. Zuck, of the Welsh Run congregation. Three letters were granted. The treasurer's report was read and was very satisfactory. We expect to hold a series of meetings at the Shank house some time during the summer. Bro. Albert Risswader was chosen delegate to Annual Meeting, with Bro. Brown Oellig, alternate. We decided to hold our love feast at the Shank house, May 27 and 28, beginning at 10 A. M.—J. D. Wilson, Greencastle, Pa., March 27.

Clover Creek congregation met in council March 24, at the Marwick house. Brethren J. C. Stayer and W. H. Holsinger were with us. Bro. J. C. Stayer was elected elder for another year. It was decided to elect a corresponding secretary from each of the three points in the congregation; for Frederickburg, Sister Fornalitz, Cross Roads, Sister Sophia Wineland; Martinsburg, Sister L. R. Holsinger. Delegates to District Meeting are Brethren A. R. Shumers, J. D. Holsinger and L. H. Hoover. The love feast will be held May 14 at the Frederickburg house. Reports show that we had 478 members in the congregation at the close of the year. Immediately following the dedication of our new church, Bro. M. C. Swigart was with us for nearly three weeks in an evangelistic campaign. The attendance and interest, throughout these meetings, were good. The result was forty-two baptisms, and many entering the new churchhouse, our Sunday-school increased about 100. The school has obligated itself to pay for the new chairs for the church, which will mean about \$600. We plan to meet this obligation by Easter. Our Sisters' Aid has purchased the pulpit furniture and carpet for the new church, which amounted to about \$500.—Mrs. L. R. Holsinger, Martinsburg, Pa., March 28.

Conestoga church met in council March 11, with Bro. Martin Ebersole presiding. Brethren Jacob Longenecker and J. W. G. Hershey were present. Seventeen certificates were granted. Officers for the Carlisle Sunday-school were elected, with Bro. Alvin Wenger, superintendent. The treasurer of the different church activities gave favorable reports for the year. Bro. S. Myer is our delegate to Annual Meeting; Brethren Samuel Martin and Albert Seldondridge, delegates to District Meeting. A committee was appointed to investigate the feasibility of starting a Vacation Bible School. Our love feast will be held at Carlisle May 16 and 17, at 1 P. M. March 26 a missionary sermon was delivered at Monterey, by Bro. Phares Fornay. The collection amounted to \$107.87.—Mollie G. Myers, Bareville, Pa., March 28.

Falling Spring—March 4 we met in council at the Hlade meeting-house, with Eld. Oellig presiding. Eld. D. A. Foust was present and acted as the voice of the church for presiding elder. Welly G. Smith was chosen elder for one year. Bro. Oellig was also elected delegate to Annual Meeting, with Eld. C. R. Oellig, alternate. Eight letters were granted. We decided to hold our love feast at the Hlade meetinghouse May 6 and 7, at 10 A. M. Our series of meetings at the Sunday-school house, began March 4 and closed the 19th, with Bro. J. L. Myers, of Loganville, Pa., in charge. He preached nineteen powerful sermons, most of which were on the doctrines of the church. The sermon on the prayer veil was one of the strongest ever heard on the subject. Bro. Myers labored earnestly and nearly one hundred homes. One was baptized and one was reclaimed.—H. N. M. Gearhart, Shady Grove, Pa., March 23.

Harrisburg—Since our last writing two members have been received by letter. The Golden Rule Circle Sunday-school class, of which Bro. W. K. Conner is teacher, rendered a splendid program at County Home March 26. April 9 Capt. Ward will give three lectures on social purity. The intermediate boys and girls of our Sunday-school will render the Easter program. The superintendent of the Sunday-school read a letter from Sister Ida Himmelsbaugh, of India, to the Sunday-school of Harrisburg, which was warmly appreciated. In 1917 a visit was made by her, and she said they were in need of funds for the babies of India. The Sunday-school started a fund, and since then many dollars have been sent to India.—Sallie E. Schaffner, Harrisburg, Pa., March 27.

Heidelberg—Our church convened in regular council March 6, with Eld. John Herr presiding. At this time the deacons reported the yearly visit. Two certificates were received and four were granted. Bro. King and H. B. Brubaker were elected delegates to District Meeting. Our spring love feast was appointed for May 30 and 31, at 9:30 A. M., at the Heidelberg house. The Myerstown congregation will unite with us.—H. F. King, Lebanon, Pa., March 27.

Johnstown (Moshan)—We closed a two weeks' revival service March 19, with Bro. W. D. Keller, of the Westminster church, as evangelist. The Gospel was preached in a very inspiring and forcible manner. As a result of these meetings, nineteen were baptized, one was received by former baptism, and one awaits baptism. Feb. 12 Bro. Moses Brumbaugh made a strong appeal in the interest of Child Rescue work.—Mrs. J. M. Hoffman, Johnstown, Pa., March 27.

Locust Grove church met in council March 19, with Eld. Jerome Blough presiding. The church has called Bro. J. Lloyd Nedrow, of Champion, Pa., as pastor for one year—his duties to begin May 1. Bro. D. C. Ribbitt and the writer were elected delegates to District Meeting, with Sister Emma Hoffman, of Ft. Fyock, alternates.—Elizabeth Ribbitt, Johnstown, Pa., March 28.

Lower Cumberland—March 12 we held a temperance meeting at Mechanicsburg. After a program by the Sunday-school, Bro. H. J. Beachley, of Harrisburg, gave a very impressive address on temperance. Our regular council was held at the Baker church March 20, with Bro. Wm. Murphy presiding. Bro. Walter Cocklin was elected delegate to Annual Conference, and Bro. J. R. Herthman, alternate. Bro. Murphy handed in his resignation as elder, which was accepted. Elders S. M. Stouffer and J. A. Trimmer

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He was the youngest, but one, of a family of twelve and the last surviving member. He was married May 3, 1857, to Sarah Banders, who died March 2, 1912. There were two sons and three daughters, all living but the oldest daughter. He united with the Church of the Brethren at the age of twenty-two. He was elected to the ministry when twenty-three, and served faithfully for sixty-five years. He had suffered with a sore limb since his eighteenth year. He was feeble for some time and was confined to his bed since October, being a constant sufferer, but always very patient. Services at the East Chippewa church by Bro. A. I. Heestand and the writer.—D. R. McFadden, Smithville, Ohio.

Nace, G. W., died at his home March 20, 1922, aged 81 years and 28 days. In 1879 he married Margaret C. Tolle. There were nine children, three dying in infancy. In young manhood he united with the Christian church and was later chosen as deacon. He was in the service of his country, and at his death was commander of the local encampment. Services at the home by the writer, assisted by Revs. T. E. Price and R. B. Harsha. Burial in the cemetery at Sinking Spring, Ohio.—Van B. Wright, Peebles, Ohio.

Neal, Elizabeth Elaine, only child of W. A. and Myrtle Neal, born Feb. 16, 1921, died at the home of her grandparents, Brother and Sister W. J. Neal, in Kearney, Neb., March 9, 1922, of pneumonia. Services by Eld. J. R. Smith, assisted by Eld. W. P. McClellan. Burial in the Kearney cemetery.—Mary F. May, Kearney, Neb.

Reese, Sister —, wife of Wm. Reese, of Champion, Pa., died March 14, 1922, aged 53 years, 10 months and 14 days. She was a faithful member of the Church of the Brethren for many years. She leaves a husband, two sons, three daughters and seven grandchildren. Services by the writer.—J. C. Beahm, Connelville, Pa.

Roberson, Wm. Ballard, born in Indiana, May 31, 1869, died in the hospital at Olympia, Wash., Jan. 10, 1922. He has been a faithful member of the Church of the Brethren for twenty-eight years. He is survived by four brothers and four sisters. Death was the result of being struck by an automobile. Services by the writer and others.—D. B. Eby, Olympia, Wash.

Row, Ann R., born in Washington County, Md., died at her home in Dallas Center, Iowa, March 17, 1922, aged 85 years, 1 month and 14 days. She was married to Benj. Row Feb. 16, 1854. Her husband died in 1911. There were six daughters and two sons. Three daughters and one son preceded her. She united with the Church of the Brethren in 1874, in the Panther Creek church, and was one of the charter members of the Dallas Center church. Services by the writer. Burial in the cemetery east of town.—M. W. Eikenberry, Dallas Center, Iowa.

Royce, Sister Mary, born Feb. 21, 1848, died in the bounds of the Springfield church at the home of her niece, Mrs. Chas. Clardy, Reinholds, Pa., March 14, 1922. She was never married. She was the last of the family of the late Bro. Wm. Royce, of Schooneck, Pa. She united with the church thirty years ago. Services by Bro. J. Bitzer Johns at Mellinger's church, Interment in the adjoining cemetery.—Aaron K. Gihel, Ephrata, Pa.

Shriver, Sister Sarah J., nee Carver, wife of James Shriver, born near Clarksburg, Va., March 23, 1853, died March 6, 1922, at the home of her daughter, Mrs. Chas. Kimmel. She united with the Methodist church in early girlhood, and in 1910 became a member of the Church of the Brethren. Her devotion was proved by the faithful and consistent Christian life that she lived. She leaves faithful and devoted children, two sons and two daughters. Services at the Church of the Brethren, near Sheldon, by Bro. J. E. Rolston. Interment in East Lawn cemetery.—Mrs. Laura Kimmel, Sheldon, Iowa.

Smith, Mary Jane, daughter of Martin and Mary Miller, died March 7, 1922, aged 72 years, 7 months and 18 days. She married John A. Smith March 22, 1874. There were three daughters and one son. She united with the Church of the Brethren in early life and lived faithful until death. She leaves her husband, three daughters, ten grandchildren, five sisters and two brothers. Services by Eld. S. J. Driver, assisted by Elders David Byerly and Samuel Driver.—Mrs. Priscilla Liskay, Elgin, Ohio.

Starbard, Sister Lucy, daughter of Stephen and Christina Weaver, born in Campbell, Mich., Feb. 28, 1888, died at the home of her father, in Bowne, Mich., March 3, 1922. She has been a faithful member of the Church of the Brethren for over fifteen years. March 27, 1909, she married Bro. M. Starbard. There were six children. She is survived by her husband, two sons and three daughters.—Emma Weaver, Alto, Mich.

Swartzwalder, Margaret, wife of John Swartzwalder, born near New Bethlehem, Pa., died after a short illness, March 1, 1922, at the age of 65 years. She united with the Church of the Brethren in early life, remaining a faithful Christian to the end. She called for and received the anointing oil at the city, where she lived, although in pain. She leaves an aged husband, one son and two daughters. Services from her late home by Eld. C. Walter Warstler. Text, John 10: 18 and 17: 2. Burial in the Birdville cemetery.—Helen McWilliams, Philadelphia, Pa.

Tazewell, Miss Florence Adele, daughter of Mrs. and Frank B. Tazewell, of Elgin, Ill., born on a farm some miles west of Elgin, April 11, 1897. Later they moved to the city, where she attended our Sunday-school and the services of the Junior congregation. She succumbed to pneumonia March 3. Services by Bro. J. E. Miller and the writer.—M. J. Weaver, Elgin, Ill.

Thomas, Samuel, son of Ulrich and Eva Grim Thomas, born at Louisville, Ohio, and at the home of his son, Harvey, at Upper Sandusky, Ohio, March 14, 1922, aged 84 years, 2 months and 2 days. In early boyhood he came to Hancock County with his parents. With the exception of the past seven years, which were spent with his son and family, he lived in this county all these years. Oct. 14, 1860, he married Christina Elder. There were five children. His wife preceded him in 1909. In early manhood he was converted and gave his life to Christian service, holding his membership in the Eagle Creek congregation, Church of the Brethren. He was not a man of many words, but delighted in living a quiet, consistent life before men. He leaves one son, a daughter, nine grandchildren and twenty-four great-grandchildren. Services at Eagle Creek church.—Jesse J. Anglimyer, Williamstown, Ohio.

Walker, Thomas Edw., son of Jerry and Sister Sarah Brubaker Walker, born Feb. 17, 1921, died Feb. 17, 1922, of pneumonia. He is survived by his parents, two half-brothers and two half-sisters. Services at Antioch by Brethren S. H. Flora and Isaac Bowman. Burial at the home cemetery.—Orpha Flora, Boone Hill, Va.

Weimer, Sister Hannah Hoke, born in the Jacobs Creek congregation, Westmoreland County, Pa., died March 13, 1922, aged 41 years and 11 months. She was a consistent member of the Church of the Brethren. She is survived by one son, her mother, one brother and three sisters. Services at the home in Laurelville by her pastor, the writer.—R. T. Hull, Mt. Pleasant, Pa.

Wrick, Sister Naomi Pearl, daughter of Joseph and Sister Annie Wrick, born in Somerset County, Pa., died at her home March 12, 1922, aged 17 years, 8 months and 4 days. Death was due to tuberculosis. Besides her parents she is survived by five brothers and four sisters. She became a member of the church at the age of twelve years. During her sickness of about ten months she was constantly reading the Bible which was the source of comfort to her. Two weeks before her death she was a great comfort to her. Services at Rummel by her pastor, Bro. A. J. Beeghy, Interment in the Rummel cemetery.—Mrs. Warren Hoover, Windber, Pa.

Wratchford, Hazel Virginia, daughter of Mr. and Mrs. James Wratchford, died Feb. 8, 1922, aged 6 years, 8 months and 10 days. Services at the Brethren church by Bro. A. S. Arnold. Interment in the Bethel cemetery.—Bessie M. Newbrough, Old Fields, W. Va.

Yoder, Henry S., born in Wayne County, died March 9, 1922, aged 77 years, 5 months and 21 days. He was married to Susan Faye in 1868. She died thirty-three years ago. He joined the Church of the Brethren in August, 1876, taking the office of deacon in 1880. He married Maria Metzger April 2, 1891. He is survived by his wife, four children, thirteen grandchildren and four great-grandchildren, one brother and two sisters. Services at the East Chippewa church by the writer.—D. R. McFadden, Smithville, Ohio.

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Notes From Our Correspondents

(Continued from Page 221)

took charge of the meeting and Bro. J. A. Miller was ordained as an elder. Bro. C. M. Baker, of East Berlin, was elected presiding elder to fill out the unexpired term of Bro. Murphy. The date for our love feast was set for June 4, at the Mohler church.—Elsie M. Lininger, Mechanicsville, Pa., March 25.

Myerstown.—Feb. 25 and 26 a Bible Institute of five sessions was held at the Myerstown house. Brethren I. S. Hoffer and F. J. Byer, of Elizabethtown College, were the instructors. March 4 our council was held, with Eld. John Herr presiding. The report of the building committee of the Myerstown church was received. The house will be enlarged, made suitable for love feasts, and fitted with Sunday-school rooms. While it is being rebuilt, services will be held in the Tulpehocken house every Sunday morning, with Sunday-school at 1:15 and preaching at 10:15. Prior to this council, our elder, Bro. John Herr, was appointed an advisory member on the building committee. Delegate to Annual Meeting is Eld. John Herr; to District Meeting, Eld. Wm. Oberholzer and Bro. Dan Myer. Our Heidelberg-Myerstown joint love feast will be held May 30 and 31, at 9:30 A. M., at the Heidelberg house. The following Sunday, Bro. Slawter began our series of meetings at the Myerstown house, closing March 26. The Word was proclaimed with power. The interest and attendance were good. Four decided for Christ. March 26 Bro. Slawter delivered a missionary sermon at the Tulpehocken house. He preached "The Greatest Missionary"—Alice B. Byer, Myerstown, Pa., March 27.

Notica.—To the Churches of Western Pennsylvania: We will have our Old Folks' Home at Scalp Level, Pa., completed about May 1, ready for inmates. We invite all those interested in this Home to pay us a visit. We have a beautiful, convenient, substantial Home, in every respect, and we want you to see it. We suppose the Aid Societies and the Sunday-school classes are wondering why we had quoted different prices for furnishing bedrooms. This was due to quality and number of articles we are placing in the rooms. We concluded to put a dresser in each room and a quarter bed, spring and mattress, \$23; by 12 rug, \$25.80; dresser, \$21; bedroom rocker and chair, \$8.20; window-blinds, \$2; pillows, \$5; total \$85. The bedclothes are practically all made by the Societies. We wish to thank the Aid Societies and Sunday-school classes for their liberal donations toward furnishing rooms. They should be commended for the interest they manifest. We are now ready to receive all articles and goods that may be sent us.—Peter Hoffman, 904 Main Street, Windber, Pa., March 29.

Philadelphia (First Church).—We are having special services each Sunday, with much interest and good attendance. March 12 was Loyalty Day, when a special service was held. On March 18, we held a special service of the day. March 19 was Auto Day, and every auto was busily engaged in bringing the aged and those living at a distance. March 26 was Family Day. So far, during these services, five have accepted Christ as their Savior and will be baptized in the near future. Next Sunday we will have Sunday-school, when we will observe Homecoming Day when we hope to have those who moved away and former members attend the church services. Feb. 17, Bro. C. C. Ellis gave a lecture on Abraham Lincoln, which was very much appreciated. The following Sunday morning he preached for us on the subject, "Kept by His Power."—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 27.

Rummel.—Bro. W. H. Hamilton, Field Director of Religious Education of Western Pennsylvania, was with us March 12, morning and evening. He urges a fully organized board of religious education. He gave two very strong and appealing messages. There was also special music by the Sunday-school. We are looking forward to the series of meetings which is to begin in April by Bro. John R. Snyder, of Huntingdon, Pa. The Sunday-school is preparing an Easter program.—Mrs. Warren Hoover, Windber, Pa., March 25.

Shade Creek.—Bro. M. R. Brumbaugh gave an inspiring address on the interest of Child Rescue work at the Berkeley house. An offering was lifted for the work. There has been much sickness during the winter, and the attendance at the Sunday-school and church services was not so good. During the last few weeks more have been out, and we feel encouraged. At our council, March 18, Bro. S. P. Early was elected delegate to Annual Conference; Brethren W. H. Fry, J. L. Weaver and David Shaffer, to District Meeting. The Sunday-school, at the Berkeley house, is preparing an Easter program. We are looking forward to our series of meetings, to be held at the Berkeley house in the near future. Doubtless of Huntingdon, Pa. We will hold our love feast May 29.—Mrs. J. L. Weaver, Hooversville, Pa., March 29.

TENNESSEE

Mountain Valley church began revival Feb. 19, conducted by Bro. A. M. Laughrun, which closed March 19. Bro. Laughrun preached the Word with such power, guided by the Spirit, and upheld by the prayers of God's people, that its effect was felt as never before at this place. Forty-nine have been baptized, fourteen await the rite and fourteen have been reclaimed. A great interest was manifested during the entire meeting, and despite the rain the interest steadily grew. The work at this place has hardly begun, as we view the field, which is ripe and ready to harvest. A greater mission field could not be found than this one, and we are praying that God may send laborers. We have some promising young people and through them we expect to accomplish much for the cause of Christ in the future.—W. H. Wine, Baleyton, Tenn., March 25.

TEXAS

Ft. Worth.—The editor recently made mention of the city-wide simultaneous revival in which all churches and other organizations will participate, and which will take place in business will close one hour for two weeks, beginning April 1. Eld. D. G. Brubaker, of Nocona, Texas, is expected to conduct our meetings. Everybody will be urged to attend meetings somewhere during the closing hour, 10 to 11 A. M. Attendance has almost doubled during the last four months. We are having instruction in vocal music Tuesday and Friday nights, which is needed very much. Two were baptized last Sunday.—A. J. Wine, Fort Worth, Texas, March 22.

VIRGINIA

Copper Hill congregation met in council March 25, with Bro. I. E. Shaver presiding. Church officers were elected and the Sunday-school reorganized with Bro. J. F. Smith superintendent. Bro. J. E. Wimmer was chosen "Messenger" agent; the writer, correspondent. We gave \$5.40 for a poor sick brother, \$15 to pay the sexton and \$25 for land to enlarge the church. Last Sunday there is to be held every Sunday evening. March 29 we met for Sunday-school, with an attendance of seventy-nine. At 11 A. M. Bro. D. H. Shaver gave an interesting talk on 1 Cor. 3: 9. It has been decided to have more preaching at some of our points, to give more opportunity to our young ministers—at Mt. Union two Sundays out of each month, the first and third; the fourth and fifth Sundays at Copper Hill. The church council will be held at Mt.

Union at 2 P. M., May 20, for the benefit of the members in that neighborhood.—Mildred S. Wimmer, Copper Hill, Va., March 27.

Johnsville church met in council March 18, with Eld. D. C. Naff presiding. One letter was granted. One member was received by baptism. Bro. J. T. Shepherd was elected Sunday-school superintendent. Bro. J. H. Wimmer will begin a series of meetings at this place April 24.—Mrs. Lillie L. Grisso, Catawba, Va., March 20.

Mountain View.—A lecture was given by R. L. Suit, of Smith County, Va., on Saturday, and a wonderful sermon was preached by him on Sunday to a large congregation of people. Our church is progressing nicely since Bro. J. R. Jackson held a revival meeting for us a short time ago. We expect him here again the last of April, to baptize more new members into the church. Prospects are good for several additions here if we can have regular preaching.—Myrtle Suit, Volney, Va., March 27.

Pleasant Valley (Second District).—Our church met in council March 18, with Eld. S. D. Miller presiding. Two letters were received and three granted. We decided to hold our love feast May 20, beginning at 3:30 P. M. We elected the following delegates to Annual Conference: Brethren S. D. Miller and A. C. Miller; alternates, Brethren B. F. Miller and D. A. Cline; to District Meeting, Brethren D. A. Cline, S. L. Wampler and F. L. Corber; alternates, Brethren P. F. Cline, M. H. Shaver and J. W. Wright. We decided to have a Vacation Bible School this summer.—Mrs. M. C. Williams, Mt. Sidney, Va., March 24.

Summit church met in council March 25, with Eld. J. T. Glick presiding. We announced, with sincere regret, the death, March 7, of one of our elders, Bro. B. H. Craun. The Glade Sunday-school will open April 2, with Bro. D. L. Evers, superintendent. Bro. M. J. Craun will do pastoral work for our church during the vacation period. We arranged to have a Vacation Bible School in August. We decided to begin our Sunday-school year with Oct. 1, instead of Jan. 1. Brethren S. J. Cline, Ernest and Wm. J. Glick were elected as members of the Board of Religious Education. Bro. J. T. Glick will serve as delegate to Annual Meeting, with Bro. M. J. Craun, alternate. Delegates to District Meeting are Brethren Ernest Craun and W. J. Glick, with Bro. D. L. Evers and Sister Lottie Cline, alternates. Bro. W. H. Zigler, of Churchville, Va., will begin a revival May 2. Our love feast will be held May 20, at 5 P. M.—Mattie F. Wise, Bridgewater, Va., March 28.

WASHINGTON

Seattle church met in regular council March 20, with Eld. Long in charge. We decided to have Bro. Long as our pastor for another year. The church decided to have a love feast at the close of our evangelistic services, to be held the latter part of April by Bro. Geo. Carl, of Portland, Ore. Bro. Greenwalt, of Birmingham, Wash., was with us and we agreed on a separate service for the brethren at that place. March 19 Bro. Paul Mohler, of Oroville, Wash., gave two very inspiring sermons. The Sunday-school is preparing a program, to be given Easter Sunday.—Mrs. Florence Gish, Seattle, Wash., March 21.

Tacoma.—The Sunday-school and Christian Workers' Convention of Western Washington will be held in the Tacoma church May 21. A basket dinner will be served at noon. Our love feast will be held on Saturday evening, May 20, at 6:30.—Sarah Garman Telling, Tacoma, Wash., March 21.

WEST VIRGINIA

Berkeley congregation met in council at the Vanclevessville house March 12, with Eld. Wm. Lowry in charge. Bro. Caleb Long was elected elder in charge for one year. Two deacons were elected—Brethren Wm. Grubbs and Geo. Talbott—and will be installed at our love feast, to be held June 3, commencing at 2 P. M. Delegates elected to the District Meeting were Brethren Chas. Grubbs and Wm. Lowry. We reorganized our Sunday-school Jan. 1, electing officers for one year. Our school is getting along nicely, with an increasing attendance.—Lucy D. Miller, Martinsburg, W. Va., March 18.

Shohol.—We held our regular council March 18, with Eld. Obed Hamstead presiding. Bro. H. F. Wilson was elected "Messenger" agent. We elected our Sunday-school officers for this year, with Bro. A. C. Keiser, superintendent. We decided to begin a series of meetings June 17. The council will be held on Thursday following, and our love feast will be held on Sunday, June 25. Brethren Jonas Fike and Obed Hamstead will do the preaching. Since my last report, Brethren Obed Hamstead and A. A. Auvil held a Bible Term and series of meetings for us. They taught one period each day on Hebrews and Ephesians. At night Bro. Hamstead taught on the "Tabernacle" and Bro. Auvil on the "Temple." One was baptized and one reclaimed.—Louella R. Spurgeon, Moatsville, W. Va., March 27.

Union Chapel congregation met in council March 11, with Bro. Arlie V. Poling as moderator. We elected two deacons, namely, Jonas F. Poling and Howard Williams. One letter was granted. We decided to organize our Sunday-school April 1. We were very much pleased to have Bro. Arlie V. Poling and wife with us in our council. He delivered three inspiring sermons, on Saturday evening, and two on Sunday.—Rhoda Hovatter, Saint George, W. Va., March 17.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 13, 14, Northern Virginia, Linville Creek church, one mile southeast of Broadway.
April 17-19, Western Pennsylvania, Fike church, Brothers-Valley congregation, Brotherhood.
April 18, 19, Middle Pennsylvania, in the Twenty-eighth Street church, Altoona.
April 19, 20, Middle Maryland, at Manor church, near Hagerstown.
April 25, 26, Eastern Maryland, Locust Grove Church.
April 26-28, Second District of Virginia, Middle River church.
April 26, 27, Eastern Pennsylvania, Chiques, Chiques house.
April 26, 27, Missionary District Meeting, Southeastern Pennsylvania, New Jersey and Southern New York, in the Coventry church, near Pottsville, Pa.

LOVE FEASTS

California
April 22, Lindsay.
April 30, 7 pm, Empire.
May 7, Fresno.
Illinois
May 6, Canton.
May 7, 7 pm, Franklin Grove.
May 7, 6:30 pm, Lanark.
Indiana
April 16, Elkhart City.
April 29, Nettle Creek.
April 29, Topeka.
April 30, 2:30 pm, Kokomo.
May 6, 7 pm, Anderson.
Iowa
April 22, Salem.
April 29, 7:30 pm, Fairview.

May 7, 7 pm, South Keokuk.

Kansas
April 15, 16, Navarre.
April 28, Sabetha.
May 6, Lone Star.
May 6, 7, 11 am, North Solomon.

Maryland
May 7, 4 pm, Pleasant View.

New York
April 16, Brooklyn.

Ohio
April 16, Akron.
April 29, 7 pm, Logan.
May 6, 10:30 am, Black Swamp.

Oklahoma
April 22, Pleasant Plains.
May 6, 7 pm, Monitor.
May 7, Guthrie.

Pennsylvania
April 15, 16, 1:30 pm, Conewago at Bachmanville.
April 29, 3 pm, Pnyra.
April 30, 6 pm, Summit Mills, Summit Mills house.

May 3, 4, 1:30 pm, East Fairview.
May 6, 7, 10 am, Falling Spring, Hade house.

May 6, 7, Annville.
May 7, 7 pm, Clear.
May 7, Hanover.
May 9, 2, 10 am, Chiques, Chiques house.

May 10, 11, 1 pm, White Oak, Pennville house.

Virginia
April 15, Mill Creek.
April 29, Greenfield.
April 15, 6 pm, Manassas.

Washington
April 29, Seattle.
May 6, Sunnydale.
May 6, Olympia.

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No. 15

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...EDITORIAL...

Two Gardens

PAST all understanding, to most minds, is the persistent refusal of the disciples of Jesus to believe his repeated announcements that he would be rejected by his people and put to death. His language was plain. And they were loyal to him too, or meant to be. But such language simply could not mean what it seemed to, so contrary to their preconceptions was the idea of a rejected Messiah.

But here is the most surprising feature of the case: Nearly every mention of his death was accompanied by the statement that he would rise again. How is it that this assurance did not offset their disappointment and make it easy, or at least possible, to accept the words of Jesus at their face value? The rejection and crucifixion of their Christ should not seem so utterly incredible, one would think, if he was to receive an early and complete vindication through a resurrection.

The one certain thing about it is that the trouble did not lie in any difficulty with the doctrine of the resurrection. In common with all the Jews of that day, except the small and aristocratic party of the Sadducees, they believed this. The miraculous element, which is troublesome to some minds today, would not disturb them in the least.

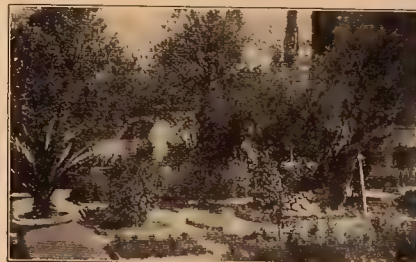
We are driven back to this: the resurrection idea was all right but it lay beyond the crucifixion idea, and their minds could not get past that. The program for the Kingdom was all made out and fixed and there was no place for a crucified Messiah in it and therefore there wasn't going to be any and that was all there was to it. Alas for the stubborn blindness of impassioned prejudice!

But was this the only instance in Christian history in which misguided zealots could not see past the wreck of their own plans and preconceptions to the new structure of truth, more beautiful and more solid, rising just beyond? Has nothing like it ever happened in your own experience?

It is hard to see the garden of the open sepulchre with stone rolled back and seals all broken when one is agonizing in the garden of Gethsemane. It wasn't

easy even for the Master. Witness the kneeling suppliant with sweat like great drops of blood and "strong crying and tears," fighting the final battle! And winning it! And seeing clearly, therefore, the other garden, the garden of victory on the resurrection morning!

For him the battle was already won when he got up from his knees to meet Judas and his band. What happened through the remainder of that awful night



"When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples" (John 18: 1).
"Now in the place where he was crucified there was a garden: and in the garden a new tomb wherein was never man yet laid" (John 19: 41).

and the following morning on Calvary, was of little concern to him. Others were doing that. His fight was over. He finished that in the garden. Now he is only waiting the time to open his eyes to the beauties of the resurrection garden.

But those well-intentioned and weak-fleshed disciples! How hard for them to build a new house for their faith out of the crushed fragments of their blasted hopes! Don't you pity them? Aye, don't you even see yourself in them?

But these men lived through it all and outgrew their disappointment. They learned how to replace the broken planks in their religious platform with more substantial ones and stood more firmly on it than before. And with what zeal and courage they lived and worked and died for their better understood Messiah!

Are you right now in Gethsemane, fighting out again and finally the question whether some transitory comfort or personal ambition or inherited prejudice shall have control, or whether you will follow the divine light in your soul, with Golgotha just around the corner?

Never mind. There is always another garden near the place of crucifixion and in it you will find a nice new rock-hewn tomb, in which to bury your shattered hopes and disillusionments and out of which there will come forth on the third day a new and stronger faith and richer life.

Paul's Explanation of Sound Doctrine

THE Pastoral Epistles, especially Titus, have much to say about sound doctrine. The phrase, or its equivalent, occurs over and over. It is instructive to note the connection in which it is used and see just what Paul was thinking about when he used the term.

In the second chapter of Titus the aged apostle exhorts his "true child after a common faith" to speak "the things which befit the sound doctrine," and then goes right on at considerable length to tell what these things are. What would you look for? What could you expect him to say?

Well, listen to what he does say: "That aged men be temperate, grave, sober-minded, sound [healthy] in faith, in love, in patience." And in similar vein he

speaks of becoming conduct and attitudes for aged women, younger women, younger men and servants. Just the plain, everyday Christian virtues, they are. Read the passage through and see how simple and practical it all is. And don't forget that this is instruction in doctrine and sound doctrine too.

Doctrine is teaching—teaching about anything that pertains to Christian duty and experience. And sound doctrine, the margin will tell you, is healthful teaching—teaching that makes for spiritual healthfulness. And sound-in-the-faith Christians are just healthy Christians. That is what the etymology of the word implies and that is what Paul's explanation of his meaning implies.

There is nothing too deep about it for the ordinary mind to grasp or for the ordinary person to practice. For sound doctrine, according to Paul, is something to practice, quite as much as something to believe.

John Eight Forty-Four

In the light of the possibilities suggested by this verse, the question of one's parentage becomes rather serious. The first part of the verse reads: "Ye are of your father the devil and the lusts of your father it is your will to do."

Children are still very apt to show their breeding in the way they act.

The folks with whom Jesus was conversing here had claimed Abraham for their father. But Jesus said no, they did not act like children of Abraham. Then they said God was their Father. If that were true, Jesus said, they would love him because he had come from God. Their attitude to him showed that they were not true children of Abraham nor true children of God. Their true spiritual father was the devil.

But did Jesus mean to deny that they were, physically, descendants of Abraham? We would not need his express admission of this fact in verse thirty-seven to know that he could not have been so foolish. Did Jesus mean to deny that they were "the offspring of God," in respect to creative power and divine protection? Did he mean to deny that it was God who gave to them "life and breath and all things"? Such an intimation would be an insult to the most ordinary human intelligence, not to say that of the Son of God.

But these blind and self-righteous fanatics had barred their hearts against the truth, and in so doing had turned away from their rich spiritual heritage. They had been "born again," to be sure, but not "from above." The generating spirit was from the opposite direction.

And that peril was not peculiar to the days of Jesus. Who is your spiritual father and mine? Do you know what reveals that secret? The same thing that did it for these folks of John eight forty-four.

What Folks Think and What God Knows

"Men are generally more desirous of being improved in their portraits than in their characters."

THAT was Lowell's way of putting the familiar truth which we all know too much about in personal experience—the truth that human vanity is concerned more about appearance than fact, more about making a favorable first impression than about building a personality that will stand intimate acquaintance.

In short, our one great anxiety is that we shall seem all right. We do not care so very much whether we are all right.

CONTRIBUTORS' FORUM

Three Gardens

BY ADALINE HOHF BEERY

Green nest where human happiness was born!
Kissed out of sleep one warm, maternal morn;
Bough, breeze, bloom, bird—in every twig and tint,
God's benediction left its primal print.
Like a dread dream it fled on sin's wee track;
To Eden's cool earth's two came never back.

Still grove where all the light of day was out;
Where spying imps hung round in insolent rout;
Where solemn, hoary olives held their breath
To see their Maker pressed to dumb, lone death;
How animate the seed of sin must be
To fruit such anguish in Gethsemane!

Bewildering beauty of age-lasting bowers!
Where grafted soul into strong cherub flowers;
Where thrills for aye the laud of palmy stem
Of those who touched the Savior's healing hem;
Worth e'en a God's unfinching sacrifice:
Ineffable, home-raftered Paradise!

Elgin, Ill.

The Resurrection of Christ

BY LEANDER SMITH

"And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great" (Mark 16: 3, 4).

THE great facts of our religion—which, if supernatural, are historical—are, when rightly appreciated, so many moral forces for the soul, incorporating ideas which give courage and gladness. They contain principles which are at the root of conduct and life. Pre-eminent among them is the event of the resurrection. Faith in this event is the one and only force that adequately enables us to roll away the stones that we encounter in the struggles of life. That which the Apostle Paul calls the "power" of the resurrection, is for all of us—especially for the young who have their great opportunities and untold possibilities ahead of them and unexhausted—the mighty secret of a steady triumph over temptation, difficulty, and sorrow.

The resurrection is a power to heal conscience. Christ died, but if he had only died, we would—while grateful for an unparalleled sacrifice—have mourned over its uselessness. But now is Christ risen from the dead, and in that resurrection, by the hand of God, we see his sacrifice accepted. As he tasted death for every man, peace was insured, and life eternal given. Sin on the conscience is one great stone which the resurrection rolls away. Sin in the will is another. Divine grace helps us to hate what is evil, to resist coarse and degrading instincts, to practice self-control, to carry the burdens of the weak, and to regard gifts and faculties as opportunities both of kindness and virtue.

The resurrection is also a power to ennoble duty. In the light of the resurrection, life is seen to be worth living, for the stone of a purposeless and brief existence is rolled away, and with its new aims and responsibilities, and functions, and motives, this life on earth has a new meaning and force. Now we may make ties, for death can not dissolve them. Now we may scatter the seeds of goodness, since we shall not be sowing them on the waves of a remorseless sea. Now, as we rear our children, as we win our friends, as we grasp our duties, and as we pursue our studies, the chilling taunt does not come to mock us: "You are but as the shadows on the mountain-side." Now we feel it worth while to try for humility and purity, for great tasks and noble virtues, for steady effort and patient love. All shall not be in vain; all shall have their sure and happy recompense if Jesus is Lord and Christ.

The resurrection is a power to explain death. Death is the one great fact that casts its ghastly shadow over the world, chilling youth, saddening age, like a black wall on the horizon, overshadowing, for manhood, the grand activities in front. But does it mark the end of our journey, or only a stage in it? The resurrection shows us that death is only an event in life—not the abrupt closing of it. In the world to which we go, there will be leisure enough, during the great

spaces of eternity—to mellow and develop in that light—which needeth not the sun or moon to lighten it—the germs of thought and action which we sowed here. If there is no waste in the domain of nature, there is none in the sphere of Spirit, and the continuity of eternal life, apparently interrupted by our physical dissolution, shall be reunited and carried on under new conditions of perfection in the glory of the world to come.

The resurrection is a power to control sorrow. Do not forget that it was a "young man" whom the women beheld, sitting at the right hand in the tomb, and clothed in white garment. Surely, that suggests the attractive and invigorating thought that the life to come will be a period of perpetual youth, with a grand enthusiasm which shall never be chilled by disappointment. Youth, with plenty of time ahead, shall progress to the highest stage of perfection, and with an evergrowing goodness shall attain unto the image and fruition of God.

"In the resurrection morning
We will see the Savior coming,
And the sons of God a-shouting
In the Kingdom of the Lord.

"We shall rise, we shall rise!
In the resurrection morning we shall rise!
We shall rise! We shall rise!
In the resurrection morning we shall rise!"

Our text cites us to an important inference from Christ's resurrection: "If Christ be raised, our faith is not vain; we are not still in our sins." That empty tomb witnesses that we are justified before God. That stone rolled away declares that our redemption is achieved. Now, at length, is the victory won for man. Now the kingdoms of this world are wrested out of the hand of the prince of this world, and have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

Council Bluffs, Iowa.

The Old Lesson of the Resurrection

BY OLIVE A. SMITH

THE lesson of the resurrection is the same as it was in that distant day when the three women brought their offerings to the empty tomb. Yet the modern conception places more emphasis upon the principle of immortality than upon the fact of a material resurrection. We note how life is fed by death in the world of matter, how vegetable life feeds upon mineral life, how animals feed upon vegetables and upon each other, how disintegrated animal tissue, returning to the dust, from which it came, feeds again the myriad forms of life which inhabit the globe. Thus the mystic circle is complete, yet never wholly complete. Ceaseless action and reaction—constant change and transition—continuous sacrifice of one form of life to another.

We have our beautiful Easter flowers because of the seeming death of autumn and winter. As the leaves withered, fell and decayed, they nourished and protected the germs of the spring life. Countless millions of living organisms yielded to a change of form, as real as the change which forces us to lay our dear ones in the grave, in order that new, fresh life might appear. To our earth-bound minds it is an unfathomable mystery, yet we are able to rejoice in the visible effects of the earth transformation, even though our hearts break because of that other transformation which we can not yet recognize as the work of the same Beneficent Power. If we could understand how the same principle operates in the world of the Spirit, it would be different. But we enjoy only a partial vision—we "see through a glass darkly."

The word "resurrection" is credited with two meanings, both of which we need to apply in our own lives, if the Easter season is to fill its true place in our hearts and minds. The first meaning is "rising from the dead." Man was created for a continuous life, and the death of the body is but an incident in that life. This has been the persistent faith of the race since the beginning of time, even though there are, and ever have been, persons who profess to discard it. The so-called atheist, Montaigne, after rail-

ing, merely as a philosopher, at the folly of regretting death, has this to say at the end: "Death is the beginning of life." Robert G. Ingersoll, in that beautiful oration over the body of his brother, yields his splendid eloquence to contradictions which can not be reconciled. Of his brother he said: "Happiness was his only good, reason the only torch, justice the only worshiper, humanity the only religion, and love the priest."

We would all regret it if this were, indeed, a true statement of the man's creed. We could not accept such a creed as a true basis for Christian character, neither could we accept the following statement concerning human life in general: "Life is a narrow vale between the cold and barren peaks of two eternities." But such is just what we would expect of one who crucified his higher spiritual faculties on the cross of finite reason. And even with that conception framing itself on the lips of that great orator, his mind leaps forward to the thought expressed a moment later: "In the night of death hope sees a star and whispering love can hear the rustle of a wing. . . . Let us believe, in spite of doubts and dogmas, and tears and fears, that my brother's dear words, 'I am better now,' are true of all the countless dead."

What did Ingersoll mean? We can only conjecture. Perhaps it was a mere play upon words—an almost meaningless rhapsody, easily formulated by one, as gifted as he was, in the power of language. But—regardless of his real meaning—it is a proof of man's age-old longing for immortality.

Some one else has said: "Immortality is the great prophecy of reason," or, as Goethe expressed it: "It is, to a thinking being, quite impossible to think himself non-existent." Jesus himself always emphasized the fact of eternal life as a life now existent, as a continuation of the life that now is. He always admonished his disciples to practice the presence of immortality. The author of "In His Steps" had, in reality, no new idea of Christianity, had the world but listened carefully to the precepts of its Founder.

The effort to regulate life by the principle of immortality, leads the average individual to a living faith in the principle. There are, of course, exceptions to this rule. There are persons who, in the seemingly laudable cultivation of their reasoning powers, so cripple their spiritual faculties that thought and effort lead them farther from this kind of faith. But the ordinary person finds the words of the Master true: "If ye will do my will ye shall know of the doctrine." Augustine said: "Join thyself to the eternal God and thou wilt be eternal." As a rule, the doubters of immortality are the selfish, the self-indulgent, or the cynical, or those who worship material things to the neglect of the spiritual.

The second meaning of the resurrection—that of a "moral revival," is no less important than the first. Some of us think of it as a renewal of opportunity. Try as we may, life is a blunder. We have barely learned the rudiments of true living, when the time comes for the curtain to drop. Then, too, there are the nameless, countless sins we commit against others, a thousand times more worthy than ourselves! What is the meaning of it all? Why are we tortured with hopes, and wishes, and ideals, that seem impossible of realization? Why are we blind until it is too late to derive good from vision?

There must be some good in the longed-for, unrealized hopes. There must be an opportunity for a "moral revival." That which is deathless by nature can not remain in the grave. So those things in our lives, which should rise, will rise. Nothing worth while is lightly achieved, and the satisfying consciousness of immortality, both for our loved ones and ourselves, and for the accomplishments of life here, are no exceptions to this rule. It is a spiritual task, but worthy of all the efforts of immortal beings.

These are a few of the thoughts which help us to welcome Easter as a symbol of the greatest fact of the universe—immortality. They may help us to see the grave as the door to a new and satisfying life with him who conquered death.

Emporia, Kans.

Another Anniversary

BY JNO. S. FLORY

THE Church of the Brethren is approaching the anniversary of another important event in its history, and the thought naturally arises as to a suitable celebration of the occasion. In recent years we have grown into the habit of doing this. The two-hundredth anniversary of the founding of the church, so fittingly celebrated at the Des Moines Conference of 1908, was, I believe, generally regarded as being one of the best Conferences the church had held in many years, up to that time. The celebration was a means of stimulating the church with enthusiasm and new effort.

Three years ago, at Winona Lake, we remembered with appropriate exercises, the coming of our brethren to this country in 1719, under Peter Becker. The "Becker Memorial," with its first Life Work Conference and the unusual missionary interest manifested, was another high point of spiritual blessing to the church. The Brotherhood seems to have responded to the enthusiasm, awakened by these special exercises, and the church's activities have been characterized by new zeal and a forward look.

The third important step, in establishing our people in this country, was the organization of them into a congregation. It is a sad fact that they were here several years before they fraternized with one another, or worshipped together, or had any sort of church organization. So it was an important event when they became willing to lay down their differences, accept each other as brethren, organize for regular preaching services, hold love feasts, and the like.

This organization was effected during the latter part of 1723. It occurs to me that the organization of the members and the beginning of organized church activity in this country is a matter of sufficient significance in our church history, to warrant some sort of appropriate recognition. It seems, therefore, that the two-hundredth anniversary of the organization of the church in America should be observed in some suitable way at the Conference of 1923.

If this is to be done, the necessary steps will need to be taken at the coming Conference in June. It is the purpose of this brief article simply to call attention to the matter, so that, if it is deemed wise to observe the occasion, it may not be overlooked, and suitable preparation made.

Bridgewater, Va.

Obedience

BY R. H. MILLER

OBEEDIENCE is not a favorite subject nowadays. It fits the Old Testament and Sinai, with its thunder and smoke. But we live in an age of grace. The expression, "Do the commandments," somehow harks back to a time which is dim in our memory.

One who has violated a traffic ordinance, is not a law-breaker. He has merely given evidence of his red blood. And if he got away with it, without paying the fine, he is admirably shrewd. This is true even among Christian people.

So, naturally, we are not surprised to hear of insubordination, lawlessness, and crime.

Unfortunately obedience is a virtue not esteemed as highly as it should be. Why?

Authority has been abused. Beneficent law-giving has too often degenerated into selfish tyranny. Thus, what might have been a vital, liberating obedience, becomes a crushing servitude. In such cases it is no virtue to obey. Here Jesus came not to send peace but a sword.

Those in positions of authority have not been subject to the higher authority. I have no right to ask any man to obey my word except as I obey God's Word. "Follow me as I follow Christ." Too many of us would leave off the last four words of this. Parents, whose children will not obey, might well examine their own attitude toward the authority which is above them.

Some who have realized the great importance of obedience, have used the wrong method in enforcing

it. They have become legalists. They would have us believe that we earn heaven by obedience. The fear of missing some good thing in the future life, becomes the incentive. Thus obedience is essentially fearful and selfish—a thing not to be admired and sought, but despised and shunned.

The commandments which I give my child, I give him because I love him. I want him to have the advantage of an experience and knowledge that is greater than his own. A father's law is the most definite, practical, and vital expression of his love to his child.

So God's law is the expression of his love. By means of it he offers us the advantage of a wisdom infinitely superior to our own. When God gives law he offers himself.

This must be true of every one who is in authority. The law which he gives must be but the means by which he offers the advantage and profit of a superior wisdom and larger experience.

'Tis Easter Morn!

By Edna G. Young

'Tis Easter morn! Lift up your head,
And hear the joy-bells ring!
They're pealing forth the glad refrain:
"He's risen! Christ our King!"

'Tis Easter morn! The lily blooms
Where all was sad decay;
The earthly clod was pushed aside;
It blooms in full today.

We'll follow him, yea, from the tomb,
E'en as the springtime seed,
Breaks through the shell, and seeks the light,
As e'er it finds a need.

And thus we, too, shall live again,
Where naught can pass away;
He'll clothe us with immortal forms,
On Resurrection Day.

Thus law appears to be a fine expression of love. It is helpfulness. It is the effort of the superior to uplift the inferior.

Then, what is obedience? It is the means whereby we appropriate the offered good.

If God, in giving the law, offers himself, then we, by obeying the law, receive him into our lives.

"Obedience is the tap-root of other subordinations and servilities. The slave, or ex-slave, apes his master in gait, port, dress, expletives, vices. . . . The common people have always been inclined to copy kings and courts and upper classes, according to the measure in which they have submitted to their rule."

By obeying a Greater we appropriate his greatness. By being subject to those who are superior, we acquire those attributes which make them superior.

In the following passages notice how *obedience* is coupled with *vitality*:

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"My son, forget not my law, but let thine heart keep my commandments; for length of days and peace and years of life shall they add to thee."

"Children, obey your parents in the Lord, for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."

"By obedience is meant not merely acquiescence in the commands of another, but the whole-souled embracing of an experienced judgment so that it becomes as our own."

This is true in every department of life. Obey the laws of nature and she will lend you her power. She will serve you.

In Jesus' obedience to the will of God he got what we get from a good dinner—strength and vitality. "My meat is to do the will of him that sent me, and to finish his work."

"As our wills become subject to the will of God, his power is given unto us.

In the garden Jesus prayed: "Not my will but thine be done." On the mountain he said: "All power is

given unto me in heaven and in earth." These two utterances of Jesus set forth the very heart and essence of obedience. It is the secret of life and power.

Tennyson stated the true goal of our freedom when he said:

Our wills are ours, we know not how;
Our wills are ours to make them thine.

La Verne, Calif.

Home Missions at Winona

BY M. CLYDE HORST

SPECIAL emphasis will be placed on Home Missions at the Winona Conference. The General Program Committee, in cooperation with our Home Mission Department, has arranged for an unusual number of sessions in the interest of this phase of our work. We shall not name time, place nor speakers, for these will be announced later, but we wish to call the attention of all concerned to some of the special features.

The following special programs are being arranged for: "The Home Mission Convocation," at which time a general survey of the Home Mission Field will be presented; "A Conference on the City Church," and two "Conferences on the Rural Field," emphasizing the needs of the hour; and last, but not least, "The Early Morning Conferences," with special devotions, and addresses on such topics as, "The Negro," "The Indians," "The Mexicans," and "The Mountaineers." We appreciate the growing interest in these special features, and have planned to make them "the best yet."

A special series of conferences is being planned exclusively for members of District Mission Boards. These will take the place of the Midyear Conference, which was to have been held in January of this year. A call has been sent out to all members of District Boards to meet at Winona June 6, for two days of special conference before the regular program of the Annual Meeting begins. A number of brethren have already signified their intention of being present, and the interest already manifested augurs well for an epoch-making meeting.

In this series of special conferences, Home Mission problems will be considered in greater detail, than would be practicable in a meeting where other than Board members are present. The art of District Mission promotion will be discussed, and the responsibility of all the Districts for the general evangelization of the home field will receive some attention. Many helpful suggestions, received at the Home Missions Council of North America, will be presented by the Home Missions Advisory Committee. It is planned to have special commissions of Board members to crystallize the discussions into definite reports on the various phases of our work. These reports will then be presented at a final business session, for adoption as a suggestive manual of District Mission work.

The cause of Home Missions should be greatly advanced at the Winona Conference. But the mere organization and announcement of programs will not be sufficient. A large attendance at each session, in itself, will not fully answer to the call of the hour. But if our people go to Winona to "be endued with power from on high" and, as they return, "go everywhere preaching the Word," we shall have a forward movement indeed, for the evangelization of America.

Johnstown, Pa.

Young People and Reconstruction

BY JOHN B. HEISER

THE little germinating organism, which we call the acorn, is of very little value in itself. In fact, it is rendered worthless through the lack of nourishment, if it lies on the surface of the ground, for what can it absorb, as an aid to its germination, from just the surface? It may, to be sure, receive one or two elements, such as rain and air, but it must also be nourished by food. So, if this little germ is placed beneath the soil, it is surrounded by all things essential to its growth. In a short time it has sprouted; it starts to grow; it pricks the outer surface. Then, in

(Continued on Page 234)

BUSINESS FOR ANNUAL CONFERENCE

I. Queries and Petitions

1. Northern California

(1) Will District Meeting of Northern California ask Annual Meeting to decide that hereafter, when it becomes necessary to return a query, a full explanation be sent back to the congregation or District sending the query?

Answer: Passed to Annual Meeting.

(2) We, the Empire church, ask Annual Conference, through District Conference of Northern California, that the Annual Conference for 1923 be held in this Northern District of California.

Answer: Passed.

2. Southern California and Arizona

We, the La Verne congregation of the Church of the Brethren, ask Annual Meeting, through the Southern District of California and Arizona, that the Annual Meeting of 1923 be held in California.

Passed, and a Committee of three appointed to co-operate with the Committee in Northern District of California. Committee: W. F. England, G. H. Bashor, J. M. Boaz.

3. Southwestern Kansas and Southeastern Colorado

We, the Miami church, petition District Meeting of Southwestern Kansas and Southeastern Colorado to petition the Annual Meeting of 1922 to grant the Annual Meeting of 1923 to this Conference territory.

Passed by the meeting.

4. General Educational Board

(1) Since several of our colleges are now offering splendid instructional courses by correspondence,

And since our colleges are better prepared adequately to handle such courses than is one of the Church Boards, Therefore the General Educational Board petitions Annual Conference that it may be relieved from maintaining a correspondence study course for ministers.

(2) Since the directors of the Bethany Bible School, by the act of accepting office in the said institution, "pledge themselves to hold the said institution and all the appurtenances thereof, in trust for the Church of the Brethren, until such a time as the General Conference of said church shall take the necessary steps for the full ownership and control of the said institution"; and

Since the directors of the Bethany Bible School, at their semiannual meeting, Feb. 20, 1922, petitioned the General Educational Board to ask the General Conference to appoint a committee with this end in view; Therefore,

We, the General Educational Board, recommend that the General Conference, assembled at Winona Lake, 1922, appoint a committee to make a careful investigation of this matter, and report, to General Conference of 1923, a plan by which the said Bethany Bible School may be transferred to the Church of the Brethren.

II. Reports of Committees

1. Revision of Boards

To the Annual Conference of the Church of the Brethren, Assembled at Winona Lake, Ind., 1922—Greeting:

We, the committee, appointed by Annual Conference of 1921, to take into consideration a revision of our Boards, herewith submit the following report:

There shall be the following General Boards:

(1) **General Mission Board.**—The duties of the General Mission Board are the same as heretofore assigned to it, except the immediate direction of the publishing interests, as hereinafter provided for. The General Ministerial Board is dissolved, and its work put under the Home Department of the General Mission Board.

(2) **Board of Christian Education.**—The General Educational Board, General Sunday School Board and General Christian Workers' Board are hereby dissolved, and their duties and privileges given to the Board of Christian Education.

(3) **Board of Publication.**—After a thorough investigation we find it impossible to dissolve the trust, under which the Brethren Publishing House was transferred to the General Mission Board. However, in view of the large publishing interests of the church, and in view of the fact that the Mission Board has already worked out a plan in harmony with legal advice, whereby a Board of Publication is possible, we recommend that Conference nominate five members to compose such a Board—they to be legally confirmed by the General Mission Board and to have charge of the publishing interests of the church. When the Conference nominates the members of this Board, the church shall assume its share of the responsibility for the work. The Tract Examining Committee is dissolved, and its work put into the hands of this new Board. The Music Committee is also dissolved, and the music interests placed with the Board of Publication.

(4) **Board of Reform and Benevolence.**—The Temperance and Purity Committee, Peace Committee, Homeless

Children Committee and the Dress Reform Committee are dissolved, and their work, together with the work of special relief, is assigned to this new Board. The members of this Board are to be chosen so as to represent each of these five interests.

The above-named Boards shall be composed of five members each—so chosen that the time of one member of each Board shall expire each year. All appointments should be made with reference to their special fitness for the work assigned. With the passage of this report all Boards shall be reorganized.

We further recommend that the Conference Program Committee be composed of one member of, and chosen by, each of the four Boards, and also one member selected by the Annual Meeting Committee of Arrangements from their own number.

The Auditing Committee, Member of Advisory Board of American Bible Society, General Railway Transporta-

Blessed Resurrection Day

By S. S. Blough

O glorious day when Christ arose!

O resurrection morn!

How can we tell the gain to those,

Who through our Christ were born?

Born through the Spirit's quickening touch,

Reclaimed from sin and shame;

The Savior gave his life for such,

O blessed be his name!

On that blest morn, when Christ came forth,

His prophecy proved sure;

A promise made to all the earth,

This day became secure.

The angels were the messengers

Of hope to all his own;

When they, as blessed harbingers,

The Risen Lord made known.

We love the angels for this news,

Proclaimed on Easter morn;

He, who a Risen Savior views,

A larger hope has borne:

A hope which in the future days

Shall swell throughout the world;

To nations bring life's brightest rays,

Truth's banners all unfurled.

O Risen Christ! O Easter Day!

O glorious joy supreme!

Christ's love in every heart holds sway,

On every tongue the theme!

O Living Lord, triumphant now

Upon the Father's throne;

Causing the heavens low to bow,

To welcome back his own.

Decatur, Ill.

Come now, and make this Easter Day

A day of memories sweet,

That those who see the truth display,

Rejoice in Christ complete.

Come sing and praise, rejoice indeed;

Adore your Living Lord;

Thus, in the mansions all replete,

He'll ever be adored.

Decatur, Ill.

tion Agent and Annual Meeting Treasurer stand as heretofore.

Upon the passage of this report, all decisions in conflict therewith are hereby repealed.

Committee: J. W. Lear, Otho Winger, H. C. Early, D. W. Kurtz, James M. Moore.

2. Licensing Preachers

(1) Brethren who are called by the church to preach, shall be licensed by the church to preach, but not to perform the other functions of the ministry until such time as the church and the District Ministerial Board shall decide to install them into the ministry. If they have not been installed within a year, the license shall be renewed by the church from year to year, until such Brethren either accept and are installed into the ministry, according to previous decisions, or are discontinued as licensed preachers.

(2) We also decided that sisters, who are properly qualified, may be licensed to preach. These licenses may be renewed from year to year. When, in the judgment of the church, their work and interest justify it, they may receive permanent licenses to preach.

(3) The Brethren Publishing House shall provide an appropriate certificate, which will be properly filled out by the church and given to the brother or sister who is licensed to preach.

Committee: T. T. Myers, D. W. Kurtz, J. W. Fidler.

3. Church Manual

Your committee having met some unexpected obstacles, wishes simply to report progress, and requests that a member be appointed to fill the vacancy, now existing on the committee.

Committee: Galen B. Royer, Albert C. Wieand.

4. Affiliation With American Legion

We, your committee, appointed to investigate whether

it is advisable, according to the Gospel and the peace principles of the church, for members of the Church of the Brethren to affiliate themselves with the American Legion or kindred ex-service organizations, respectfully submit the following report:

Our members should not affiliate themselves with the American Legion or kindred ex-service organizations.

Committee: J. S. Noffsinger, J. F. Burton, M. C. Swigart.

5. Plan for Standing Committee

To the Annual Conference of 1922, Assembled at Winona Lake, Indiana, Greeting:

Your committee on plan for Standing Committee submits the following report:

I. Representation

1. A State District, having 3,500 members or more, shall be entitled to two delegates.

2. A State District, having 500 and under 3,500 members, shall be entitled to one delegate.

3. State Districts, having under 500 members, shall combine in pairs, according to convenience, and send delegates in alternate years. If there is an odd number of such Districts, the District, having the largest number of members, shall be entitled to one delegate.

4. Each foreign District shall be entitled to one delegate until its membership reaches 3,500, and then it shall be entitled to two delegates.

5. Members of Standing Committee may be elected to serve twice in five years, but not oftener, and not more than two years in succession. The reckoning time is to begin with the election of delegates to the Annual Conference of 1923.

II. Officers

1. The Moderator shall be elected annually by Standing Committee, with the approval of Conference, one year previous to the time he shall serve, who shall preside over both Standing Committee and open Conference. And he shall prepare an inaugural address of not more than thirty minutes, with respect to the work before Conference and in the light of general conditions, which shall be delivered at the beginning of the business sessions of the Conference.

(1) The Moderator, thus chosen, shall be eligible to election as regular delegate on Standing Committee. If, however, he serves only as Moderator, he shall have no vote, and whether he serves only as Moderator, or as both Moderator and regular delegate, his term of service shall be as stated in Section 5, Part I.

2. The Secretary shall be elected by Standing Committee, with the approval of Conference, for a term of three years.

(1) He shall have no vote in Standing Committee or the open Conference, except when regularly elected as delegate.

(2) His duties shall be to keep a correct and complete record of the proceedings of Conference, and he shall be custodian of all its official papers.

(3) His term of service and duties shall begin with his election.

3. Other officers of Conference shall be chosen as heretofore.

III. Expenses

1. The expenses of all members and officers of Standing Committee shall be paid by the Treasurer of the Annual Conference, except the delegates from the foreign Districts, whose expenses shall be paid as at present. The funds to be paid out by the Treasurer of Conference are to be raised in the regular way, by increasing the pro rata assessment.

Committee: H. C. Early, A. C. Wieand, Galen B. Royer.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SPECIAL NOTICE TO MEMBERS OF NORTHERN INDIANA

It is our purpose to conduct a Prize Essay Contest in our District on the subject, "Tobacco—Its Evils—How Overcome?" Cash prizes, amounting to thirty-five dollars, will be awarded at the Temperance Meeting at our Summer Assembly in August.

The tobacco evil is growing at such an alarming rate, that we must do our part to stem the tide. Some one in each congregation will soon receive a letter, giving detailed instructions for this contest. Public announcements will be made from time to time. If, for any reason, you fail to hear about it, write me.

Parents, encourage your children to enter this contest. Sunday-school and church workers, use your influence for the good of this great cause.

By order of the Northern Indiana Temperance Committee. Nettie C. Weybright, Secretary.

Syracuse, Ind.

DEDICATION OF THE TABERNACLE AT THE SUNNYLAND (FLORIDA) MISSION

The dedication, March 19, of the tabernacle at the Sunnyland Mission, was an event long to be remembered

by all present. The unusual surroundings, the commendable interest of the people in the services, and the kind spirit shown by all, made the occasion very impressive.

The mission is consistent with the policy of the Sebring church, in its intent to carry the Gospel to the people of the surrounding country. In December of last year some of the workers held some meetings at a school-house, about twenty miles southeast of Sebring. A Sunday-school was organized and Bro. J. B. Gingery was chosen superintendent. The interest grew from the small attendance of seventeen, the first Sunday, until seventy-seven were present. It was seen that the school-house was too small to accommodate the people. The church, together with Bro. Gingery, W. A. Young and W. F. Hollenbury, agreed to provide a larger building and to see after the interests of the mission.

By the cooperation of others, this committee erected a crude structure by setting poles firmly in the ground, and of such length as to support the roof with the desired pitch. This they covered with cuttings from the cabbage palm, in true native style. The ground is the floor on which the speaker's stand, and the benches of olden times rest. There is no siding on the building. Therefore, there is no need for doors and windows. In such a climate alone, as South Florida has, could such a structure be used for Divine worship.

On the day appointed for the dedication, fourteen automobiles, filled to capacity, left Sebring for the mission. The people from the surrounding country came also. The tabernacle was filled, while a goodly number sat in the cars on all sides. The whole service was under the supervision of Eld. J. H. Garst, associate elder of the Sebring church, who made the most of the occasion.

The Sunday-school came first, which was conducted by Bro. Gingery and his workers. Then the dedication sermon was preached by the writer, who used Psalm 84:1-4 as a fitting text, to arouse appreciation, on the part of the people, for the place of worship and for the workers who came among them. The audience gave the

closest attention. At the close of the discourse, one young man came forward for church membership. The noon hour was most pleasantly spent. There was an abundance of food for all present. The social feature was most commendable.

After the intermission a short service was held, to instruct the two applicants for baptism. One young sister had previously applied for church membership. At the close of this service the two were baptized by Bro. C. G. Erbaugh in the lake near by, while an attentive assembly looked on. Many of them had never seen trine immersion administered before. The day was most encouraging to the workers. They asked that the point be known as the Sunnyland Mission, which was so an-



Tabernacle at the Sunnyland, Fla., Mission

nounced. Bro. Erbaugh was secured to hold some meetings, following the dedication, which promise to be fruitful of much good.

The people for whom the mission is conducted are natives of the State. They have some sterling qualities. With better schools and a knowledge of the Christ of the world, they will prove a power for good. Florida has many such people in the State.

Since writing the above, seven more have been baptized, with two other applicants for baptism. Bro. Erbaugh continues the meetings with increasing interest. Sebring, Fla. D. H. Zigler.

The Question Box

What is the best method of making our offerings to the Lord's work?

We believe that the offering "upon the first day of the week, as the Lord has prospered us," with a "liberal" hand and a "cheerful" heart, "as unto the Lord and not unto men" is the very best method. This should be the result of a consciousness of stewardship and the Lord's goodness to us, and should be one-tenth, or more, of our income. With proper teaching and cooperation, this could all be brought to the church, regularly, in worship, and be administered by the church. Without this cooperation, it will need to be administered by the individuals themselves. To this end, the weekly envelope is most helpful. While, to us, this seems the best method, yet there may be other methods equally good. No method is good that is not regular, proportionate, willing, and without the support of the majority of the membership.

Can we keep any of the money, raised in this 1922 budget, for District work?

In the general budget of \$334,500 there is nothing provided for District work. An attempt was made in 1920 to include these amounts, but there seemed to be so much confusion and dissatisfaction, that it was abandoned with that year. Of course, the work in the Districts must be provided for, but this will be arranged for by the District Boards in their own way and is not a part of the budget above referred to.

How can we develop greater loyalty to our own denomination, or is this not desirable?

We believe it is not only desirable, but most essential, both for the progress of our own work and in order to hold proper Christian relations with other denominations. This may appear paradoxical, but facts everywhere show that the highest loyalty to truth, home, business, or country, expresses itself most graciously to its neighbors and competitors. This is especially true where Christ reigns. Paul, before Christ came into his life, was honest, but a prejudiced persecutor of his opponents; but when Christ controlled his life, he then prayed for those who differed with him and persecuted him!

There is no greater need in our own church today than real wholesome loyalty to our denominational ideals and truth. Ours is a rich heritage. The integrity, piety and Christian brotherliness of our church and people are almost without a parallel in church history. We need a service, occasionally, in every congregation, wherein the history, the character and influence of our people, as well as the polity and usages of our church, are helpfully discussed. We need leaders in every church who are sympathetic with our ideals and convictions of truth. We need more testimony for, and less antagonism to, the church in our speech—but we must get it into our hearts first.

In the years of the division over methods, and the attempt to cleanse the church of worldliness by legal enactment, there were started certain tendencies for and against church rule and rules that have led to misunderstandings and no little injury. These have done great injury to our denominational loyalty in the past, by overemphasizing certain things, on the one hand, and stirring up most unwise and unchristian attack on the other. These we shall not discuss here, except to say that all matters of methods of expression and modes of procedure—essential as they are—must not be emphasized to the loss of the principle of life they represent, nor discussed in the flippancy of human desire or in prejudice, but in the patient search for the truth and the will of God.

Methods are essential, but they must come from the ruling life within rather than from the ruling law without. Loyalty is admiration born of understanding, plus devotion that holds nothing in reserve. This can be won, but not forced. George Eliot once said: "WHOM we believe unites us, but what we believe divides us." Let us keep the emphasis on the power-giving Life and we shall find our loyal appreciation and willing obedience to every helpful method that emanates from, or brings us into, that Life!

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

An Easter Prayer

We thank thee, Gracious Father, for all the wisdom and love that has brought to us the joy of Easter time. As we contemplate the sacred memories of this day, we are overwhelmed in the triumph of thy grace and power. The height and depth of thy love are past finding out. The shadows of Calvary only increase the glory of Easter. That the sacrifice on the cross was voluntary, and that it was the triumph of love, rather than that of sin, is evidenced in the resurrection. In the tragedy of suffering was the dynamic of life, springing up in fruitfulness and victory over death, not only to thee, O Christ, but to all who abide by faith in thee, as the Conqueror over sin and death. Make us glad and faithful witnesses to thy saving power always, even unto the ends of the earth, through Christ, our Lord! Amen.

Easter

"EASTER celebrates the conviction of the Christian world that Jesus Christ was the Conqueror of death." It is well that we have those days which call our minds back to the cross and the resurrection. The growing practice of conducting special services in our churches during Passion Week does this. It brings a renewed consciousness of what Christ really means to us. The scenes of that first week are gone over again, and we always rejoice when Easter morn breaks upon us.

What a decided contrast there is between the outlook for the Christian cause now, and what it was to the first disciples! Christ had come to tell of a new day, and in the minds of the majority all had ended upon the cross. It took faith to believe in a Risen Lord in such a doubting and prejudiced world, and yet, when the conviction that he had risen, gripped his followers, they went out with an irresistible testimony.

That same spirit has dominated the lives of all who have really caught the significance of the resurrection. Today, in almost every nation of the earth, there are those who are testifying for Christ by word and deed. Where there were eleven disciples and a few others, who believed in that first Easter, there are now millions who believe, because of the testimony of those early disciples, and their followers through the centuries, and because of their own personal experience.

"Easter stands for a fact—the fact that faith is more vital than doubt, that hope is more lasting than

fear, that love is stronger than death." Easter is a natural time for us to tell others of our faith and joy in Christ—not that it should be postponed until then, but simply that the Eastertide brings to us an enlarged appreciation of our Lord, which ought to send us out witnessing for him.

"I know of lands which are sunk in shame,
And hearts that faint and tire,
But I know a name, a name, a name,
Can set those lands on fire.
Its sound is a brand,
Its letter a flame;
I know a name, a name, a name,
'Twill set those lands on fire."

Forward Movement Notes

A LEAFLET, EXPLAINING THE BUDGET for the present year, and giving some suggestions as to methods of raising it in the local church, has been sent to each Local Director. A great many have already written that their congregations are taking steps to arrive at their apportionment. It is encouraging to note the number of churches which are coming more and more to provide for their contribution to the general work of the church throughout the entire year.

"THERE ARE PEOPLE who lose their religion because they can't believe some particular doctrine; but more people turn away from faith because they can't believe in some particular Christian."

REALIZING THE STRATEGIC IMPORTANCE of the Primary Election, one of our District Temperance Committees wrote letters to each church, just prior to the election, urging the members of the District to do all in their power to help in nominating men whose attitude toward the prohibition issue is unquestioned.

ONE OF OUR CONGREGATIONS, which has been most liberal in giving to the general work of the church, recently enrolled a large percentage of its membership as proportionate givers. They began using the duplex envelope system, the first of the year, and in that way are receiving offerings each Sunday for local and general work. We believe this is a system which many of our churches will come to adopt.

THE ROUND TABLE

Easter Sunshine

BY EDYTH HILLERY HAY

WHAT does this Easter-tide bring to you? Is your heart all athrill with the joy of it? Or are you missing the wonder and the grandeur of the resurrection season by pining over your own misfortunes? Have you, then, forgotten what this Day of days has brought to you for the taking? Have you no thought for the Christ triumphant, deeming that, since he has been victorious over the sorrows of his earlier years, he no longer has a care for yours? Friend, that is the grandest thing of all! He is now enabled to bear the heartaches of the entire universe without being crushed beneath the load! Cast your care upon him! Let the love-shine of a Redeeming Savior reflect upon your own sad countenance henceforth and forevermore!

Conquering and to conquer! He has proven his power—can you doubt it? Away with your burden of gloom and despair. You can't help another his comfort to share when you are thus hampered yourself! Lift up your eyes:

"Skies are beaming, glory streaming;
Flowers are springing, birds are winging—
Glad hearts, singing—everywhere!"

And back of it all is the sign of the Conqueror; the Hope of the hopeless, the Risen Lord, the Redeemer of the world!

Goshen, Ind.

An Easter Thought

BY JULIA GRAYDON

THE buds on the trees remind us that the time is coming when they shall burst forth into beauty after their long winter sleep.

Then, too, we think of the three days our Master spent in the tomb, when life and hope seemed gone from the world, and his friends mourned him as dead, for they could not yet understand all he had told them.

He burst the bands of death and stepped forth among them again, but with a more radiant spiritual beauty.

So, as we watch the buds unfold and see the touch of green everywhere, let us rejoice and say, "He rose from the tomb, and we and our loved ones shall rise some day also." "Because I live ye also shall live."

Harrisburg, Pa.

The Valley and the Heights

BY G. W. TUTTLE

WHEN the Master said: "It is finished!" the offering was made, the sacrifice accomplished, the suffering ended. How exultingly the cruel Pharisees must have echoed and reechoed the Master's words, and said: "Yes, it is finished—and he admits it. This is the last of this carpenter of Nazareth, this pretender, this man Jesus."

What was finished? The sorrow and sadness, the weariness and pain. The cup of love had been emptied, the cup of suffering and sorrow had been drained to the dregs, his sacrificial work was accomplished. The saddest page of history—human or divine—was filled; the sacrifice of the Perfect Son of God for the sinful sons of men.

The feet of the Master had trodden alike the mountain of temptation and the mount of transfiguration. Satan had set his feet on a pinnacle of the temple; now God set the feet of his Beloved Son on the pinnacle of victory—victory over death. "Death! death!" the earthquake, the darkness, and the sorrow-filled, leaden hearts of his disciples echoed on that awful Friday. But the song of the Easter morning was, "Life! life!" Now the blind eyes of the disciples, whom he loved, would be opened. Now they would remember that he said he would rise again. I can imagine John saying to Peter, after the resurrection: "Peter, do you remember how much he talked about life?" Peter, replying, would say: "Yes, I un-

derstand now what he meant when he said, one day, 'I am the way, the truth, and the life.'"

Victory over temptation, victory over sin, victory over death! Here is the Conqueror of the ages! And the joy of the Conqueror will be our joy, if we follow him today. He beckons from the heights. He says: "Up! up to the higher ground, the more abundant life, the richer service, the fullness of joy, the victorious, fruitful life." If we hear his voice, if we listen to his call, life will be a perpetual Easter-time. Each new morning joybells will ring, service will beckon.

And we need this renewing daily—this freshness of joy—this incentive to labor—this new sense of Christ's presence, with its victory and power—this daily Easter joy. There is a daily Easter of the soul-life that the Master would give us—a new sense of his living presence, a new portion of his joy, a new assurance of victory. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Pasadena, Calif.

Our Easter Prayer

Up and down our lives obedient
Walk, dear Christ, with footsteps radiant,
Till our garden lives shall be
Fair with duties done for thee;
And our thankful spirits say,
"Christ arose on Easter Day."

Easter Time—the Holiest of All

BY A. B. COOVER

WE commemorate the date of our Lord's resurrection, in our various churches and Sunday-schools, with appropriate services and programs, and well we may. How very sad would be our lot, had the Christ not arisen, but he arose, hallelujah! He triumphed over every artifice of our old adversary. By this same sign are we also overcomers.

In the wonderful conversion of Cornelius, the door was opened to the whole Gentile world. Now, at Easter-time, why should not we, who were alienated—lost, lost, but now adopted into the family of God—put forth every effort to convert all within our reach? "Even so come, Lord Jesus."

"Oh, come let us sing unto Jehovah; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving. Let us make a joyful noise unto him with psalms; for Jehovah is a great God, and a great King above all gods. In his hands are the deep places of the earth; the heights, of the mountains are his also; the sea is his and he made it; and his hands formed the dry land. Oh, come, let us worship and bow down; let us kneel before Jehovah our Maker; for he is our God, and we are the people of his pasture, and the sheep of his hand. Today, oh, that we would hear his voice. Harden not your heart" (Psa. 95).

Grants Pass, Ore.

Approaching Easter

BY WILBUR STOVER

As Easter draws near, we are thinking of the resurrection of our Lord. It is the wonderful, meaningful event of history. It is celebrated, in various ways, all over the Christian world, but the event spells out something of the same significance everywhere. Christ was dead—he is risen. Our acceptance of him brings us the blessed hope that we shall share with him in this rich experience—that we shall live again.

I am thinking of India now. In our Ankleshwer church it has been the custom, for years, to celebrate the love feast on the evening of Holy Thursday. Good Friday is also recognized. All day we think of it. It makes a difference, to prepare for Easter in that way. Easter becomes more real, as it ought to be to us all. It becomes a great day—a day especially suited for baptism, if there are applicants waiting. Certainly, in a sense one day is the same as another, but then there are attendant circumstances, which can add greatly to an occasion, if employed. I have been wondering where we might attend a love feast this

Holy Thursday night. I have not found the place yet.

The joys of Easter are scantily appropriated by those who do not know the Lord. If the resurrection means little or nothing to you, then, of course, Easter means no more. But when our faith triumphs in the resurrection, then, wonderfully, magnificently, overwhelmingly, is "Christ in us the hope of glory."

Mt. Morris, Ill.

The Supreme Triumph

BY JOSEPH D. REISH

"Low in the grave he lay,
Jesus, my Savior!"

THUS, in a few brief words, the poet has described for us earth's darkest moments—a time when our Savior's bitter enemies considered their jealous end had been attained, and when they had earth's greatest impostor—as they considered him—secure in their clutches, even in the sealed and guarded tomb. Seemingly his devoted followers had formed the same conclusion when, in their utter discouragement and forlornness, they reverted to their former occupation—that of fishing—so as to relieve their minds from the strain of the events of the recent past.

At the time when the Lamb of God expired on Calvary's tree, his enemies, who had long desired his death, and who thought that it would yield them entire satisfaction, quailed in alarm, and "returned, smiting their breasts." Nature herself could not endure the sight, so "a darkness came over the whole land." To all natural appearances, right was entirely crushed, and wrong had ultimately triumphed.

But God's ways are beyond man's comprehension and he was not to be outdone by anything that the puny arm of flesh could accomplish.

"Vainly they watch his bed,
Jesus, my Savior!
Vainly they seal the dead."

At the supreme moment God's angel messenger descended. Before his power, the guards fell as dead men, the Roman seal was broken asunder and the great stone was rolled away from the tomb's mouth, thus leaving it exposed to the astonished gaze of the world. The Son of God broke the spell of death, rose from the tomb and thus triumphed over man's greatest enemy.

"Death cannot keep his prey,
Jesus, my Savior!
He tore the bars away."

This triumph is shown to be supreme, in contrast with the fact that, but a short while before, it seemed that evil's victory was complete. It is no wonder that the poet gives us his chorus in allegro strain:

"Up from the grave he arose;
With a mighty triumph o'er his foes;
He arose a victor from the dark domain,
And he lives forever with his saints to reign;
He arose! He arose! Hallelujah! Christ arose!"

Berthold, N. Dak.

Congregational Efficiency

BY EZRA FLORY

WE are in a day when the subject of efficiency is discussed and I am wondering why churches might not apply this idea to the selection of delegates to Conference. Why not select such members as will be able to come to the assembly the first day and stay throughout, getting the heart of all that is given? These should then return, after being set on fire, and give their churches a good report of what was done, not only during the business session but at all the meetings during the valuable days, preceding the business session. They should be at the Training Conference on the sixth and seventh of June, or at least have a representative at such gatherings, if they themselves are not able to attend. Why should a delegate be under more obligations to attend the business sessions than the other sessions?

It would be better for several small churches to unite in sending an efficient delegate, than to have two or more inefficient ones.

Elgin, Ill.

HOME AND FAMILY

Immortality

BY B. F. M. SOURS

Out of the darkness of night and despair
Gleam the first beams of the day;
Over the hilltops that loom in the East
Streams the first crystalline ray.

Out of the calyx of woe and despair,
Hope spread her petals on earth.
Beautiful blossom of Infinite Love,
Fragrant with heavenly worth!

Over the world was the mantle of night—
Nightmare, and sin and its woe;
Out of the sepulchre issued my King,
Setting the sunbeams aglow.

Over the climes the bright beams of the day
Hasten the gladness afar,
Vanquishing shadows: and where they have sped
Love and its ministries are.

Out of the sepulchre, unto the skies,
Up to his throne he has gone
Since the glad Easter Day saw him arise,
Bringing life's glorious dawn.

What shall the noonday be? Harvests of Gold?
What shall the joy be to me?
O to be with my dear Master and Lord,
His and immortal to be!

Life and forever! O Master divine,
Burst is the grave and its bond!
Lift us, O lift us past portals of pearl
Into the glory beyond!

Thou art the Portal to infinite life;
Thou art my heaven Divine!
Enter us into thy triumph, dear Lord,
Pure, and immortal, and—thine!

Mechanicsburg, Pa.

The Conqueror

BY IDA M. HELM

"Now hath Christ been raised from the dead" (1 Cor. 15: 20).

THE blackest crime in the world's history had been committed. The Son of God had been crucified as a malefactor. The sun refused to shine while its Maker was dying, and while the people groped in darkness. They heard the piercing cry, uttered by the broken-hearted Man of Sorrows, as he yielded up his spirit. Conspicuous, upon the gloomy summit of Golgotha, are the three crosses. The one in the center bore the precious but awful burden—the Son of God—who "commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

The Shepherd has been killed and the sheep are scattered. Judas, filled with remorse for the awful deed he committed, has hanged himself. Peter has shed bitter tears of remorse for his sin of denying his Lord. The disciples, discouraged and sad, are in despair over their dead King and his shattered Kingdom. It had crumbled under the malice and hatred of the chief priests and scribes, and the merciless grip of Rome. Peter suggested that they go back to their boats and nets in Galilee. Some of the others decided to go with him. Peter was in danger of making a great mistake. He had been called to a great and noble service—to be made a fisher of men. He had a three years' training for it, under the Master Teacher, and now was the time for earnest, aggressive work. But, instead, he was turning back to his old occupation—a mere fisherman of Galilee. He must be directed into the path of service, to go out and gather in the scattered and the lost sheep.

When Jesus was yet alive, he had told them: "After I am raised up I will go before you into Galilee" (Mark 14: 28). Now the message came to the disciples in their darkness and perplexity, as they mourned and wept: "He is risen." The disciples could not understand the meaning of the cross till they saw it in the light of the empty tomb and the Risen Lord.

"And Peter,"—tell him especially. The old chords of love thrilled in Peter, and the inspiration of the Living Master sent him to a mighty, heroic work, and

a martyr's death. The Risen Christ helped the disciples out of their perplexity and dispelled their gloom. The Risen Christ has more light for our puzzling questions, and more comforts for our sorrows than we can find anywhere else. His resurrection carries the Bible with it. "Because I live ye shall live also" (John 14: 19). Jesus uttered this glorious truth with death staring him in the face. "Because I live." This grand clause encircles the next one with a halo of transcendent light—"Ye shall live also."

The difficulties of the disciples were cleared away only as they saw in the resurrection a testimony to Christ's Divine Authority, and it reorganized all their faith around that truth. 1 John 1: 1 tells us that the key to the confidence of the disciples, in the resurrection, was in the sight of their own eyes, and the touch of their own hands. They recovered from their deep despair of the cross to a courage that entered upon a world program and sent them forth to teach all nations the things which Christ commanded them—trusting in his strength, willing to die for their faith in the risen Lord. The cross became the scattering point of faith. The empty tomb became the rallying point of faith."

"Behold the royal ensigns fly,
The cross's shining mystery
Where Life itself gave up its breath
And Christ, by dying, conquered death."

Ashland, Ohio.

Ourselves and Others

BY LYDIA E. TAYLOR

Encouragement Along the Way

Interest in the Prize Contest, continues. We believe many more are at work on the task of defining "The Simple Life." What the Committee *wants* is the best definition the Brotherhood can produce. Some exceedingly busy thinkers, and others with time to spare, might be helping by putting their serious thoughts on paper and sending them our way. Remember there is no "age limit," and that all manuscript must be in by April 30.

The demand for the "prayer-veil" folder, by our departed Bro. D. L. Miller, is unusual—the third edition now being rapidly mailed out. Our dear "Father Miller"—"being dead, yet speaketh." Some fail yet to read the words—"these booklets are free, on request of the secretary."

We appreciate the messages of encouragement that came with some "Contest" responses—especially those from some of our optimistic aged ones.

Some of our problems would be solved if all local congregations would include our work in their regular "Forward Movement" budgets, as some are doing.

This is the time of year when, facing Conference activities, our duties continue to multiply. The work of handling the heavy correspondence, with inadequate equipment, and along with numerous other duties, is very trying. Will you not pray much, and pay at least a little, that the work of our Committee may glorify his name?

An Effort of the Late Pope.—"The Catholic Women's Union of Italy" took action on the modern forms of evil, including extremes in dress. To the report of their decisions, the late Pope Benedict responded feelingly—emphasizing the effect upon the sacredness of the home. To the editor of *Our Sunday Visitor* (Catholic) we are indebted for a copy of the full text of that response, from which we quote briefly:

"The changed conditions of the times have conferred upon woman functions and rights which were not allowed her in former times. . . . yet at the domestic hearth she is still queen, and even when at a distance from the domestic hearth, she must direct towards it not only her natural affection, but always keep it foremost in her thoughts and solicitude. . . .

"We are aware that the increased and ever-increasing activities of Italian Catholic women are determined to be guided by this same standard. Hence we applaud the renewed determination of dedicating themselves to the education of youth, and to the betterment of the family and of the school. . . .

"On the other hand, we rejoice in the resolution which has been formulated to secure that Catholic women, in addition to the duty of being modest, should also realize

that of showing themselves such in their manner of dress. Such a resolution expresses the necessity of the good example the Catholic women ought to give; and, oh, how grave, how urgent is the duty of repudiating those exaggerations of fashion which, themselves, the fruit of the corruption of their inventors, contribute in a deplorable degree to the general corruption of manners! We feel it our duty to insist, in a particular manner, on this point because, on the one hand, we know that certain styles of dress which nowadays have become usual among women, are harmful to the well-being of society, as being provocative of evil; and, on the other hand, we are filled with amazement at seeing that those who communicate the poison seem not to realize its malignant action, and those who set the house on fire seem to ignore the destructive force of the fire. It is only the supposition of such ignorance which can explain the deplorable extension in our days of a fashion so contrary to that modesty which ought to be the choicest ornament of the Christian woman. Without such ignorance it appears to us no woman could possibly have gone to the excess of wearing indecent garments, even when approaching the sanctuary. . . .

"We believe that this league against the evils of fashion would be well received by the fathers and husbands, the brothers, and all the relatives of the courageous champions. . . .

"Let it not be thought that good example benefits only the educational work directly belonging to woman, both within and outside the family. The Christian courage which gives life to the good example of woman amid the vitiated surroundings of our epoch, and in front of the flood of indecent fashions, also facilitates the mission of woman in the midst of society. . . . We applaud the means to be employed by introducing into the life of the country a clearer vision of justice and of charity. Oh, if the new generation were to grow up imbued with these virtues; above all, if justice and charity were less talked of in theory, and more exercised in practice, these hotly debated and formidable social questions would soon have their perfect solution."

(The lines in bold faced type are ours emphasizing words of the late pope as good for Protestants, too).

Mt. Morris, Ill.

Aunt Sally—a Hypocrite

BY ELIZABETH ROSENBERGER BLOUGH

SALLY's husband was sitting with his back towards the window, talking to Newton, her brother.

"I can't understand it. She was well as usual when I went to town yesterday morning; I got back before ten o'clock. There she was in bed too weak to hold up her head. I sent for Doctor Groff, and he came right away. He talked a lot, and all I could make out was, that she's worked too hard—she just gave out." Jim arose from his chair: "My country, I never pushed her to the work that I know of."

Newton interrupted here: "Now see here, Jim, that's the last thing any of us would accuse you of. Sally always did just what she pleased at home, and I know she's had her own way here. We don't blame you if she's worked too hard."

"But why should she lay there, looking as if the next wind would blow her away? She talks about dying too." Jim was in desperate need of some explanation of this awful position in which he found himself. Some powerful chance had laid Sally there in mysterious helplessness—an unseen enemy against whom he could do nothing.

"One of us will be in every day, and if we can do anything, let us know, Jim." Newton meant to be comforting. Sally was his favorite sister—they were just two years apart—and so he wanted to do all he could.

A trained nurse took care of Sally, but that evening Jim was with her alone for awhile. Sally lay with her eyes closed at first, as if she had nothing more to say to any one. But after a while she looked at Jim, sitting there, and she spoke with perfect clearness and sanity. She expressed herself as not knowing whether she could stay here. She knew that she was very sick. "There's something on my mind; I've been an awful bad woman."

Then Jim answered: "Sally, what are you talking about? There isn't a better woman anywhere in this world."

Sally looked at him seriously: "Yes, that's just it. Even you didn't know it. I've been such a hypocrite."

"Very well, then, just remain a hypocrite. I like you that way," answered Jim.

(Continued on Page 234)

AMONG THE CHURCHES

Calendar for Sunday, April 16

Sunday-school Lesson, The Love of Joash for God's House.—2 Kings 11: 21 to 12: 16.

Christian Workers' Meeting, The Doctrine of Eternal Life.—Rom. 6: 23. * * * *

Gains for the Kingdom

Two baptisms in the Salem church, Iowa.

One was baptized and one restored in the Bethlehem congregation, Va.

Five baptisms in the Ashland church, Ore.—Bro. Chas. Barklow, of Glendora, Calif., evangelist.

Six additions to the South St. Joseph church, Mo.—Bro. Cecil Sell, of Fredonia, Kans., in charge.

Eleven were baptized and others await the rite, at Cordova, Calif.—Bro. Price E. Robertson, of Lindsay, Calif., evangelist.

Four were baptized and one reclaimed in the Richland church, Pa.—Bro. Harrison S. Gipe, of Richland, Pa., evangelist.

Eighteen were baptized in the Oklahoma City church, Okla.—Brother and Sister O. H. Austin, of McPherson, Kans., evangelists. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. W. Flory, of Roanoke, Va., to begin April 17 at Selma, Va.

Bro. W. C. Detrick, of Dayton, Ohio, to begin May 7 in the Loramic church, Ohio.

Bro. L. H. Eby, of North Manchester, Ind., to begin May 21 near Clarence, Iowa.

Bro. S. G. Meyer, of Fredericksburg, Pa., to begin May 14 in the Lancaster church, Pa.

Bro. Wm. E. Thompson, the pastor, to begin April 16 in the Ottumwa church, Iowa.

Bro. John C. Zug, of Palmyra, Pa., to begin April 30 in the Pleasant Hill congregation, Pa.

Bro. A. L. B. Martin, of Baltimore, Md., to begin May 14 in the Chambersburg church, Pa.

Bro. M. S. Frantz, of Los Angeles, Calif., to begin May 26 in the West Wichita church, Kans.

Bro. John R. Hershman, of Mechanicsburg, Pa., to begin April 16 in the Second Church, York, Pa.

Bro. J. A. Robinson, of Pleasant Hill, Ohio, to begin April 17 in the Huntington City church, Ind.

Bro. Ralph W. Schlosser, of Elizabethtown, Pa., to begin April 30 in the Shrewsbury church, Pa.

Bro. Wm. K. Conner, of Harrisburg, Pa., to begin April 29 in the Hatfield house, Hatfield congregation, Pa.

* * * *

Personal Mention

The Woodberry church, Baltimore, Md., has secured the services of Bro. S. P. Early, of Windber, Pa., as pastor, beginning with Sept. 1.

Bro. Galen B. Royer, Jr., writes: "Enjoying work very much in Southern Ohio." Bro. Royer is now located at New Carlisle, Ohio, and is Assistant Director of Religious Education for that section.

Bro. D. W. Shock, who closes his work with the Girard church, Ill., May 31, will not enter upon his new pastorate with the Raisin City church, Fresno, Calif., until after the Winona Lake Conference.

We are sorry to learn that Bro. L. W. Teeter, of Hagerstown, Ind., has suffered a slight relapse since our last report. He was able to sit up part of the time, however, and the outlook was considered hopeful.

The General Mission Board has been making some special inquiries into the Russian famine situation and the various relief agencies, and next week Bro. Minnich will have something to say to our readers concerning the result of his recent investigations.

A recent issue of the "Walnut Street Messenger," the local paper of the North Manchester church, Ind., has a good write-up of the life and work of Eld. R. H. Miller, who spent the last ten years of his life, 1882 to 1892, at North Manchester. This is a good idea. It would be useful to recall oftener than we do, the inspiring examples of service and devotion set by the faithful leaders who have gone on before.

Bro. Bonsack spent last week end with the Girard church, Ill., speaking six times, including the Saturday night meeting. The heavy rains in that section made it necessary for the basement departments of the Sunday-school to move upstairs, crowding things somewhat uncomfortably, but not destroying the opportunities for helpful service. His plans for this week took him eastward, including, with other points, the District Meeting of Northern Virginia in the Linville Creek church.

Bro. Thos. E. Ecker has changed his address from Taylortown, Md., to Kump, Md.

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Special Notices

To the Churches of Southern Ohio.—All papers and queries, intended for the District Meeting, should be in the hands of the Secretary not later than April 18.—Chas. L. Flory, Secretary, Union, Ohio.

Special Announcement.—On account of an unexpected hold-up in publication, interesting historical material will still be used in "Christianity vs. War." Leavenworth and Alcatraz incidents are especially desired.—John D. Roop, Jr., Linwood, Md.

To the Sunday-School Superintendents of Middle Indiana.—Please send me, at the earliest possible date, the name, year of birth, and address of each young person who is a member of your congregation in church fellowship. Let the age limit be 25.—Lawrence Shultz, North Manchester, Ind.

To the Indiana, Ohio, and Michigan Churches.—Arrangements are being made fast now, for helpers in Vacation Church Schools. If you are planning to have any help brought to your school from the outside, make your names known, for the helpers are being scheduled rapidly.—Lawrence Shultz, North Manchester, Ind.

Announcement.—Any one wishing to attend the District Meeting of Eastern Maryland, to be held at the Locust Grove church, April 25 and 26, can do so by coming to Mt. Airy. There is a train both morning and afternoon, which will be met at Mt. Airy. Any one expecting to come in this way will please notify the elder, J. O. Williar.—Mamie E. Garver, Mt. Airy, Md.

To All the Churches of Southern Ohio and Others.—The Secretary of the Brethren's Home, at Greenville, Ohio, will close his books April 28, to make his report for District Meeting. All churches that have not, as yet, paid their apportionment, and others that are delinquent, will please remit soon. All money not received until after the above-named date, will be reported delinquent. All money should be sent to the undersigned.—A. B. Miller, Secretary-Treasurer, Eldorado, Ohio.

To the Superintendents of the Sunday-Schools of Michigan.—Bro. Flory informs me that a number have not as yet sent in their report for 1921. Will you not take this matter up at once with your secretary, and see that the report is sent in? Send one copy to Bro. Ezra Flory, Elgin, Ill., one to me, and retain one. If you do not have the blanks, send to the General Sunday School Board, Elgin, Ill., and you will be supplied.—C. L. Wilkins, 1914 Darwin Avenue, Grand Rapids, Mich.

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Miscellaneous Mention

A late number of the "Mount Morris College Bulletin" indicates that the plans for the college reunion, at the close of the present school-year, are meeting with a very enthusiastic response. From all quarters letters are coming in from old students, to the effect that they will be there. It will be, undoubtedly, the biggest thing of the kind in the history of the school.

The foundation is going in now for the new Science building at McPherson College, we are told. The schools have been hard hit by the financial depression, and progress is difficult, but they are slowly pulling ahead, just the same. Several members of the McPherson faculty will conduct an Extension School in the Rocky Mountains during the summer. It is believed that this will "afford an opportunity for tired teachers that must attend Summer School, to combine with it the recreational feature."

The Anti-Saloon League, Westerville, Ohio, is already seeking to interest Sunday-school superintendents in the Lincoln-Lee Legion's plans for the observance of World's Temperance Sunday. With this in view, announcements have been mailed to over 60,000 superintendents in the United States. If you did not receive one, perhaps you would better write them and ask about it. The twelve Law Observance Placards, sent free, would surely interest you. The Secretary says truly: "The only way to hold the ground we have gained, in the adoption of the eighteenth amendment, is to educate and train a generation in obedience to law and as total abstainers."

Did you know that there is a large number of our young people who are ready and eager to go out in service this summer in Vacation Schools, mission work and summer pastorates? A religious education director, writing us on this subject, says he has many more applicants for such work than places to put them. Since when has it come to pass that the harvest is scanty and the laborers are too many? And do you too wonder why our young people frequently find work in other lines; and are thus drawn away permanently from church activities? Could your church use any to advantage? Write some of our college presidents about the matter. Or the General Sunday School Secretary, here at Elgin. Or the Home Mission Secretary. It is not a light matter. It concerns the welfare of both the young people, who are anxious to serve, and the communities which need the help.

The correspondent of one of the Virginia churches, referring to the late Sunday-school Convention at Charlottesville, makes this encouraging statement: "Sunday-schools of the Church of the Brethren were spoken of, by members of other denominations, as the 'working Sunday-schools—the ones who are doing things.' That is a fine tribute to the efficiency of our people in that State—a record that other States may well emulate."

A North Dakota church has decided upon a unique method of raising funds for church expenses. Her members have rented a quarter acre of land, and propose to put in a crop of some sort, which, when matured, is to be sold for the benefit of the church treasury. The proposed plan has the advantage of being readily extended, to secure any desired amount of money. It is a cooperative effort that burdens no one, and is likely to yield the best of results.

The shepherd gone and the sheep scattered—how often it has happened, and how sad it always is! It is a pathetic story a consecrated sister tells, as she sends a dollar to the Mission Board for an "Easter Home Mission offering." Once the outlook was prosperous where she lives. There was a goodly number of earnest members: One of our leading evangelists was called in and gathered others into the fold, everybody was encouraged, a new church was soon to be built, and then—. The one faithful minister was called by death, there was no one to lead, discouragement seized the hearts of the flock, some moved away, some lost their first love, only a few are left in an apparently hopeless situation. And the sister sends the Board a dollar from her scanty savings, with an almost despairing cry for help. What do you think should be done about it? Why do you think such things must be? Are you perfectly sure that they MUST BE? * * * *

The Conference Daily

For some years now it has been the custom to have a "Conference Daily." For this there have been several reasons. Those who do not go to the Conference, have been anxious to get all the news they could, as to the work that is done at Conference. The "Messenger" gives them a very excellent report of the several sessions, but still they like to have the "Daily," with its fresh notes from the field, the personals, the gists of addresses, the pictures, and the thousand and one little items that make the "Conference Daily" worth while. Besides they like to have as many views of the Conference as possible, and the "Daily" adds just one more view to that which is found in the "Messenger." Thus the "Daily," instead of competing with the "Messenger," really becomes its ally.

Yes, there will be a "Daily" this year. Winona itself does not have facilities for this paper, but Warsaw has always been ready to supply this lack. The Committee of Arrangements has again secured the services of Bro. John R. Snyder to edit the "Daily." He has done this for a number of years. He knows the genius of our Conference and knows a large number of the leaders of our church personally. And they, in turn, know him and his ability as Conference editor. He is not afraid of much hard work. Conference means long days and hard work for him, when he acts as editor, but he has never shirked hard work. In fact he seems to enjoy it.

He is now making his plans, and hopes to make this the best "Daily" he has yet furnished us. The Committee of Arrangements will appreciate your cooperation with and support of Bro. Snyder in his labors. The easier we make his work, the better he can make the paper.

J. E. Miller,

Elgin, Ill. Secretary Committee of Arrangements.

* * * *

Conference Railroad Rates

Bulletin No. 3

(See "Messenger" March 25 and April 1)

The various railroad associations have agreed upon a rate of a fare and a half for round trip to Winona Lake, Ind., June 7-15. Tickets on sale June 3-12, good returning to June 21. No stop-overs allowed (excepting New England States Association). I am expecting a similar rate from Western Canada also. The Transcontinental Association—including California, Nevada, Oregon and Washington—will not give the rate, but will sell summer excursion tickets at a rate but little more than one fare for round trip—tickets on sale May 25 to Aug. 31, good returning to Oct. 31—stopovers both going or returning—which is better than a fare and a half.

Parties in that territory should buy an excursion ticket to CHICAGO, and get a certificate from me for their reduced rate round-trip from Chicago to Winona Lake, Ind. If you are in doubt as to territory lines, ask information of your local agent as to fare, etc. From points in Colorado, Idaho, Montana, New Mexico, Utah and Wyoming, tickets are on sale June 2-11—good returning to June 22.

Consult your agent for further information, or, if writing to this office, enclose self-addressed stamped envelope for a prompt reply.

Cedar Rapids, Iowa.

Dr. S. B. Miller.

AROUND THE WORLD

Irrigation to Solve China's Food Problem

Professor A. Gordon Moore, of Peking University, in China, reports that the outstanding need of the whole famine section seems to be irrigation. Preliminary investigations have shown that a system of reservoirs and canals is wholly feasible. During the flood season, ample supplies of water could be readily stored in the mountains by the construction of dams, and gradually released at the approach of the dry season. Irrigation on a small scale has already proved its value in some sections where farmers dug wells, and utilized the water in maturing their wheat and barley crops. American engineers have volunteered their help in the construction of effective irrigation projects, and it is thought that in most districts future famines may thus be wholly avoided.

The Books of 1921

Solomon, in speaking of the limited literature of his day, exclaimed: "Of the making of many books there is no end," and in a more real sense it is true of the constantly-multiplying volumes, issued by the publishers of today. In last year's output of books, works of fiction—as might be expected—constitute the largest class. We note, however, the encouraging fact that science, for the first time in the history of the American book trade, stands next in the number of volumes issued—673, all told. Sociology and economics have 622 volumes to their credit. Since these works pertain to the entire economic development of the country, vitally and potentially, the interest, thus indicated, is encouraging. Religion and theology, with 595 volumes, constitute a class which always ranks large, frequently occupying the second or third place. The banner year was 1904, when 717 titles were issued.

Turkish Empire Restored

Whether fully justified or not, by past experiences, the recent conference of the allied foreign ministers re-established the Turkish Empire, though in a modified form. Again the Sultan extends his rule over Thrace, including Rodosto, but Greece retains Adrianople, and is given access to the Black Sea. Turkish authority is re-established in all the northern part of Asia Minor, except that Cilicia may be made an Armenian state. Constantinople will be returned to the sovereignty of the Sultan without allied interference. Gallipoli, however, is to be turned over to the Greeks, and all the forts on the straits are to be razed, and future fortifications are prohibited. The agreement is subject to approval by the Greeks, but, generally speaking, it is a distinct victory for the Moslem world, which, in the various parts of the East, has menacingly been agitating against the disintegration of the Turkish realm. Under the circumstances, harsh action seemed inadvisable.

Prohibition Not a Failure

Occasionally the claim is advanced, by some opponent of prohibition, that there is more drinking today, than there was in the "good old days"—as the "wets" call them—when saloons were open. But even people who do not like prohibition, can get a different idea when they really look into the question. The New York "Herald" sent out one of its correspondents to get first-hand information on the matter. The investigator tried to be fair in the reports he returned, though his personal sentiments did not incline towards the "dry" side. He declared that prohibition is not thoroughly enforced, and that even the inadequate efforts at suppression are extremely costly. Yet he unqualifiedly asserts: "It is apparent, from all reports, that the total consumption of liquor has decreased enormously. Wet conditions prevail wherever the situation is favorable. But even in those sections people are not consuming as much liquor as they did before prohibition—a fact to which every report received, testifies."

Why War Embers in Europe Are Smoldering

One thing which prevents Europe from being once more plunged into a destructive war, is the state of exhaustion, affecting the would-be combatants. The treasures are depleted and equipment is lacking. Truthfully it may be said that today Europe is in a state of armed peace—more so than it was in 1914. Each country has a grievance which it is not forgetting. In Budapest, for instance, the Hungarians—a vigorous people—are constantly reminded that thousands of their people are now chafing under the yoke of the Czechs and Jugo-Slavs—all because the Versailles treaty drew lines that assigned Hungarian territory to the newly-formed nations. Relations between the Greeks and Turks, too, are bound to be strained for years to come. In fact, the entire Balkan situation is so threatening today, that the delicate equilibrium, sustained for the time being, bids fair to be rudely shattered, as soon as one or the other of the contestants sees an opportunity to regain lost territory. Well may it be said that Europe, today, is sitting on a volcano.

Extensive Effect of Coal Miners' Strike

Approximately six million men are idle because of the coal miners' strike. Mine operators contend that a reduction of wages is necessary if the price of coal is to be lowered from its present unduly high rate. Miners insist upon a maintenance of the present, war-time scale of wages, and in case of the anthracite miners there is an insistence upon an even higher rate of pay. Economically, the strike is disastrous—the loss of wages alone being \$2,500,000 daily. The loss to the operators must also be considerable. Eventually the railroads and the various industries will also be severely affected. As a matter of fact, no one gains by a strike, whatever its adjustment may be. As a sensible settlement of disputed questions the strike is a decided failure.

Death of Exiled Emperor

Banished to the Island of Madeira by the allied nations, Charles I, former emperor of Austria, died after but one week's illness, of pneumonia. His exile and subsequent death calls to mind the banishment of Napoleon Bonaparte to the Island of St. Helena, with this difference, that Emperor Charles and his family were given a comfortable home in the attractive city of Funchal, whereas Napoleon seems to have been rather less fortunately circumstanced. The passing of Austria's former emperor marks another step in the world's real progress toward democracy, involving, as a matter of course, the dethroning of all crowned heads, eventually. The days of autocratic, self-willed potentates are past. Only a government by and for the people will ultimately be countenanced.

Temperance Progress in India

Students in India are not a whit behind other national groups in the passage of resolutions condemning liquor shops and the use of liquor in general. They are firmly convinced that alcoholic stimulants are sapping India's vitality of body, mind and soul, and in their campaign against the drink evil they are in dead earnest. One unique feature of their propaganda is seen in the system of pickets, under which volunteers persistently stand near liquor shops and, in the name of religion and country, implore the would-be customer not to drink. If there is no immediate response to the plea, still more urgent argument and entreaty are employed. Some of the pickets—believing in the efficacy of an acceptable substitute—offer the thirsty man a bottle of milk free of charge. In many places the movement has succeeded in cutting down drinking and in closing saloons. Several independent States have already adopted prohibition in varying forms.

A Matter of Credit

In a recent issue of "The Baptist" we are told about a church which deliberately decided to withdraw its pledge to its "World Movement." The matter was announced from the pulpit—every member being released from his obligation. Note the sequel: A banker heard of what had taken place and gave orders that if any one came to the bank, asking credit, he should be questioned if he belonged to the Baptist church above referred to. If so, credit was to be denied. This rule, moreover, was to be applied to the church itself and to all new members as well as the present members. The banker argued that if a Christian body deliberately renounced pledges which it had solemnly made, neither it nor its members were honest and, therefore, could not be trusted. Then the editor asks these questions: "Was this banker right? How would you like to be a member of that kind of a church?"

Laymen's Missionary Movement to Be Revived

Steps are being taken by which the Laymen's Missionary Movement is to be revived. A Missionary Conference has been appointed for May 3 and 4 at the Hotel La Salle, Chicago, to consider the advisability of resuming the activities of the Movement. First organized in New York City Nov. 15, 1906, it was the result of the vision caught by Mr. John B. Sleeman, of Washington, D. C., in visiting the mission fields of the world. Following the organization, a nation-wide missionary campaign, with Conventions in seventy-five cities, was projected and carried out. These Conventions led to the great National Missionary Conference at Chicago, May 2-5, 1910. The work of the Movement continued to grow, touching the smaller as well as the larger cities in the United States and Canada. In February, 1918, a Convention was held in Kansas City, Mo., with an attendance of 6,000—the largest Laymen's Convention ever held. While, owing to special campaigns in the different churches, during the last few years, the work of the movement was temporarily suspended, it is now felt, by many leading laymen in the Central West, that the Laymen's Missionary Movement should resume its activities, as there is, seemingly, no organization, at present, affording laymen an opportunity for the type of service it represents. Apparently, there is increasing need for unofficial and friendly association in the missionary work of the church, affording an opportunity for the cultivation of spiritual cooperation among Christian forces. It should be remembered, in this connection, that the Laymen's Mis-

sionary Movement does not, in any sense, interfere with the missionary plans of any denomination. It does, however, aim to develop missionary vision and purpose to such an extent, that every layman can be made to feel his responsibility in furthering, to the fullest extent, the missionary activities of his own church.

Good Counsel by President

President Warren G. Harding recently addressed the Bible Class of Calvary Baptist church in Washington, and his eminently sound words of advice may well apply to the people of the country in general, as well as to the limited number, to whom they were originally directed: "In spite of our complete divorce of church and state, quite in harmony with our religious freedom, there is an important relationship between church and nation, because no nation can prosper, no nation can survive, if it ever forgets Almighty God. I verily believe that religious reverence has played a very influential and helpful part in the matchless American achievements, and I wish that such a spirit may ever abide. If I were to utter a prayer for the republic tonight, it would be to reconsecrate us in religion and devotion, and make us abidingly a God-fearing and God-loving people."

Slave Raids in Abyssinia Still Persist

According to late reports in the "Westminster Gazette," slave raids in Abyssinia not only continue, despite the protest of civilized nations, but are actually increasing by leaps and bounds. Correspondents who speak from intimate personal knowledge, insist that the aid of the United States and other powers be enlisted by Great Britain, to suppress the iniquitous traffic. While the slave gangs are not quite as large as they were some years ago, this is only due to the fact that the border districts have been virtually depopulated. Many once flourishing villages have been entirely deserted. The raiders seem to be wholly devoid of even a semblance of consideration for their unfortunate victims. Men, women and children are chained together, during the wearisome journey from the interior to the coast, and frequently half of the number succumb to exhaustion and to the atrocious treatment meted out to them.

British Mothers Throng Saloons

At a recent investigation of conditions, connected with drinking places in London, Rev. J. E. Thorne related to the judge what he saw on just a single Saturday night: One hundred and twenty-one saloons were visited in his neighborhood between 9:30 and 11 P. M. Outside of these places he found 239 baby carriages, in addition to 713 other children, apparently under the age of ten years, waiting for their mothers who were drinking inside. In one thoroughfare alone, there were 40 baby carriages and 111 children waiting outside of the drink-shop, for their mothers at that late hour. That is a condition that brewers and liquor dealers would like to see in this country. With that heartless gang, children do not count. The money of the parents is all that the liquor interests care for. Strange to say, however, that some otherwise good-meaning people have been led to think that the best interests of the country can be enhanced by a return to light wines and beer!

The Archeologist's Spade in Palestine

Quite naturally all Bible students are aware of the fact that great light has been thrown upon God's Word by the excavator's spade. Wonderful antiquities have been unearthed—in every case testifying to the truthfulness of God's Word. Interesting monuments and valuable inscriptions have been discovered. The resulting illumination and corroboration of the sacred page has been welcomed by all. The Biblical archeologist has always looked with longing eyes to Palestine—a veritable promised land to him. After centuries of Mohammedan rule, a new era has dawned, ushering in more favorable conditions for excavations than heretofore have existed. Provisionally—we may well say—the entire country is now available for any duly-authorized expedition of exploration and excavation. A report of recent tours through Palestine, by the late Dr. John P. Peters, has just been published. He says: "These expeditions and researches impressed me forcibly with the potentialities of excavation in the Holy Land. I was made to realize, as never before, the great number of sites, never, as yet, explored. In many places, absolutely unidentified—especially on the tops of hills—the rock surface is covered with debris of old inhabitants, often to a considerable depth. Beneath every inhabited town, like Nablus, Gaza, Nazareth, Hebron, but, above all, Jerusalem, there lies an almost incredible mass of remains, as revealed by excavations for foundations, wells, etc., quite concealing, in many places, the original topography. Even in the open country, an excavation almost anywhere is apt to reveal remains of antiquity. Rock cuttings of most surprising character meet one everywhere. The objects brought from these, during late years, as a result of unauthorized digging, have been quite copious. With systematic and fully-authorized efforts at exploration, there are sure to be important discoveries."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

A Law That Never Changes

Galatians 6: 7, 8

For Week Beginning April 23, 1922

1. **As We Sow, so We Reap.** There is a close analogy between the world of nature and the realm of the Spirit. They bear the impress of the same Hand; and hence the principles of nature and its laws are the types and shadows of the invisible. The world's visible and invisible are two books, written by the same Finger, and governed by the same Idea. Or, rather, they are but the One Book, separated into two parts only by the narrow gauge of our knowledge. As tare-seed comes up tares, and wheat-seed is sure to produce wheat, and as the crop in both cases is in proportion to two conditions—the labor and the quantity committed to the ground—so in things spiritual, too, "whatsoever a man soweth, that shall he also reap." Not something else, but just "that." The proportion holds in kind; it holds, too, in degree—in spiritual things as in natural. Sowing sparingly, a scant harvest is ours; sowing bountifully, a rich ingathering rewards our toil. If we could understand and rightly expound that principle, we should be saved from much of the disappointment and surprise which come from extravagant and unreasonable expectations.

2. **Sowing to the Flesh and Its Sad Results.** There are two kinds of life—that of the flesh and that of the Spirit. Amidst the animal and selfish desires of our natures, a voice clearly speaks of duty, of right, and of perfection. This is the working of Deity in man—the life of God in the soul. It is the evidence of our divine parentage. But there is a double temptation to live the lower life instead of this: (1) The desires of our animal nature are keener than those of the spiritual. The cry of passion is louder than the calm voice of duty. (2) The reward is given sooner. It takes a shorter time to amass a fortune than to become heavenly-minded. It costs less to indulge an appetite, than it does to gain the peace of lulled passion. This explains why men choose the visible and palpable, instead of the invisible advantage, and plan for an immediate harvest, rather than a distant one. The lower life is that of the flesh. The "flesh" includes all the desires of our unrenewed nature—the harmless as well as the sinful. Any labor, therefore, which is prompted by present self-pleasing, is sowing to the flesh, whether it be the gratification of an immediate impulse, or the long-continued plan, reaching forward over many years.

3. **Sowing to the Spirit Is Sure to Bring Glorious Results.** The meaning of sowing to the Spirit is plain. "Let us not be weary in well-doing," says the apostle, in close connection with the topical reference, "for in due season we shall reap if we faint not." Well-doing—works of goodness—is the sowing of which he speaks. This same thought is emphasized in other passages. "Abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord," "Laying up a good foundation for the time to come,"—these were some of the reasons to induce liberal giving. The amount of harvest is proportioned to the seed sown.

4. **The Harvest Is Life Eternal.**—That does not simply mean a life that lasts forever. A life that endures is the destiny of the soul—all souls, bad as well as good. But the bad do not enter into this "eternal life" of which the apostle speaks. It is not simply the duration, but the QUALITY of the life, which constitutes its desirability. A spirit may live forever, and yet not enter into the life of the blessed. The real essence of life eternal is not confined to mere duration of existence, but implies heavenly qualities of existence—a seed of life, now sown, growing into a more abundant life in the great beyond.

5. **Suggestive References.**—Job's testimony to the law of sowing and reaping (Job 4: 8, 9). The danger of sowing iniquity (Prov. 22: 8). Sow the wind—reap the whirlwind (Hosea 8: 7). Good counsel (Hosea 10: 12, 13). Sowing in tears—reaping in joy (Psa. 126: 5, 6). Bountiful returns to him who honors the Lord with his substance (Prov. 3: 9, 10). Enduring "all things" will insure a harvest of "eternal glory" (2 Tim. 2: 10, 11, 12, 19). "Walking in the light" we sow for a reaping of the best things later on (1 John 1: 7, 9).

Young People and Reconstruction

(Continued from Page 227)

due time, it becomes the mighty oak. Just that small nut, insignificant in its appearance, stepped on by many people, and unnoticed, possesses power—power to become a wonderful thing.

Within the past five decades, a similar transformation has taken place. The young people, grouped in a body, represent promising fertile soil. But through

continued inactivity they merely touched the surface of the Kingdom of Christ. They could not appreciate sermons alone. They could not appreciate Sunday-school alone, but the power within them was ready to expand in the form of service. How sad that this fertile soil was being wasted! To the call of preventing this possible loss, Dr. Clark, organizer of Christian bands and societies, responded. His wise insight visualized the great waste. He, therefore, dropped one specific idea, "Christian Endeavor," into the midst of this soil. It took some time, to be sure, for this new idea to sprout, just as with any seed. However, when it did sprout, it was not long in breaking the outer surface, and since then a gradual growth has continued.

It is a fact that any organization is strong only through the constant use of all its parts. So it is with each Christian Worker. Through the constant functioning of every department, all will become strong. In order to walk with God, we must keep moving, and to make progress, every department must be wide-awake. Only by growth of ideas and ideals shall we be able to see the fruits of Christianity in young people, as we see them now. Therefore it remains for us to adapt ourselves to the work as it confronts us and to continue it. Is not this, after all, the essence of Christ's mission, when he said: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world"?

Our organization is but a means of furthering Christ's Kingdom, and its strength all depends upon the individual members. Through ages of toilsome labor—various processes being at work—we have been brought to this present time, a period of reconstruction. We are gathered on a great battle-field. The enemy's flag of surrender is waving at half-mast. Are we to give up? Shall we finish this fight for Christ? Yes, let's make the enemy raise the emblem of surrender to full-mast! Then we can rejoice in victory. The task is not too great, for no one is too busy to have a part in the work which Christ started. He means joy, pleasure and eternal happiness to be the heritage of all, and the young people's societies of today can help much in bringing others to Christ, and to rejoice in him, if each member will but do his very best, and live for Christ every day, as he would have his people do.

Are we, as young people, to allow defeat to shame our vows by permitting the adversary to discourage us, and cause us to give up the fight? The eyes of the whole world are centered upon us—the spiritual power of America.

Christian Workers, let us raise the banner of Emmanuel high! Let us be true to our faith! Let us make Christ first in our lives, and may each of us so live, day by day, that our lives may speak for him who sacrificed so much for us! Let us be Christian Workers in deed and in truth!

Columbus, Ohio.

Aunt Sally—a Hypocrite

(Continued from Page 231)

Sally seemingly took no notice of what he said. She was intent upon telling him still further: "I stayed among the last to help quilt out the quilt for the Sisters' Aid Society on Tuesday. I hated every stitch I put into it. And when the president said that they surely appreciated my help in finishing the quilt, when I had so much to do at home, I answered, just as if butter wouldn't melt in my mouth, that I was glad to help them and wanted to do all I could. And all the time, inside of me, you should have seen what I was thinking. I didn't care if I ever got to another Aid Society. I almost wished that it would go to pieces. I hadn't strength enough to milk clean that night, I was so tired."

Jim got up and gave her a drink of water.

Then she continued: "Oh, and that's not all. When our class had a social, I made little sandwiches—more than a hundred—and stuffed eggs, and oh, a lot of

other things. They all said what a cheerful giver I was, and how they could always depend on me. Then I said: 'Do take another one,' when all the time, I was hoping they'd never ask me to bake or cook another thing for our church. I didn't even want to see the inside of it any more."

Jim thought of how they had both been brought up in the church, and he wondered if she wanted to go back on it, after all these years, but he said nothing. Living all these years in the same neighborhood, the friendship among them was very intimate. Many ties in the past bound them together in the present. In times of sickness and sorrow the various families had gone to help in each other's houses with ready hands and hearts. Sitting in church and looking about him, Jim could see many people who had been kind to them on many occasions, and to whom they had, on an equal number of occasions, been kind.

But Sally was talking again: "'Twasn't only the church. You remember when William Slossers came in and stayed to dinner. I asked them, just as pleasant, to stay, while, all the time, I was hoping they would have sense enough to refuse. I was just that deceitful."

"Well, they came right when we had the most to do," complained Jim.

"And my floating-island custard, and damson plum tarts, and purple eggs and coffee jelly, that I learned to make out of a magazine, I never want to see any of them again." Sally paused to rest; then she went right on: "I wished you'd wear shirts right off the clothes-line. I haven't even wanted to answer you when you talked to me lately. Oh, I haven't hardly begun to tell you how awful I've been, but I do feel better already, as if I were getting clean and honest inside."

"But, Sally, you were sick and tired," explained Jim patiently.

"Think so?" She seemed to wonder about this, for a little while. Then she said: "I had to pinch my lips together tight when Mellie Barnes went over all the clothes that her sister has, and how she keeps a maid, and they're getting a new automobile and building a sun-parlor. I just got so sick of it all that I couldn't say: 'Isn't that wonderful?' any more."

When she was asleep, Jim went out, feeling as if the very foundations of life were unsafe. What should he do?

When Newt came the next day, he had good news: "The doctor says she is overworked. Sally was always ambitious at home. She drove the rest of us, and made us work. And you know, Jim, that a horse that's overdriven, and hurried too much, gets ugly and cross on your hands."

"Mine don't," answered Jim bluntly. He was sore and troubled.

When, six months later, Sally was doing her own work again, she told Jim that she was going to the Sewing Society that afternoon.

"Do you really want to go?" asked honest Jim.

Sally laughed. How good it was to hear her! "Now Jim, I've had my lesson; I am not going to be a hypocrite. I want to go, but I am not going to work so hard again. I want to live and enjoy things after this."

Huntingdon, Pa.

WE may have an excellent ear for music, without being able to produce it. We may judge well of poetry without being poets. But we can not hope to have an adequate conception of goodness without being tolerably good ourselves.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

UNION REVIVAL SERVICES AT CODORA, CALIFORNIA

The Brethren here have been without a resident minister for a number of years, and we had been praying faithfully for the Lord to send us a man to revive the work. The Holy Spirit directing, we got in touch with Bro. Price Robertson, of Lindsay, Calif. We began special preparation for the revival by having a month of

semiweekly cottage prayer meetings. As soon as it was publicly announced that the revival was launched, several people in the community arranged for a big dance, to be given on the Friday evening previous, in the same room in which it was planned to hold the revival. But God's power was in our midst, and on the evening of the dance most of the promoters were sick in bed and unable to attend.

The meetings began Feb. 19 and continued until March 19. We had only planned for three weeks, but the Lord directed such Spirit-filled messages and so stirred the hearts of the people that we continued for another week. There was also Bible study each afternoon of the closing week. These sessions were well attended, considering the busy season. Some stopped their tractors and others their sprayers and other activities at this time.

The messages were delivered with such power that the whole community was stirred. Many who had grown cold and indifferent, consecrated their lives anew. We had a room set apart for this special service of prayer and consecration. There were twenty-seven conversions. Eleven were baptized by trine immersion, eight by the Christian minister, and others await the rite. A number of church activities have taken on new life. We have decided to continue the weekly prayer meeting, and also have organized a Christian Endeavor. A number have pledged a certain amount each week, or month, as an advance fund for the support of a pastor. We are praying the Lord to send us the man.

Butte City, Calif.

Anna Kline, Rhoda Custer.

DO YOU SEE HIS POINT?

Old Bro. Graff, though crippled and infirm by paralysis, noticed, in going home from church at Carthage, one afternoon, how the trees lean away from each other in order to reach the light. Then he said: "These trees have more sense than some men." A tree will always push away from a crowd, and seek better light and purer air, and so will a man that follows heavenly instincts.

I well remember my mother's advice to a friend. She said: "Your father and mother were members of the church. Why don't you come and go with us?" His reply was: "I want to go with the biggest crowd." Both are now gone, and he is trying the realities of his choice.

How is it with many others of our dear children? Seeking the crowd, are you? Pushing away from purer air and better light, and seeking the crowded mart, are you?

What is the result? More world and crippled virtue. More temptation, less resistance. More of the lust of the eye—the lust of the flesh. More of the pride of life—more money, perhaps—but less of the pure air of heaven. Less light of day—more of the loathsome air and mists of darkness. More artificial light, but less of the glorious sunlight of the king of day—the light from heaven.

We should always walk in the light, as much as possible, for it is more glorious and more healthful, both for soul and body.

Cartersville, Mo.

J. L. Switzer.

WOMEN'S WORK IN LAST YEAR'S FAMINE AREA

With eagerness we looked forward to doing some evangelistic work in the famine-stricken district. While physical relief was being administered, the more direct evangelism was crowded to the background.

We have just finished the fourth class we have been holding for women. In three places the village has provided a place for us to live, a place for class-work, and also coal, kerosene, and a few vegetables and fruits for our use. At one place we already had a chapel, so the village provided nothing.

Sister Anna Blough and myself are engaged in this work. She has charge of the reading work and I have general direction of evangelistic services, though we help each other as circumstances demand. We have a Chinese man servant, who buys and cooks our food, and runs our errands. His wife also is with us. She helps in teaching. She reads quite well, was baptized last November, and is quite a helper among her own people.

The reading is done in the new phonetic script. In this there are thirty-nine characters or phonetics. A word is represented by one, two or three of these characters.

By this method many women learn to read in two weeks. Each morning and afternoon the women read awhile. This is followed by singing and a Gospel story. Sometimes an evening class is held for those desiring personal help.

Feb. 19 we had the pleasure of seeing our first country women graduate in the reading course. It was a great day for us, for the graduates and for the women of the place. One dear old lady clapped her hands with delight. The following day was "Decision Day," when seven women decided for Christ. Among them were the two women who received their diplomas the day before.

Eight more villages have called for classes to be held during these spring months. The relief work has removed much of the former prejudice. Often have we heard the expression: "If the church had not fed us we would have starved to death."

In the public square of this village is a stone slab, erected as an appreciation of famine relief given by the Church of the Brethren. The slab is set in the front wall of a building and is about two feet three inches by four feet. It was erected by the three villages receiving help from this center. It tells of the great distress of the people, of their appeal to the church. It further states that food distribution began in the ninth year of the Chinese Republic, tenth moon and third day, and closed in the tenth year, sixth moon, and second day. In all 81,383 lbs. of grain were distributed. The date of the erection of the stone is given as tenth year and seventh moon.

Of the four places where we have been, two have erected such stones. Others have given an inscription of thanks on wood or satin to the church. A great many people are truly thankful; others are like the nine lepers.

There is still fear in the hearts of some of the people, even to the extent that they will not accept a picture card. Many people still believe that foreigners take out the eyes and hearts of people to use as medicine.

The ignorance and oppression of these women is indescribable. Under the circumstances, words fail us to express our joy as we see their faces brighten, and know that some of the Eternal Light is entering their hearts.

Anna Crumpacker.

HISTORY OF MISSIONARY ASSOCIATION OF THE CHURCH OF THE BRETHREN OF WAYNESBORO, PENNSYLVANIA

For a number of years a young people's meeting had been connected with our regular Sunday evening service. These meetings had, in a measure, been helpful to our young people, but there was a desire for more aggressive and practical Christian work.

This spirit so prevailed among the young people, that a local Reading Circle was established for the purpose of gaining a greater general knowledge of the missionary work that was being done in other fields, and to have a record kept of the books read. This soon left its local field and, by the suggestions of our first foreign missionary, Eld. W. B. Stover, the Missionary Reading Circle was organized in 1892 at the home of Katie Ripple, with Sister Edith Newcomer (Howe) of sainted memory, as the secretary. This circle grew to a membership numbering into the thousands, located all over the Brotherhood, and a reading of four books each year, for three years, was the course completed by many.

A feeling that the need was still not met, led some of them to submit, to the official body of the church, the idea of an organization of some kind for spiritual improvement, and to develop missionary sentiment. The plan suggested was approved by our elder, Bro. J. F. Oller, and on the evening of March 13, 1893, a temporary organization was effected, with Sister Edith Newcomer as chairman, and Sister Lizzie Hollinger as secretary.

A committee of five was appointed to draft a constitution and by-laws and to report at a meeting to be held one week later, at the home of Sister May Oller (Wertz). On the evening of March 20, 1893, twenty persons met at the home of Sister Oller, and a permanent organization was effected under the name of the Missionary Association of the "German Baptist Brethren Church" of Waynesboro, Pa. A constitution and by-laws were adopted at this meeting and the constitution was signed by eighteen persons. An election of officers was also held.

The second meeting was held on the evening of April 3, 1893, at the home of Sister Hollinger. At this meeting the organization was completed by the appointment of the necessary committees, and the first literary program was rendered. The Association soon made itself felt as a factor in our church work, and at the end of the first year of its existence had a membership of thirty-eight.

Among the names of the members of the Association, we find those of W. B. Stover, Mrs. W. B. Stover, J. B. Emmert and H. P. Garner, missionaries in India.

The regular meetings are held on the first Tuesday of each month, at the home of some of its members. A literary program is rendered, which usually consists of readings, recitations, essays, referred questions, music, etc.; and sometimes a talk on some topic. The meetings are always opened by devotional exercises and all literature must be of a moral or religious character. The necessary business of the society is transacted at these meetings. An offering is taken at each meeting and all members are expected to contribute toward the work of the Association. All money is placed in the hands of the treasurer and is paid out only upon authority of the president. It is the aim of the society to give financial aid where most needed, both at home and abroad.

Another feature of the work of our association is the fund for the support of missionaries in foreign fields. This fund was established in May, 1900, but nothing definite was done toward the supporting of missionaries until the spring of 1903, when Brother J. J. Oller made a decision to support one missionary, if the society would support one. At a special meeting in the church, on the evening of Feb. 24 of that year, it was finally decided to support two missionaries and to recommend India to the General Mission Board as the field. At the Annual Meet-

ing at Bellefontaine, Ohio, Sister Mary Quinter, of Huntington, Pa., and Sister Nora Arnold, of Lintner, Ill., were selected to represent us in India, and were supported, one by Bro. J. J. Oller, and one by the Association. This fund is still maintained by the Association.

The members of the Association, however, are not the only contributors to this fund. Many who do not hold a membership make regular payments. The fund is in charge of three trustees, elected one each year by the Association, and who are regular members. Most of the contributors have signed a pledge, which reads: "For the purpose of locating and supporting a missionary, I hereby express my willingness to make a weekly contribution of at least — as long as it may seem wise to continue the fund, or as long as my circumstances may allow." The decision of the Association to support two missionaries put greater activity in our local church people, who had been struggling for a number of years for a new church. At the next regular business meeting of the church, it was decided to build a new church, which was dedicated in 1904. An average number of 200 visits are made yearly by members of the Association.

A retrospect of twenty-eight years of the life of the Missionary Association shows that there has been no backward step, but that much progress has been made. It has been a success beyond the hope and expectations of those who were instrumental in effecting its organization.

With this brief sketch of the results of our Association, sufficient should have been said to encourage us to hope for greater progress in the future. The achievements which this Association has already attained, justifies its existence, and as a good record in the past is the best guarantee for the future, we may hope for still greater things in the years to come. Let us do all we can to have the Gospel carried into the dark places of the earth and to win souls to Christ! The future lies before us, and there is need of aggressive missionary work.

Laura Needy.

THE LAST SIX MONTHS AT SHOU YANG, CHINA

Shou Yang is one of the three principal mission stations in the China mission. There are eight missionaries located here. It is the youngest of the three stations. It is a walled city, but a considerable part of the business and residence section is outside the city walls. Our mission compound is located outside of the wall. It is the only one, of the above-mentioned three stations, that is located on the railroad. It is about three thousand feet above sea level, and situated among the beautiful mountains of Shansi. The name of the city suggests that it is, or should be, a well-favored city. "Shou" is the character for "long life," while "Yang" is the character for "the sun," and may represent "light, warmth, productivity, life, and the heavens," from which all these good things come.

The mission having located us at this station, we came here to make our home, immediately after the Language School closed in Peking. We arrived here right at the beginning of summer. Bro. Smith was immediately called into famine relief work. Pauline and I found this a very pleasant place to spend the summer. The high altitude here tends to modify the intense heat of the sun considerably. We must have fires in our houses from October to June. During the summer, Bro. Flory had charge of a large group of famine laborers, who were building a new wall around our ten-acre compound, and doing various other things, by way of repair, in the mission compound. Doing these things with famine labor, saved the mission a considerable amount of money, besides helping to keep alive many poor people. Bro. Heisey and wife and Sister Clapper spent their inter-furlough vacation at Pei Tai Ho Beach during the last summer.

The Boys' and Girls' Schools both opened in September with a goodly attendance. We really had all that could be taken care of, with a great deal of crowding at that. Some of the rooms, you might say, were literally packed with students. We are, indeed, thankful that no serious epidemic has broken out among the pupils so far, as we would surely have a problem on our hands, with such crowded conditions. How glad we will all be when the new Boys' School is built! We had planned for that this summer, but the money situation at home interfered with our plans. The schools closed in January for a five weeks' vacation, extending over what is supposed to be the coldest part of the winter and the Chinese New Year season. Work has been resumed again, this past week, with many new pupils making application for entrance into the school. We do not have room for all that want to come. Of course a few of the old students did not return, for various reasons. One father would not let his thirteen-year-old girl return, because he thought she was old enough to stay at home, to learn to cook and sew, so that he might find a mother-in-law for her soon. We hope child marriage soon becomes a thing of the past, so that the little girls can enjoy their childhood days.

In October the station was favored by having Miss Frances Wang, of Shanghai, with us for a few days. She

(Continued on Page 238)

FLASHES FROM WINONA LAKE, ETC.

Just now hundreds are directing their attention toward our coming Conference, and the beautiful place where its various sessions are to be held in June. The time will be here before we are all ready. There is always so much to do, just a few days before time to start. But no one need worry about a place to stay after one is there, for the accommodations are even better than heretofore.

I spent a few hours there and at Warsaw, quite recently, and had a little conference with Dr. Breckenridge, the assembly's principal man, and with Bro. E. M. Butterbaugh, who, with Bro. L. M. Neher, of Warsaw, represents the interests of our church this year. Though a little early to make assignments for lodging, concessions, etc., they are getting ready, in a big way, and will soon have a charting of everything at their disposal. Their books are open, and present indications are for a great meeting. We were surprised to learn that more than a hundred families make their home here throughout the entire season. That accounts for the congested condition of things during this period.

Quite a number of new buildings are under process of construction. Old ones are being put in first-class condition and the people over in the city are expecting to do their part in caring for the people, as in former years. The expenses, so far as we could learn, will be about as usual. We saw the new auditorium tested at the Billy Sunday evangelistic campaign last summer, and can testify to its efficacy in every way.

Returning by way of North Manchester, it was our great pleasure to take a little peep at the student body at chapel. Two things especially impressed me: First, it was the earliest hour I ever attended such a meeting—8:30 o'clock; second, it was the largest assemblage of students that I have ever seen at one of our colleges—nearly 500 present, though the rain poured down like in the tropics.

From a short conference with the President, Otho Winger, who is also serving the church as elder, it was learned that the finest cooperation between school and church is experienced.

The great administration building is none too large to meet the needs of this growing institution, and more dormitory room is an imperative necessity, if our young people are to be properly cared for. We returned home none too early to complete arrangements for the great Young People's Conference, held in our church April 1 and 2, reports of which are found elsewhere.

We are hoping that any one who has a Gospel Message for our Peru people, may feel specially invited to stop with us when passing through, to or from the Conference, or better still, come on purpose. The location of the church is on the corner of Fifth and Benton Streets, one block north of the Lafayette-Ft. Wayne traction line, and four blocks southeast of Winona traction line.

Peru, Ind. A. G. Crosswhite.

YOUNG PEOPLE'S CONFERENCE OF MIDDLE INDIANA

Over 125 young people, between the ages of fifteen and thirty, availed themselves of the unique opportunity to attend the first Conference for Young People in Middle Indiana, held at the Peru church April 1 and 2. The assembly included representatives from eighteen churches of the local State District, and seven other State Districts in five States. At the first session the church was packed to the Sunday-school rooms.

The novel feature, so far as our young people were concerned, was that we were unceremoniously ushered into a discussion of the vital problems which clamor for consideration at every turn, as we endeavor to render Christ-like service to our associates. The only preparation which we had for the plunge was a devotion of homage to our Captain, followed by a short message of welcome on "Why We Are Here," from the consecrated heart of the Peru pastor.

At the supper hour our meal was seasoned by short rem-laden messages from our Mexico friends, and a few of our less juvenile brethren. Their enthusiasm was by no means a minor source for the inspiration and goodwill of our Conference.

Beginning with the evening session, the house was packed to the walls. At this session we received reports of the Christian Workers' programs given, and practical work done in each of the congregations represented. The result was a mutual inspiration and benefit of no mean magnitude. "Young People and Stewardship," by Bro. R. H. Neodemus, emphasizing tithing to Christ as an essential means unto salvation, was a fitting climax for the work of the day. We were provided for the night by the members and friends of the Peru church and adjoining congregations, with traditional Brethren hospitality.

Following the "Morning Watch" and Sabbath-school, Sunday morning, Bro. C. C. Kindy, adviser for the young people of Middle Indiana, successfully made himself the transmitter for a soul-stirring message on the subject of "Spiritual Resources in the Church for the Young People, and Spiritual Resources for the Church in the Young People." From two to four P. M., following a report

on a similar meeting for the young people of Huntington County, which had but recently adjourned, we had graphic and highly beneficial talks on "Social Recreational Life" and "Personal Work," by Brethren Perry Rohrer and L. W. Shultz. Both dealt with the place of the church and its young people, in serving the people of the community.

At our last session we were given the benefit of a day and a half's study, and an hour and a half's concentrated rationalization by fifty-six of our own members, appointed on committees, to consider and bring reports concerning practical solutions for the eight problems discussed on Saturday afternoon and throughout the Conference. At the conclusion of the Conference we received "The Message of Christ to Young People," via Bro. C. H. Shamberger.

"How was the Conference?"

"Fine, everything went better than we dared to expect it would."

The strong Christian tenor of consecration in the messages brought to us by the men who spoke, has proved, beyond the shadow of an interrogation point, that they are vitally concerned in our activity. For the work which Brethren A. G. Crosswhite, L. W. Shultz and C. H. Shamberger did in giving us this Conference, we feel deeply indebted to the Master whom they serve. As a result, over one hundred young people of the Church of

Let Us Rejoice

By Edyth Hillery Hay

Waken, ye drooping souls, awake!
Come, shout aloud for joy;
Rocks, vales and hills your silence break—
No more need death destroy!

On every side sweet flowers bloom
Where yester-night, all wrapt in gloom
And icy chill, they lay;
The earth is glad, and shall not we
Join in redemption's song?

Our bonds are loosed and we are free
From chains of sin and wrong;
Victorious over death and grave,
With mighty power the lost to save,
Christ hath in us been born!

This is the day of all fair days—
The day when Christ in triumph rose;
Let every heart proclaim his praise.
He hath destroyed the last of foes—
All hail, Immanuel!
Goshen, Ind.

the Brethren in Middle Indiana hear more clearly the call of a crucified Christ. Eighteen churches of our District will feel the motivation of a reawakened dynamic. We are looking with eager anticipation towards recognition of our Conference by the District. For we:

"Doubt not, through the ages
One eternal purpose runs."

And we fain would fill our place. Ralph K. Miller.
North Manchester, Ind.

MISSIONARY AND EDUCATIONAL INSTITUTES

Seven Missionary and Educational Institutes will be held in Southern Ohio, at the following places: Greenville, April 26; Covington, April 27; Ft. McKinley, April 28; Salem, April 29; New Carlisle, April 30; Eversole, May 1; Price's Creek, May 2.

Program, Morning session, 10:15; afternoon, 2:00; evening, 7:30. Each session will consist of devotion, song and two lectures, followed by discussion. The subjects, according to local needs, are to be chosen by the speakers from the following list: The Local Board of Religious Education, Week-Day Religious Instruction, The Teacher and His Pupil, The Teacher's Aims, The Highest Interests, America, A Sunday-school at Its Best, Materials for Religious Education, The Program of the Local Church, Reaching the Individual Christian, What Has Divine Grace Done for Us? The Ideals of the Church of the Brethren, Some Possibilities Ahead, The Strategic Hour for Missionary Endeavor, Stewardship and Tithing.

Speakers, Chas. D. Bonsack, L. W. Shultz, Galen B. Royer, Jr. This tour is being made under the direction of the District Religious Educational Board.

New Carlisle, Ohio. Galen B. Royer, Jr.

COVINA, CALIFORNIA

Since our last report our pastor, Bro. Smeltzer, has entered more fully upon his work among us and has given us some very interesting and helpful sermons. His visits among the sick have been much appreciated.

The interest in the services has been increased, especially the Sunday evening meeting. One has been received by baptism.

Jan. 15 Bro. Jesse Emmert gave us an educational talk both morning and evening. The following week solicitation was made for financial aid for La Verne College.

Bro. Emmert being director of Religious Education in our District, we thought it would be helpful to hold an Institute. He came March 9, remaining during the week. His theme was "The Teaching Program of the Church." On Sunday morning the Mission Band gave an acceptable program on "The Joy of Service." We expected Bro. Emmert to continue in the afternoon and evening, but as he took sick, Brethren Root and Smeltzer gave some suggestive thoughts on the activities of the Christian Workers' Society.

Bro. D. B. Eby, of Sunnyside, Wash., Bro. Joe Davis, of Live Oak, Calif., Bro. John Heckman, of Polo, Ill., and our elder, Bro. Chamberlen, have each filled the pulpit and given us rich food for thought.

March 26 the Christian Workers' Societies of Pomona, La Verne and Covina gave a joint program on the subject, "Christianizing International Relationships." There were addresses and special songs by each Society. Only as the nations come to know our Christ, and exalt him in the nation, can our relationships be complete.

Eulalia Overholtzer.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Figarden. Our pastor, Bro. M. J. Muehler, will begin a two weeks' evangelistic meeting April 2, closing April 16. The Sunday-school will give an Easter program on the evening of the 16th. The following Sunday evening, April 23, we will hold our communion services.—Mrs. F. E. Weimert, Fresno, Calif., March 28.

COLORADO

First Grand Valley church met in council March 25. The Sunday-school and Christian Workers' Society were requested to take effect July 1. Bro. Homer Wenger was reelected superintendent of the Sunday-school. Bro. A. A. Weaver was chosen president of the Christian Workers' Society. We decided to hold our love feast May 13, beginning at 7:30 P. M.—Mrs. Roy H. Mohler, Grand Junction, Colo., March 31.

DISTRICT OF COLUMBIA

Washington City Church.—On Sunday morning, Feb. 12, Bro. I. S. Long, returned missionary from India, gave us a splendid sermon, and in the evening an illustrated lecture. A special offering was taken at the services for the work in India, which amounted to \$125. Bro. Long had the best of attention from the large audience, which filled the house at both morning and evening services. Wednesday evening, Feb. 15, the women's organized Sunday-school class rendered a special program in the interest of the building fund, at which time an offering of \$65 was taken. On Sunday, Feb. 19, the pulpit was filled both morning and evening by the home brethren—our pastor being engaged in a series of meetings at Dayton, Ohio. We are glad for his return after an absence of two weeks. Feb. 24 our Literary Society gave a splendid musical program, followed by a social hour. Feb. 26 Bro. J. Walter Engler, District Sunday School Secretary, addressed our Sunday-school and also gave us a good, practical sermon at the preaching hour. The Sunday-school offering, which amounted to \$30, will be given towards the support of a missionary on the foreign field, as a representative of the Eastern District of Maryland.—Mrs. J. H. Hollinger, 320 D St., S. E., Washington, D. C., April 1.

FLORIDA

Dade City.—Brother and Sister J. V. Felthouse came to us March 25. On the following day Bro. Felthouse preached his farewell sermon. As his sight and strength are failing, and he has to drive about eighty-five miles, he decided it was too much for him. It makes us sad to have to give up these dear folks, who have been so faithful. We hope some other minister will decide to come here in the near future, as this is a healthful climate and country and is improving in roads and prospects for a better market. Experiments show that many kinds of fruits and vegetables do well here. Some corn can be raised. Cucumbers and tomatoes form the staple at present. A one hundred acre cucumber farm has sold over \$2,000 worth of produce. The farm is about two miles from here and is irrigated. A packing house in the vicinity buys the tomatoes all around here.—Blanche Crisp, Dade City, Fla., March 31.

IDAHO

Bowmont church met in council March 31, with Eld. Graybill presiding. Our elder was chosen to represent us at District Meeting. The writer was chosen missionary secretary. It was decided to hold our communion May 26. At a called council previous to this, we reorganized our Christian Workers' Meeting, with Bro. Harry Evans, president.—Mrs. Chloë Gross, Nampa, Idaho, April 3.

ILLINOIS

Allison Prairie (Ill.) church met in council March 25, with Bro. D. M. Brower, the pastor, in charge. A good representation of members was present. Bro. Adian Jellison was elected president of the Christian Workers' Society for the remainder of the year, to fill a vacancy. Bro. D. M. Brower was selected delegate to Annual Conference, with Bro. Walter McBride, alternate. Our love feast will be held April 29, at 7 P. M. Mabel Wingerder Brower, Vincennes, Ind., April 3.

Dixon church met in business session March 27, with Eld. J. J. Johnson presiding. Two letters of membership were granted. Bro. Chas. Boyd was reelected church clerk, with Bro. W. Fox as president. Bro. Thos. McWethy was chosen delegate to Annual Meeting, with Bro. W. F. Dickey, alternate. We decided to arrange for a revival meeting some time during the fall months. Since the last report we have been favored by sermons from each of the following: Bro. J. W. Fritch of the Pine Creek church, Bro. O. D. Burk and Bro. Frank Wingert, of Franklin Grove. We are arranging for a special program on Easter evening. Our love feast will be held April 30, at 7 P. M.—Mrs. J. J. Johnson, Dixon, Ill., April 3.

Shannon church met in council March 29, with our pastor, Eld. Chas. E. Delp, presiding. Three letters were granted. Bro. Virgil C. Pinnell was with us, a few weeks ago, and gave a helpful lecture. Our Sunday-school is progressing nicely, having good attendance and interest during the winter months. Our class, of which Bro. Delp is teacher, has been organized with Bro. W. Fox as president. Our pastor's wife, Sister Delp, has not been permitted to meet with us very often this winter, on account of sickness. We hope she may soon be restored to health again. We have set Easter Sunday as Decision Day, and we are praying that souls will be made willing to accept Christ. Last Sunday evening we did not have our regular preaching service, but each one was asked to take part in the services. Though few in number we had a very good meeting, and all felt as if we wanted to do more for the Master. Bro. Delp has been giving us some very good sermons this winter, and is doing his part in trying to build up our church. Ida McNatt, Shannon, Ill., April 3.

Virchen church recently enjoyed some special blessings. March 6 Dr. Laura Cottrell, soon to sail for India, was with us. Her inspiring missionary addresses were listened to by a crowded house of deeply interested hearers. All caught a new vision of our India mission field. Later Bro. Chas. D. Bonsack came to us with

several Spirit-filled messages. "Our hearts burned within us" as he talked to us of what God expects of us. His special address to our young people, at the Christian Workers' hour, was a masterpiece. We, as a church, shall keenly feel the loss of one of our faithful church workers, Sister Laura Wagner. She is to marry Oliver Miller and will soon have her new home in Ladoga, Ind. —Stella Brubaker, Virden, Ill., March 29.

INDIANA

Arcaia.—We met in council April 1, with Eld. Fred Fair presiding. Two were received by letter. Bro. James Hill was chosen to represent us at Annual Meeting. Our love feast was set for April 22, at 7 P. M. Bro. Fair remained with us and preached on Sunday morning on the subject, "First Things First." Bro. Lawrence Schultz, of North Manchester, was with us March 10 and 11, and gave two excellent talks on church and Sunday-school work.—Sarah Kinder, Arcadia, Ind., April 3.

Bethany.—April 1 and 2 we enjoyed having Bro. C. D. Bonack with us in three services. He gave us many good things to think about. We expect to have Easter services in our Christian Workers' Meeting. Our services are growing in interest with the coming of spring.—Bertha E. Weybright, Syracuse, Ind., April 3.

Blue River congregation met in council March 31, with Eld. David Metzler presiding. Two letters were granted. Our spring communion was appointed for May 20, at 2 P. M. Feb. 19-21 Bro. Manly Deuter was with us, delivering four inspiring sermons and giving some helpful suggestions for practical work. A Junior Christian Workers' Society has been organized with Sisters Alice Swihart and Elva Struckman in charge.—Elva Bitting, Albion, Ind., April 3.

Flora church met in council March 30, with Bro. Gilbert Stenich presiding. At a recent council, Bro. I. R. Beery had made it known to the Ministerial Committee that after Sept. 1 his service would not be available. The church authorized the committee to secure another pastor. We also voted to call for the District Meeting for 1922. Bro. A. Warkman is delegate to Annual Meeting, with Bro. I. R. Beery, alternate. We voted to hold our communion June 18, at 7 o'clock. We had the pleasure of having with us, last Sunday, Bro. Click, of Bethany, who told us some of his experiences with the boys they took from Chicago to camp last summer. Bro. I. R. Beery leaves this evening to hold a series of meetings in Clinton, Mottie Welly, Flora, Ind., March 31.

Huntington City. Bro. J. A. Robinson, of Pleasant Hill, Ohio, will begin a two weeks' series of meetings at this place April 17. During Passion Week our pastor will speak each evening. At our recent council six letters were received. Bro. J. B. Bailey was chosen delegate to Conference. Our love feast will be held May 7, at 8:30 P. M. The churches of the city are planning a community Vacation Bible School, which is intended to cooperate. The Friendship Bible Class recently held a sale of baked things. The proceeds were \$50.00, which will go toward their pledge for the Emergency Fund. They also have just completed a new class-room in the basement of the church, to accommodate 100. This class has eighty enrolled at present. Our average attendance at Sunday-school, the past quarter, has decreased some, on account of sickness. We hope to make up our percentage this coming quarter.—Mrs. Irmal Humbert, Huntington, Ind., March 29.

Mexico. March 19 we were entertained by a glee club from Manchester College. A large crowd was in attendance. All were well pleased with the program, and were greatly impressed by the singing of the "Lord on the Cross." We wish to correct an error in our last communication. The joint Sunday-school Meeting of the four churches of Pine Creek, Santa Fe, Peru and Mexico, will be held at Mexico on Sunday, May 14, instead of the 19th.—Ira Fisher, Mexico, Ind., March 24.

North Liberty church met in council March 28, with Eld. J. F. Appaman presiding. We voted to install Bro. H. B. Dick as pastor for the coming year. He was also chosen delegate to Annual Meeting, with Bro. Orville Houser, alternate. Our Sunday-school is doing fine at present. We have seventy-seven on the roll.—Mary Winkley, North Liberty, Ind., March 31.

Pine Creek church met in council March 25, with Eld. Jas. O. Kessler presiding. One letter was granted. We decided to have a love feast May 20, at 7 P. M. Bro. P. E. Cobbitt was with us. Sumners and Delbert Mangus, with the writer and Bro. Stump, alternates. The church decided to have a Primary and a Junior Department. The program committee has arranged special days for the year as follows: Easter program, April 16; Simple Life and Purity, May 7; Bro. H. A. Claybaugh; Sunday-school institute June 17-18; Randolph, Vacation Bible School, July 18 to July 1, Bro. Burton Metzler and wife; Harvest-Missionary Meeting, Sept. 10, Bro. W. B. Stover; Music Institute, Nov. 5-19, Sister Cora Stahly. Our series of meetings is to begin Oct. 7 and close with a love feast Oct. 21. A Bible Institute will be held during the holidays, to begin Dec. 24, with Bro. Nicodemus as instructor.—M. S. Morris, North Liberty, Ind., March 30.

Roann.—Jan 22 Bro. Deardoff, of Ohio, preached an inspiring sermon from the text, "Walk in the light as he is in the light." Feb. 26 Bro. Bagwell, of North Manchester, preached both morning and evening. Our church met in regular council March 21, with Eld. Crosswhite in charge. Two letters were granted. The committee appointed to investigate the Vacation Bible School, gave its report. Bro. C. C. Miller was chosen on the program committee for the joint Sunday-school Meeting. We appreciate Brother and Sister Cover's work among us very much. Bro. Cover preaches for us each Sunday, both morning and evening. Estella Musselman, Denver, Ind., March 28.

Santa Fe church met in council March 16, with Eld. P. E. Cobbitt presiding. Five letters were granted. Bro. P. E. Cobbitt was elected delegate to Annual Meeting, with Bro. B. F. Jenkins, alternate. A Missionary and Temperance Committee was elected: Bro. Abner Bohn, Mrs. Herman Landrum, and the writer. Our love feast will be held in the fall. March 26 Bro. Bagwell, of North Manchester, preached in the morning.—Mrs. Dossie Webb Fowell, Roanoke, Ind., March 20.

Union church met in council March 18. Bro. Eli Roose favored us with a few appropriate remarks. Trustees of the cemetery presented their resignation and their request was granted. The time set to elect new trustees was April 6. Bro. Roose was elected delegate to Annual Meeting, with Bro. John Coulter, alternate.—Dora A. Henricks, Plymouth, Ind., April 4.

IOWA

Salem church met in council March 25, with Eld. H. T. Caskey presiding. One letter was granted. Two have been received into the church by baptism since our last report. Our Sunday-school has maintained a good attendance throughout the winter months. We are expecting greater things when the spring opens up. Our Sunday-school will give an Easter program on Sunday evening, April 16. Our pastor has been giving us some splendid lessons on the book of Romans. Our love feast will be held on Saturday evening, April 22.—Mettie Caskey, Lenox, Iowa, March 29.

KANSAS

Topeka.—March 12 an interesting program was given by a Gospel Team from McPherson College, which was enjoyed by a full house. Bro. Whittaker, of Iowa, has come among us to take up the pastorate. We hope with his help to do more work for our revival. Our Sunday-school is planning an Easter program.—Mary M. Smith, Topeka, Kans., April 4.

West Wichita church met in council March 11, with Eld. J. J. Yoder presiding. An especially interesting meeting was enjoyed. We decided to have a Vacation Bible School under the direction of Sister E. E. Wade. We are anxious to announce that our revival to be conducted by Bro. M. S. Frantz, of Los Angeles, Calif., will begin May 26. Bro. W. M. Kurtz, of McPherson College, will give us a lecture April 24. March 26 we enjoyed having Brother and Sister Rogers D. Yoder with us in the interest of Religious Education.—Fred McConnell, Wichita, Kans., March 28.

MARYLAND

Baltimore.—Woodberry church met in council April 2, with Eld. W. E. Rupp presiding. Various officers were elected, with Bro. Wm. Kinsey, elder in charge. Bro. S. F. Byer, of Elizabethtown, was elected delegate to District Meeting; Eld. W. E. Rupp, delegate to Annual Meeting. We have secured Bro. S. P. Early, of Windber, Pa., as our pastor, to begin in his new field Sept. 1. April 2 Eld. W. E. Rupp gave us two able sermons. March 30 Bro. S. F. Byer, of Elizabethtown, gave us a very inspiring sermon. April 9 Bro. F. J. Byer, of Elizabethtown College, will preach both morning and evening. With Bro. S. F. Byer, superintendent, our Sunday-school is growing in interest and all the work is progressing nicely.—Mrs. Geo. W. Worley, Baltimore, Md., April 3.

Denton church met in council April 2, with Eld. W. M. Vinn presiding. One letter was received. The Mission Band of Elizabethtown College will be with us some time early in May. We will hold a Vacation Bible School this summer. Last year's school having been such a success, we felt that we could not do without it. We will have our communion May 7, at 7:30.—Mrs. C. A. Pentz, Denton, Md., April 4.

Lucust Grove church met in council April 1. A trustee meeting was held at 8 A. M., with the council beginning at 10. Eld. D. E. Klein presided. Brethren Norman Klein and Wm. Baker were elected delegates to District Meeting. Bro. J. L. Willard was chosen elder for the coming year. We expect to hold a series of meetings some time in the near future. Our love feast is to be held Oct. 28.—Mamie E. Garver, Mt. Airy, Md., April 5.

Pipe Creek congregation convened in council in the Blue Ridge College chapel March 4, with Eld. J. J. John presiding. The financial statement reported showed a contribution for the Forward Movement, and more than three times that amount for other purposes. Queries for District Meeting are as follows: (1) Relating to clergy fares for our ministers, not pastors or farmers. (2) Concerning ministers who promote financial schemes. (3) Concerning the adequate financing of our Old Folks' Home. Delegates elected, to represent us at District Meeting, are Brethren W. P. Englar, Marshall Wolf, Lewis Green; alternates, Wm. Main and R. D. Murphy.—John D. Rupp, Jr., Linwood, Md., March 31.

MICHIGAN

Lake View church met in council March 25, with Eld. C. I. Wilkins as moderator. Church officers were chosen for one year, with Bro. Wilkins, elder; Bro. Reuben Collessier, clerk. We decided to hold our love feast June 17, services to commence at 10 A. M. Bro. Holsinger was chosen delegate to Annual Meeting. Bro. Wilkins remained with us and delivered a splendid sermon on Sunday morning and evening.—Ella Keith, Brethren, Mich., March 28.

New Haven church met in members' meeting April 1, with Eld. Samuel Bollinger in charge. Bro. Harvey Stauffer was with us and aided in the meeting. Two letters were granted. Officers were elected for a new term: Bro. D. E. Chambers, clerk; Bro. R. H. Yutzy, trustee for three years; Bro. Breiter, "Messenger" correspondent; Bro. Samuel Bollinger, elder. Bro. D. E. Chambers was chosen delegate to Annual Conference, with Bro. J. F. Sherrick, alternate. Our communion was appointed for June 3, beginning at 1:30 A. M. Bro. Samuel Bollinger will assist us in a series of revival meetings some time during the summer.—Mrs. Grace Sherrick, Middleton, Mich., April 5.

Sugar Ridge church met in council March 24, with Eld. L. U. Kreider presiding. Two letters were granted. As Brother and Sister Kreider are going to leave us for other fields of labor, the church decided to hold a choice for an elder. Bro. J. J. Hamm was elected elder in charge. We also elected Bro. Galen Lehman delegate to Annual Meeting, with Bro. J. J. Hamm, alternate. The writer was chosen "Messenger" agent and church correspondent for one year. Sisters Mary Miller and Mildred Teeter were elected as visiting conference workers. We are to have our love feast May 13, with an afternoon meeting and feast in the evening. We are sorry to have Brother and Sister Kreider leave us. Wm. Saxton Custer, Mich., March 31.

NORTH DAKOTA

James River church met in council April 4, with Eld. O. A. Myer presiding. All church officers were elected for the coming year, with Bro. O. A. Myer, elder for one year; Slater J. W. Schlotman, clerk; Sister Georgia Pratt, secretary. Bro. Wm. Miller was correspondent. We decided to hold a series of meetings, to begin June 11, closing with a love feast.—Mrs. O. A. Myer, Carrington, N. Dak., April 4.

Notice to Group Three of the North Dakota Churches.—We are glad to call the members of these churches that the service of Bro. E. B. Hoff, of Bethany Bible School, has been secured to hold our Institute at Sniders Lake, June 18-25. Do not plan your summer program without these dates in mind. This will be one of the greatest treats we have had the privilege of enjoying for some time. An outline of the work will be given later. Lewis Hyde, Rock Lake, N. Dak., March 29.

OHIO

Akron.—During the past month the Akron church has enjoyed the remaining numbers of our educational course. Dr. M. G. Brumbaugh brought us the message of "The Church and World Peace," followed by Eld. Otto Winger on the subject "What Makes a Man?" and Dr. Thos. Graham on "The Church." We met in council April 1, with Eld. A. H. Miller, our pastor, presiding. The following delegates were elected: Bro. A. H. Miller, with Bro. Fred Burdett, alternate, to Annual Meeting; Sisters Katherine Porter and Emma Rohrer, delegates to the Sunday-school Convention; Bro. C. S. Shroek and Sister Emma Rohrer, delegates to Christian Workers' Conference; Bro. Joe Mudgett and Sister Vera Hoffman, alternates.—G. C. Kaufman, Akron, Ohio, April 5.

Circleville.—The work here has been progressing during the winter months. Three were added to the church by baptism recently. The attendance and interest have been very commendable, considering the amount of sickness among our people. The midweek Bible class and the prayer service are well attended since we have systematic Bible study at that hour. The people seem hungry for the Word. Our monthly "Men's Meeting" has been creating quite a bit of interest among the men. We expect to have an Easter program on Easter Sunday; also services each evening during Passion Week. The next Brighter Day for the joy here!—Oliver Royer, 312 Logan Street, Circleville, Ohio, April 6.

Hicksville church met in council with our pastor, Bro. Jay Hornish, and our elder, Bro. Jesse Gump, present. Bro. Gump was chosen elder for another year. All church officers were reelected. We decided to hold a love feast May 6, beginning at 10 A. M.—Mrs. Bertha Williams, Hicksville, Ohio, April 3.

Kann.—March 26, at the usual church services, Bro. Geo. Kiefhaber addressed us, using as his theme, "A Birthday," after which fifty-four members and friends partook of a basket dinner at the church, in honor of the birthdays of Brethren Kiefhaber and Frick, which occurred a few days apart. The afternoon was spent socially, and at 3 P. M. we were called together for a short program given by the children.—Mrs. F. A. Marker, Kent, Ohio, April 6.

Lorain church met in regular members' meeting April 4, with Eld. S. Z. Smith in charge. Bro. Smith was elected to serve as elder for another year. Bro. C. R. McKorkle was chosen to represent us at Annual Conference; Brethren U. R. McKorkle and C. J. M. Winkler, delegates to District Meeting. We have secured Bro. W. C. Detrick, of Dayton, Ohio, to hold a series of meetings, beginning May 7. We have had no preaching services since October, so we are looking forward to these meetings with great interest. We are also planning on having an all day meeting, or Homecoming, some time soon. Our Sunday-school is doing well. We are glad to see the direction of Bro. U. R. McKorkle. Considering the lack of a pastor and preaching services we are holding up pretty well.—Earl F. Helman, Sidney, Ohio, April 5.

Palestine church met in council March 25, with Eld. Sylvan Bookwalter in charge. One letter was granted. Bro. S. Bollinger was elected delegate to Annual Conference; Brethren Noah Baker and

Jonas Royer, delegates to District Meeting. The following church officers were elected: Bro. H. H. Rife, trustee; Bro. Ira Rife, on the Missionary Committee; Bro. Sherman Moller on the Finance Committee. We have decided to hold our quarterly council on the first Saturday hereafter. We will hold our love feast Oct. 21, beginning at 6 P. M.—Mrs. Ira Baker, Greenville, Ohio, April 5.

Thomas church met in council March 25, with Eld. Jacob Appleman presiding. We expect to have a love feast May 28. We have a contest on our Sunday-school, which is proving very interesting, and has increased our attendance. Our prayer meetings are well attended by old and young. We use the book of Hebrews as our study. Some repairs have been made on the interior of our churchhouse. Bro. Jacob Appleman gave us a much appreciated talk last Sunday morning, which was his seventy-first birthday. We expect to close our single class Easter Sunday. A program, and will have a concert soon after Easter. Our church will close this summer, at Winona this year.—Susie M. Hostetter, Thomas, Okla., March 31.

Trotwood church met in council March 22, with Eld. D. M. Garver presiding. One letter was granted. Our delegate to Annual Conference is Eld. D. M. Garver, with Bro. Frank Eby, alternate. Delegates to District Meeting are Brethren Frank Eby and Wm. Swinger, with Eld. D. M. Garver and Bro. Thos. Karns, alternates. It was also decided to hold a Vacation Bible School this summer. The children will give a program here on Easter Sunday.—Virgie Eby, Trotwood, Ohio, March 29.

OKLAHOMA

Oklahoma City church held a very interesting and inspiring series of meetings, closing March 26, conducted by Brother and Sister O. A. Myer. At each service the inspiration and power of the Holy Spirit were felt, as we listened to the Gospel messages. Sunday night of the first week was for the young people. Bro. Austin's message was a powerful appeal to young men and women to aspire to higher ideals of living. We enjoyed a half hour of song service each evening under the able direction of Sister Austine. Special songs were given by her which were instrumental in bringing souls to Christ. There were twenty six decisions for Christ; eighteen were baptized and others await the rite. The church has been strengthened in faith and devotion to God, as well as in numbers, and we are looking forward to a fruitful year.—Mrs. J. A. Campbell, Oklahoma City, Okla., April 4.

OREGON

Ashland.—Yesterday Eld. Chas. Barklow and wife closed a two weeks' series of meetings with this congregation. We have much to be thankful for, as God greatly blessed the efforts of his servants in that five were added to the membership by baptism—all members of the Sunday-school. Under the leadership of our superintendent, Sister George, and through the efforts of our pastor, Bro. Smith and wife, and others, the Sunday-school is growing nicely.—Mark Brower, Ashland, Ore., March 27.

Grants Pass Mission.—On the first Sunday of March Bro. Smith came to fill his regular appointment. As usual we were all glad to see him, and especially since he had not been with us at one appointment previously. He encouraged our small band of workers and he urged prayers, and in accordance with this plan we arranged for a special prayer meeting each week in some member's home. Bro. M. C. Lunning was with us the second Sunday and preached in the morning. As the Morton Sisters Evangelistic Trio were visiting relatives here, at the time, we invited them to bring us the message in the evening. They made this service very interesting. We were all glad for their messages of song. After a two weeks' series of meetings at Ashland, Bro. Barklow expects to come to Grants Pass for an engagement. At the close of the meetings we are planning for our love feast. There are some brethren in the East looking for locations on the Coast, and we especially invite all such to come at this time to worship with us.—Lizzie Q. Coover, Grants Pass, Ore., March 27.

Mabel congregation met in council March 25. We decided to have our love feast May 26. We also made arrangements for a Vacation Bible School, to begin June 5. We have only a small congregation. The average attendance at our Sunday-school was for the first quarter, yet we are anxious to do all we can for the advancement of the work here.—H. H. Ritter, Mabel, Ore., March 31.

Newburg church met in council March 25. We decided to hold our love feast May 13, at 7 P. M. We were glad to welcome Bro. J. W. Gammill and family, of Abilene, Kans., who have moved to our locality. Brother and Sister Gammill presented their church letters, also Sister Catherine Ullery. We are glad for this addition to our membership. Sister Sarah Van Dyke was elected president of our prayer meeting.—Eliza J. Moore, Newburg, Ore., March 25.

Portland.—March 21 the Sisters' Aid Society rendered a missionary program, which was helpful and interesting to all. We are glad to report the return of Brother and Sister C. G. Smith, who have been doing evangelistic work in California for some time. Bro. Carl filled the pulpit on Sunday morning, April 2, and Bro. H. H. Ritter, of Mabel, Ore., talked at the evening service. All services here are well attended.—Grace W. Hewitt, Portland, Ore., April 3.

PENNSYLVANIA

Chambersburg church met in council March 8, with the writer presiding. One certificate was granted and seven were received. Nine have been baptized during the last year. We will start our series of meetings May 14, with Bro. A. L. B. Martin, of Baltimore, as evangelist. Our love feast will be held May 26. The date of our series of meetings, May 29, at 6:30 P. M.—Peter S. Lehman, Chambersburg, Pa., April 3.

Farmers Grove church met in council April 2. Our elder was not able to meet with us, so the pastor, Bro. C. H. Steerman, had charge of the meeting. The time of our love feast was changed from the last Sunday in May to the second Sunday in June. Our Sunday-school was reorganized the same day, with Bro. I. H. Book, superintendent. Bro. Steerman delivered a splendid sermon both in the morning and evening. Mabel Book, Spruce Hill, Pa., April 3.

Hatfield congregation met in council March 25, with Eld. Wm. B. Fretz presiding. Two letters were received. The deacon brethren gave a very favorable report of the annual church visit. An offering of did missionary offering was lifted, also the regular church collection. Bro. Frank P. Cassel was elected delegate to Annual Conference, with Bro. David N. Cassel, alternate; Brethren Frank Munzinger and David Cassel, delegates to District Meeting, with Brethren Geo. Henning and Wm. B. Fretz, alternates. April 29 we expect to see a series of meetings in the Hatfield churchhouse, with Bro. Wm. K. Conner, of Harrisburg, Pa., conducting the same, and closing with a love feast May 13; examination services begin at 2 o'clock.—J. Herman Rosenberger, Souderton, Pa., April 4.

Lancaster church met in council March 15. Eld. H. B. Yoder was elected delegate to Annual Meeting, with Bro. J. D. Ebersole, alternate. The delegates were elected for the District Meeting. Our love feast will be held May 7. In the morning of the same day, our Children's Meeting will be held. March 19 Bro. Geo. Weaver, of Manheim, preached an interesting temperance sermon for us. Bro. S. G. Meyer, of Frederickburg, Pa., has consented to arrange to give a series of meetings in the Lancaster churchhouse. In the afternoon of April 16 we will have a Sunday-school Meeting at the church. An address will be given by Bro. H. H. Nye, of Elizabethtown.—Leah N. Phillips, Lancaster, Pa., April 4.

Manor church met in council at Diamondville April 1, to hear the report of the committee appointed to make a survey of the congregation. They reported that the majority of members are in favor of a pastor to assist our home ministers, and are willing to support the work. A committee representing each appointment was elected to proceed in the work of securing a pastor. One letter was granted.—Bro. C. Frank Clymer, Pa., April 4.

Pleasant Hill.—March 26 Bro. Trostly, P. Dick, of Carlisle, was with us at the North Colours house. He preached inspiring sermons (Continued on Page 240)

THE LAST SIX MONTHS AT SHOU YANG, CHINA

(Continued from Page 235)

is a traveling temperance lecturer for the W. C. T. U. She is a very intelligent Chinese young lady. She received a Christian education in America—being a graduate of Northwestern University. This was a great treat for the people of Shou Yang, for she had splendid messages for all, and the people of these interior provinces are not accustomed to hearing their own women lecture so convincingly to such large and attentive crowds as gathered to hear her messages. She advocated the signing of temperance pledges, which took very well among the pupils of our mission schools, but not so encouragingly in the government schools. Miss Tintling, an English lady—a resident of Virginia, and a traveling companion of Miss Wang—was with us during the latter part of October. She also gave some splendid messages—Bro. Heisey interpreting for her. One afternoon, at an open-air meeting, she offered a fine little pocket Testament, to any one in the audience who would come to the platform to get it, thus illustrating the freeness of Christ's saving power, held forth to any who will reach up and take it. A government official got the Testament. We hope and pray that it will be a means of bringing him and many others to Christ. He has since been transferred to another province, so that we can not get into personal touch with him.

We appreciate very much the medical phase of our work, here at Shou Yang, which started with the beginning of the year. Dr. Wampler comes here regularly each week, on Tuesday, and returns on Wednesday. The number of patients that have come each time, is very encouraging to the work. They are charged a small fee, which they are glad to pay, for they have to pay much more to their quack doctors, to get medicines made from wood, or orange peeling, soaked in water. Dr. Wampler has also given two very interesting stereopticon lectures on health and sanitation.

The Christmas season was a busy but happy one, for the Chinese as well as the foreigners. Several programs were rendered by the Chinese boys and girls to large audiences. The doors had to be closed to keep people out, at some of these programs, because of the lack of room. We tried to give something to all the children. The foreign children had two Christmas trees. We foreigners also enjoyed a good Christmas dinner at the home of Misses Clapper and Shaeffer.

Last fall we were greatly perplexed, when some of the people of the town tried to give our mission, here at Shou Yang, a bad name. We decided to keep still and let it take its course, with the result that recently we heard that our mission people are conceded to be the only morally clean people in Shou Yang. The statement concerning the city's moral decay is not far from the truth, I guess, as Shou Yang is noted for its wickedness.

The Chinese sometimes get wrong impressions from what they see us doing, so we must be very careful. The English Baptists, who had a mission station here before we came, had a museum with several stuffed animals in it. Some weeks ago a Chinese woman asked us where all those animals were that we used to worship.

The climax of the New Year festivities took place during the 14th, 15th, and 16th of the first Chinese month. These days are known as the days of the Lantern and Dragon Festivals. At nights, during these days, the streets are lighted with many beautiful Chinese lanterns, and coal fires. These coal fires are made in large, perforated clay forms. During these New Year festivities everybody comes to town—men, women and children. They come to see the theatricals, fireworks, the big crowds, the "Old Dragon," and to have a general good time. Shops are all closed for several days. The chief characteristic of the affair is a big noise and a large crowd. They repeat the same thing for each of the three days. The Chinese, seemingly, enjoy themselves, although they see the same things year after year. During these times of festivity our evangelists have splendid opportunities to preach the Gospel to large crowds. We also have many curious visitors, peeping in through our windows to see how we live.

The evangelists have been having splendid interest in their outstation work recently. They have had large attendances at their Bible classes. At one place, an old man, who has been an enemy of the mission work for many years, attended every service and was exceptionally interested. We do not have very many Christians here at Shou Yang—not having been here very long. Our first work is to break down the barriers of ignorance, superstition, prejudice and suspicion. We are encouraged to see advances being made in this respect recently.

The first week in February, the Field Committee had its meeting here. We were happy to see and entertain many of our fellow-workers. We also appreciated visits from others, at various times. We all enjoy getting away from home, and having others come to see us, once in a while.

This has been a very mild winter. We had a few little skiffs of snow, but they lasted a few days only. It

has hardly snowed enough to suit the farmers. They are beginning to work in their fields already. Our family (the Smiths, I mean) have been living in their new Chinese quarters—that is, part of them, since the first of January. The main part of the house we can not live in, at present, because of an unfortunate fire, late in the fall—too late to make repairs, because of the cold weather. We thank all those who have a special concern in the welfare of our station, and we ask all the readers of this article to pray for our work continually. Shou Yang, China. Frances Sheller Smith.

IN MEMORY OF IRA M. LEHMAN

Ira M. Lehman, son of Samuel C. and Margaret Barkdoll Lehman, was born near Nachusa, Ill., May 11, 1868, and died at Franklin Grove, Ill., March 21, 1922, aged fifty-three years, ten months and ten days. Jan. 28, 1892, he married Mary Trostle, daughter of Levi and Isabelle Spangler Trostle. They resided on a farm near the place of his birth until two years ago, when they moved to Franklin Grove, living there until the time of his death. He leaves his wife, three sons, and one daughter, Mrs. Bertha Butterbaugh, a missionary in India.



Ira M. Lehman

His departure was very sudden. He and several other brethren were cutting down trees in the Brethren church grounds, when a large forked limb fell, striking him and fracturing the skull, resulting in instant death.

The family has lost a kind and loving husband and father, the church an earnest and faithful worker, and the community a loyal and enterprising citizen. He and his faithful companion were much concerned for the spiritual welfare of their children, as evidenced by the various public offices which he filled. He rendered valuable service to the church in the offices of deacon and Sunday-school superintendent, both of which he filled with credit and in which he was actively engaged at the time of his death.

Bro. M. W. Emmert, of Mt. Morris, conducted the services, assisted by Bro. Chas. Bonssack and the writer. O. D. Buck, Franklin Grove, Ill.

SISTERS' AID SOCIETIES

ANKENTOWN, OHIO.—The Owl Creek Sisters' Aid Society held twenty-two all-day meetings, with an average attendance of 50. On hand, Jan. 1, 1921, \$127.43; received from birthday offerings, \$3.90; work done, \$13.20; sale of vanilla, \$13.00; dues, \$25.00; Easter egg gathering, \$35.25; donations for carpet for church, \$59.89; Christmas sale, \$135.25; total, \$415.23. Paid out, to China Famine, \$50; New Philadelphia, \$25; Manchester College, \$15; District Secretary, \$1; China Hospital and Girls' School, \$25; Forward Movement, \$50; material, \$42; church carpet, \$76.80; miscellaneous, \$4.75.—Mrs. Jackson Bechtel, Treasurer, Ankentown, Ohio, March 27.

CASTINE, OHIO.—Report of Sisters' Aid Society from time of organization—March 31, 1921: We held 18 meetings, with an average attendance of 12. Six days' work was donated. We made 69 garments, quilted 6 suits, knotted 2 comforts, hemmed a carpet; "Messenger" into 10 homes; gave \$60 for missions; to Chicago mission \$11 and a Thanksgiving box of provisions; to one sister, \$2.50; expenses, \$8.99; balance, \$6.69. Officers: Sister Altha Lutz, President; Sister Alma Peth, Vice-President; the writer, Secretary-Treasurer.—Mrs. D. H. Funderburg, New Madison, Ohio, March 27.

CONNELLSVILLE, PA.—The Ladies' Aid Society held three half-day meetings. We knotted three comforts. At a last meeting we elected officers as follows: President, Emma Beahm; Vice-President, Elizabeth Carroll; Secretary, the writer; Treasurer, Mabel Slaughter. Edna Colbert, Dickerson Run, Pa., March 27.

EAGLE CREEK, OHIO.—In "Gospel Messenger" of March 25, on page 190, in Sisters' Aid Society reports, there are two slight mistakes in our report. The first total receipts of the year, \$74.21, instead of \$14.21; instead of Sister Amanda Anglenyer, President, it is Sister Alice Donaldson, President; Sister Amanda Anglenyer, Vice-President.—Tillie Bossman, Williamstown, Ohio, March 27.

LIMA, OHIO.—The Aid Society of Sugar Creek held 10 meetings, with an average attendance of 8. We received \$117.73 during the year; we gave to foreign missions, \$25; to the Lima Rescue Home, \$8.25; a box of clothing to Toledo, \$18.00; to a needy family of Lima, \$15; flowers for sick, \$2; pitchers for church, \$12. Officers: President, Sister Nellie Driver; Vice-President, Sister Hattie Sandy; Secretary-Treasurer, the writer.—Levanda Sandy, Lima, Ohio, March 30.

MANASSAS, VA.—Report of Sisters' Aid Society: We held 12 meetings, with an average attendance of 10. Our work consisted of making coverings, bonnets, dust-caps, aprons, comforts, dresses and various articles of fancy work. We sold vanilla also. The receipts for the year were \$69; donations, \$18. Officers: President, Sister Alice C. Blough; Vice-President, Sister Mary Hurley; Secretary-Treasurer, Sister Lucy Conner.—Alice C. Blough, Manassas, Va., March 27.

MT. HERMON, VA.—The Aid Society held 6 meetings, with several called meetings; enrollment, 19; average attendance, 11; average collection, \$10.50. Our time was spent in piecing comforts and knitting them, making aprons, children's dresses, bonnets, prayer-coverings, crocheting, etc. We served dinner at two sales. We have received during six months of our organization, \$52.16; general expenses, \$23.29; gave to the needy \$10 and a comfort valued at \$4; to Thanksgiving mission fund, \$7; balance in treasury, \$9.87; we gave 3 bonnets to new members; knotted comforts one day for 12 sister. Officers: Sister Lizzie Morrison, President; Sister Ira Weimer, Vice-President; Sister Weimer, Treasurer.—Ethel L. Ritchie, Secretary, Beaton, Va., March 27.

SUMMITVILLE, IND.—Report of Sisters' Aid Society: We held 32 meetings, with an average attendance of 5. Our work consisted of piecing comfort-tops and knitting comforts; served lunch at one sale; gave a comfort to a needy family; balance on hand, Jan. 1, 1921, \$1.56; money received, \$12.61; total, \$14.17. Officers: President, Ella Hatcher; Vice-President, Lydia Sauer; the writer, Secretary-Treasurer.—Mrs. Fannie Inglis, Summitville, Ind., March 27.

YALE, IOWA.—Report of Sisters' Mission Circle: We held 29 all-day meetings, with an average attendance of 11; total attendance of members, 276; total attendance of visitors, 55. Our work consisted of piecing, quilting, making comforts and general sewing. We pieced 102 quilt-blocks, quilted 8 quilts, made 77 garments. The Home Department peiced 100 quilt-blocks, quilted 3 comforts, joined

2 quilts. We donated \$57 for missionary work; \$7.50 to a worthy cause; 2 bonnets to sisters; 3 dresses to needy. Balance, \$12.25; dues, total, \$101.20; expenditures, \$101.94; on hand at beginning of year, \$12.75; balance, \$34.01; officers: President, Sister Mary Barcus; Vice-President, Sister Eva Fissel; Secretary-Treasurer, the writer; Julia M. Barcus, Yale, Iowa, March 30.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Leib-Hisel.—By the undersigned, at his home in Empire, Calif., March 9, 1922, Brother Walter Leib and Sister Ines Hisel, both of Empire.—David Bowman, Empire, Calif.

Rummel-Rowland.—By the undersigned, March 5, 1922, at the bride's home, Brother Carman Rummel and Sister Wilda Rowland, both of Johnstown, Pa.—Wm. H. Rummel, Johnstown, Pa.—(Republished to rectify an omission.)

Sherck-Brandenberg.—By the undersigned, at his home, March 7, 1922, Truman Sherck and Viola Brandenberg, both of Shipshewana, Ind.—A. L. Sellers, Shipshewana, Ind.

Sielske-Wertenberger.—By the undersigned, at the home of the bride's mother, March 19, 1922, Mr. Fred Sielske and Sister Amanda Wertenberger, both of South Haven, Mich.—Isaac S. Witmer, Bangor, Mich.

Yoder-Mast.—By the undersigned, at his home, March 11, 1922, Tobias Yoder, of Topeka, Ind., and Ada Mast, of Shipshewana, Ind.—A. L. Sellers, Shipshewana, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Mrs. Mary Isabelle, nee Davison, born in Preble County, Ohio, died March 4, 1922, aged 79 years, 9 months and 14 days. She married Geo. W. Adams Feb. 6, 1858. There were two sons and two daughters. There are also fourteen grandchildren and twenty-two great-grandchildren. Two brothers and one sister survive. Her husband died Dec. 27, 1921. She united with the Church of the Brethren in May, 1873, and was a faithful member. Services by the undersigned.—Hiram Forney, Goshen, Ind.

Binkley, Aaron J., infant son of Brother and Sister Aaron Binkley, died in the bounds of the Conestoga church, March 13, 1922, of pneumonia, aged 3 months and 27 days. He is survived by his parents, two brothers and one sister. Services at Earlville by Bro. D. S. Myer. Interment in the adjoining cemetery.—Mollie G. Myers, Barclayville, Pa.

Brown, Bro. Conrad C., son of James and Sarah Brown, born near Pendleton, Ind., died March 22, 1922, aged 71 years, 5 months and 3 days. He served his country twenty-one months in the Spanish-American War. He united with the Church of the Brethren in January, 1920. During his illness he called for the aid of the Brethren. He leaves his wife, two daughters and two brothers. Services in the Beech Grove church by Eld. E. O. Norris, assisted by Bro. Geo. Hahn. Interment in the Menden cemetery.—Maude Krall, Fortville, Ind.

Burall, Sister Julia, nee Sheetenhelm, born in Frederick County, Md., died of pneumonia, March 21, 1922, in her seventieth year. She was married to J. M. Burall in 1880. There were six children, one of whom preceded her. Three sons and two daughters survive with her husband, Eld. J. M. Burall, six grandchildren, one brother and one sister. Although not much acquainted with the Brethren until after her marriage, she lived a consistent life to the end. Services at Pleasant Hill church, Bush Creek congregation, by Elders J. O. Willard, David Klein and J. Kurtz Miller. Interment in the adjoining cemetery.—C. E. Duvall, New Market, Md.

Cloyd, Jane Jordan, born in Preble County, Ohio, died March 15, 1922, at her home in Union City, Ind., aged 71 years, 6 months and 29 days. She united with the Methodist church at the early age of fourteen. In 1868 she married H. C. Cloyd. There were three daughters, one of whom preceded her. In 1894 she united with the Church of the Brethren and was a faithful member, always doing her part wherever possible. Services at the Union City church by the writer. Interment in the city cemetery.—D. R. Murray, Union City, Ind.

Davis, Robert B., born near Ballstown, Ind., died March 8, 1922, aged 66 years, 6 months and 26 days. He was the son of John S. and Sarah Ann Davis—the oldest of a family of nine children. Aug. 30, 1877, he married Miss Lucella Ricketts. There were three children. In 1883 he became a member of the Church of the Brethren. He is survived by his wife, his children, seven grandchildren and one great-grandchild.—J. C. Cook, Low Point, Pa.

Dearhart, Bro. Henry, died Jan. 26, 1922, at his home near Milnor, Pa. In the bounds of the Back Creek congregation, aged 71 years, 6 months and 12 days. He leaves his widow and two daughters. He was a faithful member of the Church of the Brethren for many years, and took a great interest in the Sunday-school work, serving as teacher, despite his age and physical disability.—J. D. Wilson, Greencastle, Pa.

Gelb, Daniel P., died Feb. 21, 1922, aged 49 years, 10 months and 15 days. He married Sister Clara Troutman, who survives with two children. Services at the Heidelberg church by Eld. Michael Kurtz and Bro. Wm. Douple. Burial in the adjoining cemetery.—Laura S. Frantz, Richland, Pa.

Getz, Samuel, died Jan. 1, 1922, at his home, near Mechanicsburg, Pa., from a complication of diseases, aged 67 years, 5 months and 27 days. He is survived by his wife, five sons and five daughters. Services at Voganville by Bro. D. S. Myer. Interment in the adjoining cemetery.—Mollie G. Myers, Barclayville, Pa.

Hostetter, Bro. Daniel, died March 14, 1922, aged 91 years, 10 months and 2 days. He was married to Matilda Deppen, who preceded him, also three sons and one daughter. Two daughters survive. He joined the Church of the Brethren when quite young and lived a faithful and exemplary life until the end. Services at the Richland house by Elders John Herr and Michael Kurtz. Interment in the Tulpehook cemetery.—Laura S. Frantz, Richland, Pa.

King, Smith Brown, died near New Lexington, Pa., March 11, 1922, aged 79 years, 10 months and 6 days. He is survived by his wife, one son, one daughter and a sister. He was a consistent member of the church for a number of years. Death was due to cancer. He was confined to his bed for about a year and a half. He was the father of the writer, assisted by Rev. Shimp, of the Church of God in Kingwood. Interment near Kingwood.—Silas Hoover, Somerset, Pa.

Kyle, Isabel Helms, daughter of Catherine and James Helms, died March 5, 1922, aged 77 years, 2 months and 13 days. She married Henry Hall in 1865. There were two daughters. The last year of her life was spent at her daughter's home. Her husband died in 1910. In 1913 she married David Kyle. She has been a patient sufferer for the past six months from dropsy. She was a member of the Church of the Brethren for thirty-seven years. She leaves two daughters, two half-sisters, seven grandchildren and seven great-grandchildren.—Mrs. Virgil E. Mock, Syracuse, Ind.

Lam, Bro. John S., died at his home near Mt. Clinton, Feb. 24, 1922, aged 61 years, 10 months and 17 days. Bro. Lam has been liv-

ing in the Cook's Creek congregation for a number of years. He leaves his widow, five daughters and three sons. Services and interment at the Mennonite church near Mt. Clinton. Bro. B. S. Landes was in charge of the services. Text, James 4: 14.—S. I. Bowman, Harrisonburg, Va.

Layser, Bro. Harry, died Feb. 24, 1922, aged 37 years, 3 months and 12 days. He married Nora Grouse Jan. 1, 1912. His wife, two daughters and one son survive. Early in life he united with the church of the Brethren and lived faithful to the end. Services at the Richland house by Eld. Michael Kurtz and Bro. Chas. Ziegler. Interment in the Tulpehocken cemetery.—Laura S. Frantz, Richland, Pa.

Leer, Bro. Floyd Ray, son of Brother and Sister Ira Leer, born April 9, 1894, in McPherson County, Kans., died March 19, 1922, in La Grange County, Ind., of pneumonia, following influenza. He united with the Church of the Brethren at the age of eleven years and lived an exemplary Christian life. A few days before his death he was anointed. Sept. 26, 1916, he married Sister Marjorie Rose Swason, who survives with a son, his mother, five brothers and seven sisters. Services at the English Prairie church by Elders S. J. Burger and C. B. Yoder. Burial in the near by cemetery.—E. M. Rowe, Howe, Ind.

Little, Mrs. Henry, born Feb. 26, 1881, in Russia, died at the Good Samaritan Hospital in Grants Pass, Ore., 1922. Though born of Lutheran parents and raised in that faith, she had not affiliated with them since moving to this place, a short time ago, on account of poor health, but was sending her children to our Sunday-school. She leaves four small children and her husband. Services by Eld. M. C. Lininger, assisted by Bro. E. Hardeck. Interment in the cemetery near town.—Mrs. Lizzie Coover, Grants Pass, Ore.

Main, Mary Ellen, nee Swartz, born in Perry County, Pa., Sept. 26, 1853, died March 11, 1922, at her home near Genoa, Colo. All of her life-time was spent in Winnebago County, Ill., except five years, when she made her home in Colorado. She has been a member of the Brethren Church since girlhood and lived faithful until death. She leaves one son, one daughter, a granddaughter, one sister and a brother.—Mrs. E. R. Bartley, Genoa, Colo.

Metzger, Raymond, son of John and Mary Metzger, born in Darke County, Ohio, died at his home near Sidney, Ind., March 27, 1922, aged 27 years, 5 months and 19 days. Death was due to pneumonia. Sept. 11, 1915, he married Erbie Wever. There were three daughters. When thirteen years old he united with the Church of the Brethren and in this faith he lived and died. He requested the anointing service about a week before his death. He is survived by his wife and three daughters, father and mother, one brother and one sister. Services at the El River church by the writer, assisted by Eld. Geo. Deaton. Burial in the cemetery near by.—Moyne Landis, Sidney, Ind.

Myers, Sister Hannah L., widow of Bro. Wm. L. Myers, died Feb. 2, 1922, aged 88 years, 11 months and 6 days. Death was due to the infirmities of age. Sister Myers was a faithful and devoted member of the Church of the Brethren for more than forty years. She is survived by three sons, three daughters, one step-son, forty-one grandchildren, fifty-eight great-grandchildren and three great-great-grandchildren. Interment in the Liberty cemetery. Services in the adjoining chapel by the writer.—D. F. Stuckey, Doris, Ohio.

Overholser, Leah, second child of John and Hannah Musselman, born near Flora, Ind., died March 5, 1922, at the hospital at Indianapolis. In 1874 she married Lewis Overholser. There were two children. One daughter and the husband preceded her about two years ago. She had been a member of the church for many years, and was anointed before going to the hospital. Services at the church in Flora by Bro. L. R. Berry. Interment in the Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Sandy, Sister Mary M., died at the home of her son, in Hershey, Pa., March 17, 1922, aged 75 years, 3 months and 7 days. Services and interment at the Mennonite church, near Mt. Clinton, the former home of the deceased. Services by Bro. B. S. Landes. Text, Job 5: 26.—S. I. Bowman, Harrisonburg, Va.

Schue, John, born in Pfordt, Germany, March 5, 1851, died from a stroke of apoplexy, while visiting in Fredonia, Kans., March 5, 1922. In 1866 he left his native land and came to America. He married Miss Genoa Day Frazier Dec. 15, 1874. Soon afterward they moved to Elk County, Kans., which was then almost a wilderness. They endured the hardships of pioneer life, and were rewarded with a beautiful home and many acres of land. His wife died Sept. 27, 1906. Two sons and two daughters also preceded him. He married Miss Kathryn Elizabeth Sell in 1911. She survives with six daughters, one son and nineteen grandchildren. He was converted to Christianity, remaining a faithful Christian to the end, being a member of the Church of the Brethren, to which he was ever loyal. Services in the Grenola church by the writer.—J. J. Yoder, McClintock, Kans.

Shank, Eliza, born in Fulton County, Ohio, died March 18, 1922, at the home of her daughter, Mrs. Bennett, near Colony, aged 45 years, 3 months and 23 days. She married Henry Shank Nov. 11, 1864. There were four sons and two daughters. She was a faithful member of the Brethren Church for many years. She leaves two daughters, one son, two sisters, one brother and one grandson. Services by the writer in the Mont Ida church. Burial in Mont Ida cemetery.—T. A. Robinson, Shiller, Ill.

Shideler, Lucinda H., nee Kobb, died Feb. 21, 1922, aged 74 years, 8 months and 12 days. She married Allen N. Shideler in 1870. Her husband preceded her. She leaves one son and one daughter. She lived in the Brethren Home, Greenville, Ohio. Services at the home of her sister, West Alexandria, Ohio, by Eld. N. W. Erbaugh. Burial in the Twin Valley cemetery.—Mary Bowser, West Alexandria, Ohio.

Thurman, Sarah M. Davis, born in Highland County, Ohio, died Jan. 29, 1922, at her home near Gilson, Ill., of infirmities of age and blood-poisoning, aged 73 years, 9 months and 21 days. She married Benj. Thurman June 1866. There were ten children, two having died in infancy. Her husband preceded her in 1913. She leaves four sons; four daughters, thirty-one grandchildren, fifteen great-grandchildren and a half-sister. She was a faithful member of the Church of the Brethren for forty-one years. She always lived isolated from the church, never being closer than ten miles, yet she was faithful—always conducted family worship in her home both morning and evening. She rarely ever missed going to the Lord's feast at least once a year. She was a great Bible reader. Services in the United Brethren church by Eld. Chas. Walder. Interment in the Maquon cemetery.—Lulu M. Kesler, Matthews, Mo.

Utsman, Sister Rosa Virginia Palmer, born in Hawkins County, Tenn., died of heart failure, March 2, 1922, aged 42 years, and 19 days. She was the daughter of John M. and Margaret J. Palmer. She married Andrew T. Utsman, Dec. 25, 1901. There were three sons and six daughters. One son and one daughter died. At an early age she accepted her Savior, and in 1898 joined the Primitive Baptist church. In 1905 she became a loyal and active member of the Church of the Brethren. Aug. 18, 1907, she was installed as a deaconess. She loved the church and longed to see it prosper and grow, and she herself labored to that end. Burial in the Midway cemetery. Services by Rev. Barker of the Primitive Baptist church, Eld. H. C. Allen and the writer.—Jacob S. Klepper, Sargeonsville, Tenn.

Wilson, Sister Lucinda, nee Weigle, born near Shannon, Ill., July 5, 1865, died at her home in Lanark, Ill., March 23, 1922, of Bright's disease, aged 56 years, 8 months and 23 days. She was the daughter of Jacob and Mary Netzeley Weigle. Dec. 16, 1884, she was married to Bro. Martin Wilson. She leaves her husband, two daughters, four grandchildren, two brothers, two sisters, three half-brothers and one half-sister. At the age of twelve she was baptized into the Church of the Brethren and remained faithful. A few weeks before her death she called for the elders and was anointed. From this service she received much help. Services in the Lanark church by the writer, assisted by Elders Chas. E. Delp and P. F. Eckler. Burial in the Lanark cemetery.—James M. Moore, Lanark, Ill.

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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 237)

both morning and evening. We intend to hold a series of revival meetings at the Pleasant Hill house, beginning April 30 and continuing over May 13, the time of our love feast. Bro. John Zug, of Palmyra, has promised to labor with us.—Paul K. Newcomer, Spring Grove, Pa., April 3.

Reading congregation assembled in council April 3, with a good attendance. The writer was elected pastor and elder in charge for one year. We also decided to have a Vacation Bible School during the summer. The writer was elected superintendent. Delegates to District Meeting are Henry S. Kline and Henry H. Moyer. Our love feast will be held May 28, at 2 P. M., Standard time. The deacons gave a favorable report of their work on the annual visit. The Sunday-school will render an Easter program April 16, at 7:30 P. M. We are looking for greater results the coming year.—Adam M. Hollinger, Reading, Pa., April 4.

Richland church met in council March 25, with Eld. Michael Kurtz presiding. Twenty-six letters were received and seven granted. Eld. Michael Kurtz will represent us at Annual Meeting, and Brethren Emanuel Balabach and Harrison S. Gipe at District Meeting. Since our last report a Christian Workers' Society has been organized, which is progressing nicely. A Teacher-Training Class has also been organized, with Bro. Harrison S. Gipe as teacher. A very interesting and inspiring series of meetings was held at the Richland house, conducted by Bro. Harrison S. Gipe. The chalk talks were also helpful and very much appreciated. Four were baptized and one was reclaimed. Our love feast will be held May 20, at 9:30 A. M., at the Richland house.—Laura S. Frantz, Richland, Pa., March 31.

Rummel church met in council March 28, with Bro. A. J. Beaghy presiding. Our delegates to District Meeting are Brethren A. J. Beaghy, Peter Bittel and Chas. Knael; to Annual Meeting, our pastor, Bro. A. J. Beaghy; alternate, Bro. Chas. Knael. Our love feast will be held May 14, at the close of our series of meetings.—Mrs. Warren Hoover, Windber, Pa., March 31.

Spring Grove church met in council March 25, with Eld. I. W. Taylor presiding. Two certificates were granted and one was received. Bro. Amos M. Martin was chosen delegate to Annual Meeting, with Bro. Frank Weiler alternate. Delegates to District Meeting are Bro. Amos M. Martin and Eld. I. W. Taylor; alternates, Bro. A. G. Wanner and Sister Ida Stoner. Bro. Amos M. Martin was elected Sunday-school superintendent. We decided to apportion \$75.00 out of the Sunday-school treasury to mission work and Russian Relief. The service was elected "Messenger" correspondent. Our love feast will be held May 6, beginning at 1:30 P. M., at the Kemper house.—Virginia R. Wanner, Ephrata, Pa., April 1.

White Oak congregation met in council Feb. 23, with Eld. N. B. Fahnestock presiding. Brethren L. B. Longenecker and Chas. D. Cassel were elected delegates to Annual Meeting. Brethren Levi Fahnestock, Isaiah Gible, Eugene Brubaker and T. S. Beck were elected delegates to District Meeting. The Sunday-school was organized at the Mannheim and Longenecker homes, with Brethren Christian Gible and L. B. Longenecker, superintendents, respectively. We decided to hold our love feast at the Pennville house May 11 and 12, at 1:30 P. M.—H. G. Minnick, Lititz, Pa., March 26.

York.—Our elder, Bro. J. A. Long, and wife, have returned from their trip to the South. They were gone thirteen weeks and report having a very pleasant trip. We are very glad to have them back with us again. Bro. Long has been faithful elder and father of the church at this place for about thirty years and has labored hard for the good cause here.—Mrs. G. W. Kraft, York, Pa., April 2.

TEXAS

Nocona church met in council April 1, with Bro. D. G. Brubaker in charge. Bro. Brubaker will be our elder for another year. We decided to start a Teacher-training Class. Our Christian Workers' Meeting is getting along nicely, with Bro. Walter Shelton, president. Our church is planning to have an Easter program. Our Sunday-school is getting along fine.—Mrs. Willie Molsbe, Nocona, Texas, April 4.

VIRGINIA

Bethlehem congregation met in council March 25, with Eld. L. A. Bowman presiding. Bro. E. E. Bowman was elected delegate to Annual Conference. Since our last report one has been baptized and one restored. Three certificates of membership have been received, and four were granted.—M. A. Bowman, Callaway, Va., March 29.

Belmont congregation met in council April 1, at Brooks Mission, with Eld. I. N. Zigler presiding. We reorganized our Sunday-schools. The superintendent for Brooks Mission is Bro. Raleigh Brooks; for Belmont, Bro. Jos. M. Mason. Our delegate to Annual Meeting is Eld. I. N. Zigler, with Bro. Jos. M. Mason, alternate. We are planning to build a church at Brooks Mission in the near future.—Alma V. Mason, Don, Va., April 3.

Cloverdale church met in council April 1, with J. S. Crumpacker presiding. Our senior elder, Bro. Sam Crumpacker, was unable to attend. Eld. J. A. Dove, who is recovering from influenza, was also absent. Our delegates to Annual Conference are Brethren J. S. Crumpacker and R. G. Layman; to District Conference, J. B. Neff, H. C. Ikenberry and C. W. Kinzie.—Mrs. C. W. Kinzie, Cloverdale, Va., April 4.

Hollydale church met in council March 15, with Eld. I. A. Miller presiding. Two letters were received. Various committees were appointed to have charge of the coming Sunday-school and Ministerial Meeting of the Eastern District, to be held the latter part of May. A committee was appointed to make some improvements and additions to the churchhouse.—Mamie F. Quann, Fredericksburg, Va., March 28.

Linville Creek church met in council March 18. Bro. A. J. Fitzwater opened the meeting. Our elder, Bro. I. W. Miller, then took charge of the business session. Two letters were given. We will begin a revival meeting Aug. 1. Our Vacation Bible School will be held previous to our series of meetings. Delegates to Annual Meeting are Brethren J. L. Humbert and J. S. Wampler; alternates, A. J. Fitzwater and J. C. Myers. Delegates to District Meeting are Brethren Leonard Miller, I. W. Miller and D. S. Wampler; alternates, J. L. Humbert, R. F. Kline and Homer Miller. The District Meeting of the Northern District will be held at the Linville Creek church April 13 and 14.—Florence T. Kline, Broadway, Va., March 31.

Mt. Zion church met in council March 25, with Eld. D. M. Spitzer presiding. Two letters were received. Various committees were appointed to have charge of the coming Sunday-school and Ministerial Meeting of the Eastern District, to be held the latter part of May. A committee was appointed to make some improvements and additions to the churchhouse.—Mamie F. Quann, Fredericksburg, Va., March 28.

Saunders Grove church met in council March 18, with Eld. S. R. Saunders presiding. Brethren O. R. Thomas and Otis Pendleton were appointed as a local Ministerial Committee. Bro. J. P. Flora,

who has charge of the mission work at this place, was present and added much to the interest of the meeting. The Sunday-school has been reorganized with Bro. O. R. Thomas as superintendent.—Mrs. O. R. Thomas, Goodview, Va., March 31.

Terrace View.—Bro. L. C. Coffman, of Daleville, Va., who has been ill for several weeks, was able to fill his usual appointment at this place April 1 and 2. A large audience was in attendance at both of these services and we feel that we were greatly blessed and benefited by the two forceful and Spirit-filled messages which Bro. Coffman brought us. On Sunday morning, just preceding services, our Union Sunday-school, composed of members of the Baptist, the Methodist and the Church of the Brethren, was organized with 120 members present. We trust that the school may have renewed zeal, after having rested during the winter months. The Adult Bible Class study, which was faithfully and successfully conducted at this place by Bro. O. C. Padgett (Baptist), during the time our school was suspended, is now being taken up in connection with our Sunday night prayer meetings. These services are proving to be a source of great inspiration and power to all, especially to the young men.—Mrs. H. N. Whitten, Lowry, Va., April 2.

WEST VIRGINIA

New Creek (Keyser Church).—Sunday morning, April 2, we met for Sunday-school, with Bro. H. E. Arnold superintendent. In the evening we were called to order by Bro. W. B. Helmich, vice-president of the Christian Workers' Meeting. The subject under discussion was "The Miracle of Faith." Many fine thoughts were brought out. A report was read by Bro. Alvey Rotruck, secretary, which not only proved interesting, but shows much gain in our meeting since Jan. 1. At 8:15 Eld. B. W. Smith brought us a message, emphasizing the fact that we must not only be at work but that we must keep the old-time Gospel before humanity in general, and that we must fight with vigor against all forms of sin. It was a great and lasting sermon and went to the depths of our hearts. Our spring council will be held at the Sunnyside church April 22, at 2 P. M.—Otis W. Johnson, Keyser, W. Va., April 3.

WASHINGTON

East Wenatchee church met in council March 11. It was decided to hold our communion May 20. Bro. C. W. Guthrie, of Los Angeles, Calif., was selected to be our pastor for a year. We expect Bro. Guthrie to be with us in the near future. Although our Sunday-school did not gain in numbers this winter, the interest has been kept up. Our Christian Workers' Society is being conducted more and more by the young people. We are sure that this will result in great good to the young people and thus to the cause of Christ.—Merle Travis, Wenatchee, Wash., March 31.

WISCONSIN

Stanley church assembled in council March 31, with the pastor presiding. It was the time of electing church officers for another year. The election of a preceding elder was postponed until next council. Sister Mollie Turner was chosen clerk; Sister Jacob Winkler, "Messenger" agent; the writer, correspondent. Bro. O. W. Henderson was placed on the Ministerial Committee; Bro. W. Flora, on the trustee board; and Bro. Jesse Reppert, on the finance committee. The writer was chosen delegate to Winona Conference.—Ralph G. Rarick, Stanley, Wis., April 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 17-19, Western Pennsylvania. Pike church, Brothers' valley congregation, Brotherton.

April 18, 19, Middle Pennsylvania, in the Twenty-eighth Street church, Altoona.

April 19, 20, Middle Maryland, at Manor church, near Hagerstown.

April 25, 26, Eastern Maryland, Locust Grove Church.

April 26-28, Second District of Virginia, Middle River church.

April 26, 27, Eastern Pennsylvania, Chiques house.

April 26, 27, Missionary and District Meeting, Southeastern Pennsylvania, New Jersey and Southern New York, in the Coventry church, near Pottstown, Pa.

May 4, Southern Ohio, Painter Creek church.

LOVE FEASTS

California
April 22, Lindsay.
April 23, Figgardien.

April 30, 7 pm, Empire.
May 7, Fresno.
May 13, 11 am, Laton.

Colorado
May 13, 7:30 pm, First Grand Valley.

May 13, 8 pm, Hartun.
May 13, Bethel.
Florida
May 13, Bethel.

Idaho
May 6, 7 pm (Pacific time), Boise Valley.

May 13, 7 pm, Weiser.

Illinois
April 29, 7 pm, Allison Prairie.
April 30, 7 pm, Dixon.

May 6, Canton.
May 7, 7 pm, Franklin Grove.
May 7, 6:30 pm, Lanark.

May 13, 7 pm, Pine Creek.
May 14, 7 pm, Sterling.

Indiana
April 16, Elkhart City.
April 22, 7 pm, Arcadia.

April 30, 7 pm, Dixon.
May 6, Canton.
May 7, 7 pm, Franklin Grove.

May 7, 6:30 pm, Lanark.
May 13, 7 pm, Pine Creek.
May 14, 7 pm, Sterling.

May 13, 7 pm, Weiser.

Iowa
April 22, Salem.
April 29, 7:30 pm, Fairview.
May 7, 7 pm, South Keokuk.

Kansas
April 30, Hutchinson, First Church.

April 28, Sabatha.
April 16, Star.
May 6, 7, 11 am, North Solomon.
May 14, Morrill.

Maryland

April 23, 4 pm, Baltimore, Woodberry.

May 7, 4 pm, Pleasant View.
May 7, 7:30 pm, Denton.
May 13, 14, 4 pm, Manor.

Michigan

May 13, 2 pm, Elmdale.
May 13, Sugar Ridge.

Missouri

May 6, 5 pm, Carthage.
May 13, Shoal Creek.

Nebraska

May 13, South Beatrice.
May 14, 7:30 pm, Lincoln.

New York

April 16, Brooklyn.
Ohio
April 16, Marion.

April 16, Akron.
April 29, 7 pm, Logan.

May 6, 10:30 am, Black Swamp.
May 6, 10 am, Hicksville.
May 13, 6 pm, West Charleston.

May 19, 6:30 pm, Pleasant Hill.

Oklahoma

April 22, Pleasant Plains.
May 6, 7 pm, Monitor.

May 7, Guthrie.
May 13, 7 pm, Paradise Prairie.

Oregon

May 13, 7 pm, Newberg.

Pennsylvania

April 29, 3 pm, Palmyra.
April 30, 6 pm, Summit Mills.

Summit Mills house.
May 3, 4, 1:30 pm, East Fairview.

May 6, 1:30 pm, Spring Grove, Kemper house.

May 6, 7, 10 am, Falling Spring, Hade house.

May 6, 7, Annville.
May 7, 7, Clear.

May 7, Hanover.
May 7, Lancaster.

May 9, 10, 10 am, Chiques, Chiques house.
May 10, 11, 1:30 pm, White Oak, Pennville house.

Virginia

April 15, Green Hill.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

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No. 16

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...EDITORIAL...

God and Law

A GENERATION or more has passed since Henry Drummond wrote his epoch-making little book, "Natural Law in the Spiritual World." A modern thinker, who is both a good scholar and a good Christian, such as Mr. Drummond was, would not state the case exactly as he did.

Strictly speaking, as is clear to us today, it is not natural law but spiritual law that prevails in the spiritual world. But that law is just as truly law, is just as unvarying and dependable in its operation and results, and is just as "natural" to its own realm, as is the law of the world of nature. This was the heart of Drummond's contention. The truth of it has long been recognized but it seems to need fresh emphasis at more or less regular intervals.

It needs this emphasis now. Some well-meaning but not well-informed Christian teachers would have us forget it. Nay more, they would have us believe it isn't true. They would turn back the wheels of time, undo the progress of the last two centuries and seal up again the knowledge it has brought us. They would teach us that God isn't God at all unless he is the God of caprice and arbitrary action that men used to think him.

A few years ago the writer of these lines was in a bookstore, not a regular city bookstore, but the book-supply room of an educational institution—one specially devoted to the study of the Bible and the training of Christian leaders. A member of the party inquired about a recently-published book on psychology as applied to various religious phenomena. No, they did not have it. And with a laugh that was almost a sneer, our guide went on to disclose the amazing density of his ignorance. They did not deal in such books at all. They did not believe in this modern fad of substituting psychology for the Holy Spirit. And more, in like vein.

If this man's moral earnestness had been matched by a corresponding degree of intellectual discernment he would have been a great power in the world. As it was, he was badly handicapped. He had dropped into the wrong century. He was a holdover from the days when men believed that the thunder was the direct

voice of God and the lightning was the flashing of God's eye. He was a total stranger to that vast and rich field of knowledge which has been opened up by the discovery that God is directing the affairs of this universe, both spiritual and material, not arbitrarily and spasmodically, but rationally and systematically, in accordance with law.

So far as the material world is concerned, this is now fairly well understood, yet one finds groups of considerable size, now and then, which have not grasped its full significance. A good many devout souls still find it hard to feel that the power of Almighty God is just as real and just as great and just as indispensable, in the operation of a world-comprehending plan, covering all contingencies and involving age-long processes, as in a world in which everything is done by immediate fiat. But this difficulty is fast disappearing before the growing realization that such a conception of a law-governed universe, so far from detracting from God's glory, greatly magnifies and ennobles it.

The corresponding truth in the spiritual realm, however, has not made the same headway in the popular mind. To inquire into the "laws" of spirit culture and the growth of Christlikeness in human lives, seems to some, even some who are in positions of leadership, like the man in the bookstore, and might be expected to know better, like trying to substitute psychology or education for the work of the Holy Spirit.

But why it should seem so is a mystery, especially to people who have learned that what God's rain and sunshine can do for a farmer's crops depends much upon conditions within the farmer's own control. No intelligent Christian farmer considers good cultivation any affront to Divine Providence. He has found out that God manages his part in the matter on the plan of well-established laws or principles, and he tries to learn what these are, and work in harmony with them himself.

The like attitude is the right one in matters of the spirit. Christian education can not do away with regeneration and the grace of God. But we have learned that God operates in the spiritual world, just as in the natural, through law, that is, a body of rational and consistent principles, and we are trying to understand these principles better, that we may do our Christian work in harmony with them.

God will not forget to attend to his work of grace in the human soul, if we attend faithfully and wisely to the planting of the seed and the cultivation of the soil.

Two Good "So's" For Study

WHAT a mystery is the springtime awakening! You put the seed in the ground, you sleep and rise, night and day, and the seed springs up and grows you know not how. "So is the Kingdom of God."

What mysteries all nature holds! The wind blows where it wants to, you hear the noise but you don't know where it comes from or where it goes. "So is everyone that is born of the Spirit."

The processes of nature and of grace are alike in this: the facts are easily observed, the conditions which attend the facts and insure results are also known, but the how and why of the growth itself—here we can only stand with uncovered heads and wonder and adore.

If we could only be content to do this, always! But note this difference:

We never quarrel over the mystery of growth in nature. We consider the fact of healthy growth sufficient proof that the germination was satisfactory. We

explain that, each in his own way, or leave it unexplained. Or, as is the case with most of us, we never think of the mystery at all—it is so common.

But suppose a child, under the influence of faithful Christian education, should begin to develop a healthy religious life with the normal accompaniments of the various kinds of Spirit fruit. That would be all right, probably, as long as nobody happened to remember that the child had never been converted! But in that unhappy event, there would be trouble. For, of course, regeneration—the germination of the new life—could not have taken place, except under proper observation and control (?) no matter how vigorous the new spiritual plant was becoming!

Thus do we assume to fathom the secrets of the Almighty, and set bounds to his ways of working.

"So is the Kingdom of God." "So is everyone that is born of the Spirit."

Better Keep Hammering Away

REFLECT a moment on the change which has taken place in the last generation, in the attitude of our church membership toward missions, education and aggressive church activities in general. And toward the giving of one's substance for these things.

It is remarkable, isn't it—the progress that has been made?

But what should be the bearing of that fact on our present attitude? Is it time to call a halt and let up on the pressure? If half of our members appreciate their responsibility to God, for their part in the promotion of the Kingdom, while half do not, which half should we think about the most?

Do you remember that old story of the shepherd who had ninety-nine per cent of his flock in shelter and yet was more concerned about the one per cent that was astray than about all the rest?

No Two of a Kind

SOME things may be standardized—Fords, for instance—but not Christian experience. Because that is a living thing, and only inanimate things can be run into molds.

Isn't it wonderful that nature, with her countless myriads of living entities, never makes more than one of a kind. To be sure, there is a striking resemblance in the foliage of all trees. But there are also striking differences. Most remarkable of all, though the leaves on a single tree are very much alike, no two of them are exactly alike.

All Christians have much in common. There are controlling principles and ideals, characteristic of any Christian experience, without which it is not Christian. But the type which these will take in their unfolding will depend. It will depend on the habits of thought and practice to which different nationalities and even different individuals have been accustomed.

But there must be something to develop. That is the vital point. There must be real life there, to grow and take deeper root and grow some more, and so on indefinitely, with closer and closer approximation unto the kind of Christlike personality which it is fitted to become.

Is there a true germ of the Spirit's planting in the heart? That is the question. If not, all the mechanical appliances contrived, throughout the history of Christendom, could not make of any one a living Christian. But give that life germ of the Christ spirit the proper culture, and it will expand into something very beautiful and useful to the world and well-pleasing unto God.

CONTRIBUTORS' FORUM

Who Shall Be Fairest?

Who shall be fairest?
 Who shall be rarest?
 Who shall be first in the songs that we sing?
 She who is kindest
 When fortune is blindest,
 Bearing through winter the blooms of the spring.
 Charm of our gladness,
 Friend of our sadness,
 Angel of Life, when its pleasures take wing,
 She shall be fairest,
 She shall be rarest,
 She shall be first in the songs that we sing!
 Who shall be nearest,
 Noblest and dearest,
 Named but with honor and pride evermore?
 He, the undaunted,
 Whose banner is planted
 On Glory's high ramparts and battlements hoar;
 Fearless of danger,
 To falsehood a stranger,
 Looking not back while there's Duty before!
 He shall be nearest,
 He shall be dearest,
 He shall be first in our hearts evermore!

—Charles Mackay.

The Fatherhood of God

BY D. W. KURTZ

The doctrine of God is fundamental in religion. All other doctrines must be interpreted in the light of our concept of God. Man, Sin, Salvation, the Church, the Symbols, and the Christian Life can be understood only in the light of a true idea of the character of God. What, then, is the Christian doctrine of God?

It is evident that all doctrines should be interpreted in the light of Christ's revelation. He came to fulfill (make full) the partial and inadequate revelation that was before him (Heb. 1: 1). Christ revealed God to us in his true character. He did not use the accustomed language of his day, but used a term that had been used before, but not generally. This term is *Father*.

All words are symbols of ideas and figures of speech. Jesus could not use the word "king" because the oriental kings were despots and tyrants. Such a designation of God would not be true. He did not use the terms and figures of *power*, because the religion that Jesus taught and demonstrated was a religion of personal relations, and therefore the *character* of God was the supreme consideration. The term "Father" at once denotes these ethical and personal qualities. Jesus revealed God as Father.

The vital thing about our concept of God is his character. Jesus taught that God is good, perfectly good. He alone is good (Matt. 19: 17). Goodness here is raised to absolute perfection. In him there is no evil, no defect, nor lack—he is the perfectly good.

The goodness of the Father is manifested in his holiness and love (John 17: 11; 1 John 4: 3, 16). "God is love." These two qualities—holiness and love—are the essence of his goodness. There is no conflict between them—as so many theologians of the past have assumed—for a perfect personality can not be in conflict—it is a perfect unity. A true concept of holiness (justice, righteousness) shows that it is essentially in harmony with perfect love. The holiness of God desires the salvation of man as much as God's love. Perfect love desires nothing that is not good or holy.

Again, holiness makes no demand that is not in harmony with perfect love. Loveless justice is not justice at all. Faith without action (works) is dead; so justice without love and mercy is not justice. Righteousness with wrath is not righteous. The holiness of God is loving, and the love of God is holy love. God's love could not desire anything that was not perfectly holy; nor can the holiness of God demand anything that is not loving. God, the Perfect Personality, is perfect holiness and love. He is our Father-God.

The character of God was revealed in Christ. "I and the Father are one" (John 10: 30). "He that

hath seen me hath seen the Father" (John 14: 9). Jesus was the perfect Son of God, therefore the Perfect Revelation of the Father. Therefore, when we want to know who God is, we only need to look at Jesus. God is like Christ. As the Christ was loving, so is the Father; as Christ was pure, holy, kind, helpful, forgiving, gracious, etc., so is the Father. Jesus did only the things that were pleasing to the Father (John 8: 29).

Father is the best term to express God's character. The Father is Creator, Sovereign and Lord of all. He is also loving and holy, and extends to all a Father's care and providence. God behaves like a father to all men. His Fatherhood is universal fatherhood—it is a fatherly behavior to all races and all peoples—to all men. "For he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust" (Matt. 5: 45). Here he shows the impartial attitude to all men—his love and care—his providence—is over all. He behaves like a Father to all—the good and the evil. If this does not satisfy, look at John 3: 16—"For God so loved the world [the whole human race] that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." This is not limited to Jews, or to any race, or to any part of the human race. His love is to all, and his plan of salvation is for all. However, the tragedy of the world is in John 3: 19: "This is the judgment, that light has come into the world and men loved the darkness rather than the light." It is men, not God, that fail. Men are missing the mark, but God's love is extended to all, and his fatherly providence is over all.

That God loves sinners is clearly stated in Romans 5: 8: "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." God's love is the source of his redemptive acts. So is his holiness—for holiness is opposed to sin, and therefore desires to save men from sin. God hates sin, but loves the sinner. Any true father understands this fatherly relation to his children. There is no conflict between holiness and love—both these qualities are one in the fatherly desire and effort to secure salvation and harmony with the children. God behaves like a father to all, and all should behave like sons to him, but they do not. Here is the tragedy of sin, and the condemnation to those who refuse light, and love, and life.

We must give up, once for all, those inadequate concepts of God which picture him merely in the terms of power, and therefore liken him to despots and tyrants who make unchangeable decrees without any regard to their ethical content. God is not that kind of God. He is the Father, who, in holy love, creates, sustains and orders all. He is the Father who is just like Jesus—holy, loving and gracious. He is the Father of us all, for he behaves like a Father to all. But they who reject this perfect love and life can not enjoy what they reject. They are lost. But the Father continues his fatherly providence, to woo all men to himself. "And while we were yet sinners" he so wonderfully demonstrated his fatherly love and holiness toward us that Christ dies for us. The Father wants all men to be his sons.

McPherson, Kans.

A Present Need in Our Church

BY EZRA FLORY

We need a course of study upon the principles and message of our church. Our own people are amazingly ignorant of the history of our church and of the inspiring accounts of the work of those who led the way before us. Few can "give an answer for the hope they have" or give a definite answer about the doctrines of the church.

We all know something of the importance of putting into the teaching of the child what we would have appear in the next generation. We know that the early church propagated herself through teaching. In looking over a number of graded lessons for Sunday-schools, we found that the Mormons have a course for adolescents which is intended to give the people of that age an adequate knowledge of their church. Were

it not for their effective pedagogy and their thorough organization, they would cease, for their doctrine is not desirable. With our doctrine, there is absolutely no reason why we should not do more definite instruction about needed fundamentals.

The sermons of several decades ago were full of teaching and indoctrination. These were days when we did not have so many Sunday-schools. With the coming of Sunday-schools it was thought that our children would be favored with opportunities above those enjoyed by our grandparents. More and more the Sunday-school has been debarred from taking up denominational subjects because the lessons have been selected by a council composed of many denominations. This council sought to use such materials as are common to all. Truly, there is an ample amount of such Biblical material, but we were not instructing our children concerning our own church.

More and more we are entering two new fields of teaching. These are "Vacation Church Schools" and "Week-Day Schools of Religious Education." For the past three years we have been able to conduct the former according to our own desires. The latter is a community movement and will permit of no denominational teaching. But almost every denomination, is now entering the field of Vacation Church Schools. Besides this there is, at present, a movement to put these schools on an international basis, similar to the International Sunday School movement. In many ways we welcome the movement, but it all points to the exclusion of instruction on denominational lines. Where shall we give this much-needed instruction? Or shall we drop it entirely, and let the church drift? If we stand for anything, we should pass our teaching on to others. How shall it be done?

Some time ago our church asked the General Sunday School Board to produce a book, covering at least the doctrines of the church. This was done and we have the little volume "Studies in Doctrine and Devotion." This is not all that is needed. I am persuaded that we need a carefully-planned course for the ages above eleven, so that it may be substituted for other courses for the adolescent age, and used as an elective. This should be taught during the regular session of the Sunday-school, for we shall need to return to this institution for denominational instruction. The home is not giving it. It is not being given in our public schools. Week-Day Schools and Vacation Church Schools will not be able to do it as well as the Sunday-school. It must be done not alone to save our denomination, but to keep alive essential truths.

Our course of study for Vacation Church Schools contemplates a three-year course on church history, beginning with Acts, whence the lessons are taken for two years. Following this, there will be a brief course of twenty lessons on the high points of church history from the time of the apostles to the present time. The last five of the lessons will be upon the history and message of the Church of the Brethren.

Elgin, Ill.

A Study of Romans

BY IRA J. LAPP

In Five Parts.—Part Three

Romans 1: 18—3: 20

In this section Paul introduces the problems of sin, guilt and condemnation. He proposes condemnation against all those who suppress the truth (1: 18). Accepting this as a universal law of God, he makes the application to the Gentiles in the remaining verses of the chapter. There are two classes with God, but the basis of the classification is not racial but ethical. *Conduct* is the determining factor, and the two classes are righteous and wicked. Therefore, on the basis of conduct, he declares that the wrath, or condemnation, of God has been revealed against unrighteousness of men with special reference in chapter 1 to the Gentiles. In the use of the word *righteous*, it is clearly a moral, forensic term, meaning, in general, the true standard, or meeting the moral requirements, under which one is placed. He enumerates the sins of which the Gentiles are guilty, points out how they have fallen below the true standard and thus, without

volition on his part, the conclusion is forced: "Gentiles, you have not righteousness."

The Jew, no doubt, was ready to assent to this conclusion, so Paul, in logical sequence, continues his argument, in chapter 2, by reasoning that, on the basis of conduct, the Jew also is under condemnation. God's righteousness, or justice, demands that this law of condemnation be made operative alike on all who sin (2: 1-11). God's judgment will fall impartially upon all sinners. If the Jew was equally guilty with the Gentile, then he must be judged like the Gentile by his deeds, whether good or bad. Paraphrase. Perhaps you condemn such sinners. In doing so, you condemn yourself, for you, too, are guilty. We all know that God's judgment against evil-doers is unerring and impartial.

Paul reinforces his argument, in verses 17-24, by challenging the position of the Jew. The responsibility of the Jew is greater than that of the Gentile, for the Jew has the added advantage of the law, whereby to interpret the will of God (2: 23 to 3: 2). Their condemnation is due not only because of their personal conduct but because of its influence on the unenlightened Gentiles (2: 24).

In chapter 3 Paul designates faith in Christ as the one source of righteousness for all men. In the light of this proposition, he argues in 3: 1-9 for the righteousness of God. Since righteousness is conformity to the Divine Will, God himself is essentially righteous. God's righteousness here comes into controversy. Paul contends that righteous judgment distinguishes between righteousness and unrighteousness. Therefore God's righteousness demands that he place condemnation alike on Jew and Gentile, inasmuch as they have sinned alike.

Rom. 3: 21-5: 21

The following analysis of the epistle, up to this period, will serve as an introduction to his argument through this section:

I. Introduction (1: 1-17).

1. Salutation, including description of the author's apostleship (1: 1-7).

2. Thanksgiving for the faith of the Christians in Rome and expression of his deep interest in them (1: 8-15).

3. Theme of the Epistle—The Gospel the power of God unto salvation because it reveals the righteousness of God (1: 16, 17).

II. Doctrinal Portion of the Epistle.—Defense and exposition of the theme (1: 18 to 11: 36).

1. Sin and guilt universal, and hence justification by works of law impossible (1: 18 to 3: 20). During the section which follows (3: 21 to 5: 21), he declares that there has been revealed a righteousness apart from the law, available through faith for both Jew and Gentile.

He opens the section (3: 21-30) by defending the righteousness of God. God holds sin in contempt, whether in Jew or Gentile, and before him Paul has been arguing that men are found righteous only on the basis of conduct. He is reasoning that, regardless of racial distinction, he, who conforms to the Divine Will, has been justified by God.

Evidently there are those who feel, or had felt, that this standard was flexible—that he overlooked the sin of the Jew and accounted their sin for righteousness. Men thus had grave reason to question the justice and righteousness of God. Therefore, as a rebuke to sin, and as a demonstration that he did not wink at sin (3: 25), but held it in supreme disapproval, he permitted his Son to enter the conflict against sin—a conflict which, he realized, would end in martyrdom. Man's part, then, whether Jew or Gentile, is to turn his back in repentance against that which occasioned his death (sin), and by faith appropriate his grace in conforming to the Divine Standard.

Paul's reasoning could be illustrated with that of a father who, let us suppose, was mayor of a city in which various manifestations of vice existed. A number of the citizens believe the mayor to be indifferent to conditions. How could this mayor demonstrate his true attitude better than to permit his only son to

enter into a fight against these evils? Surely, his feeling would be strong against this particular evil or evils, if he would permit his son to enter a conflict, and his attitude would indeed be intensified, if it were in the full knowledge that this evil would, in turn, crush him. Thus Paul argues the righteousness of God, vindicates his justice and reaches his climax in setting forth the sinfulness of sin.

Verse 31 of chapter 3 gives the setting of the entire fourth chapter: "Do we then make the law of none effect through faith? God forbid: nay, we establish the law." In chapter 3 he assumes faith in Christ as the one source of righteousness for all men, and chapter 4 gives to the thought of righteousness through faith the support of the Old Testament and of Abraham. His reference to Abraham in chapter 4 not only served to bring strength to his argument but also served as a strong point of appeal to those of his readers who were Jews. In chapter 5 he emphasizes that there is cause for exultation in the boon of righteousness through faith in Christ. In verses 12-21 he points out the parallel and contrast of Adam and Christ. He has shown that all men need salvation and that the need of sinful man has been met by the love of God, and now he gives his reason why men should welcome this way of salvation.

(1) It is in harmony with God's dealing in the past. Acceptance with God has always been because of faith (chapter 4).

(2) It brings to men peace and joy and everlasting security (5: 1-11).

(3) By transferring us into relationship with Christ, it more than abolishes the evil effects of sin and death, which we have derived from our former relationship with Adam (5: 12-21).

Miami, N. Mex.

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Three Articles That May Stimulate Thought.—I

BY WILBUR STOVER

In the *Missionary Visitor* for June, 1921, page 6, under the heading, "Saving Our Children to the Church," after mentioning the fact that the report involves about half of our congregations and half of our membership, it is further stated that of the total number of accessions for the year, 57.6% were under sixteen years old. Before mentioning the additional fact that the number of children (from ten to fifteen years old) of Brethren families, who are not yet within the church is greater than the whole total of children and adults, received into the church during the year, a burning little sentence is given, which is so painful and so weighted with suggestion that it seems as if those, who prepared the report, felt rather ashamed to insert it at all, but had to do it to make a true statement. What is that terrible, painful, burning, miserable little sentence? Listen to me: 269 members disowned.

The more one thinks of it, the worse one feels. There were 269 members disowned. They were members. Doubtlessly they failed to come up to the standard. To make a long story short, they were disowned. Does it make a long story short? No, it makes a short story long. The whole family, yes, a whole long list of families, will likely go where these go. It works that way. And in the future years our children, unless some one disowns them, will speak in hushed tones to one another saying: "These used to be with us, but they were disowned. Now they are a host, but we have lost them. What a pity!"

Keep thinking about it! Quinine is good for a fever, but the taste is bitter. Let me see: In the First and Second Districts in India, altogether, 250 were added to the fold. But here at home, during the same period, there were 269 disowned, that is, more were put out than the two whole Districts gathered in. Let me see: In China—that land in which changes come so rapidly that we are not surprised at all any more, when we hear of great good things happening there—over 400 are members of the Church of the Brethren.

Those disowned at home are more in number than half of this whole membership. Let me see: In Sweden and Denmark, where our first mission efforts that looked to foreign work were made, we now have 229 members. But we dismembered at home more than the whole membership there. How many Districts at home did not receive 269 additions throughout the year, the reports do not show. Perhaps it is better they do not.

How could such a record ever have been made? Certainly not all at one place. Certainly not all at one time, which suggests a series of acts of disfellowshipping. It grows worse as we attempt to analyze the situation. It indicates a series of backward actions. It looks terrible when put on paper. I wonder how it is in the congregations where the tragedy was enacted—the tragedies. Putting people out is tragic. It is the work of the church to get people in. I wonder whether these members lost faith in Christ? Hardly. Did they come to hate the church? Oh, no. Did they send their children to Sunday-school? Yes. Did they give to the church and missions? Yes, when solicited. Did they pray in their home? Perhaps, yes; perhaps, no. Did they fall short in several important matters of discipline? Was that it? And they failed to do what was required of them? Then they were disfellowshipped. That is a painful situation. It seems to me that preachers and elders ought so to preach and teach and exercise wisdom and patience that such a crisis could never come. Our work is to win and not to lose. An elder had better resign and ask for one from an adjoining congregation, than to have so tragic an experience. Think of it—269 put out! And perhaps more, for the report is admittedly incomplete.

I am not suggesting that we wink at discipline. I am not suggesting that we disfellowship discipline. I am saying that such a tragic record is not worthy of us. I am insisting that we are worthy of something more vitalizing, more energizing, more inspiring. That preacher is brave who sees that he can not handle a situation and asks for assistance from a neighboring congregation, where they have expelled none for many years. He is not brave who simply says that he will see what goes on while he is in charge, meaning that he can manage discipline, as meanwhile things grow worse and worse. Winning is a greater thing than losing. Winning men is a sign of greatness, not to be compared with the greatness required to disfellowship them. Any one can play a losing game, and a losing game played with souls is a tragic thing. Our work is to win. "He that winneth souls is wise." What a painful comment on somebody is the record—269 disfellowshipped! What a responsibility before God they have assumed who helped to bring it about! Where are they who must confess: "I helped to make that awful record; I helped to make the number 269"? Sad beats the heart of him who has to say it.

Mt. Morris, Ill.

The Church's Obligations to the Ministry

BY LINA N. STONER

In Two Parts.—Part One

THERE is joy in a normal family when children are born. There is joy when they develop, grow to maturity and are ready to take up the responsibilities of life. Likewise there is joy in the church when children, begotten by the Word, born of the Spirit, nourished by the bread and water of life, grow into manhood and womanhood in Christ Jesus. From among the number of strong, spiritual sons must the church select those who are ready, yea anxious, to herald the message of salvation to a lost world. What, then, are the obligations of the church to these men; who, at her call, devote their time, their talents, their lives to this great work, and gladly lay all upon the altar of service?

One obligation of the church is, to see that these young men are standing upon the safe and sure foundation. If they would work acceptably for the church, they must believe that Jesus Christ is the Son of God, conceived by the Holy Ghost, born of the Virgin

(Continued on Page 250)

The Russian Relief Situation

BY H. SPENSER MINNICH

FAMINE has wrought indescribable havoc in the Volga Valley of Russia, has brought infinite suffering and bitterness to the hearts of the peasants, and death to their hearths. We are not surprised that, here and there among the Brethren, are those who are restless, and feel that we should do more to save life and help to reconstruct a country whose government, economic system, morals and religion are broken.

The 1921 Hershey Conference dismissed the Relief and Reconstruction Committee on its own recommendation, and turned over the work of relief to the General Mission Board. The Board, in turn, appointed J. E. Miller, M. R. Zigler and the writer as a committee to study the relief needs of the world. The sorrows of Russia bore heavily upon us and we corresponded with both the Mennonites and Friends, to learn what they are doing. Each of these organizations offered us a chance to cooperate with them, and to send some of our own Brethren as relief workers. We wanted to know more definitely the sentiment over the Brotherhood, and so sent a questionnaire to about one hundred leading Brethren. Sixty-four have replied to date. Some of the questions, with their answers, are as follows:

1. *Shall we assist in Russian Relief?* Yes, 55. No, 2. Undecided, 7.
2. *To what extent?* As much as is obtained through voluntary offerings, 18. Extent of our ability, 25, etc.
3. *Do you favor cooperation with Friends or Mennonites?* Friends, 17. Mennonites, 11. Either, 25. Work by ourselves, 6.
4. *How will the raising of money now affect funds of our own Boards?* Favorably, 18. Unfavorably, 9. No material effect, 30.

Mr. Levi Moonaw, Executive Secretary for the Mennonite Central Committee of Scottsdale, Pa., called on our Committee at Elgin, and explained their work. They have opened up work under the American Relief Administration, and have sent four of their own workers to administer their relief. There are a large number of German Mennonites in Russia and the American Relief Administration (A. R. A.) has assigned them these German Mennonite communities. Of course, relief is administered to all needy people in these communities. Seven different branches of the Mennonite Church have united in this relief work.

Mr. Wilbur K. Thomas, Executive Secretary for the American Friends' Service Committee, offered to come to Elgin, to explain their work, but our Committee desired to call on him in their Philadelphia office, to see their organization and also to get in personal touch with the A. R. A. at New York.

If I had entertained any doubts, regarding the magnitude of the Friends' relief work, such were quickly forced aside. I was no sooner in their office, until they received word that the father of one of their workers was dead, and a cable was sent. Then a cable came in, reporting the fifth case of typhus among their nineteen workers in Russia. None of these had succumbed at that date.

Then the mail was brought in, and one letter from California contained a check for \$65,000 from a man who was not a Friend, and the relief workers were not even personally acquainted with him, but his heart was touched by the suffering of Russia.

We were soon interrupted again by the entrance of a Mr. Pearson, who had been sent by the Friends into the West Virginia coal strike area, to investigate the needs among the miners. His report, lasting an hour, was indeed full of interest. After his report we had but a brief period for conversation. Then it was time to go to a meeting to discuss a cable from Poland, asking for more aid. The Polish people are returning to their country from which they were driven. Sanitary measures are greatly needed. I was much interested to note with what familiarity the Friends discussed governmental situations, and the confidence manifested in their approaches to the government of Poland, as well as others, in urging relief measures.

During the last sixteen months the Friends have received \$1,091,000 for Russian Relief, and in addition 700,000 pounds of food and 200 tons of clothing. They are feeding 155,000 per day. They are receiving corn in car-load lots, and are having it made into grits and hominy, ready for export. The different branches of the Friends are working together, and their own contributions amount to about \$250,000 per year. The cost of administration, on this side of Russia, is about 3½ per cent and this is paid from their own funds, so that contributions of others are wholly spent for Russian relief, including such administration as is necessary in Russia.

In their method of working an American worker is responsible for a certain area, and he investigates the needs of the various centers. He then opens a warehouse at a convenient point and informs the head man of the centers that they can secure a certain amount of food, but they must come and get it, as well as distribute it on a certain basis. If any section does not play fair, it endangers further help. Mr. Thomas said they experienced less thievery and chicanery in Russia than in any other country where they administer relief.

The campaign of the Friends has brought great hope to many discouraged hearts. One statement is typical of many others: "You have made us believe that there is a God and helped us to find him again."

Will relief be needed after the next crop comes? This question confronts us all. The Friends believe that even if there is a normal crop, much reconstruction work will be needed for years. The exposure of this winter will leave much disease and sickness, and they plan to furnish heavy supplies of medical equipment as well as food, as long as it is needed. The A. R. A. takes a somewhat different view of the situation. Mr. Herbert Hoover recently made the statement that they would withdraw their help next September.

From Philadelphia I went to the A. R. A., in New York, and had a brief talk with Mr. Hoover, who happened to be there on that day. He referred me to Mr. Page, who explained their program. They have received, approximately, \$55,000,000 for Russian Relief Work as follows: Congress appropriated \$20,000,000; Soviet Government of Russia, \$12,000,000; left over from previous relief work over \$11,000,000. In addition, they have received at least \$12,000,000 from other sources. They are now feeding 3,800,000 children and 5,000,000 adults. They say they have been hindered in feeding more only by a lack of transportation facilities to get food into Russia. Mr. Page did not know when they would discontinue work, but felt sure they could make some announcement by August.

America is doing 90% of the relief work in Russia. It is wonderful how the different groups are interested in raising money. The National Information Bureau, N. Y. C., which acts as an endorsing agency for legitimate money-raising organizations, gave me a partial list of organizations raising Russian Relief money. They are as follows: American Relief Administration, The Joint Distribution Committee, The American Red Cross, The Federal Council of Churches of Christ in America, The American Friends Service Committee, The Russian Famine Fund, The American Relief for Russian Women and Children, The Federated General Relief Committee, American Medical Aid for Russia, The American Federated Committee for Russian Famine Relief, American Committee for Russian Famine Relief, American Committee for Relief of Russian Children, All Russian Jewish Publishing Committee, The Near East Relief, and four others, which work in a limited way. This list includes both endorsed and unendorsed agencies. One condition for endorsement asks that not more than 30% of the money raised be spent for administration in raising it.

There are other agencies, not mentioned—some of them openly announced as friends of the Soviet government. It is known that the Soviet government is doing some splendid relief work, but we do not know to what extent their money is used strictly for relief work.

In spite of all that is being done, about ten million

people are thought to have perished of starvation this winter. Transportation facilities would not permit sending enough aid to save all. Some must give their lives as a memorial to war, strife and hatred. The chaos in the Russian government brought on by greed, hate and ignorance, placed the people where they were unable to help themselves during a famine year. A sad sight it is, indeed, to see this country—the wheat granary of Europe—losing her people by the millions.

I could not help but feel impressed by the far-sightedness of the Mennonites and the Friends, in trying to promote peace by creating good will in times like these. Mr. Thomas said they were giving relief, hoping that, in some degree at least, the world would catch the spirit of Christ, which prompts their gifts, and that this same Christ spirit would find a place in the hearts of others, because of their example. No, peace-time is not the time to prepare for war, but rather the time to prepare for peace. I have a conviction that unless the peace-loving people do more for peace than merely refusing to fight, we are doing little, after all, to bring peace on the earth.

"If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?"

Elgin, Ill.

Let Us Sing!

BY GEO. W. EAVEY

"Is any merry?—let him sing psalms" (James 5:13). "I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14:15).

WHEN we are merry, we may well sing—not only sing, but sing with the spirit, which means to put life into our songs. To sing understandingly is to know and comprehend the beauty and power in the song, and to know what the words mean to us. Sing spiritual songs—hymns of joy and praise, hymns that are worshipful, hymns that express Christian sentiment. Vocal song will satisfy the spirit and enrich the soul. Vocal music is, or should be, a large part of our worship. But do we receive as much spiritual help from the singing, in our seasons of worship, as we should?

Young people and children will be interested in any season of worship, if sufficient attention is given to the singing, so that the song services are truly inspiring. But all must be taught and encouraged, and helped to see the need and beauty in singing inspiring hymns. Why not strive to make this one of the strong branches of the Forward Movement? There is surely nothing to lose but very much to gain. The experiment can be carried out much more extensively than has been done in the past or is being done at present, and with but little cost. Properly arranged for, there is a prospect of valuable returns. Should a stronger effort be put forth, it would result in an increase of attendance, greater interest at regular meetings, renewed help in spiritual growth, and stronger efforts to gather many souls into the Kingdom. If such results, by the help of the Lord, can be obtained, the reward will surely be great and praiseworthy. So let us sing!

Elida, Ohio.

The Lay Speaker

BY MAUD MOHLER TRIMMER

THE churches of most denominations have prayer meetings, and a young people's society, through which the laity of the church may exercise in religious expression. That these organizations are valuable, is evidenced by their number. Yet no one will concede that they have reached the zenith of usefulness. On the contrary, it happens too often that a once flourishing society weakens till it almost feels its death pangs. It is due to the efforts of a corps of earnest Christians that the spark of life is usually revived.

All the societies are as much alike in their problems as in their organization. There are many causes for loss of power—the most powerful being incongruity between words and deeds of the members. Granting that the membership is loyal, two causes are always present—the members who won't talk and those

who won't stop talking. Of these, those who are silent are the greater sinners, and the more easily cured. Many successful means have been devised to conquer this fault. The essential thing is to discover the cause back of it. The remedy is, then, not hard to find. The bashful need to become so interested that they forget themselves and the indifferent and lazy must be made to realize that they are guilty of the sin of omission.

They who talk too much are harder to change. They are so sure that they are doing their duty. In a way they are, but also they are *overdoing* it.

There are two great classes of valuable people—those who speak pleasingly and well, but too long, and those who are unconscious bores. The first should be requested to limit its speeches to a given number of minutes, and should be kept off the program often enough not to discourage less fluent talkers.

The number of bores is in proportion to the power of appreciation of the hearers. Certain types are known to all. Three are very commonly found.

There is the man who rambles on carelessly—rarely hitting the subject. He has not prepared his speech, so he says whatever comes first to his mind. Like a clock, he stops when run down. As a gentleman once said: "If his talk had been bird-shot, it would not have brought down many birds."

Most of us find that though the man who deals in personalities may at first be interesting, eventually he becomes very tiresome. When these references apply to some one in the audience, that one is embarrassed, no matter how pleasing the words, and the time is wasted. There is no need, either, for time to be given to the opinions and doings of members of the speaker's family. Nor should it be news to the audience that the speaker has been trying to serve the Lord, etc. It is especially foolish for him to make an explanation of himself. Nine-tenths of the listeners have a more nearly accurate, if less flattering, opinion of him than he has himself. What the church needs is men and women, so engrossed in the spread of the Gospel, that they lose thought of themselves.

The man or woman who has a religious hobby is a real pest. In season and out of season he airs his views, utterly regardless of the subject under discussion. He is usually argumentative, and sure that he alone is right. Quite often he is the death of his own cause, for people become so weary of hearing of it that they lose all interest in it.

It would be both unkind and futile to point out these failings if they were irremediable. The greatest difficulty in applying a remedy is that so few are conscious of the need of it. In this case the cure and means of prevention are the same, and we can all avoid these special weaknesses. Four simple rules, if followed, will be effective. Three of these are given by George Horace Lorimer in his advice to a young salesman: "Have something to say. Say it. Quit talking."

To these may be added, "And say, *what* you say, on the subject."

Miami, N. Mex.

Ingratitude

BY ROSE M. TRUMBOWER

Did you ever think of the words of the Psalmist: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein"?

Did it ever occur to you what weak mortals we are? If this little organism in our body, called the heart, refuses to beat, how suddenly every member of the body, and the body itself, is useless and ceases to be! Who of you, then, that believe in God, who giveth life and taketh it again, can allow one day to pass by without recognizing and thanking the great Master of the Universe, who makes it possible for you to live each day?

Are you fretting life away because there seem no joys in it for you? Will you not stop, for a moment, and silently and seriously, with you and your "Maker" alone, ask yourself the question: "Have I been grate-

ful for past blessings, or have I been cold, careless and indifferent?" There is the cause for all your failures. Were you as "salt to the earth" and as "a light to the world"? Or did you have your light hid, and did your salt lose its savor? Have you spurned that Voice Divine: "He that is faithful over a few things, him will I make ruler over many"?

Be honest, be just, and if you have neglected your thank-offering to God, begin now! Let not ingrati-

tude sink into your heart forever, for some day, sooner or later, you must appear before the judgment throne of God and there give account of the innumerable blessings you were ungrateful for. Awake, then, you who have been asleep and deaf to his voice, and give God the hallelujahs, the praise, and the honor due to him, before whom saints, angels, and archangels bow down and worship! Amen.

Philadelphia, Pa.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

The Conference Offering

There are some splendid features, connected with the Conference Offering, which has grown so wonderfully in recent years. Congregations and individuals look forward to its recurrence as an opportunity to give. Letters come from those who are isolated from our own denomination, saying, that they want to have a part in the offering, and there are a great number who lay aside a part of their scant living that they may join with the rest of the church in giving to spread the Gospel where they can not go personally. Some of the finest traditions have grown up around this annual giving, and through it many give who, perhaps, would not otherwise. We wish that every individual and congregation in the Brotherhood would have a part in the offering at Winona Lake this year.

But the Conference offering should only be a part of our giving for the year. Too many are making it their only giving. This is true of both individuals and congregations. We may easily deceive ourselves by giving a rather large amount at this time and forget that it extends throughout the entire year. Dividing it into fifty-two weeks, it would make a small showing and if it were based upon the measure in which the Lord prospers us, it would indicate, with some of us, that it had been a lean year.

The records of the Treasurer reveal some interesting facts, in connection with congregational giving. The churches which give most liberally are the ones which give throughout the entire year. This may result from a good financial system, which provides for systematic giving for all causes. In other instances, it may be traced to the support of a missionary on the foreign field, to which individuals and organizations, within the church, are contributing regularly. In other places, it finds its source in a devoted group of titheers. But without exception the congregations which are giving most liberally are the ones which are contributing regularly. Ordinarily the largest proportionate gifts to the Conference Offering come from those churches which are contributing regularly, and not from those who make but the one offering during the year.

A congregation of 400 members raised nearly \$250 for the offering at the Hershey Conference last June. It was one of the largest they had ever raised and they felt that they had done exceptionally well, considering the times. Nothing more was reported for the year. Another congregation of less than 80 members contributed \$488.21 during the year. In that congregation they give their entire Sunday-school offering to missions, and most of the money had come through that source, although their offering to Conference was a substantial part of the amount for the year. The per capita wealth and economic conditions are very similar in the two churches.

We need an increasing number of churches which will plan to give for general church work throughout the year and which will make the Conference Offering more of a thank-offering, in addition to their regular giving, rather than the exclusive effort for the year. Which class is your congregation going to be in? Where do you classify individually?

Church Day Observance

MANY of the denominations have, what they choose to call, "Church Night." It can be a "Church Day" or a "Church Night," for that matter. It is a meet-

ing wherein the whole membership chooses to discuss some phase of church life, relating to the local congregation as well as to the denomination of which it is a part. Such a meeting results in a better understanding of the organization—the polity, the history, the ideals, the discipline and the purposes of the church of which they are members. It is easy to see how co-operation and intelligent loyalty would thus be developed.

In some places such a meeting will serve its best purpose if the young people and juniors would each meet in separate groups, with competent leaders to direct their thought. It permits of freer intercourse, if the questions of the younger people can be asked and answered in harmony with their understanding and interest. At other times it should be a joint meeting, with each group contributing its part—both by questions and answers. In such a meeting some of our fathers and mothers could give a bit of experience that would mean more than sermons to establish the spirit of the church. Here, too, every query of the young should be welcomed and answered in the most helpful way. If others have reason to awaken loyalty to their cause—we the more—not because ours is less vital or attractive, but because it is more so, and yet we are without the literature or system of teaching by which its merit has been felt by the present generation. Such a meeting will enable us to get a clearer view of the ideals, back of our usages, and the principles involved in our practices. This is the vital thing in our progress if we hope to avoid extreme formalism on the one hand, and stimulate devout loyalty to all the rich heritage that is ours, on the other. Who will be the first to try it and then tell the rest of us how it can be done most profitably?

Forward Movement Notes

THE ELGIN CONGREGATION has agreed upon an apportionment thirty per cent above what had been suggested for the present year.

A GREAT MANY LETTERS have come from Local Directors upon receiving their suggested apportionments. With one exception, all that have been received to date, state that they believe their congregations will equal or exceed the amount suggested.

A PART OF A LETTER from Bro. Ira C. Holsopple reads: "At our business meeting, last week, our church at Everett voted \$1,000 for foreign missions during 1922." Bro. Holsopple is the pastor. The apportionment which had been suggested to them was \$660.

TEN PER CENT OF THE MEMBERSHIP at Mt. Morris, Ill., has decided to tithe. Other churches are reporting an equally large percentage and we are constantly sending out tithing account-books, in response to the tithing enrollment cards, which continue to come in each week.

A MOST INTERESTING LETTER came this week, telling of the work in one of our southwestern States. The writer says: "Our membership has doubled every few years, since the beginning of the mission here." Later he says: "Our members always know we have something to do." He had told earlier in the letter about having eight Sunday-school classes in one room 28x36. They are planning to build as soon as possible.

THE ROUND TABLE

What a Pity!

BY GALEN B. ROVER

A SHORT time ago a widowed sister died, leaving no direct heirs. Her estate, in round numbers, amounts to \$10,000, and this she was holding, for the most part, in the form of mortgages, depending for her living upon the interest. She had made a will, which has recently been presented for probate. Now it is learned that \$3,000 goes to one of our colleges and the remainder of her estate to the General Mission Board.

There is a ten per cent inheritance tax in the State in which the sister lived, and now, instead of the Mission Board getting \$7,000, it gets but \$6,000, for the will is not so written that the college should bear any part of the inheritance tax. But even if it had been, is it not a pity, nevertheless, that \$1,000 of the money, intended for education and missions, should, in this instance, go to the State, to carry on its work, instead of aiding in the work of missions?

I do not object to the State having funds for carrying on its work, nor do I object to the taxing of heirs to estates when these heirs use the inheritance as capital to make more money. But when needy causes, like our missions and educational interests, must bear such a heavy burden as ten per cent, it seems out of harmony with all our high, national ideals.

But the pity is the greater when the sister could just as well have turned over her property to the church institutions, and taken an annuity, to yield the same income. Then every dollar of the money would be just where she wanted it to be. In my judgment, the Mission Board and our educational institutions are as good a security—if not better—for the income than the average mortgage which people hold. Why, then, submit to this *post mortem* tax, when the law itself recognizes the validity of the annuity, and it is safe?

Huntingdon, Pa.

Dissatisfaction and Ambition

BY CORA A. ANDERSON

THERE is the "Gospel of Good Cheer," the "Gospel of Contentment," the "School of Optimism" and the "Creed of Satisfaction." But did you ever think of it that dissatisfaction is sometimes a good thing? Do not be a growler or a kicker all your life, but do keep awake to unsatisfactory conditions. If everybody were content, there would be no progress.

The first thing you think of after you become dissatisfied is: "How can I help myself?" You become disgruntled with the boss, or your working conditions are unpleasant. You stand it a while and then start out on the "job hunt."

Some people are chronic complainers. After all, this is generally the case because they are misplaced. They are in the wrong environment and don't know how to get in the proper one.

These classes of people are the "rolling stoges" of the economic world. They work at one position a short while; then change to another, only to like it still less, and eventually quit to try their luck somewhere else. Often they do find what they are best adapted to and make up for lost time. Then they stand a chance of being satisfied and working in earnest. They know by experience. For instance, take the case of a doctor who had tried farming, clerking and traveling before he entered the medical profession—can you understand the advantage he would have over the boy who never had entertained a thought, other than of this one profession? Specialization is all right, but a store of experience comes never amiss, and a man who has been in the wrong vocation knows how to appreciate the right one, when he finally gets into it. He is all the more ready to get down to work, to lay aside his dissatisfaction, and to strive for success.

People, as a rule, get what they want, if they

only want it hard enough. Therefore, to make them yearn for higher and better things they have to realize the incompleteness of what they already possess.

Discontent is often the mother of ambition. As long as you are satisfied you don't try for better things. You don't look for them or even give them a thought.

If the worship of images wholly satisfied the heathen, our missionaries would have a fruitless task. No, it is only when these people realize the lack of their religion, that the harvest is nearest ripe for Christian laborers.

Education is most welcome when the pupil realizes his ignorance and feels the need of learning. Where people are content with their lot in life they take no interest in self-betterment, thinking that "Ignorance is bliss, where 'tis folly to be wise."

Appreciate the blessings of life; take advantage of your opportunities and be thankful for all you enjoy. Rejoice and be glad for these. But, don't be too easily satisfied. Keep your eyes open for what is lacking in your life! Then, instead of growing sour over this lack, get busy and try to supply it. Don't sit still and hold your hands! Round out your life! Rid it of all incompleteness! Whatever it lacks, want that thing. Want it with all your might and don't be satisfied until you have it! That kind of dissatisfaction is what makes the world move forward.

Atlanta, Ga.

"Know Thyself"

BY AGNES M. GEIB

NEARLY twenty-six centuries ago, one of the Seven Sages of Greece gave to the world the maxim above. It is the key to success. To attain to the highest state of perfection, of which one is capable, one must *know himself*—mentally, physically and spiritually. This requires a rigid examination—an examination which may reveal unpleasant truths.

Realizing that "an ounce of prevention is worth a pound of cure," doctors and dentists urge frequent, regular physical examinations. Obedience to this request would aid in combating disease before it gains a stronghold.

Of how much more importance is Paul's mandate: "Examine yourselves"! The following paragraph (taken from an old book of childhood) contains excellent advice for spiritual examination:

"Sound your heart to the bottom, and try it nicely, to be thoroughly satisfied of your sincerity. Let no day pass without an account taken of thy life, and be sure to observe very diligently what ground you gain or lose; what alteration appears in your temper, behavior, affections or desires; what resemblance or degeneracy from your God; how near approaches you make, or to what distances you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself, has attained to a more valuable sort of learning than if the courses and positions of the stars, the virtues of plants, the nature of all sorts of animals had employed his thoughts."

Manheim, Pa.

Why Called "The Church of the Brethren"?

BY S. Z. SHARP

We are called "The Church of the Brethren" because it is the term chosen by the Master for his followers. "One is your Master, even Christ, and all ye are brethren" (Matt. 23: 8). After his resurrection Christ said to the women: "Go tell my brethren." In the Acts of the Apostles and in the Epistles the disciples are called "Brethren" ninety-one times. It was the term used when they spoke of themselves. When they were organized into a church, they became "The Church of the Brethren."

We find it was the name adopted by our church from the beginning. In a German edition of Alexander Mack's writings we find that, when speaking of his church, he calls it "*Die Gemeinde der Brüder*" (The Church of the Brethren). From that day to this, the members of our church called each other "The Brethren."

When it was deemed necessary to adopt an official title for our church, for purposes of record, the term "Brethren" was retained, but the words "German Baptist" were prefixed to designate our origin and mode of baptism, and thus our name became "German Baptist Brethren." We soon discovered that there was another denomination, with exactly the same name. This made confusion and we went back to our original name—"The Church of the Brethren." This is now the name recognized by our government, by railroad officials, by papers and magazines, and by other denominations, and it is the name inscribed on our church edifices.

We care little for the names given to us by our enemies, such as Tunkers, Dippers, Dompelaers, Dunkers, or Dunkards. The last one is especially objectionable, as it lacks only one letter of making it *Drunkards*. The title "The Church of the Brethren" is becoming more and more established and has come to stay.

Fruita, Colo.

Begin and End With God

BY MARY PRENTICE WILSON

IT is a privilege to begin each day with God. We can humbly lift our voice in prayer and know he will keep us all the day from doubt, strengthen our faith and encourage us in living the Golden Rule in our daily life. We can walk hand in hand with God. He is our Dearest Friend, always protecting us. No one can compare with him, and in his blessed fellowship our joy is complete.

When our earthly labors are all finished, we can shine with him in glory. When our evening tasks are completed and the shadows have fallen around us and we are ready for repose, we can quietly close the day with him, thankful for his care and guidance, acknowledging every good gift and asking forgiveness for all mistakes. There is only one life—that with God.

Aline, Okla.

"The Positive Aspect of Christianity"

BY OLIVER H. AUSTIN

THE prevailing impression among many is that a Christian is a person who does not drink, swear, steal, falsify, gamble, etc. We must, therefore, place more emphasis upon the positive aspects of Christianity than we have done in the past. It must be made clear that the things that a Christian *refuses* to do are not things he *wishes* to do and must not, but things he has no desire to do.

"Here we find the theory that expression is better than repression. The church's task, in regard to young people, and, indeed, to older folk, who have fallen into evil ways, is to provide a legitimate outlet for those repressed instincts in ways that will minister to the common good. Conversion is just the Christian term to describe the fact that the life, which has been seeking satisfaction for its instinctive desires in wrong ways, discovers a legitimate outlet."

In the Bible, as in no other place, we find a positive Christianity: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself." By doing this the Christian has little or no time for things negative concerning God or man.

"Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." The Christian becomes so very busy, witnessing for Christ, that he forgets the "don'ts" that might otherwise enter into his life.

"If any man would go to law with thee, and take away thy coat, let him have thy cloak also." The Christian has become so absorbed in the giving of his coat, that the chilly winds of despondency are not noticed and he is ready to give his cloak also.

"Whosoever shall compel thee to go one mile, go with him two." The Christian has become so interested in the second mile of the walk, that the weariness of the flesh has been transformed into the joy of Christian service. Thus the true Christian becomes so enthusiastic in the positive aspects of his religion, that he has no time for the negative.

McPherson, Kans.

HOME AND FAMILY

The House of Too Much Trouble

In the House of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.
But 'twas always too much bother,
Too much dirt and too much noise,
For the House of Too Much Trouble
Wasn't meant for little boys.

And, sometimes, the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a House of Too Much Trouble
Things must be precise and trim—
In the House of Too Much Trouble
There was little room for him.

He must never scatter playthings,
He must never romp and play;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the House of Too Much Trouble
It is trim and quiet yet.

Ev'ry room is set in order—
Ev'ry book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the House of Too Much Trouble
He is silent and at rest—
In the House of Too Much Trouble,
With a lily on his breast.

—British Weekly.

Spiritual Deadbeats

BY LEO LILLIAN WISE

ONCE upon a time Priscilla said to Uncle David: "Isn't it rather a mystery to you, to have folks constantly coming back to you, when they know that you will administer a dose of 'bitters' if you happen to think they need it?"

Uncle David, with a characteristic laugh, demanded: "Explain what you mean by a dose of 'bitters,' young lady?"

"I mean just this," she retorted, "in the spring when you feel sort of run-down, Aunt Ella comes along with her bottle of 'bitters' and makes you take some of it. It tastes pretty puckery, of course—you always make a wry face—but afterward you tell her that dose of medicine made you feel fine. That is the way with folks—they come in here feeling sort of run-down with a brown taste in their mouth, and the first thing they know they have had a dose of your brand of 'bitters.' No doubt, they make a wry face, on the inside, mind you, but before they go away they let you know, in some subtle fashion, that they are better."

"Good for you, Priscilla!" applauded Aunt Ella, "I often have wanted to say something like that to David. Now you have said it for me."

Uncle David looked at his wife and niece quizzically, through his spectacles: "I suppose you two wouldn't ever admit you had taken 'bitters'?"

"Oh, my, no, we know better than to flatter you like that," was Priscilla's answer.

It was a beautiful Sunday afternoon, and, of course, it was not long until there came a caller. It was Walter Hakes, a nephew of Uncle David, and a cousin of Priscilla. He was good to look upon—tall, hearty, with clear eyes and a frank, open laugh. But Uncle David secretly lamented that this favorite of his was not following closely in the steps of the Master, although he was a nominal Christian.

The conversation was general until several ladies came, and Aunt Ella and Priscilla took them over into the library room. Uncle David questioned Walter about his work—he is Secretary of the Chamber of Commerce. Suddenly Uncle David asked: "Walter, I would like to have your definition of a deadbeat."

Walter raised his eyebrows a trifle at that, but as it was so usual for Uncle David to ask a question like that, he began in a positive way: "A deadbeat is one

who tries to get somewhere without paying the price. We have them in business. There are men who try to make money without being honest. Of course, the familiar thought of a deadbeat is of a man or boy who steals a ride on a freight train. But there are plenty of others."

"And I suppose in your work you often have to deal with such folks?" suggested Uncle David.

"That's the unpleasant part of my work," agreed Walter.

If Priscilla had seen Uncle David just then, she would have declared that he was going to administer a dose of "bitters."

He began speaking in a reminiscent tone: "I often wonder about deadbeats. We ministers see so many of them, you know. In a large membership it is easy, sometimes, for folks to sort of hide themselves when there is plenty of work to be done, while in a small congregation such shirkers would be noticeable. You will see a man rejecting Christ, saying: 'My wife belongs to church,' etc. In the Church of Christ there is no place for deadbeats."

The men were silent a moment, then Uncle David continued: "Walter, your mother was my sister and a better sister no man ever had. Your father was the best chum I ever had. But, dear boy, I have wondered sometimes if you were not trying to hide behind their goodness and be a kind of a deadbeat yourself?"

Uncle David had leaned forward, an anxious look in his eye, his hand upon Walter's knee. That young man had been genuinely taken by surprise, but, as Uncle David had been speaking, he had remembered. Ah, yes, there was the boys' class he didn't teach, there had been the appeals for him to lead Christian Workers' Meetings. He even had omitted being present when he was supposed to give a talk. Oh, yes, there was no doubt at all, but that he had been trying to get somewhere without paying the price.

Bravely he looked up into Uncle David's anxious eye, "I get you, Uncle David. God forbid that I keep on being a deadbeat."

Uncle David said in an affectionate voice: "You will be all right."

Just before starting out for Christian Workers' Meeting Uncle David abruptly called to Priscilla: "Oh, say, I went and did it again before I thought."

"Did what?" she questioned.

"Administered a dose of 'bitters.'"

"Well, of all things," Priscilla ejaculated.

Bellefontaine, Ohio.

Where Are Our Homes?

BY OLIVE A. SMITH

THE census bureau gives us some illuminating figures in regard to American homes. The enumeration for 1920 showed that there were approximately 24,351,676 families in the United States. Of this number 12,943,598 were living in rented homes, as against 10,866,960 who owned their homes.

We can only conjecture as to the per cent of these tenants, who rent from necessity. It is, of course, impossible for home ownership to be universal, yet there are deplorable elements entering into this modern tendency to live in rented property. Many persons admit that they do not wish to be "tied" to a home, nor do they want the personal responsibility of maintaining a permanent home. They prefer to put their money into motor cars and similar things.

It is true that home building and home-keeping are prosaic. They mean work and responsibility, care and anxiety. But it has come to that point, in American life, when we need a little devotion to the principle of home-keeping. It is more than a matter of dollars and cents, of convenience or ease, or personal inclination.

Genuine poverty, or inability to own a home for some vital reason is the only good excuse for the existence of these armies of tenants. In our large cities, there is, of course, no help for it. But our small towns are rapidly taking on the same conditions, and it is, in many cases, from the choice of so-called freedom from responsibility. The rented home always

tends toward insecurity and lack of permanence in home life, and, as Bradley Hall, director of the bureau of domestic relations in Ohio, has expressed it: "America is suffering more from the breaking up of family life than from industrial depression or any other cause."

Emporia, Kans.

Discontented Biddies

BY ALICE B. ROYER

A LEGHORN hen, that had been sitting for two weeks, left her nest. There was no occasion for her to do so, other than that the roving nature within her was aroused, and rove she would, regardless of the consequence. She evidently had become ill-humored by her two weeks' close confinement, and wanted free range to recreate. Therefore she could not be induced to stick to it one more week, when her joy might have been full.

Discontented biddies are numerous in life's poultry-yard. They are found on the farm, in the workshop, in the office, in the home and in the church.

The old farm-house has no attraction. The young boy or girl, looking across the wide meadow and the sweet clover, gazing into space, wishing, wishing every day: "If I could only leave this slow, gloomy place, and have a chance to see the big world, how happy I would be!"

The closely-confining workshop is a bore, in the midst of the city's throngs, continued noises and high excitement. The cry is for more money and more leisure for recreation. Men and women, though they have been around the world, go back, in their thought, to the dear old farm-house, the green meadow, the sweet clover and the golden, waving grain, wishing, wishing: "If I could only once more have free range in the delightful country, and be in the care-free and prosperous farmer's place. How happy I would be!"

Professional men have been heard to say: "When I was a boy I didn't like farm work. Now I wish I were back on the farm, but I am in business cares so deep that I can not get out of them."

The rich society woman, who has servants galore, seated comfortably in her limousine, her poodle dog nestled by her side, riding to her clubs, to the theater and to all other places of high society amusements, looks with longing eyes toward the humble cottage, thinking that one great wish: "If that were my habitation, how happy, happy I would be!"

The humble cottage dweller, with her children playing around the door, the larder and treasury never overflowing, her daily round of household duties, which are never finished, feels that it is all monotonous drudgery. As the family troop trudges along, on their way to the modest little church, she looks across the way to the mansion where the woman of luxury resides, thinking the same old wish: "If that could be my home, how happy, happy I would be!"

Many discontented biddies leave their church pews empty. In their ill-humor, the services seem too dull and too long-continued. The roving spirit keeps them away from God's house and takes them out joy-riding, and pleasure-seeking at the many different places of so-called Sunday recreation. For many of the biddies the area of the church poultry yard is too limited—it requires too close confinement for sinful nature, which wants free range. And the yard fence is too high, it shuts off too much of the view of the world, and the lust of the eye can not be satisfied.

We may be contented and happy in the presence of the Lord, where there is fullness of joy, and at his right hand are pleasures for evermore (Psa. 16: 11).

Jesus gives us a good idea of the area of the way which leads unto life, when he says: "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction; and many there be which go in thereat. Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

The faithful few shall hear the Master's welcome words: "Well done, good and faithful servant, enter thou into the joy of thy Lord" (Matt. 25: 23).

Myerstown, Pa.

AMONG THE CHURCHES

Calendar for Sunday, April 23

Sunday-school Lesson, Uzziah's Pride and Punishment (Temperance Application).—2 Chron. 26: 1-21.

Christian Workers' Meeting, Jesus and Simplicity.

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Gains for the Kingdom

One baptism in the Covina church, Calif.

One baptism in the Johnsville church, Va.

Three baptisms in the Miami church, N. Mex.

Two baptisms in the First Church, Hutchinson, Kans.

Eight baptisms in the Walnut Grove church, Johnstown, Pa.

Five baptisms in the Grants Pass Mission, Ore.—Bro. C. H. Barklow, of Myrtle Point, Ore., evangelist.

Twenty-one baptisms in the Fulton Avenue church, Baltimore, Md.—the result of union revival services.

Fifteen accessions by confession and baptism at Istok-poga Mission, Fla.—Bro. Erbaugh in charge of the meetings.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Cassidy, of Huntingdon, Pa., to begin May 8 in the Somerset church, Pa.

Bro. I. L. Bennett, of Zigler, W. Va., to begin May 14 in the Moscow church, Va.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin May 8 in the Welsh Run congregation, Pa.

Bro. J. W. G. Hershey, of Lititz, Pa., to begin May 13 in the West Greentree congregation, Pa.

Bro. P. E. Robertson, of Lindsay, Calif., will hold a tent meeting during August at Nampa, Idaho.

Bro. Michael Flory, of the Mulberry Grove church, Ill., to begin June 11 in the Kenmare church, N. Dak.

Bro. H. F. Richards, of Wiley, Colo., to begin the latter part of May in the Rocky Ford church, Colo.

Bro. Elmer Nedrow, of Lake Ridge, N. Y., to begin May 13 in the Salunga house, East Petersburg congregation, Pa.

Bro. R. W. Schlosser, of Elizabethtown, Pa., to begin at the Shrewsbury house, Codorus congregation, Pa., May 1; **Bro. John Zug**, of Palmyra, Pa., to begin May 14 at the Codorus house, same congregation.

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Personal Mention

Bro. R. M. Wenger changes his address from Fredricksburg to Pinegrove, Schuylkill Co., Pa.

Bro. F. G. Edwards, of Chanute, Kans., is to take pastoral charge of the Sterling, Colo., congregation about July 1.

Northern Virginia has chosen Elders D. H. Zigler and P. S. Thomas as Standing Committee delegates to the coming Conference.

Bro. L. A. Whitaker changes his address from Laurens, Iowa, to Oakland, Kans.—having taken pastoral charge of the Topeka church.

Bro. Niels Eshensen and wife, our native workers in Denmark, have recently changed their address. The new address is Øst Brønderslev, Denmark.

Because of a change in the local postoffice arrangements, **Bro. Geo. W. Hilton's** address is changed from Redondo Beach to Hermosa Beach, Calif.

Two members of the General Mission Board, **Bro. H. C. Early**, Chairman, and **Bro. J. J. Yoder**, reached Elgin Monday of this week in anticipation of the Board Meeting on Wednesday, the nineteenth.

Bro. F. S. Eisenbise is closing his pastoral work at Beatrice, Nebr. He will spend about two months at Astoria, Ill., after which he expects to locate at Octavia, Nebr., which his correspondents should note as his permanent address.

Bro. C. H. Shamberger is completing arrangements this week for the Young People's Conference to be held later at Somerset, Pa. Incidentally he is enjoying some of the sessions of the District Meetings of Middle and Western Pennsylvania.

Two Northwestern University students did us the honor of a visit last week. One was **Bro. W. B. Stover**, well known to "Messenger" readers; the other was **Bro. Homer L. Burke**, who is taking medical studies, in anticipation of service in the foreign field.

Dr. O. G. Brubaker writes us from North Manchester, Ind., that the condition of his son—noted in our issue of two weeks ago—though still critical, has been more favorable at times and hopes for his recovery have been correspondingly revived. Let us continue to remember him in our prayers!

The April issue of the "Missionary Review of the World" is a special India number. Among the many interesting and instructive articles which it contains, is one on Hindrances to Christianity in India, by Bro. I. S. Long, our India missionary, now on furlough.

Bro. E. L. Craik, Professor of History in McPherson College, has had in preparation, for some time, "The History of the Church of the Brethren in Kansas." The author informs us that the book is ready for the printer, and the work of publication will be begun by June 1, or earlier, if a sufficient number of advance subscriptions are secured. It will contain 350 pages, will be illustrated by about eighty half-tones and will be substantially bound. Our early church history in Kansas abounds in really thrilling incidents and adventures. Those who have read the manuscript, speak of it as "intensely interesting" and "a most helpful and valuable addition to our church literature." The book will sell for \$3.00 after publication, but until June 1, advance orders will be accepted at \$2.50 a copy. All orders and inquiries should be sent direct to Prof. E. L. Craik, McPherson, Kansas.

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Elsewhere in This Issue

Two more Committee Reports for Annual Conference, which reached us too late to appear last week, will be found on page 250 of this issue.

Churches in the McPherson Region should give special heed to Bro. Roger D. Winger's announcement on page 252, about Vacation Church Schools, and material for the Conference exhibit at Winona Lake.

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Special Notices

The General Educational Board requests us to announce that "no more of the tracts on the 'Social Message of Christianity' will be distributed."

The series of meetings, announced for the East Fairview church, Pa., as beginning May 22, has been changed to April 23—Bro. Ralph W. Schlosser in charge of the services.

To those who expect to attend the District Meeting of the Second District of Virginia, to be held at Middle River church April 27 and 28: Those coming over the N. & W. R. R. will notify Ernest Guyman, Crimora, Va. Those coming over the Southern Railway will notify J. F. Moor, Ft. Defiance, Va.—J. W. Garber, Ft. Defiance, Va., April 9.

To the Missionary Committees of the local churches of Southern Ohio and all others interested: There will be a Missionary Meeting at the Painter Creek church on the evening preceding our District Conference, May 3, at 7 o'clock. Our General Missionary Secretary, Bro. Chas. D. Bonsack, expects to be with us. May we have a well-represented meeting, characteristic of Southern Ohio.—Cyrus Funderburg, Missionary Secretary.

To the Churches of Southeastern Kansas.—The committee is planning to begin now, to get material ready for the District Meeting this fall. Study the needs of your different organizations and get suggestions for topics, queries or anything which might be useful. While there are several months before us yet, let us not forget that "procrastination is the thief of time."—Ralph W. Quakenbush, Chairman of Program Committee, Fredonia, Kans., April 10.

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Miscellaneous Mention

Is your congregation to be represented by delegate at the Winona Conference? If not, why not? Remember that a wide-awake church is active in every good work.

"Light on Mormonism" is the name of a new quarterly publication, just begun by the Utah Gospel Mission, 9277 Amesbury avenue, Cleveland, Ohio. It promises to be a most valuable agent in the dissemination of the truth, concerning this mischievous religious system. The subscription price is 25 cents a year.

The Gish Fund Committee, consisting of J. W. Lear, Chairman, J. E. Miller, Secretary, and the Editor of the "Messenger," held a meeting last week, to consider the present state of the Fund and the possibility of improvement, in the list of books available. The Secretary will make a statement of the situation to "Messenger" readers in the near future.

Are We Sincere?—We pray: "Thy kingdom come," considering ourselves to be perfectly sincere in our petition. We DO want the Kingdom to prevail in the remotest lands, transforming the heathen world. We want it to reign supreme in our own land, uplifting and ruling its councils, purifying politics, and banishing evils. We want the Kingdom to cast its hallowed influence over the church, bringing new earnestness, zeal and activity. We DO feel the need of Kingdom inspiration, so that there may be more wide-awake meetings and more enthusiastic work. But how many of us really want Kingdom influences to come into our OWN hearts and lives—to have our business affairs conducted wholly by its laws—to have our pleasures, ambitions, and social relations

swayed only by its rule? Perhaps, if we could hear our real prayers, as they sound higher up, we should hear this familiar petition with a strange addition: "Thy kingdom come—but not too near."

"Believing that the church is a blessing to any community, I gladly give one dollar towards the drive." That is the way one of our congregations, whose members are not rich in worldly goods, is raising the three hundred dollars required to make some needed improvements in their house of worship. If you think the goal and individual subscriptions are both too small to call this a "drive," it doesn't matter. The point is that willing hearts can do something worth while with very small resources if they all pull together.

A very excellent and very complete report of the work of our China Mission, in connection with the great China famine, has just been received by the Mission Rooms. The story of the famine itself and of the unusual effectiveness of the relief measures adopted and especially of the part played by our own tireless missionaries, is told in great detail and makes a voluminous document, or rather several of them, of absorbing interest. A good summary report, prepared by the China committee for publication, will appear in the May number of the "Missionary Visitor." Be sure not to miss it.

Congregational coöperation is an undoubted essential to real efficiency in community uplift. There may be various ways of bringing about this highly desirable result, but here is one that was found practical and effective in a congregation on the Pacific Coast: In order that the pastor and officers of that church might know the views of the congregation, with regard to the church life and activities, a questionnaire, to be given to each member, was issued. This called for frank and unbiased expressions in regard to the greatest needs of the church. It urged that suggestions be made as to salutary changes, and that the need of special work be emphasized. The information thus given, could be handed in anonymously, if desired. An opportunity, however, was extended to those who desired to respond individually to the appeal concerning participation in special church activities, holding themselves in readiness for consecrated service whenever called upon. Such a plan impresses us by its simplicity and practicability. It should get a maximum of results without imposing a needlessly strenuous effort upon any one.

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The Conference Daily for 1922

At the insistence of the Committee of Arrangements, we have again consented to be responsible for the publication of the Conference Daily this year. Being almost constantly in the evangelistic field, this is no small task—much greater than most appreciate.

We have made arrangements with the "Warsaw Daily Union" to publish the Conference Daily. The paper will be issued every morning during the Conference, beginning on Friday, June 9. It will be regular newspaper size, as to page, and consist of from four to eight pages daily. It will be devoted exclusively to the Conference, and we shall endeavor to cover every phase of the Conference, reporting in full most of the principal addresses and sermons.

It is quite a financial responsibility to undertake a publication of this kind. To meet this obligation we must have a liberal support in the way of subscriptions. Judging from the past we feel we are assured of this. The subscription price this year is the same as last, although the paper will be much larger. Single subscriptions will be 40 cents for the entire Conference, while for clubs of five or more subscriptions, sent in at one time, a rate of 35 cents each will be made. This is done to encourage club lists, which are more conveniently handled than single subscriptions but, of course, single subscriptions are welcome.

Again, as in previous years, we want to urge early mailing of subscriptions, so that the mailing list is as complete as possible before Conference begins. We are trying, as far as we can do so, to see that every paper goes out every day and the publishers have assured us that this will be done. Write names plainly.

May 28 will be designated as "Conference Daily Sunday," when elders, pastors and Sunday-school superintendents are asked to announce the Conference Daily to their congregations and give them an opportunity to subscribe.

Summarized we have:

A daily devoted entirely to the Conference.

Leading sermons and addresses in full.

Published as a morning edition, so that each day's proceedings may be complete in each issue.

Don't forget that Sunday, May 28, is "Conference Daily Sunday."

Single subscriptions, forty cents each. Five or more subscriptions in one club, 35 cents each. Send subscriptions in early. Books now open.

A limited amount of advertising space for sale. This is restricted. Write for rates.

Address all communications to John R. Snyder, Huntingdon, Pa.

AROUND THE WORLD

Woman's Christian Temperance Union Still Active

We were reminded, the other day, of the fact that the organization, referred to above, has not yet outlived its usefulness. A special announcement tells us of the "World's Convention of the Christian Temperance Union," to be held in Philadelphia, Pa., Nov. 11-16, to be followed by the National Convention at Atlantic City, N. J., Nov. 18-23. The last International Convention was held in London two years ago. President Harding has been invited to welcome and address the foreign delegates. About thirty-five countries will be represented. Besides the General Program, "Scientific Instruction," "Child Welfare," "Moral Education," "Christian Citizenship," and other vital topics, will be considered in Sectional Meetings.

Well-Advised Economy

Faced by a stupendous burden of debt and a largely depleted treasury, the government of Great Britain is straining every nerve to meet its obligations. In addition to staggering taxes, a campaign of the most rigid governmental economy has been decided upon. In this King George is setting a most commendable example to his people, willingly relinquishing his fine yacht "Alexander." Since a vessel of that sort requires an annual upkeep of \$50,000, it is to be sold. Years ago, when potentates were more powerful, and the people were less self-assertive, such a procedure would not have been thought of. There would have been an increase in taxes, without the least regard for the people. Recent years, however, have taught some salutary lessons to monarchies. The people have certain inalienable rights that must be respected.

One Hundred Years of Peace

Recently a week was set apart, worthily to commemorate the memorable fact of more than one hundred years of peace between the United States and Canada. It is properly a subject of sincere felicitations. It is well for us to remember that the longest international border in the world, without a single fortification, has been undisturbed by war for more than a century. Such a happy condition is the best possible evidence of good faith between two countries. It is an invaluable precedent for the continuation of friendly relations, and an opportunity for mutual commercial advancement. It is planned to make the United States-Canadian week an annual institution hereafter, for cementing the friendship of the two countries, and advancing common interests of peace and prosperity. As an object lesson to the world in general, the cordial relations of the two countries of North America is most illuminating.

American Students' Sacrifice

Genuinely refreshing, at a time when all too many are inclined to be pessimistic about American young people, is the response of American colleges to the "Student Friendship Fund." This is a move to help impoverished students of European lands with the necessary funds to continue their education. Its appeal comes from foreign lands at the hour of America's greatest revulsion against "foreign entanglements." A large measure of the need is in lands against which American students were lately in arms. Yet in some of America's schools young men and women are pledging to this object an average of gifts as high as \$10 per student. In some schools students are missing five meals a week, and giving the savings to youths across the seas. They occupy the unused meal hours with volunteer classes, studying the economic situation which produces such poverty in Europe. Are not such devoted young folks manifesting the true spirit of sacrifice?

Helen Keller and Her Bible

In a recent interview, which Mr. A. Wesley Hall, of the American Bible Society, had with Helen Keller—the world's most famous deaf and blind woman—he was greeted with this avowal: "The Bible is the Book of all books, that I love most." Miss Keller's Bible, of course, is not like that of the people who see, for she must, with her sensitive finger-tips, laboriously trace, word after word, by a system of raised dots. When asked about her favorite chapter, Miss Keller promptly turned to the ninth chapter of John. Swiftly and with tender and caressing touch, her trained fingers passed over the raised dots until she reached the fourth verse: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." Her face grew serious and tense as she slowly repeated these words, but it became fairly radiant as she read on: "As long as I am in the world, I am the light of the world." Turning to the first chapter, she read: "In him was life: and the life was the light of men. . . . That was the true Light, which lighteth every man that cometh into the world." Possibly Miss Keller, though deprived of natural sight, has a vision of spiritual realities, that many of us might well envy.

High-Salaried Labor Chieftains

There are, in the United States, 117 separate labor unions, each of them claiming to serve the best interests of its members, but—strange to say—each of these organizations sustains a large number of high-salaried officials. Some of the salaries run as high as \$25,000 per annum. The dues, inexorably exacted from each member of a union, serve to keep up this enormous "overhead" expense. We are told that in some instances union officials succeeded in having their own salaries raised, while the wages of the rank and file were being materially reduced. Just why a group of hard-working toilers should willingly maintain so many officials with light duties, but with princely salaries, is one of the things that baffle explanation.

Some "Conscientious Objectors" Still in Prison

Fifty congressmen have appealed to President Harding to proclaim a general amnesty for all prisoners, arrested or convicted under the war-time Espionage Act. These were men, usually known as "conscientious objectors," whose "offenses" were in the nature of expressions of opinion and not of overt acts." Attention is being called to the fact that every country in Europe has released prisoners of the same class, and that, besides, the sentences imposed for such offenses, were nowhere as severe as in the United States. In many cases, the men arrested and convicted were considered to be law-abiding citizens in every way, erring but in the one particular of giving expression to sentiments which, during the war period, were regarded as highly inexpedient.

The Increase of Suicides

A report on suicides has just been issued by "The Save-a-Life League," covering the year 1921. The League officials have definite information of 12,000 suicides, and they estimate that at least 8,000 occurred which were not reported to them. Quite significant is the fact that suicides during 1921 were twenty-three per cent more numerous than in 1920. The following citation from the report is suggestive of profitable consideration: "The growing complexity of our modern life, the feverish unrest, crimes, divorce, bizarre and questionable dress, and other things, have caused deranged nerves, depression, and lessened self-control." All professions and occupations are to be found among those who laid violent hands upon themselves. No reason suggests itself to human understanding by which suicide can ever be justified. What claim can anyone have to courage, who trembles at the vicissitudes of fortune?

Japan Restricts Sale of Intoxicants

Whatever may be our opinion of the people of Japan, we must concede that they are eminently practical and efficient. Whenever they are impressed with the necessity of making a change by which national supremacy may be enhanced, they may be depended upon for immediate and effective action. For the first time in history the Nipponese have seen fit to pass a law regulating the sale of strong drink. By this enactment all liquor vendors are debarred from selling liquor to minors. We may rest assured that the Japanese government was fully convinced of the urgent need of such an action, when it made the decision. It is equally certain that the prohibitory enactment will be stringently enforced. Quite probably the exclusion of liquor will ultimately apply to the entire population of Japan. The government of that country is intent upon the highest efficiency of its people, and allows nothing to interfere with that aim.

The Genoa Conference

Premier Lloyd George, in opening proceedings at Genoa, made this significant statement: "A distinguished citizen of Genoa once upon a time discovered America, and as the city, in the past, discovered America to Europe, I am hopeful that Genoa once more will render another immortal service to humanity by rediscovering Europe to America." Great Britain's brilliant statesman is unfortunately laboring under an error which seems to be shared by other Europeans at this time. It is not America but Europe, that needs to rediscover Europe. When European governments and people succeed in gaining as clear and sound a conception of Europe's actual condition and urgent needs as America has, they will be headed towards real prosperity. If the deliberations at Genoa are carried on with that end in view, much will undoubtedly be gained. That, unquestionably, is the sincere hope of Americans in general. The conference started most encouragingly when the Russian delegation cheerfully assented to the fundamental principles of civilized international relations. This determination indicates a wholesome change in the attitude of the erratic rulers, and possibly the way may be cleared by which Russia may again become a worthy member of the family of European nations. The subject of disarmament, presented by Foreign Commissar Tchitcherin, of Russia, at the opening session, did not meet with a favorable reception, but the wisdom of decreasing financial embarrassment by such a move is so evident that serious consideration must be given to that important

topic, if the Genoa Conference is to be really worth while. Premier Lloyd George—fully aware of the fact that a total disarmament might not be agreed to by all the nations at this time—urges a truce—a guaranteed truce—to restrict, if not wholly eliminate, all aggressions of nation against nation. Such a truce, once entered into, might readily bring about strict armament limitation throughout Europe, to the immense benefit of each participant.

A New Record

Despite the records of multiplied fatalities in the past, air navigators are continually making new achievements. Three young Portuguese fliers, bound for Brazil, made the first 1,000 miles at the rate of ninety miles per hour. At that rate the Atlantic might be crossed in a day and a half. The Portuguese—great navigators of the sea in the past and present—seem to be equally well at home in the air. How the record, above referred to, would interest Vasco de Gama and Magellan, the fearless sailors, who gave renown to Portugal about four hundred years ago, when they successfully sailed around the south extremities of Africa and America! It was Magellan's ship that claimed the honor of first sailing around the earth.

Misrepresentation of Newspaper Headlines

Mention was made in these columns, some time ago, of the fact that the American Bible Society would discontinue its manufacturing plant at the Bible House, New York City—it being cheaper to have its printing done by contract elsewhere than by its own presses. Seizing upon this opportunity to evolve some highly sensational headlines, some of the daily papers made these erroneous announcements: "American Bible Society to Quit Making Bibles," "Bible Making Discontinued Because of Expense," etc. No wonder that the faithful officers as well as the friends of the grand old Society have been greatly harassed by these misleading statements. For more than a hundred years the American Bible Society has issued the Bible in more than 150 languages and dialects, and it does not propose to discontinue its laudable activities.

Begging as a Profession

Despite the utmost vigilance of city authorities, begging as a profession is prospering as never before—so a charity worker from New York City reports. One of these fakers, who nightly pours hard-luck stories into the ears of passers-by, is said to own a country-place, kept up by the cash which his appeals bring in. Another professional beggar is credited with owning a comfortable home in a fashionable part of New York. These, of course, are rank impostors—men who have made a profound study of the business of getting something for nothing. So many professionals are in the alms-collecting business, it is said, that the genuinely-needy citizen has a slim chance. The man who is actually suffering from hunger, or who is walking the streets all night, because he fails to have the price of a bed, can not tell so convincing a story as the man who makes begging "a fine art." It has been proved that an expert beggar can readily earn \$5 an hour or more. Multiplied thousands are thus bestowed on shameless pretenders, in no way worthy of help.

A Crusade to Lengthen Life

So popular and generally satisfactory was the celebration of National Hospital Day, last year, that the United States Public Health Service proposes its repetition this year on Friday, May 12—the anniversary of the birth of Florence Nightingale, founder of modern nursing. On that day the public is urged to visit the hospitals in their vicinity as guests, and to familiarize themselves with their methods and aims. Surgeon-General Cumming, of the Public Health Service, makes this significant statement: "Familiarity with hospital work is rapidly becoming of more importance. The great campaign against disease, to be waged during the years to come, is sure to conserve health and to lengthen life. Already the struggle has been well begun, and not a few triumphs must be assigned to its credit. Some of these are well reflected in the decreased annual death rate in the United States. During the last twenty years, fatalities per hundred thousand of the population have dropped in the following rates: Typhoid fever from 35.9 to 9.2; measles from 12.5 to 3.9; scarlet fever from 10.2 to 2.8; diphtheria from 43.3 to 14.7; tuberculosis from 201.9 to 125.6; pneumonia from 180.5 to 123.6. Hospitals, of course, did not bring about these great, life-saving reductions by their sole efforts. But they do make the really efficient attack on every disease of importance. Looked at in this way, every hospital has become a fortress in a war which aims to conserve the health of the people and must, more and more, lead in the instruction of the people." Fully impressed by the importance of efficient hospital service, with the best possible religious environment, many denominations have entered upon that field of activity with gratifying results. With the small but substantial beginning already made by the Bethany Hospital, of Chicago, the Church of the Brethren should take steps by which hospital work under its auspices may be made an unqualified success.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Blessedness of Burden-Bearing

Galatians 6: 2

For Week Beginning April 30, 1922

1. Helping Others with Their Burden of Sin.—Sin is revolt—servitude. How can we show our helpfulness? The only thing we can do with people who are so burdened with the guilt of their old sins, is to bring them to the Savior of the world. We can do nothing better than to hasten them to the Old Fountain, "opened for sin and uncleanness." We can effectively begin to lift a man's burden by bringing him to the Master, who can surely take away his sins. It is a glorious sharing of the burden. We can do it by good counsel, by gentle guidance, and by mighty intercession.

2. Helping Others with Burdens That Hinder the Full-est Development.—Even when a man has found Christ, even when his sin has been forgiven, even when the great renewal has taken place, he must still work out his own salvation. When the seed of regeneration has been imparted by the Loving Father, that seed must be nourished and matured amid the special constitutional conditions of the individual life. Conversion does not annihilate temperament. Every regenerated man has to fight the good fight of faith, and his warfare is determined by the peculiarity of his own mental and moral constitution. How can we help such a man? We may really help one another in the bearing of temperamental burdens—to consider and steady one another from the standpoint of a genuine uplift in the Christian life. We can resolutely determine that, by our conduct and demeanor, we will help our brother to triumph in the realm of grace and hope.

3. Being Constantly Solicitous for the Burdened Ones.—The streets of the world are filled with burdened people—wounded people. As a matter of fact, people are often sorest and most burdened who keep a smiling face. And so it behooves us to put away all gruffness and thoughtless speaking, and move about with care among our burdened fellows. Just here some one may say: "Must I always be on my guard?" Well, why not? If you were to move about in a hospital, among broken and shattered bodies, would you not be on your guard? Nurses have to be on their guard always, and if we have to walk tenderly and circumspectly among the frail and the crippled bodies, why not among oppressed and broken souls? It was Christ's way, and you will find him today—right under the burden that you try to raise up. Some have never found Christ, because they have never looked for him in the right place, but rest assured, there is one place where you will surely find him. Try to help some one who is burdened. Put your back beneath your weary brother's load, and you will know that the Savior is there. It was never known to fail. He bore our griefs and he carried our sorrows, and he is carrying them still, and if you want to be near him, get under the burden and you will find him there.

4. A Recipe That Never Fails.—Sidney Smith pertinently says: "When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done—a left-off garment to a man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves, light as air, will do it, at least for the twenty-four hours. You send one person only one—happy through the day—that means three hundred and sixty-five during the course of the year." Surely, a simple and yet effective way of burden-bearing! Why not give it a fair trial?

5. Suggestive References. Paul's advice (Philpp. 2: 4). A good way of easing burdens (Col. 3: 12-15). Love will cause us to see opportunities of sharing burdens (1 Thess. 3: 12). Our good example may be an inspiration to others (1 Tim. 4: 12). Helpfulness to others is all-important (1 Thess. 5: 11, 14). Thoughtfulness for others will prompt us to do the very best for their highest interests (Heb. 3: 13; 10: 24). Peter's practical admonition (1 Peter 3: 8, 9). John's testimony (1 John 2: 9-11; 3: 17).

The Church's Obligations to the Ministry

(Continued from Page 243)

Mary. They must believe that the Scriptures are inspired, that alone through faith and obedience to the Word, can we acceptably serve our God. They must believe that there is a reconciliation to God alone through the atoning blood of our crucified Redeemer, that he is our Righteousness, our Justification. Our ministers must bombard the devil's bulwarks of modern infidelity; they must grapple with the deceptive doctrine of New Thought, Christian Science, Russellism and other isms that are contrary to the faith

once delivered to the saints. Unless they stand upon the sure, tried foundation, clad in the whole armor of God, they will not only bring disaster upon themselves, but the safety and welfare of the church will be hazarded.

In the recent world war, preparation was the watchword of the day. All other business was secondary. The wheels of traffic moved in such a way as to fit our sons for the struggle. Loyal citizens of the government denied themselves of luxuries, of necessities, that these sons should have proper food, clothing and instruments of warfare. Shall the children of this world be wiser, in their generation, than the children of light? Shall the State provide better for her sons than does the church? The warfare with Satan is on. The forces of evil, backed by men and money, are seeking to destroy truth and righteousness. Ignorance and disregard for religion are appalling.

From "Religious Education" for June, 1921, I quote: "Sixty per cent of our people are not connected with any church, Jewish, Protestant or Catholic. Over sixty million unchurched people! Twenty million children whose ears have never heard grace at the table, nor family prayer. In one town of two thousand persons, where four churches are found, it has been forty years since a boy has gone to a ministerial training-school, and the oldest inhabitant is unable to recall that any church in town ever produced a missionary. The need of the hour is not more factories or materials, . . . not more armies or navies, but rather more education, based on the plain teachings of Jesus. . . . Harmony at home and peace with the world will only be determined in the same way. . . . The safety of our sons and daughters, as they go out this very night, is due to the preachers rather than to the influence of policemen and lawmakers."

I repeat, the church should see to it that the minister is equipped with the whole armor, that he receives training and Christian education, to go forth in the Master's name to teach and to make disciples of men and women, to carry light into darkness, to set the captive free, to battle with error, to evangelize the world.

Some of our most worthy young men are handicapped by a lack of means. Our church schools have made provision for these and for missionaries who are financially unable to bear the whole burden. Correspondence courses are provided, where attendance in person is impossible. But our schools have grave financial problems facing them, and unless men and women of means contribute liberally to these institutions, they can not continue to extend a generous hand to the increasing number of ministers who are needed for the work. The church is not under obligation to help those who are unwilling to put forth earnest effort to help themselves, nor should the church destroy any young man's sense of responsibility for his own preparation for his life work. I am glad for the precaution and restrictions, thrown around the college funds for the education of missionaries and ministers. But the church is under obligation to help those noble workers who, though handicapped financially, have had a vision of the exalted Christ. Their lips have been touched by coals from off God's altar. They are moved by the voice of the Lord himself, as he speaks through the church: "Whom shall I send and who will go for us?" The church is under obligation to encourage, when God's devoted servant replies: "HERE am I; send me!"

We owe our ministers love and respect. The experience of those children who mocked Elisha is a warning to all scoffers who ridicule God's prophets. Paul tells us to esteem them very highly in love. They have trials peculiar to their office. They must reprove and rebuke, with all long-suffering and doctrine. They will antagonize the carnally-minded and in return will receive harsh criticism if not persecution. In his attacks upon Amalek, your minister will need an Aaron and a Hur to hold up his hands. Do not disappoint him.

We owe the minister respect. Do not be careless in your remarks. Should he make use of some peculiar phrases or manners, that grate upon your nerves, a gentle reminder may help him to overcome those pec-

uliarities, while a careless remark, made to another, might discourage him. If your minister is serving you faithfully, you are under obligation to commend him for it. If his counsel helped you in that hour of temptation, tell him about it. When his timely warning or reproof enabled you to correct that fault of yours, acknowledge the fact to him. When his loving helpfulness kept you from falling, during those dark days of misfortune, sorrow or bereavement, let him know your appreciation of that help. He is human too. He has blue days and needs sympathy and comfort. He will, undoubtedly, receive enough cuffs and slights to keep him in the valley of humility without your contribution. Tell him what part of that sermon met your individual need. Tell him how you rejoiced in your risen and glorified Savior, when he exalted him in his discourse. How can he know just which messages are the most helpful if he never knows their effect upon his hearers?

Ladoga, Ind.

The Overcoming Life

BY REBECCA C. FOUTZ

To live the overcoming life is not easy. It means a struggle—a going against the tide. The next thought, then, is: "Is it worth while?" Many, by their actions, say it is not. But read these promises.

We have a promise of strength, for all times of need, that the world knows not of, neither can it give us help. "To him that overcometh will I give to eat of the hidden manna" (Rev. 2: 17). Christ was supplied with it. "I have meat to eat that ye know not of" (John 4: 32).

Then, too, there are blessed promises for the future, whereby complete joy and fullness of life may be ours. Surely, this is well worth striving for.

"He that overcometh shall not be hurt of the second death" (Rev. 2: 11). This is the death that shuts out its partakers forever from the presence of God.

"And I give unto them eternal life; and they shall never perish" (John 10: 28). This reward is greater than our finite minds can comprehend.

And then Christ, who overcame the world, the flesh and the devil, gladly shares the glory of his heavenly throne with those who attain to a like blessed state. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3: 21).

Now, what does it mean to live this overcoming life? For Christ it meant death on the cross. For the apostles and many of the early Christians it meant persecution and a martyr's death. For Joseph and Daniel it meant the dungeon and the lions' den. For us it must mean sacrifice of some kind—possibly many kinds—perhaps suffering.

It does not—can not—have for its motto the popular, worldly phrase, "When in Rome, do as Rome does." Do you think, for a moment, that we would ever have heard of the above-mentioned men if they had done that way? Joseph and Daniel "lived in Rome" in the truest sense of the word. Their environment was all that the term implies. They were young and loved life but—here their story is different. They faithfully served their God and did what they knew he commanded, in spite of the lack of encouragement—seemingly overpowering temptation and every allurements to do the opposite. The way was thorny, and no rewards were in sight except the consciousness of doing right.

But they overcame. They lived clean from the sin, so prevalent all around them. So must we, if we ever expect to claim the rewards of the overcoming life.

Philadelphia, Pa.

Committee Reports for Annual Conference

I. Revision of Section 9, Article 3, 1911

To the Annual Conference of the Church of the Brethren, Assembled at Winona Lake, Ind., 1922, Gathering:

We, the committee appointed by the Annual Conference of 1921, to revise Section nine of Article three, of the 1911 dress decision, and also to decide whether ob-

jections, to granting certificates of membership to sisters wearing fashionable hats, are legal, report as follows:

1. Section nine of Article three to be revised so as to read as follows:

That those who are not able to see the necessity to fully conform to the methods herein set forth, but who manifest no inclination to follow the unbecoming fashions, and whose life and conduct are becoming a follower of Christ, be treated with love and forbearance; and that every effort be made, by teaching and example, to save all to the church, with the constant hope that they may be led to see the beauty of adopting the standard of the church in dress.

Members who, in an arbitrary spirit, persist in following the fashions of the world, fall into the judgment of the church.

2. Said objections are legal.

Committee: Sam'l. H. Hertzler, T. T. Myers, J. A. Dove, Eva Trostle, Elsie K. Sanger.

2. Church Hospital

We, your committee, appointed by the Conference of 1921, to study the question of the establishment of a hospital owned and controlled by the church, have devoted considerable time to the problem, and beg to submit the following report:

Extensive study has strengthened the minds of the committee in its belief that the hospital is a desirable and a needed institution in the church:

1. To serve as an institution for the training of nurses and physicians, particularly missionaries.

2. To offer hospital and sanitarium facilities to our missionaries.

3. To offer hospital facilities to the members of the church.

4. And above all for the sake of furnishing an outlet for practical Christian service to mankind of the sort that Christ himself taught and practiced.

We have learned that other denominations—many smaller than we—operate hospitals and training schools to their great advantage, and to the alleviation of much human suffering. We, therefore, recommend that the following plan of procedure be adopted:

1. That a five-year campaign of education, relative to the values of a church hospital and its cost, be undertaken by a committee, at least two of which shall be physicians.

2. That the committee open an account to receive money for a hospital, at such a time as it deems to be opportune.

3. That in the meantime this committee shall act in an advisory capacity to those of our members who desire training as nurses or physicians.

4. That this committee recommend to Conference, establishment of the institution whenever it deems advisable.

5. That we commend the effort made in the opening of the Bethany Sanitarium and Hospital, and recommend that this committee encourage its development.

Committee: E. F. Sappington, M. D.; G. S. Van Dyke, M. D.; Frank N. Sargent, Abram P. Snader, D. H. Zigler.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTH ST. JOSEPH, MISSOURI

On our return from Iowa, to our home here at Fredonia, Kans., we were obliged to stay at St. Joseph, Mo., for about two weeks on account of sickness. When Sunday morning came, we started out to find the Church of the Brethren, at South St. Joseph, and found it by Sunday-school time. We found, too, such an interest and spirit, as we have not seen for some time. We had not intended to preach on Sunday morning, but God taking charge, we did, and so continued to have meetings for nine evenings. Through our efforts six were added to the kingdom and the church.

We do hope and pray that the good interest and spirit may continue at that place and that it may be the means by which other churches of the Brotherhood may be helped. Naturally we were glad that we were made to stay a while at that place.

Cecil Sell.

Fredonia, Kans.

LA VERNE, CALIFORNIA

In accordance with a decision of our last council, the Senior Christian Workers' Society has been divided into a Senior Society (college age young people) and an Adult Society. Dwight Welch is president of the former, and Mrs. Mary Shaffer of the latter. We have a good, live Teachers' Meeting each Wednesday evening at 8 o'clock (immediately after prayer meeting). We meet first in departmental sessions—Beginner, Primary, Junior, Intermediate and Adult—for about one-half hour, then we assemble together for a short period.

Each Sunday morning, at 9:30, a number of our Sunday-school workers meet for special consecration services. We have considerable variety in the opening period

of our Sunday-school. The different classes and departments take turns in having charge of this opening session.

We regretted having Brother and Sister John Heckman bring their visit in our congregation to a close, several weeks ago. Bro. Heckman preached for us a number of times and was very helpful, especially along the line of church school affairs.

A few weeks ago our Aid Society resumed having hot dinners, and the attendance has about doubled. They report plenty of work for the increased attendance.

Interest in the Mexican work continues to be good. A cottage prayer meeting, in a certain street of our Mexican settlement (heretofore closed to Protestantism) was opened last Thursday evening, which gave us great joy.

Grace Hileman Miller.

AID SOCIETY MEETING

The Aid Societies of the Church of the Brethren of the Southeastern District of Pennsylvania, New Jersey and Eastern New York were entertained at their annual meeting by the Aid Society of the First Church, Pottstown, in the Pottstown church, March 25. The devotionals were in charge of the president, Sister M. C. Swigart.

The minutes of the previous meeting were read and approved. Reports of the activities of all the Societies of the District were given. The treasurer reported \$495 of a \$500 goal received and paid to the Upper Dublin Building Fund. Sister Coffman, of Coventry, Pa., very ably discussed, "The Standard of a Christian Woman." The Germantown Aid Society gave a missionary pageant. It was well rendered and emphasized the true spirit of missionary giving.

In a business session the meeting decided upon a \$500 goal—this offering to be given to the Italian Mission at Brooklyn. The officers for the coming year are, President, Sister Slawter, Pottstown; Secretary-Treasurer, Sister Swigart, Germantown. Mrs. T. F. Shoemaker, Ambler, Pa.

WHAT SHALL BE THE MISSION'S ATTITUDE?

More than half of the diseases, of present-day China, are preventable. Some of these have been practically erased from civilized countries and others have been very much limited in their ravages. Here they still take a great toll of life and leave great numbers blind, deaf or incapacitated in other ways.

The greatest factor in this situation is ignorance of the causes of infectious diseases and modes of prevention. Superstition also enters—many of the masses thinking that epidemics are a scourge from the gods. Poverty also plays a prominent part. The cheapness of human life is also a factor. This last is one cause for lethargy on the subject of getting public health sentiment worked up.

But there is an awakening along the lines of hygiene and public health. The better health of the foreigners, and the heartaches over losses of friends and loved ones, are helping the people to seek for information. A Christian organization—The Council on Health Education—has helped much toward bringing this condition about by the distribution of literature and posters on health subjects.

In the province in which we work, there is a very noticeable interest in public health. This is due largely to the comparatively advanced educational progress of the province, and also due to the democratic ideals of the progressive governor. The government is now planning to begin public health education in the University and Normal Schools by putting in well-trained and full-time professors of Public Health and Hygiene. Training the teachers of the province, by means of those specialists, will, in a few years, enable them to reach the majority of the young people in all the public schools.

We missionaries are glad to see this awakened interest in human life. Of course, the missionaries have been the biggest cause of this awakening and interest. But it presents to us a problem that we must not be long in solving. The problem is this: Are we going to let the teachers in the government schools be first and foremost in teaching public health, while teachers in our mission schools are inactive? Christ himself, by his example, was the world's Greatest Teacher on the sacredness of human life. How often he healed the sick! Through a dissemination of knowledge, relating to best methods of prevention of infection, and disease in general, public health movements try to prolong life. Can we, as Christ's followers, afford to be unconcerned, permitting the Christian workers, teachers and students to be less efficiently prepared than the government teachers?

Fred J. Wampler, M. D.

Ping Ting Chow, Shansi, China, March 9.

MIAMI, NEW MEXICO

The Sunday morning services, during the month of March, were evangelistic, and as a result three of our Sunday-school boys were baptized March 26.

Bro. Ray Wagoner, field worker for McPherson College, delivered two earnest sermons March 19.

Plans are being made for a Vacation Bible School, some time during the summer. We have several earnest Sun-

day-school workers who will serve as teachers in the school.

March 22 the women of the valley met at the home of Sister Mikesell, to do honor to the three great-grandmothers of our community—two of whom are leaving for Kansas soon. Grandma Goughenour has spent the winter at her daughter's home, near Springer, and just came back here to live again. She has lived in Miami from the time of its beginning, and her life is a benediction to all who know her. Grandma Ullery, of McPherson, Kans., came to spend the winter with her daughter, Mrs. D. M. Eller, and is soon returning to her home. We have enjoyed her presence among us. Grandma Blankenbiller, the other one of the three, is Mrs. I. J. Lapp's mother, and has been living with her daughter for several years. She will be with relatives in Kansas for some time. The day was spent in telling of days gone by, when these grandmothers were young. Experiences in the lives of others present were related, making it a very pleasant gathering.

Our pastor, Bro. Ira J. Lapp, who was granted a three months' leave of absence from pastoral duties, goes to South Whitley, Ind., this week, where he will begin a series of meetings. Later he will be at the Sugar Creek and Sugar Grove churches. He will represent the Miami church at Conference.

Mrs. Mollie Bolinger.

BRIDGEWATER COLLEGE BIBLE CONFERENCE

The Ministerial and Bible Conference of the Bridgewater College region was held in the College Street church, Feb. 22-26. The Bible Institute has been an annual event, furnishing inspiration to ministers and others, who have attended since 1895. It has usually been of a week's duration, and sometimes longer. This year, however, it was held for the shorter period indicated above, owing to the two to four day Institutes being held in the local churches throughout the year, thus providing for the reaching of more people.

The Conference opened on Wednesday evening with an address by Bro. M. R. Zigler on the "World-Wide Significance of Home Missions." Thursday was devoted to Bible study and Religious Education. Friday was devoted to the Ministerial Conference, and Saturday to the Missionary Conference.

Brethren M. R. Zigler and I. S. Long, both well known to "Messenger" readers, were the chief speakers. They brought to us messages of great power and inspiration. Other speakers were Dr. Paul Bowman and Prof. M. C. Miller, of the college faculty, Mrs. I. S. Long, Bro. R. G. West, representing the Student Volunteers, and Eld. H. C. Early, who delivered a strong address on Saturday afternoon.

The Conference that commanded the greatest interest, doubtless, was the Ministerial Conference. This was planned by the Ministerial Boards of Northern and Second Virginia, who invited the ministers of the other Districts of the region. Eld. C. E. Long presided at the morning session, at which Bro. Zigler spoke on "The Problems of the Rural Church." In the afternoon, Eld. A. S. Thomas presiding, Dr. Bowman presented "Some Problems of Ministerial Education." Addresses were delivered by Elders Joseph Wampler and Peter Garber, and a Round Table was conducted on Pastoral and Ministerial Problems by Eld. H. C. Early.

It was the conviction of many present that this year's Conference was one of the most practical and inspiring ever held at the college. Certainly we were brought closer together and made to see our problems and the possibility of their solution in a new and helpful way.

Mattie V. Glick.

MOTHER EBERLY

One of the many interesting people, to be met in Ephrata, Pa., is Mother Eberly—an intelligent lady of ninety-five years. A visit to her will be well worth your while, if you chance to be in that community.

It is not so unusual to find old people in Pennsylvania, but not many of them show the accomplishments that Mother Eberly does. It was my privilege to hear her play quite a number of pieces on the piano, although she is no longer able to see the music. Here is the story of her musical education as she told it to me.

When she was a young girl, there was, by some chance, a piano in her home, with no one to play it. Then, one day, a German came walking along the road, seeking music pupils. He was engaged as her teacher, and he was a good one. He gave her thirteen lessons, and she learned four pieces at each lesson—fifty-two pieces in all. These she practiced and kept on playing until she had a daughter old enough to take music. When this daughter was fourteen years old, the mother undertook to teach her as she had been taught, but the daughter did not care for that kind of music.

The mother was then very much burdened with work, being the housekeeper on a two-hundred acre farm, with quite a household to care for, besides the hired men. She concluded that since her children did not appreciate her music, she had enough to do without it, so she quit playing entirely for over forty years.

(Continued on Page 254)

SPECIAL ANNOUNCEMENT FOR McPHERSON REGION

To the Churches of Kansas, Missouri, Nebraska, Idaho, Colorado, Oklahoma, Arkansas, Texas, Louisiana and New Mexico

Information has thus far been received of about sixty-five Vacation Church Schools being planned in our territory for the coming summer. No doubt there are others, concerning which we have not been informed. Will all churches, deciding to have schools, please notify me at once, concerning their plans! This is highly important, therefore please do not neglect this!

It is quite significant that—so far as I am informed—no church, maintaining a Vacation Church School, last summer, is failing to make plans for a school during the coming summer. Surely, this is sufficient evidence of the success of these schools, and it is altogether probable that, what these schools have done for their several churches and communities, could also be done for your church and community! You should lose no time in perfecting plans for a school!

The churches of our territory have been asked to furnish their portion of the exhibit and display for the Annual Conference at Winona Lake in June. What has been done in your Sunday-school, Vacation Church School, or Christian Workers' Society, that represents your best work, and should, therefore, be made a part of the exhibit for our territory? Handwork, social service plans, photographs describing your activities, original features that have proved a success, posters and charts, which may represent your standards and progress—these are a few suggestions for a practical exhibit of religious education, to which you, as a church, might make your contribution. Send your exhibit material to your District Sunday School Secretary, or send it to me, or have your delegate take it direct to the Conference. Allow plenty of time for transit, for some splendid material arrived too late last year, to be placed in the exhibit.

The problem of leadership for our Vacation Church Schools is one which we must seriously consider. At least one trained and experienced worker or director should be secured, who can successfully direct the school. If local talent is used for the teaching force, the church should have such enrolled in Special Training Conferences for Vacation School workers.

Southeastern Kansas and Northern Missouri are planning for such Conferences through their District Boards of Religious Education. The plan of Southeastern Kansas is especially interesting and is to be recommended to other Districts. Two instructors have been employed for a week's Institute, immediately following Annual Conference. The courses of instruction will include the study of the curricula of Vacation Church Schools, expressional methods, and the problems of organization and administration. A goodly enrollment has already been secured for this Institute by soliciting the congregations of the District, and no doubt others will be enrolled from time to time, so that a splendid attendance at this Institute is assured. It is hoped that Vacation School workers from other Districts will also plan to attend either of these Workers' Conferences.

McPherson, Kans. Roger D. Winger.

SOLVING THE PROBLEM

I was made to think much, while a series of meetings was going on at this place. I was made to wonder why people, who were seemingly so anxious to hear the Word,—always making inquiries as to when Bro. Spitzer would come, and seemingly so genuinely interested—would not accept the whole Gospel.

Bro. Spitzer is called the "Walking Bible." He makes the Word so plain that one can not help but understand it. Many of the people seem to be zealous. Some want to argue, and apparently want to know, but when they are pinned down and brought to the point, they want to evade the issue. Why is it that we can understand everything else, and are willing to abide by the rules and teachings of the law, in things that pertain to the temporal life, but are not so ready to accept things pertaining to the Bible? "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all" (James 2: 10).

When we attend other places of worship, the ministers seem to preach with great power and earnestness. But why do they not preach the whole Gospel and obey it? Are they so blinded that they can not see? Or don't they want to see? It seems as if they were able to see as far as they have gone. Why do they not see the rest? We shall all be held responsible if we don't teach the whole law, while urging strongly that it must be obeyed if we expect and desire eternal happiness. "Happy are ye if ye know these things and do them."

Some say that certain things are not essential now. If they were essential when they were first given, they are essential now. Many people rely wholly on the minister and merely do what he tells them, instead of searching for themselves. How careful a minister should be in teaching the Word, for he will be held accountable

for what he does! Let us search for ourselves and take God at his word. That will be the surest way to gain eternal happiness when we lay our armor down.
Middletown, Ind. Florida J. E. Green.

WALNUT GROVE CHURCH, PENNSYLVANIA

Our services have all been well attended during the winter, despite the fact that there has been much sickness. Since our last report there have been eight baptisms.

For some time the church has been feeling the need of some sort of activity for its members—especially for the young people—preceding the Sunday evening worship. At a recent council, a decision was passed to organize the different departments of the Christian Workers' Society. Sister Keller was elected to supervise this work. The first department to organize will be the Young People's Department.

Easter Sunday will be observed as "Every-Member-Present Day" at both Sunday-school and church services. The week preceding Easter will be Visitation Week. The pastor has asked every member of the church to get into some home, or homes, for a friendly visit, and to invite people to the services. The superintendent of the Sunday-school has asked every teacher to plan for the visiting of all irregular pupils, and to be on the lookout for new pupils. Our Easter program will be given on Sunday evening, and will consist of "A Song Story Cantata," in which the Easter story will be given by a reader, interspersed by suitable songs.

Delegates to the District Meeting of Western Pennsylvania, to be held in the Brothersvalley congregation, are: Brethren J. A. Wertz, W. D. Keller, Vincent Mineely and Sisters Sarah Pearson and Cora E. Keller. Delegates to Annual Meeting are Brother and Sister W. D. Keller; alternates, Bro. Orrville Holsinger and Sister Elizabeth Howe.

Our spring love feast will be held May 14. This will be preceded by a week's series of meetings, conducted by the pastor. The Juniata Girls' Glee Club was with us April 2, and rendered an interesting program to a large and appreciative audience.
Elda Wertz.
Johnstown, Pa.

SPECIAL NOTICE TO THE SUNDAY-SCHOOLS OF McPHERSON COLLEGE REGION

Inasmuch as there have been several inquiries, recently, as to the cards sent out, calling for quarterly offerings for Religious Education, sent in my name, I here call attention to the fact that last November, under the direction of our General Sunday School Secretary, Bro. Ezra Flory, a regional organization was effected, whereby the State Districts surrounding McPherson College are to support our Regional Director of Religious Education—this to be done by quarterly offerings from the Sunday-schools of this territory in which Sunday-schools this Director is to spend his time, directing the work.

The organization happened to make the writer Treasurer. But having another like task, I ask that all moneys be sent by personal checks, which can serve, for the senders, as receipts. There are probably some State Districts—like Northwestern Kansas—not in on this, for reasons which are doubtless legitimate. I hope this will help make the matter clearer than it was. Bro. Roger D. Winger is our efficient Director.
E. F. Sherfy.
Conway, Kans.

JUST A WORD TO THE "MESSENGER"

We had been without the "Messenger" in our home for over a year—merely through neglect—so we felt under obligations to renew our subscription. March 25 we received our first copy; also four back numbers, which were very much appreciated, as they were full of overflowing with good news from many different States and congregations.

I want to say that the "Messenger" contains more and better articles than ever, and we are made to feel that our church is doing a greater work than it has done in bygone years. This is surely very encouraging. From the pens of the writers come good advice and strong appeals, urging all to take advantage of our many opportunities to do good. We should wake up to a fuller sense of our duty, to help shoulder the burden of lost souls. Our prayers should go up in behalf of the Brotherhood, that every effort for good may be crowned with success.
Elkview, Pa. Mrs. John Poff.

WHAT IS THE NAME OF CHRIST'S CHURCH?

Is it "Dunker," or "Brethren" or "Christian"? We have gone by the names of "Dunker," "German Baptist" and "Brethren." I think "Brethren" the best of the three. The word "Dunker" is a very meaningless word. What does it mean, anyway? I know some think there is nothing in a name. I think there is a great deal in a name. The world is governed by names. We know that God said to Abram: "Thy name shall be called Abraham," and he was ever after called by that name. We go on, then, for about three generations, to Jacob. To him, the Lord said: "Thy name shall be called no more Jacob,

but Israel." We find that God's people were from that time on called "Israelites," or "Children of Israel." God gave these sainted people a name to suit himself, and they were known throughout all ages by the name the Lord gave them.

Now let us look at the teaching of the apostles. Christ called his followers "disciples," and after his death, burial and resurrection they were called "Christians" first at Antioch. One brother thinks that the name was given them by their enemies, as a nickname. If it was, why did they accept it and use it? We find the word "Christian" used many times in the New Testament Scriptures, and always in a laudatory way. The Christian name was to constitute them a peculiar people, a royal priesthood.

Let us read a few references: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3: 14, 15). James 2: 7: "Do not they blaspheme that worthy name by the which ye are called?" By which name were they called, if it were not by Christ's name again? Christ is the husband; the church is the bride. So, as a dutiful bride, she should wear the name of her husband—Christ being the Head of the family, and the members of the family being known as Christians. Is it impossible for us to choose a name, a little closer to Christ, that would be more glory and honor to his name?

"Dunker" is, like "Methodist," devoid of religious meaning. I have been a member of the church of Christ, —the Brethren—for nearly twenty-five years, and have enjoyed my church association very much. I love the members dearly. People may call me what they choose, and it will not matter, but they never shall, by my consent, call me a "Dunker."
John Massey.

Salem, Va.

DEATH OF CANDACE G. RASP

Candace G. Rasp, daughter of Mr. and Mrs. Daniel F. Eberly, was born at Edholm, Nebr., Nov. 4, 1890. She married Harvey E. Rasp Dec. 18, 1913. To this union two sons were born—at this time eight years and four years old, respectively.

Sister Rasp united with the Church of the Brethren when only a girl. She remained loyal to the faith until death. She trusted her all to the Master during her last sickness. In full resignation she closed her eyes in peaceful rest, with the assurance that God knows best.

Sister Rasp was a loving, kind and helpful wife and mother, always happy, honest and optimistic, with a faith and love most beautiful in its devotion and trust. In the church she was willing to do cheerfully what was asked of her for the good of the Kingdom.

May we not profit by the good example she left us? Although she has gone before, yet she lives in the hearts of those whom she leaves behind. She is survived by her husband, two sons, her parents and two sisters, all residing at the Alvo church by Bro. M. E. Stair. Burial in the West Lawn cemetery at Omaha.
H. E. Rasp.
Alvo, Nebr.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Patterson.—The joint convention of the Golden Gate, Empire, Modesto, Waterford and Patterson schools was held April 2 at Patterson. A most interesting and instructive program was enjoyed by a large crowd, each school having a goodly number of representatives present. Bro. Wm. Platt, pastor of the Golden Gate church, gave us a splendid sermon on "The Pure Life." Our services were much interrupted by the influenza epidemic, but all have recovered, for which we are thankful. At our recent council six letters were granted. A young sister from Montana was baptized recently. She had been spending the winter here and desired baptism before returning home, being isolated 20 miles from a church of our Fraternity. Our communion services will be held May 30. A three weeks' revival will precede the feast if present plans mature.—Mrs. Edna M. Wray, Patterson, Calif., April 4.

Glendora church met in council March 24, and enjoyed a busy evening in planning and disposing of much work in the name of the Lord. The annual visit of the congregation was reported, and showed a growing interest in the Christian life. Our love feast was appointed for May 7. Our excellent ministerial force has been upholding the Gospel banner in a most impressive manner, and truly we count ourselves blessed to enjoy the fruit of their earnest effort for the Gospel's sake. The midweek prayer service continues to be a source of refreshing and power, with good attendance and helpful service. The Mission Band of La Verne College recently rendered a very interesting and helpful service. Many have been sick among us this winter, but the Lord has graciously blessed and kept, till now most of them are able to attend services.—Mrs. Sylvia L. Netzel, Glendora, Calif., April 4.

South Los Angeles.—The regular quarterly business meeting was held March 10. We met at 6:30 and enjoyed a fellowship dinner after which Bro. Boaz, our pastor, took charge of the business meeting. We were very much encouraged by the gratifying reports given by our several committees. Our Sunday-school has succeeded in passing the 200 mark in attendance. Our Cradle Roll now numbers seventy babies; twenty-three of them were present last Sunday morning. We are planning to hold a revival meeting this coming fall. Five letters of membership were granted and three received during the month. March 12 Bro. Carl, of Portland, Ore., gave us a splendid message "on the subject," "Be Ye Doers of the Word and Not Hearers Only." The La Verne College Volunteer Mission Band was with us April 2 at the morning service. The theme of their program was "Abiding in Christ." In the evening Bro. J. Z. Gilbert gave a missionary address at the Christian Workers' hour. Sister Rose Calvert will succeed the writer as "Messenger" agent and church correspondent.—Lena Irene Swank, Los Angeles, Calif., April 3.

COLORADO

Denver church met in council March 10, with Bro. Horner in charge. One item of business was arranging for a Vacation Church

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MOTHER EBERLY

(Continued from Page 251)

When she was eighty-five years old, her husband died, and she was lonely, so she took up her music again. After a time her old pieces came back to her, and she takes great pleasure, even yet, in playing them over. She says it is pastime for her, and worth a great deal, since she can not read, and does not have any one to amuse her, all of the time.

Here is the list of the songs that she played for me: "Jesus, Lover of My Soul," "My Jesus, I Love Thee," "Why Not Tonight?" "All Hail the Power," "My Faith Looks Up," "When I Lived in Tennessee," "Celestial Dream," "O Happy Day," "Titus March," "Joy to the World." She plays about fifty pieces now, but sometimes she has to be started on the tune.

Watching, listening and talking to her, one is impressed with the exceeding great value of an accomplishment, cheering not only in youth but even down to old age. God bless our songs and the beautiful music to which we may sing them!

Oroville, Wash.

LATE NEWS FROM DENMARK

Conditions in Denmark are slowly getting back to normal. While Denmark was kept out of the war, it was not kept free from war influences. It is now about nineteen months ago since we returned to our old home, after being away about seven and one-half years. We hardly knew our fatherland—everything seemed so strange to us. Ways of living and working appeared to be different—yes, even laws had changed. But, after all, the changes were not so unusual to us, because similar things were noticeable in America also. When one thinks of 1913 and 1920 in the States, there have surely been some changes.

Well, Denmark is slowly getting back to sane conditions again, and we hope and pray for a more favorable condition in the near future.

With us, 1921 was a busy year, but a blessed one, too. Souls have been saved, and God's people are getting a greater vision of the Master's work. Our people here are few in numbers, as yet, and most of them are poor, so it is not so easy to push the work, especially when we have the old state religion to contend with, at all times. May the days soon come when the people here will see how cold and barren—yes, even dead—the old state church is!

We need some good, influential members here, who will live the Christ-life, and who are not carried away by any little storm, but who know how to pray, and who expect to be answered. But by the help of him, whom we love and for whom we work, we shall see the day when real progress shall come to our church work in Denmark.

Before May 1 we are to move to another location, about eighty miles north of here—a place where Bro. Hope did his first work. Brethren Eskildsen and Hansen are still living there, but, because of age, are unable to work. The church there is in a pitiable condition. In 1913 there were forty members there, but now there are only about a dozen. These are all stricken in years except three, who united with the church in 1921.

Bro. Glasmire and ourselves have been in the congregation, heretofore, where the work is now encouraging, and well organized. We have many splendid young members there, and have reasons to feel hopeful for the future. But something must be done for the other congregation, and so the writer and his wife are to move there. We trust that the dear ones in America will pray for us, and for the work and the workers in general. May the Father's will be done here, and throughout the whole world! May his children learn to live, pray, and give, knowing that the day will come when we shall see that our labors have not been in vain.

Christina and Niels Ebsensen.

Present Address: Øst, Brønderslev, Denmark.

SISTERS' AID SOCIETIES

ANNVILLE, PA.—Report of the Sisters' Aid Society: Enrollment, 21; we held 21 all-day meetings, with an average attendance of 3. We secured one day for a sister. We pieced 6 comforters and knitted them; pieced 4 quilts and quilted 7; made 24 sun-bonnets, 6 clothes-pin bags; sent a box of clothing to the Hastings Street Mission, Chicago, worth \$81; we gave \$50 to Jacob F. Graybill, Malmö, Sweden; to a Boarding-School in India, \$24; to a sister, \$10; for material, \$43.60; total, \$338; received, through offerings, \$56.63; sold goods amounting to \$912; total, \$139. Officers: Sister Fanny Gingrich, President; Sister Anna Minnich, Vice-President; the writer, Secretary-Treasurer. Emma Yake, Anville, Pa., March 31.

GREENVILLE, OHIO.—Report of the West Branch Aid Society of the Palestine congregation, organized May 12, 1921: We held 16 all-day and 3 half-day meetings, with an average attendance of 9. We pieced two quilt-tops, finished 2 comforters, gave one comfort and one quilt to the needy; sold one comfort for \$7.50 and have one quilt on hand. We quilted 8 quilts, made gingham bonnets, 30 dresses and 25 garments for children. We packed a box of clothing and eatables, valued at \$50, for Hastings Street Mission, Chicago, at Thanksgiving. For Christmas we sent a box of eatables and gowns to the Bethany Hospital, Chicago, valued at \$40; total receipts, \$51.65; expenses, \$21.38; balance, \$30.27. Officers: Sister Cassie Miller, President; Sister Malinda Bollinger, Vice-President; the writer, Secretary-Treasurer. Mayme Baker, Greenville, Ohio, March 25.

MILL CREEK, VA.—Report of Mill Creek Eastern Aid Society: We met 14 times during the year, with an average attendance of 13. We paid \$179.77 for carpet for the new church; \$130 for the new church; \$54.67 for needy families; \$23.10 for hospital in Harrison-

burg; \$25 worth of goods for Orphans' Home; \$35 for India orphan; \$30 on Bro. L. S. Long's car; \$13 for sewing-machine for Sister Nellie Wampler; \$6 to an aged sister. Amount received during the year, \$468.54. Officers: President, Sister Lottie Long; Vice-President, Sister Bessie Jerrals; Treasurer, Sister Lizzie Pittman; Secretary, the writer—Barbara Pittman, Penn Laird, Va., April 5.

MOUNTVILLE, PA.—Report of Aid Society: We held 25 half-day meetings, with an enrollment of 25; average attendance, 10. Our work consisted of making bonnets, aprons, clothes-pin bags, quilts, and comforts. We contributed to Bethany Mission, Philadelphia, \$10; to Russia relief, \$10. We had a sewing-machine. We sold two dozen bonnets, 40 aprons, 16 clothes-pin bags, 6 quilts and 12 comforts. Amount of money received during the year, \$237.09; expenses, \$126.24; balance, \$91.45. Officers: President, Sister Mary Kauffman; Vice-President, Sister Leah Musser; Treasurer, Sister Mary G. Bushong; Secretary, the writer—Ruth G. Bushong, Mountville, Pa., April 5.

NEW HOPE, TENN.—The sisters of the New Hope church have organized two Aid Societies. March 23 the sisters in and around Jonesboro met and elected officers: Sister Effie Clark, President; Sister Lizzie Keeble, Vice-President; Sister Laura Saylor, Secretary-Treasurer. March 30 we elected Sister Sue Hilbert, President; Sister Bessie Archer, Vice-President; the writer, Secretary-Treasurer. Anna Bacon, Jonesboro, Tenn., March 31.

PLYMOUTH, IND.—Union church Aid Society report: Number of all-day meetings, 7; average attendance, 7; money paid in, \$24.01; paid out for flowers and Christmas treat for sick and other benevolent purposes, \$30.25; on hand, \$37.66; on deposit, \$230.—Dora A. Hendricks, Secretary-Treasurer, Plymouth, Ind., April 4.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Edwards-Dick.—By the undersigned, at the home of the bride's parents, Clymer, Pa., March 15, 1922, Mr. Stephen Edwards and Sister Luella Dick—Grant Weaver, Huntingdon, Pa.

Lybarger-Stewart.—By the undersigned, at the parsonage of the Moxham church, Johnstown, Pa., March 30, 1922, Bro. Grant W. Lybarger, and Sister Gladys G. Stewart, both of Johnstown.—D. P. Hoover, Johnstown, Pa.

Miller-Wagner.—By the undersigned, April 2, 1922, at the home of the bride's parents, D. W. and Elisabeth Wagner, of Virden, Ill., Brother Oliver N. Miller, of Ladoga, Ind., and Sister Lora E. Wagner.—D. T. Wagner, Beecher City, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkelie, Dwight G., son of Bro. David G. and Effie Berkelie, born March 23, 1921, died March 23, 1922. He leaves father, mother, three brothers and three sisters. Services in the Harris Creek church by Brethren Chas. Flory and John C. Foy. Burial in the adjoining cemetery.—Mrs. H. R. Hoover, Bradford, Ohio.

Bishop, Sallie F., wife of John Bishop, died March 19, 1922, aged 79 years, 9 months and 2 days. She was a member of the Church of the Brethren for forty years. She was the mother of four children. Her husband, a brother, two sons and about twenty grand-children survive. Services at the Bethel church by the home ministers.—Mrs. C. W. Kinzie, Cleveland, Ohio.

Bock, Daniel, born in Franklin County, Pa., died in Kokomo, Ind., March 23, 1922, aged 87 years, 7 months and 2 days. At an early age he moved to Ohio, and in Montgomery County, that State, he was elected to the ministry thirty years ago. He remained steadfast to the faith of the Church of the Brethren and promulgated its doctrine until failing health compelled him to relinquish his mission of duty and love. He was one of the early ministers of the Gospel of Howard County, for many years filling the pulpit of the Howard church. He also preached at Plevna, Green-town, and many other points in the county. Almost twenty years ago he lost his eyesight, but was cheerful to the end. His last days were peaceful, of only two days' duration. In 1874 he married Susanna Erbaugh. She died April 25, 1919. He leaves two sons, three daughters and two brothers. Services at the Howard church by the writer, assisted by Bro. L. E. Ockerman.

Boughnrecht, Jacob, son of Jacob and Mary Boughnrecht, born near Trentwood, Ohio, died at his late home, at Trentwood, Ohio, March 14, 1922, aged 57 years and 16 days. He was baptized and received into the Lutheran church in 1882. He married Ellen Hepler April 3, 1887. There were two sons, one having died in infancy. He is survived by his wife, one son, four grandchildren, one brother and three sisters. Services in the Trentwood church by Eld. D. M. Garver, assisted by the home ministers.—Virgie Eby, Trentwood, Ohio.

Brilhart, A. Hetrick, died Feb. 26, 1922, aged 72 years, 5 months and 5 days. He united with the Church of the Brethren in early life and remained a consistent member, serving as deacon for many years, in the Montgomery congregation. He is survived by his wife and five children. Services and burial at the Montgomery church and cemetery.—Oran Fyock, Rochester Mills, Pa.

Brubaker, Peter, died near Sawyer, Kans., Feb. 26, 1922, aged 84 years, 8 months and 7 days. He married Catharine Christ August 15, 1861. There were two children, one of whom is living. He married Elizabeth Filburn Jan. 9, 1879. There were six children, five of whom are living. He was a member of the Church of the Brethren, but afterward never identified himself with either side. Services by the Old Order Brethren.—Wm. Flory, Sawyer, Kans.

Bruckhart, Sister Mary, widow of the late John Bruckhart, died at the home of her son, in the bounds of the White Oak congregation, of Ohio, March 17, 1922, aged 72 years and 24 days. She was a consistent member of the Church of the Brethren for many years. She is survived by two sons and a number of grandchildren. Services at the Graybill house by the home ministers. Interment in the adjoining cemetery.—Susan Gibbs, Manheim, Pa.

Cassell, Silas, son of David and Eliza Ann Cassell, born near Bradford, Ohio, died April 4, 1922, aged 63 years, 10 months and 3 days. He married Sophia C. Miller in 1857. He united with the Church of the Brethren in 1888. He has always lived near the place of his birth, in the bounds of the Harris Creek church. Services at Harris by Elders D. G. Berkelie and J. A. Robinson. Burial in the adjacent cemetery.—Mrs. H. R. Hoover, Bradford, Ohio.

Click, Sister Margaret, daughter of S. D. and the late Sara Leedy Humbert, born Aug. 25, 1857, died March 19, 1922, at the home of her son, Bro. D. E. Click, Richmond, Va. She was baptized in 1878. She married Bro. I. N. Click in 1880. There were three sons and four daughters. Two daughters and two sons called for the anointing. She lived a life of sweet religious devotion, and bore her illness of two months in Christian patience. Interment at Middle River church. Services by Eld. J. W. Wright.—Katheryn Ewing, Richmond, Va.

Cates, David M., born in West Virginia, died at his home near Woodward, Okla., March 17, 1922, aged 75 years, 5 months and 19 days. He moved with his family from Marietta in 1901, and was one of the charter members of the Indian Creek church, Okla., in

which he served as deacon. March 30, 1867, he married Catherine Strawser. There were five sons and one daughter. One of the sons and the daughter preceded him several years ago. He leaves his wife, four sons, four brothers, one sister, several grandchildren and great-grandchildren. Services by the writer in the Vamton schoolhouse near the cemetery, where burial was made.—Wm. P. Boserman, Tangier, Okla.

Dillman, Bro. Calmore Chas., son of Henry and Mary Ellen Dillman, born in Wabash County, Ind., where he spent his entire life, died March 25, 1922, aged 57 years, 11 months and 14 days. He was born in 1864 to Ellen Adams. There were seven children. One son preceded him. The wife and six children survive. He became a member of the Church of the Brethren in November, 1921. Since then he has had great joy in the consciousness of having done his duty. Services at the Walnut Street church by Elders J. H. Wright and Obo Winger. Interment in the Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Drucker, Sister Nellie E., daughter of Joseph and Ida Drucker, died in Lancaster, Pa., of a complication of diseases, March 10, 1922, aged 35 years. She was a patient sufferer for several years. She is survived by her father, one sister and one brother. Services by Eld. H. B. Yoder. Interment in the Strasburg cemetery.—Leah N. Philipy, Lancaster, Pa.

Easton, Sister Anna S., nee Snider, born at Kernville, Pa., died March 20, 1922, in Waynesboro, Pa., aged 63 years, 7 months and 8 days. She was the wife of John R. Easton, and a daughter of the late Jacob and Mary A. Snider. She was an active member of the Church of the Brethren from her youth. She is survived by her husband, two sons, four brothers and three sisters, all of whom are living. Services at the Green Hill cemetery by Brethren C. R. Oellig and W. C. Wertz. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Eisonhour, Sister Edna Marie, daughter of Bro. Jesse and Sister Mertie Eisonhour, born in Elkhardt County, Ind., died at her home near Milford, Ind., Feb. 22, 1922, aged 11 years, 3 months and 22 days. She leaves her parents, two brothers and two sisters. Last November she accepted the call of her Savior. She was very faithful in Sunday-school work. Services at the Bethany house by Bro. Manly Deeter, assisted by Bro. Raleigh Neff. Interment at Union Center.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Fishach, Gertrude Louise, daughter of Wm. and Grace Fishach, died March 19, 1922, of pneumonia, aged 18 months. Services at the home of Eld. H. M. Stover. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Forney, Sister Elizabeth R., died in the bounds of the West Greenree congregation, March 16, 1922, aged 80 years, 8 months and 27 days. She was married to Bro. David Forney, who preceded her several years ago, as well as one married daughter. Three daughters and two sons survive. She was a faithful member of the church for many years. Services at Greenree by the home ministers. Interment in the adjoining cemetery.—S. R. McDannel, Elizabethtown, Pa.

Foust, William, son of Irvin and Emma Foust, died of pneumonia, at his home near Johnstown, March 23, 1922, aged 4 months and 25 days. Services by the writer. Interment in the Weaver Mennonite cemetery.—D. P. Hoover, Johnstown, Pa.

Garst, Bro. Peter, of Cabool, Mo., died April 1, 1922, of cancer, aged 84 years, 5 months and 8 days. April 15, 1866, he married Melinda McNeil, who died in 1872. Later he married Cordelia H. Morrow. Three children died in infancy. The eldest daughter also preceded him. Four sons and his wife survive. He was an earnest member of the Brethren of the Church of the Brethren. Services at Cabool by C. D. Fry. Interment in Cabool cemetery.—C. W. Gitt, Cabool, Mo.

Gault, Bro. Lloyd S., son of Bro. Austin and Sister Lillie Gault, born Dec. 17, 1889, died Dec. 21, 1921, in the Samaritan Hospital, Ashland, Ohio, of appendicitis. He leaves his wife, Sister Anna Markham Gault, and seven children. Services in the Ashland (Dickey) church by Brethren W. L. Denenberg and Wm. Wiley. Interment in the Dickey cemetery adjoining the church.—Ida M. Helm, Ashland, Ohio.

Good, Sister Anna, wife of Bro. Monroe Good, died March 25, 1922, at her home near New Holland, aged 28 years, 8 months and 8 days. She is survived by her husband, one son and two daughters. She was a faithful member of the Church of the Brethren. During her illness she was anointed. Services in the Groffdale Mennonite church by Brethren David Kilhefer, Amos Martin, Milton Stoner and Martin Ebersole.—Virginia R. Wanner, Ephrata, Pa.

Heckman, Hanna, born near Brookville, Ohio, died at her late residence in Trentwood, Ohio, March 6, 1922, aged 87 years, 5 months and 16 days. She was the daughter of Samuel and Mary E. Hart Brunbaugh. Feb. 1, 1855, she married David Heckman. There were two sons and five daughters, one son having preceded her. She united with the Church of the Brethren in May, 1856. March 25, 1911, the husband died. Sister Heckman, with her daughter, located in Trentwood, Ohio, where she lived. She greatly loved her Lord and her church. While unable to attend services, she never lost interest in the church. She is survived by one son and five daughters, four grandchildren and one sister. Services in the Trentwood church by Elders J. W. Fidler and D. M. Garver.—J. W. Fidler, Trentwood, Ohio.

Hyre, Silas, son of Abram and Kathryn Hyre, born near Loganport, Ind., died at his home in Trentwood, Ohio, March 19, 1922, aged 69 years, 3 months and 25 days. Nov. 9, 1876, he married Lavina G. Denlinger. There were two daughters and one son. He was a member of the Church of the Brethren for some years. He remained in the service of the church until his death. He is survived by his wife, two daughters and one son, four grandchildren, four sisters and two brothers. Services in the Trentwood church by Eld. D. M. Garver.—Virgie Eby, Trentwood, Ohio.

Jacobs, Bro. Uriah, died at his home in East Berlin, Pa., March 3, 1922, from the effects of paralysis, aged 86 years, 11 months and 29 days. He is survived by his wife and five children. He was one of the oldest members of the Upper Conegate congregation. Services in the East Berlin church by Elders C. L. Baker and W. G. Group. Interment in the Mummert cemetery.—Ruth Group, East Berlin, Pa.

Johnson, David Oscar, died March 30, 1922, aged 11 days. He was the only child of Brother and Sister Oscar Johnson. Services at the grave by the writer.—J. A. Storch, Uniontown, Kans.

Leer, Bro. Forrest J., died March 17, 1922, aged 35 years, 11 months and 13 days. He lived most of his life in the bounds of Goshen, Ind. He was the youngest member of the family of Daniel D. Leer, all of whom preceded him in death with the exception of his mother and one brother. Some years ago he united with the Church of the Brethren. Services at the West Goshen church by Bro. Leander Wertz. Interment in the Statesman cemetery.—Miss Ethel L. Hoover, West Goshen, Ind.

Lochrie, Thelma Ruth, daughter of Roy and Sister Mary Lochrie, died at her home in Windber, Pa., March 25, 1922, aged 1 year, 1 month and 29 days. Services by Rev. Geo. Pender, of the Methodist church, and the writer. Interment in Grandview cemetery, Johnstown, Pa.

Mahler, Floyd, son of Daniel and Rebecca Mahler, born in Williams County, Ohio, Dec. 19, 1882, died at his home in Hilldale, Mich., March 24, 1922, aged 39 years, 3 months and 5 days. He married Hazel Bollinger Nov. 24, 1909. There were two daughters. In 1907 he united with the Church of the Brethren and was soon called to the office of deacon, and was always ready and willing to assist with the Lord's work when called upon. He leaves his wife, two daughters, father and one sister. Services at the Methodist church in Pioneer by Eld. J. W. Keiser, assisted by Eld. Geo. S. Thorne. Interment in Floral Grove cemetery.—E. A. Bollinger, Pioneer, Ohio.

Moyer, Bro. Christian A., son of Abraham and Susan Moyer, born in Medina County, Ohio, died at his home in West Goshen, Ind., March 29, 1922, aged 83 years, 8 months and 9 days. He lived near Ashland, Ohio, until ten years old when, with his parents, he moved to Elkhardt County, Ind. In 1884 he, with his family, moved to West

Goshen, Ind. July 20, 1865, he married Elizabeth Moyer. To this union were born one daughter and two sons. His wife preceded him about fifteen years. He leaves three children, five grandchildren, seven great-grandchildren, and two sisters. He united with the church of the Brethren many years ago and lived faithful until death. Services at the West Goshen church by Bro. Frank Kreider. Interment in the cemetery near by.—Miss Ethel I. Hoover, West Goshen, Ind.

Myers, Rosie S., born at New Enterprise, Pa., Oct. 15, 1846, died at Huntingdon, Feb. 24, 1922. She was stricken with paralysis, gradually weakened and died apparently without suffering pain. She was the daughter of Eld. Daniel and Sister Catherine Snowberger. At an early age she united with the church and lived a consistent Christian life thereafter. In 1887 she married Eld. Geo. S. Myers. Together they labored for many years in the Lewistown, New Enterprise and Curryville congregations. Since the death of her husband, three years ago, she has made her home with the writer of this sketch. She was a woman of sterling character. She, with her husband, loved the church and gave liberally of time, talents and means to its support. Many will remember her as a capable teacher in the Sunday-school. She was gifted as a writer, having contributed frequently to the columns of the "Messenger" and to several secular papers. Services at Huntingdon by Eld. W. J. Swigart, and at New Enterprise, the place of burial, by Elders D. T. Detwiler and L. B. Hoover.—O. R. Myers, Huntingdon, Pa.

Peters, Martha May, died at Boone Mill, Va., in the Bethlehem congregation, Dec. 15, 1922, aged 15 months. She was a daughter of Newton C. and Cara C. Peters. Services by Bro. L. A. Bowman in the Bethlehem church.—M. A. Bowman, Halloway, Va.

Phillips, Sarah Ann, died March 26, 1922, aged 81 years, 3 months and 15 days. She was paralyzed sixteen months ago, and has been confined to her bed since. She was very patient during all her suffering. She has been a member of the church since girlhood. Her husband preceded her thirty-eight years ago. She leaves five sons and two daughters. Services by Eld. C. E. Long. Interment in Mill Creek cemetery.—Ida Wilberger, Port Republic, Va.

Pressel, Sister Leah, died at the home of her son, Daniel Pressel, near Hanover, Pa., from the infirmities of age, March 19, 1922, aged 82 years, 7 months and 13 days. She was a consistent member of the Hanover congregation for many years. Services at the home by Elders David Hohl and C. L. Baker, assisted by Bro. Henry Baker.—Ruth Group, East Berlin, Pa.

Robison, Sister Sarah Amrine, born in Wyandot County, Ohio, died at her home north of Vestaburg, March 8, 1922, aged 68 years, 7 months and 3 days. She was the wife of Eld. Joseph Robison. She joined the Church of the Brethren in 1886 and lived a consistent life for thirty-six years. Services at the Vestaburg church by Eld. Samuel Bollinger. Burial in Ritchland cemetery, near Vestaburg. She leaves her husband, one daughter and an adopted son.—Mrs. I. R. Myers, Vestaburg, Mich.

Royer, Abram H., born Dec. 23, 1871, died March 30, 1922, after an illness of seven weeks with diabetes. He united with the Brethren Church in 1891, was elected to the ministry in 1897 and to the eldership in 1920. Besides being active in the ministry, he also taught in the public schools for a number of years. Only several weeks ago the family moved to Ephrata. He is survived by his wife and four children. Services at the Church of the Brethren by Eld. I. W. Taylor and Bro. Bistler Johns. Interment in Wolf's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Shearer, Hiram Eugene, son of Bro. David and Lizzie Shearer, died Feb. 2, 1922, aged 10 months and 19 days. Services at Green tree by the home ministers. Interment in the adjoining cemetery.—N. R. McDannel, Elizabethtown, Pa.

Stauffer, Sister Sarah Ann, died at the home of her daughter, Mrs. Emma J. Spangler, at York, Pa., March 23, 1922, aged 85 years, 4 months and 7 days. She had been a widow for ten years. She was a member of the church at Bermudian for more than forty years. She had maintained her home at Big Mount until about two years ago, when she went to live with her daughter. She leaves one child and five granddaughters. Services by Bro. Chas. Baker, assisted by Brethren Chas. Altman and Daniel Bower. Burial in the cemetery at the Mummert church, East Berlin.—Mrs. G. W. Kraft, York, Pa.

Steffey, Sister Esther P., born at Lynchburg, Va., died March 26, 1922, near Staunton, Va., aged 67 years and 5 days. Sister Steffey before marriage was Miss Esther Slocum, of Lynchburg. She was a woman of Christian character, much devoted to her home and also active in church work. Services from the Church of the Brethren by her pastor, Eld. J. C. Garber, assisted by Rev. A. B. Mann. Interment in Thornrose cemetery.—Mrs. Martha E. Peters, Staunton, Va.

Stewart, Sister Mary Pauline, nee Ridgway, born near Martinsburg, W. Va., Dec. 15, 1855, died of pneumonia, at the home of her son Robert, at Johnstown, Pa., March 6, 1922. She married Wm. Stewart. There were three sons and three daughters. Her husband preceded her thirty-two years ago. She is survived by three sons and three daughters. She was a faithful member of the church for many years. Services at Johnstown by the writer and Bro. D. F. Slusaker. Further services at the Methodist church at Darksville, W. Va., by Rev. Grove. Interment in the Darksville cemetery.—D. P. Hoover, Johnstown, Pa.

Sunday, Mr. William, died at the home of his daughter, Sister D. B. Bosserman, East Berlin, Pa., March 10, 1922, from the infirmities of old age, aged 88 years, 7 months and 9 days. He was a member of the Lutheran church. Services at the Lutheran church at the Reitzswam church by Rev. Geo. Enders and Eld. C. L. Baker.—Ruth Group, East Berlin, Pa.

Swartz, —, infant son of Brother and Sister Willard Swartz, born March 19, 1922, died the same day in Wichita, Kans. Services by the writer.—J. R. Wine, Wichita, Kans.

Trimmer, Emma E., widow of C. G. Trimmer, died at the residence of her daughter, Mrs. John C. Grove, Feb. 25, 1922, aged 72 years, 4 months and 7 days. She was a member of the Church of the Brethren for twenty-seven years, and always lived a consistent life. Three sons and two daughters survive. Her husband preceded her Feb. 2, 1921. Services from the home of her daughter by Bro. Daniel Bower. Interment in the Greenmount cemetery.—Mrs. Geo. W. Kraft, York, Pa.

Wagner, Bro. Stewart, born in Rockingham County, Va., died at his home near Ft. Defiance, Va., March 14, 1922, aged 63 years, 11 months and 18 days. He married Miss Willie Baber in 1882. There were three daughters and nine sons. His wife died in February, 1911. In September, 1913, he married Miss Lela Flory, who survives with twelve children, three sisters and four brothers. He united with the Church of the Brethren six years ago. Services in the Bethlehem Lutheran church by Bro. J. W. Wright. Burial in the adjoining cemetery.—Ada R. Reed, Ft. Defiance, Va.

Wampler, Sister Martha J., wife of Bro. Simon Wampler, born in Augusta County, Va., died at her home near Staunton, Va., Feb. 24, 1922, aged 73 years, 5 months and 25 days. Her husband preceded her April 9, 1921. Surviving are two sons and three daughters. She was a faithful member of the Church of the Brethren for many years. Services from the Barren Ridge church by Eld. J. C. Garber, assisted by Eld. N. W. Coffman. Interment in the adjoining cemetery.—Mrs. Martha E. Peters, Staunton, Va.

Wine, Jacob S., son of Michael Wine, born in Rockingham County, Va., died Feb. 16, 1922, aged 66 years and 28 days. He married Hetie E. Vampelt. There were one son and two daughters. He united with the Church of the Brethren about forty years ago and was always ready to work for the upbuilding of the Kingdom. His wife preceded him nine years ago. Burial in the Union cemetery, near the Mt. Grove church.—C. W. Ritchie, Genoa, Va.

Wise, Bro. Dewey, born near Middlebury, Ind., died at the home of his parents near the same place, April 3, 1922, aged 23 years, 5 months and 27 days. He is survived by his parents, one brother and one sister. He united with the Church of the Brethren seven years ago and enjoyed being in the church services when his health allowed. Services by the writer, assisted by Brethren J. L. Mishler and Galen Bowman.—J. H. Fike, Middlebury, Ind.

MOTHERS' DAY

This year Mothers' Day will be on May 14. The rapid spread of the observance of this day in the Sunday-school world is evidence of the deep feeling aroused by its purpose.

The real meaning of this day is the honoring of parenthood personified in the mothers. Since the higher life in the nation is dependent on the right attitudes toward and in the home, the Sunday-schools should not fail to celebrate this day. A carefully planned celebration of this day will go far toward promoting the highest type of citizenship and incidentally will react to the benefit of the school itself.

Help in preparing for the day will be found in the article on Mothers' Day in Marion Lawrence's book *Special Days in the Sunday School*. This book covers in greater or less detail all the Special Days of the Sunday-school year. Invaluable for your Sunday-school library. Price, postpaid, \$1.50.

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Official Organ of the Church of the Brethren

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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 253)

day, April 9, Bro. H. Vernon Slawter will fill our pulpit morning and evening. We are glad to have Bro. Slawter with us again. He accepted Christ as his Savior in the Germantown church, and here, later on, he was called to the ministry. Now he has charge of the church at Pottstown, Pa. April 16 Bro. Bowman, of the Bethany church, Philadelphia, will give an Easter sermon for us. In the evening our Sunday-school will give a cantata.—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., April 4.

Haveover church met in council April 5, with Eld. Daniel Bowser presiding. Elders Jos. Long, Grant Group and Chas. Baker were also with us. Daniel Bowser, of York, was re-elected elder for the ensuing year and one-half. Bro. James Stauder was elected delegate to Annual Meeting, with Bro. D. L. Little, alternate. The congregation decided to cancel the series of meetings, which was to begin April 9. Bro. Claude Miller was re-elected clerk for the ensuing year.—Mary Rinehart, Hanover, Pa., April 11.

Somersett church met in council April 3, with Eld. J. H. Cassidy present. The membership was very well represented. The pastor and his wife were elected delegates to District Meeting. We decided not to be represented at Annual Conference this year. We are planning to hold a Vacation Bible School this summer, if such arrangements can be made. April 2, under the direction of the missionary superintendent, a few of the members of the Sunday-school gave a Chinese missionary play. The young people did splendidly. The day for the dedication of the new church has been set for May 7. The Sunday-school will meet in the church at 9:30 A. M., and the dedicatory service will be at 10:30. Dr. M. G. Brumbaugh will give the dedicatory address and will also be the speaker in the afternoon at 3 o'clock. In the evening, at 7:30, we will have a community service, when the ministers of the town will be the speakers. May 8 Bro. J. H. Cassidy, of Huntingdon, will begin an evangelistic meeting, which will continue for two or three weeks. The first communion service will be held at the close of the meeting on Monday night, at 7:30.—C. G. Hesse, Somersett, Pa., April 13.

Spring Run congregation met in council at the Pine Glen church April 1, with Eld. J. C. Swigart presiding. Our spring communion will be held May 27, at the Pine Glen church. Brethren J. C. Swigart, Wm. Hanawalt and Willbur Swigart were elected delegates to District Meeting. Our elder J. C. Swigart, was chosen delegate to Annual Meeting. Our Sunday-school was reorganized the first of the year, and is increasing in attendance. We have a very interesting Christian Workers' Meeting every Sunday night. A singing-class is being held one night each week, in the different homes of our members, which is greatly enjoyed, and is proving a great benefit to our young people.—Ida M. Miller, Mattawana, Pa., April 10.

Waynesboro.—March 26 Bro. W. S. Long, of Altoona, preached for us morning and evening, and the following evening delivered a lecture—the third of a series of lectures given this year in the Waynesboro church under the auspices of the "Association of Young Brethren." His subject was "Making Byways." The lecture was very edifying. The speaker emphasized the thought that all ways and plans that individuals and nations make, which are not in harmony with God's will, are byways, and end in disappointment. The first lecture was delivered by Bro. C. C. Ellis, the second by Bro. M. G. Brumbaugh. The fourth is to be by Bro. Galen B. Royer on Monday evening after Easter.—Jessie Demuth, Waynesboro, Pa., April 7.

Welsh Run.—We met in council April 6, with Eld. D. M. Zuck presiding. Brethren Frank Laughlin and J. H. Miller were chosen to represent us at District Meeting. Our series of meetings will begin May 8, with Bro. D. K. Clapper, of Meyersdale, Pa., evangelist. Our love feast will be held May 20. We reorganized our Sunday-school April 2, with Bro. H. D. Angle, superintendent.—Mrs. N. A. Winger, Mercersburg, Pa., April 7.

VIRGINIA

Antioch church met in council April 1, with Eld. S. M. Ikenberry as moderator. Eld. J. A. Naff talked from Rom. 12, using as a subject, "The Value of a Soul." Eight letters were granted. Our delegates to Annual Conference are Brethren S. H. Flora and C. A. Flora; alternate, F. B. Layman. We expect Brethren C. S. Ikenberry and L. C. Coffman, of Daleville, Va., to be with us in a week-end Bible term the first week in May. We also arranged to invite the Student Volunteer Band, of Daleville, to two of our mission points. A committee was appointed to make investigations concerning a Vacation Bible School again this summer. Bro. C. A. Flora preached for us April 2, at 11 A. M., at which time an offering was taken to assist Bro. Moore.—Orpha L. Flora, Boone Mill, Va., April 8.

Bridgewater church met in yearly visit council April 1, with Dr. Flory presiding. We were very glad to have Brethren Abraham Thomas and Jacob Wine with us. After the deacons had given their report of the visit, which was very interesting, these brethren gave admonitions on matters which had been presented. The delegates for District Meeting are, D. S. Thomas, S. L. Bowman, Marshall Gars, M. J. Cline; for Annual Meeting, Dr. Flory and N. D. Cool. Prof. N. D. Cool and Miss Mary Cline were appointed to serve on the Intermediate Christian Workers' Board. It was decided that we conduct a Vacation Bible School, and a committee was appointed to make plans. The Volunteer Mission Band was invited to give us a program, two letters were granted and one was granted. An election was held for two deacons, which resulted in Bro. J. Abe Craun and Bro. D. H. Wright being chosen. They, with their wives, were installed.—Corra C. Click, Bridgewater, Va., April 10.

Elk Run church met in council April 8, with Bro. W. H. Zigler presiding. Brethren J. W. Wine and M. G. Sanger, of the Sangerville church, were elected delegates to Annual Conference, and one was granted. Bro. W. H. Zigler was chosen delegate for Annual Conference; alternate, Bro. N. J. Miller; Brethren C. W. Zimmerman and D. H. Smith, delegates to District Conference, with Brethren W. C. Varner and J. S. Cupp, alternates. Having previously decided to divide our congregation into two churches, consisting of Eld. H. G. Miller, J. W. Wine and M. G. Sanger, to cooperate with us in locating lines, effecting an organization, etc. So far we have agreed upon a line. We have two mission points—Little River and Griffin—falling to Elk Run and Moscow respectively. The work will be completed in the near future.—J. S. Cupp, Mt. Solon, Va., April 10.

Moscow.—Bro. I. L. Bennett, of Zigler, W. Va., will begin a series of meetings May 14. March 25 the Volunteer Mission Band, of Bridgewater College, gave a play called, "The Pill-Box," which was very much appreciated. Bro. I. S. Long and wife were with us April 8 and 9 and gave two lectures on India and missions. The house was filled with eager listeners.—J. S. Cupp, Mt. Solon, Va., April 11.

Mt. Etna church met in council March 31, with Bro. Harry Rogers as moderator. Bro. Homer Caskey sent in his resignation as elder, which was accepted. Bro. Rogers was elected to succeed him. We have appreciated Bro. Caskey's help and we regret to lose him, but we feel that we have chosen a very competent suc-

cessor. We decided to organize an Aid Society soon. Our love feast will be held May 13. Bro. Montz, of Minnesota, is to hold our revival meeting, commencing Sept. 16.—Mrs. Andra Johnston, Bridgewater, Va., April 10.

Red Oak Grove church met in council at Stonewall April 1, Bro. W. F. Vest presiding. We are contemplating a series of meetings at Stonewall, beginning on Sunday night, Aug. 13, with Bro. D. C. Naff evangelist.—Ella A. Vest, Floyd, Va., April 9.

Richmond.—April 2 was a "red letter" day for the workers in this city. As a rule, our pastor comes twice a month and conducts the home meetings in the form of sermons and Bible readings, holding three to five services at a time. At each service an offering is received for our building fund. Last Sunday, at Bro. Samuel Moore's, twenty-nine were present, the largest number yet, for all these "house-to-house" meetings. A. M. Tucker brought a truck-load of fifteen. The Bible reading was Matt. 3. Bro. Moore is ill, but we pray for his speedy recovery. The writer has been appointed "Messenger" correspondent.—Kathryn Ewing, Richmond, Va., April 6.

WEST VIRGINIA

Salem church met in council April 1, with Eld. Jeremiah Thomas presiding. Our delegate to Ministerial Meeting is Bro. Chester Thomas; delegates to Annual Meeting, Eld. Jeremiah Thomas and wife. We decided to have a program on Mothers' Day, at 10 o'clock. An effort is to be made to have all the mothers present.—Ida D. Wilson, Brandonville, W. Va., April 8.

Spruce Run church met in council April 8, with Bro. Dixon, of Bluefield, presiding. He is to be our elder for the coming year. One letter was granted. We decided to hold our love feast May 13.—Minnie Halstead, Wikel, W. Va., April 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

April 25, 26, Eastern Maryland, Locust Grove Church.
April 26-28, Second District of Virginia, Middle River church.
April 26, 27, Eastern Pennsylvania, Chiques house.
April 26, 27, Missionary and District Meeting, Southeastern Pennsylvania, New Jersey and Southern New York, in the Coventry church, near Pottstown, Pa.
May 4, Southern Ohio, Painter Creek church.

LOVE FEASTS

California
April 22, Lindsay.
April 23, Figarden.
April 30, 7 pm, Empire.
May 7, Fresno.
May 7, Glendora.
May 13, 11 am, Laton.
May 20, Patterson.
Colorado
May 13, 7:30 pm, First Grand Valley.
May 13, 8 pm, Haxtun.
May 13, Bethel.
Florida
May 13, Bethel.
Idaho
May 6, 7 pm (Pacific time), Boise Valley.
May 13, 7 pm, Weiser.
Illinois
April 29, 6 pm, Panther Creek.
April 29, 7 pm, Allison Prairie.
April 30, 7 pm, Dixon.
April 30, Mt. Morris.
May 6, Canton.
May 7, 7 pm, Franklin Grove.
May 7, 6:30 pm, Lanark.
May 13, 7 pm, Pine Creek.
May 14, 7 pm, Sterling.
May 19, 7 pm, Elgin.
May 21, 6:30 pm, Cherry Grove.
May 28, 7 pm, Batavia.

Indiana
April 22, 7 pm, Arcadia.
April 29, Mississinewa.
April 29, Nettle Creek.
April 30, Topeka.
April 30, 7:30 pm, Kokomo.
May 6, 7 pm, Anderson.
May 7, 7 pm, Four Mile.
May 7, 6:30 pm, Huntington City.
May 13, 7 pm, Bethany.
May 13, 7 pm, Beech Grove.
May 13, Pleasant Valley.
May 13, Walnut.
May 20, 2 pm, Blue River.
May 20, Pine Creek.
May 20, North Winona Lake.
May 20, Shipshewana.
May 21, Loganport.
May 21, 7:30 pm, Upper Fall Creek.

Iowa
April 22, Salem.
April 29, 7:30 pm, Fairview.
May 1, 7:30 pm, Ottumwa.
May 7, 7 pm, South Krakok.
May 13, Mt. Etna.
May 13, Monroe County.
May 20, 2:30 pm, Iowa River.
May 20, 7 pm, Prairie City.

Kansas
April 30, Hutchinson, First Church.
April 28, Sabetha.
April 29, 7 pm, Burr Oak.
May 6, Lone Star.
May 6, 11 am, North Solomon.
May 13, Independence.
May 13, 7:30 pm, Ottawa.
May 13, Parsons.
May 14, Morrill.
May 20, Chanute.
May 20, 10:30 am, Quinter.

Maryland
April 23, 4 pm, Baltimore, Woodberry.
May 6, 2 pm, Monocacy, Fountaine house.
May 7, 4 pm, Pleasant View.
May 13, 14, 4 pm, Manor.
May 13, 14, 10 am, Piney Creek.
May 20, 2 pm, Thurmont, Mt. Dale house.

Michigan
May 21, 1 pm, Beaver Creek.
May 21, Ridgely.
May 21, 6 pm, Washington City.
May 21, 6 pm, Michigan.
May 13, 2 pm, Elmdale.
May 13, Sugar Ridge.
May 20, 6:30 pm, Battle Creek.

Missouri
May 6, 5 pm, Carthage.
May 7, Cabool, at Mountain Grove.
May 13, Shoal Creek.
Nebraska
May 13, South Beatrice.
May 14, 7 pm, Lincoln.
May 21, 7 pm, Falls City.

Ohio
April 29, 7 pm, Logan.
May 6, 10:30 am, Black Swamp.
May 6, 10 am, Hicksville.
May 13, 6 pm, West Charleston.
May 19, 6:30 pm, Pleasant Hill.
May 20, Harris Creek.

Oklahoma
April 22, Pleasant Plains.
May 6, 7 pm, Monitor.
May 7, Guthrie.
May 13, 7 pm, Paradise Prairie.
Oregon
May 13, 7 pm, Newberg.
May 20, Mabel.

Pennsylvania
April 29, 3 pm, Palmyra.
April 30, 5:30 pm, Summit.
April 30, 6 pm, Summit Mills.
Summit Mills house.
May 3, 4, 1:30 pm, East Fairview.
May 6, 1:30 pm, Spring Grove, Kenner house.
May 6, 7, 10 am, Falling Spring.
Hade house.
May 6, 7, Annville.
May 7, 7 pm, Clear.
May 7, Hanover.
May 7, Lancaster.
May 7, Everett.
May 9, 10, 10 am, Chiques, Chiques house.

May 10, 11, 1 pm, White Oak, Pennville house.
May 10, 11, 1:30 pm, White Oak, Graybill house.
May 13, 2 pm, Hatfield.
May 13, Pleasant Hill.
May 14, Codorus, Codorus house.
May 14, Walnut Grove (Johnstown).
May 14, York.

May 14, Rymond.
May 14, Clover Creek, Fredericksburg house.
May 14, 4 pm, Ephrata.
May 14, 2 pm, Litz.
May 14, Carson Valley.
May 14, 6:30 pm, Pittsburgh.
May 14, Upper Cumberland, at Huntsdale.
May 15, 16, West Conestoga.
May 16, 17, 9:30 am, Midway.
May 16, 17, 1 pm, Bareville.

May 17, 18, Mountville.
May 20, 9:30 am, Richland, Richland house.
May 20, Lower Clear.
May 20, 2:30 pm, Good Will house, Lost Creek congregation.
May 21, 1:30 pm, Welsh Run.
May 21, 2, 21, Faiden Creek, Mohrville house.

May 21, 1:30 pm, Lower Conestoga, Bermund house.
Virginia
May 7, 4 pm, Bridgewater, old churchhouse.
May 13, 3 pm, Middle River.
May 13, 6 pm, Fairfax.
May 20, 3:30 pm, Cooks Creek, Hinton Grove.
May 20, 4 pm, Salem.
May 20, 6 pm, Midland.
May 20, 3:30 pm, Pleasant Valley (2nd Dist).
May 20, 5 pm, Summit.

Washington
April 29, Seattle.
May 6, Sunnyside.
May 6, Olympia.
May 20, 6:30 pm, Tacoma.
May 20, East Wenatchee.

West Virginia
May 20, 2 pm, Thurmont, Mt. Dale house.
May 13, Spruce Run.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

More About God and Law

WHAT if the seasons should reverse their usual order, about the time the farmer gets his corn planted, and winter would set in, instead of summer? That would upset calculations considerably, wouldn't it? And so it would, if the law of gravitation should take a sudden notion to go out of business.

Did you ever stop to think—probably not, everybody is so busy these days—what a blessing it is that nature's laws do operate so dependably and uniformly? How good it is that we can lay out our plans and carry on all the varied activities of life in full confidence that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease"!

But it is just as good that the divine method of operation is consistent and reliable in the spiritual realm also. Just as good? It is much better—as much better as spiritual things are of more worth than material. This is the great fact we have hardly begun to appreciate. We do not realize how fine it is that the law of the spiritual Kingdom is as sure and steadfast as that of the natural.

"The earth beareth fruit of herself," Jesus said. Not without seed, nor regardless of temperature and moisture. He did not mean that. But given the requisite conditions, it is natural for the earth to bring forth fruit. It is the law of its constitution, so to speak, so ordained by the Power and Wisdom which brought it into being.

"So is the Kingdom of God." It is just as natural for it to grow and ripen as for a cornstalk to do so. The soil in which it grows is the human heart and the fruit which it ripens into is Christian character, Christian life, Christian fraternity, Christian civilization, Christian everything. The heart soil is adapted to the growing of this fruitage. There are qualities in this soil—God attends to that—which insure spiritual germination and growth, when the conditions of seed-growing and cultivation are favorable. To discover what these conditions are and how to produce them, that is, to understand the "law" of the kingdom—the meaning of that "so"—is the great task of the church.

The most important factor in this heart soil is the will, and we would not ignore that inscrutable thing called human freedom which may resist all the influences brought to bear upon it. There is some "earth" in which you can not grow anything—at least anything good. But this does not invalidate the law in the spiritual world any more than in the natural. Our contention that greater success in spiritual culture waits upon a better understanding of the law of spiritual culture, holds good.

This is the meaning of the new emphasis on religious education. This is where religious psychology and every other, consecrated "ology" comes in. But we are not unmindful of one important fact. As in the physical world, so in the metaphysical, there are scientists and educators so-called, who are worshipers of law. They seem to think that when they have discovered the law of any process physical or spiritual—that is, the conditions under which it operates—they have removed the necessity for an adequate Cause. Thus they practically drive God out of their thought. If they do not deny him, they ignore him.

Now note a strange example of the tendency for extremes to meet. Some Christian teachers, justly horrified at the agnostic or atheistic tendencies of the class just cited, turn right around and agree with them that, as soon as you understand the conditions under which spiritual change takes place, you remove God from the process. But they take the opposite end of this absurd deduction. They propose to save the day for God by refusing to study the law of his activity.

Why is it that human nature is so determined to jump from one ridiculous extreme to another? What we need, at this juncture, is a great host of Christian teachers with a generous measure of sanctified common sense. Men and women whose own hearts have been touched with live coals from God's own altar, and who therefore see clearly that all the biology and psychology in the world can do no more than discover and formulate the law of God's mysterious working in the worlds of matter and of spirit—but men and women who, because they want the world's spiritual harvest to be both great and good, want to know how to do the sowing most effectively.

"So is the Kingdom of God." Lord, teach us what we ought to know, no more, no less, about the meaning of that "so."

Let's Talk About Something Profitable

WASN'T Paul a wonderful pragmatist? He had a short and easy method of deciding what to do with any proposed program or discussion. Was it profitable? That was the question. If you have never given the matter your attention, you would be surprised to see how often the word—or its opposite—was on his lips. Everything must answer to that test.

And so he had no use for "foolish questionings, and genealogies, and strifes, and fightings about the law" (Titus 5: 9). The reason? "They are unprofitable and vain." See? They don't get you anywhere.

The next verse shows how strongly Paul felt about this. He was so out of patience with the fellow that insists on these "foolish questionings," that he proposed to admonish him twice and then have nothing further to do with him. "A factious man after a first and second admonition refuse."

That is the kind of "heretic," as the older version has it, Paul was talking about. And what else can you do with him? Paul's method of handling him can not be improved upon. Listen patiently to his tiresome harangue and gently admonish him to give his attention to more important matters. Yes, do it a

second time, if necessary. After that, let him do the talking, or use up postage stamps, while you go on about your work of helping God to establish his dominion in the lives of men.

Life is too precious a gift to waste on anything which is "unprofitable and vain."

On Leaving All

IN a very interesting conversation which Jesus had once with the twelve, Peter called attention to the fact that in becoming his followers they had left all. Was Peter looking for a compliment? Perhaps it was a real kindness to him that Jesus said nothing directly on that point. Might it have been embarrassing if Jesus had asked him for an inventory of his possessions?

But even if he had nothing to leave but some fish nets and a half-interest in a little boat, these were all the more precious on that account, and his percentage of sacrifice was just as great as if he had been rich. And was it, possibly, a good deal greater than yours or mine? Have you left all?

Have you left "houses, or brethren, or sisters, or father, or mother, or children, or lands"? Then how can you know what it means to get them back "a hundredfold"?

Have you left all, or do you have all left?

Meeting of the General Mission Board

THE regular April meeting of the General Mission Board convened last week. Besides the Board members, who were all present, and those about the Publishing House, who drop in as their work permits, we were favored with the presence of Brethren S. Ira Arnold, Frank N. Sargent, James M. Moore, Elgin Moyer, Earl Frantz, R. R. Teach and Sisters Elizabeth Baker, Goldie Swartz, Mae Wolf, and others, at various sessions. The volume of business was perhaps the largest in the history of the Board.

The work in South China, which has been under the care and support of individuals and churches who requested the Board, at a former meeting, to take it under the Board's direction and control, came up for final action. It was decided to take it over if satisfactory arrangements can be made with those interested. An additional worker or two were granted to the work in Sweden and Denmark, with the possibility of opening a Bible School, in a small way, in that territory too. Splendid reports came from the North China mission. The famine relief has opened many new doors in that country. Additional territory is offered in that field by an English Baptist Society, but this was deferred for further investigation.

Perhaps the contemplated African Mission received the largest consideration. There are many millions in that Dark Continent without any knowledge of Christ, but it is very difficult to find territory not claimed by some church organization. Opportunity had seemed to call to Northern Nigeria, but this section proves to be entirely Mohammedan, which may lead, the government to prevent missions at all, within this territory. Other sections will be carefully investigated and it is the hope that, by another year at least, we shall have a mission started in the continent that holds the remains of our departed Bro. Williams.

The financial report, as will be seen in the comparative exhibit by State Districts, in another column, is one of encouragement, even though it was a year of financial depression. Careful economy and holding back the building program in almost every field, made it possible to close the year without any deficit, but a

(Continued on Page 260)

CONTRIBUTORS' FORUM

Our Broken Walls

Selected by Agnes M. Gibb, Manheim, Pa.

Over a winding, wayside wall,
Ragged, and rough, and gray,
There crept a tender and clinging vine,
Tireless day by day.
At last its mantle of softest tint
Covered each jagged seam;
The straggling wall, half broken down,
Became with that green leafy crown,
Fair as an artist's dream.

Oh, for the kindness that clings and twines
Over life's broken wall,
That blossoms above the scars of pain,
Striving to hide them all!
Oh, for the helpful ministering hands,
Beneficent, willing feet,
That spread rich mantles of tender thought
Over life's hard places, till time has wrought
Its healing—divine, complete!

—L. W. Smith.

The Theater Question

By J. H. MOORE

WE notice that Palestine, along with the Bible incidents occurring therein, is to be commercialized in the interest of the moving picture business, and that, too, regardless of accuracy. All Bible students, who have traveled in the Holy Land, readily understand that the country fits the Book in a very admirable manner. It can be seen that the men who wrote the different parts of the Scriptures had a perfect knowledge of the land in which occurred the events they describe.

All intelligent people rejoiced in seeing Palestine come towards the front in civilization, industry, education and religious tolerance, but it is to be regretted that the incidents occurring on the sacred soil, which were originally intended to help and to inspire humanity, are now to be employed solely in the interest of the money craze, and that, too, without benefiting the people intellectually or spiritually.

What we are saying applies to the theatrical in life as well as to the movies. "Solomon in all his glory," on the stage, is not meant to impress men and women religiously. The story of the distinguished king and writer is employed as a drawing card to get people to attend the theater—to help give them the theater habit. The play draws from the church ranks, as well as from society in general. The play itself, as staged, may be a mixture of what the Bible says and the creation of the brain of some gifted play-writer. It is a case of taking Solomon out of his sacred setting and dressing him up for the secular stage—taking him from the God, who was with him in his prosperity, and turning him over to the money trusts. The very thought of the purpose is sacrilegious. It would seem that the money sharks ought to have at least some regard for things sacred.

But this is the policy with the theatrical. The stage is not content to draw from the world, where it properly belongs. It seeks to enter the domain of the church, and to trample with unholy feet upon soil that should be regarded as sacred. In the minds of the most devout of men and women the stage and the church stand well apart. In the church there is, or should be, all that pertains to the spiritual uplift of mankind. Its mission is of the highest. Jesus himself is in the very midst of the church. The Holy Spirit is its inspiration. With all its prayers, its holy services, its divine and human influences, and its inspiration, it stands without a parallel in the world for that which is noblest and best in man. Not so with the stage. It does not even claim to be a spiritual uplift. In spite of the occasional creditable plays, and in spite of the brilliant career of some of the leading stars, back of the foot-lights may be found the wreckage of lost characters and demoralized spiritual lives of some of the most promising young men and women of Christendom.

The church and the stage do not go together. They are antipodes. They represent two elements in thought, spirit and purpose. The interest of the worldly—the unconverted—centers in the stage. The interest of the devout, the spiritual, clusters in and around the church. For mental rest and a bit of recreation the more fashionable resort to the foot-lights. For inspiration and spiritual strength the saints of every clime seek the church altar. For spiritual helpers, in aiding the sin-sick soul, no pastor ever thinks of going to the theater. He finds helpers in the prayer meeting. When it comes to saintly workers, spiritual uplifters, the men and women who take the lead in saving souls, the boundary line between the church and the theater is distinctly marked.

For generations, the stage has drawn on the church for some of its most brilliant actors. This is a great loss to the church. What little light there may be in the soul is soon and forever lost in the glare of the foot-lights. Such lost souls seldom or never return to the fold. Attempts have been made to elevate the stage. That might possibly be done, but to convert the stage would mean to obliterate the theater. It can not thrive in the atmosphere of the sanctified, thus showing that it belongs to an element not of the religious type.

In the face of all this it is planned, among the highly fashionable, to bring the theater, in some form, to the church. It is planned to bring it to the place where prayers are said and where religious songs are rendered. "Bring the stage to keep the young people under the church roof," is the plea. It is like installing the billiard-table in the parlor, and introducing the card-table, in order to keep the boys and girls at home. Such methods are simply another way of training the sons and daughters for still more alluring games down town, and whetting the appetite for the more elaborate performances in the costly theaters of the ungodly. The whole tendency is to train the growing members of the family, as well as the somewhat worldly members of the church, for the world, and its pleasures, rather than to prepare them for the Lord and his Kingdom.

The late movements, looking to dramatizing Bible incidents, are decided steps in the same direction. Placing David, Elijah, Noah, Abraham, Christ, or any other Bible character on the stage, either in the auditorium or in the church basement, means to whet the appetite for something still more exciting in the dramatic line. It is, in the logical end, simply to make the church a recruiting agency for the theater, and that, too, at the expense of the church. Make light of the statement, if you will, but the things we are here saying are solid facts. Parents who have brought the billiard table to their homes to save their boys, have, sooner or later, found their boys in some of the highly-exciting games down town. The theatrical in your church may draw for a time, but it can not hold the young men and the young women who learn to admire the stage more than the messages that come from the sacred desk. And when they once get the theater habit, you may count them lost to the church forever. From the ranks of such you can not draw missionaries, preachers, or Sunday-school workers.

But, now comes the real issue, so far as it concerns the future of the Church of the Brethren: Shall we, or shall we not, encourage theatrical plays in our schools or in our churches? Shall we open our church-doors to the drama? Shall our schools stage theatrical plays in the interest of the schools—at home or in other localities? In discussing the question, it will be difficult, at the coming Conference, to steer clear of the movement to dramatize Bible characters and Bible scenes, along with secular incidents, both real and imaginary. To endorse the drama is to encourage, more or less, the whole theatrical list. What might not be considered proper for the church auditorium, may often, without any compunction of conscience, be seen in the public theaters by many who receive their first theatrical experience in the church, or possibly in one of our schools.

Will Conference give her consent for the opening of our church or school doors that the theatrical may

come in? To say yes means to train some of our best talent for the stage, and to develop a taste for the theater among the rank and file of our people. Do you say the theatrical training is fine for the young people in school? That is just what has been said for the dance. The training does not stop with the school. It creates a sentiment for the theater, and then comes the theater habit, and everybody knows that the theater habit and the church habit can never dwell together in the same body, soul and brain.

But how about making our schools training schools for the stage? In other words, shall we train our young people to drift away from the church even faster than they are now drifting? Do you tell us not to be too hard on the theater? Well, we have, so far as the theater habit is concerned, seen a good deal more than we are placing in this article. Our observation leads us to say that the coming of the theatrical into our midst means the final elimination of the deep-seated piety for which the Brethren have been so long and favorably known. And to those who advance the claim that the theatrical, in connection with our schools, brings in some very much needed money, as well as some students, permit us to say that for every dollar thus secured ten dollars will fail to put in appearance. Hundreds of devout members, who have money to spare, do not care to have it used in the interest of the stage at home or in the foreign fields.

Sebring, Fla.

The Brotherhood of Man

By D. W. KURTZ

SINCE God is the Father of all men, the Creator of all, and all men are created in his image by him, it necessarily follows, then, that all men should behave as brethren. If God is conceived as King, then men are subjects. A king might reign over different races that have no brotherly relations with each other. But this is not the Christian conception of God, who made all the races in his image, and who, as Father, is the Creator, Sustainer and Provider of all. God is Father of all, therefore all are sons of the Father, and brethren of each other.

But there are two concepts of sonship. One means offspring. In this sense, all men are sons of God. But the Hebrew use of sonship meant *likeness*. In this sense, the ethical and spiritual sense, only they are sons of God who are born again—born of God (John 1: 12, 13). They become sons—"born not of blood, nor of the will of the flesh, nor of the will of man, but of God." We find, then, that while God behaves like a Father to all, not all behave like sons to him. Only they are spiritual sons who are like God spiritually, morally, who are born again, who, by faith and loyalty, love God with all their hearts and minds and souls and strength.

But all men should behave as brothers—even to the evil. The Gospel of Brotherhood is just as universal as the Gospel of Fatherhood. Because not all men accept or obey the Gospel, does not deny the Gospel. We have a Gospel of salvation, but not all accept it. But the Good News of Salvation is, nevertheless, the supreme fact of Christianity. We are taught to pray, "Our Father." This implies brotherhood. We are taught not to call any man our master, or rabbi, for "all ye are brethren" (Matt. 23: 8). Jesus summed up the whole of religion in "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Jesus also taught us that unless we love our neighbor, we can not love him (1 John 4: 20).

There is only one way to serve God, and that is to serve our fellow-men (see Matt. 25: 31-46). We may worship God in prayer and song, but we can not serve him unless we serve "even the least of these." The sin of Dives was his unbrotherliness—his lack of mercy. He had an individualistic religion, as did all the Pharisees. They tried hard to make their peace with God, but could not, because they were not brotherly to their fellow-men.

Jesus even teaches that this brotherly relation should come before worship (Matt. 5: 23-26). God has no pleasure in a gift that is robbing his children. The

prophets cried out against all worship that presented bounteous gifts to God, which were acquired in an unbrotherly way. (See Amos and Isaiah.) There is no such thing as sonship, godlikeness, that lacks the brotherly love to our fellow-men. We can not be sons unless we behave like brethren. All pretense of being at one with the Father, and lacking the brotherly spirit of love and justice and mercy, is Pharisaism and sham religion.

But, some say, we are to be brotherly to the Brethren, but not to others—that brotherhood has no universal application. Let us see. "But I say unto you, Love your enemies, and pray for them that persecute you: that ye may be sons of your Father who is in heaven." To be sons of God we must be like God. He loves even his enemies—the evil as well as the good. "For he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Can anything be clearer? To be a son of God, we must be like God, loving and gracious to all men—the evil as well as the good.

The parable of the Good Samaritan (Luke 10: 25-37) illustrates this truth exactly. The lawyer could read well, he could repeat the law, but he did not practice it because he tried to bolster up his individualistic theology. He knew that he should love his neighbor as himself, but he failed to practice it, and argued himself to contentment by saying that you can not determine who "my neighbor" is. Jesus did not answer the question: "Who is my neighbor?" but he showed to whom we can and ought to be neighbors. The priest was an individualist, hurrying on to his altar at Jericho. The Levite, likewise, was hastening to his altar. All the while the Heavenly Father could not accept offerings from any one who lacked common human love and mercy. Jesus told later where such Pharisees (goats) go (Matt. 25: 41, 46). But the Samaritan was brotherly, not to a kinsman, or Samaritan, but to a Jew, and a stranger, far from his own home.

The Good Samaritan was good, because he was brotherly and merciful to a human being. The man who fell among thieves had no claim upon him as a member of the same church or race, or lodge, or any such thing. His only claim was—he was human and in need. This is the divine claim. "Who is my neighbor whom I must love?" Jesus' answer is better than any definition. The word *must* is never used in the language of love and brotherhood. If I am a son of God then I am loving, merciful, kind, helpful to all human beings—for all human beings are the offspring of "our Father," and all human beings are loved by our Father, and all are possible members of the family of God.

The Gospel of the brotherhood of man is based on the Gospel of the divine Fatherhood. We can not have the one without the other. God's Fatherhood is toward all men; and our brotherly spirit of love and service must be to all men, else we are not Godlike—not true sons of the Father. This brotherly relation is God's ideal and plan for all people. This alone will solve human problems. When men are "born again" they will be brothers. If they are not brotherly, they are not born again. This gospel of Brotherhood is the basis of the great mission work of the church. We can not be sons of God and be indifferent to a billion human beings who do not have the True Way of Life, who do not know God as Father, and who are in darkness when we have the Light. The individualist is lost—he is not in harmony with God, he has no claim to godlikeness when he does not love those whom God loves. This gospel of Brotherhood impels us—constrains us—to be "ambassadors for Christ," speaking in Christ's behalf to all men—"be ye reconciled to God" (2 Cor. 5: 20).

The gospel of Brotherhood impels us to create brotherly relations in all society. When men once accept God as Father, and its corollary, the brotherhood of man—then they should see that all human relations—political, economic and racial—are brotherly. It therefore behooves all Christians to create, in the name of Christ, the brotherly spirit in all human relations. This is God's will. This is the True Way

of Life. This is the Christian's program for himself, and his ideal for his service to others. This means that every Christian must first clean house at home—in his own business and industry. He must treat all laborers as human beings, as brothers. All men are possible members of the Father's spiritual family, and it is our duty, whether they are in the fullness of that spiritual relation to the Father or not, to behave towards the evil and good, friends or enemies, as brothers. We can not be sons of God unless we behave like brothers to our fellow-men.

McPherson, Kans.

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Three Articles That May Stimulate Thought—II

BY WILBUR STOVER

Nor long ago I received a letter from a dear brother in the Lord, about like this: "I have been thinking to write you on a matter for some time, and now I do so, with the thought of getting your answer to a question that has been worrying me: What shall we do with respect to the wearing of jewelry? There are other things, but this I feel the most. We are not as we used to be, years ago, when you and I were students together at Mount Morris. Do you think we are? Etc."

I was delighted to hear from an old friend and brother, earnest and true in the work of the Master. I take the liberty of answering him through the MESSENGER. Perhaps if I reach the import of the letter, rather than the words of it, it will be good.

"We are not as we used to be." I have come to feel that every living thing grows, and therefore changes. Things are not static, and can not be as they used to be. The tree, the family, the town, the neighborhood, or the church—unless these grow, and are changing, are dead, or nearly so. Of course, the changes ought to be for the better. That is the point. But the fact that the church is changing only suggests good, as, from time to time, from generation to generation, we continue to change for the better. To deny this is to say that we have attained spiritual perfection, which would be tragic in its import.

Moreover, my brother, you and I are getting well into the fifties. Things do not look to us like they once did. If we are not careful, we will be nurturing a pessimistic view of life, and this is not good for us, nor for those that hear us. Thirty years ago we were known as "our young people." And "our young people," those days, were not all real angels either. But to us, the young people were a hopeful lot—those who had good hearts, and who loved the church exceedingly. I do not know if you felt it, but I did, that some of our older Brethren were a bit over-anxious about some very small matters, with respect to us. But youth is full of life and vigor and hope, and we soon forget. We were then on the inside councils of the young, but not of the elders. But now it is all changed—we are on the inner side of the councils with the elders, and I often fear, not with the boys and the girls. I wonder if we are growing old at heart. I trust not. We must retain the youthful heart if we would render our best service in the years to come.

"With respect to the wearing of jewelry." It seems to me there is no question as to our attitude on this matter. It seems to me we can but discourage and discountenance the wearing of jewelry. We should not welcome it into our families, our boys should not yield to it, our girls should not desire it. We should continue wisely to teach and preach on the subject. I underscore "*wisely*," because, if one talks of it too frequently, he only defeats his purpose. We must deal with others in a way that shows our tenderness of heart, and yet makes clear our position. We must not get out of patience, nor approach another in such a way that he gets out of patience. Our thought must ever and always be to win, and not to lose. Remember the "269" of the last tragic report.

I have just received a letter from a Mennonite brother—a personal friend of mine. He says: "Jew-

elry? I hate the stuff. It doesn't make me warm, or cool, nor does it hide shame, but it costs good money that might go to save some Guzzatis or Chhattisgarhis." This is the desirable attitude. I am surprised and humiliated at what I see sometimes, but I do not think we should undertake repressive measures to attain the desired end. Repressive measures do not settle difficulties. England lost America by her repressive measures. England is, at this moment, having no end of trouble in India, perhaps largely on account of certain repressive measures. We must teach folks to want to do the right. We must create attitudes. We have no rulings on infant baptism. We have no rulings on the *agape*—the love feast. We do not require any, for we have taught and practiced, and we all want what we now have. When we teach consistently, beginning in the home, against the wearing of jewelry, we won't see much of it, even though the jewelry trusts do their best to induce our children to buy their goods. But if we fail to lead our young folks to want to live lives of separation, of which this is but one small item, we can not succeed by enacting a law, and still hope to maintain the standard by enforcing the law. You know psychology enough to appreciate this fact, I am sure. Moreover, I might add, wife and I discern many changes for good that have come in the passing years.

"There are other things." To all other things, I would apply the same thought: It is up to us to create attitudes, for when any people want to accept a certain position, there is no need to persuade them. It is the work of teaching. It is the work of quiet, wise, forceful, kind, patient, persistent teaching. It may take years. Things may seem to be growing worse. Remember this—our work is to win, and not lose the case. Behind each individual is a whole family—a few years hence. Think of that family—of those families!

If I were asked what is the first need now, I would say: Get daily family worship established in every home—not at the breakfast-table, but in the sitting-room. We have a good record in this. Let us make it still better! And next I would suggest that every congregation get busy, and have a mission project of its own, in some adjacent neighborhood. Let the members work it up themselves—first, perhaps, only a Sunday-school, but after a while a little church. Let the young folks do it! Really doing the thing is a very healthful experience, as I have come to know. If our folks pray well, and work at missions always, I have a feeling that the Lord will dwell with us and give us the victory.

There is a query coming to Conference, with respect to the drama. Certainly we do not wish to introduce theaters and theater-going into any community, but it seems to me that the query smacks of repressive measures, and I had begun to hope that we would cease dealing with our problems in that way—make a law; then enforce the law. This is not the sign of a full, overflowing, redundant spiritual life, but another kind of a sign. When our folks separated from the Lutheran and Evangelical Churches, catching the spirit of the Pietist Movement, in 1708, they took that step because of an attitude of heart attained. And no rules were set up for a long while. If we would have the greatest unanimity of spirit, it will be attained in the same way, by creating a desire, by enriching the spiritual environment, by leading the group to want to, and not by any making of rules. Remember, study, analyze the 269!

Mt. Morris, Ill.

A Study of Romans

BY IRA J. LAPP

In Five Parts—Part Four

Rom. 6, 7, 8

PAUL, in his appeal to the Romans, made frequent use of three words which it might be well for us here to define: (1) Righteousness, (2) Justification, (3) Law.

1. Righteousness, in the New Testament, is clearly a moral forensic term, meaning, in general, the true

(Continued on Page 266)

Meeting of the General Mission Board

(Continued from First Page)

good balance. Only in Home Missions was the expenditure larger last year than the year before.

The call for workers on the foreign fields we could not supply, because of a lack of workers, prepared for these special needs. There is an urgent need for doctors and nurses. Without special preparation there is not so much opportunity for service in the foreign field, as natives, trained in the schools on the field, are both much more efficient, in reaching their own countrymen, as well as much cheaper, and with less risk of health. But there will always be demand for those who can teach and train others and organize them into working units.

Larger grants were given to the State Districts than usual. A few consecrated workers will likely be sent to foreign fields. Relief was granted to a few of our aged ministers and some loans considered for helping to build churchhouses. Plans are maturing for an industrial school in Greene County, Va., for the mountain folks of that section. In all probability an appeal will also be made to our Sunday-schools, to help put up a new mission church for the Italians of New York City.

There is no end to the variety of problems that come before a meeting of the Board. Roads in China; wells in India; sick missionaries and furloughs; deficits and requests innumerable; policies and ways of doing the hard thing under favorable circumstances; finding folks for particular needs; and discovering the cause of this, that and the other problem. Just to do the right thing and know when to say *no*, and when to *approve*, requires much prayerful investigation and team work. The Board, whoever they may be, will always appreciate your prayerful interest and help in their work.

C. D. B.

From Our Church Survey

BY D. H. ZIGLER

Our church survey, conducted by the General Ministerial Board, is bringing to our notice conditions demanding our most serious thought. Some of these are herein given, but it should be understood that our findings are drawn from reports of churches south of the Ohio and Potomac Rivers and east of the Mississippi. Our Secretary, Eld. S. S. Blough, has been asked to give a digest of the full survey at the Thursday afternoon meeting at Annual Conference. To this I would especially invite the attention of all of our ministers and, for that matter, our entire membership. In the meantime, these few items may give us food for thought.

It might be said, in passing, that it required more time to secure the necessary blanks, place them in the proper hands among the churches, and to receive the desired information, than was at first thought. Yet, we believe, that it is effort well spent, if we profit thereby. Every means available was used to make the returns fully reliable, but in a few instances it was necessary that estimates be received, as proper records failed to be kept, and other reasons also interfered. Much credit, however, is due a number of our District Ministerial Boards for the way they handled the survey in their respective Districts. A complete file is kept of the information received, which will be of value in the future.

About one-fifth of the members of the church live in the southeastern territory, as given above, and two of our ten colleges, with one preparatory school, are here. Of this membership named, ninety per cent live in the two States of Virginia and West Virginia, and all of the three schools are in the Old Dominion. Outside the two States mentioned, and Tennessee, North Carolina, South Carolina, and Florida, we have but few churches. We can see that our church activities in these eleven great commonwealths run along in narrow lanes, comparatively speaking.

We pass, without further mention, to the information relating to our ministers and the pastoral care of the churches. It was for this, more than anything else, that the survey was made. Conditions in all of the nine State Districts should be improved.

The one item, showing the increasing number of churches without a resident ministry, is discouraging. In a few State Districts twenty-five per cent of the churches are with no minister. These must be supplied as best they can, from a distance. A better distribution of ministers is much needed.

However, the most serious aspect, touching our ministry for the present and that of the future, lies in the attitude of many of our young men toward the ministry. In some instances there is also a lack on the part of the churches, in giving encouragement to them. A number of the reports show this. Herein lies a problem that must have wise solution, or consequences will follow that will be productive of untold evil.

While writing these lines, I have before me two letters from widely-different sources, that give the situation fully, I believe.

The one letter is from the secretary of one of our District Ministerial Boards. The letter accompanied the report from his District and he discussed freely the sentiment among the churches. After explaining how the churches, that do not have resident ministers, are supplied, he adds the following, which is given nearly verbatim: "Young men do not answer the call to the ministry as they did a few years ago, and those who *do* accept, go into other lines of work, when they get their education. Thus our ministry is being depleted. More sacrifice is what we need."

The other letter referred to, accompanies the report from one of our schools, in which the writer shows an equal solicitude for a solution of the problem, but from an entirely different viewpoint. He states it as his conviction that it is not a problem of preparing more young men for the ministry, but that it is merely a matter of getting the churches to make use of the ones already trained. In support of his contention he refers to different instances, in which young ministers amply prepared for the work, fully determined to serve the church, but were compelled to go into other callings because the church had no places for them.

Forced to admit that the foregoing represents to a great measure the situation among our churches and the thought of many of our young men, we are brought face to face with a ministerial problem of the first magnitude. As formerly stated, the reports before me are drawn from the nine State Districts in the territory mentioned in the first part of this article, but it is likely representative of many other parts of our Brotherhood. If so, no better service can be rendered the church than to bring about a wise solution of this question.

Shall we conclude, then, that our ministerial problems are too intricate for solution? By no means should this be our conclusion, and it is not the purpose of this article to offer that. Its aim is, to quicken our thoughts along that line. If this is accomplished and if all of us, in the true spirit of prayer, rise above our selfish ambitions, the desired end can be easily reached.

Broadway, I a.

Snapshots of Paul the Apostle

BY JNO. S. FLORY

VII. As a Thinker

PAUL was one of the greatest intellectual forces that Christianity has ever had. When we think of his miraculous call and conversion and remember that he was divinely declared to be a "chosen vessel" unto the Lord, the inference is inevitable that he was called to perform a particular service in establishing the Christian church. And the special work that he was to do is not far to seek. An examination into the conditions then existing makes the particular need very evident.

Jesus had finished his wonderful ministry of love and service and had returned to the glory of the Father. He left the work he had begun in the hands of unlettered fishermen. Men of the finest character they were—true, loyal and devout. But they were not men of marked intellectual distinction. Even the priceless experience of three years of personal association with the Master could not make of them great leaders of men.

They had witnessed wonderful manifestations of Divine Power. They had seen blind eyes opened, deaf ears unstopped, lepers cleansed, and even the dead restored to life. They had experienced the miraculous multiplication of food in their own hands. They had cast out evil spirits, and otherwise performed wonders of divine healing. Some of them had even been permitted to look into the world of spirits, listen to heavenly conversation, and to behold Christ in his celestial glory. Yet they were distinctly limited in their capacity to know and to do. How often had Christ been restricted in his teaching because they could not "bear" what he wished to tell them! And how imperfectly they understood many of the things which he did teach them! According to their own confession, they could but witness to the things which they had seen and heard.

Now it is a peculiar glory of Christianity that it commends itself to all classes of people. The humblest and most unlearned can enjoy its consolations and blessings just as truly as the more highly favored. Faith in Christ and obedience to his Word are the common means of access for all. But the personal enjoyment of religion is a different thing from inducing others to accept it. God has ever propagated his cause through human agencies; but the original followers of Jesus did not include a man with the qualifications necessary to establish a new religious system among men.

A man like Paul was needed—a scholar, a philosopher, a thinker—one who knew the religions and philosophies of his time and understood their distinctive merits and faults. Christianity would have to be explained in its relations to other religions. Just what was the nature of Christianity? Who, exactly, was the Christ upon whom it was founded? What was the real significance of his coming? What, precisely, had he done and taught? Just what did the acceptance of Christianity involve? In what precise way would the superior merits of Christianity be experienced? These and other questions, needed to be answered. Christianity, as a religious system, needed to be expounded, if it was to commend itself to the intelligence of the world.

Paul was qualified to do this. Jesus had tried to teach the deeper meaning of Christianity to his followers, but they were not able to understand it. John alone, among the original group, possessed a mind of fine quality, and was capable of the highest spiritual raptures. But he was too contemplative, too mystical to propagate a new cause in the face of a cold and repellant public. A man of aggressive temper was needed—one who combined a comprehensive grasp of truth and a power of independent thought with an enterprising, active spirit. This combination was found in Paul.

As a thinker, Paul was original and profound. He was not limited to the beaten tracks of thought, but whatever he occupied himself with, he explored to the bottom. It was not enough for him to know that Jesus was the Son of God. He must understand the nature of this relationship, analyze it into its elements, and see it in all its bearings. It was not sufficient for him to know that Christ died for the sin of the world. He had to know *why* this was necessary, and how it was that his death could take away sin.

He was also a comprehensive thinker. He could not leave a subject until he had seen it from every angle, and in its entirety. He was not satisfied to understand a subject in its parts; he must understand it as a whole. His mind was ever active, weighing details, constructing system, "tracking suggestion to her inmost cell." In its restless energy, his mind must look back to the origin of the idea, and then forward to all its consequences. Majestic breadth and force characterized his thinking.

So thoroughly does he master the subject matter of his thinking that his thought naturally falls into logical sequences of orderly structure. He is a master in the use of language, as he is in the art of thinking. He is therefore able to express his ideas without hesitation or restraint, and with unusual clearness and power.

Such a thinker was needed to present Christianity to the world. It was the special mission of Paul, therefore, to sketch the first bold outlines of Christian doctrine. And what a broad and solid foundation the great apostle proposed for the general church edifice! The constructive character of his thinking fitted him peculiarly for this task. His thought is not so much analytic as synthetic. He thinks things into systems. His genius was especially needed at the time, so that the fundamentals of church polity might be broad and liberal and sound. If he did Christianity a great service, in establishing and building up churches, he did a no less valuable service in making its foundation deep and strong. It was Paul's genius, therefore, that determined the course of Christian thought at the beginning. He was the outstanding thinker of the early church.

Bridgewater, Va.

The Shell in the Urn

BY AGNES M. GEIB

THE ancient Athenians had a unique way of disposing of troublesome politicians, or leaders, apt to usurp too much power and to disturb the public peace. A day was set, upon which all citizens, over sixty years of age, might drop a shell or tile in an urn placed in the market-place. Upon the shell or tile was written the name of the man to be banished. This was called "ostracism," from the Greek word *ostrakon*, meaning shell or tile.

Even as early as 453 B. C., the naval policy of rulers caused trouble. Themistocles, who urged a strong naval force, was opposed by Aristides, a man famed for his justice. The contention waged so bitter that ostracism was resorted to, to settle the controversy.

As the shells and tiles were being cast into the urn, an illiterate peasant, bearing a shell, approached Aristides, asking him to write a name on the shell.

"Whose name shall I write?" asked the great man.

"The name of Aristides," was the reply.

As Aristides took the shell, he asked: "Has this Aristides done you harm that you would have him banished?"

"No, but I would that he were banished."

"But, for what reason?"

"I am tired of hearing others praise him, and call him the Just."

Aristides wrote his name and handed it to the peasant to cast in the urn.

When the shells were counted, it was found that Aristides was to be banished.

This happened over four centuries before Christ was born. Aristides was a heathen, but did he not act as a Christian should, but often does not? We must admire him for his integrity. On the other hand, we most likely think of the peasant with scorn, for his mean spirit in wishing to exile one whose superiority annoyed him. He, too, was a heathen, and, sad to say, his kind did not cease with the dawn of the Christian era.

We still practice a form of ostracism, which unfortunately, is not limited to politics (where it might be beneficial). Too many an Aristides lives a lonely life in the midst of crowds, for no better reason than the peasant's. The writer has seen ostracism in a little country school, in a denominational school. Read the daily papers, and you will see that ostracism is being practiced in social and business circles—even in religious and educational circles.

We drop the shell into the urn, thinking no one will be the wiser as to how we voted, but there is a Supreme Judge to whom we shall have to answer for what we have written, and why we have written:

Manheim, Pa.

How beautifully is it ordered, that, as many thousands work for one, so must every individual bring his labor to make the whole! The highest is not to despise the lowest, nor the lowest to envy the highest; each must live in all and by all. He who will not work, neither shall he eat. So God has ordered that men, being in need of each other, should learn to love each other, and bear each other's burdens.—G. A. Sala.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

District Averages in Giving

STATE DISTRICTS	1921	1915
Southern California,	\$5.00	\$2.35
Northern Illinois,	4.34	1.61
Northern Iowa,	4.01	1.45
Middle Iowa,	3.99	2.08
Northwestern Ohio,	1.85	1.02
North and South Carolina, Georgia and Florida,	3.21	.22
Southern Iowa,	3.04	1.19
Northeastern Kansas,	2.64	1.50
Southwestern Kansas,	2.92	1.44
Oregon,	2.92	.60
Northeastern Ohio,	2.68	.71
Southern Illinois,	2.75	.85
Middle Indiana,	2.72	.84
Eastern Pennsylvania,	2.64	.70
Nebraska and Eastern Colorado,	2.64	1.50
Southeastern Pennsylvania,	2.63	.73
Eastern Maryland,	2.51	.93
Northeastern Kansas and Northeastern Colorado,	2.50	.71
Middle Maryland,	2.43	.49
Northern California,	2.42	1.18
Northern Indiana,	2.41	.73
Southern Indiana,	2.35	.59
Northern Missouri,	2.33	.81
Middle Pennsylvania,	2.30	.47
Michigan,	2.28	.68
Southern Ohio,	2.21	.81
Idaho and Western Montana,	2.19	.81
Western Virginia,	1.31	.56
Middle Missouri,	2.00	1.09
Western Canada,	1.92	.55
Southern Pennsylvania,	1.83	.48
Western Pennsylvania,	1.83	.55
Oklahoma and Northern New Mexico and Texas,	1.79	.55
Washington,	1.66	.79
Second District of Virginia,	1.63	.91
Eastern Virginia,	1.38	.32
First District of Virginia,	1.34	1.01
Northern Virginia,	1.12	.34
Southwestern Missouri and Northeastern Arkansas, .....	.90	.55
First District of West Virginia, .....	.90	.55
Texas and Louisiana, .....	.80	1.31
Tennessee, .....	.71	.97
North Dakota and Eastern Montana, .....	.69	1.06
First District of Arkansas and Southeastern Missouri, .....	.65	.15
Western Maryland, .....	.64	.24
Southern Virginia, .....	.54	.43
Western Colorado and Utah, .....	.53	.62
Second District of West Virginia, .....	.34	.14
Average of whole church,	2.35	.79

THIS table represents the per capita giving by each District to the Forward Movement in 1921, and the missionary giving in 1915. Brief reference was made to this recently, but since then we have shown the complete averages to a number who have manifested such an interest in it, that we believe it deserves a wider publication.

The per capita average, in some instances, has been decidedly affected by large individual gifts. This is particularly true in that of North and South Carolina, Florida and Georgia, where practically seventy-five per cent of the total amount was an individual gift.

We have reason to rejoice when we observe the decided increase in the average giving during the past six years, but we should not rest satisfied with the present accomplishment. The amount of money given to general church work, during 1921, represents about one-fifteenth of the tithe of our income during that year. Our experience in giving more liberally than in the past, should fit us for a greater advance in the coming years.

Why an Every-Member Canvass Can Be a Blessing in Any Congregation

1. Because it enables the church to touch the homes of its membership, which are too much neglected in these busy days. The home is where we solve our problems and live our real life, and the church ought to extend its life into every one of them.

2. Because it enables us to reach the isolated members, who, because of distance, indifference, or other difficulty, may be out of touch and fellowship with the church life. Many have been lost from the church family, simply because we have not kept in helpful fellowship with them. Jesus says we should leave the ninety and nine, to go after, even one of such.

3. Because it is in harmony with the long-established practice of the church, as provided in the annual visit of the deacons to each member. The value of this every-member contact seems to be one of our oldest and finest practices of the church, when wisely and helpfully performed.

4. Because it is individual and personal. It affords an opportunity to ask questions and talk over matters of the church that could not be well considered in any group. There are some things that can only be done "between you and them alone."

5. Because we thus recognize all as members of the church family, whatever their condition in life may be. It gives all equal recognition and opportunity

to make their gift of counsel, fellowship, or money, and to state their desires and need.

6. Because, if money is received on such a visit, proper explanations can be given and an understanding can be had of its use and need. Appreciation may also be expressed for such Christian coöperation. To receive money or pledges in such a canvass, does not impair the value of the visit, if entered into in the proper spirit. When the whole church is attempting any task that involves financial support, we all want to help, in proportion to our ability, and would feel disappointed if we did not have our opportunity.

7. Because we owe it to every member to do so. It is a poor mother who would not want to visit every child. She would take every child into her confidence, concerning every plan and welfare of the home. The church can only prosper when it is willing to assume this attitude toward all its members.

A Question and Answer

Is tithing or proportionate giving fair alike to those with children and those without?

We think so. We must not forget that children are a blessing and not a burden, as too many people feel. At any rate, it seems that the increasing cost of maintaining a home seems to be about in proportion to the decreasing average number of children in them. A strange paradox, but the facts seem to verify it. In other words, it is not bread and clothing that cost so much, but the restless desire for more comfort, more display, more luxury and more indulgence. These seem to increase about in proportion as we are relieved from other demands of service in the family. Of course, these are general remarks and there are exceptions thereto. Moreover, proper lessons in devotion and giving to the Lord, by precept and example—guided by good judgment—are more essential when there are children in the home than when not, perhaps. It bears fruit on which you feed later on. There is no greater joy and profit in the declining years, than to have the confidence of a Christian family. This is far in excess of houses and lands.

Forward Movement Notes

THE CHURCH AT NORTH MANCHESTER, IND., has included \$2,500 in its budget, for the Forward Movement during the present year.

THE ITEMS OF BUSINESS, at the Western Pennsylvania District Meeting, included a number of requests from mission points to be recognized as organized churches. This indicates decided progress.

IN ONE OF THE CHURCHES OF INDIANA it was thought first to confine the giving to general church work entirely to the Conference Offering, but it was decided later to put on the every-member canvass, and make the Conference Offering an additional free-will offering.

FOUR SUMMER CONFERENCES for young people have been arranged for this year. The first is to be held at Edgewood Grove, near Somerset, Pa., June 15-20. The others are scheduled for August and early in September, and will be held at Winona Lake, Ind., Cedar Falls, Iowa, and at Pacific Palisades, in California.

THE MISSIONARY SECRETARY, in his report at the District Meeting of Middle Pennsylvania, told of places where there had, at one time, been flourishing congregations, but where now only a few members reside. He told of the eagerness of the people, in those sections, to hear the Gospel Message. Many of these people hear very few sermons during the year. At the close of his report, a number of ministers volunteered to spend one or a number of Sundays in these isolated places. One brother, who has opportunity to conduct three revival services, offered to conduct one in one of these places.

THE ROUND TABLE

The Open Doors of Faith

BY GIO. W. TUTTLE

Sin securely closes the doors that open into the good and useful and beautiful. Sin shuts a man up by himself, but faith opens the doors of opportunity, and service, and usefulness, and joy.

The Door of the Heart.—Vainly the Savior knocks at the door of the heart until faith opens and repeats those magic words that ring like sweet-toned bells in heaven: "Come in!" "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Blessed fellowship! Sweet communion! When the heart's door opens, the Master comes in.

The Doors of Opportunity.—When faith has opened the door of the heart, she hastens to throw wide open the doors of opportunity about us. How doors of opportunity open when hearts are faith-filled, when eyes are love-lit! How service beckons when love and faith constrain! Opportunities have been thick about us, but our eyes were holden. The cataracts of sin and selfishness were upon them until we sought the Great Physician. Now we see, and faith says: "Here is a door of opportunity, an entrance to the land of service." It may be an opportunity to comfort one who mourns, to encourage one who faints by the way, to return good for evil, to extend Christian courtesy, to lift some heavy load, to speak a word of kindness for his sake. "Small doors of opportunity," say you? Ah, but they open into a great land!

The Doors of God-given Faith.—These open, and no man can close them. What does the Word say? "I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name." Always there will be open doors—doors that no man can close—for those who serve.

The Doors of the Senses.—Faith opens the doors of the eyes, the ears, and of all the God-given senses. There is a new beauty in his world—a growing beauty. No flower nods to us in vain, no perfume of orange blossom or of rose is wasted upon us, no bird song falls upon unheeding ears. The dim aisles of the carpeted woods are to us trails of enchantment, leading to the unfolding beauties and mysteries beyond. When nature smiles upon us, we see through her veil none but our God.

The Doors to Other Hearts.—Our Father needs us, with our little faith, to help open wide the doors of other hearts. Miracle—is there a greater miracle than the fact that God can use us, with all our imperfections and feebleness of faith; that we can be helpers to our God? Let us bring the little faith that we have and he will breathe upon it until it blossoms in wonderful fruitage, and the little will become great.

A little faith, true faith, will be to life the heaven;
A little faith, true faith, will wait our souls to heaven;
But faith, great faith, will heaven bring down below,
And hearts and lives of ours will with its fulness glow.

Pasadena, Calif.

Settling Down in Christ (John 15: 4)

BY ADAM M. HOLLINGER

THE Lord Jesus calls us to a settled life in his fellowship, but the difficulty is, our nature is so transient. The majority of us can not settle down anywhere in anything. We are possessed of a spirit of restlessness, and we are the willing victims of constant change. We rush from one thing to another, and we do not tarry long enough at anything to make it disburse its treasure. It is a case of touch and go, out of quiet entry and deep possession. And so it is in our supreme relationship to Christ. We are vagrants—knocking occasionally at his door. We are rovers, paying him infrequent visits. We do not settle down and abide in him.

It is a very practical and familiar word which the

Master uses. It is used many times in the New Testament in its ordinary, everyday relationship: "Zaccheus, come down, for today I must abide at thy house." "Abide with us; the day is far spent." Our Lord invites us to live with him. Many of us go so far as to make him our church, where we occasionally worship him. Or we make him our hospital, in those seasons when calamity is upon us, and our life is all in pieces. Or we regard him as a kind of spiritual health-resort, where we go now and again to take the medicinal waters. But we do not make him our home. We visit him, we do not live with him. We look in, but we do not abide.

And this it is—this want of a settled life, which makes our influence so capricious, and our service so broken. Our religious life is a series of incalculable spasms. It is like the eruptions of an irregular geyser, and not the ceaseless flowings of a noble river. And yet it is the river which provides the Scriptural symbol of a deep and healthy life. Then had thy peace been like a river—abounding in great energy, splendid in its impressiveness, wonderful in its continuity.

Perhaps it may be truly said, even of our church life, that it is too often a series of distractions which tend to make us erratic in spirit, and we wander about from cistern to cistern—just sipping of what is supposed to be the water of life, but having no abiding communion with the Spring.

We need to settle down to deep and ever-deepening fellowship with our Lord. We must make our home in him if we would know the joy and peace and power of the Lord. In Christ is our salvation. Why not abide in him who is able to keep us, not only in this life, but in the life to come?

Reading, Pa.

"Carbon Copies"

BY LAURA GRACE MADEIRA

STENOGRAPHERS use carbon sheets to make duplicate copies of letters, etc., which they write. If an error is made on the original copy, it must be corrected not only on the first copy, but on each succeeding one. If it isn't, the carbon copy will "show up" the carelessness of the stenographer, even though the correction on the original letter may have been very neatly and painstakingly made.

How like life! Things which are done carelessly are sure to be seen in their true light at some time. This is true in all walks of life. Take the girl or boy in school, for example. When called upon to recite in class, it is often easy to have a classmate whisper the correct answer without the teacher knowing it; it is equally possible to be dishonest in examinations. For the present, the student may not be caught. But in the "final examinations" this lack of thoroughness and honesty is sure to cause havoc. Perhaps the greatest embarrassment comes from the consciousness that credit thus received has not been honestly earned; that the high mark is not merited.

This is true all through life. Men and women may cheat, lie, steal—even commit murder—and not be found guilty. But the all-seeing eye of God is upon them always. He sees. And some day there will be a great "final examination" for one and all. Now is the time to prepare for it. Are we all at work?

"Be sure your sin will find you out."

Harrisburg, Pa.

Things That Live Forever

BY A. B. COOVER

AN ancient American bookseller had in his window a sign: "Books are the only things that live forever." He well knew that many things only last for a brief time, and are gone—many never to be again thought of. So he was catering to the thoughtful, the student; therefore his sign was partly true. All books live a long time. The bad ones survive too long; the good ones, deservedly, endure indefinitely. And so with people—some live forever. Of these immortal ones George Eliot writes: "The choir invisible of those immortal dead who live again in minds, made better by their presence; in thoughts sublime that pierce the

night like stars, and, with their mild persistence, urge man's search to vaster issues."

Thought is immortal, for "as a man thinketh in his heart, so is he." "Where your treasure is there will your heart be also." "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny."

Words also are immortal and we can not be too careful how we use them. "Words fitly spoken are like apples of gold in pictures of silver." The words of a man's mouth are as deep waters." Jesus says: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified; and by thy words thou shalt be condemned."

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" (Psa. 19: 14).

Grants Pass, Ore.

"They Must Call It Home"

BY SUE R. HEISEY

A home in China is quite different from the way we think of home in America. First, the Chinese do not have the conveniences that we do. Most of the common families live in one or two small rooms, in which they reside and do all their work. A Chinese family does not consist only of a man and his wife and their children, but of married sons and of their several wives and children. Each woman, introduced into the family circle, comes not by her own will, and often without enthusiasm, and much less is there affection. So, if a family has several sons, and they all marry and bring home their wives, you can readily see how large the family circle might soon grow, and that the result is not likely to be always unity.

The entire family live in the same courtyard (a courtyard is a yard with the living-rooms built around on three or four sides and is usually quite small. Within this small enclosure are also the dogs, cats, pigs, chickens, and donkeys. Thus the sights and smells are not always most pleasing to the refined senses of an American.

The fact that the Chinese girls are married so young, and that they have not been taught those lessons of self-control, which it is so important for them to learn, suffices to justify the absolute sway of a mother-in-law, as an element in the family. She becomes at once chief adviser and counselor for the entire family. A great deal is heard of the tyranny and cruelty of these mothers-in-law, but it must, at the same time, be borne in mind that without her this family would most likely go to ruin. In families where a mother-in-law is lacking, there are likely to be greater evils than the worst mother-in-law.

Chinese parents—desiring to see their children married while still with them—are not willing to run the risk of having the marriage of any of their children—especially the sons—postponed. For that reason, very small children are married, and girls are sold by their parents, when mere children. Families, having sons, find it cheaper to buy the girls when they are young. Girls in our community are now selling at prices ranging from twenty-five to one hundred dollars, depending upon their age.

A Chinese bride ordinarily has not much prospect of happiness in her new home, though she may be well clothed and well fed and, perhaps, not abused. Visits to her mother's family constitute by far the most substantial joys in her life. It is her constant effort to make them as numerous as possible, and it is often the desire of her husband's family to restrict them, since her services are thus partially lost to them. Not to have any "mother's family," to which to go, is a miserable condition for a married woman, since she has no one to stand up for her in case she should be abused.

The arrival of a baby, in the life of a Chinese wife, is a very different event from the like occurrence in the life of a wife in Western lands. If the child is a boy, the joy of the whole household is great, but if, on the contrary, it is a girl, often the spirits of the entire household are depressed. In such a case the young wife is often treated with coldness, and not infrequently with harshness, even if, as sometimes happens, she is not actually beaten for not producing a son. I am very glad to say that this condition is very rapidly changing among the Chinese people.

While this is true, in the main, of the homes in China, yet there are homes that seem to be really happy, and real affection exists between husband and wife. This class of people has little or no association with the more unfortunate homes. With the spread of Christianity and the advance of education among Chinese women, as well as men, the future outlook for Chinese home-life is encouraging, and the burden upon the heart of the missionaries in China is that the Kingdom of God might come speedily to relieve the suffering which is the result of heathenism and ignorance.

Shou Yang, Shansi, China.

HOME AND FAMILY

The Will-o'-the-Wisp

BY URSULA MILLER

I followed a will-o'-the-wisp
Through enchanted fairy-land,
Gliding after a wonderful dream,
An elusive, beckoning hand.

It held up riches and wealth,
This will-o'-the-wisp sprite of youth;
It flaunted honor and fame in my face;
In the dust trailed the banner of truth.

I followed most eagerly on,
Those silver-hued promises lured,
And led me along in a beautiful mist;
My goal in the heights seemed assured.

Arrived at the Crossroads I halted!
For there I espied in the dust
The now discarded banner of truth!
The will-o'-the-wisp was unjust.

I cherished that marvelous truth,
O, more than the will-o'-the-wisp,
My feet were more steady on earth,
Than my head with my eyes in the mist.

Truth abode in my soul from that day
And it opened my eyes to see light,
And light brought love for my fellow-men,
To deal with them kindly and right.

And now I abide in the truth.
(And I found him at the cross.)
I thank him anew for saving me from
Dust, ashes, irreparable loss.

He abounds and abides in my heart,
All I am, all I have, these are his.
But the will-o'-the-wisp beckons not,
For I find in the truth more than bliss.

Hesston, Kans.

As He That Serveth

BY ELIZABETH ROSENBERGER BLOUGH

"But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26).

THE doctor took down the receiver and was given this message: "Come to the hospital at ten for an operation."

"Did you say at ten, at the Miami hospital?" was the doctor's reply. Then he listened to some details, given by the other doctor, after which he assured him that he would be there.

He was tired, but he squared his shoulders, as the door opened and a patient came into the consulting-room. This was his evening office-hour, and a number of patients claimed his attention. They were absorbed in their own aches and troubles, which made them unmercifully insistent upon his interest in their particular symptoms and complaints. It was with growing impatience that he listened to Mrs. Lyle's detailed account of her loss of appetite, knowing all the while that it was due to a chronic heartache which he could not alleviate; yet he felt as sorry for her as he did for Mr. Templeton, who was stricken with cancer and going swiftly down the road to the great darkness.

At nine thirty he hurried into his overcoat, took up his medicine case, started his machine with a jerk, then drove ahead, violating all speed laws, also any other by-laws which might interfere with his reaching the hospital by ten o'clock. Lights were gleaming in the operating-room; the nurses were there, and in a few minutes, Doctor Stanton, in a white robe, was bending over his patient. He left the hospital at midnight, to call on another patient; then drove home at two in the morning.

Doctor Stanton was not a handsome man, but he had character, and that gave him distinction. He was not a popular physician. He was too intent on helping his patients, to pay much attention to their friends. He was often too tired to be gracious or pleasant, so other doctors were more talked of and received more attention. Yet, strangely enough, in most homes where he was known, when a life, dearer than any,

hung in the balance, the popular doctor was not called. It was Doctor Stanton who wrestled with all his skill against the last great enemy.

In the morning he said, as he was leaving home for his office: "If you want to go to that lecture, this evening, go: I'll not have time." His wife gave him his gloves and said she might go. She hesitated a minute, then she asked: "How is Maurice?"

A shadow passed over the doctor's face, for he suffered with his patients. "He'll pull through, but we had to amputate just below the knee. We found a necrosis of the heel; he is tubercular."

"Good-bye, dear," she called out, as he was getting into the machine. He may not have heard; she knew that he did not answer. But she never bothered him about little things; she understood.

The doctor went on his rounds that morning. He had one case which he must see at once, so he drove there. "How is Arthur?" he asked of the first one he met as he entered the house.

"Oh, he slept well, he seems so much better this morning," was the glad answer.

The doctor's own rugged face lit up; he smiled sunnily when he came into the sick-room. Here was another marvelous cure. People wondered sometimes how he did it. He said that he studied his patient more than his books. He had all that he could get in medical schools in our large cities. He was ready to go anywhere to learn how to cure people. But he turned away from the two principal facts—disease and medicine—to study the individual. Frequently, in studying his patient, some flash of intuition made him change the medicine or the course of treatment, and risk largely upon this. Then there was watchful waiting for the result, and how the doctor exulted when the tide of life turned in and the sick one recovered.

His pastor talked with him one day, as he sat in his office. "Doctor, you are doing more than I am, to keep a living God in the hearts of the people; they confide in you as they do in one of their family; you keep their secrets."

The doctor's haggard face was alight as he answered: "Well, I've been with them longer than you have."

The minister went on musingly: "Pain and death; there were Lazarus and the boy of Nain. How those two stand together! Jesus brought them back, but there were many who died while he was near!"

"Jesus left many unhealed and that is a comfort to me," said the doctor. "He was letting our pain and grief go on that we might profit by these afflictions, for we know that we are appointed thereto."

"Yes, and we never shall understand their purpose fully until we tread the streets of gold," said the minister. "It is a hard lesson—this one of trust and obedience. We shall never understand how one saves life by losing it and, somehow, finding power in Christ."

The dusk was becoming the dark when the doctor came wearily into his own home. He felt as if he was sick of sickness and dreadfully tired of mortality. Life had not brought him all that he was conscious might have been within its gift. But then he thought again of the Great Physician—the minister had called him to mind. Perhaps, when the awakening would come, with the appearing of the Christ, who died for all men, many things might be different. He thought of the words he had found in a poem, and was comforted:

"Wert thou sorry?" "Yes, dear Christ,
Sick and sorry I have been,
Wearily thy ways have missed;
Wash my feet and lead me in.
Though in this clear light of thine,
Sin and sore must stand revealed,
Though no stainless health be mine,
Count me, Lord, among the healed."

Huntingdon, Pa.

A Commendable Example

BY JOHN B. OELLIG

WHEN we are living in such times, that the newspapers tell us, as a bit of news, the story of a young New York lady who, recently graduating from a high

school there, took up the study of Domestic Science, it is time for us, as a people, to take notice.

Is this something extraordinary? And why should she not? Her course implies that she has a fully-rounded out education, and a just conception of the times. She did not become frantic, looking for a career. On the contrary, she is fitting herself to fill the niche in life for which God and nature have peculiarly fitted her. When the Lord set up the first pair for housekeeping in the Garden of Eden, he had a design in it. Adam was given a helpmate—not a clinging vine or a toy. Should Eve happen along today, I fear she would find that too many of her daughters are confirmed shirkers, as to duty. Speaking by way of comparison—Eve would not need to make any apology for her rather skimpy, leafy garb, in view of late styles of feminine attire.

Too many mothers are assuming more than their share of the housekeeping tasks. While mother is doing the dishes in the kitchen, daughter is playing the piano, or poring over a novel. Mother's hands may be rough from her household toil, while Minnie goes forth, fetchingly arrayed, to the manicure parlor. By all this, the mother—unconsciously of course—is fostering selfishness and extravagance. The daughter is ill fitted by training, and still less by inclination, for real life. Despite that fact, however, she manages to bring about a marriage and has a home "of her very own." She now learns that life is not as she supposed, "one sweet song," but that it is "real, it is earnest." As to fitness, however, she has been weighed and found wanting. Domestic infelicity soon looms up. Her husband sees his hard-earned supplies wasted in the inefficient preparation of food. All too true it is that bad, slipshod cooking breeds indigestion, and spoils the temper of any man. Domestic brawls go from bad to worse, and finally divorce looms up.

An eminent jurist once said that the great majority of divorce cases have their start, directly or indirectly, in the kitchen, and general observation confirms this statement.

If the many young girls—too much upon the street today, with their bobbed hair and scant dresses—would wash the "drug-store complexions" from their faces, put on real clothes and aprons, and improve the time helping their mothers, they would be the gainers in the estimation of all right-thinking people. Incidentally they would promote their health. Sweeping and bed-making bring into play so many of the muscles, that the fashionable so-called "hiking" could be dispensed with.

We have Jeremiahs today, who deplore the times, and that, too, not without reason. Strangely, too, we note that women are besieging the White House with various pleas. They would fain tell the President how to remedy the nation's varied ills—from the tariff question to "women's rights" and birth control. If these several elements would but resolve themselves into a missionary band, preaching the gospel of sane living in so doing, they would check the worldward rush, away from home interests, on the part of so many, in the struggle for gain and fame. If we could make more honorable these "altars of religion and cradles of patriotism," many of the evils now threatening would right themselves.

The home should mean more than merely four walls—a place in which to eat and sleep. It should be the center for all that is worth while in the family and the social life. It should have its diversions. Were parlor and neighborhood socials to predominate, there would be less of the street associating and the corrupt movie influence—Satan's most effective agencies for the inveigling of the young people of today. The degenerating tendencies of these shows are largely responsible for the much-discussed waywardness prevailing.

Writing, as I do, to further the best interests of the young people of today, I would emphasize the overwhelmingly strong influence of a mother. If her example inspires others, in like position, to fit themselves for diligent and efficient womanhood, I shall feel well repaid for the penning of these few lines.

Washington, D. C.

AMONG THE CHURCHES

Calendar for Sunday, April 30

Sunday-school Lesson, Isaiah's Summons and Response.—Isa. 6: 1-13.

Christian Workers' Meeting, The Doctrine of Temperance.—1 Cor. 9: 25; 10: 31.

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Gains for the Kingdom

Six baptisms in the Canton City church, Ill.

One baptism in the Verdigris church, Kans.

Two baptisms in the Shepherd church, Mich.

Eight baptisms in the Glade Run church, Pa.

Two baptisms in the Independence church, Kans.

One baptism in the First church, Philadelphia, Pa.

Fifteen were baptized and two reclaimed in the Manchester church, Ind.

Five were baptized, one reclaimed and three applied for baptism at Beards Fork, W. Va.

One baptism in the North Spokane church, Wash.—Bro. W. H. Tigner, of Gray, Wash., evangelist.

Eleven additions to the Detroit church, Mich.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Twenty-five accepted Christ in the Palmyra church, Pa.—Bro. F. S. Carper, home minister, in charge.

Sixteen came forward at the Tinker Creek Mission, Va.—Bro. G. W. Flory, of Roanoke, Va., evangelist.

Thirteen were baptized and one reclaimed in the Staunton church, Va.—Bro. J. C. Garver, the pastor, in charge.

Three were baptized and two reclaimed in the Springfield church, Ohio.—Bro. J. C. Flora, of West Charleston, Ohio, evangelist.

Eight have been baptized and four await the rite in the Greenmount church, Va.—Bro. D. B. Garber, Bridgewater, Va., evangelist.

Fourteen confessed Christ and seven were reclaimed in the Riddlesburg congregation, at Finleyville, Pa.—Bro. G. S. Batzel, of Everett, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. L. Myers, of Loganville, Pa., to begin May 7 in the Akron church, Pa.

Bro. Reuben Shroyer, of North Canton, Ohio, to begin May 14 at Lafayette, Ind.

Bro. F. S. Carper, of Palmyra, Pa., to begin May 14 in the Mechanic Grove church, Pa.

Bro. Wm. N. Zabler, of Lancaster, Pa., to begin April 30 in the Peach Blossom church, Md.

Bro. R. H. Nicodemus, of North Manchester, Ind., to begin May 21 in the Canton City church, Ohio.

Bro. Wm. Dubble, of Heidelberg, Pa., to begin May 6 at the Union house, Fredericksburg congregation, Pa.

Bro. Galen B. Royer, of Huntingdon, Pa., to begin about the middle of June in the Red Bank church, Pa.

Bro. F. E. Miller, of Empire, Calif., to begin May 6 in the Union church, of Chowchilla, Bethel congregation, Calif.

Bro. D. F. Warner, of Minneapolis, Minn., to begin May 3 in the Sheldon church, Iowa; the latter part of May in the Root River church, Minn.

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Personal Mention

Middle Pennsylvania sends Elders C. C. Ellis and W. S. Long as Standing Committee delegates to the Winona Conference.

Western Pennsylvania has selected Elders L. S. Knepper and C. W. Warstler as Standing Committee delegates to the coming Conference.

Bro. H. C. Early was scheduled to meet with the Lewistown church, Pa., last Sunday morning, on his way homeward from the Mission-Board Meeting.

Bro. W. O. Beckner, Chairman of the Conference Program Committee, was a caller at the Publishing House last Saturday. He says the Winona Lake program is almost completed.

India was represented at the Board Meeting by Bro. S. Ira Arnold and Sister Goldie Swartz, and prospectively, by Sister Mae Wolf, of Franklin Grove, Ill., who is under appointment for that field.

The China field had no direct representative at the Mission Board Meeting, but there was an approach to it in the presence of Sister Elizabeth Baker, who is under appointment as a nurse for China, expecting to sail July next. We may also mention here the name of Prof. W. B. Pettus, Head of the Language School at Peking, China, at which our missionaries study, who was present for a

short time, to explain the work of the school and its plans for the future.

Bro. C. H. Shamberger, returning from the District Meeting of Middle Pennsylvania, reports much interest in the Conference discussions. The District sends several queries to the General Conference.

This week Bro. Chas. D. Bonsack begins a series of Missionary Educational Conferences among the Ohio churches. The work will occupy three weeks and, by means of group arrangements, is expected to touch practically all the churches of the Southern and Northeastern Districts.

Bro. Reuben Shroyer's evangelistic engagements for 1922 are wholly arranged for, but January, February and March of next year are still available. Early application should be made for dates during the months above referred to, by communicating with Bro. Shroyer at North Canton, Ohio.

Bro. M. R. Zigler, Home Mission Secretary, assisted by Profs. C. S. Ikenberry and L. C. Coffman, of Daleville College, recently visited a number of the Tennessee churches, bearing messages of helpful encouragement. Pastoral care is to be given some of these points during the coming summer, under the direction of the Home Mission Department.

It was our privilege, one afternoon, last week, to see Bro. Virgil C. Finnell's new lecture on "The Cigarette: Enemy of Our Boys." No, we did not use the wrong word. We did not hear it, we saw it. It was the three-reel film, prepared under the direction of the well-known Dr. J. H. Kellogg, and was a most impressive presentation of the facts about tobacco from historical, economic and hygienic viewpoints. Its poisonous effects on plants, animals and the human body were demonstrated in a manner that can not be easily forgotten.

Our readers everywhere will join us in congratulations to Bro. I. J. Rosenberger on rounding out, on Thursday of last week, four score years of his earthly pilgrimage. But they will be sorry to know that of late his health has not been good. Bro. Rosenberger spent the winter at Sebring, Fla., and recently returned to his home at Greenville, Ohio. Our best wishes and prayers are his that an early recovery may be granted him and that other years may be added to his already long and active career in behalf of the Master's Kingdom. The younger generation does not realize that in the prime of his strength Bro. Rosenberger was in the very forefront of our evangelistic work.

Besides those mentioned elsewhere, on this page, the following attended the Mission Board Meeting, in addition to the Board membership and secretarial force: Bro. Elgin S. Moyer, instructor in Missions in Bethany Bible School, and students from the same institution: Roy Teach, Earl Frantz, Bertha Frantz, Bertha Albin and Minerva Neher—the last named bringing a report of her work among the Student Volunteers. Bro. M. J. Weaver, pastor of the Elgin church, also dropped in for a while.

Bro. Jas. M. Moore, pastor of the Lanark church, Ill., has found opportunity, in connection with his busy ministry, to tell the people of his county, through the local press, something about some of our distinctive doctrines. On the occasion of the Mission Board Meeting, last week, we secured a promise from him to put these articles in shape for use in the "Messenger" columns, as soon as he can find the time to do so. Bro. Moore was present at the meeting, along with Bro. Frank N. Sargent, in connection with a business matter—a bequest—in which the Board and Bethany Bible School are mutually interested.

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Elsewhere in This Issue

As an illustration of the developing sentiment on the tobacco question, the communication of Bro. Ira H. Frantz on page 268, about what is going on in Kansas, is full of interest.

The dedication of the new church at Springfield, Ill., is announced for Sunday, May 7—Bro. J. W. Lear, of Chicago, Ill., delivering the address for the occasion. See Sister J. C. Shull's special announcement on page 268.

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Special Notices

Notice to the Churches of the District of North Dakota and Eastern Montana.—Our next District Conference is to be held in the Zion house of the Cando, N. Dak., congregation July 11-13, 1922. All papers, queries and reports, intended for the meeting, should be in our hands not later than May 15, so that the program may be arranged.—Joseph D. Reish, Writing Clerk, Lock Box 171, Berthold, N. Dak.

Announcement by the Gish Fund Committee.—The ministers of the church will do well to note that the following books, now on the Gish list, will be discontinued: "Alone with God," "Things to Live For," "Christian Doctrine of Reconciliation," "The Church We Forget," "Quiet Hints for Growing Preachers." Those ministers, who wish to secure any of these books, can do so by sending in their requests, accompanied by the special

price to ministers, to the Brethren Publishing House, Elgin, Ill. All orders that are postmarked not later than May 8, will be honored. Orders mailed after May 8 will be subject to return unfilled. You will find a list of these books, with the price, in the Yearbook for 1922. Look over your books and if you wish any of them, order them now, while the matter is fresh in your mind.—J. E. Miller, Secretary.

A New Book.—Many Vacation School workers inquire for a suitable book on recreation, with games and other helps. The General Sunday School Board was taking steps to produce such a pamphlet, gleaming the materials from the thesis of Brother Rohrer and from other sources, when Brother Rohrer decided to publish his entire thesis, consisting of a chapter on the theory and another on history, followed by nearly three hundred games, many of which are intended for indoor gatherings. The book will sell at about sixty cents, and will be ready by the middle of May, we are told. You will be able to get it through our house or by writing to Bro. Perry Rohrer, North Manchester, Ind. We shall all be glad for the book, because it is entirely clean and uplifting. In this connection let us again remind our teachers that there will be a two-day Training School, just previous to the opening of the Winona Conference. It will be free, and experts will give demonstrations, as well as class-work. Prepare to come! For further particulars write Lawrence Shultz, North Manchester, Ind., or Ezra Flory, Elgin, Ill. At this school a full line of Vacation School materials will be exhibited. Bro. Eikenberry's book will be ready by the time of Conference.—General Sunday School Board.

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Miscellaneous Mention

With one exception, the District Meetings for the current Conference year, not held earlier, occur this week, and that one will be held next week. It is earnestly hoped that Writing Clerks of these meetings will be very prompt in forwarding to this office the names of Standing Committee delegates and any papers intended for the General Conference.

The Home Mission Secretary came in from the field the other day and we happened to hear an interesting remark he made about his experience. He had been present at one of the finest and best elders' meetings he ever attended—that of Western Pennsylvania. The spirit of it was so good, he said. But why should not the spirit of an elders' meeting always be the very best?

The Pacific Coast Brethren will have much more favorable rates to the Conference this year than they have had for some time—a little advantage in fact, over those in other parts of the country, though this, of course, is more than offset by the shorter distance the others have to go. But we are pleased to learn of the prospect of a good attendance from the Far West, as well as from other parts. Bro. W. F. England, of Covina, Calif., writes us that a special car from that section has already been arranged for.

* * * *

Conference Railroad Rates

Bulletin No. 4

(See Messengers March 25, April 1 and 15)

Inasmuch as many members are not "Messenger" readers, I respectfully request the elder or pastor to make public announcement of the rate of one and a half fares for the round trip to members or their families, and to state that all must have a certificate bearing my signature to get the rate, and that I must keep a record of name and address of every certificate issued. In order to cover expense of printing, certificates, and postage, a charge of ten cents is asked for each certificate issued.

Many are writing for certificate, and failing to send ten cents. This requires an extra letter and imposes an extra burden on me.

If you are thinking of going, order your certificate. If you don't use it, destroy it—you have only contributed 10 cents to this work, which requires many hours of my time. If you are expecting to go by auto, better have a certificate, in case of emergency, at the last day or week. Get your orders in before June 1—the sooner, the more assurance of getting your certificate on time. If you are using a summer excursion ticket from the Pacific coast to Chicago, get a certificate for your round trip ticket from Chicago to Winona Lake.

Elders and pastors will please make this notice public. Tickets on sale June 3-12, good for returning to June 21.

Dr. S. B. Miller.

Bulletin No. 5

From correspondence received, many are getting wrong ideas—are not reading the "Messenger," or I am not making myself understood. Identification Certificates are going out the same day the order is received.

Summary of Information

1. A rate of a fare and a half, for round trip, to Winona Lake, Ind., is granted by all railroads in the United States except those of the Pacific Coast.

(Continued on Page 268)

AROUND THE WORLD

A Delegate for Good-Will

Dr. A. W. Anthony, Executive Secretary of the Home Missions Councils, will start July 19 on a European trip, during which he will attend the Annual Meeting of the World Alliance for Promoting International Friendship and Good Will among the Churches, at Copenhagen, Denmark, Aug. 6 to 13, as a representative of the Home Mission Boards of the United States. As a means of getting in close touch with religious conditions in Europe, the value of Mr. Anthony's visit can not be overestimated. It is conceded by all church leaders, in close touch with the situation of Europe, that, first of all, in the work of reconstruction, stands the revival of religious interest. If America can, in any way, assist in that important task, it will be a most praiseworthy effort.

Churches of Germany Asked to Coöperate

With the motto, "Forgetting the things that are behind, let us together press on to the things that are before," the churches of Germany have been invited to enter into hearty coöperation with the churches of America. Later it is planned to send representatives of the American churches to the German churches. This means the resumption of friendly relations by the American churches with the churches of Germany, which were broken when America entered the war. A part of the message sent pays this eloquent tribute to peace: "The world is coming to recognize the evil and wickedness of war, and the duty of developing a world-inclusive peace system which shall not only restrain, but remove the causes of war. In the earnest seeking of this end, we invite you to enter into hearty coöperation with us."

Facts Tell the Story

It is a favorite argument of the liquor men that prohibition is a failure, but, somehow, they can never offer a successful argument to prove their case. In this connection the testimony of Mr. J. J. McDermott, a real estate man of St. Louis, Mo., is quite pertinent. He says he has twenty-five houses in one group, which he rents to colored tenants. Before prohibition, and while the open saloon induced heavy drinking, he was never able to collect his rent. The tenants had but little furniture in their houses, but beer and other stimulants seemed to be very much in evidence. Since prohibition is being enforced, his rent money, in full, is always ready. Now the tenants have good furniture, and most of them even have bank accounts. This experience tells its own story.

Increasing Violence and Lawlessness

Thirty-two murders and eighty-five robberies were reported in the city of New York during the first seventy-one days of 1922, and the figures for Chicago are even more startling. These statements are a conclusive evidence of the fact that the criminal class is astoundingly active everywhere, just now. Strikingly similar news comes from European cities also. Seemingly all former moral restraints have been wholly lost sight of. Greed for gain seems to rule supreme, and no longer is human life regarded as a sacred possession. Sociologists declare that the present orgy of crime is doubtless an inevitable consequence of the period of violence and bloodshed through which the world has passed. We are told that we are, at this time, simply reaping what was sown during the terrible years of the war.

The High Calling of the Christian College

One of our exchanges suggests that the Christian college should be an institution whose every part is solemnly dedicated, in ownership and service, to the Lord Almighty. Such a conception is regarded as wholly justified. A church school, at its best, should be a center of radiating evangelism to the entire region which it serves. Students should not only gain a mere knowledge of the Scriptures, but should be glad to tell the story of redemption and grace, and encourage others to do the same. The God of the Bible should be the dominating influence of a Christian school. In its halls, students should be taught to tread reverently, because the presence of God is there in a real sense. The chapel for daily worship should be a "Holy of holies," because there the Lord God Jehovah would gladly impart his choicest blessings. Does it seem strange that in Bible times the apparently miraculous happened in human lives? By no means; it was expected. Unfortunately, the rating of Christian schools, nowadays, is often entirely too low, and too common. Unlike the secular school, the church school should have only the highest and loftiest aims. Then the wholly unaccountable may take place in human development—the spiritual uplift may be beyond all expectation. There can be no greater attraction in the Christian college than the exalted one—to make the Living God the Orbit around which all, connected with the school, move and have their continual being? Then it will be a power whose tremendous influence can not be questioned.

United States Now Feeds 8,000,000 in Russia

Mr. Walter L. Brown, European director of the American Relief Administration in Russia, sends the following encouraging news from the famine area: "America has broken the back of the biggest famine in the world's history. We are by no means at the end of our troubles, but we have initiated a program calling for the feeding of four times as many people, as were in the American army, in France at the zenith. America is now feeding 8,000,000 hungry Russians—children and adults." Tschelyabinsk, on the Asiatic border, is now the farthest east outpost of the American Relief Administration front, which stretches from Petrograd to Odessa, including the entire Volga Valley.

Muddled Conditions in Ireland

To the student of world conditions, the situation in Ireland is decidedly puzzling. One would think that the liberal concessions of the British government should have been sufficient to insure general satisfaction, but latest reports indicate that De Valera and his immediate followers are stubbornly determined to have their own way. Most discouraging is the report that active radical elements in Dublin are strongly agitating for a soviet republic. Outrages, continually being reported from the Ulster areas, where Sinn Féin and Unionist levies are in contact, indicate the large extent of the disaffection. Strong hopes are still entertained by the provisional government of Ireland, that ultimately saner counsels will prevail, and that all will see the importance of coöperation for the general welfare of all.

American Soldiers Soon to Return Home

Within a very few weeks the last of our soldiers will be removed from Europe. For more than three years they have been on guard in the upper Rhine land, with headquarters in Coblenz. The refusal of the Senate, to agree to the Treaty of Versailles, and the negotiation of a separate treaty with Germany, removed the only reason for the maintenance of our troops on the Rhine, and our forces might just as well have been withdrawn some time ago. Most of the returning soldiers are sorry to come back, and the people of the occupied region also regret their departure. Our men, somehow, managed to maintain the best of relations with the populace—their experience standing out in sharp contrast with the other armies of occupation. It illustrates, most emphatically, the truthfulness of the Scriptural precept: "With what measure ye mete, it shall be measured to you again."

The White House Setting a Good Example

Increased costs of living have caused the President's household to apply principles of rigid economy. Even then a good deal more than the sum apportioned by a generous nation is expended in its upkeep, and must be defrayed out of the President's salary. Just how much is left, out of the President's allowance of \$75,000 a year, is somewhat problematical. For the ordinary care, repair and refurnishing of the executive mansion, Congress allots \$50,000 a year. Fuel for the mansion and greenhouses costs \$9,000 annually. Lighting of the house and grounds, \$8,600. By order of the President, all needless expense is hereafter to be dispensed with. Many expenditures, authorized by previous administrations, are entirely done away with. It will be seen, therefore, that President Harding's advice on economy, to the country in general, is backed up by his own effort along that line.

A Memorial Worthily Bestowed

A unique ceremony took place at Tuskegee, in Southern Alabama, recently—the unveiling of a bronze monument to a negro. Present at the unveiling were, of course, many negroes, but in addition there was a goodly number of influential white men and women from both the North and the South. Addresses were made by both black and white men—all of them deeply in earnest. The statue represents an upright figure, lifting a veil from the eyes of a prostrate suppliant—it is Booker T. Washington, founder of Tuskegee Normal Institute, who is clearing the mental vision of the colored race through education. Quite in harmony with the sculptor's theme is the following inscription on the base of the monument: "We shall prosper in proportion as we learn to dignify and glorify labor, and put brains and skill into the common occupations of life." That was not only the cardinal motive in the life of Booker T. Washington, but he also, somehow, succeeded in making it a leading tenet of his Institute. So well did he accomplish this, that today it is the message of deliverance to the "black belt" of the South. Just as it animated the building of Tuskegee Institute, so it gives vitality today to teachings that may yet wield a tremendous influence upon American life. The negro has always been an invaluable economic asset of the South, but only recently has this been fully recognized. It is singular, but nevertheless quite significant, that appreciation now comes because the negro has himself shown the way, has learned to use his hands, and turn his industrial education to good account. The living conditions of the negro are better, his field of opportunity is broader, and his achievements are

greater, because of the spreading influence of Tuskegee Institute and other schools, that are now working along similar lines. Many of the negro's gains, during the last decades, are undoubtedly due to the indefatigable efforts of Booker T. Washington.

Washington May Dispense With Capital Punishment

That sentiment against capital punishment is gaining ground, is seen in the fact that twelve States have abandoned the practice. The latest move along this line is that of Senator Capper, who has introduced a bill in the Senate, to abolish capital punishment in the District of Columbia. This, if approved by the President, will become effective at once. It is significant that no State has ever gone back to capital punishment after once abolishing it. A close investigation of the subject has shown that many innocent persons have been executed—indisputable evidence clearly indicating that they were wrongfully convicted. Since imprisonment for life is regarded by most penologists as ample and effective punishment for homicides, it is undoubtedly to be preferred to executions, with their deplorably brutalizing tendencies.

World-Wide Sympathy

Considering the age-old animosity between Russians and Bulgarians, it is indicative of real helpfulness, that the Bulgarian government has appropriated funds to take care of twenty thousand Russian children. Five thousand of these were brought from the refuge camps at Constantinople. In Czecho-Slovakia, also, much is being done to aid Russian children. In January the government, aided by the Red Cross, sent a train to the Russian border, and brought back six hundred children who were cared for by private families. The Italian government, during the same month, appropriated six million lire for Russian relief, one-third of which was to be used on behalf of the children. In Serbia a students' committee rendered valuable service for Russian relief by the nation-wide organization of school-children for the collection of money and clothing. Seemingly, all nations have responded to the plea of the starving millions.

Uncalled for Extravagance

Recently the pictorial page of a metropolitan newspaper gave facts concerning the extravagant burial of a prize lap dog, which had died at Hoboken, N. J., and whose master, all but heartbroken at the loss, had arranged for a sumptuous burial in a fashionable dog cemetery. All told, the expense of the entombment was \$5,200. Those figures seem unbelievable, at first, but when we are told that the casket was richly silk-lined, that gold-plated handles adorned it, and that the floral display was simply gorgeous, we can readily conclude that the figures given above might not be overdrawn. But, really, the utter folly of spending so large a sum on the burial of a canine friend may well arouse serious thought. Not a single excuse can be offered for such a lavish expenditure. With the great need for assistance in various parts of the vast world field, prodigal spenders may well take heed to their ways, lest they be held to account for unfaithful stewardship in the day of judgment.

Christianity as a Real Remedy

All of our readers, doubtlessly, have heard of southern feuds and their disastrous consequences. All the more remarkable it is that, in at least one recent instance, feudists were induced to forgive and forget by the intercession and mediation of a Christian judge. This very thing happened in the Blue Grass State, where Judge Hiram Johnson mastered an exceedingly serious situation and persuaded the heads of two feudal bands to shake hands and let bygones be bygones. "The Western Recorder," a Baptist paper, describes how seventy-five feudists were thus induced to cast hatred from their hearts, and make peace in the Manchester courtroom. The feud had been of long standing. Within the last eighteen months half a dozen persons had been killed, fifteen wounded, women and children fired upon, and fifty houses riddled with bullets. Unprecedented, however, in the history of Kentucky feuds, was the scene staged in the courtroom on that memorable occasion. Grim, gnarled mountaineers, who, a week ago, itched for a chance to slay each other, vindictive, lawless men, whose chief aim in life was revenge, that day shook hands and called the whole thing off. They associated like good neighbors, where before the rifle would have spoken. This remarkable climax is attributed by the "Recorder" to "the reverence, wise words and courage of a God-feeding judge who knows his Bible and is backed by a life over which the authority of God has been regnant. He faced in his courtroom a fearless people who live near to nature and who have always been ready to recognize the right of God to speak with authority to men." The outcome of this remarkable trial strongly emphasizes the fact that the urgent need of society for the settlement of its troubles, is the leadership of conscientious men, who fear and sympathize with their fellows, never losing sight, however, of principles of right.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

"Our Mothers"

John 19: 27

A Meditation in Due Recognition of Mothers' Day

For Week Beginning May 7, 1922

1. Introductory. Truly it may be said that Mary was the queen of mothers. Even with but the few faint lines, with which the Gospels sketch her character, she stands out clearly before us in all her gentle majesty and tender maternal solicitude—"blessed among women"—seeking to adjust her thinking to that mysterious miracle of her transcendently unique experience. How much significance there is in those words "And Mary pondered these things in her heart"! And how true it is that the sword that pierced her heart, is the sword that pierces the heart of many a worthy mother! Here is a deduction that holds good of all real mothers: (1) A mother's influence is beyond estimate. (2) A mother's opportunity is priceless. (3) A mother's need of Christ is most urgent.

2. Why Should We Celebrate Mothers' Day?—Of the three hundred and sixty-five days of the year, Mothers' Day is well nigh the most revered occasion. The civil calendar has nothing to equal it, and in the ecclesiastical calendar it stands next to Christmas and Easter. Though most people may be opposed to the addition of any more special days to the already overcrowded year, all are ready to recognize the appropriateness of Mothers' Day. Not only does it bestow due honor upon the queen of the home, but also does it help to reinstate motherhood in its God-appointed place.

3. Make This a Day of Tender Recognition.—In full touch with all the good that mother has done, all too many of us are slow to pay the tribute so justly due her. What a glorious combination—the solicitude of the Loving Father's heart and the power that only God can bestow! What can excel the love of a true mother? We are told of a poor mother who, during a blizzard, was caught with her infant among the bleak mountains. There, as the shades of a wild winter night enshrouded her, the mother died. Wayside travelers found her in the morning cold and dead, but the little child was alive and well, for the poor mother had spent her last strength in stripping the clothing from her own stiffening frame and, wrapping it about her child, had clasped the little bundle to her breast. The tight clasp of the dead arms and those poor garments, so carefully wrapped, surely testified to the fact that her last thought had been with the unconscious little one that would never remember or miss her.

4. A Mother's Influence. Orison Swett Maiden refers to the strange fact that our mothers—the molders of the world—get so little credit, and are so seldom mentioned among the world's most worthy achievers. Humanity loudly acclaims the successful son—the mother is but a round in the ladder upon which he climbed. Her name or face is seldom seen in the papers, though her son is held up to the world's admiration. Yet it was the mother's faithfulness in the background that made his success possible. "All that I am or hope to be," said Lincoln, after he had become President, "I owe to my angel mother." "My mother was the making of me," said Thomas A. Edison on a certain occasion. "She was so true, so sure of me, and I felt I had some one to live for—some one I must not disappoint." "All that I have ever accomplished in life," declared Dwight L. Moody, the great evangelist, "I owe to my mother." "To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter. "A kiss from my mother made me a painter," said Benjamin West, the noted artist. "France needs nothing so much, to promote her regeneration, as good mothers."—Napoleon I.

5. Suggestive References.—Honoring mother by heeding her godly counsel (Prov. 1: 8; 6: 20). Filial affection gives joy to mother (Prov. 23: 22, 25). The religious fervor of a pious mother or grandmother is a precious heritage (2 Tim. 1: 5). Hannah's petition to the Lord is rewarded by the gift of a pious son (1 Sam. 2: 11; 3: 1). Elisabeth, the praying and Spirit-filled mother (Luke 1: 5, 6). Filial regard for parents is duly rewarded (Ex. 20: 12; Eph. 6: 1-3). Obedience to parents is well-pleasing to the Lord (Col. 3: 20). Righteous parents are a great blessing (Prov. 20: 7).

A Study of Romans

(Continued from Page 259)

standard, meeting the moral requirements under which one is placed—one who conforms to a standard or custom. This word comes from the Hebrew for thinking. It seems to have a religious content. Righteousness is the conduct that conforms. Both of these terms imply a definite standard, accompanied by au-

thority. The question at issue between Paul and his opponents was: "What is the content of righteousness that wins God's approval?" God's righteousness comes to mean his basis of accepting men.

Righteousness takes into account the standard behind the man, namely, his aim, tendency, attitude, and motive.

God's righteousness, in the Book of Romans, comes into controversy but Paul maintains that righteous judgment distinguishes between righteousness and unrighteousness. God is righteous, therefore salvation alone could be based on man's righteousness. Paul is not alone, in his position that the judgment of God is impartial, according to truth, for so the prophets also taught.

2. "Justify" is better expressed by the term "accept." "Righteous" means conforming to God's will, and "justify" declares that one has conformed. Justify by faith is to declare by one's faith that he is conforming.

3. The third word "law," is brought into extensive use in the three chapters which we are discussing, therefore it is imperative that we discover the various uses of the word, for Paul does use the word with variations.

(a) Rom. 2: 18, 20, 23; 3: 19-21; 4: 16; 7: 4, 5; 12: 14-16; 1 Cor. 9: 8-9; 14: 34; Gal. 3: 17, 19, 24. It is here spoken of as a Divine Law, the Revealed Will of God, or a body of statutes or instructions expressing that will.

(b) Rom. 2: 12, 14, 17, 23; 3: 31; 4: 15; 7: 7-9; Gal. 3: 23; 4: 25; 1 Tim. 1: 9. Divine Law in general—the will of God, made known to man—without reference to the manner of its expression, but inclusive, therefore, as a law to a historic regime, and other less objective forms of expressing the Divine Will.

With this distinction in hand, we discover that Paul's scathing denunciation of law, through these three chapters, is not the Mosaic law, for this he vigorously defends. In chapter 5 he tells them that they have cause for exultation in the boon of righteousness through faith in Christ. In chapter 6 he asks: "What is that faith in Christ, which I am talking about?" Then he proceeds to answer it. In chapter 7 he explains and illustrates the answer, and in chapter 8 he declares the relation of this boon to God and the Spirit. We, perhaps, can get the facts more definitely before us in the following order: Chapter 6 says: "You must not sin." Chapter 7 says: "It is impossible to avoid sin," and chapter 8 says that through Christ we have deliverance from sin. There are four facts discussed and coordinated in chapter 6:

1. Death and resurrection of Jesus.
2. Baptism of believers.
3. Moral regeneration of believers.
4. Resurrection of believers.

Verses 1-11 present the idealistic point of view (Gal. 2: 19).

Verse 12 associates faith, and suggests that a force of will is necessary.

Verse 15 is the question of verse 1 raised in another form. This chapter answers the misleading argument that one can sin, since he is not under the law. The question of law, raised in verses 14-15, becomes the theme of chapter 7. This is, indeed, a true picture of human experience. The experience of struggle and conflict is typical and vividly described. Law revealed sin, but failed to deliver any one from its power. Some one compares it to a mirror which reveals the dirt, but that does not wash your face. If victory were to be achieved on the basis of the law, then chapter 7 would leave a despondent and cloudy outlook, but Paul points to relief in chapter 8. Here he declares that a way has been found out—a victory through faith in Christ and the energizing power of the Spirit. What an enlightening and refreshing concept this must have been to a struggling, baffled, and sin-burdened people!

Paul holds forth a high standard of conduct. In verses 1-4 he again states the thought of 3: 21-30, that God, in order to condemn sin in the flesh, gave his Son in death, as his mark of disapproval.

It is interesting to note that Paul, in introducing the chapter, does not say: "Now there is no struggle to them that are in Christ Jesus," but he declares that there is "no condemnation." A study of words shows Paul to be very careful in his usage of words, therefore this may have a striking significance.

Verses 12-17. Let us live in accordance with the high position which the Spirit testifies is ours, namely, that we are God's children and heirs with Christ of glory.

Verses 18-25. All creation is moving on through the mystery of pain to full redemption, but the glory to come will far outweigh the sufferings we must bear now.

Dummelow makes the following comment on verses 26-30: "While the Christian endures his sufferings in hope, the Spirit within is praying for him, better than he can pray for himself. Meanwhile he knows that his sufferings are helping to bring about that great and good purpose, in fulfillment of which God has brought him into a state of salvation. Man, as a child of God, with God-given instincts, and the life of a God-ordained universe centering in him, stands up in rebellion at the interpretation that God deliberately foreordained to crown some, and to curse others. As a child would defend the honor of its parent, so a son of God will resent such accusation of injustice." Paul would have us know (11: 32) that God's purpose is to extend mercy to all. Whatever Paul may have had in mind, in the use of the word "predestination," most surely, in the light of his entire argument through the book, he could not mean that determinism which has harassed many inquiring minds. It would not be consistent with the character of God, as revealed by Christ, and set forth by Paul. Prof. James has tersely characterized this vexatious twist of the thought as the "measles and mumps of religion."

The attitude of God, as revealed by Christ and Paul in the entirety of his epistles is: "It is not the will of the Father that any should perish, but that all might be brought to repentance."

Miami, N. Mex.

Notes From the Music Committee

BY WILLIAM BEERY, SECRETARY

The Singing at Annual Conference

THIS is always one of the most enjoyable features. The virility and spiritual force of the song service has often elicited favorable comment. This is nothing to boast of, of course, but to be thankful for. In so far as the best efforts of the Music Committee will help to make it such, it will be better still this year. But the best results can be obtained only if all contribute their best in voice and spiritual attitude. May no idle words be uttered in song, but may always the sentiment that was in the heart of the writer of the hymn find and touch a sympathizing chord in the heart of the singer. Whenever the singing of hymns and spiritual songs functions as it should, God is glorified and the people are benefited. Let us go to the Winona Conference with our hearts in tune with the Infinite, and our voices ready to send forth our Maker's praise on the wings of sacred melody.

Improvement of Congregational Singing

in the churches of the Brotherhood is a goal worthy of our best efforts. Effective congregational singing is dependent, largely, upon good leadership. While there are those who are naturally gifted in this art, the majority of those who are placed in the position of chorister need help and experience, in order that they may develop into the best sort of song leaders. Provision will be made at Winona this year for just what such persons need and are eager to get. A period has been set apart in the Conference program for this, at 8:00 to 8:50 A. M., Friday, Saturday, Monday and Tuesday. We have chosen to call these periods "Choristers' Conferences," and to these conferences all choristers, evangelistic singers, and those who desire to learn, are urgently invited. There will be a brief talk, a free-for-all discussion, concerning the singing in the churches and the work of the chorister and evangelistic singer, and a part of the period, also,

will be used in the singing of new music which will be provided for the occasion.

Every means at the committee's disposal has been used to get the names and addresses of the choristers in the various congregations, with a view to reaching them by correspondence, but, doubtless, there are still quite a number whose names we do not have. Any assistance given us in our effort to obtain a full list, will be much appreciated. Even though some of the names which may be sent are already in our file, that doesn't matter. Duplicates are easily eliminated. These names and addresses are desired not for present use only, but for the purpose of keeping in touch with those who are interested and may render help and be helped in the future.

Reading Music Vocally

is an art that is as valuable to the securing of the best results in congregational singing as it is rare. The fact is, there are hosts of people who do not even know what it means. The number who are able to read music for the instrument is much larger than that of those who can read it for the voice. If all the people could read vocal music as readily as they read books and magazines, the chorister's troubles would be much lessened. Since the old-time singing school is such a rare thing, these days, the opportunities to learn and practice vocal music are considerably curtailed. In the cities and in some rural schools the subject of music has a place in the regular curriculum, but there are many children and young people, living in small towns and in the country, who are not touched in this way. Even for those who get the benefit of the Public School Music Course there is need for some provision by which the practice may be continued.

Once in a while a singing class is announced in the GOSPEL MESSENGER, but where there is one there should be a hundred. But where are the teachers? In order that there may be an adequate supply of competent public school teachers, schools are provided for their training. One good way to secure singing-school teachers would be to make them. This might be done in Vacation Training Schools, where the teaching of music and the training of teachers would be made a specialty. But the question arises, Would there be a sufficient number of young people who would be willing to give some time and energy to such a move, to make it worth while? It would seem that in communities where the Brethren population is large, such a proposition would be worth considering. Is it worth thinking about?

A Book on Rudiments of Music

has been asked for by a number of those who are looking for something as a guide in their efforts to teach singing classes. A book of that kind is in process of preparation, and if there is a sufficient demand for such a work to justify its publication it will be put upon the market as soon as it can be completed. A prompt response from those who would use such a book, would help to decide what to do about it.

Elders and Pastors, Especially,

are asked to cooperate with the committee in their efforts to create interest and enthusiasm in the lines of work above suggested. They, more than others, generally, see and feel the need of some way, or ways, of improving the singing in their congregations; hence our appeal for information and suggestions. It sometimes so happens that a young sister or brother, endowed with ability, and who is ambitious, enthusiastic and has a longing for an opportunity to prepare for service, is prevented from doing so because of the lack of the means required. If, in such cases, some way could be found by which worthy ones could be helped over hard places, both those aided and the benefactors would be certain to profit by it. "A hint to the wise is sufficient."

Correspondence concerning the suggestions herein offered should be addressed to the secretary.

923 Larkin Avenue, Elgin, Ill.

The Deacon And His Office

BY W. I. T. HOOVER

THIS is a day of careful examination into every tradition, custom and institution. It is likewise to be

characterized as a day in which efficiency is sought in every kind of human endeavor. The Christian church, with all of its sacred offices, has not escaped critical examination. The many Christian denominations have created various church offices, and set the metes and bounds of the duties of each. There is the claim that each church is thoroughly Biblical in its interpretation of Scripture. The extra-Biblical offices are felt to be justified, in order to carry out an efficient policy of the ecclesiastical organization.

The writer is frank to confess that he sees no satisfactory reasons for a deacon retaining his office on removing from one congregation into another, or, rather, he fails to see why the receiving church must accept him in the office of deacon. And so we offer a few reflections on the question.

It would seem that the deacon is one chosen to care for the practical needs of the local congregation. These needs will vary according to conditions and the general church polity of the denomination. Now if a local church has a sufficiently large and active corps of deacons, why must it accept into that office all the other persons, chosen to serve in that capacity, in another local church, but who move into another congregation, perhaps, for financial reasons? The receiving church does not need any more deacons. Why, then, must it accept more in that office? What right has such a local officer to demand office in another local church where he is not needed and, perhaps, is not wanted? A small, well-chosen body of deacons can and likely will work far more efficiently than a much larger one. Besides it has happened that a brother may have served as a deacon very satisfactorily in the congregation electing him to that office, but who seems to be somewhat out of place in another congregation. It is a reasonable supposition that a good many such cases can be easily pointed out. Then, why not institute a change?

The official board does not do business independently of the church, but only gets the business ready for the church, so it can act the more intelligently and expeditiously. And it is evident that a smaller body can act much more rapidly and satisfactorily than a larger one, and especially is this true if the Board is made up of those well acquainted with the local conditions which those, moving in from a distance, are not so likely to know.

Sunday-school officers and teachers today are doing far more work, as a rule, than deacons, and of as great importance. Then, why not transfer such offices when such persons move into another local church? It would seem that, for the more efficient service, the office of deacon should no more be transferred by letter than the office of chorister or Sunday-school teacher.

The writer suggests, however, that the church letter transferring membership be so devised as to state what offices of importance the bearer has served in as: Deacon, Sunday-school superintendent, Sunday-school teacher and the grade, chorister, president of Christian Workers' Society, etc. The receiving church will at once know what apparent talent it is receiving, and at its discretion may elect the person to any one or more of such offices.

La Verne, Calif.

Helping Others

BY JULIA GRAYDON

Now, that the spring days are coming and we are going through our closets and bureau drawers, preparatory to house-cleaning, let us bear in mind that there are some things which need not go back into the closet or bureau drawer. These are the things which some one else can use, perhaps, in a better way than we can.

Sometimes we are tempted to hold on to some article, saying to ourselves: "I really don't need it now, but I might some day." We said that so often, in past days, and we did not use the article which some one else could have used and would have been so glad to get at that time.

Then there is a little bit of sentiment in regard to some precious things, perhaps a baby dress, a tiny pair

of shoes, a little chair or a book which belonged to some loved one and with which we hate to part.

I have gotten into the habit of saying to myself, when I look over my belongings, "Could some one else use this and enjoy it right now?" Then I stop casting longing looks at it and I send it on its way to some one whose eyes will brighten at sight of it.

Only the other day I took a pair of knitted slippers to the visiting nurse in our city. She said that some one had been asking her for those very things—a pair of warm slippers—and she told me that the person had telephoned that very day to inquire again, as to whether she could find a pair. I had brought the answer, little thinking of the real need.

Harrisburg, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A SUGGESTION

We occasionally notice an article in the "Messenger," written in behalf of the young students, preparing to serve in the capacity of pastors. There seems to be a pressure brought to bear on the local congregations, urging them to employ such young brethren as pastors during the summer vacation.

I am thinking of a time, about thirty-five or forty years ago, when, as a small boy, I used to follow father, when he was plowing around the stumps with a walking-plow. I would ask him to let me plow, but father well knew I was too small for such a task, so he allowed me to walk on the land side, and keep hold of one handle. There I got my first experience in farming—the occupation to which I am still clinging. Had I been left to handle the plow alone, who knows what the outcome might have been?

Seemingly, it would be a safe and profitable thing for a student, as above referred to, to hire out to a farmer, located in some congregation, in charge of a competent pastor, for the summer vacation. Then, perchance, the pastor in charge might allow the boy pastor to keep hold of one handle of the Gospel plow.

It would seem as if the handling of the Gospel plow would be as hard to learn as that of the farmer. Perhaps it would be harder. Far more disastrous, at least, would be the consequences, in case of failure. Furthermore, the physical and spiritual benefit, derived from the out-door exercise and the association with nature, would be almost beyond comprehension.

Henry Baughman.

Adrian, N. Dak.

WAYSIDE THOUGHTS

I was very forcibly struck, recently, while reading in the Jan. 4, 1919, issue of the "Messenger," an article by Bro. James M. Moore. This brought out, very emphatically, the real trust, yes, the undying confidence of the prophet Elisha; when the King of Syria was so bent upon the destruction of Israel. Elisha had such implicit confidence in the only true and living God, that he had no fear for himself nor his nation, when surrounded by the Syrian hosts. While his servant was frightened, Elisha trustfully called on God to open the servant's eyes, that he might see God's deliverance by means of the angelic forces that were ever ready to protect them.

In response to Elisha's request, blindness struck the Syrian warriors, so that he could lead them any place he might desire. When, finally, he had them so situated that they were helpless in the hands of Israel's king, that ruler desired to destroy them, but Elisha, in loving compassion said: "No, put bread and water before them, that they may eat and drink, and go to their master."

If we have the same confiding faith in the Lord, we, too, will be kind to our foes. Think of the Quaker who lived near the present site of the city of Cincinnati. During the war between the whites and the Indians, he neither armed himself, nor did he flee for safety, but trusted wholly in God for protection. When the savages appeared, in all their war-like array, he met them with signs of friendship and peace, leaning on the arm of an All-sustaining God. When the Indians saw that manifestation of peaceful trust, they showed no enmity. Noting their evident hunger, the Quaker, out of the bounty of his loving heart, bountifully fed them. Ever afterwards he was safe from all persecution. This shows how "he that putteth his trust in God shall not be confounded."

Now, do not these two cases, and almost numberless other instances, put us to shame when we must realize that our faith is so very small? If we had the faith we ought to have, and as they did have, we could more fully realize what an all-wise and all-powerful God we have. We would then know what he could and would

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TOBACCO AND KANSAS SCHOOLS

The following order from the State Superintendent of the Department of Education, was recently received by superintendents all over the State:

To Whom It May Concern—

Hereafter no recommendations for school positions will be made for teachers, instructors, or superintendents who use tobacco in any form.

No State Certificates or Institute Certificates will be issued to tobacco users. Schools and colleges that permit the use of tobacco in any form, by administrative heads, instructors, or pupils, can not remain on the accredited list.

Credits sent to the State Department from Normal Schools, Colleges and Universities, where the heads of these institutions, faculty members, or students, use tobacco in any form, will not be accepted for certification.

This notification is in compliance with the Laws of Kansas. Lorraine Elizabeth Wooster.

It will be seen that this order is a drastic one. Kansas has long had an anti-cigarette law, but unfortunately, in most places, no attempt is made to enforce it. This effort at law enforcement, on the part of the State Superintendent, is likely to meet with determined opposition from large numbers of people, more or less prominent in school affairs in the State. It is to be hoped that public sentiment will be on the side of the superintendent.

Tobacco has its most disastrous effects on children. No one who has seen the effects of cigarettes on the average high school boy, and who really has the child's welfare at heart, can fail to give this effort the heartiest support. Surely the teachers should not be allowed to set the example of tobacco using.

There is much complaint about taxes being high. The first place the average man thinks about cutting down taxes is in the school budget. There is a general cry for less expense in the schools, lower salaries for teachers, less equipment, no consolidation, etc. Yet the people of Kansas voluntarily spend annually for tobacco more than twice as much as they spend by enforced taxation for education. That is, if we would do away with our entire educational system, the money saved would not pay quite half of our tobacco bill. What fools we are!

Let our people in Kansas be a unit on this question of law enforcement. Miss Wooster says: "In this office or out, I shall not give up the fight until every person engaged in educational work in Kansas is free from the use of tobacco." It is a big task and calls for our full cooperation. Ira H. Frantz.

Summerfield, Kans.

DEDICATION OF NEW CHURCH AT SPRINGFIELD, ILLINOIS

*The new church, erected at Springfield under the direction of the Mission Board of Southern Illinois, will be dedicated on Sunday, May 7. The Sunday-school hour, beginning at 9:30, will be devoted to a special service for the children, with out-of-town speakers. Following this, will be the dedicatory service proper, conducted by Eld. J. W. Lear, of Chicago. A basket dinner in the basement will be enjoyed by all, at the noon hour.

In the afternoon, at 2:30, an expressional service will be held, at which visiting ministers and prominent citizens will give expressions of friendly greeting.

The evening service is planned with the viewpoint of inspiring a fuller dedication of life. Special music will be rendered at each of the services during the day. The song service will be directed by Bro. Herbert Mohler, of Cerro Gordo. We anticipate a large attendance at all of these services. Mrs. J. C. Shull.

Conference Railroad Rates

(Continued from Page 264)

2. Parties on Pacific Coast should buy summer excursion tickets on sale May 25 to Aug. 31, good returning to Oct. 31, for a little more than one way fare.

3. Buy your Pacific Coast excursion round-trip ticket to Chicago and order an identification certificate of me, to use on round trip from Chicago to Winona.

4. No rates are available from points in Canada.

5. The identification certificate, bearing your name, is good wherever presented, regardless of where you live, but I must keep a record of name and address, to whom each one is issued.

6. One certificate is good for any one who is head of a family, and for all in that household—parents or children.

7. The one to whom the certificate is issued must be a member of the church, but others of the family, using certificate, need not necessarily be members.

8. No one can get the rate without presenting to his local agent a certificate signed by me, authorizing him to make the sale. He keeps your certificate and sends it in with his report.

9. Tickets on sale June 3-12, good returning up to midnight of June 21—you must reach your destination by midnight of June 21).

10. Have the agent at Winona Lake stamp your return ticket before getting on the train. You can return any day after your arrival up to June 21.

11. Get your orders in for certificates before June

1—the sooner, the better. Don't forget to enclose 10 cents for each certificate issued—and give name and address to whom issued, for my records.

12. If you are at all thinking of going, order a certificate. If you don't use it, destroy it—you have contributed ten cents to this department.

13. Summer excursion tickets from the Pacific Coast are good for stop-over both going and returning.

14. No stop-over privileges on tickets bought on Identification Certificate plan.

For special information, enclose stamp or self-addressed, stamped envelope. Dr. S. B. Miller. Cedar Rapids, Iowa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Santa Ana church met in council March 27, with Eld. S. G. Lehmer presiding. The church decided to hold the love feast May 28. The members who live near and in Anaheim, Calif., asked this church for the privilege of organizing, and the request was granted. The \$280 that this Sunday-school had laid aside for furnishing our new church will be used for the purchase of a piano. Bro. Emmert, of La Verne, gave us twelve weeks of Bible talks in December. Bro. Bosserman, of Riverside, preached for us one Sunday this month. Such sermons are very uplifting indeed. Several members of the Brethren church have moved in since our last report and more are expected. The Bible Class meets each Thursday evening as usual, with Sister Della Lehmer as teacher—Lizzie R. Pugh, Santa Ana, Calif., April 12.

COLORADO

Antioch church met in council April 8. We gave a hearty welcome to Bro. Beckly and family, of Quinter, Kans. It was decided to have a love feast the third week of May. We will have this on Thursday evening, May 18, in order that our elder, Bro. Crist, of Colorado Springs, may attend. Marie Heaton, Yoder, Colo., April 17.

McClave church met in council April 8, with Bro. Homer Ullom presiding. At our last council Bro. H. F. Richards was chosen elder, but, because of other pressing duties, he was unable to meet with us at this time. Bro. Ullom's presence and service as substitute were greatly appreciated. Seven letters were granted. Feb. 26 seventeen letters were granted, the recipients of which, having moved to another location, expect to organize a new church. It was decided that we should hold a series of evangelistic meetings in June, to be conducted by Bro. W. T. Leaver, of McPherson, Kans. A committee was appointed for the purpose of organizing a Junior Christian Workers' Band. The advisability of conducting a Daily Vacation Bible School this summer was deferred. A special offering of \$75 was raised, to be paid on our District Mission quota. The regular offering amounted to about \$40. In all we had a most helpful meeting and feel that the church at this place is ready to labor more earnestly.—Anna P. Stinnette, McClave, Colo., April 14.

Sterling—Eld. F. G. Edwards, of Chanute, Kans., came to us April 1. On Sunday he delivered two inspiring sermons and also preached for us Monday and Tuesday evenings. We are expecting Bro. Edwards and family to return about July 1, to assume the pastorate. Our Sunday-school has been progressing nicely, considering so much sickness among the members. Our official board has been using the preaching hour on Sunday morning by choosing various ones to lead such topics as "Prayer," "Faith," "Love," etc. Allie Ullery, Sterling, Kans., April 6.

ILLINOIS

Canton City.—The revival meeting will start in our church April 23. The pastor, Bro. C. D. Brendlinger, will preach. The song service will be in charge of Sister Edith Bubb, of Astoria, Ill. Our Vacation Bible School will be some time in June, with Sister Bubb, leader. Since our last report six have been added to the church by baptism.—C. D. Brendlinger, Canton, Ill., April 8.

Cerro Gordo church met in business session April 7, with Eld. W. T. Heckman as moderator. Two letters were received and two were granted. Bro. Galen Wallick was chosen delegate to Annual Conference, with Bro. J. O. Barnhart, alternate. Bro. B. C. Whitmore was ordained to the eldership and his wife was installed. In that office by Elders G. W. Miller and S. S. Blough. We enjoyed having Brother and Sister Cottrell with us over one Sunday in March. Recently Dr. Childs gave us a lecture in the interest of the Anti-Saloon League. Our pastor just completed a series of sermons on church history, which were interesting as well as instructive. A Teacher-training Class is being held at the home of the pastor, making plans for our Daily Vacation Bible School for this summer.—Florence M. Christner, Cerro Gordo, Ill., April 19.

Elgin.—For three months we have been straining upgrade. Our Sunday-school attendance has caught up with the enrollment several times, and we have had to move up the pole to "high jump." Easter morning the board registered 235, with an offering of \$10.50. A "Women's Class" was recently added to the roster. "Gilead" brought us a refreshing message Jan. 22. Their "side line" is placing Bibles in hotel rooms. Every cent of contribution goes for Bibles—they pay their own expenses, and "are glad to do it." The Blue Tri-Y Club of Elgin gave us a delightful program Feb. 26 with the subject, "The Joy of Living." They made a lovely picture coming into the darkened room in processional, each carrying a lighted candle, and singing "Follow the Gilead." We gave audience to two interesting preachers from Bethany School—John Graham on Feb. 5, and Wm. Beahm Mar. 5. Nineteen young folks from Hastings Street church, Chicago, furnished our Young People's program last year. Similar pre-Easter inter-society visits were made by groups from the Naperville, Batavia, Elgin and Chicago churches—a warming-up process for each. Merlin Shull, pastor of Hastings, addressed us in the morning, and Prof. O. G. Davis, teacher of expression at Bethany, in the evening. Mar. 12 a dozen of our finest young fellows got a big whiff of inspiration from the Older Boys' Conference at Geneva April 7. A large group of our young people also participated in a union Easter sunrise prayer meeting in the Presbyterian church, breakfasting there afterwards. The Easter day's program was climaxed by a dramatic portrayal of the "Empty Tomb," guarded by three soldiers—one who had planted the crown of thorns, one who had driven the nails, and one who had thrust the spear. Children who come on the scene protest eagerly to the soldiers of their belief in the Master who asserted that "His Kingdom" would come in the hearts of men. Following our business meeting, April 10, at which our pastor, Main J. Leaver, was elected delegate to the conference, evangelistic meetings were held the rest of the week. A promising boy was baptized after the Easter morning sermon. A young girl awaits the ceremony.—Adaline H. Berry, Elgin, Ill., April 17.

INDIANA

First South Bend church met in council April 10. Bro. H. H. Helman and Bro. C. M. Yoder were selected as delegates to Annual Conference. Bro. C. Wenger's resignation was accepted as church trustee, because of his advanced age and being absent during the winter months. Bro. I. W. Jackson was chosen in his place. Bro. Helman was chosen pastor for the next year. The church rendered an Easter musical program April 9. All services are growing in numbers as well as spiritual strength. Our last Sunday's report showed an attendance at Sunday-school of 297. Both the young people's and junior Sunday evening meetings are doing splendid work.

The Ladies' Aid has doubled its membership. Recently it was divided into two working bodies. The exterior of the new church is almost finished and we are already looking forward to, and planning for, the dedication.—Irene Shively Purkey, South Bend, Ind., April 12.

Howard church was favored April 16 by a call from Prof. Peters, of North Manchester, who gave us a very appropriate and interesting Easter sermon, and another sermon at night. We were glad for his helpful talks. Since our last report we have received two letters. The regular convention of the joint Sunday-school Association will be held at the Kokomo church—Everett Henry, Florida, Ind., May 21.

Manchester church assembled in council April 10, with Eld. Otto Winger in charge. The report of the annual visit was given. Several letters were received and several were granted. Bro. Edson Ullery, who had just closed a week's meetings at the Mission Chapel, in the west part of town, began on Tuesday evening, preaching at the Walnut Street church. His sermons directed our minds toward Calvary. Bro. Winger preached on Saturday evening and Sunday morning. The Easter service was impressive. As a result of these services fifteen were baptized and two reclaimed. During the Sunday-school hour the children's division gave a well-rendered Easter program in the basement. Many of the parents and friends of the children enjoyed this program. On Sunday evening the young people and some of the Juniors gave a program in the auditorium. Several excellent musical numbers were given. The church convened on Monday evening for the communion service.—Mrs. G. E. Wright, North Manchester, Ind., April 18.

Maple Grove church met in council March 25, with Eld. W. H. Hatcher presiding. Officers for the Sunday-school were elected, with Bro. Herman Culler, superintendent. Bro. Hatcher gave us three good sermons while here. Bro. G. W. Kieffer, of Canton, Ohio, spent April 2-9 with us and through his addresses inspired each one to work harder for the Master's cause. We are expecting Bro. Samuel Wenger, of North Manchester, to visit our congregation soon.—Hazel Mitchell, Center Point, Ind., April 17.

Mexico church met in special council April 12, with Eld. A. G. Crosswhite presiding. The object of the meeting was to adopt a policy of carrying out the Gospel principles, as interpreted by the Church of the Brethren. The meeting showed a union in the church, upon the principles of nonconformity, and each one promised to stand with the elder in carrying them out. The finance committee is making out a budget for the missionary needs for the year. Eld. Balsbaugh was elected church foreman. In the absence of the elder, On Easter Sunday Eld. Irvin Fisher preached an inspiring sermon on the Resurrection. In the evening the Primary and Junior Christian Workers gave an Easter program in connection with the regular topic. The greater part of this was given by the boys and girls of the Orphanage. The work at the Orphanage is progressing nicely, under the supervision of Brother and Sister Warstler—Ira Fisher, Mexico, Ind., April 13.

Muncie.—After the heavy rains, high waters and severe storms, in many places, Easter Day came with the sun shining in all its glory, reminding us of the glorious Resurrection Day. As a fitting remembrance of the day, the writer had the pleasure of leading a young business man, the son of our neighbor, Mrs. Alma Martin, into the baptismal pool, and burying him in baptism, in the early morning hour, at his request. The scene was a most glorious one, and reminded us more forcibly of the resurrection morn. The church had pleasure, on this Easter Day, of listening to a program, rendered by four members—two young brethren and two young sisters of the Mission Band of Manchester College, Indiana. In this time the church blessed these dear young people who are consecrating their lives to the Master's service.—Geo. L. Studebaker, Muncie, Ind., April 17.

New Bethel church met in council April 9, with Eld. John Miller in charge. Bro. J. E. Fiant was chosen delegate to Annual Meeting. We decided to hold our love feast May 20, at 7 P. M. Bro. Fred J. Replogle has been in our midst the past eight months. In this time he has endeared himself to the people and we have enjoyed his sermons. May the Lord bless his efforts as he goes to other fields of labor.—Mrs. Omer White, Connersville, Ind., April 14.

New Paris church met in council April 6, with Eld. Chas. Arnold presiding. Four letters were received and four were granted. Bro. Wm. Bussard was chosen as delegate to Annual Conference, with Bro. Edward Boyts alternate. A committee of three was appointed to arrange with the other churches of the town for a Vacation Bible School this summer. Recently we had the pleasure of having with us Bro. E. F. Flory, of Elgin, Ill., and Bro. J. Edson Ullery, of North Manchester. On Easter Sunday Bro. Milo Geyer gave us a much appreciated sermon.—Clara Harshman, New Paris, Ind., April 17.

Rossville church met in council April 1, with Eld. C. C. Hyton in charge. At this meeting our pastor, Bro. N. M. Shideler, made it known that we could not secure his services after Sept. 1. The Ministerial Committee was authorized to look for another pastor. During the absence of Bro. Shideler, for the first time, who is recovering from a recent operation for appendicitis, the home ministers are filling the regular appointments. Bro. Hyton is our delegate to Annual Conference. Since the last report, three have been received by letter. Last Sunday evening we listened to a splendid Easter program, rendered by the children and young people.—Clara Metzger, Rossville, Ind., April 20.

IOWA

Sheldon church will begin a series of meetings May 3, with Bro. D. F. Warner, of Minneapolis, Minn., as evangelist. The meetings will last two weeks and a hall, closing with a love feast on Saturday evening, May 27.—Laura Kimmel, Sheldon, Iowa, April 17.

Spring Creek church met in council March 30, with Bro. D. F. Landis in charge. We have planned for a series of meetings some time in June. We also aim to have a Vacation Bible School. Bro. A. Sharp is still with us. He and Bro. Gilliam will work together in the pastorate.—Gertrude Elliott, Fredericksburg, Iowa, April 12.

KANSAS

Lone Star Sunday-school rendered a very elaborate program on Easter, entitled "Pilgrim's Vision." Through the month of March and the first two Sundays in April the rain hindered our attendance at Sunday-school and the evening meetings were entirely given up. March 18 Bro. Paul Yoder, a student of Kansas University, preached a very interesting sermon on "Love." The Sisterhood Aid Society is contemplating the purchase of a new building, installing a furnace, cupboards, etc., also placing an electric light on the outside of the church, near the entrance. We expect to hold an old-fashioned love feast May 6, beginning with a sermon at 11 o'clock, dinner at noon, a sermon in the afternoon and communion services in the evening.—Mrs. J. W. Gorbust, Lone Star, Kans., April 17.

Paint Creek church met in business session April 12 (deferred) with Eld. J. A. Strohm in charge. We decided to have a Vacation Bible School in connection with a series of meetings, not later than the latter part of August. The next council is to consider a systematic way of raising funds for all church work. A committee of three was elected to look after the work of rearranging the seating of our churchhouse. We had expected to arrange for the cutting off of two Sunday-school rooms from the main audience room, with substantial partitions in a permanent way, but owing to financial conditions we decided to curtain the rooms off for the present.—Lee Dadisman, Uniontown, Kans., April 14.

Richland Center church met in council April 6. Eight letters have been granted recently. We expect to hold our communion May 6. Bro. Ray Kistner, of Sabetha, will give us a few "gave" meetings; previous, as a preparation for the communion. Bro. Clarence Schrock, of Falls City, Neb., will conduct a revival here in September.—Mrs. Ira H. Frantz, Beattie, Kans., April 17.

Sabetha.—Easter was observed April 16 by a special program, given by the Sunday-school, which was much enjoyed. Our love feast will be held April 29. The second Religious Assembly of Northeastern

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WAYSIDE THOUGHTS

(Continued from Page 267)

do for us, by means of our faithful, trusting obedience. Eternity alone can tell.

May the Holy Spirit fill each one of us with undying confidence and a holy determination to do God's will at all times! S. M. West.

Westfield, Mass.

IN MEMORY OF VIRGIE IONA SNIDER

Virgie Iona, daughter of Bro. J. B. and Malissa Snider, died near Thornton, W. Va., in the Bethany congregation, March 24, 1922, aged thirty-six years, two months and twenty-four days. She united with the Church of the Brethren at the age of sixteen and remained faithful until the end. She leaves her mother, two sisters and four brothers. Services by the undersigned.

"A welcome home at the open gate,
From a land of angels bright;
Do these for the ransomed spirit wait
As it gains the land of light?
We may not know of the joy untold,
The bliss of the other side,
But when I come to the gate of gold,
I believe 'twill open wide.
It will open wide, yes, open wide,
I'll pass through its portals free,
And rest in peace on the other side,
It will open wide for me."

Thornton, W. Va.

Z. Annon.

STUDIES IN OUR FIELD OF SERVICE

The Fellowship Sunday-school Class of the Bethany (Chicago) congregation has just completed an interesting course of study, which, by request, we pass on to others.

This course was prepared by a committee, appointed by the class president. It was the intention of the committee to get something for study which would meet the needs of the Fellowship Class, in better preparing its members for the work of our Lord Jesus in their field of service.

The outline as given below was not rigidly followed, but was used only as a suggestive guide. It was our intention, at all times, to make our sessions informal and to encourage a free discussion of all topics considered:

STUDIES IN OUR FIELD OF SERVICE

Motto: "Thy Will Be Done"

I. Introductory

1. The cities of former ages. Readings, Scripture References, Buckley, "Great Cities of the Ancient World in Their Glory and Their Desolation" (1852). (Select, pp. 1-375)
2. Contrast between ancient and modern cities.
3. Contrast between urban and rural life, or characteristics of a great city. Great effects possible—in business, education, religion and philanthropy. Heightened stimulation. Facilities for giving and getting impressions are great. Irresponsibility. Enforced cooperation. Homeliness. Isolation. Intensity of life. Selective process—sure. Class conflict sharp. Extreme specialization. Extreme individualism. Socialization of service. Cooperation. Great complexity. Dense population. Transient population. Various groupings. Physical dangers. Changing moral standards.
4. To what extent do you agree with the above list? How does moving to the city affect one's religious life?
5. Advantages of city life.
6. Disadvantages of city life.
7. Causes for a city's growth—Why is a city? Religious causes. Salt Lake City, Zion City, Philadelphia. What others? Health—Los Angeles, Battle Creek, Industry—Gary, Pittsburgh. Geography—Chicago, Niagara Falls. The social causes for the growth of a city. Call and lure of the city. Unattractiveness of farm life. Increased healthfulness. City conveniences. Cultural attractions. Morbid attractions.

II. Moral and Religious Life in the City

1. Effect of modern city life on the family
2. The problem of the emigrant in the city
3. Housing and tenantry and its effects.
4. Recreation and its problems
5. The problem of the city neighborhood.

III. Institutions in the City

1. How the numerous organizations cooperate.
2. Juvenile Court. Juvenile Protective Association
3. The work of the United Charities.
4. Medical and Health.
5. (a) Infant welfare. (b) Visiting Nurses' Association. (c) Cook County Hospital. (d) Convalescent homes.

IV. Lectures (Followed by Open Discussion)

1. Self-confidence.
2. Prominent churches of our city. (One session devoted to each church studied.) (1) Organization. (2) Working spirit. (3) Holding the young people.
3. The Church of the Brethren, as it is in our city.
4. The Church of the Brethren, as it might be in our city.

A sufficient number of copies of the Outline was provided to supply all members and visitors of the class.

About three Sundays were devoted to a discussion of the introductory material. There were two or three reports by members of the class, but for the most part the introduction was covered by open discussion.

Headings II, III and IV were covered by assignments by the teacher. Free use was made of library books, covering the topic in hand. In most cases reports of institutional work were preceded by personal investigation. Under heading IV, subhead 2, the reports were given by active members of the respective churches under consideration.

This Course of Study has drawn the members of our class into closer fellowship, has increased our common interest and has fostered in our hearts a deeper sense of duty to our fellow-men in our field of service.

Chicago, Ill.

Silas Keim.

SISTERS' AID SOCIETIES

KANSAS CITY, KANS.—The Central Avenue Aid Society held 21 meetings, average attendance, 7. We made 1 quilt, quilted 15 quilts; received for work, \$36; donated \$10 for China Hospital and India school. Officers: Sister Sylvia Strole, President; Sister Mary Miller, Vice-President; the writer, Secretary-Treasurer.—Laura S. Leonard, Kansas City, Kans., April 10.

HARRIS CREEK, OHIO.—Report of Aid Society: Number of meetings held, 14; average attendance, 14. We made 6 comforts, 2 quilts, 14 bonnets, 7 sun-shades, 27 rags, 16 aprons, 27 pillow-cases, 5 sheets, 8 towels, prayer-coverings and garments. One day was spent sewing in a private home. A box of material was sent to Sidney, Ohio, value \$45; also one box to Chicago, value \$60. Balance from last year, \$72.79; received by dues, donations and work, \$107.75; sale dinners, \$131.21; total, \$314.75; paid out for material, \$103.32; deposited in Building and Loan, \$150; gave \$25 to Dayton, Ohio; \$5 to Cincinnati; \$10 to Manchester College; \$10 to foreign relief fund; \$10 to our evangelist's wife; \$18 to Miss Eva Trostle; \$8 for library books; \$5 to Vacation School; \$4 for flowers; \$1, for Art fee; total, \$399.32; balance, \$25.43. Officers: Mrs. Alma Yoder, President; Mrs. Nora Stocher, Superintendent; Miss Jennie Ballinger, Secretary-Treasurer.—Martha Smith, Bradford, Ohio, April 9.

WASHINGTON, KANS.—Report of Dorcas Aid Society: Members on roll, 21; we held 10 meetings, with an average attendance of 7. Our work consisted of quilting and plain sewing; we also served lunch at a sale. Balance on hand from last year, \$29.20; total receipts, \$69.72. We paid \$9.86 for paper for the church. We gave \$10 to China sufferers; \$10 to Ping Tling Hospital and Girls' School in India. Total expenditures, \$36.46; balance, \$32.26. Officers: President, Sister Minnie Bell; Vice-President, Sister Sarah Daguer; Treasurer, Sister Hazel Kling; Secretary, the writer.—Mrs. Lydia Barnes, Washington, Kans., April 10.

YELLOW CREEK, IND.—Report of Sisters' Aid Society: We held 14 all-day meetings; enrollment, 18; average attendance, 12. Amount of money on hand, \$98.92; expenditures, for home missions, \$50.80; foreign missions, \$9; we gave away two boxes of eatables, valued at \$30; a box of clothing, valued at \$20; also helped different families at home. Officers: President, Florence Wallace; Vice-President, Susie Schwalm; Treasurer, Chloe Herr; Secretary, the writer.—Dorothea Nussbaum, Wakarusa, Ind., April 11.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent and full address given.

Hines-Holl.—By the undersigned, at his residence, April 8, 1922, Brother Gilbert Hines and Sister Nora Holl, both of North Canton, Ohio.—A. L. Miller, Akron, Ohio.

Wells-Ragland.—At the home of the undersigned, March 30, 1922, Mr. Thos. E. Wells and Mrs. Myrtle Ragland, both of Cerro Gordo, Ill.—A. L. Bingham, Cerro Gordo, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Akers, Lena, nee Slusher, wife of Matt Akers, born in Floyd County, Va., died at her home in the bounds of the Pleasant Valley congregation, near March 23, 1922, aged 53 years and 20 days. Death was due to Bright's disease. Services by Brethren Willa Dulaney and Michael Reed. Interment in cemetery near by.—Ella M. Reed, Floyd, Va.

Bitner, Sister Hattie, wife of Bro. Riley Bitner, died at her home near Fairplay, Md., Manor congregation, March 28, 1922, aged 43 years, 2 months and 10 days. She was a daughter of Eld. Jacob S. Kellar, of the Welsh Run congregation, who survives, also her husband and three sons. She was a member of the Church of the Brethren for a number of years. Services in the Broadfording church by Eld. David Foust, assisted by Eld. Rowland Reichard. Interment in Broadfording cemetery.—M. Portia Rowland, Fairplay, Md.

Bowman, Barbara, nee Comer, died at her home March 30, 1922, aged 71 years, 3 months and 21 days. March 3, 1852, she married Peter L. Bowman. She united with the Church of the Brethren in 1882, and remained faithful and true. She leaves her husband, two sons, three daughters, sixteen grandchildren and one great-grandchild, two brothers and two sisters. Services by Eld. D. M. Garver, assisted by Bro. H. A. Priser.—Mrs. R. C. Priser, New Lebanon, Ohio.

Browand, Alice Mae, daughter of Aaron J. and Hazel M. Browand, born in Medina County, Ohio, died April 8, 1922, aged 1 year and 29 days. Death was caused by pneumonia. She leaves her mother and father. Services at the home by the writer. Interment in the Penfield cemetery. She was a member of the Cradle Roll Department of the Black River congregation.—S. M. Friend, Lodi, Ohio.

Clingenpel, Dorinda, daughter of Pleasant and Amanda E. Blankenship, born near Salem, Va., died at the Brethren Home, Greenville, Ohio, April 6, 1922, aged 75 years, 6 months and 17 days. Dec. 6, 1866, she married Nathan Clingenpel. There were nine children, five of whom preceded her. Three sons and one daughter survive. In September, 1869, she united with the Church of the Brethren and lived a devoted Christian life. Though she suffered much, being an invalid for the past two years, she endured her afflictions patiently. May 27, 1920, she was admitted into the Home. Services in the Home by Eld. Jacob Coppel. Interment in the West Branch cemetery.—Wm. K. Sell, Greenville, Ohio.

Deardorff, Susan, daughter of Abraham and Elizabeth Bilhimer, born at Cicero, Ind., died at the home of her daughter, near Mooreland, Ind., of heart failure, March 28, 1922, aged 82 years and 23 days. She married John Deardorff, July 1, 1860. There were four children—all living. Her husband died in 1870. Later she married John Deardorff. There were one son and one daughter. There are also twelve grandchildren, four great-grandchildren and five stepchildren. Early in life she became a member of the Friends' church. After her second marriage she became a devoted member of the Church of the Brethren and was in the Christian church at Mooreland by Brethren L. L. Teeter and D. E. Bowman.—Phebe E. Teeter, Mooreland, Ind.

Eavy, Bro. Daniel, died in the Barren Ridge congregation, Augusta County, Va., of paralysis, aged 78 years, 1 month and 15 days. He was a faithful member of the Church of the Brethren for a number of years. He leaves a wife, nine children and one brother. Services by Eld. N. W. Coffman. Interment in the adjoining cemetery.—J. W. Crickenberger, Waynesboro, Pa.

Fry, James A., died May 22, 1921, aged 69 years, 1 month and 10 days. He had been a Christian and was identified with the church for a number of years. He was born near Centerville, Va. He married Miss Anna Wine in February, 1875. She died Feb. 11, 1922, aged 79 years, 6 months and 25 days. She was born near Mossy Creek, Va. Four children survive. She was a faithful Christian

and lived an exemplary life. She was paralyzed for about five years and never thought that Bro. Fry would precede her. Bro. A. B. Miller conducted both funeral services from the College Street church. The services were as near alike as possible, the same text being used for both. Interment in the cemetery at the old church.—Cora C. Cick, Bridgewater, Va.

Garman, Sister Elsie, nee Shellenberger, wife of Jerome Garman, died at her home at Mt. Pleasant Mills, Pa., in the Lost Creek congregation, aged 62 years and 5 months. She bore her illness of four months patiently and in faith. She is survived by her husband and three sisters. She was a faithful member of the Brethren church for thirty-five years and manifested a great interest in the welfare of the church. Services by the writer and Bro. H. Heisey, in the Richfield church. Interment in the cemetery near by.—J. E. Rowland, Bunkertown, Pa.

Halstead, Paul Eugene, only child of Earl H. and Ada Halstead, died April 9, 1922, aged 15 years, 1 month and 18 days. He accepted Christ as his Savior and united with the Church of the Brethren June 27, 1920. He was of a quiet, gentle disposition. His health had been poor for some time. He leaves his mother and step-father. Services at the Mt. Pleasant church by the writer and Samuel Stoner. Interment at the New Ross cemetery.—O. L. Minnich, Ladoga, Ind.

Hamilton, Sister Mary Meyers, wife of W. T. Hamilton, died at the home of her daughter, near Norcross, Minn., March 15, 1922. She was the oldest daughter of Eld. Tobias Meyers, born near Berlin, Pa., Jan. 15, 1855. She is survived by five daughters, seven grandchildren, two brothers and two sisters. Burial at Sheldon. Services at the Brethren church by the writer.—J. E. Rolston, Sheldon, Iowa.

Hartman, Eliza Ellen, born in York County, Pa., died at her home near Carlan, Mich., April 2, 1922, aged 49 years, 4 months and 38 days. She married Andrew W. Day, May 11, 1894. There were seven children, three of whom preceded her. She united with the Church of the Brethren in December, 1894, and has led a consistent Christian life. She leaves her mother, three brothers, one sister, her husband, four children and one grandchild.—Anna Taylor, Copewick, Mich.

Henard, Bro. Jacob Nelson, died March 5, 1922, at his home near Rogersville, Tenn., aged 72 years, 10 months and 29 days. He united with the Church of the Brethren when a young man and lived a devoted Christian life. For many years he suffered from rheumatism, and Bright's disease. He is survived by two brothers and two sisters. Services at Cedar Grove church. Interment in the adjoining cemetery.—Mrs. E. C. Humbert, Rogersville, Tenn.

Kessler, John R., son of Bro. Daniel and Martha Kessler, deceased, born in Franklin County, Va., June 7, 1860, died April 1, 1922, aged 61 years, 9 months and 24 days. At the age of seven he removed to Cass County, Ind., where he has since resided on the old homestead. He is survived by one brother and one sister. Services at the Berea, Ind., church by Edwin Fisher. Burial in the Meta cemetery.—Ira Fisher, Mexico, Ind.

Key, Bro. James W., died of cancer and jaundice, in the Barren Ridge congregation, Augusta County, Va., March 24, 1922, aged 61 years, 4 months and 2 days. He united with the church about twenty-five years ago and was a faithful member to the end. He leaves a wife, three children and several brothers and sisters. Services by Bro. B. B. Garber. Interment in the adjoining cemetery.—J. W. Crickenberger, Waynesboro, Va.

Klempner, Leslie G., born at Dayton, Ohio, died at McPherson County Hospital, March 30, 1922, aged 34 years, 6 months and 6 days. When nine years old he became a member of the Church of the Brethren and thereafter lived a consistent life. He graduated from the McPherson College normal course in 1907 and took the test for civil service. Immediately thereafter he sailed for the Philippine Islands under government appointment, where he remained for eleven years, except for two visits home. He was a teacher or supervisor of teachers in the high schools there. His five-year conscientious life as a Christian, always loyal to duty. Services by the writer at the Monitor cemetery. He was buried in the Philippine Islands under government appointment, where he remained for eleven years, except for two visits home. He was a teacher or supervisor of teachers in the high schools there. His five-year conscientious life as a Christian, always loyal to duty. Services by the writer at the Monitor cemetery. He was buried in the Monitor cemetery.—E. F. Sherry, Conway, Kans.

Kurtz, Christena, daughter of Daniel and Hannah Ebbe, died April 6, 1922, aged 78 years and 4 months. She married Samuel Kurtz Dec. 31, 1864. There were seven daughters and two sons. Her husband died in 1921. She was a mother of sixteen great-grandchildren, twenty grandchildren and sixteen great-grandchildren, four sisters and three brothers. She united with the Church of the Brethren at the age of twenty-one and lived faithful until death. Services at the East Nimishillen church by Bro. Reuben Sherry. Interment in the church cemetery.—Ruth Cordier, Hartsville, Ohio.

Mishler, Bro. Adam, born in Miami County, Ohio, June 7, 1840, died April 5, 1922, aged 81 years, 9 months and 28 days. He married Catharine Cripe Oct. 9, 1865. There were three daughters and one son. The son and one daughter preceded him. His wife died Nov. 2, 1878. In 1879 he married Catharine Olery. They reared six children, one of whom died in infancy. He was a member of the Old German Baptist church, to which he remained faithful. He was afflicted for a long time with heart trouble, and was anointed before his death. He leaves his wife, two daughters and two foster-sons, six grandchildren, one great-grandchild and two foster-children. He was a member of the church of the Brethren for many years and his wife went to make their home with their son-in-law, Christian Miller, in the bounds of the Sugar Creek church, Allen County, Ohio, where he died. Services by Rev. G. P. Custer.—Christian Miller, Lima, Ohio.

Myers, Bro. John E., son of David S. and Elizabeth Myers, born in West Carl Township, Dec. 22, 1864, died of acute dilation of the heart April 3, 1922, aged 57 years, 3 months and 11 days. There were four children. One son and one daughter remain. He united with the Church of the Brethren in November, 1891, and remained a faithful, consistent member until death. Services from his late home in Bareville, and in the Bareville church by the writer, assisted by Eld. Hershey Groff. Interment in the cemetery near by.—D. S. Myer, Bareville, Pa.

Offenstine, John Philip, born in Germany, died in the Wichita Hospital, Wichita, Kans., April 2, 1922, aged 78 years, 2 months and 16 days. He came to America when a boy. He has been a resident of Wichita for the past forty years. He became a member of the Brethren church in 1881. He was appointed to the West Wichita church by the writer. Burial in the Maple Grove cemetery.—W. T. Luckett, McPherson, Kans.

Perritt, Eld. Geo., died at his home, near Douville, Md., Manor congregation, March 29, 1922, aged 56 years. He had been in ill health for several months. He united with the Church of the Brethren when young in years, and was elected to the ministry some years ago, helping to fill the appointments of the Manor, Sharpsburg and Douville churches. He was ordained to the eldership about a year ago. He is survived by his wife, one son and three daughters. Services in the Broadfording church by Eld. John Rowland, assisted by Eld. Rowland Reichard. Interment in Broadfording cemetery.—M. Portia Rowland, Fairplay, Md.

Reichenbach, Bro. Paul, son of Mr. and Mrs. Emil Reichenbach, of Elizabethtown, died at the Lancaster General Hospital, April 5, 1922, aged 25 years, 11 months and 17 days. Death was caused by an accident when the skull was fractured. He is survived by his wife, one daughter, his parents and two sisters. Services in the Elizabethtown church by Brethren S. Z. Wither, Hiram Eshelton and Harry Nye. Interment in Hoffer's cemetery.—M. S. Brandt, Elizabethtown, Pa.

Rensberger, Sister Mary, nee Smith, wife of Bro. Albert Rensberger, died at her home in Goshen, Ind., April 9, 1922, aged 56 years, 5 months and 3 days. Surviving are her husband, three sons and one daughter, one brother and five grandchildren. She was a devoted Christian. Services at the Goshen City church by the writer. Interment in the West Side cemetery.—T. E. George, Goshen, Indiana.

Ross, Amanda C., nee Schrock, born Feb. 25, 1869, died April 4, 1922, at the home of her son-in-law, Verl King, of Modesto, Calif. She married Henry H. Ross Jan. 12, 1890. There were eight children, six of whom survive. Two sons died in infancy. Bro. Ross died about seventeen years ago. He was a minister of the Brethren Church. She united with the church soon after her marriage and has been a most faithful member. She has been afflicted for some time, but bore it patiently to the end. Services in Modesto by the writer. Interment in the Citizens' cemetery, Modesto.—J. W. Dear-dorf, Waterford, Calif.

Schilke, Emma Louise, born near Whitesville, Mo., died April 1, 1922, aged 50 years, 1 month and 7 days. She was the daughter of Benj. and Mary J. Bashor, both of whom, together with two sisters and one brother, preceded her. She was married Feb. 18, 1903, to Chas. E. Schilke, of Flag Springs, Mo. About fourteen years ago she united with the Church of the Brethren and has lived a devoted Christian life. Services by the writer in the Baptist church at Whitesville, Mo. Interment in the Walnut Grove cemetery.—L. A. Walker, Sheridan, Mo.

Shellenberger, Mary, daughter of John and Fanny Hoover, born in Henry County, Ind., April 10, 1855, died March 2, 1922, aged 66 years, 10 months and 20 days. She married David Shellenberger, who died Aug. 26, 1921. She united with the Brethren church in 1878 and lived a devoted Christian life. She leaves one son, three brothers and two grandchildren.—Mary E. Rinehart, Hagerstown, Ind.

Shurtliff, Marian, daughter of Katie and S. J. Kenepf, born in Minneapolis, Minn., died at Payette, Idaho, March 20, 1922, aged 25 years, 4 months and 7 days. July 18, 1916, she was married to Earl D. Shurtliff. To this union was born one son. The son, husband and parents survive. At the age of nine years she accepted Christ as her Savior and united with the Church of the Brethren. Her Christian life was one of growth—the last few months having been a beautiful example of Christian service. Death came suddenly from heart failure. Services in the Christian church at Payette by the writer, assisted by Rev. Mow, of the Christian church, and Eld. H. A. Kauffman, Burial in Riverside cemetery.—Herschel Shank, Fruitland, Idaho.

Stanley, Bro. Reeves, born in Franklin County, Va., died of heart trouble and pneumonia March 24, 1922, aged 54 years and 10 months. He leaves his wife and eight children. He became a member of the church last November. Services by Eld. J. A. Naff.—Orpha L. Flora, Boone Mill, Va.

Stauffer, Sister Susan, born April 18, 1841, died April 8, 1922. Death was due to pneumonia. She united with the church more than forty years ago and remained a consistent, loyal member. She is survived by one son, Phares, with whom she made her home and at which place she died. Services by the writer from the home of her son, and at the Strasburg Mennonite church. Interment in the cemetery adjoining the church.—D. S. Myer, Barville, Pa.

Swecker, Sister Bettie, wife of Bro. Geo. Swecker, died March 21, 1922, at their home in Spring Creek, aged 88 years, 7 months and 8 days. Her husband and one daughter survive. Three daughters and a son preceded her. Services by Brethren J. W. Hess and A. S. Thomas. Burial at Beaver Creek.—Nannie J. Miller, Bridgewater, Va.

Thomas, Cletus David, died of pneumonia, at the home of his mother, Sister Bettie Thomas, March 19, 1922, aged 27 years, 7 months and 3 days. His father, Bro. Henry Thomas, died several years ago. A sister also preceded him. His mother, five brothers and three sisters survive. Services at the home of Elders M. B. Miller and A. S. Thomas. Burial in the Beaver Creek cemetery.—Nannie J. Miller, Bridgewater, Va.

Weber, Bro. Thos. M., died March 21, 1922, aged 50 years, 3 months and 4 days. Aug. 6, 1893, he married Lizzie Johnson. He united with the Church of the Brethren July 4, 1897. He was elected to the office of deacon in 1915, serving the church faithfully. He is survived by his wife, two sons, three daughters and one grandson. His father, two brothers and five sisters. Services at the Woodland church by Eld. Michael Flory, assisted by Bro. C. D. Brendinger. Interment in the cemetery near by.—Hettie L. Gible, Astoria, Ill.

Wilson, Sister Clarissa Jane, nee Fyock, born Feb. 15, 1868, died April 2, 1922, aged 54 years, 1 month and 18 days. She married S. Nott S. Wilson May 27, 1889. She was a member of the Church of the Brethren for many years. For several years she has been greatly afflicted, but she showed such patient courage all her suffering. She had four operations—the last one just a few days before her death. She leaves her husband, two sons, one grandchild, three brothers and three sisters. Services by Eld. W. D. Keller.—Mrs. W. D. Keller, Johnstown, Pa.

Workman, Bro. David, died of cancer, in Goshen, Ind., Feb. 20, 1922, aged 66 years, 11 months and 16 days. Survived by two sons and three daughters. He was janitor of the Goshen City church at the time of his death. Services at the church by the writer. Burial in Oak Ridge cemetery.—T. E. George, Goshen, Indiana.

Zimmerman, Bro. Jos. J., died in the Sangerville congregation, March 23, 1922, aged 51 years, 11 months and 8 days. He united with the church early in life and has been a consistent Christian. Besides his wife, he leaves an aged mother, one daughter and three sons. Services by Brethren J. W. Hess and J. M. Foster. Interment in the cemetery at Sangerville.—Meda G. Argenbright, Bridgewater, Va.

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1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); foot-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 1-3; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian sabbath (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the solemnity of baptizing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 3; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hands (Matt. 5: 33-37; James 5: 12); membership in secret oaths and societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 4: 3); dress (1 Tim. 2: 8-10); and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
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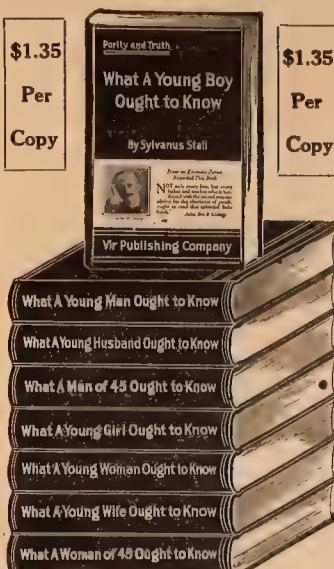
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Notes From Our Correspondents

(Continued from Page 269)

chosen delegates to Annual Meeting, with Brethren P. I. Garber and J. H. Cline, alternate. April 2 Bro. D. B. Garber began a series of meetings, which continued for two weeks. Bro. Garber preached the Word with power. As a result of his labor, eight have been baptized and four await the rite.—Annie Miller, Harrisonburg, Va., April 18.

Manassas church met in council April 1, with Eld. E. E. Blough presiding. Bro. J. J. Conages was elected superintendent of the Bradley Sunday-school. Eld. E. E. Blough was elected delegate to Annual Meeting. We decided to organize a Young People's Christian Workers' Meeting. April 29 and 30 we will have a conference on Stewardship and carrying out the Great Commission in the local church, conducted by Elders E. E. Blough and W. H. Sanger. Our new Sunday-school rooms are nearly completed.—Alice C. Blough, Manassas, Va., April 17.

Mine Run church met in council March 18, with Bro. S. H. Flory presiding. Brethren Melvin and John Quinn were chosen delegates to District Meeting. Bro. Flory was appointed to secure a brother to hold our series of meetings. The love feast is to be held in connection with it. We decided that the Sunday-school continue for the year with the present officers. Bro. Flory preached one sermon while with us. A splendid Easter program was rendered, which was well attended. Some were deeply impressed with the program. The children all did fine. Bro. L. N. Zigler will preach for us on the fifth Sunday morning of this month, at 11 o'clock.—Mrs. Melvin Quinn, Rhoadesville, Va., April 18.

Mt. Vernon church met in council April 4, with our pastor, Eld. C. B. Smith, presiding. Delegates to District Meeting are Brethren J. R. Kindig and Geo. Hall; alternate, S. I. Flory. A Temperance Committee was elected: Brethren W. S. Campbell and C. D. Kindig. An excellent Easter program was given by the Sunday-school, which was much enjoyed. April 9 Bro. A. B. Miller, of Bridgewater, preached for us. We decided to hold our love feast May 6, at 6 P. M.—Nora Kindig, Waynesboro, Va., April 18.

Sangerville church met in council March 30, with Eld. J. W. Wine presiding. Five letters were granted. We were very glad to have with us quite a number of brethren and sisters from adjoining congregations. It was decided to join in the county-wide revival campaign, which will be put on this fall. Our delegates to Annual Conference are Brethren J. W. Wine and M. G. Sanger. Delegates to District Meeting are Brethren J. B. Miller, J. S. Kircowle, J. M. Foster, with C. A. Cline and S. L. Wine, a tie.—Mela G. Argenbright, Bridgewater, Va., April 11.

Staunton.—Our quarterly council was held Feb. 23, in charge of our pastor, Eld. J. C. Garber. It was decided not to send a delegate to Annual Conference. Delegates to District Conference are Bro. J. S. Hall, Sister Peters, alternate. Bro. Russell, Restored and Sister Stefley. March 5-19 our pastorate held a series of meetings. He labored very hard and each sermon was very inspiring, especially one on the subject of "The Heavenly Trail." The result of the meeting was thirteen baptized, one reclaimed, one received by letter and one awaiting baptism. We will hold our love feast May 6, at 6:30 P. M. We had a very interesting Easter program. We will soon begin work on our Mothers' Day program.—Mrs. M. E. Peters, Staunton, Va., April 18.

Timberville church met in council April 1, with Eld. P. S. Thomas presiding. The deacon brethren gave the report of the annual visit. The church elected Brethren W. C. Hoover and Jas. F. Driver delegates to the Annual Meeting. Brethren Jos. Flory, L. M. Clower and L. C. Crist, alternate. Bro. Thomas, Restored and Sister Clower will be held May 6, at 5:30 P. M.—Mrs. L. M. Clower, Timberville, Va., April 15.

WASHINGTON

North Spokane.—Bro. W. H. Tigner, of Gray, Wash., closed a series of meetings at this place April 6. Our communion service was held on the following day. The attendance during the meetings was quite good, considering weather conditions and much sickness among members and in the community. Bro. Tigner labored earnestly, and we feel that it was a time of sowing rather than reaping. One was received by baptism and six by letter. A number of the sick were anointed, with splendid results, which strengthens our faith in this service. Our regular council was held April 2, with Eld. Tigner presiding.—Mrs. A. A. Dull, Spokane, Wash., April 14.

WEST VIRGINIA

Capton Chapel congregation met in council April 1, with Eld. A. J. Whitener presiding. It was decided to have a series of meetings Sept. 1, with a love feast at the close. The Mission Chapel Sunday-school was organized, with Bro. Chas. Bohner superintendent. Bright's Hollow Sunday-school was evergreen this year. It was reorganized April 2. Bro. Leshe Bohner was retained as superintendent.—Dedie Shantz, Levels, W. Va., April 18.

Powellton.—Bro. Albert Stewart, of Beards Fork, W. Va., came to our place March 11. He preached seven sermons, and baptized five. Bro. J. M. Crouse, of Fayetteville, W. Va., came to Beards Fork April 15. He preached three sermons. Through his efforts one brother was reclaimed and we have three candidates for baptism. This place and Beards Fork is the Powellton congregation divided. We are going to organize a church in the near future in the Kanawha Valley. We have good interest. We have about sixty or seventy members in this new organization.—J. H. Miller, Powellton, W. Va., April 18.

Crummett Run church met in council April 8, with Eld. A. S. Thomas presiding. Delegates to District Meeting are Bro. J. M. Simmons and Sister Barbara Puffenberger, with Brethren P. J. Crummett and Keatie Bodkin, alternate. We were also glad to have with us Bro. J. L. Driver who preached for us Saturday night and Sunday morning. Bro. A. S. Thomas preached on Sunday night. All three sermons were very much appreciated. We have secured Bro. J. L. Driver as pastor.—Clara R. Bodkin, Sugar Grove, W. Va., April 12.

WISCONSIN

Stanley.—Bro. Ezra Flory, Secretary of our General Sunday School Board, arrived April 2 to give addresses at the meetings we had scheduled for here in our city. Though it was a rainy day, a goodly number of people heard him gladly in the forenoon in the Presbyterian church. An afternoon session was held in the Methodist church. In the evening our own church was filled with enthusiastic folks, who earnestly desired to get another message. The following evening was the monthly meeting of Stanley's Parent-Teacher Association. Bro. Flory addressed an audience of perhaps 400 people in the high school building, on the subject, "The Boy." Every person received it with absorbing interest, and all gave a sincere and ardent demonstration of their appreciation. The editor of our newspaper said, in part: "He certainly established his right to be considered an authority on the training of youth. The consensus of opinion is that Stanley people should have the opportunity to hear Prof. Flory again."—Ralph G. Rarick, Stanley, Wis., April 14.

ANNOUNCEMENTS

DISTRICT MEETING.

May 4, Southern Ohio, Painter Creek church.

LOVE FEASTS

California

May 6, 7 pm, Reedley.

May 7, Fresno.

May 7, Glendora.

May 13, 11 am, Laton.

May 20, Patterson.

May 28, Santa Ana.

Colorado

May 13, 7:30 pm, First Grand Valley.

May 13, 8 pm, Haxtun.

May 13, Bethel.

May 18, Antigh.

Florida

May 13, Bethel.

Idaho

May 6, 7 pm (Pacific time) Boise Valley.

May 13, 7 pm, Weiser.

May 26; Bowman.

Illinois

May 6, Canton.

May 7, 7 pm, Franklin Grove.

May 7, 6:30 pm, Lanark.

May 14, 7 pm, Pine Creek.

May 14, 7 pm, Sterling.

May 14, 7 pm, Elgin.

May 21, 6:30 pm, Cherry Grove.

May 27, 28, 7 pm, Yellow Creek.

May 28, 7 pm, Batavia.

Indiana

April 30, 7:30 pm, Kokomo.

May 6, 7 pm, Anderson.

May 7, 7 pm, Four Mile.

May 7, 6:30 pm, Huntington City.

May 13, Wawaka.

May 13, 7 pm, Bethany.

May 13, 7 pm, Beech Grove.

May 13, Pleasant Valley.

May 13, Walnut.

May 20, 7 pm, New Bethel.

May 20, 7:30 pm, Portland.

May 20, 2 pm, Blue River.

May 20, Pine Creek.

May 20, North Winona Lake.

May 20, Shipshewana.

May 21, Logansport.

May 21, 7:30 pm, Upper Fall Creek.

May 27, 4 pm, Pipe Creek.

May 27, English Prairie.

May 27, New Salem, five miles southeast of Millford.

May 27, Rock Run.

May 27, 2:30 pm, Pleasant Hill.

May 27, Yellow River.

May 27, Bremen.

May 31, 7 pm, Wakarusa.

Iowa

April 29, 7:30 pm, Fairview.

May 1, 7:30 pm, Ottumwa.

May 7, 7 pm, South Keokuk.

May 13, Mt. Etna.

May 13, Monroe County.

May 20, 2:30 pm, Iowa River.

May 20, 7 pm, Prairie City.

May 27, Osceola.

May 27, Libertyville.

May 27, Des Moines Valley.

May 27, Sheldon.

May 29, Grundy County.

Kansas

April 30, 7 pm, East Wichita.

May 30, Hutchinson, First Church.

May 6, Richland Center.

May 6, Lone Star.

May 6, 7, 11 am, North Solomon.

May 13, Verdigris.

May 13, Independence.

May 13, 7:30 pm, Ottawa.

May 13, Parsons.

May 14, Morrill.

May 20, Chanute.

May 20, 10:30 am, Quinter.

May 27, 6 pm, Abilene.

May 27, 5 pm, Belleville.

May 27, 10 am, Maple Grove.

May 27, Victor.

Maryland

May 6, 2 pm, Monocacy, Fountaine house.

May 7, 4 pm, Pleasant View.

May 13, 14, 4 pm, Manor.

May 13, 14, 10 am, Piney Creek.

May 20, 2 pm, Thurmont, Mt. Dale house.

May 20, 2:30 pm, Meadow Grove.

May 20, 21, 1 pm, Beaver Creek.

May 21, Ridgely.

May 21, 6 pm, Washington City.

May 27, 2:30 pm, Beaver Dam.

May 27, 2 pm, Brownville.

Michigan

May 13, 2 pm, Elmdale.

May 13, Sugar Ridge.

May 20, 6:30 pm, Battle Creek.

May 27, Homestead.

May 27, 7:30 pm, Elsie.

May 27, Woodland.

Missouri

May 6, 5 pm, Carthage.

May 7, 7 pm, Bethany.

May 7, Cabool, at Mountain Grove.

May 13, Shoal Creek.

May 27, Centerville.

Nebraska

May 13, South Beatrice.

May 14, 7:30 pm, Lincoln.

May 21, 7 pm, Falls City.

April 29, 7 pm, Logan.

May 6, 10:30 am, Black Swamp.

May 6, 10 am, Hicksville.

May 7, 7 pm, Eagle Creek.

May 27, 7:30 pm, Alvo.

May 29, Octavia.

May 13, 6 pm, West Charleston.

May 19, 6:30 pm, Pleasant Hill.

May 20, Harris Creek.

May 27, 5 pm, Everdale.

May 27, 7 pm, Oakland.

May 27, Blanchard.

May 27, Wyandot.

May 27, Lick Creek.

May 28, 6 pm, Fostoria.

Okahoma

May 6, 7 pm, Monitor.

May 7, Guthrie.

May 13, 7 pm, Paradise Prairie.

May 28, Thomas.

Oregon

April 29, Portland.

May 13, 7 pm, Newberg.

May 20, Mabel.

Pennsylvania

April 29, 3 pm, Palmyra.

April 30, 5:30 pm, Summit.

April 30, 6 pm, Summit Mills.

Summit Mills house.

May 4, 7:30 pm, First Church, Philadelphia.

May 6, 2 pm, Indian Creek.

May 6, 3 pm, Parker Ford.

May 6, 1:30 pm, Spring Grove, Kemper house.

May 6, 7, 10 am, Falling Spring, Hade house.

May 6, 7, 10 am, Claar.

May 7, Hanover.

May 7, Lancaster.

May 7, Everett.

May 7, 6:30 pm, Williamsburg.

May 9, 10, 10 am, Chiques, Chiques house.

May 10, 11, 1 pm, White Oak, Pennville house.

May 10, 11, 1:30 pm, White Oak, Gettysburg house.

May 13, 2 pm, Hatfield.

May 13, Pleasant Hill.

May 14, Elizabethtown.

May 14, 6:30 pm, Green Tree.

May 14, Codorus, Codorus house.

May 14, Walnut Grove (Johnstown).

May 14, York.

May 14, Rummel.

May 14, Clover Creek, Fred-ericksburg house.

May 14, 4 pm, Ephrata.

May 14, 2 pm, Lititz.

May 14, Carson Valley.

May 14, 6:30 pm, Pittsburgh.

May 14, Upper Cumberland, at Huntsdale.

May 15, 16, West Conestoga.

May 16, 17, 9:30 am, Midway.

May 16, 17, 1 pm, Bareville.

May 17, 18, Mountville.

May 18, 1:30 pm, East Fairview.

May 20, 9:30 am, Richland, Richland house.

May 20, Lower Claar.

May 20, 2:30 pm, Good Will house, Lost Creek congregation.

May 20, 1:30 pm, Welsh Run.

May 20, 21, Maiden Creek.

May 20, 21, Akron.

May 21, 1:30 pm, Lower Cone-wago, Bermudian house.

May 21, 6 pm, Pike church, Brothersvalley.

May 21, New Fairview.

May 21, 2:30 pm, Fredericksburg, Meyer house.

May 23, 24, 9:30 am, Springville, Mohler house.

May 24, 25, East Petersburg.

May 25, 26, 10 am, Little Swatara, Ziegler house.

May 25, 26, Big Swatara.

May 26, 6:30 pm, Greensburg.

May 27, 7 pm, Upper Dublin.

May 27, 2 pm, Spring Run, Pine Glen church.

May 27, 28, 10 am, Back Creek, Shank house.

May 27, 28, 10 am, Upper Codorus, Black Rock house.

May 28, Mt. Joy.

May 28, Dunning's Creek, New Paris house.

May 28, Shade Creek.

May 28, 3 pm, Reading.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Looking Toward Winona Lake

THE Annual Conference of the Church of the Brethren is a unique event, not only in the history of the church, but in the history of conferences. There are plenty of larger churches than ours, but larger conferences are exceedingly scarce. Other churches send delegates to their conferences. We send delegates to ours and then go along to see what they do.

Which is a very good thing—good for the delegates and good for the rest of us. It is good for the delegates because it helps to create a healthy atmosphere for them to work in. It is good for the rest of us because that atmosphere reacts just as favorably upon us and also because we can better understand why the delegates do what they do.

We have no greater unifying force in the church than the General Conference. This is partly because here a working policy is agreed upon and partly because of the unifying effect of personal contact between the church leaders and the church membership generally. There is nothing like looking one another in the face and talking things over, when it comes to arriving at a common understanding or at least an appreciation of our various points of view.

The nations are finding out that this method works much better than the exchange of diplomatic notes at long range. And so the practice grows, of gathering round a common conference table and frankly laying their several problems down on a common pile, that all may see and understand the problems of all the rest. So much good has come of this method already that it is certain to be used with increasing frequency and effectiveness.

We have been practicing this in church matters this long time, and our sense of its value grows no less. That anywhere from ten to forty per cent of our entire church membership should come together in a Conference, is testimony enough on this point. The Conference is an expensive institution and there have been occasional questionings about the wisdom of spending so much money in this way, but the conviction is well settled that it is worth all its costs.

For our part, we wish every member of the church could attend the Conference. Since this is not practi-

cable the next best thing is that as many should go as possible. Especially is it to be desired that the delegate representation should be as large as possible. When the Conference is at Winona Lake—centrally located as it is with reference to the main body of our membership—from a thousand congregations we ought to have at least seven hundred delegates. Only the most urgent circumstances can justify a church in deciding not to send a delegate to Annual Conference.

The docket of new business, though not as heavy as we sometimes have, contains some interesting and important items. And the Conference last year managed to put no less than six subjects on the list of "unfinished business." The committees assigned to them have all prepared their reports and these have been published in the MESSENGER. Some of them, at least, are sure to awaken a high degree of interest, for they involve significant changes in the management of our leading church activities. There will be no lack of important business at the coming Conference.

And there will be five great days of inspiration and instruction before the business sessions. The Program Committee has already told you what may be expected. Several of our most pressing problems have been chosen for special emphasis and more thorough consideration than we have ever given them. How to keep a large number of our rural churches from going to pieces and make them live and prosperous, and how to maintain an efficient ministry, are two of these and two of the most vital spots in our church life today. And there are two or three other questions on the schedule, almost if not altogether as live as these. Then the various general committees will hold sectional conferences on their particular work. You can not attend all of these this year but you can take in those in which you have a special interest or a special need of counsel. Altogether the program will certainly equal in strength, and probably surpass in real helpfulness, any that has ever been given at an Annual Conference.

The Conference is the great event of the year on our church calendar. This will be the fifth one to be held at Winona Lake. The last one was certainly the best one of the four. Why should not this one be the best one of the five? God is able, if we are willing. It is not too soon to begin to pray that it may be.

Nor too soon to plan to go, if the Lord so will. Surely you will want to share in the inspiration of that great occasion. If that can not be, will you not at least do your part in seeing to it that your church is represented there, that something of its uplifting power may be brought back to your local work by those you send.

God bless the coming Conference at Winona Lake, and through it the whole church!

A Footnote for Leaders

"LIKEWISE also said all the disciples." But would any of them ever have said it first?

And yet these men were at least as loyal as the more impulsive Peter. None of them proved quite equal to the emergency, but none would have done worse than he, in his circumstances.

There is a lot of good "followership" going to waste for want of leadership. Most people wait to be led. Their intentions are good, but they lack the initiative to move out first.

But those who would lead must remember that leadership involves something more than taking a stand at the head of the procession. It involves both going forward and taking the rest along.

Two Men and the Master

ONE of the men was good, the other bad. Such was the public estimate, at least, and the evidence indicates that the men themselves would have agreed with this.

One was learned and respected, and high in authority in the councils of the church. The other was a social outcast, despised as an exploiter and a defrauder of the people.

One came to see Jesus and have a nice talk with him in the quiet of the night. But he never got farther with his speech than the flattering introduction. With a strange lack of appreciation Jesus brushed aside his high-sounding compliments and brusquely told him he would have to be born again.

The other, surprised at the Master's kindly recognition of him, in inviting himself to dine with him, and making no defense against the taunt of the crowd that he was a sinner, proposed to make his wrongs right and turn over a new leaf. That was all. And Jesus told him, in effect, that he *was* born again.

Wasn't it a queer way that Jesus had, of measuring men? What makes so many people think his way is different now?

When Social Service Is Evangelical

THE social service ideal needs to be baptized with the spirit of Ezra and Daniel. Then it will be thoroughly evangelical. Then the social gospel will be a real Gospel.

Study the great prayers of confession made by these men, recorded in both cases, as it happens, in the ninth chapter of the books which bear their names. They were not personally guilty of all those sins, but see how they identify themselves with their people and take upon themselves the iniquity of their fellows. See how they feel the weight and the shame!

That was the way the faithful remnant of Israel felt in exile, as so graphically pictured in Isaiah, chapters forty to fifty-five. That is, those who had discernment enough to see the true situation, felt that way. The prophets of God felt that way. But some chafed and fretted and grew bitter because they had to share the suffering of their guilty countrymen and generally take the worst of it. They were too blind to see their great opportunity—the chance to achieve, through vicarious sacrifice, the redemption of the whole nation. But a few noble souls saw it and preached it and lived it.

There is a lot wrong with this world. The darkness is inky black in some spots. In others the light is breaking in. But nowhere is life what it ought to be. Nor what it could be if the spirit of Ezra and Daniel and Isaiah, not to say, the spirit of Christ, possessed us.

But it avails little to stand to one side and mildly exhort. We must enter in. We must share the common lot. We must feel that the cause is our cause. We must bare our own backs to the stripes of those we would heal.

There is still much injustice in our social relationships. If we are willing to share a common humiliation with those who are the victims of it, we can change this. But not otherwise. There is much iniquity in the land, sin in high places and degradation in low places, which could be replaced by righteousness and happiness, if we were willing to accept the misunderstandings and persecution and abuse and possible disgrace that belong to the price of such an achievement.

The law of effective service has not changed. It is still vicarious.

CONTRIBUTORS' FORUM

In the Gloaming

The golden glow of sunset slowly fades,
And twilight trails her robes of somber hue
Over the fields and through the leafy glades;
Departing day now bids the world adieu.

The darkness softly steals across the sky,
The crickets chirp their evening roundelay,
Amid the lonely night-owl's mournful cry
Weirdly resounds, now near, now far away.

High in the jewel-studded vault of blue
Serenely sails the argent moon—her beams,
Like shafts of silver, pierce the darkness through,
Revealing earth a wonderland of dreams.

A Study of Romans

BY IRA J. LAPP

In Five Parts—Part Five

The Rejection of Israel.—Rom. 9, 10, 11

IN the past eight chapters Paul has been defending the righteousness of God, in granting salvation to both Jew and Gentile on the basis of faith and conduct. Because God is righteous, he is impartial, therefore, because the Jew has not conformed to the standard of God's law, Israel can not be justified and, therefore, must be rejected. This section is a defense of God's means of justification.

In 9:1-5 the apostle states his grief over Israel's rejection. We here get a picture of the natural affection which Paul had for his people—an affection which, if possible, would permit himself to be accused, if that would alter the status or change the position of his race.

Though he grieves, he would have them know that God is justified in his rejection of Israel. (9:6 to 10:21.)

In his argument he rather intimates, in the beginning, that it would be foolish to question God's course. His attitude is: Has not God a perfect right to reject Israel if he chooses to do so? "Shall the thing formed say to him that formed it, Why didst thou make me thus?" Inasmuch as the sons of Abraham are those who partake of the likeness of their father Abraham—share with him his ideals and faith—therefore if they—the Jews—do not possess this likeness, God, because he is just, must turn to the Gentiles, for they share with Abraham this spiritual likeness.

To carry his point, he quotes from Hosea and Isaiah. While he would have them know that God had a perfect right to turn to the Gentiles—that he was justified in his course—he is careful that they, the Jews, recognize that on the basis of faith and conduct they share with the Gentiles equal opportunity. "Whosoever believeth on him shall not be put to shame. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved."

The rejection of Israel was not total, for he says in chapter 11 that if such were the case, then I, who am proud to be an Israelite, of the seed of Abraham, of the tribe of Benjamin, would also be cast off. Though Israel's outlook was dark, yet, as in the time of Elijah, there was a faithful remnant. He hopes to provoke the Jews to acceptance by jealousy. To Paul, God was working out a marvelous plan of world redemption through the Jews' misfortune. Paul's constant reference to the Jew in the third person, leads us to infer that the Roman Christians were chiefly Gentiles.

With his fundamental premises in hand, do you see anything dispensational in Paul's argument? **WILL THE JEW BE SAVED?** Yes, the Jew has the same opportunity and provision made for his salvation as the Gentile. When he turns his back upon sin, and conforms his life to God's will, then he shall find a Loving Father ready to receive him, but to make any other provision or to furnish any other basis of acceptance, is unthinkable to Paul, for God is righteous and just.

Verse 32 tells us that thus no one can boast over the other. His mercy is the sole cause of their salvation.

As the full vision of God's general plan breaks upon Paul and as he becomes conscious of the problems, which the details bring, he is forced, in conclusion, to exclaim: "Oh, how inexhaustible are God's resources and God's wisdom and God's knowledge! How impossible it is to search into his decrees, or to trace his footsteps."

God is the Source, the Guide, and the Goal of all things. Chapter 11 concludes the doctrinal portion of the epistle.

Romans 12 to 15: 3

Through the past eleven chapters Paul has had true prophetic insight into the divine purpose of God's dealing with mankind, and most forcefully defends God's righteousness. The actual and attested coming of the Messiah is the fulfillment and vindication of conscience and law, the achievement of righteousness by a new means. Through Christ, God has fully disclosed his character—not as an arbitrary sovereign, grasping at sovereignty for its own sake, or as a stern judge administering a grim law over which he has no control, but as a Holy and Loving Father, jealously requiring righteousness in his children for their own sake."

At the close of chapter 11 the argument of the book is past, and chapters 12 to 15: 3 constitute the hortatory portion of the epistle. Its content is general instruction and advice—pointed admonition and practical exhortation. God's mercy through the Gospel, set forth in the previous chapters, calls for the sacrifice of ourselves to do his will (12:1, 2) by the devoted use of God's spiritual gifts (3-8) and in love (9-21).

In chapter 13 Paul passes to the duties of Christians to the state. Here is a brief paraphrase of 1-14: Obey civil rulers, for they are divinely ordered, therefore, God will punish disobedience. Let the thought of Christ's coming awaken you to these duties! The reading of the last verses of this chapter marked the turning point of St. Augustine's life. Paul has just urged his readers by their expectation of Christ's coming to avoid the immorality of the heathen. Now, in chapter fifteen, he turns to the opposite extreme, and deals with the ascetic scrupulousness of certain Christians.

In 15:1-3 Paul enjoins mutual helpfulness.

In these general, practical exhortations Paul discusses the life approved and prospered of God. The remainder (15:3 to 16:27) takes upon itself the intimate character of a personal letter.

Miami, N. Mex.

The Standing Committee Report

BY J. H. MOORE

REGARDING all papers, or matters, scheduled to come before the Annual Conference, it is the privilege of any one, wishing to do so, to express carefully-stated and well-matured views through the MESSENGER. But I have another reason for making use of the church paper on this occasion. Among our people, generally, it is understood that my voice is not such as to permit me to be distinctly heard by a very large assembly, and so I ask the indulgence of the reader, while calling attention to some points that do not appeal to me, in the report of the committee on "Plan for Standing Committee," as published on page 228 of the MESSENGER for April 16. I may also offer some suggestions.

In order that I may be easily understood, I am having the report repeated in this connection:

Plan for Standing Committee

To the Annual Conference of 1922, Assembled at Winona Lake, Indiana, Greetings
Your committee on plan for Standing Committee submits the following report:

I. Representation

1. A State District, having 3,500 members or more, shall be entitled to two delegates.
2. A State District, having 500 and under 3,500 members, shall be entitled to one delegate.
3. State Districts, having under 500 members, shall combine in pairs, according to convenience, and send delegates in alternate years. If there is an odd number of such Districts, the District, having the largest number of members, shall be entitled to one delegate.
4. Each foreign District shall be entitled to one delegate until its membership reaches 3,500, and then it shall be entitled to two delegates.

5. Members of Standing Committee may be elected to serve twice in five years, but not often, and not more than two years in succession. The reckoning time is to begin with the election of delegates to the Annual Conference of 1923.

II. Officers

1. The Moderator shall be elected annually by Standing Committee, with the approval of Conference, one year previous to the time he shall serve, who shall preside over both Standing Committee and open Conference. And he shall prepare an inaugural address of not more than thirty minutes, with respect to the work before Conference and in the light of general conditions, which shall be delivered at the beginning of the business sessions of the Conference.

(1) The Moderator, thus chosen, shall be eligible to election as regular delegate on Standing Committee. If, however, he serves only as Moderator, he shall have no vote, and whether he serves only as Moderator, or as both Moderator and regular delegate, his term of service shall be as stated in Section 5, Part I.

2. The Secretary shall be elected by Standing Committee, with the approval of Conference, for a term of three years.

(1) He shall have no vote in Standing Committee or the open Conference, except when regularly elected as delegate.

(2) His duties shall be to keep a correct and complete record of the proceedings of Conference, and he shall be custodian of all its official papers.

(3) His term of office and duties shall begin with his election.

3. Other officers of Conference shall be chosen as their term expires.

III. Expenses

1. The expenses of all members and officers of Standing Committee shall be paid by the Treasurer of the Annual Conference, except the delegates from the foreign Districts, whose expenses shall be paid as at present. The funds to be paid out by the Treasurer of Conference are to be raised in the regular way, by increasing the pro rata assessment.

Committee: H. C. Early, A. C. Wieand, Galen B. Royer.

In Division I, under "Representation," and Section 1, 2 and 3 it is stated that Districts of 3,500, or more, may have two members on the Standing Committee. Those under this number, but over 500, are entitled to one delegate. But the Districts of fewer than 500 members shall combine in pairs, and send delegates alternate years. That is, a District of less than 500 members can be represented only every other year. Now pass to Section 4 and observe that a District of like size, in a foreign country, may have a delegate on the Standing Committee every year.

Why this distinction? Why extend to a District in Denmark, India or China a greater privilege than to a like District in the United States? A live, yet small District in our own land is asked to contribute a few thousand dollars to help carry on the work in a foreign District, and yet the foreign District can have an elder on the Standing Committee every year, while the District, supporting the work, can represent only each alternate year. To me this does not look fair. If any advantage is to be given, it is the home District that should be favored. Here we have the taxation, and the representation should be on at least an equal basis.

With a sufficient increase of small foreign Districts, to be represented in Conference each year, and an increase of like domestic Districts, with only half the privilege of representation, the situation in our homeland might be made decidedly embarrassing, to say nothing of the grounds for complaint upon the part of our smaller Districts. To avoid all of this, as well as to avoid too great an increase of the number of delegates on the Standing Committee, and to make it fair all round, I suggest that we so amend this report as to permit all Districts having a membership of 4,000 or more, to send two delegates, and all others to send one to serve on the Standing Committee. This would apply to both domestic and foreign fields.

As to forming Districts, that would have to be worked out in accordance with the present rules. There are other reasons, aside from mere numbers, and the number of congregations for the creating of a new District, and when a District is formed, there should be fair representation as well as taxation.

Referring to Section 5 of Division I, I have always questioned the advisability of Conference interfering too much with the wishes of a State District in her choice of an elder to represent her on the Standing Committee. All Districts are not constituted alike, and for that reason some latitude should be allowed. Why not let the present rule stand as it is, and say that elders shall not be permitted to succeed themselves on the Standing Committee? For years that rule has worked nicely. It does away with all complications, and the necessity of keeping a close tab on the elders serving as delegates. Furthermore, the present rule makes it possible for Districts to make more frequent use of their strong men on the Standing Committee. And, by the way, this frequent use of strong men is the very thing that needs to be encouraged by Conference. This policy is what helps to keep the larger and the more active denominations to the front. In

fact, it is the policy of all successful bodies and movements. It is a policy, or system, that permits the developing and use of the strong men, and for that reason the way is clear for various movements to secure efficient leaders. The report would, under all circumstances, permit the use of a most efficient man only twice in three years. This is not a wise way to train and use widely-recognized leaders.

I am saying nothing against Division II, but there is a feature in Division III, "Expense," that is worth considering. Here we are told that the expenses of all domestic members of the Standing Committee shall be paid by the Treasurer of the Annual Conference. This will be fine for the District wishing to get rid of the expenses of their delegates to Conference. But later on the assessment comes, and then the money has to be paid. But there is another point: Should the Conference go to the Pacific Coast, this would mean for the Treasurer to pay the expenses of about fifty-five delegates—an average of possibly \$100 each, equaling about \$5,500. To this add the practically \$4,000 which the Treasurer is now raising each year, and we will have him calling on the different Districts for about \$9,000. It may not be that much in other years, but it will always be a goodly sum.

For the Brotherhood at large to pay the expenses of her Conference delegates is a new and untried policy to me. As a financial proposition, it does not strike me just right. As like often begets like, and should it prove satisfactory, what would happen, should Conference be asked to pay the expenses of her local delegates too? In order to get their pay, a majority of the delegates might vote for it. Then what? Think of a thousand churches sending as many delegates to Conference, and then Conference being asked to pay the expenses of all of them. It would be a fine way of securing a full representation, but how about providing funds for the expenses?

We may be asked not to worry about crossing the bridge before we get to it. But when the way is paved to the bridge, the decision to cross becomes a wonderfully easy matter. I am wondering if we would not better look at the proposition a while. I would like to say this much at Conference, but since that can not be, I am saying it here.

Sebring, Fla.

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Three Articles That May Stimulate Thought—III

BY WILBUR STOVER

FOR some years I have had a growing conviction that we have a grand good host of young folks in our midst, who have imbibed from their childhood the things we hold most dear, and who would gladly enter into the fullest service of the Master within the church, if the way were open to them. And they would make good.

We must give our young folks work to do. The teacher must teach, and the preacher must preach, if they would hope to develop. To elect our boys to the ministry is not enough. It is the very least thing the church can do in the question. We have to encourage them to prepare for the work—to make it a life-work, and to go to it just as soon as possible. But how shall they go to it? They are willing, but that is not the crux of the difficulty. I feel that every congregation that has not less than ten families ought to be developing another—a mission point. If near, it would become a feeder; if farther away, an independent congregation, in due time. In this mission work, old and young should cooperate.

And I have a strong feeling, on a more crucial point than that—our colleges have groups of good young brethren who have been called to the ministry, and who have accepted the call as from God. Now it appears that the relationship of the church to them is already established by this fact. The student-preachers in our colleges are willing to work. If they preach frequently, while students, the transition from part time to whole time service will be the most natural thing in the

world, after they have finished their college work. It is the one thing they know they can do, and they will enjoy it. But if you permit them to go on developing in the school-room, and give them no preaching to do, it will be a rather jarring experience to go from the one to the other, when they get out. Worse than that—having had little or no experience, no congregation wants them and, well, they know the school-room. Being prepared for either the school-room or the pulpit, the school-room wants them, and thus their service is lost to the ministry. Whose fault is it?

Now, in answer to this, let us look at what some others are doing. In Chicago some of the schools (there are many) report like this:

Institution	Preacher-Students	Preaching Every Sunday
Garrett Biblical Institute, Methodist,.....	244.....	116
Chicago Divinity School, Baptist,.....	133.....	23
Chicago Theological School,.....	60.....	17
Swedish Theological, Methodist,.....	10.....	5
Norwegian Theological, Methodist,.....	6.....	6

What else does the above table signify, than the fact that some people are taking the matter seriously, and are having their student-preachers preach while they are preparing to be preachers. That is what it means. They may have a different view of the Word from ourselves, but they are preparing men to put their view across, and we may say what we like about it.

The fact that something of the kind is being done in our colleges, challenged me to write and find out several points, in harmony with the above, and this I give you. The question-mark means that it may be every Sunday, but it is not surely so, therefore it can not be otherwise listed. That is the meaning of a question-mark anyhow—doubtful.

Institution	Preacher-Students	Preach Every Sunday	Some Religious Work Every Sunday
Bethany,.....	56.....	5.....	51
Blue Ridge,.....	12.....	2.....	?
Bridgewater,.....	28.....	0.....	4
Daleville,.....	6.....	0.....	3
Elizabethtown,.....	8.....	2.....	3
Juniata,.....	26.....	6.....	?
La Verne,.....	5.....	0.....	1
Manchester,.....	39.....	8.....	9
McPherson,.....	30.....	9.....	?
Mount Morris,.....	6.....	2.....	?

Why do not the colleges put them to work? Why do they not move out on their own account? I would answer that such questions are not permissible. The colleges are already overburdened. And tell me, how long would a young minister be able to maintain his modest decorum, if he went asking for places to preach? Now I wish to speak very plainly, and I wish to be understood. I feel very keenly that it is the duty of the congregations to put these brethren to work. That duty devolves in a special manner upon such congregations as are geographically near the colleges. Draw a circle around your nearest college, with a fifty-mile radius. If you come within that circle, then consider seriously this question. If you come ten or twenty miles without, I beg you, do not excuse yourself. Go to it.

The congregation may be large, and have its preacher or preachers, therefore not requiring the aid of student-preachers. I see it the other way. If a large congregation, the more is the reason that student preachers be used. It will encourage our young people. It will increase the confidence of the older in the younger. It will help cement the older and the younger members more tightly. And it will make the young brother feel that he has a place as a preacher. All these are worth-while points. If there is a settled pastor in a large congregation, a student could be "assistant pastor." The pastor might go off somewhere else, and do a good work, once a month, and the assistant pastor could be used in his stead, in the home church.

Now for the smaller congregations and the mission points. When I recall the fact that from the Garrett Biblical Institute in Evanston, the Methodists are pastoring over 100 small congregations and missions, using their students, then I say: "Some people have a vision, if not all."

What has all this to do with the subject—with the 269? It has a great deal to do with it. If we work together in dead earnest to evangelize, preach, teach, and so grow, increase, multiply, everywhere, as we ought to, and as we all believe we are worthy of doing, then 269 may be no more. But otherwise, if we fail as leaders, it may become 962, which God forbid!

Mount Morris, Ill.

Give Jesus a Chance

BY PAUL MOHLER

It is an interesting story—that of Jesus and the Gerasene demoniac, but I have never heard a sermon based on that particular passage, except one that I myself preached, at one time, but never repeated. Is it because this is not a proper or sufficient basis for a sermon? Let us see!

In the first place, what is a sermon supposed to do? One thing is to turn the minds and hearts of the audience toward Jesus Christ, with reverence and godly fear. Secondly, it is to encourage the Christian in his most holy faith. Third, it is to warn the sinner. Fourth, it is to have its effect on the lives of the people. Give this text careful consideration from these standpoints, while we discuss the subject.

This is a remarkable scene. Here was one just as fully under the power of Satan as we can imagine any man to be. He was possessed of many demons. He was so far under their influence that all the ordinary social characteristics of humanity had disappeared. He hated others, refused to live with them, to yield to their restraining influences, to obey their authorities, or to regard, in any way, their standards of decency and order. He was an embodiment of full-grown devilishness. In him a man can see what Satan is trying to make of every one of us, and would make of us if it were not for God's continual working for righteousness.

Furthermore, he was in full possession of demoniacal power. He could not be bound by fetters. He could endure what would have killed other men. If one wishes to get the measure of the power which the devil can give a man, here it is. One can not imagine a man's having more power from Satan than this man had.

Now the interesting thing is to see this highest development of Satan's power in the presence of the highest development of God's power in man. If we watch these two, we quickly learn where lies the power—in Satan or in God, for we may be sure that Satan left nothing undone to make his own son and most outstanding representative just as strong as he was able to. We are witnessing a stupendous comparison of spiritual forces.

How did Jesus appear when he met the man? Do you catch any sign of fear, or even of excitement? Is there anywhere in the picture, any evidence of his being disturbed or agitated? I can find none. On the other hand, how did the demoniac appear? What fear there was! What terror of avenging wrath! What cringing! What an effort to secure a mitigation of deserved punishment! The picture does not show the silent spiritual conflict which brought the man to the feet of Jesus, begging for clemency, but that struggle took place, just as spiritual conflict lies back of every moral or immoral action of ours. It is the unseen conflict that is registered in the visible acts and deeds of men who are before our eyes.

We see what Jesus did. His words were few, but his action was sure and swift. The demons were permitted to go into the swine at their request, but their refuge was but for a moment. Jesus never promised them escape from punishment, and they did not escape, for the swine in which they chose to lodge, ran violently down a steep bank into the lake, and were drowned. We know not what was the fate of the spirits within, but we do know that their own chosen refuge lasted but a moment. Thus was revealed the overwhelming power of the Son of God over Satan and all of his followers.

Now give Jesus a chance. If you have a manifestation of Satan dwelling in your flesh, tempting you

(Continued on Page 282)

An Opportunity for Young People

BY C. H. SHAMBERGER

THE HOME DEPARTMENT of the General Mission Board desires some well-arranged posters, to be used as a part of the Home Missionary Exhibit at the coming Annual Conference. In order to stimulate the preparation of these, a number of splendid books will be given to the young people's organizations that prepare the best posters.

The young people's departments, studying "Playing Square With Tomorrow," will have an exceptionally good background, out of which to supply a poster. Congregations, in which there is no young people's society, may have organized Sunday-school classes which would be interested in doing this.

The books to be awarded for the poster which is considered best, will be as follows: "The Book of Missionary Heroes"; "Making Missions Real"; "China, A Challenge"; Frank Higgins' "Trail Blazer"; "Trend of the Races"; "Vanguard of the Races"; "Missionary Review of the World (1 year)"; "Handbook for Workers with Young People."

For the second best poster: "Making Missions Real"; "China, A Challenge"; Frank Higgins' "Trail Blazer"; "Trend of the Races"; "Vanguard of the Races"; "Handbook for Workers with Young People."

For the poster judged as third best: "Making Missions Real"; "China, A Challenge"; Frank Higgins' "Trail Blazer"; "Handbook for Workers with Young People."

A list of three books will be given for three other posters, which are considered as being exceptionally good. They are: "Making Missions Real"; Frank Higgins' "Trail Blazer"; "China, A Challenge."

Suggestions for Posters

Size must not be larger than 36 by 24 inches. Any subject matter that deals with work here in America will be acceptable. The poster dealing with the negro, Indian, or any other class of people, is very desirable. A poster may be made by the use of words only. A striking statement, concerning the needs of Home Missions, put up in an artistic way, will stand a chance for a prize. Pictures can be secured from good magazines, kodak pictures or any other means, to make an attractive poster.

The posters should be addressed to the General Mission Board at Winona Lake, Ind., and should be sent so as to reach there by June 1. For any additional information write either the General Mission Board Home Department, or the Christian Workers' Board, Elgin, Ill.

The Church's Obligations to the Ministry

BY LINA N. STONER

In Two Parts.—Part Two

DID I say the minister should reprove, rebuke, with all long-suffering and doctrine? What are our obligations to him when he has shown us the safe path? "Be ye followers of me, even as I also am of Christ," saith the faithful minister, Paul. Again he instructs the Hebrew brethren: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow." The message of Christ's spokesman is not merely to entertain. It is not essential that it abound in flowery speeches nor flights of oratory. It is the message of life and salvation. We, as members of the church militant, must have our lives accord with the principles and doctrines of Christ—we must be epistles, known and read of all men, or the efforts of our ministers will fall far short of their purpose.

Let us hear Paul again: "BEAR ye one another's burdens, and so fulfill the law of Christ." "Let him that is taught in the Word communicate unto him that teacheth in all good things." "Communicate unto him in all good things." That means, "Let us give him our support spiritually and financially." God has seen fit to call earthen vessels into his service. He has given unto them his Word and his grace, as instruments with which to do his bidding. He has, through his beloved Son, sent down his Spirit to give them enlightenment and power. But they are men of like pas-

sions—they have the same physical needs, the same financial problems as we have. They and their families must have food and raiment to sustain and protect their bodies. The Word says: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." Some of our beloved ministers, like the apostle, labor with their hands and minister to their own necessities. They have labored long and successfully for God—they give the Gospel without charge—but there are circumstances that make it impossible for the minister to keep his family and labor day by day for the church. He must have his support and the church is under obligation to provide it.

We not only owe our ministers respect, love, obedience to their Scriptural teaching and necessary support, but patience is a virtue that is sometimes needed. Though our young men have espoused the noblest of all callings, though they are consecrated, godly men, we can not deny the fact that they are still human. They have temptations and weaknesses akin to human kind, just as we have. They are in the probationary state. Their zeal and fire of youth is untempered by the school of experience. They may have different methods, though their motives are one with ours. We who are older should patiently bear with their aspect of life, as long as no Gospel principle is violated. Their modern ideas may be more effective in soul-winning than ours. We can learn of them, while they are taught by us lessons that time has proved to be safe and sound.

Their enthusiasm, coupled with our experience, may accomplish greater things than either youth or age could do alone. They may, at times, need some doctrinal teaching. Apollos needed such teaching and he received it from Aquila and Priscilla with grace and profit. What if they should occasionally get impetuous or even presumptuous? Peter became just that way. What if they neglect some means of grace and get to doubting, like Thomas? What if self gets uppermost and what if ambition points to the highest seats and the greatest popularity? James and John were afflicted in the same way, but the Master lovingly set them right. Patience, brethren, patience!

Should it be possible that some minister might need heroic treatment, a little discipline, a few chastisements, some teaching and much love will accomplish wonders. You know how we train, and teach, and spank, and love, and pray for our children in the home, that they may attain to the higher things of life. The Master's training of his chosen bore wonderful results, even after his earth work was done, and he had entered into his glory. Peter—talkative, impetuous Peter—after receiving his Pentecostal baptism, became a powerful preacher, and his first great sermon was blest with a marvelous ingathering. James, loyal James, gave up his head when Herod drew forth his sword, but he did not forsake his Risen Lord. John, the beloved, on that desolate, lonely Isle of Patmos, cast there "for the word of God and for the testimony of Jesus Christ," was the chosen one to behold that glorious revelation and was divinely commanded to write concerning "the things which he saw, and the things which are and the things which shall be hereafter."

Our ministers need the fervent prayers of the church. When Paul, the aged prisoner, as he was approaching the end of his course, shortly before his martyrdom, wrote to his beloved Timothy, he assured him that, without ceasing, he had remembrance of him in his prayers, night and day. What might we expect of our sons in the ministry, if the members of Christ's body held them up before the throne of grace, without ceasing night and day? What a Pentecost, what an ingathering, what a great revival of the Christian religion might the Church of Christ experience if we all, with one accord, with one aim, in faith believing, implored our Father's blessing upon the work of our faithful ministers!

Dearly beloved, the fields are white for the harvest, the laborers need our help. We are workers together with them and with God in this great work of evangelizing the world. We can help them bear their burdens, we can hold up their hands, support their efforts with

our means, our holy living, our faith, our prayers. This is our reasonable service.

God grant that we may be true to our trust! May the Church of the Brethren, by the faithful ministrations of her servants, go forth to victory! May she be true to her obligations! Then, she will hear the voice of him who is the First and the Last—he that liveth and was dead, and is alive forevermore: "Behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength and hast kept my word, and hast not denied my name. . . . Behold, I come quickly, hold fast that which thou hast, that no man take thy crown" (Rev. 3: 8, 11).

Ladoga, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

STERLING, ILLINOIS

We enjoyed a season of refreshing over the Easter period. Brother and Sister Omer B. Maphis, of Chicago, were with us from Friday evening until Tuesday morning. Bro. Maphis preached four sermons, which were an inspiration to the membership, and also contained strong appeals to the unsaved. While there were no visible results, so far as conversions are concerned, we feel that impressions were made which will bring forth fruits in the near future. We thoroughly enjoyed Brother and Sister Maphis' visit to our congregation, and hope that we may again enjoy their presence among us.

Our Sunday-school has increased in enrollment during the past few weeks, and we hope to increase it still more in the near future. Our attendance has not been all we should like to see—partly due to so much sickness among the children.

We expect to hold our communion services on Sunday evening, May 14. On the same date we are planning to recognize Mothers' Day by preparing a short appropriate program. We heartily invite our people from adjoining congregations, who can find it convenient to enjoy the meetings with us.

We also have been enjoying special singing in our services, by the ladies' chorus, mixed chorus and quartettes. The young people of the church are taking an active interest in Sunday-school and preaching services. Occasionally visitors from Dixon attend our services, which we appreciate.

Bro. Fyock spent several days with us in the financial interests of Mt. Morris College. Mrs. Anna L. Caslow.

FROM FORT WORTH, TEXAS

I want to give the "Messenger" readers a brief report of results of the city-wide simultaneous religious effort in our city April 2-16, the like of which never before was known in all the world. Every religious organization held meetings—most, if not all, day and night—not only in the regular place of meeting, but in almost every available place—theatres, schools, stockyards exchange, and where all I do not know.

At noon, Monday, 1939 conversions were reported, Catholics not included. The Methodists led with 769, Baptists 650, Christians 295. No others reached 100. English Lutherans claimed 2; Congregationalists 8; Church of the Brethren 13, which I think was very creditable for us. Eld. D. G. Brubaker, of Nocona, Texas, worked faithfully. Altogether there were thirty meetings. But the results were not altogether from this effort, but date back about nine years.

At that time a family by the name of Mayfield attended Sunday-school and preaching frequently, and were about to join the church, but moved to another county without joining. The mother became a member of another church, but was never satisfied. A younger brother, with his family, moved in the house that was vacated. They, too, attended our meeting some. Twice birthday celebrations were held at our church, for the father of the above named, when 100 years old and again on his 105th birthday. Last fall the elder brother and family moved back to Ft. Worth and it was soon reported that they would be baptized, but they put it off. The wife said she was waiting for her husband.

One night she was handed a reference of Scripture to read at one of our meetings. It was Acts 10: 47: "Can any man forbid water, that these should not be baptized?" Immediately she made the decision and the following Sunday, March 19, was baptized. Three weeks later her husband, seventy-four years old, was baptized, and one week later one of his daughters, the younger brother, his wife and son and two grandchildren.

During these years we have had a hard struggle with many discouragements, without and within. When some would speak of locking the house and giving it up, there was one, who, although almost of the same mind, always encouraged holding on. Now we all rejoice together. For several years our Sunday-school has been gradually growing and the last six months show a decided increase.

Eleven were baptized during our two weeks' effort, two await baptism, which is to be next Sunday. One of this number—the wife of Bro. Roy Leicht—was baptized on Sunday afternoon, and at a meeting, at 6 P. M., Bro. Leicht was accepted and installed into the ministry, his wife being received with him. They expect to go to Bethany next fall.

April 9 we had dinner at the church; in celebration of the eightieth anniversary of an old lady who has been attending our Sunday-school and other meetings.

The General Mission Board has agreed to send us a pastor, and we hope it may do so soon. A. J. Wine.

MARKLE, INDIANA

Our three weeks' revival services were conducted by our pastor, Bro. B. D. Kerlin, with good success, six being won for Christ, four of whom were young people of the Sunday-school. They were taken into the church by baptism. Bro. Kerlin delivered some very strong, spiritual sermons. The song service was led by Sister Rowena Poorman, one of our own number. The Young Men's Chorus Class from the Loon Creek church, also the Huntington City Ladies' Quartet, rendered musical numbers which were appreciated very much.

During Passion Week Bro. Kerlin gave some very interesting messages, including an illustrated talk.

Our council meeting, March 18, was in charge of Eld. D. W. Paul. Bro. Kerlin was chosen delegate to Annual Conference. It was decided that the pulpit rostrum be raised two feet from the floor, which has been done, adding much to the appearance of the pulpit, as well as placing the speaker in better position. Our Ladies' Aid Society donated a new rug for the rostrum, also new rubber matting for the aisle. The Sunday-school installed a new library case in the church. Our superintendent is Bro. Wallace Heaston.

Much sickness has prevailed among the congregation during the past few months. Two aged sisters have been called from our number by death lately.

Our love feast was held April 22, with a goodly number present. Four ministers were with us—Brethren D. W. Paul, D. B. Hirt, D. B. Garber and our pastor. Bro. Hirt led in the services, while each of the others assisted with a few words of encouragement, as well as prayer.

Lillian Earhart.

AKRON, OHIO

A successful evangelistic campaign has just come to a close in the Akron congregation. Eld. I. R. Beery, of Flora, Ind., labored earnestly and faithfully, in presenting the Gospel to both saint and sinner. A marked interest was shown from the beginning, which grew as the meetings progressed. Nineteen were added to the Kingdom by baptism and two were reclaimed.

There were a few outstanding features of this campaign which might prove helpful elsewhere, so we mention them briefly. In the first place there were a goodly number of devoted, faithful members who had the Lord's cause at heart. These began praying for the meetings and the evangelist, as soon as the date was definitely known. Cottage prayer meetings were added to the regular list. This proved to be a most excellent means of gaining publicity for the meetings. The second feature was the selecting of spiritual hymns and songs by our chorister, Sister Kathryn Porter, which aided in directing and maintaining worship. Special music was given each evening.

The third feature was the absence of any sensational or so-called modern methods of attracting crowds or winning converts. The messages were plain and powerful, under the demonstration of the Spirit. Special emphasis was placed on doctrinal teachings, as well as distinctive practices of the Church of the Brethren. These were taught privately as well as from the pulpit. There were no concessions made or privileges granted. The applicants united with us because of the privilege of accepting a full Gospel. A love feast was held in connection with the campaign, which was also largely attended.

G. C. Kaufman.

ONE YEAR AFTER FAMINE RELIEF WAS ADMINISTERED

During the time when relief was being administered, we used as much strength as was available in men, to preach to the people. As soon as famine relief could be finished up, and the reports were all in, we began to make plans to do a more complete job than we had done before. Accordingly we organized our forces.

At the Chinese New Year, which was about the first week of February, 1922, we started out with four bands of three men each. The District was apportioned, so that each band was to cover about the same amount of territory and the same number of villages. We planned to go into a village, to locate for three days, and to preach regularly three times per day. To nearly all of the villages we were able to send word a few days ahead of our arrival, so that the village officials could arrange places for us to stay, and to provide a preaching place. Their appreciation of former help was shown splendidly,

for in practically every place visited we had splendid receptions. From the very beginning we had good crowds, and in most places the interest grew to the last. Songs were taught, Gospel sermons were preached, and health ideas were given out, and everywhere we endeavored to help the people. In a few of the villages there seemed to be a real movement towards the church, and a breaking away from idol worship. We are planning to follow up the work, in the most receptive places, with frequent visits—not neglecting to get into all of the villages as often as we can.

The undertaking was supported by the teacher of the Men's Bible School and all of the students. They were paid enough to cover expenses, leaving them a little for home use. The real life and energy, with which they entered into the undertaking, was an inspiration to us all. We have enrolled a lot of inquirers in this territory, who, with proper care, should come into the church and lend a hand in a very short time. We are trying to get them to see that the religion of Christ not only has a care for their bodies, but makes provisions for their spiritual life as well.

Just yesterday a man came in from that section of the

country, urging us to give his village regular preaching. We hope that we can keep his place regularly supplied with preaching at proper intervals. In all of this work we always come back to the point where we wish and long for more and better qualified leaders.

Here are some of the things that are very noticeable this year, in comparison to a few years ago:

A wide open welcome to the preachers, whether Chinese or foreign; a willingness to listen to new ideas, as presented by the new cult; fewer signs of fear, on the part of men and women, all over the country. If we can now move in, we certainly hope that some of these tendencies will result in people actually confessing Christ and turning away from their idols.

In one village we found that the school-children had made up a song, in praise of the work of the church in the famine relief. When we were there, they staged this performance for us in our honor. At the same time they called all the village together, to listen to our message about the Christ that is back of all of this. Real signs of awakening are in evidence. May the Lord of the harvest complete his work!

F. H. Crumacker.

Ping Ting Hsien, Shansi, China.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Forward Movement Notes

THE CHURCH AT WINCHESTER, IDAHO, reports a subscription of 25% higher than was suggested to them as an apportionment.

"THE HISTORY OF STEWARDSHIP is the story of God's patient teaching and leading of his children of all ages and races, up the path of conquest over innate selfishness to the high plane of partnership with him in giving and serving for the good of men."

TWENTY-FOUR WERE ADDED to the Fulton Avenue Church, Baltimore, Md., during the evangelistic campaign between January and Easter. This information comes in a letter from the pastor, Bro. A. L. B. Martin, as he writes for cards to be used in connection with the Conference Offering.

SEVERAL CONGREGATIONS write, stating that they are using the duplex envelope system and that they have provided for their missionary offering in that manner, earlier in the year. A limited number write, saying that they can not use the "My Portion" cards. The great majority, apparently, are preparing for the every-member canvass during May.

The Wheat Crop

A LOCAL DIRECTOR in one of the Kansas churches writes: "Our wheat crop will be short, but it may be better than we think. We will do our best," and in closing he adds: "Yours in faith." In the same mail there was another letter from the same State, in which the writer told how a hail-storm had ruined their wheat crop last year, and that the prospect was not the most encouraging for the coming season. But even in the face of that, there is a determination to give for the promotion of the Lord's work.

This latter brother calls to our attention the record made by his congregation during the more prosperous years. He believes confidently that they will do so again, just as soon as they are able.

These two examples are probably representative of other sections, although they are, without doubt, less able to give than those of many other places, which might be mentioned. There are any number who believe they can not do much, in the way of giving, on account of the present financial situation. How, in the light of this, will the money be forthcoming which is necessary for the spread of the Gospel? Two courses present themselves:

In the first place, we need to recognize that the financial depression has struck harder in some places than in others. Realizing this, the churches, which are not feeling the depression so keenly, ought to welcome this as an opportunity of giving liberally, so as to bear a part of the load, ordinarily falling upon the others. The only obstacle here lies in the fact that there is too much of a temptation to magnify our reverses and to classify our congregation among those

which ought to be helped. It resolves itself into a matter of sincere and unselfish judgment.

The second solution rests in the fundamental practice of stewardship. The church which gives nothing because the wheat crop is not as good as it was last year, or because the price is lower than it used to be, will give comparatively nothing in more prosperous times. More people learn to be proportionate givers during the period of small income and financial depression, than they do by waiting until their income is larger, and the times are more prosperous.

The church which gives now, is learning to give in a way which will help it to give proportionately when better times come. Too often we wait to give from a surplus. This may have characterized some of our giving during the recent years of prosperity.

It is the same way with congregations as with individuals. The extent of giving is based upon the receipt of blessings. If a drouth or hail-storm has affected the wheat crop in a Kansas community 50%, and a congregation finds it possible to raise only \$3,000, whereas in a normal year, they raised \$6,000, there is no less credit due the congregation because its gift is only \$3,000, provided, in each case, it is according as the Lord has prospered.

The only serious phase, in connection with the present situation, is, that some individuals and congregations will do little, and occasionally nothing, because they do not have a surplus of money from which to give. The present time is a challenge to our faith. It is an opportune time to begin the practice of proportionate giving.

Varying Attitudes

DID YOU ever sit in a District Meeting, listening to the reports of various Boards and Committees, and did you ever notice how persistently they conclude by saying: "There is so much which might be done if we but had the funds to do it with," or something of that kind? And if you did, how did you feel? Did you ever say, within yourself: "I don't mind hearing of the opportunities, but I wish they would quit begging for money"?

After a District Meeting, some time ago, in which both the opportunity and need were frequently urged, a brother said: "I have been tithing for thirty-two years, and I always appreciate a meeting like this, for it brings new opportunities for giving." It was evident, however, that some present were made uncomfortable by the repeated calls for help.

Following a discussion of the Forward Movement, prior to the "every-member canvass," a sister told of her experience in tithing. She has made it a practice to set aside one-tenth of all that she receives. Then she explained: "When there is an appeal for help, I simply take it out of the tithe. I don't have to give it then; it is given when I lay it aside as the Lord's share." Not every one received the message in that same spirit. How do such appeals affect you?

THE ROUND TABLE

"The Way Up Is Down"

BY A. B. COOVER

In the days of our Lord's ministry there was a young Benjamite, studying the law at the feet of the learned Gamaliel, at Jerusalem. He was a very apt pupil—so studious, so thorough that he made rapid progress, becoming a great scholar, a member of the Sanhedrin. Such was the Pharisee, Saul of Tarsus, ordained by God to be the apostle Paul.

Having arrived at the top ranks of the Jewish religion, he showed his convictions by trying to wipe out all opposing sects—"and haling men and women committed them to prison."

But see how humble he became—"Christ Jesus came into the world to save sinners; of whom I am chief." For something like eight years he remained in obscurity, preaching Jesus Christ, we know, but compelled to flee for his life at different times. We wonder what must have been his convictions about that prophecy: "He is a chosen vessel to me, to bear my name before the Gentiles and kings and children of Israel."

Most certainly he suffered deep humiliation, as we all must, ere we become of sufficient strength to begin going up in divine power. The most critical must say that Paul hit the bottom, but it was a solid place for him to lay the foundation of a glorious life.

It has been repeatedly said that all really great men were humble men—men who could, when necessary, for righteousness' sake, condescend to perform any menial service, however lowly. Just so, in daily life, my brother, God gives us dominion over the things of nature, that over them we might rise to do great things for him.

After all, God does the work through us, so let us expect great things from him, that we may attempt great things for him. If we think it is hard to bear humiliation for Christ's sake, remember: "Pride goeth before destruction and a haughty spirit before a fall."

Grants Pass, Ore.

Righteousness

BY R. H. MILLER
John 16: 8 and 10

Job asked: "Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. . . . They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave."

David said: "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bonds in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. . . . Verily, I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning."

Solomon observed that "all things come alike to all; there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

The Stoics said that righteousness is its own justification. Do right because it is right. Virtue is its own reward.

The Epicureans said that righteousness is justified

by the pleasure it brings. Righteousness is the road to happiness.

Men have not been able to escape the conviction that they ought to be righteous. But because of the limitations placed upon their vision, they have been unable to see clearly the advantages of righteousness. Righteousness was not yet wholly vindicated and justified. Not that men have always been mercenary. They have not. They have had a deep conviction that godliness is profitable both here and hereafter. And, like men, they have refused to quit asking questions until they see wherein this profit lies. In other words, the age-long demand has been that righteousness be vindicated. Thoughtful men want to be "convinced of righteousness."

Jesus said that "the Holy Spirit would convince the world of righteousness, because," said he, "I go to my Father and ye see me no more." Jesus' return to the Father establishes the value and place of righteousness.

This return to the Father is more than pictures are able to show. It is *spiritual and vital*. It is the consummation of a *perfect harmony with God*. It was not accomplished by a power imposed from without, irrespective of the character of him who was taken up—a power which might as easily have taken up one of the gazing eleven.

Jesus' return to the Father is based upon his own character. The essence of that character is *righteousness*—righteousness wrought out under the heat and pressure of human experience.

In thirty-three years of right living, Jesus had developed a life which the grave could not hold, which realized perfect harmony in the Father's presence.

The triumphs which mark the close of his earthly sojourn are but the *fruitage of righteousness*. They forever vindicate and justify righteousness. This is the age-long question answered. In Jesus' return to the Father, the world is convinced of righteousness.

"It's the same old task, day after day, day after day. It's labor to satisfy a want which regularly returns." But if it is honestly done, it is not routine. It is redeemed from the humdrum character. For by the *righteous performance* of any legitimate duty, we are building into our character elements which shall insure a *triumphant consummation of life*. We're weaving our ascension robes *now*, or else we're not likely to ascend. Every righteous act is another thread added.

La Verne, Calif.

A Practical Guidebook

BY GEORGE W. TUTTLE

THE religion of Jesus Christ is practical. Does it not dovetail into every corner and crevice of our common duties, of every-day life, its happenings and its needs? Salvation is not the result of ecstatic feelings, of extraordinary experiences, but of simple faith in Jesus Christ.

Faith stirs up love: "We love, because he first loved us"—earthly reflection of heavenly love. Love says: "How can I best please him?" Listen to the Master's reply: "If ye love me, ye will keep my commandments." The Bible overflows with instructions for practical living; it teaches us how to turn enemies into friends: "When a man's ways please Jehovah, he maketh even his enemies to be at peace with him." It teaches practical helpfulness: "Bear ye one another's burdens, and so fulfill the law of Christ." It teaches us that the fragrance of religion is to permeate the homeliest, commonest details of the life of a Christ-follower: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The Bible has to do with real life. When we read false guide-books, such as are leading many men away with their false ideas and with brilliant speculations of man, we can but exclaim: "Far, far apart are the thoughts of our God, which are to-ward in love, and the fertile imaginings of men!" Passages that are bright and clear with Spirit-filled truth, some of these false teachers would strive to sidetrack in a quagmire of doubt. Minds, upon whom the shadows of doubt and sin are falling, can see but darkly. The streams of our God run pure and clean, but the streams

of men's minds are often defiled and impure, so that eyes are blinded to the wondrous purity and beauty of the streams of God that run through the Bible and that have such a timely appeal to a thirsty soul.

So many guide-books of men are misty, vague—a wonderfully brilliant indefiniteness! It is as if they said: "Let us take a delightful journey far out in the wonderful Land of Nowhere." The Bible is sharp, pointed, direct! It has a fashion of saying: "Thou art the man!" The Bible has a goal! Words are not used at random—they aim at the bull's-eye! Its standards of life are as clear-cut as are the mountains after a winter rain. It handles sin without gloves! The Bible has no word anæsthetics or apologies to offer for sin, after the pattern of many a human guide-book. No anæsthetics, but a cure! Dead unto sin, but alive unto righteousness, is the Biblical ideal, and this comes to pass only through him who was made "sin in our behalf; that we might become the righteousness of God in him."

Pasadena, Calif.

A Worthy Aim

BY CHESTER E. SHULER

ONE can frequently learn lessons of value from the most commonplace, everyday things of life, if he will but keep his eyes and ears open and his heart attune with God.

A very poor, lame old horse was seen drawing a "junk" wagon up the road, the other day. He is a familiar sight in a certain section of the country. Ordinarily he looks as though he's just about ready to draw his last breath. But on this particular occasion he looked happy—as happy as a horse can look. For just in front of him a huge load of newly-mown hay was being hauled by a farmer and his team. The old horse was contentedly munching the sweet hay as he drew his own heavy load. He was getting a bit of unexpected refreshment.

Did you ever meet a human "hay-wagon"? Did you ever come into contact with some Christian friend who just refreshed you and made you "feel good," even though, at the time, you were burdened with care? If you have, I'm sure you can understand the lesson taught by the above illustration.

Would it not be a worthy aim to be a "hay-wagon" from which others can derive refreshment as they travel along life's highway? Surely! And God can make his children such—if they will allow him so to do.

Will you?

Harrisburg, Pa.

"Eventually—Why Not Now?"

BY LAURA GRACE MADEIRA

WHILE walking along the street, the other day, we noticed the slogan, "Eventually—Why Not Now?" on a billboard, and it made us think a bit. For, although it is the trade-mark of a well-known household necessity, we may think of it from a spiritual standpoint too.

The beautiful old hymn, "Almost Persuaded," suggests about the same thought. Why do folks so often think that they will become Christians "some more convenient day," but not *now*? Surely this is dangerous procrastination. How much they are missing! What a great privilege it is to be a child of God! But there is another and sadder thought here: Every act of disobedience to God's will, every time a sinner rejects God's Son as his personal Savior, a hardening process takes place—the heart becomes more and more callous. Finally, the "more convenient day" never comes!

"Hope deferred maketh the heart sick," says God's Word, and to put off this important step is, indeed, a mistake. Satan whispers to the unsaved girl or boy: "Not now—you've plenty of time yet." And so, many hesitate, refusing to "seek first his righteousness." Others, who have accepted Jesus, know the joy of worshipping the Lord, and would not go back for all of Satan's vain promises.

Sinner, old or young, won't you make it now?

Harrisburg, Pa.

Quite Too True

BY MARY PRENTICE WILSON

JUST at this season of the year is the proper time to commence planning what to do for our churches for the coming year. Here, on the farm, I hear people (just today I heard my mother-in-law planning for her garden and a new garden fence), making many plans for their farm improvements and justly so. But what is true of a farm and farm buildings is just as true of a church.

We know many country churches which are badly in need of paint, and some of them should be reshingled. Needed work should be done on the inside.

Many lawns, last year, were not mowed. When God gives us freely all our material comforts, surely we should not be too busy to keep his house and environments in good order. Now is the time to commence keeping our first-class churches in a state appropriate to their class, and raising the standard of the others.

Aline, Okla.

HOME AND FAMILY

"To the Wise"—A Bargain

Selected by Mrs. Trude Mishler Irvin, Canton, Ohio

Said the slum-child to the wise—
To the people of place and power—
Who govern and guide the hour,
To the people who write and teach,
Ruling our thought and speech,
And all the captains and kings
Who command the making of things:
"Give me the good you know,
That I the child may grow!
Light for the whole day long,
Food that is pure and strong,
Housing and clothing fair,
Clear water and clean air,
Teaching from day to day,
And room for a child to play."

Then the wise made answer cold:
"These things are not given, but sold,
They shall be yours today
If you can pay."

"Pay?" said the child, "Pay you?
What can I do?
Only in years' slow length
Shall I have strength.
I have not power nor skill,
Wisdom nor wit nor will—
What service weak and wild
Can you ask of a little child?"

But the wise made answer bold:
"Goods must be bought and sold;
You shall have nothing here
Without paying—paying dear!"
And the rulers turned away,
But the child cried on them: "Stay!
Wait! I will pay!"

"For the foulness where I live,
Filth in return I give.
For the greed that withholds my right,
Greed that shall shake my might.
For the sin I live in and learn,
Plentiful sin I return.
For my lack in home and school,
Ignorance comes to rule.
From where I sicken and die,
Disease in your homes shall lie.
My all uncounted death
Shall choke your children's breath,
Degenerate—crippled—base—
I degrade the human race;
And the people you have made—
These shall make you afraid!
"I ask no more. I take
The terms you make;
And steadily, day by day,
I will pay."

—Charlotte Perkins Gilman.

"Did You Say That You Wanted Some Money?"

BY ELIZABETH ROSENBERGER BLOUGH

"I NEED those kitchen tins; aluminum is better, of course, but I need something of the kind at once; I'll have to take what I can get," she explained.

Howard had his overcoat on and was already opening the door: "Oh, did you say that you wanted some

money? Well, here it is." He put a few crumpled bills in her hand, said "good-bye," and was gone.

Lydia looked at her bills hopelessly. She was sure that he had not given her enough, even before she counted them. "What shall I do? What shall I do?" she asked herself despairingly.

When Howard came home, that evening, he brought her a mahogany tray and some silver spoons. She had no use for either the tray or the spoons, while there were other things that she could not do without, yet it seemed as if she must get along somehow.

She placed the tray on the sideboard and went mechanically about her work. After the children were in bed, she went and sat down beside her husband.

"Howard, I can not go on this way. I need money for the children's clothes, I must get some things for the house and I want—"

"Really? You always *do* want something or other. If you get this you'll be wanting something else." He turned to his newspaper and continued reading.

The tears were ready to come, but she did not dare to give way like this. She must, somehow, make Howard see that she could not go on in this way. She had begun with ideas of their saving money together for a purpose, but not being allowed to plan, and not permitted to get what they really needed, she was bewildered, and hardly knew which way to turn. Besides, Howard's arbitrary and unregulated spending made her own economies seem so little and unfair.

"Howard, I must have a checking account, so that I may know how much money I have to go on. This is not fair. I never know how much to count on. I should have more for the children."

He looked at her as if she did not know what she was talking about: "Yes, doubtless, you always want more—"

"Oh, how unjust you are, —" she could say no more, for the tears were falling now.

He simply looked at her. "How easily you lose your temper, lately, every time we talk about money. Why excite yourself so?"

Lydia got up and left the room. What was his love worth? Had either of them any real love left?

Lydia did not know that her friends wondered why she married Howard. Her Aunt Lydia, for whom she was named, undertook to reason with her. How well Lydia remembered it! She had said that Howard was selfish. She feared that they might be unhappy. Lydia had smiled at their fears—she was so sure.

The children—her three children—avoided their father. They seemed to be dodging away from him, as if they feared him. They heard him so often refusing to give money for their necessities, without any consideration for their mother's need. This would never do. She felt as if she were losing her own dignity and sweetness, as if she stood on the brink of black emptiness.

The next morning she went to Howard again: "We can not go on in this way. I don't want your money. It isn't your money, for I have a share in it—in everything we have. I have kept house and worked and saved that this home might be a pleasant place for our family."

"Still harping on the old subject," said Howard.

Lydia wanted to answer him, but the children came down stairs and so she said no more. That evening, Howard brought her a dozen roses for the table, though she did not need roses so much as better food, and many, many other things. But Howard had the magnanimity of forgiveness, as if he gave her the roses in spite of all her shortcomings. Then, too, he gave her a five dollar bill for the gas bill which was due next day. Lydia left the bill lying on the table. The children were off to the library—anywhere away from their parents. They clung to Lydia only when Howard was not about.

"No, Howard, we are going to settle this once for all," Lydia's voice was quivering, but she was not afraid. "You must give me a definite allowance each month."

Howard looked at her. "How many times have I told you that I do not know how much I may make next month?"

"There must be some way to give me a definite sum, with which I can take care of the house and the children."

"I suppose you will be satisfied when I have to come to you, begging for money."

Lydia wondered dully whether it might even up matters between them if *he* did some of the begging. But she only said: "What are you going to do?"

Then Howard, who always slipped through these bitter interviews untouched, spoke angrily: "I can not understand how you always bring up money—"

Lydia looked at him steadily: "I am not going to bring it up again. You can let me know what arrangements you are willing to make."

Upstairs, in the library, she realized that she was weak and tired. Her voice sounded sad, when she spoke to Howard. He came to her with a paper, stating that she was to have a certain sum each month.

"Yes, that will do so long as we remain in this house."

"But, Lydia, Lydia!" he was pleading now.

"I have learned that it is no use to talk of love without justice," and she went to her room without even glancing at him.

So long as there is life, we go on. Lydia got her poise again, in time. Everybody was more comfortable. Freedom from the corrosion of antagonism was happiness for her. The children found home a better place. Love for their mother was almost a passion with them. And so they made the best of things. That is the human way.

Huntingdon, Pa.

March Winds

BY AGNES M. GEIB

It was a typical March day. A howling wind seemed to be doing its best to lift the tin roof, shingles, and branches whirling around. One had just decided that storms were disagreeable things all around, when a little magazine article opened one's eyes and served as a decided rebuke. It was named, "The Blessed Storms," and it was so good that I wished all could read it!

Irish Maggie had been watching the havoc wrought by a March storm—a large branch torn from an old favorite tree, the shingles torn from the cottage roof, and young saplings breaking beneath the furious wind. "It's hatin' storms, I be. I wish it'd niver storm," she says, as her old neighbor comes.

Her eighty-five year old neighbor, bent with rheumatism, delivers a most refreshing sermon: "Ah, Maggie darlin', 'tis young things that don't know their friends at all! . . . There's a lot of things that are best blown away, an' when God blows out his cheeks and lets the timpest loose, he's doin' us a kindness. Now, that the rotten branch is off, Timmy can fill the hole wid cement, and the bark will grow over, an' the old tree'll live another hundred year. But if the branch had hung on too long, the decay might have et clear to the clean white heart of the old friend."

"I do be likin' storms mesilf. They clear the air. . . . Yis, I see the shingles are flyin'. It's time. They're mossgrown, and holdin' the wet. . . . The shingles the wind tuk are the wans that ain't doin' no good no more."

"Maggie darlin', don't you niver be afear'd of storms. When they're over an' past, the heart's stronger, the sky's bluer, and the air's fresher, an' somehow the world's a swater place to live in."

Here Maggie, thinking of domestic storms, asks: "But not fightin'?"

"Whisht! 'Tisn't the quarlin' of min, I mean. There's a difference. An' yit, child, yit—I don't know. I'm clean aginst blows and hurts betwixt man and man, full as much as I'm aginst backbitin' and tale-bearin' between wimmen folk. But when the heart is sore, there's a kind of storm that blows cleanness across the ways. . . . It looks as if there was a place in the world for big winds and wild rains, an' a place in life for the clean anger of a clean heart. We've got to learn the difference between the right and the wrong kind."—A. M. S. in *Farmer's Wife*.

Manheim, Pa.

AMONG THE CHURCHES

Calendar for Sunday, May 7

Sunday-school Lesson, Isaiah's Ideal for a World at Strife.—Isa. 2: 2-4; 11: 1-9.

Christian Workers' Meeting, The Man Who Had Too Much.—Eccles. 2: 1-11.

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Gains for the Kingdom

One baptism at Sidney, Ohio.
Two baptisms in the Annville church, Pa.
One baptism in the Glendora church, Calif.
One baptism in the Stonelick church, Ohio.
Three baptisms in the Mt. Olivet church, Pa.
Three baptisms in the Spring Creek church, Pa.
Two baptisms in the Roaring Spring church, Pa.
One baptism in the Washington City church, D. C.
Four baptisms in the Hastings Street Mission, Chicago.
Three baptisms in the Twenty-eighth Street church, Altoona, Pa.
Two were baptized and two reclaimed in the Buena Vista church, Va.
Two were baptized and one reclaimed in the Logansport church, Ind.
Six baptisms in the Markle church, Ind.—Bro. B. D. Kerlin, the pastor, in charge.
Eleven baptisms in the Pine Woods church, Va.—Bro. L. A. Bowman, of Callaway, Va., evangelist.
Eight were baptized in the Battle Creek church, Mich., Bro. Russell Weller, the pastor, in charge.
One baptism in the Norristown church, Pa.—Bro. G. E. Yoder, of New Enterprise, Pa., evangelist.
Nineteen were baptized and two reclaimed in the Akron church, Ohio.—Bro. I. R. Beery, of Flora, Ind., evangelist.
Ten were baptized and one awaits the rite in the Figarden church, Fresno, Calif.—Bro. M. J. Mishler, the pastor, in charge.

Fourteen were received by baptism at Fort Worth, Texas, through the simultaneous pre-Easter revival services held in that city.

Five were baptized and two were received on former baptism in the New Salem church, Ind.—Bro. Wm. Overholser, the pastor, in charge.

Nineteen were baptized, one awaits the rite and three were reclaimed in the Midway church, Tenn.—Bro. A. M. Laughrum, of New Hope, Tenn., evangelist.

Six were added to the Belle Vernon Mission, Pa., by baptism and one received on former baptism; three united with another church, during meetings conducted by the pastor, Bro. F. D. Anthony.

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Personal Mention

Bro. J. Lloyd Nedrow announces his change of address from Champion to Johnstown, Pa., R. D. 2.

Bro. J. W. Fidler, of Brookville, Ohio, is to begin a revival effort in the Bremen church, Ind., May 14.

Eastern Maryland has selected Eld. John J. John as Standing Committee delegate to the coming Conference.

Middle Maryland will be represented on the Standing Committee of the Winona Conference by Eld. F. F. Holtsopple.

Bro. Samuel J. Burger requests his correspondents to note his change of address from Howe to Columbia City, Ind., Route 11.

Eastern Pennsylvania has selected Elders John Herr and J. W. Taylor as Standing Committee delegates to the Winona Lake Conference.

The Second District of Virginia is to be represented on the Standing Committee of the coming Conference by Elders Jno. S. Flory and C. B. Smith.

Bro. D. A. Peters, who for some years has been connected with the activities of the Fairview church, Alpha, Sask., Can., has disposed of his interests in that locality, and expects to make his home in Chicago, Ill.

Bro. H. J. Beachley, 1304 State Street, Harrisburg, Pa., is available for evangelistic services during the months of July and August. Bro. Beachley is engaged in High School teaching most of the year and is glad to give his vacation time freely to the Master.

A party of Bethany students honored the "Messenger" rooms with a smiling call last Monday morning—a little overflow from the Union Sunday School and Christian Workers' Meeting, held in the Elgin church the day before. The group consisted of Bro. Paul Graybill and three sisters, Ruth, Bunah and Reba, Bro. Silver J. Cummins and Sisters Etta Bowman and Nellie Bechtelheimer, representing the States of Washington, Minnesota, Virginia and Indiana.

Southeastern Pennsylvania, New Jersey and Eastern New York has chosen Eld. W. G. Nyce as the District representative on the Standing Committee of the Winona Conference.

Among our recent callers was Bro. Clarence E. Bower, of Denton, Ga. Bro. Bower says there are now seventeen members at that point, and they have just effected an organization—the first church of our people in that State.

Bro. C. H. Brown has rented his farm and moved to Lowell, Ark., that he might have greater freedom for evangelistic work. He would be glad to correspond with congregations for which he has labored in the past, or with others, in regard to engagements for meetings.

Bro. L. W. Teeter, of Hagerstown, Ind., writes us: "I am under the greatest obligation to the many who have been so anxiously concerned about my recovery to health, out of my late affliction, by the way of their prayers to God for me. I shall ever be assured that certainly the prayers of the righteous avail much."

Sister Cora M. Stahly, of Nappanee, Ind., Chairman of the Music Committee, spent the latter part of last week at the Publishing House in conference with the Secretary, Bro. Wm. Beery, in regard to the committee's work, especially the direction of the music at the Winona Lake Conference. Her presence and assistance in the Sunday worship was greatly enjoyed by the Elgin congregation.

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Miscellaneous Mention

The spring District Meetings have added a number of items to the business calendar of the coming Conference. We hope to have these all in hand for publication in these columns within a week or two.

Announcement.—Any one wishing to attend the District Meeting of Southern Ohio, to be held at the Painter Creek church, May 3 and 4, and expecting to come by railroad, or electric line, should notify the writer. The following trains will be met both days: Big Four at Pittsburg, 8:09 A. M. The Electric Line will be met at Arcanum, west-bound, at 7:31; east-bound at 8:05 A. M. —L. E. Fourman, R. D. 2, Arcanum, Ohio.

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A Bystander's Notes

Good Work Its Own Reward.—We have all met people who are constantly dissatisfied about something, and usually they are grumbling because their work is not duly appreciated, and because they are underpaid. But you never hear these complaints from people who are conscious of achieving something splendidly worth while. From the standpoint of dollars and cents, some of the world's greatest workers have received very little. Many a genius has spent his days amid humble environments, and lacked the ordinary comforts of life. But no one who loves his work, and feels that he is making a success of it, is going to let himself be cast down, because somebody, with not a tenth of his native powers, manages to make ten times as much money. Viewed rightly—inspired by worthy motives—work will ever be its own reward. As a character moulder, it affects our destiny, and that means an outreach into eternity.

"Our Unkind Silences."—A prayer, recently issued by an association of Christian workers, asked, among other things, to be delivered from "unkind silences." Perhaps we have never given the matter the attention it should have had, but it is true, nevertheless, that we must all guard ourselves, lest an "unkind silence" bring sorrow to some one. A display of ill-temper or undue abruptness in our utterances, may be objectionable enough—it must be admitted—but sometimes we are led to think that it is far worse to say nothing, when a word of cheer may rightfully be expected. Especially should this be kept in mind when strangers happen to be brought in touch with us. If we desire to have them feel at home with us at once, we must show such an interest in them as will make them realize that our welcome is genuine. We can not afford to maintain an "unkind silence," when a word of helpfulness would be greatly appreciated.

Stemming the Tide of Extravagance.—Superintendent Mortenson, of the Chicago public schools, has issued an earnest appeal to parents, to help in controlling foolish extravagance, in both conduct and costume, among the high school students of the city. As might be expected, his well-meant appeal met with varied responses. There was warm approval on the one hand, by those who heartily endorsed the superintendent's good sense, while others, more or less severely, criticised the superintendent's attitude, in launching such a wholesale charge against the young people of the city. Most of the opponents contended that conditions are no worse today than in former times—surely a strange conception of humanity's progress toward better things. Of course, opinions may differ on the issue advanced by Superintendent Mortenson, but certain facts, obvious to all, can not be called in question. Some one ought to be in control, in large measure, in the lives of young people. As Mr. Mortenson suggests above, the parents should more fully assert themselves in the important work of char-

acter moulding. In the final analysis, the home is the chief factor in the adequate training and development of our young people.

Make an Investment of Your Time.—A woman, of leisure and comfortable means, deplored the fact that, after spending considerable time in reading, and tiring of it, she hardly knew what to do with the hours still at her disposal. Her companion, at the time, was a busy woman, blessed with an unusual amount of common sense. Looking wonderingly at the speaker for a moment, she exclaimed: "Put it into other lives! All around you are people with heart and hands and days so full that they scarcely know how to get through the duties that crowd them. Ask the Lord to give you ample spiritual vision to see your opportunities and the best methods of meeting them. There will be no idle moments in your life, if you make the Lord a real Partner in your daily program." Such advice was not only sane and sound, but eminently practical. Plenty of work needs our attention and cooperation. The point of chief importance is the wisest utilization of our time, that God may be honored and humanity blessed.

Arousing Interest in Missions.—Occasionally one hears of pastors who excuse themselves by pleading that "their people are not interested in missions." Then it would seem to be quite apparent that the minister should interest them. That is one thing clearly incumbent upon him, and there is something wrong with the minister who is not enthusiastic about missions. If hearers complain: "Missions, missions, always missions," a fitting reply may well be given in the words of Bishop Doane of Albany: "Yes, always missions, because they are the life-blood, the heart-beat, the lungs—the very breath—of the body of Jesus Christ." As a matter of fact, the rank and file of the membership like to see their pastor have large ideas of the relation of Christ to the world, and they think more of him when he plans big things and urges his members to do big things. Shortly after an earnest minister became pastor of a certain church, he announced that he would preach the following Sunday on foreign missions. After the service, one of the old brethren told him that it would have been better to preach on that subject without previous announcement, as it was not popular with some. The pastor replied: "If foreign missions are not popular in this congregation, I shall try my best to make them popular." He found no difficulty in doing so, and after that, whenever he announced that he was going to speak on missions, the congregation was sure to be unusually large. Properly presented, foreign missions will prove to be a live topic, and there is no other subject to which right-thinking people will more promptly respond, if its importance is duly emphasized.

* * * *

Conference Daily Announcement

The printers who will publish the "Conference Daily News," this year, write us that they are getting some new equipment and material, so that they can make the mechanical make-up of the paper first-class. New type faces will be used, and we want it to look as clean as possible.

Subscriptions are already coming in. The first one came from Hagerstown, Md. We wish we could impress, upon all, the advantage of getting in subscriptions before Conference opens. Then the mailing-list will be made up, and there would not be the occasion for delays or accidents, which may happen in the rush and confusion of Conference. We accept subscriptions as long as we have papers to mail out, but it is to your advantage to have subscriptions in EARLY.

Take advantage of the lower price in clubs. Subscriptions, up to five in number, are 40 cents each. Over five they are 35 cents each. We can take care of an order for five or more almost as easily as one, hence the lower price. Again the advantage is yours.

Up to and including June 2, send all subscriptions to me at Huntingdon, Pa. After that date send them to Winona Lake, Ind., Conference Daily Box. KEEP THIS IN MIND.

Subscription blanks are being sent to all pastors and elders, so far as we were able to get names and addresses. Will those who receive them see that they are given proper attention? They might be handed to the "Gospel Messenger" agent to be cared for. Some churches have had the "Daily" sent to every family in their congregation where there are members, and paid for them out of the church treasury, and they say it paid. Have a copy sent to your local paper and ask the publishers to use some of the news in their own columns.

We want to have as much advance copy as possible, and all Committees and Boards, having matter of which they wish to have notice given in the "Daily," are invited to write it out and, if possible, send it to us before Conference opens, or hand it to us on the grounds. We want to make the paper, this year, the best ever, and we need your help.

John R. Snyder, Editor Conference Daily.
1823 Moore Street, Huntingdon, Pa.

AROUND THE WORLD

Reasons for Encouragement

Perhaps none of the churches in the United States is measuring up, in missionary effort, to the fullest extent of its ability, and yet, according to Dr. Arthur J. Brown, an expert on missions, a truly commendable showing was made last year. The churches of America carried on work in sixteen countries, including 4,000 cities. A total of 24,000 American and 109,000 native workers were employed—all at a cost of less than a single battleship. What might be done for real world peace, if the outlay for all the navies of the world were devoted to the promulgation of the Kingdom!

He Has a New Vision

Dr. Sherwood Eddy, who has done such a notable work among students in the Far East, refers, in a recent report, to the difference that the war has made in his own outlook. Perhaps the most significant change is in his attitude to social and industrial problems. He had always taken a certain interest in them, but now his conviction of the need of social cooperation and solidarity is much more intense. "I could not now," he says, "accept an unchristian social order, that has war at its very heart, that is founded on a merciless competition, which is itself incipient war and leads on to military destruction." He has received a new vision of human need, and is fully convinced that we must get a new world, or else there will be a new war.

Proposed Improvements at Jaffa, Palestine

Those of our people who have, in past years, attempted to land at Jaffa, have vivid recollections of the extremely perilous experiences, when making the passage from the steamer to the shore in a frail row-boat. Jagged rocks, barely covered by the angry waters, were a continual menace to the passengers who trusted their life and property to the skill of the boatman. All this is to be done away with, according to present plans. At an outlay of \$7,000,000 a harbor is to be constructed, which will enable the largest steamer to dock at piers, conveniently located along the shore line. At present all steamers are compelled to anchor quite a distance from the shore, being debarred by the treacherous reefs. These impediments to navigation are to be disposed of by heavy charges of dynamite, eventually insuring a safe channel to vessels of any size.

China's President Tries to Halt Civil War

April 26 President Hsu Shih Chang issued an appeal to the Chinese nation, declaring that the republic is on the verge of civil war, with the further danger of other complications. He demanded that the generals of the revolutionary forces withdraw their troops immediately, and send mediators for the adjustment of their differences. The present disordered state of affairs in China, he declares, is especially unfortunate for the reason that better things were expected as an outgrowth of the Washington Conference. Unquestionably, the continuance of civil war would be a profound humiliation for the republic, causing China to lose not only all that she gained at Washington, but even more. Well-conserved internal conditions and an enlightened administration of civic affairs are essential to the assurance that the faith shown at Washington was not misplaced.

Islam a Real Foe of Christianity

If we may believe recent utterances of mission workers in Bible Lands, Islam is seeking to defeat Christianity in the very land where Christianity was cradled. Wherever the two religious systems conflict in the Orient, few of the followers of Mohammed are taken into the Christian fold, and these few are said to prove unstable in their new faith. In all Northern Africa, says Dr. Samuel M. Zwemer, the veteran missionary, there are, perhaps, fewer than 300 living Christian converts. In Arabia there are fewer than fifty; in Persia fewer than two hundred, and an aggregate of like number is claimed by Syria, Turkey and Persia. Malaysia, however, has more than 40,000 converts from Pagan-Moslems, and India and China perhaps 10,000. Islam has often been referred to as a direct challenge to Christian missions. "Once a Moslem, always a Moslem," is a saying that seems to be well substantiated by past experience. It is that very tendency, to cling to the tenets of Mohammed at all hazards, that makes Islam a most determined foe of Christianity. "Is, then, the Cross defeated?" asks Dr. Zwemer. His answer is decidedly reassuring: "Victory will come by advancing on our knees, with dauntless faith, and in a hope that refuses to be baffled. Heroism is tested on the battle-field—not in the camp or in the barrack-room. The strongholds of the non-Christian worlds challenge our valor, especially when circumstances are most discouraging." Admitting the stupendous strength of the bigoted and frenzied forces that exist and exert their influence in the world

of Islam, it is perfectly evident that these are incompatible in their aims, and irreconcilable in their ideals, with those of Christianity. The two religions have nothing in common. The more we study the teachings of Islam, the more we are convinced that these are of the earth, earthy, and can not possibly lay claim to spiritual power and uplift.

Bulgaria Allows No Idlers

Under the ruling made by the peasant premier of Bulgaria, none of its citizens are allowed to pass their days in idleness. This proviso is enforced without fear or favor. The two sisters of the renowned King Boris—the Princesses Eudoxia and Nadejda—are not allowed any special privileges by reason of the ample means at their command. They must contribute their share of work, according to the law that requires useful work for the community, on the part of all, during a certain number of days each year. Women may make garments and bed linen for hospitals, assist in the work of orphanages and asylums, help in the care of the poor, etc. The ruling is said to be loyally complied with by the people in general, and productive of good results.

American Relief Workers Killed in Russia

Tragic indeed it is that some of the very benefactors of famine-stricken Russia should become victims of a frenzied populace. Recent cable reports announce that American relief workers in the Ufa, Bashker and Tohyliabni districts have been slain, and that their horses were seized and immediately devoured by the starving peasants. When the first two employees of the American Relief Administration were slain, the others, fearful for their safety, reluctantly left their posts. Latest reports state that many well-to-do Russians are also being killed—their bodies being stripped of all clothing, to supply the needy ones in the famine district. When the full story of Russia's famine is written, some chapters will be so sad, so intensely tragical, as to stagger even the most callous.

The Smoker as a Real Peril

According to reliable statistics, the chief danger of the traveler on public conveyances is the careless smoker. Several fires have been started in Pullman sleepers and other cars, because men persisted in smoking in their berths, contrary to all rules, or because they threw their cigar stubs where they happened to ignite inflammable substances. In several cases serious fires on passenger steamers were also clearly traceable to the reckless smoker. Only the utmost vigilance of the crew has, in several instances, prevented serious consequences. One is really made to wonder why any one should persist in a habit that seriously menaces the well-being and safety of others. Is it really true—as is often claimed—that the average smoker is wholly selfish, intent only upon the gratification of his own perverted desires?

Sun Disturbances Cause Storms

According to a discovery of Rev. J. S. Ricard, head of the department of astronomy in the University of Santa Clara, Calif., storms which beset our mundane sphere are fully accounted for. He asserts that tremendous cyclonic outbursts—coming from the depths of the sun, and breaking through the atmosphere of metallic vapor, which surrounds the central body of our solar system, with force enough to set in motion electro-magnetic waves of such power as man has never known—are responsible for every storm which sweeps the earth. These demonstrations of electric power set to whirling, in gigantic spiral tornadoes, the 90,000,000 miles of ether, which separate the earth from the sun, but they likewise cause the storms, which—there is every reason to believe—rage upon our satellite, the moon, and the other planets of our solar system, such as Neptune, Venus, Mercury, Uranus and other celestial spheres. Rev. Ricard's discovery seems to be supported by the corroborative testimony of leading scientists.

Ten Billions in Automobiles

Quite a good deal is being said, nowadays, about the stringency in money matters and hard times in general, but automobile statistics do not seem to indicate that the people are suffering from extreme poverty. Last year 10,448,632 automobiles were registered in the United States—a million more than were listed in 1920. These statistics apportion about one automobile to every ten persons in the United States. Assuming that these automobiles, when new, cost on an average of \$1,000 each, it means that the people of the United States have invested, in automobiles, \$10,448,632,000. It has been estimated by technical experts that the cost of upkeep, fuel, oil, and depreciation amounts to not less than six billion dollars per annum. Taking into account the foregoing statements, one is made to wonder whether the American people can really claim to be poverty stricken. If they are, then the automobile is at least in part responsible for their poverty. Counting the expense of gasoline, oil, tires, repairs and depreciation, even a humble Ford will cost the owner a considerable sum annually—a larger

amount than the average laboring man of some years ago could have saved out of his yearly earnings. A noted authority on economics claims, in a recent article, that the growing use of automobiles by practically everybody—whether financially able or not—has added just that much to the pro rata living cost of the average family, and that, in consequence, this item of expense must be reckoned with hereafter. It is a heavy additional outlay, and the community in general must pay the bill.

The Power of Music

Miss Ellen Amey, a noted reform worker, is music director in the New York State Reformatory for Women, at Bedford Hills. Many instances have come to her notice, since her connection with the institution, to confirm her conviction that music is a force powerful enough to attract and hold attention at times when a soothing influence is needed. In one instance a quarrel arose between two girls during an entertainment. Soon the contention spread to others, who took sides in the controversy, until general disorder seemed imminent. Miss Amey, instantly grasping the needs of the situation, quickly seated herself at the piano, played a soothing melody, and then urged all present to join her in a familiar religious song. There was an instant and hearty response to the invitation. Soon every girl was sitting quietly and singing. As in the case of Saul of old, the "evil spirits" seemed to have been thoroughly driven out by the power of music.

Birds Still Excel as Aviators

So far as reliability and length of flight are concerned, birds still hold the world's aviation championship. Thanks to the wise provision of the Great Creator, birds have some secret—many secrets, perhaps—for navigating the air, which man has not yet learned, though he would willingly pay thousands to get the knowledge. Some men aviators have gone higher in the air than any birds seem to go, but there is no doubt that the best flyers among the birds would go to far greater heights than is their habit, if there was actual need for such a flight. Birds, in soaring and sailing, show that they are proficient in the use of several factors in the art of flying that have not yet been mastered either in principle or practice by the most skillful aviators. A vulture or crane mounts in wide, sweeping circles to a great height, apparently overcoming that which we call gravity, with no exertion—so far as human vision, aided by a powerful telescope can perceive. The hummingbird, smallest of all birds, crosses the Gulf of Mexico, flying more than 500 miles, in a single night—that, too, without a stop or a rest.

Are Better Days Ahead?

To the observer of world conditions, humanity is far from being in a wholly settled condition. The marks of the terrific cataclysm that was brought to an end three and a half years ago, are still in evidence nearly everywhere. Enormous debts, contracted by the various European governments, are still unpaid, though in a few instances compromises are being effected. Most of the European nations are even now sinking still deeper into the hopeless slough of multiplying debt. Paper money is still manufactured in immense quantities, with a corresponding depreciation of the currency. Millions of people, near the verge of starvation, have been rescued by the timely relief work of American donors, but not until vast numbers succumbed to the rigors of famine. Malnutrition is even yet taking its toll among the children of war-stricken countries. While one would think that all the nations would have been so fully surfeited with war as largely to disband their armies, and doing away with the enormous expense involved, they do not yet seem to have learned their lesson. As a matter of fact, even totally exhausted nations are looking threateningly at one another. That an attitude of that sort should have its effect upon the people in general, is not strange. It is seen in the criminality, rampant everywhere, and even government officials are tainted by questionable practices. In view of the foregoing, some might wonder why our heading should intimate: "Are Better Days Ahead?" As the matter appears to us, we would mention, first of all, that a genuine desire for peace is gaining ground among the rank and file of the people the world over, and that, after all, is a hopeful sign. True, the warlike element of our own country—just as in other lands—is opposed to any great reduction of either army or navy, but in spite of all their contention, the people are doing their own thinking, and their protest against militarism will ere long make itself felt. The Washington Conference agreements are evidently to be carried out in good faith by all participants and, as time goes on, it will be seen that controversies between nations can be more adequately settled by diplomatic adjustments than by the force of arms. The Genoa Conference, during its present sessions, could do much in favor of general world peace, if self-interest, on the part of different nations, could be held in check.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

When Suffering Becomes a Blessing

2 Corinthians 12: 7-9

For Week Beginning May 14, 1922

1. **Trials May Prove Blessings in Disguise.**—Thorns in nature serve a purpose, and likewise there is a reason for trials in the life of man. The thorn in the life of the great apostle Paul was doubtless the Lord's method of preventing undue exaltation on the part of this highly favored servant of the Most High. The way in which Paul managed to utilize the trial, is most instructive. God's answer to Paul's thrice-repeated petition was: "My grace is sufficient for thee." Paul at once caught the meaning of the Divine Message. Abandoning the desire to get rid of his infirmity, a wonderful change was wrought in him, and that which had been a source of sorrow, now became a reason for rejoicing. Exultantly he exclaims: "Most gladly, therefore, will I glory in my weakness, that the power of Christ may rest upon me."

2. **The Uses of Affliction Are Clearly Apparent.**—The Epicurean school of thinkers, among the ancient Greeks, taught this precept: "Flee from pain." The Stoics, among the same people, insisted: "Ignore pain." The more appropriate Christian method is: "USE PAIN." For five years after the ascension of Christ, the little church was content to remain in Judea, and no Gentiles were in its membership. Little effort was made to evangelize the nations until persecution scattered them and set them to work a heaven-ordained means to disseminate the Word. Many an individual, basking in the light of prosperity, is ignoble and selfish, but will become generous and worthy when a chastening trial teaches a much-needed lesson.

3. **The Gain of God's Chastenings.**—Where there is suffering, there is consolation, and where there is consolation, there is Divine Grace. It is a blessed realization. How very wonderful is the declaration of our topical reference that God's grace is sufficient for us! How much it means to us all! How overwhelmingly bountiful is the love, the favor and good-will of God toward us, and how exceedingly precious to us should be God's chastenings for our betterment, even though, for the time being, they cause anguish of heart!

4. **Suffering as a Means of Bringing About a Closer Union with the Father.**—While the fellowship of suffering often unites man to man, so it often begins and perfects the union of man to God. It teaches fortitude and resignation. It will not, however, teach us these valuable attributes unless God himself is with us in the crucible of pain. Our submission must not be of despair but of grace. A brave endurance is fully resigned to whatever may ensue. A patience that fully concurs with the dispensations of Providence, is a beautiful Christian virtue. It ascends into regions beyond mortal ken—to the higher plane of those who trusted God while he slew them. There is an even loftier height: "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus." The patience that is in Jesus often brings believing hearts into the highest experiences of the mystical union.

5. **All Have Need of Their Crosses.**—When we suffer much, it may be indicative of the fact that some things to which we cling, must be loosened. We resist, and thus retard the Divine operation; we repulse the Heavenly Hand, and so it must come again. It would be wiser to yield ourselves at once to God. Any operation of God's Providence, that overthrows our self-love, should be gratefully received, and cherished as a means of grace.

6. **Suggestive References.**—Great as our sufferings may be, they are always "less than we deserve" (Ezra 9: 13). Glorious results when our suffering leads to greater consecration (2 Cor. 4: 17, 18). Some things to think about (Rom. 8: 18, 28). David's conviction (Psa. 119: 71). "Purging" to increase fruitfulness (John 15: 2). Faithful endurance insures a great reward (2 Thess. 1: 4, 5). A blessed assurance (Heb. 12: 5-11). A promise we should not forget (1 Peter 4: 12-14).

Give Jesus a Chance

(Continued from Page 275)

to sin, overcoming you frequently, making you less fit to associate with others, or less satisfactory to yourself, give Jesus a chance to relieve you. Ask him to drive the devil out and put the Spirit in. The demoniac was an entirely different man after Jesus had done his work. Can you not trust him to make a different man of you?

Give Jesus a chance in the lives of others! You see

what he did for the extremely bad man of this story. Are the sinners, whom you know, worse than he? They have demonic manifestations, not nearly so bad as this one, but bad enough. Would you not gladly see them get relief? Give Jesus a chance at them.

How can you do this? First by showing in your own life what Jesus can do. Then, by prayer, careful speech and loving deeds, bring them to the point where they must either accept Jesus as their Lord or know that they have rejected him. This is Jesus' way of meeting the demon possessed, and we are the means through whom he works. Give Jesus a chance! *Oroville, Wash.*

Pompey

BY A. V. SAGER

No, this is not the Pompey of ancient history—one of the great triumvirate that sliced the world up among themselves. When, later on, these men, like thieves, quarreled over the loot, the great Pompey, in the death struggle that followed, had his head severed from his body. The Pompey of whom I speak was one of the lowly ones of earth, whom God made for some grand purpose, though his name will never figure in history, as do the many ambitious, brutal and selfish, whom the world calls heroes, and to whom it bows down in worship.

Unheralded and unread, the only defect of the Pompey, of whom I write, was seen in his black skin. Pompey's ethical standard, though he was born a slave—uncultured, illiterate—was of the highest. To him the Golden Rule was a cherished maxim. He had the finest sense of proportion of any one I ever knew, hence he had the vision of a prophet. And this man, though he carried the stamp of ignominy, shame and disgrace, was in every essential, a specimen of God's noblest handiwork. To a person that is not hampered by prejudice or selfishness, it is astonishing that an inhabitant of the jungles of Africa should be capable of such remarkable development. God only knows what may be the future of the proud white race, with its growing false standards of life, with its restless chase after an ever-vanishing phantom, and inoculated with the virus of materialism.

The Orientals say that Occidentals are money-grubbers. If they actually should grind themselves out by attrition, and be crushed to powder by their own weight, there may come out of that dark continent of Africa the seed from a despised people, to fructify and replenish the earth, and to save it from annihilation and destruction.

What has the white race really done to protect these poor, weak people, when their lives were placed in jeopardy by a blood-thirsty mob, determined on torture? Have the churches raised their voices against the unspeakable crimes that have been committed against a helpless people? Think a moment of a man's eyes being burned out with hot irons, and pieces of his flesh cut off! A negro woman, when she protested against the lynching of her husband, was subjected to horrible torture. What must be the effect on the rising generation, to see and know of such brutal outrages? And do we sit unconcerned while aware of such terrible depravity? Do we not realize that God will see to it that a just retribution will come upon those who are directly concerned, and upon you and me, who are witnesses of the act?

In matters of religion, Pompey was always deeply interested, but he had no sympathy with the shouting and mourner's-bench variety of emotional frenzy. He doubted whether so much mental agitation and momentary excitement had a tendency to build a strong foundation of self-discipline and robust Christian character. Of course, there were many puzzling questions for which he had no answer. He lived in a community of the Brethren, for whom he had a sincere admiration. He liked their frugal, simple ways, their industrious habits, their socially unobtrusive customs. With the elder, who had a heart as soft and tender as a child's, for all mankind, he was on intimate terms. The elder recognized the worth of this noble black man. True, there was a gulf between these two good men, socially speaking, but they were equal, in almost

every respect, in the eyes of God. The question that often loomed up before Pompey was: "Is there a heaven for a black man? If so, what barrier will there be between the several distinct races?"

Dear reader, Pompey is dead and so is the elder. We know that they are in the hands of a just God. Both worked for the good of one common cause. The one was ignorant but had high aspirations and noble purposes, but the handicap of intellectual limitations for thousands of years, on the part of his ancestry, weighed him down. Let us not condemn unjustly. May not prejudice rule our sense of justice! The weak and lowly have claims upon us. Are we willing to assume the responsibility that God has placed upon us, or are we content to rest at ease and reap the consequences? Of him who would mislead others, Christ says: "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Fairfax, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DID YOU KNOW?

(No, We Did Not Know)

On page 232 of "Gospel Messenger," April 15, an alarming statement appears at the bottom of the second column. It should arouse every Christian to a deeper consideration of the problems confronting the Christian church in this twentieth century of progress.

We are spending much time in writing and agitating and legislating along every line of our various church activities, but are we getting the desired results therefrom?

Why should there be this peculiar condition? We have church boards for every department of our various activities and yet there seems to be a weakness somewhere, in adjusting the work before us, in our home territory.

We now have our large endowments, systematic outlining of various activities, trained teachers and ministers, and yet we are confronted with conditions as stated by a Religious Education Director.

Does our twentieth century program work out our real needs in Christian civilization? The statement informs us that there are many more workers offering their services today than there are places to use them.

Why did the Sunday-school Association of Northern Illinois inform us, recently, that 40,000 young people were lost out of our Sunday-schools, last year, in Illinois? Why do they ask for help, stating that those young people did not quit because they wanted to, but because many schools were forced to close because of financial conditions?

Is our present-day education and religious equipment, with all our systematic outlining, to be of no avail, as indicated by a statement like the one above? Is there so much system about us that we will allow 40,000 young people in our homeland to be lost to the future church because of financial conditions, with so many workers available?

Have we come to the period when we, the generation of the present day, equipped with the wealth our fathers worked for, in order that the next generation might invest it, fail to use it as intended?

It has been said that one generation makes the money, the second spends it, and the third mourns because it is spent. Thus three generations spend their time in doing what one generation might have done. To which of these generations do we belong? We are more concerned about avoiding work than about discharging our Christian duties.

We also learn through the press that 3,500 pulpits in the United States are destitute of pastors. Why should there be this pastoral shortage? Think over it for a moment! Almost two thousand years ago the Lord Jesus turned this work over to his followers, and what has been accomplished? Jesus gave us the example, started those Spirit-filled men out without a salary, and in less than three hundred years the whole then known world was under the influence of Christianity. Those early workers went from city to city. To them it was simply God's field, God's people, God's work, and they did it.

Now, how about our present-day conditions, with all our equipment? What about our religious education, colleges, Bible Institutes, a trained ministry, railroads, automobiles? With all these advantages we fail to measure up to our possibilities.

Dear reader, the former dispensations are past and gone. Their history is left for us to read. We are now writing a history for the coming generations to read. Will it read any different from that of the past genera-

lions, whom God rejected and destroyed, because they rejected him and his counsels?

Now, then, with all these conditions before us—trained workers offering themselves, pulpits waiting for pastors, Sunday-schools closed, unoccupied fields, workers ready and waiting to be used in Christian service, what are we, as a church, going to do with the problem? Are we going to let all these workers, whom we have educated and trained for Christian service, be employed in some secular enterprise, thereby causing all our efforts to be lost to the church?

Are we going to let these harvest fields, ripe for the sickle, go to waste—not sending even a single reaper to gather in the golden grain?

Brother and sister, there is a great responsibility laid upon us! The world is standing and waiting and longing for us to take some action that will convince them that we are really trying to exemplify the Christ-life in the spiritual uplift of the world.

To our trained workers I would say: Though you may not see a great financial gain before you, can you not trust in God and his promises? He has never failed. Go out and fill as many as you can of the 3,500 unoccupied pulpits, and gather in those 40,000 young people into Christian service. Upon them the future church depends. With great anticipation many are waiting to hear the joyful tidings of the Gospel of Jesus Christ. Note Philpp. 4: 19: "My God shall supply all your needs"; 1 Chron. 29: 5, "Who then is willing this day to consecrate his service?"

Under these twentieth century conditions, such service would mean sacrifice. If the present-day demands for Gospel ministers and Bible teachers are to be supplied, it is going to cost some one something.

Read Mal. 3: 8-13 and compare our activities with God's blessings bestowed upon us. Then read Psa. 2: 8. What are our desires? Have we a singleness of purpose, as a church, as individuals? We need not look for success as long as we live so far away from God's appointed ways.

God is ready to bless our efforts if we will but give him a chance at our lives and all we have and are.

Mount Carroll, Ill.

Ezra Lutz.

SECRET SOCIETIES

I feel greatly impressed to say a few words on the subject of secret societies, of which—if I am rightly informed—there are between seven or eight hundred in the United States. Their workings are protected by a cloak of secrecy, but why this attempt at seclusion when Jesus, our Savior, said, in John 18: 20: "I spake openly to the world, . . . and in secret have I said nothing?"

If pure undefiled religion depends upon the acceptance of all the commandments of Christ, why keep good things hidden in secret?

I have been told of the great good that secret societies are doing, and that they are working in harmony with the Bible. I can not testify as to that, and so I ask: "Would it not be conducive to the honor and glory of our God, if some well-informed brother would present, through the 'Messenger' columns, in several articles, a Scriptural analysis on secret societies?" Thereby the eyes of some might be opened who have been deceived, and others might be kept from being ensnared by secret orders.

I am hardly ready to admit that any real good is done by secret orders, as long as the people are deceived thereby and fail to acknowledge Jesus Christ as King of kings.

John tells us, in his epistle, to "try the spirits, to see if they be of God." If we do this honestly, we will have nothing in common with secret orders. We will hold up the light of God, where all can see the beauty of Christ. Through him, and him alone, they can be saved with an everlasting salvation.

I trust that, as above suggested, one of our members may, led by the Holy Spirit, give us a Scriptural analysis of secret orders and their baneful effects. Thus a warning voice will be sounded.

S. M. West.

Westfield, Mass.

ROANOKE, VIRGINIA

March 22 Mrs. Ropp, of the W. C. T. U., gave the principal address at the midweek service. March 26 the Music Department of Daleville College rendered a program, with Prof. Calthorp, of Roanoke, director.

March 28 our pastor began a week's special revival service at the Tinker Creek Mission. Sixteen came forward—some for baptism, and some united with us from the Progressive Church. Our chorister and his wife had charge of the music. On the Sunday following the meeting, there were 112 in the Sunday-school.

Easter Sunday morning, at the main church, a short program was given by the Primary Department, after which we had a sermon by the pastor. At the close of the service, fourteen members were received into the church by letter.

In the evening an elaborate program in three parts was put on by the church, under the direction of the pastor. The large chorus choir, with Bro. A. D. Miller, leader, rendered a musical program of about thirty

minutes. This was followed by a short play, "God Is in the Lily." The last number was the "Ten Virgins," given by ten young ladies in costume. The Ninth Street Mission rendered a very impressive Easter program at the evening service. Bro. J. A. Hoover had charge of the chorus class. The program consisted of readings, pantomime, singing of the old Easter hymns, and a stirring talk by Bro. H. Allen Hoover.

The Sunday-school at this place continues to grow, but the available space is too small to accommodate all the children.

Mrs. John H. Shickel.

Roanoke, Va.

FROM FALFURRIAS, TEXAS

A number of persons have written to ask about conditions here, and it is to give them an idea of what is being done, that this is written.

First of all, the work of building is moving along in a very encouraging manner, and the buildings will be ready for occupancy by fall. It must not be thought by this statement that the school has all the help it needs, for such would be far from the facts. The members in general have not responded in the way that it was hoped and expected they would.

There is an exception to this in the Sisters' Aid Societies. Letters were sent to a number of them by Sister Stump, and those who responded have shown the right kind of an interest in the work. It is hoped that those who have not yet responded will do so soon. It might be said here that the dormitory which is being erected is of brick, will be two stories high, and will contain twenty rooms, which without crowding will make room for forty of the children who are to be trained. This means that bedding will be needed for forty beds. Some of it has been promised.

Bro. H. D. Michael, now at McPherson, Kans., with his wife, will be in charge of the teaching and the care of the children. He is an earnest and tireless worker, and there is every reason to believe that he will prove to be the man for the place.

Brother and Sister Stump and Bro. Michael will be at the Annual Meeting and will be glad to meet as many of the people who are interested in this work as is possible. They will be able to give more information in a few moments than could be given in much writing.

One thing that must not be overlooked in considering this school project is the fact that the Mexicans themselves are very anxious for it. Many of them realize their condition and are anxious to change it for the better. And those who have known better things want to see their fellow-countrymen rise to higher and better things. It seems that the only thing lacking is the right kind of interest, and enough of it, on the part of the members of the church. These people are included in "all the world," to which the church is to carry the message. The opportunity is at our door, and we shall be held responsible for the use we make of it.

True, there are many calls for money for various missions these days. But when this school is running according to the plans made we shall not have another mission carried on with as little expense. The field is an extensive one, including all Spanish-speaking people in our country and in the countries lying to the south of us, as well as a number of the islands of the sea. May we occupy much of it!

Several young persons have written to know whether there would be an opening here for teachers. For the coming year there will be none. But those desiring to prepare for such work should learn the Spanish language. Teachers are needed here often in the regular schools, and if one is qualified to teach, the best thing would be to get a place for teaching and then gradually work into the mission line of work. In this way the expense of preparation would be practically nothing, and those coming would learn in the right way, which is right among the people with whom they expect to work. It is to be hoped that a number of earnest and able and loyal young men and women will become interested in mission work in this part of the Southwest, in Mexico, in Central America, and in South America. The field is white unto the harvest.

Any of those acquainted with conditions down here will be glad to give all possible information at any time.

Grant Mahan.

AMONG THE SUNDAY-SCHOOLS OF OKLAHOMA

In the field of Oklahoma, Panhandle of Texas and a part of New Mexico there are about 800 members considerably scattered with nuclei at 17 churches or 26 meeting places. There are eighteen ministers and about one hundred Sunday-school teachers and officers. There are fifteen Sunday-schools with a total enrollment of about an equal number with the total church membership. One of the churches is in New Mexico—Clovis; two are in Texas and fourteen in Oklahoma. One is struck with certain characteristics of the reports from the District records. Only one school is using graded lessons. A number of the churches and schools sent in no reports. There were 59 baptisms, most of which came through the Sunday-schools. Ten vacation schools were held

last year. Doubtless more will be held this summer.

Were one to set himself thinking he might write a report entirely upon the negative point of view of the work here. Only one school reports teacher training. The equipment is not quite up to par. The roads are new and leaders are needed. One splendid church with a good house has been calling for a pastor for two years and as yet has not been able to locate one. Here are large opportunities. Some entire communities have no other religious efforts than those by our church. We desire to tell the good things that impress us as we go from place to place and surely there are many of these. The people are picking up hope since the wheat looks so well and there are good prospects for a fruit crop. Some who live in the oil region are getting wealthy in this world but are in tremendous danger of losing their spiritual growth. Oklahoma is rapidly becoming one of the wealthiest per capita States in the union if not already the richest.

We sometimes wish more of our members could have the privilege of visiting different parts of the Brotherhood and different churches. This is an education in itself. One is impressed that the churches differ as do individuals in a class. First impressions as we enter the places of worship furnish a study. The neat church, tidy and inviting though small; the ill-kept church, uninviting in appearance and usually sheltering a group of worshipers who live in harmony with their church appearance; the group of earnest members who talk of their church as though they love her—all these and many more are the impressions one soon must analyze. No doubt many of these essentials, often overlooked, either make for the success or for the lack of success in our churches. We must strive to make our work attractive while it is at the same time eternal.

The attitude of the members has often made more to do with the healthy growth of the church and of her power in the community to reach people for Christ than the sermons from the pulpit. As we visit these struggling churches we are impressed with their earnestness, their devotion, their unity, their eagerness to contribute to the upbuilding of the Kingdom in this new region. Why should it not be so? This is a civilized State. Splendid schools dot the land. Cities are springing up.

A new church was organized in Oklahoma City, one of the largest cities of the southwest with its population of over 110,000. This church is but four or five years old. Already they are crowded to the limit and are taking steps looking toward a new building. A new parsonage for the present pastor, J. E. Small, is about completed. Boys of the community sometimes meet the pastor early in the morning asking to DO SOMETHING. They dearly love to assist. They are being used. This is one of the secrets of success and indicates how folks love the church when they are harnessed to its big work. When a minister dropped in fifty cents at the offering-box and his little girl gave ten cents, they received the offerings from that box unexpectedly at the close of the services. They got 60 cents, and the girl remarked, "Papa, if we had put more in we'd got more out." How true!

Ezra Flory.

AN EVANGELISTIC TOUR IN CHINA

After the festivities of the Chinese New Year, which ended Feb. 11, Bro. F. H. Crumpacker, who has charge of the evangelistic department in the Ping Ting region, sent out four groups—each consisting of three Chinese brethren—on a preaching-tour of forty days. Each group was assigned a certain number of villages which they were to visit, staying three days at each village, and preaching three times a day.

Shortly after the groups had started out, the writer, accompanying Bro. Crumpacker, set out to spend a few days with each group. This being the writer's first experience in this kind of work, it naturally was very interesting to him, and likewise very helpful.

We left Ping Ting, taking with us a Chinese cook, to prepare our meals, three donkeys—one to carry our camp-cots and provisions enough to last until we returned home. We put our bedding on the other two donkeys, and rode them where the road was level enough for them to carry us. As there are many steep and rough places in a mountainous country like this, we frequently dismounted and walked. These donkeys travel at the rate of two and a half or three miles per hour. This is slow, compared with a Ford—is it not?—but they always take us to our destination and bring us back.

As some of the villages, which we visited, had never seen a foreigner before, we were quite a curiosity to them. This may seem strange to you, who are not acquainted with our field, but when I tell you that in Ping Ting County alone there are from four to five hundred villages, you certainly will not be surprised. Furthermore, our mission has only been in operation here a little over a decade, and most of that time has been spent in building up a central station. Now since we have our central station fairly well built up, and our workers are more numerous than they were a few years ago, we can give more attention to these out-villages.

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SUNDAY-SCHOOL AND CHRISTIAN WORKERS' PROGRAM

The twelfth (new series) District Sunday-school and Christian Workers' Meeting will be held at Garber's church, Rockingham County, Va., May 12 and 13.

May 13, 9:30 A. M. Address.—D. H. Zigler. How Create a Workable Sunday-school Sentiment in a Community.—Nina Huffman. The Value of the Small Sunday-school.—J. W. Harpine. 1:30 P. M. Business Session. Modern Evils and How Combat Them: (a) Christian's Part.—Mattie Showalter. (b) Home's Part.—Sister O. S. Miller. Sunday-school's Part.—Cephas Fahnestock. 7:45 P. M. Plans for the Vacation Church Schools for 1922.—Minor C. Miller.

May 13, 9:30 A. M. How Maintain the Interest of the Pupil During the Teen Age.—Mary Showalter. A Working Organized Class: Adult.—J. D. Wampler. Young People.—I. C. Sanger. Teaching the Truth of the Lesson.—C. E. Long. Using the Workers' Meeting.—Sister Emma Breckenman. A Working Home Department.—Bertha Spitzer. 1:15 P. M. Things That Hinder. A Round-Table Discussion will be conducted by S. I. Bowman. A Live-wire Christian Workers' Society.—I. L. Bennet. Will We Go Forward?—J. W. Comer.

Those coming by rail will correspond with J. S. Sharps, R. F. D. No. 5, Harrisonburg, Va.

WASHINGTON CITY CHURCH, D. C.

On Sunday evening, April 2, an interesting temperance program was rendered, at which time we were reminded of some of the things we might do, with a view of fostering a greater respect for the Eighteenth Amendment to our national Constitution.

Monday evening, April 3, our church met in regular council, the pastor presiding in the absence of the elder in charge. Delegates to District Meeting are Brethren J. M. Henry, J. H. Hollinger, J. A. Garber and C. E. Resner; delegates to Annual Meeting, J. M. Henry and J. H. Hollinger. Our love feast will be held on Sunday evening, May 21, at 6 o'clock.

Tuesday evening, April 4, the Philathea Class rendered a fine musical program for the benefit of the building fund, at which time an offering of approximately \$30 was received.

On Saturday evening, April 8, Mr. Bell, of the local Boy Scout organization, addressed the boys of our Sunday-school. Splendid interest is being taken in all departments of our church activities, as is evidenced by a full house at each service, especially the Sunday-school, which is the largest in our State District. One of our Sunday-school boys was baptized on Sunday evening, the 10th. April 22. Mrs. J. H. Hollinger.

GERMANTOWN, PA., AID SOCIETY MEETING

Sept. 22, 1921, our Aid Society held a special all-day meeting. The President of the Aid invited the women to spend the day. Lunch was served at one o'clock. While at the table, the purpose of the meeting was stated. Fifty little bags marked, "Rainy Day Bags," had been made and were given out that day to the different women. In these a penny or larger donation was to be put, each day it rained, and to be brought back at the end of six months—this money to be used for mission work—home and foreign.

April 20, 1922, another meeting was called to bring in the rainy-day bags. A program was prepared for the occasion. A missionary pageant, "Opening the Mite Box," was given by fifteen women, and after the singing of a special selection of music, each woman answered to the roll-call and the number on her bag, by putting the contents of the bag in a box, prepared for the occasion. Then after singing, "Take my silver and my gold," talks were given by Brethren Earl Bowman, Stover, Kulp and Vernon Slawter. The proceeds from the bags was \$120. It was a day long to be remembered by all, and we are sure it has revived more of a missionary spirit in our Society. At the close of the meeting, mite-boxes were given, to the different ones present, to be returned at the end of another six months. Mrs. M. C. Swigart. Philadelphia, Pa.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Figarden church has just closed a two weeks' series of revival meetings, conducted by our pastor, Bro. M. J. Misher. Two weeks' prior we made a canvass of the country for miles around, announcing our revival and inviting people out. We are rejoicing that eleven have decided for Christ. Ten were baptized on Easter Sunday and one awaits the rite. We have much to be thankful for. The church has been strengthened and we feel stronger spiritually—more capable of doing better work. Our consecration services were heartily entered into and God is answering our prayers. We enjoyed a half hour song service each evening, led by Bro. J. S. Showalter. The special songs were very inspirational and effective. The Sunday-school gave an Easter program April 16. Sunday morning Bro. Misher's sermon was on the resurrection. In the evening, which was the close of our revival, he preached a powerful sermon from the text: "Whosoever a man soweth, that will he also reap." The work at this place is progressing nicely.

ly under the leadership of Brother and Sister Misher, and we are striving to interest those of the community in God's work. Mrs. F. E. Weinert, Fresno, Calif., April 17.

Glendora.—April 14, C. D. Eger, of Clovis, N. Mex., who, with his family, has been wintering in our midst, preached for us in the morning, and in the evening Eld. C. W. Guthrie gave his wonderful interpretation of Christ's seven parables of the Kingdom of Heaven. After this service two sisters received a wonderful blessing through the anointing service. On Easter Sunday Eld. G. H. Bashore, our pastor, preached an inspiring message on "Our Relation to Christ as Saints in His Resurrection and Life," in the morning, and in the evening gave the contrasting truth, or the result of neglecting the acceptance of God's mercy and loving plan of salvation. He illustrated both themes with his instructive "Comprehensive Chart of the Ages." Three Sunday-school girls answered the invitation and confessed Christ. One was baptized and the others await the rite. April 16 the Junior Intermediate class of boys rendered a fitting program during the Christian Workers' hour—a tribute to Christ in his resurrection, on the subject, "He Lives." The Message of Mary, interpreted by our hostesses, in songs and short addresses, was reverently given. A full house of earnest hearers assembled at each of the above services. Several families of members, who have been with us during the cold season, are preparing to leave for their homes soon.—Mrs. Sylvia I. Netzel, Glendora, Calif., April 17.

Long Beach.—A splendid program was rendered by the Sunday-school on their morning service. Bro. J. E. Steunou came from La Verne and gave us a fine sermon on the Resurrection. He also preached on Monday and Tuesday nights following. April 19 our love feast was held, with Bro. Steunou officiating. About seventy-five communed and it was a very spiritual feast. We appreciated the presence of Brother and Sister Steunou in our midst. Our Ladies' Aid Society is doing splendid work. We have an all-day Aid meeting each Thursday. At our late council it was decided to have a Vacation Bible School this summer. The pastor, Bro. Zimmermann, is still teaching our interesting midweek Bible Study Class. Our recent study was the Book of Mark.—Mrs. K. M. Shively, Long Beach, Calif., April 20.

CANADA

Fairview church met in council April 14, with Eld. D. A. Peters presiding. We are sorry to state that this is our last meeting with Bro. Peters. Since he has sold his farm here, he will be leaving us, expecting to make his home in Chicago. Letters were granted to Brother and Sister Peters. Two letters were received. We have appointed Bro. Isaac Baker, of Kindersley, Sask., as our elder. The Sunday-school has been closed here all winter on account of cold weather and scarcity of members, but was reorganized at this meeting and will open again April 23. Bro. J. L. Baker was chosen superintendent.—Pearle Baker, Alpha, Sask., Can., April 20.

COLORADO

McClave.—A most enjoyable and profitable day was spent at the church on Easter Sunday. In the morning the children and young people rendered an entertaining and helpful Easter program, followed by an appropriate sermon by our pastor, Bro. Stinnette. The church was filled with an attentive and appreciative audience, composed of members and friends from far and near. A basket dinner was served in the basement, which was greatly enjoyed by all, and proved to be a means of blessing through personal touch. Anna P. Stinnette, McClave, Colo., April 22.

Sterling.—Easter morning, at 11 o'clock, we enjoyed a program given by our Primary Department. April 21 we held our regular business meeting, with Eld. W. J. Horner presiding. A number of vacancies were filled. We decided to have a Vacation Bible School some time this summer. On Saturday evening we had our love feast, with Bro. Horner officiating. We were glad to have a number of brethren and sisters from Haxton present. Bro. Horner remained with us over Sunday and delivered a sermon in the morning and evening.—Ollie Ullery, Sterling, Colo., April 24.

GEORGIA

Hazlehurst.—April 9 we organized a Sunday-school, with Sister Maud Ellis, superintendent. Surely there is much work to do here. We will have preaching every first, third and fifth Sunday. We aim to have our first Christian Workers' Meeting the last Sunday in April. Two members of the Mission Board are planning to meet with us the first week in May, to organize the members, now located here, into a working church body.—Mrs. Maud Ellis, Hazlehurst, Ga.

ILLINOIS

Champaign.—Our quarterly council convened March 16, with Eld. W. T. Heckman presiding. The pastor's quarterly report was given. Our Aid Society is no small feature in the church. We have placed our goal at \$500 for this year, and we hope to reach it. April 2 the pastor began a two weeks' series of meetings, assisted by Rev. C. A. Lewis. Much sickness and rain retarded the attendance, but we were given some very spiritual sermons. The meetings came to a close on Sunday night with a program which was one of the best ever rendered.—Mrs. Ethel Fabert, Champaign, Ill., April 18.

Freeport.—Spring has come and with it the evidence of new life. The church at this place is not an exception, as she has begun to bud through the winter and is in a thriving condition now. These are some of the manifestations of life: At the inspiration of the Easter time, ten of our members took two cars on Easter morning and sang at fifty-four homes. The Sunday-school gave a very good program at the regular church hour, and the Easter message was given afterward by the pastor. The churches of Freeport observed Passion Week in a union service, conducted from 12 to 12:30, so that the business men might attend. The committee chose the pastor of the Brethren Church to speak one day. We will hold our love feast on the evening of May 28. We have communion services of Bro. S. B. Blough, of Decatur, Ill., to labor with us in October in a series of meetings. Our Aid Society is doing splendid work. They have been making some improvements in the unfinished basement and have bought the full equipment for the love feast and other social services. They propose putting a piano in the church, and the officials have decided to consider the matter. We have installed the duplex elevator system of raising our funds.—G. G. Canfield, Freeport, Ill., April 22.

Hastings Street Mission has been experiencing a quiet, spontaneous revival. Slowly but surely the seed sown in Sunday-school classes and in sermons is bearing fruit. Four have been baptized—all members of the regular church body and are awaiting the rite. Much interest has been aroused by several programs recently. The young people from the Batavia church gave us a good program, especially the music numbers. The Hastings Street young people rendered a program at Elgin, and thus became better acquainted with the young people there. The Easter program was given largely by children. The churchhouse was filled with eager listeners. A lecture by Bro. Virgil C. Finnell attracted attention. It was an illustrated lecture on tobacco—"The Brown God and His Little White Imps." A friendly rivalry exists between the Men's and Women's Meetings here. They are held on Thursday and Friday nights, respectively, on alternating weeks. The attendance at each is nearly the same, so new enthusiasm has been aroused in the Women's Meetings by the organization of the Men's Club. The young people—thirty in number—are much interested in the work of the church. They are studying the character of Christ, with a view of learning how he became such a great Soul-Winner. The class meets during the Christian Workers' hour.—Mrs. Merlin Shull, Chicago, Ill., April 26.

Hickory Grove.—March 5 our church met in regular council, and the following officers were elected: Elder, Bro. P. F. Eckerle; pastor, Bro. Paul B. Studebaker; church clerk, Walter Hawk; trustee, Walter Hawk; church correspondent, the writer.—Mrs. Wilbert Lau, Savanna, Ill., April 24.

Romine church met in council April 22, with Eld. Uria Shoultz presiding. Church officers were elected, with Bro. Blough, elder;

Sister Katy Baker, clerk; the undersigned, "Messenger" agent and correspondent. We decided to have a revival in October. We had a program on Easter day and a basket dinner at the church.—Della M. Blough, Salem, Ill., April 24.

Yellow Creek.—The work at this place is progressing nicely. We were favored recently by having Bro. Frank Sargent, of Bethany Bible School, with us over Sunday. He gave us two inspiring messages. Our Aid Society held a very successful Easter sale April 15. Easter Sunday we had Rally Day in our Sunday-school. About eighty were present, which was very good considering the roads. After the Sunday-school hour we rendered an Easter program. We are looking forward to new activities during the coming summer. A Christian Workers' Meeting has been started in the Pearl City house.—Minnie Kuhlman, Pearl City, Ill., April 19.

IOWA

Des Moines church met in council March 3, with Eld. A. M. Stine presiding. Our love feast will be held on Sunday evening, May 21. Bro. O. C. Caskey has resigned his position in the bank, and is now serving the church at this place as pastor, having been unanimously elected for one year. Our Sunday-school recently reached the one hundred mark. In an extra effort and with the cooperation of all, on Easter Sunday, there were 172 present. Sixteen of that number came from homes where we have been able to lead some assistance during the winter months. Our congregation is ready to thank the Aid Societies and individuals who so kindly have contributed in various ways, making it possible for us to reach more people.—Mrs. O. L. Shaw, Des Moines, Iowa, April 26.

INDIANA

Bethel Center church met in council March 16, with Eld. J. W. Norris presiding. It was decided to either paper or paint the interior of the church, and a committee was appointed to look after the matter. We have organized a Christian Workers' Meeting this year, which is being well attended and everyone is taking a great interest in it. Bro. Oscar Smith, of North Chicago, is our pastor for this year. We feel that we were very fortunate in securing his services. Our Sunday-school and preaching services are being well attended and interest in all the services is growing.—Lola E. Waters, Hartford City, Ind., April 26.

Bremen church met in council, with Eld. Chas. C. Cripe presiding. The meeting was received. Bro. Wm. Weaver was elected delegate to annual Conference, with Bro. Levi Bollman, alternate. Our series of meetings will begin May 14, conducted by Bro. J. W. Fidler. It is to close with a communion May 27. We are planning a Vacation Bible School after Conference, to be conducted by home talent. We had a short Easter program in the morning and in the evening a cantata, "The Prodigal Son," consisting of twenty-two songs. It proved to be a success and was rendered to a full house.—Mrs. Chas. C. Cripe, Bremen, Ind., April 20.

Fairview church met in members' meeting April 8. One letter was granted. Bro. J. W. Root was elected delegate to Winona Conference. Three trustees were elected to serve three, two and one year, respectively: Brethren Wm. Flemming, Chas. Pearson and Joe Fisher. Eld. Reuben Shroyer, of North Chicago, Ohio, is to begin a series of meetings here about the middle of May.—Lulu E. Root, Lafayette, Ind., April 17.

Logansport church met in council April 19. Plans were completed for a Vacation Church School July 10-16. Brother and Sister Geo. Phillips, of Walton, Ind., have been secured as helpers to conduct it. A junior congregation was organized, and a class in singing decided upon. A committee was appointed to plan for Homecoming Day June 18. Because of ill health, Bro. Stinebaugh resigned the eldership of our church, and Bro. Ira Kreider, of North Manchester, was chosen elder. Five letters were granted. Bro. Chas. Oberlin was chosen delegate to Winona Conference. Bro. E. C. Swihart, of Elkhart City, has been engaged to hold a series of meetings for us this fall. The Mission Band of Manchester College was with us March 19, doing acceptable work. April 9 a colored minister, Rev. Boon, of Mississippi, was here in the interest of a school for his people. A Chicago member of the Gudeons has taken the interest in the behalf of the order of the Cross. Both are good things accomplished. Recently two have been received into the church by baptism, and one was reclaimed.—Josephine Hann, Logansport, Ind., April 22.

Mississauga.—Brother and Sister Shultz, of North Manchester, were with us Easter Sunday. At the morning service Bro. Shultz preached a very inspiring Easter sermon and in the evening Sister Shultz gave a program, "The Sign of the Cross." Both services were much appreciated by large audiences. We are now planning for a program for Mothers' Day, to be given in the forenoon, and children's services to be held on the afternoon of the same day. We are expecting Brother and Sister Schwalm, of North Manchester, to be with us on that day, to assist in the services. Through a mistake, our communion was announced for April 29. It should have been May 29 instead.—Mary E. Studebaker, Eaton, Ind., April 24.

North Winona Lake.—Brother and Sister L. U. Kreider, of Custer, Mich., have taken up the pastoral work at this place. Bro. Kreider preached his first sermon April 9, on the subject of cooperation. Easter Sunday morning 135 were present for Sunday-school, after which our pastor gave a very inspiring sermon on the resurrection of Christ. In the evening a splendid Easter program was rendered by the Sunday-school. April 18 about 100 members, neighbors and friends met with Bro. Kreider and family, to bid them a hearty welcome. A short program was rendered, light refreshment was served and all enjoyed a social evening together. We feel that the Lord has aided this church in a wonderful way, in calling Brother and Sister Kreider into service here. Already their Christian influence is being felt among us.—Mrs. Ed. Piper, Warsaw, Ind., April 24.

Wawaka church met in council April 8, with Bro. Manly Deeter presiding. Bro. Geyer was reelected elder for another year. Our communion service will be held May 13, at 6:30 P. M. On the following Sunday morning Bro. John Eberly was elected and installed into the ministry. Bro. Deeter conducted this service, assisted by Bro. Burns, of Topeka. Bro. Deeter preached for that evening and spent several days in our midst.—Blanche Blosser Frick, Wawaka, Ind., April 20.

KANSAS

Central Avenue church met in members' meeting April 17, with Eld. Chas. Miller presiding. We decided to have our love feast May 21, at 7 P. M. Our Sunday-school gave an entertaining program on Easter morning. Our superintendent, Mrs. Laura Leonard, Mrs. Lucy Beahm Price and Mrs. Hazel McConnell are the delegates to the State Sunday-school Convention. We will send our representatives to the great International Sunday-school Convention, to be held in Kansas City, Mo., June 21-27.—Mac Hyllton Harman, Kansas City, Kans., April 23.

Chapman Creek church met in council April 22, with Eld. Geo. Mannon presiding. Arrangements were made for the Assembly of Religious Education, which convenes at the Chapman Creek church May 6 and 7. There will be a basket dinner served on both days. One letter of membership was granted. Our love feast will be held June 3, commencing at 7:30 P. M.—Mrs. J. A. Sword, Detroit, Kans., April 26.

East Maple Grove.—We were pleased to have with us, April 14, Bro. Roger D. Wiegner, of McPherson, Director of Religious Education. He gave an inspiring lecture on Religious Education, which was highly appreciated. April 21 we held our council, deferred from March, on account of bad roads. Bro. Joel A. Vancil, the pastor, presided. Two were received by letter. The church decided to have a series of meetings, with Bro. J. A. Shaw, of Abilene, in charge, should begin Sept. 10. The Finance Committee presented a budget of the church's liabilities to Oct. 1, 1922, and it was decided to pay off first local expenses and then pay as much of outside claims as possible. Permission was granted our pastor to complete his plans for arrangements for a Vacation Bible School. We held the first of June. After services on Sunday evening, April 23, one member was received by letter.—Lela Day, Gardner, Kans., April 25.

Garden City church met in council April 12, with Eld. D. H. Heckman as moderator. Plans are being made for a Vacation Bible School some time during the summer. It was decided to hold our communion service on Sunday evening June 4. One letter was granted and three have recently been received. The Sunday-school children gave a fine Easter program on Sunday evening—Mrs. Henry Miller, Garden City, Kans., April 19.

Pleasant Valley church assembled in council April 10, with Eld. W. A. Kinzie presiding. Our minister, Bro. W. Earl Breen, was unanimously retained as pastor in charge, and will move down here after the close of school at McPherson College. We decided to have a Vacation Bible School for three weeks or more, under the supervision of Brother and Sister Breen. Brethren Breen and Oley were appointed as a committee to secure an evangelist for a series of meetings this fall. A Board of Religious Education and Ministerial Committee Board was formed to further promote the work here. Feb. 18 and 19 Brother and Sister R. D. Winger, of McPherson, gave us a very interesting and efficient message and program on Religious Education. Our services here at Pleasant Valley, under the able leadership of Brother and Sister Breen, are proving to be a source of great inspiration to all. Our attendance is on the increase, with an average at Sunday-school of about one hundred. Our love feast will be held May 20, at 7 P. M.—V. W. Hornbaker, Darlow, Kans., April 20.

Prairie View church met in council April 19, with Eld. D. H. Heckman presiding. We expect to have a few nights' meeting, commencing June 6. Our love feast will be held June 10—Emma Ann Friend, Kans., April 20.

Pease Valley church met in council April 16, with Bro. J. A. Strohm as moderator. Bro. D. P. Neher was chosen elder in charge for the coming year. Bro. Strohm preached for us both morning and evening. Eld. D. P. Schechter, of Chicago, came to us April 15 as pastor. We expect, through his efforts, to accomplish more for the Master at Pleasant Valley. We decided to have love feast in the near future—the date to be decided later.—Purnia Smith, Waverly, Kans., April 20.

MARYLAND

Broadford church convened in council April 5, with Eld. D. M. Zuck presiding. We decided to have a Vacation Bible School again this summer. An advisory board was appointed, which is arranging for the Vacation Bible School. We decided to hold a series of meetings at the Creek Hill Church by the home ministers, beginning April 29. Bro. D. R. Petry is our delegate to Annual Meeting; delegates to District Meeting, Brethren W. M. Hunsberger and C. S. Hykes. Our Sunday-school is progressing nicely. At present we are having Sunday-school at Magnanville and Creek Hill churches, while the school at Broadford is being remodeled. It is now in the hands of the contractors. April 16 the Sunday-school rendered an Easter program. Since the last report two have been received in church fellowship by letter.—C. S. Hykes, Hagerstown, Md., April 21.

Bush Creek church met in council April 13, with Eld. J. M. Hunsberger presiding. Bro. Burial was chosen elder for two years. Brethren C. M. Utz and C. E. Duvall are delegates to District Meeting; Bro. J. M. Burial, delegate to Annual Meeting. We have decided to hold a love feast May 27, at 2 P. M.—C. E. Duvall, New Market, Md., April 24.

Middletown Valley—April 1 a short business meeting was held in order to select delegates to District and Annual Meetings. Bro. C. F. Ausherman, Harvey Leatherman and Carlton Leatherman were appointed to represent our congregation at District Meeting. Bro. C. F. Ausherman was selected as our representative to Annual Meeting, with Bro. C. N. Frushour, alternate.—Mrs. Roy L. Leatherman, Myersville, Md., April 20.

Lucking Creek—Jos. E. Whitacre and wife, from Blue Ridge College, came to this church April 4. The next morning, at 10:30 Sister Whitacre gave a short talk and then explained the lesson. Bro. Whitacre followed, and at 2:30 P. M. another lesson was given on the parables of Jesus. In the evening he gave us a splendid talk. Sunday morning Sister Whitacre gave a short talk and sang a song. Bro. Whitacre followed with a splendid sermon. At 2:30 Sister Whitacre gave a short essay and a brief talk. Bro. Whitacre followed with the parable of seed sowing and at 7:30 spoke of the two virgins. There was good attendance and the best of interest. The brother spoke with great power and seemed to be full of the Spirit, to bring forth a new and a deeper strength in the church.—S. A. Myers, Millstone, Md., April 22.

MICHIGAN

Battle Creek church held meetings for one week preceding Easter in special sessions for Decision Day, April 16. These meetings were conducted by our pastor, Bro. Russell Weller, and resulted in eight being baptized. Sunday evening an Easter program was given by the young people and children. March 19 the Adult Bible Class gave an old-time meeting showing to the younger people the great advancement in the work of the church. April 15 Bro. H. V. Townsend gave us a splendid sermon. We have renovated the church and are remodeling the basement to meet the needs of our growing Primary Department. The Home Department, which was recently organized, is reaching many who have been unable to attend our regular services.—Mrs. Loyd Weller, Battle Creek, Mich., April 22.

Detroit—The two weeks' evangelistic meetings, conducted by Bro. J. R. Snyder, of Huntington, Pa., closed April 16. We enjoyed Bro. Snyder's stay with us very much and received many spiritual blessings. Ten were received by baptism and three by letter. Bro. J. F. Dietz will be our delegate to Annual Meeting. We are realizing an increase in our attendance as a result of our recent campaign in the community. There were 107 present in Sunday-school last Sunday and the offering was \$33.31. Our love feast was held on Sunday evening, April 23, with sixty-five members present.—Mrs. Walter Gordon, Detroit, Mich., April 24.

Long Lake—The church and Sunday-school have been very irregular this winter, because of bad roads and unfavorable weather, but since spring has opened up we have begun to have regular services. Easter Sunday we enjoyed our first all-day meeting of the year, with Sunday-school and church in the morning. Dinner was served in the basement. The children gave a good program in the afternoon, when a missionary offering of \$6.85 was lifted.—Dollie Shepherd, Manistec, Mich., April 20.

MINNESOTA

Nemadji church met in council April 8, with Bro. W. H. Eikenberry presiding. We expect to have a Bible school this summer, soon after the Annual Conference as possible. We decided to invite Bro. Ralph Eikenberry to be our pastor. Bro. Eikenberry's church is doing quite well, considering the winter we have had. Our Sunday-school is picking up and our Christian Workers' Meeting will be reorganized soon.—Mrs. Lonette A. Wickline, Barnum, Minn., April 24.

MISSOURI

Bethany church met in council March 24, with Eld. E. W. Mason presiding. We decided to hold our love feast May 7, at 7 P. M., at the Bethany church, near Stet. Mo. We met at the church on Easter morning for breakfast, which was much enjoyed by all. The work here is progressing nicely under the leadership of our pastor, Bro. Lewis Naylor.—Ethie Mayden, Norborne, Mo., April 22.

Dewdrop church met in council April 22, with Eld. T. J. Simmons presiding. We reorganized the Sunday-school, with Bro. John Pippinger superintendent. G. W. Skaggs and wife were chosen delegates to District Meeting. We decided to hold a series of meetings some time in September, if we can secure a speaker. Bro. Simmons was with us over Sunday, and gave us much food for thought. We hope soon to remember the Dewdrop church and come over and help us.—Lizzie Fahnestock, Montrose, Mo., April 22.

Dry Fork—April 3 this congregation convened in called council, to consider some propositions of our committee for securing a house of worship in Jasper. Our elder not being present, Bro. Earl Harphey presided. The church decided to accept the proposition of purchasing the old Presbyterian church. Plans were immediately put into operation for the preparation of the house, to get it ready for use as soon as possible. On Easter Sunday we held our first services in the church, with fifty present at Sunday-school. We have a very interesting school. Three of our classes have organized and we hope to see some interesting results in the future. We would be very thankful if ministering brethren, who happen to be passing this way, would stop to preach for us.—Walter Weimer, Carthage, Mo., April 23.

Farrenburg—March 19 Bro. Chas. Walter, of Sunsum, Ill., began a two weeks' series of meetings. He preached the Word with power and one came out on the Lord's side. The members were strengthened and built up. At the close of the meeting we had an enjoyable love feast. Twenty were present. We have a fine Sunday-school, with an average attendance of about forty-seven. Our elder, Bro. E. Kessler, presided on Sunday evening to a good audience. We also have a young people's meeting each Sunday evening. We think the work moves on very nicely, and that the good seed sown will in time bring forth fruit.—Lulu M. Kessler, Matthews, Mo., April 24.

Pease Valley church met in business session April 11, with Eld. P. E. Filer presiding. We will have our love feast on May 6. We also decided to have a Bible Institute before District Meeting, conducted by Brethren Morris and Flory. We had preaching each evening during Passion Week. After Sunday-school and preaching, Easter morning, we had a basket dinner, followed by an Easter program by the Sunday-school, and regular services in the evening. The brethren are hauling lumber for our new kitchen for the church.—Evelyn O'Neal, West Plains, Mo., April 23.

NORTH CAROLINA

Pleasant Valley church met in council March 18. Bro. Clayton B. Miller was with us and organized a Sunday-school. We elected L. T. Reed superintendent. Bro. Miller also conducted a Bible School and held a series of meetings. We are very thankful for his visit to this part of the country. He has strengthened our faith and is doing much good. He will officiate at our love feast, Oct. 14.—Melvin Richardson, Laurel Springs, N. C., April 22.

NORTH DAKOTA

Berthold church met in quarterly council April 19, with Eld. Joseph D. Reish in charge. One letter was granted. Partial arrangements were made for our series of meetings, which we expect to begin July 16, with Eld. Michael Flory, of Muller's Grove, Ill., as our evangelist. A singing class was arranged for, which is to meet each Friday evening. Our treasurer's report showed that we are out of debt. A successful program was rendered on Easter Sunday to a large and appreciative audience, in spite of the fact that several cases of snow were on the ground. Several families came from six to eight miles to be with us. On Sunday evening we had a large attendance, while our pastor preached a special Easter sermon. We are expecting to conduct services at our country appointment on the second and fourth Sundays of each month Sunday of May. While we are expecting this, April 20, there is quite a bit of snow. The spring opening is late, which is especially noticeable to the farmers.—Mrs. Margaret M. Reish, Lock Box 171, Berthold, N. Dak., April 20.

OHIO

Black Swamp church postponed her services for a few Sundays on account of a contagious disease prevailing in the neighborhood, but resumed them Sunday, April 22. The church had a calling out, to make preparations for our spring love feast, which is to be held May 6, an all-day meeting. Bro. Geo. Garner presided, assisted by Bro. Uriah Garner. We also made plans for remodeling the church. Committees were also appointed for assisting in the Vacation Church School, which will begin June 18. Our letters have been received.—Mrs. Asenath Baker, Lenox, Ohio, April 24.

Stonelick church met in council April 15, with Eld. C. V. Coppock presiding. Delegates to District Meeting are Mary S. Carr and Leslie D. Pardue. Two letters were granted. As Eld. Coppock has taken the pastorate of the Bremen Mission, he offered his resignation as elder, which was granted with deep regret. Bro. R. N. Leatherman of Cincinnati was chosen elder for one year. Bro. Coppock remained over Sunday and preached a powerful sermon in the morning on the subject, "The Blue Book of Life." Afterward a young mother was baptized. Our Sunday-school seems to have taken on new life and interest, for which we are thankful.—Mary S. Carr, Newtonsville, Ohio, April 22.

OKLAHOMA

Big Creek—We expect to have a one week series of meetings, beginning May 21. Our love feast will be held May 27. Our Sunday-school is preparing a temperance program, to be given April 30. Nellie Holsinger, Riley, Okla., April 24.

Guthrie—Our pastor, Bro. E. R. Myers, began a series of meetings April 8, continuing until the 13th, when Bro. Ezra Flory, General Sunday School Secretary, came to us. He delivered four very interesting lectures on Sunday-school work. The members feel very much benefited. The Sunday-school rendered an interesting Easter program—Goldie E. Gripe, Guthrie, Okla., April 23.

Red River church met in council March 30, with Eld. Jos. Nill presiding. We decided to hold our series of meetings on the 1st of July or first of August, we can secure a very helpful speaker. The meetings will be held at the Chateau schoolhouse, where Bro. Nill preaches twice a month.—Pearl Whitlock, Loveland, Okla., April 22.

PENNSYLVANIA

Altoona—The Twenty-eight Street church met in business session March 28, with Eld. D. B. Maddocks presiding. Our pastor, Bro. B. F. Waltz, was elected delegate to Annual Conference. Sister B. F. Waltz and Bro. S. N. Brumbaugh will represent us at District Meeting. The work of the church in general is progressing. We have recently organized a Teacher-training Class, with Mrs. F. W. Waltz as teacher. Since our last report three have been baptized. Our pastor gave us a series of sermons on the subjects of "Prayer" and "Stewardship," which were interesting and very much appreciated. Feb. 19 Bro. Galen B. Royer, of Huntington, was with us in the interest of Sunday-school work. He held two sessions, both being well attended. On Sunday, April 2, the Girls' Club, of Juniata College, gave a very good program of songs and readings. The District Meeting was held here April 18 and 19. Dr. T. T. Myers and Dr. C. E. Elms, of Juniata College, were the speakers on Tuesday evening. Dr. Myers' subject was the Book of Our Faith, and Dr. Elms' was Religious Education. Both subjects were very ably discussed. Our love feast will be held May 21, at 7 P. M.—Mrs. Cyrus B. Replogle, Altoona, Pa., April 24.

Annaville—April 16 our congregation held a meeting at the Almshouse, conducted by Bro. Daniel Bucklew, which seemed to be uplifting to the inmates. April 23 Bro. Walter Hartman delivered an excellent sermon on the Sabbath question, after which two were added to our number by baptism. Bro. E. R. Replogle's Band is busy visiting the sick and aged members.—Florence F. Keller, Annville, Pa., April 25.

Codorus congregation met in council at the Codorus house April 17, with Eld. D. Y. Brillhart presiding. Three certificates were received and two were granted. Bro. S. C. Godfrey and Eld. D. Y. Brillhart were elected Annual Meeting delegates. Bro. D. Y. Brillhart, S. N. Myers and J. H. Replogle, Brethren J. L. Myers, S. C. Godfrey and D. Edw. Keeny were appointed a committee for Ministerial and Sunday-school Meeting arrangements. The series of meetings at the Shrewsbury house, to be held by Bro. Ralph W.

Schlosser, beginning May 1, was postponed until Aug. 15, on account of different arrangements by Bro. Schlosser.—E. H. Lehman, Dallastown, Pa., April 26.

Green Tree—Easter was observed in an appropriate manner. First a sunrise service was held at 6 o'clock. It was very well attended and was very solemn and impressive. At 9:30 we had our Easter program and morning service, concluded. We also had an evening service with special music. At recent church council our pastor, Bro. H. S. Replogle, was elected delegate to Annual Meeting. Our love feast will be held May 14, at 6:30 P. M., preceded by a week of evening services.—J. C. Kopenhaver, Oaks, Pa., April 22.

Huntingdon—April 3, at our regular council meeting, the following were elected delegates to District Meeting: Dr. and Mrs. T. T. Myers, Sister Emma Keny and Bro. Stout. Easter was appropriately observed by the church and Sunday-school with a sermon in the morning and a program—"The Palms to the Lilies"—in the evening. This song story was a review of Passion Week and was very impressive. Our Sunday-school was a review of the week's attendance this spring. Every department has felt the call to greater activity. The spring love feast will be held on Sunday evening, May 7. From time to time members are being received into the congregation by letter. Recently the family of Bro. John R. Snyder, of Bellefontaine, Ohio, have come to make their home here.—J. H. Cassidy, Huntingdon, Pa., April 21.

Juniata Park—Our love feast will be held May 14. Our pastor, Bro. C. O. Beery, is holding a meeting at Hollidaysburg this week preparatory to their love feast. We also expect to have a week of special services before the love feast.—Pauline Brumbaugh, Juniata, Pa., April 25.

Marsh Creek church met in council April 12, with Eld. H. J. Brindle presiding. We elected a Ministerial Committee for the year. We reorganized the Sunday school at the Marsh Creek house. We also have decided to hold a series of meetings in the Gettysburg house some time in September. Five certificates were received. Bro. F. B. Lightner will represent us at Annual Meeting. Our love feast will be held May 21, at 1:30 P. M.—Ida M. Lightner, Gettysburg, Pa., April 24.

Martinsburg—For several weeks we have had a special rally in our Sunday-school, both from the standpoint of finance and attendance. The climax on Easter Sunday, the attendance being 309. The financial side was taken up by the offering of the school, the Men's Organized Class being the banner class, with an offering of \$32.75; United Workers (women), \$12.95; an organized adult class, \$142.97; seniors, \$65.10; intermediates, \$15.33; juniors, \$20; primaries, \$5; beginners, \$7.18; total, including general offering, \$714.62. An early service at 6 o'clock, with 135 people, folding chairs and 48 kindergarten chairs, purchased for the new church. In the evening the school rendered an Easter program which was pleasing to all who heard it. We have recently reorganized the Christian Workers' Society, with Bro. C. E. Keninger, president; also our Missionary Society with Bro. C. E. Keninger, president. Mrs. L. R. Holsinger, Martinsburg, Pa., April 24.

Meyersdale church met in council April 6, with Bro. T. R. Coffman presiding. Our delegates to District Meeting were Sisters T. R. Coffman, D. K. Clapper, H. W. Shultz and Theo. Bittner. Bro. R. N. Coffman is our delegate to Annual Meeting. We will hold our love feast June 4 with three evenings' preaching prior. We decided to hold a Vacation Bible School during the summer. Bro. Coffman preached a series of sermons during Passion Week on the apprehension of each day, leading up to the crucifixion. On Easter Sunday we had an early service at 6 o'clock, with 135 people on the resurrection. At 10:30 the Sunday-school rendered a very beautiful Easter program. In the evening Bro. Coffman preached on "Easter Discoveries." Mrs. Theo. Bittner, Meyersdale, Pa., April 20.

Mt. Olivet—We had with us, over Easter, Bro. E. M. Hertzler, of Philadelphia, who gave a very helpful talk on the resurrection. Our pastor, Bro. J. R. Herselman, is absent a few weeks, having a meeting in York. Our Sunday-school and church is growing in interest and attendance very rapidly. Three have accepted Christ and have been baptized since our last report. Early this spring we organized a Christian Workers' Meeting, and quite a bit of interest in the young people is being manifested. Our annual love feast will be held June 3.—Earl S. Kipp, Newport, Pa., April 21.

Norristown church held its monthly business meeting April 19. Sisters Anna Cassel and A. B. Replogle were elected delegates to the District Meeting. April 3 our former pastor, Bro. G. E. Yoder, of New Enterprise, Pa., began our series of meetings, which closed on Sunday evening with a love feast. The meetings were very interesting and helpful. Some very forceful sermons were preached. One accepted Christ and was baptized. April 9, at the close of the morning service, Bro. M. C. Swigart, of Germantown, Pa., was elected elder in place of Bro. G. E. Yoder, who moved away. April 16 the church rendered a very interesting and helpful Easter program. Wesley L. Dorworth, Norristown, Pa., April 22.

Roaring Spring church met in a business session April 3, with the pastor, Bro. L. R. Holsinger, presiding. Five letters were accepted and two granted. Delegates were elected for District and Annual Meeting. Our love feast will be held May 21. On Easter Sunday we had a very interesting and helpful Easter program. A special program was rendered by the Primary, Junior and Intermediate Departments, and a short sermon was delivered by the pastor. Two were received by baptism on Easter Sunday. The evening service was very impressive. "The Prince of Life" was rendered by a reader and a choir. A very helpful program, entitled, "My Faith Looks Up to Thee." Thus a deeper sense of the Easter spirit was felt by all.—Mrs. Eliza Over, Roaring Spring, Pa., April 21.

Shamokin church was favored by the visit of Eld. David Killeffer, who helped in the annual visit, traveling fully 168 miles by automobile over mountain roads. Our council was held April 22. Three certificates were granted. Our love feast will be held May 28, at 3 P. M. Bro. Killeffer preached for us on Sunday morning and in the afternoon at our outpost. His visit and messages were enjoyed by all.—Florence Ziegler, Shamokin, Pa., April 24.

Spring Creek—On Sunday morning, April 8, Eld. Levi Mohler and Bro. Walter Cocklin, of Mechanicsburg, Pa., preached for us. April 16 the Sunday-school rendered an Easter program. An address was also given by Bro. Byers, of Elizabethtown. In connection with the prayer meeting April 19, a special council was held. Nine letters were received. April 23 the singing class, led by Eld. R. D. Ratty, Da. of Huntington, were in the class. Following the Sunday-school, an address was given by Bro. H. K. Ober on "Life." In the afternoon three were received by baptism. In the evening, Eld. J. H. Longenecker, of Palmyra, preached for us on the subject, "The Glorious Gospel of Christ."—Emmett Bashore, Hershey, Pa., April 24.

Windber church met April 3 in council, with Eld. A. J. Bergbly presiding. Owing to the overcrowded condition of our church-house, which has compelled us to use several of the near by school-rooms for Sunday-school classes, we felt the need of a larger house. A committee of thirteen was elected, which committee called a special council April 14, presenting plans for a new church, to be built at once. The plans adopted call for a building 76 feet by 110 feet, consisting of a main auditorium, a Sunday-school auditorium, and thirty-six classrooms. On Easter Sunday Bro. J. H. Cassidy, of Huntington, Pa., assisted in the raising of pledges amounting to \$63,000. A further canvass of the community by the committee is at present being made. In the absence of a pastor, Bro. M. Clyde Horst, of Huntington, was with us April 23.—Mrs. C. E. Replogle, Windber, Pa., April 24.

TENNESSEE

Dandridge—April 16 Bro. R. B. Pritchett preached a splendid sermon on the resurrection to an attentive audience. He held forth the Gospel with great power. Our Sunday-school is doing some

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AN EVANGELISTIC TOUR IN CHINA

(Continued from Page 283)

Although some of the villages, which we visited, had never seen a foreigner before, we were treated very cordially every place we went. They usually gave us the best room they had, in which to spread out our beds and to eat our meals. The best they have, of course, does not compare with the most ordinary home in America. Their floors are of brick and very cold, especially to us foreigners who are not accustomed to live in such houses. Their walls are bare and often walls and ceilings are covered with smoke, and decorated with cobwebs. Their furniture consists of a few boxes, two or three old benches, and a little table. Their beds, or kangas, as we call them, are made of brick, which also serve as stoves. Not infrequently, considerable smoke and gas escape from these into the room. We do not prefer to sleep in rooms like this, as it is very dangerous for those not accustomed to it. At one village we slept in a room adjacent to another room in which there was fire in one of these stoves. A wind arose during the night and blew the gas from that room into our room. Fortunately we woke up in time to walk out without any one having to carry us out, but we suffered with a severe headache the next day.

One reason why we received a welcome at every place was due to the relief we gave them last year during the famine. The villages we visited were in the district where the famine was most severe. They realize that if we had not come to their rescue, many would have starved. We talked with several old men who had passed through the famine of 1879. One told us that half the people of his village, at that time, died of starvation. What was true of that village was likewise true of thousands of other villages. They also told us that the famine of last year was worse than the famine of 1879, but that very few people died of starvation. Why? The Chinese government sent out both money and grain to these districts at that time, but there were no railroads then, and by the time the grain reached the famine territory, many had died. Thank God for the railroads; China needs many more. Besides slow transportation then, the grain and money passed through so many greedy hands that, by the time it reached the starving people, there was not much left. This was not so last year. Missionaries and Chinese Christians, for the most part, distributed both grain and money, and thus the people who needed it got every bit, except what little was spent in transportation.

Of course, there are some who do not appreciate what was done for them, but most of them do. Very often we heard expressions like this: "Had it not been for the help you gave us, we would have perished." Some villages showed their appreciation by presenting to the church beautiful banners. In one village we saw a beautiful stone tablet, which had been erected to the memory of the church, for the help given during the famine. In another village we visited, they had composed a song, praising God and the church for saving their lives. We wish you could have heard them sing it.

Their appreciation was also manifested in the way they listened to the preaching of the Gospel. Both men and women, old and young, would stand very attentively from two to three hours—not once a day but three times—forenoon, afternoon and evening. After the services were over, many would follow us into our rooms and ask questions until it was so late that we would politely ask them to leave, so that we could retire.

While most of them will listen very attentively to the preaching of the Gospel and seemingly appreciate very much what was done for them last year, yet they are so steeped in idolatry and bound by centuries of superstition that it seems almost impossible for them to break away from their former ways of doing. Now and then a man, and sometimes an entire family, stands ready to throw away all idols and take a stand for Christ. We were in a few such homes, and believe me, dear people, it is encouraging to meet the people and to hear them talk of their religion, and to sing the Gospel songs.

While praying for us, do not fail to remember the few here who hear and believe, that they may be faithful witnesses among their own, that ere long China's millions will throw away their idolatry and superstition of former days and become fervent believers in the true and living God.

O. C. Sollenberger.

Ping Ting Chou, Shansi, China, March 24.

PHOENIX, ARIZONA

Some very important changes have occurred since our last report. Sister Ida Landess, who has worked here as a city missionary for the past eighteen months, expects to leave soon, in order to resume her school work at Bethany. She has been a very earnest, consecrated worker.

The preaching, the last year, has been done by the home ministers—Brethren A. W. Arnold, Isaac Forney and D. D. Thomas. However, the church felt that there should be more time given to visiting and personal work than these brethren could give, on account of their other work. Bro. Irvin Thomas, of Arcadia, Fla., was

asked to come here as pastor and has accepted. We are expecting him and his wife some time in May.

Our Sunday-school, with Bro. Isaac Forney as superintendent, is doing some very good work. The attendance is generally close to a hundred. A splendid Easter program was given by the children and young people of the Sunday-school. In the evening the Sunshine Class, composed of junior girls, gave the Christian Workers' program. Sister Landess is president of the Christian Workers. The Young People's Class—the Up-Streamers—gathered up a great quantity of beautiful flowers—roses, sweet peas and orange blossoms—for the Sunday morning service. In the afternoon they took these flowers to the County Tubercular Hospital, to give out to the sick people there. The church visits this hospital once every month.

There have been eleven accessions to the church in the last year. One young man was baptized on the Sunday before Easter. The field here is very large. When one thinks of the great number of Mexicans and Indians in and around Phoenix, we wonder if there are not many who know not the Gospel of Jesus. Because of the few workers and limited resources we can not reach very far beyond our immediate church vicinity. But we certainly feel that the Heavenly Father has greatly blessed the efforts made, and we trust that in time the Church of the Brethren may reach these others also.

Lois Greenawalt.

DEATH OF BRO. LUTHER BEDEL, FOUNDER OF THE FOUNTAIN CHURCH, INDIANA

Bro. Luther Bedel, born Aug. 4, 1840, departed this life Jan. 6, 1922, aged eighty-one years, five months and two days.



Bro. Luther Bedel

Jan. 15, 1858, he married Sarah Jane Williams, who preceded him to the spirit land Nov. 7, 1861, leaving one daughter.

Dec. 13, 1862, Bro. Bedel married Sarah E. Carpenter, who died July 13, 1921. To this union were born seven children, of whom only three survive—Sister Cora McGuire, Bro. Victor Bedel, and Sister Mauda Pherigo. Mrs. Charles Ross, of his first marriage, also survives.

Bro. Bedel's church life was a busy one. He united with the church of the Brethren in 1891. Two years later he was called to the deacon's office, and to the ministry in 1898.

Locating in Ripley County, Ind., where there were no Brethren churches, Bro. Bedel began holding preaching services in his home, thus creating in that community an interest in primitive Christianity.

To conserve what was gained, and further to propagate the truth, he set about to build a suitable house of worship. Largely through his own efforts and financial aid, a comfortable house of worship was erected, named, by his devoted Christian wife, the Fountain church. It was hoped that from this mother church many others might grow and flourish, bearing fruit to God's honor and glory.

Services were held by the writer at the New Hope church, with interment at the Bedel cemetery. Thus went to his reward one of the pioneers, who served his church faithfully and well.

Anderson, Ind.

John S. Alldredge.

FROM THE FIELD

During the past six weeks I have been home, looking after home interests. It is my purpose to keep in the evangelistic field during the coming summer and winter. My time is taken up until New Year's Day. January, February and March, however, are available. My plans are, "first call, first served."

May 14 I begin meetings with the members at Lafayette, Ind. Immediately after Annual Meeting I begin meetings in the Deshler church, Ohio. In these days of commercialism and pleasure-seeking, it is certainly our duty, as God's people, to do our best to combat the forces of evil, and to lift up Jesus. He said: "If I be lifted up I will draw all men unto me." Let there be a united effort put forth to save the perishing!

North Canton, Ohio.

Reuben Shroyer.

SISTERS' AID SOCIETIES

MANASSAS, VA.—In the report of the Aid Society in "Gospel Messenger" of April 15, the receipts are \$69 and should be \$169; the donations \$18; and should be \$118—Alice C. Blough, Manassas, Va., April 17.

MUSCATINE, IOWA.—Our Aid Society met at Sister Pasquach's and elected officers to fill vacancies, as Sister Eiler was going away and Sister Davis resigned. Those elected are: President, Sister Bessie Saxton; Vice-President, Sister Pasquach—Mrs. Edwin E. Smith, 1208 Oak Street, Muscatine, Iowa, April 17.

PHOENIX, ARIZ.—Report of the Aid Society: We organized Feb. 10, 1922, with nine charter members; present enrollment, 12; average

attendance, 8. We have held 20 meetings. Our work mostly consists of making dresses and other garments, coverings, piecing and knitting comforts and quilting. Amount of money received in dues, collections, sewing and comfort-knitting, \$61.95. We paid for church clock, \$16; for District dues, \$1; District Aid Society, \$5. Mt. of our money goes to helping needy people in our community. We are helping five families. Number of garments given away, 56. We gave the County Tubercular Hospital a generous gift of homemade Christmas candy, nuts, fruit and cakes. Officers: President, Sister Daisy Jones; Vice-President, Sister Mary Clawning; Treasurer, Sister Frances Forney; Secretary, the writer—Theresa Goff, Phoenix, Ariz., April 18.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Hooper-Mercer.—By the undersigned at his residence, April 15, 1922, Mr. Hooper and Miss Carrie Mercer, both of Mt. Airy, Md.—Wm. E. Gosnell, Mt. Airy, Md.

McIntyre-Buss.—At the home of the undersigned, April 15, 1922, Mr. Floyd McIntyre, of Lakeville, Ind., and Sister Grace Buss, of North Liberty, Ind.—H. B. Dickey, North Liberty, Ind.

Myers-Benton.—By the undersigned, at the home of the bride's aunt in Berthold, N. Dak., April 12, 1922, Mr. Ray Myers, of Minot, N. Dak., and Myrtle E. Benton, of Berthold, N. Dak.—Joseph D. Reish, Berthold, N. Dak.

Weber-Myers.—By the undersigned, at the Pantler Creek church, Dallas County, Iowa, March 16, 1922, Brother John B. Weber and Sister Vertie Mae Myers, both of Dallas Center, Iowa.—A. M. Stone, Adel, Iowa.

Willis-Hurley.—By the undersigned, at his home, in Clovis, N. Mex., April 16, 1922, Mr. John Willis and Miss Lorene Hurley, both of Clovis, N. Mex.—E. J. Smith, Clovis, N. Mex.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bishop, Mrs. Lavina (nee Fitz), born near Bremen, Ind., died of the infirmities of old age, accompanied by paralysis, April 13, 1922, aged 87 years, 9 months and 20 days. She married Loren B. Hilliard in 1853. There were two sons and three daughters. Mr. Hilliard died in 1904. In 1916 she married J. W. Bishop. She was baptized into the Church of the Brethren about three years ago and has been a faithful Christian. She leaves her husband, two sons, six daughters, twenty-four grandchildren, sixty-four great-grandchildren and four great-great-grandchildren. Services at the home of her son by the writer. Burial in the cemetery near by—Chas. C. Cripe, Bremen, Ind.

Engle, Emma, born April 22, 1880, died April 6, 1922, in Sarasota, Fla., where they lived during the winter. Her former home was Abilene, Kans. She became a member of the Church of the Brethren in 1911. She was devoted to her church and was a faithful Christian. She is survived by her mother, Mrs. Myrie Engle, a sister and a brother. Services in the Hummel Street church by Bro. W. K. Conner. Burial in the Paxtang cemetery, near Harrisburg, Pa. F. Schafer, Harrisburg, Pa.

Goehneour, Bro. Philip, born in Shenandoah County, Va., died in Lafayette, Ind., April 10, 1922, aged 79 years, 8 months and 26 days. He married Louise B. Foltz April 11, 1878. There was one daughter who died thirty-six years ago. His wife and five sisters survive. Services in the Rossville church by the writer—James L. Harrell, Rossville, Ind.

Huddle, Mary Elizabeth, born near Dayton, Va., died at the home of her niece, Mrs. R. S. Dettweiler, April 1, 1922, aged 74 years, 7 months and 24 days. She united with the Church of the Brethren about sixty years ago and has been a faithful member ever since. She is survived by one half-brother, Eld. J. D. Sandy, of New Carlisle, Ohio. Services at the Midland church by Bro. G. W. Beahm, assisted by Bro. J. A. Hingardner. Interment in the near by cemetery—Elva Dettweiler, Midland, Va.

Huffman, Eliza A., born Aug. 10, 1842, died of pneumonia, March 10, 1922, at her home in the Greenmont congregation. She was a devoted Christian and loved the church of her choice. Her husband, Bro. John Huffman, preceded her twenty-five years ago. She leaves one daughter. Services at the home by Bro. S. L. Garber. Interment in the family cemetery—Annie Miller, Harrisonburg, Va.

Jeandervin, Mrs. Emma, nee Rodabaugh, born in Marshall County, Ind., March 6, 1853, died of cancer of the stomach, with complications, April 16, 1922. In 1879 she married Isaac J. Wareham, who died in 1896. There were four sons and five daughters. In 1901 she married Chas. Jeandervin. They had one son. She united with the Progressive Brethren church early in life, but was received into fellowship with the Church of the Brethren a few weeks before her death. She leaves her husband, two sons, four daughters, an aged mother, eighteen grandchildren and two great-grandchildren. Services at her home in Bremen by the writer. Burial in the cemetery near by—Chas. C. Cripe, Bremen, Ind.

Kauffman, Sister Mary, nee Moist, died of cancer, at her parental home, April 10, 1922, aged 39 years. Surviving are her husband, two daughters, one stepson, her father, five brothers and three sisters. Her mother preceded her seven weeks ago. She united with the church a few weeks before her death. Services at the Pine Glen church by Brethren J. C. Swigart and Lawrence Ruble, assisted by Chas. Heister, of the River Brethren church. Interment in the Pine Glen cemetery—Ida M. Miller, Mattawana, Pa.

Knop, Bro. Mark B., son of John and Lydia Knop, born at Maryland Station, Ogle County, Ill., died at Wat-rose, Iowa, March 30, 1922, aged 46 years, 11 months and 27 days. When he died he was twelve years of age, the family moved to Herington, Kans., where he grew up to young manhood. Some years later they moved to Cedar County, Iowa, and in 1900 to Waterloo. Dec. 23, 1907, he was united in marriage with Sister Carrie Hamer. This union was blessed by two sons—both living. He is also survived by three sisters. Bro. Knop served the church faithfully and well in the office of deacon for some years. He has been in failing health for several years, but gave evidence of some improvement, when he suddenly developed a case of pneumonia. The odds were against him, since vitality was not sufficiently strong to offer resistance against the insidiousness of this new attack. Services at the South Waterloo church by the writer, assisted by Eld. W. O. Tainreuther. Interment in Orange cemetery—A. E. Blough, Waterloo, Iowa.

Marshall, Bro. Quinten Elwood, son of Brother and Sister Lee Marshall, of Hooversville, Pa., died at the U. S. Army Medical Service Hospital at Fort Bayard, New Mexico, March 24, 1922, aged 24 years, 8 months and 4 days. Death was due to a complication of diseases. He is survived by his parents, two brothers and a sister. Services by the writer at the Hooversville church—Chas. W. Blough, Hollsopple, Pa.

Palmer, Susanna Peters, born in Franklin County, Va., Dec. 31, 1841, died at her home, near Holmesville, Nebr., Feb. 24, 1922. She was twice married. Her first husband, Monroe Peters, died about forty-five years ago in Sangamon County, Ill. She is survived by eight children and her husband. She united with the church when thirteen years of age and lived a faithful Christian life. Services by the writer. Interment in the cemetery of the South Beatrice church—Edgar Rothrock, Holmesville, Nebr.

Price, Sister Catherine, widow of Eld. Jacob M. Price, for many years elder in charge of the Indian Creek congregation, died from the effects of a stroke of paralysis at the home of her son, Abel O. Price, at North Wales, Pa. She was born near Reistville, Pa., and died March 26, 1922, aged 77 years, 11 months and 7 days. She became a member of the Church of the Brethren at an early age and lived an earnest, consistent Christian life. One son survives. Her husband preceded her about five years ago. Services at the Indian Creek church by Brethren James B. Shisler and R. H. Brumbaugh. Interment in the adjoining cemetery—Mathias P. Landis, Vennfield, Pa.

Ream, Noah, died at his home near Scalp Level, April 4, 1922, aged 74 years. He is survived by his widow, four sons, two daughters, a number of grandchildren and great-grandchildren. Services at the Scalp Level church by Rev. Elmer Blough, assisted by Mr. James Saylor, ministers of the Mennoite church, of which Mr. Ream was a member. Interment in the Lutheran cemetery near by.—Mrs. James Price, Scalp Level, Pa.

Royer, Bro. Christian, died at his home in Westminster, March 21, 1922, aged 90 years, 4 months and 24 days. He was paralyzed five days before his death. He had strong religious convictions and earnestly defended the doctrines of the Church of the Brethren, of which he was practically a life-time member. Not only was he loyal to his church but a willing helper of his fellow-men in any hour of need. He is survived by four daughters, four sons, three brothers and a number of grandchildren. Services in the Meadow Branch church by Eld. Uriah Bixler, assisted by Bro. Geo. A. Early and the writer. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Stark, Sophia Shallenberger, born in Indiana, Jan. 5, 1840, died at the home of her daughter, in Olympia, Wash., Feb. 16, 1922. She was an early settler in Gage County, Neb., where she married George W. Stark. She leaves several children and a large number of other relatives. The body was brought to Holmesville for burial. She was laid to rest beside her husband in the Stark cemetery, near the place where they began their married life in a log cabin fifty-one years ago.—Edgar Rothrock, Holmesville, Neb.

Stricker, Isabel, wife of Solomon Stricker, of Nappanee, died April 1, 1922, aged 67 years, 4 months and 25 days. She leaves her husband and two sons. She was a member of the church for about forty years and served as a helpmate for her husband in the deacon's office. Burial in the Union cemetery.—David Metzler, Nappanee, Ind.

Walker, Mary L., daughter of Thomas and Sister Walker, of Hooversville, Pa., died at the parental home, March 2, 1922, aged 7 years and 6 months. Death was due to pneumonia. Services by a writer in the Christian church of Hooversville. Interment in a near by cemetery.—Chas. W. Blough, Hollisopple, Pa.

Weber, Thomas Martin, died at his home near Vermont, Ill., March 21, 1922, aged 55 years, 3 months and 4 days. August 6, 1901, he was united in marriage to Miss Lizzie Johnson, who, with two sons, three daughters and one grandchild survives; also a father, two brothers and five sisters. Death was due to heart trouble. He united with the Church of the Brethren July 4, 1897, and was chosen to the office of deacon Oct. 2, 1915, serving in said office faithfully and being an officer in the Astoria church at the time of his death. He also served in other official duties of the church, and in State affairs. Services at the Woodland church, conducted by Eld. Michael Flory, of Girard, Ill. Interment in the Woodland cemetery.—J. J. Johnson, Dixon, Ill.

Whiteleather, Sister Susie, died of paralysis at the home of her daughter, Mrs. David Comer, of Cando, N. Dak. She was born Aug. 23, 1845, and died April 6, 1922. Her husband, Moses Whiteleather, preceded her twenty years ago. There were nine children, two of whom remain. There are also fourteen grandchildren, twelve great-grandchildren and one sister. She united with the Church of the Brethren when but a young woman and remained faithful until death. Services at the Zion church by Eld. J. M. Myers, assisted by Eld. J. D. Kesler. Burial in the adjoining cemetery.—Mrs. G. W. Newcomer, Cando, N. Dak.

Yoder, Bro. Jacob J., of the Maple Spring church, Quemahoning congregation, Somerset County, Pa., died at his home, April 15, 1922, aged 51 years and 26 days. He was a member of the church for thirty-two years, very seldom missing an appointment of Sunday school or preaching services. He is survived by his wife, five children and four grandchildren. Services by the writer, assisted by Eld. E. M. Detwiler. Interment in the church cemetery.—Chas. W. Blough, Hollisopple, Pa.

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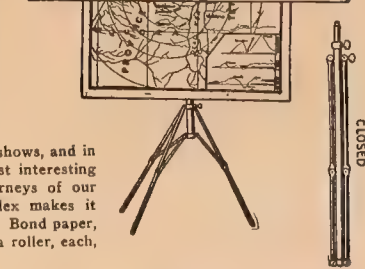
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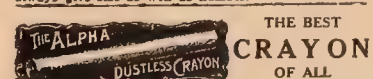
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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 285)

good work and increasing in numbers. Our love feast will be held May 6—Mollie Satterfield, Dandridge, Tenn., April 18.

Midway.—Bro. A. B. Laughrun, of the New Hope congregation, this State, was with us April 7-24 and preached thirty-four sermons in all. As a result of the meetings, nineteen were baptized and one awaits the rite; three were reclaimed, almost doubling the membership. The Bible reading done during the revival was very extensive. The number of chapters read was 1,406. The Sunday school was reorganized by electing Sister Sarah Derrick (Baptist) superintendent. At the close of the meeting, we organized a Sisters' Aid Society and a midweek prayer meeting. Sister Cordelia Klepper was elected president of the Aid. April 22 a love feast was held, at which forty were present. The plain New Testament doctrine was presented to us during the meetings and the results were fine. This shows what the Gospel will do when properly presented. Bro. Laughrun knows just how to interest and teach the people. In spite of much opposition, the revival was a success and the church was greatly built up. Jacob S. Klepper, Sargonsville, Tenn., April 24.

VIRGINIA

Basic City church met in council March 31, with Bro. N. W. Coffman presiding. Brethren W. B. Garber and Geo. Phillips were also present. Seven letters were received and three granted. Bro. D. B. Garber is our delegate to District Meeting, with Bro. Sampson, alternate. Several young people have been taken into the Kingdom since our last council. We are glad to say that our church is rapidly growing. Ruth Gordon, Waynesboro, Va., April 20.

Bethel church met in council April 1. In the absence of our elder, Bro. W. J. Cunningham presided. We reorganized our Sunday-school with Bro. G. N. Mays, superintendent. We continued our Forward Movement organization, with Bro. G. N. Mays, director; Bro. Richard Smith treasurer. The Sunday-school offering for the Annemans was \$323. Delegates to Ministerial and Sunday-school Meeting are Brethren W. E. Cunningham and Richard Smith. April 16 Bro. Bahm preached a very forceful sermon on the resurrection. Afterward Bro. Henry Clemens and wife were installed into the deacon's office. Bro. Bahm was also with us in the evening. Mrs. Maggie Cunningham, Shipman, Va., April 19.

Buena Vista church met in council Feb. 25, with Eld. A. S. Thomas presiding. We had a good representative body of our congregation present. We elected Eld. A. S. Thomas as presiding elder, and Eld. L. G. Humphries, pastor. Since our last report two have been received by baptism and two have been reclaimed. March 26 we reorganized our Christian Workers' Society, with Sister Mattie Mays, president. The work is progressing steadily. Ruth E. Gilbert, Buena Vista, Va., April 29.

Montebello church met in council April 10, with Bro. J. R. Knitting presiding. We were a month late with the council, on account of sickness in the neighborhood. Officers were selected for the coming year. We arranged to have a series of meetings, but the time was not definitely decided upon. Emma Whitesell, Montebello, Va., April 13.

Peters Creek church met in council April 15. Bro. D. C. Naff was chosen delegate to Annual Conference, with Levi Grant, alternate. Four letters of membership were granted—Ira Showalter, Roanoke, Va., April 24.

Pine Woods.—Bro. L. A. Bowman came to this place April 2 and remained until the 16th, preaching sixteen sermons. He won the hearts of the people, so that large crowds came, and there was a wonderful interest. Fifteen came forward, eleven of whom were baptized. The rest will be baptized in the future. This is an isolated point, in the bounds of the Christiansburg congregation, and will, in my judgment, be a strong congregation.—J. F. Keith, Christiansburg, Va., April 22.

Troutville.—The regular business meeting was held April 1, with Eld. Jonas Graybill presiding. Several letters were granted. Brethren G. B. Knezer and W. E. Spangler were delegates to Annual Meeting. Bro. W. R. Wilbur, of Bridgewater, gave us a splendid message on the subject, "Go Ye Therefore and Teach All Nations." A called business meeting was held in the afternoon of the same day for the purpose of electing a pastor. Bro. Wilbur was chosen and will take up the work after June 1. An Easter program was given Sunday evening. The children and young people gave the Easter lesson very beautifully in song and story.—Frankie Showalter, Troutville, Va., April 24.

WASHINGTON

First Spokane.—The children gave an Easter program immediately after the Sunday-school session to a large audience, after which lunch was served in the basement of the church. Mr. James Clement, of Trenton, N. J., being present, also gave a talk. He has been a song leader in the Methodist church for over fifty years. All of us being in the faith of the Brethren, he felt at home with us. Mrs. Hattie Carlsner Weaver, Spokane, Wash., April 18.

WEST VIRGINIA

Keyser.—New Creek congregation met in council at the Sunnyside church April 22, with Eld. B. W. Smith presiding. Bro. Smith was reelected elder for the coming year. We arranged to have a series of meetings in the early part of September, in connection with the love feast. Bro. Otis Johnson was elected to the ministry Saturday evening. Bro. Smith preached at the Sunnyside church Sunday morning he came to Keyser and preached for us, it being our regular day; also Sunday evening. Each service was well attended and was an inspiration to all. Our Sunday-school is progressing nicely and continues to grow.—E. Woodrow Baker, Keyser, W. Va., April 24.

Lower Lost River congregation assembled in council April 8 at the Mt. View house, with Eld. S. W. See and Elder J. C. Kohne present. Our delegate to District and Annual Meeting is Eld. J. C. Kohne, alternate, D. Whitmer. One letter was granted. Sunday-school and church officers were elected for the year.—W. E. Kohne, Mathias, W. Va., April 24.

Mountain Dale church met in council April 22, with Elders Jeremiah Thomas and Geo. W. Van, Sickles present. We reelected elder for the coming year. Bro. Van Sickles preached on Saturday night, and Bro. Thomas on Sunday morning, to an attentive audience. Julia DeBerry, Hazleton, W. Va., April 26.

ANNOUNCEMENTS

LOVE FEASTS

May 6, 7 pm, Redley, California
May 7, Fresno
May 7, Glendora
May 13, 11 am, Laton
May 20, Patterson
May 28, Santa Ana
Colorado
May 13, 7:30 pm, First Grand
May 13, 8 pm, Haxton.

May 13, Bethel, Florida

May 18, Antioch.

May 13, Bethel, Idaho

May 6, 7 pm (Pacific time) Boise Valley.

May 13, 7 pm, Weiser.

May 26, Bowman.

May 6, Canton, Illinois

May 7, 7 pm, Franklin Grove.

May 7, 6:30 pm, Lanark.

May 13, 7 pm, Pine Creek.

May 14, 7 pm, Sterling.

May 14, 7 pm, Batavia.

May 19, 7 pm, Elgin.

May 21, 6:30 pm, Cherry Grove.

May 27, 28, 7 pm, Yellow Creek.

May 27, 28, 7 pm, West Branch

May 28, Freeport.

May 6, 7 pm, Anderson, Indiana

May 7, 7 pm, Four Mile.

May 7, 6:30 pm, Huntington City.

May 13, 7:30 pm, Buck Creek.

May 13, Wawaka.

May 13, 7 pm, Bethany.

May 13, 7 pm, Beech Grove.

May 13, Pleasant Valley.

May 13, Walnut.

May 20, 7 pm, New Bethel.

May 20, 7:30 pm, Portland.

May 20, 2 pm, Blue River.

May 20, Pine Creek.

May 20, North Winona Lake.

May 20, Shipshewana.

May 21, 6:30 pm, Second South Bend.

May 21, Logansport.

May 21, 7:30 pm, Upper Fall Creek.

May 27, 4 pm, Pipe Creek.

May 27, English Prairie.

May 27, New Salem, five miles southeast of Millford.

May 27, Rock Run.

May 27, 2:30 pm, Pleasant Hill.

May 27, Yellow River.

May 27, Bremen.

May 29, Mississinewa.

May 31, 7 pm, Wakarusa.

May 7, 7 pm, South Kookuk, Iowa

May 13, Mt. Etna.

May 13, Monroe County.

May 20, 2:30 pm, Iowa River.

May 21, 7 pm, Prairie City.

May 21, Des Moines.

May 27, Des Moines.

May 27, Libertyville.

May 27, Des Moines Valley.

May 27, Sheldon.

May 29, Grundy County.

May 6, Richland Center, Kansas

May 6, Lone Star.

May 6, 7, 11 am, North Solomon.

May 13, Verdigris.

May 13, Independence.

May 13, 7:30 pm, Ottawa.

May 13, Parsons.

May 14, Morrill.

May 20, Chanute.

May 20, 10:30 am, Quinter.

May 20, 7 pm, Pleasant View.

May 21, 7 pm, Kansas City.

May 21, Central Avenue.

May 21, 7:30 pm, Walnut Valley.

May 27, 6 pm, Abilene.

May 27, 5 pm, Belleville.

May 27, 10 am, Maple Grove.

May 27, Victor.

May 6, 2 pm, Monocacy, Fountaine, Maryland

May 7, 4 pm, Pleasant View.

May 7, 7:30 pm, Denton.

May 13, 14, 4 pm, Manor.

May 13, 14, 10 am, Piney Creek.

May 13, 2 pm, Pipe Creek.

May 20, 2 pm, Thurmont, Mt. Dale house.

May 20, 2:30 pm, Meadow Branch.

May 20, 21, 1 pm, Beaver Creek.

May 21, Ridgely.

May 21, 6 pm, Washington City.

May 27, 2:30 pm, Beaver Dam.

May 27, 2 pm, Brownsville.

May 27, 2 pm, Bush Creek.

Michigan

May 13, 2 pm, Elmdale.

May 13, Sugar Ridge.

May 20, 6:30 pm, Battle Creek.

May 27, Homestead.

May 27, 7:30 pm, Elsie.

May 27, Woodland.

Missouri

May 6, 5 pm, Carthage.

May 6, Peace Valley.

May 7, 7 pm, Bethany.

May 7, Cabool, at Mountain Grove.

May 13, Shoal Creek.

May 27, Centerville.

Nebraska

May 13, South Beatrice.

May 14, 7:30 pm, Lincoln.

May 21, 7 pm, Falls City.

May 27, 7:30 pm, Alvo.

May 29, Octavia.

Ohio

May 6, 10:30 am, Black Swamp.

May 6, 10 am, Hicksville.

May 7, 7 pm, Eagle Creek.

May 13, 6 pm, West Charleston.

May 19, 6:30 pm, Pleasant Hill.

May 20, Harris Creek.

May 27, 5 pm, Eversole.

May 27, 7 pm, Oakland.

May 27, Blanchard.

May 27, Wyandot.

May 27, Lick Creek.

May 28, 6 pm, Fostoria.

Oklahoma

May 6, 7 pm, Monitor.

May 7, Guthrie.

May 13, 7 pm, Paradise Prairie.

May 21, 7:30 pm, Oklahoma City.

May 27, Big Creek.

May 28, Thomas.

Oregon

May 13, 7 pm, Newberg.

May 20, Mabel.

Pennsylvania

May 6, 2 pm, Indian Creek.

May 6, Parker Ford.

May 6, 1:30 pm, Spring Grove.

Kemper house.

May 6, 7, Annville.

May 6, 7, 10 am, Falling Spring.

Hade house.

May 7, Huntingdon.

May 7, 7 pm, Clear.

May 7, Hanover.

May 7, Lancaster.

May 7, Everett.

May 7, 6:30 pm, Williamsburg.

May 7, Conemaugh.

May 9, 10, 10 am, Chiques.

Chiques house.

May 10, 11, 1 pm, White Oak.

Pennsylvania house.

May 10, 11, 1:30 pm, White Oak.

Graybill house.

May 13, 2 pm, Hatfield.

May 13, Pleasant Hill.

May 13, 14, Upper Conewago, at Mummert house.

May 14, Juniata Park.

May 14, 6:30 pm, Roxbury church, Johnstown.

May 14, Elizabethtown.

May 14, 6:30 pm, Green Tree.

May 14, Codorus, Codorus house.

May 14, Walnut Grove (Johnstown).

May 14, York.

May 14, Rummel.

May 14, Clover Creek, Fredricksburg house.

May 14, 4 pm, Ephrata.

May 14, 2 pm, Lititz.

May 14, Carson Valley.

May 14, 6:30 pm, Pittsburgh.

May 14, Upper Cumberland, at Huntendale.

May 14, Stonerstown.

May 15, 16, West Conestoga.

May 16, 17, 9:30 am, Bareville.

May 16, 17, 1 pm, Bareville.

May 17, 18, Mountville.

May 17, 18, 1:30 pm, East Fairview.

May 20, 9:30 am, Richland, Richland house.

May 20, Lower Clair.

May 20, 2:30 pm, Good Will house, Lost Creek congregation.

May 20, 1:30 pm, Welsh Run.

May 20, 6:30 pm, First Church, Pottstown.

May 20, 2 pm, Mingo, Mingo house.

May 20, 21, Maiden Creek, Mohrville house.

May 21, 1:30 pm, Lower Conewago, Bermudian house.

May 21, 6 pm, Pike church, Brothersville.

May 21, New Fairview.

May 21, 1:30 pm, Marsh Creek.

May 21, 7 pm, Altoona, Twenty-eighth Street church.

May 21, Roaring Spring.

May 23, 24, 9:30 am, Fredericksburg Meyer house.

May 23, 24, 9:30 am, Springville, Mohler house.

May 24, 25, East Petersburg, East Petersburg house.

May 25, 26, 10 am, Little Swatara, Ziegler house.

May 25, 26, Big Swatara.

May 26, 6:30 pm, Greensburg.

May 27, 7 pm, Upper Dublin.

May 27, 3 pm, Reading.

May 28, Manor, at Penn Run.

May 28, Seale Level.

May 28, 4 pm, Harrisburg.

May 28, 3 pm, Shamokin

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Motherhood of God

DID you ever look long enough at the eleventh verse of the thirty-second chapter of Deuteronomy to get the picture fastened on your imagination, and to let the meaning of it soak in—away down in? The whole passage, including about three verses on each side of the one named, is one of the most beautiful in the whole Bible and ought to be read and pondered often. But take a look right now at that eleventh verse:

As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions.

It is the habit of the mother eagle, when it is time for the eaglets to learn to fly, to flutter about over the nest and excite the young ones into an effort to imitate her movements. Then, when they tire, or are about to fall, she takes them up on her own wings and carries them along.

And that, says the Deuteronomic poet, is what Jehovah did for Israel. Isn't it a magnificent picture of his motherly care for his children?

Rather a strange mixture of genders there, but do we not have the warrant for it in the figure of our text, "He bare them on his pinions"? No doubt the father eagle has pinions too, but it is not he that is referred to. It is not he that stirs up the nest and teaches the eaglets how to fly. According to this sublime piece of poetic imagination, it was the part of the mother eagle that Jehovah played, in leading his people out of the desert into the land of milk and honey.

Now we are not going to risk offending beyond forgiveness the reader's sense of propriety, by daring to apply to God any other than the masculine pronoun. Yet, there would be nothing at all undignified or improper about this, if the human race had fully recovered from the superstition of the social inferiority of woman. We must remember that since God is a Spirit, analogies based on physical facts necessarily fail at many points. Sex distinction, in any earthly sense of the term, is unthinkable, as applied to Deity. This holds true, even if it be insisted that the dis-

tingtion of sex is something more than physical. For God is the perfection of all good qualities.

For obvious reasons, chief of which is the poverty of human language, we must continue to use masculine terms whenever we refer to God. But we ought to note that the Bible, which conforms to this usage throughout, nevertheless gives ample testimony to the

civil law, but it was the verdict of Jesus, who put the human personality—the soul—far above everything else in the world. And it will be the verdict of the Christian conscience which is now flowering into fuller bloom.

What makes this human personality worth so much? What but its capacity for joy and its capacity to serve—in a word, its capacity for joy in serving?

Whoever would be great among you let him serve. He that loseth his life in serving the common good, in that same thing shall find it. Find what? Life.

The Rear Line First, Please

You remember the parable of the man who went out to hire laborers for his vineyard, no doubt, and you can probably remember other Gospel sayings and incidents of like tenor. Jesus devoted no small amount of his teaching to the doctrine that "the last shall be first."

Just notice a few of those splendid people in the front rank of the procession of the Kingdom. There's the elder brother, Simon the Pharisee, the other Pharisee who went to the temple, and the mother of James and John with her sons. Away back in the rear line is the prodigal, the temple publican, the woman taken in sin, another woman of the streets, the tax-gatherers and a miscellaneous lot of poor and despised non-descripts.

Now look at this crowd over here, jostling and pushing each other around, trying to board a train. Each wants to get in first. Far back is a frail woman with a baby in her arms. The conductor sees the situation and shouts, "Open up for that woman with the child." The crowd is cowed, the rush stops and, between two walls of shamed people the woman walks into the train and takes a seat.

That is just a modern version of some of the things that Jesus said, "The last shall be first."

But did Jesus look lightly on moral laxity? Not at all. He was only helping people to see things in their true relation. He was rearranging the procession according to actual rank. He was trying to scrape the scales from people's eyes and it was not his fault that he had to use a grubbing hoe to do it.

He was trying to show some mighty nice folks the ugliness of respectable selfishness.

When You Wonder About the Outcome

Don't you get out of patience sometimes with the slow progress of righteousness? And feel that something radical, something more visible and quickly effective, must be done?

When those spells come on you will find it helpful to consider the prophet's words in Isaiah forty-two, and the use which Jesus made of it.

Jesus had just charged the people he had healed not to make any stir about it, and he did this, Matthew twelve tells us, in fulfillment of what the prophet had said about the methods of Jehovah's servant. See what these are:

He would not strive nor cry aloud, nor would anybody hear his voice in the streets. He would be careful not to break the reed that was already bruised nor put out the dimly burning wick. And here follows the greatest thing about it. He would keep this up "till he send forth judgment unto victory." Or, as the prophet has it: "He will not fail nor be discouraged, till he have set justice in the earth."

Now don't you feel better? The quiet way is all right. It's going to win. Our business is to keep on at it.

A Mother's Love

THINK you because that beautiful matronly brow is silvered with the dews of Time, that the heart is also grown old? Nay, apathy can never lessen a mother's love! Though her gray hairs fall over a brow all wrinkled, and a cheek all furrowed, there is a heart still beating with a pure and holy affection—a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man—love your aged mother! Her face is careworn, but her heart is ever warm. Years of trials and of sickness perhaps, have stolen the freshness of her life; but, like the matured rose, the perfume of her love is richer than when in its first bloom. Expiring upon the cross, Christ loved his mother!

Young woman—love the tree of your existence! Sweetness is yours—lavish it upon the aged form of your devoted mother. Affection is a lasting debt—one that can never be overpaid. Pour nectar into her fainting heart; strew her path with your most grateful smiles; and smooth the downy pillow upon which rests her palsied frame. Her dying lips will breathe a prayer for your happiness; the world will admire and cherish your devotedness; and Heaven will bless you! Flowers of joy will blossom in your path; friendship will ripen your harvest; and love will crown your existence! —Anonymous.

insufficiency of it to express the whole truth. Now and again it resorts to some figure involving reference to the mother instinct, when it would give an extra tender touch to God's love and care.

Did the psalmist say: "Like as a father pitieth his children"? So did the prophet say: "As one whom his mother comforteth, so will I comfort you." And who can ever forget the Master's pathetic likening of his own burning passion for his beloved and rebellious Jerusalem, to the mother instinct of the hen which gathers her chicks together under the shelter of her wings? A homely figure, for such a sublime idea, perhaps, but what could be more effective?

Beautiful and touching as are these pictures of maternal love in the lower orders of creation, it is in human motherhood that we find the closest approximation to God's concern for his creatures, as another prophetic passage so aptly shows us. Yet even this is not sufficient for the purpose. "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, these may forget, yet will I not forget thee."

Human language can do no more than this. The love of a mother for her child is the purest and strongest this world knows anything about. But this, in rare instances, may fail. God's love never does. His love is not only more than a father's, it is more than a mother's. But when the prophet selected this as the type of love divine, he did the best he could. It follows also that in doing this he paid the highest possible tribute to human motherhood. For the godlikeness of motherhood is the corollary of the motherhood of God.

The Secret of Its Value

THE supreme values of the Kingdom of God are "the people—the disgustingly common people," says a recent author more truthfully than elegantly.

This has not been the verdict of business nor of

CONTRIBUTORS' FORUM

The Motherlook

You take th' finest woman, with th' roses in her cheeks,
An' all th' birds a-singin' in her voice each time she
speaks;

Her hair all black an' gleamin', or a glowin' mass o' gold—
An' still th' tale o' beauty isn't more th'n half way told.
There ain't a word that tells it; all description it defies—
Th' motherlook that lingers in a happy woman's eyes.

A woman's eyes will sparkle in her innocence and fun,
Or snap a warnin' message to th' ones she wants to shun.
In pleasure or in anger there is always han'someness,
But still there is a beauty that was surely made to bless—
A beauty that grows sweeter an' that all but glorifies—
Th' motherlook that sometimes comes into a woman's
eyes.

It ain't a smile, exactly—yet it's brimmin' full o' joy,
An' miltin' into sunshine when she bends over her boy.
Or girl when soundly sleepin', with fond dreams told in
its face.

She smooths its hair, an' pets it as she lifts it to its place.
It leads all th' expressions, whether grave, or gay, or
wise.

Th' motherlook that glimmers in a lovin' woman's eyes.

There ain't a picture of it. If there was they'd have to
paint

A picture of a woman mostly angel an' some saint,
An' make it still be human—an' they'd have to blend the
whole.

There ain't a picture of it, for no one can paint a soul.
No one can paint th' glory comin' straight from Para-
dise.

Th' motherlook that lingers in a happy woman's eyes.
—W. D. Nesbit.

Snap-Shots of Paul the Apostle

BY JNO. S. FLORY

VIII. His Writings

From whatever angle we view Paul, he looms up like a mountain peak of greatness. Although physically a small man, when estimated from intellectual and spiritual standards he is one of the world's rarest noblemen, and fills a niche in human history, scarcely surpassed in usefulness by any other man. And not the least phase of his many-sided greatness is his ability as a writer.

But Paul's fame as an author does not depend upon his extensive writing. In fact, he wrote very little—fewer than a hundred pages in your Bible. His life-work lay in other lines. Authorship was a mere incident in his career. When he wrote, it was to achieve some special object which he could not so well accomplish by other means. His writings, therefore, grew out of special needs, and had no place in the conscious plan and purpose of his life. And yet they are among the most priceless literary treasures in existence.

Their value does not consist in the usual literary accomplishments. They are not even popular, in the ordinary sense. Readers are not apt to choose Paul's writings with which to pass a lonely hour. They are too heavy for that. A pious person might choose one of the Gospels for such recreation, or The Acts, but not Paul's epistles.

Neither are they famous for their simplicity. On the contrary, they are difficult, and for several reasons. They deal with difficult subject matter, abstruse theological discussion, lofty philosophizing, or the application of religious truth to everyday life. And the style is heavy and oratorical. Sentences are long and involved. Wonderful rhetorical flights are sometimes indulged in. Massive periods sum up an argument with convincing logic and conclusiveness. Beautiful flights of fancy sometimes bear us aloft into the realm of poetry. Close cogent reasoning is sustained through paragraph after paragraph with the grimmest earnestness. No, Paul's writings are not simple.

But in structure they are all after one pattern—they are all letters. And Paul's letters form a body of literature peculiar to itself, and unlike all other forms. There is a certain formality, an orderliness

of structure, in the recognized literary types. This is not true of all letters.

Letters are informal and personal. A letter that does not reveal the personality of the writer is worthless. The personal note makes it natural. Thoughts and emotions are expressed as they take form in the mind. We see, as it were, the author's mind at work. We feel the throb of his heart. We are aware of the enthusiasm that animates him. We share his misgivings, his inmost feelings and longings. He lays bare to us his heart. Of this nature are the writings of Paul. We see the author in every line.

This is one of the things that make his writings so precious—there is so much of Paul in them. They spread out before us the great personality of the man. We feel the yearnings of his soul, as it goes out in unselfish love for all mankind. He portrays to us his inmost feelings, as could be done in no other way. We live with him through the thrilling experiences of his life, feel something of his magnetic enthusiasm and catch the glow of his exalted spirituality.

But let us take a look at one or two of the letters. How did these wonderful little books get themselves written? Take First Corinthians. Paul had built up the church at Corinth in the face of strong opposition, on his second missionary journey. Some years later, while he was preaching at Ephesus, he learned of irregularities that had grown up among the members. In the midst of his busy work he sat down, and out of a heart full of love, he wrote to them like a father, pointing out their errors, admonishing them to put away their evils, and exhorting them to obedience. Then he sent the letter off by the hand of one of his faithful followers, who should use his personal influence also to help correct the errors.

At another time he learned that the churches in Galatia were being tampered with, that false teachers were disseminating strange doctrines among the members, and were poisoning their minds. He took up his pen with a sad heart. How he had labored in love and sacrifice for these people! Now they were about to renounce him and follow blind guides. How his heart yearned for them! In a torrent of eloquence he pours out the tumultuous emotions of his soul in correction, admonition, exhortation, advice, love and imploration. A messenger is hastily dispatched with the missive under the benediction of the author.

After Paul had been gone for some time from Thessalonica, the members there became confused and disturbed over the question of Christ's second coming. Paul learned about this while he was preaching at Corinth. He could not leave his work, so he wrote them a letter in which he explained the matter in minute detail. A messenger carried the letter to the disturbed members, who were greatly pleased and edified.

While a prisoner at Rome, Paul converted the runaway slave of one of his friends, who was also a Christian. Of course, he sent the slave back to his master for reconciliation, but not until he had taken time to write and send along a letter to Philemon, in which he instructed his friend in regard to the new relationship he would now sustain to his slave. Both are now Christians, therefore, in the sight of God, equal; although, in the eyes of the civil law, one still remained the property of the other.

Such were the conditions under which Paul's letters were written, and such the occasions that brought them forth. We have been able only to hint at the nature of the message they contain. But this is, after all, the most important thing about them. In fact, so important is this that, in intrinsic worth, Paul's letters are among the greatest books ever written. In their contribution to the thought of the world they outweigh whole libraries. But a fuller consideration of their message must be left to another time.

Bridgewater, Va.

The Christian Pulpit

BY JAMES M. MOORE

THE Christian ministry is, indeed, a high calling. Theodore L. Cuyler has said: "No monarch's throne and no presidential chair is so exalted as a pulpit in

which a living preacher presents a living Christ to dying souls." Well might the angels in heaven covet the opportunity to proclaim the message of God to the people of earth.

The power of the Christian pulpit is not adequately comprehended. The men who enter the sacred stand from Sunday to Sunday to take the truths of God's Word and to apply them to the practical needs of men and women, hardly themselves realize how very far-reaching are their words.

It is not too much to say that if the ministers of our land were to stand solidly and speak unitedly against any prevalent sin, the result would be a decided reversion everywhere against it. This accounts for the fact that those who take up some line of reform usually appeal to the Christian ministry for cooperation from the pulpit. Whatever weakness there may be, comes from a lack of absolute unity upon the basis of sacred truth.

The practice of disseminating truth through preaching, has had the divine sanction from its very beginning. Thus the prophets carried their heaven-sent messages to Israel and Judah, and even to other nations. By such means men and nations were brought to repentance and restored to the favor of the God who loves righteousness.

When Christ entered upon his ministry, he preached and taught. Through the perfect ideals of right held up, he greatly enhanced the righteous dignity of the Christian pulpit. During all these nineteen hundred years that sacred influence has ever been felt, and it would seem that it is growing stronger from time to time.

It was this method that Jesus passed on to his followers, to be used in carrying out the Great Commission. As Phillips Brooks has put it: "Jesus taught his truth to a few men, and then he said: 'Now go and tell that truth to other men.'"

Naturally, a power so great is nothing less than a sacred trust. It must be safeguarded from that which would turn it to any unworthy purpose. This solemn duty falls upon those who have been entrusted with its holy calling. This, of course, places a double responsibility upon every Christian minister.

As might be expected, a place so strategic as the Christian pulpit, will be sought by many interests far less worthy than the Gospel message. Here, then, is the necessity for humble boldness upon the part of the ministry, that other things do not, by stealth or otherwise, displace the Gospel of salvation through the crucified Lord. So many are the demands; and so worthy do the causes appear, that it requires nothing less than the guidance of the Spirit of God, that we might do our part.

In the application of the above truths, it simply means that every movement that calls for the advantage, thus available, should be examined in the light of the Gospel. If it will measure up to the test of Jesus' teaching, well and good; otherwise it must be refused admittance. We cannot afford to betray the trust placed in us.

Furthermore, the Christian pulpit holds a place that is most sacred. People gather into God's house to worship. Their hearts are thus open for the message that the Holy Spirit has for them. They obtain strength and courage for life's duties and problems, and thereby come to honor, in some degree, the man through whom the truth is given.

This means a great responsibility, and it, therefore, behooves every minister so to live as not to destroy in any measure that high regard. It seems too much to be borne by those so human, and here rests an obligation, upon the part of every member of the church, to pray for its chosen leader. With each one doing his part, it is possible to avoid anything that would bring disgrace where only sacred honor belongs.

The Christian pulpit is pressing its claims upon the young men of today. As far as a calling is concerned, there is none greater. It is a wonderful opportunity for reaching the souls of men and women for good. It demands the very highest and best in our beings. It calls for the exercise of every noble faculty we may possess. He who responds heartily and sincerely, will always feel the pressure for better preparation for

more effective service. No man ever finds himself too big for the tasks ahead.

True, there are many other calls. The field of commercialism holds out its allurements, while the amusement world displays its hands, filled with glittering honors. The desire for the world's applause is influencing many lives. However, for the young man who longs to do the greatest service, and who is determined to live and labor in the light of all eternity, there is nothing short of the Christian ministry that will satisfy.

While the greatest comfort in death will be a realization that Jesus is, indeed, our Savior, a close second in our declining years will be the satisfaction of having chosen to serve in one of the greatest callings open to mortal man.

—Lanark, Ill.

Father's Big Life

BY MAUDE C. JONES

I SOMETIMES wonder if father ever gets tired of taking a back seat, in public opinion, and is forever content quietly to listen to the grand eulogies paid to motherhood from time immemorial, without ever asking for the least little bit of recognition for his services and sacrifices and devotion to his family. Perhaps he has long since decided that the asking of such a favor is far beneath his dignity, and so toils on patiently, with the welfare of his loved ones as an incentive, and unselfishly and willingly lets mother have the honor due her—and him too, sometimes.

True, mother's job is a big one—a stupendously big one—but how about father's? If he is the right sort of a father—and we have thousands of the right sort—his task is equally as big. God gave each of them a place in life to fill, and if each fills it according to the divine plan, why should one be lauded and the other disregarded? It is true that many men have so abused their rights and privileges, as husbands and fathers, that they are not worthy of the name of father. But let us be perfectly honest in this matter and, right alongside of this sad fact, state a still sadder one—that is, that hundreds of mothers of today are guilty of the same sin. Because of narrowness, selfishness, pride, arrogance and sinfulness, they have degraded and trampled in the dust the holy calling of wifehood and motherhood and are far, far below the level of what God intended them to be. And because of this, the mothers of tomorrow are in danger of falling from the pedestals on which the mothers of yesterday were so rightfully enthroned. And so, since mothers are not nearly all perfect, let us not expect perfection in father, and let us be perfectly willing to give him the occasional word of praise and commendation which he so rightfully deserves.

I am glad to say that I know fathers who are just as considerate, just as patient, just as unselfish, just as devoted, and just as willing to strive for the welfare of their children, as are the mothers of those same children. We hear many jokes about father's grumbling because he has to walk the floor at night with a cross baby, but I know men who, after a long day's hard work in the field or elsewhere, most patiently and uncomplainingly care for a fretful, peevish child at night, feeling it their duty to do so, in order to relieve the mother, who personally has had the daily care of the child. And many a father gladly spends every minute that he has in the house, caring for and entertaining the little ones, giving mother a chance to do many neglected duties, although he would love to take a noontime nap or scan the papers during his resting period.

Then there is many a father who assumes most of the care of the older children—not only at home but at church and elsewhere—thus giving mother more liberty. Through the week he takes them to the field with him, inventing little games for their amusement. He lets them ride the horses, nails a box on the corn planter and hauls them back and forth across the field, and bothers with them in dozens of little ways, in order to save mother as much as possible. On Sunday morning, in addition to his own chores,

he helps wash dishes, sweeps the kitchen, washes and dresses James and Elizabeth while mother gets herself and the other baby or babies ready for church. At church he assumes the care of the older children, besides helping with the younger ones. If company comes, he is not ashamed to help in the kitchen, until the rush is over. In fact he is willing to help in every possible way.

"Oh, well," you say, "why shouldn't he? It doesn't hurt him any to give mother a lift." No, it doesn't, but why not be magnanimous enough to give him credit for his kindness and thoughtfulness in saving mother in so many ways?

And how often father wears shiny or shabby clothes and rough-looking shoes and a "knocked out" hat, in order that the rest of the family may appear in public well dressed. And how often he denies himself little or big luxuries, in order that his own may more often gratify their own tastes and inclinations.

A number of years ago there moved into our neighborhood a father and his eight children, ranging in age from three to sixteen years. Just prior to their coming the mother had been called away by death, leaving the man with a broken heart and the stu-

What Is Home Without a Mother?

What is home without a mother?
What are all the loving joys we meet?
When her loving smile no longer
Greets the coming of our feet.
The days seem long, the nights seem drear,
And time rolls slowly on,
And, oh! how few are childhood's pleasures
When her gentle care is gone.

Things we prize are first to vanish,
Hearts we love to pass away;
And how soon, e'en in our childhood,
We behold her turning gray;
Her eye grows dim, her step is slow;
Her joys of earth are past;
And sometimes ere we learn to know her,
She hath breathed on earth her last.

Older hearts may have their sorrows,
Griefs that quickly die away,
But a mother lost in childhood,
Grieves the heart from day to day;
We miss her kind, her willing hand,
Her fond and honest care;
And, oh, how dark is life around us!
What is home without her care?

—Alice Hawthorne.

pendous task of rearing a large family. Never have I seen greater patience and endurance, in the face of utter discouragement, than this father displayed. During their married life he had worked hard and furnished the wherewithal to keep his family; and his wife, who was a frugal manager, had wisely and economically done the buying. When she died, he knew practically nothing of that end of the big game, and the result was, that the money that came in, slipped through the fingers of the family as water through a sieve. The children were not old enough to manage a household and everything was soon in a sad state of affairs. Dishes were broken, carpets became rags, clothes were only half washed, and mended. Bedding was uncared for, and the meals were so poorly cooked and served and the food so indigestible that the man's health began to give way. Yet he patiently plodded on, and more than once has he turned away from a neighbor's table at mealtime—although urged to partake of the meal—that he might go home to his sodden bread, because he could not bring himself to enjoy things which his children could not have also. In a few short years he broke down in mind and body and developed a serious case of stomach trouble—the result, undoubtedly, of undernourishment and unsanitary food. Surrounded by his motherless children, in filth and poverty, no longer able to endure the sight of the food they tried to prepare for him, he slowly slipped out into the unknown, uncomplaining to the end—one of the most pathetic sights I ever witnessed. In my estimation he was a far greater hero, and a much more deserving martyr than many whose deeds have been made immortal through ringing praise in song and rhyme.

Thousands of like dramas are being enacted every day by patient, self-sacrificing parents, both fathers and mothers, and while we are lauding the latter, let us be fair and just, and take off our hats and, as we stand with bared heads, shout: "Hurrah for father!"

Syracuse, Ind.

In Appreciation of Mothers

BY SANNIE F. SHELLY

"In the beginning God." We must ever honor God before we honor any of his creatures. To him belongs our first, our best, our worthiest praise and honor.* We would have our whole being yield its every power to him in praise.

We acknowledge God's matchless wisdom and infinite love in the institution of the family. In the relationship of the family we have typified God's relationship to us. It is thus that we may better learn to know God. "He is a Father to all them that believe." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Thus we see that God is our Father and we are his children. He bears the attribute of a father, and those of a mother as well. Thus does he draw nigh to us. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort you." "Can a woman forget her sucking child? yea, they may forget, yet will I not forget thee."

What stronger statements of God's love, care and compassion, could we need, than those? We get a closer reality of God's attributes, through those he gave to mothers.

"God knew the sort of tenderness
Our wayward hearts required;
God knew the sort of kindly love
Our lonely souls desired;
God knew the need of friendships strong,
The need above all others;
God knew our need of 'tuckings-in,'
That's why he made our mothers."

And again:

"God sought to give the sweetest thing
In his almighty power
To earth; and deeply pondering
What it should be, one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a mother."

Perhaps there is no word in human language which means so much as *mother*. Poets and painters, orators and statesmen, warriors and patriots—indeed, every class of people in the world—have paid, in some way, their tribute to mothers. And doubtless there has never been accorded too much honor and appreciation to one so worthy as a mother.

"There are thousands of stars that shine at night,
Thousands of flowers make the summer bright,
Thousands of dew-drops the morning greet,
Thousands of birds with voices sweet,
Thousands of bees in the purple clover,
But only one 'mother' the wide world over."

Lincoln said: "All I am, or hope to be, I owe to my mother." Benjamin West said: "A kiss from my mother made me a painter." Moody said: "All I have ever accomplished in life, I owe to my mother." President Garfield's first act, after being inaugurated President, was to kiss his aged mother, who sat near him.

A distinguished man was introduced at a great public meeting as a "self-made man." He did not appear gratified over this tribute, and afterwards said to his friends, that he really was not a "self-made man." Statement after statement was brought forth, to prove that he was a "self-made man." In reply to all these, the great man referred to the many things he owed to his mother: She encouraged his early business training, she directed his reading, she inculcated principles of honesty and integrity. It was due to these formative influences—the great man declared—that he owed his success, and not to his efforts alone.

This is true in the lives of many who have achieved success. The family may be poor, but there are bright

(Continued on Page 298)

"Lest We Forget"

BY MINNIE B. SHERICK

THAT the Sunday-school teacher is a soul-winner is his only justification. Christ's mission was to save, it is our test of discipleship. The great Dwight L. Moody would have each one ask of himself the vital question: "Have I been born again? Am I a living, moving power among those I touch, or do I only take up room?" Surely, if we would win and uplift others, we must first ourselves be won and uplifted. Students testify that only those teachers who have themselves been taught of God, touch their characters effectively for good. It is true that not all instruction is uplifting, even though it be given on Sunday; that it is, indeed, valueless unless it opens the windows of the soul to the light, and inspires lives to service for God and humanity. Christ, in purpose and practice, means power and preparedness.

We knew mother had been praying by the atmosphere about her, when she came from her room, by the strong, quiet way in which she went on and over the hard places before her. So the world feels the power and influence of the soul that abides in the shadow of the Almighty. So your pupils feel how much of the Master Teacher is put into the preparation of your lesson and how much of the days between Sundays has been lived in a Christly spirit. The teacher whose ideals and standards of life will not permit him to look with a clear conscience into the eyes of his pupils, can not hope to touch their hearts. A godly life is contagious and the influence of a character, that dares to exemplify the Master, is stronger than we may know. Eugene Thwing says: "We are standing in a row, you and I, crowded so closely together with our neighbors, that every slightest movement affects them, and so passes on to many." So our thought and word and deed affect those to whom we would show the way.

—Some one has said: "A thought born, never dies."
"Boys, flying kites, had in their white-winged birds."
You can't do that way, when you're flying words.
Our acts, our angels are, of good or ill;
Our fatal shadows that stand by us still."

And so we are impressed that he who would assume teaching responsibility must have back of him an exalted life, that his message may be distinct, unmistakable, always pointing to the cross. Surely, in this age of doubt and false criticism and skepticism, when the faith of men in the sacred Word of God is being tried, as it were, by fire, we need to be alert for the safety of our youth, seriously asking, What of the future?

We say in song: "I'm here on business for my King." Yet in only the smallest measure we realize what great thing we have said, and we understand but dimly in what way the humble task of our day may be woven into God's infinite plan, in which he has so graciously permitted us to act a part.

It is told that when the great parliament buildings of the Dominion of Canada were being erected, a visitor stopped to speak to a number of men who were cutting stone, of whom he asked the question: "What are you doing?" The first answered: "I am trying to earn one and one-half dollars per day." The second said: "I am trying to make this stone on which I am working, conform to the chart." The third dropped his work for a moment, pointed proudly to the great building in process of construction and answered: "I am helping to make that." And so we need, as we accomplish our small part, whatsoever it be, to look above and beyond, to catch a vision of the magnitude of our mission and the glory of it; in the light of which toil and sacrifice are forgotten. Ours is not a pathway of leisure. Jesus said: "My Father worketh hitherto and I work." What an appeal to man! Charles M. Sheldon said: "There is no excuse for the butterfly in man or woman. Playtime is only an incident in the range of the long beautiful day's work."

The Master Teacher is the Master Worker, but his is a labor of love, the fruits of which are all joy. Indeed, he who would best serve Jesus, must always face the light, that the shadows may fall behind him. Like the genial prophet Micah, he must live in the sunshine, not out of sight of clouds but above them; not

beyond temptation, but master of it. Thus his days, like the prophet's, will be a vision of victory and peace. Carlyle says: "Give, O give us the man who sings at his work." And we are impressed that of all songs that reach the throne, the song of the worker, as he tells the Old Story, is sweetest of all, and the life, lived out in joyous service, will be the richest sacrifice.

"And when they had lifted up their eyes, they saw Jesus only." Do we not long, as Christian workers and teachers, to catch a new, rich vision of the Master, which will make him first in our lives, our message, our labor, and so go forth to the reaping?

"For the voice of the angel is still sounding—send forth thy sickle and reap; for the time to reap is come; and the harvest of the earth is over-ripe."

—Mt. Morris, Ill.

Orthodox Living

BY QUINCY LECKRONE

THE essential qualification of the Christian life is orthodox living, as expressed in action.

The parable of the two men who built their houses—the one upon the rock and the other upon the sand—explains the teaching of Jesus as to the necessity of a proper foundation upon which to place life.

Jesus had been talking about the great principles of life, and concluded by saying: "If you build upon these principles, you are like the man that built his house upon the rock. If you do not build upon these principles, you are like the man who built his house upon the sand."

Christ was not now speaking about the material out of which they built their houses, but about the foundation upon which they placed the buildings. For all we know, both houses were built alike and out of the same kind of material, but there was a difference as to the foundations on which they were placed.

Jesus was saying these things to a people who criticized him because he seemed to have but little respect for their old traditions, and they feared that he was tearing out the foundation of their faith.

He was, indeed, telling them that most of their foundation was sand. This to them was saying that one might build his house upon an apparently good foundation, and yet it would not abide, for to them their traditions had equal weight with the Scriptures.

Evidently Christ was telling them that real living was working out deeds of righteousness—that creeds can not be substituted for life and that, to be orthodox in the head, would not answer for orthodoxy in the life they must live.

Jesus insisted upon a laboratory test of life.

When certain men told him that they were of the orthodox class he, no doubt, asked them whether they were orthodox in the head or in the heart. To their answer—whatever it was—he said: "Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." "Cleanse first that which is within the cup and platter."

Literalistic interpretations of the sayings of Jesus may easily misrepresent his meaning: "The letter killeth, but the spirit giveth life." The spirit of the Scriptures and of the sayings of Jesus has always stood the test of intellectual changes.

Jesus put righteousness as a critical test of real faith. Many people admire Christianity, who never put it to the test of life. Many people speak well of Jesus and of the Golden Rule, who do not put either to the test of action in real life.

This age is justly demanding that the people of God "earnestly contend for the faith which was once delivered to the saints," if by that is meant the faith as it was exemplified in the life and teaching of Jesus.

When we sing: "Faith of our fathers," and intelligently interpret it, we do not mean the creed of our fathers, but we do mean the moral vitality of the faith of our fathers.

Many people are today studying lessons from the great characters of the Bible, admiring them, and wishing that the church had such men in it now, but they are not putting their own theories of life to the test of their enemies. They have never convinced their enemies of the worth of their principles.

If each one who admires the principle of the Golden Rule, would place his life upon that basis, the streets would be full of Elijahs, and the pessimism of the age would be answered in terms of life and not in the verbiage of creed.

To meet the demands of the age for the "faith once delivered to the saints," the professed Christian must be brought to the test of obedience—to the habit of building on the rock. This would take Christianity out of the realm of polemics and creed and theology, and place it as a basic fundamental of life, without a competitor.

Christianity is not a statement of beliefs but a *habit of life*—not a ritual, but righteousness—not literature, or speech about life, but the result of coöperating with eternal truth.

Righteousness is the one impregnable rock of life, against which no storm can prevail. Emotions, creeds and customs are sand. Man is not asked to have experiences, revelations, emotional upheavals or subjective visions, but he is asked to be loyal to Jesus Christ and to practice his principles in every-day life.

Ashland, Ohio.

Our Relation to the Prayer Meeting

BY A. B. COOVER

WE believe in faith toward God, repentance, baptism, regeneration, sanctification, etc. We seem to understand fully how we arrive at these successive steps through teaching, preaching, etc., having in our mind some very dear church home. We piously attend all Sunday services and do our bit, as we see it. But how about that midweek prayer meeting? Just a point for investigation: Did you ever discover that the very ones on whom rests the greater burden of the church work—preaching, Sunday-school teaching, aid work, visiting the sick, etc.,—are not the ones to stay away from prayer meeting? How can they find time to go? Every soul, at times, faces human defeat and finds, on certain occasions, that there is no visible help. Then, as we trustingly go to God, how victorious we feel, for he is sure to help us!

Now, why should we wait for God to remind us that we need him constantly? Why not seek him often in prayer, and, as Paul says, "pray without ceasing"?

A writer in a magazine says: "We're all going one of three ways—toward chaos, stagnation or peace. Our bodies are at peace when heart, brain, nerves and muscles are all working smoothly, so that we forget they are working."

We conclude, therefore, that our spiritual life is at peace with God only when heart, brain, nerves and muscles are in communion and fellowship with him—when, in prayer, we draw near to him who hears.

The victorious triumphs, referred to above, may be many times repeated, if you but earnestly attend the prayer service. The midweek prayer meeting can be made a gathering where any burdened soul may exercise in the devotional life.

We read: "We that are strong ought to bear the infirmities of the weak." Here is an opportunity that may be yours—that of helping a timid one to lay his burdens on the Lord. We may do a lasting service by initiating one who is unaccustomed to pray, into the peace and joy of the prayer-life.

At the prayer meeting we should pray for all our church activities. We should remember the preaching and the preacher, the Sunday-school work and, in particular, every one in attendance. Then, too, we should think of those also who do not attend—our neighbors. Let our prayers be earnest for them and, surely, God will help us to reach them in some tangible way. It should be a blessed privilege to pray for all the sick and needy ones. Then, as we are led to minister to them, how our vision enlarges until we will be praying for all people, including our beloved missionaries!

You say, you can't do much, for home duties tie you down. All the more necessary it is, then, that you go to the prayer meeting and seek Divine Help to be true to your profession. If a member of your household is not living aright, take it to the Lord in prayer. There you will soon find your sympathies going out to others.

Thus your home-life will take on a world-wide vision of the needy. You will become intensely interested in what is being done in the world, praying intelligently: "Thy kingdom come as in heaven so on earth." Even though your home-life is narrowed by pressing home duties, some one is going to be blessed, for religious devotion has leavening powers, and who knows but that, through your life, may come a Paul, a Judson, a Livingstone, a Florence Nightingale, or a Frances Willard? Indeed, were it possible to see recorded, on the pages of history, the many worth-while movements that found birth in some prayer meeting, it would astonish us. Selfish lives have been changed into lives of service. Definite work has been started at home mission points, as well as in far-off lands. Thus converts have been gathered in by the thousands. In conclusion we earnestly plead that God's children on the home base may faithfully attend every prayer service possible. May they, at the family altar, offer fervent prayers for our sacrificing missionaries! May we all, as workers in the homeland, "hold the ropes"! Our missionaries willingly go anywhere when they know praying hearts are with them! May God multiply and prosper our prayer meetings!

Grants Pass, Ore.

The Revival in Scotland

BY ALBERT D. HELSER

Just before my Christmas vacation Bro. Graybill, of the Church of the Brethren mission in Sweden, gave me a very hearty and generous invitation to spend my Christmas with them. Before I received this invitation, work had been arranged in and around London, for the whole of my vacation period, and I could not go. When my Easter vacation came on, it was a question what to do, but this question was soon decided, because the pull of the privilege of having an humble part in the revival in Scotland was overwhelming.

A brief report of the revival, as I saw it, may be helpful to you. When we think of a revival in Scotland, we must bear in mind that Scotland has a rich red background of Christian martyrs. As I knelt alone, in the little side prayer room of the home of John Knox, in Edinburgh, I felt the thrill of that sacred spot, where this mighty apostle had received so much power. It was the power received here that made him able to spend nineteen months, chained to a French galley, and during the whole time to rejoice that he was counted worthy to suffer for Christ. From the wall of his dining-room I copied these words: "Cursed be they that seek—disension. Let us possess Christ Jesus and the benefit of his evangel."

Another part of this crimson background is that made by the Covenanters from 1661-1688. I saw the open prison, where hundreds had spent the five winter months with bread and water for food, and the cold, gray northern sky for shelter. I walked from here down through Greyfriars churchyard to the great tomb, erected to the memory of 18,000 martyrs. Some of these met death through trying days of agonizing hunger and severe cold, and others at the block. An old Scotchman, standing near, said to me: "In those days men stood with Christ through the storm."

The revival is surging from one side of Scotland to the other because it is born of God through travail in prayer. The following paragraph printed in a small circular started people to praying in small groups:

"The need of a revival is felt and acknowledged because of: (1) The members in churches still unimpressed. (2) The lack of spirituality among church members. (3) The tendency to criticism, fault-finding, evil-speaking, yielding to worldly methods and practices by church members. (4) Lack of secret and public prayer, and whole-hearted consecration of all we have and are, to our Lord Jesus Christ. (5) The dearth of conversions in churches; little concern for the salvation of others; and lack of earnest effort to reach the masses of unsaved with the Gospel. (6) The abounding sin all around us, e. g., drinking, swearing, Sabbath-breaking, gambling, and letting, impurity, neglect of the Bible and all means of grace, utter indifference to the claims of God and of Christ, and a growing restlessness and disregard for lawfully-constituted authority."

In these small groups many have been fired with the Spirit of evangelism and conquest for Christ.

The Holy Spirit is the outstanding Leader in this revival. The testimony of saved men has been used to the saving of many souls. The commonest people are really concerned about the salvation of their neighbors and friends. They will do anything to bring them to Christ. A friend of mine tells me that in a number of villages, where he has been working, there are not a score of sinners left. He says that hundreds have been changed by the power of Christ whom the church members have been considering as hopeless cases. Some humble men say: "I am afraid not to preach Christ, so help me God." Many write to their lost friends: "I have been saved. Go thou and do likewise."

It is true, Fred Clark and Jock Troup, "the saved cooper," are pushing the movement forward, but they are

being pushed by the Spirit of God. In the United Free Church Assembly Hall in Edinburgh Dr. Henry Montgomery did most of the preaching. I counted it a God-given privilege to help these three men in Edinburgh for four meetings. Scores received the gift of God in these meetings. Crowds came to meet God and they went away rejoicing.

Brethren, we would like to see a revival like this sweep through America. It is in our own hands whether we shall have such a revival in our own church. The price is placing the salvation of lost souls first on our program. Peter and Paul found this price easier to say than to pay, but they paid it, and God brought multitudes to Christ through them.

Too many of us preachers have been preaching to

please the people (both inside the church and outside the church) and it is high time we started preaching to please God. I know the temptation of preaching to please some well-fed elder, or deacon, or member. Brethren, there is too much of this kind of sin, with other sins, in camp. When Isaiah saw God he said: "Woe is me." We need to preach to our church members in such a way that many will cry out saying, "What must I do to be saved?" Nathan had to remind David of his sin, before David cried out to God for mercy. We need to make vivid the sinfulness of sin and the power of the Cross, to make even the scarlet white as wool. The testimony of saved sinners in the church and outside is the road over which the revival in Scotland came into its power.

London, England.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

A Prayer for Mothers' Day

Lord, I thank thee for the tender care and constant prayer of a godly mother! May the "unfeigned faith" that dwelt in her, dwell in her son also! Help me to keep ever before me the high ideal of service and character, which she impressed upon the mind of my youth! Help me to make bright the sunset of her days, and by my life and faith to be a living answer to her prayers; and when I mourn, "as one that mourneth for his mother," may her memory still be with me—a star to guide me on my journey through the broken and uneven ways of life till traveling days are o'er! In the name of him, whose last earthly thought was for his mother, when he said to that disciple whom he loved: "Son, behold thy mother." Amen!—Selected.

A Penny a Day

THE tallest buildings in New York and Chicago were made possible by people spending small amounts of money regularly and frequently. The Woolworth Building, in New York, was built by five and ten-cent sales, and the Wrigley Building, in Chicago, by the sale of chewing gum. There is a principle of church finance, back of this, which should not be overlooked. Our greatest church program, for the local church and the denomination, can only be satisfactorily built upon such a plan.

In many of our congregations fifty per cent of the members are doing ninety-five per cent of the giving, and they are frequently called upon to give large amounts, rather than following a system, calling for smaller amounts more regularly. This same thing is somewhat true congregationally speaking. There are 157 congregations which are reported as having given nothing for general church work, last year. There is probably an equal number of congregations classified as giving, only because one or more individuals contributed separately. In that way credit was gained for the congregation. But of the congregations which contributed during the past year, how many were able to include gifts from every member?

What a difference it would make, if every one of the 1,028 congregations were able to report this year, and if those gifts represented something from every one of the 108,954 members in America! How much would each member need to give, under this plan, to raise the budget of \$334,500? Well, less than a penny a day. If every member gave a penny each day, during the present year, the budget would be oversubscribed by \$60,000.

Last year we gave \$256,287.15 to the causes represented in the Forward Movement. That means that each individual averaged a little over four cents per week. But the truth is that those who gave averaged much more than that, because of the number who did not give anything.

How many people are there, in the church, who could not, somehow, give \$3.65 for missionary work during the year, in addition to what they are giving to other worthy causes? The record of giving among Korean Christians, and others who live in countries where economic conditions are much harder than ours, puts us to shame. Some are sacrificing out of their very living for the extension of the Gospel, while we refuse to give except from a surplus. Some of our songs of consecration sound like a mockery, alongside

of our record of giving. We quote: "It is more blessed to give than to receive," but are hardly able to express it out of our Christian experience.

We would that, somehow, the opportunity of giving might so grip us, as a people, that every one of us might give at least a penny a day for the general church budget—ninety per cent of which is for missionary purposes this year.

Forward Movement Notes

THE CHURCH AT NEW PARIS, IND., has agreed upon an apportionment of \$540 for the present year.

FOLLOWING A SERMON ON TITHING, in the Franklin County church, Iowa, six decided to practice tithing.

BRO. EARL M. BOWMAN, pastor of the Bethany church, Philadelphia, is preaching a sermon on stewardship each Sunday morning during May.

OUT OF A TOTAL POPULATION of 2,379, in Roaring Spring, Pa., 1,773 were in attendance at Sunday-school on a recent Sunday. Our own Sunday-school at that place had 469 present April 23.

AMONG THE CHURCHES writing in this week, stating that they are prepared to conduct the every member canvass, were the following: Brookville, Ohio; Morrill, Kansas; Nappanee and Rock Run, Indiana.

A MOST AGGRESSIVE WORK among the young people of Middle Pennsylvania is being conducted, at the present time, under the direction of Bro. Galen B. Royer, District Sunday School Secretary, and Sister Grace B. Stayer, Director of Young People's Work. The District is organized in circuits, composed of three to ten churches. Great enthusiasm is characterizing the organizational conventions.

THERE WERE SEVENTY-FOUR CONGREGATIONS, last year, reporting a membership of twenty or less, and with the number which did not report, it is probable that there are actually over one hundred such congregations. A suggestion of the District Board, referred to above, is a timely one for the entire church: "That no more new organizations be begun until the ones already existing are strengthened."

L. C. COFFMAN, of Virginia, reports an awakened interest in general church work among the churches of the Daleville region. One of the State Districts has decided upon a District apportionment for missions during the year. Another, through its District organization, has agreed that a certain percentage of all money raised will be given for general work, and a new interest for the work seems to be growing in the other Districts.

A RECENT REPORT from the District Mission Board of Nebraska and Northeastern Colorado states that, although there have been times when there were more organized congregations in the District, they now have the largest membership they have ever had. During the past year 203 were added to the churches. This establishes a new record. The report is well written, and gets away from the customary form of report, so as to be vitally interesting.

THE ROUND TABLE

My Mother

If I were asked to give a thought which in one word would speak
A unity of brotherhood, a sympathy complete,
A hundred happy cheery ways, a mind that knows its own,
Contented midst a throng of folk, yet peaceful when alone,
A heart that sheds its silent glow, to brighten many another
Without a moment of delay, I'd say, "You mean my mother."
—Anon.

Mothers' Day

BY JULIA GRAYDON

I'd like to see it written all over the world, in letters of gold, for nothing is too good for a real mother.

It may be yours to wear a carnation in your button-hole, or to steal away to the cemetery on the hillside, and lay there your flowers.

But I know something better that many of you can do, and that is to make it a day of doing something for mother all day long—letting her see how much you appreciate her and how willing you are to return some of the things she has done for you. I say *some*, for you can never return *all* she has done, not if you lived to be ninety.

And after you have spent one such day in loving service for her, and have seen the tears of joy in her eyes, you will want to spend more days just like it, and by and by, with some of you, every day will be "Mothers' Day," until she joins the other mothers in the great land that is "not very far off."

Harrisburg, Pa.

Mothers

BY MARY PRENTICE WILSON

THERE is a Jewish saying that "God could not be everywhere and therefore he made mothers."

No one but mother knows the work, time and patience it takes to make and keep a home together. She alone knows the many steps there are to be taken. She it is who listens to the many childish woes and troubles, smoothing them with kisses. She spends hours of sleepless nights on baby brother. There are lessons to be taught and she does that. She has anxious fears for their welfare, and then, when this is all over and her birdlings have all flown, mother is left in the big, lonely house with the memories of yesterday and yesteryear.

Children, it is you, far away in homes of your own, who, even though busy with your own cares of life, can send a letter and it will not take long. A short letter, but full of words of love—a letter to cheer your dear old mother. Let her know you think of her! Send it today! Do not delay!

"Tell her you love her dearly still,
For fear some sad tomorrow
Shall bear away the listening soul
And leave you lost in sorrow.

"And then through bitter, falling tears,
And sighs you may not smother,
You will remember when too late
You did not write to mother."

Alinc, Okla.

A Young Woman's Appreciation of Mother and Home

God has given me the best mother, the best father, and the best sisters and brother for me. Why?

When I have a question to solve—whether it be great or small—I am permitted to make known my own desires, and then my mother either sanctions or disapproves, as she thinks best. Why is it that she so seldom decides against me? Not because she gives in, that she might not have to say no—for she is quite willing to give me things that I desire—but because she has taught me to decide the little things aright when I was a child, and tried to create the right opinion in me, rather than bind me to blind obedience.

Why am I preparing myself to serve as a foreign missionary? Because I was brought up in a godly

home under Christian parents. Because as a child I knelt at the family altar, having been taught to reverence it, and to look upon God as a Loving, Heavenly Father, rather than as a Just and Awful God, to be feared. Missionaries were looked up to in our home—treated hospitably and cordially as guests. Their work was admired by my father and mother.

Looking back on my childhood, I can not remember, distinctly, anything about my life during the first ten years, except this, that for three years, almost, I knew there was Some One whom I could not understand, nor could I realize the power of the Being that touched my life and called me from within. To him I wanted to give my life. Today I want to give my life to him wholly and entirely.

Why did my schoolmate say to me, the other day: "B—, you do not seem old, but you are so 'motherly,' Why is it?" Because of a deeply affectionate spirit that I, as a child, imbibed from my mother.

To whom do I owe the nobility of character that my friends see in me? To my father and mother. They have not preached much to me, but what is worth far more—they have set a good example!

"Her children arise up, and call her blessed" (Prov. 31: 28). —Selected.

What Mother Earns in Thirty Years

(Selected by S. A. Kefaber, Canton, Ohio)

SHE never earned any money—she lives on an Ohio farm—but she lives on almost every other farm. She is somebody's mother, maybe your own. She has earned nothing. No, but during her thirty working years she has served 432,983 meals; she has made 3,123 garments, 32,000 loaves of bread, 5,390 cakes, 7,932 pies, 1,500 gallons of lard; she has grown 1,432 bushels of vegetables and has raised 7,660 chickens; churned 5,430 pounds of butter; put up 3,625 jars of preserves; scrubbed 177,725 articles of laundry; and she has put in 35,839 hours of sweeping and washing and scrubbing. At accepted prices for this work, it is worth \$115,485.50. She can't retire on her savings—she has to keep on. Not earning! No. How do you define the ordinary woman's contribution to her family wealth—to the nation's wealth?

"Because of the Angels"

BY LAURA GRACE MADEIRA

"For this cause ought the woman to have power on her head because of the angels" (1 Cor. 11: 10).

THE prayer-veil, worn by the sisters of the Church of the Brethren, is a source of great protection, as well as "power" to the wearer. The truth of this statement is proven by experience. Girls and women, who wear the veil or covering, are frequently respected and sheltered from many evils which might otherwise befall them.

Not only is a sister, wearing the veil, protected from harm on the part of others, but she is often saved from "self" as well. While other folks are often led to refrain from doing many things while in that one's presence, the wearer is also caused to refrain from questionable things, in which she might indulge, were it not for this sacred symbol of prayer and power.

For example, young sisters attending high school are given "power" with their class-mates, if they wear the covering and live consistent lives. Seldom are they asked to participate in questionable social affairs, such as dances, card parties, etc., and thus are saved much embarrassment. For how would a young sister feel to dance with her covering on her head? How would she feel and be looked upon, if she were to cheat while wearing this sign of power? Certainly she would feel guilty before God, and the onlookers would be surprised, even "shocked."

Wearing the prayer veil inspires the wearer to live a consistent life, which corresponds to her appearance. It protects her from many dangers. It is in obedience to a Divine command. It serves often to help defeat "self." It should be worn "because of the angels." The "world" expects much of us. Let us all not deceive those who look to us for an example!

The Lord Jesus is watching us, too.

Harrisburg, Pa.

HOME AND FAMILY

The Echo of a Song

To my fancy, idly roaming, comes a picture of the gloaming,
Comes a fragrance from the blossoms of the lilac and the rose;
With the yellow lamplight streaming, I am sitting here and dreaming
Of a half-forgotten twilight whence a mellow memory flows;
To my listening ears come winging vagrant notes of woman's singing;
I've a sense of sweet contentment as the sounds are borne along;
'Tis a mother who is tuning her fond heart to love and crooning
To her laddie—such a

Sleepy little,

Creepy little

Song.

Ah, how well do I remember, when by crackling spark and ember
The old-fashioned oaken rocker moved with rhythmic sweep and slow;
With her feet upon the fender, in a cadence low and tender,
Floated forth that slumber anthem of a childhood long ago.

There were weird sounds in the gloaming, and the half-closed eyes went roaming
Through the twilight for the ghostly shapes of elfins, hov'ring near,
Now the sandman's slyly creeping and a tired lad's half sleeping,
When she sings to him that

Sleepy little,

Creepy little

Song.

So I'm sitting here and dreaming with the mellow lamp light streaming
Through the vine-embowered window in a yellow filigree,
On the fragrant air come winging vagrant notes of woman's singing,
'Tis the slumber song of childhood that is murmuring to me,
And some subtle fancy creeping, lulls my senses half to sleeping
As the misty shapes of dream-life drift so subtly along,
All my sorrows disappearing, as a tired lad I'm hearing
Once again my mother's

Sleepy little,

Creepy little

Song.

—J. W. Foley.

Old Mothers

BY JULIA GRAYDON

"Old mothers!—as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers!—as they pass one sees again
Old garden walks, old roses and old loves."

I CAME across this on a calendar and it suggested a train of thought to me. First of all, these mothers with the slow steps, do we ever hurry them too much? Do we forget they do not have the strength which once was theirs?

Second, do we feel their trembling hands clinging to ours, and are we glad they can rely on us and on our strength, or are we a bit thoughtless, sometimes thinking: "I wish she would walk a little faster and not hold my hand quite so tight; the time is short and I must hurry"?

Look back with me and you, too, will see, in their sweet faces, old walks, old roses and old loves.

Let your touch be gentle and your voice low and sweet when you meet "old mothers."

Harrisburg, Pa.

Miss Jessie's Wonderful Mother

BY LEO LILLIAN WISE

FLOYD WILSON and his wife had been called to hold evangelistic services in Ashley. Floyd broke the "Bread of Life" night after night. His wife, Elizabeth, is a splendid personal worker, winning many souls for Christ through her quiet endeavors.

They had soon made many warm friends and the

church was filled each evening. They had learned to watch for intensely eager faces. One there was that strongly appealed to each of the two. It was that of a young woman, slightly under thirty, whose small face was so expressive of the inner light within. Her dark eyes sparkled and twinkled. They caught the point of the speaker so quickly that it was a pleasure to Floyd to turn to her.

The first evening she had come and merely said: "I am Jessie Alden. I am glad you are here and hope to know you better." From that time they also had wanted to know her better. Miss Jessie teaches in the Ashley High School, and as they went about, they often heard others speak of her. One would say: "Have you become acquainted with Miss Jessie? She is doing a wonderful work with our young folks." Another would say: "Miss Jessie has helped to develop leadership among the younger people of Ashley, such as has never been known before." All this made Elizabeth eager to learn for herself the secret of Miss Jessie's power.

One evening Miss Jessie came to Elizabeth and asked: "Can you take tea with me tomorrow at four-thirty?"

"Surely I can, and be delighted to," was the reply.

The next evening Elizabeth, after a crisp walk through the snow, knocked at the door of the home where Miss Jessie rooms. Immediately the door swung open: "Oh, my dear, I meant to have known when you turned in the walk, but somehow I missed you."

And then she cared for the other's wraps laughingly, asking: "Did your husband feel slighted because I did not include him in my invitation also?"

"Indeed, no," declared Elizabeth, "he knows you are a lone maid, besides he had an engagement where I was not going. You see we work in harmony."

The two women smiled. Elizabeth looked about the room, so cosy was it with its few pieces of furniture well-placed. There were low cases of books, indicative of loving use. And pillows were many, in keeping with the tone of the room.

Miss Jessie was busy bringing the plates of sandwiches, small cakes, together with the tea. Presently she was urging her guest to eat. As they ate, they talked of different subjects. Finally Miss Jessie, with a throb in her rich, deep, full voice, said: "Oh, how I wish you might have known my mother. She was such a dear woman—little, mighty, with a bit of Scotch philosophy mixed in, as father used to tease her."

"But she was so keen to live with us. You know I have a sister who is probation officer in the city where she lives. Mabel is older than myself. When we were wee tots, mother was so used to being with us. I remember how, on Christmas Days, she would sit on the floor and play with us, learning how to use the new toys or games."

"Then, when we went to school, she always listened to our stories of the school-life. But she very seldom said anything, one way or the other, at the time. Later we were in high school and now I know why she had such a hold upon us."

"Sundays we all went to Sunday-school and remained for the sermon. Then home again, we would get the noon meal. We girls knew our work, and after dinner we three would do the dishes together. She would keep us laughing—such a hum to be with us! Then we went to her room."

Miss Jessie paused, her fine expressive face was thoughtful. She continued: "She would sit in her favorite rocker and we on low stools at either side. Then she would read some favorite scripture. As I look back now, I see that the events of the week, just gone, often afforded the reason for the verses she chose. Then she would ask us what were our special problems that were vexing or troublesome, and we would tell her. Perhaps it would be some school affair or a problem of social conduct, or whatever it might be that worried our girl hearts. After we had told her, she would carefully tell us what she thought, and would suggest a line of action to be followed out. We went to her with our boy and girl friendships and

she advised us—never arbitrarily but wisely and mother-like.

"Then, after that she would kneel with us, and, oh, the wonderful talks she had with God! It seemed as though he were right there. She would take our little worries and our problems to him as though they were the most vital things on earth. And so they were, for they were to be the shaping or marring of our lives. How she would ask God to care for us and guide and direct us!

"After that we went out to spend the rest of the afternoon in ways planned for. Sometimes it would be to walk with father who was in close sympathy and fellowship with all of mother's thoughts. Or, again, we went with other young folks. But you can realize that we were strengthened for the week to come."

"In one sense of the word mother was never lecturing to us about social or moral rules of good conduct, but in the other sense of the word she was constantly teaching us in ways never to be forgotten."

"We went away to college, and what letters came to us! We were blind to the fact that our darling mother literally poured out her strength in loving, lavish, bountiful sympathy and keen interest in our affairs. One day, however, during my senior year—my sister was even then in her chosen work—there came the summons from father: 'Come home.' I

But Only One Mother

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only one MOTHER in the whole world.
—Kate Douglas Wiggin.

can't tell even you of my heart as I went. She was conscious, though past speaking. But those great, luminous eyes spoke of her love for us all and she could return the pressure of the hand. When she left us, in such a short time, it was as though our help had been taken. But later father, in her room, gave us mother's parting message and then he read the beautiful, beautiful message from John 14, as she had requested him to do. Then he prayed the renunciation prayer, committing our wonderful mother back to God again."

Tears had slowly coursed down Elizabeth's cheeks as she listened. Miss Jessie's face was illumined with the light of remembrance.

"Can you blame me for thinking my mother wonderful? When I see how much so many girls miss, I wish I could whisper in their mothers' ears about my mother."

Elizabeth answered: "Miss Jessie, your mother was wonderful, and the proof of it is in the lives of her wonderful daughters. Would you mind so very much if I tell other girls and women about her?"

Miss Jessie shook her head: "If it would help just one other mother to understand her girl, it would be beyond the power of money to pay. Tell others in your own sweet way. My mother would not mind, though she might desire to discredit some of the things we could say about her."

Today, as Elizabeth faces audiences of women and girls, she tells to them the story of "Miss Jessie's Wonderful Mother."

Bellefontaine, Ohio.

Mother's Battle

BY BESS ROYER BATES

Part One

THE Wilkins family had finally gathered around the breakfast table. Father Wilkins served hastily, his mind being more occupied with problems at his office than with the question of whether seven-year-old Kenneth should, or should not, have another helping of meat.

"That is enough. You know the doctor said Kenneth should not eat much meat," warned Mother Wil-

kins, as the absent-minded father was about to give the watchful seven-year-old more than his allowance.

Father put the meat back guiltily. Kenneth slid down in his chair frowning.

Mother stopped helping the baby at her side, to give her entire attention to him. This morning, like all other mornings, had been one rush and scramble, from the calling of the children to get up, to the placing of breakfast on the table. Now she looked at the squirming Kenneth, and the frown on his face was no more than a reflection of that on her own.

"Now tell me, Kenneth, what do you want? You can't have any more meat. Have some fruit or breakfast food."

"I don't want any. I'm through." Kenneth began to leave the table.

"No, you must eat some more. You haven't eaten half enough to last until noon. Here, take some of this fruit."

She gave him a dish, straightened him up in his chair and saw that he started eating.

In the meantime, the baby was pounding and squealing for food. Mother turned to him, her own plate neglected in the demands of the family. Father passed his cup for more coffee. John and Mae handed over empty plates to be refilled. Marjorie, fifteen and the oldest, had slipped a book under the edge of the table, on which she had to make a report that day in English, and was cramming it between bites of food. Mother helped each one in turn, while feeding the baby its cereal. She had no chance at all for her breakfast. After the last one had started to school, she would snatch a hunch while doing up the morning work. This morning, it seemed to her that these hurried breakfasts, filled with small quarrels and many arguments, were unendurable.

Just then Mae broke out excitedly: "Mother, John ate my fruit. There isn't any more. You gave it all to Kenneth, and I want some."

"I didn't eat her fruit. She didn't have any."

"I did. That was my dish."

"That's my dish."

"Yours was over there."

"That's Marjorie's. She doesn't know whether she has eaten hers or not with her nose in that old book, but she has and if anybody ate yours, she did."

"No, you did. I think you're mean," exclaimed Mae.

"I didn't eat it. There were not enough dishes on the table. Count them for yourself."

John stood up and began to count the empty fruit dishes in order to prove his point.

"Children, children," reproved Mother Wilkins, "was there ever a family that quarreled like this! John and Mae, stop fussing over the fruit. Marjorie, can't you take the baby while I get a little breakfast? Kenneth, don't leave your plate like that. It seems to me that you children might learn to help yourselves a little, instead of all depending on me for everything. Mae, if you had come down in time to help set the table, there might have been fruit enough. Marjorie, will you stop that everlasting reading and take the baby!"

Marjorie slammed her book shut and took the baby, giving him an extra shake as she did so, which brought a squeal of protest from him. John and Mae slunk down in their chairs, thoroughly out of sorts with themselves and everyone else. Father Wilkins glanced at his watch, gave a hasty good-bye and hurried out.

Toward Mae, whose attitude was more defiant than any of the others, Mother Wilkins directed her last remarks: "Mae, you can't go over to Janet's to stay all night any more until you learn better manners. After all I have tried to tell you! If you act that way at home, you will do it away from home. I don't want Janet's mother to think that we quarrel all the time."

Mae looked her mother squarely in the eyes and said: "Janet's mother doesn't scold all the time."

Mother Wilkins dropped her eyes and rose from the table. At that signal, the rest of the family rose too and scattered to prepare for school.

Prophetstown, Ill.

AMONG THE CHURCHES

Calendar for Sunday, May 14

Sunday-school Lesson, Hezekiah Leads His People Back to God. 2 Chron. 30: 1-27.

Christian Workers' Meeting, The Circle of Mother's Love.—Ex. 2: 1-10. * * *

Gains for the Kingdom

Three baptisms in the Kokomo church, Ind.
Four baptisms in the Conewago church, Pa.
Two baptisms in the Plymouth church, Ind.
Three baptisms in the Conemaugh church, Pa.
Sixteen united with the Lewistown church, Pa.
Three baptisms in the Elkhart City church, Ind.
Twenty-eight baptisms in the Palmyra church, Pa.
Two more additions to the Belle Vernon Mission, Pa.
Ten were added to the church and one was reclaimed in the Rileyville church, Va.

Nine accessions to the Roann church, Ind., Bro. Ira Lapp, of Miami, N. Mex., evangelist.

Seventeen baptisms in the Lima church, Ohio,—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Five baptisms in the Bloom church, Kans., Bro. H. A. Frantz, of Red Cloud, Nebr., evangelist.

Nine baptisms in the South Whitley church, Ind.,—Bro. Ira Lapp, of Miami, N. Mex., evangelist.

Seven baptisms in the Ottumwa church, Iowa, Bro. Forest Eisenbise, of Octavia, Nebr., evangelist.

Twenty-seven were won for Christ in the Tyrone church, Pa., Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Nine baptisms in the Lindsay church, Calif.,—Bro. M. S. Frantz, the pastor, in charge; four baptisms prior to the meetings.

Twenty-one were baptized and two reclaimed in the Navarre church, Kans., Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. I. Baugher, of Elizabethtown, Pa., to begin July 22 in the Carlisle church, Pa.

Bro. Trostle P. Dick, of Carlisle, Pa., to begin May 28 in the Buffalo congregation, Pa.

Bro. J. A. Snell, of South Whitley, Ind., to begin May 21 at the Mulberry Grove church, Ill.

Bro. Russell Wenger, of North Manchester, Ind., to begin May 18 in the Castine church, Ohio.

Bro. J. E. Rowland, of Bunkertown, Pa., to begin Aug. 29 in the Bermudian house, Lower Conewago congregation, Pa.

* * *

Personal Mention

Bro. S. M. Annon changes his address from Tunnelton to Short Creek, W. Va., R. D. 1.

The Standing Committee delegates from Southern Ohio this year are Elders S. A. Blessing and J. A. Robinson.

The First District of India is to be represented on the Standing Committee at Winona Lake by Eld. I. S. Long.

Bro. A. W. Ross and family, of India, passed through Flgin Monday afternoon, returning to the homeland on their furlough. It was hoped that they might be induced to stop off, but they were naturally anxious to press on to their destination, South Whitley, Ind. With Dr. Barbara Nickey, sister of Sister Ross, they had landed at San Francisco, May 5.

"We are now leaving the fruitful fields and valleys of Southern Ohio, en route to the Northeastern District," Bro. Bonsack writes under date of May 5, and adds: "Our visits among the churches have been pleasant to us at least." He had just attended the District Conference of the Southern District, which was marked by "a good spirit and a large crowd."

We are indeed sorry to learn that Bro. Quincy A. Holtsopple, of the India Mission field, has had a very severe attack of the malaria fever, so common to that country. Though he was entirely incapacitated for work, at the time of writing, it was hoped that a temporary change of altitude would bring relief. We trust that the next word from the field may bring assurance of this happy result.

Writing in from the field, the Sunday School Secretary says that he finds differences, not only in the physical verdure of the country, according to latitude, but in spiritual conditions as well. Some homes are alive with interest in the work of the church. Others are not. Some congregations are really trying to serve their communities. Others are trying to keep up the appointments. Some Sunday-schools run on schedule time. Others use any time that is convenient. But why are these things so?

Bro. Maynard L. Cassady, of Huntingdon, Pa., is to begin pastoral work in the Woodbury church, Pa., about May 15.

We learn with sorrow of the death of Eld. J. Harmar Stover at Fresno, Calif., April 26. Several months ago he had an attack of influenza from which he never fully recovered. Bro. Stover was sixty-three years of age, and had served the church faithfully in many important capacities, representing his District several times on the Standing Committee. Our readers will remember him also as an occasional contributor to the "Messenger." Funeral services at Fresno by Eld. S. F. Sanger. His body was taken to Augusta County, Va., for burial—the place of his early life. A more extended sketch will be given later. The Lord comfort the hearts of the bereaved wife and children.

On the closing Sunday of April, Bro. I. J. Rosenberger gave a review talk to his home congregation, concerning his recently-attained fourscore years, which period terminated April 20. His election to the ministry occurred on an ever-memorable Thursday. He was then an asso-

The Conference Offering

The Board's Appeal

The Conference time is the season when the whole church brings gifts of money that the general work of the church may go forward. The missionary work requires that each member of the church give liberally, as the Lord has prospered, that missionaries may be sent and the work of the Lord increase.

The General Boards, to carry out the work committed to their care by Conference, have carefully estimated their need at \$334,500. The Forward Movement, representing all our church Boards, asks the Brotherhood for this amount. Of the total amount, \$300,000 is needed for missions under the care of the General Mission Board.

Because such a large part of this is for missionary work, we feel the urgency of presenting this appeal to the Brotherhood. Our work in India has come to the place where we can begin to expect increased results from our labor, and we dare not neglect it now. In China a rich harvest field is beginning to be fruitful, but the task of the home church has only begun. Opportunities to promote the work in needy fields at home are also great.

Your Board of Missions sees a great service to be rendered in the Lord's work, and comes to you, as we have before, asking that there be a generous outpouring of funds, that the work may continue and grow. The splendid spirit among the Student Volunteer organization has developed a fine group of capable, consecrated young people, who are ready to be used, and who trust the home church to hold the ropes while they go to the field.

Let every congregation make her gift of cash and pledges and present a report by Conference time, that the whole church may be encouraged and the work go on. We make this appeal, sincerely believing that it is the Lord's will and that all who give will be greatly prospered, because God has promised to bless all who are willing to prove him.

Many members, who are not privileged to reside near an organized congregation, may not have an opportunity to give through a local church, and we trust that all such will mail their gift through the church where they hold their membership, or that they send it direct to the General Mission Board.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Fraternally yours,
GENERAL MISSION BOARD.

ciate minister with his worthy father-in-law, Bro. Morgan Workman, who sent the following note to him on the next Sunday morning: "Brother I. J., you please attend to the meeting at 10 A. M., at the Rollin schoolhouse, and to the appointment at the Greentown church, at 3 P. M., today, as I am feeling indisposed." The appointments were met as directed. His thirty-three years of constant effort in the evangelistic field, and his publication of twenty-one leaflets, tracts, pamphlets and books as author, testify to a very busy life. His book of sermons will be placed on sale in a few weeks. * * *

Special Notices

The regular convention of the joint Sunday-school Association, consisting of the Howard, Plevna, Windfall and Kokomo Sunday-schools, will be held at the Kokomo church, May 21.

Special Announcement to District and Local Secretaries of Aid Society.—We ask that our District Secretaries, who have funds on hand for the A. S. F. M. Fund, will please see to it that they reach the hands of our General Mission Board Secretary before May 27. Should any local society have neglected to pay its quota, please for-

ward money to District Secretary at once. By cooperation we believe that our \$24,000 will be almost, if not entirely, raised by June 1. Mrs. S. L. Whisler, General Secretary, Milledgeville, Ill.

To the Sunday-schools and Churches of Western Pennsylvania.—After May 14 any remittances sent to the undersigned, as District Sunday-school Treasurer or Home Mission Treasurer, should be addressed to 1207 Hoffman Avenue, Windber, Pa.—L. S. Knepper.

A Thousand Daughters to Sing in the Chorus at Winona Lake. Can you sing "Rock of Ages"? We want a thousand daughters to sing at our Annual Conference Friday, June 9, from 1:30 to 2:30 P. M. The mothers and daughters of our church have a meeting then and there. We are asking the Sunday-school teachers, in all our churches, to urge the daughters in their classes to sing on this occasion. They are asked to sit on the stage and sing three old hymns: "Rock of Ages," "My Faith Looks Up to Thee," and "All Hail the Power of Jesus' Name." The entire program will be published later. This should be one of the most enjoyable meetings of the week.—Elizabeth Rosenberger Blough, Huntingdon, Pa.

A two-day Demonstration Training School for Vacation School workers will be held at Winona Lake, Ind., June 6 and 7. During the day sessions the workers will be divided into groups according to the age of the class they are to teach. The schedule for each group, for each day, is as follows: Forenoon, 8:30-9:30; Course of Study—Bible; 9:30-10:30; Observation of Class Work; 10:30-11:30; Discussion of Methods. Afternoon and evening, 1:00-2:00; Course of Study—Missions; 2:00-3:00; Observation of Class Work; 3:00-4:00; Discussion of Methods; 4:00-7:00; Recreation and Supper; 7:00-8:00; Class Discussion, "Supervised Play."—P. L. Rohrer; 8:00-9:00; "Vacation School Administration."—L. W. Shultz. Faculty: Beginners' Group, Lucy Hollinger, Greenville, Ohio; Primary Group, Elsie Emmert, Mt. Morris, Ill.; Junior Group, Agnes Kesler, North Manchester, Ind.; Intermediate Group, Burton Metzler, Chicago, Ill.; Recreation and Play, Perry L. Rohrer, North Manchester, Ind.; Administration, L. W. Shultz, North Manchester, Ind. Every teacher in the local churches, who expects to teach in a Vacation School, this summer, should be present at these two days of work. * * *

Miscellaneous Mention

In our next issue we plan to publish the final installment of queries for the coming Conference.

The Walnut Valley love feast (Kans.), which was announced for May 21, has been postponed indefinitely.

Please note that the date of the love feast of the Quinter church, Kans., has been changed from May 29 to May 27.

Those who pass through Chicago, on their way to the Winona Lake Conference, are invited to stop off and attend the Commencement exercises of Bethany Bible School, which will be held June 4-6.

"A Training School for Vacation Church School Workers" is the way the first paragraph in the Conference Program on page 209 should begin. Read "Vacation Church School" instead of "Sunday-School." The program for this Training School will be found elsewhere on this page.

Does any reader of the "Messenger" have the full text of the song beginning, "Be kind to thy father, for now he is old, his locks intermingled with gray"? If so, he will confer a favor on Bro. John W. Rife, New Madison, Ohio, by sending him a copy, or by informing him where he can get one.

The Omaha church, Nebr., desires to secure a wide-awake pastor, to begin work June 1. One with experience in city pastoral work is preferred, but consecration, willingness to work and a love for the souls of men are considered greater qualifications. Address: O. J. Dickey, 212 Keeline Building, Omaha, Nebr.

A few weeks ago we referred to the new publication, "Light on Mormonism," issued quarterly by the Utah Gospel Mission, 9277 Amesbury Ave., Cleveland, Ohio. We neglected to mention the fact that while the individual subscription rate is only twenty-five cents a year, congregations may secure the paper in lots of fifty or a hundred copies at the rate of fourteen dollars a hundred, sent to one address. Congregations, in communities troubled by Mormon inroads, would find a valuable help by ordering this little journal in quantities, and distributing to their membership.

The Tri-State Farm Exchange is not a colonization project but an organization of interested brethren in Ohio, Indiana and Michigan, which is "intended to assist local churches to find buyers for the farms being placed on the local market in their communities, also to assist brethren, desiring to relocate, to find a new home in a community near a church of the Brethren." It is supervised by an advisory committee of nine elders, with headquarters at North Manchester, Ind. It sounds like a splendid idea, in line with up-to-date ideals for the rural church. "Safeguard the prosperity of your local church by surrounding her with a land-owning constituency."

AROUND THE WORLD

Australia Seeks a Million Farmers

While the United States is restricting immigration, it is interesting to record that Australia is entering upon an extensive campaign of settling the far-extended plains of that continent with persons who are willing to cultivate the soil. The slogan of the enterprising Australians is: "A million farms for a million farmers." When we remember that Australia, though about the same size as the United States, contains only 5,500,000 inhabitants, we can readily see why they should be interested in furthering the undertaking above alluded to. It is worthy of mention, too, that the promoters of the move are doing their utmost to secure the most desirable class of settlers only. Agriculturists who feel inclined to try their hand at farming in Australia are given every encouragement and even financial assistance.

The Bolsheviks' Frightful Slaughter

According to history, the terror of the French Revolution caused the execution of 17,000 persons and the death, in other ways, of perhaps two or three times as many more. According to reliable official information, Russia's executions, under the rule of Bolshevism, are far greater. Since October, 1917, there have been executed 28 bishops of the Greek Church and 1,215 priests, 6,775 professors and school-teachers, 8,800 physicians, 54,650 army officers, 200,000 soldiers, 10,500 police officers and 48,500 privates in the constabulary forces, 12,950 landowners, 355,250 other members of the upper and middle classes, 193,350 workmen, 815,100 peasants. If the statistics above given are correct—and there is no reason to doubt their accuracy—the frightfulness of the Bolsheviks is amply substantiated. "By their fruits ye shall know them."

Twelve Thousand Made Homeless

By reason of the recent levee breaks at Poydras and Ferriday, La., flood waters of the Mississippi raced unchecked over Louisiana, obliterating growing crops, destroying live stock, and washing away villages, either in part or wholly. More than 4,000 flood refugees are being cared for in tent colonies, established at Harrisburg and Martinsville, La., and at Natchez, Miss. Tents, food, blankets, and medical supplies are being distributed by Red Cross and other welfare workers. The property damage has been estimated at more than \$3,000,000. Already, however, generous givers are coming forward with liberal offerings, to aid in the work of rehabilitation. Steps are also being taken by government officials to guard against a recurrence of a similar calamity. Levees are to be constructed of sufficient strength to withstand the onslaught of flood waters.

An Echo of the Chinese Famine

While the Chinese famine, with all its horrors, is now, happily, among the things of the past, some of the sad incidents are just reaching our shores. Rev. Charles H. Corbett, writing from Peking, says that one of the most distressing effects of the periodical famines in that country is the low moral condition in which they leave the people. Toward the end of the famine, he was appointed on a committee "to devise means to prevent the sale of children." The work was organized so late, however, that little could be done beyond what had already been accomplished by the various relief organizations. The committee's investigations showed, to their great regret, that a large number of children had been sold. There is a law in China against the selling of children, but as public sentiment does not insist upon the enforcement of the well-meant enactment, it does not have the desired effect.

Latest Report on European Relief

Walter Lyman Brown, European Director of the American Relief Administration, is now making a final tour of the relief offices at Prague, Warsaw, and Vienna, which are the last remnants of the admirable American Relief Administration work in Central Europe. They will close in June. In winding up the affairs of the administration's business, Mr. Brown is making sure that local plans for child feeding will continue after the American relief work is withdrawn. Poland has already taken steps to this effect, and through the efforts of Mr. Brown, similar laws will be passed in Hungary and Austria. The American Relief Administration now ceases to function in Europe, outside of Russia and the Baltic States, where all needed help has been arranged for. Since the initiation of relief work by Herbert Hoover, for the suffering ones in Belgium, every nation in Europe, distressed by the war, has participated in the liberal beneficence of the United States. On the world's map of philanthropy, America's unstinted generosity occupies a place of eminence, unequalled by any other nation. It is a record truly worth while. Thousands have been saved from starvation, and other thousands of undernourished children have been restored to their heritage of renewed health and vigor.

Chinese Christians Meet

More than 1,000 delegates—about one-half of them Chinese—representing 130 religious bodies and upward of 750,000 adherents, met May 3 for the opening of the all-China Christian conference. A monumental volume was presented, surveying Chinese social conditions and the Christian occupation of China's educational, medical and evangelistic fields. The Conference seeks spiritual and cooperative unity, despite the outbreak, in the North, of the war for political supremacy between two dictators, at the head of large bodies of mercenary troops. The Conference is epoch-making, and indicative of the gradual transference of responsibility to the self-governing, unified Chinese church. This was signaled by the unanimous first election of Chinese officers.

They Proved Themselves Good Citizens

In the Harlem section of New York City there is a strong settlement of colored people. When, recently, a colored youth wantonly killed two white policemen, the negroes of the community at once raised a relief fund for the widows of the policemen, as a token of sincere sympathy for them, and to testify to their abhorrence of the deplorable happening. Then, too, it is but fair to state that negroes revealed the criminal's hiding-place, a colored minister reported it to the police, and a colored magistrate, at great personal risk, effected the transgressor's arrest. Instances of this sort should cause the candid white man to acknowledge that the negro race is redeeming itself from the accusation often made, that it shields its criminals from justice and puts race feeling ahead of citizen duty.

Peace Pressure in Japan

Indicative of the fact that sentiment for peace is making rapid growth in Japan, it is of special interest that the intensely militaristic Japanese cabinet, headed by Premier Takahashi, resigned May 2. According to most reliable reports, the move, above referred to, is a direct outgrowth of popular protest against the strongly warlike policies, hitherto insisted upon. The rank and file of the people are bitterly opposed to the continuance of Japanese military occupation of Siberia. This agitation is becoming so pronounced on the part of the press and Japan's public men, that mass-meetings have been held in nearly every important center of the empire. There are many indications that the Japanese public mind is becoming aroused to the point where it might, at the slightest provocation, break forth in a serious revolt against further militaristic domination.

A Truce in Ireland

Gratifying, indeed, is the latest news that a truce has been declared between the divided forces of the Irish army. Apparently both sides realized that bayonets and bullets can not settle contentions that are adjustable by peaceful methods only. Of course, the truce agreed upon is for a limited period only, but the very fact that such an effort was entered upon at all, is encouraging. Undoubtedly the leaders will see the propriety of further extension. The chief contention, of course, is the treaty with Great Britain, favored by leaders of the one side, and just as ardently opposed by leaders on the other. Meanwhile the great majority of the people is in sympathy with the treaty, though, unfortunately, their sentiment has not been given expression to that effect, by means of the long-promised election. If the opportunity is given, to settle the matter at issue by a direct vote of the people, the question that has so long divided the political leaders, will be quickly disposed of, insuring an adjustment that will be permanent.

Grave Problems at the Genoa Conference

Just now the eyes of all the world are on Genoa, but it must be conceded that few people expect the Conference to arrive at any vital conclusions. Great Britain, perhaps, has the most sanguine expectations of practical results from the gathering, for that astute government specially urged the Conference, with the idea of restoring conditions that would encourage the languishing foreign trade of the United Kingdom. Naturally, however, when the United States declined to take part in the momentous gathering, serious doubt, concerning the possibility of restoring Europe's equilibrium, began to arise. At the time of this writing, Prime Minister Lloyd George is ready with a definite plan for a settlement of the enormously complicated question of disputed boundaries of Europe. He rightfully maintains that lasting conditions of non-aggression can not be maintained without a definite understanding about frontier lines. This is a perfectly logical demand, and, if generally agreed to by the Conference, will possibly be one of the most vital factors towards the restoration of equitable conditions. Admittedly no point at issue is more vital to the peace of Europe than the settlement of boundary disputes. From the Baltic to the Black Sea, not a single border line is accepted by all the countries involved, and thus each difference of opinion may become a prolific cause of war. Russia, of course, continues to be the greatest problem with which the Conference has to deal. Whether the

pending agreement of the Allies with Russia will be acceptable to all concerned, and whether, if concurred in, it will be adhered to as stipulated, remains to be seen. More and more it is becoming apparent that President Harding's wisdom, in keeping out of the Genoa Conference, was well justified. That the gathering has turned out to be a political, rather than an economic congress, has strikingly confirmed Secretary Hughes' forecast. The United States would have been obliged, if at the meeting—to pledge its resources of every kind in the settlement of contentions in which we are not specially concerned.

Hard Winter for Armenians

With the passing of winter, in the mountain regions of Central Armenia, investigations by the Near East Relief indicate terrible starvation among refugees and orphans, according to a cablegram, recently received by Near East Relief headquarters in New York City. There are sixty experienced relief administrators, doctors and nurses in the Caucasus area, referred to in the cablegram. The work has been confined largely to the case of orphans already accepted in institutions—a single orphanage caring for 18,000 orphans. The Near East Relief warehouses are reported as being so depleted that there is neither flour for food, or grain for seed, available to extend the work in these distressed villages, except as additional funds are furnished by liberal givers in the United States.

New Endowment Standards for Colleges

A new standard for colleges, belonging to the North Central Association of Colleges and Secondary Schools, was decided upon at a recent meeting of the Association in Chicago. The Commission on Higher Education ruled that, beginning with next year, each college must have available, for educational operating expenses, \$50,000. Of this amount one-half must be secured from sources other than payments by students. The former requirement was that each accredited standard college must have \$200,000 endowment, in excess of all debts and annuities. Furthermore, during the next three years, colleges to be accredited must create debt-free endowment funds to yield them \$25,000 a year. This will necessitate an endowment of \$500,000. While this may be somewhat burdensome to smaller schools, no one will question the wisdom of an ample endowment, as suggested. In fact, there is no better investment, for those abundantly blessed with means.

India Awakened on Liquor Traffic

All over India, according to latest information, evidences may be noted of an awakening to the consciousness of the evils, incident to the traffic in strong drink. Then, too, there is as surely a growing determination, on the part of the more thoughtful, to press forward, without further delay, to larger and more effective measures of temperance reform. In nearly all legislatures, resolutions in favor of immediate restriction, but with prohibition as the final end in view, have been passed. According to the enactment, decided upon for India, the prohibition indicated is the absolute denial of the right to sell. There is no possibility for any one to evade that issue. Total prohibition, as understood by the people of India, and as advocated by such an overwhelmingly large number of its citizens, means the complete suppression of the sale of intoxicating beverages in general. Much of India's extreme poverty is greatly increased by liquor indulgence. Prohibition, therefore, will be a real boon to millions.

Civil War Disturbs China

Intelligent observers of Chinese affairs have for some months predicted that just such an upheaval, as is now raging, would surprise that vast and badly-divided empire. Hostilities came to an issue practically at the very gates of Peking—two armies struggling to gain possession of the capital and thus getting a grip on the so-called national government. Latest reports say that General Wp is in control of Peking. Some may wonder as to the true significance of the struggle. Of the two generals, in command of the respective armies, one, Chang Tso-lin, is a former bandit who has lately been military governor of Manchuria. He is charged with having entered into a secret and corrupt understanding with Japanese imperialists. Gen. Wu Pei-fu, head of the other army, is supposed to be a liberal and a friend of constitutional and republican government. He has the support of many of the students and merchants in Central China, where he gradually recruited his forces. His professed aim is the unification of China under a truly national government. He is also favorably inclined toward missions, and looks upon them as a vital factor in the real uplift of the people. Possibly some way may be found to clear up the perplexing situation at an early date. China can not afford to countenance a fratricidal strife. The country is in a badly disorganized condition. Salaries of officials have not been paid for months, and the various provincial governors do not work for the national betterment of China. A remedy for all this must be found and assiduously applied.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Living Epistles

2 Corinthians 3: 2, 3

For Week Beginning May 21, 1922

1. **The Eloquence of a Christian Life.**—Divine truth is hidden and unseen without personality, but let the truth charge and possess the personality, and it flashes on the world with the power and eloquence of inspiration. Truth can gain utterance only in personality. Burning eloquence is imparted to the personality when there is an evident inspiration by truth. Quite evident, today, is Christian life and character. It is truth, vitally enforced by the power of personal integrity. God does not teach Christianity by special revelation. It finds living utterance only in the lives and at the lips of Christians. This is what Christ meant when he said: "Ye are the light of the world." The power of Christianity, illustrated in life, is not only the power of truth tried and proven, but of truth demonstrated and vivified by personality. This, today, is the grandest power on earth. Men can not but revere the one who, inspired and thrilled by truth, is intensely and deadily in earnest. Evil cowers and shrinks away before the eye that flashes the truth, and the brow that is illumined by it. Truth which, in the furnace of deep conviction, has been fused and forged with personality, is and must be a living, burning power in the world. In this way even a single Christian may be, like John the Baptist, a burning and a shining light, flashing the truth he lives from every window of the soul.

2. **Christ Lives Today in the Lives of His Followers.**—How wonderful it is that Christ's life of beneficence has been lived out through the centuries of Christian history! The achievements of the past testify to the power of Christ through his followers. He has lived again in the saints of all ages. The beauty and glory of his character have been illustrated in the lives of all who have received him into their hearts. His feet have pressed the soil of every land, and his lips have uttered the speech of every tongue in those who have received him into their hearts, and who have gone forth as his heralds. His meekness, his patience, his tenderness, his sincerity, his unselfishness, his love, have been duplicated in millions of illumined faces, in multiplied deeds of kindly charity, in self-sacrifices and noble self-denials, in forgiveness and in bonds of brotherly love. Through his followers, Christ has stood by the world's bed of pain, and laid his tender hand upon the sick and suffering, and many a soul; drifting out into the deep mystery of death, has seen again the loving Master's smile of hope and cheer in the sympathizing face of the ambassador of heaven. The old miracle of the multiplied loaves and fishes has been repeated over and over again in the generous charities, which have responded to the pleas of the hungry. Many a fallen one has gained a new vision of Christ in the sympathizing look that has given vital inspiration and hope. Again and again has Christ's suffering been exemplified by those who witnessed for the truth before judges and kings. Christ's voice has been heard through those who inspired mankind to nobler lives and greater integrity.

3. **The Forcefulness and Beauty of a "Living Epistle."**—There is a wonderful fascination about a beautiful character. How it thrills us with the dignity of its gracious mystery, its rare, delicate sympathy, its natural charm! Every one, in this transitory life of ours, has in his or her mind the ideal of exalted attainments, and the loftier and nobler the ideal, the more Godlike will the character become. Have you ever noticed the effects of a strong and beautiful character upon those with whom it comes in contact? (1) It inspires in others the love of moral beauty. (2) The example of such a character, with its tremendous influences for good, can not be overestimated. It shines with radiant beauty.

4. **Suggestive References.**—A precious promise (John 5: 24). Christ's own do not walk in darkness (John 8: 12, 32, 36). As "living epistles" we are free from the law of sin and of death" (Rom. 8: 2-6). Our close union with Christ (Gal. 2: 20). "Created in Christ Jesus unto good works" (Eph. 2: 10). Evidences of a renewed life (1 Peter 1: 3, 22, 23). Our exalted state as the Lord's elect (1 Peter 2: 9). A blessed assurance (2 Peter 1: 3, 4). Our victory (1 John 5: 1, 4).

In Appreciation of Mothers

(Continued from Page 291)

children whom the mother wants to educate, so that they may become useful. She does the countless household tasks—she saves, she sacrifices, she denies herself, she encourages, she helps, she counsels, she sym-

pathizes, she believes, she loves, she prays. She "spends and is spent" for her children. The children succeed—they achieve. Do they pay her back in the only coin she desires—love, devotion and appreciation? Do they "rise up, and call her blessed"? Do they say:

"The blessings of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed
Like fairy blossoms grew."

Mother love is the strongest of any human affection. It will suffer and bear. Truly, "many waters can not quench love, neither can the floods drown it."

Out of love is born sacrifice. A mother and boy were on a slave ship. They were being taken to another owner. The boy was feeble. The mother pleaded with the captain for kinder treatment for her feeble boy. She offered to bear all for him. "Whip me, lash me, chain me, flog me, but spare my boy." Mothers will go through fire, through famine, through flood, endure most cruel torture for their children's sake.

A praying mother! How pregnant with meaning is that phrase! What a heritage is a praying mother to any child! We believe there are many thousands in the Kingdom of God, because mothers prayed. A child can never get away from those prayers. They follow him to the ends of the earth, and though deep in sin, the memory of a praying mother is used by God to bring the wanderer back to him.

Let us, just now, think of our mothers! Are they still living? Are they still here to comfort, to encourage, to love, to pray? Let us appreciate them, love them, and thank God for them.

Are they now in glory with him whom they loved and served here? If so, let us be thankful for the tender memory which is ours of the most devoted of mothers—the one who believed in us, who sacrificed for us, who denied herself for us, who prayed for us!

We shall meet again! How that gives us joy and hope! Never again shall we be severed, but together spend a blissful eternity, rejoicing in the praises of him who loved us, who bought us, and who saved us.

Williamsburg, Pa.

Divine Sonship

BY D. C. REBER

CHRISTIANS, in relation to their life, are the children of God. Christian sonship depends not on the accident of physical descent, but on mental and spiritual relationship. The child of God has his Father's nature and characteristics; he exhibits like sympathies, interests, purposes and spirit; he is daily growing into the Father's image. God's only-begotten Son, Jesus Christ, was the only son who exhibited the Father's nature in perfection.

The New Testament describes two ways of becoming members in the family of our Heavenly Father. John, the apostle, from the viewpoint of love, calls the process a birth or spiritual regeneration. Paul, the apostle, from the viewpoint of faith, describes it as spiritual adoption. These conceptions of our divine relationship are not contradictory but rather complementary.

How does one become a child of God? Before the foundation of the world, God selected us to be in Christ, having planned our adoption as sons unto himself through Jesus Christ (Eph. 1: 4, 5). After many centuries Jesus Christ came into the world. He came unto his own, but they that were his own—the Jews—received him not. Yet to as many as did receive him, he gave the right to become children of God by believing on his name (John 1: 11, 12). To every one who receives the Word, he gives the power and the opportunity to become a child of God. "I will be to you a Father and you shall be to me sons and daughters saith the Lord Almighty" (2 Cor. 6: 18).

Those who received Jesus by faith were "born of God, not of blood, nor of the will of the flesh, nor of the will of man" (John 1: 13). The Jews who rejected Jesus claimed physical descent from Abraham. They said: "We be Abraham's seed [children]" (John 8: 33). No one is saved, nor can any one claim per-

manent salvation by being a blood descendant (born of blood) of a saint. A father's righteousness can not avail for the salvation of any children or children's children.

Another type of spurious birth is "being born of the will of the flesh." I understand this to mean that no one, by his own determination alone, can become a child of God, apart from Jesus Christ. It typifies the class of people who base their salvation on a good moral life, independent of the church of Christ. They try to "climb" into the kingdom of God "some other way" (John 10: 1), than by the door (Jesus Christ). They fail to recognize that, apart from Christ, a man's own righteousness is in God's sight as filthy rags.

There is yet a third class of people who call themselves Christians or children of God, who are likewise illegitimate. John says that they are "born of the will of man." Paul (Heb. 12: 8) calls them bastards. This class includes all man-converted folks in the Christian church. They have been induced, by some winsome personality, to become church members. In this same class of spiritual bastards should be included devotees of all bloodless and man-made religions—such as Mohammedanism, Confucianism, Christian Science, Free Thought, Spiritualism, etc. To these and all who are not born of God into his Kingdom, the message will come plainly in that day: "At no time did I recognize you as loving me, and yielding obedience to my will. Depart from me, you workers of lawlessness." Such so-called Christians may, indeed, honor God with their lips but their hearts are far from him. By their works one can determine that they are not true sons of God, because their deeds are evil.

The children of God are born of the Spirit of God through faith in Jesus Christ. Jesus told Nicodemus: "Except one be born of water and the Spirit, he can not enter into the kingdom of God" (John 3: 5). The spiritual birth is symbolized by the holy ordinance of Christian baptism. No one living in this Christian dispensation or church age can rightly claim divine sonship, unless he has been baptized; but, on the other hand, many may have been baptized and yet have not experienced spiritual regeneration.

How, then, may one know unmistakably whether he is a child of God? What are some of the evidences of Christian sonship? "As many as are led by the Spirit of God, are the sons of God." "The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8: 14, 16). For those who love God, who are in accord with his purpose, he has planned that they should become conformed to the image of his Son. Because we are sons, God sent forth the spirit of his Son into our hearts. Everyone who practices righteousness and loves his brother man, is born of God. Love is of God and every one who is loving has been born of God and knows God. "If we could clearly realize the fact, which is a fact, that we are provisional children of God, princes of the Kingdom of kings, inheritors of the Kingdom of heaven, in which we may dwell in his glorious presence through endless ages of unspeakable joy, would we not concentrate our energies on that purification of heart, mind, soul and spirit by which we qualify for adoption? "Beloved, now are we children of God, and it is not made manifest what we shall be." See 1 John 3: 2, 3. "Ye are all sons of God through faith in Jesus Christ" (Gal. 3: 26).

Then, having these promises, we should cleanse ourselves from every pollution of flesh and spirit, perfecting purity in reverence of God. As obedient children, let us become pure in all our conduct, according as he who invited us is pure, doing our duty without complaint or opposition, that we may be faultless and pure children of God. No one who is born of God practices sin; and all who have been born of God overcome the world. By great and precious promises which are given us in his Word, we may become partakers of the divine nature and escape the corruption of sin (2 Peter 1: 4). By beholding the glory of Christ, our Lord, who is the image of the invisible God, we are transformed into the same image from glory to glory (2 Cor. 3: 18).

North Manchester, Ind.

THE CONFERENCE PROGRAM

Program Committee

W. O. Beckner, Chairman.....McPherson, Kansas
G. A. Snider, Secretary.....Lima, Ohio
J. A. Dove.....Cloverdale, Virginia

A Training School for Sunday-School Workers, under direction of the General Sunday School Board, will be conducted Tuesday and Wednesday, June 6 and 7, at such hours as they may announce.

Supervised Recreation for Boys and Girls will be conducted daily during the Conference, except Sunday, from 5 to 6 P. M., under the supervision of the General Sunday School Board.

Conferences of District Mission Board Members will be held on Tuesday and Wednesday, June 6 and 7, under direction of the Home Mission Department of the General Mission Board, at such hours as they may announce.

Beginning Thursday morning, June 8, Sister Cassie Beery Van Dyke will conduct special work for Mothers and Daughters in the (Old) Auditorium, 8:00-8:50. A public program, to which all are invited, will be given at the same place on Friday afternoon, June 9, at 1:30.

The music of the Conference will be in charge of the General Music Committee, which will provide leaders and special features for the various programs.

There will be preaching on Wednesday evening, June 7, at 7:30.

Thursday Forenoon, June 8

TABERNACLE

7:00-7:20, A Closer Walk.—Led by M. C. Swigart.

7:20-7:50, Unfinished Tasks:

I. The American Indian.—J. H. Morris.

8:00-8:50, Song Leaders' Conference.—Mrs. Cora Stahly, Leader.

9:00-11:35, Our Ministerial Problems.—S. J. Miller Presiding.

The Present Situation of Our Ministry.—S. S. Blough. The Church's Duty in View of This Situation.—D. W. Kurtz.

The Divine Call to Me to Preach.—M. C. Swigart.

11:35-11:50, "Be Silent Before Jehovah."—Moyne Landis.

Thursday Afternoon

Sectional Conferences

1:30-3:30, I. Ministerial Boards—TABERNACLE.—W. S. Long Presiding.

The Importance of a Consecrated and Efficient Ministry. A Proper Distribution of the Ministry. A Digest of Our Church Survey. Round Table Discussion.

1:30-3:30, II. Young People's Conference—CHRISTIAN TEMPLE.—C. H. Shamberger Presiding.

Present-Day Challenges to Christian Young People.—J. V. Funderburgh. The Sufficiency of Jesus Christ to Meet the Demands of Today.—E. B. Hoff.

1:30-3:30, III. Sisters' Aid Societies—AUDITORIUM (OLD).—Mrs. M. C. Swigart Presiding.

Woman, Her Opportunity, Influence and Responsibility.—Mrs. Naomi Shaw. Home Missions.—Nellie Wampler.

1:30-3:30, IV. Conference of Sunday-school and Religious Education Workers—WESTMINSTER CHAPEL.—Led by Ezra Flory.

TABERNACLE

4:00-5:00, Daily Bible Hour:

I. The Meaning of the Book of Joel.—Edward Frantz. (No other meetings to be arranged for this hour)

AUDITORIUM (OLD)

5:15-6:00, Illustrated Lecture, China Famine Relief Work.

6:00-6:45, Illustrated Lecture on Japan.—H. K. Ober.

Thursday Evening

TABERNACLE

J. Hugh Heckman Presiding

7:00-7:30, Song and Praise.

7:30, Sermon.—T. T. Myers.

Friday Forenoon, June 9

Home Missions Day

TABERNACLE

7:00-7:20, A Closer Walk.—Led by M. C. Swigart.

7:20-7:50, Unfinished Tasks:

II. The Mexican.—R. H. Miller.

7:50-8:00, Song Leaders' Conference.—Mrs. Cora Stahly, Leader.

8:00-8:50, Conference of District Missionary Secretaries.—Led by H. Spenser Minnich.

9:00-11:35, The Work at Our Door—Home Missions.—M. Clyde Horst Presiding.

A Survey of the Situation.—M. R. Zigler. Going to the World Via America.—C. C. Ellis. Practical Plan for Action.—Edgar Rothrock.

11:35-11:50, "Be Silent Before Jehovah."—Chas. D. Bon-sack.

Friday Afternoon

Sectional Conferences

1:30-3:30, I. Conference of District Mission Board Members and Home Mission Workers—TABERNACLE.—M. Clyde Horst, Presiding.

(A continuation of the Special Conferences of Tuesday and Wednesday)

1:30-3:30, II. Young People's Conference—CHRISTIAN TEMPLE.—C. H. Shamberger Presiding.

The Call to Minister.—Homer F. Sanger. The Need of the Sacrificial Spirit.—C. C. Ellis.

1:30-3:30, III. Temperance and Purity Conference—MT. MEMORIAL CHAPEL.—H. S. Replogle Presiding.

Our Attitude Towards Life.—Wm. J. Tinkle.

Higher Ideals of Home-Making.—Lula R. Tinkle. Problems of Law Enforcement.—F. F. Holsopple.

1:30-3:30, IV. Child Rescue and Old Folks' Home Conference—OTTERBEIN.—F. S. Thomas Presiding. The Unfolding Life.—M. R. Brumbaugh. The Value of the Saved Boy. The Importance of Saving the Boys to the State and Church.

1:30-3:30, V. Peace Committee Conference—HILLSIDE.

1:30-3:30, VI. Sunday School Workers' Conference—WESTMINSTER CHAPEL.—Ezra Flory Presiding.

TABERNACLE

4:00-5:00, Daily Bible Hour:

II. The Meaning of the Book of Job.—Edward Frantz. (No other meetings to be arranged for this hour)

AUDITORIUM (OLD)

5:15-6:00, Illustrated Lecture, India Missions.

6:00-6:45, Illustrated Lecture on Home Missions.

Friday Evening

TABERNACLE

D. M. Garver Presiding

7:00-7:30, Song and Praise.

7:30, Sermon, The Symphony of Life.—D. W. Kurtz.

9:00, The weather permitting, an illustrated lecture on the Cigarette Evil will be given at HILLSIDE, following the preaching hour.

Saturday Forenoon, June 10

TABERNACLE

7:00-7:20, A Closer Walk.—Led by M. C. Swigart.

7:20-7:50, Unfinished Tasks:

III. The Negro.—M. R. Zigler.

8:00-8:50, Song Leaders' Conference.—Mrs. Cora Stahly, Leader.

8:00-8:50, Conference of Local Missionary Committees and Secretaries.—Led by H. Spenser Minnich.

CHRISTIAN TEMPLE

8:00-8:50, United Alumni Association.—W. B. Stover Presiding.

TABERNACLE

9:00-11:00, Rural Church Opportunities.—J. A. Robinson Presiding.

The Present Condition.—A. P. Blough.

The Supreme Need.—Otho Winger.

A Workable Policy.—E. E. Eshelman.

11:00-11:40, Address by M. G. Brumbaugh: Spiritual Forces in the Early Church.

Saturday Afternoon

Sectional Conferences

1:30-3:30, I. The Rural Church—TABERNACLE PLAT-FORM.—Edgar Rothrock Presiding.

The Evangelistic Program.—W. H. Yoder.

The Equipment of a Pastor for Effective Work.—H. L. Hartsough.

Recreation in the Open Country.—Perry Rohrer.

The Financial Program.—A. D. Sollenberger.

Christianizing the Community Life.—G. W. Burgin.

General Discussion.

1:30-3:30, II. Young People's Conference—CHRISTIAN TEMPLE.—C. H. Shamberger Presiding.

Hard Things on the Foreign Field.—I. S. Long.

Does Our Present School Education Build Character? —J. A. Crowell, Superintendent High School, Cleveland, Ohio.

1:30-3:30, III. City Church Conference—TABERNACLE, SOUTH END.—E. E. Eshelman Presiding.

The Foreigner in Our Midst.—J. S. Noffsinger.

America, Christianity's Storm Center.—M. C. Swigart.

The Building of a City Congregation.—M. Clyde Horst.

1:30-3:30, IV. Dress Reform Committee Conference—WESTMINSTER.—E. M. Studebaker Presiding.

Awarding of Prizes in Cash Prize Contest.

Offering for the Committee's Work to be counted in Budget.

To Defeat or Victory, Which?—Nora E. Berkebile.

The Spirit of the Age and the Simplicity of Christ.—A. C. Wicand.

Following these addresses (2:45) there will be a Women's Clothing Conference, at which women only will be present. (1) General Discussion. (2) Round Table. (3) Clothing and Shoe Demonstration.

1:30-3:30, V. Historical Society Conference—AUDITORIUM (OLD).—D. W. Kurtz Presiding.

Purpose and Aims of the Association.—D. W. Kurtz.

Business Session.

Address, M. G. Brumbaugh.

Round Table, Conducted by J. S. Flory.

Reports from persons engaged in special lines of Historical Research.

1:30-3:30, VI. Conference of Business Men and Women —HILLSIDE.—Ralph W. Miller Presiding.

TABERNACLE

4:00-5:00, Daily Bible Hour:

III. The Meaning of the Book of Jonah.—Edward Frantz. (No other meetings to be arranged for this hour)

CHRISTIAN TEMPLE

5:15, Conference of College Trustees and Faculty Members.

6:00, Student Volunteer Business Session.

AUDITORIUM (OLD)

5:15-6:00, Illustrated Lecture on Stewardship. (To be repeated at same hour and place on Sunday.)

6:00-6:40, Illustrated Lecture on China.

6:45-7:20, Illustrated Lecture on Child Rescue Work.

Saturday Evening

TABERNACLE

John Heckman Presiding

7:00-7:30, Song and Praise.

7:30, Sermon, The Gospel Ministry.—H. C. Early.

Sunday Forenoon, June 11

Stewardship and Christian Education Day

TABERNACLE

7:00-7:20, A Closer Walk.—Led by M. C. Swigart.

7:20-7:50, Unfinished Tasks:

IV. The Mountaineer.—Nellie Wampler.

8:00-8:50, Song Leaders' Conference.—Mrs. Cora Stahly, Leader.

9:00-10:15, Sunday-school Hour:

The Lesson Setting.—E. B. Hoff.

The Application.—M. W. Emmert.

The Beginners will be in charge of Anna Miller. (Place to be announced.)

The Primaries will be in charge of Elsie Emmert. (Place to be announced.)

The Juniors will be in charge of L. W. Shultz. (Place to be announced.)

The Young People will be in charge of C. H. Shamberger, Nellie Wampler assisting. (Place, Christian Temple.)

10:15, The Sermon Hour.—Chas. D. Bonsack Presiding.

Sermon, Bible Teaching on Stewardship.—J. W. Lear.

Sermon, Tithing as an Expression of Stewardship.—C. C. Ellis.

Sunday Afternoon

TABERNACLE

1:30-3:30, Christian Education Session.—D. W. Kurtz Presiding.

Address, Facing Facts.—A. J. Brumbaugh.

Address, Higher Christian Culture.—J. S. Noffsinger.

Offering for General Educational Board.

4:00-5:00, Daily Bible Hour:

IV. The Meaning of the Letter to the Galatians.—Edward Frantz. (No other meetings to be arranged for this hour)

AUDITORIUM (OLD)

5:15-6:00, Illustrated Lecture on Stewardship. (Repeated from Saturday.)

Sunday Evening

TABERNACLE

6:30, Special Meeting in Which Our Older Folks Are Distinguished Guests of Honor.—L. W. Tetter Presiding.

Hymn Singing.

Sermon, How to Gain a Happy Old Age.—S. Z. Sharp.

Sermon, The Secret of Living.—Otho Winger.

Monday Forenoon, June 12

TABERNACLE

7:00-7:20, A Closer Walk.—Led by M. C. Swigart.

7:20-7:50, The Spiritual Significance of Home Missions.—A. C. Wicand.

8:00-9:30, Student Volunteer Session.—Geo. C. Griffith Presiding.

Theme: Brethren United in Service

Brethren United in Missionary Service.—Wm. H. Beahm.

The Cost of Missionary Service.—Clarence Gnagey.

Quartette, Manchester College.

Devotional, Maynard Cassidy.

9:30-11:45, Religious Education Session.—Sunday School Board in Charge.

Theme: Christian Education

The Growth of Christian Education During the Last Decade.—C. C. Kindy.

The Place and Function of Vacation and Week-Day Schools.—Minor C. Miller.

Fundamental Factors in Christian Education.—H. K. Ober.

Monday Afternoon

TABERNACLE

1:30, Great Missionary Convocation.—H. C. Early Presiding.

Address.—I. S. Long.

Address.—J. J. Yoder.

The Gathering of the Offerings.

Receiving of New Missionaries and Placing of Crosses on the Missionary Service Flag.

Group Picture of Volunteers to be taken immediately at the close of the Missionary Meeting—place to be announced.

College Reunions will follow the taking of the picture, at such places as shall be announced.

Overflow Meetings for the Missionary Hour will be provided as shall be found needful.

Monday Evening

TABERNACLE

7:00, Rendition of Sacred Music by Manchester College Chorus and Glee Clubs. The Cantata, "Jehovah," by J. W. Lerman, will be given.

Tuesday Morning, June 13

TABERNACLE

8:00, The Business Session of the Conference Opens.—Standing Committee upon the Platform.

Tuesday Evening

TABERNACLE

I. V. Funderburgh Presiding

7:00-7:30, Song and Praise.

7:30, Sermon, J. Hugh Heckman.

of evangelistic meetings has closed—April 16—two more have been added to our little band by baptism, making nine additions in all as one of the visible results. Of this number seven have come from our Sunday-school. On Easter Sunday, at 2 P. M., an appropriate service was rendered by the Beginners and Primaries of the Sunday-school. Each received a personal gift from the teachers. At this service there were ninety-six present. Our enrollment in the main school, to date, is seventy-five. We are now using the new song book, "Hymns of Praise," which meets our need exactly, in this feature of our worship.—E. D. Anthony, Belle Vernon, Pa., May 1.

Bethany congregation held a love feast and communion service, April 14, with a goodly attendance. We were glad to have with us Bro. Garman, from the Upper Dublin church, and Brother and Sister Kulp, from the First Church. We were also glad to have with us, for the first time, those who gave themselves to Christ during the revival services. April 30 our pastor preached a splendid sermon in the morning to the young women, and in the evening to the young men. This ended our special days for April. We had Loyalty Sunday, Family Sunday, Sunday-school Day and Young People's Day. Easter Sunday was Sunday-school Day and we had a big day. At the evening service the teachers and their classes met in the basement, and then marched up together to the church room. Each class wore a different color. Bro. Bowman gave an illustrated lecture on Christ's resurrection and the choir rendered special music.—Mrs. Chas. Bartolett, Philadelphia, Pa., May 3.

Conewago church held her love feast April 15 and 16, beginning at 1:30 P. M. Several of our dear brethren were present. Bro. S. S. Eshelman, of Chiques, officiated. At the same time Brethren J. B. Aldinger and Jacob S. Brandt were elected to the ministry. Bro. Aldinger and wife were installed at once. Bro. Brandt's installation was deferred at his request. Since our last report four young people have been received by baptism.—M. S. Brandt, Elizabethtown, Pa., April 25.

Lewistown church met in council March 29. Bro. Heisey and the writer were elected delegates to District Meeting, with Sister Brenninger and H. A. Spanogle, alternates. Bro. Heisey was also elected delegate to Annual Conference. A few weeks before Easter our pastor, Bro. Heisey, asked the members of the church to co-operate with him in a special offering for souls. No evangelistic services were held, except that the pastor preached most powerful sermons every Sunday night. His subjects attracted the attention of the people and the church has been filled every night. As a result sixteen have united with the church. Bro. H. C. Early gave us a splendid sermon on "The Lost Sheep," Sunday morning, April 23. Our love feast will be held June 1.—Flo M. Spanogle, Lewistown, Pa., May 1.

Lower Conewago congregation met in council at the Bermudian house, with Eld. O. W. Cook as moderator. Bro. A. M. Brodbeck was chosen as our representative to Annual Meeting. We decided to lift offerings at each house for the benefit of the Forward Movement. A number of members were received by church report, and several letters were issued. We decided to begin a series of evangelistic services at the Bermudian house July 29, with Bro. J. E. Rowland, evangelist.—R. D. Cook, Dillsburg, Pa., May 3.

Maple Glen church met in quarterly council April 29, with Bro. P. S. Davis presiding. The church decided on a fixed salary for Bro. Robert Shumaker, our present janitor. Sister Lydia Davis, one of our delegates to District Meeting, gave an interesting report of the meeting. The deacon body effected an organization. It was decided to hold a series of meetings in August, providing an evangelist can be secured. April 14 the Blue Ridge College Volunteer Band rendered an interesting program. On the evening of May 1 Bro. W. J. Hamilton, our District Sunday-school Secretary, gave us a very helpful talk. We were made to feel more keenly our great responsibility in training our children. Bro. Hamilton impressed us with the need of more training in the home.—Mrs. P. S. Davis, Springs, Pa., May 3.

Palmyra—The church at this place had cause for great rejoicing, recently, when twenty-eight were received into the church by baptism. Our love feast was held April 29. It was well attended, and several members have been received by church report, including Brethren E. S. Miller, Michael Kurtz, Alvin Wenger and H. K. O'Brien. Eld. Miller officiated. The brethren also preached for us the following day. A splendid sermon was delivered from the text, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Elizabeth A. Blaich, Palmyra, Pa., May 3.

Rummel—The Student Volunteers from Elizabethtown College gave an evangelistic program April 29. It was well attended, and a splendid program. A deep religious spirit pervaded the meeting. The claims of the Christ were presented in a convincing manner. Every speaker closed with an appeal to the unsaved. The program was the initial step in preparing for the revival effort at this church, to begin Saturday evening. During the week, cottage prayer meetings are being held at the homes of the members. Bro. John R. Snyder, of Huntingdon, will conduct the revival services, assisted by the pastor.—A. J. Beeghly, Windber, Pa., April 28.

Stonerstown—We met in council April 23. We decided to hold our love feast May 14, and to have a few nights' meeting preceding it. Our pastor, Bro. J. P. Harris, has been on a vacation since Jan. 22. The Sunday-school has been having a good attendance. The Mission Band of Juniata College rendered a fine service recently. Also Bro. Royer gave us an inspirational talk on Sunday-school work.—Roy C. Wilson, Saxton, Pa., April 29.

Tyrone—Bro. John R. Snyder, evangelist, came to us March 12 and held a very interesting and inspiring series of meetings. The people of the community took splendid interest and the attendance was large each evening. Bro. J. Miller delivered God's message of song, which was very inspiring. The Holy Spirit was with our brother and he spoke God's message with such power that twenty-seven were won for Christ. Three were restored to fellowship. The converts were principally young people. A large number of these were members of the Sunday-school; several were heads of families. Under the leadership of our superintendent, Bro. P. S. Ray, and through the efforts of our workers, our Sunday-school is growing nicely, having doubled its enrollment during the past few months. The meetings closed with a love feast, which was well attended. The church has been strengthened in faith and devotion to God, as well as in numbers, and we are looking forward to a fruitful year.—L. Jane Beck, Tyrone, Pa., April 29.

Woodbury—We held our regular quarterly members' meeting April 15, with Eld. J. S. Stayer presiding. Brethren D. T. Detwiler and H. S. Guyer were with us and the courtesy of the meeting was extended to them. Eld. J. S. Stayer was elected presiding elder for a term of two years, May 21, at 6 P. M., was the time set for our love feast, with preparatory service in the morning at the Replugh house. We expect Bro. Marvin Cassady to begin his pastoral work about May 15.—J. C. Stayer, Woodbury, Pa., May 2.

(Continued on Page 304)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SISTER C. F. MCKEE—AT REST

Sister Iva K. McKee, wife of Bro. C. F. McKee, died Feb. 18, 1922, after submitting to a very serious operation. Although her illness was of short duration—just a few days over a month—there were days of intense pain, but she kept smiling through it all.

It is one of the things we can not understand, why one so dear, so cheerful, so useful everywhere, in the home, in the Sabbath-school, the church and the Aid Society, should be called so early. She had been with us only since June of 1921, but in that short time every one came to love her as a real friend, not only in our church, but in the entire community.

The daughter, who is attending college at North Manchester, and son, who is a professor at Juniata, and a promising minister, were called home a few weeks before her departure.

Sister McKee was a native of Maryland, and is survived by one sister, The Oaks, Pa., church, where Brother and Sister McKee held the pastorate for fourteen years. also are deeply grieved, and were represented at the services by Brother and Sister W. S. Price and Brother and Sister S. H. Yocum.

The services were very impressive.—Bro. Milton C. Swigart, of Germantown, Philadelphia, officiating, assisted by Bro. Linwood Eisenberg. The other local pastors of the town were also present and assisted in the services. She was tenderly laid to rest on the sunny slope of Highland cemetery, Covington, Ohio.

Covington, Ohio.

Kathryn Lehman.

INSTITUTE OF RELIGIOUS EDUCATION

The Institute for Vacation Bible School workers of Southeastern Kansas, under the supervision and instruction of Prof. Roger D. Winger and wife, of McPherson, Kansas, Directors of Religious Education for the McPherson Region, will be held in the Parsons church, Parsons, Kans., beginning June 25, and will continue for one week or longer, if thought advisable.

The course of instruction will include the study of the curricula of Vacation Church Schools, expressional methods, and the problems of organization and administration. Sunday-school teachers, as well, are invited. The Institute will be especially helpful to teachers of beginner's and primary grades.

Workers of adjoining Districts are invited to attend this Institute.

Information from the Parsons church, concerning the expense during the Institute, is as follows: There will be no charge for lodging. Meals may be had at cost.

Write to Eld. J. S. Clark, 3234 W. Main Street, Parsons, Kans., who will see that arrangements are made for your entertainment.

F. G. Edwards,
Chairman, Sunday School and Temperance Board,
Southeastern District of Kansas.

TO ALL OUR AID SOCIETIES

The time is coming for our Conference Meeting at Winona, at which time our Aid Societies will have some very important problems to consider. Do you know that this year, 1922, ends our three years' program of our pledge and goal for our Foreign Mission work? The \$24,000 we pledged for the China Hospital and Girls' Boarding-school in India, we hope to report, at the time of Conference, as having been paid in full. Has your Society paid all her assessments? Then comes the question: "What shall the Aid Societies' work be for the foreign field?" It is still our aim and purpose to continue work of some kind there, and may we be directed to what that work might be!

Then comes the call this year, as never before, that the Aid Societies do a specific work in America. This is a big problem and will take some consideration before it is solved. Yet I believe that the women of America are ready to do big things if the way is open for them. The Home Mission Board is anxious that the women take up some special work of Home Mission. Shall it be to have the work of an Industrial School, in the mountains of Virginia, where it is so much needed? Or what shall it be? Come to the Aid Society Meeting at the Conference and get the inspiration for more Home Mission work. Watch the program announcements as to when and where the Aid Society Meeting will be.

Philadelphia, Pa.

Mrs. M. C. Swigart, President.

FROM MANCHESTER COLLEGE

Another year of college work is rapidly coming to a close. For Manchester College it has been a great year, in many ways. Last fall, because of financial depression, we had hardly hoped to do more than hold the enrollment of this year to that of the previous school-year. But an increase of more than twenty-five per cent attendance has been realized. The spring quarter is closing with 550 students on the grounds. More than 900 different students have enrolled since last commencement.

During the year the character and spirit of the student body has been excellent. Good work has been done, not only in the classroom but also in literary societies, social circles and religious activities. In many ways the college has taken forward steps.

The rapid increase in attendance has made necessary larger plans for the coming year. More members will be added to the faculty. A new building for chemistry will be erected and another modern apartment house for

married students will be provided. Much work is being done this spring in beautifying the campus.

The summer school, which opens May 22, will offer many advantages to our young people for summer study. Students will have advantage of full attendance at the Winona Conference. The music department is preparing to render "The Messiah" during commencement week, and "Jehovah" at the Winona Conference.

The commencement exercises for this year will begin May 12 with the annual reception to the seniors. The baccalaureate sermon will be preached on Sunday evening, May 14, by President Otho Winger. The literary societies, Bible organizations, music and expression departments each have an evening. The commencement address will be given May 18 by Dr. Edvard Frantz, of Elgin.

The class this year is unusually large. Sixty-four complete the College of Liberal Arts course. Other departments are well represented. In all 175 will receive degrees and diplomas. The college invites friends and former students to attend these closing exercises.

North Manchester, Ind.

Clara Harper.

IN MEMORY OF BRO. JACOB A. MURRAY

Sketches Taken from the Story of His Own Life, as Written by Himself

In the year 1834 there lived in Fayette County, Pa., a pious minister of the Church of the Brethren, named Jacob A. Murray. His wife, Susanna, was noted for her hospitality and Christian character. There were five boys and five girls in this home. Oct. 11, 1834, another son was born, named after his father. Six years later another girl was born, making a family of twelve children.

In those days the Brethren had no churchhouses, but met in the various homes. Between the ages of nineteen and twenty-nine, all these children had united with the Church of the Brethren. All their marriage companions, but one, belonged to the Church of the Brethren. Three of the sons were called to the ministry and three to the deacon's office.

The father died when Bro. Jacob A. Murray was seventeen years of age. He was hired out to a carpenter and cabinet maker for two and a half years. Then he started in business for himself in Greene County, Pa., where four of his brothers lived.

On account of the strong religious influences around this youth, he felt impressed, at the age of twelve, to accept Christ. But it was not customary, at that time, to accept applicants for baptism so young in years, so he would retire to the woods or groves, and there pour out his heart to God. This gave him some relief.

At about the age of twenty-two years, he again applied for church membership and received baptism. He always engaged in daily devotions. If there was no other suitable place, he would go to the field or woods, after his day's work was done. Seven months after the time given above, he married Sarah Banders.

In the autumn of 1858 he was called to the ministry—much to his surprise. His impression was that only deacons were called to the ministry, and then, too, he had only been in the church one year.

Eld. John Wise was in charge of the meeting at which the election was held. After considerable hesitation Bro. Murray finally consented to accept the call.

Bro. Murray remained in Greene County, Pa., for several years. Then he moved back to Fayette County, Pa., and rented the farm where he was born. He placed his membership in the Indian Creek church—later called the County Line church. There were six ministers at this place. There were two churchhouses. Services were also held at several schoolhouses. Bro. Murray thus found plenty to do, and met with a hearty welcome to his old home community, where he had always been active as a boy. He was put into the second degree of the ministry here. During his stay here, the Civil War broke out. He was drafted and, not willing to take up arms, he agreed to pay \$300 commutation money. In order to do this, he had to sell all his stock and farming implements. In order to support his wife and his two children, he found employment in a coal mine at Greensburg, Pa. After nine months of hard work here, he broke out with sores, which have always clung to him.

Aug. 22, 1864, he, with his wife and children, and accompanied by his brother and family, went to Waterloo, Iowa, where he met with Eld. Jacob Hauger, Eld. Elias Buehley, Henry Goughrour and S. H. Miller—all former citizens of Pennsylvania. Bro. Murray's family and that of his brother were welcomed into the homes of the Waterloo members until they could find houses to live in, and until employment at reasonably good wages might be found.

There were about thirty members in this community. About the third Saturday after their arrival, a love feast was held in the barn of Bro. John Hoff, formerly of Wayne County, Ohio. Here Bro. Murray labored with much zeal for four years, with other ministers. Through additions and immigration they now numbered about three hundred members.

It was decided to build a churchhouse, 40 by 80 feet, with a basement under the entire house, which cost about \$4,000. In the spring of 1870 the Waterloo congregation entertained the first Annual Meeting held west of the Mississippi. Later on a churchhouse was built five miles west of the first one. Still later a fine house in the city of Waterloo was erected. Bro. Murray was ordained to the full ministry in 1872. He helped to organize churches in Grundy and Cherokee Counties, and in South Dakota.

In 1893 Bro. Murray and family moved to Fayette County, Tenn. Later on he moved to Rockford, Ill., and from there to the East Chippewa church, Wayne County, Ohio. Here his devoted wife passed to the great beyond. The youngest daughter remained with him. They stayed in Ohio until the fall of 1919, when they sold their home, and moved, Sept. 18, to Raleigh, Tenn., to the home of his oldest son. Here he lived until death claimed him. He was brought to the East Chippewa church and laid to rest beside his wife.

Isadora S. Liechty.

A BIRTHDAY ANNIVERSARY

A pleasant surprise was given our beloved elder, Bro. J. H. Moore, on the evening of April 8—his seventy-sixth birthday.

It was an ideal southern moonlight evening, and the big moon had just climbed up over the tops of the pines in the eastern horizon, when eighty people gathered on the church lawn. From their home, Brother and Sister Moore were then conveyed to the church. Two children escorted them to chairs of honor, where they were surrounded by happy children, and older ones, who showed them with flowers and good wishes.

Bro. J. H. Garst gave an excellent address, expressing the appreciation and gratitude of the congregation for the most helpful services of Bro. Moore in establishing the church, not only at Sebring, but because during his long years of labor, love and loyalty, he had built up the general work of the Brotherhood. Others gave similar talks. These addresses were replied to by Bro. Moore with characteristic grace and good will.

A birthday song, also several hymns were sung, and prayer was offered. Then a beautiful large birthday cake, bearing seventy-six lighted candles, was brought out. After Bro. Moore had blown out the candles, he graciously handed one to each person present as a souvenir of the occasion. Cake and ice cream were then served as refreshments.

Our beloved brother has lived a truly noble and helpful life and through his pen, tongue and daily walk has inspired and encouraged many a soul to lead a better life. Brother and Sister Moore are still young at heart, and their constant interest and labors for the church are highly appreciated. May the Lord lengthen their years for his honor and glory!

A Tribute to Bro. Moore

Why should we wait till life is gone
Our songs and eulogies to write,
When friendly words, or a touch of the hand
Would make a life more bright?

For us our fathers have oftentimes prayed,
And our welfare have kept in mind,
And paved the way, so that we might live
True and devoted—loving and kind.

Accept our gratitude, we beg,
For your prayers and kindly deeds;
For the light that ever radiates,
For the help that meets our needs.

Dear brother, these are not idle words,
They are sincere and true,
And may our Father in heaven above
Have a like word of praise for you.

In years past your life has been blest,
May there be more years to come,
May your inheritance be of the best,
Many stars in your crown and a blest home!

Sebring, Fla.

Mrs. A. L. Marchand.

DISTRICT CONFERENCE OF SECOND VIRGINIA

The District Conference of the Second District of Virginia was held in the Middle River church April 26-28. The Elders' Meeting was held on Wednesday afternoon. Thursday morning, at 10 o'clock, the Conference was opened. The following organization was effected: Moderator, Eld. Jno. S. Flory; Reading Clerk, C. B. Smith; Writing Clerk, N. W. Coffman. There were a number of queries before the Conference, concerning the work of the local churches. There were no queries for Annual Conference. There was a splendid manifestation of brotherly spirit in this meeting.

The reports of the various Boards indicate that the District is making progress. A part of the Elk Run church has recently been organized into a separate congregation, to be known as the Moscow church. This new congregation was formally recognized at this meeting.

Our delegates on the Standing Committee, to the 1922 General Conference, are Brethren Jno. S. Flory and C. B. Smith; alternates, Brethren Peter Garber, J. W. Hess and H. G. Miller. The District Conference of 1923 will be held in the Lebanon church. We were glad to have

with us in this Conference Eld. I. S. Long, of India; D. H. Zigler, S. D. Zigler, E. S. Coffman, and others, from various State Districts. An offering of \$180 was lifted for the work of the District Mission Board.

Waynesboro, Va. N. W. Coffman, Writing Clerk.

BELLE VERNON MISSION, PENNSYLVANIA.

April 2 I began a series of evangelistic meetings at the Mission, continuing until April 16—the first meetings of the kind ever held by the Brethren in Belle Vernon. Conscious, as I was, of the fact that this would be our initial step in evangelism here, I was more than ordinarily solicitous about the success of these meetings and set myself to the task of giving them full and commendable publicity. Accordingly, we held several prayer meetings in Brethren and non-Brethren homes, made use of the local paper in announcing the date and weekly progress of the meetings—extending a welcome to all—and placed in the windows of homes and in show windows of stores, and elsewhere, a placard containing a suitable announcement. In addition to this, several hundred Brethren Cards were used. On the reverse side of these was an ap-

Dear Mother Mine

By Edyth Hillery Way

Tonight my mother's rocker sways
Before the fireside's glowing ember;
With lights and shades of other days
Her half-closed eyes are dreamy tender.

This hour alone, of all the day,
Her busy hands have ceased their labor;
From early morn's first dinge of gray
They've toiled for family, friend or neighbor.

Ah, can I prize them overmuch—
Those dear, kind hands with veins unsightly,
When with their gentle, soothing touch
They've brought me comfort daily—nightly?

For me they toiled long, weary years—
Cleaning, cooking, sewing, mending!
And now I see, though through my tears,
Those dear hands wrought with love unending!

Doubtless they once were soft and fair—
Dainty and white as many others—
But never could they seem so dear
As these kind, loving hands of mother's!

In the soft light of even's shade
I fancy I can see my mother
As she appeared when but a maid—
Long ere her heart beat for another!

And though her hair is silvered now,
Time was when it was black as raven,
And softened lines of face and brow
Whereon no mark of care was graven.

Dear mother mine, with faded eyes,
And hands all marred by faithful duty—
To me those eyes are summer skies—
Those hands are eloquent with beauty!

More lovely, far, are they to me,
Than art, or words, or songs immortal;
And some sweet day I hope to see
Them beckoning me to heaven's portal!
Goshen, Ind.

propriate announcement of the services and a list of the the sermon subjects used.

Incidentally—may I say?—we have a verbal agreement with our Free Methodist friends, which gives us the use of their church edifice, since the inception of the Mission here, and in this building the meetings were held.

Granting that we were put to some disadvantage by not having a church of our own, and that we did not have access to the pulpit at the Sunday morning services, we feel that the Lord stood with us and strengthened us. We not only had an excellent opportunity to present and expound to these people the "principles of the doctrine of Christ," as understood and practiced by the Church of the Brethren, but also to observe and study their attitude toward these "principles" and other fundamental evangelical doctrines.

From the beginning, the attendance and interest measured up to and even beyond our expectations. A brisk fifteen-minute song service was an important factor and we had on hand a good supply of "Hymns of Praise," which were used in all the services. Thirteen sermons in all were delivered. Six were added to the Mission by baptism and one was received on former baptism. Three were brought under conviction and united with another church.

Personally we are pleased with the prospects for the establishment of a permanent church at this place. The people are open to hear and appreciate the "Word of Truth," and are responsive when we "make the message clear and plain." The influence of these evangelistic meetings and the continued efforts of our faithful few are being felt, we believe, in a commendable way with many of our town people.

F. D. Anthony.

SISTERS' AID SOCIETIES

BANDON, ORE.—Report of Sisters' Aid Society from Jan. 13, 1921, to Dec. 15, 1921: We held 18 meetings with an average attendance of 6; enrollment, 12. Our work consisted of making quilts, aprons, boys' blouses, prayer-coverings, handkerchiefs, etc. We gave \$12 toward painting the church; \$1 to the District Secretary. We served lunch and sold cooked food at sale. Amount taken in, \$42; paid out, \$35.91.—Mrs. J. A. Barnett, Secretary-Treasurer, Bandon, Ore., April 18.

HAGERSTOWN, IND.—Report of Junior Aid Society of the White Branch church, organized May 4, 1921: Number of meetings held, 19; average attendance, 10; enrollment, 15; number of days' sewing, 1. We knitted 2 comforters and sold ice-cream, cake, popcorn, etc., at three sales. We also sold stain-remover and made aprons, dust caps, button-bags, piece quilt-tops and made other articles for sale. Amount received at sales, \$76.56; for sewing and stain-remover, \$45.83; collections, \$7.46; total, \$129.85. We gave to Aged, People's Home at Honey Creek to help furnish a room, \$16.00; other gifts, \$2.10; sales, \$30.25; material, \$22.71; total paid out, \$71.75; amount on hand, \$58.10. Officers: President, Vernie Dutro; Vice-President, Ruth Hawkins; Secretary, the writer; Treasurer, Rachel Hawkins.—Ruth I. Dutro, Hagerstown, Ind., April 19.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Timmons-Dykstra.—By the undersigned, April 14, 1922, at the home of the bride's parents, Bro. Gail Timmons and Sister Myrtle Dykstra, both of the Prairie City church.—L. W. Brubaker, Prairie City, Iowa.

Wagoner-Brose.—By the undersigned, at the parsonage, in Freeport, Ill., April 20, 1922, Bro. Ralph O. Wagoner and Sister Clara A. Brose, both of Lena, Ill.—G. G. Canfield, Freeport, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beard. Sister Josephine, nee Davis, died at the home of her son, Walter Beard, March 15, 1922, aged 77 years. She was born in Buckingham County. She married Mr. James P. Beard, and since his death she has made her home with her son. She has been a member of the Church of the Brethren for the past thirty-five years. She is survived by one brother, two sisters, four sons, three daughters and a number of grandchildren. Services at the Church of the Brethren by Bro. L. G. Humphreys. Interment in Green Hill cemetery.—Ruth E. Gilbert, Buena Vista, Va.

Bell. Sister Nettie, daughter of Bro. D. C. and Sister Blanche Young, born near Shidler, Ind., died in Cold Water, Mich., April 17, 1922, aged 17 years, 3 months and 10 days. She was converted in 1917 and proved faithful until death. She was a constant sufferer for a number of years. She leaves her father, mother, two brothers and three sisters. Burial in the Cold Water cemetery. Services by Rev. Osborn, assisted by the writer.—W. E. Young, Clarion, Mich.

Byars. Sister Annie, died March 5, 1922, at her late home in Buena Vista. She has been a member of the Church of the Brethren since her youth. Services from her late home by Eld. Robert Figgers, assisted by Eld. L. G. Humphreys. Interment in Noel cemetery.—Ruth E. Gilbert, Buena Vista, Va.

Davis. Sister Martha, wife of friend Robert Davis, died at the home of her brother, G. T. Landis, near Mosyray, Va., March 19, 1922, of influenza, aged 67 years. She was an old settler here, having lived in Richland Valley for forty years. She was a member of the Christian church for a number of years and joined the Church of the Brethren in the fall of 1919. Services at the Methodist church in Mossyrock by Bro. E. L. Whisler.—Mrs. Vina E. Rench, Afton, Wash.

Edmiston. Sister Blanche May Stutzman, born near Johnston, Pa., Jan. 6, 1892, died at the Cresson Sanatorium, Cambria County, Pa., March 22, 1922. She was a patient at the Sanatorium for nine months. She is survived by her husband, H. K. Edmiston, her father, step-mother, a brother, six sisters, one half-brother and one half-sister. Early in life she became a Christian and remained faithful to the end. She was active in her Christian duties as long as health permitted. Services by Eld. E. M. Detweiler. Interment in Grandview cemetery.—Jerome E. Blough, Johnston, Pa.

Friend. James Oliver Fickel, died at his home in York Springs, March 27, 1922, aged 75 years, 3 months and 18 days. His wife, five brothers and one sister survive. Services by Eld. W. G. Group. Interment in Sunnyside cemetery.—Ruth Group, East Berlin, Pa.

Garber. Bro. John D., born in Augusta County, Virginia, died at his home, Hope, Va., April 21, 1922, aged 66 years, 5 months and 15 days. His wife preceded him in 1916. Surviving are four brothers and one sister. He was a member of the Brethren Church for a number of years and lived a loyal and consistent life. He bore his illness of two weeks with Christian patience. Services at Middle River church by Bro. B. B. Garber. Interment in the adjoining cemetery.—Ada R. Reed, Ft. Defiance, Va.

Garlie. Sister Almira Steel, died March 27, 1922, aged 60 years, 7 months and 10 days. She is survived by her husband, one son and two daughters. She was an invalid and unable to walk for about seventeen years. Services at the Cherry Lane house by Elders D. M. Vanhorn and H. S. Guyer.—Emanuel G. Koonce, Clearville, Pa.

Griffith. Sister Mary Louise, youngest daughter of Brother and Sister Harvey L. Griffith, died at her home in Meyersdale, after three months' illness. Having completed her high school work, she took some school work at Juniata College, and later entered a business college. Besides her education she was an accomplished musician. She identified herself with the church when only fifteen years of age. She was a good worker in the Sunday-school and church. She was born April 8, 1901 (Easter), died on Good Friday and was buried on Easter Sunday. Services at the home of Bro. T. Rodney Coffman, assisted by Eld. D. K. Clapper. Interment in Union cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Haltermann. Sister Emma, died April 22, 1922, aged 34 years, 9 months and 2 days. She leaves her husband, Eld. H. A. Haltermann, and five children. Services at the house by the writer, assisted by Eld. G. C. Koshorn. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

Howell. Alex Coulton, son of Brother and Sister Odosta Howell, of Rifle, Wash., born in Virginia, died March 26, 1922, at the hospital in Chehalis, of appendicitis, aged 12 years, 6 months and 2 days. Services at the church at Afton by Bro. J. A. Eby, assisted by Bro. E. L. Whisler. Burial at the Rifle cemetery.—Mrs. Vina E. Rench, Afton, Wash.

Metzger. Ralph Emerson, oldest son of Cyrus A. and Martha A. Metzger, born in Montgomery County, Ohio, died at the home of his parents, April 22, 1922, aged 17 years, 3 months and 22 days. At the age of thirteen he united with the Church of the Brethren and lived a quiet, faithful and consistent life. He leaves his father,

mother, one sister and four brothers. Services at the Bear Creek church by Eld. J. W. Beghly, assisted by Bro. Parker Filbrun, Interment in the Bear Creek cemetery.—Bessie M. Filbrun, Dayton, Ohio.

Miller, Bro. David, son of Samuel and Elizabeth Miller, born in Montgomery County, Ohio, died at his home, near North Manchester, Ind., April 22, 1922, aged 80 years, 10 months and 26 days. Feb. 8, 1866, he married Rebecca Franz. There were one son and three daughters. One daughter preceded him. For over fifty-five years he was a loyal and faithful member of the Church of the Brethren. Services at the West Manchester church by the writer, assisted by Eld. Amos Freed.—I. Bruce Brock, North Manchester, Ind.

Miller, Sister Emmaline, nee Nusbbaum, wife of Bro. A. D. Miller, died at her home in Goshen, Ind. April 19, 1922, aged 60 years, 5 months and 5 days. She is survived by her husband, three daughters, two sons, two sisters and one brother. Sister Miller was a charter member of the Goshen City church and one of the active organizers and workers of the Aid Society. For over forty years she has faithfully served her Lord, seldom missing a service. Services by the writer, assisted by Eld. J. M. Markley, at the church. Interment in the Violet cemetery.—T. E. George, Goshen, Ind.

Minnich, Mary M., eldest daughter of John and Susan Huffman, born March 6, 1838, in Clark County, Ohio. In 1857 she gave her heart to God, and was a faithful and consistent member until death. The same year she married John Minnich, who survives with one son and several grandchildren. Bro. Minnich and wife are the last charter members left of the Prairie Creek church, organized during the Civil War. Services at the Sugar Grove church by Eld. Jos. Spitzer.—D. R. Hardman, Warren, Ind.

Noffsinger, Sister Sadie B., died at her home in Walnut Grove, Johnstown, Pa., Feb. 8, 1922, aged 53 years. She had been ill for more than two and a half years. She was born in Cambria County, Pa., the daughter of Eld. Samuel and Susannah (Good) Brallier. She married Jacob B. Noffsinger Dec. 1, 1889. There were ten children. Four sons and two daughters, with the father, survive; also a brother and two sisters, a half-brother, a half-sister, her stepmother and two stepisters. She united with the church when fourteen years old and was an aggressive worker. The mission cause always found in her a ready champion and earnest defender. Through her efforts the Aid Society had its beginning twenty-eight years ago. At an early age she showed talent for writing. Many contributions in verse and prose have found their way to the columns of the church and secular publications. Services by Bro. L. B. Harshbarger, assisted by Bro. Albert Dannebaum (Progressive), in the Walnut Grove church. Burial in the family plot in Union cemetery, near Conemaugh.—Nannie H. Strayer, Johnstown, Pa.

Peters, Sister Bettie, daughter of Brother Wm. and Sister Julia Peters, born near Mt. Sidney, Va., died Dec. 30, 1921, aged 51 years, 3 months and 19 days. She was the oldest of ten children, all having preceded her with the exception of one sister. Her father and mother are both dead. She was a faithful member of the church for a number of years. Services at Middle River church by Bro. B. B. Garber. Interment in the adjoining cemetery.—Ada K. Reed, Ft. Defiance, Va.

Prenser, Sister Mary Pearl, daughter of Brother and Sister Adolph Prenser, born at White, S. Dak., died at the home of her parents, at Mossy Rock, Wash., Dec. 23, 1921, aged 17 years, 5 months and 8 days. Her death was caused by leakage of the heart, with which she was afflicted for almost three years. She united with the church at the age of nine years and remained faithful until 1st last she called for the elders and was anointed. She leaves father, mother, three brothers and two sisters.—Mrs. Vina Kuch, Ajlune, Wash.

Reighard, Mrs. Elsie May, nee Barkheimer, born July 5, 1896, died in Johnstown, Pa., April 19, 1922. She died after a short illness of diphtheria. She is survived by her husband, Edward E. Reighard, a son, her parents, a brother and six sisters. Services by Eld. E. M. Detweiler. Burial in Headrick cemetery.—Jerome E. Blough, Johnstown, Pa.

Sheaffer, Bro. Harry, of Huntsdale, Pa., Upper Cumberland congregation, met a sudden and very sad death. His team became frightened at an approaching train. In his efforts to stop the horses, he was thrown on the track and instantly killed. He was a young man who had many friends. He was in his nineteenth year. He is survived by his parents, five brothers and one sister, all living at Hunsdale.—A. A. Evans, Carlisle, Pa.

Shidler, Sarah, died at the home of her half-sister, Mrs. D. H. Brumbaugh, near Markle, Ind., April 13, 1922, aged 73 years, 10 months and 11 days. She united with the church early in life and lived faithful until death. She leaves two sisters, two half-sisters and a half-brother. Services at the Loon Creek church by the writer, assisted by Eld. B. D. Hirt.—B. D. Kerlin, Markle, Ind.

Snyder, Sister Mary, nee Snowberger, died Feb. 22, 1922, aged 81 years, 3 months and 18 days. She was twice married—first to Isaac Ritchey. There were six daughters and one son—the son being the only surviving child. Her second husband was Jacob Snyder, who preceded her about two months ago. She was the last of a family of fourteen children. She lived a Christian life for many years. Services by Elders J. C. Garland, A. A. Snyder and J. S. Herschberger in the Clearville Union church.—Emanuel G. Koonce, Clearville, Pa.

Strebin, Sarah E., died April 18, 1922, aged 73 years, 2 months and 29 days. She was the daughter of Mary and John Kessler. June 19, 1870, she married Fred H. Strebin. They were nine children. She became afflicted with cancer of the liver and suffered for eight weeks, but bore it all patiently. March 15 she called for the anointing service. Early in life she became a member of the Church of the Brethren, in which faith she lived until the end. She leaves her husband, four children, sixteen grandchildren, two great-grandchildren and one sister.—Sherman Kendall, Bennetts Switch, Ind.

Vanderkolk, Sister Maggie, born in Dokkum, Netherlands, died at Octavia, Nebr., April 13, 1922, aged 43 years, 6 months and 26 days. In 1892, some years after the death of her father, the deceased with her mother, sister and youngest brother, came to America and settled near Octavia, where she resided until her death. Her mother died thirteen years ago. She was a faithful and consistent member of the Church of the Brethren. She leaves one sister and three brothers. Services from the Brethren church at Octavia by Bro. L. I. Meek. Interment in the Edholm cemetery.—J. J. Papa, Octavia, Nebr.

Wales, Sister Rachel Armagost, born in Greenville, Pa., died April 3, 1922, aged 77 years, 11 months and 23 days. In 1863 she married Alfred Barber Wales, who preceded her three months ago. There were seven children. She united with the church in 1866. Brother and Sister Wales loved the church and had been active in every good cause for fifty-five years. Their home has been in Pond Creek, Okla., since 1911, where they have been cared for in their declining years by their youngest daughter and her husband. There remain five children, sixteen grandchildren and twenty-one great-grandchildren. Services by the writer. Interment in Pond Creek cemetery.—John R. Fitzer, Cordell, Okla.

Zumbrun, Levi, son of Henry and Juda Kinsey Zumbrun, born in Ohio, died at his home in Noble County, Ind., April 17, 1922, aged 81 years, 6 months and 10 days. He was married to Hannah Huff Oct. 30, 1870. She preceded him in 1891. In 1897 he married Elisabeth Hess, who survives. There were no children, but he took the place of father to a number of orphaned children. His home was open to any who needed help. Bro. Zumbrun has been a faithful member of the Church of the Brethren for more than fifty years. He was a member of the Blue River congregation continuously. He leaves his wife and two sisters. Services by Eld. Jesse Gump, at the Merriam Christian church. Interment in the cemetery near by.—Etta Bitting, Albion, Ind.

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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from page 301)

VIRGINIA

Fairfax.—April 8 Bro. J. F. Britton began a series of meetings, continuing for one week, preaching in all ten sermons. Bro. Britton labored earnestly, and while there were no accessions to the church, we feel that the members were strengthened and encouraged.—Maggie Miller, Vienna, Va., May 1.

Moscow.—Elkrun congregation having previously divided its congregation into two parts, we, the members of the Moscow territory, met April 20 to organize. The following brethren were with us: A. S. Thomas, J. W. Wime, M. G. Sanger, J. S. Flory, J. L. Driver and D. S. Thomas, with A. S. Thomas presiding. Following officers were elected: Secretary, M. G. Wimer; trustees, Florence Driver; correspondent, J. S. Cupp; Ministerial Board: Elizabeth Harper, C. W. Zimmerman and W. W. Cox; Sunday-school superintendent, J. S. Cupp. Our official body is as follows: Ministers, Eld. Jacob Zimmerman, Eld. N. J. Miller, Eld. C. W. Zimmerman and W. W. Cox; deacons, C. R. Sheets and J. S. Cupp; members and W. W. Cox. Our quarterly council will be held on Friday (instead of Saturday, as at first decided) before the third Sunday in February, May, August and November. J. S. Cupp, Mt. Solon, Va., May 11.

Peters Creek church was favored with a program by the Deputation Team of Daleville April 23. April 29 and 30 a very interesting program was rendered by the Bible Extension Department. Offerings were taken at each of these services for the support of the work. Our love feast will be held at Peters Creek church May 20, beginning at 4 P. M. Ida Showalter, Roanoke, Va., May 1.

Rileville church met in council April 23, with Eld. J. B. Huffman and Bro. N. D. Cool, our pastor, presiding. The deacon brethren gave very favorable reports of the annual visit. Ten were added to the church roll and one was reclaimed. One awaits the rite of baptism. Mrs. J. W. Huffman, Rileville, Va., April 25.

Roanoke.—April 23 Dr. T. S. Mohrman preached for us from the text, "Thy, eat down to eat and rise up to play." Impressions gathered from his sermon were that we are in this world to serve, not to be entertained; that amusements, to hold our young people, will not avail; that worldly pleasures are not food for the soul, and have no place in "high place" religion. At the evening service Prof. F. D. Dove preached on the subject, "The Gospel of Habit Forming," proving very conclusively that habit-forming plays a very big part in our destiny. April 30 Bro. J. Allen Flora had charge of the morning service, and Bro. D. P. Hython of the evening service. Our pastor is holding a revival at Selma, Va. The love feast will be held May 21. Mrs. John H. Shuckel, Roanoke, Va., May 1.

WASHINGTON

Outlook. April 7 we convened in council, with Bro. Wagner presiding. One letter was granted. The week before Easter we had services each evening, conducted by Bro. Fike, presenting the suffering, death and resurrection of our Christ. The following Sunday we had an Easter program. The recitation and songs were well rendered to a large audience. April 22 we held our love feast, with Bro. Fasacht officiating. Mrs. C. A. Wagner, Outlook, Wash., April 27.

Richland Valley.—One of our Sunday-school scholars was received into the church by baptism last Sunday morning. April 9 Bro. E. L. Whisler closed a series of meetings at the Salkum school-house, about thirteen miles from Ajlune. The interest and attendance were good. Twenty accepted Christ and one was reclaimed. Elvin has been received into the church by baptism and the rest are to be baptized later. There is a good opening for the Brethren at this place. April 9 Bro. J. A. Ely, with a few of the young people and a number of friends, met at the home of Brother and Sister Howell, where services and preaching on account of sickness in the home, they are not permitted to attend church. We have an evergreen Sunday-school and a Christian Workers' Meeting, preaching morning and evening, and prayer meeting every Wednesday. We also have preaching at four different points besides. The Sunday-school gave an Easter program to a well-filled house. Bro. J. A. Ely delivered two morning sermons on Easter Sunday. Bro. E. L. Whisler preached at three different points that day. We have a nice little church here, with only two ministers, and the members are scattered over a large territory. Our ministers have more calls for preaching than they can fill.—Mrs. Vina Rensch, Ajlune, Wash., April 25.

WEST VIRGINIA

Mt. Union congregation met in council at the Wiley Hill house, with our clerk, Bro. Buckles, in attendance. The subject of the congregation as delegate to District Meeting. It was decided that whoever goes to Annual Meeting should act as our delegate. We planned to have a series of meetings in May and to close with a love feast, but as yet we have not been able to secure a minister. Good interest is being taken in the church services and the Christian Workers' Meeting. Our Sunday-school is progressing splendidly under the direction of the superintendent, Bro. James Hamilton. We had a fine Easter program, consisting of recitations by the little ones and a number of songs by the choir. There were 268 present in Sunday-school on Easter Sunday. This year our school has averaged 120 in attendance—the largest average reached in the past five years.—C. C. Stener, Morgantown, W. Va., April 30.

WISCONSIN

White Rapids Sunday-school gave a very appropriate program to an appreciative audience on the afternoon of Easter Day. It was followed by a short address by the pastor on the subject: "Because I Live, Ye Shall Live Also." We are few in number but the spirit of the members is to be commended. Some new members will move into our community in the near future. We would be very glad to welcome others, and to correspond with any who are interested in Northern Wisconsin. We are expecting to begin work on our new church building as soon as the weather permits. We have been holding our services in the schoolhouse, but this has proved very unsatisfactory.—Laura S. Harley, Amberg, Wis., April 20.

ANNOUNCEMENTS

LOVE FEASTS

Alabama
May 27, Fruitdale.
California
May 13, 11 am, Laton.
May 21, Covina.
May 21, First Church, Los Angeles.
Florida
May 21, 7:30 pm, Patterson.
May 28, Santa Ana.
Colorado
May 13, 8 pm, Huston.
May 13, Bethel.
May 18, Antioch.
June 4, Fruta.
Florida
May 13, Bethel.

Idaho
May 26, Bowmont.
June 7, Clearwater.
June 10, Moscow.
June 10, 8 pm, Winchester.

Illinois
May 14, Milledgeville.
May 14, 7 pm, Sterling.
May 14, 7 pm, Batavia.
May 19, 7 pm, Elgin.
May 21, 7 pm, Bethel.
May 21, 7 pm, Polo.
May 21, 6:30 pm, Cherry Grove.
May 27, 28, 7 pm, Yellow Creek.
May 27, 28, 7 pm, West Branch.
May 27, 7 pm, Rock Creek.
May 28, 7 pm, Champaign.
May 28, Freeport.
June 5, 7 pm, Okaw, Centennial house.
June 3, 4, 1:30 pm, Wadlams Grove.
June 6, 10 am, Astoria.

Indiana
May 13, Wawaka.
May 13, 7 pm, Bethany.
May 13, 7 pm, Beech Grove.
May 13, Pleasant Valley.
May 13, Walnut Hill.
May 20, 7 pm, New Bethel.
May 20, 7:30 pm, Portland.
May 20, 2 pm, Blue River.
May 20, Pine Creek.
May 20, North Winona Lake.
May 20, Shipshewana.
May 21, 6:30 pm, Second South Bend.
May 21, Logansport.
May 21, 7:30 pm, Upper Fall Creek.
May 27, 4 pm, Pipe Creek.
May 27, English Prairie.
May 27, New Salem, five miles southeast of Milford.

Iowa
May 27, 2:30 pm, Pleasant Hill.
May 27, Yellow River.
May 27, Bremen.
May 29, Missisquoi.
May 31, 7 pm, Wakarusa.
June 3, Tippacaw.
June 3, Kildick, Antioch house.
June 3, Middlebury.
June 3, 6:30 pm, Baugo.
Iowa
May 13, Mt. Eden.
May 13, Monroe County.
May 20, 2:30 pm, Iowa River.
May 20, 7 pm, Prairie City.
May 21, Des Moines.
May 27, Osceola.
May 27, Libertyville.
May 27, Des Moines Valley.
May 27, Sheldon.
May 29, Grundy County.
June 1, Greene.
June 3, 4, Dallas Center.

Kansas
May 13, East Salem.
May 13, Verdigris.
May 13, Independence.
May 13, 7:30 pm, Ottawa.
May 13, Arsons.
May 14, Morrill.
May 20, Chanute.
May 20, 7 pm, Pleasant View.
May 21, 7 pm, Kansas City, Central Avenue.
May 27, 6 pm, Abilene.
May 27, 5 pm, Belleville.
May 27, 10 am, Maple Grove.
May 27, Victor.
June 3, White Rock.
June 3, 7:30 pm, Chapman Creek.
June 4, Garden City.
June 10, Prairie View.

Maryland
May 13, 14, 4 pm, Manor.
May 13, 14, 10 am, Pine Creek.
May 13, 2 pm, Pipe Creek.
May 20, 2 pm, Thurmont, Mt. Dale house.
May 20, 2:30 pm, Meadow Branch.
May 20, 21, 1 pm, Beaver Creek.
May 21, Ridgely.
May 21, 6 pm, Washington City.
May 27, 2:30 pm, Beaver Dam.
May 27, 2 pm, Brownville.
May 27, 2 pm, Bush Creek.
June 3, 4:30 pm, Long Green Valley.

Michigan
May 13, 2 pm, Elm Dale.
May 13, Sugar Ridge.
May 20, 6:30 pm, Battle Creek.
May 27, Onkama.
May 27, Homestead.
May 27, 7:30 pm, Elsie.
May 27, Woodland.
June 3, 10:30 am, New Haven.
June 3, Thornapple.
Minnesota
June 3, Jewett.
June 24, Worthington.

Missouri
May 13, Shoal Creek.
May 27, Centerville.
June 3, Smith Fork.
Nebraska
May 13, South Beatrice.
May 14, 7:30 pm, Lincoln.
May 21, 7 pm, Falls City.
May 27, 7:30 pm, Alvo.
May 29, Octavia.
Ohio
May 19, 6:30 pm, Pleasant Hill.
May 20, Harris Creek.
May 20, Cleveland.
May 27, 5 pm, Eversole.
May 27, 7 pm, Oakland.
May 27, Blanchard.
May 27, Wyandot.
May 27, Lick Creek.
May 28, 6 pm, Fostoria.
June 3, 10:30 am, Silver Creek.
June 3, 6:30 pm, Greenspring.
June 3, 6 pm, Bear Creek.

Oklahoma
May 13, 7 pm, Paradise Prairie.
May 21, 7:30 pm, Oklahoma City.
May 27, Big Creek.
May 28, Thomas.

Oregon
May 13, 7 pm, Newberg.
May 20, Mabel.
Pennsylvania
May 13, 2 pm, Hatfield.
May 13, Pleasant Hill.
May 13, 14, Upper Conewago, at Mummert house.
May 14, Juniper Park.
May 14, 6:30 pm, Roxbury church, Johnstown.
May 14, Elizabethtown.
May 14, 6:30 pm, Green Tree.
May 14, Codorus, Codorus house.
May 14, Walnut Grove (Johnstown).
May 14, York.
May 14, Rummel.
May 14, Clover Creek, Fredricksburg house.
May 14, 4 pm, Ephrata.
May 14, 2 pm, Lititz.
May 14, Carson Valley.
May 14, 6:30 pm, Pittsburgh.
May 14, Upper Cumberland, at Huntsdale.
May 14, Stonerstown.
May 14, Maple Spring.
May 14, Kootz.
May 14, 16, West Conestoga.
May 16, 17, 9:30 am, Midway.
May 16, 17, 1 pm, Bareville.
May 17, 18, Mountview.
May 17, 18, 1:30 pm, East Fairview.
May 20, 9:30 am, Richland, Richland house.
May 20, Lower Clair.
May 20, 2:30 pm, Good Will house, Lost Creek congregation.
May 20, 1:30 pm, Welsh Run.
May 20, 6:30 pm, First Church, Pottstown.
May 20, 2 pm, Mingo, Mingo house.
May 20, 21, Maiden Creek, Mohrsville house.
May 21, Moxham (Johnstown).
May 21, 6 pm, Woodbury.
May 21, 1:30 pm, Lower Conewago, Bermudian house.
May 21, 6 pm, Pike church, Brothersville.
May 21, New Fairview.
May 21, 1:30 pm, Marsh Creek.
May 21, 7 pm, Altoona, Twenty-eighth Street church.
May 21, Roaring Spring.
May 21, 24, 9:30 am, Fredericksburg, Meyer house.
May 23, 24, 9:30 am, Springville, Mohler house.
May 24, 25, East Petersburg, East Petersburg house.
May 25, 26, 10 am, Little Swatara, Ziegler house.
May 25, 26, Big Swatara.
May 26, 6:30 pm, Greensburg.
May 27, 7 pm, Upper Dublin.
May 27, 2 pm, Akron.
May 27, Spring Run, Pine Glen church.

Virginia
May 27, 28, 10 am, Back Creek, Shank house.
May 27, 28, 10 am, Upper Codorus, Black Rock house.
May 27, 28, Big Dam.
May 28, Carlisle.
May 28, Mt. Joy.
May 28, Dunning Creek, New Paris house.
May 28, Shade Creek.
May 28, 3 pm, Reading.
May 28, Manor, at Penn Run.
May 28, Scalp Level.
May 28, 4 pm, Harrisburg.
May 28, 3 pm, Shamokin.
May 28, Leamersville.
May 29, 6:30 pm, Chambersburg.
May 30, 31, 10 am, West Greentree, at Greentree.
May 30, 31, 9:30 am, Myerstown and Heidelberg, at Heidelberg house.
June 1, 2:30 pm, Buffalo.
June 3, Mt. Olivet.
June 3, 1:30 pm, Spring Creek.
June 3, 2 pm, Ridge.
June 3, Mechanic Grove.
June 3, 4, 1:30 pm, Spring Creek, at Hershey.
June 4, Lewistown.
June 4, 6 pm, Snake Spring Valley.
June 4, Meyersdale.
June 4, 7 pm, Lower Cumberland, Mohler house.
June 4, 6 pm, Middle Creek.
June 11, Farmers Grove, Perry congregation.

Washington
May 13, 6 pm, Fairfax.
May 20, 3:30 pm, Cooks Creek, Hinton Grove.
May 20, 4 pm, Salem.
May 20, 3:30 pm, Pleasant Valley (2nd Dist).
May 20, 5 pm, Summit.
May 20, 4 pm, Peters Creek.
May 21, Roanoke.
May 27, 4 pm, Moscow.
May 27, 5 pm, Rileyville.
May 28, 6:30 pm, Staunton.
West Virginia
May 13, Spruce Run.
June 3, 2 pm, Berkeley.
Wisconsin
May 27, Chippewa Valley.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ,"—Eph. 4: 13.

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Elgin, Ill., May 20, 1922

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...EDITORIAL...

A Qualification Generally Overlooked

THAT a Conference delegate should be "a good man, and full of the Holy Spirit and of faith," is unanimously conceded. True Christian character and loyal devotion to Christ and the church are first on the list of qualifications. But surely it can not be necessary to lay special emphasis on this. We should be in a sad plight, indeed, if we could not take this much for granted.

Next to these primary qualities of the heart comes poise of mind—that fine balance of insight and judgment which enables one to weigh a delicate and strained situation calmly, seeing the issue from all sides and staying on one's feet, against all temptations of excitement and untempered zeal. It is such a combination of mental alertness and steadiness as must have marked the "wisdom" of Stephen, which the Cyrenians, Alexandrians and others "were not able to withstand."

But there is another qualification, not by any means so vital as those already named, and yet very useful, at times, to Conference delegates. And since we can not recall ever having seen or heard it mentioned, in any discussion of delegate qualifications, we think it worth while to refer to it. We mean the saving grace of a sense of humor.

Not that there is anything to laugh at. Outright laughter hardly befits the dignity of such an occasion. For delegates certainly, as well as deacons, "must be grave." The business of an Annual Conference is too important a matter to be approached in a spirit of light-mindedness. But gravity is not inconsistent with a moderate degree of humor, and there are times when a reasonable exercise of this faculty is the only thing that will relieve the tension and enable the Conference to get ahead with business.

Such a situation arises when some modern Elihu takes the floor and says by his manner: "I also will show mine opinion." Indignant at the failure of other participants in the discussion to throw any light on the subject, he can restrain himself no longer. He decides to diagnose the case correctly and doesn't mind admitting it. Like his ancient prototype, he is "full of words." His "breast is as wine which hath no vent." He is "ready to burst."

At such a juncture, instead of becoming alarmed or getting all worked up, in an effort to prepare a reply in kind, the thing to do is to sit back comfortably and enjoy the humor of the situation. Just let the dear brother "burst." The thought which escapes will not be heavy enough to do much damage. You may even be able to assist in puncturing the bubble, if you are seated where the speaker can see you, by allowing a quiet smile to trickle down gently out of the southwest corner of your eye.

No one could think of accusing the prophet Elijah of any lack of gravity, but he once met a situation which called out one of the most delightful plays of good humor and at the same time one of the keenest ironies in all literature. To the Baal prophets there was certainly nothing amusing about the Mount Carmel contest, but their frantic ravings were too ludicrous for the stern and fiery prophet of Jehovah. So he mockingly suggested that their god must be away from home on business or possibly taking his afternoon nap. While this only increased the frenzy of the Baalites, by that very fact it prepared the public mind all the better for what followed and, incidentally, must have brought no little relief to Elijah himself.

But doesn't it seem unfortunate that this fine sense of humor, which stood the faithful prophet in such good stead on this occasion, should have failed him so completely in another crisis shortly afterward? How else could he have cut such a sorry figure under the juniper tree, bemoaning the fact that he was the only faithful one left in the general apostasy? His vision was considerably distorted. His facts were badly mixed. He found out better later.

We must not be too much surprised, then, nor too much excited, when would-be champions of the Lord in our own day take themselves with such terrifying seriousness. We must remember that a man's convictions as to fundamental truth, are his most treasured possessions, and rightly so. If he thinks that any other view than his is not only wrong but dangerous, he can not do otherwise than fight for his own with all his might. If his fanaticism renders him unable to distinguish between essential truth and his own definitions of it, that is his misfortune. It may or may not be his fault. But such a one is certain to feel that those who do not agree with him are of necessity on the wrong road and he must do his best to rescue them. Or, if that is not possible, he may come to feel that he can scarcely have further fellowship with them.

Such an attitude should always be met with the most kindly and good-natured tolerance. And sometimes, also, it should be met with kindly and good-natured humor. This is the case whenever the element of personal vanity gets mixed up with zeal for the truth—that is, when Elijah becomes Elihu.

This is a temptation from which the best of us are not exempt. The narrower the range of one's knowledge, the higher one's estimate of its importance is likely to be. Intensity of well-grounded conviction is a mark of a strong and healthy personality. Blessed are they who can distinguish between this and fanaticism, bigotry and pride of opinion.

Delegates whom the Lord has blessed with "a sense of humor, along with other more important qualities, might do well to take a moderate portion of it with them to Winona Lake. It is a good thing to have at hand at any time, in case it should be needed.

The Sphere of Devotion

A DEEPLY devotional life betokens a strong emotional nature, as we commonly think of it, but is it not a grievous error to divorce the spirit of devotion from

the other elements of the human personality? As if piety had no particular use for strength of intellect or strength of will!

Everybody is familiar with that caricature of true piety which lies back of the popular designation of well-meant but weak-minded zeal as "pious." But the real article is not only perfectly consistent with mental strength, but demands it for its most effective expression.

For praying, real praying, is hard work. It enlists the service of intelligence no less than that of desire. Even more does it enlist the greatest possible purposefulness of the will, not in opposition to, but in co-operation with, the will of God.

Communion with God is more than dreamy aspiration. There is depth of emotion in it, but so is there depth of thought and of determination. It is an exercise of the whole being.

Not for Teachers Only

IN one of the biggest little books we have seen, for a long time—though it is not a new one—the author speaks of "an aptitude for vicariousness" as the first of four leading characteristics of the ideal teacher. It is a rather cumbersome phrase and makes you wonder just what is meant. It turns out that the novelty is only in the phrasing. The idea is very old and very simple.

It is nothing more nor less than the ability to put yourself in the other person's place. It is the capacity to understand him, to get his viewpoint. It is seeing why the proposition looks attractive to him, or repulsive, as the case may be. It is entering into his own inner experience, that you may lead him out of it into a better one. It is sympathetic imagination.

But as soon as one realizes what a beautiful and simple thing this is, he sees also that it is not the teacher alone who needs this quality, but the leader in any and every kind of good work. It is just what every one must have who would serve this needy world in any useful way.

For wasn't it precisely this "aptitude for vicariousness" that made of Jesus Christ the wonderful Savior that he was? And didn't he get that straight from his Father? Is not that very thing the chief element in the Christian conception of God? Isn't it the explanation of John three sixteen?

It is no marvel, then, that one who would lead others into the larger light of truth must be much like his Lord in "aptitude for vicariousness."

The Curse of Partisanship

PARTY names and labels are a source of untold mischief. If they meant exactly the same thing to everybody this would not be true.

But they do not mean this and can not mean this because, owing to differences in education and temperament, what seems like radicalism to one will be moderate conservatism to another. All such terms are relative and depend for their significance on what they are compared with.

You can not divide citizens into Republicans and Democrats and have all the political wisdom on one side. Nor Christians into conservatives and liberals and have all the truth and piety on one side.

It is a pity that so many people do not know the difference between conviction and partisanship. The curse of partisanship is a block in the wheels of national and international prosperity. And of spiritual prosperity.

Party names were a bad thing for the church of Corinth. They are a bad thing for any church.

CONTRIBUTORS' FORUM

Should You Feel Inclined to Censure

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings, too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Alay a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame;
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly;
Hastiness to trouble tends;
Those of whom we thought unkindly
Oft become our warmest friends.

Author Unknown.

Revision of Church Boards

BY J. H. MOORE

I FIND myself considerably interested in the "Revision of Boards"—a question scheduled for the Winoona Conference. From the start, the board business has been giving our people a good deal of concern. It required the experiences of a few generations, to secure even one board, but having once got under way, they multiplied rapidly, until there came a conviction that we had too many. To appoint one board after another, is the easiest matter in the world, but to line up these thirteen boards, as we now have them, keep them at work to advantage, and then to finance them, is another question, and a big one, too.

There is such a thing as having too much machinery, and this is possibly the situation with the Church of the Brethren. With thirteen boards it looks like an attempt to organize out of all proportion with the size of the church and the work to be accomplished. In a condition of this sort, it takes too much power to run the machine—to say nothing of the financing of the different movements. All of the congregations are willing to help in the support of a few efficient and hard-working boards, but when it comes to responding to the calls of so many, they are inclined to think that there is just a little too much of the good thing.

In the handling of work, usually assigned to boards, I am inclined to favor the method worked out by Henry Ford in his late efforts at managing his railroad. Instead of dividing the work up into many departments, and selecting a man for each department, he has one man to look after as many departments as practicable, and then he pays him for what he gets done. This is what the business man would call "good common sense," and the more of this kind of sense we can inject into our church work, the more satisfaction will we be able to render.

A feeling of this sort seems to have possessed the committee that now proposes to cut our boards down to less than one-half of the present number, and then have one board direct the work heretofore assigned to two or more boards. In this way efficient men can be released and made available for service elsewhere.

Then, too, I have often wondered why this, that, and the other line of teaching, must be turned over to boards. It looks too much like depending on boards to do what every preacher and elder should naturally be expected to do. To illustrate: Why have a special committee on Dress Reform, or even a Temperance and Purity Committee? What are our preachers, elders, Sunday-school teachers, and the religious workers in our schools for, if they do not teach the principles of the Brethren on these as well as on other points? Why have church papers if we can not depend on them for sound teaching, and plenty of it, on these principles? We do not have a committee on baptism, the church ordinances, or secret societies. Why a committee to instill Christian simplicity in our attire? Why not stir up the preachers, elders and other teachers? They ought to make the land ring with the importance of

simplicity, modesty, decency, temperance and everything else that the New Testament demands. We all recognize the fact that some of the boards, to be dissolved, have done some fine work, but rather than perpetuate so many boards, I suggest that we go to stirring up the pulpits. Instead of sending for a specialist to preach a sermon or two on simplicity in attire, decency in dress, temperance or clean living, let the home preachers, all over the land, do some earnest preaching on each of the "all things," that we have been talking and writing about for generations. Do this and we will not feel the need of so many boards.

But we must have some boards, and the more important ones are being suggested by the committee on boards. We can not get along without a General Mission Board to take care of the spreading of the Gospel in general. The work of this board has just started, and before another generation should more than double. Being now assigned, by the committee, the work of the General Ministerial Board, along with the Home Department, means practically two tremendous tasks. This is all that any one board, however efficient, should ever be expected to manage.

In view of this, and other considerations, a Publication Board becomes a necessity. In the way of influence, the moulding of sentiment, and stabilizing the church and her principles, the work of this board, if not greater than that assigned to the General Mission Board, is next door to it. These are to be our two great boards. As I said about the General Mission Board, I now emphasize the same regarding the Publication Board. Its work has little more than begun. The field before this board is marvelous in its magnitude and far-reaching results. Another generation should see our presses accomplishing three or four times the work that we are at this time doing. Surely, we shall need this board if we propose to reach out as we should.

We speak of the possibility of this work growing. It should grow. We are not putting into the field one-tenth of the church literature that the cause we represent demands. In a previous article I called attention to the methods of three denominations that are making rapid strides in building up churches and financing religious movements. One of the denominations, not half as large as the Brethren, reports the sale of denominational literature, for last year, to the amount of five and a half million dollars. Think of selling each year even one million dollars' worth of Brethren literature, and we should do more than that, and there is going to be something for a Publication Board to do. In view of this vision—and it is none too great—it can be seen that our publishing interest is just a bit past its first stage.

We are told that this board must have a distinct legal connection with the General Mission Board. We called attention to this in our article of May 14, 1921, or just one year ago. There is probably but one way of avoiding this, and that would be for the General Mission Board to sell the publishing interest to a board appointed by Conference, to hold and control for the Brotherhood, and to issue bonds to pay for the same, these bonds to be redeemed by a sinking fund. We are probably not ready for this, but we can, for the present, have Conference select the members composing the Publishing Board, and let this selection be accepted by the General Mission Board. This will take care of the legal part. Of course this board will report to Conference from year to year. By Conference accepting the report of the committee, she will be in a position to create a Publishing Board, and in the long run this means a good deal.

I presume it would fall to the lot of the Publication Board to appoint the Business Manager and to select the editors of all our publications, save the *Missionary Visitor*. And since this is soon to materialize, there is another thing that we may as well look forward to, for it is almost sure to come. All members on the different boards, after being selected, receive the approval of Conference. No missionary can be sent to a foreign field without the approval of the Standing Committee, and the confirmation of the Conference.

Why not place the selection of editors on the same basis? To be selected by the Publication Board, to be endorsed by the Standing Committee and confirmed by Conference, would give any editor all the church backing that could be desired. Some of the larger denominations have the editors of their church papers chosen in Conference, and in this way make them responsible to the Conference, rather than to some board. I am not, at this time, proposing the method, but it is in the air and in due time is likely to materialize.

Sebring, Fla.

The Proposed Plan of Separation of the General Mission Board and the Brethren Publishing House

BY GALEN B. ROYER

PAGE 228 of GOSPEL MESSENGER, April 15, 1922, has a report of "Revision of Boards," in which there is provided the handling of all our general church interests in a simple and efficient manner. To simplify our work down to the four boards mentioned, speaks for better things—fine as the past has been.

But the report is unusual on one issue—the dissolution of the trust, imposed upon the General Mission Board, because of the conditions by which the Publishing House came into the Board's possession.

I well recall the conferences which Bro. Daniel Vaniman, the originator of the plan, and Bro. D. L. Miller, the main donor to make the plan possible, and the writer had, on how to organize the ownership of the Publishing House so as to assure its success. I know beyond a doubt that the plan adopted—"That the General Mission Board shall own and control the publishing interests" for the church—was so vitally a part of the move, that Bro. Miller would not have given his money, had he not had every assurance that his plan would be carried out.

No one, in those conferences, ever referred to the possibility that has come to pass—the need of the two to be vitally and completely separated.

With that thought of ownership and control uppermost in Bro. Miller's mind, and with practically "all that he had," at that time, laid on the altar of service, that this large good might be made possible to the church, no one needs to marvel that, when separation was first suggested, he was pained far above what the church realized.

Had he occasion to be pained? One time, when the church's publishing interests in the West, were tramping in the mire of bankruptcy, Brother Miller and Bro. Amick—a faithful partner and long-time Business Manager of the Publishing House—risked their own capital, picked up the western publishing interests, and developed the business with the coöperation of the publishing interests in the East, into a splendidly-paying business. At a sacrifice, which reduced their income perhaps to one-third of what they had been realizing, they turned the publishing interests over to the church. Theirs was no small sacrifice in those days.

But now, when Brother Miller saw that sentiment was growing in the direction of separation, he was large-hearted enough not to stand in the way of the better step, though he did insist to his dying day that, in so doing, his donation is to be returned, and he has provided for its use elsewhere for the church.

He knew that it is not "impossible" to dissolve the trust by returning the money, as any one knows who understands the nature of trusts, and so he asked nothing but the possible thing. That is why he made request for the return of the money, and provision that the amount should not go to his heirs, should the separation be effected after he had passed beyond.

Is the dissolution of the trust "impossible," as our estimable committee has stated? I mean no unkindness or reflection, when I make the statement that it would appear, in the first place, that the committee does not want to return the money, as requested by Brother Miller, and that there lies the largest factor in the "impossible" part of the report. Most every one knows, too, that when he goes after legal advice of this nature, he gets usually about what HE wants. This instance, apparently, is no exception.

It does not take a "Philadelphia lawyer"—or a Chicago one, for that matter—to tell us that when all parties interested are agreed upon a plan of procedure, anything making for progress may be done. Law is not a hindrance but an aid to progress. General Conference can instruct that the \$50,000, now in trust with the General Mission Board, be tendered to the donors or their legal representatives, and thereby get proper release from them. Then the trust has been dissolved. Such a course would, beyond a doubt, at least, remove the objection to separation, which forces the committee to report a plan of separation, so unnatural to the genius of the church—making our General Conference subordinate to the Mission Board, in this particular. What, then, is to hinder a proper and complete separation? If such a procedure is "impossible," we ourselves, and not the law, make it "impossible." Let Conference make a constructive effort to dissolve the trust, by satisfying the donors or their heirs, and we shall see quickly that the "impossible" is possible.

Why should General Conference so direct and why should the Mission Board, in whose hands this trust rests, and the special committee, assigned to report on this matter, give hearty assistance to this procedure?

First. All who are looking for the larger possibilities want the two interests separated, as is contemplated in the agitation. It is not well to overburden one Board or even give room for opportunity to have their acts construed as domineering over other Boards.

Second. To adopt the committee's report or plan, is to make the General Mission Board greater than the Conference, in this one particular. I mean this: The committee's report provides that the Mission Board must officially endorse the appointment of the Conference to make the appointment complete. Under the present personnel of the Mission Board, that may never cause any trouble, but there certainly is the possibility of the Mission Board domineering the Conference in this matter, and in the future there may be members on the Board who will "use the liberty."

Third. From the present outlook, it would appear that a generation ago a mistake was made, when the emergency, now upon us, was not foreseen and provided for. Shall we continue making mistakes by not making a complete separation? For a time the plan, proposed by the committee, may allay agitation, but this question is bound to come up until it is settled that the Mission Board has no more to do with the publishing interests than has any other board. Now is the time to settle that question and to settle it properly.

Fourth. Then there is the moral issue involved. In 1893, when the Book and Tract Work and Mission Work were united, General Conference provided that the newly-formed Board—now the General Mission Board—"shall own and control all the publishing interests of the church." In 1897 the General Mission Board came into possession of the publishing interests, and reported the act to the Conference in these words: "Our entire publishing business is now UNDER THE MANAGEMENT AND CONTROL" (capitals are the writer's) of the Board, and thus it was accepted.

The proposed report means just one of two things: Taking the ownership and control—at least the control—out of the hands of the Mission Board—a plain violation of the conditions of the trust—or else the reported plan is not accomplishing what is wanted, and as it is represented in the report. And why is the report made as it is? Simply to avoid the return of the \$50,000, and yet try to make a satisfactory separation. But is the proposed separation satisfactory? Is it right to hold the funds, under the proposed conditions of separation? Aside from any technicalities that may arise legally, can our Brotherhood afford, for the sake of \$50,000, to violate moral law and obligation in such a manner?

There is a better course open to the Brotherhood than is submitted by the committee:

First. Let Conference defer accepting the report for one year.

Second. Let Conference appoint a committee of three who are known to favor dissolution, even to the return of the money to accomplish it, and instruct them

to proceed to end the trust by proper legal release.

Third. Then let Conference modify this committee's report so that our highest authority may appoint a publication board without even the formal consent of any group of men.

This procedure would at least remove the objections pressed against the separation because of a violation of the conditions of the trust. And rather than not take this course, which is honorable both with the dead and the living, right in the sight of God and man, and on the right ethical plane, I am ready to be one of two hundred individuals, or groups, who will give the General Mission Board \$50,000, so that, when it has refunded the trust money, it is not short any of its funds.

Brethren, let us proceed righteously in this matter!
Huntingdon, Pa.

The Minister and His Books

BY WILBUR K. MCKEE

Not very long ago, a noted teacher of sociology, in a great university, remarked to his class that the minister of the Gospel was the one man who still held in his hands the power to mould and shape the destinies of the common citizenry of America. This was a remarkable tribute to the importance of our profession from one whose ordinary thought and activity would seem to be frequently leading away from an appreciation and a respect for the ministers of the churches. However, it has seemed to some of the members of that class, in the intervening months, that the same tribute has taken on more and more the shape of a challenge—a challenge that calls upon every sincere, consecrated and really devoted minister in the church to realize the importance of his position and the sacredness of his obligations to the unusual power that is in his hands. It is a challenge which seems to demand an unusual amount of heart-searching, to discover if all the possibilities and potentialities of a preacher's opportunities are being realized.

None of us can deny the power which can come into the hearts of men from the spoken word of the pulpit. Nevertheless, sometimes we have wondered whether some of our ministers are actually going the second mile in their attempt to present to their people that which they need and hunger for. There are many aspects to this question, but we are interested now in only one, and that is the manner in which the ministers of our church today are utilizing one of their greatest treasures for sermon material and for help to the people—the books which are on every hand, offering their riches of suggestion, inspiration and illustration to the man who becomes, Sunday after Sunday, an intellectual leader as well as a moral and spiritual guide to hosts of souls.

Ever since that great pioneer preacher of the Christian church stood on the hilltop and appealed to the host before him with his apt quotation from one of their great poets—"For in him we live and move and have our being; as certain of your own poets have said, For we are also his offspring"—there has been a pattern and example to all preachers for all time to come to add to their preparation for the Gospel a wide and extensive reading. Paul owed much of the impression of his address, that day, to the fact that his reading had led him into the field of Greek poetry, and there are ministers today who are feeling a similar sense of obligation to the wideness of their knowledge of books.

There has been a very striking trait of the pulpit, in years past, which has aroused no little comment among many people, and that is the very stereotyped form of illustration which has been found in so many sermons. Congregations have listened to many sermons from one man, to many sermons from different men and have wondered at the sameness of tone and form in the illustrations which have been used. They have frequently been oppressed by the monotonous sameness of subject and of title, until gradually there has grown up a sort of belief that preachers all read the same books, have compendiums of the same illustrations, and that they are following a system of pro-

fessional reading which dare not be departed from by the rules of professional etiquette. The fact that no such system exists, does not free us from the charge of sameness of illustration and of material. It is but too true that a visit to the libraries of a number of ministers in succession will reveal the same expository and homiletic periodicals (full of predigested sermon material almost ready for speaking), the same collections of "so many thousand illustrations and anecdotes," all nicely indexed and arranged under the proper headings, so that an appropriate story may be found mechanically and at once, and the same type of devotional, homiletic and expository literature, in many cases all published by the same houses—houses which advertise their wares as especially for preachers. Not that we object to the presence of this type of literature—it is usually the work of inspired and Spirit-filled men and is invaluable and absolutely necessary for the successful preacher. The objection comes in the presence of this material to the almost entire exclusion of other things.

The prophet Hosea appealed to the children of Israel to forget their one-sidedness—he likened them to "a cake unturned"; in other words he said that they were half-baked, unfinished. Can it be possible that some of our ministers are not quite complete in their preparation for their service for the Master? Surely, it is just a little one-sided to present to God's people sermon after sermon, made up from the one class of material—a material that has usually been rehashed from many phases of material in the first place.

The fact is that God has given unto his servants a veritable treasure house of material, so many-sided, so universal, and so far reaching in its appeal to the human heart that it seems almost sinful to refrain from making all the attempt possible to utilize its offering. The life of every busy minister is filled with a multitude of cares and tasks, which often prevent him from spending the time in study for which his soul cries out. Yet, when he does study, does he, in every case, fill his mind with as much of the treasures offered as he might?

How many of our ministers have even attempted to carry to their audiences the suggestions for better living, the appeals for spirituality, the illustrations of rewards for virtue and punishments of evil, the stories of the Providence of God and the misery of unbelief, the noble, inspiring and beautiful sentiments which adorn the pages of fiction, poetry, drama, essays, travel, biography, history, philosophy and, of course, theology? How many are even aware of the fact that inspiration for almost every kind of discourse is found in the most unexpected places, at the most unexpected times, by those who dip into these various fields? How many are encouraging their people to enrich their lives, to stimulate their imaginations and their spiritual powers of perception by an abundance of good reading? Do we, even in all cases, know with positive assurance how to advise our young people who are forming their standards of reading and seeking to find the good in a place where there is much that is cheap and evil?

The writer of this article, in company with other of his fellow-teachers in a great university, made certain tests of the students of the institution. They discovered that without exception those whose marks were highest, those whose lives were fullest of promise, and, best of all, those whose aims and ideals were highest, were those pupils who had been trained by far-seeing parents to be omnivorous readers, even from their infancy. The analogy is good in two ways—the preacher can take a hint for himself from these successful students; he can also ask himself as to the effect, in this direction, he is prepared to have upon the lives of the young people in his church who look to him for suggestions and for assistance in forming and directing their plans for life service.

The world today is full of much that is cheap and degrading, of amusements that waste time and energy to no ultimate purpose, of tendencies to selfishness and forgetfulness of others in a world that really "is so full of a number of things" that are interesting and inspiring. Many young people are bored and ambition-

(Continued on Page 314)

"One Cross—One Consecration"

BY ESTELLE BEAHM

First Prize Essay, Blue Ridge College

We have looked upon the foreign missionary as the ideally consecrated Christian, as the *only one* who has given all to follow Christ. Too many of us are satisfied that this should be so. But it is not so. There are *some* at home who have just as freely surrendered their all to the will of God. These few are the moving factors in the home church and the main support of the foreign church. It is not enough, however, that a few give all; it is enough only when *all* give *ALL*. "H'osover will lose his life for my sake shall find it."

We have set up one standard of Christianity for the foreign missionary and a lower one for ourselves. This is the cause of some of our greatest problems in the missionary world today. If we sincerely seek the solution of these problems, there is nothing else to do but to acknowledge that complete consecration to God is just as necessary for us as for the missionaries across the seas. We readily acknowledge the beauty and necessity of their giving all. Wherein is it less beautiful, less necessary, for us? One of our foreign missionaries recently said: "We have reached the limit of support of the home churches." Now if we were as consecrated to God as *they*, this statement could never have been true. Our Mission Board would not have to put on drives to raise the required budgets, but our treasuries would be filled to overflowing.

Do we fear to put our lands and lives completely at the disposal of God? As long as we *fear* what he may ask, we are not wholly his. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." When we can *all* feel that *everything* we have is God's, to be used just as he wills, we are solving more than the financial problem. We are then putting new life into every phase of our church work, for it will mean adequate support abroad and the maximum of interest and effort at home.

Too long have we tried the half-way plan, but now it behooves us to remember that "things done by halves are never done right." Applying that principle to our personal religion, as we would to baking a pie or taking a journey, surely a half-way endeavor will never enable us to achieve our allotted task. Present conditions—lack of interest, men, and money—must convince us that half-way Christians are not Christians at all. "He that taketh not his cross and followeth after me is not worthy of me." Christ gave his all. We bear his name. The only thing that will answer is complete Christianity, the *absolute* rule of Christ in the heart of every nominal follower. Did Christ shed more of his blood for foreign missionaries than for us? Why, the very question is absurd. Then, what is even one little reason why foreign missionaries should be more consecrated than we, or, rather, that we should be less so than they? If Christ gave his life for all, then, should not all give their lives for him? We—the majority of church members—have acted upon the principle that there was some superlative form of Christianity, needed especially by foreign missionaries, though knowing that this was not compatible with the fundamental Christian truths. And even if it were, even if foreign missionaries, as a class, had received additional opportunities in the plan of salvation, and so owed more, even then the need of today ought to be enough to cause us to arise with all our treasures and say: "Lord, here am I, and mine all, to be used for thy people and directed by thee." On the other hand, if the supreme gift of Christ were the only reason, that should be more than enough to make us anxious to give our lives—such imperfect lives—to the One who gave his life, the perfect life, for us. But when the need of today, combined with this "love so amazing, so divine," demands our lives, our all; can we hold back *anything* from his service? "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

It is this spirit of "leaving all for the Kingdom of God's sake" that is needed by every church member. Some of us may be called upon for one thing and some for another, but if we are ready, at any time, for anything he may ask, we will know what he wants us to give, or where he wants us to go. The Gospel is to be carried "from river to river, from sea to sea and to the ends of the earth."

The difference between a worker here and a worker there is a difference of place, not of message. There are many fields in which to work, and many workers, but to serve the one Christ demands consecration on the part of all—not that we desire to emphasize less the personal religion of the workers at the "ends of the earth," but that we would emphasize more the personal religion of the workers who may go only from "river to river." We should remember, always, that any one who truly loves the Christ of Calvary, can not do less than give to him his very all. "Inasmuch as ye have done it to the least of these my brethren ye have done it unto me." This doing must not—can not—be limited to a few faithful, for every one who has accepted the name Christian is bound by love to proclaim anywhere—at any cost—the message of the Cross of Christ.

New Windsor, Md.

Our Church Name

BY E. C. TEETER

In the GOSPEL MESSENGER, numbers ten and thirteen, are articles concerning our church name, in which the use of the word "Dunker" or "Dunkard" is advocated. It is the purpose of this article to answer all the arguments for the use of that word and to set forth other arguments why it should not be used.

In the first article it was stated: "And if the term 'Dunker' did originate as a nickname, that is not a sufficient reason for trying to discard it now. Some of the best known names in Christendom today were first used as nicknames." Then the names "Christian," "Methodist" and "Quaker" were cited as examples, and discussed as arguments for the use of the name "Dunker."

Whether or not a name should be discarded merely because it is a nickname, depends wholly upon whether or not that name is correct and appropriate. If it be correct and appropriate, it should be used, whether nickname or not.

Concerning the name "Christian" in Acts 11: 26, the disciples were first called "Christians" in derision. But that name was correct and appropriate because they really were Christians, by reason of being disciples of Christ, and that name implied all that Christ taught and did.

Concerning the name "Methodist," John and Charles Wesley and George Whitefield, founders of the Methodist Church at Oxford, England, in 1727, were derisively called "Methodists" because of the methodical way in which they performed their religious duties. But that name implies and emphasizes only one characteristic of that church—the method of practice—and not its belief and teaching. So it is incomplete and not applicable to the church for which it is used, and therefore not an argument or reason for the use of the name "Dunker," in like manner, for the Church of the Brethren.

Concerning the name "Quaker," the Friends were so named by Justice Bennet in derision of George Fox (not John Fox), the founder of the Society of Friends, because he admonished the Judge and those around him to quake at the Word of the Lord. But the Friends do not use the name "Quaker" nearly as much as the name Friend, in speaking of themselves, and they do not recognize it as their official name. The legal name of that church is "The Society of Friends," and "Friends" is a Scriptural name, for Christ called his disciples friends in John 15: 14 and 15. Therefore the name "Friend" implies all that Christ taught and commanded and is a correct and appropriate name for the church that he established.

Now concerning the name "Dunker," that name is derived from the German word, "tunken;" meaning

to dip. The Brethren were originally called "Tunkers" and "Dippers," in derision of their practice of dipping in baptism. The name "Tunker" was later changed into the English form "Dunker," and then "Dunkard." So the word "Dunker" or "Dunkard" means "dipper." Those who like the name "Dunker" so well that they want to use it, and want every one else to do so, would likely prefer the name, "The Dunker Church," "The Church of the Dunkers," "The Dunker Brethren Church," or some such name. By using the meaning of the name "Dunker" in these names, instead of the word itself, they would be, "The Dipper Church," "The Church of the Dippers," "The Dipper Brethren Church," or some such name. They would not likely be satisfied with any such names, but they would have to like them, to be consistent, for the principle of using the *meaning* of a word is the same as to use the word itself.

Certain noted denominational names, such as "Methodist" and "Quaker," having been established by usage, offer no reason or excuse for using the name "Dunker," in designating the Church of the Brethren, for that is merely the work of man. It is not always a good precedent, for it is not always good.

One argument stated, for the use of "Dunker," is based on the supposition that it is our popular name and that it is found in encyclopædias, dictionaries and church histories. That may be true, but that does not make it a correct and appropriate name for our church, nor does it necessarily indicate that it is popular. It is the fault of many members of the Church of the Brethren that our church name has become what it is, by their adopting and using the name that was originally used in derision. If they would not have recognized it, but would have always used the correct and legal name instead, the derisive name would not be our popular name, nor would it be in reference books and histories. They would have kept themselves and the world informed concerning the correct and legal name, and that would be our popular name and be found in reference books and histories. If all members of the Church of the Brethren would always use the correct and legal name, in referring to the church, they would educate themselves and the world concerning it, and it would be used more and more, and the name "Dunker" less and less, until the latter name would not be used any more at all, and the correct and legal name would finally be in reference books and histories, and that is the way it ought to be.

The next argument used for the name "Dunker" was that it most clearly defines, designates and identifies our church. That is only by reason of usage, and not by correctness and appropriateness. There is no other church with exactly the same name as our church, and if that name were always correctly stated, people would know, or could easily learn, exactly what church is meant by that name, without the use of the word "Dunker," and there would not be any, or very much, confusion, with other churches containing the name "Brethren." But such confusion is too insignificant to be considered.

The author of the article in GOSPEL MESSENGER No. 13, states that in his community there are five divisions of the original church and that it is necessary to use one more name—Conservative—in designating our church. If that be necessary, that would apply only to localities where the Church of the Brethren has been established many years and where there are several divisions of it, and additional words have to be used locally for distinguishing the branches. But that would not be necessary if the correct names were always used. It would not be necessary nor justifiable to use the name "Dunker" over the whole world, just for the benefit of some such localities. The Church of the Brethren is being steadily and continually extended over the world and where churches and missions are being established in new localities, the correct and legal name is being established with them, and the name "Dunker" is not used, and in some new localities is not known, and need never be known or used.

The next argument is that the term "Dunkard" most plainly describes our church, and some other

denominations are named as examples, such as Baptist, Presbyterian, Catholic, Episcopalian and Congregational, which names describe either doctrines or forms of government which are distinctive features of those churches. Now the word Baptist pertains only to water baptism, "Presbyterian" means government of the church by presbyters or presbyteries, and the word "presbytery" is a scriptural name (1 Tim. 4: 14). The word "Catholic" means universal or general, and the Catholic church always has tried to enforce its religion upon the whole world, thus making it universal or general. The word "Episcopalian" means government of the church by bishops. The word "Congregational" means each congregation being independent and self-governing. So each of these names recognizes and emphasizes one distinctive feature only, as being most important in doctrine and practice, and for which the church is named. The word "Dunker" does exactly the same thing in that it recognizes and emphasizes only one distinctive feature of the Church of the Brethren, in doctrine and practice, and that is dipping in baptism. So it does not most plainly describe our church, as it does not enumerate all that the church teaches and practices. It describes only one thing that the church teaches and practices, and omits all the rest. The Church of the Brethren claims to practice all that the Scriptures teach, and therefore it is too comprehensive to adopt a name that describes only one practice of it.

It is also stated that the name "Dunker" suggests "a people who are thrifty, plain, humble, helpful, peace-loving, God-fearing, and who are very loyal to

their convictions." It merely suggests these qualities because it is used for a church that has them, but it does not mean them nor suggest them any better than the correct and legal name. Therefore that is not a reason for using it.

Then, too, it is stated that the name "Dunker" commands popular respect and honor. It does this because it is used for a church that deserves respect and honor, but if the correct and legal name were used exclusively, it would command as great respect and honor, and have as much prestige and influence.

There are some reasons why the name "Dunker" should not be used for our church. First, it is not a Scriptural name. A church that is authorized in the Scripture, should have a Scriptural name. Second, it is not comprehensive enough, as it describes only one feature of the church, namely, dipping in baptism. And the church claims to obey the whole Scripture. Third, it is not the correct and legal name of the church, and since it is not Scriptural and describes only one doctrine and practice of it, the word "Dunker" should never be legally adopted. Fourth, it had a derisive origin, and to adopt it legally would be to lower the standard of our name. Our church has too high a standard to adopt a low standard name. The name, "Church of the Brethren" is very good, in every way—Scriptural and comprehensive. The only defect in it is that it does not, in any way, recognize the name of Christ. Since Christ established it, the church should recognize and respect him more by including his name in it.

New Castle, Ind.

The Forward Movement Department

CHAS. D. BONSACK, Director

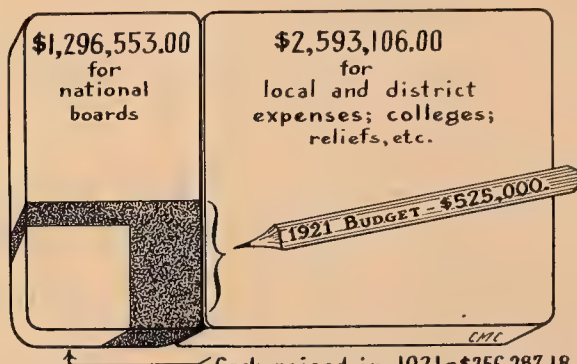
C. H. SHAMBERGER, Assistant

THE one assumption, in connection with the figures on the accompanying table, is, that the income of the membership of the Church of the Brethren is equal to that of the average in the United States. We believe this is at least a fair assumption, for, while we do not have a large group of extremely wealthy people in our church, it is also true that we do not have many extremely poor people. The estimates made are based upon the report of the National Bureau of Economic Research, which shows that the average individual income, in the United States, for the period of 1909-1918, was \$357. This is based upon the purchasing power of the dollar in 1913, so it is not an inflated figure.

The basis of division between local and general work is made at two-thirds for the former and one-third for the latter. This is not saying that such is true to fact, but is given as a convenient, and possibly not unwise division. No one can ascertain what was given for purposes, including local work, but \$256,287.18 was the amount contributed in 1921 for general work. On the basis of division suggested, this would be about one-fifth of what a tithe would produce for general work, or one-fifteenth of the entire tithe—if ours is the average income.

If this seems unreasonable for the church at large, estimate what the amount would be in your own congregation, if every one gave a tithe of his income. This is not difficult where most of the members are wage-earners. In a rural church allowance should be made for the things grown and consumed on the farm, which may not bring in an actual income, but for which the wage-earner would have to pay from his income. Make the estimates conservatively low, and you will still be astonished at the large amount of money the tithe would produce.

Possibility of the Tithe in the Church of the Brethren *



* BASED ON REPORT OF THE NAT'L BUREAU OF ECONOMIC RESEARCH—1921

The budget of \$334,500 is not a large sum of money, considering our income. If we approached tithing in our giving, we could increase our gifts to all other causes many times and still give more than \$334,500 for missions and the other general work of the church. Study the table, calculate the possibilities in your congregation, and then examine your own record of giving and see if you are quite satisfied with all of them.

Representation at Conference

THIS is an important month in our church life. It immediately precedes Annual Conference and is the time of intensive planning and preparation for that great gathering. A thousand congregations are turning their eyes toward Winona Lake, and prayers are going out from thousands of hearts that, under the grace of God, the Conference may mean everything possible for the Church and the extension of the Gospel.

Thousands of our people will assemble at the Conference. Likely every State District will be repre-

sented and perhaps more than half of the churches will be represented by delegates. Back in the churches of America and in our mission stations will be thousands, eager to hear reports of the meeting. We can not estimate the influence of the Conference on our church life.

This month is also important as the time when churches throughout the Brotherhood are designating what they will give in support of the work represented at Conference. And here is another phase of Conference representation. We wish that every church might be represented in this capacity. The size of the representation would be small, in some instances, but it is that which is left, after giving, and not the amount given, which determines the true value of the gift. The widow's mite illustrates this.

We can not but think what a blessing was missed in 1921 by the 157 churches which gave nothing for missions, or any of the general activities of the church. The joy of fellowship with other congregations, in supporting the work of the church, is compensation for any sacrifice in giving.

Not every congregation may be able to send a delegate to represent them in the delegate body, but no congregation can afford not to be represented in the Conference Offering, for the work of the church. And this representation does not cease at the close of one week, but continues to represent you as it makes possible the work of the church in foreign lands and in America.

Her Gift and Ours

A CABLE COMES, telling of the death of Sister Anna Blough on the China mission field. Nine years ago she went out to represent Jesus Christ under the direction of the Church of the Brethren. It has been a partnership of service. Her personal representation there was possible through the consecration of those in the church here. But how puny our sacrifice has been, in comparison to her supreme sacrifice! Yet the responsibility for telling the Message in China was no more certainly hers than ours.

The Lord calls some to go, in person, and others to give. The number who go is limited. The number who should give includes the last follower of Jesus Christ. If we are not called to go, will we assume our share of the responsibility of giving as freely as she gave her service, and ultimately her life, for the Cause?

Forward Movement Notes

"WE EXPECT TO START OUR '22 DRIVE SOON—AN 'every-member canvass' is our motto," reads a letter from a Local Director in Southern Ohio, as he sends in a substantial check to apply upon the 1921 campaign.

ORDERS FOR TITHING LITERATURE seem to be increasing. Nine State Districts were included in the requests for the past week. Different ones are telling how beneficial the literature is proving in their congregations.

THE SUNDAY SCHOOL at the Jonathan Creek church, Ohio, has averaged ten cents per capita in its regular voluntary offerings for a year or more. This congregation has a large number of tithers who give more than the tenth, and are teaching the children the blessing of God's loving care. And how they do enjoy it!

ONE OF OUR LIVE PASTORS, a year ago, asked his congregation if they believed the membership could be doubled in a year. They doubted it. Finally enough of them took faith in its possibility that, by the grace of God, it could be done. Well, they did it! It helps tremendously to have a big task that requires much faith and prayer. It stimulates much work, which means progress, if directed towards a worth while goal!

THE STAR CLASS OF BOYS, of the Franklin Grove, Ill., Sunday-school have the class picture on a postcard. At each class session the boys report any sickness or misfortune in the community. Then one or more of the class are appointed to see that one of these cards is sent the suffering ones, offering sympathy or help. A fine idea! This means Christian character in the boys and Christian community relationship.

THE ROUND TABLE

Love and Hate Contrasted

BY GEORGE W. TUTTLE

WHAT a contrast—a study in love and in hate—we have in the first few verses of the twenty-sixth chapter of Matthew! Hate is personified in the chief priests, scribes and elders, gathered together in the palace of Caiaphas the high priest, plotting against Jesus, while love is personified in the lavish pouring out of the precious ointment by Mary upon her Lord.

Hate in a palace; love in the house of Simon the leper! Christ had not much to do with palaces; listen to his words: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." On the other hand, Christ had much to do with love, for he was the highest expression of our Father's love.

Hate was doing its worst; why should not love do its best? Hate was poured out like water; love was poured out in precious ointment. How precious, in the eyes of the Master, must have been the friends who loved him. Does not he, who poured out love so unstintedly, value, beyond all the riches of earth, any little stream of love that flows back into the shoreless sea of his love?

Shall not love outrun hate today? Shall we not pour out our love, and say: "None of self, and all of thee"? Love knows no limit—it gives all.

Shall I say: "Too much for Jesus"?
He who poured out all for me;
Emptied himself! left all his glory
For the cross of Calvary?

Why give drillets of time, drops of service, bits of money? Why not *pour out* for him? The leaky hydrant in my yard only wastes the water, but when the faucet is opened wide and the mountain water leaps out, my garden smiles in wondrous fruitage. Is not this a parable of life—of the abundant life?

Love strains at the leash of circumstances, surroundings of poverty; not in discontent, but that it may gather all resources and sift out the best for Jesus. Love knows no impoverishing when it gives for the Master's sake; love is only impoverished by withholding. "There is that scattereth, and yet increaseth; and there is that withholdeth more than it meet, but it tendeth to poverty."

Pasadena, Calif.

Witnessing Religion

BY IDA M. HELM

THE graphophone sang:

"He goes to church on Sunday and passes 'round the contribution box,
But in his office, Monday, he's as cunning as a fox."

It was only a machine, unwinding the record that had been adjusted to it. But the idea sets forth the popular and frequent scoffing of the world at Christianity. If the life is ruled by the Christ-spirit, there is no room for such insinuations, but if the individual has fallen from the high plane of a follower of Christ to the low level of the people of the world around him, he is sadly in need of a vigorous-refilling of the Spirit of Christ, that he may be able to reflect the light of Christ to a dying world.

Ruskin, in "The Stones of Venice," says: "The most curious phenomenon in all Venetian history is the vitality of religion in private life, and its deadness in public policy. . . . The habit of assigning to religion a direct influence over all his own actions and all the affairs of his own daily life, is remarkable in every Venetian during the time of the prosperity of the state." Rev. Watkinson considers that "the one motive of all Venice's important political acts was commercial supremacy and she became guilty of dishonesty and treachery, whenever that supremacy was in jeopardy. Then her judgment became perverted by that of her commercial interests and her religion fell flat."

The Bible says: "Only fear the Lord and serve him

in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12: 24).

May each one of us appreciate this one thing, that God has called us to do a great work, and we must do our utmost to make our personal and private righteousness prevail in the public sphere of life. Our religious life must reach out to influence, regulate and sanctify public affairs.

Let each one of us take a deep, heart-searching look at ourselves and see if we are living as close to God as we should. If we are not, we do not fully appreciate our high responsibility and we should fall on our knees at the foot of the cross and take a look at the suffering Savior and implore his help. The promise to us, today, is as it was of old: "The Spirit of the Lord will come mightily upon thee, and thou shalt be turned into another man" (1 Sam. 10: 6).

Ashland, Ohio.

A Hymn of Love

(Tune: America)

(The following international hymn, written by Ivanona Björn, Sturdevant, is now being sent broadcast by the (armament committee of the National League of Women Voters.)

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of my mothers' pride,
From every mountainside
Let freedom ring.

God bless all peoples here,
God bless them far and near,
And set them free.
Free them from selfish might,
Lead them to see the light,
Teach them to love the right,
And liberty.

All countries shall be free,
All men shall brothers be,
This is our song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to thee,
Author of liberty,
Thy praise we sing;
Soon will all lands be bright
With freedom's holy light;
O, speed this by thy might,
Great God, our King.

The Religious Drama

BY EDYTH HILLERY HAY

It has its advantages. It has its dangers. A year ago I favored it highly, as a most splendid means of instilling a sort of experimental knowledge into the minds and hearts of our children. Today I'm standing still a moment, and *just wondering*. So, you see, I'm not prejudiced on either side.

A year ago I helped to drill juniors in a Vacation Bible School in this very thing, with as much interest and enthusiasm as I have ever experienced in any interesting line of work. But through it all I sensed this danger, more particularly: If we are going to try *faithfully* to impersonate the *good* characters, then it stands to reason that we must try, equally *faithfully*, to impersonate the *bad* ones—though I did find that the latter course didn't require half the effort of the former. Try it! It is ever so much easier to teach most children to look scornful or even cruel, than to teach them a benign or compassionate expression.

"But," you say, "why teach them to impersonate the bad at all?" Were you ever a child? I was. I wanted life, action—a many-sided experience, if you please—and not all just one dream of passive goodness. Why, at one time, last summer, we had a regular stampede as to which boy should get to be the wicked king, and I was told of a class of girls who were at woeful variance with each other and the teacher, as to which of them should be Jezebel. I tell you, folks, the normal child will "take" much more eagerly to the bad characters than to the good ones—I mean as regards the acting of them.

Again you say: "But they know that it is only acting, and not real, and they'll soon forget the bad." In a sense it is *only acting*, but what is your aim in this mode or manner of teaching? I say: "To the

interested child, it is *actually happening*." Have you so soon forgotten your past days? Why, I have "acted," in my little old north room upstairs, in the old home, for hours at a time, and I have not been to a similar "doin's," since then, that has been *more* real to me—if indeed as real—it *actually happened*.

As for children "forgetting the bad," we might as well forget to breathe. A child *never* forgets. Again I say: "What, then, is your aim in teaching?" No, we can not expect them to forget the bad. We should not expect them to forget it. Our one hope is, or should be, to make the good so much more beautiful and attractive than the bad, that they will *never forget the good*, and will desire it for themselves.

Then the question arises: "Can this be done?" I do not say it *can not*, I am not saying it *can*. Look well to your teachers—in them lies the solution, largely. I say again: "The dramatization of Biblical characters and incidents *can have* untold advantages, but it *will have* grave dangers, if not safeguarded."

Goshen, Ind.

Pointed Paragraphs

BY AGNES M. GEIB

1. THERE are many troubles which you can not cure by the Bible and hymn book, but which you can cure by a good perspiration and a breath of fresh air.—*Beecher*.

2. One of the saddest things about human nature is that a man may guide others in the path of life, without walking in it himself.

3. As the soil, however rich it may be, can not be productive without culture, so the mind, without cultivation, can never produce good fruit.—*Seneca*.

4. Help somebody worse off than yourself, and you will find you are better off than you fancied.

5. The drop hollows the stone not by its force, but by the frequency of its falling.

Manheim, Pa.

"The Negro's Sermon"

BY CHESTER E. SHULER

WE heard a "human interest" sermon, the other day, quite by accident. Sometimes we hear very good things in that way, as we go about our daily work.

It was a snowy day. Men were everywhere at work, shoveling snow. An old negro was thus busily at work. As he worked, he talked with his fellow-laborer—a white man.

While passing by, we accidentally overheard the negro say, in his deep bass voice: "Brudder, Ah tells yo' dis: Ah reads in mah Bible dat if yo' wants ter be saved an' go to the good place, yo' must be bawn again."

We didn't hear any more, for we had passed the spot where the men were working. But that remark was worth thinking about. It showed that "sermons" are preached not only in church services but they are, and should be, also at our work.

Do you believe that old negro's sermon, friend? It's true.

Harrisburg, Pa.

Keeping Up the Pitch

BY ARCHER WALLACE

WHEN Robert Louis Stevenson was writing one of his most fascinating stories, he laid his pen aside and said: "However shall I maintain this pitch?" He did maintain that pitch, and no one reading his romances ever suspects that sometimes he had to force himself to work by sheer effort of will.

Perhaps, if we knew all the facts regarding the world's great achievements, we would discover that something almost akin to despair overtook those men and women whose labors, to us now, appear to have been easy and spontaneous.

It was this same sense of personal weakness which came to Paul when, thinking of his spiritual conflict, he said: "Who is sufficient for all these things?" That is a question which has come to the sorely tried in every age and the answer is ever the same: "My grace is sufficient for thee." Let us be perfectly frank

to admit it; there is a sense of strain under which we find ourselves laboring from time to time. We shall find relief in just the same quarter that Paul did.

When an old man, unaccustomed to travel, and carrying a very heavy load, got on a train, he continued to hold his parcels. "Put down your load," some one observed, "the train can carry both you and your burdens." What we need most is not easier burdens to carry, but more faith in God, who alone enables us to "keep up the pitch."

Toronto, Canada.

HOME AND FAMILY

The Hope That Cheers

BY HARVEY M. BARKDOLL

No trembling, sad farewell
From her quivering lips was heard;
So softly she crossed, the quiet stream
Was not by a ripple stirred.

She was spared the parting of tears,
She escaped the mortal strife.
It was scarcely dying; she only passed
In a moment to endless life.

So low was her Master's call
That it did not reach our ear;
But she heard the sound; her quick response
Had never the note of fear.

Weep not for her soft release
From earthly pain and care;
She has reached her heavenly home and rest
Ere she knew that she was there.

But think of the sweet surprise,
The sudden and strange delight
She felt, as she met her Savior's smile
And walked with him in white.

Weep not! As her toils are o'er,
So our race may soon be won.
Lo, with sandaled feet and staff in hand
Our work for the Lord must be done!

Naperville, Ill.

Mother's Battle

BY BESS ROYER BATES

In Two Parts.—Part Two

MOTHER WILKINS went through the usual routine of getting the children off to school, setting the house in order, waiting on the baby, and preparing dinner. Her mornings were alike—day after day—except for variations of washing, ironing and cleaning. There was a time when the work flew from under her fingers. By noon the house would be shining, and the dinner would be more appetizing because of her smiling service. But of late months there had been a change. Perhaps it was the added care of the baby, which had brought it about. Yes, Mother Wilkins had fallen into the habit of scolding. And in her heart, she was blaming the rest of the family because her lot was hard.

Over the monotonous ironing, her thoughts had often accused each of the family, in turn. Why could not Father Wilkins be a little more considerate of her health and more helpful with the children? The disciplining and training fell entirely on her, she thought. Marjorie was old enough to help with the work, but her help was so half-hearted—so absent-minded! And added to that, she very often expressed her own opinions quite frankly, of Mother Wilkins' methods of housekeeping. With Mae and John, she found it really less work to do their tasks herself than to prod them into performing them. And Kenneth! At the age when it seemed he should be making less work, he really caused more trouble than ever, for he had arrived at that "smart" stage when only the worst could be expected from him. At least, so it seemed to Mother Wilkins, as she drearily ironed, interrupted by the baby, whose very sweetness was not sufficient to interrupt her gloomy moods. Thus Mother Wilkins had fallen into the habit of scolding and nagging at the children about little things which could have been remedied so much easier with a smile.

But on this morning, her thoughts had quite a different turn. When Mae had looked into her eyes and so honestly said: "Janet's mother doesn't scold all of the time," Mother Wilkins could not answer. She

could not help but feel the unspoken demand for justice in Mae's eyes, and suddenly she thought: "Can I be the cause of all this unpleasantness?"

But as soon as that thought entered her mind, she put it out! "No, I was not at fault." Did the family not give her more than just cause for all that she said? If they would change, she could change.

Again and again she recalled the shortcomings of each one of them. But Mae's honest eyes were ever before her, a silent argument against her innocence. She loved her family. They loved her. In fact, they were considered by all the neighbors an unusually happy and contented family. The Wilkins children were considered well-behaved. The neighbors were always glad to have the Wilkins children play with their own, for they were honest, clean-thinking children. This was just one of those lapses to discontent and self-pity that come to every one.

Mother Wilkins could not believe that she was the one to blame. How could she be the cause of all the fussing and quarreling that went on every morning? No, it was not her fault. And the harder she tried to convince herself that it was not her fault, the greater became her doubt of herself.

Although it was a busy morning, she finally stopped in the middle of her work and sat down with her Bible. She found these words: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Mother Wilkins went on working, and as she worked, she prayed. Her battle was long, for she had had few faults to conquer. Even now it seemed as if this fault were really one belonging to the rest of the family, and not to her. But she conquered her spirit in the end. She came out of it resolved that she would weed out of her own heart all evil feelings—she would be cheerful and happy and just in her demands of the children. Then, when she herself was right, she would be in a position to help them with their faults.

Finally the work was done, and dinner well under way. Mother Wilkins was tired, but she had one more task to perform. She sat down quietly, for a few minutes, to "control her spirit." This was not merely an indefinite prayer for strength. She prayed over very careful plans for the dinner. She planned for several pleasant subjects of conversation. She thought of a method of handling Mae and John's disputes. And she resolved that, no matter what happened, she would hold her own temper.

It is needless to add that from that day on there was a change in the Wilkins family. This change did not come about at once. Some days Mother Wilkins felt that no progress was being made, but she firmly stuck to her principle of conquering her own spirit first. The children soon felt this new strength in her. Her requests were respected and obedience was accorded her more quickly. Quarrels became fewer. A new spirit of happiness pervaded the family.

Many weeks later, Mother Wilkins received her reward. Kenneth came in, one day, after a visit to one of the neighbors. He cuddled up beside her on the davenport and said: "Karl doesn't have a nice mother like you are. His mother yells at him all the time."

And Mother Wilkins was happier than she could have been if all the riches of the world had been heaped at her feet.

Prophetstown, Ill.

"The Family"

BY OLIVER H. AUSTIN

THE mainsprings of the family are simplicity, purity, unselfish love and loyalty. Just so far as these things are honored among us, will the home continue to be the nursery of virtue, and the center of finest influence.

The greatest interest Jesus had was in the Kingdom of God. "But by his pronouncement against divorce, his chivalrous regard for women, and his unaffected love for little children, he set his seal on family life as the earthly counterpart of the life above." His ideal may be a little high for the world in general, but it should not be too high for men and women who profess to be his followers.

In the average American home of today we need

more simplicity of living and teaching—there is a bit too much fastidiousness in our present age. In the majority of our modern homes, the old-fashioned family altar has long since decayed and fallen, and with its passing, the mothers and fathers of today have lost a wonderful opportunity of instilling into their children the eternal principles of life.

If the boys and girls of today, who are to be the men and women of tomorrow, are to be clean and pure, it is very essential that the parents live clean and pure before them. As I think of this, and then dream of some of the homes in which I have been, it is very little wonder to me that so many of our American boys and girls are impure in their thinking, speaking, and manner of living. Often, by good-meaning parents, suggestions are given that are very harmful to the receptive minds of the children.

We are not void of unselfish love in our homes of today, but perhaps we might have a greater manifestation of this love. Such love as God has for the world, as Christ has for the unsaved, and as a mother has for her child, can not be too strongly manifested in our homelife. How many of us, today, are loving with a selfish love? Give us, Lord, a heart to love others as thou didst love us.

Yes, we can boast, as American people, of our loyalty as no other nation. But as we stop a moment and think, do we have any lack of loyalty? Are we always loyal to the home ties? Are we loyal to the four fundamental principles of the home, herein mentioned, and upon which society must be founded if it is to endure? Fathers, with your strength and manliness, are you that loyal man in the home you promised to be? Mothers, with that sweet spirit of sacrifice and service, are you loyal to the home and the home ties? Boys, you who are, sooner or later, to assume the responsibilities of a home, are you cultivating within your own life the spirit of loyalty? Girls, with your womanly characteristics of love and sympathy, are you preparing to fill the place offered you among the coming generations by being true to the things that are highest and noblest?

Yes, the home is the basis of society, and only as the principles which are lasting are made secure in the home, can we hope to have enduring principles in and among the nations of the world. Thus, through the influence of Jesus Christ, will our hope of a world-brotherhood become real.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

McPherson, Kans.

Train Up the Child

BY A. B. COOVER

IN a recent issue of our *Grants Pass Courier* we read: "The Bible teems with interesting contrasts between the righteous and the wicked, with contrasts between right and wrong, sin and righteousness, truth and error, between the rewards of the good and the punishment of the evil. And thinking people must conclude that it is largely because these lessons have not been dinned into the ears of the listening child during the past generation that now we have a disobedient, delinquent spirit growing up among the youth of this generation."

The whole nation is stirred in like manner because of the wave of crime everywhere. But where righteousness, mercy and love predominate, all is peace.

The many oases of Christian fellowship have convinced the very skeptics themselves that the hearing and doing of God's Word is the salvation of all. Let us have many more religious centers!

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success" (Josh. 1: 8).

Grants Pass, Ore.

AMONG THE CHURCHES

Calendar for Sunday, May 21

Sunday-school Lesson, Hilkiah's Great Discovery—2 Chron. 34: 14-23.

Christian Workers' Meeting, The Man Born Blind.—John 9.

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Gains for the Kingdom

One baptism in the Sebring church, Fla.
One baptism in the Modesto church, Calif.
Three baptisms in the Italian mission, N. Y.
One baptism in the Harmonyville church, Pa.
One baptism in the Grand Rapids church, Mich.
One baptism in the First Church, Philadelphia, Pa.
Nine baptisms in the Mountain Valley church, Tenn.
Six baptisms in the Germantown church, Philadelphia, Pa.
Six were baptized and one reclaimed in the Virdeu church, Ill.

Bro. R. W. Schlosser, of Elizabethtown, Pa., to begin June 18 in the Harrisburg church, Pa.

Thirty additions to the church at West Dayton, Ohio.—Bro. J. M. Henry, of Washington, D. C., evangelist.

One baptism in the Richland Valley church, Wash.; eleven were baptized, one reclaimed and others await the rite, as the result of meetings held at the Salkum school-house near Ajlunc, Wash.—Bro. E. L. Whisler in charge.

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Personal Mention

Bro. D. G. Brubaker, of Nocona, Texas, is to be located at Fruitdale, Ala., Sept. 1, under the auspices of the General Mission Board.

Sisters Beattie Rider, Laura Shock and Nettie Senger are due to arrive at San Francisco May 20, the date of this issue, returning from China on furlough.

When Bro. J. H. Moore, on a recent Sunday evening, delivered the Baccalaureate Sermon for the Sebring, Fla., High School, the large audience in attendance is said to have been highly appreciative of his masterly address.

The Sunday School Secretary returned early last week from his month's work in Oklahoma and Kansas. The latter part of the week he was filling engagements in Indiana, spending Sunday with the workers at Kitchel, that State.

Bro. I. J. Kreider, of Ephrata, Pa., now a Bethany student, gave us a short call last Monday. Bro. Kreider came out particularly in quest of certain facts in preparation for his Vacation Bible School work this summer. He will conduct such a school in his home congregation, beginning June 15.

The Sunday School Editor was with the good people of Roanoke, Ill., last Lord's Day. In the morning he delivered the Baccalaureate Sermon to the graduating class of the community high school, and in the evening preached at the country church, the old home church of Eld. James R. and "Aunt Barbara" Gish.

A good brother and sister, whose hearts are warm toward the great cause of missions, and who have themselves spent many years of faithful service in the mission field, have set aside a portion of their tenth money to be used in encouraging serious thinking about world evangelization and effectual expression of that thinking among the students in our schools. Prizes were offered each school for the best articles on the subject, the same to be published in the "Messenger." The idea is bearing useful fruitage and the first of these prize essays appears on page 316 of this issue. Others will follow from time to time.

The hearts of the Brotherhood will go out in deep sympathy to the China mission workers, as well as to the friends in the homeland, who are in sorrow because of the cablegram which came from Dr. Wampler to the mission rooms on Thursday of last week: "Anna Blough died of typhus May ninth." That was all the message said. Sister Blough was a daughter of Brother and Sister Uriah Blough, of Waterloo, Iowa. She first went to the field in 1913, and returned to it after her first furlough in 1920. Her second furlough came much sooner than had been planned, and will be of much longer duration. God comfort the sorrowing hearts and fill the vacant place in the ranks, and sanctify the church unto the largest service in the extension of the Kingdom.

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Special Notices

Notice.—The District Meeting of Northern Illinois and Wisconsin is to be held at Lena, Ill., Sept. 4. There is a splendid camp ground there. All the buildings and equipment necessary for the occasion are there. We feel it will be a convenient place to hold the meeting.—M. W. Emmert, Mt. Morris, Ill.

A widowed sister of about thirty years of age desires a place in a Brethren family where she might serve as nurse or companion for some aged person. Further particulars may be secured by addressing Bro. R. N. Leatherman, 1322 Chase Street, Cincinnati, Ohio.

Conference Daily Announcement.—Subscription blanks and return envelopes, with a letter of information, have been mailed to every church in the Brotherhood where we could get the name and address of pastor or elder. May we urge again that they be given prompt attention? Give your congregation a chance to subscribe. It will keep your people in touch with the problems of the church. Many far-reaching papers will be before the Conference. The Convention program is the best yet announced. Home Missions is the big work before us. You will want to know all about it each day. As to rates see "Messenger" for May 6. **Write name and address plainly.**—John R. Snyder, Editor "Conference Daily News," 1823 Moore Street, Huntingdon, Pa.

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Miscellaneous Mention

The Sunny Land mission, which is being sustained under the auspices of the Sebring, Fla., church, is making good progress. The construction of a permanent place of worship is being planned for that point in the fall.

The State District of Western Canada decided at its last Conference, July, 1921, to call for the Annual Conference for 1923. The city of Calgary, Alberta, is offering its conveniently-arranged Fair Grounds as a suitable place for the meeting, and promises to do all within its power to provide all needed accommodations.

At its late District Meeting the District of Southeastern Pennsylvania, New Jersey and Eastern New York adopted the plan of electing a secretary to serve three years instead of choosing a new writing clerk each year. This is in the direction of more efficient service. The District also took important forward steps with reference to the Brooklyn Italian Mission. A new building is to be erected in the near future.

Recognizing the fact that our members do not come in touch with each other often enough, really to know one another as they should, some of our churches have instituted what is known as a "visiting week." During that period members are expected to become better acquainted with one another, thus bringing about a spirit of general helpfulness and cooperation. It is all too true that, in these days of great stress and devotion to business, there is less of the social intermingling, characteristic of our people in former days. That very fact is responsible for some of the problems now confronting us. There would be greater congregational efficiency if the members were better acquainted with one another, appreciative of each one's special talents, and utilizing them for the benefit of the cause in general.

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Encouraging Replies From Choristers

Feeling that it might be of interest to some and prove a stimulus to others, we are here giving some extracts from letters received from choristers, to whom our special invitation was sent. These answers are typical of others: "I expect to be with you at the Winona Lake Choristers' Conference." "If it's the Lord's will, I expect to attend our Conference this year—a privilege I've never had before. Thanking you for the interest taken." "I hope we may have a revival in song service." "Just received your letter, inviting to the Choristers' Conference. I appreciate it very much. Am sure it will be a great help to me." "I am glad to know you are arranging to have special conferences for choristers and song leaders, and will be very glad to have the privilege of attending them." "I am out in evangelistic work most all of the time, and need something like this. Will try to bring a few others along." "I am very grateful for the opportunities that are afforded to choristers at Conference this year. Am looking forward to a very enjoyable and profitable week." "I am especially interested in the Choristers' Conferences. I thank you for your special invitation and will try and be on time to learn and to help all I can."

We have also some inquiries concerning the "Book of Rudiments of Music": "I am especially interested in the 'Book of Rudiments of Music.' I am one who is very much interested in the music of our church, and regret that there is not more definite work being done along that line." "About a 'Book on Rudiments of Music.' I would like such a book. Our community, together with many others, needs training in vocal music."

It is indeed gratifying to know that our good intentions are appreciated by those for whom this special arrangement has been made. It is our sincere hope that the highest expectations may be met, and that through it all God's name may be glorified and his Kingdom enlarged.

Music Committee, William Beery, Sec.

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Conference Railway Rates

Last Notice

1. A rate of a fare and a half for round trip is granted by all railroads east of the Rocky Mountains on the

"Identification Certificate" plan. You must get A CERTIFICATE, signed by me, to get the rate.

2. The Certificates are for members of the church and their families. One Certificate will answer for all members of one household. If either parent is a member, it is not necessary that all others be members of the church—you can get the rates from one Certificate.

3. I must keep a record of name and address of every Certificate sent out. To cover expenses of Certificates, printing, postage, etc., a charge of 10 cents is asked for each Certificate issued.

4. Tickets on sale June 3-12, good returning until midnight of June 21. No stop-overs allowed going or returning.

5. Parties in Canada or west of Rocky Mountains should buy summer excursion tickets to Chicago, good returning to Oct. 31—stop-overs both going and returning. Then have ready the Certificate, secured from me, to use between Chicago and Winona, and save two dollars.

6. Certificates are good wherever presented, regardless of where you live. If you don't get your Certificate within 10 days, notify me, and I will issue a duplicate Certificate.

7. Get your orders in before June 1. If you expect to go by auto, better have a Certificate on hand for emergency. Certificates are mailed the same day the application is received. Be sure to enclose name, address, and 10 cents for each Certificate desired.

8. **VERY IMPORTANT.**—You must have your RETURN TICKET signed by the railway AGENT AT WINONA LAKE before getting on the train, or it WILL NOT BE HONORED. Get it signed, at some time during the SAME DAY you start for home.

9. Elders and Pastors will please read this to the audience or make public announcement, for the many unnecessary inquiries assure me that many are not readers of the "Gospel Messenger."

10. If you want prompt answers to inquiries, enclose a self-addressed stamped envelope. Postage stamps or coins reach me safely. Money orders and checks for 10 cents are not necessary.
Dr. S. B. Miller,
Cedar Rapids, Iowa.

Standing Committee for 1922

1. Arkansas, First and S. E. Missouri,W. T. Price
2. California, Northern,Andrew Blickenstaff
3. California, Southern and Arizona,G. H. Bashor
4. Canada, Western,Albert Hollinger
5. China, First,Not represented
6. Colorado, Western and Utah,S. Z. Sharp
7. Denmark,Not represented
8. Idaho and Western Montana,Callo Fahrney
9. Illinois, Northern and Wisconsin,M. W. Emmert
10. Illinois, Southern,D. Warren Shock
11. India, First,I. S. Long
12. India, Second,J. M. Pittenger
13. Indiana, Middle,I. B. Book, C. C. Kindy
14. Indiana, Northern,David Metzler, Manly Deeter
15. Indiana, Southern,E. O. Norris
16. Iowa, Middle,M. W. Eikenberry
17. Iowa, Northern, Minnesota and S. Dak., D. F. Landis
18. Iowa, Southern,Anthony Senger
19. Kansas, Northeastern,R. A. Yoder
20. Kansas, N. W. and N. E. Colorado,D. A. Crist
21. Kansas, Southeastern,J. A. Strohm
22. Kansas, S. W. and S. E. Colorado,J. J. Yoder
23. Maryland, Eastern,John J. John
24. Maryland, Middle,F. F. Holsopple
25. Maryland, Western,J. T. Green
26. Michigan,J. Edson Ulery
27. Missouri, Middle,Jesse D. Mohler
28. Missouri, Northern,G. W. Ellenberger
29. Missouri, S. W. and N. W. Arkansas,J. B. Hylton
30. Nebraska and N. E. Colorado,A. D. Sollenberger
31. N. and S. Carolina, Ga. and Florida,J. R. Jackson
32. North Dakota and E. Montana,J. S. Geiser
33. Ohio, Northeastern,D. R. McFadden
34. Ohio, Northwestern,O. P. Haines
35. Ohio, Southern,S. A. Blessing, J. A. Robinson
36. Oklahoma, Panhandle of Texas and N. Mex.,Jno. R. Pitzer
37. Oregon,M. C. Lininger
38. Pennsylvania, Eastern,John Herr, I. W. Taylor
39. Pennsylvania, Middle,C. C. Ellis, W. S. Long
40. Pennsylvania, S. E., N. J. and E. N. Y.,W. G. Nyce
41. Pennsylvania, Southern,S. S. Miller, J. H. Keller
42. Pennsylvania, Western, L. S. Knepper, C. W. Warstler
43. Sweden,Not represented
44. Tennessee,A. M. Laughrun
45. Texas and Louisiana,D. G. Brubaker
46. Virginia, Eastern,A. K. Graybill
47. Virginia, First,J. A. Dove
48. Virginia, Northern,D. H. Zigler, P. S. Thomas
49. Virginia, Second,Jno. S. Flory, C. B. Smith
50. Virginia, Southern,J. A. Naff
51. Washington,J. A. Eby
52. West Virginia, First,Obed Hamstead
53. West Virginia, Second,Z. Annon

AROUND THE WORLD

Laymen's Movement Revived

Representatives of twenty-one denominations, in attendance at the Laymen's Missionary Movement Convention in Chicago, recently, voted to revive the work of the organization which, during the war period, with its complications, had been held in abeyance. It was the unanimous decision of all who were present at the momentous gathering, that the whole world will benefit by a more complete reorganization of the Laymen's Movement. As now planned, the work of the revived organization will prove its worth in all parts of the United States, as well as in the great foreign field. As stated in a previous reference to this organization, the Laymen's Movement does not, in any sense, interfere with denominational missionary activities. Its whole aim is to arouse laymen to a sense of their responsibility, concerning the universal and effective proclamation of the Gospel Message.

The Crowded Universities

Practically all the higher institutions of learning in our own country and in other lands are facing the problem of increased attendance, with insufficient accommodations for the additional students. This is not only true of the school-year about to close, but also of the one which opens next fall. Many of the schools have so many applications on file already, that further admissions are practically out of the question. London University, with an enrollment of 20,000 students, lays claim to the largest attendance of any institution of learning in the world. Schoolmen, while gratified by the unwonted interest in higher education, are puzzled by the problem they are called upon to face, by reason of insurmountable limitations. Most of them favor a strict and discriminative entrance examination, by which only the most promising students would be admitted to educational privileges.

"Own-Your-Own-Home" Movement

Under the auspices of the Young Men's Christian Association a movement has been inaugurated, in many of the cities, to foster the idea of each citizen owning his home—a plan that is surely to be commended by every community. It must be conceded that during recent years the costly allurements of the automobile and other expensive modern luxuries, have seriously militated against the best interests of the home. In many instances the old-fashioned adherence to thrift, and economy in general, has made it practically impossible for many families to acquire ownership in a home. If the present campaign, as outlined above, will tend to a renewed awakening of the desirability of home-owning, it will be of immense value to the country at large. To the individual it means citizenship at its best. To the community it means a stabilizing of social conditions that insures the most desirable municipal environments.

Seoul College Granted Full Liberty

According to late information, full religious liberty has been granted to the Chosen Christian College, at Seoul, of which Dr. O. R. Avison is president. Heretofore the school was denied the privilege of teaching the Bible within its authorized curriculum. The college has conducted voluntary Bible classes and voluntary chapel exercises outside of the required curriculum hours, but has anxiously awaited the time when full religious liberty would enable its faculty to teach the Bible as a regular part of its school work. Keeping in mind the fact that the Japanese government has been bitterly opposed to the further spread of Bible influences in Korea, the concession, so recently made, is all the more gratifying. The Psalmist says: "Surely the wrath of man shall praise thee the remainder of wrath shalt thou restrain." Japan's opposition to Christianity has seemingly fanned the flame of fervent belief all the more, and in the recent concessions made, the people clearly discern the hand of the Lord.

Children and the Daily Press

With many parents it is a mooted question whether children should be encouraged to read the newspapers. If it is done, how can children be kept from seeing the accounts of crime and melodrama, so luridly featured in every daily? To deny access to the journal, would compel parents to banish all papers from the house, but that would not settle the question at any rate. As a matter of fact, children can be taught to glean out wholesome news, just as they learn to choose proper companions. If they can be interested in works of uplift and betterment, they will naturally look for reading matter along that line. Say what we will, young minds are impressionable and can readily be made susceptible to any influence—a fact which makes it possible to create a taste for good reading, just as we direct children in other matters. If we hope to train our boys for intelligent Christian citizenship, we must cultivate good reading habits in them, just as we must be sure to provide opportunities for worth-while companionship.

Chinese Christians and Missions

About two thousand members, representing eighteen provinces, now constitute the Chinese Home Missionary Society. Over 400 of these members have formed a prayer band, who persistently and with a never-wavering faith, plead for the work of the Society at least once a day. We are told that in a number of instances there has been a marvelous response to the fervent petitions offered. Nine regularly-appointed missionaries of this organization are now laboring in the province of Yunnan. All these were selected with the greatest of care, and are well-equipped for their work, both by education and experience. One thing has been demonstrated by this Society of native Christians—they have a better understanding of the needs of their own people than a foreign worker can possibly have.

Proposed Board Elimination by Presbyterians

So far as indications go, the elimination of an unnecessarily large number of church boards seems to be in the air, judging by the efforts at abridgment already effected, and others now under contemplation by various denominations. The next attempt along that line is that of the Presbyterians, who, upon the convening of their General Assembly, at Des Moines, Iowa, May 18, will give due consideration to the question. At the present time the Presbyterians are maintaining sixteen boards and organizations, involving considerable maintenance expense, in the aggregate. Close scrutiny has convinced leading men of the church, that it is feasible and preferable to reduce its sixteen bodies to four general boards, carrying on the activities, hitherto sponsored, even more effectually by centralized and coordinated management.

Looking Towards a Warless World

As the next step towards an ultimately warless world, the Federal Council of the Churches of Christ in America is asking that the United States become a member of the "Permanent Court of International Justice," operating under the auspices of the League of Nations. A memorial to this effect was presented May 6 to Secretary of State Hughes, and later on will be sent to President Harding and the Senate. Thirty religious bodies, with a constituency of more than 50,000,000 members, are uniting in this appeal. Supplementing the admirable work of the Conference on the Limitation of Armaments, an educational campaign, in behalf of international justice and good-will, is now being carried on. It is known as the "Ten-Year Crusade." Church leaders are generally agreed that America should cooperate with other nations in the creating of conditions favorable to world peace.

Baptists Face Doctrinal Dissension

According to newspaper reports, a doctrinal storm is to be expected, when, at the General Convention of Baptists, at Indianapolis, Ind., in June, the so-called "Fundamentalists" and the more liberal of the body meet in discussion of their respective claims. The central dogma of the "Fundamentalists," we are told, is the second coming of Christ, and closely connected therewith are the other three—the supernatural birth of Christ, his atonement, and his bodily resurrection. Steps were taken recently, at an informal conference at New York, of the Baptist liberals and of the "Fundamentalists," to forestall a possibly destructive schism. They agreed that it "is within the right of all Baptists to give expression to their own views," and urged upon all of their brethren that they "avoid the censorious spirit." To the latter conciliatory sentiment we give our unqualified endorsement.

How Christian Education Unifies the East

When Christian idealism succeeded in establishing the American University in Beirut, Syria, some decades ago, many matter-of-fact critics in the United States declared it to be a most extraordinary undertaking—an unreasonable, and even impertinent encroachment on the people of a foreign land. That—like many other so-called "unreasonable" performances—the school has marvelously succeeded, is characteristic of the indomitable energy of its founders. Typical of that very trait of American persistence, also, is a students' organization, called "The Preparatory Brotherhood." The membership of this includes young men from Armenia, Syria, Palestine, Mesopotamia, Persia, Egypt, the Soudan, Cyprus and Greece. These students have set themselves this commendable task: "To cultivate the spirit of brotherhood, endeavoring to live a life pleasing to Christ, who taught the meaning of true brotherhood." In the homeland there would be nothing particularly remarkable in such an aim, for any group of students, but for these young men to join in any concerted effort, whatsoever, they must conquer not only racial antipathies, but age-old religious animosities—here Armenians and Turks, Druses and Maronites, Greek Orthodox and Roman Catholics, the Copt from Egypt, and the Jew, meet and work together. Together these young men of strangely different lineage and training, join in devotional meetings. Together they strive to reach a friendly understanding. Individually they take back, to their own villages and hamlets, some vision of

Christ's ideal of peace and goodwill. The most commendable feature of the students' organization is, undoubtedly, the practical turn that is given to the matters discussed at their gatherings. Last year they carried on eleven volunteer Bible classes. At Christmas time, needy helpers of the school were remembered. A sick-room was fitted up in one of the dormitories and other works of beneficence are engaged in. Very fittingly the president of the organization writes: "Our Brotherhood may not create a League of Nations, but it is creating a League of Hearts."

Ten Millions in Touch With Bible Verses

At an expense of \$1 for every million readers the "Back-to-the-Bible Bureau," of Cincinnati, is getting one verse of Scripture printed daily in about one thousand American newspapers and magazines. Its total daily Scripture readers are estimated at 10,000,000 now—two years after the Bureau's inauguration. A goal of 110,000,000 Bible verse readers daily is now the aim of the movement, with a five-year program to make it effective. It is the Bureau's conviction that the daily reading of just one Bible verse will contribute materially to good citizenship. It must be conceded that by the daily press many persons can undoubtedly be reached who could not be influenced in any other way. The organization is nonsectarian. Its daily verses go to publications of all religious beliefs free of charge. The Bureau was originated by Mr. Addison Y. Reid, of Cincinnati, Ohio, who is now its secretary. In two years the Bureau has expended \$10,000— all of this for printing and postage. It is a sowing that will, no doubt, bring a gracious and bountiful fruitage. Impressed with the value of Bible influences, by virtue of the effort above alluded to, a number of publishers are now printing the New Testament, chapter by chapter, in their publications—an undertaking which, we are told, is highly appreciated by the readers.

War's Blighting Effects

Physical examination of army officers, now in progress, has disclosed "the most clear-cut evidence of physical deterioration," due to the "strain incident to the prosecution of the world war," so officials say. Reports of examining officers cover several years, and a careful study, probably, will be made by the medical corps, to gather data on which a formal scientific conclusion can be based. An outstanding feature, noted by attending surgeons, in making the annual physical examination of all officers, was "the persistently large percentage of officers showing either excessively high or abnormally low blood pressure." Army medical officers also maintain that a full investigation will bring to light a positive scientific explanation for at least some part of the restlessness, so evident among former soldiers since the war. Symptoms of physical deterioration, as noted, include: "Instability of the nervous system; an unnatural tendency to worry, undue tendency to fatigue, low blood pressure and lowered resistance to all infectious diseases." It should be remembered that the physical disorders, here referred to, were found in individuals who passed through the war apparently unhurt, but who, nevertheless, were unfavorably affected by the intense strain. The findings, above referred to, would seem to disprove the claim, so frequently made, that army life improves the general health.

Better Training Needed

With the recent apprehension of a band of juvenile burglars—some of them only ten to twelve years of age—the Chicago authorities have been confronted by the decidedly disturbing fact that criminality is rapidly gaining possession of boys at a very tender age. In the special case, above alluded to, goods to the total value of \$10,000 were recovered by the police officials. Confessions by some of the delinquents seem to indicate that moving-picture shows were at least strongly suggestive by their portrayals of criminal exploits. To the student of social conditions, the alarming increase of criminality, throughout the country, and especially in the larger cities, may well cause serious concern. It is obvious that something will have to be done by way of dealing more rationally with our delinquent classes, if we would safeguard the nation's future and reduce the enormous sum of \$3,500,000 a day which—criminologists say—we are now spending upon our criminals. Every newspaper records deeds of violence in all walks of life. Obviously, intelligent means should be employed, promptly to bring about a radical change in existing conditions. Thomas Mott Osborne, the expert in criminology, makes the startling statement that two-thirds of the inmates of our prisons were previously in reformatories. These institutions, if wisely conducted, might have directed the footsteps of our juvenile delinquents toward lives of integrity and good citizenship. Proper and judicious training, still earlier in life, might have saved many of them from the scrap-heap and retained them as useful members of society. According to judges of juvenile courts, the very beginning of youthful delinquency is mainly due to the utter lack of parental training. "As the twig is bent, so the tree is inclined." Right training in the home is of the highest importance, and can not be too strongly emphasized.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Love Supreme

1 Corinthians 13: 13 (Am. Rev.)

For Week Beginning May 28, 1922

1. What Is the Supreme Gift That All Should Covet?—"We have been accustomed to be told that the greatest thing in the religious world is faith"—says Henry Drummond. "That has been the key-note for centuries of evangelical religion, and we have learned to look upon it as the greatest thing in the world. Well; we are wrong. To trace Christianity to its source, turn to 1 Cor. 13: 13. There we read: 'The greatest of these is love.' It is not an oversight. Paul was speaking of faith just a moment before. He says: 'If I have all faith, so that I can remove mountains, and have not love, I am nothing.' It is not an oversight, and it is not prejudice. A man is apt to recommend to others his own strong point. Love was not Paul's strong point. There is a beautiful tenderness, which the observing student can detect as Paul gets old—growing, ripening all through his character; but the hand that wrote: 'The greatest of these is love,' is stained with blood, when we first meet it. Nor is Paul the only one who singles out love as the supreme thing to be desired. The three masters of Christianity are agreed on that point. Peter says: 'Above all things have fervent love among yourselves.' John goes even farther: 'God is love.'"

2. Love Inspires to the Best.—There is nothing, in all the world, so brave as love. It will do and dare to the uttermost. When the worst thing possible has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. Love is the main-spring of the world, that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Wherever nobility, goodness, or heroism springs into life, love dies at the root. From the rose-vine, planted by the garden-wall, to the Christ, uttering words of forgiveness from the cross, there is a constant testimony to the all-sufficiency of love.

3. The Law of Love. So important is this law of love that God has ordained the family, by which he calls us out of individualism into the larger service of the household. Above the family altar is the national altar. The nation is the divine organism by which God calls us out of the narrower love of the clan into the larger service of the state. Above the family altar and the national altar, is the altar of the church, on which God calls us to offer our lives for the salvation of the race. Missions rise above the local church interests, because they summon us to the highest and broadest service. Surely, in nature and in human institutions are the finger-prints of him "through whom all things were made." Love is the greatest law in the universe.

4. Love Is Indispensable.—Unless our hearts go out sympathetically to people, we shall never reach their hearts. We may talk to them forever, but unless we have this loving sympathy, we might as well be silent. It is possible to approach people with the Gospel without ever attracting them all because the heart-touch is lacking.

5. The Debt That Can Never Be Paid.—Of one debt, at least, it can truthfully be said that the obligation can never be met in such a way that we are relieved of all further payments—that is the debt "to love one another." After all payments of love within our power have been met, the further obligation to love still remains. With truth it has been said: "Every man has a right to our love. It is his due and our debt."

6. Suggestive References.—Love supreme must be rendered to God (Deut. 6: 5). Our love to God practically exemplified (Deut. 10: 12). A blessed promise (Rom. 8: 28). A test of our love (1 John 2: 5, 15). How our love to Christ is shown (John 14: 15, 21, 23). The practical working of love (Eph. 3: 17-19). A promise to those who love Christ sincerely (Eph. 6: 24). Love's activity to others (Luke 6: 31-35). Christ's new commandment (John 13: 34, 35). Love's extent (John 15: 12, 13). Love exemplified (Rom. 12: 9, 10).

The Minister and His Books

(Continued from Page 307)

less, in many communities, because the only glimpse of the world and of life, in its larger meaning, comes to them in distorted glimpses—from the false perspective of the moving picture or the ignorant futility of unknowing hearsay and conversation. What can the minister do for them?

This is his great and glorious opportunity. If he

prepares himself, he may lead his people into many paths of illustration and show them the way of life from many sources. He may take them, if he will, back into the fascinating and perfected civilizations of Egypt and Babylonia, into the pathetic attempts of a godless people to attain their high ideals in Ancient Greece, through the awful results of sin as found in the disintegration of the great Roman supremacy; he may lead them through the sincere and God-fearing attempts of the Anglo-Saxon peoples from days of 449 A. D. until now, to place upon the earth an ideal of equality and political liberty for every individual. Better than this he may, with these young people, join the great philosophers of these peoples as they wrestle with the problems of human joy and grief and achievement, he may sing with them the songs of the poets, and study the lives of the leaders of nations to find the mistakes and the wise choices which settle the fate of individuals and whole peoples. He may help them to follow Shakespeare in his magnificent presentation of moral struggles and his pictures of heroic figures, broken and ruined by the force of great ambitions and great passions. He may, moreover, lead them into delightful paths of present-day material—leading them just for example to study analogies of human problems in the insect life of the great untouched jungles of South America, with men like William Beebe, to realize the lessons of contentment with our own pleasant "homey" poets like Morley and Guest, to be inspired to worth-while achievement by biographies of men like Bok, and to wander delightedly through the scenes of American and English life with that great host of story-tellers which peoples the sister nations just at this time. In all these he may cause them to find that beauty, that nobility of thought, that activity of the imagination, that inspiration and realization of the best in life which are the conscious or unconscious desires of every young man and woman in every American church.

Not that we must ever, for one moment, neglect the Book of books and the especial teaching of the Lord in his own particular Volume. That must ever come first to the minister of the Christian Gospel. His homiletical and theological literature, his expository helps must ever have a worthy place in his library; but the worth-while minister must never neglect the great Treasure House which God has given him. To those who have not tried, there is coming a great surprise, a surprise at the ease and shortness of time which will be required for an honest effort to be successful—an effort to know something of the great field of literature, to know it in its many phases and its many forms. A surprise, moreover, at the renewed freshness and human interest of sermons which owe their earthly inspiration to an acquaintance with and knowledge of the best messages that man has written to his fellow-men.

Huntingdon, Pa.

Papers for Annual Conference

1. Eastern Maryland

1. Whereas, most of the stock companies for oil, gas, minerals and other natural resources, being promoted throughout the country, are worthless, and

Whereas, some of our members have invested in ruinous and insolvent concerns, and

Whereas, some brethren are engaged in promoting and selling such stocks, the sale of which is now prohibited by law in various States (and that for other than religious reasons), therefore,

We, the Washington City Church of the Brethren petition Annual Conference, through District Meeting of the Eastern District of Maryland, to appoint a committee of three, who shall devise means for discouraging the purchase of stocks by our members, and designate conditions under which our members may engage in promoting and selling stocks.

Answer: Passed to Annual Conference.

2. We, the Pipe Creek church, petition Annual Conference, through the District Meeting of Eastern Maryland, to make a ruling of the church that any minister of the Church of the Brethren, who travels over the Brotherhood, selling stock in promoted oil companies, or other stock corporations, which are not on a sound, financial basis and do not possess a good rating in the financial world, be relieved of his ministry by the church or Ministerial Board of the District in which he holds his mem-

bership, as such selling of stock has worked to the detriment of the church both financially and in the saving of souls.

Answer: Passed to Annual Conference.

3. The Pipe Creek church asks Annual Conference, through District Meeting of Eastern Maryland, to take action toward uniformly securing Railroad Clergy Certificates for our ministers who are actively engaged in preaching the Gospel and overseeing the spiritual welfare of their congregations, providing that no action, so taken, would endanger our present privileges.

Answer: Passed to Annual Conference.

2. Western Pennsylvania

1. The Greensburg church, Greensburg, Pa., petitions Annual Meeting, through District Meeting, to instruct the Committee on Resolutions to cause to be circulated, among the delegates, in printed form, the proposed resolutions early enough in the meeting to enable the delegates to know what they are passing at the close.

Answer: Passed to Annual Conference.

2. Inasmuch as the tract entitled, "The Social Message of Christianity," published by the General Educational Board, professes to state the position of the Church of the Brethren, we, the Viewmont congregation, petition Annual Meeting, through District Meeting of Western Pennsylvania, to say whether said tract does state the position of the Church of the Brethren.

Answer: Passed to Annual Conference.

3. We petition Annual Meeting, through District Meeting of Western Pennsylvania, to appoint a committee of five faithful conservative Brethren, not officially connected with any General Board, College or School of the Brotherhood, to investigate the doctrinal position and doctrinal teaching of each of our schools and colleges and report their findings to the General Conference of 1923.

Answer: The request of the paper granted.

3. Eastern Pennsylvania

We, the Lititz church, petition Annual Meeting, through District Meeting of Eastern Pennsylvania, that the Resolution Committee of Annual Conference place its report before the delegate body prior to the last session of the Conference.

Answer by District Meeting: We grant the request as asked for in the query.

4. Middle Pennsylvania

1. The Huntingdon church asks Annual Meeting, through District Meeting of Middle Pennsylvania, to define clearly the duties and privileges of the various church boards and permanent committees.

Passed and sent to Annual Meeting.

2. We ask Annual Meeting, through District Meeting, to say whether any church board or committee has the right to publish any doctrinal position as the position of the church, when the church has not put itself on record on the doctrine involved.

Request granted and sent to Annual Meeting.

3. Since the use of the individual communion cup is demanded by some States, and since many of our churches wish to use said cup, for sanitary reasons, therefore, we, the Huntingdon church, of Middle Pennsylvania, ask Annual Meeting, through District Meeting, to permit churches to use the individual cup, where it can be done in love and harmony.

Passed by District Meeting and sent to Annual Meeting.

4. The First Church of Altoona, Pa., asks the General Conference assembled at Winona Lake, Ind., June, 1922, through the Middle District of Pennsylvania, that Conference endorse the doctrinal statement made in the Brethren's Card which is as follows:

The Church of the Brethren

Formerly Called Dunkers

(1) It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the Deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and the unjust (John 5: 28, 29).

(2) It observes the following New Testament sacraments: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4); 1 Cor. 11: 17-34; Jude 12; communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 14-18; Mark 6: 13); laying on of hands (Acts 17: 19; 6: 1; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

(3) It emphasizes daily devotion for the individual and a daily family altar for the home (Eph. 6: 18-20; Philpp. 4: 8, 9; stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

(4) It opposes, on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7, 12); intemperance in all things (Titus 2: 2; Gal. 3: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially among our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagance and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

(5) It labor earnestly for the conversion of the world to Jesus Christ, and for the realization of His ideals in the Christian life.

And that, hereafter, all statements made by any board or committee, appointed by the Conference, shall be in harmony with the above doctrinal statement, and secure

the approval of the Tract Examining Committee before publishing the same.

Passed to Annual Meeting.

5. Southeastern Pennsylvania, New Jersey and Eastern New York

In view of the fact that most of the losses of members and service which we, as a church, suffer, and most of the arrest of development occur from the lack of contact with the Bible, and

That a very large proportion of the church, both young and old, are without a working knowledge of the Bible, and

That there is no plan now in operation, except the Sunday-school, to encourage, direct and facilitate the systematic study of the Bible for those not in attendance at our schools,

The Harmonyville church petitions Annual Conference, through District Conference, to prepare and direct, through special committee or otherwise, an Every-Member-Bible-Study Plan, to include the study of the entire Scriptures, graded to meet the needs of children and those who have had no educational advantages, as well as those who are qualified to do more advanced work.

The course to aim to communicate a familiar knowledge of each book of the Bible, the history of the Bible, and its doctrinal teachings. To be flexibly arranged, so that it can be taken up at any time, as members join the church, or young children come to the age when they should be instructed, and to occupy as much time as may be necessary for each individual.

Pastors to be urged to teach it, both in classes, and to individual members, and to endeavor to get every member in their congregations to take it up as the standard course of instruction of the church; as well as all new members when they join the church, and all children of members not yet received into the church.

Literature for the direction of these studies to be issued for the carrying on of the work, and examinations prepared for use when they can be used.

Answer of District: Passed to Annual Conference.

6. Southern Ohio

We, the Pleasant Hill congregation, petition Annual Conference, through District Conference of Southern Ohio, to make formal request to the Eastern Clergy Bureau to change the present application blanks as follows:

Section A close with the words, "paid ministry" on second line of said section.

Section M, the last clause to read, "Also ordained ministers comprising or employed by church or Sunday School Boards or Societies of the recognized denominations."

Answer: Sent to Annual Conference.

7. Southern Indiana

1. We, the members of the Arcadia church, petition Annual Meeting, through District Meeting of Southern Indiana, to say whether one local church may forbid members of another local church to sit at their communion table because such members have not fully conformed to the minutes of Annual Meeting.

Sent to Annual Meeting.

2. We, the members of the Arcadia church, petition Annual Meeting, through District Meeting of Southern Indiana, to say whether any member, lay or official, has the right, without the advice or consent of the church or official brethren, to forbid another member of the same local church to sit at the communion table because such member does not fully conform to the minutes of Annual Meeting.

Sent to Annual Meeting.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CLEVELAND MISSION, OHIO

The work here is progressing nicely. The last three Sundays have registered an attendance of forty-seven, which is our total enrollment. Our various classes are well organized, and under the able leadership of Bro. A. Brown Miller, superintendent, and a corps of good teachers, our Sunday-school is moving on and making all possible gains, commensurate with our limited possibilities.

Eastern Sunday was observed by an appropriate program. Our Sunday morning services of April 30 were conducted by Bro. Geo. Strausbaugh, of Canton, Ohio, who spoke in behalf of the Forward Movement. Sister Zuma Heestand, District Sunday School Secretary, also was with us on the same date. Her visit was an inspirational one and has encouraged us in our efforts here. Another pleasing surprise was the receipt of a cash donation of \$10 from the Ladies' Aid Society of Huntington. We take this opportunity of thanking them for their effort and interest in our behalf. The amount has been added to our building fund.

Our spring love feast will be held May 20 in the Methodist church on East 110th Street and Lee Avenue, south

of Superior Avenue, as our present place of worship is available for Sunday morning services only.

We are sorry to announce the loss of Brother and Sister Chas. Witt, charter members, who have been active in the work since the very start. They are moving to Plymouth, Ind. Several new resident members have recently joined us.

H. E. Metzger.

DEATH OF GRACE HERSHBERGER BLOUGH

Grace Hershberger Blough, daughter of Solomon and Sally Hershberger, was born near Meyersdale, Pa., March 5, 1875, and died March 14, 1922, at the age of forty-seven years and nine days. Sister Blough was the faithful wife of Eld. N. H. Blough. Together they lived happily for a number of years at Davisville, Pa., within the bounds of the Quemahoning congregation, over which Eld. Blough exercises the oversight.

Besides her husband, Sister Blough is survived by one brother, seven sisters and her mother. Her father and two sisters preceded her. The high esteem in which Sister Blough was held by the church and the community, was shown by the large attendance at her funeral. The services were in charge of the writer, assisted by Eld. D. P. Hoover, pastor of the Moxham church, and Bro. I. B. Ferguson, of the Quemahoning congregation. Burial was made in Maple Spring cemetery.

Sister Blough was a member of the church for about thirty-five years, remaining faithful until the end. She was active in the work of her home congregation, serving as a teacher in the Sunday-school as well as in other capacities. She was a good home-maker as well as housekeeper. A fine Christian atmosphere and cordial hospitality were manifest in her home, and she did her share to make it so. About a week before her death she called for the anointing, which was administered by Bro. D. P. Hoover and the writer. She will be greatly missed in the home, the church and the community.

Johnstown, Pa.

E. M. Detwiler.

A GOLDEN WEDDING

Fifty years ago, on April 11, Bro. Jacob Appleman was united in marriage to Malinda Slife. In October, 1874, he was elected to the ministry in the Union church, five miles west of Plymouth, Ind., in which office he has served faithfully ever since. In 1880 he and his wife moved to McCune, Kans. Eleven years later they moved to Clarkson, Okla., now known as Coyle, where they resided till 1901. Then they moved to Frederick, Okla., and after a few years came to Thomas, where they have lived for sixteen years. They have two sons and two daughters, three living near Hydro, Okla., and one in Frederick.

Their golden wedding day was spent at their home in Thomas, with their children and grandchildren, all of whom remembered them generously. In the evening a number of the members gathered in their home. There were singing and prayer and some special music. Several gave appreciated talks. Thus the day ended. Brother and Sister Appleman feel that it was one long to be remembered, and that the Lord has been good to them. The aged couple are much broken in health—only able to attend church services a part of the time, but are still enjoying intimate fellowship with their Master.

Thomas, Okla.

Susie M. Hostetler.

MEETINGS AT ANKLESVAR, INDIA

March 7 to 9 the First District Meeting of India convened at Anklesvar. Heretofore a temporary tabernacle had to be erected to accommodate the yearly meeting, when held at Anklesvar, but this year the upstairs audience-room of the new Girls' School building was large enough to seat the large audience. By use of the bamboo matting, temporary living quarters were provided for the large number of visitors from other stations. With about two hundred boarding-school children from other stations, added to the number connected with the Anklesvar Boarding-school, about two-thirds of the audience consisted of children. Though accommodations were crowded, a good spirit was manifested in all the meetings, and we trust that lasting impressions were made.

The first meeting was held on Monday evening, March 6. Bro. Nathalal Bechar extended to the visitors a few words of welcome, after which Bro. J. M. Blough was listened to with marked attention, as he impressed upon his hearers a spiritual message. Tuesday forenoon was given over to an educational meeting, presided over by Bro. E. H. Eby. Indian brethren spoke on such subjects as "The Object of Education," "The Relation of Morals to Education," "How Education May Produce Love of Country," and how it may produce self-reliance. Much of the education in this country is a storing-up process instead of drawing out independent thought and activity.

Pastor Govindji Khengar presided over the Sunday-school Meeting in the afternoon. Indian speakers dwelt on subjects dealing with the purpose of Sunday-schools, village Sunday-schools, preparation of the Sunday-school teacher, and use of the Sunday-school Quarterly. Bro. E. H. Eby gave a report of Sunday-school work for the year. There were 54 Sunday-schools in the Gujarati area

and 24 in Marathi, making a total of 78—four more than the previous year. The total number of teachers was 151—four less than last year. The enrollment is reported at 3,043—an increase of 452 over 1920.

That evening Bro. E. H. Eby gave a much appreciated message, after which a number went to their places of rest, while others sang for several hours. Sister Sadie Miller was among the latter, making use of the little hand organ, which she used in the villages, while the people sang. Indian drums, etc., also were used. The Boarding-school boys gathered at their quarters on the new compound, a half mile away, and had a singing meeting of their own until midnight.

Wednesday morning began a full program on evangelistic work. Bro. D. J. Lichty presided, and Indian members and missionaries discussed vital topics, relative to the evangelization of the people. Work among men, work among women, and work among children were topics discussed by three speakers—the first by Bro. Naranji Valji, the second by Sister Olive Widdowson, and the third by Sister Ida Shumaker. We have about three thousand children in our various schools, but there are approximately 400,000 in our territory who need the Gospel Message!

Baptisms for last year show that there has been an increase of 83 over the year 1920, which reported 250. Of these, 39 were baptized at Anklesvar, 102 at Vali, in Rajpipla State, 14 at Jalalpor, 28 at Bulsar, and 126 at Vyara, making a total of 294 for the Gujarati District. Ahwa reports 15, Dahanu 11, and Vada 13, making a total of 39 for the year in the Marathi District. Total for the India field is 333—a gain of 83 over 1920. The evangelistic report for the special effort in February shows that over 31,000 were present at the 467 meetings held—an increase of over 4,000 over last year. There were 3,083 Gospels sold, 20 New Testaments and 19 Bibles; 2,142 tracts were sold and 3,886 distributed free. While there were 12 more Bibles sold than in 1921, on the whole not quite half as much literature was disposed of as the year before. This report is for the Marathi side also.

The Temperance Meeting, in the afternoon, was presided over by Bro. D. L. Forney. How to promote temperance work among men, among women, and among children, were phases of the question discussed by Indian and American speakers. During the year 1921 splendid progress has been made—the number of temperance societies having increased from 25 to 48, with an increase of membership from 729 to 1,569. Over 10,000 pieces of temperance literature were sold or distributed—nearly double the amount of the previous year. Pledges secured amount to Rs. 2,551, a gain of over Rs. 1,000. Forward Movement estimates required 5,000 pledges in five years. In two years' time we are less than a thousand short of the entire five-year goal.

After the temperance talks, Sister Ida Shumaker gave one of her much appreciated addresses to the children. Before dismissing, Bro. J. M. Blough, Forward Movement Director, told of the progress of the Forward Movement. In most items there is growth, but generally not as rapid as the goals set, call for. In the evening Bro. B. F. Summer gave a vital message on the Holy Spirit. The singing meeting, that evening, was better planned. Each boarding-school gave a part of the program and even the missionaries were called upon to sing a song in English.

Thursday morning the business session began. The Retiring Moderator, Bro. J. M. Blough called the meeting to order. The new officers elected were Bro. E. H. Eby, Moderator; Bro. Q. A. Holsopple, English Secretary; Bro. Jatalal, of Bulsar, Gujarati Secretary. Two queries were presented and considered by the sixteen delegates. One provided for a Program Committee of District Meeting, which was accepted. The Committee appointed is: Bro. J. M. Blough, Bro. Govindji Khengar and Naranji Valji. Reports of various Boards and Committees were given. The offering for District Mission Board amounted to Rs. 1,972—about Rs. 250 less than last year. A number of churches failed to come up to their previous record. Two offerings were taken at the meeting, but they were not able to meet the deficit, so the churches which are not up to last year's record were urged to take steps to send a later contribution to the District Mission Board, so that the work can go forward. Renchord Ramabhai was appointed to take charge of the Board's work at Rudha. Bro. I. S. Long was appointed a member of Standing Committee for 1922, and Bro. A. W. Ross, alternate. Sister Ida Shumaker was appointed Sunday-school Secretary for the Gujarati District.

Reference here should be made to educational growth. The year 1921 closed with a total of 116 mission schools—a gain of ten over 1920. We have a total teaching force of 169—a gain of seven over 1920. Total males under instruction, 2,424—a gain of 300 in one year. Total number of females is 750—a gain of 156. The grand total under instruction is 3,174—a gain of 456 over the previous year. The year 1920 showed in the village schools a total enrollment of 1,747—nearly 100 less than 1919, but 1921 shows a gain over 1920 of over 250. There are 101 in the Training Department—a gain of 22. This gain is

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CONCERNING STOP-OVERS IN CHICAGO

We have learned that some of our people, who had hoped to stop at Bethany, on their way to Winona Lake, have changed their plans because they were informed that no stop-over would be allowed on the excursion tickets issued on the certificate plan.

I took pains to get an authoritative word on this point, and find that this impression is incorrect. I have a letter from the office of General Passenger Agent, A. H. Shaw, of the Pennsylvania Railway, from which I have permission to quote for publication in the "Messenger," the following statement: "I take pleasure in advising that stop-overs will be permitted at authorized stop-over points on either going or return trip, but the passenger must reach starting point by midnight of final return limit (June 21).

Parties from the West may avail themselves of a stop-over at Chicago on the going trip in order to attend our commencement exercises."
Albert C. Wicand.
Chicago, Ill.

EMMETT, IDAHO

Our new house of worship at this place looks just like a dwelling. Everybody says so. But in reality it is the Church of the Brethren's neat and commodious place of assembly in Emmett, Idaho—a mission point in the bounds of the Fruitland church.

The building is 28 by 48 feet, and when crowded will seat three hundred people, though there were four hundred there on Dedication Day, April 23, to hear the rousing program.

Faithful efforts and careful planning for this day were fully rewarded in effectual results.

The music, under the direction of Sister Marie Olson, was splendid—the kind that helps one to live a better life. Special songs by delegations from distant points are well worthy of special notice.

At the forenoon session Bro. Hershel Shank, of Fruitland, delivered a sermon on the subject of Consecration. It was weighty, searching, and filled with unusual merit throughout.

The dedicatory address was delivered in the afternoon session by Bro. Jas. H. Graybill, of Nampa, Idaho. Bro. Graybill was at his best, and presented his subject with power and marked efficiency—fully evidenced by the close attention of the large audience, throughout the discourse.

The spirit of the meeting was excellent, and the inspiration that the workers have received, has a telling effect.

J. G. Miller.

May 2.

WEST DAYTON CHURCH, OHIO

Our services have all been well attended during the winter, despite the fact that there has been much sickness. Since last Easter, fifty-two have been added to the church—thirty-four since Jan. 1 of this year.

We are much encouraged by the splendid spirit of co-operation which is being manifested in all divisions of our church activities. During the winter we organized two societies of Christian Workers—Junior and Senior. Our Sunday-school has also made a fine showing and kept close to the two hundred and fifty mark in attendance all winter. On several Sundays the attendance was over three hundred.

March 12 Bro. J. M. Henry, of Washington, D. C., began a series of meetings—not a revival, for our pastor, Bro. W. C. Detrick, has a revival on all the time. Bro. Henry was with us for two weeks, and preached eighteen sermons, which were real Spirit-filled messages—convincing and inspiring. The last Sunday afternoon he delivered his much appreciated lecture, "The Parable of the Angel's Lily." Thirty have been added to the church so far, as the results of these meetings. At our regular quarterly council, April 6, the church unanimously asked Brother and Sister Detrick to continue the work. We have been greatly encouraged with the progress made during their pastorate. The church recognizes their ability and feels very keenly the need of their help.

Our delegates to District Meeting are Brother and Sister Detrick and Bro. Dorsey Hodgden; alternates, Brethren Smith and Campbell. Our pastor and wife will also represent us at Annual Conference, with Bro. Hodgden and Bro. Elmer Neff, alternates. Eld. G. A. Snider presided at the meeting and we appreciated his presence and helpful instructions.

Albert C. Lyday.

MISSIONARY EDUCATIONAL INSTITUTE

May 9 the Wooster church was privileged to entertain the first Missionary and Educational Institute, held in the section of Northeastern Ohio which includes Mohican, Black River, East Chippewa, Beech Grove and Wooster churches.

The season of year and threatening weather, combined, kept the attendance a little lower than was to be desired, but those present came with a special interest, expecting great things from God.

Bro. Lawrence Shultz, Secretary of Religious Education of the North Manchester District, and Bro. Chas. D. Bonsack, General Director of the Forward Movement, were the instructors in charge of the educational and missionary lines respectively.

The messages of the forenoon were briefly, first: "Go and teach," as the inseparable motto of both missions and religious education or Christian nurture; second, the purpose and organization of the Forward Movement, coupled with the necessity of personal contact, in carrying forward the work of the church.

The afternoon was devoted to conferences with the instructors. Bro. Shultz was pined with questions concerning Vacation Bible School work, which he answered very ably, giving a splendid insight into the workings of the Vacation Bible School and its progress among the churches. While Bro. Bonsack answered a great variety of questions in his interesting yet concise manner, his outstanding theme was the Christian steward's relationship to his property and money.

The evening session was a very fitting close for the day. Bro. Shultz tried to give us a keener appreciation of America's heritage of blood, ideals, government and religious training. He also referred to the problems that confront us, and must be solved by American homes, schools and churches. This address was wonderfully complemented by Bro. Bonsack's address on the "Glory of the Church," emphasizing that the church is, has been, and is to be, the pillar of truth in the world, and that the glory of America is the product of the church of Jesus Christ.

The efforts of Sister Flora Hoff, of Beech Grove, who had charge of the music, and Bro. D. R. McFadden, of East Chippewa, who presided over the meetings, were appreciated.

Miriam Hoff Petter.

Wooster, Ohio.

JOINT SUNDAY-SCHOOL AND CHRISTIAN WORKERS' CONVENTION

On Sunday, April 30, the Grants Pass and Ashland Sunday-schools and Christian Workers' Societies met in a joint convention at Ashland. On account of the distance—nearly fifty miles—the Grants Pass people were unable to get there for Sunday-school, but arrived in ample time for the convention, which began at 11 A. M.

All expressed a hearty appreciation for the enjoyment of the day from a spiritual as well as a social viewpoint. Especially did we appreciate the sentiments that were expressed by friends who, as yet, have not cast their lot with us. We are praying that God will bless the messages, that they may yield a harvest of souls.

According to plans by the good sisters at Ashland, a basket dinner was served, which consisted of sandwiches and cake. We make special mention of this, because we find it so fitting to our practice of simplicity. It is preferable to an overabundance of food, as is so often the case at such gatherings. Perhaps it will help others to get away from the too often dreaded task of preparing an elaborate basket lunch.

Bro. H. Smith, of Ashland, our District Sunday School Secretary, was Moderator of the meeting. Some of the leading topics for discussion were, "What Should be Our Attitude to the State and County Sunday-school Convention?" "The Value of Religious and Missionary Education and Training, and How Best Put These to Practical Use," "The Objectives of the Organized Class," "How Our Christian Workers' Societies Can Be of Help to the Church Services."

At the close of the Convention a Business Session was held, at which time a committee of four was chosen to arrange the next program and have charge of the next quarterly Convention, which we are planning for in July—this one being delayed on account of our series of meetings and Easter programs. We expect to go to Williams Creek—our mother congregation—for the next Convention.

Lizzie Q. Coover.

Grants Pass, Oregon.

WESTERN CANADA

The churches of the State District of Western Canada, assembled in District Meeting at Irricana, July, 1921, decided to call for the Annual Meeting for 1923, to be held in this State District. A committee of five brethren was elected to confer with city officials of Calgary, Alberta, as this city was suggested as the most suitable place for the meeting to be held.

Members of the Board of Trade and also representatives of the various railroads operating in Canada, were present at this District Meeting, and assured the church officials of the District that they would do their best to provide accommodations necessary, both as to transportation and rates, and also to arrange for suitable quarters for all who might attend such a meeting.

Ott. 9 the committee met with the Board of Trade, and the Mayor of the City of Calgary. Representatives of the railroad companies were also present. We were very cordially received by these gentlemen. We were accorded a hearty welcome by them, and treated with the highest respect.

Although our people are not known very extensively in Canada as yet, we were made to feel that we would be welcomed to this beautiful and thriving city by its people, if, in Conference capacity, we should thus be privileged to meet them.

We were shown over the fair grounds by these gentle-

men, and found adequate buildings. These, with very little extra work, can be made quite satisfactory for the accommodation of several thousand people. There are two large buildings, ample to accommodate, in seating capacity, thousands of people. Quite frequently addresses have been given in these buildings, by eminent speakers, to very large crowds.

Calgary is a city whose people have spent much money in building good churches, and they are a church-going people. We find most of the Protestant churches, represented in this city. We have no church organization, in Calgary, as yet, but a few families of brethren are now living there, and we hope that the day is not far distant when we shall see a mission and church there. We feel confident that a meeting of our General Brotherhood in this new field would be an incentive to forward the work of the church in this great Northwest. If it is God's will, may we see this meeting come to our new District!

Committee: Eld. Albert Hollinger, David Hollinger, Geo. C. Long, A. L. Scratch, Luther Shatto, Gleichen, Alta. Luther Shatto, Secretary.

DISTRICT AID SOCIETY INSTITUTE

An Aid Society Institute will be held at the White Branch church, Nettle Creek congregation, May 24.

10 A. M. Need of Aid Members and Their Opportunities.—Mollie Deardorff. Benefit of the Aid Society to (a) The Church.—Della Brouse. (b) The Home.—Stella White. (c) The Community.—Ethel Brower. How Are Our Aid Societies Helping Our District (a) Materially?—Ruth Hawkins. (b) Spiritually?—Mrs. Geo. Bowman.

1:15 P. M. Christian Work Through the Aid. (a) What Is Christian Work in the Aid?—Elva Hiser. (b) In General?—Phebe Teeter. (c) In Our Community?—Mollie Lohr. What Equipment Is Needed for Christian Work? (a) A Spirit-Led Life.—Jocie Werking. (b) Handling Aright God's Work.—Rettie Johnsonbaugh. (c) Knowledge of the World's Needs.—Ida Hoover. How Best Help Our Junior Workers.—Verna Dutro. Business Session.

DEATH OF ELDER WM. DAVIS

Eld. William Davis was born at Downsville, Md., Sept. 18, 1847, and departed this life at his home in Morrill, May 2, 1922, thus closing a well-rounded life of seventy-four years, seven months and fourteen days.

Eld. Davis was deprived of that rich heritage of father and mother at the very tender age of two years, from which time his home was made with an uncle. His early manhood was spent as a boatman on the Cumberland Canal, together with clerking in the grocery-store of his uncle. He never evaded duty. He volunteered his services to his country in the strife of the sixties, serving in Company A, Thirteenth Maryland Infantry. Following the close of the war, he worked westward into Illinois. There he married Susan Slifer, with whom he traversed life's pathway, with its attendant joys and sorrows, until the time when the Master called her home, Dec. 23, 1912. Their home was blessed with six children, two of whom died in infancy. From Illinois Brother and Sister Davis moved to Kansas in 1881, where they spent the remainder of their lives.

Bro. Davis served as a minister of the Church of the Brethren for over fifty years. Nationally, his church recognized his worth by choosing him on various committees of importance. Chief of all was his election to the Standing Committee. At another time it was his task, as well as his honor, to represent five different churches as elder.

Locally his work stands as a monument of his integrity, his good counsel and his true worth. After his election to the ministry at Mt. Etna, Iowa, in 1872, he was advanced to the eldership in 1882. In 1883 he was chosen elder of the South Morrill church, which charge he retained until it was merged with the present Morrill church. For a number of years, preceding the merger, he was also elder of the North Morrill congregation. Following the uniting of the work, he was elder of the combined organization until the time of his resignation. The combined organization today—strong in every way—works together for good, and is known as the "Morrill Church of the Brethren."

Giving credit where credit is due, it is but fair to acknowledge that he, who so strongly prepared the foundation for this worthy structure, did not live and labor in vain. He built well for the lives that have been permitted to receive instruction and light from the church, through all these years. Like most great builders, he scarcely lived to see more than the beginning of the harvest of his labors.

Surely, he was one of God's noblemen, as he went in and out among his people, administering to them in their seasons of joy as well as of trial. He it was, to whom they went, at any and all times. Many, as they reflect upon his life among them, now rise up to call him blessed. Certain it is that power has gone out from us. A good man has dwelt among us, but has closed his work and gone home.

Never boastful, never complaining, never unmindful of

Morrill, Kans. W. H. Yoder.

As cold water to a thirsty soul, so is good news from a far country

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MEETINGS AT ANKLESVAR, INDIA

(Continued from Page 315)

mostly in the Seventh Standard, which class reports 36. These are in the Bulsar Boarding-school, but are counted in the Training Department rather than in the boarding-school report. The boarding-schools report a total enrollment of 1,058—an increase of 166 over 1920. Of this number, 854 live in the boarding-schools—an increase of 127 over 1920. In the Girls' Boarding-school, the total enrollment is 418—an increase of 82 over the previous year, which is nearly half the increase in total boarding-school enrollment.

The Field Committee met the following Friday and Saturday, closing with a short session on Monday. Bro. Q. A. Holsopple was appointed to fill the vacancy caused by Bro. A. W. Ross going on furlough. Many items of business were considered, only a few of which can be mentioned. The Quinter Memorial Library, which has been at Jalalpur, along with what funds are available here and from the home office for library purposes, is to be used in establishing a library at Bulsar—a librarian for which is to be appointed by the Bulsar Station Conference.

The Annual Report for the past year was read and accepted before sending to Elgin. Brother and Sister Shull were transferred to Ahwa, to take charge of the educational and evangelistic work. The station and medical work there are to remain in the hands of Brother and Sister L-bey. Furloughs in 1923 were granted to Sisters Eliza B. Miller, Kathryn Ziegler, Jennie Mohler and to Brother and Sister H. P. Garner. We regret to say that, due to the likelihood of prolonged treatment, Sister Anetta Mow must proceed to America two years before her furlough is due. She is expecting to sail from Bombay April 17. Sister L. Grisso will take charge of the Girls' Boarding-school at Vyara. Sister Sadie Miller is transferred to Anklesvar and Sister K. Ziegler to Umalla.

In connection with the Bible School at Bulsar, a three years' course is to be formulated for the training of Bible women. A woman missionary is to be in charge. The proposed Temperance Supplement to the "Dnyanodaya," the Marathi Christian Weekly, was approved. Rs. 100 was voted from the Social Welfare Funds to support it. The Supplement will consist of two pages, and is expected to appear monthly. On the Gujarati side, a Temperance Quarterly is to be published. Both of these are being supported by united action on the part of missions in this Presidency. The writer has been appointed editor of the Gujarati publication.

A good representation of missionaries were present at this meeting. The sisters of the Anklesvar Station did their part well, in looking after the physical comforts of their guests. Bro. D. J. Lichty, our busy Chairman, left Saturday evening for Ahwa, where building work is keeping him occupied. Bro. J. M. Blough presided at the session on Monday forenoon. A. G. Hoffert.

Bulsar, India.

ANOTHER REVIVAL RECORDED IN HISTORY

On April 2 Bro. P. E. Robertson, of Lindsay, Calif., began a union revival effort at Live Oak, Calif. The United Brethren, Pentecostal and Brethren were represented in this meeting, which continued for four weeks. The meetings were held in a large hall in town, which was filled to its capacity many times. After the meetings were in progress, Rex Qualls and wife came from Fresno, Calif., to assist in the singing. They are good singers and their help was much appreciated.

The immediate result in conversions was not large, but the reconsecration of the Christian people will mean much to our community.

Bro. Robertson's method in presenting the Word is unique, not sparing any in reproof, even those of his own church. Too many have been satisfied with the nominal Christian life, not having reached their possibilities.

Bro. Robertson also uses the "prayer room method" after the sermon, which has appealed to many as a source of much power. A number of our people, especially the young, have testified to being greatly strengthened thereby. Our people have not been taught to tarry in prayer, as Jacob, who would not let the angel depart without the blessing.

Many of the community have expressed themselves that much good has resulted from this effort. In showing their appreciation, the offerings amounted to about \$350.00. W. R. Brubaker.

Live Oak, Calif.

DISTRICT MEETING OF MIDDLE PENNSYLVANIA

This meeting convened in the Twenty-Eighth Street Church, Altoona, on Tuesday, April 18. The churches were nearly all represented by delegates. The congregation at Snake Spring reported having divided its territory, naming the one part "Snake Spring" and the new one "Koontz."

The hearing and the discussing of the various reports from those in charge of the several lines of church activity gave evidence that they were not being neglected. Four papers will go forward to the Winona Conference.

Brethren C. C. Ellis and W. S. Long will represent the

District on the Standing Committee, with Brethren G. B. Royer and J. A. Sell as alternates.

The spirit of brotherhood was manifested in the discussions, and the delegate body, as well as a large part of the audience, remained until the meeting closed, at 5:30 o'clock.

The congregation at Twenty-Eighth Street, although but recently organized, proved itself amply able to care for the meeting in every detail.

The meeting next year will be held in the Spring Run church. J. C. Swigart, Secretary.

Mattawana, Pa.

DISTRICT CONFERENCE OF WESTERN PENNSYLVANIA

The District Conference of Western Pennsylvania was held April 17-19 in the Pike church of the Brothersvalley congregation. The opening session, on Monday evening, was under the direction of the Temperance and Purity Committee. They had arranged to have Rev. John T. Davis, Federal Prohibition Director of Pennsylvania, address the meeting, but as he was unavoidably detained, he sent the Rev. Mr. Yeager, of Lewistown, Pa., as his substitute. The speaker brought out forcefully what has been attained along the line of prohibition and also the work yet to be done.

The Elders' Meeting convened on Tuesday morning and had a most profitable session. The following motion was passed and approved later by District Meeting: "The District Mission Board has authority to investigate any local congregation, not only upon request, but when, in their judgment, they deem it necessary for the advancement of the cause."

In the afternoon there was held a profitable Ministerial Meeting. Addresses were given on the following subjects: "Ways of Interesting All of Our Members in Church Work"—W. D. Keller. "How to Locate Pastors in the Churches Where They Will Do the Most Efficient Work"—C. Walter Warstler. "Methods of Directing the Social Life of Our Young People"—L. S. Knepper. Time was given, after each address, for general discussion. This also proved very helpful. Bro. C. H. Shamberger, Assistant Forward Movement Director, spoke upon and explained the General Budget for this year.

In the evening the program was under the direction of the District Mission Board. Bro. M. R. Zigler, Home Mission Secretary, gave a most interesting and helpful message on the Home Mission work in our country. He emphasized the fact that the large Districts must help in carrying the message into the isolated parts and other sections of our country, where they are not receiving proper attention.

The District Meeting convened on Wednesday morning. Bro. T. R. Coffman, Moderator, and Bro. E. M. Detwiler, Assistant Moderator, had charge of the meeting. Three congregations, which were organized during the year, were recognized and their delegates seated. One of these is a mission where work was opened about a year ago. The different Boards and Committees presented very favorable reports. The mission interests of the District are growing, and more work is being accomplished. Work was started among the foreign population at Wilpen, and the report of this work is encouraging. The trustees of the Old Folks' Home reported that the building at Scalp Level is nearing completion. Three papers were sent to the Annual Conference. A committee was appointed by request of the trustees of Juniata College, to confer with them in the interest of the College. Forty of the forty-five churches were represented by seventy-nine delegates. We express our appreciation to the Brothersvalley congregation for the splendid way in which they cared for the meeting.

Johnstown, Pa.

D. P. Hoover, Clerk.

NAVARRE, KANSAS

The Navarre church was holding a prayer meeting on the evening when our evangelist, Bro. J. Edwin Jarboe, and Sister Jarboe, our song leader, arrived. They labored faithfully with us over four Sundays. The key-note of the meeting was "Obedience to the Commandments of Jesus." Bro. Jarboe preached the Word with power, under the guidance of the Holy Spirit. Our faith was made stronger in God and the church we love. We are glad that the church has such consecrated workers, giving all their time to evangelism.

Folks attended the meeting from eight different towns. While we know that God blessed the earnest efforts of the speaker and song-leader, as they held before the audience the claims of our Savior, we are also convinced that the earnest prayers and personal work of the members, who left their work and spent many days among their neighbors, speaking to them of Jesus and the joys of a Christian life, were wonderfully rewarded.

One of our merchants, believing in personal work, and employing extra clerk help, so that he could give his service to the Lord in the meetings, was wonderfully rewarded in seeing his own brother and wife come with us. It was a joy to see husbands, with their wives and children, step out for God. Four brothers from one

home, led by the oldest, a school-teacher, were baptized at the same service. Our school-children—most of them from Christian homes—had been praying for their teacher, a talented young lady. It was, indeed, a happy day, when, on Sunday morning, nineteen came forward and among them their teacher. Navarre is a Christian community and we praise God that all our teachers, for the coming year, are Christians.

Monday evening we held our communion services and we are glad to say that fully one-half of the ninety-five that took part were men and boys. Praise God for husbands who love their homes, and wives and children, by taking their stand for the things that are right, and being Christian fathers.

During these meetings God blessed us with twenty-one added to the church by Christian baptism, and two who have been reclaimed. The church was strengthened and the entire community helped.

We are planning for a Week Day Bible School, to begin the last week of May.

The third number of our Lecture Course will be May 13, when Prof. Robert Mohler, of McPherson, will give an agriculture number. One of the topics will be: "How to Keep the Boy on the Farm." A male quartet will help in the services over Sunday following. O. H. Feiler.

OTTUMWA, IOWA

We are much pleased with the progress in the church work at this place. The average attendance at Sunday-school has more than doubled during the last two and a half years. All services are well attended and the interest is growing—not only among our own folks, but others also are noticing our increased activities and are well pleased.

On Easter Day we began a two weeks' series of meetings. Our pastor did the preaching. Services were conducted each evening except Saturday. Special song-books were used during this meeting, which also added to the interest. The other churches helped us in the meetings, and furnished special songs on different nights.

We were much pleased to have with us, on the night of April 26, Bro. Forest Eisenbise, of Octavia, Neb., who preached a much appreciated sermon. On Monday evening, May 1, following our meetings, we held our love feast. We had with us, at this time, two members of the Mission Board of Southern Iowa—Brethren W. D. Grove and A. H. Bower. Bro. D. W. Grove officiated at the love feast, being assisted by Bro. A. H. Bower. Seven were baptized into the church in time to be with us at the communion service. These were all fathers and mothers except one—a young man. We rejoice that men and women are seeking the truth, and we ask an interest in your prayers. Mrs. Lillie M. Thompson.

SISTERS' AID SOCIETIES

LAPORTE, IND.—Report of Sisters' Aid Society: We held 8 all-day meetings, with an average attendance of 12. Our work consisted of knitting comforters and doing family sewing. We gave to the Girls' Boarding-school in India, to the Hospital in China, and to our home work. We also assisted the Brethren Mission in Chicago. On hand, \$50. Officers: President, Sister Susie Stites; Vice-Presidents, Sister Lola Collins and Sister Alma Replogle; Secretary-Treasurer, the writer—Mary B. Brown, LaPorte, Ind., May 1.

MONROE COUNTY, IOWA.—Our Aid Society met every two weeks during 1921, with an average attendance of 8. Our work consisted of making comforters, quilting and making quilts, prayer-coverings, aprons, etc. We also served lunch at several public sales. We gave to our elder's wife a comforter; \$22 to Old Folks' Home; \$25 to the work in India and China; \$5 to Mt. Morris College; besides contributing to the expenses of the local church. Officers: Mrs. Mary Roberts, President; Mrs. Mary Caldwell, Vice-President; the writer, Secretary-Treasurer—Mrs. Mary Fouts, Fredric, Iowa, April 29.

RAISIN, CALIF.—During the year the Society held 26 meetings, with an average attendance of 9; enrollment, 38. We made over 140 garments—mostly for needy families—quilted a few quilts and made several comforters. We helped mothers with their household duties. We instituted the office of prayer-veil superintendent, whose duty it is to oversee or make veils. The Society took in \$111.08; we gave \$30 to the China Famine Fund; \$15 to La Verne College; \$15 to needy families in our community; balance \$8.33. We also gave some aid to the Oakland Mission Calif., at Thanksgiving time. Our president is Sister Wm. Beeghly—Mrs. W. H. Meyers, Fresno, Calif., May 6.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Aldridge-Neher.—By the undersigned, at the Church of the Brethren, April 29, 1922, Mr. Edward A. Aldridge and Miss Margaret Neher, both of Pittsburgh—C. Walter Warstler, 1120 Greenfield Avenue, Pittsburgh, Pa.

Heagley-Swank.—By the undersigned, at his home, Easter Sunday morning, April 16, 1922, Charles Heagley, of Wetonka, S. Dak., and Lena Irene Swank, of Los Angeles, Calif.—L. H. Root, Wetonka, S. Dak.

Kraus-McMillen.—By the undersigned, at the parsonage of the Pittsburgh Church of the Brethren, March 24, 1922, Mr. Herman C. Kraus and Miss Ruth B. McMillen, both of the above-named city—C. Walter Warstler, 1120 Greenfield Avenue, Pittsburgh, Pa.

Long-Cassel.—By the undersigned, at his residence, April 29, 1922, Bro. Franklin K. Long and Sister Ella G. Cassel, both of Bergey, Pa.—A. A. Price, Harleysville, Pa.

Phelps-Green.—By the undersigned, at his home, April 29, 1922, Mr. Herbert Phelps and Miss Victoria Green, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brandenburg, Lydia, nee Brumbaugh, born in Montgomery County, Ohio, died at the home of her son, near North Manchester, Ind., April 6, 1922, aged 80 years, 1 month and 19 days. Dec. 25, 1839, she married Jas. Brandenburg. There were ten children, three of whom, with the father, preceded her. She became a member of the Church of the Brethren a number of years ago, and lived and died in that faith. Her illness continued for several months, but through it all she was patient. She received the anointing and was ready to go. She leaves five sons, three daughters and two sisters. Services at the El River church by Bro. Ohio Winger and Bro. Amos Reed. Burial in the near by cemetery—Laura Miller, North Manchester, Ind.

Caploger, Jacob, died at his late residence, near May Hill, Ohio, aged 82 years. He was married in 1859. There were eleven children. He was a member of the Disciple Church and a deacon in his younger life. Services at the Elmville Church of Christ in Christian Union by the writer, assisted by the Rev. G. Hampton Williams, of the M. E. Church—Van B. Wright, Peebles, Ohio.

Harshman, Bro. Israel, died at his home at Chewsville, April 25, 1922, from complications after an illness of four months, aged 71 years, 6 months and 7 days. He was the son of Daniel and Lydia Harshman and was born and reared in Myersville. He has resided in this county for the past thirty years. He was a member of the Church of the Brethren. He leaves his wife, five daughters, two sons and two brothers. Services in the Beaver Creek church by Bro. Caleb Long, assisted by Rev. Remigius (Lutheran). Interment in the adjoining cemetery—Corra A. Poltz, Mapleville, Md.

Helm, Bro. Frank, son of Mr. and Mrs. Lewis Helm, born in Miami County, Ind., died April 28, 1922, at the Lafayette Home Hospital, aged 36 years, 2 months and 16 days. Nov. 11, 1906, he married Miss Maud Dickeson, who survives with one son and a daughter. His parents died when he was but a lad. He united with the Church of the Brethren April 29, 1919, and was a faithful member through his brief Christian life. Services in the Plymouth church by Bro. John W. Root, assisted by Eld. S. S. Neher—Lulu E. Root, Lafayette, Ind.

Herman, Henry G., died April 25, 1922, aged 61 years, 4 months and 11 days. He was afflicted for several years and suffered greatly. He was received by confession at the New Year's Day into the Brethren Church. He is survived by his wife, four sons and three daughters. Services at the home by Eld. David Killebaker. Burial in the Mohler cemetery—Gertrude R. Shirk, Ephrata, Pa.

Lorab, Isaac L., died April 24, 1922, aged 58 years, 4 months and 12 days. He was married twice. He was a resident of Ephrata for about two years and was a member of the Church of the Brethren. He and his wife had just returned from a visit to Harrisburg. Services by Eld. I. W. Taylor and Lynn Longenecker at the Church of the Brethren at Ephrata and also at the Graybill church, near Elm. Interment in the adjoining cemetery—Gertrude R. Shirk, Ephrata, Pa.

Minick, Fred B., born at Buckeye, Kans., died April 26, 1922, aged 10 years, 10 months and 22 days. He married Sister Etta Agnes in 1908. There were three children—one dying in infancy. His wife died in April, 1919. He leaves father, mother, one son and one daughter. During his last illness he made a confession, but was too weak to be baptized. Services in the Chapman Creek church by the writer. Burial in the cemetery near by—U. S. Brillhart, Abilene, Kans.

Monahan, Mrs. Luella A., died April 30, 1922. She was the daughter of Mr. and Mrs. Wm. Woods and was born near Marion, April 25, 1871. Feb. 17, 1894, she married Joshua G. Monahan. No children were born to this union, but they took into their home Luella Mattox, when she was three years old, and cared for her as their own daughter. Sister Monahan had been in poor health for some time but was able to be up and around until a few months ago, when she was stricken with dropsy and Bright's disease, which finally caused her death. About fifteen years ago she united with the Methodist church and has lived close to her God and Savior ever since. She leaves her husband, her brother, and one brother. Services at the First Church of the Brethren, Marion, Ohio, by the writer. Burial in the Marion cemetery—Ralph R. Hutton, Marion, Ohio.

Ohlenhoff, Sister Valerie Kornan, died April 6, 1922, in Chicago, aged 34 years, 5 months and 22 days. Services by the undersigned. She leaves a little son six years old—E. B. Hoff, Chicago, Ill.

Tennar, Elizabeth, born in Vanwert County, Ohio, died at her home in Bricketon, Ohio, April 30, 1922, aged 82 years, 8 months and 30 days. She married John Tennar. They had one son and one daughter. Early in life she united with the Baptist church and later on she joined the Church of the Brethren, in which she lived a very devoted Christian life. Services at her home in Bricketon by the writer—D. P. Koch, Montpelier, Ohio.

Tingley, Mary Caroline, daughter of Thomas and Mary Jones, born in Clarke County, Ohio, April 13, 1840, died April 29, 1922, aged 82 years and 15 days. Aug. 13, 1857, she married Patrick Welsh. To this union were born six children. In 1875 her husband died, leaving her the care of six small children. She was married in 1879 to Daniel Tingley. To this union was born one child. She leaves one brother, one sister, three children, sixteen grandchildren, and thirteen great-grandchildren. She was converted when but a girl, and became a member of the Methodist church. Later she united with the Church of the Brethren, in which faith she died. Services by the writer in the Christian church in Summerford, Ohio—J. C. Inman, 734 W. Columbia Street, Springfield, Ohio.

Wilcox, James Franklin, born near Jonesboro, Tenn., died at the home of his daughter, Mrs. Fred C. Jenkins, of paralysis, April 19, 1922, aged 58 years, 10 months and 5 days. He united with the Church of the Brethren at the age of eighteen and at twenty was called to the deacon's office. Oct. 13, 1874, he married Elizabeth V. Sherry, who died May 5, 1895. Of the nine children, seven survive. Services at the Oakton church by Eld. I. M. Neff—Maggie Miller, Vienna, Va.

Wolf, David, oldest son of John and Lavina Wolf, born in Perry County, Ohio, died April 28, 1922, at his home in Hocking County, Ohio, aged 76 years, 4 months and 20 days. He was a resident of Marion Township when the Civil War broke out. At the age of nineteen he enlisted, and became a corporal in Captain Philip Fraebe Company C, 58th Regiment. He was honorably discharged Sept. 16, 1865, at Vicksburg, Miss. He married Mary Mowery March 4, 1869. There were four sons and two daughters, all of whom are living. In 1879 he united with the Church of the Brethren and remained a consistent member. He leaves his wife, six children, ten grandchildren, four great-grandchildren, six brothers and two sisters. Services at the home by the writer. Burial in the cemetery at Logan, Ohio—Ralph R. Hutton, Marion, Ohio.

Ziegler, Bro. Abraham F., born near Northampton, Ohio, died at the home of his son, Orrin II., Jan. 14, 1922, aged 74 years, 9 months, and 8 days. In early life he accepted Christ as his Savior and united with the Brethren in Christ. He served as a minister in this church for a short time. Later he united with the Church of the Brethren and remained faithful to the end. He was always interested in church and Sunday-school work. Feb. 29, 1872, he married Caroline B. Hawke, who preceded him in 1907. There were three sons and two daughters. One son and two daughters preceded him. In 1908 he married Mrs. Sarah Credlebaugh Skinner, who died in March, 1909. One stepson survives. About seven years ago his eyesight began to fail, and the last four years were spent in total blindness. Out of a family of twenty-two brothers and sisters but one sister remains. Burial in the Liberty cemetery—Orrin H. Ziegler, Springfield, Ohio.

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Notes From Our Correspondents

(Continued from Page 317)

is Bro. I. R. Fletcher, of Councilville, Pa.—Mary Knopsnider, Creed, Pa., May 9.

Elizabethtown.—Our series of meetings at Stevens Hill closed April 30, conducted by Bro. W. H. Miller. He preached the Word with power and presented the truths in an inspiring manner. Although no one accepted Christ, we feel that some must be very near the Kingdom. May 4 we met in council with Eld. S. H. Hertzler presiding. Eight members were received by certificate and Stanley H. Ober being chosen as ministers, and Bro. Peter G. Brubaker as deacon. On account of our next feast falling on Mothers' Day, the Brethren Bible Class rendered a Mothers' Day program on the evening of May 7 at the College. The main address was given by Bro. J. I. Baugher. The program was a most excellent one. E. R. McDannel, Elizabethtown, Pa., May 10.

Germanstown. We are glad to have Sister Nelia Wampler, of Pirkey, Va., in our District for a few days. She will speak to us of her work and the great need there is for workers down in the mountains of Virginia. At our prayer meetings, each Thursday evening, we are studying the Beatitudes, from the fifth chapter of Matthew. Six have been received into the church by baptism since our last report.—Mrs. M. C. Swigart, 6611 Germanstown Avenue, Philadelphia, Pa., May 6.

Hanover. The Sunday school rendered an excellent Easter program on Sunday evening, April 16. Bro. Frank Sargent, of Bethany Bible School, gave us an address. We held our next feast May 7. Eld. Isaiah Musser, of Columbia, Mo., preached an inspiring missionary sermon and urged the offering of \$156.26 was lifted for missions. The meeting was well attended. Four ministers from adjoining congregations were present. Two letters have been granted since our last report. Mary A. Rhinehart, Hanover, Pa., May 8.

Johnstown.—Mosham church met in council April 12, with our pastor, Eld. D. P. Hoover, presiding. Our spring communion will be held May 21. Brethren D. P. Hoover and David Shumaker were elected delegates to District Meeting, which will be held in the Brethren church, Bro. D. P. Hoover was chosen to represent our church at Annual Conference, with Bro. L. G. Shaffer, alternate. We decided to use the Sunday-school collections every fifth week for the purpose of starting a building fund, as we will soon be in need of a larger church. On Easter evening a splendid cantata was given by the choir, which was greatly enjoyed by all. Mrs. Jacob Hoffman, Johnstown, Pa., May 6.

Koonitz.—At the District Meeting of Middle Pennsylvania, held in the Twenty-eighth Street church, Altoona, Pa., during the week of April 9, the Koonitz church of the Snake Spring congregation, presented a petition asking for a separation from the parent organization, because of geographical considerations, which caused various inconveniences. District Meeting granted this request, and April 29 our church met for the purpose of organizing as an independent congregation. Eld. D. T. Dewiler, of New Enterprise, and Eld. David Stayer, of Yellow Creek, presided at the meeting. An organization was effected, and Eld. Herman S. Guyer was chosen presiding elder; Bro. C. H. Bechtel, clerk. We decided to hold our spring love feast May 14, and our annual revival services sometime in August. Eld. H. S. Guyer was chosen as conference delegate.—Calvin Hetrick, New Enterprise, Pa., May 9.

Leamersville. church met in business session April 2, with Eld. J. B. Miller presiding. Our pastor, Bro. C. W. Rogers, and Bro. Homer Benton were elected delegates to District Meeting. It was decided to put a basement under the church in the near future. We are planning for another Vacation Bible School to be held this summer. The "Willing Workers" Class gave a presentation of "Life in China," which was appreciated very much. A Teacher-training Class has been organized recently with Mrs. G. W. Rogers as teacher; also a Bible Study Class, with our pastor as teacher. Our love feast will be held May 28. Mary E. Graybill, East Freedom, Pa., May 6.

Ligonier. church met in business session April 28, with Bro. M. J. Brongher as moderator. Our officers were retained for another year. We decided to do some repair work on the interior of our church building. The Vacation Bible School is in progress at present, with fifty enrolled. Sisters Ruth Beahm and Miriam Wolford are the teachers, assisted by Sister Kate Zimmerman. Bro. Hamilton was with us on Sunday in March. Plans are being made for a Vacation School at the Wilpen Mission again this year. Our Sunday-school is progressing nicely, with Bro. H. H. Wolford, superintendent. Opal Wolford Leonard, Ligonier, Pa., May 5.

TENNESSEE

Mountain Valley congregation met in council May 6, with Bro. A. M. Laughlin presiding. The following officers were elected: Bro. Laughlin, elder; Brethren Henry Gaby and Harrison Kilday, deacons; Bro. Albert Morlock, "Messenger" agent; the writer, church correspondent. Our church is growing in interest and numbers. Nine have been baptized since our last report. We have a large Sunday-school, an active choir, Christian Workers' Meeting every Sunday evening, and preaching twice a month. Bro. Laughlin preached four inspiring Gospel sermons while with us. Mary Gaby, Bartlett, Tenn., May 10.

WASHINGTON

Omak.—April 25, Bro. W. H. Tigner, of Gray, Wash., gave us a short call in the interests of the District mission work. He gave us a very helpful, informal and heart-to-heart talk. Sunday, April 30, Bro. Paul Mohler came to us accompanied by some young members of the Okanogan Valley church. He arrived at our church just in time to preach for us. These calls are much appreciated by our little band.—B. E. Breshears, Omak, Wash., May 4.

Outlook.—April 30 Bro. Elmon Sutphin, of Yakima, State Sunday-school Secretary, gave us a talk in behalf of the Sunday-school work. May 1 we held our annual business session. After all business was transacted, our superintendent, Bro. Tellic Sutphin, was recommended that he had passed another milestone of his life. In recognition of his faithfulness and loyalty to the Sunday-school, a surprise had been planned. An hour was spent in a social way and refreshments were served. The cantata was given by request, and proceeded nicely.—Mrs. C. A. Wagoner, Outlook, Wash., May 8.

WISCONSIN

Stanley.—April 13 the writer, who is pastor, responded to a request to conduct a pre-Easter service in the Congregational church at Owen. Our chief observance of Easter was in the evening of April 16 by way of a musical program in the United Lutheran church. We were represented by several singers in the union church choir of over thirty voices, that rendered a cantata of unusual excellence, entitled, "The Gospel of Easter." An orchestra accompanied the choir. It was a treat to music lovers and evoked expressions of approval from everybody. That evening the large church was packed to the fullest possible, and it is estimated that as many were unable to crowd in as gained admission. The cantata was, by request, repeated the following Sunday.—Ralph G. Barick, Stanley, Wis., May 8.

ANNOUNCEMENTS

LOVE FEASTS

Alabama
May 27, Fruitdale.
California
May 21, Covina.
May 21, First Church, Los Angeles.
May 21, 7:30 pm, Patterson.
May 28, Santa Ana.

Colorado
June 4, Fruita.

Idaho
May 26, Bowmont.
June 7, Clearwater.
June 10, Moscow.
June 10, 8 pm, Winchester.

Illinois
May 21, 7 pm, Bethel.
May 21, 7 pm, Polo.
May 21, 6:30 pm, Cherry Grove.
May 27, 28, 7 pm, Yellow Creek.
May 27, 28, 7 pm, West Branch.
May 27, 7 pm, Rock Creek.
May 28, 7 pm, Champaign.
May 28, Freeport.
June 3, Hickory Grove.
June 3, 4, 1:30 pm, Waddams Grove.
June 5, 7 pm, Okaw, Centennial house.
June 6, 10 am, Astoria.

Indiana
May 20, 7 pm, New Bethel.
May 20, 7:30 pm, Portland.
May 20, 2 pm, Blue River.
May 20, Pine Creek.
May 20, North Winona Lake.
May 20, Shipshewana.
May 21, 6:30 pm, Second South Bend.

May 21, Logansport.
May 21, 7:30 pm, Upper Fall Creek.
May 27, Elkhart Valley.
May 27, 4 pm, Pipe Creek.
May 27, English Prairie.
May 27, New Salem, five miles southeast of Milford.
May 27, Rock Run.
May 27, 2:30 pm, Pleasant Hill.
May 27, Yellow River.
May 27, Bremen.
May 27, Burnettsville.
May 29, Mississinewa.
May 31, 7 pm, Wakarusa.

June 3, Tippecanoe.
June 3, Kilbuck, Antioch house.
June 3, Middlebury.
June 3, 6:30 pm, Baugo.
June 4, Kedwana.
June 17, Cedar Lake.
June 18, 7 pm, Flora.
June 24, Camp Creek.

Iowa
May 20, 2:30 pm, Iowa River.
May 20, 7 pm, Prairie City.
May 21, Des Moines.
May 27, Osceola.
June 3, Libertyville.
May 27, Des Moines Valley.
May 27, Sheldon.
May 27, Dallas Center.
May 29, Grundy County.
June 1, Greenleaf.
June 3, Indian Creek.
June 17, 7 pm, Panther Creek.

Kansas
May 20, Chanute.
May 20, 7 pm, Pleasant View.
May 21, 7 pm, Kansas City.
May 27, Central Avenue.
May 27, 10:30 am, Quinter.
May 27, 6 pm, Abilene.
May 27, 5 pm, Belleville.
May 27, 10 am, Maple Grove.
May 27, Victor.
June 3, White Rock.
June 3, 7:30 pm, Chapman Creek.

June 4, Garden City.
June 10, Prairie View.
Maryland
May 20, 2 pm, Thurmont, Mt. Dale house.
May 20, 2:30 pm, Meadow Branch.
May 20, 21, 1 pm, Beaver Creek.
May 21, Ridgely.
May 21, 6 pm, Washington City.
May 27, 2:30 pm, Beaver Dam.
May 27, 2 pm, Brownsville.
May 27, 2 pm, Bush Creek.
June 3, 4:30 pm, Long Green Valley.

June 17, 7:30 pm, Crystal.
Michigan
May 20, Grand Rapids.
May 20, 6:30 pm, Battle Creek.
May 27, Onekama.
May 27, Homestead.
May 27, 7:30 pm, Elsie.
May 27, Woodland.
June 3, 10:30 am, New Haven.
June 3, Thornapple.
June 17, 10 am, Lake View.
June 17, 10:30 am, Zion.
June 24, 10 am, Beaverton.
June 24, Durand.

Minnesota
June 3, Jewett.
June 24, Worthington.
Missouri
May 27, Centerville.
June 3, Smith Fork.
Nebraska
May 27, 7:30 pm, Alvo.
May 27, 7:30 pm, Silver Lake.
May 29, Octavia.
June 4, 7 pm, Falls City.

North Dakota

June 24, 6 pm, Kenmare.
Ohio
May 20, 6:30 pm, Pleasant Hill.
May 20, Harris Creek.
May 20, Cleveland.
May 27, 5 pm, Fostoria.
May 27, 7 pm, Oakland.
May 27, Blanchard.
May 27, Wyandot.
May 27, Lick Creek.
May 28, 6 pm, Fostoria.
June 3, 10:30 am, Silver Creek.
June 3, 6:30 pm, Greenspring.
June 3, 6 pm, Bear Creek.
June 17, Canton Center.

Oklahoma
May 21, 7:30 pm, Oklahoma City.
May 27, Big Creek.
May 28, Thomas.
Oregon
May 20, Mabel.

Pennsylvania
May 20, 9:30 am, Richland, Richland house.
May 20, Lower Clair.
May 20, 2:30 pm, Good Will house, Lost Creek congregation.
May 20, 1:30 pm, Welsh Run.
May 20, 6:30 pm, First Church, Pottstown.
May 20, 2 pm., Mingo, Mingo house.
May 20, 21, Maiden Creek, Mohrsville house.
May 21, 7:30 pm, Raven Run.
May 21, Mosham (Johnstown).
May 21, 6 pm, Woodbury, Reptable house.

May 21, 1:30 pm, Lower Cone-wago, Bermudian house.
May 21, 6 pm, Pike church, Brothersville.
May 21, New Fairview.
May 21, 1:30 pm, Marsh Creek.
May 21, 7 pm, Altoona, Twenty-eighth Street church.
May 21, Roaring Spring.
May 23, 24, 9:30 am, Fredericksburg, Meyer house.
May 23, 24, 9:30 am, Springville, Mohler house.
May 25, 25, East Petersburg, East Petersburg house.

May 25, 26, 10 am, Little Swatara, Ziegler house.
May 25, 26, Big Swatara.
May 27, 7 pm, Upper Dublin.
May 27, 2 pm, Akron.
May 27, Spring Run, Fine Glen church.
May 27, 7 pm, Ambler.
May 27, 28, 10 am, Schuykill.
May 27, 28, 10 am, Antietam, Prentiss meetinghouse.

May 27, 28, 10 am, Back Creek, Shank house.
May 27, 28, 10 am, Upper Codorus, Black Rock house.
May 27, 28, Big Dam.
May 28, 1:30 pm, Greensburg.
May 28, Carlisle.
May 28, Mt. Joy.
May 28, Dunning's Creek, New Paris house.
May 28, Shade Creek.
May 28, 3 pm, Reading.
May 28, Manor, at Penn Run.
May 28, Scalp Level.
May 28, 4 pm, Harrisburg.
May 28, 3 pm, Shamokin.

May 28, 4 pm, Leamersville.
May 29, 6:30 pm, Chambersburg.
May 30, 31, 10 am, West Greentree, at Greentree.
May 30, 31, 9:30 am, Myerstown, Heidelberg, at Heidelberg house.
June 1, 2:30 pm, Buffalo.
June 3, Mt. Olivet.
June 3, 1:30 pm, Spring Creek.
June 3, 2 pm, Ridge.
June 3, Mechanics Grove.
June 3, 4, 1:30 pm, Spring Creek, at Hershey.

June 3, 4, Antietam, Welty house.
June 4, 6 pm, Elbethel.
June 4, Lewistown.
June 4, 6 pm, Snake Spring Valley.
June 4, Meyersdale.
June 4, 9 pm, Lower Cumberland, Mohler house.
June 4, 6 pm, Middle Creek.
June 10, 2 pm, Springfield, Springfield house.
June 11, Farmers Grove, Perry congregation.
July 2, Hostetter.

Virginia
May 20, 3:30 pm, Cooks Creek, Hinton house.
May 20, 4 pm, Salem.
May 20, 4 pm, Midland.
May 20, 3:30 pm, Pleasant Valley (2nd Dist).
June 4, 5 pm, Summit.
May 20, 4 pm, Peters Creek.
May 21, Roanoke.
May 27, 4 pm, Moscow.
May 27, 5 pm, Kileville.
May 28, 6:30 pm, Staunton.

Washington
May 20, 6:30 pm, Tacoma.
May 30, East Wenatchee.
June 3, 2 pm, Berkeley.
June 25, Shilo.
Wisconsin
May 27, Chippewa Valley.

READ WHAT THEY SAY

About

HYMNS OF PRAISE

This new song book approved by the General Mission Board and adopted for use in our Sunday-schools, Christian Workers' Meetings, etc., has been published but a short time. It is being favorably received and many churches have already sent in their orders.

Notice a few of the testimonials from Choristers and others who are capable of judging the merits of a Song Book:

From Illinois:—"I have just examined a copy of 'HYMNS OF PRAISE,' recently put out by you for church and Sunday-school use. I must congratulate you on being able to place before our people such a uniformly excellent collection of Hymns. I may be a little old fashioned, but I do love to hear those songs that have grown so dear because of their richness of scriptural sentiment.

The type is large and clear and every selection is accompanied by the music and given ample room; there is no crowding. Yet the book with its 285 hymns and 24 responsive readings is surprisingly convenient in size.

Because of these and other excellent points the book should have a large sale and be popular among our people for many years to come."

From Virginia:—"I have examined the 'HYMNS OF PRAISE' and think it will fill a very important place in our church music."

From Iowa:—"I have carefully examined the song book 'HYMNS OF PRAISE' and find that it is just the book we have long needed in our church. I like very much the assortment of old hymns which we must hand down to the rising generation. I also think the new songs are excellent."

From Pennsylvania:—"I have just received a copy of 'HYMNS OF PRAISE' and, upon examination, I regard it the best music book the church has yet published. Surely these HYMNS OF PRAISE are worthy of our praise of the splendid variety and quality of the hymns chosen. One can easily believe 'there is a special reason for every song being in the book.'"

"Regarding the new song book 'HYMNS OF PRAISE,' the church has decided to make use of same and would be pleased to have you enter our order for 300 copies of the regular cloth binding at \$4.00 per hundred."

From Indiana:—"The new song book 'HYMNS OF PRAISE' was received some days ago. I have examined the book and in my judgment it is by far the best song book the church has ever put out (except the Hymnal). 'HYMNS OF PRAISE' contains so many of the good old hymns and songs that never grow old and the new ones are of the best. I consider it a fine collection and it should meet with general favor with all lovers of good music."

"I have examined 'HYMNS OF PRAISE' quite carefully and am persuaded that it contains the best collection of the right kind of Sunday-school and church songs that I have ever seen. It is no 'stunt book,' one that had to be issued, and so was made up of stunt music. It is a real song book, full of the best and nothing but the best. I went through it thoroughly and found it universally good all the way through. I am sure our people will give this new book the welcome of which it is worthy."

"The book certainly has the right name, for it is 'chuck full' of hymns of praise, and will certainly interest any Spirit-filled community or church. There is not a poor piece in the book, so I repeat I have nothing but words of praise for 'HYMNS OF PRAISE,' and may God bless our General Mission Board for getting before my dear church such a Spirit-filled song book."

"I have tried nearly every song in 'HYMNS OF PRAISE' and have failed to find a single defect in the harmony or the poetry."

From Ohio:—"Am very much pleased with 'HYMNS OF PRAISE.' Have had experience with a number of song books during the last twenty years, but this one contains more of my favorites than any other. The new songs which we have examined are good and appealing. The good old songs have been retained. It is my candid impression that this new book should receive the endorsement of our Brotherhood in general."

The original testimonials with the names and addresses are on file here in the office and names will be given on request. Many more could be published.

We expect to use "HYMNS OF PRAISE" at Annual Conference at Winona Lake.

Orders are being received daily. Has your congregation adopted "HYMNS OF PRAISE"? If you haven't seen a copy send for one. We can furnish either round or shaped notes. Specify which you desire.

Prices: Regular cloth, 55c single copy; postpaid. Introductory price, twelve or more, 40c each, carriage extra. Limp cloth, 45c single copy; postpaid. Introductory price, twelve or more, 30c each, carriage extra.

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ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Conference and the Creed Question

EARLY in February last a brother who is evidently very much alive to what is going on in this world sent us an extract from the "Autobiography of Benjamin Franklin." With this he enclosed a clipping from the GOSPEL MESSENGER of Jan. 28, containing a brief statement of our church principles, said statement having been prepared by our Tract Committee and published by the General Mission Board—a revision of what was formerly known as The Brethren's Card. The Franklin extract contained an account of the famous statesman's well-known interview with one of our church fathers concerning the propriety of publishing our church creed.

The brother wrote not a word in explanation of his purpose, but it was not hard to guess what he was driving at. He approved of the older policy disclosed in the Franklin interview, and regarded the publication of the doctrinal statement in the MESSENGER as not in keeping with that policy.

We believe the reader will be interested in making his own comparisons and deductions. We reproduce below, therefore, the essential portion of the Franklin extract. The doctrinal statement referred to, it has been our custom to print in the last issue of each month, and the same will be found in its usual place on page 335 of this number.

After writing in his autobiography about the embarrassments suffered by certain others through the publication of their articles of belief and the "more prudent conduct in another sect among us, that of the Dunkers," Franklin continues:

I was acquainted with one of its founders, Michael Wohlfahrt. Soon after it appeared he complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices to which they were utter strangers. I told him this had always been the case with new sects, and that, to put a stop to such abuse, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said it had been proposed among them, but not agreed to, for this reason: "When we were first drawn together as a society," said he, "it had pleased God to enlighten our minds so far as to see that some doctrines, which were esteemed as truths, were

errors, and that others which we had esteemed errors, were real truths. From time to time he has been pleased to afford us further light and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from."

Almost as interesting as these earnest words of Michael Wohlfahrt is Franklin's own comment on them:

This modesty in a sect is perhaps a single instance in the history of mankind. Every other sect, supposing itself in possession of all truth and that those who differ are so far in the wrong, like a man traveling in foggy weather—those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side, but near him all appears clear, though in truth he is as much in the fog as any of them.

Special interest attaches to this subject at the present time in view of the proposal that the doctrinal statement mentioned above shall receive the official stamp of the Conference this year and be made the standard for all subsequent statements relative to the doctrinal position of the church. The whole situation presents an interesting line of inquiry and reflection.

As for the statement of principles referred to, we regard it as very well done. It is admirable both in its comprehensiveness and its simplicity, and probably confers as near to commanding universal assent among us as any that could be framed. Manifestly it does not aim to specify everything that a Christian should believe and practice, but the broad lines of such belief and practice are briefly and clearly indicated. It has the excellent merit of stating principles without trying to define them.

That the MESSENGER has looked upon it with favor is evident from the fact that we have been giving it a monthly place in our crowded columns. It has seemed to us, as it did to the Tract Committee, that such a simple statement could serve a useful purpose, though this is more, apparently, than Michael Wohlfahrt and his brother pioneers would have sanctioned. But what of the proposal to raise this to the rank of a church creed by an official declaration of the Conference, and make it the norm for testing everything doctrinal hereafter?

A proposition of this kind raises a number of important questions. Were our church fathers right or wrong in their attitude on this matter? If we grant that their experience with creeds and their observation of the experience of others caused them to take an extreme position, does it follow that they were entirely wrong? Were their fears wholly groundless? Would it be wise to make so radical a departure from the policy of our church from its beginning until now? Is the New Testament no longer all-sufficient as a standard of faith and practice? Is it no longer safe to allow each member of the church to go straight to the New Testament in his search for truth, without furnishing him a yardstick with which to measure what he finds there?

Questions like these will bear a good deal of careful pondering.

What Is Worth Much Costs Much

A CURRENT writer observes that "many of the saintliest lives that ever graced this earth were given in the effort to reduce the high cost of thinking."

Very true, indeed, and the nobility of the sacrifice

is beyond question, albeit truth compels the admission that there is little prospect of an early fall in prices in the commodity referred to. Thinking just naturally comes high because of its intrinsic value.

A lazy acquiescence in conventional ideas is always cheap and entirely safe. Nobody who follows that policy need have any fear for his physical, political or ecclesiastical life. But any one who proposes to indulge in the choice luxury of serious thinking, will act wisely if he counts the cost. And if he is a good judge of values, he will place that cost "high."

Tuning Up

A FEW months ago a man in the Arctic regions stepped out of his lonely hut and looked up at the stars. The night was clear and cold—clear and cold and still. Not a sound was to be heard. Not another living thing was to be seen.

He went back inside. He sat down to his radio-phonograph and—could he believe his ears?—right out of that frozen stillness, far from human habitation, he picked the most inspiring music of living human voices.

This newest wonder of this age of wonders can but make us wonder what secrets of God's wonderful world are still to be unlocked. Is the very air about us full of music just beyond the reach of our dull senses? Will the fabled "music of the spheres" become a fact, as soon as we can get their "wavelength"?

If such possibilities lie at the door of our physical senses, what must be those involved in the proper attunement of the senses of the soul? Why, that's the function of religion. Life is just a tuning fork, to help the soul's ear find the pitch.

But you will not get it from the gentle touch of soft and downy places. Watch for the fork's quick sharp blows against the hard facts of discipline, disappointment and self-denying service. Then listen. "He that hath ears to hear, let him hear."

People, Property and Principles

THE doctrine that human beings are the most precious things God ever made, has a hard time making progress. With great pain and travail it slowly gains ground over the old notion that property is worth more than life and that institutions—religious, social, political, any kind with the sanction of custom—are more sacred than human welfare.

You have not forgotten how the nations lately laid their hands on the choicest of their manhood and marched it off, with or without its consent, to the battle-fields. Imagine them conscripting somebody's property!

But did not the government take over the railroads? Yes, by paying liberally for them and guaranteeing earnings on property which had never earned anything before!

So precious are the sacred rights of property and of so small account the lives of mere men and women, boys and girls!

But principles really are more important, are they not, than the fortunes of individual people? Yes, if you mean principles on which human happiness depends. But the edges of that proposition are very slippery and unsafe, therefore, for folks who can not tell the difference between principles and their own prejudices.

The only thing that gives value to any principle is its bearing on human welfare. It has no sacredness apart from that. So that is always the point to watch out for.

"The Sabbath was made for man." And so was everything else.

CONTRIBUTORS' FORUM

God's Building

BY J. O. BARNHART

There's a building God has given
To be cared for every day,
And he said to keep it holy,
We must always watch and pray.

Watch and pray to keep it holy;
Guard the living temple well.
For within this habitation
Christ desires with us to dwell.

Would we make each room inviting,
When he comes our Guest to be,
Every morning at his footstool,
We must humbly bow the knee—

Asking him for help and guidance
While we strive to do our part,
That from all unholiness
He may ever purge our heart.

In the furnace of affliction
He sometimes burns up the dross,
For those whom he loves he chastens,
And 'tis mercy sends the cross.

Pure from every spot or wrinkle
He desires the bride to be
And if we would please the Bridegroom
We must cherish purity.

Long ago shone the Shekinah
Only in the Holy Place.
And the pure in spirit only,
May behold Jehovah's face.

Filled with glory are the heavens,
Nothing unclean enters there,
And we must keep pure and holy
If that glory we would share.

Cerro Gordo, Ill.

The Relation of the Church to the Sunday School

BY EZRA FLORY

HAVING visited many churches and Sunday-schools, we can not resist the inclination to say a few things that seem vital to both. We have discovered that, as goes the church, so also goes the Sunday-school. If the elder, the pastor, or the ministers are not at peace, come late to the sessions, or neglect to announce the work of the school, they contribute to its death. The Sunday-school rises and falls according to the temperature of the church and the home-life, like a barometer in December. Largest schools are not necessarily the best ones, but many churches are indifferent about contributing to the needs of the community and so fail in vitalizing the life of the church. During the last ten years we have gained very little in number of schools and in enrollment. While most other denominations made large gains during the last two years, we actually lost several thousand in 1920. We are waiting eagerly for the tardy reports of 1921, to see what these will indicate.

Some folks think that church work would go better if we were to reinstate the old kind of preaching and preachers. They desire cheaper service, a greater willingness to accept the ministry, more doctrinal preaching, less emphasis upon education which, they declare, has been a calamity, more new points for preaching services, thus spreading the Kingdom, less emphasis upon the young people and more upon home piety and church simplicity. I am not mincing matters but telling what we meet. Surely, these dear members long for some very ideal conditions and some, also, which we should not desire. They say: "We must be different from others" and "the church is not like it used to be."

Then we meet others whose analytical minds declare that our problems have not come to us by choice, and that a program of several decades ago would surely not be that which our fathers would use were they themselves here today. They do not want the church to be like it used to be in some respects at least. Merely being consciously different tends not to simplicity but to oddity. Our surroundings have changed. We live differently in our homes. Schools and education

are here to remain. A new age of commercialism and social life is ours. The world's call for help was never greater. More of our children are in high schools and colleges than ever before. Consequently we must face new situations.

"New occasions teach new duties;
Time makes ancient good uncouth.
They must upward still, and onward,
Who would keep abreast with Truth;
Lo, before you gleam her campfires!
We ourselves must Pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter sea,
Nor attempt the Future's portal
With the Past's blood-rusted key."

—Lowell.

It has been our privilege to talk with young people, church leaders, and others, in many different States. Incidentally, we have a list of pastors who desire locations. It is small. Here are some of the questions that are usually asked by pastors: "Is the church united?" "Is it willing to let a man put on a worthwhile program, or will it expect a routine of work like it used to be done?" "Are there young people?" "What is the community like, in respect to other churches, schools, roads, enterprise?" "Is there a parsonage or a permanent place to live?" "What will be the remuneration?" "Why did they lose the previous pastor?" You may think that some of these questions should not be asked. But they are asked. If we ask a man to farm and live on a partial support, he usually turns to a field where he may be able to devote all his efforts to church work. We can not control this.

When churches ask for pastors, we find their requests as follows: We desire a man with some means. He should not have a large family, but should be married and be a man of experience. He must have a good education, for we have many high school and some college graduates. He must be a fluent speaker. He must be a good mixer. He must be a loyal member of the church, setting a good example in dress, in manner of life, in piety. He must be a good financier, and one of good common sense, able to meet situations and solve them. He must not take sides, but listen to all tales with sympathy.

This means a perfect man, does it not? Some splendid young people declare they would rather do other lines of church work, for the pastor must be the target for all the whims and criticisms of the public. If they desire to make money, they can, with the same amount of judgment and application, and with the good moral training, usually given in our homes, enter other professions and make more. Surely, our constituency needs training as much as the ministry.

But what shall be done for this vital problem? Shall we be pained at heart, as churches dwindle in places, asking for leadership and receiving none? What about it when members move away or people are not attracted to a church that lacks permanency for a church home? Look over your reports, for the last ten years, and see how churches, once having had an active membership, are now disorganized or near that point.

Churches say that pastors are too unsettled to do good work. They ought to do as preachers used to do, and remain a long time. Others wish for a change. This is not to be charged against pastors alone but to churches as well, for churches are even more restless than pastors and ministers. When some pastors are settled, another church tries to pry them loose. Not long ago I was offered a pastorate, and was asked to name my price, whatever it might be, and they would accept. I told them no such offer would be considered, that I am giving my life to a special work to which I am called.

Some think we should settle this problem through Annual Conference making arrangements to have ministers distributed by a committee. This would not work, for we are too congregational, with our pastoral problems, to do that. But who is not driven to God, to ask that we may have more Hannahs to pray: "O God, give me a son that I may give him to you again?" When we get back to the home, we shall be able to solve more of these problems of religious education. The

church is so vitally connected with all our problems of religious education that all who have the cause at heart can not help praying earnestly that a revival of fundamental teaching and coöperation be undertaken.

Elgin, Ill.

Endorsing a Distinctive Statement of Church Principles

BY J. H. MOORE

At their convention in Columbus, Ohio, in April, the Disciples quite freely discussed the value of a well-formed statement of faith and practice, by which to measure the conduct and teaching of foreign missionaries, and even the workers and churches at home. While they have always stood fairly well united, regarding their views of New Testament fundamentals, still some well-defined differences are disturbing them, especially on the foreign fields, where some of the missionaries are extending the membership boundaries sufficiently to include the pious unimmersed.

This unauthorized action is making quite a stir among the orthodox churches at home. The discussion at the convention was characterized by vigor, argument and even keen wit. No statement of church principles, however, was agreed upon.

This leads up to a question that comes close home. Should the Brethren publish an official statement, setting forth the accepted faith and practice of the church? There are those who think that we should, and there is now on foot a movement to have Conference endorse the doctrinal statement, made in the recently-published "Brethren's Card." The statement referred to reads thus:

THE CHURCH OF THE BRETHREN

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 9: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26; 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 22; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life. Tracts explaining these doctrines sent free upon request.

GENERAL MISSION BOARD, Elgin, Ill.

Concerning this formal statement of faith and practice, there is a bit of history, leading up to it. Let us take a look at this history. Aside from two pamphlets, published by Alexander Mack, the Brethren had no well-defined statement of their belief or history for 160 years. They depended wholly upon the Annual Meeting—a great unifier—and the loyalty of her ministry, to keep the faith and practice of the church well lined up with the New Testament. In a way, thus dispensing with a written statement of faith, it was wise, and in a way not so wise. A formal statement of our religious claims, along with a brief history of the church, might have given us a far more creditable standing in most of the encyclopædias, both religious and secular. Such a statement would have helped authors to set us in a far better light before the reading public.

Not far from 1870 there appeared, in one of the eastern papers, probably the Philadelphia *North American*, the best write-up of the German Baptist Brethren that had yet found its way into print. The article was credited to different persons—Eld. D. P. Saylor or a reporter of the paper referred to. In later years, Bro. Howard Miller, seems to have given the write-up a few helpful literary touches. For the original write-up the information was probably given by Eld. Saylor to a reporter for the *North American*, who made it a point to give the Brethren considerably

more credit than they had been receiving at the hands of press reporters.

No one knows in how many papers this article appeared. It fell into my hands, and about 1873 I recast it for a secular paper in Urbana, Ill. In 1876 I gave it a second recasting and published it in the *Brethren at Work*, Lanark, Ill., for Jan. 1, 1877. The next time I recast it was in the winter of 1887-88, when I was at Waycross, Ga. I was alone—my family still remaining in Florida—and one Sunday morning I buckled down to work early and rewrote the entire article—over 4,000 words—making a number of changes and additions, and sent the same to Bro. D. L. Miller, who made room for it in the MESSENGER.

Sometime after this—possibly a year later—Bro. Miller tried his hand on recasting the article, doing a splendid job of it, and published it as a compilation. It was then taken up by the Brethren Book and Tract Work, Dayton, Ohio, and published in tract form with this heading:

THE BRETHREN OR DUNKARDS

Incorporated
(German Baptist Brethren Church)
Compiled by D. L. Miller

In the consolidation of the Tract Work and the Mission Work, the tract went to the General Mission Board, and is still being published, but under this heading,

CHURCH OF THE BRETHREN

Compiled by D. L. Miller

The change was made after the change of the church name at the Des Moines Conference, in 1908.

In brief, this is the story of our first generally-accepted published statement of the religious claims of the Brethren, along with a very condensed history. It may yet be added that this has been the most widely-circulated tract ever published by the Brethren, and has done about as much to set us in the proper light before the public as any one thing ever placed in print.

The original write-up, forming the basis for this tract, leads up to still another story, regarding the "Brethren's Card," as we now have it. When Brethren M. M. Eshelman, J. T. Myers and myself started the *Brethren at Work* in 1876, we felt the need of a very brief statement of the principles for which the paper stood, the aim being to have these principles line up fully with the faith and practice of the church. We wanted something that could be inserted in practically every issue of the paper. For that purpose I wrote out the following:

The Brethren at Work is an uncompromising advocate of primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that faith, repentance and baptism are for the remission of sins:

That true immersion or dipping the candidate three times face-forward is Christian baptism:

That feet-washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's supper is a full meal, and, in connection with the communion, should be taken in the evening, or after the close of the day:

That the salutation of the holy kiss, or kiss of charity is binding upon the followers of Christ:

That war and retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a nonconformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It also advocates the Scriptural duty of anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

This was worked over several times, and finally placed on the back of envelopes, kept for sale. In course of time the statement of principles was given its finishing touch, adapted to the MESSENGER, cast on a metal block, and inserted in the MESSENGER every now and then. This was its last form:

THE GOSPEL MESSENGER

A weekly religious journal, 16 large pages, is published in the interest of the Church of the Brethren, and is the only church organ published by the authority of the Conference. Price, \$1.50 per annum.

It most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That True Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-washing as taught in John 13, is a divine command to be observed by the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day.

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

Bro. D. L. Miller always wanted to see this statement in the paper every week or two, and if it should happen to be crowded out, for a month or more, he would write me to know whether the MESSENGER had gone back on the faith and practice of the church. He believed in having the paper designate for what it stood, and to say it often.

When the Book and Tract Work was started at Dayton, Ohio, the need of a "Brethren's Card," containing the principles of the church, was felt. For that purpose a card was prepared by Bro. Landon West and kept on sale for many years. I do not happen to have a copy of this card to insert in this connection. This card being accepted and kept for sale by the Tract Department of the Publishing House, under the control of the General Mission Board, came wonderfully near making it semi-official.

This gave to the Brotherhood two statements of the claims of the Church of the Brethren, one as published in the MESSENGER from time to time, and the other on the card kept for sale in the Tract Department.

Last year the Tract Examining Committee decided to recast the matter for the Brethren's Card, and as a result of their efforts, we now have a statement of the church principles, as set forth on the card in the first part of this article.

This card being endorsed by the Tract Department, authorized by Conference, and published by the Brethren Publishing House, comes marvelously near being official. As shown above, there is a long story behind this card business. Should Conference now endorse this card, or this statement of principles? We might answer by a yes or by a no, or even something else. Does the card say just what we want said, and in the way we would prefer to have it said? If so, what would be in the way of approving it? If not, then why not say just what we would like to have said of us in public print? We ought to know where we stand, and know how to give out this information in good form.

For false doctrine to creep in among us, the gate is open pretty wide. To say nothing might open it still wider. With some of our young ministers taking their Bible work in the denominational schools, makes it possible for them to be steeped in doctrines that do not, in the least, line up with the claims of the Brethren. This might be carried to a point that would ultimately prove disastrous. Possibly we have reached a period in our history when we would better do some real solid thinking, regarding a clean-cut statement of our faith and practice. It may be time for us to take our bearings and make some entries that need not be misunderstood by our own people as well as others.

Sebring, Fla.

"Listening In"

BY R. H. MILLER

Not guilty? Don't know what it is, to hang on one foot, then on the other; place your elbow first against the wall, then on the battery box, then on your abdomen, shifting from one position to another, to relieve the agony of long continuance in one position—all the while face aglow with the satisfaction derived from your guilty intrusion into somebody else's business?

The boys at the college dormitory have a detector set, whereby they can pick up wireless communications from points along the coast. They can enjoy the concerts given nightly at Hamburger's, and still be at peace with the monitor. "There's Music in the Air" all over the United States. All you need is a detector set, to "listen in."

God has never been without witnesses. He is not far from any one of us. He is *very present*. "There's Music in the Air." The intonations from the spirit world beat upon our obtuse senses. Messages from the Source of all truth besiege our souls.

Our problem is how to become keen and sensitive enough to pick up these waves—to receive and interpret and apply the stimulations which come upon us.

Some assistance in the solution of this problem may come from a study of God's communication to Abraham.

How did God speak to Abraham? "By word of mouth, just as it is set down in the Book!" And when we have said this we feel that we have paid an orthodox tribute to the record and to a stiff, unmuffled, non-human and unnatural person we call Abraham. I do not like this answer. While it may satisfy superficially our sense, that we ought to pay homage to the good old patriarch, it does not, in reality, do this at all, and—what is serious—it is an interpretation which is *at the expense of the present*. We elevate the day of Abraham by thinking that God spoke with a voice—audibly, as a person—and the result is that we place ourselves in a *desert*, where there is no companion, no voice, no way. God does not speak to men as he did to Abraham, then. He is not quite so near to human problems. He does not guide so definitely.

No, God spoke to Abraham just as he speaks to me, if my "detector set"—if my life is keen and sensitive enough to "pick up" the messages which float in upon me. God is just as much concerned with human problems now as then. He is just as near. His guidance may be just as definite to us. Improve your "detector set"!

The successive revelations of God to Abraham show a steady increase in personal intimacy, warmth, certainty, clearness, explicitness.

There is a striking connection between the big-souled acts of Abraham and God's messages to him. Abraham was given all the land. *He offered Lot his choice of locations.* Lot chose the best. Then God took Abraham to a mountain, turned him clear around and said: "*It all belongs to you.*"

Lot was taken captive. Abraham did not say: "There, God is simply restoring to me my inheritance," but *he went out, conquered Lot's captor, brought Lot back home, and wouldn't take anything for it!* Then God said: "*Fear not, Abraham, I am thy Shield, and thy exceeding great Reward.*" Note the personal intimacy here: "*I am thy Shield.*" Then *he gave him unmistakable proof of his promise.* He further revealed to him the experiences through which his people should pass in Egypt.

And when Abraham placed obedience to God even above his only Son, the message from God came with bounding exuberance, couched in superlatives: "*By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy Son, thine only Son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*"

It is by going the last lap in unselfish service, by facing danger even for those who wrong us, by holding obedience to God above every other thing, that we become able to "listen in." There's plenty to hear! Improve your "detector set"!

La Verne, Calif.

Outlines on the Sabbath

BY I. J. ROSENBERGER

(Delivered in Sebring, Fla., March 19, 1922)

1. SABBATARIANS tell us that God gave the Sabbath in creation week (Gen. 2: 1-3). *Answer*—God did three things in Gen. 2: 1-3: (1) God ended his work on the seventh day. (2) God rested on the seventh day. (3) God blessed the seventh day and sanctified it. Gen. 2: 1-3 commands nothing. It simply tells what God *did*, hence Adventists are in error, in their teaching on Gen. 2: 1-3.

(Continued on Page 330)

Leadership

BY AMOS H. HAINES

At our weekly prayer meeting, a short time ago, the assigned topic was, "The Need for Capable Leadership." The writer was the leader of the meeting. The following points were named as requisites for efficient leadership: (1) Good common sense; (2) Character, clean living; (3) Intelligence, education, not necessarily all book learning; experience must play an important part; (4) Openmindedness, closely related to number three; (5) Tact and personality; knowledge of self; (6) The prayer life, dependence upon God and his Christ.

An efficient leader must have *good common sense*. Nothing can take its place. If it be an especial blessing, accept it as such and be thankful for it. The following was cited as coming from an old teacher. He said: "If a person is a fool and knows it, there is some hope for him; if he is a fool and doesn't know it, he is a goner." This sentence is packed full of sound philosophy. "Know thyself," is as sound and true today as it was when placed by the ancient Greeks over their temple at Delphi.

Character, clean living. The counterfeit may pass for a time, but be sure your secret sins will find you out. I sometimes think that our associates—those near us, so to speak—come to know us better than we know ourselves. It is very true, indeed, that example is more powerful than precept. Our acts sometimes speak louder than the words we utter. Character—what we really are—as over against reputation—what people think we may be—character and clean living are absolutely necessary for efficient and lasting leadership. In fact, we are admonished "to bring every thought into captivity to the obedience of Christ."

Intelligence, education. This does not necessarily mean all book learning. As we said, the school of experience may count for much. There must, however, be a broad outlook upon the world and world problems. The needs of the world and the broad fields of useful service must be studied, and thought through. There must be straight thinking. We sometimes say that the great need of the church today is a teaching ministry. We believe it to be the truth. One great drawback to intelligent leadership is lack of knowledge. Mr. John W. Weeks, Secretary of War, recently said: "The great need for the present emergency is clear thinking; basing our actions on facts, not fancies; putting our faith in work instead of words; relying on accomplishments, not promises; and not mistaking life for liberty. The world is surfeited with cure-alls, offered by irresponsibles."

Openmindedness. This is closely related to number three. Some years ago little Japan whipped Russia, that great Bear of the North, because of her openmindedness. Japan had been keeping her ears and eyes open to new truth. There is not much hope for the person who thinks he knows it all, or has settled once for all too many questions. About the only merit of some institutions today is the fact that they have not admitted new light or new truth for the past one hundred or two hundred years. They boast of perpetuating the teaching of the fathers. They seem to forget that the law of progress and development has taken possession of minds capable of clear and straight thinking. Men like Phillips Brooks and Henry Drummond were not only open to, but accepted, new truth. At the same time they were most successful in personal evangelism and in building up the Kingdom of God. Open to truth, to new truth, should be our standard. Be not necessarily the first by whom the new is tried, nor yet the last to lay the old aside.

Tact and personality. These two are not the same, yet they are closely related. To know when to speak and when to keep quiet, to know when to act and when to refrain from acting—these are strong elements of leadership. To know how to handle and deal with a present situation or emergency, may be termed tact. Many people lack this quality; in fact, they are constantly, as the saying is, "getting their foot in it." And thus that almost indefinable something, we call personality, towers high among elements of leadership. It seems to be the power to make a favorable and last-

ing impression at the proper time and place. This characteristic is especially essential for the teacher and preacher. I remember a few of my college and university professors more vividly from their personality than from their much learning and scholarship.

The prayer life. Dependence upon God and his Christ. Most of us do not go very far in life until we reach the end of our string or rope, so to speak. Dependence upon Divine Power and guidance count much for successful and lasting leadership. This sense of dependence was true of Abraham Lincoln, who was the especial character study of the evening. Lincoln was a great leader. He was also a man of prayer. In fact, all these traits we have noted may be applied more or less to Lincoln.

This talk on leadership was closed by relating two incidents from our experience, as a Yale student, in the class of Dr. George Park Fisher, the great church historian. He was speaking to us, as young theological students, of the minister of the Gospel as a leader of men. He related the words of Eli to Samuel when he said: "Samuel, go and lie down." Samuel thought he had been called. You recall this was said several times before the real call came to Samuel. The doctor's point was to impress upon us, as young men, the importance of taking time for preparation for leadership. He also said that "he considered the greatest menace to the Christian church to be a half-baked theological student." We sometimes thought the old doctor was rather severe and harsh in his statements, but we believe that he was about right.

We closed our prayer meeting talk by saying that we believe that the most lasting and influential leaders today are the intelligent, praying and devoted mothers. Consecrated motherhood, we believe to be the most valuable asset of the nation. May God bless the mothers! May we all come to understand and appreciate more fully than we do the following: "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding."

Huntingdon, Pa.

The Ministerial Problem

BY W. I. T. HOOVER

I. General Introduction

THE ministerial problem holds the forefront in the many problems of the Church of the Brethren. And for some time to come it will continue to be, by far, the most important one and to challenge our best thought. That we are moving away from a "free ministry" towards a supported or salaried ministry, is patent to the most casual observer. And we are not "drifting" into it either, but are moving straight towards it with eyes wide open and of a more or less set purpose.

Many conditions are forcing this upon the church and no one person, or group of persons, or office, is responsible for the changed conditions. Laws are always made under certain conditions and when these change, the laws are no longer adequate to meet the new conditions. For an institution to fail to meet these changed conditions, is more or less seriously to impair its efficiency if not to imperil its existence.

Let it be understood that the Church of the Brethren has succeeded admirably with its "free ministry," but the changed conditions, over which the church has had no control, make it imperative that a salaried pastorate be gradually established.

But the writer does not intend so much to discuss this phase of the problem, as to offer some suggestions which may apply to us as a church, while passing through the transitional state of the ministerial question. If he shall hereby stimulate our members to more serious thinking on the problem, he will have met his purpose in this brief series of articles.

Local churches that are really succeeding with the old method of securing its ministry and carrying on the church work, should not be forced to change against their desires. But those that are failing, should speedily look out for the causes of such failure, and change their policy and methods.

The proposal to change to a salaried pastorate is

often met with opposition from the resident ministry. They are wanting to know what is to happen to them. Now let us fairly face the facts: Why should they clamor for the old methods which have failed? How much consideration should be given to such objections? Considering the ability of these ministers and the methods they used, they wrought well, but since the conditions have changed so much, and the former methods are not adequate to meet these new conditions, these ministers should not let personal feelings cripple the Lord's cause still more. Many of these ministers have spent their best energy in making a living for themselves and their children, in competition with laymen of the church, and have tried to do the work of the church in addition. Few, if any, can succeed in both, in this age. Those who have forged ahead in their ministerial calling will not lack for support—financial support—and a call to the pastorate, if they are willing to cut loose from business and enter the pastorate. Many have done so, and the number seems to be increasing every year.

In the judgment of the writer, the church has acted wisely in allowing a young man to choose the ministry and to ask for installation into it. But, of course, it would not better conditions much indiscriminately to ordain to the ministry every aspirant for the office. Some test should be applied and promises exacted from the candidate; and then some assurance should be given him of a pastorate and financial support adequate for his needs as a pastor.

Before going on to a discussion of the more specific phases of the question, perhaps it were better to set forth some changed conditions to aid in the solution.

High schools are becoming increasingly more numerous every year, and these are being patronized more largely than ever. The academy department of our colleges is not gaining in attendance but actually falling off in some places. The high school near home is the cause. The boys and girls upon leaving the eighth grade had best remain under the parental roof for a few years longer, because of their extreme youth. They are doing this and attending the neighboring high school. This, together with other conditions, is the reason why so many colleges have eliminated the academy, and our own church leaders and educators should study this phase of our educational problems.

Since the public school system does not permit the giving of religious instruction by the teachers in the schools, it behooves the Christian church to provide some means for such instruction for our youth. Within our own denomination the Sunday-school and Christian Workers' Meeting are doing a splendid work, but are still wholly inadequate to meet the religious needs. The Daily Vacation Bible School is helpful, but it is limited almost wholly to the grammar school age. The Week-Day Bible School for both grammar and high school pupils is far more imperative and is coming. All such are making a strong demand for a better trained ministry.

La Verne, Calif.

Life and Death

BY D. E. CRIFE

God is the Creator of all things that exist, and the Fountain and Source of all life. Life is the principle of growth, of development, of activity, and gives beauty and loveliness to the things of earth.

Satan is the author of death. Death is a wasting, a destroying of that which already exists. It is an undoing, a tearing down of the things God has created.

Death came into the world because Adam and Eve were persuaded by the serpent, which is Satan, to disobey the commandment of God. This first step of disobedience broke the law or commandment of God, and when this was broken, the destruction of everything else, which God had created, followed as a natural consequence. This disobedience doomed to death everything that was mortal.

After the parents of the human race had thus sinned and made their condition miserable, God, in mercy, barred them from the Tree of Life, lest they eat of its fruit, and live forever in their wretched and fallen

condition. No earthly punishment can be so terrible as to be doomed to exist eternally in a state of sin, in a body racked with pain and sickness and endless affliction. Death is a blessed boon to those whose distress and sufferings make life a real burden.

When Adam and Eve violated the law of God, the seed or germ of death took possession of their bodies. These germs may have caused much suffering during their long lives, but they did not fully develop and bring death to the body until a ripe old age. These germs of death, which entered all flesh at the time of the fall of man, have been transmitted or entailed to all the offspring of all the living creatures of earth, and the sentence of death has passed on everything which has life.

Threescore years and ten are allotted to man. By reason of strength this may be extended to fourscore. Since it is strength, and not a special dispensation of Providence, which adds to the allotted years, it must be a lack of strength, or weakness, which causes so many to fall by the way before they reach the age of seventy. It is appointed to all once to die, but conditions have much to do with the time when death overtakes them. A weak constitution, which may have been inherited, a violation of the laws of health, exposure, overwork, infection of disease, accident—all or any one of these may tend to shorten life. The eighteen on whom the Tower of Siloam fell were not sinners above all men, Jesus says, "but except ye repent ye shall all likewise perish."

When Jesus was on earth he healed many that were diseased, and he even called back to life a few who, because of sickness, had died a premature death. In all his earthly ministry Christ never made any one sick, nor brought death on a single person. Why, then, should we think that it is the Lord's will that we should be sick, or die before our allotted time? He has even provided a remedy for the faithful ones who, from whatever cause, have become sick (James 5).

We are not taught in Divine Writ that the Lord calls away those who die in childhood, or in youth, or in the prime of life. The language of Job is often quoted in this connection. When, by the permission of God, Satan tried Job by taking away all his riches, and also the lives of his children, he said in the bitterness of his sorrow: "The Lord giveth, the Lord taketh away." But the sacred writer tells us that it was not the Lord, but that it was Satan who brought a cyclone out of the wilderness, which tore down the house in which the children of Job were making merry, and took their lives. The Lord permitted it, but it was Satan who did the work, therefore we cannot blame the Lord for "taking them away."

It is a very serious thing to accuse a good man with having taken a human life. No conscientious person would do this unless he had conclusive evidence that it was really a fact—that the accusation was true. It is no less serious to accuse God of having done this, by taking one away, when we have no proof that the death was brought about by divine dispensation.

In our short-sightedness we can not always understand just *how* or *why* death takes away our loved ones—perhaps at a time when it was least expected. We do know, however, that it is appointed unto man once to die, that the germs of death are in each body, and we need not be surprised if they develop even in youth or in middle life, and carry off their victim. Sickness, mistaken treatment, accident, and many other things assail this mortal body, so that nothing short of a miracle could save this frail life.

We can hardly believe that God is a Loving Father if we think he would take away from our midst a beloved child, the joy of a happy family, or a parent, much needed in a home of little children—doing this only because he has the power to take our loved ones, and because he wants them around his throne. That would be an unkindness, bordering so near on selfishness that we could never accuse a Loving Father of such an act. Besides, heaven is thronged with angels and archangels, cherubim and seraphim, so that the need of our loved ones may possibly never be felt there, and the Lord could well wait until the struggling mortal had reached his threescore years and ten. The

eternities are with him only an eternal Now, and a thousand years are but as one day, and one day as a thousand years.

Then let us be patient and submissive, and not ac-

cuse the Loving Father wrongfully. In his own good time we shall understand all these things which are mysteries to us now.

Thomas, Okla.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

The Empty Treasury in the Local Church

EMPTY treasuries are not a cause for rejoicing. Perhaps nothing depresses the members of a church more. Devout members are ashamed of it and all are irritated when a need arises that can not be met. With such a financial condition in the local church, all avenues of mercy, service and evangelism become choked: Let us consider some reasons why this happens, and let us pray for strength to remove the cause!

1. *A Poor Religion.*—When the channels of giving are choked, it suggests an impoverished faith. To know and to love the Lord and his goodness to us, day by day, is to love him and to tell others of his grace. To remember that "in him we live" and "that every good gift cometh from above," is to share with him these blessings, that all the world may know him. We forget the importance and blessing of the Christian church. We discuss its problems and difficulties and forget its divine virtue. We are so taken up with the details of procedure, that we forget the Lord. Come, let us rejoice—not in what we can do, but what God is doing for us (Luke 10: 20)!

2. *Wrong Teaching.*—We have made giving a thing that only some folks can do—those that have more than they think they need. If giving is a Christian grace, all ought to have a chance to enjoy it. Giving is not intended alone for the rich, but for all—according as we have. Two mites, if shared out of our need, are more than millions from our abundance. An offering to the Lord's work is a privilege to be granted, rather than a duty to be imposed, and when we approach it in that spirit, the folks will respond.

3. *Lack of Intelligent and Biblical Methods in Providing for Our Gifts.*—We do not provide ahead, but wait until we face a need, or until we have made a debt. This is always depressing—whether for ourselves or for the church. A wise man realizes he should not consume all he has. A church should be no less wise. The needs are always about us, and we should have a plan that is constantly providing for these in every congregation. Do not wait until we must give it for a cause, but lay it by regularly for Christ and the church. We may not like the particular cause, but we shall enjoy giving to the Lord's work. Then, too, it is so much more pleasant to "lay by," than to pay debts. Also, if we lay by when God prospers us, we always have it—for debts have a peculiar tendency of forcing themselves upon us just when we are "hard up." Furthermore, all Biblical teaching on the subject suggests bringing it in out of what the Lord has given us, rather than to go out and collect it for a need. Many references prove this.

The Lord's money is not intended, of course, to lie in the treasury of the local congregation, but we do believe it ought to reach the Lord's work by way of that route. Neither should it be used for local endowment or for selfish purposes. We do think, however, that the average church ought to be as able to receive it, care for it and administer it, as I am, as an individual. When the local congregation organizes to do this, it will lift depression from its membership, extend its faith and goodness into all the world, and bring great glory to itself and to Christ, her Living Head!

Report Conference Offering

ONE who is nearing the year of eighty-five, writes that there are but six members remaining in the community where he lives, but that they will do what they can for missions. They will have their report in the Conference Offering. Some younger men, working with a larger group and under more encouraging conditions, may be tempted to do less.

We wish it were possible to emphasize the importance of every congregation reporting its offering on or before Conference time. The work of the church, provided for in the budget of the Forward Movement, represents the entire church, and for that reason every congregation should have a part in supporting it. Each congregation can well ask itself how the work would be carried on, and what the Conference offering would be like, if every congregation gave and reported as it does.

The Conference Offering envelope and report blank has been sent to the Local Director in each church. One part calls for the report of what the church expects to do during the year. This would include special supports for mission work, accepted by the church or departments of it, which will be paid during the year. Any church which has agreed upon a certain amount of money, which it expects to contribute during the year, would write it in as its apportionment. This applies most specifically to the church which extends its giving throughout the entire year.

There is also space for reporting the special Conference offering. It should be stated whether it has been sent to Elgin, prior to Conference, or whether it is enclosed in the envelope. The same credit will be received if the cash has been forwarded to Elgin previously, and the record can be made much easier.

Let us give examples to illustrate the reports: Suppose a congregation has agreed to contribute \$2,000 during the fiscal year closing February 28, 1923. This sum of money may be coming in during the year through various channels, such as unpaid "portions," the weekly offering by the envelope system, special offerings, the support of a missionary by the church, or other special supports for mission work, by the different departments of the church. It might also include a special Conference offering. Let us say that the total amount of money, contributed up to Conference time, through these various avenues, was \$700 and that this amount has been forwarded to Elgin. The one filling out the Conference envelope would designate:

Forward Movement apportionment agreed upon for the year ending Feb. 28, 1923, \$2,000.00
Conference Offering, 700.00
..... ☐ Cash enclosed; ☐ Sent to Elgin
(Mark properly with X)

A second illustration might be made of the church which has not agreed upon a definite apportionment, but has made the every-member canvass in May, in which \$1,200 was subscribed, and of which \$800 was paid in cash—the remainder to be paid during the year. If there are no other definitely-known sources from which money will come during the year, this report should be as follows:

Forward Movement apportionment, agreed upon for the year ending Feb. 28, 1923, \$1,200.00
Conference Offering, 800.00
..... ☐ Cash enclosed; ☐ Sent to Elgin.
(Mark properly with X)

A third illustration might be that of a church which, for some reason, has decided to give only the Conference Offering. Let us say that this offering is \$500 and that \$350 has already been sent to Elgin, and that the rest is sent to Conference. A report of it would simply be:

Conference offering, \$500.00
☐ Cash enclosed, \$150.00. ☐ Sent to Elgin, \$350.00.
(Mark properly with X)

If none of these fits your congregation, or if you have any questions about your report, write us at once, and a reply will reach you so that you can get your report in by Conference time.

THE ROUND TABLE

Joy by Comparison

BY S. Z. SHARP

A BOY was driving a nail with a hammer. He missed the nail and hit his thumb. Some time afterward, another boy asked him how it felt to be hit. He replied: "It feels good after it quits hurting."

This illustrates a principle in the economy of grace. Our sorrows and afflictions are often made the harbingers of joy to follow. We rejoice when we have escaped an accident, or when we have recovered from a sickness. We enjoy our condition by contrast. When Peter was held a prisoner in the inner prison, bound with chains to two soldiers and condemned to be beheaded the next day, the brethren, in agony, were holding a prayer meeting in the house of Mary, in his behalf. When an angel led Peter out of the prison and directed him to the house of Mary, he knocked at the door. Then a maid came to listen, but she would not let him in because of joy. When, at last, he was let in, the joy of the brethren was so great that the sorrows were all forgotten. Our sorrows and afflictions are often made stepping-stones to greater happiness.

Paul says: "Our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4: 17). The agony in the garden, the crown of thorns, the pain on the cross, were but stepping-stones to the unspeakable glory into which Christ entered. Our joys are heightened by our sufferings, by comparison. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (Rom. 8: 18).

Fruita, Colo.

The Thing Called Life

BY EDYTH HILLERY HAY

In Three Parts.—Part One

"Life does not count by years. Some suffer a lifetime in a day, and so grow old between the rising and the setting of the sun."

THESE words by Augusta Evans are truly worth while. Many, still young in years, have aged immeasurably from what they have suffered. But life should not mean suffering, exclusive of all else. Trials are included, to be sure, but so is ever so much besides.

Most of us regard too lightly the thing called life. It's a most marvelous thing simply to be *alive*. It's *wonderful* to behold, with our natural eyes, God's handiwork all about us, and to know that we need not *always* see grime and soot. It's a *wonderful* thing to be able to hear sweet voices and harmonious music. We need not *always* hear discord and the wails of the mortally sick. It's *wonderful* to taste pure, fresh water, a sweet, juicy apple, or a delectable roast, and all that goes with it. We need not *always* taste salts or bromides. It's *wonderful* to smell lilacs, lilies and roses. One need not *always* smell fresh paint or a polecat. It's *wonderful* to touch a tiny baby's velvety fingers. We need not *always* prick our fingers with thorns, or put them too far down on the electric iron.

It's wonderful to live intensely in all we do, but it's more wonderful than ever, when we can forget ourselves in it, and live and labor for others.

Goshen, Ind.

Our Patriotism

BY OLIVE A. SMITH

"WE have strange ideas of patriotism," said W. E. Myer, head of the department of sociology of the Kansas State Normal, in speaking of the Knickerbocker Theatre disaster. "If one hundred Americans had been killed on the Mexican border we would be clicking our heels together and yelling for a gun. When such a thing happens because of administrative inefficiency, it does not cause much agitation."

To use a slang expression, "Isn't it the truth?" Men, women and children are literally murdered by

the hundreds, through inefficiency of the persons who have public matters in charge, as well as through private greed and carelessness. The reason that we never think of these things, in connection with patriotism, is because our conception of patriotism is so tinged with militarism and race prejudice. If responsibility for such horrors could be laid at the door of a negro, or a friendless alien, there would be agitation. As it is, we pass it by as "an unfortunate circumstance."

Emporia, Kans.

Excuses

BY MARY PRENTICE WILSON

THE easiest thing in all the world to get and the cheapest is an excuse. They fairly flow out one after another. Ask some brother or sister to teach a Sunday-school class, and lo, one has an excuse final. If you need help at a love feast, excuses are freely offered. If a brother or sister is ill and doesn't happen to be really popular, more excuses than help may be obtained.

One elder used to tell us that excuses were half cowardice, half lie. It is quite reasonable. Think about it. If you are given to excuses upon every hand, it may help you to change your way.

Excuses were born in the garden of Eden and Adam was the first man to use one. It did not help him any. Yes, they were popular in the apostolic days. "I have married a wife and therefore can not come," one man said; and thereby lost eternal life. So they have come on down to us and we use them freely without hesitation.

But a time is coming and perhaps soon, when excuses will have an end. God never used one and never will. Neither will he accept one. Now is the time to commence learning to do without them.

Jesus is our great pattern and not once while he lived and walked upon our earth did he excuse himself to his Father and the Bible says he was tempted in all points like as we are.

Let us examine ourselves and see if we are not using a lot of useless excuses. We can quit if we will.

Aline, Okla.

Do You Teach History Like a Christian?

BY IRA J. LAPP

LIFE is flow. Movements are continuous. Philosophy and science can only conceive life and history as *growth*—as a stream. This concept is essential to rational thought. Conceive the folly of the growing plant to look back upon the essential periods of development in its past, and hold them in ridicule! How will future teachers of history treat you and me?

We need not worry if they are *Christian*. For Christians are just. *Men are never truly just until they are just with all races and with all ages.* I have no patience with the man who digs out of church history the things which look little to us now, and treats them unsympathetically. It is a habit productive of unnecessary mischief. If we are statesmen in the teaching of history, we will be Christian, which demands that we "love justice."

Miami, N. Mex.

"Is That All You've Got for Me?"

BY ELMER H. HEISEY

WHILE the month of April ended with cool and frosty mornings and somewhat dry and dusty days, still, with all these adverse conditions, the hills and valleys were gloriously arrayed in green. Trees pushed forth their buds and blossoms everywhere, and the birds sang songs of praise to their Creator. Then, on the third day of May, Jehovah opened the windows of heaven, and a most refreshing, gentle spring rain descended. While I walked down street with umbrella in hand, I remarked to a fellow-friend: "Well, this certainly is a welcome and refreshing rain." "O, yes," he answered, "but we ought to have more." These were the words that suggested, to the writer of this article, the words of the above title.

How often do we hear the expression: "Is that all that is coming to me?" Do you know that every time

you make an expression to that effect, ingratitude is back of it? Ingratitude must be detestable in the sight of him that is able to provide for us. All of our worry and anxiety comes from the fact that we do not receive as much of the material things as we should like to have. A life of service will hardly say: "Is this all I get in return?"

Did you ever find yourself saying, after the postman left your door: "Is that all he brought for me?" Well, do you send a postcard to some weary traveler three hundred and sixty-five days in a year? We can not expect to receive more than we give. The game of life is, "Give and take." The thief and the robber emphasize the "take first." The widow with a few mites received a greater blessing than the rich, because she met the approval of God. Paul tells us that in everything we should be thankful. Not only can this be possible, but this must be our daily practice, if we wish to please him from whom comes every good and perfect gift, with whom there is no variableness, neither shadow of turning.

Manheim, Pa.

"Let Somebody Else Do It"

BY LAURA GRACE MADEIRA

"LET somebody else do it!"

How frequently we hear this from Christian folks, when they are asked to take a part in a church service.

God has a plan for every life. The certain thing or things he wishes you or me to do, no one else can do as well. Many are *able*, perhaps, to carry out his plan, but are *unwilling* to do so. This unwillingness to do what each one can, is "burying the talent," which is *sin*.

The Lord Jesus Christ did so much for us. Will we then not do the little we can for him?

Harrisburg, Pa.

"Love's Power"

BY CHESTER E. SHULER

It is said that a woman once told Billy Sunday that she had a bad temper, "but," she added, seeking to excuse her fault, "it's all over in a minute."

"So is a stick of dynamite," replied "Billy," "but it blows everything to pieces."

"Love is not provoked" says God's Word. A "fiery temper," which is not kept under control, is a dangerous thing. It gets its owner constantly into trouble, and, like the dynamite, blows other folks' good tempers to pieces sometimes.

Did you ever watch a tailor place a piece of absorbent paper over a spot of grease and press down on it with a hot iron? Did you notice how the warmth melts the grease and the paper absorbs it? That's the way LOVE defeats bad situations. It simply "absorbs them."

"And the greatest of these is LOVE."

Let us desire earnestly to have more of it!

Harrisburg, Pa.

Pointed Paragraphs

BY AGNES M. GEIB

1. You may be ever so pure, but you can not associate with bad companions without falling into bad odor. Evil company is like tobacco smoke—you can not be long in its presence without carrying away a taint of it.

2. There will always be crooked paths for us to follow if we are content to walk in the footprints of others, and do not make our own trails.

3. Advice should be gently given, for hearts are like flowers, which open to the softly-falling dew, but are closed to a violent downpour of rain.

4. Weave in faith and God will find the thread.

5. The block of granite, which is an obstacle to the weak, may become a stepping-stone in the progress of the strong.

6. Do not seek how to *spend* your time, but how to *use* it.

7. A tiny pebble will change the course of a stream, and there are little things in our youth that have profound effects on our manhood.

Manheim, Pa.

HOME AND FAMILY

A Prayer

(Selected by Eva Hinegardner, Midland, Va.)

God, I pray to thee for patience when the world seems all unfair,
When life seems one long injustice and the end alone despair;
When I'm weary, oh, so weary, and my tears bring no relief,
When I question why thou sendest to humanity such grief;
When I ask the use of sorrow, misery and grinding pain,
What the end is, what the object; what the meaning; what the gain?
Grant me faith as well as patience, and forgive me when I pray,
For some knowledge of the reasons why we suffer day by day.
Give me strength to keep on working, cheerfully to do my task;
Give me courage, hope, submission, perfect joy I can not ask;
Teach me how to give to others, something helpful, something true,
How to make my life worth living, how to start each day anew.
God in heaven, forgive my failures and uphold me with thy hand,
I am weak, impatient, restless, and I can not understand.
I can only hope, believing there are reasons, now unknown.
Which sometime, somewhere we'll master, as we reap what we have sown.
God, once more I come imploring thee with strength to fill my heart,
I have failed, wilt thou forgive me and thy love to me impart?

Grandmother Warren

BY BESS ROYER BATES
Of What Do We Talk?

GRANDMOTHER WARREN sat listening. There was no need for comment when Nell Thomas stopped to talk. Grandmother always enjoyed listening to the keen, pert little woman, with her sharp tongue and her honest convictions. Every one knew that she was just as hard on herself as she was on any one else.

"I've had a shock," Nell was saying. "You know that Mrs. McNellis has moved next door to me. I'm friendly with all—whether they believe like I do or not. I never was one to think that there might not be good in some other religious faith. Mrs. McNellis has one of the most outlandish, almost heathenish, religions I ever heard of, but it has just about reformed me in one particular. Of course, we all heard that she never gossips, or talks about unpleasant things."

Nell stopped to laugh a little at herself.

"I kept that in mind when I went to call. I made up my mind that I wasn't going to have her change the subject because I had started the wrong one. I began to think over what we would talk about, but I guess I didn't start in time, for I had gotten to her door and in the house, before I had made up my mind. I don't know what she had heard of me. Anyway, she seemed sort of timid, and after saying how-do-do, I began to cast about for something else to talk about. I thought of the weather, but it was an awful disagreeable, chilly day and that wouldn't do. I was going to say that I had been standing this chilly weather fine, and then it occurred to me that I had a terrible cold in my head, and any one could notice that. There are four cases of pneumonia near us that I have been interested in. It seems like it keeps me busy taking soups and custards about to them, but, of course, she wouldn't want to hear about that. Then I thought of politics—they say she knows quite a lot on that subject, but all I know about it is not very elevating to talk about. So I avoided that. The women down in our corner have been all worked up about the way the minister's wife lets those children run wild. One would think a minister's wife would do different, but that was right—out gossip, so I avoided that subject too. Well, I sat there all tongue-tied, trying to think of something good to say, and the harder I thought, the more bad things I thought of,

until I just gave up and said right out: 'Mrs. McNellis, we heard you won't gossip and for the life of me, I can't think of a thing to talk about that isn't gossip. I'm ashamed of myself, but you might as well know it.'

"We both laughed then—she is real jolly—and had a nice visit. But you know it set me to thinking. I have never called myself a gossip. I always considered my gossip to be a little different from any one else's. That's the way we all feel. We all gossip, but we don't mean to gossip objectionably. But it just made me wonder whether a habit of gossiping had crept up on me and I hadn't noticed it. I began to watch the things I talked about and whether my callers went away happy or with long faces.

"I learned some things. There is Mrs. Elbridge. Everytime she comes over, it seems to me that we can't get off the gloomy subjects. She thinks everyone is there, or is on the way to the—well, you know what I mean—and she helps them along with her tongue all she can. So I resolved, the next time she came over, that I was going to see what I could do with the conversation. She's been sick for quite a while and hasn't been over until yesterday. She came in all done up, looking as if she were ready to go back to bed. I had to let her tell me about all her aches and pains, of course. The more she talked the worse she felt. Then I got her off on her chickens and new calves. Seems they have twin calves and she is mighty proud of them. And she's had good luck with the chickens this spring, too.

"Do you know, it was just marvelous to see the change in that woman's face. She looked ten years younger, right while I was talking with her. Then I said a couple of nice things about some of the neighbors that she couldn't help but admit, and she went away real smiling and happy.

"And I says to myself, 'Nell Thomas, you have been a gossip and haven't known it.' It's a real game trying to figure out nice things to say. And I'm lots happier."

Nell got up to leave.

"I do think," she concluded, "that these new-fangled religions haven't a good thing in them that we can't get by going right straight to the Bible, but they do make us think of what to look for, sometimes."

Prophetstown, Ill.

Where Are the Parents?

BY LULA R. TINKLE

WHERE are our boys and girls? Where are our young people? These are topics we hear discussed almost every day. At our Conferences and at our Institutes we listen with interest to the practical theories and solutions. At our councils we are puzzled to know how to handle problems connected with our young people. In our homes we talk of the pitfalls that threaten the young. In our quiet meditation and prayer, our young people are ever present in our minds.

More and more I am realizing that we have been overlooking one vital question, which, if heeded, might prove to be a solution to some of the problems connected with our young people. Have you ever asked: "Where are the parents?" Yes, where are the parents when the young people, in their very early teens—only children yet—are out driving at night? Where are they when, at a late hour of the night, two lovers—only children yet—are conversing in suppressed tones in a secluded corner of a closed parlor? Perhaps the parents are tossing restlessly on their beds, unable to sleep, but few boys or girls have ever been saved from a downfall, or directed into paths of virtue, because of the worry of the parents. Are parents unconcerned about their boys or girls? Oh, will not some one arouse them?

How many times, during the year, are your young people encouraged to bring their chums into the home for a social visit or for a meal? Once a year is not enough. Parents, where are you, during those social visits? Do you feel uncomfortable among the friends of your children, and hide yourself away? That very

time is a golden opportunity for you to study the characters of your children's friends and associates. When can you find a better opportunity to direct their amusements and instill the right ideals? You must do more than look after your own children. You must help to direct and mould the lives of their associates, if you would safeguard your own children. You may not be able to influence them as much as you would like, but you can do something. Your very presence and personality among them is worth more than you know.

I remember how much the young people in our neighborhood enjoyed gathering in a certain home where the greyhaired father and mother took part in all our games, and felt right at home among us. Parents, don't think you are not wanted or needed in the social affairs of the young people in your home. You are missing a great blessing yourself and are robbing your own children of the pleasure and support they need.

Quite often young people are criticized for their misconduct at social gatherings, when, in almost every case, this misconduct is due to the lack of leadership on the part of an older person. Young people in groups need a leader—not because they are evil-minded or because they purpose to do some rash things. They need a leader because they are full of energy and emotion, and are not capable of combining and directing these two wonderful forces, to bring the most real pleasure and good results.

I was present in a home at one time, where a group of young people—mostly soldier boys—had been invited to spend the evening. The crowd gathered and the music began. Some talked, some laughed, some gathered in an adjoining room, and some kept step to the music. There was no father or mother present to direct the amusements. Gradually the hilarity increased, and I could well imagine what the outcome might be.

Slipping to one side, I asked the young hostess if we might not get together and play some games, and have a little program. She replied: "Well, yes, if I can round up the bunch." Willingly they came together in a circle in the parlor, and readily they entered into the games and contests as suggested, one after another. Seldom have I seen a more apt and intelligent group of young people. They were not bad. They did not demand boisterous amusements, but they needed a leader.

Sunday-school teachers can do a wonderful work as leaders among the young people. But, parents, I am pleading that you do not turn your job over to religious and social leaders. You have a place they can not fill, and you have an obligation you must not shirk, if off present and future generations are to be turned from paths of vice into paths of virtue. Invite the young people into your homes, get acquainted with them, provide and direct their amusements and they will not turn to the world for their social life.

Portland, Ind.

The Day at Grandma's

BY JULIA GRAYDON

THE other day a teacher in a kindergarten school asked her little pupils this question: "What day is this?" The answer she expected was, "Ground Hog Day," but one little tot said proudly: "It is the day we go to grandma's."

Do you remember, as a child, the day you spent at grandfather's or grandmother's? How it stood out! Perhaps it was only a meal once in a while, but it was an event in your small life, because grandma or grandpa was so glad to see you, and showed it so plainly, and you had such a good time.

One of the things we lose as we grow up, is "going to grandma's," for in most cases grandma has gone on to the better land.

Some who read this are "grandmas," and it is within their power to make the little children happy—to make them realize that they are wanted at grandma's home and that she, too, looks forward to their coming as they do, to the day "they go to grandma's."

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, May 28

Sunday-school Lesson, Jeremiah Speaks Boldly for God.
—Jer. 26.

Christian Workers' Meeting, The Man Who Never Grew Old.—Joshua 14: 14.

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Gains for the Kingdom

Two baptisms in the Ladoga church, Ind.

Three baptisms in the Flora church, Ind.

One baptism in the Yakima church, Wash.

Eight baptisms in the Stonerstown church, Pa.

Two were received on former baptism in the Chico church, Calif.

Six baptisms in the Sunnyside Mission, Verdigris church, Kans.

One has been baptized and one restored in the Independence church, Kans.

Three baptisms in the Mt. Zion congregation, Va., at Rocky Branch schoolhouse.

Three were baptized and one received on former baptism in the Garrett church, Pa.

Four baptisms in the Canton City church, Ill., Bro. C. D. Brendlinger, the pastor, in charge.

Twelve additions to the Goshen City church, Ind.,—Bro. T. E. George, the pastor, in charge.

Nineteen confessed Christ and one was reclaimed in the Johnsville church, Va., Bro. John Wimmer, of Schna, Va., evangelist.

Seven baptisms in the Ottumwa church, Iowa,—Bro. Wm. E. Thompson, the pastor, in charge, instead of Bro. Forest Fisenbush, as previously stated.

Thirty confessed Christ and two applied for baptism after the meetings closed, in the La Verne church, Calif., the pastor, Bro. R. H. Miller, in charge, assisted by Bro. Leland Brubaker and wife.

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Our Evangelists

Will you share the burdens which these laborers carry? Will you pray for the success of these meetings?

Bro. C. L. Wilkins, of Grand Rapids, Mich., to begin June 18 at Durand, Mich.

Bro. L. A. Walker, of Sheridan, Mo., to begin Aug. 15 in the Wakenda church, Mo.

Bro. D. H. Keller, of Grundy Center, Iowa, to begin June 11 in the Brooklyn church, Iowa.

Bro. H. Vernon Slawter, of Pottstown, Pa., to begin June 17 in the Lake Ridge church, N. Y.

Bro. J. Edwin Jarboe and wife, of Lincoln, Neb., to begin June 18 in the Ladoga church, Ind.

Bro. E. J. Egan, of Greenville, Pa., to begin May 28 at the Ridge church, same congregation, Pa.

Bro. J. I. Baugher, of Kharabtown, Pa., to begin June 10 in the Brownsmill church, Falling Spring congregation, Pa.

Bro. Samuel Miller, of Bridgewater, Va., to begin July 23 in the Rocky Ridge house, Monocacy congregation, Md.; Bro. J. E. Myers, of Hanover, Pa., to begin Aug. 6 in the Fountaindale house.

* * * *

Personal Mention

Sister Lydia E. Taylor, Secretary of the Dress Reform Committee, was at the Publishing House last week, looking after some matters in preparation for the coming Conference.

We are informed that Eld. J. S. Geiser, of Froid, Montana, Standing Committee delegate to the Winona Conference, will be unable to attend the Conference, and that North Dakota and Eastern Montana will be represented by the alternate delegate, Eld. G. I. Michael.

Bro. Chas. D. Bonsack returned early last week from his three-weeks' tour among the Ohio churches. We did not get it from him, of course, but from an elder of Northeastern Ohio how helpful that work was and how much it was appreciated by the membership, and particularly by the local leaders. An opportunity to ask questions pertaining to the things you have been wondering about, and to talk things over face-to-face, is a great blessing to the cause.

It was the privilege of the Editor to have a part in the commencement exercises of Manchester College on Thursday of last week, and a special pleasure to note the progress made since his last visit, nearly fourteen years ago. No one, at that time, could have foreseen a school of five or six hundred students in attendance at once, and a graduating class containing over sixty college seniors. The development of interest in Christian Education is at the same time the most remarkable and the most encouraging fact in the church life of recent years.

Special Notices

Churches in Manchester Territory that are to hold Vacation Church Schools this summer, should arrange to have their teachers and helpers present at the two days of intensive training at Winona June 6 and 7. The expenses that is, their board and room—of these teachers, who will be volunteer workers for the home church, should be met by the local church school, while at these two days of work. It pays to invest in our servants once in a while. There will be eight hours of splendid work each day, for each one who attends. In sixteen hours one ought to get some new and helpful ideas. There ought to be between three and four hundred folks on the ground, interested in this course for teachers. Opening class June 6, 8:30 A. M. A hearty welcome to every teacher. Children brought along, June 6 and 7, will be placed in the demonstration classes, and will receive the benefit of this special work also.—Lawrence Shultz, North Manchester, Ind.

What is Your Answer?—Do you believe in preparation for a life work? Do you believe that training increases one's ability, power, and vision? Do you believe that more of our young people should obtain a Christian education? Do you believe that young people should be helped through college? Do you believe that the cause of education should be promoted in the Church of the Brethren? **And are you going to the Winona Conference?** To try to put these beliefs into practice, an association of college people, temporarily called "The United Alumni Association," was formed at the Hershey Conference, last June. The temporary president and the temporary secretary were instructed to submit a constitution at the meeting during the 1922 Conference. In the "Messenger" for May 13 and in the Conference Booklet, you will notice that the meeting of the Association is scheduled for Saturday, June 10, 8 to 8:50 A. M. If you are grateful for the educational advantages that already exist, come to this meeting, ready to give your best thought and counsel to a worthy cause. And those of you who can not be at the meeting, will you not pray for that morning for its success?—W. B. Stover, President; W. Arthur Cable, Secretary.

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Miscellaneous Mention

The dedication of the new house of worship at Flintstone, Md., is to take place June 18—Bro. J. H. Cassidy, of Huntingdon, Pa., being in charge of the services.

The Conference Booklet, we are assured, will be ready for mailing, before this issue is in the hands of our readers. It contains the Conference Program, the items of business, the Annual Reports of the Church Boards and Committees and other interesting matter. Ninety-six pages. And the price is only ten cents. Address Brethren Publishing House, Elgin, Ill.

Some years ago the Fahrney Memorial Home, at San Mar, near Mapleville, Md., was established through the beneficence of a generous brother—the late Dr. Peter Fahrney, of Chicago. Recently Josiah H. Fahrney—a son of the liberal donor—passed away. Moved by the worthy example of his father, he, in the terms of his will, directed that \$60,000 be given to the Fahrney Memorial Home, "as a memorial to my father." How true it is that the worthy example of a sainted father often produces a gracious fruitage in those who follow after!

Vim, Vision, Victory—they are interesting and inspiring words. We found them on the title page of a leaflet, announcing the Young People's Conference, to be held at Edgewood Grove, near Somerset, Pa., June 15-20, under the direction of the General Christian Workers' Board. The names of the leaders at the Conference create a strong presumption that the ideals suggested by the three "V's" named above will be realized. It will be noted that this follows immediately upon our General Conference at Winona Lake. Similar Conferences are to be held later in the season at Winona Lake, Cedar Falls, Iowa, and Pacific Palisades, Calif.

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A Bystander's Notes

"Jesus Only."—We can not act, in the great work of world betterment, in a full and fruitful way, until we are free from every motive, every bias, but that of seeking and doing the will of Christ, and that only. Of course, we may have our partialities and prejudices, our dogmas and desires. But we must hold all these wholly subordinate to our loyalty to the will of Christ. Partisanship for a view and for a class, which it is not always easy to avoid, must give way to the plain leading of the Spirit of Christ. On that point, an incident in the life of Lenthall, Speaker of the British House of Commons, in the time of Charles I., is quite suggestive. The king came to the House one day, to arrest five of its members. When he asked Lenthall if those members were present, the Speaker answered: "Your majesty will pardon me, if there is but the one answer that I can return to your majesty: 'I am Speaker of this House, and I have neither eyes to see nor ears to hear, save as this House shall

direct me!'" That story is cited as a perfect example of loyalty. What a change would be wrought in our character, if we could take on our lips and translate into our very lives, this resolve to have eyes to see, and ears to hear, only as Christ may direct! We then should cause men to see, once more, the glory and the wonder of the life to which they—no less than we—have been called. In that way, loyalty to Jesus would not only become a matter of interest to us, but our supreme passion. He would be all in all to us.

Choosing a Church Building Site.—Of the various problems, confronting a church in a new building project, none is more important than the choice of an appropriate site. Probably first consideration should be given to the selection of a location that is most convenient to the membership. That, however, can usually be accomplished without sacrificing other important essentials. Since the church is to be a beacon light to the immediate community where it is located, let it be situated in such a position of prominence as to be in constant evidence, six days in the week, as a reminder of religion and worship. The matter of environment is also one of importance. A church, to make the best possible impression, should have an appropriate setting—one that will add emphasis and beauty to the structure. If at all possible, let there be space enough to the premises to permit of a foreground, affording an opportunity for the well directed planting of trees, shrubbery, vines or flowering plants. The architect, to whom is entrusted the task of planning a church, frequently finds himself seriously handicapped in doing his best, because of the limitations of the site, both in its relations to other buildings, or in its unsuitable form and inferior size. Consultation with the architect, concerning the building site, preliminary to the purchase thereof, is just as important as the careful planning of the structure, to meet the congregational requirements in general.

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Lodging at Winona Lake

Although the regular Park season at Winona Lake does not open until July, most of the cottages and all the hotels will be open to our people for the Conference. We have found more of an effort to raise rates on us, this year, than ever before. This has been mostly among cottage owners, as the hotels are satisfied with former rates. Not many cottages have been offered at a flat rate for light housekeeping, but we have several such now on the waiting list. Any one, writing for such, should state the number of persons in the party, so that we can select a cottage of suitable size. Prices for such will be about \$4 per person, for all that the place is fitted for.

There will be a limited number of tents about the Park, put up by private parties. Those coming in cars, and wanting a tent, can look these up after arrival.

There will be hundreds of cots in large rooms, for men, at different places on the grounds. Some of these can be had at 50 cents per night, and some at a flat rate of \$3 for the meeting. Those wanting this cheaper lodging, may get assignment upon arrival, at the Lodging Committee's office, at entrance to Park.

The cottages and hotels charge about the same rate. The best rooms are \$2 for two persons per day. Most of the rooms are \$1.50 per day. Few rooms are less.

Some hotels and cottages near the Tabernacle offer a room with furnished bed for two, at the flat rate of \$9. Best front rooms are offered at \$10. We have just now received this rate on 100 rooms at the Inn. Only the money will hold these rooms. Those wishing to secure these rooms should mail us check in full at once. Rooms for three, with bed and cot, can be had at \$12. Should we receive checks after rooms are all taken, we will return same.

To reserve room at day rates, you need to send no money but you must give arrival date as not after June 9. No one will hold rooms unless paid for. None of them will reserve rooms for parties coming but a few nights. The committee will assist such to find places after arrival. Those coming for but a few days should not write for reservations.

There will also be many opportunities of securing lodging in Warsaw homes, at \$1 for two, in double bed. Get assignment from Committee when you arrive.

The new Tabernacle is in readiness, and the grounds are in better shape than ever before. We expect a bigger crowd than at previous meetings, and preparations are according. We also expect the people generally to come a day earlier than usual.

Meals will be served at some hotels and at many cottages at 35c or 40c. The local congregation will have two large lunch counters, the one at the Park entrance and the other just west of the Old Auditorium, serving 5 cent and 10 cent articles.

The Lodging Committee headquarters will be at the Entrance Building, adjoining lunch counter. We will have a telephone there, but can not state the number at this time.

Warsaw, Ind.

Levi M. Neher.

AROUND THE WORLD

America Spends \$63,000,000 a Month for Pleasure

Judging by the statement, embodied in our heading, it may truly be said of a large part of America's citizens, that they are "lovers of pleasure more than lovers of God." The Treasury Department vouches for the correctness of the figures—these being based on the returns submitted by Revenue Collectors. Movies, theatres, circuses and amusement parks are the recipients. All these are crowded evening after evening, while places of religious worship anxiously endeavor to attract the people to their services of spiritual uplift and comfort. Some of the churches, that have sought increased attendance by specially entertaining programs, closely bordering along secularized lines, have learned to their sorrow, that they can not compete with worldly amusements, and still retain a high, spiritual attitude.

What an Eye-Witness Saw

Dr. Robert E. Speer, the well-known missionary leader, has just completed an extensive trip through India, Persia and Armenia. Before sailing from Constantinople for New York, he made the following statement, regarding his observations: "There is great suffering everywhere among the children, but the worst conditions of all are in Armenia. The work of Americans among the orphan children is admirable. Unfortunately, however, the resources of the Near East Relief are much too small. I visited Erivan, the Armenian capital, and Alexandropol. Conditions among children needed no interpreter. Armenia has given a great and noble example to the world in its work among the suffering children of the Near East." How forcibly should the words of the Master appeal to us: "I was an hungry, and ye gave me meat, . . . naked, and ye clothed me!"

Placing an Undue Burden on the Public Press

Since 1917 the publishers of the country have been subjected to four increases in second-class postage rates, which affect all periodicals. In 1918 the government collected from publishers, for second-class postage, the sum of \$11,712,068. The cost for the same service in 1922 will be approximately \$33,000,000. These oppressive rates have driven many publishing-houses to the wall, and as a consequence, many papers, of greatest value to their readers, have been forced to suspend, or to issue less frequently. An analysis of federal revenue activities shows that all business taxes, with the exception of those affecting the publishing industry, have been removed or modified. The publishers alone have been retained on a war revenue basis. Since the educational value of the public press has never been questioned, the present high rates are an unwarranted tax on knowledge.

A Commendable Sentence

For some months the municipal authorities of Omaha, Nebr., have endeavored to get rid of loafers and vagrants, in recognition of the fact that idleness is naturally a prolific source of crime. During a recent raid on a pool-room three loafers were arrested, and cited to appear before the city court. After a due examination of the men, and after administering a wholesome reproof, the judge sentenced the three offenders to spend ten days in the public library, by way of improving their minds. Should they fail to spend eight hours at that "altar of knowledge," they will be taken to jail for double the sentence. The penalty, administered by the judge, may be unusual, but it is decidedly appropriate to the occasion. What better thing can happen to the habitual idler than to be brought in touch with wholesome literature and an opportunity of viewing life at its best?

Where Is the Trouble?

Persons who have looked into the alarming increase of slang, assure us that in the 146 years of the American Republic there has been no such despoliation of clear and clean speech as is now raging. Admittedly, the slang of today bespeaks decadence of morals, loose thinking, and a striving for spectacular effect, in the nerve-racking race for something new, startling, emotional and sensational. It may truthfully be said that slang is but a symptom of the disease that is undermining morals. Writers of history may be able to see it more clearly in the future, but it is not unlikely that they will begin their chapter on the moral decadence of America by a description of the frenzied keying up of the emotions that began some ten years ago, and which found ordinary means of verbal expression wholly inadequate. Mr. John J. Tigert, United States Commissioner of Education, remarked in a recent address before prominent educators, that we needed, most of all, right now, "the old-fashioned virtues of honesty, justice and decency. If we can not teach these virtues, along with modern thought, in words that none can question, then we had better dismantle our splendidly-equipped institutions, and return to the old log school-house."

Protestants Help the Work in Other Lands

During the last few years the Protestant churches of the United States have given to the Protestant Churches of France more than \$1,500,000, which has been used for rehabilitation and for rebuilding churches destroyed in war times. During the present year, \$175,000 is to be given to the churches of France and Belgium, chiefly for reconstruction work. Of the above amount, \$50,000 will go to the French Missionary Society, to enable it to expand its work in the former German colonies of Africa. Much of the German missionary work in the foreign field is being taken over by the French, and last year the churches of America gave \$50,000 for that purpose.

Music as a Means of Moral Uplift

Mr. Otto H. Kahn, the eminent New York banker, is strongly advocating that the uplifting power of music be more generally and systematically employed as a preventive of delinquency and crime in general, especially among the young. Admitting that his reasoning is sound—so far as music at its best is concerned—it would seem that a wide field of influence is thus being opened, and one, too, that should not be neglected. Some one has said that, next to religion, music is God's best gift to man—the only art of heaven given to earth—the only art of earth that we take to heaven. But music, like all things, is given to us in the germ. It is for us to unfold and develop it by instruction and cultivation.

A New Secretary at the Helm

Sunday-school workers everywhere are extending a hearty welcome to the new Secretary of the World's Sunday School Association—Mr. Wm. G. Landes, for nearly a score of years the efficient Sunday School Secretary of Pennsylvania. In that capacity he has been much more than a State leader, and the influence of his broad interest and sound thinking has pervaded not only the work of Sunday-school promotion in this country, but has also materially furthered the projects of the organization which he is now to head for the stimulation of Bible-teaching around the world. Mr. Landes takes the position made vacant by the death of Frank L. Brown, who had been connected with the World's Sunday School Association since 1911. He was a strong factor in extending the missionary and evangelistic features of the Association both at home and in the foreign field, and his successor will not be found wanting in like devotion to duty.

Terrorism of Union Labor Leaders Must Cease

Thoroughly aroused by the wanton slaying of two policemen, by labor union bombers, all the civic forces of Chicago have combined to end the inexcusable lawlessness that has been raging in the city. Labor leaders, suspected of direct participation in the outrages, have been arrested, and incriminating evidence, already secured, bids fair to bring about their conviction. That a community of nearly three millions should be defied by a little group of criminals and their allies, is humiliating indeed. For years, certain sections of Chicago's labor unions have been dominated by criminals, devoid of all principles of fairness and decency—men who have resorted to murder and bombing to carry out their designs. The recent decision of former Judge Landis, who acted as arbitrator in the building trades dispute, aroused the opposition of various groups. Their disapproval was given expression by a campaign of terrorism. Then, too, it is no secret that unscrupulous leaders of certain labor unions have made use of their power to extort money from contractors, under threat of a strike.

Stabilizing European Conditions

Close scrutiny of the proceedings at Genoa has not been inclined to put the American people in a receptive attitude toward invitations to enter European conferences. The deliberations at Genoa were not an honest effort at concession or cooperation, but a continuation of a decidedly selfish struggle for claims and privileges. Even the nonaggression pact, just passed, which is expected to keep Europe at peace for eight months—instead of a ten-year period, as first planned—did not receive the support of France and Belgium. The participating delegates made solemn affirmation that they would recommend the pact to their governments, and it seems likely that it will be ratified generally, as adopted May 18. The next step to bring about European stabilization, is the proposed Conference at The Hague, in which the United States has been urged to participate. The reasons, explicitly given by the State Department for declining to join a Conference as proposed, are those previously given, in response to similar requests. Mr. Hughes maintains that The Hague Conference is merely a continuance of the Genoa gathering, and that the conditions, which made the latter of no practical value, still remain in evidence. The State Department, however, is not oblivious to possibilities for service, by which Russia may be economically rehabilitated, and is willing to entertain propositions to that end. The statement of principles, briefly made in the reply, should appeal to every fair-minded person. The United States government does

not propose to lend its aid to Russia unless there is ample evidence given, that such assistance is profitably applied. It is proper and highly desirable that our government should do its utmost towards the economic restoration of Russia, but that country should demonstrate its entire dependability.

Another Triumph for Peaceable Adjustment

Silesia—rich in coal and iron—will be remembered by our readers as a bitterly-contested territory, coveted by both Poland and Germany. Recently the good offices of the League of Nations were solicited by the concerted action of both parties to the controversy, and now the long-time dispute is amicably disposed of. A treaty of settlement provides for unified administration of the great industrial district by a mixed commission. This is regarded as the greatest achievement of the League of Nations, by way of territorial adjustment, for it acceptably settles a dispute which nearly led to war between Germany and Poland, precipitated a local revolution, almost caused a serious split between the allies, and seriously interfered with Europe's industrial recovery, because of the unsettled conditions it caused.

The Sad Plight of Russian Mennonites

Judging by reliable reports, the situation of the Mennonites in Russia is most deplorable. To the sufferings, incident to war and famine, are added the horrors of persecution. Then, too, there is an insufficiency of horses for the cultivation of the crops. A continued drought threatens a severe crop shortage. Bandits have confiscated most things of value. Only by America's timely help have these Mennonites been able to survive. A most discouraging feature is the fact that the government (if such it can be regarded) is not at all friendly to the Mennonites. A plan is now on foot to confiscate a part or all of their farms. These conditions have naturally prompted these people to seek a land of greater freedom. Two things, however, stand in the way: (1) Consent of the ruling class must be gained. (2) Granting that the needed permission might be secured, who is to finance the great undertaking? At least \$2,000 will be required to move a family to America. With at least 80,000 Mennonites in Europe, the problem is a most formidable one.

College Presidents and Prohibition

Recently the Intercollegiate Prohibition Association solicited replies from college presidents to the question: "What do the faculty and students of your institution and your acquaintances think of prohibition in theory and in fact?" Out of 156 replies, 136 were favorable. The others—mainly from heads of large universities—were either non-committal or distinctly unfavorable. President Ernest M. Hopkins, of Dartmouth College, said that "unless more effective means of enforcing prohibition laws are found, it would be difficult to prevent the disrespect of law, through college communities as well as elsewhere, throughout the country." More encouraging is the verdict of President Walter D. Scott, of Northwestern University, Evanston, Ill., who replied: "The faculty and students of Northwestern University believe in prohibition in theory, and believe that no form of crime was ever so rapidly reduced as drunkenness." Just why any educator should feel impressed to take a stand against prohibition, is one of the mysteries.

Selling Bibles at Cost

According to the Annual Report of the American Bible Society, just issued, the most important development in the Society's work during the past year was the change in its manufacturing program at the Bible House, New York. In order that the Society might publish more Bibles, with increased economy and at lower prices, the Board of Managers decided to have the manufacturing in the United States carried on under the same policies as prevail in its Near Eastern and Far Eastern Agencies. It was decided, therefore, by the managers, to discontinue manufacturing at the Bible House, and to avail themselves of the facilities of the best equipped printing establishments in the country. While a material saving was thus effected, a total loss of \$44,841.73 was sustained because of increases in cost, beyond the control of the Society. It should be remembered, in this connection, that the American Bible Society is not a commercial concern but a missionary organization, circulating the Scriptures in more than 150 languages in all parts of the world. It has been the Society's policy for over a hundred years, except where special concessions are made, to sell its books at cost. During the year 1921 the total expenditures were \$1,172,756. Toward this amount there came in, from the sale of books, \$462,832. The number of volumes, distributed throughout the world, was 4,855,464, which means that, on the average, twenty-four cents was spent per volume to produce a book, transport it, and place it in the hands of those who desire it. Toward meeting this expense, only nine cents per volume was received by the processes of sale. The difference between the Society's expenditures and receipts is contributed by churches and individuals, who are willingly and cheerfully aiding the missionary program of the Society.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

Eternal Vigilance Insures Victory

1 Corinthians 10: 12, 13

For Week Beginning June 4, 1922

1. Constant Vigilance Is Needed Because of Constant Temptations.—Admittedly, trials of some sort are the common experience of human beings. It is absolutely impossible, naturally speaking, to escape these things. As long as we are on earth, we shall experience times of testing, as they come to us from the world, from the flesh and from the adversary of souls. The most subtle of our foes is the self-life. We can not expect to escape, but there is no necessity of our being overcome by it, as children of God. "Greater is he that is in you than he that is in the world."

2. The Encouragement That May Be Ours.—We are told in our citation that "God is faithful." It does not say, "God is merciful," or, "God is gracious." "Faithful" is a word of obligation, and we are given the assurance, on the part of God, that he will ever stand by the tempted soul. How consoling that the moment we take our stand against temptation, the whole power of God is behind us, and no temptation can be too great, because none can be greater than God! We may depend upon it that he will always be faithful. He will stand by us, no matter what may happen. He regards himself as being under obligation, not to allow us to be tempted above that we are able to bear. We may rest assured that whenever we are tempted, there is a way of escape, which God, in his fidelity, has provided. Search for the way of escape and make use of it.

3. Vigilance Implies That We Live at Our Best.—No sudden temptation can destroy us while we live at our spiritual best. No parasite or creeping evil fastens upon those who abide in the Strength that never fails. Stealthy despoilers wait all around us, continually, and watch their opportunity to seize upon us, but in the glowing, growing life they find no lodgment, no minute vantage ground to which they may cling. With watchfulness, humility, and dependence, we are safe wherever it may please God to bring us.

4. Temptations Never Give Us Notice.—We can not expect them to do so. The sailor has no preliminary warning of every gale of wind that blows upon him. We can not possibly hope to escape all approaches of the evil one. The very peril of temptation often lies in the suddenness of it—we are carried off our feet before we know it. This should prompt us to be all the more watchful, and to live nearer to God in prayer. We must be prepared to withstand sudden temptation as readily as we combat a slower mode of attack. We must look to the Lord, to be preserved "from the arrow that flieth by day, and the pestilence which walketh in darkness." We are to cry to God for grace that, let the gusts of temptation come how they may and when they may, we may always be found in Christ, resting in him, strengthened by his divine power.

5. Constant Watchfulness Essential.—The temptations to which all of us are exposed are real—they do accurately test character and show what it really is. Our suppositions, regarding ourselves, are often misleading. We are at ease and complacent when we ought to be "up and doing." We think we stand securely when we are at the point of falling. We live as if we had reached the goal, when the whole journey is yet before us. Mere reliance on a profession we have made, or on the fact that we are within reach of means of grace, tends only to slacken our energies. Heedlessness—taking things for granted—and a failure to sift matters to a definite and reliable conclusion—these are the chief factors in betraying multitudes of Christians.

6. Suggestive References. Solomon's safe counsel (Prov. 4: 23, 26). "Watch and pray" (Matt. 26: 41). "Let your light SO shine" (Matt. 5: 16; Luke 11: 35). Keep self in subjection (1 Cor. 9: 27). Paul's pertinent admonition (1 Cor. 16: 13). Our praying must be supplemented by watching (Eph. 6: 18). Some things that should be heeded (1 Thess. 5: 4, 6, 21). The danger of heedlessness (Heb. 2: 1; 3: 12). "Be sober, be vigilant" (1 Peter 5: 8). Take heed to the word of prophecy (2 Peter 1: 19).

Outlines on the Sabbath

(Continued from Page 323)

2. The Sabbath is first named, and the Sabbath law is given in Israel (Ex. 16: 29). "See, for the Lord hath given you the Sabbath. . . . Abide ye every man in his place" Neh. 9: 12-14 and Ex. 20: 10-12 plainly state that God gave the Sabbath to Israel in the wilderness. It is wrong to contradict the Bible in a plain statement.

3. It is simple folly to contend that a Sabbath law existed in the absence of any such record for over two thousand years, without mention of any violation of the Sabbath law. After the Sabbath law was given in the wilderness, its violation is frequently named (Neh. 13: 18; Ezra 13: 20: 16).

4. It is evident that the Sabbath law was given in the wilderness, because it was in the wilderness that Israel learned (a) How to prepare victuals for the Sabbath (Ex. 16: 29). (b) How to rest on the Sabbath (Ex. 16: 27-30). (c) How to deal with the offender of the Sabbath (Num. 1: 32-36).

5. The Sabbath was given to Israel—to the Jews—for it was with Israel, the Jews, that God was in covenant (Ex. 31: 13, 17; Deut. 5: 2-4). Synagogues were built and used by the Jews and hence were called Jewish synagogues. So it was with Jewish altars and likewise with Jewish Sabbaths.

6. The Sinaitic covenant included the Ten Commandments. This, however, Adventist writers stubbornly deny. Listen: "And he wrote upon the tables the words of the covenant. . . . even the ten commandments" (Ex. 24: 28; Deut. 4: 13). I have before me a debate on the Sabbath, between Eld. Crout, of New York, and Eld. Cornell, of Battle Creek. On page 86 Eld. Cornell says: "All must agree that Moses used the word *covenant*—not to signify the Ten Commandments, but the agreement concerning them." On page ten of the tract, "*Two Covenants*," J. N. Andrews says: "We say that the first covenant was the solemn contract or agreement between God and his people concerning the law." I call such reasoning clear perversions of truth and sound logic. I sincerely ask: "What is an agreement worth unless it includes the things agreed upon?"

7. If the Sabbath law is yet in force, then the penalties of said law must also be in force, as there is no record of their penalties being repealed. They were: (a) Let no man go out of his place" (Ex. 16: 29). (b) Do no work on the Sabbath (Ex. 31: 14). (c) Kindle no fires on the Sabbath Day (Ex. 35: 3). These statements show that the Sabbath law was only given to a people—Israel—in a limited locality, for a brief period, and not for all countries and for all time.

8. The Sinaitic covenant was done away with. It was superseded by the Gospel covenant. As we have seen, that covenant included the Sabbath, and when the covenant was done away with, the Sabbath went with it. The "Law" was our schoolmaster to bring us to Christ, and Christ is the end of the Law. This included the Sabbath law. Paul speaks of "blotting out the handwriting of ordinances." This includes the Ten Commandments, for they were the only law written by hand. See also 2 Cor. 3: 7-11.

Sabbatarians spend much time in discussing and seeking to show who changed the Sabbath. I answer by saying that the Sabbath was not changed at all, but, like the rest of Jewish law, it served its time. Being fulfilled, it answered its purpose and then ceased.

Outlines of the First Day of the Week

The Lord Made a Day.—"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it" (Psa. 118: 22-24). It is of interest to notice that when the Children of Israel set up their covenant, the Lord said to Moses and Aaron: "This shall be unto you the beginning of months; it shall be the first month of the year unto you" (Ex. 16: 1-5). Hence Israel started out under their new Sinaitic covenant with a new reckoning of time. In like manner the Christian church, starting out under the new Gospel covenant, does so with new time—a new day—in which they rejoice and are glad. Its universal joy is marvelous in our eyes. This thought led Peter to burst forth with seemingly exulting joy and exclaim: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

All true patriots unite and hold the fourth day of July in reverence by universal response. In like manner all true believers unite in common response, in

reverence, to "this day which the Lord hath made"—this resurrection day, this first day of the week.

Spurgeon, in his comment on Psa. 118, says: "A new era had commenced. David's enthronement was the beginning of better times for Israel, but in a far higher sense the Lord's resurrection is a new day of God's making, for it is the dawn of a blessed dispensation."

"The Pulpit Commentary" says of this text: "Such was the last Sabbath of the old dispensation, when Jesus was in his grave. Suddenly the clouds disappeared, and God made another day the first day of the week—a holy and joyful day for all Christians." And what unending joy that day has brought the Christian world!

Let us look up the New Testament record of this day. The mission of Christ now was, to gather up his scattered and disheartened disciples and to fit them for their coming organization. He found them in a quiet room, having met in seclusion for fear of the Jews. He showed them that he was their Risen Lord. Then he breathed on them and said: "Receive ye the Holy Ghost." Then were they glad.

This was their first meeting on this hallowed first day of the week, and a most joyous meeting it was.

After eight days—on the next first day—Jesus again met with his disciples. At that time he restored Thomas' faith in his Lord. This was a second joyous meeting on this glorious first day of the week.

A third meeting on record was Pentecost—glorious Pentecost—whose joy and fame is world-wide and perpetual.

A fourth record is this: "Upon the first day of the week, when the disciples came together to break bread." This language implies that it was an apostolic custom to meet on the first day of the week, in devout memory of "the day the Lord hath made." This shows that the day was held in continued sacredness.

A fifth record was: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." To obviate any gatherings of funds when he came, contributions must needs be collected in the church. This gathering—was to be done on the first day of the week, hence the first day of the week was an established day of activity in church work, and hence sacred.

John says: "I was in the Spirit on the Lord's Day." We have the following expressions in the Scriptures: "The Lord's table," "the Lord's supper" and "the Lord's day." All agree that the first two belong to New Testament institutions set up by Christ. We conclude that the same logic should be applied to "the Lord's Day."

Greenville, Ohio.

Godliness Pays

BY GEORGE H. CLESS, JR.

Two business men were talking. One was an elderly man who had a very substantial independent income. The other was a young man, working for a very moderate salary. They were talking about tithing. The younger was speaking: "My salary is a comparatively small one and it costs a lot to live. I give regularly to the church and to outside worthy causes, as they present themselves, but I can't, for the life of me, see how I can afford to give away one-tenth of my income each month."

The elderly man smiled a very knowing smile and replied: "It has been my observation, during a great many years, that, within reasonable limits, a man can and does do that thing which he wants to do."

"But," interrupted the younger, "I would like to be able to give a tenth. I wish that I could but I simply can't. After I have set aside a part of each month's salary for that proverbial rainy day, after I have given something to the church, it takes all the rest of my salary for general living expenses."

The young man was looking his elder squarely in the eye and wondering how he was going to combat his last statement but the elder man was not lacking

in either ideas or words: "Listen to this story which I am going to tell you, and I feel sure that you will get my point:

"I have a very good friend in a near by city who is today worth a fortune. Just a few years ago he not only had nothing but was head over heels in debt. Work as hard as he would, he did not seem to be able to clear the debt from his shoulders. One day he heard that somewhere in the Bible was a statement to the effect that 'Godliness pays; prove me.'

"He said to himself: 'Now just as soon as I get out of debt, I am going to begin to give one-tenth of all I make to the Lord.' You will notice that he said that he would give a part of his income back to the Lord as soon as he got out of debt. He struggled hard but was not able to pay off a single dollar of his debt. Then he thought of the statement again: 'Godliness pays, prove me.' He realized then that, instead of trying to prove it right then and there, he had been continually putting off the time until he was out of debt, or had more money. He saw his mistake and decided to begin immediately to prove that Godliness pays.

"On that very day he began to give to the Lord's work one-tenth of every dollar he made and—though it may seem like a fairy tale, it is as true as truth itself—from that very day he noticed his income increase and his debt decrease. As I told you, he is now an exceedingly wealthy man and is devoting unlimited time, thought, energy and money to Christian work."

The young man was in a very thoughtful mood as his elder unfolded this marvelous story to him. He was about to speak when the elderly man continued: "God has given you the ability to make whatever you are making and he will increase your ability, just in proportion to the manner in which you use the returns from your work. It is just as much your duty to use one-tenth of your income, and a much larger percentage if your income is a large one, in the promotion of Christian work, as it is your duty to meet your grocery, gas or telephone bills. The only difference is that in the former duty you will find a joy, a pleasure and a blessing that is beyond the power of description. You can do it—if you will."

There was no argument left for the young man. He was thinking too hard to say much of anything and he had to be going, anyway. He simply grasped his elderly friend's hand and with the parting words: "I can do it—and what is more—I will do it," he went out of the door, resolved to do exactly as he had promised.

Portsmouth, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MOTHERS AND DAUGHTERS' MEETING AT WINONA LAKE, INDIANA

June 9, 1:30 to 2:30 P. M.

President, Sister Olive Dupler, Huntingdon, Pa.
A chorus of one thousand daughters is to sing "Rock of Ages," "My Faith Looks Up to Thee," and "All Hail the Power of Jesus' Name." Chorister, Marie Kindell Barker, Covington, Ohio.

Reading, Sister Irene Fierheller, Milledgeville, Ill.
Reading, Sister S. W. Bail, Pittsburgh, Pa.
Address, Eld. Geo. W. Flory, Roanoke, Va.
Huntingdon, Pa. Elizabeth Rosenberger Blough.

DEDICATION OF THE FIRST CHURCH OF THE BRETHREN, SPRINGFIELD, ILL.

History

The Church of the Brethren, under the direction of the District Mission Board, began work in Springfield in September, 1920, with a tent revival, conducted by Bro. J. C. Shull and wife, of Chicago, for the first two weeks, followed by Eld. W. T. Heckman, of Cerro Gordo.

Mrs. Etta Haynes was secured as mission worker, and she entered upon her field at the beginning of the revival. She built up a remarkable Sunday-school, using for several months the mission home as a place of worship. Miss Lora Wagoner, of Virden, assisted Mrs. Haynes during the winter months.

Brethren W. T. Heckman and J. C. Shull alternated the preaching appointments until Bro. Shull and wife took up the pastorate in June, 1921. The mission home continued to serve as a place of worship for eight months after their arrival.

The new church building, at 2115 Yale Boulevard, was begun Oct. 24, 1921. The corner-stone service was held Nov. 20. The first service was held in the basement of the church Feb. 5, 1922.

From the earliest beginning the richest of blessings have been manifest in the work. Fourteen have been baptized during the last few months.

Features of the Building

Exterior.—The church is a brick structure, compactly built. Two large Gothic windows in the gable fronts, facing the main streets, add to the beauty of the building. A striking exterior finish is effected by the blending of the many colors in the brick, and the beautiful art windows trimmed in white. There is a liberal use of stone trimming.

Main Floor.—The main entrance leads into a large vestibule, equipped with cloak-rooms. The auditorium design is that of the circular seating. The pulpit and baptistry are just opposite the entrance. Opening off the pulpit and platform to the right, is the pastor's study.



First Church, Springfield, Ill.

Disrobing rooms are back of the pulpit, each having direct entrance to the baptistry. These rooms may also be used for Sunday-school classes. The baptistry is equipped with a sliding door which is to be opened after applicant has entered, and closed before exit. To the audience it has the appearance of automatic action.

Along the east and north walls are six Sunday-school class-rooms, separated by rolling partitions, which can also be arranged to form two large units for the Sunday-school, or all opened up to form a large addition to the main auditorium. The entire seating capacity of the church is 500. The trimmings of the main floor are in oak.

Galleries.—Two large galleries can also be shut off from the auditorium. One gallery, with a level floor, has been equipped for the Ladies' Aid Society. A little room, at the apex of the galleries, just opposite the pulpit, has been provided for the stereopticon.

Basement.—The arrangement of the basement is very unique. A large main room serves as social room and auditorium. Six rooms on this floor can be used for class-rooms. A fully-equipped ladies' rest-room and a modern kitchen have been installed.

A large store-room adjoins the kitchen. There are two outside entrances to the basement and two stairways leading to the main floor. The trimmings of the basement are in white enamel.

The Day of Dedication, May 7

The weather was most beautiful and the crowds were large. Members from the various parts of the District turned out in large numbers. Especially were Virden, Girard, Cerro Gordo and Champaign well represented.

The church school hour, 9:30 A. M., was devoted to the children. Bro. B. C. Whitmore, of Cerro Gordo, talked to the primary children, and Bro. W. T. Heckman, member of the Mission Board, gave the message to the Juniors. These messages were very much appreciated by all.

A capacity audience attended the dedicatory services at 10:45. Bro. D. W. Shock, pastor of Girard, read the opening scripture and led in prayer. Special music was rendered by the Virden, Girard, and Cerro Gordo churches—a pleasant feature of the day's program. Bro. Herbert Mohler, of Cerro Gordo, had charge of the congregational singing, using the new book "Hymns of Praise."

The dedicatory sermon was preached by Eld. J. W. Lear, of Chicago. With his characteristic vigor and power he developed his theme, "The Place of the Pulpit in the Life and the Thought of the People." Bro. Lear strongly emphasized the power and importance of the Christian pulpit. An original poem, at the close of the sermon, tenderly gripped the hearts of all. Following the sermon, the dedicatory prayer was offered by the pastor, Bro. J. C. Shull. Bro. G. W. Miller, the president of the Mission Board, stated that the church had been erected at a cost of approximately \$31,500. An offering of \$1,070.00, special music, and the benediction, brought to a close this eventful service.

The noon hour was greatly enjoyed by those who par-

took of the basket dinner in the church basement, and also by those who went to the city parks to spread their baskets.

At the Fellowship Service, 2:30 P. M., the visiting ministers gave brief addresses, and prominent citizens of Springfield cordially welcomed the Brethren. A number of the representative Brethren ministers gave short addresses by way of response to the city's welcome. Fellowship and good-will were the predominating note of this meeting.

At the evening service, 7 o'clock, after a period of praise in congregational singing, Bro. Lear preached to a large attendance, his subject being: "Our Father's Open Door Policy."

To the people of our District, May 7 was just such a day as we all enjoy when we attend our District or Annual Conferences. Prayers and good wishes were expressed on every hand for the development of the Lord's work in this new and promising field, and we were made to realize that our Mission Board had taken a forward step in the missionary activity of the Southern District of Illinois.

Springfield, Ill.

J. C. Shull.

GRANTS PASS, OREGON

Our little church is progressing very encouragingly. A fine spirit of brotherliness and unselfishness pervades all departments, including preaching services, twice each Lord's Day, and Sunday-school, Adult and Junior Christian Workers and Sisters' Aid Society.

We are growing in numbers by conversions and newcomers. We now number forty members. The interest in Sunday-school is excellent, with earnest, consecrated teachers for the five classes—one of which is organized. The average attendance at Sunday-school is forty and above; collections average around two dollars.

We meet each Thursday evening for Teacher-training, and once each month in a Workers' Conference. Our midweek prayer service is a source of joy.

The occasional presence of our District Sunday School Secretary, who preaches twice each month, is highly enjoyed by old and young alike.

Our Missionary Committee is finding some good helps in the Missiongrams, sent out by the General Mission Board—a most splendid way to work up interest in missions. With the Ashland church we meet four times annually, in Sunday-school and Christian Workers' Conventions. Needless to say, all are enthusiastic to attend, thus spreading the good work that others may learn of our Savior.

It is our sincere desire to see this church become a strong one. We have a good house in the resident part of a prosperous city, and good schools and unlimited opportunities for homemaking.

This is, indeed, an invigorating, mild climate, where God has scattered his many blessings with a lavish hand. Greedy man has not, as yet, despoiled the valley by exploiting its owners. Land is cheap yet, and any one, even of limited means, should do well. Fruits have a fine flavor and there is an abundance of native timber—oak, fir, pine, laurel, etc. Dairying and poultry raising are generously aided by our mild climate. May others join us in enjoying both these physical and spiritual blessings!

A. B. Coover.

LA VERNE, CALIFORNIA

This church has just closed a most-blessed two weeks of evangelistic service. Our pastor, Eld. R. H. Miller, assisted by Bro. Leland Brubaker and wife, efficiently led in this work. Bro. Brubaker led the song and praise service each evening. Bro. Miller preached the Word. Sister Brubaker looked after the "special music" (about seventy-five people took part in this phase of our services). All the above paid much attention to the many little incidents, connected with a successful meeting of this kind.

Among the preliminary steps leading up to our meetings, was the presenting of the members with an "enlistment blank." By this we were given an opportunity to enlist for "service" of almost any description, from the giving of flowers and prompt attendance at the regular service, to visiting the sick and talking to the "sinner" about the salvation of his soul.

Another important help were the "cottage prayer meetings" held in the different "sections" of the congregation under the auspices of the "sectional workers," the week before the meetings opened. We met in a prayer circle each evening during the meetings, one-half hour before church services proper. Thirty stood for Christ during the meetings, and since the meetings closed (April 29), two more applied for baptism, making a total of thirty-two.

We are to be represented at Annual Meeting this year by our pastor, Eld. R. H. Miller. Eld. I. V. Funderburgh is our alternate delegate. We are going to have a Daily Vacation Bible School, with Eld. C. Ernest Davis as general superintendent, Marie Woody Brubaker, superintendent of music and recreational activities, Ruth Barnhizer, superintendent of Junior department, Alberta

(Continued on Page 334)

FIRST DISTRICT TRAINING SCHOOL IN RELIGIOUS EDUCATION OF SOUTHEASTERN KANSAS

This Training School will be held at Parsons, Kans., June 28 to July 5, for the special benefit of those in the District who are preparing to teach in the several Vacation Church Schools. However, it is strongly urged that Sunday-school and Christian Workers' Society workers also plan to be in attendance.

Already a goodly number of leaders have been enrolled. Others that are planning to attend, should write Bro. F. G. Edwards, Chanute, Kans., who is the Chairman of the District Sunday-school Board. Vacation School workers and Sunday-school teachers from churches of other Districts are invited, and will be heartily welcomed.

Lodging will be free, and meals will be furnished at cost. The Parsons church is making ample arrangements for the entertainment of all. Good talent is being secured as instructors and speakers, and there is every reason why all should plan to be present.

The day's schedule will run somewhat as follows:

- 8:00-9:00, Workers' Conference on Vacation Schools.
 - 9:00-12:00, Vacation School in session. Opportunity is provided for observation and practice teaching.
 - 1:30-2:10, Special Methods in Vacation School and Sunday-school work.
 - 2:10-2:30, Recreation by Plays and Games.
 - 2:30-3:10, Problems in the Supervision of Vacation Schools and Sunday-schools.
 - 3:10-5:00, Demonstration of Handwork in Religious Education.
 - 7:30-9:00, Special Addresses on Religious Education by Leaders in the District. Roger D. Winger.
- McPherson, Kans.

COLORADO SPRINGS, COLORADO

Since our last report one letter has been received and four have been granted. Easter Day was observed with appropriate exercises and a splendid program in the evening. In April the Union Young People's Meeting met with us. About one hundred young people from the different churches were present and a splendid program was carried out. It was an inspiration to see so many splendid young people uniting their forces in Christian service.

May 7 our Christian Workers' Society rendered a very profitable temperance program, cautioning against indifference, because of victories won, and warning also against the use of the deadly cigarette.

May 14 Mothers' Day was observed with appropriate exercises both morning and evening, with songs, recitations, readings and essays—all telling of mother love, devotion, courage and sacrifice. An address was given by the pastor on the subject, "A Mother's Love." We are planning a Fathers' Day program for the near future.

The time of our revival is drawing near—May 28 being the date of commencement. We are conducting two cottage prayer meetings, and one prayer meeting in the church each week, which are a source of inspiration and preparation for the part we may bear, as individuals, in this special effort for the saving of souls. Some of our earnest workers, who have been away through the winter, will return to us June 1. Bettie Crist.

REPORT OF DISTRICT CONFERENCE OF SOUTHERN OHIO

The brethren and sisters of Southern Ohio met in their District Conference at the Painter Creek church May 4.

The morning of the Conference came on with the sun shining and all nature speaking of the goodness of God. People began arriving early, and at eight o'clock the large house was well filled and in readiness for the business of the day.

The meeting was organized by electing Eld. S. A. Blessing, Moderator, Eld. J. A. Robinson, Reading Clerk, and Eld. D. G. Berkebile, Writing Clerk.

A fine spirit of cooperation prevailed throughout the day, and the large budget of business was transacted pleasantly and, we trust, to the glory of God.

A debt of \$163 was reported on the District apportionment for the Winona tabernacle. This amount was quickly raised by those present.

The Elders' Meeting, of the day before, was well attended—there being sixty-one elders of the District present. Bro. Bonsack being present, gave a timely admonition to our leaders, and in the evening delivered a missionary address to a large audience.

The Mission Board of the District is desirous to forward its work and was advised by the Conference to borrow funds still lacking and erect the much needed church at Springfield as soon as possible. This is a much needed building and will be a great help to the work at that place.

Desiring to divide the responsibility of the work, it was decided that hereafter no one can be chosen as Moderator of the District Conference oftener than one year in four.

The District is to be represented on the Standing Committee by Elders S. A. Blessing and J. A. Robinson.

The work of Religious Education is to be cared for, during the year, by Brethren Lawrence Shultz, of North Manchester and Galen B. Royer, Jr., of New Carlisle. The committee, however, is still looking for the right man who will give all his time to that work.

One petition was sent to Annual Conference.

The Conference next year is to be held in the Bear Creek church.

Bradford, Ohio.

G. D. Berkebile.

IN MEMORIAM

Mary, daughter of John and Hannah Metzger, was born near Dayton, Ohio, Nov. 20, 1833. She died April 26, 1922, at 1:30 P. M. Her age was eighty-eight years, five months and six days. She was the third oldest in a family of five children. Her brothers and sisters were Eld. John W. Metzger, Mrs. Catherine Shively, Jacob Metzger and Mrs. Barbara Shively, the mother of Brethren John M., and Joseph Shively, of Long Beach. Three nephews and two nieces reside in the East. All her brothers and sisters have preceded her.

She accepted Christ and became a member of the Church of the Brethren in her girlhood days.

In 1851 she was united in marriage with David Heckman. To this union one child, Hannah, was born. Bro. Heckman died in 1864. In 1867 she married Eld. Joseph Hendricks, who died in 1881. In 1890 she was married to Bro. Henry Kuns, who passed on in 1893. In 1896 she was married to Bro. Andrew Shively, who died Feb. 26, 1910.

Her only daughter became the wife of Bro. David Blickenstaff, of La Verne. Sister Blickenstaff died Sept. 23, 1889.

Sister Shively, or "Aunt Mary," as she was affectionately called, is survived by four grandchildren: Mrs. G. W. Roby and E. R. Blickenstaff, of La Verne, Mrs. E. N. Rexroad, of Raisin City, Calif., and L. A. Blickenstaff, of Bultsar, India; also ten great-grandchildren.

In 1890, with her husband, Brother Henry Kuns, she removed from Cerro Gordo, Ill., to La Verne, Calif., which has been her home ever since.

Funeral services on Sunday, April 30, at 3 P. M. Eld. W. F. England, assisted by Eld. Andrew Hutchison and Eld. R. H. Miller, conducted the services. Interment in the Evergreen cemetery, La Verne, Calif.

Grandma Shively was an inspiration to us all. She was continuously rendering little Christian services. She was always optimistic about the future welfare of the church, and a firm believer in the young people of our church. She was conspicuous for her regular and prompt attendance at services in God's house. She crossed the continent (from Illinois to California) thirty-four times. Her granddaughter, Mary Roby, and her husband, Geo. Roby, cared for her during the last few months of her life.

Grace H. Miller.

La Verne, Calif.

THE BURR OAK, KANS., TRAINING SCHOOL FOR VACATION SCHOOL WORKERS

This Training School for Vacation School workers will be held June 2-5, in the church at Burr Oak, Kans. Ample arrangements will be made by the members of the Burr Oak church for the entertainment of all who may wish to attend. This is a unique opportunity for those who are planning to teach in Vacation Schools this summer, or for those who teach in the primary department of the Sunday-school. June 2 and 3 will be spent in Institute work, discussing special methods in Vacation School work and the problems of supervising Vacation Schools. Supervised play activities for Vacation Schools will also receive some attention. Much time will be given to demonstration exercises in handwork and other forms of expression. June 4 will be given over largely to special Conferences on Vacation School work. The Community Vacation Church School, of Burr Oak, Kansas, will open June 5, and those attending the Training School will have the opportunity of special observation work, while the Vacation School is in session.

If you can plan to be present, you should write Bro. Geo. W. Burgin, pastor of the Burr Oak Church of the Brethren. If you are interested or expect to engage in this line of work, you can scarcely afford to miss the special instruction that will be given in this Training School. Write Bro. Burgin at once that you are making arrangements to attend.

Roger D. Winger.

McPherson, Kans.

ACCEPTING GIFTS

How much more blessed it is to give than to receive! Yet we all love to receive. But the only blessing in receiving is in the value of the gift. The gift itself is a blessing.

Recently, on a birthday, I received a shower of gifts. I hardly knew how to accept them. My embarrassment was only too apparent. Perhaps it was made greater by a realization of my need. I felt very undeserving, and for the gifts of the noble, unselfish givers I could return but little of my appreciation.

How much greater is the gift of Christ than any material gift! That gift has made the Sunday-school possible. And yet, how many people there are who do not consider it as such. Some regard it as foolish and useless. There are some in the church, even, who think it more or less of a nuisance. When people are interested and believe in a project, they will give it their full support. And yet, in what a haphazard and unprincipled way some of our Sunday-schools are conducted! Irregularity and lack of punctuality will sink any organization. Were you to look after your business in the way you deal with the Sunday-school, what would happen? Supposing you did no more in your shop or in the field than you do in Sunday-school! How much more important is the work which gives in return spiritual bread than that which gives only material! Better be a Lazarus than the rich man.

The Sunday-school is a gift of Christ. He not only offers it, but he entreats us to accept it. Will we accept it as a gift? Will we thank him for it in words and deeds? What will God think of us if we don't? Let us lift up Christ in the Sunday-school that he may prove himself a valuable gift for the world to accept!

Brimfield, Ind.

John H. Eberly.

RESOLUTIONS OF RESPECT

WHEREAS, the great and supreme Ruler of the universe has, in his infinite wisdom, removed from our alumni, one of our worthy and esteemed workers in his service, Anna V. Blough; and

WHEREAS, the long and intimate relation, held with her in the faithful discharge of her duties in this capacity, makes it eminently fitting that we record our appreciation of her; therefore,

RESOLVED, That the wisdom and ability which she has exercised in the work of the missionary cause, will be held in grateful remembrance;

RESOLVED, That the sudden removal of such a life from among our midst, leaves a vacancy and a shadow that will be deeply realized for all her acquaintances here and in the foreign field, and will prove a serious loss in the work she has begun;

RESOLVED, That in deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by him who doth all things well;

RESOLVED, That a copy of these resolutions be published in the "Mt. Morris Index," that a copy be published in the "Gospel Messenger," that a copy be forwarded to the bereaved family, and that a copy be read in Chapel.

Signed by Clarence Heckman, Clair E. Miller, Mabel L. Stouffer, in behalf of the Students' Association of Mt. Morris College.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Phoenix.—Sister I. Landess, who has been a very great help to us in missionary endeavor, for the last eighteen months, left us May 6, for other fields of service in the West. One song she taught was: "Have Thine Own Way, Lord." May the sentiments of that song inspire us to greater and more perfect service.—S. Hadsell, Phoenix, Ariz., May 9.

COLORADO

Hastun.—We held our regular council May 7, with Eld. S. G. Nickey presiding. A good attendance and splendid interest were manifested throughout. Officers were elected for the next six months, including Sunday-school superintendent, Bro. Earl Landess; Christian Workers' President, Bro. M. M. Heiny; Bro. Nickey was re-elected pastor for the next year. The work of the church is going forward at an encouraging rate. Bro. Earl Roop, our assistant pastor, has been serving with his usual zeal and consecration. He is doing splendid work. Besides his other pastoral work, he will be principal of our Daily Vacation Bible School June 5-30. The teachers will be about from the home congregation. We have some good talent, from the high school age and upward, which we sincerely appreciate. Our pastor and elder, Bro. Nickey, with his wife, is about to start on an auto trip East. He will attend the Winona Conference and officially represent our congregation. Bro. Nickey and wife have faithfully served us with exceptional devotion and steadfastness for seven years, and all of us join in praying that he may have a pleasant and helpful trip, and return safely with fully regained health in the fall.—Maude C. Kinzie, Hastun, Colo., May 10.

FLORIDA

Bethel.—May 13 we had a very spiritual love feast, with a very attentive audience of our neighbors. On Sunday we observed Mothers' Day closing in the evening with a good program and a sermon by Eld. A. D. Crist on the subject, "Mother Paid the Price."—I. H. Crist, Middleburg, Fla., May 15.

Chosen.—May 4 Bro. Garst, of Sebring, and Bro. Branscom, of North Carolina, were with us for the purpose of organizing the members at this place into a congregation. There are twelve charter members. Officers were elected as follows: Elder, Bro. J. R. Leatherman; clerk, Bro. I. W. West; "Messenger" correspondent and agent, the writer. The name of our congregation is Chosen. We are few in number, but we have a wonderful country. Located as we are, in the heart of the Everglades, we have rich soil as any in the world, combined with the delectable climate of Florida. So we hope that other members will join us before long. There is a splendid opportunity for a minister here—one who can teach in the high school and at the same time minister to the needs of our little band. The salary for teaching is fine. Anyone who is interested should correspond with Bro. J. R. Leatherman. Mrs. J. A. Seese, Chosen, Fla., May 10.

ILLINOIS

Canton City.—Our church enjoyed a series of revival meetings, conducted by our pastor, Bro. C. D. Brendinger. They were very interesting and should be of some benefit to our community. The meetings were fairly well attended. Four were added to the church by baptism May 4. Bro. Gnagy was with us. At our love feast, held May 6, about seventy commenced. Our Vacation Bible School will begin June 26, with Sister Edith Bubb, of Astoria, instructor.—Cecil Downing, Canton, Ill., May 15.

Virden church met in regular business session May 11 with Eld. W. H. Shull presiding. Bro. Shull, who has served us faithfully for nine years, was re-elected elder for another year. Our Christian Workers' Society was reorganized for six months. The following leaders were chosen: Adult Department, Bro. G. W. Wrightsmann; Young People, Sister Mae Arnold; Junior, Sister Stella Martin. Our Daily Vacation Bible School committee reported having secured the services of Sister Mabel Brubaker as superintendent of our school, to be held the first two weeks in August. Our delegates to Winona Conference are Bro. H. B. Martin for Virden church, and Bro. J. C. Shull for the Springfield Mission. The following church officers were elected: Clerk, Bro. Edw. Snell; church correspondent, the writer.—Stella Brubaker, Virden, Ill., May 15.

INDIANA

Anderson—May 6 our church assembled in communion services and enjoyed one of its most spirited meetings. On Sunday the people assembled at 6:45 for morning worship, and breakfast at 7. There was almost a continuous meeting the entire day. After Sunday-school and preaching the audience was served to a bounteous lunch in the basement. At 2:30 P. M. the church held a net for the purpose of selecting some one to the ministry, which resulted in Bro. Russell L. Shovalter being chosen. He and his wife were immediately installed with very impressive services. On Sunday evening, May 6 and 7, the church held a net for the purpose of selecting some one to the ministry, which resulted in Bro. Russell L. Shovalter being chosen. He and his wife were immediately installed with very impressive services. On Sunday evening, May 6 and 7, the church held a net for the purpose of selecting some one to the ministry, which resulted in Bro. Russell L. Shovalter being chosen. He and his wife were immediately installed with very impressive services.

Flora—We had with us May 14 Bro. J. E. Ulerly and wife, of North Manchester. It being Mothers' Day, his talk was in keeping with the occasion, being both inspiring and instructive. April 22 the Manchester Glee Club was with us, and their program was enjoyed by a large crowd, every seat available being taken. Three have been baptized since our last report, coming for admittance after the Sunday morning services. Bro. I. R. Reery, our pastor, is in Ohio in a series of meetings.—Mattie Welty, Flora, Ind., May 14.

Goshen City—A very inspiring and much appreciated two weeks' series of meetings held by our pastor, Bro. T. E. George, has just closed. For two weeks prior, cottage prayer meetings were held on Monday and Wednesday evenings at designated homes in the congregation, and on Friday evenings a combined meeting of all units was held at the church. These meetings were well attended and very helpful in the interests of the church. Twelve members were added to our number during the meetings, which concluded on Easter Day with a packed house during both morning and evening sessions. April 9 our church met in regular business session. Bro. T. E. George and Bro. Marjory were selected to represent us at the Wm. Conference, with Sister T. E. George and Bro. S. D. Dill as alternate. It was also decided to have our love feast on Thursday evening, June 1. The interest in the Vacation Bible School—first started in the city by our congregation—has grown to such an extent that we are now holding the school in the city, including our own, are now cooperating through the local Board of Education in a Community Vacation Bible School.—F. E. Priser, Goshen, Ind., April 25.

Hickory Grove church met in council May 13, with Eld. J. W. Rogers presiding. One letter was granted. Bro. W. F. Rogers was elected delegate to the annual meeting of the Indiana Conference. It was decided to have a Homecoming the first Sunday in September. The Ministerial Committee will arrange a program for the day. Bro. R. E. Gotschall, of Hartford City, Ind., will begin a revival meeting here on the day of the Homecoming. Our communion will be held on May 27. It was decided to have the church this year.—Edgar A. Hummer, Pennville, Ind., May 18.

Notice—To the Aid Societies of Northern Indiana: As the time for our great Annual Conference draws near, we are wondering if all are planning to send a delegate from the local society, to receive inspiration there and then to gather up a goodly supply to give to our society at home. We do not want to miss so great an opportunity. Let every society be represented. Have all responded to the call of the District Secretary, by sending in reports and their quota of money? Remember that Sister Cora Fisher, of a Portie, is the secretary. She will be disappointed if we fail to do our duty.—A. Laura Appleman, President, Plymouth, Ind., May 11.

Oscola church met in council May 13. As our elder was not present, Bro. Bert Pontius took charge of the meeting. It was decided that the church should be painted in the near future. Sister May Pontius was chosen delegate to Annual Conference, with Bro. Fred Motte, as alternate. It was also decided to have our love feast Sept. 30, beginning at 7 P. M.—Mrs. Nora Heffner, Oscola, Ind., May 15.

Pine Creek church has been enjoying some very spiritual meetings. On Easter morning the Primary and Junior Department rendered a fine program, followed by a splendid sermon by Bro. David Metzger, of Nappanee, Ind. April 23 we were favored with an excellent sermon by Bro. Edw. Stump, of the Center congregation. May 7 we had the pleasure of having with us Brother and Sister H. A. Claybaugh. Bro. Claybaugh gave us two splendid lectures on the simple life and purity. We also had a men's meeting in the afternoon, conducted by Bro. Oakley, and a women's meeting conducted by Sister Claybaugh. These were very much appreciated and proved to be very helpful to our congregation. May 14, after a fine Sunday-school session, we were favored with a splendid sermon by Bro. Jesse Brown, of the Union congregation.—M. S. Morris, North Liberty, Ind., May 15.

Plymouth church met in council May 11. Several financial reports were read, pertaining to the building of the new church. The building committee was dismissed with a rising vote of thanks for their loyal and faithful work. The surplus money was placed in the hands of one of the brethren, who will put it on interest until the time when the church will be enlarged. The money was raised for that purpose. Plans were made for raising some of our Forward Movement money. A committee was chosen to cooperate with the other churches of the city in trying to plan for a Vacation Bible School in June. We are expecting Bro. C. D. Bonstack to be with us over Sunday, May 28.—A. Laura Appleman, Plymouth, Ind., May 12.

IOWA

Brooklyn—Mothers' Day was appropriately observed at this place. A full house was in attendance. A series of meetings, in charge of Bro. D. H. Keller and wife, of Grundy Center, will begin June 11, continuing for at least two weeks, closing with a love feast.—Mrs. Minnie Schaefer, Brooklyn, Iowa, May 15.

Greene—Our church activities are taking on new life since the fine spring weather has come, and people have recovered from sickness and the "flu" epidemic. Easter Sunday brought out a splendid audience, which enjoyed a well-rendered program. We are reaching the one hundred mark in our Sunday-school again, which is encouraging. May 7 a temperance program was rendered by the Junior, Senior and Adult Christian Workers, after which our pastor delivered a fine temperance sermon. At present Bro. Burton is giving us a splendid series of sermons on the Lord's Prayer, which is much appreciated. A splendid Mother's Day sermon was given last evening by the pastor, Bro. S. H. Pyle. A good correction in regard to our spring love feast, which we stated would be held June 1. The correct date is June 3.—Elsie A. Pyle, Greene, Iowa, May 15.

KANSAS

East Salem church held her love feast May 13. A large number was present. Eld. Kinzie officiated. On Mothers' Day we had an inspiring sermon in the morning, and a special program in the evening. The house was well filled.—Hazel Slifer, Nickerson, Kansas, May 15.

East Wichita—April 30 we held our love feast, with Bro. Ira Whitmore, of McPherson, officiating. Easter evening our Sunday-school rendered a very interesting program. Sister Maile Cripe is conducting a singing-class for us at present. The interest of the Sunday-school is progressing nicely. The last of March about forty of our members were present at the meeting held by Sister Jas. R. Wine and surprised them. They were very much pleased, and also thankful for the gifts presented them.—Mrs. Carl Ramsey, Wichita, Kansas, May 15.

Hutchinson (First Church)—We held our love feast on Sunday evening, April 30, with Eld. H. D. Michael officiating. We also had the pleasure of having with us Bro. W. A. Temperance, and a goodly number were present and we feel that each was blessed by attending such a spiritual feast. May 12 a banquet was given to the mothers of the teen-age girls. There were several good talks concerning the problems confronting the mothers of the teen-age girls. We are looking for our Daily Vacation Bible School to be held in June. This will be our third year in such work and

we feel it to be worth while. We have been running a contest in our Sunday-school, which, we feel, has been very successful in adding interest and increasing the attendance.—Alice Kint, Hutchinson, Kans., May 15.

Independence—May 13 we held our spring communion, which was indeed a most spiritual service and one of the best we have had for many years. Sixty-two surrounded the Lord's table. Eld. A. C. Daggett officiated, assisted by Bro. O. E. Loshbaugh, of Hollow, Okla., and the home elders. On Mothers' Day we had another glorious time together. After an interesting Sunday-school, Bro. Daggett preached an able sermon on the subject of "Mothers and Mothers' Day." On Mother's Day we had a very interesting service, with two of her favorite chapters—Psa. 23 and 24. He preached from John 19: 27, his subject being, "Behold Thy Mother." A basket dinner was served at the church. Afterward a program was rendered by the Junior Christian Workers' Band. These little ones did their part well. This was followed by a meeting of the Senior members, who sang the good old hymns that our mothers used to sing, and who gave testimonies of their experiences when children. At the evening services Eld. W. H. Miller preached. Since our last report we have been baptized and we are restored.—Pella Carson, Independence, Kans., May 15.

Lone Star church held her love feast May 6. Our elder, Bro. R. A. Yoder, was unable to be with us in the morning, and the forenoon services were omitted. At the noon hour about fifty were present for dinner, and enjoyed a social time. In the afternoon Bro. Yoder preached an inspiring sermon, showing us that we get out of our twilight only in proportion to what we put in. In the evening about fifty surrounded the tables, Bro. Yoder officiating. Sunday evening we were pleased to have with us Bro. Joel Vancil, of Gardner, Kans. He gave an excellent address on the subject, "Is It Ever Wrong to Pray?"—Mrs. J. W. Gorbett, Lone Star, Kans., May 15.

North Solomon church held a love feast May 6 and 7, with Bro. G. W. Burgin officiating. Just before the evening service, Eld. I. S. Lerew was anointed. Bro. Frank Wagner preached for us Sunday morning and evening. Sunday afternoon Bro. Geo. Merkey was installed into the ministry.—Mrs. John Moyer, Portia, Kans., May 17.

Quinter church met in council May 13, preparatory to our love feast, with Eld. D. A. Crist presiding. The visiting brethren reported the church, as a body, to be in union, and still willing to work for the upbuilding of the great cause. One letter was granted. The church felt the need of an election, and an election was held for deacons. Three brethren were chosen—J. H. Long, Chas. Williams and Henry Wertz. They, with their wives, were duly installed. Bro. Roy Crist will represent us at Annual Conference. Some of our young people rendered a cantata on Easter evening, "The Word of Life." The church is doing very well, and has many interested listeners. Our love feast will be held May 27. Our Daily Vacation Bible School will be in session immediately after the love feast, conducted by home talent.—Mrs. J. W. Jarboe, Quinter, Kans., May 15.

Sublet church met in council May 2, with Eld. Roy Kistner presiding. Our delegate to Annual Meeting is Bro. Kistner, with Bro. M. C. Kreitzer, alternate. Four members were received by letter. We will have a series of meetings sometime in August, with Bro. Jarboe as evangelist. April 30 and May 1 the second Religious Assembly of Education convened at this place. Brethren Henry and Nicodemus delivered most interesting and inspiring talks to large audiences. Each day a basket dinner was enjoyed in the basement. Special music was given by the different churches, which was splendid. May 7 Bro. Ira Franz, of Beatrice, delivered two inspiring sermons. A special program was given on Mothers' Day. Our pastor, Bro. Kistner, expects to be away a few weeks, conducting a series of meetings. Bro. A. Sawyer, of Morrill, will fill the appointments during his absence.—Mrs. John Heikes, Sabatha, Kans., May 16.

Verdigris church met at the Madison house May 13 for our love feast. Thirteen new members communed with us, which is very encouraging. Both churches were present and enjoyed the service at the Madison house, which was very interesting.—Bessie Elrod, Madison, Kans., May 15.

MARYLAND

Monocacy—May 6 we held our communion services in the Fountaindale house, with forty-five communing. Only a small band of members live in this part of the congregation. Quite a number of the brethren from Rocky Ridge were present and helped with the preparation for this meeting. Our elder, Bro. E. C. Bixler, was present, also all the home ministers. Visiting brethren were Marshall Wolfe and Arthur Rice, who officiated. It did us all good to have our good Brother Arthur Rice here. The following Sunday we feel that this meeting was an inspiring one to these few brethren, living so far from the mother church. We are looking forward to having Bro. Samuel Miller, of Bridgewater, Va., with us in a series of meetings, beginning July 23, in the Rocky Ridge house. We also expect to have Bro. E. Myers of Dryden, Pa., to begin Aug. 6, in the Fountaindale house. The Vacation Bible School will open at Detour July 31.—Elsie A. Eigenbrode, Rocky Ridge, Md., May 16.

Pleasant View—At Easter time Brethren Wm. Kinsey and E. C. Bixler of Blue Ridge College, conducted a Bible Institute for us, which was enjoyed and changed our minds. Our elder, Bro. W. H. Frushour, Arthur Rice and S. F. Spitzer ministered to us, with Bro. Rice officiating. May 14 four members of the Volunteer Mission Band of Blue Ridge College were with us. Every one was touched by their splendid talks, and their music. The extension of the Master's work. At the close of the program, our Finance Committee, which has charge of our Conference offering, passed cards to every member of the congregation. We hope to have a large offering.—Mrs. J. S. Bowles, Burkittsville, Md., May 15.

Ridgely church met in quarterly council May 3, with our elder in charge. One letter was granted and three were received. We had under advisement the remodeling of the church, to provide better accommodations for the Sunday-school. The matter was placed in the hands of a committee. In September we expect Bro. John Rowland, of Bunkertown, Pa., to be with us in a series of meetings. April 23 we were favored with a very inspiring sermon by Bro. Elizabethtown College, were with us. Their messages were helpful and inspiring. Mothers' Day the Christian Workers' Society rendered a very interesting program—many of the Sunday-school children taking part. A program was given on Easter evening to a large audience. Songs and recitations were given by the children.—Debra K. Reber, Ridgely, Md., May 15.

MICHIGAN

Durand—At a recent council of the Elsie church, the members at Durand—a distance of thirty-five miles—were granted the privilege of conducting business meetings pertaining to the interests of the mission at that place. Accordingly we held a called meeting at the home of Bro. L. W. Shaffer. We decided that our series of meetings would begin May 21, and would continue for several weeks. The meetings are to be held in a District tent at the home of Bro. Shaffer. An all-day communion will also be held beginning at 11 A. M., June 24, in the tent, four miles south and one mile west of Durand, or three miles east of Bancroft, Mich. We further decided to have an offering on the special offering at our Annual Meeting and Thanksgiving time for District and General Mission Work. Six of our members recently moved away and one was called by death. Our average attendance during the past year, at Sunday-school, was thirty-seven. At our meetings, they will be taken care of if the undersigned is notified.—L. H. Prowant, Durand, Mich., May 8.

Grand Rapids church has had some wonderful experiences since the last report. The problems are many in a city church, yet the earnest, consecrated effort of Brother and Sister Smith has been blessed. Bro. Smith has been very successful in his efforts, and has been very helpful. Easter Sunday was a great day. Our first service

was a sunrise prayer meeting, with a good attendance. There was an Easter sermon in the morning, and the Junior Department gave a short program. Bro. Smith chose for his evening subject, "The Living Christ." Our Christian Workers' Meeting was reorganized with Bro. M. M. Chambers, president. Every one takes hold, and a splendid program is given each Sunday evening. The church met in council last week. Bro. Smith was elected delegate to Annual Meeting. Our Aid Society is doing splendid work, with Sister John Robinson, president. Last Saturday four sisters went to the home of an aged brother and sister and cleaned house for them. They also help busy mothers, when possible, with their Sunday-school. Bro. Steven Weaver is superintendent. If members are in the city, we should like them to worship with us. If any are in hospitals, please let us know, and our pastor and wife will be glad to call.—Mrs. Katie Register, Grand Rapids, Mich., May 11.

MISSOURI

Mountain Grove—Work at this place is progressing nicely, with an increased interest and attendance. April 30 fifty-three were at Sunday-school. May 7 was the time appointed for our love feast. Quite an attentive audience of eighty persons gathered in our Sunday-school room, at Bro. E. R. Harris' and forty members surrounded the Lord's table. Eld. A. M. Peterson officiated.—Jennie Neher, Mountain Grove, Mo., May 12.

NEBRASKA

Lincoln—April 10 Bro. Roger D. Winger of McPherson, Kans., was here in the interest of the college and gave us two practical talks. On Easter Sunday we had a children's program, rendered entirely by our young people, which was very interesting. Bro. Ray Wagner, of McPherson, was here. He is Field Secretary of educational interests. He spoke very appropriately—how necessary it is to attain to a higher standard in education. May 14 was a great day, with Mothers' Day Meeting right after Sunday-school. The following talks were given: "A Mother's Love," "Twenty-Two Years With My Mother," and "I Had a Good Mother." In the evening we had our communion service, with Eld. M. E. Stair officiating, assisted by Elder J. R. Smith, our present elder and pastor.—J. C. Killebaker, Lincoln, Neb., May 17.

NEW YORK

Lake Ridge—May 14 was observed as Mothers' Day by sermon and song. Our hearts rejoiced, when the invitation was given, to receive our young mother and her children. Our evening services began on Sunday with a good attendance, after a few months of rest during the coldest winter months and the muddy roads of spring. We expect Bro. H. Vernon Slawter, of Pottstown, Pa., to begin a series of meetings for us June 17. A committee is at work on a children's day program, to be given June 11.—Zilpha Campbell, Ludlowville, N. Y., May 15.

NORTH DAKOTA

Monitor church held her called council April 29, prior to the love feast. The visiting brethren gave a good report. Our feast was held May 6 and was well attended. Bro. Geo. Wales, of Fond Creek, officiated. Bro. Geo. Prentice, of Aline, Okla., gave us a splendid sermon on self-examination, which was much appreciated. Our Christian Workers' Meeting is doing well under the leadership of Bro. Walter Gilbert. Bro. I. H. Miller is to represent us at Annual Conference.—Sarah Miller Logsdon, Nash, Okla., May 13.

Minot—Sunday-school rendered a good program on Easter Sunday. The Sunday-school is increasing in attendance and is taking much interest in the work. It also started raising a building fund in the church. Last Sunday, quarters were given out to the two organized classes for missionary work. Bro. O. A. Myer was here last Sunday and preached morning and evening—both services being well attended.—Alice Myers, Minot, N. Dak., May 12.

Notice to the Ministers of North Dakota and Eastern Montana—The Southern group of churches is holding its annual meeting at the Southern Conference in Carrington, N. D., Friday, June 2. An interesting and helpful program has been prepared, and we expect to have a very profitable meeting. All ministers and their wives, also deacons and their wives, are most cordially invited to be with us, also to make this meeting as profitable as possible.—Earl L. Flora, Secretary, Sykeston, N. Dak., May 12.

OHIO

Black River church met in council May 6, with Eld. S. M. Friend presiding. We are having two regular business meetings a year instead of four. Eld. S. M. Friend will be our delegate to Annual Conference. Bro. Friend and Isaac Meyers were chosen delegates to District Meeting. The treasurers of the various departments reported favorably. Bro. Lemond Findley was appointed Forward Movement secretary. Bro. John Garver is foreman of the cemetery endowment fund, and gave a good report, as did Bro. Wm. Wertz for the Missionary Committee. Bro. Geo. Strausbaugh gave us a splendid talk May 5 on the Forward Movement. Our Aid Society is doing good work. We expect Bro. Edson Ulerly, of Michigan, to preach for us during our series of meetings this fall. We expect to have a Children's Meeting on Sunday evening, June 4. We decided to have the Glee Club of Manchester College come to our church soon, providing they are in this District. We will have a love feast this fall.—Clara Woods, Spencer, Ohio, May 16.

Notice—To all church and Sunday-school treasurers of Southern Ohio: We are changing our business meetings to the first of each month, and funds for the Brethren's Home and Orphanage to B. F. Studer, Secretary-Treasurer, Union, Ohio, who succeeds A. B. Miller, of Eldorado, Ohio. Also J. B. Gump, of New Carlisle, Ohio, succeeds Enos Brumbaugh, Union, Ohio, as Field Secretary.—B. F. Studer, Union, Ohio, May 15.

PENNSYLVANIA

Brothersville congregation met in special council April 21, and elected Bro. Irwin R. Fletcher, of Conneville, Pa., as pastor, and the unanited term of Bro. L. S. Knepper, who has resigned here and has been elected as pastor of the Scalp Level congregation.—C. R. Bauermeister, Berlin, Pa., May 13.

Brothersville—May 14 Bro. L. S. Knepper and wife gave their farewell addresses at the Pike church. The services were splendidly arranged and rendered very effectively. Bro. Knepper will soon be forgotten. The pastor first gave an excellent address, after which Sister Knepper also delivered a very effective message. The services were very largely attended, the church being filled almost to capacity. Bro. Knepper and his wife have prospered and made advances along many lines. Many names have been added to our church roll. Bro. Knepper, having resigned his work as pastor here, has accepted a call as pastor of the Scalp Level Congregation.—C. R. Bauermeister, Berlin, Pa., May 15.

Cleaver Creek church met in council May 6, with Eld. J. K. Brown presiding. A number of members were received by church letter, and several letters were issued. The church decided not to send a delegate to Annual Conference this year, but to be represented by letter. We held our love feast May 14, with Bro. W. H. Holsinger officiating, assisted by Eld. J. K. Brown. Bro. Holsinger also conducted services on Saturday evening, May 13, and the examination services on Sunday morning. It being Mothers' Day, Bro. Holsinger paid a most beautiful and fitting tribute to the mothers. At present we are making a special effort to increase the attendance at our Sunday-school.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., May 17.

Diamondville (Maunder congregation)—On Easter Sunday, following the recitation period, an interesting program of songs and recitations was carried out by the Sunday-school scholars.—Cora B. Fyock, Clymer, Pa., May 17.

Ephrata congregation held her love feast May 14, with Bro. Diller Myer, of Blandville, officiating. At the morning service Bro. Myer delivered a beautiful sermon, appropriate to Mothers' Day. May 7, at the morning service, Bro. Hiram Kaylor, of Greentree, Pa., delivered an inspiring sermon in the German language. This was a

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LA VERNE, CALIFORNIA

(Continued from Page 331)

Frantz, superintendent of kindergarten department, and the writer superintendent of primary department.

Easter was fittingly observed by a beautifully inspiring program, given by the Sunday-school on Easter morning. The Christian Workers' Societies gave a program on Easter evening.

We were delighted to have Dr. Barbara Nickey stop with us a day, on her way east. She gave an impressive talk at the College Chapel exercises last Monday morning.

Eld. J. B. Emmert is conducting a weekly training class for Daily Vacation Bible School workers. Mrs. Haugh is giving this work some attention in her "Story-telling Class." She emphasizes the importance of the power of well-told Bible stories in Daily Vacation Bible School and Sunday-school. Grace Hileman Miller.

La Verne, Calif., May 10.

IN MEMORY OF BRO. B. H. CRAUN

Benjamin Harrison Craun was born Dec. 21, 1888, near Bridgewater, Va. He spent his life in and near this community until the Lord called him to a higher life March 7, 1922.



Bro. B. H. Craun

Being a very conscientious lad, he gave his heart to the Lord at the age of twelve years, during a revival, held at the Summit church by Eld. D. C. Flory, in December, 1901. He was studious, and, being endowed with a business talent, he graduated in the Business Course at Bridgewater College June, 1909. He also prepared himself for teaching and ministerial work at this institution.

April 10, 1912, he married Mattie V. Miller. There were two sons and two daughters. These, with his wife, father, mother, four sisters and two brothers, survive.

His interest and faithfulness in church activities resulted in his being called to the ministry in the spring of 1914, which position he filled most acceptably until his physical strength failed. His untiring efforts in preparation, and his unfailing desire to serve, won the faith and confidence of the people, and consequently he was ordained to the eldership Aug. 21, 1920.

He had served as chairman of the Board of Religious Education since its organization and was also faithful to every other call of duty.

His success, as a financier, farmer and general executive in business, was reflected also in his spiritual development. He was a man of deep thought, good judgment and wise counsel. He was unselfish and energetic in furthering the interests of the church, which was ever foremost in his thought and life.

The influence of his life will ever be an inspiration and benediction to those with whom he lived and whom he served.

Throughout his illness of more than a year, he manifested unusual will power and patience, desiring to recover, yet being fully resigned to the Master's will. We can not understand why the life of one so useful and so much needed was limited to the short space of thirty-three years, but God knows best, and to his protecting care we commend those who feel the loss most keenly.

Services were conducted at the Bridgewater church by Bro. I. S. Long, of India, assisted by Brethren Peter Garber and J. F. Glick. He was laid to rest in the cemetery adjoining the church.

"He has passed away from life's hurry and worry,
Away from his shadows and gloom
To a land of song, where all souls are merry,
And roses are always in bloom."

Bridgewater, Va.

Mattie F. Wise.

PARAGRAPHS FROM A PERSONAL LETTER

[The following was written with no thought of publication but was glad to pass it on to "Messenger" readers. It is too interesting not to tell—Ed.]

I am out seventeen miles from home, living solely on Chinese food, with four of our native Christians, in a Chinese inn, and I am as happy as any one can handy be, and stay on the earth. We are selling Gospels and doing preaching. I have been preaching twice a day to an audience of from one thousand to two thousand people, besides doing a lot of personal work. We have sold four hundred Gospels during the three days that we have been here, and we expect to remain five or six days longer. This is the type of work that brings results and makes a man's heart rejoice.

I certainly do like to preach to large crowds, but I have come to the place where I think I will save my strength

and do more of the personal work this afternoon. The people have poured into this village today until all of the roads and bypaths seem to be strewn with ants. Every place is crowded, and the people sway, when some one leaves the crowd, until the effect is very much like throwing a pebble into the river. The crowd is literally too large to talk to. Some have never seen a foreigner, and push toward the front, to get a better glimpse, and thus the people keep on swaying back and forth. I gave up preaching to them in mass as a hopeless job. When the crowds are moderately large, it is interesting.

The Chinese are fascinating people and, in their ignorance, are easily led. The preaching must be very simple, but when the people can be made to understand, there is a response that makes you want to keep on preaching. I do love my work among the Chinese. It is awfully hard and sometimes most discouraging, but when one of them really opens up, so that the Gospel can enter his heart, he becomes a jewel. I am sure that some real Christians will come out of this ten days' work, and one never knows what the unconscious influence of a Gospel message will be.

I don't think I have ever told you about our method of working at these large fairs. Formerly I used to start talking to a few people, off a little distance from the crowd, and gradually the crowd would increase, as the interest grew. I have now become more bold. When I talk to the crowds, I go up on the stage and have a large crowd from the beginning. It hasn't seemed good to talk too long. Usually half an hour is sufficient.

Walter J. Heisey.

Shou Yang Hsien, Shansi, China, April 13.

OCTOGENARIANS IN UNIQUE GATHERING

Thirty-seven guests surrounded the bountifully spread tables at the home of Mr. and Mrs. George Woods, on East Fourth Street, yesterday. The occasion was the eighty-fifth birthday of Mrs. Woods' brother, Eld. Edmund Forney.

Eld. and Mrs. Forney are both octogenarians. The former was born in Somerset County, in 1838, the latter in Washington County, Maryland, in 1840. Mr. and Mrs. Woods invited all those living in or near La Verne, who are eighty years old and above, to share in the pleasure of the occasion. Several who were invited could not be present on account of ill health. Following are the names and ages of the octogenarians present:

Mr. William A. Bolley, of Pasadena, who was born in Frederick County, Maryland, April 13, 1830. One week from today he will be ninety-two.

Mrs. Mary Shively, who was born near Dayton, Ohio, Nov. 20, 1833. She is now past eighty-eight.

Mrs. Mary Brubaker was born on the same day, in the same year, but in Franklin County, Va.

Mr. T. Baxter White, who was born at Marblehead, Mass., Oct. 9, 1834, being now one half way through his eighty-eighth year.

Eld. Andrew Hutchinson, who was born Jan. 15, 1836, in Monroe County, W. Va. He is just past eighty-six.

Eld. Edmund Forney, the guest of honor, comes next in years. His age and place of birth are given above.

Mr. David Collins, who was born in Montgomery County, Va. He has almost completed his eighty-third year.

Mr. A. S. Baker, who is less than one month below eighty-two.

Mrs. Elizabeth Forney comes next in years. Her age and birthplace are given above.

Mr. I. N. Miller, who was born in Augusta County, Va., Feb. 15, 1841, is now past eighty-one.

Mrs. J. K. Shively, who was eighty the 6th of last January. Mrs. Shively was born in Howard County, Ind.

Mr. William Hawkins, who was born in Bradford County, Pa., Nov. 10, 1842. Mr. Hawkins lacks only a few months of his eightieth milestone.

Mrs. Catherine Hoover Miller was born May 31, eighty years ago May 31, 1922.

These one dozen octogenarians represent over 1,000 years of life. They have metheusclat beat by about thirty-one years. Some of the group have lived in a United States which had no railroads, no telegraph, no telephone.

After the dinner was over, the guests gathered in the front room of the Woods home and, under the direction of Eld. W. F. England, enjoyed an informal program. First was the repeating together of the twenty-third Psalm. Could you imagine a group which could more appropriately say those words?

Then several of the party related experiences of earlier days. The response from the hearers was a mixture of laughter and tears.

A few interesting facts made known were these: The grandfather, father, two brothers, and two sons of Eld. Edmund Forney have served in the ministry. Mr. George Woods was, at the age of ten, a pupil of Grandpa Forney. Mr. Hawkins has had a very wide experience in Alaska, mining gold. The war between the North and the South was represented in the persons of Mr. Baker, who was in the Union army, and Mr. Collins, who was in the Southern army.

The pleasant afternoon closed with the singing of "Blest Be the Tie that Binds," and "God Be With You Till We Meet Again."—La Verne, Calif., Leader.

SISTERS' AID SOCIETIES

ALVO, NEBR.—Report of Sisters' Aid Society: Enrollment, 15; meetings held, 19; average attendance, 9. Our work consisted of piecing and knitting comforts and making children's garments. We donated provisions to a needy widow, amounting to \$15; sent clothing, shoes, 31 new garments for children and a comfort to Bethany Bible School Mission—total value, \$115; to India Boarding-school and China Hospital, \$5; \$1 to District Secretary; total amount received, \$33.67; expenses, \$32.82. Officers: Sister Starr, President; Sister Mac Wood, Vice-President; the writer, Secretary-Treasurer—Edith Snavely Kitzel, Elmwood, Neb., May 10.

CHIMNEY RUN, VA.—Our Aid Society met May 4, 1922, and re-organized. We have given away two suits of clothes; donated a pitcher and glass to the church; gave \$1 to the sick. We have pieced one comforter. We have \$176 in the treasury. Officers: Sister Lula Robertson, President; Sister Annie Robertson, Superintendent; Sister Lula Robertson, Jr., Secretary.—Mrs. P. E. Ginger, Warm Springs, Va., May 10.

SEBRING, FLA.—Report of Sisters' Aid Society: Forty-nine meetings were held; average attendance, 18. Balance in treasury Jan. 1, 1921, \$68.44. Received for quilts and comforters sold, \$33; coverings and covering goods, \$6.80; clothes pin aprons, \$1; miscellaneous garments, etc., \$12.75; sewing done for individuals, \$11.05; pine needles, baskets made and sold, \$50; other sources, \$3; offerings, \$33.92; special donations, \$70.75; total, \$221.97. Paid out: Aid Society fee, \$1; Dress Reform Committee, 10 cents; A. S. F. M. F., \$25; Home Mission Fund,

\$30; carpet and rug for church, \$34.71; for materials, \$98.41; to the needy, \$74.25; balance, \$7.04. Officers: President, Sister W. E. Swank; Vice-President, Sister J. H. Garst; Secretary-Treasurer, the writer.—Mrs. D. S. Stutzman, Sebring, Fla., May 9.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Balnter, Lavelle Louise, daughter of Bro. Melvin and Sister Sadie Balnter, born Aug. 15, 1919, died at her home near New Paris, Ind., in the bounds of the Maple Grove congregation, aged 2 years, 8 months and 22 days. She is survived by her father and mother, one brother and one sister. Services at the Maple Grove church by the writer, assisted by Bro. Chas. Neff—J. H. Fike, Middlebury, Ind.

Baker, Bro. Samuel, died April 20, 1922, aged 77 years. He was a son of Daniel and Mary (Hess) Baker. He lived near Waynesboro all his life. Surviving are one son, three daughters and four brothers. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

Bartholow, Mary Elizabeth (Fouch), born at Brownsville, Md., died May 2, 1922, aged 72 years, 5 months and 13 days. She married Alpheus Bartholow, born Feb. 25, 1870. They were the parents of three daughters, all of whom are living except one son, who died Feb. 11, 1909. Her husband preceded her in 1915. In her early girlhood she united with the Church of the Brethren and was faithful to the end. At her request she was anointed on Friday preceding her death. Besides her ten children and thirty-five grandchildren she is also survived by two brothers and two sisters. Services by the home ministers in the Yale church. Interment in the Brethren cemetery, near Panama.—E. D. Fisel, Yale, Iowa.

Bibb, Richard B., died near Wevers Cave, Va., May 5, 1922, aged 71 years, 11 months and 16 days. He was a member of the Baptist church. He leaves his wife, three sons, one daughter and several grandchildren. Services at Pleasant Valley church by Eld. Peter Garber, assisted by Bro. A. C. Miller. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Bigler, Sister Eliza Ann, nee Shidler, died at her home near Goshen, Ind., April 19, 1922, aged 59 years and 29 days. She married David Bigler Nov. 27, 1864. There were two sons and two daughters. She is survived by her husband, two sons, one daughter and two brothers. She united with the Church of the Brethren at the age of fourteen and was a faithful member until death. Services at the West Goshen church by Bro. Melvin Stutzman. Interment in Oak Ridge cemetery.—Ethel I. Hoover, West Goshen, Ind.

Brown, Bro. James D., Sr., son of Wm. B. and Margaret (Barnhart) Brown, died April 25, 1922, aged 70 years, 1 month and 10 days. He married Rebecca Jane Cochran, who died Dec. 16, 1920. He is survived by two daughters, one son, three grandchildren, two sisters and one brother. He united with the Church of the Brethren and was baptized Nov. 29, 1921.—Mrs. H. A. Olwin, Monroe, Ind.

Crouch, Sister Margaret, daughter of Thomas and Catherine Redmon, born at Chickasaw, Ohio, died at Celina, Ohio, May 7, 1922, aged 81 years, 8 months and 29 days. April 21, 1864, she married David E. Crouch. There were five daughters and two sons. Death claimed her husband March 3, 1916. Afterward she made her home with her children, spending most of her time with her daughter, Sarah Fifer. For about thirty-five years she has been a member of the Church of the Brethren, living a consistent Christian life. She leaves two daughters and one son, six grandchildren, two great-grandchildren and one great-great-grandchild. Services at the West Celina church by Eld. J. A. Guthrie, assisted by Rev. Cheney. Burial in the cemetery near by.—Mrs. J. A. Guthrie, Spencerville, Ohio.

Deal, Bro. Silas, died March 13, 1922, aged 57 years. He had suffered for a long time with dropsy. He was a member of the church for many years. He leaves his wife and two children.—Mrs. Frank Phenice, Garrett, Pa.

Detwiler, Sister Catherine, died March 6, 1922, aged 71 years, 9 months and 3 days. Sister Detwiler was a daughter of Adam and Sarah Bralier. She was, who were pioneers of the church. She united with the Church of the Brethren at the age of thirteen. She was married to Bro. Calvin H. Detwiler Oct. 27, 1872. Surviving are her husband, one brother, and two sisters. She is also survived by a foster-daughter. Sister Detwiler's life was consistent with the principles of the Master, whose teachings she exemplified. Services at the Kootz church by Eld. Levi Holsinger, assisted by Eld. Herman S. Guyer. Interment in Kootz cemetery.—Calvin Hetrick, New Enterprise, Pa.

Diltz, Susan (Minnich), born at Covington, Ohio, died at the home of her daughter in Bradford, Ohio, April 28, 1922, aged 74 years, 9 months and 18 days. In June, 1867, she married John Diltz. There were eight sons and four daughters. The husband and one son preceded her. About thirty-six years ago she was married to the Church of the Brethren, and was loyal and faithful in her profession. There remain one sister, eleven children, eighteen grandchildren and sixteen great-grandchildren. Services at the Harris Creek church by Elders D. G. Kerbelke and D. D. Wine. Interment in the adjoining cemetery.—J. E. Erbsolter, Bradford, Ohio.

Fackler, Lydia Ann (Coh), born in Lancaster County, Pa., died May 1, 1922, aged 86 years, 7 months and 4 days. She was married to H. Fackler in 1859. He died nearly four years ago. There were six children, five of whom remain. One daughter preceded her. There are also nine grandchildren and ten great-grandchildren. With her husband and oldest child she came to Williams County, Ohio, in 1861, enduring the hardships of pioneer life, yet always maintaining a cheerful and happy attitude. She confessed Christ about forty years ago. She died at the home of her daughter, Rosella Neidigh, of Prattville, Mich., where she had been cared for during the last two years. Services at the Walnut Grove church, near Alvordton, Ohio, by Eld. J. W. Keiser. Burial in the cemetery near by.—D. O. Fackler, Alvordton, Ohio.

Fucker, Walter, died April 29, 1922, aged 46 years, 7 months and 14 days. He was a deacon in the church, also church clerk and was an active worker, always ready to serve wherever possible. He gave his life to God in his early youth. He was unmarried and lived with his mother, who survives with three brothers and one sister.—Mrs. Frank Phenice, Garrett, Pa.

Gripe, Florence L. Matson, daughter of James and Mary Matson, born in Whitley County, Ind., died at her home near Liberty Mills, Ind., May 3, 1922, aged 64 years, 8 months and 18 days. Death followed a brief illness, caused by pneumonia and other complications. She was one of a family of nine children, having four brothers and four sisters. In 1875 she married Nicholas Gripe. They were three sons. In 1897 she and her husband became members of the Christian Church together, and she has always lived true to her profession of faith. At first she held membership in the Church of the Brethren, but later became a member of the First Brethren Church. Services at the Walnut Street church in North Lancaster by the writer, assisted by Rev. J. R. Schultz, of the First Brethren Church. Burial in the Pleasant Hill cemetery.—Moyné Landis, Sidney, Ind.

Gsell, Babra, wife of Bro. Harry Gsell, died April 11, 1922, aged 30 years, 11 months and 18 days. She answered the call of her Savior at the age of thirteen and was a faithful and consistent member of the Broadfording congregation. During her long illness of ten months she was an example of patience, and received the anointing service twice. She is survived by her husband, her little son and her parents. Services at the Broadfording church by Bro. John Rowland. Interment in the cemetery adjoining.—C. S. Hykes, Hagerstown, Md.

Harkan, Sarah Catharine, daughter of Leonard and Ellen Hyre, died at her home in Noble County, Ind., April 21, 1922, aged 51 years, 5 months and 29 days. In 1890 she married Anson Harkan. There were two sons and two daughters. One daughter preceded her in 1918. She leaves her husband, three children, two brothers and

four sisters. In 1892 she united with the Church of the Brethren. She lived an unassuming life, content to fill her place in whatever way she might. Services at Blue River church by Bro. Samuel Burger. Interment in the Merriam Chapel cemetery.—Ella Z. Bittling, Albion, Ind.

Knall, Henry S., born April 26, 1840, at Harrisburg, Pa., died on his eighty-second birthday (April 26, 1922), at his home near Berthoud, Colo. He married Susie Bashor July 7, 1878. He saw "nine months' service in the Civil War. His wife and seven children survive. He was a member of the Church of the Brethren for about fifty years. Services in the U. B. church in Berthoud by the writer and G. W. Egerton.—C. Fitz, Denver, Colo.

Müller, Bro. Geo. W., of Mt. Pleasant, Pa., born in Somerset County, Pa., died April 20, 1922, aged 83 years and 7 months. He leaves his wife, three daughters, ten grandchildren and eight great-grandchildren. Services by the writer at the Mt. Joy church.—R. T. Hull, Mt. Pleasant, Pa.

Müller, Elizabeth Ann, daughter of Jacob and Barbara (Plank) King, was born near Wooster, Ohio, April 15, 1844, and died at the home of her daughter in Wakarusa, Ind., April 25, 1922, at the age of 78 years and 10 days. She came with her parents to Elkhart County, Ind., in 1851, and has resided in that county since that date. Sept. 25, 1864, she was united in marriage to Alex. Müller, who preceded her in 1905. She united with the Church of the Brethren when a young woman and was ever faithful. She was a great help to her husband in his ministry and especially after he lost his eyesight. She is survived by one daughter, four sons and one foster-daughter, two sisters, one brother, fourteen grandchildren and ten great-grandchildren. Services at the Union Center church, which was her church home most of her life, by Elder J. F. Appleman.—Neal Whitehead, Lake Geneva, Wis.

Murry, Lucinda, died at her home in Wichita, Kans., May 4, 1922, aged 84 years, 10 months and 4 days. She married Nehemiah Murry in 1858. There were nine children, four of whom, with the father, preceded her. Early in life she united with the Church of the Brethren, to which she remained faithful. Services at Wichita by Bro. J. R. Wine, assisted by the writer. The remains were taken to McPherson, Kans., where services were conducted by Bro. J. J. Yoder. Burial in the McPherson cemetery.—W. T. Luckett, McPherson, Kans.

Oiler, Sister Samantha, nee Adams, died April 10, 1922, at her late home in Waynesboro, aged 70 years, 10 months and 10 days. She was in failing health for several years, but was critically ill only an hour before she died. She was a consistent member for many years. She was the wife of Bro. Samuel I. Oiler and a daughter of the late Abram Adams. She is survived by her husband, four sons and one daughter. Services in the Waynesboro church by Elders C. R. Oellig and H. M. Stover. Interment in Price's cemetery.—Jessie Demuth, Waynesboro, Pa.

Puterbaugh, Sister Anna Belle, nee Morgan, died at her home in Greenville, Ohio, May 3, 1922, aged 65 years, 5 months and 6 days. Dec. 25, 1875, she married Geo. Puterbaugh. There were two sons and four daughters. One son and one daughter preceded her. She united with the Church of the Brethren in December, 1876, serving faithfully for forty-five years. She was a charter member of the Greenville church, and with her husband was called to the office of deacon, which office she filled with credit to herself and the church. She was stricken with paralysis April 20 and suffered intense pain, which she bore with Christian fortitude. During her illness she called for the anointing. Services in the Greenville church by Eld. B. F. Sharp, assisted by W. C. Detrick. Interment in the West Branch cemetery.—Ella Miller, Greenville, Ohio.

Rensel, Bro. Edw. M., died April 24, 1922, aged 35 years, 5 months and 9 days. Death was due to Bright's disease. Besides his wife he leaves a father, two daughters, four brothers and two sisters. Services in the Elizabethtown church. Interment in Mt. Tunnel cemetery.—E. R. McDannel, Elizabethtown, Pa.

Stover, Bertha V., daughter of Wm. and Nancy Laughman, died at the home of her parents in Bradford, Ohio, April 8, 1922, aged 25 years, 4 months and 15 days. She united with the Church of the Brethren at Harris Creek, being baptized on Christmas Day, when thirteen years of age. She married John F. Stover Feb. 14, 1913. There were five children, one of whom preceded her. Just a few days prior to her death she received the comfort of the anointing. Services at Harris Creek by Elders S. E. Porter and D. G. Berkebile. Interment in adjacent cemetery.—J. E. Overholser, Bradford, Ohio.

Wolf, Bro. Oscar J., died at his home near Hanoverdale, Pa., April 24, 1922, aged 40 years, 2 months and 21 days. Death was due to cancer of the stomach, from which he suffered for about four months. He accepted Christ and was baptized about five weeks before his death. He is survived by his wife and two brothers. Services at the Hanoverdale house by Elders J. H. Witmer and A. M. Kubus. Interment in adjoining cemetery.—Ulysses L. Gingrich, Palmyra, Pa.

Wright, Sister Margaret Ellen Spitzer, died within the bounds of the Pleasant Valley congregation at Weyers Cave, Va., April 22, 1922, aged 57 years and 3 days. Her husband, Bro. Daniel Wright, preceded her sixteen years ago. She made her home in North Dakota for some time, but had been living in her home since her graduation for several years. She leaves one daughter, one son and five grandchildren. Services at Pleasant Valley by Eld. Peter Garber. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 24); the Lord's Supper (Matt. 26: 26-30; the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30; Luke 14: 1-7).

4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intolerance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against brethren (Matt. 5: 23-25; 1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37); James 5: 12; membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

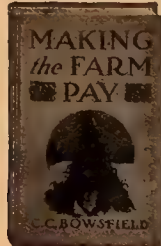
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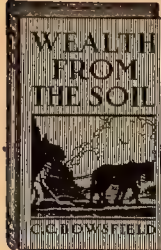
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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Doctrinal Statements and Church Creeds

THERE is one very fortunate feature of the present desire for an official pronouncement on the doctrines of the church, and that is that the statement proposed for adoption is so free from grounds for reasonable objection. If we must formulate a creed or confession of faith, this is probably as satisfactory as any that might be agreed upon, after the most thorough discussion. The question, therefore, pertains not to the character of the statement but to the propriety of making any such statement the official church standard.

A few years ago the Conference authorized the publication of a Book on Doctrine by the General Sunday School Board. That is, it approved the publication of such a book, but it expressly withheld official endorsement of the contents "lest in time it might become a creed." The instinct or fear—whatever you want to call it—which led to that reservation, was, we believe, unquestionably sound.

The attitude of our church fathers in this matter, as expressed by Michael Wohlfahrt to Benjamin Franklin, is the more remarkable because of the strong provocation to adopt a different course. They were "grievously calumniated" and accused of "abominable principles and practices," and yet their natural desire to protect themselves against this unjust abuse was not strong enough to overcome their revulsion against anything that had the least semblance of a creed. They hesitated to commit to print any sort of doctrinal statement.

We have already gone farther than that, and to most of us, no doubt, our fathers seem to have been unnecessarily cautious. But those men had seen so much of ecclesiastical tyranny that anything seemed preferable to the possibility of a recurrence of it in their own organization. They were determined to preserve for themselves and their children their dearly-bought liberty of conscience and the right of untrammelled and independent pursuit of further knowledge. To do this they were willing to endure the humiliation of the most slanderous misrepresentations.

But we should be doing these noble pioneers a great injustice if we inferred that they had no clearly-defined beliefs just because they were so hesitant about setting them down and publishing them to the world. They had them and among themselves these were well understood. And they were ready to defend them. But they remembered how they had arrived at their understanding of Christian truth, and were suspicious of anything that might tend, in the least degree, toward closing the door to continued progress. That was all.

Here, perhaps, we may discover the one weakness into which their misgivings led them. They must have failed to make the widest possible use of their opportunity to disseminate their faith. And here, also, may we not find the safe middle course for ourselves? We need not, by adopting the extreme position of our fathers, cut off our opportunity to let the world know what we believe. We need not be quite so fearful, as they were, of putting our principles into print. But do we need now, after all these years, an official declaration of the Conference, to determine what these principles are?

Unless we greatly err, these principles are quite well understood. For a good while we have been publishing books and tracts about them and making statements in one way or another. And we shall certainly continue to do this. In the light of our experience it would seem to be a safe prediction that all such efforts can be trusted to stand or fall upon their own merits. The common conscience of the church is ready to give the answer. The reception accorded this latest summary of our principles by the Tract Committee, is evidence of this.

The legitimate function of a doctrinal statement is evangelistic and educational. But when this is raised to the rank of a standard by which to measure doctrinal soundness—well, there is something about that which grates harshly on our nerves. Possibly we are over-sensitive, but it seems to us too much like encroaching upon territory that belongs to the New Testament only.

Our church has been justly proud, we think, of the distinction accorded it in Franklin's tribute, "This modesty in a sect is perhaps a single instance in the history of mankind." Of course that is an exaggeration. There have been others. But the distinction is rare enough and fine enough to make some of us desire most earnestly that it may be preserved untarnished.

Are You FOR Something?

AFFIRMATIONS disclose character more clearly than denials. Real strength of personality is shown in being *for* something rather than in being *against* something.

It is true that one of these antitheses implies the other, in a measure, yet there is a big difference in influence and power between the man whose energies are expended in positive and constructive effort, and the one whose dominant note is that of opposition and denunciation.

It is in illustration of this fact that a leading journal directs attention to the methods of a certain sect, much spoken against, and justly so, in the opinion of all but its own adherents. Its creed is a most amazing medley of truth, error and nonsense, but it does make a definite and positive appeal to an elemental human need. And it devotes itself to advertising this and propagating its own tenets, having very little to say of other people, except in refutation of attacks upon itself.

Herein is wisdom, surely. If direct assaults upon error are justified and useful, on occasion, the far greater and more constant need is the everlasting

proclamation of the truth. It was a very definite and positive program of relief and help that Jesus announced in his sermon at Nazareth. His church is a church with a platform of that type.

It may interest some to hear you tell what you are against, but the heart of the world wants to know what you are for. What positive proposal do you offer for the world's relief?

We Must Educate for Peace

It is characteristic of human vanity to imagine that when a slight step forward has been taken, the goal has been attained. The last year has witnessed a really remarkable development of healthy sentiment on the subject of international peace. We had a Conference in Washington on the subject, a while ago, which had some important practical results. The situation is full of promising possibilities if we take advantage of it and follow it up properly.

But the situation is also full of possibilities of another kind. While the public conscience is resting quietly and perhaps dozing a little, the militaristic propaganda goes on steadily. Newspapers are carefully warning us, both in editorials and cartoons, against the perils of too much reduction in the war equipment.

The moral of this is: We must realize that the campaign for building up and maintaining the public sentiment which will make a warless world possible, has only begun. The oncoming generation must not be allowed to forget the truth about war—its economic folly, its attendant misery and suffering, its awful waste in life and property, its incalculable damage to moral and spiritual ideals, its utter uselessness and, above all, its inherent wickedness.

It took a lot of education to make possible the eighteenth amendment. It will take a lot more to make it thoroughly effective. So it will to put away the plague of war.

When Appreciation Fails

LIFE, in any field of active Christian service, is sure to encounter many things which test the quality of the soul fiber. One of these is the lack of due appreciation.

Many factors enter into this. The people do not know how hard you tried. They do not understand the difficulties in your way. Possibly they are simply not capable of estimating the value of your work. Most likely of all, they are just thoughtless, being very busy with their own affairs.

But it isn't always easy to keep perfectly sweet, even if you do make allowance for all these things. And the case is the more serious if you must look on quietly while others enter into the heritage of prestige and popular influence that once was yours. We are not all built on the model of John the Baptist, in this respect.

Such things must happen, however, as years pass and strength wanes, but they often happen prematurely and unjustly. Popularity is a fickle—and sometimes a cruel—thing. "Familiarity breeds contempt" and closeness of view may hinder a true perspective. The observation that prophets are more likely to be honored away from home had already passed into a proverb in the time of Jesus.

Blessed is that servant of God who early learns not to bank too much on the recognition of his work by his fellow-men, sweet as that is, and presses on courageously and faithfully to the end, "kept by his power" and comforted by the knowledge that at least two persons in the universe—God and himself—understand that he is doing his best, and that One of these can give it a just valuation.

CONTRIBUTORS' FORUM

His Lamps

BY ANNIE JOHNSON FLINT

"Ye are the light of the world"

His lamps are we,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray.
And where the lamp of faith grows dim,
And souls are groping after him.
And as sometimes a flame we see,
Clear shining, through the night
So dark we can not see the lamp—
But only see the light,
So may we shine, his love the flame,
That men may glorify his name.

Clifton Springs, N. Y.

The Church and the Human Problem

BY D. W. KURTZ

Has the church any responsibility toward solving the human problem? This is a vital question. Many people contend that the church has lost her power and influence, and they look entirely to politics, economics, treaties, conferences and secular influences and learning for the solution of the human problem. Is this right? Does not the church have the real and only key to the solution of the human problem, and if she does, is she not responsible to come forth in the spirit of a prophet, and guide human thought and action in right channels? It certainly is true that the masses are not looking to the church for moral or intellectual leadership. Is this as it ought to be, or is it all wrong?

In order to answer this question, we must first answer a few others. What is the human problem? And what is the church?

A little thought will show us that all problems, in their final analysis, are human problems. All political, economic and social problems are human. Also, all human problems are moral. There is no problem of life that is not finally a problem of the true, the good, the right, or the best way to live. There are moral problems. Again, all moral problems are finally religious. For morality itself has no basis in a materialistic or atheistic world. Morality and human values imply the existence of God, the Supreme Personality, who is at the heart of the universe—the Creator and Sustainer of all things.

The human problem, then, in the words of a great scientist, is "To live physically viable, intellectually rational and socially moral." But I must add, "and spiritually harmonious with God." Or we might put the human problem in another way: (1) To be sovereign over nature. (2) To be a brother to our fellow-men. (3) To be a child or a son of God. This sums up the whole of ethics and religion. The human problem is the *best way of living*. I believe there is a best way to live, and the Jesus way is that best way. All of ethics is summed up in two words—survival and well-being. Again we come back to the same problem. There is a best way to live, so as to promote the survival and well-being of the race, and that best way is the Jesus way.

The Jesus way of life will promote physical health and strength, or viability. The Jesus way will mean "intellectual rationality," so that we obey the truth, rather than superstition; and the good, rather than mere tradition and habit and prejudice; and conform to the truly beautiful, instead of the sensuous. No teacher ever lifted the True and the Good as high as did Jesus. "Ye shall know the truth, and the truth shall make you free." "Ye shall be perfect even as your Heavenly Father is perfect." Only the higher reason, that knows what is true and good, can follow them. On any other basis, men follow only tradition and superstition. The appeal of Jesus is directly for intellectual rationality. Men must seek to know what

is true and good, then obey the truth—not for policy's sake, but for truth's sake and life's sake.

The human problem is also social. We are social animals. All our culture comes from the race. Our language, science, religion, morality, literature, history, art and civilization come from the race. Without this social heritage we would not even be self-conscious personalities. Jesus taught the social gospel—"All ye are brethren." "Thou shalt love thy neighbor as thyself." He taught that men should be merciful, and forgiving, and kind and peaceable with each other. These human relations must be the same in kind and quality which the Father in heaven shows toward human beings. The figure of speech used by Jesus is that of the family—God is Father and all we should be sons of the Father, and brethren toward each other. But men do not behave as they should. There is too much paganism in the world. The three great fields of human relations are political, economic and social, or racial. Men do not behave like brethren—but they ought to. God wants them to love each other, and serve one another. Paganism believed in selfishness, self-indulgence, self-exaltation, pleasure and power. This paganism in modern civilization caused the great war. We either must overcome paganism or paganism will overcome the race. The darkness can only be dispelled by the light; error can only be overcome by truth; and wrong can only be displaced by flooding the earth with righteousness.

There is a best way for men to dwell together. That is Jesus' way—the way of love and brotherhood. The human problem, then, is to create this spirit of love and brotherhood in the hearts of men, so that they will live like brethren in all human relations—political, economic and social. Where can the race get this ideal that will solve the human problem? Certainly not from paganism, not from any merely human makeshifts, not from strikes and lockouts, not from laws or treaties. Treaties and laws have no more strength than the moral conscience back of them. Nothing will cause men to dwell together in peace and harmony except the Spirit of God, the love of God, reigning in the hearts of men. But God does not and can not reign in the lives of free personalities unless they have faith and loyalty to God in Christ Jesus. The only solution to the human problem is a common faith in the same God and Father of us all, which makes us brothers in the family of God.

What has all this to do with the church? The church is not an end, but a means to an end. The end of all is the Kingdom of God, the reign of God, the will of God in the hearts of men. The church is the organization of believers in Christ, whose whole duty is to be workers with God, so that his reign, his will, may be done in the lives of men, even as it is done everywhere else, except in human hearts. The church is not the same as the Kingdom of God. The church is the body of believers, organized to bring men to Christ, to build men up in Christ, to carry his Gospel to the ends of the earth, to promote, in every way consistent with that Gospel, the spread of the Gospel, so that God's will may be done in the lives of men.

Should the church enter politics, and give decisions on economic questions, etc.? No. The work of the church is to get the Gospel of Christ, the Spirit of Christ, which is loyalty to God and brotherhood to man, into the lives of the people, so that people will behave like sons of God and brothers in all their human relations—political, social and economic. The church is a means to an end—the end is a redeemed humanity, or the will of God in human lives. The church is interested in men, in folks, in women and children. The church can not be indifferent to human problems, for she has no other task than to be the "body of Christ," the eyes and ears and hands and feet of Christ to serve and save human beings. The Body of Christ has a function—each member of this body should function according to his gift. This means service, action, deeds.

One of the biggest tasks of the church is religious education, for no one gets the knowledge of the Bible by heredity. The human race must know Christ so as to know how to live, and they can not know Christ

unless they be taught, and they will not be taught, unless the church, the body of Christ, perform this task.

But men live in human relations. Therefore they must be taught what those relations must be, to be in harmony with Christ. John the Baptist was very explicit in his instructions regarding human relations. So were the great prophets, and Jesus and Paul. The whole Epistle of First Corinthians is regarding human relations, and how the Spirit of Christ directs men to live right in these human relations.

The relation of the church to the human problem is so vital and direct that she has really no other function than to teach men how to live—how to live the best life, the *Christ-life*. The church can not ignore the human problem. There is no phase of this problem that does not come under her province. The church must assume the leadership which the prophets and apostles assumed—to teach men how to live in all their relations. We are not in doubt, we know absolutely that righteousness, justice, mercy, kindness, forgiveness, peace, brotherhood and love are God's will. We know that these Christian virtues should be lived all the time by all men. This is the will of God. The church should not spend all her time in denunciations, but in flooding the earth with light and truth, and righteousness, so that sin would be overcome, and men redeemed, and taught to live righteously. The church has a message—yes, the only message that can meet the needs. Will the church assume her leadership and teach men to become sons of God, our Father, and brothers to men in all human relations, and thus solve the human problem of the earth?

McPherson, Kans.

Qualifications and Dignity of a Minister

BY EZRA FLORY

THE minister, by virtue of his position, is a leader in religious education. Unless he is active and consistent in the new demand upon the church, other plans are likely to fail. Many ministers have not realized the significance of the position they occupy. Many churches do not seem to realize the real place of the minister in relation to the Sunday-school and religious education.

We find the necessary characteristics of a minister mentioned in a few verses in the ninth chapter of Acts: (1) The twelfth verse tells us he "had a vision" (see also Acts 26: 19). (2) The fifteenth verse says he "was a chosen vessel." The same verse tells us (3) he was to "bear Jesus' name." (4) In the sixteenth verse he was to "suffer." (5) In the seventh and eighteenth verses he "received the Holy Spirit."

Now, whatever else may be said about the minister—his training, his meeting present-day obligations, his duty to missions, his obligation to the community, his home duties, his social life, his remuneration, his sacrifices and rewards—they are comprehended in this concise outline of one of God's chosen examples of what others may become in Christ Jesus. Minister, as you read these lines, do not be content to calculate that you are good in some of these cardinal points. It takes all of them to live the life that Christ has planned for you.

We may not expect just such a vision as Paul experienced, but it must be a vision. Isaiah had a vision, too. So did Moses, at the burning bush. Jesus had a vision of the coming Kingdom and was able to refuse the temptations of Satan that he might accomplish a far greater task by a different method than the easy one offered. We need to listen to God today, to have a vision of work to be done on every hand. Some people see so much to do that they wish they might be more than one person, but we are asked to do about one task well.

A chosen vessel will have no trouble about unholy alliances with the world. He will have a definite aim and pursue it. When ministers adhere to the central idea of bearing his name, the proper amount of witnessing for the Master will be done all days of the week in every sphere. Doctrine will not be on a vacation when business men meet in their places of work. Children will live in an atmosphere that is uplifting. Religion will not be so much an artificial

conventionality, that is put on for occasions. Suffering for a cause is the real test of its virility. More people have been reached through suffering for a cause righteously than by polished discourses. Any project is of value to us, in proportion as we are willing to lay down our lives for it. The secret of the whole matter lies in the fact that the Holy Spirit was having eminent domain in that life.

The mainsprings of religion come from within and not from without by external compulsion. Sacrifice that is conscious of itself, vanishes and is no longer sacrifice. The minister who labors for the selfish end of reward, in renown or applause, has not yet found the true secret of success.

Elgin, Ill.

World Evangelism as Related to Our Southern Highlands

BY CORDA WERTZ

First Prize Essay, Manchester College

WHEN we think of world evangelism, our thoughts immediately turn to our neighbors on the other side of the globe—our Chinese and Indian brothers, who have never heard of Christ and his Gospel of Salvation. Then Dark Africa, which will never become enlightened until the principles of Christianity are implanted in the hearts of its people, presents a challenge to every consecrated Christian. Other needy fields, both in the homeland and in foreign lands, stir our hearts with love and sympathy. But after our thoughts have turned to various phases of the work, we might well center our attention on one needy and often neglected field in the homeland—the isolated people of the mountains.

I do not know who my readers may be, but no doubt many of my friends in the highlands will recognize these conditions as their own. If, my reader, you are one of my friends of the highlands, I hope you will understand that every word I write is written in kindness and in love. The confidences you have given me at the fireside, I still regard as sacred.

I am writing this that you—those of my friends who are not acquainted with my highland friends—may have a greater desire to share your many blessings with those who have been so long denied the opportunities with which you have been blessed.

The Southern Highlands cover nearly the whole southeastern section of the United States. They comprise the entire Appalachian system, as far north as the Potomac River and the Mason and Dixon line, and include all of West Virginia and part of Virginia, Kentucky, Tennessee, North and South Carolina, Georgia and Alabama.

Our eastern highlands would hardly seem like mountains at all to one who has been reared in the Rockies, or traveled through the Himalayas, for they do not suggest grandeur and majesty—simply beauty. But the one who loves nature, and in each new season finds new joy, who never tires of the music of the ever-flowing streams, who loves the wildness of nature that brings one into direct communion with God, will find that here his soul is fully satisfied.

To go among people of the highlands, one would at first think that mountains are not so great a barrier to progress as he has been led to believe, for one has to live in such isolation, in which these people have lived, to realize its narrowing and blighting influence.

Of all adjectives that have been used to describe our highland neighbors, the term "hospitable" seems to have been applied most frequently. They are *more* than "hospitable"—they are "appreciative." They are willing and eager to share all they have with any one who is disposed to be interested in their welfare. Their best is not too good to share with others.

About sixty per cent of the highlanders are illiterate. This is due to the inferior schools in the mountains. Because of the isolation and remoteness of these places, trained teachers are not readily secured. Therefore, untrained men and women—with little or no more education than they obtained in their own district schools—have taken up work in these schools as teachers. In these sections the compulsory laws have not been enforced, and the pupils have been allowed to go to school, or not—just as they preferred doing.

The schools, in most sections, are open about five or six months of the year only. In some sections there are no schools at all, except for a few weeks, in the summer time. In other sections there are schools which are supported by the parents. These are called "pay-schools." They are held about three months during the winter time, and the teacher aims only to teach the fundamental principles of reading, writing and arithmetic.

The religious training has been as much neglected among them as the secular education. Many years ago—dating back to a period several centuries ago, in some instances—when people were moving westward into the Appalachian Mountains and beyond, they carried their religious beliefs with them. Many churches were built in the communities where they settled, and some of them are still standing, bearing the date when they were built. But as years came and went, it was very hard for them to secure religious leaders in their churches, and now, after several centuries, during which there has been very little or no religious instruction among them, we find them in the condition to which we have referred. In most places, a church service is held one Sunday each month only. Then the church is closed until the following month. One can readily see that such a plan can not meet the community's spiritual needs.

It can not be said of these people that they lack intelligence, for the boys and girls of the highlands do not differ from the boys and girls of less remote communities. It has been proved, in many highland districts, that all that these young people need, to make them law-abiding citizens and leaders, is to give them opportunities equal to other young men and women of America.

These young people want to be taught. The outside world is gradually creeping into the mountains and these isolated people are getting a glimpse of what is beyond their horizon. Therefore they are no longer satisfied to live as their forefathers have lived. It is not unusual to hear the expression: "We do not know what is beyond these mountains. We people, up here, have never seen anything. Why don't you stay and teach us, or send us some one?" To them the outside world is a paradise. Truly, this is our opportunity to supply to them the things which have been denied to them for so many years. They do not need transplanting—they are not ready for that—they need cultivation and teaching.

There is a great work to be done. Education and religious instruction must go hand in hand. A Christian teacher has a wonderful opportunity to live out her Christian ideals in the school-room, as well as to give religious instruction in the Sunday-schools at the same time. Though the aim and ideal of these consecrated workers is primarily that of definite Christian service, it must be not only reached through the church and Sunday-school forces, but through the day-school as well. Truly, the lives of Christian people are the Bibles that these people read. They need consecrated workers, who are willing to give their time, effort, talent and, if necessary, their lives to this task.

We may not all be called to go to work in needy places for Christ, but calls are also coming for means, that those who can go may be given some remuneration for their work. One Mission Board is saying: "We could place several workers in unreached mountain districts this year, if we had the means to support them."

They also need our prayers. Some one has said: "Few can go, many can give, but all can pray."

The call from the home field presents a challenge to us, as we view the task of world evangelism. It is not an easy task—it is a task that tests all of one's knowledge and powers.

And when you go out into service with a burning desire to bring Christ to the world, and the world to Christ, you must also go with a perseverance—a determination—to win. You must go with courage undaunted, with a heart to meet any trial or temptation, and a childlike faith and trust in God.

If there is any virtue that will crown one's efforts with success, it is faithfulness—loyalty—never giving

up under any trial or discouragement. Thus will be yours the abiding promise: "Lo, I am with you."

North Manchester, Ind.

The Blight of Gossip

BY T. S. MOHERMAN

Gossip might be termed one of those little demons that turn things upside down. Churches, communities, and individuals, in the peaceful enjoyment of life, find themselves subjects of considerable free advertising, at times. Gossip is generally of the hurtful kind. When investigations are made, to ascertain the source of the strange reports that are in circulation, it generally traces down to a little demon gossipier. He is little because the things he indulges in makes him little. May it be said that a large per cent of church and community troubles have their beginning, miserable growth, and tragic end through the machinations of the gossipier? He serves no good purpose whatever. He is an outlaw, hence nothing short of a bold attack upon his insidious practices will remove the blight from the social organism. Truth is his invincible foe, and if applied, through faithful teaching, the millennium of "Peace on earth and good-will among men" will come forth with a new social immortality—that is, fewer people and institutions will be destroyed by the venom of the gossipier's tongue. May it be said, by way of warning, that more people have this disease than you might think? When you have read this article take your pulse-beat and see what it says.

When we analyze gossip, we find that it starts from an evil-disposed mind and heart. The one affected with it will see or hear certain doings of others, and then imagine some evils to be connected with what they have seen and heard. It seems that they can not keep it to themselves but make a first opportunity to pass it on to others, and these others hand it on to the next ones. Once started on some one, gossip gets busy in hunting something else to pass around in the same way. If news should get a little scarce, it will set a watch to find something new to pass around the circle of gossipers already formed. The new is easily found, because the method of gossip is to imagine and misinterpret. Thus things ordinarily unnoticed are made occasions of unfavorable comment. When gossip has once finished its work, its victim is ejected from his rightful possession and made a martyr. The sons of Belial have testified falsely against him and the modern Naboth has been stoned to death.

Again may it be said that the practice of gossip carries with it an alluring feeling of pleasure. The individuals, indulging in it, seem to enjoy a peculiar feeling of satisfaction in relating uncomplimentary things of others. They somehow feel a pleasure that the other one is losing his former good standing in society. When the other is going down, it makes the maligner feel as if his stock in trade had a good chance of going up. This shows that selfishness and jealousy are the peculiar diseases of the mind and heart that commits itself to the practice of gossip. The Savior called this kind of thing a sin.

Gossip is treacherous in another way: The ones afflicted with it will go to school, church, and Sunday-school, sing psalms, pray, teach the Scriptures, join religious organizations, and make loud professions of Christian devotion and uprightness. Gossip will sometimes put on the garb of religion more securely to hide the evil within. These are some of the outward mollifying influences, but within they have the deadly poison that takes the joy out of some one's life as occasion may suggest. "Beware of wolves in sheep's clothing."

Gossip has its blighting results of woe: It destroys peace and good will. It causes frictions and estrangements. It assaults and destroys. In its more serious inflections it is reluctant to cease its operations till it has destroyed the influence of its victim or disrupted the social unit. It does not care to measure and weigh the foundation truths, relating to an individual or a situation. It imagines, it misinterprets, and it falsifies, and is not content till the thing is reported to others

(Continued on Page 346)

Making Healthful Adjustments

BY WILBUR B. STOVER

THE recommendations for the Revision of Boards, as reported in MESSENGER of April 15, appear to me very good. They suggest a good working plan. Not a few have said we are growing top heavy. This will adjust where needed. I have thought of several other things, which I herewith present. If these suggestions have value, they will be apparent. I withhold any argument.

1. When a member of any of these Boards or Committees has served five years, let him not succeed himself, but (if just the man for the place) let him be reelected after one year. Thus he could serve ten years out of eleven, and meanwhile another brother would be getting his hand into the service also.

2. In making healthful readjustments, would it not be well to merge the two Committees, known respectively, as District Mission Board and District Ministerial Committee, into one Board or Committee, functioning in the capacity of both? Conference might give to any District, that wants to try out the suggestion, the free right to do so.

(a) The Chairman of this new Board might act as District Mission Superintendent—and the Secretary might act as District Director of Religious Education. Each office should imply the job, and each job assign the office. Thus a combination of Chairman and Secretary could be made, upon whom much responsibility could be thrown and, with the responsibility, the opportunity to work.

(b) The Chairman's business would be to get all over the District, to harmonize matters where needed, to interest himself in ministerial adjustments, and to consult with all congregations as to larger mission work in the District. The Secretary would work with his Chairman, taking advice from him. The Chairman should be a man of experience and some age, full of faith and good works—one who knows how to win folks to the church. The Secretary should be a young man, with high education, who loves the church, and who has plenty of "pep." Thus a good old custom could be brought back and made to work among us—that the older and the younger work side by side in the cause. The Chairman would not be a perpetual bishop, as in some churches, but would be elected from time to time because he is able to do the work that so much needs to be done.

3. It appears to me that the question of continuity on Standing Committee might find relief through these District Mission Superintendents, by making them eligible to a second year's service on Standing Committee, if regularly elected—not by electing them for two years, but by extending the privilege of a second year's choice to them. Thus there would be two or three every year from the Committee of the previous year, and these because of service.

4. I think it was in 1895 that Bro. Enoch Eby was Moderator, though not a member of Standing Committee, and in 1899 that Bro. J. H. Moore was Reading Clerk, though not a member of Standing Committee. Since then we have been rather careful to choose members of the Committee for these offices—somewhat like the Cardinals at Rome electing one of their own number for Pope. It would be refreshing if a Standing Committee would do again as was often done, many years ago, and elect some one from without, if they desire to do so.

5. And I have been thinking it would be an excellent thing, if after the Conference is ended, the Standing Committee would have one last session to elect a Moderator for the following year. The next year's Conference would approve his election when other officers are approved. Meanwhile he could prepare for his work. He should not be eligible to any election as delegate to the Conference, either to Standing Committee or to the open Conference, and should have opportunity to vote only when there is a tie, and it would be up to him to cast the deciding ballot. The one receiving the next highest number of votes should act as Moderator, if the Moderator-elect for any reason should be unable to serve.

Mt. Morris, Ill.

Meeting of District Mission Boards June 6 and 7

BY M. R. ZIGLER, HOME MISSION SECRETARY

ALL are more or less interested in the work of their District Mission Board. Every Christian, surely, is interested in making and keeping America Christian. This is the task of the combined forces in District Mission work. Through the years of our progress, our various District Mission Boards have been working independently—each studying its own field and meeting the needs discovered. Some Boards have been successful; others have not. Some are very wealthy, while others are limited in finances. Some are rich in vision and faith, while others are dying because of a lack of vision and faith. The large, wealthy Districts have not heard the discouraged voices of those that are working against the seemingly insurmountable obstacles of distance, prejudice, and many other things, besides the meager resources at their command.

It is evident that there ought to be a getting together for a more sympathetic understanding. As far as we are able to learn, there has never been a meeting held, in the interest of our District Mission Boards, to consider the problem nationally. Some time ago the Home Mission Advisory Council suggested to the District Boards that a meeting of District Mission Board members be held two days previous to the Winoona Annual Conference, Tuesday and Wednesday, June 6 and 7. In response to this fifty-five members of Boards have promised to be there, and we are hoping that, as the time of the Conference approaches, others will decide to go.

There are two reasons why Board members ought to be there: *First*, that they might receive helpful suggestions for their work, thus helping their District and the church at large. *Second*, that they might contribute helpful suggestions for the extension of the church. The convening of fifty-five consecrated, Spirit-filled members of District Mission Boards for two days, earnestly seeking to find God's will for us, in America, will surely mark an epoch in our church development. That Christ may be exalted and his will be done, should be our prayer for this Conference. Do you believe in prayer? Do you want the Church of the Brethren to do greater things for our Savior here in America? Then do not forget to pray at the family altar, or in private, or in public meetings, for the leading of the Spirit at this Conference. Such a coöperation in prayer and work, will mean a mighty force moving on victoriously for Christ.

Elgin, Ill.

The Ascension

BY J. E. STEINOUR

IN order, after the RESURRECTION, is the returning of our Lord to heaven, to sit with the Father on his throne (Rev. 3: 21). Before Jesus went away, he had made a full and complete ATONEMENT for sin. He came as the REDEEMER, and he paid the price, acquired the title, and in his own time will come back and take possession of his redeemed, which is his own, and the earth (Rom. 8: 22-23).

On the Mount of Olives, that day Christ gave his disciples the Great Commission to evangelize the world (Matt. 28: 19-20). Luke adds: "Preach repentance and remission of sins." Peter combines these in his instruction to the inquirers on the Day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

And while the disciples were there on the mount, he blessed them, and while he was blessing them he was parted from them and was carried up into heaven. The disciples saw him go up "and a cloud received him out of their sight." Of course, they wondered and marveled at this manifestation of the heavenly glory in his ascension. He had told them that he would go to the Father, but they could not understand. They did not know whether he would come back at this time or not, for he had told them that he would come back again. So God provided two men in

white apparel, to give them the needed instruction. They said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This explanation seemed to satisfy them, for they returned to Jerusalem with great joy, to wait for the coming of the Holy Spirit.

While Jesus was on earth, during the forty days between the resurrection and the ascension, he manifested himself to his disciples and taught them of the things pertaining to the Kingdom of God. He was preparing them for the building of his body, the church. To do their part in the building of his body, the church, they needed the promise of the Father, and the guidance of the Holy Ghost. So he tells them to tarry in Jerusalem until they receive this promise.

But these disciples could not forget about the restoring of the kingdom to Israel. So they ask him: "Wilt thou at this time restore again the kingdom to Israel?" He did not say: "You misunderstand me; that is all done away with," but he said: "It is not for you to know the times or the seasons, which the Father hath put in his own power." So we may look for the restoration in the future, in the Father's own time, of the kingdom of Israel.

But note this promise of Christ: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." They would have been as sheep, scattered, if he had left them alone, so he sent the Holy Ghost "to teach them all things, and to bring all things to their remembrance, whatsoever I have told you." "And he will show you things to come." Jesus said: "I have yet many things to say unto you, but ye cannot bear them now." The Spirit "shall receive of mine and shall shew it unto you."

"He shall glorify me." "He will not speak of himself." The work of the Holy Ghost is to manifest Christ to the world through us. Our bodies are the temple of the Holy Ghost. We are but the reflectors of his light.

Luke says that they "returned to Jerusalem with great joy. And were continually in the temple, praising and blessing God." This is a laudable way to "tarry" for the promise of the Holy Ghost. And they were "with one accord."

They, no doubt, were expecting much from the Holy Ghost when he should be manifested through them, for they were claiming the prophecy of Joel 2: 28-32 and Acts 2: 17-18. Should we not expect great things from the Spirit? Why are not greater manifestations wrought through us? We are but the channels through whom the Spirit operates. If the channel is choked, or if we fail to function, the operation of the Spirit is hindered, and souls are not saved. Shall we remove the obstruction, and clean up? Shall we "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service?"

Murtaugh, Idaho.

The Service-Way

BY G. W. TUTTLE

LESSON upon lesson the Master must needs give his disciples upon the importance of humble, lowly service. Was it strange that it was hard for them to understand that he "came, not to be ministered unto, but to minister," and that they were to follow his example? This teaching was new to them. New ideas were knocking at the closed doors of their astonished hearts, and saying: "Let me in!"

When I read of theosophy I read great, swelling words of man's wisdom—and imagination as well. Many forms of religion, both old and new, are mystical, elaborate, wordy. The mould is created with much labor by skilled word-workmen, but the metal of love gets cold and refuses to flow into it. Simple, forceful, loving was the message of the Master. Service was the key-note of the new Kingdom. He who

would open the door of blessing must first open the door of service.

The channel of self-interests was too narrow for the love of the Master to flow unfettered. The dredge of love for others must widen the channel, so that salvation should not only flow in, but flow out again to other lives. "What dull pupils they were," we say. True, even the words of him of whom they said, "Never man spake like this man," were soon forgotten—but how about his followers today; do we not forget as easily?

The humblest act of service can not be unnoted, can not pass unrewarded. The loving eyes of our Christ are ever upon us. He delights in those who minister. I often think of an aged, saintly woman, who forgot herself in her ministry for others. Her own comfort was forgotten as she strove to bring comfort to comfortless lives. *Only those who serve have a foretaste of heaven while yet on earth.*

Ministering is not so much a question of ability as of desire. A man or a woman—even a very busy man or woman—finds time to do the things which make the largest appeal all around—the things which awaken ardent desire. He who speaks a kindly word to a discouraged boy or girl may do a service, the value of which only eternity will reveal. He who lifts a single pound of the burden borne by another, may make endurable what would otherwise be a crushing load. To make the most of life—to get the most satisfaction out of life—we need to remember that present-day injunction: "Do something for somebody, quick!"

Pasadena, Calif.

Thoughts

BY CORA A. ANDERSON

LIKE "All Gaul," you are divided into three parts—physical, mental and spiritual. The physical part of you is what people see. They perceive your mentality. They feel your spirituality. Just as your physical condition influences you mentally, so your mental activities express your spirit.

Your thoughts employ most of your mind and it is through them, finally, that your spirit speaks. The Scriptures say: "As a man thinketh in his heart, so is he," and some great philosopher declared that if you would tell what a man's thoughts are, when alone, he would tell you what kind of a man he is.

Thus, it is very important to realize the full import of a thought. It enters into your consciousness and is a part of you as soon as you give it birth. Your mind is like a piece of white paper. You have the privilege of writing anything you wish on it, but the tiniest thought is like the smallest mark of a pencil and when the scales of character have weighed it, the impress is there, to mar or to beautify.

Your thoughts are your own. That is true. But it is also true that they belong to other people. What you think never dies. Remember this when you waste that marvelous piece of machinery—your mind—on petty affairs.

"The thought is mother to the deed." You are not a piece of wood. You should not be an automaton. Probably you do not count ten before you speak, but the spoken word *does* pass through your mind at least once. You think things before you *do* things. And whatever you think of most, often you will translate into actions, just as the boy in Hawthorne's story of "The Great Stone Face" grew like his hero by studying his face and longing to be like him.

Ella Wheeler Wilcox realized the full import of a single thought when she wrote:

"I hold it true that thoughts are things;
Endowed with body, breath and wings;
And that we send them forth to fill
The earth with good results or ill."

You may be sure that there is a harvest to be reaped from every thought. None of them fall on rocks but on fertile ground. Thoughts are like the proverbial bread which, cast upon the water, returns after many days.

Guard well your thoughts! They determine your facial expression, your character, your influence, your habits and every phase of your life.

Atlanta, Ga.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Our Conference Prayer

Dear Father, as we assemble in our Annual Conference for fellowship and inspiration, as well as to find ways and means of furthering the church of Christ, we beseech thy presence and power. Without thee we are impotent, and our work a failure. Give us faith in our Lord and the triumph of his church! Bind us in love, quicken us in zeal, and inspire us in courage, to forward thy work with unflinching step! Give us the wisdom we so much need! Grant us pure motives and forbid that selfishness, sin or dissension shall quench the Spirit! May it result in glory to thy Name, in consecration and joy to thy children, and in grace and truth to all men in Christ Jesus! Amen.

A Pledger's Soliloquy

(The following clever parody on Hamlet's Soliloquy is from the pen of a Boston minister.)

To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The church's blessing free and leave the others
To foot the bills and spread the gospel tidings.
Or to take pen, to sign a pledge that's duplex
And share the cost. To write—to sign—to pledge
To pledge—perchance to pay! Ay, there's the rub:
For in six months I may have lowered salary,
Stocks may have sunk, or bad investments face me,
And then, besides, the increased cost of living
Must give me pause: then too, there's the respect
I owe myself to run a costly motor;
My pleasure trips, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?
Why not? Because I do not propose to be a slacker!

Two Opportunities for Stopping Leaks

JUST now the church is facing two opportunities for real service and advancement. The first is in the Vacation Church Schools; the other is seen in the attitude of the local congregation toward the returning students from our colleges. Either of these presents a larger opportunity than we are accustomed to think is possible.

The last thing that Satan steals from a man is his early memories. The recollections of mother, home, and childhood remain beyond the stain and battle of the years. Let the home and church combine to make them the most precious possible! Fill them with happy impressions of God's love! Let the parents' concern and the church's interest prompt to highest service. A little time and money, invested in a few weeks' school at the church, will bring large returns for the future. The devotional hour, lessons in God's Book and God's work, with some supervised play, will all tend to deepen a love for the church and stabilize faith and character for the years ahead. Since God has made these early memories so lasting, let us make them rich in goodness and gladness, as well as noble purposes!

Then, too, there is that son or daughter, just out of high school or college. They have had new experiences and likely there may be unsettled impulses. These young people will be quite sensitive about the attitude of the home and church just now. Few churches have turned so completely to education as we have during the last thirty years. We have not kept apace, in our church life, to care for this ever-increasing stream of splendid young men and women. No mother can lose the loyal help of these sons and daughters and be happy and contented, neither should the Church of the Brethren be indifferent. There is no principle of truth in the church today that will not commend itself to students, when presented in the dynamic and grace of the Lord. Some of the Young People's Conferences will help to establish a new contact between the church and this class of people. Try it!

We Forget

DURING a recent canvass, in New York City, for Jewish Relief in Europe, a brilliantly-lighted electric

sign bore these significant words: "Thank God You CAN Give." What a truth! Yet, often we fail to appreciate the privilege. What if we were the lonely widow of France, whose husband and sons lie in Flanders fields, and whose cottage was destroyed by the terrors of war? What if a Kind Father had failed in giving us seed-time or harvest and famine stretched her merciless hand over our land? What if misfortune had made it necessary to beg our own bread?

Instead we have an abundance and to spare! We are in a favored nation—not by accident, but as the result of the faith of our fathers. Their devotion and loyalty to God have brought us blessings innumerable! The church of Christ has given her message, which is the soul of our national life. Christ is the Light of the world, and giving that light, is life at its best! Let us thank God we are the recipients of his blessings and that we can share them with him in the blessing of mankind! Again, let us "thank God that we can give"!

Forward Movement Notes

AS EARLY AS MAY 20, the Conference envelope reports began coming into the office and many congregations have written of their plans for the every-member canvass. The report of the Conference offering is always an item of interest, eagerly anticipated. Has your congregation reported?

SOMEBODY HAS SAID: "The world needs the moral equivalent of war." If such a moral equivalent, antithesis or cure for war, is really needed, we are certain that faithful and intelligent Christian missions is that very thing. He does most for the world, himself, and the Lord, who faithfully performs his duty.

A LETTER, CONTAINING A DOLLAR, was received this week from one who said he wanted to have some part in the mission work of the church, and since no opportunity was afforded in his congregation, he would have to send it direct. Every year there are hundreds of dollars given for the general work of the church by individuals who must send it direct, because the local congregation provides no opportunity for them to give.

THE FOLLOWING EXCERPT from the letter of a Local Director needs no comment: "One young sister, who is paralyzed on her right side and has been an invalid for several years, has a small income from the fancy work she does. She straps the crochet hook to her paralyzed hand and uses the well hand to do the work. She gives one-tenth of her income that she gets in this way. This ought to put some strong, healthy, well-to-do members to shame."

WE HAVE NOT MADE INQUIRY into the method, prompting the gifts which have been coming regularly from one located in one of the Central States. However, we happen to know that he is a young man, growing in the profession in which he is engaged. He has sent in \$125 since March 1, which is more than that received from the majority of congregations. It would be our conjecture that back of these contributions is a system of giving which provides for setting aside of a certain proportion of income for the Lord's work.

"A CANVASS TO OBTAIN MONEY FOR CHURCH PURPOSES is no novelty. To many it has become so familiar that the word suggests hardly anything else. Education in giving has little more than made a beginning, but it is unfortunate that any should gain the idea that the situation has been reversed since the apostle wrote: 'I seek not yours, but you.' A systematic campaign to secure service is more important than one for money, and ought to be made at least as often. Where the two objects are combined, as they may well be, the financial appeal should be recognized as only one application of the general aim."

THE ROUND TABLE

The Martyr Spirit

BY ALBERT D. HIELSER

"Except a grain of wheat fall into the ground and die it must abide alone."

THE willingness to die for a cause always gives a mighty impulse to the attack. Christ's willingness to die made defeat impossible and at the same time laid the corner-stone of the Christian church. See Stephen, Paul and Martin Luther. Such characters would have been impossible without the martyr spirit. The mightiest preachers and teachers and statesmen of our own time are dominated by the martyr spirit.

The appeal of Christ's sacrifice is one of the tenderest, yet one of the most powerful of the cords of love that draw men to God. The appeal of your sacrifice and my sacrifice is capable of constraining many a man to come into the will of God. The cross of Christ sheds a great shaft of light that can not be questioned, across nineteen hundred years of time. Will we, impelled by his motive, walk in that light?

My fellow-student, your whole future is being determined by your relation to Christ during the next few months. When I say: "I surrender all to Christ," my mind immediately turns to Ananias and Sapphira. We have been trying to fool God, and as a result we stalk among the living as pale corpses, trying to persuade ourselves that we are pious. The martyr spirit says: "Here is my life; place it in the Southland, in the small mission point, or in foreign parts."

O Christ, may our lives speak in no uncertain tones that we are thine! *Whether by life or by death*, we are drawn by a compelling love to glorify thee. We rejoice in the fellowship of service with thee, for thou art not only tender and full of compassion, but thou art also mighty in battle.

Livingstone College, London, England.

Annual Meeting Manners

BY BEULAH WOODS

THE Church of the Brethren has established for herself an enviable reputation in respect to many civic and moral virtues. However, merely casual observation at one or two Conferences shows at least one place where there is much room for improvement. A speaker on the floor, a musical number, and even the making of announcements—all these deserve our attention, or at least our quiet tolerance.

A very few illustrations will serve to show the meaning of the above. At Hershey, last year, at a certain evening session, the climax of one of the principal addresses was broken into, when over two hundred people began to string out from all parts of the auditorium. This was not only discourtesy of the highest degree, but it forcibly kept a large share of the appreciative listeners from getting the most important part of the address. One afternoon a group of men singers (not of our own people), from a neighboring city, were kind enough to give us some special music. Before the program had ended, a considerable part of the audience had filed out—and none too quietly. We advocate intelligent appreciation rather than demonstrative clapping, but I have often wondered what those visitors thought of the appreciation of that audience. Deliberately and unnecessarily leaving is generally considered only one degree less impolite than throwing overripe articles at an unpopular speaker or entertainer.

And here is another point: Announcements are not made to give some one a chance to talk, but to contribute to the conveniences and necessities of the audience. If the telegram being announced happens to be for you, surely you want the audience to be quiet enough to hear it. The Golden Rule applies here as elsewhere. Imagine the doxology or any other of our sacred songs being sung to the accompaniment of marching feet and the hum of voices. Many gatherings—even of a non-Christian nature—would blush at such a breach of manners.

These things have been due, we believe, simply to thoughtlessness and an underestimation of the effects of such movements. A hundred people, trying to move quietly, generally make quite a commotion. Personally, I have, at times, been in meetings which I would have been glad to leave, and often it would have been more pleasant to have started away before the crowd made leaving difficult, but I had to consider what the consequences would be if every one did the same. Speaking to such a large audience so that all may hear, is hard enough in itself, and I am sure we would not want to make an already difficult task more so, for these people who are working so faithfully for our benefit. Another Annual Meeting is at hand, and "a hint to the wise is sufficient."

Chicago, Ill.

The Thing Called Life

BY EDYTH HILLERY HAY

In Three Parts.—Part Two

"Ah, what is life?

'Tis but a passing touch upon the world;
A print upon the beaches of the earth
Next flowing wave will wash away: a mark
That something passed; a shadow on a wall,
While looking for the substance shade departs;
A drop from the vast spirit cloud of God
That rounds upon a stock, a stone, a leaf,
A moment, then exhales again to God."

Ah, yes, but it does leave its mark. However fanciful a poet may be, he does not dare, seemingly, to abolish that fact.

Long since we have ceased to argue that every life, good or bad, touches some one else for good or for bad. We know it to be absolutely true. A single act spreads in ever-widening circles, until we never know just where the end may be.

Do you love life? There is no wrong in loving our life, if, in so doing, our chief aim is to fill it with the beautiful and good.

There is a vast difference between merely breathing and living. In breathing we are performing a natural function only. In living, and living well, we are exercising God-given reasoning powers.

Life is a sacred trust. How are we using it? Calamity will surely follow, if we seek to wrap it in a napkin. Open up your life! What if the world does see? If it's worthy, you need not be ashamed. If it's otherwise, it's the only way under heaven to shed the refuse, and assimilate the good. If you're a sinner, at least be an honest one—if, indeed, that is possible.

Goshen, Ind.

The Ministerial Problem

BY W. I. T. HOOVER

II. How to Get Young Men to Choose the Christian Ministry

IN every home, sooner or later, comes a discussion and decision, relative to the life-work of each child. Among the occupations, trades, and professions mentioned, the Christian ministry should not be forgotten. And if the youth should mention it, this is an excellent time for the parents to give wholesome advice, respecting the noblest of all callings. Many things occur in the home that lend a powerful stimulus toward the youth definitely choosing the ministry. Sometimes the more indirect influences are the more impressive, and these are to be found in varying circumstances in the home-life.

Individuals, under varying circumstances, can and often do give much encouragement to young men to choose some trade, or calling. It is a potent influence, to have some godly church worker—some one greatly honored in the community—to lay his hand upon the shoulder of a young man and give him encouragement to choose the Christian ministry for his life-work. During the plastic period of adolescence, the setting forth of the sacredness and sublimity of the Christian ministry has a powerful influence in getting a young man of ability to choose wisely his life-work.

Some of the finest settings possible, for getting a young man to choose wisely under every condition, are presented in the Sunday-school class. There is nothing more charming than biography, for it deals with human personality. In this way the teacher can give

very definite instruction, concerning the choosing of an occupation. The definite teaching will find response in some soul and begin to take on a definite form of expression. A constant appeal like this will find lodgment, and, sooner or later, bring forth a harvest.

The general preaching service often lends a charming influence in the same direction. A great variety of impulses, motives, temperaments, events, happenings—the portrayal of human personality under varying conditions—all are certain to find lodgment in some heart, and response in some life. Some of these young persons will respond in one way, and some in another, but the Christian ministry will certainly be chosen by some one. It has always been so and why not now?

There should be occasional sermons on the various vocations and avocations, the diverse callings and professions, with special stress upon the importance of the Christian ministry. Such will, undoubtedly, bring conviction to many a young man that the Lord is calling him to become a minister and a prophet.

The various schools and colleges can be depended upon to exert their influence in exalting the sublimity of the Christian ministry, and thus bring many a one definitely to choose the ministry for his life-work.

Special programs—specifically in the Christian Workers' Meeting—will emphasize the urgent needs of the world and the call for qualified leaders in various lines of Christian service. The meetings will afford ample opportunity for testing one's adaptation for speaking in public, and his ability to speak effectively.

La Verne, Calif.

Excuses

BY S. Z. SHARP

EXCUSES are unpopular. Nobody likes to hear them. It is bad policy for a preacher to excuse himself, before beginning to preach, by saying that he is not prepared. The audience will find that out before he has proceeded very far. It is a waste of time, and besides, it puts the preacher at a disadvantage, as the people will not expect much, and will take less interest in the sermon than they otherwise would.

The Savior, in the parable, recorded in Luke 14: 18, demonstrates the fallacy of making excuses. The better plan for a preacher to follow, when he is not well prepared, is to announce his subject, and then to start in, fully determined to do his best. His evident earnestness will gain the sympathy and interest of his hearers. Let him take Shakespeare's advice: "Speak to the point and stop when you reach it."

Fruita, Colo.

"Doing Good Like a Medicine"

BY LAURA GRACE MADEIRA

ONE of the most practical as well as truthful passages, we find in the Word, is Prov. 17: 22: "A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

Experience has shown us the truth of this proverb. How important it is, then, that each one constitute himself or herself a "physician" for the helping of those in sorrow and distress! We can do much good in this way. Every one appreciates and often longs for the presence of some one with that priceless possession—"a merry heart." It carries sunshine into many dark places, and usually leaves joy in the lives of others.

It is a noble aim to "do good like a medicine." Let us try to be better "physicians" from day to day as we travel through life!

Harrisburg, Pa.

"God's Service Stars"

BY CHESTER E. SHULER

DURING the late war it was the custom to display a gold star in the home, in case a son had lost his life in the service of his country. Well, indeed, do we recall those days when so many of the service flags bore the gold star, which told of the grief in that home.

A touching incident is told concerning a little girl whose older brother had lost his life on the field of battle. She had seen the grief-stricken mother place

the star of gold upon the service flag in the front window.

One evening, as she sat with her father and mother on the porch, she was silent for a long while, as she gazed intently into the clear blue sky overhead. Suddenly she exclaimed: "Father—mother! Now I know why God hangs out the pretty gold stars each evening. It's because he is sad that they killed his Son on the cross. We learned about it in Sunday-school, you know."

* * *

God's Son was, indeed, in a war. He came down to this sin-cursed earth, to poverty, to pain, to scourging, to being spit upon, yes, to death—that we might be free! "That ye through his poverty might become rich!" Wonderful thought!

Jesus is still in the war against Satan. "He ever liveth to make intercession" for us; to give us victory over the world, the flesh and the devil.

Harrisburg, Pa.

HOME AND FAMILY

My Refuge

"My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. 12: 9).

Give me thy strength for my day, Lord,
That whoso'er I go,
There shall no danger daunt me
And I shall fear no foe;
So shall no task o'ercome me,
So shall no trial fret,
So shall I walk unwearied
The path where my feet are set.

So shall I find no burden
Greater than I can bear,
So shall I have a courage
Equal to all my care;
So shall no grief o'erwhelm me,
So shall no wave o'erflow—
Give me thy strength for my day, Lord,
Cover my weakness so.

—Selected.

Some Things That Uncle Joe Does Not Like to See at Conference

BY NORA E. BERKEBILE

"WELL, Joseph, what are you thinking about so seriously?" asked Aunt Margaret one evening, as she saw Uncle Joe sitting with wrinkled brow and in deep study.

"Maggie, I was wondering if there is not some way to make our people a little more courteous to the speakers in the tabernacle at Conference."

"Courteous, Joseph? Why, I think we are about as courteous as people can be. What makes you say we are not?"

"O, of course, we are, usually, but I think that sometimes we are just a little thoughtless. I was at a Conference when a group of male singers, who went to the trouble to come to the auditorium, were rendering some beautiful songs. The music was wonderfully sweet to me, but the people got started to going out and they went and they went until the vacant seats began to be quite noticeable, and I think the singers noticed it too. What else could they think than that the people did not enjoy their singing? On another occasion a speaker from without—not one of our own people—was delivering an address, when again the people commenced going out. They went and they went until probably a third had passed out. The speaker, perhaps, was not as fluent as some of our own men, but he was telling us a lot of good things. This general exodus did not make him more fluent. I think if I had been in his place, I would have quit altogether. Really, there is no need of this going out when a speaker is on the platform speaking. Illness, of course, excuses any one, but if one is tired, why not go between the talks? If one has an appointment and must leave before the speaker is through, why does he not sit near the entrance, so that he will disturb as few people as possible, in passing out? Somehow, this getting up and leaving acts like contagion—when one goes, a lot of others follow. When it is one of our own speakers I do not

mind it so much, for he is one of our number and will excuse us, but when it is one from without, we should, for the sake of the good name of our people, and illustrative of our courtesy, remain until he has finished, no matter how disinterested we may be in what he is saying. We may not like the speaker, but we should love the church enough so to act, that those from without may feel we are the most courteous people he ever talked to.

"I do not like these acts of rudeness, and I wish people would be a little more thoughtful along this line. In the case of mothers with little children it is excusable, of course, but as a rule I see no reason for these wholesale departures. I remember that when I used to teach school, the request would come: 'Teacher, please may I leave the room?' When this got started, on an afternoon, the teacher usually had to let half of the pupils go by turns. Somehow the discourtesy at Conference reminds me of the children at school, though at Conference no one asks permission."

"Well, Joseph, I guess you are about right, in the way you feel, but I do not see how you are going to better it any, so I guess the only thing we can do is to go to Conference and just see that Uncle Joe and Aunt Margaret behave courteously and the rest must take care of themselves."

Jewell, Ohio.

The Mother's Awakening

BY LEO LILLIAN WISE

THE Smith evangelistic party had been at the First Church for two weeks. During that time the attendance had grown nightly. Hearts were being touched and many were turning to God. History was being made.

Helen Ohns is a member of First Church—that is to say she had been a nominal member up to this time. She is the wife of Albert Ohns, a salesman for a prominent business firm, of Oakdale. Helen is the mother of Elizabeth, aged twenty years, and Richard, who is eighteen. The husband and children, while good Sunday-school scholars and attendants at church, are not Christians.

As said before, or rather intimated, Helen has been attending the evangelistic services, giving half-hearted attention to the sermons and appeals. Seemingly, the fervent appeals had not moved her at all, so far as her own family was concerned. She scrupulously handed in prayer lists, but the names of her dear ones were not on that list. But on a certain Tuesday night something caught her attention.

Evangelist Smith was saying: "If your children are lost, are you sure it will not be your fault? Have you presented the call of Christ to them?" And, somehow, Helen did not hear the remainder of the sermon. She sat puzzled at first. The evangelist's plea could not mean her, for had she not been faithful in church-going? Had she not been faithful in all her obligations financially? Had she not taken a part in the Sunday-school, in the Aid Society, or wherever she was asked? And as she puzzled, she began to wonder if she had been remiss in some of her duties. But by that time the closing prayer was offered.

Helen spoke perfunctorily to those about her, and hastened home. Elizabeth and Richard had stayed at home that night to study, and as she entered they sprang up to greet her.

Elizabeth, a light, fair girl, seated herself on the arm of her mother's chair—her arm affectionately thrown about her mother. Then she asked: "Mumsie, who sang tonight? Was it Donna Belle?"

The mother answered briefly: "Yes, Donna Belle sang beautifully." Then Richard, who was sitting on a foot-stool, close by, asked: "Was the Crusaders' Class out?" He had belonged to the Crusaders' Class until recently, when he had been promoted, but his interest was still with the old class. The mother replied to whatever they asked quietly—somehow stifling the turmoil that was in her heart.

But when the house was quiet for the night, and when she was alone in her room, she began again: "Oh, can it be my fault?" She was passing from

anger to conviction: "My girl and my boy." And then, in a flash, as it were, the thought came to her: "Yes, and Albert too. Oh, my dears!" She could see Albert—quiet and self-controlled man that he was—ever considerate of others, always keen to heed the appeals of those in need. But he was not a Christian. Then she wondered: "Can it be that a man, as good as he, can be lost?"

Then, as though the words might have been spoken aloud, the conviction came to her: "Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God." Her own had never confessed Christ as a personal Savior.

Down on her knees Helen went, fervently pleading: "Oh, God, forgive me, and help me to bring my own to thee before it is too late." And the night was spent in agony.

In the morning she hastened to prepare the breakfast for the children and herself—Albert was out of town. When the son and daughter came into the room, they were shocked by the appearance of their mother, whose face was swollen and flushed. Solicitously they came to her, asking: "What is it?" As soon as she could steady her voice, she began: "It came to me last night that I have not been a good mother to you children. I've never done anything to bring you to Jesus Christ, who died for all of us. I gave myself to bring you into the world, and have loved you all your lives, yet I was blind to the fact that if you were not saved, it would be my fault. I have prayed for forgiveness and I feel that God is giving me another chance. But oh, my dears, can you ever forgive me?"

With that she had broken down. The two stood astounded. Was this their mother? She spoke again: "Now I can not rest until my own are saved. Will you not give yourselves to him?" At that she turned and went hurriedly to her room. She could not say more. The two ate in silence, somewhat bewildered—yes, a bit angry, too, if they could have analyzed their wrought-up feelings. By and by they were off for the forenoon. The mother went about her work mechanically. She could not do otherwise.

But at noon Elizabeth came home early and slipped up to her room. By and by she came to her mother's room and, holding out her arms, said: "Oh, mother, I can't stand it any longer. Won't you help me to know Jesus?" Together they knelt and Elizabeth gave her heart to her Lord.

Richard was silent during the noon hour. If he recognized the change, he gave no sign. But a crisis was at hand.

That night, when he came home, he, too, sought his mother: "Oh, mother, I've tried to withstand the voice within, but I can't any longer. I must surrender."

That night the three went together to the services. Helen was wondering when Albert would be at home. But when the call was given, her children rose and went down the aisle. Then, from the rear of the room, came another, with confident, joyous step. It was Albert. Everything seemed to swim before Helen. Something unusual was happening, for Albert was speaking: "Last night, about midnight, I awakened with the feeling that some one was speaking to me. But there was no one in the room. As I lay there, wondering what it was all about, it seemed to me that something was urging me to accept Christ. I couldn't get away from it. Finally I yielded myself to him. After I was on my feet tonight, I saw my own son and daughter ahead of me, and the answer came to me that it must have been the wife and mother praying for me and for them."

Helen's face was glorified, and the entire audience was impressed with the fact that Albert had spoken the truth indeed. More than one heart was troubled, for there were others who needed to pray for husbands, or wives, or children. Sometime later Helen was persuaded to tell about it, and one sentence came forcibly: "When we once realize that our loved ones will be lost—actually lost—then we will be driven to our knees to pray, that they may repent and turn to him before it is too late."

Bellefontaine, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, June 4

Sunday-school Lesson, Jehoiakim Tries to Destroy God's Word—Jer. 36.

Christian Workers' Meeting, An Ancient Love Story.—Gen. 24: 61-67. * * * *

Gains for the Kingdom

One baptism in the Osceola church, Iowa.

Four baptisms in the Stanley church, Wis.

Sixteen baptisms in the Pittsburgh church, Pa.

Two baptisms in the Raisin City church, Calif.

Three baptisms in the Hicksville church, Ohio.

Seven baptisms in the Maple Spring church, Pa.

Four baptisms in the First Church, Philadelphia.

Seven baptisms in the Armourdale Mission, Kansas City, Kans.

Ten baptisms in the Connellsville church, Pa.—Bro. J. A. Buffenmyer, pastor, in charge.

Seventeen baptisms in the Easton church, Md.—Bro. Wm. N. Zohler, of Lancaster, Pa., evangelist.

Six were baptized and one reclaimed in the Seattle church, Wash.—Bro. Geo. C. Carl, of Portland, Ore., evangelist.

Eleven had responded to the invitation, when last reported, at Christiansburg, Va.—Bro. H. C. Early, Penn Laird, Va., evangelist.

Five have united with the church and two await baptism in the Unity congregation, Va.—Bro. I. Wm. Miller, of Broadway, Va., evangelist.

Thirteen were baptized, two await the rite and two were reclaimed in the Rummel church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

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Our Evangelists

Will you share the burdens which these laborers carry? Will you pray for the success of these meetings?

Bro. F. D. Anthony, of Belle Vernon, Pa., to begin Sept. 3, in the Manor church, Pa.

Bro. J. W. Norris, of North Manchester, Ind., to begin June 17 in the Panther Creek church, Iowa.

Bro. O. P. Haines, of Lima, Ohio, to begin Sept. 3 at the Potsdam house, same congregation, Ohio.

Bro. Galen B. Royer, of Huntingdon, Pa., to begin June 8 in the Red Bank church, New Bethlehem, Pa.

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Personal Mention

The **Sunday School Secretary** is putting in the last week before Conference in Western Pennsylvania.

Bro. Irvin S. Burns, having taken charge of the Camp Creek church, changes his address from Topeka to Etta Green, Ind.

Bro. T. A. Robinson has changed his address from Sheller, Ill., to Mont Ida, Kans., having recently entered on the pastorate of the Mont Ida church.

Bro. Chas. D. Bonsack was scheduled for a missionary sermon at Plymouth, Ind., last Sunday morning, and for a like service at South Bend in the evening.

Bro. Wm. H. Eiler has taken pastoral charge of the Liberty church, Ill., and his address is accordingly changed from Muscatine, Iowa, to Liberty, Ill.

Bro. J. S. Sherry has closed his pastoral work at Bloom, Kans., and has entered upon a similar engagement with the Washington Creek church, same State. His new address is Overbrook, Kans.

Bro. John W. Rife, of New Madison, Ohio, wishes to express his heartfelt thanks to the readers who responded to his recent request for the text of an old song. There were so many he could not answer them personally.

We are informed that **Pro. J. M. Henry,** pastor of the Washington City church, Washington, D. C., for a number of years, has been elected President of Blue Ridge College, and will enter upon the duties of his new position Sept. 1.

Don't miss the article by the Home Mission Secretary on page 340, about the Meeting of District Mission Boards at Winona Lake, June 6 and 7. Don't think it doesn't concern you because you are not a member of such a board. There is something in it for every reader of this paper. See if you can find it.

Bro. J. H. Moore, of Sebring, Fla., our esteemed predecessor in the editorial chair, is planning to attend the Conference, if the Lord will. This will be the second opportunity only, which our people have had of meeting Bro. Moore at Conference since he took up his residence in the Southland. We trust that nothing may occur this time to deny them and him this mutual pleasure.

A communication from **Bro. R. H. Miller,** of La Verne, Calif., informs us that California will be represented at the Conference by a delegation of over thirty, starting on Sunday evening, June 4, in a special car.

Another pleasant contact with our educational work was enjoyed by the editor last Sunday evening, in the privilege of participating in the Baccalaureate services of Mount Morris College. This is commencement week there and the air was already charged with great expectations, in view of the big reunion of Mount Morris students and friends, which is the principal feature of the commencement program this year. Our Sunday School Editor, former President of the College, is, of course, taking in the reunion.

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Special Notices

A pastor is wanted to take up the work in the city of Fostoria, Ohio. The congregation has a membership of one hundred, and a live, wide-awake Sunday-school. Any one interested may address Bro. M. E. Roberts at Fostoria, Ohio, care of Old Folks' Home, or he may see Bro. Roberts at the Winona Conference from Friday till Wednesday.

Final "Conference Daily" Announcement.—All subscriptions to the "Conference Daily News" and correspondence relative to the Conference Daily, should, after this date, be addressed to the undersigned at **Winona Lake, Ind.,** care of "Conference Daily" Box, and not to Huntingdon, Pa. Please bear this in mind. If your subscriptions have not been sent in, as yet, it is not too late but send them at once. Subscription rates are 40 cents for one to four names, or 35 cents each, where five or more are sent in one letter. Let us pray for a Spirit-filled Conference!—John R. Snyder, "Conference Daily" Box, Winona Lake, Ind.

The Conference at Winona.—Things are shaping up nicely, at Winona Lake, for the coming Conference. The Lodging Committee, consisting of Levi M. Neher and E. M. Butterbaugh, of Warsaw, Ind., have the lodging situation well in hand. This committee is to have an office at the entrance to the park, and persons should stop there to arrange for lodging. The lodging will be reasonable—one to two dollars for double bed. The best hotels will be two dollars for double bed. Cottage owners and hotels do not promise to hold rooms unless paid for in advance. Good meals will be thirty-five to forty cents. Let everybody come praying, and determined to have a good Conference and we will have one.—G. A. Snider, Chairman.

Special Notice to Choristers.—The Choristers' Conferences will begin on Thursday, June 8, instead of Friday, the 9th, as heretofore announced. The principal speakers will appear as follows: Thursday morning, Bro. A. C. Wicand, of Bethany Bible School, "What It Takes to Make a Hymn." Friday morning, Bro. Chas. S. Ikenberry, of Daleville College, "The Hymns We Sing." Saturday morning, Sister Edyth Hillery Hay, of Goshen, Ind., "The True Musician." Sunday morning, Madam Ada Turner Kurtz, of New York, "Does the World Want Gospel Music?" We truly hope that this change will not prevent any, who wanted to take advantage of all these sessions, from doing so. Circumstances, over which the Music Committee had no control, seemed to make it necessary. Each of these sessions will be so full of good things that those interested can not afford to miss one of them, if it is at all possible to be there. While these Conferences have been arranged for with the purpose of bringing special benefits to the choristers, others who are sufficiently interested to attend will be cordially welcomed. The hour is 8:00 to 8:50 A. M. for each of the days named, and the place is the Tabernacle Platform. This is something new, and the responses coming from the choristers from various parts of the Brotherhood indicate a lively interest in the project. The following extracts from letters received, in answer to a circular sent out, will show how some of them feel about it: "I am planning to attend the Choristers' Conferences, and will try to be present at the first one; then not miss any of the rest of them. As a chorister I feel it will be a wonderful opportunity for getting the help I most need." "I can truly say I am very glad to know that one of the most important phases of church work is going to be given some special recognition." These are encouraging words, and our sincere prayer is that the Lord may so bless this work that none need fail to receive all they are looking for, and more.—The Music Committee, William Beery, Secy. * * * *

A Bystander's Notes

His Mother's Version.—As quoted in a recent issue of "The Baptist," a Bible class teacher was discussing with a friend the various translations of the Bible and their individual excellencies. Indicating his own choice, he said: "I prefer the King James Version, though the American Revision is more scholarly." His friend smiled genially when he replied: "I prefer my mother's translation of the Bible to any other version. She has translated the Bible into the language of daily life for me ever

since I was old enough to understand it. She translates it straight, too, and gives its full meaning. There has never been any obscurity about her version. Whatever printed version of the Bible I may study, my mother's is always the one that clears up my difficulties."

A Sympathetic Interest in Others.—The late John Fiske says, quite appropriately, in one of his books, "that half the cruelty in the world is due to a stupid incapacity to put ourselves in other people's places." Much of the bitterness that is casting its shadow over life today, is due to the lack of this simple thing. Consequently there is very little resourcefulness in our handling of the problems that vex us. We are clumsy and heavy-handed and awkward, when, by a due exercise of sympathetic interest, we might have delicacy of perception and sensitiveness of touch. Most of us have yet to learn that greatest lesson of a sympathetic understanding which provides the fitting word and the gracious act at the auspicious time. Without this perception, how can we hope to thread our way through the desperate tangle of present-day complications?

Phillips Brooks at one time said: "It is by working for the soul that we best learn what the soul is worth." Not one of us doubts the truth of that statement, for it has been amply verified again and again, when glorious revival fires have swept over the church, and caused joy on earth, as well as in the courts of heaven, because of souls born into the Kingdom. But what about scores of churches today in which not a single soul has confessed Christ for some months? Are they wholly indifferent to the winning of souls? Is it possible that both pastor and people are no longer in close touch with the Blessed Master—in readiness to obey his positive command, to carry his Gospel to every creature? How can a congregation exist, month after month, without winning souls to Christ, and still claim the privilege of highest Christian fellowship? It was Christ's supreme passion to save souls. Can his followers of today have a less exalted aim?

How Does It Impress You?—A gifted writer thus summarizes the potentialities of a wholly Christed life: "Wherever Christ looms large as the great Central Reality, men and women fall down before him and do what is logically implied. Wherever the living Christ breathes upon a little company or a great company, the right motives assert themselves and dominate—such motives as gratitude to him, for what he does on those occasions when they come face to face with him as a living Christ, with all that this logically implies. Wherever he stands out as he is—the living Christ—people see that it carries with it the fact that he has right of way to themselves and all they possess or ever may possess. Likewise the motive of obedience to his beckoning hand. I repeat it, the living Christ. It is inconceivable that the Christ who rose from the dead should stand out before any individual who acknowledges him, or in any company, and not accomplish marvelous things."

A Real Separation.—Many professing Christians of the homeland, who speak of being a "separate people," have little conception of what it really means. Not so the native Christian in China. The break of a genuine Christian with his past and present, in that land, is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and licentiousness—the besetting sins of his fellows. He abandons cheating, lying, backbiting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns all legal entanglements—often the ruin of the villagers. By withdrawing from the festivals in the ancestral halls, and from the heathen rites at the graves of his ancestors, he wholly separates himself from his clan, and incurs persecution. Thus the converts become separatists—in all that is implied by that term. Cut off from the world, and wholly dependent on one another, they form a group apart—a body of Puritans that will one day be a precious nucleus of moral regeneration for China.

The Undiscovered Near by Blessings.—A wealthy Chicago family, while spending a vacation season at a lake resort, became acquainted with a very congenial family, with which they were soon on the most intimate terms. With the vacation nearing its close, there was a natural reluctance at parting, and a fervent desire to perpetuate the friendship, so agreeable to all participants. Casual inquiry revealed the fact that both families resided in the same apartment house when at home in Chicago, though they had never come in contact with each other, during the several years' residence in the same building. The little incident has a lesson, fraught with a meaning that may well be profitably applied. Many of us go far afield—to distant lands, even—in search for blessings that might be ours right at home—at our very door, as it were. The most precious and enduring friendships might be formed in the home community, if we would but—with appreciative recognition of each other's excellencies—seek to enter upon that close association of kindred minds, in which sorrow is greatly diminished by the sharing of our griefs, and in which happiness is wonderfully augmented by the doubling of our joys.

AROUND THE WORLD

Self-Support of Native Churches on Mission Fields

Missionaries on the foreign field are fully agreed as to the desirability of having the native churches assume self-support, as soon as circumstances make such a move possible. As might be expected, Korean Christians are proving that, by the proper kind of teaching and training, self-support is not only feasible, but highly advantageous in every way. Last year the neat sum of \$465,550, in gold, was raised by Korean Christians for religious work. Their contributions have nearly doubled during the last three years. This is all the more remarkable, as well as laudable, in view of the fact that the common laborer in Korea earns only forty cents a day. What would happen if our American churches gave on a proportionate ratio? We are sure that the church treasuries would be running over with money, with a corresponding spiritual gain to all concerned.

Making Palestine More Accessible

In past years tourists in Palestine have been obliged to endure many inconveniences and to be at considerable expense, while visiting the various points of interest. To do away with all this, a "Society for the Promotion of Travel in the Holy Land" has just been organized. It will be its special business to advertise the attractions of Palestine, and to make possible an intelligent personal study of the land, in the light of the Bible Story. Steps are to be taken to make the voyage to Palestine as speedy and as agreeable as possible, and to make sure that no undue advantage is taken of the unsuspecting tourists. We are quite certain that a move, like the one above described, will be of great value to prospective tourists. Doubtless, many more Bible students will thus be induced to make a personal investigation of the land, made ever memorable by the Sacred Record.

Schools for Pastors' Wives

As arranged for by the "Department of Rural Work of the Board of Home Missions and Church Extension" of the Methodist Episcopal Church, a "School for the Wives of the Pastors of Town and Country Churches" was held May 1-20 at Wiley University, Marshall, Texas. The new school was run in connection with the "Summer School for Rural Pastors"—the object being to provide a helpful course of study for the wives as well as the husbands. Subjects like the following were discussed: "The Parsonage and the Pastor's Wife," "Making the Parsonage Beautiful on the Outside and In," "The Pastor's Wife a Real Home Maker," etc. Many of the churches gladly paid the expenses of the wives, in order that they might get in touch with the scientific and practical knowledge thus to be gained—incidentally being given a little recreation from the incessant strain of the duties, peculiar to a pastoral home.

Supreme Court Rules Out Child Labor Law

Strange, indeed, it seems that a law as beneficial and far-reaching as the Federal Child Labor Law, should, because of a mere technical discrepancy, be declared unconstitutional, and thus fail in its real mission. The law, enacted in 1919, was intended to regulate the employment of children in any mill, cannery, workshop, factory or manufacturing establishment, while under the age of fourteen. For mines and quarries, no child under sixteen years of age could be employed. The adverse opinion was delivered by Chief Justice Taft, on the ground that the law, as now framed, attempted to regulate an exclusively State function, in violation of the Federal Constitution. A movement, however, is already on foot, by which each State will be urged to pass an enactment, covering all the phases of the law above referred to. The child is the nation's most precious asset, and steps should be taken to conserve its rightful interests and privileges.

Another Tragedy of the Sea

Despite the most elaborate means of insuring the safety of travel across the briny deep, it does not seem possible wholly to avert the danger that threatens when heavy fogs obstruct the mariner's vision. May 20 the Peninsular and Oriental Line Steamer "Egypt" collided with a French freighter near the coast of France and, according to latest reports, more than a hundred of those on board sank into a watery grave, despite the most heroic attempts at rescue. Chief Wireless Operator Harwick remained at his post, sending out calls for help until the boat went under, willingly sacrificing his own chances for escape, in order that as many as possible, of the passengers and the crew, might be saved. Mr. Genner, the ship's printer, had just put on a life-belt, when he noticed that a lady was unprovided for with a safety appliance. Without the least hesitation he gave her his life-belt, so that she might have a chance, at least, of being rescued. Such, indeed, proved to be the case, while the generous giver sank beneath the waves. "Greater love hath no man than this, that a man lay down his life for his friends."

Unrest in India Dying Out

It will be gratifying to our readers to learn that India is more peaceful now than it has been for some time. The revolutionary tendencies have almost entirely abated, and there seems to be a more pronounced tendency to progress by constitutional means. Mr. Earl Winterton, Under Secretary for India, is optimistic over the future of Great Britain's most extensive dependency. He claims that Gandhi's propaganda is now on a decided decline. Even before his trial, the great agitator realized that he had raised a force he could not control, and his followers were just as sure that he had made promises he could not carry out. A number of good men, from various native tribes, are now coming forward in the various legislative bodies established under the reform scheme. Lord Winterton considers the revolutionary movement in India to have been a part of the general world unrest, and he is sure that it is now dying down.

He Honored the Laws of the Land

Occasionally a speaker, invited to a social gathering, finds himself confronted by a situation that seriously clashes with his convictions. Recently Dr. James E. Crowther, a leading Methodist minister of Philadelphia, was invited to address a distinguished dinner party in New York. Upon his arrival at the place of entertainment he discovered that large quantities of whiskey had been placed on the tables. Thereupon he did what any man of principle should do—he deliberately walked away from the dinner party. The reason for his departure was stated in a note which he left for the toastmaster. The stir made by so simple an act, in the metropolitan newspapers, as well as in conversational discussions, proved the effectiveness of a protest of that sort. But, assuredly, this is no more than any minister of righteousness should do for the upholding of the laws of the land, which make the vending of liquor a crime. To place intoxicants on a public dining-table means that the law of the nation has been wittingly violated, and ministers least of all can afford to condone even the appearance of lawlessness.

They Imagine a Vain Thing

Prohibition foes, at a recent rally in New York, resolved "to work patiently, lawfully and patriotically" until the Volstead law is repealed and the Eighteenth Amendment stricken from the Constitution. They further dedicated themselves to the task of preserving the Constitution "from further mutilation by an organized fanatical minority." Considering the fact that the attitude of the liquor element in the past has been anything but "patient, lawful and patriotic," its claim to the laudatory appellations, alluded to in the resolution above referred to, is somewhat surprising. But their insistence upon the idea that prohibition has been embodied in the Constitution of the United States as the act of "a fanatical minority" is one of those fond delusions which men cherish, who believe things merely because they are determined to retain them against better light and knowledge. The campaign, which ended with the adoption of the Eighteenth Amendment, began with the agitation of a minority—that is true—but it was one of sobriety and decency. Eventually the campaign prospered only because the minority, by the overwhelming justice of its plea, succeeded in winning a sufficient number of others, to constitute a well-defined majority.

The Truth About Russia

So few are the facts, generally available about conditions in Russia, that the first-hand information, recently made known by personal investigators, is of decided value, to arrive at a correct analysis of the situation. Most of us have been accustomed to think of the Russians as members of a highly advanced and thoroughly established civilization, abused and thwarted by various circumstances beyond their control. Such a conception is wholly misleading. Ethnologically, the Russians are not Europeans, but Asiatics. Keeping that fact in mind, we can readily see why Russia, in culture and intellectual advancement, fails to measure up to the most advanced of European nations. Then, too, we must not forget that the predecessors of the present Russians have, for hundreds of years, been brought up in the Byzantine or Greek Catholic church—an organization wholly different from other religious bodies. Intense formalism and bigoted intolerance for other religions have been leading factors of the ecclesiastical regime, which, under complete control of the Czar, ruled with a rod of iron. For the last several years a series of abrupt and significant changes have shaken Russia to its very foundations. The few leading spirits, really educated in literature and in commerce, took advantage of war upheavals, and procured the abdication of the Czar. Unable, however, to establish a functioning government, they were soon forcibly dispossessed by the present set of revolutionists, or Bolsheviks. To point to the fact that they could maintain their control only by resorting to the wholesale slaughter of thousands of their opponents, may well be regarded as a sufficiently accurate analysis of their character. Lenin and Trotzky, the self-appointed chief autocrats of Russian affairs, can not lay

claim to being natives of the country at all. Happening to be in Russia at the opportune moment, they seized the reins of government—if such a term may be applied to the present maladministration of affairs. Naturally, the reign of ruthlessness and terror has well nigh destroyed the nation. How true that "righteousness exalteth a nation, but sin is a reproach to any people"!

Sunday-School Extension

For many years the American Sunday School Union has unobtrusively and assiduously labored in the establishment of Sunday-schools in new fields. During the year ending Feb. 28, 1922, 229 of its missionaries have been commissioned—forty-eight of whom, however, served only a part of the year. As a result of their efforts, 1,443 new Sunday-schools have been organized, and 568 restored to working order. Into these schools have been gathered 6,696 teachers and 63,894 scholars. While thus engaged, opportunity has come to the missionaries to distribute 6,335 Bibles, 8,706 copies of the New Testament, and 9,024 copies of the Gospel of St. John.

Evangelistic Tent Campaigns

It has been found by missionaries that tent meetings attract more people in Japan, than could be induced to enter a church building—be it ever so comfortable. In Matsuyama, recently, a tent was erected near one of the largest spinning factories in the town, and the evangelistic meetings, conducted there each night, attracted large crowds. As a matter of fact, so great were the crowds that two meetings had to be held each evening—one for children and one for grown-ups. All the seats were taken at each series, and many were quite willing patiently to stand for two hours, that not a word of the Gospel Message might be missed. A number of the hearers came forward for further instruction. We are impressed by the fact that in many places, both in the homeland and abroad, tent campaigns might well be engaged in.

The Delusion of Spiritualism

Sir Arthur Conan Doyle, who is now in the United States on a lecture tour, seems to have created considerable attention, by reason of his alleged revelations concerning the spirit world. Though his theories are flatly denounced by scientists and religious leaders, he is drawing immense crowds, who seem to be profoundly moved. Somehow or other, humanity is always interested in the mysterious, the supposedly unknown, and especially in the question of a future life. The eagerness with which thousands listen to Sir Oliver Lodge and Conan Doyle, clearly testifies, however, to the melancholy fact, that multitudes—perhaps a majority of the rank and file of the people—lack the Christian faith that implicitly rests upon the assurance afforded by God's Revealed Word. All too many, nowadays—like the unbelieving doubters of Judea—"seek for a sign," and many profess to have found it in the claims of Spiritualism. Conan Doyle, however, is greatly mistaken when he says: "Within fifty years Spiritualism will sweep the world and take the place of the religion of today." On that point he differs with Holy Writ.

Christian Evangelism Through the Daily Press

Is it true—as some one suggests—that most churches have their eyes so fixed upon the relatively small groups who attend their services, that they fail to realize their responsibility for interpreting the Christian Gospel to those outside? Possibly, such may be the case. Inquiry in various communities has shown that not more than twenty per cent of the population attend church services—Protestant or Catholic—on any given Sunday. Sixty per cent of the population are without church allegiance and attend services but rarely. Practically everybody, however, reads the daily press. Here is a channel which might be used to bring a message to the groups that can not readily be reached through the pulpit. They can be given the meaning of Christianity, as it affects the life of the individual and of society. All too long have we thought of publicity as a form of self-advertising. Such is not the case. Publicity, from the evangelistic standpoint, aims to reach individuals with the greatest of all messages—that which is profitable in this life and in the world to come. Several religious cults have, for some time, made use of the daily press in presenting a plea for the tenets, peculiar to their organizations, and they claim to be well satisfied with the results attained. Latest statistics give the daily circulation of newspapers, in our big cities alone, as being over forty million—a number almost equal to the whole membership of the churches. Weekly and monthly publications have a total circulation, per issue, of two hundred million copies. Here is a great educational force which, if utilized, will reach the people who read the various journals. Will we do it, and are we willing to pay the price? It must be remembered, of course, that much will depend upon the way the church's message is presented through the daily press. The appeal to the unsaved must be so real, so convincing, so Spirit-directed, that the arrow of truth can not fail to arouse even the most indifferent to instant action.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

What God Reveals Through the Spirit

1 Corinthians 2: 9, 10

For Week Beginning June 11, 1922

1. We Need the Heartening Assurance of a World Beyond.—No one who is at all familiar with the Scriptures, can fail to note the practical use that is made, in the Word of God, of the teaching about the future life. Nowhere is it dealt with as a theory, or a conjecture, or a speculation, or something merely of visionary interest, but always as if intended to bear with solemn and unescapable force upon the life that now is. Wherever it is referred to, it is meant to relate to conduct—to warn men against vicious living, by holding up before them the inevitable harvest, or to inspire them to struggle on, in face of a thousand difficulties, by assuring them of the rewards of victory.

2. How the Consciousness of a Future Life Influences Character.—He whose mind and heart are centered on the issues of eternity, will not fail to administer, in Christ's name, to the needs of suffering humanity. He will give the cup of cold water; he will supply the needs of the hungry and thirsty; he will be feet for the lame; he will be eyes to the blind; he will be a friend of the friendless; he will visit the fatherless and the widows; he will keep himself unspotted from the world. "Everyone that hath this hope, purifieth himself." Then, by and by, the King will say: "Come, ye blessed of my Father." On the other hand, "Depart, ye cursed," will be the sentence of those who are selfish and cold-hearted, heedless of the wounded, personally immoral and impure. Thus the future life is a strong incentive to a more intensive striving after holiness here. The ineffable glories of the world beyond are at least measurably revealed to man, to make him what he ought to be in this world. We are to make constant use of the leverage of a future life, to lead men into the Kingdom.

3. Our Fondest Hopes Are Centered Upon a Reunion with Loved Ones Gone Before.—Though some forms of our earthly life may not be duplicated in the glory world, Scriptural testimony warrants us in expecting that there will be remembrance, and friendship and love. There will be reunions of scattered families and resurrections of suspended intercourse, restoring joy to all hearts. It was a supreme consolation to David, to be assured that if his dead child could not return to him, he could go to his beloved offspring. Great sorrow would have come to him, had he not believed that among the myriad children that throng "the sweet fields of Eden," he would surely recognize his own. The well-known lines of Whittier, that have come with soothing power to so many hearts, stricken with grief over the departure of loved ones, would seem only hollow mockery, were it not for the implicit faith that the reunion, so fervently believed in, will be accompanied by recognition:

"Yet Love will dream and Faith will trust,
Since he, who knows our needs, is just,
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees!
Who hopeless lays his dead away.
Nor feels to see the breaking day
Across his mournful shadows play!
Who hath not learned, in hours of faith,
The truth, to flesh and sense unknown,
That life is ever Lord of Death,
And love can never lose its own."

4. Suggestive References.—God's revelation to those who fear him (Psa. 25: 14). Things, hid from the "wise and prudent," "revealed unto babes" (Matt. 11: 25). "Mysteries of the Kingdom" made known to those who are his (Matt. 13: 11). Through God's grace, we may be wondrously transformed (2 Cor. 3: 17, 18). Paul's testimony (Eph. 3: 3, 4, 5, 9, 17, 18, 19). How the "riches of God's glory" are revealed to us (Col. 1: 25-27). How a "full assurance of understanding" may be ours (Col. 2: 2). How to retain "the mystery of the faith" (1 Tim. 3: 9, 16).

The Blight of Gossip

(Continued from Page 339)

with a coloring that reflects the state of mind and heart that has prompted it.

Now what is the remedy? No better place can be sought than the Gospel of Jesus Christ: "Do unto others as you would have others do unto you" would cure any gossip case you could imagine if properly applied. "Am I my brother's keeper?" "Judge not that ye be not judged" would send every gossipier to the eternal abyss, if the judgment of God should be suddenly administered. If your brother's conduct is an offense to you, go and tell him his fault betwixt

you twain. Such a course would make you full-fledged brothers again, if faithfully applied. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." Such a loving spirit looks like a preventive. The parable of the lost sheep and of the lost coin makes the recovery of the lost the most joyful of all Christian experiences. Gossip would soon leave one's system if this kind of program were faithfully followed.

Taken collectively, what do all these voices from Holy Writ mean? Do they not whisper into our souls that nothing but a helpful attitude should be maintained toward others—that we are not permitted to speak evil one of another? Do they not tell us that when we are tempted to speak evil of others, or in any way reflect on their characters, we should go direct to them, and talk it over? Where, in all the Holy Book, do you find a single jot or tittle that will permit one to say or do anything that would in any way reflect on another's character?

All this means that we, in our profession of faith, and in all our devotions must grasp the truths of Christ and translate them into Christian practice. If Christian truth can not be translated into Christian practice, then the church of Jesus Christ has no excuse for its existence. The recent Washington Conference worked out a great program of armament scrapping, and a long holiday, during which the lion could lie down with the lamb. The world powers are still applauding the righteousness of the Conference. Why not scrap this gossip armament in the church, and mark off a big long holiday during which its voice shall not be heard? Conference committees to churches would soon be a thing of the past. Let us try, say, a ten-year gossip holiday, scrap what gossip armament is now on hand, and see what a different people we will be at the expiration of the period.

Ashland, Ohio.

Why Do You Stand?

BY GEORGE H. CLESS, JR.

IN connection with our Sunday-school, we have a men's organization, which it is my good fortune to address every Sunday. These men range in age from twenty to fifty years, and any one who teaches or talks to such a group, knows that it is no easy task. There are all kinds and varieties of men, whom it is necessary to reach. We must, somehow, touch a responsive chord in each man. To do this, is no easy matter because, in such a group, there are always those who need coaxing along. Some come because they consider it a necessary but unpleasant duty, but, of course, the majority is made up of those who come because they desire to know more of the Master, and who come with a desire to serve. These are our stand-bys. We can count on them to the very last, but those men who can only do something after being coaxed, and, then shown in detail the thing to do, are the ones who present a big problem.

Over and over again I have tried—and I am thankfully beginning to feel that my efforts are being rewarded with success—to show to these men, by both word and deed, that no one man in himself—no matter who he is—can make it worth his while to come to our meeting on Sunday. If they come with the sole purpose of "getting," they can not hope to realize the best. If they come with the intention of "giving" as well as "receiving," then, almost without their knowing it, they will find that they have received more than enough to repay them for time and effort.

As a concrete illustration of what I mean, let me explain what I did the other Sunday, as a sample of the surprises which I spring on the men, occasionally, for the purpose of arousing them from their self-centered interests, and letting them know that there are other world-wide interests, which demand their attention—that while it happens that they reside in the city of —, they live in the world.

I took the story in the first chapter of Acts, where Christ tells his apostles that they are to be his witnesses in all parts of the world. I drove it home that the world is made up of more than our particular city.

After the ascension, described in the same chapter, the two men dressed in white appeared to the apostles, saying: "Men of Galilee, why do ye stand, gazing up into heaven?" I took that same expression and made it exceedingly real and personal by using the name of our own city in place of the word Galilee. "Men of —, why do ye stand, gazing up into heaven," adding my own interpretation: "When you have just been given a job to do?" Expressing it rather crudely but effectively: "Get busy." It was drastic treatment, but it pays to use it sometimes.

But I wasn't through yet. I hadn't told them what I wanted them to do. I then changed my subject rather abruptly and told them the story of a young friend of mine, who had done Y. M. C. A. missionary work all through Russia during the war, and is now doing the same work in Siberia. When I finished telling of his many thrilling experiences and his wonderful work, I asked, how many would be willing to write a letter to him—not a letter of sympathy but one of friendly commendation and encouragement. The response was instantaneous, spontaneous and unanimous. The consensus of opinion was that the letters might not do him much good, but it would do themselves good simply to write. I knew, however, that it would do good and be of benefit to all concerned.

Portsmouth, Va.

A Great Woman

BY NETTIE C. WEYBRIGHT

WE often hear of great women or great men, but as to whether that quality—greatness—may be desirable or not, depends on their ideals or their lives. But a woman whom the Bible calls great, must certainly be great. In fact, it seems to be that real goodness is true greatness. Read in 2 Kings 4: 8-37 the true story of a great woman.

She was not only great, but good. Note her hospitality—the key-note of the story. Evidently she was a woman of some wealth and social prominence. When Elisha, the man of God, came by her home, he did not need to bow low and make obeisance to her honorable self, and beg for "a bite to eat," fearing he would be turned away with the cold rejoinder, "No, I have no time to bother." Ah, no! She constrained him to eat bread. He felt so welcome in her hospitable, godly home, that, every time he passed by, he stopped for dinner. Sister, is your home, as well as mine, known as a good place to stop for dinner, or to stay over night, by traveler and stranger and friend, or is it spoken of, generally, as "one of those places where they keep no one"?

That "great woman" of the Bible story was a godly, spiritual, thoughtful woman, for it takes a person of that kind fully to comprehend like characteristics in another. She told her husband: "Behold now, I perceive that this is a holy man of God, that passeth by us continually. Let us make, I pray thee, a little chamber on the wall; and let us set for him there a bed, and a table, and a seat, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither." Just giving meals occasionally to this holy man, was not enough, she thought. She felt, intuitively, that it would be a great blessing to Elisha if he had a real home by the way-side—a room he could call his own. And such it surely was.

Did her hospitality pay? In dollars and cents, as so many—even Christian professors—seem to count, probably not. But in blessings which money can not buy, it paid immensely. The spiritual enlightenment that she and her household received, from the oft-repeated visits of this man of God, can not be estimated. Then, through the prophet's intercession, God gave her a son to love—even in her old age. Later, when he sickened and died, she quickly turned to the beloved prophet for help, and how real the blessing of his friendship proved to be, in bringing back to life her dear child! After some years, when famine drove them from their prosperous home, again it was Elisha who told them where to go. When the famine was over, it was his influence and good works that helped the king to decide to give them their old home back again.

I do not think we should be hospitable for the sake of material benefits that may be ours, but I surely do think that there is a lack of genuine, every-day concern in entertaining strangers—God's own children—those for whom Christ died. Forget the care, the extra work, the expense, or whatever hinders, and open the door of your heart—and house, too—and bid them welcome. It is a good habit that grows by practice, and you and your family will receive blessings untold, through the acquaintance and companionship of God's children in your home. Their friendship and intercession will mean much to you. If you would be truly great, try God's plan to attain to it!

Syracuse, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A PLACE OF MARTYRS AND PROMISE

You will doubtless be interested to know that Tai Yuan, the capital of Shansi, and the place where wife, baby and I are residing, is considered one of the nicest small cities of the interior. In respect to cleanliness and up-keep of its streets, it surpasses many of the coast cities. It is located in the center of the province, with a population of about eighty thousand souls. It is the administrative and educational center of the province, hence a very strategic point for missionary work, nevertheless one with many difficult problems.

Quite a few of its people are transient, because of the large number of soldiers in and about the city, and because of the many students from every part of the province. There are a university (not of the American rank), an industrial school, an agricultural school, a law school, a commercial school, three normal schools (one of them for girls) and three high schools, to say nothing of schools for the lower grades. These are all government institutions, with thousands of students enrolled. Except several mission schools, there are practically no schools above the grades outside of this city.

Even though these groups are unstable as residents, yet they, especially the students, are a very important group to work with, because from the students will come the leaders of the future. And if the Christian forces can influence them for good, it will count for more in the years to come than work among any other class of people.

At present there is in the city only one organized Protestant mission, a Y. M. C. A., a Catholic mission, an independent Chinese church, and an independent mission. The English Baptist Mission has been operating here since the early eighties. During that awful year of the Boxers, in 1900, all the foreigners living here, with many others, as well as most of the Chinese Christians, were killed.

The other religious groups have started since that time, except the Catholic mission, which is not last in entering any place in China. Much of the city is not worked, and many Chinese Christians, as well as foreign workers, think that another Protestant mission should open up work here. In capital cities more than one mission can open work and still not violate the mission comedy, which is observed by most of the missions in China. Some of you, doubtless, know that our own mission is planning to open regular work here, as soon as we can get the force—other things being equal.

The Y. M. C. A. is wielding a wholesome, healthful Christian influence here in the capital. Its best efforts are put forth among the students. The membership of the Y. M. C. A. is more than eight hundred at this time. Just now we are about to complete a \$20,000 campaign, to buy a building site, with the hope of having a modern Y. M. C. A. building, suitable for the needs of the work in this city. Most of this money is contributed by non-Christian Chinese, which goes to show that the Young Men's Christian Association is considered quite worth while. Our foreign friends, of course, gave some funds too.

Many of you know that I am allocated to the Y. M. C. A. in Tai Yuan for an indefinite period of time, that is, subject to recall at any time. And I am glad to say that my former idea of the worth and importance of the Association, in a city like this, is quite confirmed since I am studying it from within. It serves as a steppingstone into the church. Many people will go to the Y. M. C. A. to hear a Gospel Message, who would not think of going to a church. Thus they often become interested in Christianity, and are led into the church and active Christian service.

Another strong point which the Y. M. C. A. emphasizes is personal work. Many of the secretaries list a number of persons with whom they want to spend much time and, if possible, lead them to Christ during the year. In a number of cities in China many of the religious leaders, even in the church, have been won to Jesus by Y.

M. C. A. workers. Each Sunday afternoon we have several Bible classes, and immediately following, addresses or sermons. From these Bible classes a number, each year, express their desire to become Christians. Besides, at all times, the Y. M. C. A. furnishes a good, clean place for play, reading and social intercourse.

The Y. M. C. A. is anxious to cooperate with the churches of the city, for it does not pretend to be a church but merely a strong ally. It cannot thrive, or do its best work, without cooperation, and as I see the situation here, neither can the churches afford not to work with the Y. M. C. A. If our mission wants to do any work among students, I can not conceive of a better way than through the Y. M. C. A., by allocating a good, suitable man to that tremendously important work.

Just now an anti-Christian spirit has been organized among the students of North China, and Tai Yuan has its organization too. This is regarded as a hopeful sign by many, because, (1) Christianity must be making an impression. (2) A few of the people, at least, are really thinking about the issues of the Gospel and not taking them wholesale. (3) It is not expected to be of long duration.

We thank God for the good work done by the faithful servants of the cross, in spreading the Gospel up to this time, and we want you to join with us in prayer that the people of this great country will not only know about Jesus, but that they will accept him and put their whole souls into the interests of his Kingdom. M. M. Myers.

Tai Yuan, Shansi, China.

IN MEMORY OF ELDER J. HARMAN STOVER

Elder J. Harman Stover was born near Mt. Sidney, Augusta County, Va., April 20, 1859, and died at Fresno, Calif., April 26, 1922, aged sixty-three years and six days. Bro. Stover's health was on the decline for several months, due largely to an attack of influenza, early in this year.



Elder J. Harman Stover.

His first marriage was to Lee Ann Virginia Masinup, Aug. 26, 1885. She died April 6, 1887. To this union one son, Harry F. Stover, was born.

Sept. 27, 1888, he married Mary M. Glick. Five children came to this union, two of whom died in infancy, leaving two sons and one daughter—all grown.

Bro. Stover was called to the ministry Oct. 21, 1899, at Tekoa, Wash. He was ordained to the eldership March 22, 1902. He served on the Standing Committee at three Conferences. He served five churches as pastor—two in Washington and three in California.

Bro. Stover taught in the public schools of Virginia sixteen years and twelve years in Washington. He was a member of the Board of Trustees of La Verne College for several years—up to the time of his death.

The writer and Bro. Stover were reared in the same county and have known each other for more than thirty years. Having labored with our brother in the work of the church and her school for the past eleven years, I am in a position to speak of our brother's labors.

He was an arduous student of the Bible, a good thinker and an excellent preacher, making clear and forceful deductions in his preaching. His pastoral work was of a fine character. He took great interest in his flock, especially the younger members.

Bro. Stover closed his labors with the McFarland church several months ago, and was to have taken charge of the Fresno congregation, where he had previously labored for more than five years. His illness, however, prevented his doing any preaching at Fresno, as contemplated.

He bore his sufferings with Christian fortitude. He was operated upon three times—the surgeons removing several quarts of fluid from his chest.

The funeral services were held in the undertaker's parlors, in Fresno, April 29, by the writer. His body was laid to rest in his native county, in Virginia, May 9.

The church has lost a faithful minister, the public an efficient school-teacher, the family a loving and faithful husband and father. S. F. Sanger.

Empire, Calif.

FUNERAL OF BROTHER J. HARMAN STOVER

Since a sketch of Bro. Stover's life, at some length, is to be published, I wish to report only his funeral at Weyers Cave, Va., May 9, 1922.

His death occurred at Fresno, Calif., April 26, at the age of sixty-three years and six days, after a long, painful struggle with influenza. During his illness he expressed the desire that his body might rest in the sepulcher of his fathers. So, near the place of his birth and the scenes of his childhood and early manhood, his re-

mains were laid away in the beautiful Pleasant Valley cemetery—the silent city of the dead—in the midst of many of his early companions and collaborators, to await the resurrection of the just.

It was a funeral of the most extraordinary interest. Great throngs of people of all classes were in attendance. All wanted to show their respect for the dead, and to extend sympathy to the living. It was the occasion of great joy, on the one hand, and deep sorrow on the other—joy for the life that Brother Stover had given to the world, and sorrow that it was cut off in the midst of its greatest usefulness.

Bro. Stover taught in the public schools of Virginia for sixteen years before he located in the West. He was known as one of the foremost teachers of his county. Many men and women who had sat at his feet, as his pupils, wept at his bier. Many who had labored with him in his earlier years, in school and church, were convulsed with sorrow. It was a touching scene.

Bro. Stover moved to the State of Washington in the spring of 1899. In the fall of the same year he was elected to the ministry. He began preaching at once and became one of the ablest preachers of the church. He was a close student. He studied his Bible. He labored, most of all, to make clear to his hearers the real message of the Book, and succeeded marvelously.

During his ministry of twenty-three years he served the following churches: Waverly, Wash., six years; Tekoa, Wash., four years; Chico, three years—two pastorates; Macdoel, nearly a year and a half; Fresno, six years; McFarland, one year. Here he laid off his armor. The four churches, last named, are in California.

It had been my fortune to have Bro. Stover in school, as a pupil, in the term of 1874-75, when he was a lad of fifteen. From those early days—full of interest and pleasing memories—our friendship was much like the love of Jonathan and David. For these reasons, more than any other, I judge, I was called to perform the last sad rites at his funeral. Text, 2 Tim. 1: 12.

The Lord graciously bless and comfort the sorrowing widow and the fatherless children! H. C. Early.

Penn Laird, Va.

A BIRTHDAY ANNIVERSARY

A very pleasant surprise was given to the writer's mother, Sister Mary Carson, April 30, on her seventy-second birthday. From the friends and loved ones she received forty birthday cards and other presents. Not being able to go to church services, she thought she would have to spend a lonely day at home. Later a good friend and neighbor phoned, and told the writer to tell her that she and her husband were coming to see her. Not long after their arrival, others began to drive in, till there were twenty-five. They brought well-filled baskets, and provided a bountiful dinner, which was greatly enjoyed by all.

The writer and one granddaughter and her husband were the only relatives present. Among those who came were Eld. A. C. Daggett and wife, Eld. G. W. Holmes and wife.

After dinner we enjoyed a little prayer service, led by Bro. Holmes, and a heartfelt prayer was offered by Bro. Daggett. Appropriate hymns were sung, led by Sister Daggett.

Sister Carson has been a faithful member of the Church of the Brethren since her youth, and has lived a pure and noble life before her children and before the world. She and her husband came to Kansas in 1882, having lived in the bounds of Altamont, Osage and Independence churches. She is a true, devoted Christian mother and enjoys the services when health permits her to attend.

Independence, Kans.

Pella Carson.

PINE CREEK CHURCH, ILLINOIS

The writer has lived within the bounds of a number of congregations during his pastoral experiences. Never have I lived at a place, however, to which as many folks—when told of my connection with the Pine Creek church—would refer as their home church. As a matter of fact, you can find folks from the Atlantic to the Pacific, and even across the briny deep, who, at some time in their lives, were connected with this church. Several are serving God on the foreign mission field, who formerly belonged to the Pine Creek church. I know they often think of the old home church, wondering, perhaps, how she is prospering. Some, who formerly lived here, have located in California, and their places have never yet been filled as they were wont to be. They, too, are interested in the work here. Just a few days ago we received a box of roses and orange blossoms from California for our Mothers' Day program. It is a fine thing to have folks, in all parts of the world, thinking of you and praying for you.

Such men as Brethren D. L. Miller, Edmund Forney and D. L. Forney formerly worshiped and worked in the Pine Creek church. I want to say, however, right here, that not all the good members have died, nor have they all moved away. We still have many fine folks left here. Though not a large congregation now, we know of no

(Continued on Page 350)

FIRST DISTRICT TRAINING SCHOOL IN RELIGIOUS EDUCATION FOR SOUTHEASTERN KANSAS

This school will be held at Parsons, Kans., June 28 to July 5, for the special benefit of those in the District who are preparing to teach in the several Vacation Church Schools. However, it is strongly urged that workers in the Sunday-school and Christian Workers' Society also plan to be in attendance.

Already a goodly number of leaders have been enrolled. Others, planning to attend, should write to Bro. F. G. Edwards, Chanute, Kans. Vacation School and Sunday-school teachers from churches of other Districts are invited, and will be heartily welcomed.

Lodging will be free, and meals will be furnished at cost. The Parsons church is making ample arrangements for the entertainment of all. Good talent is being secured as instructors, and there is every reason why you should plan to be present.

The day's schedule will be something as follows: 8 A. M., Workers' Conference in Vacation School; 9, Vacation School in Session (Opportunity is provided for observation and practice teaching); 1:30, Special Methods in Vacation School and Sunday-school Work; 2:10, Recreation by Plays and Games; 2:30, Problems of Supervision of Vacation School and Sunday-school; 3:10, Demonstration of Hand Work in Religious Education; 7:30, Special Addresses on Religious Education.

Roger D. Winger,
Director of Religious Education, McPherson Region.

THE SMOKER AGAIN

I just read, in the last "Messenger," the item entitled: "The Smoker as a Peril." It called to mind the loss of two or three garments, ruined by the old pipe that I used, occasionally, in former days. That pipe, thank God, I discarded, together with my quid, forty-six years ago.

I remember the fire in Lynn or Fall River, years ago, caused by the careless throwing away of a match, with which a man had lighted his cigar. This caused the loss of, I think, over a million dollars of property. I vividly remember another afternoon—the very time I wanted to be in my lot, planting corn, but, because of a little, contemptible cigaret, I had to fight fire way into the night. Had it not been for the help of three others, who came to my help, the fire would have caused a loss of, perhaps, thousands of dollars. Of course, this was not my cigaret, but that of some one else.

Well do I also remember the day when I, with fifty or sixty others, spent the best part of the day in fire-fighting when about five hundred acres of land—half of it set with timber and young sprouts—were set on fire. This caused a loss of not less than \$1,000—all because a careless, smoking fisherman on Great Brook happened to come that way.

Thus, I might go on, relating cases of my own experience, and those of others, but I forbear. Three or four times the firemen of Westfield, Mass., have been called to put out fires—somebody smoked in bed.

Fire warden report that 150 fires occurred on Sunday, April 30, by wild flower gatherers in New England alone, and nearly all, if not all, by the carelessness of smokers. Thereby thousands of acres of much needed timber land were destroyed, besides other damage.

A few questions arise right here: (1) What are we going to do for lumber, if this wasteful destruction goes on? (2) Who is going to replace the loss of all the buildings and other property, thus recklessly wasted? (3) How long will the people of this enlightened land submit to this sinful, selfish recklessness? Surely it is high time that reason were used, and something be done along these lines! I am glad that the Brethren through the "Messenger" speak loud and spare not, on this and other lines. God bless you!

S. M. West.
Westfield, Mass.

OLD PEOPLE'S MEETING

We have an aged sister in the Mont Ida church who was born in Oneida County, N. Y., May 19, 1822, and hence was one hundred years old May 19. She was the tenth child of a family of twelve children and, as far as she knows, is the only one of the family living. Her maiden name was Whipple. In 1849 she married Hiram Fuller, who passed away about twenty-seven years ago. She was baptized here by Eld. John Sherfy May 21, 1918. She is the oldest person whom the writer ever met or conversed with. She sees and hears very well for one of her age. She taught school for several years, when a girl, has been a student all her life, and hence is well informed.

It was very interesting to wife and myself, in our first visit, to hear her tell how the Lord had cared for her and how he is blessing her now. She is able to eat and sleep well, and bids fair to live on. If this should chance to meet the eyes of any one related to her, or who knows her, I will be pleased to hear from all such.

May 21 we held an all-day community meeting at our church in her honor. She is known around here best as "Aunt Mary Fuller." At 11 A. M. the writer talked on

the subject of "Personal Future Recognition." After dinner a program was rendered. The names of twenty of the oldest persons of whom we have any record (ranging from 969 down to 148 years) were assigned to as many speakers, for special consideration. At the close, Aunt Mary Fuller's age, and an account of her life were given. We also had a round table, taking up these questions: "How Long Have You Lived?" "How Long Do You Wish to Live?" "What Is Your Purpose in Living?" Many old people responded, and some that are not aged yet, mentioned the highest purpose of their life. Brethren Smith and Schechter, with their wives, of the Scott Valley church, being present, gave some helpful talks. We sang old songs in the old-time way—lining the hymns.

We have a number of old members in the Mont Ida church, whose gray hair and tottering steps indicate that they are nearing the setting sun. How it inspires a pastor to see the older people always at the church services!

"A few more years shall roll,
A few more seasons come;
And we shall lie with them that rest,
Asleep within the tomb."

Mont Ida, Kans.

T. A. Robinson.

SECTIONAL CONFERENCE FOR MINISTERIAL BOARDS

An opportunity is given, on this year's Conference program, for the Ministerial Boards of the Brotherhood. This session will be held in the Tabernacle on Thursday from 1:30 to 3:30. The meeting will be under the direction of the General Ministerial Board. There will be other meetings at the same hour that are also worth while, but this meeting should be first in importance to Ministerial Boards. It is believed that many others will be especially interested in the work which will be under discussion at this meeting.

There is much that might be profitably discussed, but in a two-hour program there is a limit. The following program has been arranged, and will be carried out as nearly as possible: "The Importance of a Consecrated and Efficient Ministry," D. M. Garver. "A Better Distribution of the Ministry," D. H. Zigler. "A Digest of Our Church Survey" will be given by the Secretary of the Board. After this there will be a Round Table Discussion on a selection from the following important questions: "Helps and Hindrances to the Proper Functioning of Ministerial Boards." "How May We Best Interest Our Young Men in the Ministry?" "The Minister in the Community Life." "How Can We Improve Our Method of Locating Ministers?" "How May We Use the Local Ministers Where a Pastor Is in Charge?" "Should the Pastor Have a Program for Each Day of the Week?" "What Should Be Expected from the Minister's Wife?" "The Relation of the Pastor to the Elder in Charge." "The Minister's Denominational Loyalty." "Proper Selecting of Sermon Themes and Material."

It is hoped that the Ministerial Boards will come to the Conference early, and be present at this meeting. The work of the ministry ought to be of vital interest to all the members of the church. The forenoon program on Ministerial Problems is also again brought to your attention, as one of importance. S. S. Blough, Secretary.

DEATH OF AN AGED MINISTER AND WIFE

Word has been received from Texas of the death of Brother J. W. Kilpatrick and his aged wife, Sister Mary Ann Kilpatrick, at the home of the latter's brother, Mr. James Covington, near DeKalb, Texas, where the aged couple had been sojourning since December, 1917. The death of Bro. Kilpatrick occurred April 6, 1922, following a stroke of paralysis, from which he failed to rally. Bro. Kilpatrick was a native of Henderson County, N. C., and was born near Bowman's Bluff, in 1840. During the greater part of the '70's and early '80's he followed the profession of school-teaching and was well known throughout Henderson and portions of surrounding Counties, in both North and South Carolina. He also spent several years teaching in Tennessee and Texas, prior to and during 1877. At one time, early in the seventies, he held the office of school examiner in Henderson County, N. C.

An attack of "flu," which developed into pneumonia, was the immediate cause of Sister Kilpatrick's death, which occurred April 10, 1922. For more than fourteen years Sister Kilpatrick had been a helpless cripple, caused by a fall in which she sustained a compound fracture and dislocation of the left hip. Mary Ann Covington was born in Spartanburg, S. C., Jan. 21, 1833. In 1862 she married Thomas Wilson, who died in 1865. She married J. W. Kilpatrick at Pittsburg, Texas, in 1874. In 1878 Mr. Kilpatrick, with his wife and fifteen-year-old stepson, returned to North Carolina. Sister Kilpatrick also followed the profession of school teaching from July, 1852, to 1895—forty-three years. "Of course," she says, "I was not teaching all the time, but was at it during that period most of the time in North and South Carolina, Tennessee and Texas."

Brother Kilpatrick and wife were faithful members of

the Church of the Brethren for more than forty years. He served as a minister for a number of years, but, on account of the helplessness of his wife, had been inactive for some time. He was very faithful in his attendance at worship, often bringing his wife in her wheel-chair. They resided at Melvin Hill, N. C., for ten years and were members of the Melvin Hill church.

Bro. Kilpatrick is survived by three brothers and one sister. Sister Kilpatrick is survived by one son, two brothers and one sister. The aged couple were buried side by side in the cemetery at DeKalb, Texas.

Melvin Hill, N. C.

Jennie M. Robb.

MARION, OHIO

The First Church of the Brethren, at Marion, Ohio, held an all-day meeting on Sunday, May 14 (Mothers' Day). It was a great day in the history of the church. The church was appropriately decorated with flowers. The new song book, "Hymns of Praise," was used for the first time. These books were presented by the "Gleaners' Class" of the Sunday-school.

The day opened with the Sunday-school session at 9:30, with a banner attendance in all classes. Following the Sunday-school, at 10:45, the pastor, Bro. Ralph R. Hatton, gave an illustrated talk to the children on the subject, "A Little Child Shall Lead Them." This was very much appreciated by the children—the pastor illustrating his various points of interest by object lessons. At 11 o'clock the pastor preached on the subject: "The Hand That Rules the World"—a special sermon on mothers. The audience was deeply impressed.

At 12 o'clock all were called to the basement, to partake of a basket dinner. With a deep appreciation of God's favor, all partook of the bounteous meal. Promptly at 1:30, all assembled in the audience-room again, for a special program in honor of mother. Readings, duets, special songs, and addresses were given. The first address of the afternoon was by Sister Mary Cook, of Prospect, Ohio, on "Our Mothers—An Appreciation." The pastor gave an address on the subject, "A Mother's Wages." The evening service began with a very impressive song service, followed by a pantomime, "My Mother's Bible," and an address on the same topic by Miss Mary Cook. The interest and attendance were good at all these services.

Ralph R. Hatton.

ORGANIZATION OF TWO CHURCHES IN THE SOUTH

On the morning of May 1 I left my home in North Carolina for Sebring, Fla., arriving the next day at 9 P. M. May 3, in company with Eld. J. H. Garst, we left Sebring for Chosen, Fla., south of Lake Okeechobee, where a number of brethren, with their families, have located and were anxious for an organization. May 4 we met with the members in council, and effected an organization. Bro. J. R. Leatherman, an elder in the newly organized congregation, was elected elder in charge. We think the outlook is good for a prosperous congregation in that part of Florida. They would like to correspond with a good, loyal minister of the Church of the Brethren—one who would come there and take charge of their school as principal and who would help in church work. The school pays a good salary, and the members would help the right man to some extent for what he may do in church work. They are also desirous to have other consecrated members locate there and to help them build up the church. The name of the congregation is Chosen. They have a fine location—the land being very fertile, and vegetation fine.

As Bro. Garst was ill and could not go on with me, I went alone to Denton, Ga., near where there are sixteen members who also wanted an organization. We held a few meetings and assisted in organizing the first Church of the Brethren in Georgia. Bro. Clarence E. Bower was elected elder. We feel that the Brethren have found a good location in which to build up a large congregation. They have regular preaching services, have organized a Sunday-school and are at work in earnest. They are desirous of having many more good loyal brethren and sisters to help in building up the Church of the Brethren in that goodly land.

The real estate men at this place are doing what they can to settle up that part of Georgia with the right kind of people. They surely know how to treat strangers. The brethren, too, are kind, and treated us well at both places. We enjoyed their hospitality very much.

Melvin Hill, N. C.

Geo. A. Branscom.

PITTSBURGH, PENNSYLVANIA

We wish to report the splendid progress we are making. Since our last report, sixteen young people have been taken into the church by baptism. The Pittsburgh church has not had an outside evangelist for the past six years, but the church is evangelistic in its programs from the pastor to the Sunday-school teachers.

Easter Sunday morning we had a splendid program, participated in largely by the children. On Sunday evening the Christian Workers rendered a special program.

Fairview church met in council May 13. Bro. A. M. Peterson, of Mountain Grove, conducted the opening exercises. Then Eld. B. Hynton took charge. Bro. Ramie Gass was chosen delegate to Annual Meeting. Our elder will represent the District at Annual Meeting. Bro. Ralph Hynton was elected and duly installed into

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PINE CREEK CHURCH, ILLINOIS

(Continued from Page 347)

church that has done any better work with as few members as the Pine Creek congregation. Numbering but fifty, who can really be classed as active members, yet, during the period of low-priced grain and live stock, they have given full support to their pastor (and it has been a better support than is given, as a rule, by many larger churches). I have heard of pastors whose congregations would get several months in arrears with their minister's salary. It is a pleasure to be with folks who mean business when working for the Lord.

For several months, during the wet weather, our roads were next to impassable, yet our attendance compared favorably with many city congregations. Since the roads have become good again, our attendance has been favored with a gradual increase. Last Sunday's record showed eighty-eight present in Sunday-school, and on the Sunday before there were seventy-nine. About seventy-five surrounded the Lord's table at our communion services last Saturday evening. A goodly number of visiting ministers were with us on that occasion. Bro. E. F. Caslow, with some of his workers, from Sterling, came over; also Bro. J. J. Johnson, and some of his members, from Dixon. Bro. John Heckman and Bro. C. C. Price, from Polo, were also with us. Brethren W. E. West and F. E. McCune, of Mt. Morris, kindly favored us with their presence. We would not forget to make mention of the presence of Sister Butterbaugh—the saintly mother of Bro. Andrew Butterbaugh, of India, and Bro. Ira Butterbaugh, of California. Very few people have learned the secret of growing old beautifully. Sister Butterbaugh is one of those rare individuals, who seem to increase their beauty and sweetness of character with each added year. It has always been an inspiration to the writer to meet with folks of this type. I would that their tribe might increase.

Very early in the year, the pastor was surprised to have Bro. W. E. West and Bro. M. M. Sherrick, of Mt. Morris, drop into a Sunday morning service, after the text for the morning had already been announced. Without the faintest idea as to their mission, the service was turned over to them. After taking the voice of the church, the pastor and his wife were duly ordained to the eldership.

Special mention should be made of the work of the Ladies' Aid of this church. Their meetings have been well attended and much work has been done, but some of their best work was wrought by going into various homes and sewing for mothers of large families, thus helping them to clothe their children. This week they have planned to meet in the home of a faithful and aged sister, to paper and to clean her rooms. This is practical Christian service.

J. W. Fyock.

A DISTRICT AID SOCIETY MEETING

While the elders were in session at the opening of the District Meeting of Middle Pennsylvania, held in the Twenty-eighth Street church, of Altoona, there was a simultaneous meeting of the representatives from many of the Aid Societies of the District. This was the first meeting of its kind and was suggested by our very efficient District Secretary, Sister Galen B. Royer, who had previously arranged a very interesting program, which was enjoyed by all.

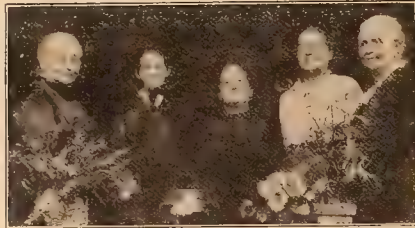
Sister B. F. Waltz led the devotional exercises, reading from Prov. 31: 10-31, holding forth the excellencies of a virtuous woman, and her value to humanity. The fervent prayer of our sister impressed us with a deeper determination to live closer to our Lord. "We Bid You Welcome," was a selection rendered in music by the members of the Aid Society of the Twenty-eighth Street church. Sister Royer then stated a few facts in regard to the beginning of Aid Society work in the Church of the Brethren, which occurred in 1885. Sister L. A. Kephart told how the First Aid Society had its inception in the home of Sister Eliza Freet—at that time a member of the First Church, Altoona.

Sister W. J. Swigart told of the beginning of the Aid work in the Huntingdon church—the second to fall in line. The first meeting was held in the home of Sister H. B. Brumbaugh, with Sister J. B. Brumbaugh as president. "The Sisters' Missionary Society" was the name given to this organization, and it has ever stood true to its name. One purpose—perhaps the principal one—is to help poor, worthy girls to get an education. With the sum of \$60, earned by those prayerfully interested, and enlarged by a gift of \$100 from Sister Geiger, the work began and increased until at present the fund has reached \$3,000.

"How to Have a Successful Aid Society, and Through It Help the Community," was a most interesting paper, prepared and read by Sister Briningor, of Lewistown. She said that first the officers should be especially spiritual, working together for the good of each other and the uplift of each member. Suitable literary selections may follow the devotional exercises at the opening of each meeting. A large per cent of the sisters of every congregation should be enrolled in the Aid Society.

When we stop to think of the great work of temperance reform, and how the faithful "White Ribboners" have contributed to that work, we realize the great good that could be accomplished by the Aid Society, if every sister of the church would line up for work. There should be a regular place of meeting. By having a regular place, the members become habituated to the place, and always know just where to go. Second, the community can be helped by doing general missionary work, such as visiting homes where there is sickness and need, brightening the lives of the aged and infirm, and using every effort to save souls. Perhaps an outing, occasionally, may interest some.

An enthusiastic Round Table Conference followed, conducted by Sister Royer, from which some ideas were gathered in regard to the financial side. The secretary



CHARTER MEMBERS OF THE FIRST ORGANIZED AID SOCIETY OF THE CHURCH OF THE BRETHREN

(1) Sister A. B. Brumbaugh, Eighty-four Years Old. (2) Sister Eleanor Brumbaugh. (3) Sister W. J. Swigart. (4) Sister Emma Keeney. (5) Sister Cora Silverthorn.

then reported ten new Societies added this year, making twenty-three in the District, many of which were represented at this meeting. It was decided to be represented at Annual Conference, should there be no objection.

Alice E. Long.

SISTERS' AID SOCIETIES

BURNHAM, PA.—Report of the Sisters' Aid Society: May 25, 1921, we reorganized our Society, with Sister Vinie E. Shellenberger, President; Sister Ida Hummel, Vice-President; Sister Emma E. Stuck, Secretary; Sister Lizzie Mertz, Treasurer. Enrollment, 24; average attendance, 6; we held 17 meetings. We had \$110.71 on hand from previous meetings, but paid \$100 toward repairs at the church, leaving a balance of \$10.71 at the time we reorganized. We make aprons, bonnets, clothes, aprons and other small articles to sell. We took in \$41.70 from May 25, 1921, to Dec. 21, 1921. After paying all expenses we had \$74.33 left in the treasury.—Emma E. Stuck, Lewistown, Pa., May 16.

COUNCIL BLUFFS, IOWA.—Report of Aid Society: Enrollment, 24; we held 23 meetings (two all-day meetings); received in dues, \$8.85; for lunches served at each meeting, \$26.05; supper served for family night, \$6.86; sale of aprons, \$12.60; quilts, \$12; dresses, \$5.75; donations and special contributions, \$3.81; sale of soap powder, \$1.50; balance at beginning of year, \$1.45. We contributed toward janitor fund, \$26; for foreign missions, \$10; to our pastor's family for Christmas, \$10; for materials, \$17.76; for plates and cups for church, \$4.80; for flowers, \$3.50; amount received during year, \$78.87; paid out, \$72.06. Officers: President, Sister Dora Hutchison; Vice-President, Sister Mary Smith; Secretary-Treasurer, the writer—Mrs. Clara Ambrose, Council Bluffs, Iowa, May 15.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crawmer-Little.—By the undersigned, March 9, 1922, Brother Sterling Ralph Crawmer, of New Windsor, Md., and Sister Margaret Louise Little, of Westminster, Md.—Geo. A. Early, Westminster, Md.

Harner-Miller.—By the undersigned, May 4, 1922, at the home of the bride's parents, Bro. D. D. Harner, of Chicago, Ill., and Sister Ethel A. Miller, of Dallas Center, Iowa.—C. B. Rowe, Dallas Center, Iowa.

Heitzman-Shawalter.—By the undersigned, at his residence, 3435 Van Buren Street, Chicago, May 17, 1922, Brother Harry Edw. Heitzman and Sister Emma Letta Shawalter, both of Chicago.—Ira G. Blocher, Chicago, Ill.

Michael-Yeater.—By the undersigned, May 6, 1922, at the home of the bride's parents, Mr. Richard Michael and Sister Elva Yeater, both of Flora, Ind.—W. L. Angie, Brimhurst, Ind.

Miller-Morrison.—By the undersigned, at his home, May 14, 1922, Ben S. Miller and Essie P. Morrison, both of Altamont, Kansas.—John S. Clark, Parsons, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Armantrout. Sister Juliann, daughter of Christian and Barbara Swoverland, born in Richland County, Ohio, died March 29, 1922, aged 31 years, 1 month and 7 days. She married Geo. W. Armantrout, June 5, 1899. She united with the Church of the Brethren at the age of thirty and lived a faithful Christian life until the end, being an untiring helper to her husband in his ministerial duties. She leaves her husband, eight children, thirty-five grandchildren and eighteen great-grandchildren. Services at the Francis View church by the writer. Interment in the cemetery near by.—D. H. Heckman, Garden City, Kans.

Berkey. J. H., born May 28, 1857, in Elkhardt County, Ind., died April 10, 1922, at his home, South Bend, Ind. He married Sarah Keely July 4, 1881. To this union were born six children, four of whom survive. His wife died in Oct., 1906. In 1916 he was united in marriage to Sister Mary M. Brallier, who survives. He united with the Church of the Brethren in 1878 and was elected to the

deacon's office in 1883, in which capacity he was very active till the end. Services in the Second Church of the Brethren, of which he was a member by the undersigned, assisted by Bro. H. H. Helman of the First Church—J. W. Grater, South Bend, Ind.

Brown. Sister Catharine R., died at the home of her daughter, Mrs. Denton Myers, in East Berlin, Pa., April 24, 1922, of the infirmities of old age, aged 82 years, 7 months and 16 days. She was a native of St. Catharine, Ontario, Can. About sixty years ago she married Bro. Jacob Brown, who survives with our son and two daughters. She was a faithful member of the Church of the Brethren for many years. Services at the Hampton meetinghouse by Elders C. L. Baker, S. S. Miller and Rev. Kehm. Interment in the adjoining cemetery.—Ruth Group, East Berlin, Pa.

Chapman. Jos. Henderson, born Oct. 18, 1840, died April 20, 1922, at the home of his daughter, Mrs. Henry Henry of Wilkinsburg. He was the last surviving grandson of Francis Chapman and wife, who came from Drummond Castle, Scotland, to Pennsylvania, in 1796. He was a veteran of the Civil War, having served in Company E, 177th regiment, Pennsylvania Volunteers. Early in life he became identified with religious work and for over fifty years was a member of the Church of the Brethren. He served as deacon for some time. Services in the Church of the Brethren at Penn Run by his pastor, Bro. D. R. Berkey. Interment in Harmony cemetery. His wife, whose maiden name was Mary Patterson, died in 1905. He is survived by three daughters, one son, two sisters, six grandchildren and three great-grandchildren.—D. R. Berkey, Marion Center, Pa.

Dome. Mrs. Sarah A., born in Dayton, Ohio, Aug. 11, 1845, died April 17, 1922, at her home in Norristown, Pa., having been ill two weeks with pneumonia. She is survived by two daughters and one son. Services at her home by Bro. A. B. Replogle, of the Norristown church, of which she was a member. Interment at Riverside cemetery—Wesley L. Dorworth, Norristown, Pa.

Felix. Sister Estelle L., nee Ulrey, born in Tippecanoe County, Ind. She united with the Church of the Brethren early in life and was very much devoted to her church. She was thrice married and her third husband survives. Her first two husbands were ministers and thus she learned to appreciate the efforts devoted to the ministry, and she was ever ready to give encouragement and help. Three years ago she suffered a stroke of paralysis from which she never fully recovered. She died at the age of 82 years, 10 months and 28 days, in the home of her daughter, Mrs. Solomon Ulrey. Services in the Pymont church by Eld. J. B. Barnhart and S. S. Neber—Jeremiah Barnhart, Pymont, Ind.

Fidler. Wayne George, died at the home of his grandfather, Bro. John George, near Idaville, Pa., April 24, 1922, of pneumonia, aged 1 year, 6 months and 18 days. Burial at the Mummert meetinghouse, near East Berlin, Pa. Services by Eld. C. L. Baker, assisted by Rev. T. Dewey Ritter—Ruth Group, East Berlin, Pa.

Goehenor. Bro. Daniel W., died at the home of his sister, Mrs. C. H. Allhand, near East Berlin, Pa., at the home of the Lower Conowingo congregation, May 3, 1922, of cancer, aged 62 years, 5 months and 1 day. He was a son of the late Eld. Emanuel Goehenor. His wife died about one year ago. He was a member of the Church of the Brethren. He leaves three brothers and three sisters. Services at the house by Eld. C. L. Baker, assisted by Bro. G. W. Harlachner. Burial at the Holtzswam church—Ruth Group, East Berlin, Pa.

Graybill. Sister Susan, widow of the late Jacob S. Graybill, died at the home of her daughter, at Elm, April 24, 1922, of complications, aged 83 years, 2 months and 1 day. She was a consistent member of the Church of the Brethren for many years. Services by the undersigned and one son. Burial at Graybill's church by the home ministers. Interment in the adjoining cemetery.—Susan Gible, Manheim, Pa.

Gump. Bro. Abraham, son of Jacob and Hannah Gump, died April 20, 1922, aged 69 years, 7 months and 28 days. He united with the Church of the Brethren in 1876 and was installed into the deacon's office in 1892. He married Nancy Koenig, near East Berlin, Pa., 1876. He is survived by three daughters and one son. Services at Graybill's church by the home ministers. Interment in the adjoining cemetery.—Susan Gible, Manheim, Pa.

Hetrick. Justina, died April 14, 1922, aged 75 years, 3 months and 28 days. Her husband preceded her some years ago. Since then she made her home with her daughter, Mrs. L. N. Keith, near Curryville, Pa. She leaves six children, six grandchildren and one great-grandchild. Burial at the cemetery near by.—Mrs. Jno. Snoberger, New Enterprise, Pa.

Hummel. Bro. Ezra F., died March 18, 1922, aged 71 years, 6 months and 27 days. He married Franna Lutz in 1872. They united with the Church of the Brethren in 1874. They have two daughters, one of whom preceded him five years ago. The wife remains with one daughter, fourteen grandchildren and three great-grandchildren.—Peter G. Edris, Fredericksburg, Pa.

Hyde. Wm. Thomas, born Feb. 6, 1846, in Scottsville, Ky. At the age of fifteen he, with his family, moved to Illinois, and a few years later to Iowa. Oct. 5, 1873, he married Julia Ann Miller. There were seven children. In 1901 he moved to North Dakota, where he has made his home ever since. In August, 1905, he united with the Church of the Brethren, which faith he upheld throughout life. On May 13, 1922, he met with an accident and died May 14, aged 76 years, 3 months and 8 days. He leaves his wife and seven children. Services in the Kenmare church by the undersigned. Interment in the cemetery.—G. I. Michael, Kenmare, N. Dak.

Kinports. Mary E., daughter of the late I. N. and Leah S. Wilden, of Murrell, Pa., died May 9, 1922, aged 51 years, 11 months and 4 days. She was a patient for nearly seven weeks in the Jefferson Medical Hospital, Philadelphia, and death followed an operation for spinal trouble, with which she had been afflicted for a number of years, preventing her from being able to walk. She was a member of the Brethren church for nearly twenty years. She is survived by her husband, H. R. Kinports. Services by Brethren H. Stover Kulp and David Kihlmeier, at the Church of the Brethren, Ephrata. Interment at Bowman's cemetery.—Gertrude R. Shiffr, Ephrata, Pa.

Klinger. Bro. Wellington Lee, son of Peter A. and Esther Bright Klinger, of Miami, Ohio, died in the bounds of the Church of the East Dayton church, May 8, 1922, aged 78 years, 4 months and 21 days. He married Lydia Kelsey Sept. 17, 1865. There were five sons and four daughters. He and his wife became members of the Church of the Brethren in 1880. He is survived by five children, one daughter, eleven grandchildren, six great-grandchildren, one brother and one sister. Services by the writer, assisted by Eld. Elmer Brumbaugh. Burial near the Lower Miami cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Kover. Bro. Clayton J., died at his home, near Lititz, April 27, 1922, of complications, aged 55 years and 9 days. He was a member of the Church of the Brethren. He is survived by his wife, one son, his aged father, one brother and one sister. Services at the Longenecker house by Bro. N. B. Fahnestock, Chas. Cassel, and Amos Hottenstein. Interment in the adjoining cemetery.—Susan Gible, Manheim, Pa.

McCarthy. Mrs. Calla, daughter of Daniel and Elizabeth Gensinger, born at Teckard, Ind., died May 6, 1922, aged 26 years and 18 days. She leaves one son, six years old, her mother, two brothers and one sister. Her father preceded her ten years ago. Services by the writer, assisted by A. B. Peters—John R. Peters, Wenatchee, Wash.

Martin. Sister Sarah Elizabeth, daughter of Isaac and Elizabeth Lutz, born near Shannon, Ill., Jan. 6, 1858, died at her home in East Berlin, Pa., April 22, 1922. At the age of sixteen she united with the Church of the Brethren, and during her long and useful life was a consistent and faithful member. Dec. 22, 1881, she married Daniel Z. Martin. There were four children. Two daughters preceded her. She is survived by her husband, two sons, one daughter, one sister, one brother and one sister. Services at the Methodist church at Laurens by Rev. Groves. Interment in Laurens cemetery.—Eva M. Brallier, Curlew, Iowa.

Mumma, Bro. Geo. F., son of J. H. W. and Susan Klepinger Mumma, born near Dayton, Ohio, died near the Ft. McKinley church, March 22, 1922, aged 68 years, 4 months and 5 days. He married Elizabeth Denlinger June 5, 1881. There were five children, three of whom preceded him, Oct. 23, 1907, he and his wife were called to serve in the deacon's office. He was treasurer, clerk and trustee of the Ft. McKinley church. He was the oldest of ten children. He is survived by his wife, one son, one daughter, six grandchildren and five brothers. Services by Eld. D. M. Garver, assisted by Eld. H. W. Holler and the writer—L. A. Bookwalter, Trotwood, Ohio.

Mummert, Bro. Lewis, son of Mr. and Mrs. Isaac Mummert, born in Pennsylvania, June 8, 1846, died at his home in Goshen, Ind., May 11, 1922, aged 75 years, 11 months and 3 days. In May, 1868, he married Sarah Crist. There were four children. One daughter died at the age of two and a half years. He is survived by his wife, two daughters, one son, seven grandchildren, two sisters and one brother. He had been a member of the Church of the Brethren for over forty-five years. Services at the home by the writer, assisted by Bro. T. E. George—J. H. Fike, Middlebury, Ind.

Myers, Nancy Jane, died April 4, 1922, aged 65 years and 8 months. She is survived by three sons, several stepchildren and grandchildren. She united with the Church of the Brethren a few years ago. Services at Penn Run house by the writer. Interment at Hayne church cemetery—W. N. Myers, Clymer, Pa.

Royer, John D., son of Bro. Daniel and Sister Mary Royer, born at Naperville, Ill., died April 27, 1922, aged 60 years, 5 months and 10 days. He married Margaret Sollenberger Dec. 18, 1884. There was one son, who survives with his wife, one grandchild, an aged mother, and two brothers. He united with the Methodist church in 1908. He has been in failing health for several years. Services by Rev. Chas. Putnam, of the Methodist church—Agnes Steck, Naperville, Ill.

Ruhl, Bro. Henry, died at the home of his daughter, in Manheim, Pa., April 22, 1922, of the infirmities of age, aged 84 years and 9 months. He was a faithful member of the Church of the Brethren for many years. He is survived by five daughters and two sons. Services at the White Oak church by the home ministers. Interment in the adjoining cemetery—Susan Gible, Manheim, Pa.

Sollenberger, Elizabeth Buck, died May 13, 1922, aged 78 years, 1 month and 12 days. She entered the Old People's Home at Mt. Morris, Sept. 22, 1920. She united with the church as a member, and has always lived a Christian life. She was a constant sufferer for many years, and for a number of years has been entirely helpless. She bore her suffering patiently until the end. A short service was held at the home by Bro. F. E. McCune. The body was taken to Franklin Grove, where further services were held. Interment in Emmert cemetery—Elmer Snowberger, Mt. Morris, Ill.

Stutzman, Anassa M., born near Goshen, Ind., died at his home in McPherson, Kans., April 21, 1922, aged 62 years, 7 months and 12 days. He moved to Shelby County, Iowa, with his parents, Jacob and Julia Stutzman, when but a boy, and lived there till 1910, when he moved with his family to Dallas Center, Iowa, and in 1917 to McPherson, Kans. He was married to Mary E. Strohm in 1886. There were four children, three of whom preceded him. He was a faithful member of the Church of the Brethren. Services at his home by Bro. E. M. Studebaker. The body was taken to Shelby County, Iowa, where services were conducted by the writer—J. J. Voller, McPherson, Kans.

Swartzwalder, John Wesley, was born in Indiana County, Pa., April 22, 1851; died May 9, 1922, at his home in Birdville, at the age of 71 years and 17 days. Oct. 12, 1886, he was married to Maggie Anthony, who preceded him just ten weeks, lacking one day. Three children are left. Bro. Swartzwalder was baptized at Pittsburgh about twelve years ago. He was anointed the day before he died, after which he felt fully prepared. Services from his late home in Birdville by Eld. C. Walter Warstler, his pastor. Text, Matt. 25: 13—Helen McWilliams, Pittsburgh, Pa.

Winter, Jacob B., born in Glen Rock, Pa., died in Modesto, Calif., May 6, 1922, of heart failure, aged 48 years, 7 months and 2 days. He had been in failing health for over three years. He was married to Sister Malissa Peterson July 19, 1911. She survives with three daughters, two brothers and one sister. Services in Modesto by Dr. J. W. Deardorff. Interment in Modesto cemetery—Mrs. J. B. Winter, Modesto, Calif.

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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 349)

the ministry. We decided to hold a series of meetings in the near future. Bro. Jones, of Cabool, will teach a singing-school at the church in August. Our Sunday-school is progressing nicely—growing in attendance as well as interest.—Mrs. J. B. Hylton, Ava, Mo., May 19.

OHIO

Hicksville.—Our love feast, held May 6, was well attended. Seventy-five communion and it was the largest feast ever held here. We enjoyed having with us visiting brethren and sisters, and especially the ministering brethren. Bro. Thorne gave a very good talk to the children and parents on "The Cigaret and Tobacco." An Easter program was carried out by the younger members. May 14, at our regular service, three came forward and were baptized in the evening.—Bertha Williams, Hicksville, Ohio, May 17.

Jonathan Creek.—On Sunday, May 7, an all-day Institute was held with the brethren from Greenwood and Gibson. Present, Bro. Chas. D. Bonnick, Bro. L. W. Shultz and Sister Zuma Heestand, our District Sunday School Secretary, were with us to conduct this Institute. The meeting was full of interest from the beginning. We feel very fortunate in having with us such brethren, with their varied experience and masterful knowledge of their subjects. The inspiration they have given us is a matter of vision or service. On Sunday, May 14, as is our usual custom, the service was in honor of "Mother." Mr. M. D. Cracker, West Sule Y. M. C. A. Secretary, Cleveland, gave the morning address in honor of "Mother." In the afternoon Mrs. Ward, a Y. W. C. A. worker from Columbus, Ohio, addressed the "Mothers and Daughters' Meeting." She talked concerning the present conditions of society and pleaded with the mothers to do more careful home training. Mr. Cracker addressed the Fathers and Sons' Meeting, using for his thought: "The Rules of the Game," in which he made an earnest appeal for right living. All of these meetings were well attended by the members, as well as of those from the neighboring churches.—Estella M. Leckrone, Glenford, Ohio, May 20.

Potsdam.—The Ludlow and Salem congregations held their combined council at the house in Potsdam May 20, with Eld. Newton Bunkley presiding. Bro. Van B. Wright, of Peebles, Ohio, gave a short talk. Three letters were received and seven granted. It was decided to have a Fourth of July meeting at the Pittsburgh house. A small portion of the Prices Creek territory was transferred to the Ludlow church for the benefit of some members living near Pittsburgh. Bro. O. P. Haines will begin a series of meetings at the Potsdam house Sept. 3. A collection was taken for the "Messenger" fund.—Mary Weisenberger, Laura, Ohio, May 25.

Tuscarawas held council at the Eden house May 16. It was decided to hold our love feast on April 24. Bro. Strausbaugh gave us a good talk on the Forward Movement. We are enjoying some fine sermons by Bro. Kreiger, who is filling Bro. Ora Oelbauer's place.—Mrs. Cathrine Paulus, East Sparta, Ohio, May 24.

OKLAHOMA

Guthrie church held a very spiritual love feast May 7, at 7:30 P. M. Bro. Small, of Oklahoma City, officiated.—Goldie E. Gripe, Guthrie, Okla., May 20.

PENNSYLVANIA

Ansville congregation held its love feast May 6 and 7, with Bro. S. S. Eschelman, of Chiques, officiating. During the service our elder, Bro. Gingrich, received seven new members by letter, which we are glad as many have left our congregation. Our love feast was well attended and we heard some rich sermons in the German and English language by our visiting brethren.—Florence Keller, Cleona, Pa., May 20.

Connellsville.—We just closed an interesting series of meetings, conducted by our pastor, Bro. J. A. Buffenmyer. As a result ten were added to the church by baptism. We held our love feast May 21, with eighty communicants present. The work is moving along nicely and the outlook is encouraging.—Mrs. J. A. Buffenmyer, Connellsville, Pa., May 20.

Elk Lick church met in members' meeting April 8, with our pastor as moderator. A committee of two was appointed to look after the needs of a poor sister. To provide her with food supplies, the members contributed generously. Our love feast will be held sometime after the Annual Conference, preceded by a two weeks' series of meetings, with Bro. John R. Snyder, of Huntington, Pa., as evangelist. April 16 the Mission Band of Blue Ridge College gave an interesting program. April 30 Bro. W. J. Hamilton, our Field Secretary, gave us a splendid address on "Ten Commandments of the Sunday-school." We have planned a Vacation Bible School, to begin sometime in the near future.—Mrs. Lloyd Vought, Meyersdale, Pa., May 21.

Maple Spring church met in council May 6, with Bro. N. H. Blough presiding. Saturday evening, May 13, Bro. Silas Hoover gave us a good sermon, also on Sunday morning, prior to our communion, which was held in the evening. It being Mothers' Day, Bro. Hoover spoke very fittingly to the mothers. Our feast was largely attended. Bro. Hoover officiated. Seven of our Sunday-school scholars were baptized on Sunday before the feast. Our Aid Society furnished a room in our Old Folks' Home at Scalp Level.—Mrs. Anna Rummel Kaufman, Hollsoppe, Pa., May 20.

Parker Ford.—On May 6 we held our love feast and communion service, which were well attended. We were pleased to have with us Brethren H. C. Early, H. S. Replogle, H. V. Slawter and A. C. Coffman. An offering was taken for the Near East Relief. Sunday morning we felt it a great privilege to have Bro. Early preach for us. He delivered a wonderful sermon on "Regeneration." Mothers' Day was observed by a special program.—M. Edith Penny-packer, Parker Ford, Pa., May 22.

Philadelphia (First Church).—We held our quarterly church council April 24, with Eld. M. C. Swigart presiding. Our pastor and wife will represent us at Annual Conference. We will begin our Daily Vacation Bible School June 26, to continue for three or four weeks. Easter Sunday was a busy day. The program was appropriate for the occasion. At the close of the evening service three young ladies were baptized. Since then one more has been added to the church by baptism. Our pastor has given us a series of Sunday evening sermons on the Holy Spirit. At our midweek prayer service we are following the same theme. These are very helpful and inspiring.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 17.

Smithfield church met in council May 6. The meeting was called to order by Eld. W. H. Holsinger. Arrangements were made for our love feast, which was held on Sunday evening, May 7, with Bro. Holsinger officiating. There was a good attendance and the best of order prevailed, showing that all were interested in the service, and felt keenly the responsibility we owe our Master.—Clarence L. Smith, Martinsburg, Pa., May 21.

Spring Grove.—Our love feast was held May 6 and was well attended. We were glad to have with us Brethren Martin Ebersole, S. N. Wolf, Geo. Wolf, A. W. Zuck and J. Bitzer Johns. Bro.

Ebersole officiated. In the afternoon of May 14 a Mothers' Day program was rendered by the Sunday-school, which was greatly enjoyed by all.—Virginia R. Wanner, Ephrata, Pa., May 22.

Welsh Run.—Our series of meetings, conducted by Bro. D. K. Clapper, closed May 19. Bro. Clapper preached the Word with power to an attentive audience each evening. The attendance and interest were splendid throughout the meeting. Five have been received into church fellowship. May 20 we held our love feast, which was indeed a spiritual service. May 21 Brethren Jacob S. Keller and C. E. Martin were ordained to the eldership. The services were conducted by Brethren Casper and Bowler, the elders preached an inspiring sermon to a large audience. We feel that through the inspiration which Bro. Clapper has brought us, we shall be able to do better work for our Master and to live better lives.—Mrs. N. A. Winger, Mercersburg, Pa., May 23.

VIRGINIA

Brick.—Our members' meeting was held May 7. Bro. B. E. Barnhart was chosen as director of the Forward Movement campaign. The church selected Bro. J. B. Peters as delegate to Annual Conference, with Bro. J. W. Barnhart, alternate. May 13 the members enjoyed a love feast. It was our pleasure to have Eld. Moherman, of Daleville College, with us. On Sunday he gave us a splendid Mothers' Day sermon. Easter Sunday we had with us Bro. Elbert Woodie and wife. We enjoyed Bro. Woodie's message to us. A few weeks ago Bro. S. H. Flora, a member of the Sunday School Board of our District, was with us. His message to the Sunday-school was to use home talent and conduct all the Vacation Bible Schools possible. At the preaching hour he brought a forcible message to the parents. We are very glad to report the promise of Eld. H. C. Early to be with us during part of August in revival services. We are also expecting Bro. L. A. Bowman to begin a series of meetings at the Bonbrook church during the last weeks of May.—Edith E. Peters, Wirtz, Va., May 20.

Laurel Branch church met in council May 20, with Eld. G. W. Hylton as moderator. One letter was granted. Bro. L. D. Bowman was chosen delegate to Annual Conference. On the Sunday following we met for Sunday-school and preaching. Then the Sunday-school went to the Low Gap of Willis Ridge for picnic. The mountain was beautifully covered with rhododendrons and wild honeysuckle. The day was enjoyed by all. Surely God has given us many beautiful things in nature, to make this world a better home for man. We were favored by a week-end Bible School May 7, conducted by Dr. Moherman and Prof. Dove, of Daleville College. They brought us many good things. The Deputation Team of the College was with us May 18.—Julia Bowman, Floyd, Va., May 22.

WASHINGTON

Seattle.—Our two weeks' series of meetings closed April 30. We held the love feast on the 29th, with a good representation of members present. Bro. Geo. Carl and wife, of Portland, Ore., labored very much with us, and his sermons aroused a deep interest among the people. During the meetings six were baptized and one was reclaimed. A splendid program was given by the Sunday-school children on Easter morning. The Sunday-school is progressing nicely, with Bro. F. F. Dull superintendent. A goodly number of members from this church will attend the Sunday-school and Christian Workers' Convention, of Western Washington, to be held in the Tacoma church May 21.—Mrs. Florence Gish, Seattle, Wash., May 17.

WEST VIRGINIA

Mt. Union congregation met in a called council May 18 at the Wiles Hill house, to make arrangements for our love feast. It was decided to have a few days' meeting, beginning June 1, and closing Sunday morning, June 4, followed by a love feast on Sunday evening, with examination services beginning at 6 o'clock.—C. C. Sterner, Morgantown, W. Va., May 22.

WISCONSIN

Stanley.—Baptism was recently administered to four earnest persons, and six others have been added to our congregation by letter. There is a good attendance at all our services, and we are anticipating a prosperous season of church work this summer. Through the preaching of Eld. Clyde C. Cripe, of this place, the cause is being gratefully built up again in the country church.—Worden. He and the writer exchanged pulpits a few Sundays ago. Bro. Cripe is to be presiding elder there, and each Lord's Day now he makes the round trip of twenty miles from his home, to minister to them with the Word. Some of us will be in attendance at the forthcoming Conference at Winona Lake.—Ralph G. Rarick, Stanley, Wis., May 24.

ANNOUNCEMENTS

LOVE FEASTS

Colorado	June 24, 10 am, Beaverton.
June 4, Fruita.	June 24, Durand.
June 7, 4 pm, Denver.	
Idaho	June 3, Jewett.
June 7, Clearwater.	June 24, Worthington.
June 10, Moscow.	
June 10, 8 pm, Winchester.	Missouri
Illinois	June 3, Smith Fork.
June 3, Hickory Grove.	June 3, 7:40 pm, North Bethel,
June 3, 4, 1:30 pm, Waddams	near Mound City.
Grove.	Nebraska
June 5, 7 pm, Okaw, Centennial	June 4, 7 pm, Falls City.
house.	North Dakota
June 6, 10 am, Astoria.	June 24, 6 pm, Kenmare.
Indiana	Ohio
June 3, 6 pm, Middle District.	June 3, 10:30 am, Silver Creek.
June 3, 7 pm, Monticello.	June 3, 6:30 pm, Greenspring.
June 3, Tippecanoe.	June 3, 6 pm, Bear Creek.
June 3, Kilbuck, Antioch house.	June 17, Canton Center.
June 3, Middlebury.	June 24, 10 am, Richland.
June 6, 3:30 pm, Bauge.	June 24, Tuscarawas.
June 4, Kewanna.	Pennsylvania
June 17, Cedar Lake.	June 3, Mt. Olivet.
June 18, 7 pm, Flora.	June 3, 1:30 pm, Spring Creek.
June 24, Camp Creek.	June 3, 2 pm, Ridge.
Iowa	June 3, Mechanic Grove.
June 3, Kingsley.	June 3, 4, 1:30 pm, Spring Creek,
June 3, 7:30 pm, Franklin	at Hershey.
County.	June 4, Antietam, Welty house.
June 3, Greene.	June 4, 6 pm, Elbethel.
June 3, 4, Indian Creek.	June 4, Lewistown.
June 17, 18, 7 pm, Panther Creek.	June 4, 6 pm, Snake Spring Val-
Kansas	ley.
June 3, White Rock.	June 4, Meyersdale.
June 3, 7:30 pm, Chapman	June 4, 9 pm, Lower Cumberland,
Creek.	Mohler house.
June 4, Garden City.	June 4, 6 pm, Middle Creek.
June 10, Prairie View.	June 10, 2 pm, Springfield, Spring-
Maryland	field house.
June 3, 4:30 pm, Long Green	June 11, Farmers Grove, Perry
Valley.	congregation.
Michigan	July 2, Hostetter.
June 3, 10:30 am, New Haven.	Virginia
June 3, 10:30 am, Lake View.	June 3, 5 pm, Unity, at Bethel.
June 17, 10:30 am, Zion.	West Virginia
June 17, 7:30 pm, Crystal.	June 3, Thonapple.
	June 3, 2 pm, Berkeley.
	June 4, Mt. Union.
	June 25, Shiloh.

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"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Conference and the Colleges

It is fourteen years since the Conference appointed our first General Educational Board, though the word "General" was not in the official title at that time. That was not the beginning, however, of Conference supervision of our educational interests. For some years before that we had the visiting committees for the several schools. But it was the beginning of a new epoch in our school history and in the relation between the schools and the Brotherhood as a whole.

The appointment of one general board gave a new dignity to the standing of the colleges. The church began to feel that these were a part of her very self. That feeling has grown until the old distinction between "church men" and "school men" has faded out. Now we all belong to both classes. Rather, the two classes have become one. The college constituency is simply the church engaged in the work of Christian education.

The feeling which led to the appointment of this board and the chief purpose in it are disclosed in the following paragraph from the Conference action pertaining thereto:

All questions arising as to teachers, textbooks, courses of study, athletics, church government, morals and religion, in connection with the several schools, shall be referred to the Educational Board for decision.

That was a fairly good-sized assignment. It said more than was really intended, but there was no mistaking the main idea. "All questions" meant only all questions having a bearing on the moral and religious influence of the schools. The entire provision was a recognition of the perils incident to intellectual culture and an effort to safeguard the church against them.

That the culture of the mind is attended with certain dangers is unquestionably true. There is the danger of conceit or pride, due to a feeling of superiority over those whose educational advantages have been less. In scientific and philosophical studies, where the laws of nature and of the human mind are sought out, there is a temptation to confuse methods and conditions with

causes, and thus to forget God. And there is always the temptation to exalt the intellect at the expense of the moral and spiritual nature. There is the danger, too, of distorted emphasis—becoming lopsided through fascination for one subject or idea to the neglect of other lines of thought, essential to a sane balance.

All this and more is true, and a proper subject, therefore, for attention. But there is another thing just as true and just as important, which is often overlooked. Safety does not lie in shunning mental culture because of the dangers involved. Ignorance can be just as conceited and lopsided as knowledge and is generally much more so. Hostility to scientific learning is the father of all sorts of soul-stifling superstitions. The chains of illiteracy are a greater foe to human welfare and to true religion than the blunders of misguided culture. A man can escape the danger of swallowing unwholesome food by refusing to eat at all, but he doesn't gain much by that course. There is a wiser way.

The Conference has adopted the wiser way. It encourages education and strives to make it wholesome. It has succeeded to an admirable degree. The schools have done well in this. The agent of the Conference—the Educational Board—has done well in fostering the spirit of consecration to Christ and the church in the schools, and in constructive and coöperative effort to this end. In this regard, at least, our schools will bear comparison with any in the land and are a great credit to the church.

In 1916 the Conference adopted a new "Constitution" for the Educational Board, in which its duties are defined more exactly. We give here the more important paragraphs:

The Board shall have a moral and spiritual oversight of the several schools and shall labor to keep them in harmony with the principles of the church. The Board is given the right to investigate such questions as teachers, textbooks, courses of study, athletics, etc., so far as these questions affect the moral and spiritual welfare of the school. The Board shall have the power to make all decisions operative in these matters. The school shall make full, written reports to the Board as often and of such nature as the Board may require.

The Board shall give earnest thought to the needs and mission of our schools. It shall give all the encouragement it can to the work of education in the church. It may do this by articles in the church publications, by educational programs at District Meetings and at the Annual Conference and in any other way it considers advisable. The Board should be the leader of educational thought in the church.

Here we have both the protective and constructive aspects of the duties of our General Educational Board clearly set forth. It will be seen that its privileges and responsibilities are great. The Conference has taken seriously its relation to the colleges and has made ample provision for promoting and safeguarding our educational interests.

It is in harmony with this provision that the Educational Board has a special message for our readers this week, relative to the observance of Education Day, and that we are able to present, along with this, several other excellent articles on the same general theme.

The Conference, the Board, and the schools deserve the hearty support of every member of the church, in their earnest efforts to carry on the great work of true Christian education.

The Grace of "Contented Eagerness"

We do not know what spiritual genius coined the phrase but he ought to have a unanimous vote of thanks for putting so happily and succinctly one of the most

vital truths of life and religion. It is a rebuke to the restless fussiness which mistakes itself for work, as well as to that sham variety of trust in God which is nothing but plain laziness.

Contentment is a great virtue but not the kind which sleepily resigns itself to evil conditions, which could be remedied. That blessed grace belongs, of right, only to those who are alert to every chance to make things better.

And eagerness to make things better is useful only when mixed with a good supply of trustful patience. And happy only then, besides. Feverish anxiety is a hindrance both to progress and to peace.

"Contented eagerness" points the answer to the questions which have gathered about the doctrinal contention as to the relation between grace and works. God helps those who try to help him.

What Jesus Taught About Fair Wages

Isn't it fine to see how the principles which Jesus taught are steadily working their way into modern civilization?

You know we once thought that laborers ought to be paid in proportion to the work they do, but the conscience of society is getting a little uneasy on that point, and is about ready to admit that at least two other factors should be considered, the laborer's opportunity to work and the needs of his family. It doesn't seem quite right to us, any more, to pay a man so much a day or week, regardless of how many days or weeks we give him a chance to work, and regardless of whether he has anybody to support besides himself.

That idea is not so new, however, as we supposed. Jesus said his Kingdom was like a man who paid some of his workmen as much for an hour's work as he had agreed to pay and did pay others for a whole day's work. But those men would have gladly worked all day, the story tells us, if they had had a chance. And so the landlord paid them according to their use of their opportunities. And wasn't their rent piling up just the same, while they were waiting to be hired? And their family grocery bills? The landlord was more to blame for their idleness than the laborers.

Anybody who is interested in the labor problem or any other problem of human relationships could get many a useful hint from a close study of the teaching of Jesus.

Let's Keep the Standard High

SUBMITTING an article for publication, some time ago, a contributor accompanied it with this note: "Do not publish it if it savors of unwholesome combativeness. I do not believe that any Christian conviction I hold is worth an un-Christlike fight."

That was fine and the more so because the article to which it referred was such a splendid example of forceful argument in defense of a Christian conviction without any "unwholesome combativeness."

Christian convictions are certainly worth fighting for, but there is no need for this to be done in an unchristian manner. When we see the mud-slinging and the personalities in which some Christian (?) journals indulge, we feel a just pride in our MESSENGER contributors, in this respect. They can differ in judgment without forgetting that they are Christians and without questioning each other's motives. The exceptions to this rule are so slight as scarcely to deserve notice.

It would grieve us much to think that the MESSENGER could ever descend to the low plane of personal controversy occupied by certain periodicals which come under our frequent notice. But we expect to be spared that sorrow.

CONTRIBUTORS' FORUM

Facing Facts

BY A. J. BRUMBAUGH

WHEN we pause, for a moment of serious contemplation of the day in which we are living, we must realize that never before have such stupendous problems, as now face us, confronted this nation. In three-score and ten years, within the memory of men living today, the self-sufficient household, with the necessary arts and crafts sheltered within its walls, has been supplanted by million dollar corporations, concentrating industries and giving rise to our immense cities. This invasion of our fireside by organized industry has revolutionized family life and has undermined the stability of the home. Its influence has gone beyond the home and has affected social standards and educational ideals.

The transition from the horse-drawn implement to the tractor and gang plow, from the old phaeton to the touring car and sedan, and from the weekly mail by stage coach or on horseback to the radiophone, has been so sudden that we can not comprehend its significance. In an effort to adjust ourselves to these new social and industrial conditions, we have become bewildered. While the masses are rushing onward, a few are really thinking for themselves and are asking: "Where are we going?" When we soberly face the facts, we must admit that our moral concepts have been shattered because we have not been able to adapt ourselves to the new conditions which have come upon us.

No other evidence is needed, to emphasize this fact, than an observation of conditions as they are. Our young people laugh at the queer dresses with large sleeves, tight waists, and hoop-skirts which their grandmothers wore in their girlhood days, but we are embarrassed and ashamed because of the immodesty, even indecency, prevalent today in response to the dictates of fashion.

Young life has always been vigorous and active, romantic and emotional. Once the fireside gatherings, the singing schools and community activities gave expression to these tendencies. But in a commercial age, the natural inclinations of youth have been capitalized and for wholesome enjoyment has been substituted amusement which brings financial profit to its promoter, stirs the passions and destroys the ideals of its subject. Mr. Will H. Hays, former cabinet member and now president of the Motion Picture Producers of America, made this statement in an address to the publishers of the United States: "Don't forget that the quick way to the brain is through the eye. . . . Obviously it is true that the influence of the motion picture on our national life is indeed absolutely limitless—its influence on our taste, its influence on our conduct, its influence on our aspirations, its influence on our youth and its consequent immeasurable influence on our future." How completely is this statement verified in the questionable conduct and improprieties, which are altogether too frequent among our boys and girls! Nor is it surpris-

ing that from fifteen to twenty-five per cent of our homes are disrupted when infidelity is the most prevalent theme of popular fiction and pictures.

Our nation felt impelled, a few years ago, to demand that outraged womanhood and childhood should be defended, but at the same time it has permitted the bodies and souls of its precious youth to be impaired and jeopardized by the great tobacco trusts.

In a word, the first fact which we must face is, that our industrial and social transformation has been ac-

and religion, too many scientists have neglected the latter and have tried, through their own efforts, to be gods instead of recognizing the supremacy of God in the laws of the universe. Extreme materialism is inevitable unless the minds of our boys and girls are directed by men and women who believe in God. The church must save itself from materialism by saving its young people from the insidious influence of pure materialists.

Not only has there been a conflict between science and religion, as it manifests itself in a trend away from God, but also as it relates to ideals of service. It is inevitable that a materialistic age will stress the economic side of life. It has long been thus. A wise philosopher of the early church said: "The love of money is the root of all evil." The prophet Isaiah rebuked his generation for adding farm to farm and building luxurious homes, resplendent in tapestries and ivory. Jesus bade the rich young ruler to dispose of his possessions and to begin doing charity work.

Not long ago a young Jew, a student in one of our large universities, while talking with several divinity students of the same institution, said: "My philosophy is to get all I can out of life. I can't get the viewpoint of service which some seem to hold." The viewpoint of service comes only through contact with Jesus, an experience foreign to a Jew. But is it not true that even Christians are in danger of losing the ideal of a life of service? This will be increasingly true unless service is emphasized more in home, in school and in the college life of our young people.

In view of these facts, viz., the changing and undetermined moral standards, the supposed conflict between science and religion, resulting in a tendency toward materialism, and the substitution of economic ambition for sacrifice and service, it behooves us to give careful consideration to the educational institutions of our church, as one of the avenues through which these conditions may be counteracted and rectified.

The universities of America have experienced a phenomenal growth during the last few years. This speaks well for the increased desire for higher education by our young men and women. However, because of the moral chaos in which we find ourselves, it also presents grave dangers. The age of graduation from high school is rapidly declining, so that many boys and girls are ready to enter college at the age of seventeen or eighteen. If they enroll in the university, they become one among ten thousand or more. University authorities can not and do not pretend adequately to safeguard the moral life of ten thousand students. Most of our State institutions not only do not but even dare not give religious instruction. Dean

Davenport, of the University of Illinois, in speaking of this condition, says: "But what is the young collegian to do, and where and how is he to get this information and instruction? No courses are offered in the curriculum, even as electives; besides, it is laid down as an unwritten law that the state must not teach religion." A writer in the *Literary Digest*, quite recently said:

"America's greatest peril is the spiritual neglect of

Education Day

Sunday, June 25

WHY do we have an Education Day? For the same reason that we have special days for other causes. Usually we set apart a special day or days for missions, for Children's Day, for Mothers' Day, and other special days of the church calendar.

Christian education is the foundation of all our church activities, and the only way to develop Christian character. Education Day is set apart to promote Christian education through our church colleges.

It is expected that on Education Day—the last Sunday in June—special sermons will be preached, setting forth the value and importance of our colleges for the promotion of the Kingdom of God and the work of the church. The Sunday-school lesson for that day is also selected for the same purpose—to emphasize the place of education in religion. Likewise the Christian Workers' program is planned with this object in view.

One of the important features of Education Day is the special offering for the aid of students who are preparing for the ministry or mission field. These offerings should be sent to the college in whose territory the churches are located. That is, all churches in the McPherson College territory should send their offerings to the treasurer of McPherson College, and likewise the churches in the other school territories, to the college which belongs to them. All this money will be used for this one purpose only—to aid worthy students who are preparing themselves for the work of the church. We need much more than has ever been received. The great majority of the students, who go into the work of the ministry and missions, are limited in means, and their preparation is seriously delayed or handicapped without this aid. The offerings should be generous, and all churches should participate in this service.

Most of our colleges were founded by persons of great vision and faith. They saw the need for schools that are under the control of the church for the training of our children. Gradually the church saw the benefit of these institutions and one after another has been taken over by the Districts, until now nearly all of them are definitely OWNED and CONTROLLED by the church. Just as the church owns and controls her mission work, so she owns and controls the colleges. She, therefore, should not neglect these institutions. Education Day gives the opportunity to enlighten the churches on the work—the need and the benefits of higher education through our own colleges.

It is becoming clear to all that religion is not inherited. It must be taught, and our teachers and preachers must be trained for their work. They can not impart what they do not know. Further, they can not get this training from pagan institutions. Many of our greatest authorities are recognizing that the present civilization is a mixture of pagan and Christian ideals. The pagan ideal is POWER and PLEASURE. The philosophy of Nietzsche gave expression to a very common trend of thought in the nineteenth century. This paganism has permeated all life—our politics, economics, literature, public morals, and even religion. The world war was caused by this paganism in our modern life.

The hour is here when the believers in Christ must break with paganism, and create a life in harmony with Jesus Christ. There is no other hope. We, therefore, must have our own schools to educate our children in the ideals of Christ. The church can not hope to save her children unless she educates them herself. Our colleges are equipped to give a liberal education—one that will train young people for leges are equipped to give a liberal education—one that will train young people for teaching, for business, for music, etc., as well as for the ministry. A Christian college is the creation of the proper environment for the development of Christian character, and the training for efficient service. A Christian college has Christian teachers, a Christian atmosphere, religious services, and Bible study, so that the whole preparation for life can be made under such wholesome conditions that the Christian character is the natural and normal result. I do not know of a single person who ever graduated from any of our colleges that was not a believer in Jesus Christ. The fact that nearly fifty per cent of all these graduates are in church work, and the rest are pillars of the church, is sufficient evidence of the worth of our colleges. But if this does not satisfy, contrast these results with a certain university that I know, where a careful canvass showed that only three per cent of the graduates did any kind of church work, or even attended church.

The crisis is on—Christianity or Paganism? If you believe in Christ, then make Education Day one of the biggest days of the year:

1. Preach educational sermons.
2. Make the Sunday-school an inspiration for education.
3. Make the Christian Workers' Meeting a testimony meeting for our schools.
4. Take up a big offering and send it to the college in your territory, to aid worthy students for the ministry.
5. Send the names of all prospective students to your college president.
6. Always urge the young people to attend our own colleges, and especially on Education Day pray for and urge our young people to attend our colleges.
7. Do not forget to pray for our schools, for the faculties and trustees, and all who are responsible to carry on the work.
8. Show how the whole work of the church is linked up with our schools. There can be no forward movement in missions and Sunday-school work unless our colleges are making equal progress.
9. Show the need for endowment, and urge people of means to share their wealth with our Christian colleges.

These are some of the things that ought to be done on Education Day.

In behalf of the General Educational Board,

D. W. KURTZ, Chairman.

accompanied by a moral revolution in which we have not yet found satisfactory standards.

A second consequence of the changes, which have come upon us with such tremendous force, is a reconstruction of educational ideals. This is preeminently an age of science, yet science and Christianity have been so intolerant of each other that many have concluded they can not abide in the same institution. Because of this supposed inconsistency between science

her childhood. Spiritual illiteracy is the forerunner of moral bankruptcy and decay."

Two courses of action present themselves: The church may establish itself near the campuses of the universities, there ministering to the moral and religious needs of the students, as far as possible, or it may take charge of its young people through its own colleges, giving them sound moral and religious convictions, so that they may more safely attend larger institutions for specialized work. The former plan is impracticable for the Church of the Brethren. We have our colleges, where living conditions can be definitely controlled, where a personal contact can be maintained between Christian teachers and students, and where the religious life of our young people can be carefully directed, so that they may enter society as positive forces in correcting the general decline in social morality. It is our responsibility to foster these institutions, so that they may render the largest possible service to the church.

Permit me to say in passing, however, that the conditions existing in many of our high schools are making it increasingly difficult to maintain the highest standards in our own colleges. During the high school age youth is particularly open to outside impressions and influences. Consequently, he too often enters college, not with the moral ideals of his home, but of his high school gang. The decline of the preparatory departments of our colleges has seemed inevitable, but thinking parents must recognize the value of having their children secure their high school education in a Christian environment. Our colleges must, of necessity, become reformatory unless conditions in many of our high schools are improved.

If our colleges properly discharge their duty of giving their students high moral ideals and definite religious instruction, we shall find many of our young people dedicating their lives to sacrificial service rather than to selfish gain. In the church, commonly known as Disciples, only ten per cent of the college students attend their own schools, yet from this ten per cent come eighty per cent of their church leaders. In the Southern Methodist church over eighty per cent of the hundreds of missionaries, whom they have sent out, attended Methodist colleges. Even more convincing are the facts which obtain in our own church. Most of our missionaries, at home and abroad, have given themselves to serve through the colleges which they have attended. This is the part which the colleges should take in promoting the work of the church.

One distinct field of service, for which our colleges should provide more specific training than they do at present, is rural leadership. Much is being said about the decline of the rural church. If, what is said, be really true, we may account for the existence of such a condition, in part, by the type of education which we have been giving our young people. Our high schools look forward to higher institutions, or to the trades and professions. Our colleges, in turn, are fitting their students too largely for activities not distinctly rural.

There is another side to this question: If our rural churches will encourage some of their young men and women to train themselves for leadership and, by aiding them in securing an education, establish a claim to their services when they are through college, they can provide for themselves a leadership of which they may well be proud.

In view of these facts, what shall be our policy relative to our colleges? Their past history has been marked by sacrifice, toil and prayer which has been too little understood and appreciated by most of us. Nearly all of them have trembled, at times, under impending calamity. If they are to render to the church their best service, their future must be more definitely planned. Sympathy and admiration for sacrifice and service, on the part of pioneers in higher education, are helpful, but they do not raise the standards of efficiency in our colleges unless they find expression in some very substantial form.

Were we to determine what shall constitute satisfactory standards for an efficient college, we would probably have widely diverging opinions. As it is, these standards are determined by various organiza-

tions of colleges and educational leaders. These criteria, imposed as they are from without, seem unjust at times, yet, I believe, they are proving a stimulus to us, to do what would otherwise seem impossible. If they are not met, even though our moral standards are high and our religious instruction is the best, our colleges are rated as inferior, second or third class. An unaccredited college has about the same power of drawing and holding our young people as has an unaccredited high school when one fully accredited is within reach. We dare not and would not ignore these standards, therefore it becomes our problem to reach them as quickly and completely as possible.

We may summarize the most important conditions to be met as follows: A plant and equipment, adequate to take care of the students enrolled, a faculty made up of men and women, thoroughly trained in the fields in which they teach, and an income sufficient to provide fair compensation for teachers, and to meet general operating expenses. In its final analysis this becomes a question of money.

The present standards of most of the associations of colleges require an endowment of five hundred thousand dollars or its equivalent. This means that our colleges should receive each year a combined income of \$250,000, in round numbers.

When we think of this merely in terms of dollars, it sounds almost appalling, but should it? Think with me, for a moment. Statistics show that about ten and one-half billion dollars are invested in automobiles in the United States. This is an average investment of \$100 for every man, woman, and child. If the members of the Church of the Brethren own their share of these cars—and I believe they do—the interest on the amount of money, we have invested in cars, at the rate of five per cent, will amount to approximately \$500,000. This does not include loss through depreciation or money spent unnecessarily in their operation. Is it possible that we are placing so much more emphasis upon personal comfort and luxury than we are upon the training of our young people for service and leadership in the church? A thousand dollars invested in an automobile will last five years, but a thousand dollars invested in preparing men to serve humanity in the name of Jesus Christ, will last for eternity.

We are facing tremendous facts today. Our social order is enveloped in moral chaos, our thought is becoming materialistic, and our ideals are becoming commercialized. The church is called upon to use every means to reestablish and maintain righteousness. One of its most effective avenues of work is through the institutions in which leaders for religious and civic activities receive their training, inspiration and ideals. Let us pray to God for vision and wisdom in directing the work of these institutions!

Mount Morris, Ill.

Why the College?

BY J. S. NOFFSINGER

DID you ever think that the grand and ever-active life of God himself is that of a wise, infinitely tender, and ever watchful Educator of all his children? He made the universe, in order to people it with happy, intelligent beings, fashioned in his own image. And once having made the theatre for their action, and themselves to occupy it, nothing remained save to develop and perfect them for his own communion. Thus the very end of creation itself is education, and the glory of God, as a Creator, terminates in his glory as an Educator. Surely, what engages his great attributes and resources, at all times, may well employ ours; and what suffices to fill his boundless nature with joy, will certainly suffice to fill our own. It seems to me that this was the business of which the Great Teacher spoke when he said to those about him, "Wist ye not that I must be about my Father's business?" And this is the work to which he alludes at another time when he said: "My Father worketh hitherto and I work."

In the realm of nature we find that all the vitality and vigor of a plant, when in its perfect bloom, is spent in preparing the way for the life of its suc-

cessor. Even so the proper function of each generation consists in laboring to prepare the next generation to fill worthily the place which is made vacant, and to do worthily the work dropped into their hands.

The highest results of any form of civilization are in its system of training, and likewise the brightest and topmost flower of Christianity also ought to be found in its system of education. This system of education is not the narrow, traditional one of training men for loyal church membership, nor even that of primarily rearing men to serve the church, for men are not saved because they are loyal to the church, but rather are they loyal to the church because they are saved.

The church has no right to ask that men and society exist to maintain it, and be modified to suit this purpose, but, on the contrary, the church exists as an instrument for the saving of men and society, and of men in society. The great problem, therefore, is not that of raising up men to save the church, but that which is fundamental—the religious training of men which leads to their salvation and, incidentally, to the saving and strengthening of the institution through which they work—the church.

In the great economy of God the fundamental organization for religious training is the home. It is not possible to lay too much emphasis upon this point as a strategic center. We have made a grievous mistake in permitting the home to fail to function in such a large measure, thereby giving to our young such poor substitutes as are found in our organized efforts, outside the home, in the elementary, secondary and Sunday-schools, and in our colleges and universities.

Recognizing this limitation, we desire, at this time, to consider only the college—its field and its function in our organized efforts outside the home. Its field and function are usually misunderstood. Negatively stated, it is neither that of the public school nor of the university. The public school must be, essentially, a grind on facts and principles, the full significance of which the child can not appreciate, and which, consequently, must appear hard, dry and dull. It deals only with the essential, rather than with the accidental elements of social communion. The public school brings the large world to the child's small mind and gives him that for which he has no conscious desire. The university presupposes the enlarged mind, which it applies to some small section of truth, such as medicine, engineering, astronomy, or history, because of an intense human interest in these narrow specialties.

The field of the college lies between that of the public school and the university. Many of the so-called colleges of our country are in type more nearly like the public school. Its professors are primarily school-masters, teaching several subjects, mainly by the school method of recitation from the book. Laboratory work is confined chiefly to prearranged illustrative material, etc. On the other hand, there are some colleges which are in reality university-colleges. So far as immature students are concerned, the distinctive mark of these colleges is the application of methods of instruction and discipline which are adapted only to the mature. Their instruction is given in large lecture courses, with little or no personal interest, on the part of the instructor, in his students, or required reaction on the part of the hearer.

The true function of the college is not in mental training, on the one hand, nor specialized knowledge on the other. Incidentally, it may do a little of both, but its ideal function is to give its students a philosophy of life through the study of great subjects, under broad teachers, in a liberty which is not license and a leisure which is not idleness—conscious that they are critically watched by friendly eyes, too kind to take unfair advantage of their weakness and errors, and yet too keen ever to be deceived. It places the student on the plane of social equality with the best people he shall ever meet, and inculcates a spirit of helpfulness toward the lowliest with whom he will ever come in contact. It gives to the church ministers who can do more than turn the cranks of ecclesiastical machinery, and repeat ritualized tradition—prophets who gain first-

hand contact with the purposes of God. It trains men and women who will give to domestic and social life that unselfishness and geniality which comes of having lifted the mind above the selfish, the artificial, the petty, into sincere and simple intercourse with the good, the true, and the beautiful. It opens the mind to the great departments of human interest, the heart to the great spiritual motives of unselfishness and social service, and the will to opportunity for wise and righteous self-control. In view of this, no college can be a true college unless it be Christian.

If acceptable worship, in a large measure, depends upon right relations toward our fellow-man, then is the true college a worthy handmaid of religion, for its conscious ideals are to weigh material goods in the scale of personal values, and measure life by the standard of love; to prize wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the good it can give, and station for the good it can do; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed; to serve Christ wherever a sad heart can be made happy or a wrong set right; and to recognize God's coming Kingdom in every institution and person that helps men to love each other.

Brooklyn, N. Y.

Nineteenth Annual Convention of the R. E. A.

BY J. E. MILLER

RECENTLY I was privileged to attend the nineteenth Annual Convention of the Religious Education Association, which was held in Chicago. There was a large attendance at this meeting. The general theme for the Convention was "Week-day Religious Instruction." Although I have been a member of this Association for some time, and receive its magazine regularly, this was the first time I attended its Annual Convention.

It was very apparent that there was a general interest in Week-day Religious Instruction, on the part of the Convention. It was equally apparent that the membership was not a unit, as to what this Week-day Instruction should be. The membership being made up of all phases of religious beliefs, naturally had different aims and different methods, in reaching the desired end. Some of the speakers were conservative, holding to the evangelical lines of belief and practices of religious education, while others were liberal and presented that which fully satisfies the most liberal.

A large number of towns and cities are, at present, conducting Schools of Religious Education. Some of these are of the denominational type and some of the community type. It would seem as if each community must settle for itself which type of school best meets its needs. Where the denominational type prevails, each church has greater liberty to teach its own faith. Where the community type prevails, naturally only the general beliefs held in the community are to be presented.

Perhaps I can illustrate this best by mentioning the extreme views, presented on the floor of the convention. One minister spoke of the splendid success of their community school, in which were represented Protestants, Catholics, and Jews. In order that harmony might prevail, he stated that in that particular school they did not make use of the name of Christ, nor did they do such teaching as would be objectionable to any of those participating. He was immediately followed by another speaker, who stated that he did not want to be associated with a School of Religious Instruction, from which the name of Christ is excluded. Both speakers had their followers in the convention as one could easily see.

It seemed to be the opinion of many that in week-day religious teaching, while the Bible may well be made the basis of that instruction, the Bible should be presented from the historical and literary, rather than the religious, point of view. As I see it, this is fundamentally wrong. If the Bible is to be taught only as history and literature, I see very little reason for taking the pupils from either the grades, or the high

schools, for that purpose. The public schools can teach all the literature and history needed. If the Week-day School of Religious Instruction is not in position to teach religion and develop the spiritual needs of the boys and girls, I hardly see why we need the school, or why we should call it religious.

Personally, I am in favor of Week-day Religious Schools, but I want to see the Bible as the chief Text Book, and the religious development of the boy and girl as the chief aim in that school. Sometimes I fear that the Bible and religion are given too small a part in some modern conventions. I attended this Convention for two days. During those two days I did not hear a song, I did not hear the Bible read, nor did I hear a prayer offered. And yet they discussed religious hymns, religious teaching and Bible study. I was made to wonder whether the leadership that conducts religious conventions in this manner, is the kind of leadership that will develop the religious nature of the boys and girls.

I was delighted to find a number of our own church people in this Convention. Arrangements were made for our own people to lunch together one evening. There were twenty-six of our Fraternity, and four Mennonites, that came together for lunch and discussion. In the discussion the thought was: "How we can make the R. E. A. Convention helpful in our own work?" The talks were impromptu, spirited and intelligent. I need not tell you that prayer and song were a part of our own gathering, nor need I announce that, as our own people saw it, they were strong for religious education, both on Sunday and week-days and that they favored the use of the Bible as the great Text Book, not for a study of history and literature, but as a study of God's Revelation to man. Our own group saw many human experiences in the Bible, but they saw in the Bible God's method of making himself and his will known to man and not merely a record of human experiences.

There was a sense of satisfaction in our group, to notice that when our own people go through college and university, and settle down to active work in their various lines, they neither lose their heads nor forget their Bible, nor drop their faith in Jesus Christ. But, on the other hand, they come out with a deep conviction that the Gospel of Jesus, lived by the individual soul, is an indisputable evidence of the authenticity of God's Word. Our group was of the opinion that religion can not be taught in the public school, but that the home and the church must, in some way, see that the child is spiritually reared and trained, and that whenever we have a part in Week-day Religious Education, we must not drop religion out of this education.

Elgin, Ill.

Christianity Versus War

BY J. M. HENRY

In Two Parts.—Part One

MILITARISM has been dealt a death-stroke by the late Conference on Limitation of Armaments. The devouring monster of war writhes in pain, while an aroused conscience of a heavy-laden world, in fatal strokes, is administering a final death-blow. Let it be remembered that the contest has just fairly begun, for militarism is not dead, but mortally wounded.

The Conference has succeeded, in a measure—if it has done nothing more—in turning the attention of this distracted, tax-burdened world to the causes of their misery—war. This has been pointed out as the source of misery, death and poverty. The attention of all nations has been directed to the pursuits of peace, rather than to a fevered, mad race of military preparation.

The supreme hour has arrived when the advocates of peace should unite the forces of righteousness to educate the world against war. If peace is to be made permanent and lasting, it must rest, fundamentally, upon Christian education, and not upon the mere fact of treaty, alliance, pact or international agreements. Education, culture, science, diplomacy and statesmanship will not insure a peaceful world. There is but one guarantee of peace and that is a regenerated heart,

born from above, through the light of Christian teaching.

Now is the time to continue great movements against war. We must dwell upon the horrors of war, we must expose the underlying fallacies of militarism, and we must point out how the people of the world have been hoodwinked by militarist doctrines, with all their false and seductive claims. What is the subtle philosophy of the militarist? Let us see.

The late world war has shown the fallacy of militarism, and brought to light the subtle philosophy underlying it. The spirit of evil presents itself to our generation in its most formidable and most seductive incarnation, in that huge social phenomenon known as militarism. It is the greatest enemy of mankind which has thrown itself across the path of the world's forward march. It is the most venomous and slimy reptile which has ever wound itself around the body of mankind. Like a modern Laöcoon, the world writhed and groaned in the crushing folds of this pitiless monster.

This archenemy of civilization and Christian progress is kept up by false assumptions. It says to nations: "You are natural enemies of one another, and being enemies, you distrust and suspect each other. The only safe course to pursue is armed peace for self-preservation." It appeals to fear, suspicion, doubt, and distrust. It magnifies hate, encourages covetousness, and lauds false glory. Militarism implies compulsion, not persuasion; coercion, not love; oppression, not affection; Caesar, not Christ.

Militarism grips the world by the use of magic and delusive terms. Its power lies in sophistries which it proclaims as incontrovertible axioms.

"Self-preservation," like magic, is flashed across the nation to arouse patriotism and win converts to militaristic doctrine. The first attempt of such propagandists is to discredit men who oppose them. They call them sentimentalists, visionaries, utopians, dreamers, pacifists, peace-at-any-price men. To make the lovers of peace look ignorant and ridiculous, is the first move of the militarist.

Another mischievous assumption is, that army and navy "experts" are peculiarly fitted to deal with problems of statesmanship, and that they—more than any one else—should determine policies of international relations and conditions of safety. This "expert caste" easily becomes the powerful oligarchy of rule. In a democracy, like ours, such a system means that citizens may vote for representatives, but they allow questions of war and preparedness to be determined by military experts.

Militarism declares that human nature can not be changed—that men have always fought and, therefore, they always will fight. It must be admitted that men have fought, and that science, education, reason, and religion have been unable to abolish war. But it is not true that man can not be changed. Slavery once existed by the consent of law and religion. Aristotle declared that "slavery would exist forever." The attitude of man has been so changed that slavery, as an institution, exists nowhere by consent of law or religion. Witchcraft, with its awful persecution, was once approved, but man has been so changed that it is banished forever.

History declares in every epoch that human nature can be changed. You can not change the constitution of the human mind or the corpuscles of human blood, but man's ideals, his beliefs, his desires, can be changed. Changing these, you change his conduct, and where you change the conduct of mankind, you change the world.

"In time of peace, prepare for war," is a fallacious pagan adage, born into an atheistic world before Jesus Christ, the Prince of Peace, had come. This theory holds that preparedness for war is the only sure guarantee of peace. What a monstrous fallacy! Yet Europe accepted this pagan adage, and sowed the doctrine of guns, army, ammunition, swords and sabers. She reaped a harvest of death, bankruptcy and misery.

The superlative fallacy of militarism is supposition—appealing to fear, based on a condition contrary to fact. The militarist's final word in his vocabulary is

"if." If an army of 1,000,000 Japanese should land on the coast of California, then what? If England should attack us through Canada, what could we do? If a coalition of powers should land an army in New York harbor, how could we meet them?

Have not the lovers of peace a right to use the word "if"? They, too, can conjure up appalling situations. For instance, if a comet should sweep its poisonous tail on the coast of California, then what? If icebergs of millions of tons should slide across Canada into Chicago, what then? If a coalition of stars should fall on New York, what should we do? On such supposition would not the pacifists have as much right, as well as reason, to urge the government to prepare for these emergencies, as well as militarists have a right or reason to urge the nation to prepare for an imaginary war? Would not the pacifist be justified in urging our government to pile gas masks on the coast of California, to protect our citizens against an intruding army of gas comets; to fortify New York with mighty guns, to shoot into atoms an intruding army of stars; to store away millions of gallons of oil to melt an intruding army of icebergs? It is not a question of "if." The question should go to the heart of the matter and ask: "Why should Japan or England or a coalition of powers come? Do they think of coming? Will they come without a cause?" Rather seek first the cause of war and apply the remedy, instead of building a huge army and navy on fear and "ifs."

It is our duty to uplift Christian ideals and meet the foes of righteousness. Militarism and Christianity are implacable foes. The one believes in guns, the other trusts the power of the Hand that was pierced. The one worships force, the other adores love. The one declares that might makes right, the other believes that right makes might. The one works by fear, the other toils by persuasion. The one produces death, the other gives life. Militarism is materialism in its deadliest manifestation. It is atheism incarnate. It is the enemy of God and men. Every nation which embraces it forgets God and goes down to the chambers of death.

If America is to remain Christian, she can not become militaristic, for Christianity can not survive if militarism is to rule. A house divided against itself can not stand. A nation can not have the ideals of Christ permanently in the homes, if it enthrones the ideals of Cæsar in the capitol. We can not successfully teach boys the "Golden Rule" if we laud our diplomats and statesmen for ignoring it.

It is mere travesty to preach peace in the pulpit, and praise militarism as a public policy of safety. Why pray: "Thy kingdom come," and then allow, without protest, the nations to go on arming forever? Christian men and women should set this motto in every national capital against militarism: "It shall not pass." That motto should be enshrined within the heart of every Christian man, woman and child in the world, in order that Christendom may vouchsafe peace and good-will to all nations and peoples of the earth.

Jesus said: "Blessed are the peacemakers." He did not pronounce a benediction upon peace-dreamers and visionaries, but upon *peacemakers*. Peace is not made by prayer, nor is it effected by dreams, nor is it made lasting by words. Peace is an attitude of mind and a condition of heart in citizen and ruler.

The question has been asked by the critics of Christianity: "What has the Christian church done to prevent war?" For two thousand years it has taught peace," they say, "but not averted war." It must be admitted that the church has not fulfilled her whole duty. It has squandered too much time on ritual, ceremony, formalism and polity, and not given the great principle of love the place which Christ gave it. But why single out the Christian church, and denounce it as a failure to prevent war? What about education? It is as old as the race, and with all our education, war came. Why not rail on science—that wizard that has dazzled the world with inventions? It failed to avert war. Is it the business of the church to prevent war, while science became the great aid to war? The very dictum of science is evolution for a higher order of life. If it turns mankind back upon a lower order,

then science is either false in its claim, or it has been misapplied by wicked men. What about the statesmanship of the world? Why did it not prevent the war? What about reason and common sense? If the Christian church has failed, and is disgraced by this last war, then education, science, statesmanship, reason and common sense have failed and are disgraced by allowing the war to take place.

Has the Christian church failed? In performing her full duty, perhaps, she has failed, but who dare say that the spirit and teachings of Jesus have failed? When has the doctrine of the Fatherhood of God and the Brotherhood of man been proved absurd? What howitzer has shattered the great commandments? What shell has torn into shreds the "Golden Rule"? The principles of kindness, forgiveness and service are principles which the thunder of guns has not shaken. War has only illustrated the world's need of them. Not one truth, announced by Jesus, was undermined by war, but we realize that he alone, has the words of eternal life.

The Christian church, from the beginning, has waged war against war. It has ameliorated the conditions of mankind, but has not always won the heart of wicked rulers. It has so sensitized the heart that it cries out in horror against war and injustice. It has created a conscience, a living soul, under the ribs of death. It has created a heart that can not endure sufferings which were unalleviated in wars of the non-Christian world. The Red Cross and Salvation Army are creations of the religion of Jesus. The Christian church declares that what is morally wrong can not be made politically right; that liberty is a condition under which human life can be developed; that the final word in the vocabulary of life is not liberty, but love; that there can not be a moral code for the nation, and a different one for the individual; and, finally, that men can not be Christian in their private life and pagans in their public policies. There is but one morality for nations and for individuals—the morality of Jesus. He is the Savior of the individual soul, and the Lord of the nations.

Washington, D. C.

Did Christ's Apostles Teach Social Christianity?

BY J. HUGH HECKMAN

THE apostles of Christ were living men in an age which was full of human problems. It became their golden privilege and unparalleled responsibility to be called into fellowship and special service of the Master of men. With him they shared in the inheritance of Jewish religious ideas and practices, and the civilization of the Roman world-state. From him they received the supreme interpretation of all that was best in life, as they grappled with it. They became chosen instruments of inspiration because they had a definite spiritual experience, and honestly endeavored to face the problems of their age in the light of the truth they knew. Not one gave up his own individuality. Each one tried to live according to his understanding of Christ.

Did the apostles bear a social message? The answer must depend upon whether they so understood Christ. The writer is not so interested in any technical attempt to distinguish between the individual and social elements in Christ's teaching. The two are inseparable. Had they always been taught in balanced and complementary fashion, neither would ever have been emphasized to the disadvantage of the other. Redemption is for one and for all. The Kingdom of God is a social conception which has personal choice as an entrance requirement. Love is significant only when there is capacity for loving, and some one to be loved. The two great commandments express vital phases of the one full life.

There is abundant good reason why the apostles applied themselves so fully to an evangel of personal regeneration. They had learned this from Christ. It is the logical method of any teaching propaganda which seeks to appeal to the mind and heart. It was the only way by which the new Christian movement could be promoted in an established social order.

Then and always spiritual truth progresses, and is effective as it moves and transforms personal life.

It was inconceivable that those early Christian men of God should think of making direct reformatory assaults upon the ancient and established Roman and Jewish society. There was no opportunity for them to enter the political field in a heathen and autocratic world-empire, had they desired to do so. Their ministry, like their Lord's, was to effect saved personality. The outcome of their efforts was not only individual transformation, but was effective in society by checking the evils of slavery, restraining all forms of immorality, directing in a benevolent use of wealth, and disseminating the principles and practices of brotherhood. In the most real sense, therefore, their individual Gospel became a social message.

Another fact is apparent to every reader of the epistolary writings—the writers were expectant of an early return of Christ and an end to the present world-order. They went out to the Mount of Ascension under the hope that their Messianic longing for the consolation of Israel was to be fulfilled, and they returned to Jerusalem under the impression that it was yet to be in their day. The letters of Peter and Paul are particularly insistent upon the urgency of readiness for the Lord's appearance. Christians became concerned for loved ones who died before that event, and Paul thought it best not to marry because of the shortness of the time. In view of this expectancy it was entirely logical that their teaching should be largely one of individual salvation out of a perishing society. The thing that saved them from asceticism was their intense human interest and passion for the welfare of men. I think they would have been astonished to be told that nineteen centuries would elapse, and the *parousia* still be delayed.

The facts and doctrines of Christ and the Christian life are exactly as true today as when the apostles dealt with them. But certainly we, who have inherited them, are obligated to face our day for their application. The possibilities of bringing direct influence upon problems in society and state today, are unnumbered. It always remains that the first and greatest contribution, any one can make to social welfare, is a renewed personality, but in a day of practical opportunity, like ours, an interest in social questions is obligatory, not merely as by-products but as foundations for much effective personal work. We all believe that prohibition is a sound principle for the protection of many who need its assistance. Our industrial order has within it many things which need remedying, in order that multitudes may be given a fair opportunity to be Christians. Where the conditions today are analogous to those which the apostles faced, we may receive direct help from their applications. Where conditions differ, we have the solution to work out in terms of their Christlike spirit. The coming of the Lord is not yet determined. We are sure of his spiritual presence now, when engaged in his work. The church is the present agent to promote the Kingdom's business, and her mission is to every individual and to society as a whole.

Chicago, Ill.

Snapshots of Paul the Apostle

BY JNO. S. FLORY

IX. Among False Brethren

IN enumerating his sufferings, on one occasion, Paul mentioned, along with other things, perils among false brethren. Many of the things he mentioned are of a physical nature—prisons, stripes, stoning, robberies, hunger cold, and the like. It is evident that these things, pertaining to his personal comfort or discomfort, did not distress his heart like those that seemed to militate against the cause he loved. And I wonder if he did not mention this item with a sadness of heart that did not apply, in equal degree, to the others.

Some of the saddest experiences of Paul's life grew out of controversies with his own brethren, and these came about in this way: For a number of years, after Pentecost, all the church's activity was at Jerusalem. Here a large congregation was built up and its entire

membership came from the Jews. After the dispersion, following the stoning of Stephen, Peter and others began to preach also to the Gentiles. Cornelius, the Roman, was admitted into the church by baptism. A church was built up at Antioch, in which there were, doubtlessly, Gentile members. Later the missionary enterprises of Paul and Barnabas resulted in many congregations made up of Jewish and Gentile members without distinction.

This action was called in question by members of the Jerusalem church. The point of contention, in a word, was over the question of circumcision; and the question arose naturally. For centuries the Jews had been God's chosen people. The only way in which an outsider could come within the pale, was to submit to the rite of circumcision. Now, when these Jews accepted Christianity, they would still impose the same restriction upon the Gentiles—they would require them first to become Jewish proselytes by being circumcised, then they might become Christians on an equality with the Jew. Paul and his associates had admitted both on equal terms.

Since the leaders differed on that point, they referred the matter to a general council of the church. Peter, John, James, and other leaders of the Jerusalem church, were there; and Paul and Barnabas represented the missionary viewpoint. The matter was thoroughly discussed and an agreement was reached. The decision represented the unanimous agreement of the leaders on both sides of the controversy, and the Holy Spirit. It was decided not to require anything for church membership that was not "necessary." This decision was sent in writing to all the churches, and the bearers of the message were further instructed to make additional explanations by word of mouth.

This should have settled the matter. But the exact point, over which the contention arose, was not covered in the decision. Nothing was decided about circumcision. This was so because circumcision was found not to be one of the "necessary" things. Faith in Christ and obedience to his Word were recognized as being fundamental to church membership. In the exercise of faith the church made no distinction between Jew and Gentile.

But certain members of the Jerusalem church were not satisfied; and here Paul's sorrows began. These members were not willing to abide by the decision of the conference. They started a propaganda to circumvent Paul and to undermine his work. It seems, too, that they were thoroughly organized for the purpose. They sent out deputations to the various churches Paul had established, warning the members that unless they kept the law of Moses they could not be saved.

Their activity was malignant in character and unchristian in spirit. They did not seek to found churches in which they might build up their own type of Christianity. On the contrary, they would steal into the churches Paul had founded and, in his absence, try to win the members to their narrow views. They whispered to the converts that Paul's version of the Gospel was not true, that he was not one of the twelve apostles, and that he was not to be trusted.

They pointed to themselves as representatives of all that was authoritative in Christianity. Had they not come directly from Jerusalem? Were they not members in good standing in the mother church? What authority had Paul to change the original practice? They even represented themselves as having been sent by the apostles. They also misconstrued some of the noblest parts of Paul's conduct to achieve their end. They intimated that he refused to receive pay for his services, on several occasions, because he knew he lacked the authority of an apostle. The real apostles, they said, always received pay. They explained his refusal to marry in the same way. The real apostles always had families.

By such methods they succeeded in doing the cause of Christianity great injury. They almost wrecked some of Paul's churches. The churches of Galatia were especially poisoned by their misrepresentations. They were ready to renounce the authority of their founder. The church at Corinth likewise was shaken to its foundation, was split up into factions, and fell into the gravest irregularities. Other churches were

similarly affected. It seemed as if Paul's work was about to fall to pieces.

But Paul was not the man to stand by and see such a calamity take place. He threw himself into the task of correcting the wrong with his characteristic vigor. He visited one church after another, talked with the members face to face, explained matters about which they were confused, corrected errors and false impressions, plead with them to return to their allegiance, and exhorted them in tears, with the love of a father. To other churches he sent some of his faithful followers and coworkers, to explain his work and to correct misrepresentations. To still others he wrote letters—letters teeming with love, advice, exhortation, counsel, argument—in fact, exhausting the resources of logic, eloquence, and Scripture.

And he succeeded. Persistent as was the activity of his antagonists, they were no match for Paul. Their narrowness and bigotry were despicable in comparison with Paul's large-hearted generosity and clear-sighted vision. He rescued Christianity from threatened destruction. Instead of deteriorating into a narrow Jewish sect, he saved the cause of Christ, to become the greatest of the world's religions.

But what of his protagonists—those who had fought him so desperately? They were narrow-minded, self-centered Jews, who had come into the church, but who exalted social custom above principle, and tradition above Divine Revelation. Slaves to their prejudices, they had become a mere clique of religious fanatics. They were slaves to custom, bigoted and selfish. They opposed progress, fought Paul, misrepresented Christ, and sought to pervert the church. No wonder Paul recorded, as one of the saddest experiences of his life, his perils among false brethren.

Bridgewater, Va.

A Study of Town Churches

BY W. J. HAMILTON

"The community that is neither a city nor open country has peculiar difficulties. The town has a place in our civilization, but that place it has not yet wholly filled."—World Survey.

MANY have written of the needs of the city and the problems of the country, but who has given consideration to "our 12,000 towns"?

From a home mission standpoint (which is the purpose of this article), we should agree upon the question as to "when is a town?" In size, it may vary from the little group of houses around the "company store," all the way up to the "little city." Its inhabitants may be employed in the factory, the mill, the shops, or the mines. But this inventory would not be complete unless we include one other type of town, yea, two—the country-town and the old country-town that has become a new industrial center within the last generation or two.

The small town differs from the large village in that it is isolated from the surrounding community in its thought-life. I almost said "insulated"—so completely is it "protected from contact" with the religious life of the surrounding country-side.

Many of the older towns were well churched. Some of them, perhaps, were "overchurched" with church houses, but not with church people. But in thousands of the newer towns the conditions are reversed. Too often the several temporary Protestant churches, with paper roofs, on back or cross streets, suffer much in comparison with the magnificent Catholic brick or stone edifice, with its prominent tower and cross. Often a "union chapel," a dingy hall, or an unkept school-room is the only place available for religious services.

A study of town congregations soon reveals a high percentage of them to be of the "family" type, self-centered, satisfied, and with no outward look. If the present leaders and workers were removed from office, such a church would be about like a "cipher with the rim rubbed out" (at least in their estimation). In many instances they still, occasionally, "take up a missionary collection," though unaware that, during the last few years, God has sent hundreds and often

thousands of new, potential parishioners to make their homes within sight of their own churchhouse.

A question as to whether these new people attend services, is usually answered by the statement that these people do not belong to "our church," or that they are "foreigners." Let me pause here to make two suggestions: (1) The fact that people do not speak "English," is not sufficient evidence that they are "Catholic." Many of them are not, and more need not remain such. (2) The only real Americans are "Indians." We are all "foreigners," so far as that is concerned. The only difference is that "our ancestors came down the gang-plank a little ahead of theirs." Hence, the transforming influence of a new country has had longer time to develop our "family-tree." That is all.

A study of town churches will reveal problems as varied as the diversity of the towns, but each one has a solution, if somebody cares enough to discover it.

In the newer towns the membership is more or less composed of *transients*, and the leadership often changes. Success will often require a strong supervising arm of the denomination—higher than the local church—to promote, sustain, and maintain a permanent and efficient church organization. One that *can, will, and does* meet the religious needs of the town's life.

In the older towns the churches must find a way to stop the leakage from the young people's division—the leaders going off to some big city church, and the followers dropping out of the religious life of the town.

I realize that the small town offers ambitious young people very little future, either in education, business, or in social life. And very often employment even is a problem. But to cast themselves into the whirlpool of the city, in the hope of swimming to the shore of distinction, wealth, or success, along other lines, is a very uncertain venture. Many go down, to every one that reaches safety.

How long will the church sleep, and allow the day of its possibilities to pass by unrecognized? Many churches have latent talent in their midst, that, if encouraged (or allowed) to develop, would soon make the congregation a towering light-house, sending its beams of influence afar, and attracting throngs to its revitalized program of real service. I say this because too often our town churches are like a long-established business house, whose open door and sign are its only persuasion in this enterprising day.

Legitimately, the church has no close competitors, but a decline in church attendance is evident, especially among children. And entirely too often many adults are satisfied with the morsel of spiritual food received in the Sunday-school.

Public opinion is enlisted on the church's side. The typical non-church-goer believes in the church. He admits the duty to attend its services, but simply does not do it. He ought to be stirred up to do his duty.

The will is led by the thought. When people do not think for themselves, thinking must be done for them. A campaign in the interest of church-going would seem to be in accord with forceful church enterprise.

How soon would we have to enlarge our church auditoriums if we would advertise the church and its services as tactfully, as continuously, as systematically, and as expansively, as the firm which is so insistently calling people's attention to its goods, and riveting that attention by the slogan: "*They Satisfy*." But it would be necessary for the church to be sure that the goods to be delivered are "as advertised."

O that we might arouse our churches to a realization of their possibilities, in power and prestige, in the town, and that the membership might become conscious of the blessings received through the regular attendance at the sanctuary services, and the bane of absenteeism!

Some staying away has power to keep others away, and some going has power to draw others with them. Much depends upon which way the tide is running. Just as the congregation—the smaller it gets, the still smaller it grows—so the congregation—the larger it becomes, the still larger it tends to be. The main thing is to turn the tide.

That the tide may be turned, is witnessed by hun-

dreds of instances where churches have discovered their problems, and solved them. Many cases might be described, but only two references will be given: In the first one the church had been dead and its doors closed for several years. Then, one day, a modern Nehemiah came along and made an appeal to the lingering membership. The bones of their past mistakes were buried, and the spirit of the Master was infused into the reopened work. In less than a year the new life had made the little old church the talk of the town. In the second instance, a coöperative effort between the churches resulted in bringing 97% of the entire population of the town into their Sunday-schools, when the average for their State was only 25.1%. Can I refrain from saying: "Go thou and do likewise"?

Rockwood, Pa.

Keeping Fit

BY A. B. COOVER

Just across the alley stands the city hall, where two auto fire trucks are constantly ready to fight the demon fire. Of chief importance, in their equipment, are the trained fire laddies who, to keep fit, have just erected a sixty-foot tower, with sham windows in the upper stories. With their hook and ladder and other contrivances, for scaling walls, they go up the structure daily, keeping careful record of the time taken—all this to keep in trim.

We are fighting worse demons than the red hot flames that all too quickly destroy a beautiful home. "Behold how great a matter a little fire kindleth." Our business is to keep fit all the while, daily quenching the unkind word and restraining the passionate impulse that, by bursting into a flame, would destroy what no one could restore—a life.

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" (1 Cor. 9: 25-27).

Grants Pass, Ore.

The Foundation

BY IDA M. HELM

"Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who buildeth his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock" (Matt. 7: 24, 25).

EVERY life, like a house, has its foundation. Character must be strong enough to stand four-square against every wind that blows. We stand or fall as our lives are founded on rock or sand. We may go on for a long time, in calm and sunny weather, and then from somewhere the test comes; perhaps from our own heedless, undisciplined nature, or perhaps the challenge of circumstances rushes hard upon us and severely tries our foundation. Is it rock? Let us see. What is the rock? Unswerving loyalty to the truth and right. Faith in Christ as our Savior, and willing submission to his influence, to his Word, is the foundation on which Christian character must be built. What is the sand? Worldly wisdom—doing just as you think—conceit, pride, vanity, disobedience.

"Hearing and doing we build on the rock.

Hearing alone we build on the sand.

Both will be tried by the storm and the flood,
Only the rock the trial will stand."

Gaius Glenn Atkins tells about building a skyscraper and how the workmen went down through the sand, digging wells literally hundreds of feet deep, which they filled with concrete. It was a slow and costly process. They labored, shut up in caissons under compressed air, far below the level of the river that flows at the foot of the street. It was months before their work rose into the light, but all the safety of the great building depended upon the fidelity of their hidden toil. The foundation must be secure.

We lay the foundation of our character slowly in seeing, hearing, learning—by experience, discipline, obedience. Only as the foundation is strongly laid, will we be able to stand the trying time of our own impulse or passion or appetite, or the influence of evil example, or the challenge of the proud, wicked world.

Christ applied the test of hearing and doing to those whom he addressed. He told them it was not enough simply to call themselves his disciples and speak glowing words of allegiance. Discipleship goes deeper than that. It must be rooted in character and express itself in obedience.

It is possible that we make much of outward appearance and neglect that which is within. The tap-root

of character must reach to the bottom of the heart. Then it will enable us to stand true and firm and upright, when temptation to do wrong, confronts us, or when great responsibility is thrust upon us. The life built on the rock Christ Jesus will stand when heaven and earth pass away.

"On the rock or the sand, my brother,
You are building your hopes day by day.
You are risking your soul on the works that you do,
Will the dark waters sweep you away?

"The Savior has warned you, my brother,
I pray you, give heed to his voice,
There is life on the rock, but there's death on the sand,
Then, my brother, pray, tell me your choice."

Ashland, Ohio.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Jesus and Theology

WHILE the scholars are differing about the statement of their faith and the terms involved in the basis of their hope, it behooves those of us, who do not know much about theology and creeds, as such, to remind ourselves that it is not necessary to understand all the processes of God's wonderful grace, in Christ, to enjoy his favor and forgiveness. Just faith enough to hold on to the Bible and its promises, and love enough to make Christ the Lord of our life, is enough to start with, at least. When the disciples had gotten overly anxious about present and future priority of spiritual discernment and position, Jesus set a little child in their midst as an example to them.

Putting this child in their midst was not only a rebuke to their pride and ambition, but the Lord intimates that their course might cause such a little one to stumble, and that the one guilty of doing so, would better have a mill-stone put around his neck, and be drowned in the sea. Theological discussions are necessary, likely, but should be confined to places where God's innocent and faithful children are not prone to wander.

Explanations may sometimes be necessary, but not always. A baby should not be required to explain digestion before it can have its milk. Neither will the knowledge of digestion make a loaf of bread more nutritious. This is no argument for ignorance, but for intelligence—to put emphasis where emphasis is due. Jesus everywhere emphasized *life* and *attitude* to God as the supreme thing. Obedience was more important than philosophy and the will dedicated to God meant more than any human interpretation of him.

The field of theory is an interesting one, as applied to the purpose of God and the processes of the Spirit, but it is one in which we shall know more through faith and obedience of the will than we shall ever discover intellectually, apart from it. A loving heart will discover more valuable secrets than an inquisitive mind. This is true whether we study flowers, the stars, men, or Jehovah. We may not feel that we know as much by this path, but such is the case, nevertheless. "It is better not to know so much than to know so much that is not true." For this reason some humble Christian mothers would shame learned men in the certainty of their guidance to the heart of God.

One thing only is essential to begin with—that we accept the Deity of our Lord. Around this truth the Scriptures hang or fall. Christ claims all power, and through him alone can we reach the Father. The test of the spirits is that Jesus Christ has come in the flesh. This must be the interpretation and explanation of his character, conduct and teaching from "before the world was" even until now. To deny this is to deny the heart of his claim and the revelation of truth. To accept it unreservedly, is to put our feet on solid ground, and it is the dynamic in our life-work. We may not be able to fathom the depths of his grace, nor explain the wonders of his life and power, but, like all the faithful gone before, we shall find in him the light of the world, as well as the way back to God.

Questions Answered

What is the best plan of conducting family worship?

THIS varies according to the conditions in the home and family. It can be morning, noon or evening—in the bed-chamber, with the children, in the living-room, or at the table. It may consist of father or mother leading it, or the entire family may have a part in its conduct. Our opinion is that it should not be hurried. Better have the parts few and brief, rather than to hurry about it. All should take part, from time to time so far as it is practicable. The service should be one of worship and gratitude, sincerity and faith. But hold on to it in some form, and do not let the cares of life rob us of these most wholesome and helpful moments.

Is it right to pledge to give money that you do not have?

It is not right to pledge money that you may not reasonably expect to get. But to pledge what you may so expect, and has not come into your hands, is perfectly right. Many could not buy a home otherwise. Our pledge to the Lord's work, however, would be more Biblical and wise, if we made it a certain *portion* of our increase, rather than a certain *amount*. This establishes divine comradeship and gives the Lord a chance to show us how much he wants us to have, and how much to give.

Forward Movement Notes

"BEFORE THE YEAR IS OVER we hope to double or even treble this gift," were the words of one reporting an offering to the Forward Movement.

THE YOUNG PEOPLE, in one of our congregations, met together at the home of a stranger in their community, and made him feel most welcome. Naturally this man and family became interested in the church represented by the young people.

"TOO MANY OF OUR MEMBERS are satisfied with the progress we are making, not considering what might be done with all of the talent and resources in the congregation." And these words were written about a church which is doing a great deal more than the average congregation.

SPECIAL SERVICES FOR FATHERS were held in one of our western churches. Prior to the meeting, the pastor sent out invitations to all of the men in the community. The church auditorium was crowded for the meeting. A large group of men, making up the Gospel team, had a part in the service.

WE HAVE RECENTLY HEARD OF one of our ministers, who has been teaching school, and serving as minister of a congregation at the same time. He has now decided to quit school-teaching and to give his entire time to the work of the church at that place. It so happens that the church is a mission point and that, on account of the industrial depression, the support which they will be able to give, will be a meager one. However, the need of the people was the greatest factor in the decision of the minister, to give his entire time to the ministry.

AMONG THE CHURCHES

Calendar for Sunday, June 11

Sunday-school Lesson. Jeremiah Cast into Prison.—Jer. 37: 1 to 38: 13.

Christian Workers' Meeting. The Law of the Vine.—John 15: 1-11.

* * *

Gains for the Kingdom

One baptism in the Peru church, Ind.
One baptism in the Morrill church, Kans.
Two baptisms in the Fairview church, Pa.
One baptism in the Larned church, Kans.
Eighteen baptisms at Ahwa, Dangs, India.
One baptism in the Louisville church, Ohio.
Three baptisms in the Pottstown church, Pa.
Four baptisms in the Lower Claar church, Pa.
Five baptisms in the McFarland church, Calif.
Six baptisms in the Auburn City church, Ind.
Three baptisms in the Huntingdon church, Pa.
Three baptisms in the West Branch church, Ill.
Four baptisms in the First South Bend church, Ind.
Four baptisms in the Okanogan Valley church, Wash.
One accepted Christ in the Middle District church, Ohio.
Eighteen baptisms in the Bethany church, Chicago, Ill.
Seven were baptized and one was restored in the Alvo church, Nebr.
Four baptisms in the Kelley Chapel, W. Va.,—Bro. Ezra Fike, of Eglon, W. Va., evangelist.
Ten baptisms in the Bethel church, Calif.,—Bro. F. E. Miller, of Empire, Calif., evangelist.
Four baptisms in the Salem church, Ohio.,—Bro. Van B. Wright, of Peebles, Ohio, evangelist.
Ten baptisms in the Sheldon church, Iowa.,—Bro. D. F. Warner, of Minneapolis, Minn., evangelist.
Five baptisms in the Eden Valley church, Kans.,—Bro. D. O. Cottrell, of Rocky Ford, Colo., evangelist.
Eleven were baptized and one was reclaimed in the Bremen church, Ind.,—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.
One was baptized and one awaits the rite in the Cedar Grove church, Tenn.,—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.
Five were received into church fellowship in the Welsh Run congregation, Pa.,—Bro. D. K. Clapper, of Meyersdale, Pa., evangelist.
Six were baptized and one was reclaimed at the Accident schoolhouse in the Eglon church, W. Va., Bro. Daniel B. Spaid, of Eglon, W. Va., evangelist.
Twenty-two confessions and many more near the Kingdom—such is the word received from the Cedar Creek church, Ind., where Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., have just closed a revival effort.

* * *

Our Evangelists

Will you share the burdens which these laborers carry? Will you pray for the success of these meetings?

Bro. W. R. Shull, of Auburn, Ind., to begin June 25 in the Auburn City church, Ind.

Bro. Wm. Overholser, of Winona Lake, Ind., to begin Nov. 12 in the Maple Grove church, Ind.

Bro. W. T. Luckett and wife, of McPherson, Kans., to begin June 11 in the McClave church, Colo.

Bro. G. S. Batzel, of Everett, Pa., to begin July 22 at the Ringgold house, Antietam congregation, Md.

* * *

Personal Mention

Bro. A. H. Weimer, having moved back to his former home, changes his address from Versailles to Greenville, Ohio.

Bro. C. G. Erbaugh, having taken up pastoral work at Middletown, Ohio, announces his change of address from New Lebanon to the place above indicated.

Bro. W. W. Blough having resigned as pastor of the Omaha church, Nebr., his address, for the present at least, is changed from 2615 North Twenty-Second Street, Omaha, Nebr., to R. D. 2, Falls City, Nebr.

Among the speakers on the program of the International Sunday School Convention, to be held at Kansas City June 21-27, we note the name of Bro. D. W. Kurtz, President of McPherson College, who is scheduled to speak Wednesday, the 21st, on "Spiritual Literacy and Illiteracy."

Sister Nelie Wampler, well known to "Messenger" readers through her work among the mountaineers of Greene County, Virginia, spent last week-end at Elgin, in conference with the Home Mission Department. Her interesting address at the Sunday morning service was greatly appreciated by the Elgin congregation.

Bro. W. Earl Breon and wife change their address from McPherson to Darlow, Kans., where they will be engaged in pastoral work during the summer.

Things will be rather quiet, for a week or so, along the third floor hallway of the Publishing House, with so much of the editorial and secretarial force at Winona Lake. But don't forget the faithful ones who "stay by the stuff" and keep the wheels going. Without them all worth while activities would soon have to cease.

Bro. J. B. Brumbaugh, of Huntingdon, Pa., as our readers know, has been under the hand of affliction for a long time. About two and a half months ago he had another stroke of paralysis, which left him unable to speak. Since that time he has been confined to his bed. Let us remember him and all the suffering and shut-in ones, as we gather for our Conference and at our home altars everywhere.

The Conference season usually brings an extra quota of visitors to the Publishing House. Among recent callers were Bro. W. H. Yoder and family, including his father, and Bro. John R. Snively, of Waterloo, Iowa, with his wife and the latter's mother. Bro. Yoder is pastor of the church at Morrill, Kans., and Bro. Snively is a former cashier in the Publishing House. Always glad to see our patrons and friends.

Among recent visitors at the Publishing House, as they were making their way toward Winona Lake, were Bro. Edgar Rothrock and wife, of Holmesville, Nebr., Sister Burkholder, of Octavia, same State, and Sister H. J.

The Conference Numbers

In accordance with our usual custom, the next two issues of the "Messenger" will be devoted largely to a report of the Annual Conference. But we have an interesting announcement to make, in this connection. For this purpose, this year, we have secured the services of our Sunday School Editor, Bro. J. E. Miller. Every writer has his own way of putting things and we are certain that a change of style, in reporting the Conference, will be appreciated by our readers. They have already learned that Bro. Miller is an interesting writer, and we feel that we can promise him, in the "Messenger" family, an eager and responsive body of readers. And to them we can promise the best efforts of a reporter who can see and hear and tell what he sees and hears to others.

Our Conference has become such a big affair that no human mind or pen could compass it all, nor could the "Messenger" contain it all. But we happen to know that Bro. Miller has made careful plans to "cover" the Conference as fully as practicable. The matter is entirely in his hands, and for the next two weeks, beginning with the editorial page, as much of the paper as he wishes to use is his. The "Messenger" Editor appreciates the relief from his usual strenuous task at Conference, and hereby expresses his thanks to the General Mission Board and, in particular, the Sunday School Editor, whose kindness has made this possible.

Harnly, of McPherson, Kans. Bro. Rothrock is a member of the Advisory Council of our Home Mission Department and desired to confer with the Home Secretary, Bro. Zigler. He is also Secretary of the Tract Examining Committee.

"The pleasure of your presence is requested," say the Commencement Announcements which a number of our schools and colleges have been kind enough to send us. It would be a pleasure to accept them, too, but we can not, and are taking this method of sending our "regrets." Thank you, just the same. And may we add here, how good it makes us feel to see these fine, large groups of young men and women going out from our schools to battle for the Kingdom? The leadership of the future church is in their hands. We believe it is in good hands. God bless them!

Just as we were about to close these forms for the press, we received the sad news of the death of Bro. Winger, father of President Otho Winger, of Manchester College, on Monday the 5th. We have no particulars, but know that Bro. Winger had been for some time a sufferer from asthmatic and heart trouble. To the bereft and lonely widow and all the sorrowing ones, the whole "Messenger" family will extend its deepest sympathy. This dispensation, of course, prevented President Winger from filling his engagement to deliver the commencement address at Bethany Bible school, Tuesday evening, the 6th, and the Editor of the "Messenger" was hastily drafted for this service.

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Miscellaneous Mention

In one of our wide-awake churches in the Middle West, the pastor recently delivered a series of sermons on church history. These proved very interesting to the people and will, no doubt, be of lasting value to all who heard them. More such sermons would, probably, be greatly appreciated by our people.

Does it do any good to keep saying, over and over, certain things which certain good people seem determined not to learn? Here is one of them: When you send something for publication in the "Messenger," and want it to get to the spot as soon as possible, don't address it as a personal letter to the editor, or any other individual. He may not be at home and your communication may be delayed. "Gospel Messenger, Elgin, Ill.," is the simplest form of address for all such communications. Business letters should also have "Business Department" on the envelope or, simply, "Brethren Publishing House, Elgin, Ill."

One of our wide-awake church correspondents, after referring to an enthusiastic Young People's Convention, held in her home congregation, takes occasion to make this significant comment: "The tide has turned, and a new era has dawned. We are interesting our young people by presenting big problems to them." Such an abounding confidence in the rising generation will, undoubtedly, be abundantly rewarded. Entrusting matters of importance to our young people, is sure to challenge their highest and best efforts, with a corresponding gain to all concerned. "We learn to do by doing"—is a fact that is too often lost sight of.

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Special Notices

Notice to the Churches of Northern Indiana.—Queries for the District Conference should be in the hands of the writer by the last of June. All the queries should be in the booklet for this year. Address the writer,—H. H. Helman, 1819 Miami Street, South Bend, Ind.

The Annual Sunday School Convention of Northeastern Ohio will be held June 20-22 at the Beech Grove church. There will be three special speakers: H. K. Ober, R. H. Nicodemus and M. R. Zigler. The program is well planned and every Sunday-school worker should be there. A Sunday-school exhibit is being planned. If you have any maps, charts, records, notebooks or handwork, bring them along. It may inspire some one to better work. Bring the new song book, "Hymns of Praise," along. Help to make this a glorious meeting.—Zuma Heestand, District Secretary.

* * *

A Bystander's Notes

The Value of Accuracy.—Somebody said of a certain man that he would rather not know as much as he did, than know so many things that are not so. That saying might well be taken to heart by many people who fail to be as accurate in their statements as they ought to be. Every now and then we come in touch with people who, at the start, impress us as being surprisingly well informed. They are ready to answer any question, and do it with an air of certainty that makes us well nigh envious. But after awhile we discover that they may possibly say "five hundred million," in place of "five hundred thousand"—as they should have said. Eventually we find that we are likely to get in trouble, to rely on statements that such people are inclined to make. Now it should be remembered that these unreliable ones do not really have any intention of telling a falsehood. They simply have a mind that is not trained to accuracy of statement, which is decidedly unfortunate, but, after all, it is a condition not wholly hopeless. A vigilant effort to acquire mental alertness, will be wonderfully successful in overcoming the careless and slipshod attitude that tends to unreliability.

The Wonderful Temple.—In connection with the Sunday-school lesson of last Sunday—impressing so vividly the great value of the Holy Oracles—the latter-day vision of a noted Bible student is unusually suggestive: "Years ago, with a Christian teacher as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery, where pictures of Noah, Abraham and Moses hung on the walls. I passed into the music-room of the Psalms, where it seemed that every reed and pipe in God's great organ responded to the tuneless harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon and the Lily of the Valley, where sweet spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory of the Prophets, where I saw telescopes of various sizes; some pointing to far-off events, but all concentrated upon the bright Morning Star, which was to rise above the moonlit hills of Judea for our salvation. I then entered the Audience-room of the King of kings, and I beheld the vision of his glory, from the standpoint of Matthew, Mark, Luke and John. I passed into the Acts of the Apostles, where the Holy Spirit was doing his office work in the formation of the infant church. Then into the correspondence-room, where sat Paul, Peter, James and Jude, penning their epistles. I finally stepped into the throne-room of Revelation, and got a vision of the King sitting upon his throne, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!"

AROUND THE WORLD

A Palestine Treaty Arranged For

A virtual agreement has been reached between the American and British governments for a treaty by which all American citizens, and especially missionaries, will receive the same rights and protection in the territory covered by the Palestine mandate, as the citizens of nations which have joined the League of Nations. The treaty being negotiated, therefore, will provide in general that Americans are to participate on an equal footing with British or other nationals, in the exploitation of the natural resources of Palestine, and in its commerce and industry. Zionist leaders enthusiastically declare that the Anglo-American special agreement made possible the realization of the plan for a Jewish National Home in Palestine.

Checking the Divorce Evil

At the recent Quadrennial General Conference of the Methodist Episcopal Church, South, at Hot Springs, Ark., a drastic recommendation was passed in regard to ministers performing marriage ceremonies in cases where the contracting parties were divorced for other than the one Scriptural cause. According to the ruling now made, the fact of innocence must be established by the court record. Persons who marry against the provisions thus made, can neither become nor remain members of the Methodist Church. Ministers who solemnize marriages between parties, whose union is not Scripturally authorized, are to be held accountable to a church tribunal. Similar action, if generally adopted by other churches, might be an effectual check on the solemnizing of Scripturally unauthorized marriages.

The Corruptive Carnivals

Right now we are at the beginning of another season for traveling carnivals, operating at fairs, at summer resorts, or under the auspices of some secret or patriotic organization. In voicing our protest against carnivals in general, we do it in full recognition of the fact that these shows have an admittedly evil tendency, and at best are always of a downward trend. Reports already coming to us through the press, indicate that, as in former years, the carnivals are robbing, swindling and demoralizing the people. Especially by way of moral degeneration is the influence of these aggregations decidedly pernicious. Full testimony to that effect is given in a series of articles in "The Country Gentleman," under the head of "Confessions of a Fair Faker." We quote just a few lines: "Unless you have traveled with those shows, you will never know the tragedy of many a carnival girl's life—the drab wretchedness and misery of it; her feeling that there is no hope for her."

Socialist Sunday-Schools

There are now—so we are told—120 Socialist Sunday-schools in Great Britain, and quite a number in the United States. The aggregate attendance at these runs into thousands. These schools have "Ten Commandments" of Socialist authorship—short phrases, readily learned by the children, but, unfortunately, with nothing of God in them. Many of the teachers are agnostics, and we need not wonder that lessons are studied with titles like these: "Bloody Sunday," "Capitalist Murders," "French Revolution," and "Red Flag." The hymns, of course, are of a decidedly Socialistic tinge. The Christian classic, "Jesus, Lover of My Soul," is condemned as "an unwholesome wail." Their Doxology begins: "No Saviors from on high deliver." Thus God is blasphemed, the Bible denied, and the Gospel parodied. The churches of America are doing much by way of religious education. But what can be done by way of counteracting the pernicious activities of Socialistic Sunday-schools?

The Better Way

Christ's remedy of settling quarrels is a simple one—to avoid the giving of offense. True, a worldly-wise man would advise the overawing of your neighbor, so that he would not dare to complain, no matter how unjustly he may be treated. Experience, however, has shown the folly of that method. Two Japanese pastors in Hawaii—the Okumuras, father and son—have pledged 1,500 "key men," among their Japanese countrymen, to help cultivate among their compatriots a sentiment for bringing about the most amiable relations with their American neighbors, under whose flag they are living. The same effort is extended to the Japanese of California also. Briefly stated, the counsel of the Okumuras is: "(1) Forget the idea of being 'Japanese,' and always think and act from the American viewpoint. (2) Build up your children to become good and loyal American citizens." Now it remains for Americans to recognize the reality of this neighborly desire among the Japanese for genuine Americanization, and to reciprocate with a hearty good will. At least some problems will thus be disposed of.

Anti-Lynching Bill Temporarily Shelved

Some time ago we referred to the desirability of the speedy passage of the bill which would hold any county in the United States strictly responsible for acts of mob violence. After having been passed by the House of Representatives, it was hoped that the Senate would take early action on the measure. Apparently the matter of "constitutionality" has now entered into the issue, and, according to present prospects, it is hardly likely that the enactment will pass the Senate during the present session. There is a strong pressure to have the Senate appoint a commission to study the lynching question in all its bearings. If this will result in a really drastic curbing of the lynch evil, it will be of decided value.

Against Sunday Desecration

At the Presbyterian General Assembly, held recently in Des Moines, Iowa, Rev. H. L. Bowlby, General Secretary of the Lord's Day Alliance, put himself on record "against the profanation of the Day of Rest." Significantly he said: "If the moving picture shows do not clean up for six days in the week and clear out on the seventh day, our sword is unsheathed, and we will fight the commercialized movie trust to a finish. We [the Alliance] have defeated every effort made to break down Sunday laws in fourteen Legislatures last year. We expect to fight battles for Sunday legislation in forty-three States during the current year." The "greedy moving picture trust," the National Sporting Club, and the insistent Seventh Day Adventists, were cited by Mr. Bowlby as the enemies of the Christian Sabbath.

Europe Slow to Ratify Arms Holiday Pact

Hopefully and patiently the United States government is waiting for the ratification of the important treaties of the Washington Conference on Limitation of Armaments, by the principal foreign powers which participated in their negotiation. Our government is anxious that the full benefits of the treaties—so promptly ratified by the United States—may be realized. It is particularly anxious to have the naval treaty in effect, so that the American ship program can be settled, and the scrapping of discarded vessels executed. More than three months have passed since the Washington Conference adjourned and more than two months have elapsed since the Senate ratified the treaties. Only one other nation—China—has so far ratified the treaties. According to latest reports, Japan will ratify the treaties in the near future. If so, Great Britain, France and Italy are sure to testify to their entire accord with the measures at an early date.

Dr. Speer's Visit to a Refugee Colony

Commenting on a service of worship in a refugee colony in Bagdad, Dr. Speer vividly describes the sad plight of the Assyrians from Urumia, interned there: "Never have I been in a gathering where it was more difficult to control one's emotions. These, truly, were modern exiles by the waters of Babylon, singing the Lord's songs in a strange land. As, with Dr. Packard—to whom many of them owed their lives—I spoke to them of the old Urumia home, and of the meaning of the unequalled discipline of suffering, through which they and their nation had passed, it was distressing both for them and for us. . . . We shall be studying, of course, in Persia, this perplexing problem of the future of the Assyrian Christians, but at Bagdad we met it before ever reaching Persia, in the case of this appealing colony. In justice and in truth, these people should be allowed and assisted to return to the homes which they and their fathers have occupied for more than a thousand years."

More Conciliation Needed

At the time of this writing, the great coal strike is still dragging on, with every probability of continuing for some time yet, to the great loss of all concerned. That such a situation should be allowed to exist, is really astounding, and the more so since the agreement, ultimately resulting, might just as readily be consummated at the very beginning of the controversy. A delegation of representatives from the American churches has been endeavoring to pour oil on the troubled waters of this industrial difficulty, but so far their endeavors do not seem to have had their desired effect. It is to be regretted that the mine owners, and operators in general, have refused to confer with representatives of the miners' union. This attitude is so manifestly unfair that very few journals of our land have defended their action. It is generally admitted, by all connected with the business, that a number of problems, seriously affecting the coal industry, must be discussed and settled by a conference of both employer and employé. It must be conceded that the coal industry, as now carried on, is one of great hazard to life, and of minimum security in respect to employment and income. During war times, with a greatly increased demand for coal, the number of mine workers was so largely augmented that even today there are at least 100,000 more workers than can be given regular employment. Then, too, an excessive number of mines are being operated. As may be readily imagined, the anxiety as to

uncertainty of steady employment, and the loss of income, resulting from such a condition, are demoralizing. The operators and miners must, in some way, be induced to adjust their questions at issue. Obviously, an early and voluntary settlement would be desirable, and that, too, before the bitterness deepens or the conflict becomes more acute.

The New Testament in a Daily

Editor Carruth, of "The Topeka State Journal," probably did a rather unusual thing, when he printed the entire New Testament as a serial in his journal. While he admits that he got the idea from Dr. C. M. Sheldon, that minister did not really urge the actual execution of such an undertaking. It was Mr. Carruth's conviction that church people are inclined to complain that daily papers are only for sensationalism, and disregard everything sound and uplifting. He was determined, therefore, to show them that one daily paper, at least, did have regard for the things that make for morality and character. That his effort was highly appreciated, is naturally gratifying to Mr. Carruth. Not only Kansas, but practically all other States, are represented among the thousands of commendatory letters received by him.

The United States Leads in Land Disarmament

While our national expenditure for military preparedness still requires vast sums from the country's greatly depleted treasury, the War Department recently submitted statistics which illustrate strikingly how the United States is leading the world in land disarmament. Our nation, which raised an army of 4,000,000 men for the world war, now stands in fourteenth place, in point of actual numerical military strength, and in twenty-fifth place when the size of the army is compared to population. Russia, with all its stupendous indebtedness and shattered finances, has the largest army in the world—a force of 1,570,000 men. China is next, with 1,083,000, and France follows with 818,000. It is strange, indeed, that despite the world pressure for disarmament, Europe and Japan are actually building up great army reserves, subject to mobilization on short notice.

Why Do Men Go Wrong?

This was the question, put by a committee of the American Bar Association, recently, to several inmates of the Joliet, Ill., penitentiary—individuals selected because of the intelligent answers they were expected to give. "Failure, properly to handle first offenders," was given as a primary reason for entering upon a habitual career of crime. "Unfavorable environments and lack of proper home training," were cited by one of the inmates as a prolific cause of delinquency. He was asked by a member of the committee: "What would be the effect if the man's home life were a good one?" The prisoner replied: "I was just going to mention that. I believe that the great majority of men would not go wrong if they had been favored with a good home life. Some do, of course, but I had none myself. My people died when I was little, and I was brought up in the underworld. I had to educate myself in the penitentiary." As a matter of fact, much of the delinquency, everywhere apparent, is due to neglect on the part of some one. It is sad and humiliating to make the admission, but undoubtedly it is true.

Is Organized Christianity for War or Peace?

To the average Christian, sincerely impressed by the lofty peace principles of Holy Writ, a query like the one intimated by our heading, seems passing strange—wholly unworthy of serious consideration. But how does the attitude of the Christian world, in general, impress the people in the Far East? A noted missionary worker—Mr. Fred B. Smith—recently spent three months in various parts of that vast field, as a messenger of world peace, and as an advocate of the Christian religion. Urging Christian principles as the fundamental basis for such a desirable state, he was impressed by the fact that the question is not only real but urgent. An earnest native minister, immediately after Mr. Smith's second public address in India, said to him privately: "You must know that the educated people of this country look upon Christianity as a warring, blood-spilling religion." Another native, translating a part of an article, in which Mohammedanism and Christianity are discussed, gave the Moslems the credit of evident sincerity, in that they freely advocate the sword, while the Christians, volubly professing peace, had been participating in the worst war in all history. In view of the fact that such impressions have been made, there is urgent necessity for the leaders of Christianity everywhere, so to reassert the cardinal doctrine of which the angels sang at the birth of Jesus—"Peace on earth, good will to men"—that organized churches in all lands shall, in reality, be put upon a peace basis. At this critical time, the supreme necessity is a better understanding of Christianity by the church. With such a comprehensive conception there should come a profound consecration of Christian intelligence to the great task of influencing public opinion really to outlaw war by setting up Scripturally-endorsed methods for the settlement of international questions.

THE ROUND TABLE

Misusing Reason

BY EZRA FLORY

REASON is one of the endowments of man which distinguish him from God's lower creatures. Adam and Eve reasoned about the tempting morsel, offered by Satan. Paul reasoned before Felix and others until Felix trembled. Paul also reasoned with the Corinthians, persuading them that human wisdom does not hold the gates of the Kingdom. The Golden Age of Wisdom had come and gone. Homer had sung; Aristotle had taught; Demosthenes had spoken; Socrates had lived and died and yet, in Athens, stood the altar to "THE UNKNOWN GOD." The restless world still looked for a Savior.

Jesus met those who misused reason. We see the disastrous effects of it in four ways: (1) In regard to sin. Luke 20: 1-8. (2) In regard to the grace of God.—Luke 20: 9-18. (3) In regard to earthly duties.—Luke 20: 19-26. (4) In regard to resurrection life.—Luke 20: 27-36. Reasoning led to the greatest of all crimes—the slaying of the Prince of Life. It did not frustrate the plans of God, but it was fatal to those who had philosophized themselves away from God. When the prodigal "came to himself," he found his father and an unexpected welcome. The acceptance of Christ in faith, based upon sufficient evidence, can alone satisfy the cry of the soul.

Reason! What a blessing to humanity! What a flood of disappointment, too, when wrongly employed! How mere reason is always colored by the materials with which it is wrought! How individualistic its product!

Recently a brother wrote these encouraging words: "After reading your article, I was moved to decide that we must make that feature of our church work more devotional." But another brother, reading the same article, *reasoned within himself*, saying, "Had I not known the author, his rearing, and his good parents, I should have considered him a novice." How different the conclusions!

A score of witnesses might have declared that the opponents of Jesus used good logic; Paul might be declared mad; and "reasoners" of today may be pronounced sound, but truth will stand without props.

"And he said unto them, How say they that the Christ is David's son?"

Elgin, Ill.

The Sanctuary

BY JULIA GRAYDON

ONE has written: "Thy way, O God, is in the sanctuary." Let us remember this when beautiful Sabbath days tempt some to say: "God is in nature and I will go out into the open and find him among the trees and flowers, instead of shutting myself up in a church."

We may not belong to the class who do this very thing, and who are helping to diminish our church and Sunday-school attendance. But if we know any such, let us remind him that God has a sanctuary and waits for us there.

Harrisburg, Pa.

Watchfulness

BY MARY ROWLAND

"Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24: 42, 44).

In these two verses the Savior impresses upon the minds of his disciples the need of being ready—expecting and preparing for his coming—whether it be at death or at the end of the world.

This warning also applies to us—an admonition to which we also should take heed. We should watch and pray, that we may be found ready at Christ's coming.

Watchfulness insures readiness, and readiness insures safety. Indifference marks the way to sin and despair, as one can readily see. There are no mo-

ments when it is safe to disobey God's law. He knows our every thought. We can not deceive him nor hinder his coming. We are not in darkness that that day should overtake us as a thief. Therefore let us, as the children of light, be expecting the coming of our Lord! Let us be looking for the blessed hope, of which Paul speaks in Titus 2: 13, which gives us all needed comfort.

Astoria, Ill.

"Don't Get Sold!"

BY CHESTER E. SHULER

A MAN stole a spare tire from an automobile, standing on the street, the other day. He thought he was not observed by any one. The owner promptly reported the theft to the police, and when, a short time thereafter, the thief walked into a second-hand store, to sell the tire, he walked into the arms of a policeman who was waiting for him.

"He went in to sell the tire and he sold himself," remarked a bystander who saw the clever capture.

How like the man or woman, boy or girl, who seeks to gain his or her purpose by compromising with sin! Although immediate gain or pleasure may be apparent, in the end the victim is "sold" himself.

"The wages of sin is death", and—SIN is one employer that does not forget to pay those who work for it! Sin pays "with interest" (James 1: 15).

How much better to seek God's gift—ETERNAL LIFE (Rom. 6: 23)!

Sin will "sell" those who trifle with it.

Harrisburg, Pa.

Cultivating Habits

BY ELVA S. DETTWEILER

HABITS are repeated actions. We frequently get so fixed in the habit of doing or saying things, that we do or say them unconsciously, therefore we should be very careful, as to our actions and conversation.

1. *Habits of Everyday Life.*—I wonder how many of us have cultivated the daily Bible-reading habit; also the habit of prayer? These are two of the most essential habits for us to form. Some other good habits are cheerfulness, helpfulness, unselfishness, kindness, promptness, obedience, accuracy and the habit of industry.

2. *The Church-going Habit.*—Church-going Christians are an inspiration to others. Here are a few habits for us to cultivate, along with the church-going habit: Punctuality, having reverence for the house of God, regular attendance, systematic giving, good attention and the prepared Sunday-school lesson habit.

3. *The Stay-at-home Habit.*—The stay-at-home Christian (?) sets a bad example for those with whom he comes in contact. Sometimes, when we have worked a little harder than usual, on Saturday, we say: "I feel so tired this morning that I don't believe I'll go to church. I guess I'll stay at home and rest." But, as a usual thing, that poor, tired brother or sister picks up a newspaper or magazine and spends most of the day reading.

The stay-at-home habit helps to develop indifference in others for the church and Sunday-school. Some people are afflicted with a very peculiar kind of disease or sickness, which manifests itself only on Sunday mornings and on Sunday evenings, preventing them from attending church at the aforesaid times. It is known as "Sunday sickness."

Midland, Va.

The Ministerial Problem

BY W. I. T. HOOVER

III. The Minimum Qualifications Before Installation

THE minimum qualifications of a candidate for the ministry may be roughly classed under two heads: Intellectual and spiritual. Under the first come: A practical, working knowledge of the English Bible; a general knowledge of the history of the world and of the Christian church; ability to teach and to preach unto edification. Since many of the members of most congregations are high school graduates and some even college graduates, the candidate should have at least the equivalent of a high school education. He

should be free from warped, fanciful, speculative, and mystical notions.

Under the second heading come: His prayer-life; his general "walk and conversation"; his ability to "get along with people" and to act with discretion amid difficulties; a teachable disposition. Relative to his age and experience, he should be known as a man of God.

A definitely-prescribed course of reading, including specific books, should be made the minimum intellectual requirement before installation into the ministry. This course should be adopted by General Conference through the recommendation of its present Ministerial Committee. A comparative study of the minimum requirements of other denominations will greatly aid in the matter. It is not necessary that the writer discuss such a specific outline of work at this time.

La Verne, Calif.

The Mocking Bird

BY JESSIE MAHAFFEY

AS I sit and listen to a dear little mocking bird, singing with a heart so full and free, not far from my door, I wonder why so many of us, who claim to be God's children, can not sing praises to him with the alacrity and gratitude that clearly indicate the promptings of a devoted heart. Though the mocking bird does not realize that he is being guarded and cared for by One whose love is far superior to the strongest love that exists in this world, yet he seems to be wholly at ease.

We can always profit by examples shown us in the surroundings of our everyday life, if we would but take notice of simple things.

Hufsmith, Texas.

The Thing Called Life

BY EDYTH HILLERY HAY

In Three Parts.—Part Three

SOCRATES says: "The end of life is to be like God, and the soul following God will be like him."

Can it be possible that we, of the life mortal, can, through faithfully following his mandates, become like unto him whom we serve? Why not? 'Tis not Socrates alone who gives us this assurance, but the blessed Lord himself, and this gracious promise alone—were there none other beside—should be sufficient to constrain every intelligent soul to live for that most glorious end.

The big trouble is that people *will* live for the time being only—just moment by moment—unheeding that this life is the preparatory state for an endless eternity. Why can't they know differently? They most certainly could and would, if all Christians lived as if this fact were vital to them. "Life is a mystery," says some one. Is it? It has ever been a greater mystery how those who should use it most sacredly, can squander it so frivolously.

If we have a desire to live even one day longer, it should be because we long to round out a bit more perfectly our life's experiences, by doing another day's work for the Lord and humanity. Thus believing we shall not clutch to our bosoms another five or ten dollars, and whisper: "It is mine—all mine—my own might hath gotten me this!"

Lord, forgive our woeful lack of appreciation of our mortal life—the chrysalis from which shall burst the glorious winged soul or the gay butterfly being, born for a day, and doomed to everlasting darkness and despair.

Goshen, Ind.

"Thank You" and Religion

BY NETTIE C. WEYBRIGHT

A YOUNG woman was heard to say: "I wish that Mr. — family would learn to say: 'Thank you'! I suppose they appreciate gifts and favors, but they never say so—or not very often—anyhow. It would be so much easier to do things for them, if they would be a little more enthusiastic with their gratitude."

She had been doing a great amount of work for them, besides giving liberally to supply their needs.

It is not to be wondered at much, then, that she became discouraged when her favors were spurned.

We are all creatures of circumstance, to a great extent. We all must depend, more or less, on the assistance of those around us, for our own welfare. How hard it would be to live without friends and the help they are to us! People are apt to question our religion a little bit, if we are always cold and ungrateful for all they do for us.

When others have made an extra effort to please us, and make us happy, a hearty "Thank you" goes a long way toward making them feel well repaid for their effort. They will feel that our religion is, somehow, a very vital part of our better selves—something good to be desired. Spontaneous gratitude, constantly manifested, is one very good way of letting our light so shine among men that they may see our good works, and thereby glorify our Father, who is in heaven.

Syracuse, Ind.

HOME AND FAMILY

Take Me Back to Days of Childhood

Selected by Mrs. J. E. Yates, Kinross, Iowa, in Memory of Her Mother, Sister Mary Flory, Girard, Illinois.

To my memory comes a vision
Of the scenes of bygone days,
Where I spent life's golden hours,
In a village far away;
Once again I see my mother,
Standing in the cottage door,
And for me I know she's waiting
As she did long years ago.

Chorus:

Oh, the happy scenes of childhood,
How I long for them once more,
There the mocking birds are singing,
In the wildwood, as of yore;
There the orchard, meadow, yonder,
And the fields we used to roam,
Take me back to days of childhood
And the dear old cottage home.

Well, those days are gone forever
But the scenes I can't forget,
In my dreams I hear them calling,
Yes, I hear them calling yet;
Back to mother, home and loved ones,
They are waiting there today,
In a quaint old-fashioned homestead,
In a village far away.

The New Home

BY JULIA GRAYDON

ONE of my Sunday-school scholars was married several months ago and it was my privilege to visit her one afternoon in her new home. She greeted me warmly and then took me through the house to show me everything.

It was like all new homes, in many respects; but I was struck by one thing especially. There were no unnecessary things in it. Everything seemed to be of some use, and good taste was displayed throughout it all. The income, I knew, was not large but money had been used to the best advantage, so that there was no waste shown.

Two other things pleased me. One was the Bible on the parlor table (not put there for show—I could tell that by looking at it), and the other, the fact—shown by the little things her husband had done about the home to make the work easier for her—that they were working together in their first home.

Pulling together always means helpfulness and I feel sure it is going to be a happy home on this account, and because both pull together in church life also. They have made a good start and God will be their Guide.

Harrisburg, Pa.

Grandmother Warren

BY BESS ROYER BATES

Rewards and Punishments

"It's interesting," mused Grandmother Warren, as she settled herself after their simple Sunday dinner, "what very different opinions we have, even when we

all live in the same world. Why, members of the same family may be as different as church hymns and the jazz music that some people play on phonographs."

Sally, who had been settling herself in the corner of her arm-chair for a little nap, sat up brightly, knowing that it was all grandmother needed, to spur her on to further comment.

"But that wasn't what I was really thinking of," went on grandmother. "It just occurred to me, as I was thinking over the discussion in the Sunday-school class, this morning. We were talking about rewards and punishments. Sarah Jones and a few, that always follow her on opinions, believed that every wrong act should be punished. She held that parents are making a terrible mistake when they do not hold their children accountable for every mistake, big or little.

"Make them live up to a certain standard when they are young, and this trouble with wild young people will be solved," insisted she. Of course, she has never had any children, but poor John shows what one woman will do with a man."

"She does have the best-ordered class in Sunday-school," interposed Sally.

"She does," admitted grandmother in a tone that implied that the order in her class might be explained by other facts than her system of punishments.

"Mary Miller," went on grandmother, "could hardly sit still until Sarah was through talking. Mary is soft and pliable enough until she comes up against Sarah, and then every bit of hardness in her comes to the surface. Well I remember how they used to quarrel when they were little girls. Their mothers both came to me about it and—"

"What did Mary think?" interposed Sally.

"Mary held that it was better to reward a child for its efforts and to encourage it, by that means, to form right habits, rather than to punish it for every mistake. It seems that she has been reading some books along that line and is quite taken up with the idea. She quoted from several authors to uphold her argument. Sarah, in turn, pointed out certain commands in the Bible to support her views, and feeling ran high. The rest of us mostly listened, and let them have it out. What would have come from it, I do not know, if the bell had not rung."

"What did you say?" inquired Sally demurely.

Grandmother smiled, knowing well that Sally realized that she could not keep out of such a discussion.

"I think, as I told them there, that punishments and rewards are both useful in their place. On the whole, I am more in favor of rewards than of punishments, but punishments are necessary now and then.

"If a child thoroughly understands what is right and wrong, about a certain matter, and then deliberately does the wrong, it should be punished. Suppose a child has been trained carefully in obedience to parents and has the habit of being obedient well developed. Then, in a moment of temptation, it disobeys. I think it should be punished—not just spanked or scolded without thought, but some punishment that would be the natural outcome of the disobedience, should be administered. Sarah saw that point all right when I made it, but Mary looked doubtful.

"On the other hand, suppose one wants to train a child to be neat and methodical about caring for its playthings and clothes. Suppose that the parents had always picked up after the child, and it did not know anything about neatness. It would have something to learn—new habits to form. A child forgets easily and is perfectly innocent in its forgetting. It makes many mistakes. If parents and teachers would learn a new thing oftener, they would have more patience with children's mistakes. You remember what a hard time you had, learning to tat. Although you know more about crocheting than most people, it still took you a long time to learn tatting. Think of the mistakes John made when he learned to drive his new car. It was quite a while before he mastered it. He would have thought it an injustice to have been punished for every mistake he made. And so it is with the children. They have to learn. While they are learning, they should have some reward for the effort they make. Let some small thing be given them, or some

privilege awarded at intervals, for picking up their things. The doing without that reward is sufficient punishment for neglect. The reward would stimulate greater effort. New and valuable habits would be formed. When those are well established it can be taken as a matter of course that the child will be neat and the rewards can be dropped. In time, if the child backslides from its new habit, punishment would be in order. Mary smiled her way through my discussion, and even agreed with the punishment idea at the end. Mary may be a little one-sided sometimes, but she still has an open mind."

Prophetstown, Ill.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Unconditional Surrender

Romans 12: 1, 2

For Week Beginning June 18, 1922

1. How the Outer Life Is Changed by the Spirit Within.—Well might the apostle say: "Be ye transformed by the renewing of your mind." The very face will become more and more a copy and index of the mind and heart, if, indeed, there has been a real change. All that is outward will slowly assume a certain indefinable glow, corresponding to the beauty of the thoughts within. How true it is, in everyday life, that the outward man, if carefully observed, is a sure index of the soul! At times we may know by one glance what a man really is. If we had a quicker and more accurate perception, we should always know. The facial lines are as a book, in which the keen eyes may read all manner of hidden secrets. The miser has a peculiar type of face—hard, narrow, shriveled like his own soul. The sensualist betrays his guilty secret by the very motions of his lips and eyes. Passions and hatreds and lusts, however skillfully buried, worm their way to the surface and leave their traces there. All this is not suddenly. Sometimes it takes years to bring about the correspondence between the face and the heart, but sooner or later the correspondence is made complete. Eventually the plainest face may be beautiful to look upon, as if the Master had thrown his own radiance there, if the heart within has entertained heavenly thoughts a long time, and held secret fellowship with the Lord of life. What is true of the face, is true of the words, of the actions—nay, of the whole outer world. All things change as our spirits change. The very world is narrowed down to the measure of contracted souls, or it is broadened as our hearts are enlarged.

2. What the Transformed Life Really Means.—He who is truly consecrated must be sure to sustain a consistent resistance to worldly rules and methods of life. All who would present themselves as living sacrifices to God, upon the altar of service, should show that they are superior to the temptations and inducements of an unbelieving age. The idea of separation from the world is just as essential as our self-dedication to the Lord's service. Separation, of course, does not mean a change of place for the body, but a new attitude of mind—the turning towards new objects. Dedicating our life to God's service, unreservedly and voluntarily, implies our withdrawal from all of a contrary nature. In Old Testament times the altar of the burnt-offering was an emblem of the consecrated life of God's people, but the same idea is perpetuated in the unseen heart sanctuary of today, and still demands the undivided devotion of our life.

3. The Blessedness of an Unconditional Surrender.—Christians, by virtue of their profession, are called upon to put themselves and the gifts bestowed upon them through Christ, into his hands, for perpetual use and service. So, from the angle of his conscious experience, the Christian is called to a "hallowing of himself"—decisive, crucial, instantaneous. But its outcome is to be a perpetual progression—a growth—not so much "into" grace as "in it" (2 Peter 3: 18). Thus the surrender in purpose becomes a long series of deepening surrenders in habit and action, and a larger discovery of personal potentialities and of the Lord and his will, takes effect in the "shining" of the transfigured life "more and more, unto the perfect day" (Prov. 4: 18). We can not, of course, withhold "our bodies" from the sacred surrender here enjoined upon us, and yet expect to realize, somehow, at some vague date, "a transfiguration, by the renewal of our mind."

4. Suggestive References.—Paul's conception of a surrender (Rom. 6: 13, 16, 19). The surrender of the Corinthian brethren and its fruitage (2 Cor. 8: 1-5). An acceptable sacrifice (Psa. 51: 17). The renewed life (Rom. 8: 1). A good admonition (Rom. 13: 12). The surrendered life and the indwelling Spirit (1 Cor. 3: 16, 17). Bought with a price, we should glorify God in body and spirit (1 Cor. 6: 19, 20). Our surrender must be complete (Eph. 4: 20-24). "Children of light" (1 Thess. 5: 2, 22, 23).

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Bethel church has just closed a delightful season of refreshing. Bro. F. E. Miller, of Empire, Calif., began preaching for us on May 7 and continued for two weeks. His sermons were forceful and inspiring, dealing principally with the daily life and our attitude toward others. The meetings were well attended and we rejoice that ten accepted Christ, and were baptized. Mrs. H. J. McDaniel, Chowchilla, Calif., May 21.

McFarland—April 23 at the morning service, Eld. Harvey Snell preached an examination sermon. Afterward five were baptized. In the evening the members of the McFarland congregation engaged in a very spiritual communion service, which was the largest in point of attendance in the history of this congregation. Bro. M. C. Liminger, of Ashland, Ore., was with us. The Sunday-school, as well as other services, is well attended. Our new pastor, Bro. Harvey Snell, has just moved here and is ready to begin his work. We are arranging for a Vacation Bible School, to be held in June, under the direction of Bro. Snell. Our pulpit has recently filled. Bro. S. P. Howell, District Missionary Secretary; also by Bro. J. E. Steinhour, field representative for La Verne College.—Raymond E. Armantrout, McFarland, Calif., May 28.

Waterford—April 30 our hearts rejoiced because four united with the church. May 7, at 11 A. M., Bro. Levi Winkler, who gave an instructive sermon for the benefit of the young people, was greatly appreciated. In the evening Bro. Victor Whitmer, of Albany, Ore., gave us his fervent address. Brother and Sister Whitmer have spent the winter here. We have been strengthened by their working with us, and we regret to lose them. A very fitting program was given on Mothers' Day by the Sunday-school. A large crowd was present. Bro. J. W. Deardoff has been chosen to represent us at Annual Conference. At the close of our morning services last at Lord's Day, three more came forward and await baptism. This encourages us as we feel that our efforts are not in vain in Sunday-school and church work.—Mrs. Robt. Kennedy, Waterford, Calif., May 22.

COLORADO

Rocky Ford—We are now in the midst of a series of meetings, with Eld. H. F. Richards, of Cheyenne, Colo., in charge. So far there have been seven applications for baptism. Yesterday an offering was taken for Conference. Over \$25 in cash was given.—D. O. Cottrell, Rocky Ford, Colo., May 29.

IDAHO

Weiser. The church at this place, although small in membership, is prospering nicely. Bro. J. E. Shamberger, of Fruitland, preaches for us each Sunday morning and evening, giving us very helpful sermons. May 13 we held our communion service, with Bro. H. G. Shank, of Fruitland, officiating. Besides our own members a number were present from Fruitland, which was much appreciated. The day following a most pleasing program was rendered by the Sunday-school in honor of Mothers' Day. New song books have recently been purchased by the Sunday-school.—Emma K. Miller, Weiser, Idaho, May 21.

ILLINOIS

Sterling church met in members' meeting, May 1, with our pastor, Eld. E. F. Caslow, presiding. We decided to hold our communion May 11, which proved to be a very spiritual meeting, with Bro. C. A. Bryan, of Dixon, officiating. Bro. Caslow has been retained as our pastor for another year, beginning Oct. 1, 1922. Sunday morning, May 14, a short program was rendered in honor of Mothers' Day. May 21 we had the pleasure of listening to Bro. A. F. Wine, of Chicago, who preached a most powerful sermon, his emphasis on the love of God, as manifested in Christ. Sunday evening, May 21, one of the adult Bible classes presented a very instructive exercise, entitled, "Why the Minister Remained." The program throughout was a strong appeal for loyalty to the midweek prayer meeting. We hope that its message may be helpful to the hearts of those who do not attend our midweek meetings, as well as those who do not take the prayer meeting seriously. Several of our members contemplate attending the Winona Conference. Our pastor, Bro. E. F. Caslow, will represent the Sterling church at the Conference, with Bro. C. W. Cossey as alternate. We have in contemplation a Children's Day program in June, to be held in June.—Mrs. Anna L. Caslow, 614 Sixth Avenue, Sterling, Ill., June 26.

West Branch—We held our semiannual communion May 27 and 28, with Bro. W. E. West, of Mt. Morris, officiating. On Sunday morning Bro. C. Stauffer, of Pine Creek, preached to a large audience. Three Sunday-school pupils have been received into church fellowship by baptism since Easter. Fitting programs were observed on Easter Sunday and Mothers' Day. We expect to hold our annual offering on June 4—a part to be sent by our delegate, Bro. S. S. Plum, to Annual Conference. Minnie Cordell, Maryland, Ill., May 31.

INDIANA

Bremen church met in council May 13, with Eld. Chas. C. Cripe presiding. Three letters were received and one was granted. The annual visit was reported, showing that a fine spirit of love and cooperation exists. It was unanimously decided to continue the pastor for another year. Aug. 6 is the date set for our Harvest Meeting. It was also decided to have a Fourth of July outing. May 14 Eld. J. W. Ford, of Brookville, Ohio, began a revival meeting, closing May 26. It is a clear, forceful speaker and gives no uncertain sound to the Gospel. His labors among us, both personal and in the pulpit, were highly appreciated by our church and the community in general. Twelve were received into the church, eleven being baptized and one reclaimed. The church feels greatly strengthened and encouraged. Our love feast was held May 27, with almost every member present. Bro. Hiram Roose officiated. Bro. Jesse Bollman remained with us and on Sunday preached an inspiring sermon. We expect to begin our Vacation Bible School June 19.—Mrs. Chas. C. Cripe, Bremen, Ind., May 30.

Maple Grove. Brother and Sister Otha Warstler, of Syracuse, were with us on Mothers' Day to assist in the church. Sister Warstler gave an interesting talk to the children, upholding the motive of greater sincerity and respect to our fathers and mothers. Bro. Warstler, in his address, tried to motivate the true ideal of motherhood. We were also favored with some special songs and two readings. Our members met in regular council, with Eld. Henry Wyss, presiding. Since our last report ten letters have been granted and five received. Our delegate to Annual Conference is Bro. Norman Heeter, with Bro. Chas. Neff, alternate. Delegates to District Meeting are Bro. Jas. Peters and Sister Minnie Huber. Our love feast will be held Aug. 12, at 7:30 P. M. The Ministerial Committee announces that they have secured Bro. Wm. Overman and wife, of Winona Lake, to assist in a revival, beginning Nov. 12.—J. Galen Whitehead, New Paris, Ind., May 27.

Muncie church has been enjoying some very spiritual meetings. We have had some splendid sermons by Bro. Geo. L. Studebaker. Today his subject was "Atonement." When the invitation was extended, a brother, who had been away from the church for about twenty-two years, came forward. We also had an inspiring Sunday-school session. Sister Mary Studebaker took charge of the Sunday-school in the absence of our superintendent.—Geo. Kimmel, Muncie, Ind., May 28.

Pipe Creek church met in council May 25, to hear the report of the annual visit. Honk presided. Four letters were granted. A Ministerial Board was organized, consisting of Brethren Thos. Shively, Perry Metzger and Marion Meyers. May 27 we held our love feast. Brethren A. G. Crosswhite, Kerrie Eikenberry, Perry Coblenz, Forrest Hostetler, Walter Stuehagen and Bro. Phillips

were present. Bro. Crosswhite officiated. About 160 members communed. On Sunday morning following Bro. Eikenberry preached for us.—Ruth Daley, Peru, Ind., May 29.

Pleasant Hill church held her love feast May 27. Bro. Forney gave some good admonition on being rooted and grounded in the faith. At the evening service about eighty communed. Bro. J. Hornish officiated. Other ministers who assisted were Brethren C. Bower and Lee R. Smith. On Sunday morning following Sunday-school, Sister Nettie Weybright gave a very inspiring talk on "The Simple Life." Bro. Arthur Sellers, of Ellettsburg, was the subject being, "The Rich Young Man."—Gertrude Gump, Chubbuck, Ind., May 30.

Pleasant Valley congregation spent Sunday afternoon, April 16, at Bro. Harry Simpson's. A social time was enjoyed by all. Middlebury's Christian Workers' Society gave us a very interesting program on Sunday evening, May 3. Our communion was held May 13. A very interesting program was given on Mothers' Day. We held our council meeting May 27. Three letters were granted. It was decided to have a report of the Home Department every three months. Harry Simpson was chosen delegate to District Meeting; Wm. Bowman, delegate to Annual Meeting, with the writer, alternate. We made an every-member canvass for the Annual Conference offering.—Mrs. Gale Bowman, Middlebury, Ind., May 29.

Pleasant View church met in council May 17, with Eld. J. A. Snell presiding. Seven letters were received. Bro. Snell was re-elected elder for one year. The Ministerial Committee is to arrange for a Harvest Meeting sometime this summer. We had a week's series of evangelistic efforts the week preceding Easter. Bro. Snell did the preaching. On Easter morning the Primary Department had charge of the opening exercises for Sunday-school, and gave a splendid program. In the evening the Young People's Class gave a program. May 14 a program was given in the morning by the fathers and sons, and one in the evening by the mothers and daughters. The interest and attendance in our Sunday-school is fine—our largest attendance being 119.—Bertha Snell, South Whitley, Ind., May 28.

Shipshewanna church held her love feast May 29. The meeting was well attended. Bro. W. B. Stover officiated and was with us all day Sunday. After Sunday school he preached a powerful sermon, showing us the Gospel and commandments, and what it means to obey because of love. A basket dinner was served. At 2:30 and at 7 o'clock Bro. Stover gave missionary talks. The meetings were well attended and the church and community have had a real spiritual feast.—Mrs. Geo. Sherck, Middlebury, Ind., May 27.

Topeka congregation recently enjoyed a splendid love feast. Nine ministers were present. Bro. Hiram Roose officiated. About eighty-five communed. May 11 members of the Shipshewanna congregation came to us with a Mothers' Day program, which was splendidly given, each number being most appreciated. Bro. Arthur Sellers gave a fine talk on "Parents." A few spicy remarks were made by Bro. Geo. Shirik. Brother and Sister I. S. Burns have moved to their new field of labor at Etta Green in the Camp Creek congregation.—Mrs. A. J. Yontz, Topeka, Ind., May 27.

West Manchester—We held our regular council May 31, with Eld. B. Book presiding. There was a good attendance and a splendid program was rendered throughout. Bro. E. B. Stover, of Ellettsburg, was granted. The church has secured Bro. Jas. F. Swallow, of Seavey, Minn., to conduct our revival in October. Our delegates to the Winona Conference are Brethren C. F. Eiler and Chas. Boyer.—Alta Irene Williams, North Manchester, Ind., June 1.

Yellow Creek church met in regular council May 27, with Eld. H. W. Schwalm presiding. Bro. A. W. Hoover was chosen delegate to Annual Meeting. Bro. S. M. Goughnour, of Agawam, Mass., was delegate to District Meeting. We expect to have Bro. H. K. Ober with us some time in July or August to give his address in connection with our Harvest Meeting. The date selected for our communion is Oct. 5.—Irvin Miller, Goshen, Ind., May 29.

Yettler River church met in council May 20, with Eld. David Metzler presiding. Three letters were received and one was granted. Bro. E. B. Stover, of Ellettsburg, was granted. Bro. Arthur Sellers, of Ellettsburg, alternate. Brethren John Mann and Harley Elliott are our delegates to District Meeting. We held our communion services May 27, with a goodly number present. Bro. I. S. Burns officiated. We were indeed glad to have with us Brethren N. O. Troyer, Ira Eisenhour, David Metzler and Walter Shively. Bro. Burns remained with us for our midweek meetings, giving us a well-prepared message to a full house. We expect to hold our Harvest Meeting the last Sunday in July—an all-day meeting.—Alma E. Hanawalt, Plymouth, Ind., May 28.

IOWA

Des Moines Valley church met in council May 25, with Bro. Sink as moderator. We held our love feast May 27, with Bro. S. M. Goughnour officiating. Our membership was well represented. On Sunday following we secured a considerable number of Sunday-school children. The different classes have been doing good work in the way of supplying the churchhouse with things that were so much needed. The Winner Class presented the school with a beautiful picture of Christ; the Victors supplied new song-books; the Advanced Class and Aid Society furnished some dishes; the Leaders' Class supplied the Sunday-school with new Bibles; and we were favored with a lecture on tobacco by Chas. Filmore and John Huddleton, of Indianapolis. Two expressed a desire to follow their Master.—Mrs. W. F. Folger, Ankeny, Iowa, May 29.

Grundy County church held her love feast May 29, with Bro. A. P. Blough officiating. May 22 Bro. Clarence Gagny, of Mt. Morris, gave an encouraging talk. Our Vacation Bible School begins June 26, with singing instruction by Sister Sadie Mangus. We enjoyed good programs, given by our young people on Easter and Mothers' Day. We will also observe Children's Day. Brother and Sister Keller expect to go to Brooklyn to hold a series of meetings soon.—Hannah C. Messer, Grundy Center, Iowa, May 31.

Iowa River church held her love feast May 21. Bro. Albright, of Leoster, Bro. Lookingbill and wife, of Nevada, Bro. Siple, of Fernald, were with us Sunday morning. Bro. Lookingbill gave us an inspiring sermon. The invitation was given and one young sister confessed Christ. May 7 the County Sunday-school Convention was held at this church. We had a very good meeting and a number from a distance were with us.—Nettie Hildreth, Marshalltown, Iowa, May 27.

Sheldon church closed a very interesting and spiritual series of meetings May 18. We were very fortunate to have Bro. Warner, of Minneapolis, with us to conduct these meetings, which did our church and community much good. Bro. Eugene Davis, of Waterloo, led the song service, which was very much appreciated and which helped greatly in the subject of the meetings. Ten were baptized and received into the church. May 19 we held our love feast, with Bro. Warner officiating.—Laura Kimmel, Sheldon, Iowa, May 26.

KANSAS

Morrill—During the last few weeks we have been enjoying some special services. The Easter sermon was in accord with the day, and in the evening we had a very interesting program. The house was full at both services. May 7 was observed as Fathers and Sons' Day. In the afternoon one young man was taken into the church by baptism. May 14 the tribute was paid to our mothers. Our love feast was held on Sunday evening, May 21. At the close, the church was elected to observe Children's Day on Sunday, June 5. It is a community affair, conducted by home talent. Next week our pastor and family will go to Annual Conference, to be away over two Sundays.—Mrs. Lloyd Meyers, Morrill, Kans., May 23.

Ottawa—Our love feast, held May 13, was very much enjoyed, although a much smaller number of members was present than usual. Our home ministers officiated. On Sunday morning following, an unusually good Mothers' Day program was rendered by the Sunday-school. May 28, after the usual morning services, a basket dinner was served in the basement. At 1:30 a short business session

was held. Over \$300 was raised for our home church expenses and for home missions.—Olive M. Wheeler, Ottawa, Kans., May 29.

MARYLAND

Brownsville. May 13 and 14 three members of the Mission Band of Blue Ridge College gave splendid programs at South and West Brownsville, and a Mothers' Day program at Brownsville on Sunday morning, which was very much appreciated by the large crowd present. We held our love feast May 27, with Eld. J. S. Bowlin, of the Pleasant View congregation, officiating. A large crowd was present, but the meeting was unusually quiet and orderly. Eld. Caleb Long preached for us on Sunday morning after the love feast. A collection of over \$46 was taken for missions.—Mrs. Nellie S. Kaczetl, Brownsville, Md., May 29.

NEBRASKA

Alva—Our communion service was held May 27. Bro. Stair officiated, assisted by Bro. Hoist and Bro. Gabel, of Lincoln. On Sunday morning Bro. Gabel gave an interesting talk on the subject, "The Second Coming of Christ." An offering for world-wide missions was taken. Since our last report seven young people have united with the church by baptism. One was restored a short time ago.—Mae Wood, Elmwood, Neb., May 31.

NORTH DAKOTA

Turtle Mountain—Bro. Price Umphlett, of Chicago, has been doing splendid work, preaching for us the past month each Sunday. We are hoping he may stay all summer or longer. The meetings are held in the Carpenter schoolhouse, fifteen miles west of St. John, and the people generally turn out well. The Turtle Mountains are only hills with the richest of soil. We would like to have many more Brethren move in, and help to possess this fine country for the Lord. Much work can be achieved by the faithful, if we only trust in him. About thirty members are scattered west of St. John, in several townships, with the main group around Carpenter schoolhouse.—Wm. H. Allen, St. John, N. Dak., May 24.

OHIO

Beard Creek church met in council May 23, with Eld. J. W. Beegley in charge. Visiting ministers were Eld. L. A. Bookwater, Jesse Garst, John Root, Wm. Swinger and Harve Landis. Two letters were granted. We decided to secure Sister Cora Stahly one week, this summer, to conduct a singing-class. May 14 our Sunday-school observed Mothers' Day. On Sunday morning, April 30, Bro. Cyrus Bantz gave us a splendid sermon. Bro. Noah Erbaugh was with us April 23. These messages were helpful and much enjoyed.—Bessie M. Filhrun, Dayton, Ohio, May 28.

Cleveland Mission—Another spiritual feast was enjoyed by members of the Mission May 20, when we held our semiannual communion. Twenty-four participated in the services. Over half of our members have been impossible to be with us, principally on account of the inclement weather. We were very glad to have with us a number of Louisville, Ohio, had planned on being with us for the event. Brethren J. A. Crowell and A. Brown Miller officiated. The following Sunday the District Mission Board was with us. Bro. Cassel gave an excellent and encouraging Sunday-school talk. Brethren Helman and Helman, of Chicago, gave us a most helpful message. The Clerical Quartet, from Manchester College, favored us with a number of inspirational songs. The College Quartet stayed over from their engagement at Ashland, the preceding evening, and through the courtesy and thoughtfulness of Brethren Helman and Cassel, were induced to come to Cleveland. It surely is encouraging to be the recipient of such favors as were shown us this Sunday, and we are grateful to those who assist us with their occasional presence and help in carrying on the work here.—Homer E. Metzger, Cleveland, Ohio, May 25.

Louisville—Recently Bro. G. A. Strausbaugh, of Fredericktown, Ohio, was with us in the interests of the Forward Movement, and his work was appreciated. Our members' meeting was held May 13, with Bro. Taylor presiding. Two new members were received. Our Vacation Bible School will be held in July, with Sister Ruth Shriver as teacher. We will have three numbers of the lecture course this summer. Bro. Taylor will represent us at the Conference. We also chose delegates to the Sunday-school Convention. One was baptized at Easter time.—Rachel A. Mohn, Louisville, Ohio, May 24.

Middle District church met in regular council in April, with Bro. C. V. Coppock in charge. Three letters were received and three were granted. Since our last report one more has accepted Christ. Bro. C. V. Coppock tendered his resignation, having been called to Bremen, Ohio, to take charge of the work there. It was a heavy heart that we granted Brother and Sister Coppock their letters, for we feel our great loss—especially the young people, who had learned to look to Bro. Coppock as their faithful adviser and companion. We feel that with Bro. L. A. Bookwater as elder, and Bro. Harley Coppock as minister, we can still do great work for the Master. Our Sunday-school is on the increase. We also have Christian Workers' Society every two weeks, which has been well attended, especially by the young people. We also have a mission started in Tippecanoe City and have preaching every other Sunday evening. Our love feast was appointed for June 3, at 6 P. M.—Bertha Cox, Tippecanoe City, Ohio, May 23.

Salem church met in council May 27, with Bro. Enos Brumagh presiding. Three letters were received and three were granted. Brethren Chas. D. Bousack and L. W. Shultz held a Missionary and Bible School in Salem, Ohio, May 29. The services were very interesting. May 4 Bro. Van B. Wright began a series of meetings, which closed May 20. Four were added to the church by baptism.

(Continued on Page 368)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DEDICATION OF THE STONE CHURCH OF THE BRETHREN AT SOMERSET, PA.

The members of the Church of the Brethren, living in and near the town of Somerset, organized a Sunday-school March 16, 1919. The following Sunday, March 23, the first regular Sunday-school session was held in the assembly room of the court-house, with sixty-eight members present. The Sunday-school so increased in attendance and interest, that the members requested to become a separate congregation, which request was granted by Middle Creek, the mother congregation, and Jan. 17, 1920, Somerset became a separate congregation.

In October, 1919, Eld. J. H. Cassidy began a series of evangelistic meetings in the assembly room of the court-house and continued for three weeks. As an immediate result of the meetings, forty-three members were added to the church.

The need of a suitable church building soon became apparent. The membership, under the inspiration of Eld. J. H. Cassidy, set herself the task of raising the needed funds for a modern churchhouse in Somerset. A most vigorous campaign was launched in the spring of 1920. Not only were the members of the Somerset church solicited, but the churches surrounding. This canvass was

further extended to all churches in the county. The District Conference, seeing the need of a church here, gave permission to canvass the District for funds. The Financial Committee secured the services of Bro. V. C. Finnell, of Elgin, Ill., who devoted more than eight weeks

sions were made for those who were unable to gain entrance to the new church. The United Evangelicals kindly gave us the use of their church, near by, where overflow services were conducted by Bro. F. F. Holsopple, pastor of the Hagerstown church.

The day's program consisted of three services—10 A. M., 3 P. M., and 7:30 P. M. Dr. M. G. Brumbaugh, Ex-Governor of Pennsylvania, gave the address at both morning and afternoon services. In his inimitable way he spoke in the morning from the words: "Because of the house of the Lord," found in Psa. 122. He developed the thought that every new church in a community is a pioneer fort, for it means progress against the elemental forces, previously occupying the ground by hostile possession. Eld. John H. Cassidy offered the dedicatory prayer. The choir, composed of singers from our own and other churches in town, rendered a new arrangement of "Crown Him Lord of All." This, with a duet by two young men, composed the "special" music. The congregation joined in singing two great old hymns: "Come, Thou Almighty King," and "How Firm a Foundation."

In the afternoon Dr. Brumbaugh spoke from a passage in Matt. 5, wherein the Savior, seeing the multitude, proceeded to teach them. "Christ," he said, "was always prepared and never in a hurry. He taught for love—infinite love of his pupils. He literally loved them to a higher plane of living. Teaching—real teaching—is a work of love, which implies personality and preparation. Christ spent most of his life in preparation for only a few years of teaching."

It was a masterly exposition of Christ's divine teaching. Eld. E. M. Detwiler, pastor of the Roxbury church, Johnstown, offered the opening prayer at this service. The choir sang the anthem "The Lord Is My Shepherd." Later a soprano solo was sung. Both were well rendered and when that great audience joined in singing "All Hail the Power of Jesus' Name," and "Faith of Our Fathers," it was inspiring.

In the evening, at 7:30, we had "Community Night." Pastors from the other Somerset churches delivered addresses—their words of cheer forming a symposium of encouragement and good will. The musical program of the evening was varied by a splendid male chorus rendering "Hark, Hark, My Soul," by Shelly-Morse, which was the climax of the day's musical features.

The offering at both forenoon and afternoon sessions was in charge of Bro. Cassidy. Twenty-eight thousand dollars in cash and pledges was raised. The cost of the new church is, approximately, \$85,000. We have an indebtedness of about \$25,000. The church at Somerset has shown a wonderful spirit of cooperation, which, with their vision and aggressiveness, has made such progress possible. It means work and sacrifice, for a good many years to come, to lift this large indebtedness and carry on the work of the church financially, but "thus far the Lord hath led us on" and he will still lead if we trust him and do not become self-centered. Our task here is great, but by God's grace it will be finished. Mrs. C. G. Hesse.

PERU, INDIANA

The Young People's Convention, held here April 1 and 2, has exerted a salutary influence upon every department of our church work. Plans have been laid for constructive work in missionary activity and our Sunday-school has jumped from "banner" to "front line."

A large class in Teacher-training has been organized by the pastor, which meets once a week. We are to organize a Beginners' Department in our Sunday-school. Eight have been received by letter and one has been baptized since the last report. Our Vacation Bible School will be held in July.

Our Field Director of Religious Education for Manchester College Territory, Bro. Lawrence Shultz, is doing a great work in uniting forces for a greater Church of the Brethren in these parts. From the beginning of 1922 our Sunday-school has made an average of 130 in attendance and more than ten cents per member in offerings. The church and Aid Society offerings have been correspondingly good, notwithstanding the scarcity of work and low wages at times. The Lord has wonderfully blessed the labors of our pastor and the church is fully united in a campaign for soul-saving in the city.

It is alarming to know how many of our members, their children and sympathizers—our logical constituency—have gone out from us. Many of them have been irretrievably lost, because of our indifference to them in the past. We have been too slow to recognize talent and to use it when discovered. The tide has turned and a new era has dawned. We are interesting our young people by presenting big problems to them.

Old Folks' Day, April 23, passed off very satisfactorily.

The attendance was fine, and the excellent address given by our oldest minister, Eld. T. M. Elliott, was much appreciated. Mothers' Day was also appropriately observed in the evening. Sister Crosswhite, our pastor's wife, was leader. All ages and grades participated. Sister Netty Neff, as president of the Adult Christian Workers, is accomplishing much good.

Our churchhouse is being repainted and otherwise fitted up for more aggressive work. Quite a number from here will attend Conference at Winona Lake.

The new song book, "Hymns of Praise," is taking well. Our song leader, Miss Mabel Neff, thinks it the best collection of hymns for all purposes ever brought out by our people. Mrs. Grace Brown.

SOUTH BEND, INDIANA

First South Bend church enjoyed a splendid address by Eld. C. D. Bonsack on Sunday evening, May 28, the occasion being our annual Missionary Day. The canvass for the mission funds was made that day and the week following. Indications are that we will reach the quota expected of us, even in the midst of our extensive building program.

The new building is progressing nicely. We have set July 9 as the day for dedication. Speakers on that day will be Eld. H. C. Early and Eld. C. D. Bonsack. Special services will be held the week following Dedication Day. Old friends and former members of the congregation will be invited and welcomed to the services.

Recently our congregation participated in Fellowship Sunday with the other evangelical churches of the city. Our pastor preached in the pulpit of another denomination, and the pastor of another denomination appeared in our pulpit. We feel that it was a splendid means of binding the Christian forces of the city together in the upbuilding of the Kingdom.

Our attendance, this year, has been the best we ever had, exceeding that of some other churches of the city of double our membership. Since last October we have been greatly handicapped in our Sunday-school work because of a lack of room. Our auditorium accommodates nine classes. An aisle, or perhaps one seat, separates the different classes. You can imagine the confusion. Yet even with these conditions the attendance continues to grow. In our new church things will be different, as we can have twenty-five different classes, and no two classes in the same room.

Four were recently baptized. Others are expected to come soon. Many folks are moving into the city because of its unusual opportunities for good employment. We are thinking of appointing a committee to help our people locate near the church. H. H. Helman.

WHAT YOKES ARE TO US

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30)

This language was spoken primarily to the Jews who were under the burden of the Law. They were trying to work a passage to heaven by keeping the Law, with its complicated ceremonies, which had been amplified by innumerable traditions, by the elders and doctors of the Law. It is to this that Christ refers when he says: "Woe unto you also, ye lawyers! for ye have laden men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11: 46).

Jesus came to free his people from this yoke of ceremonies and ordinances. "Take my yoke upon you." He came to free those who were under the burden of sin. This is proven by the parable of the prodigal son, as recorded in the fifteenth chapter of Luke. "How many hired servants of my father's have bread and to spare, and I perish with hunger!" He exemplifies the same thought by the parable of the praying publican, "Lord, be merciful to me a sinner." And the Master's teaching is that the publican, a sinner, was justified—not because he was a sinner, but, being a penitent sinner, he comes under the catalogue of those who needed salvation, and for such Jesus came into the world. This is again exemplified by the cry of the penitents on the Day of Pentecost: "Men and brethren, what must we do to be saved?" The answer is found in our text: "Learn of me and ye shall find rest unto your souls."

The philosophers say, "Learn of me and find restlessness." What happens when we study the wisdom and science of the world? The deeper we get into the mazes of science and philosophy, the blacker yawns the great abyss of darkness and of uncertainty. Do we try to fathom the depths of interstellar space—though it be with the best works of astronomers before us and the most powerful telescopes in existence—how puny our efforts! We are driven back with the sickening feeling which comes to us when we waken from the primordial sensation of falling through space. Perhaps we are concerned with thoughts of the future, and here our race is soon run, for death is the grim barrier which hems us in and hedges us about with an iron hand. Contrast these heart-breaking conclusions of philosophy with the Master's sweet "Learn of me and ye shall find rest, unto your souls."



The Church at Somerset, Pa.

of hard work to a canvass of the various congregations for the raising of funds.

For almost a year the congregation was without a resident minister. The preaching during this time was done, for the most part, by the ministers of Western Pennsylvania. May 3, 1920, Bro. C. G. Hesse, of Norris-town, Pa., was elected as the first pastor. He began his work Sept. 10.

Jan. 3, 1921, the church unanimously decided to begin the new church building the first of the following March. About a month later they met and accepted the plans of Lewis Keiper, of Johnstown, Pa., whose services as architect had been secured. March 2, ground was broken for the new building. The work progressed rapidly and July 24, in the presence of several hundred people, the service for the laying of the corner-stone was held.

This is a brief summary of the outstanding events in the history of this church from the time of its organization to the present. And now a few words concerning our new church home.

The church, as it stands on the corner of South Street and Center Avenue, is a handsome structure. It is 110 feet long by 65 feet wide, built of native sandstone, in unbroken six-inch courses. The massive tower, sixty-two feet high, at the northwest corner, adds dignity to its appearance. The architectural design is modified Gothic, the roof is slate, the windows opalescent glass.

Access may be had to the church proper from two entrances on Center Avenue. The main entrance to the Bible School department is on South Street. Another entrance to this department is provided at the rear of the building. The basement is reached by two outside entrances—one in front and one in the rear—and also by stairways in the vestibules of the above-named entrances.

The interior walls are a buff tint, the ceilings cream color. The woodwork is oak of medium dark finish—the furniture harmonizing in color. The auditorium, including the balcony, has a seating capacity of about four hundred and twenty-five. From the vestibule of the main entrance and from the South Street entrance, two aisles lead diagonally to the pulpit. Behind the pulpit is the choir; to the left is the baptistry.

The Bible School department occupies the rear half of the church. Here may be found the assembly room, where the school meets, and twenty adjacent class-rooms. These rooms provide for departmental work. Rolling partitions separate departments into class-rooms. This department is separated from the church auditorium by a canvas partition. By raising this partition, which is done by means of a pulley, these two rooms may be thrown into one. This, with balconies and adjoining class-rooms will accommodate 800 persons comfortably, within hearing and in view of the pulpit.

The basement is conveniently arranged and well finished. It has plenty of windows, insuring an abundance of light. Here are provided cloak, storage, toilet and furnace rooms. These, with the corridors, have concrete floors. The kitchen, sewing-room, nursery and "basement auditorium" have yellow pine floors. This room will seat 350 or more people.

May 7, Dedication Day, dawned bright and breezy. Long before the hour, set for the morning service, the main auditorium was filled with people, and by ten thirty an audience of a thousand or more was seated in the building and seemingly all available space was occupied. In the afternoon the crowd was increased by many coming from other churches in Somerset and surrounding towns, who had attended their own services in the morning. The church was taxed beyond its capacity, but provi-

"Take my yoke upon you." Does this mean like adding new burdens? Some people think so, looking at it from the outside. Let us look at it from the Savior's standpoint. You are under a yoke that galls badly, try mine. "Take my yoke." Well, what are yokes for? Are they intended to be a burden to the bearer? No, indeed, that never is the intention of a yoke. They are to make burdens light. They are not intended to be instruments of torture but of mercy. How intolerable to the ox would be the plow without the yoke! Christ knew yokes. He helped to make many of them, doubtless, in his father's carpenter shop in Nazareth. He knew the difference between a good, smooth, well-fitting yoke, and a rough one. The rough yoke galled, and the burden was heavy. The smooth yoke caused no pain and the burden was light. Allow us slightly to paraphrase the Savior's language as follows: "Take MY yoke upon you to carry YOUR burden." What burden? Why, the burden of life, that all must carry from the cradle to the grave. This is the great world problem, how to carry the burden of life.

To some, life's journey is a great worry, to some a bitter struggle and pain, and to some a complete failure. To all it is the paramount problem and our text is Christ's solution. Carry the burden as I carry it. Govern your life according to my principles. "Take my yoke upon you." It is easy, fits good and the burden is light. Oh, you anxious ones, afraid that you will starve; read Matthew 6: 34: "Take therefore no thought for the morrow. Sufficient unto the day is the evil thereof."

Possibly your life is embittered by enemies. Well, how would the Master deal with such a problem? Let the Word give the answer! "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Perhaps the world and its pleasures cling to you. Get busy in the Kingdom of God. Take Christ's yoke upon you and then you will have no time for the world's foolishness. Those who are living close to the border line are carrying a grievous burden but it is not Christ's yoke. When his yoke is upon us, he is helping to carry the load—"my yoke." This is the blessed thing about a yoke—when we are under a yoke, some one is helping us to carry the burden. This is what makes this text so tremendously significant. If we take Christ's yoke upon us, he is helping to carry our load! "Lo, I am with you always, even to the end of the world." This is a most comforting thought. After the labor comes rest! "Come unto me all ye that labor and are heavy laden, and I will give you rest!" After the heat and burden of the day is past, the yoke is loosened and taken from the neck of the patient laborer, and then comes the period of rest. So the Master will not only help us to carry the load, but—blessed thought—he does not only have a yoke for us but also a crown. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." So, when the burdens of life are over; after we have walked with him and worked with him—helped to carry his yoke in life—he will take us into his Eternal Kingdom where we can walk with him—our hand in his—and be with him forever, John M. Stover.

MISSIONARY EDUCATIONAL INSTITUTE

May 8 the Ashland (Dickey), Ashland Third Street and Maple Grove churches spent a most enjoyable and profitable day together. A Missionary Educational Institute was held in the Dickey church. Bro. Lawrence Shultz, Director of Religious Education of North Manchester District, Bro. Chas. D. Bonsack, General Director of the Forward Movement, and Sister Zuma Heestand, Secretary of the Sunday School Board of Northeastern Ohio, were the instructors.

Sister Heestand's address, "A Sunday-school at Its Best," emphasized the necessity of (1) harmony and unity; (2) the aim to exalt Christ; (3) cooperation of the home; (4) clean social privileges; (5) a record of absentees as well as those present; (6) trained teachers.

Bro. Shultz's address was missionary. We should go and teach, but wait till we get the power. Preparation is necessary. The Christian religion is a missionary religion, but it is also an educational religion.

The afternoon session was devoted to the Day Bible Schools and Vacation Bible Schools. The tremendous importance of teaching the Bible to the young was strongly stressed. In the evening Bro. Bonsack, in his address, emphasized the fact that evangelical Christianity should be persistently constructive and essentially educational and uplifting by the inherent energy of the simple truth concerning God, the Creator, and man. Christianity at its best, as revealed in Christ Jesus by the living force of consecrated lives, is the glory of America.

Bro. Shultz spoke of the problems that America has to solve. The rich heritage that our fathers gave us in government, high ideals of education, and a wonderful faith in the tenets of the Christian religion, lie at the foundation of the government and are to protect and regulate its operations.

Bro. Ora DeLauter, in his morning sermon, took up the

subject of "Mothers," with their self-sacrificing ministry of love. He represented the church as being our spiritual mother, the great mother-heart of the Redeemer, reaching out to save whosoever will accept pardoning love. In the evening a special Mothers' Day program was rendered.

May 19 the Dickey church held its regular council. Bro. Ora DeLauter was chosen elder for one year. He is our delegate to Annual Conference. Brethren DeLauter and C. A. Helm are our delegates to District Meeting. The parsonage committee was instructed to begin work on the building. A Board of Religious Education was appointed.

May 22 and 23 Dickey church was privileged to entertain the Ashland County Sunday-school Convention. There was a good attendance from all over the County. The theme of the Convention was: "Creating the Mind of Christ in Childhood and Youth." "The church, by the neglect of childhood and youth, loses more people to the Kingdom than all our revivals are able to bring back."

In addition to local talent the convention was privileged to hear an address by Dr. W. G. Clippinger, President of Otterbein College and the Ohio Sunday-school Association. Prof. H. H. Wolford, of Ashland College, spoke on "Four Factors." He said that (1) the pastor of the church must also be a pastor of his church school; (2) the superintendent must be trained for his position and must also understand the need of Christian education; (3) a corps of teachers must be trained and fitted for their responsible position.

Dr. Clippinger's address was: "The Need of the Christian Religion for the World." Pastor, superintendent, home and school must cooperate in teaching the Christian religion.

Prof. Moffat, superintendent of schools of Ashland County, emphasized the importance of spiritual teaching in the public schools.

During the convention the question of leadership was discussed. True leadership is important. The right idea of college education and leadership is to get in with the people's needs. Leadership is service and real interest in others. Rev. Franklin McElfresh, of Columbus, gave a talk on various phases of Sunday-school work over the State. Bro. G. A. Cassel was reelected president of the County Sunday-school Association. Ida Helm.

Ashland, Ohio.

WASHINGTON CITY CHURCH, D. C.

May 14 being Mothers' Day, several appropriate exercises were rendered during the opening period of the Sunday-school. The pastor also delivered a sermon in honor of the day. In the evening the Junior League rendered an appropriate program.

On Wednesday evening, May 17, the Columbia Male Quartet gave an excellent program, at which time an offering was taken for our building fund. Recent offerings have also been taken for the Local Central Union Mission and the leper work in India.

Bro. I. N. H. Beahm, of Nokesville, Va., delivered the morning sermon May 21. In the evening of the same day we enjoyed one of the largest and most impressive love feasts ever held in this church.

We regret to state that the Washington City congregation has had the misfortune of losing its pastor, Bro. J. M. Henry. He has been called to assume the presidency of Blue Ridge College, New Windsor, Md., which call he felt inclined to accept owing to the larger field of service which it presents. Therefore we have very reluctantly released him from his obligations here—such release to take effect Sept. 1 of this year.

Bro. Henry has proved himself a great blessing to the work at this place. As a result of his labors, the church has been materially strengthened both in numbers and spirituality. He has won for himself and family a host of friends, who regard his leaving as a distinct loss to the congregation, but our loss will result in a gain for Blue Ridge College. The local Ministerial Committee is now looking for a pastor to assume this work in our Capital City and solicits the prayers of our brethren and sisters, to the end that they may be directed in their efforts.

Mrs. J. H. Hollinger,

320 D Street, S. E., April 28.

COMMENCEMENT AT McPHERSON COLLEGE

The thirty-fourth annual Commencement of McPherson College was one long to be remembered. The program of the whole week went off without the slightest interference, and there was everywhere present a high degree of enthusiasm over the prospects of the college in general. A large number of visitors was present.

The Commencement was signalized by the graduation of the largest college class in the history of McPherson College. Sixty-one men and women received the Baccalaureate Degree. It has seldom been our privilege to witness a more impressive sight than when the President delivered his charge to this large class. The class is one of unusual talent. Four of its members were awarded fellowships or instructorships in various universities. A large number are under contract to teach next year, while a few will continue their studies. The class chose

to leave a memorial to the college in the shape of eight magnificent museum cases, which, if bought elsewhere, would have cost, approximately, one thousand dollars. However, the class was able to save considerable money by employing our Industrial Education department to do the work. The academy class, consisting of twenty-seven members, acquitted themselves with credit and left a beautiful trophy case, as a token of their loyalty to the college. There were two graduates in the Music Department, three in the Commercial, and nine in the Stenographic.

The outstanding messages of the Commencement season were the Baccalaureate Sermon, delivered on the evening of May 21 by President D. W. Kurtz. Dr. Kurtz pleaded for the creation of a new Puritanism to season the moral life of America. His appeal was delivered with great earnestness and feeling. The Commencement address of last Friday morning was delivered by Dr. Charles W. Gilkey, of Chicago. His subject, "The College Atmosphere," proved, in its development, to be one of the most gripping, though simple, messages ever heard on a similar occasion. He dwelt with great force upon the elements in college education which really endure, holding that the true and enduring aspects of one's four years in college are those silent personal touches that are not derived from books or the laboratory.

Visitors to the college did not fail to note the progress of the institution, as evidenced by the fact that the Science Hall is now four stories high. The workmen have already begun with the brick veneer. The furniture for the new building will be made by our own department of Industrial Education, under the direction of Professor Ammon Swope. By Sept. 11 the building will be ready for occupancy.

The faculty members will employ their vacation in various ways. Several will attend Conference, others will teach in summer schools, a few will look after business interests, and others will travel or rest. A thorough campaign will be put on for students for next year, Secretary Wagoner taking a leading part in this program. The catalog was published in February and copies may be had on application to the college.

College Hill, May 29.

E. L. Craik.

FAIRVIEW CHURCH, PENNSYLVANIA

Our Sunday-school has just closed a very successful community Daily Vacation Bible School, with an enrollment of fifty-eight children. The school continued for two weeks, beginning at 9 o'clock each morning and closing at 12. Miss Ryntha Shelly directed the school. Our pastor's wife, Mrs. G. L. Wine, had charge of the music period, which consisted of learning and singing songs and hymns. The Bible story period, conducted by Miss Edith Lower, consisted of story-telling and dramatizing of Bible stories. Miss Sannie Shelly had charge of the missionary work, which included missionary stories and handwork, such as scrap-books and posters. All this material will be sent to our missionaries on the foreign field. Miss Cora Brumbaugh assisted in the handwork and had charge of the Juniors in the memory period.

The Primary, Junior and Intermediate Departments were given different parts of the Bible to learn, and the course of instruction was outlined by the different teachers. The program was conducted on the faculty plan, beginning each morning with a twenty-five-minute assembly period, including devotions by the children, habit-talks by the different teachers, and announcements. After this followed a fifteen-minute memory period, then the general class work.

A thirty-minute recreational period was given each day—the games being supervised by the director of the school, with the teachers assisting. This, too, was very helpful to the children, who learned to play new games and to play them fairly.

At the close of the school, on a Sunday evening, the children rendered a public program, demonstrating to their parents and to the people of the community in general, how much the school meant to them. All were convinced that this was one of the greatest movements for definite Bible instruction ever undertaken in the community.

All the teachers donated their services, and an offering was lifted at the closing service to cover the expense of the equipment.

A week after the school closed, some of the people having automobiles took the children to a beautiful woodland, where they played games and enjoyed lunch together. This school has been the means of stimulating a good spirit and hearty cooperation among the three churches of the community. Much credit is due the teachers and all who made the school possible.

Our communion service was held April 30 with a good representation of the members present. Bro. Ulrich, of Juniata College, preached the preparatory sermon on Sunday morning and officiated at the communion service.

April 23 four representatives of the Mission Band of Juniata College gave a very interesting program. At our last business meeting Bro. G. L. Wine was elected to represent our church at the Conference at Winona. Since our last report two have been baptized.

Williamsburg, Pa.

Mrs. Daniel Shelly.

SISTERS' AID SOCIETIES

ANDERSON, IND.—Report of Sisters' Aid Society for 1921: We held 22 meetings, with an average attendance of 10. We quilted 15 quilts, held one market, made 32 sun-bonnets, and did the church laundry after communion. Earnings for year, \$18.84; donations to Foreign Missions, \$51; Home Missions, \$20.23; expenditures for material, \$15.18; total, \$95.41; balance, \$89.43. Officers: President, Sister Edith Martin; Vice-President, Sister Sarah Bowman; Secretary-Treasurer, the writer—Olive Hoover, Anderson, Ind., May 3.

PLEASANT DALE, IND.—Report of Sisters' Aid Society: We held 12 all-day meetings, with an average attendance of 11; quilting, 23. Our work consisted of making garments, bonnets, comforts, piecing quilts and comfort-blocks, quilting, etc. We sent several boxes of clothing to different mission points. Also gave quilts, comforters and clothing to needy members of our home church. Receipts for the year, \$38.31; balance from last year, \$24.85; total, \$109.17. Expended for flowers for sick, materials, furnishings for our local church, a donation to our evangelist, etc., \$99.64. Officers: Dora Vanev, President; Mitta Byerly, Vice-President; the writer, Secretary-Treasurer—Victoria Stoneburner, Magley, Ind., May 24.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alles, Lee, only son of Mr. and Mrs. B. Alles, born near Gypsum, Kans., died at his home in Morrill Kans., May 20, 1922, aged 29 years, 1 month and 25 days. He leaves his wife, Fera Davis Alles, his parents and a sister. Services by the writer. Interment in the Morrill cemetery.—W. H. Yoder, Morrill, Kans.

Barnhart, Eld. Geo., died Feb. 27, 1922, following an illness of pneumonia, aged 84 years. He had been in the ministry for fifty-one years. He was widely known in this age and the territory surrounding. He is survived by his wife and seven children. He was born in Franklin County, Va., where he grew to manhood. Dec. 16, 1838, he married Miss Mary Flora. They recently celebrated their sixty-third wedding anniversary. Services by Eld. C. H. Brown at the Church of the Brethren in Forest Street, where Eld. Barnhart has conducted services for many years. Burial in Park cemetery—Mrs. Mary Barnhart, Carthage, Mo.

Burnett, Bro. Isaiah D., born in Floyd County, Va., died at his home, May 19, 1922, aged 83 years, 9 months and 25 days. He was married to Sister Elizabeth Duncan April 16, 1868. He preceded him about fourteen years ago. There were eight daughters and four sons. One son died in 1891. Bro. Burnett had been a member of the Church of the Brethren for about fifty-eight years, serving in the deacon's office for some time. He is survived by ten children, thirty-five grandchildren and seven great-grandchildren. Services at the White Rock church by Bro. Abe Hyllon, assisted by Bro. R. T. Akers. Burial in the church cemetery.—Lillie M. Thompson, Carthage, Va.

Hildreth, Bro. Geo. K., died of heart disease May 7, 1922 at the Deaconess Hospital. He married Miss Anna Kinzie July 1, 1881. She survives with four children and two sisters. One daughter preceded him. He was a member of the Church of the Brethren for many years and was anointed during his last sickness. Services at the Iowa River church. Burial in the church cemetery.—Nettie Hildreth, Marshalltown, Iowa.

Jewett, George W., died May 21, 1922, in the bounds of the Huntington City church, Huntington City, Ind. Bro. Jewett had been a minister of the Church of the Brethren for more than sixty years. He was born April 25, 1829. He married Sarah Hoover July 25, 1858. Eight children were born to this union. The wife and two children preceded him. Two daughters and four sons survive. Services at the home in the city of Huntington, Ind., by the undersigned.—I. B. Wike, Huntington, Ind.

Lemon, Sister Amanda A., died at her home, near Westminster, Md., May 17, 1922, aged 63 years, 1 month and 22 days. She is survived by two sons. She was a consistent and very helpful member of the Church of the Brethren here for many years. Services in the Meadow Branch church by Elders J. W. Thomas, E. C. Brown and the writer. Interment in the adjoining cemetery.—Wm. E. Roop, Westminster, Md.

McIntosh, Bro. John Welton, born Nov. 30, 1898, at Lima, Montana, died at the Deaconess Hospital in Spokane, aged 23 years, 5 months and 10 days. His death was caused by internal injuries, sustained in a fall of about thirty feet from a tree. He united with the Church of the Brethren in February, 1920. He was faithful to the end. Through all of his very intense suffering he manifested great patience. He is survived by his mother, five brothers and one sister. Services by Eld. W. H. Tigner, assisted by the writer. Burial in the Riverside Park cemetery.—Erwin Weaver, Spokane, Wash.

Newell, Friend Austin, born in Ashtabula, Ohio, son of Thomas and Kathryn Newell, died May 16, 1922, aged 78 years. He came to Oregon in 1874. He was married to Ellen Holland July 3, 1878. He leaves his wife and six children. Services by the writer.—J. A. Koyer, Portland, Ore.

Poling, Sister Lenora Alice, died of a complication of diseases, May 14, 1922, aged 46 years, 1 month and 14 days. She was the daughter of G. W. and Elvina Jones. She married Bro. Henry Poling in 1902. There were ten children. She leaves her husband, four sons, four daughters, an aged mother, one brother, six half-brothers and two half-sisters. She became a member of the Methodist Church when twelve years of age. She was a consistent member of the Church of the Brethren for twenty-five years. She bore her afflictions patiently and was anointed during her sickness. Services at the Shiloh church by Bro. A. Auvil. Interment in Shiloh cemetery.—Mrs. Louella R. Spurgeon, Moatsville, W. Va.

Roller, Ross A., nee Priser, born near Piererton, Ind., died at her home in Fresno, Calif., of heart failure, May 15, 1922, aged 47 years, 1 month and 28 days. She leaves her husband, a daughter, one brother and three sisters. Services at La Verne by Rev. F. H. Broad (Progressive), at the Progressive Brethren church by Bro. J. W. Frier, Glendora, Calif. Burial in the Oakdale cemetery, near Glendora.—J. W. Frier, Glendora, Calif.

Spitler, Bro. Frank, son of John and Esther Spitler, born near Potsdam, Ohio, died May 20, 1922, aged 68 years, 1 month and 13 days. Oct. 11, 1877, he married Susan Heisley. His health failed about one year ago. The cause of his death was cancer of the stomach. Jan. 29, 1922, he accepted Christ and united with the Church of the Brethren. March 24 he had the privilege of the anointing service. Three sons, one daughter, twelve grandchildren and two sisters survive. Services at the church in Potsdam by Brethren Jesse Stutsman, Enos Pemberton and Newton Binkley. Burial in the cemetery near by.—Mary Weisenbarger, Laura, Ohio.

Wakeman, Laura Catherine, of the Pleasant View congregation, died March 11, 1922, aged 54 years, 1 month and 28 days. She leaves her husband, four sons, one daughter and six grandchildren. She was a member of the Brethren Church for thirty-five years and was a faithful worker. Services by the writer.—B. W. Neff, Quicksburg, Va.

Yoder, Emma, died May 22, 1922. She was the daughter of Eld. Samuel and Elizabeth Shirley Yopold, and was born Oct. 20, 1859, in Lagrange County, Ind. May 16, 1889, she married Samuel R. Yoder. Both have lived in Lagrange County all their lives. There were four children, all of whom survive with her husband and six grandchildren. Death was due to heart trouble and dropsy. She was confined to her bed for fourteen weeks. She became a member of the Church of the Brethren at the age of sixteen and remained faithful until the end. Services by the writer in the Yopold church. Burial in the cemetery near by.—Geo. S. Sherck, Middlebury, Ind.

Sunday School Literature and Helps

International Uniform Lessons

WE have been unceasing in our endeavors to provide for our Sunday-schools the best that could be procured. Our editors canvassed the church thoroughly to secure the best writers for the various departments. Their success you know. The increasing number required each year testifies to the quality of this series of Sunday-school literature. The new quarterlies which we have added in recent years is in line with the best thought of religious educators. The lesson comments are graded according to the intelligence of the pupils.

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For the little folks. The primary ages are from six to eight years. Single copy per quarter 5 cents. In lots of five or more, each 3½ cents.

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This follows the primary age. Children up to twelve are included in this grade. Single copy per quarter, 6 cents. In lots of five or more, each 4 cts.

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As will be anticipated this quarterly expects more Bible study than those for the younger grades. It is intended for those from thirteen to sixteen years of age. Single copy, per quarter, 6 cents. Five or more to one address, each 4 cents.

The Brethren Advanced Quarterly

For general use in the older classes in the Sunday-school. The lesson discussion in the quarterly opens up avenues for interesting class discussion. Single copy per quarter, 6 cents. Five or more to one address, each 4 cents.

The Advanced Quarterly, Home Department Edition

This contains eight pages of additional help for those who must study without the assistance of the class discussions. Single copy, per year, 25 cents. Five or more, to one address, each per quarter 5 cents.

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For the stranger who steps into your school. Each lesson on a separate leaflet. Five or more sets, per set, 4 cents.

Our Papers

The Brethren Teachers' Monthly

This contains special helps for teachers of the various grades each written by one who has made a study of the grade. This is in addition to the general lesson discussion. No teacher using the International Uniform Lessons should be without this help. Single copy per quarter, 20 cents; three or more to one address, per quarter, each 18 cents.

Single copy per year, 75 cents; three or more to one address per year, each 60 cents.

Our Young People

An eight page weekly paper with fine stories, articles, and a news review. The topics for the Intermediate and Young People's Christian Workers' Society are written up each week. Every member of these societies should have the paper. Generally used for the upper Intermediate and Young People's Classes in the Sunday-school.

Single copy, per year, 75c. Five or more to one address per year, 60c each; per quarter, each 15c.

Our Boys and Girls

A four page weekly for the Juniors. Good stories and nature articles are in it, with puzzles and other features. Single subscription per year, 60c. Five or more, to one address, each per quarter, 10c.

Children at Work

An excellent four page weekly paper for the little folks filled with short stories and simple poems. It also has the Sunday-school lesson story. Single subscription, per year, 25c. Five or more to one address, each per quarter 6c.

If you do not use our quarterlies or papers, or use part of them only, write to us for our special introductory offer.

Picture Rolls and Cards

The Bible Lesson Picture Roll appeals to the senses of the children through the eye as the teacher appeals through the ear. A double chance of impressing the truth is thus furnished the teacher. The roll is 24 by 36 inches, insuring a picture large enough that all the children can see it. There is real artistic merit in these pictures. One for each lesson of the quarter. Price per quarter, \$1.00.

The Picture Lesson Cards are small reproductions of the pictures on the roll. The child, looking at this at home, will review in memory the lesson taught him. Price, per set per quarter, 4c.

The Wieand Graded Lessons

Seeing the need of greater adaptation for the teaching of beginner and primary pupils than was afforded by the International Uniform Lessons, Bro. A. C. Wieand, president of Bethany Bible School, prepared the two courses listed below:

Foundation Truths, a quarterly for teachers and parents intended for the six-year-old child. Adaptations indicated for four-year-old children. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Foundation Truths, a picture pamphlet for the pupil's notebook. Each, per quarter, 8c.

Child's Life of Christ, a quarterly for teachers and parents, intended for seven-year-old children. With adaptations indicated for five-year-olds. Single copy, per quarter, 25c. Five or more to one address, each per quarter, 20c.

Lesson Pictures for Child's Life of Christ. A picture pamphlet to be used in connection with the teacher's quarterly. Each per quarter, 8c.

The International Graded Lessons

To meet the need for material adapted to the varied capacities of the growing children this series of lessons was prepared. The teaching in this way has definite aim for the whole course and for each part of it. In the series recommended by our General Sunday School Board we can give you all the advantages of large production: i. e., a full line of helps for pupil and teacher that are both helpful and artistic. The Sunday-school year in this series begins Oct. 1st, corresponding to the school year. So that the 1st quarter of each year's work is planned for October, November and December. Do not ask for back issues of these lessons, but plan to use the current quarter's lessons.

The Beginners' Course

is for pupils under six years old and the helps furnished are *The Beginners' Teachers' Text Book*, *The Little Beginner*, and *The Large Beginners' Pictures*.

The Primary Course

is for children from six to eight years and the helps that can be furnished are: *The Primary Teachers' Text Book*, *The Primary Child*, *Primary Picture Lesson Cards*, *Primary Picture Lesson Roll* and the *Primary Cut-out Quarterly*.

The Junior Course

is for ages nine to eleven and the helps are, *Junior Teachers' Text Book* and *Junior Pupils' Text Book*.

The Intermediate Course

is for ages twelve to fourteen with helps for teacher and pupil.

The Senior Course

is for ages fifteen to seventeen with helps for teacher and pupil.

The Young People's Course

is announced but not yet ready. This will cover the period up to twenty-three years of age.

An order blank giving prices on each of these will be sent on application.

The Brethren Secretary Minute Book

is newly revised and provides a compact yet complete record of the school's work. Bound in heavy manila covers. Postpaid, 25c.

Brethren Teachers' Class Book

is a convenient record for the teacher of the class. It is so arranged that the name needs to be written only once for the entire year. Prices, postpaid, each 6c; per dozen, 50c.

Collection and Attendance Envelope

This provides a means of receiving the offering and a summary of both offering and attendance. Price, per dozen, postpaid, 25c.

BRETHREN PUBLISHING HOUSE

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Official Organ of the Church of the Brethren

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EDWARD FRANTZ, Editor L. A. PLATE, Assistant Editor

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Notes From Our Correspondents

(Continued from Page 364)

The interest was good, considering the very busy time. Bro. Wright's pointed discourses did good to all who want to hear and obey the Word. Our home communion will be held June 18, at 6 P. M.—Alma Slough, Union, Ohio, May 29.

OREGON

Myrtle Point church met in council recently. The officers were chosen for the coming quarter, and the mission work was considered. The envelope system for raising money for church work is being used here this year. The church has secured the services of Bro. C. C. Carl, to hold a series of meetings, beginning June 4. Three places have been appointed for cottage prayer meetings, to insure the success of the meetings.—Thomas Barklow, Myrtle Point, Ore., May 26.

PENNSYLVANIA

Conestoga.—Four members of the Student Volunteer Band of Elizabethtown college returned two programs recently. On Saturday evening "Our Duties and How We Should Respond to the Calls for Service" was brought to us. Sunday being Mothers' Day, a very impressive service was rendered. Both meetings were attended by large and appreciative audiences. May 16 our semi-annual love feast was held at Brevelille. We were much encouraged by the presence of Brethren J. H. Longenecker, E. S. Miller, Edw. Wenger and others from adjoining congregations. A most excellent examination sermon was preached by Bro. Longenecker. Bro. Miller officiated. The above brethren also preached for us on the following mornings. We expect to celebrate Children's Day June 25 at the Baurville house. Bro. Frank Carpio of Haverhill, has promised to be with us then.—Lottie A. Sheaffer, Brevelille, Pa., May 30.

East Berlin.—April 16 our Sunday-school rendered an Easter program. Bro. W. R. Dubbel, of Myerstown, Pa., gave us an interesting address. An offering, amounting to \$63.60, was given by the Upper Conewago congregation to the Child Rescue work; \$17.96 was given by the East Berlin Sunday-school. Our love feast was held at the Mummet house May 13 and 14. Ministers present were Bro. H. M. Stover, who officiated, and Brethren L. W. Leiter, J. H. Brindle, J. E. Trimmer and G. W. Harlacher. Our offering for world-wide missions amounted to \$307. We expect to hold a series of meetings in September, with Bro. Harrison S. Gipe, of Richmond, Pa., evangelist.—Ruth Group, East Berlin, Pa., May 27.

Glade Run church met in council May 27, with Eld. W. C. Warster presiding. He was re-elected to the end of the year 1923. Our pastor, Bro. W. S. Irwin, was chosen delegate to Annual Conference. We decided that Glade Run church and the Birdville Mission work together in the future, as the Plum Creek church and Glade Run have done in the past. A Ministerial Conference was appointed, consisting of Brethren H. B. Bower, Roy Morrison and C. R. Bower. Bro. H. B. Heisey came to us May 15, and held evangelistic meetings till May 28. Baptism will be administered June 4 to those who have confessed Christ. Our love feast will be observed in the evening of June 4.—Laura J. Bower, Kittanning, Pa., May 30.

Huntingdon.—Since our last report three have been added to our membership by election. At a special conference, held on May 2, an official council meeting, and three young men were added to the ministry. One was installed and the other two await the rite. Bro. O. P. Hoover was ordained to the eldership at this time. Our love feast, May 7, was well attended and was a very spiritual feast indeed. Our Sunday-school is in a prosperous condition. Each month, on the last Sunday, the Sunday-school offering goes to missions. Our last one, amounting to \$30, was for the Mexicans. Our delegates to Annual Conference are Eld. T. T. Myers and Prof. I. H. Brumbaugh.—Mrs. J. H. Cassidy, Huntingdon, Pa., May 20.

Lost Creek.—Our members met in council in the Good Will house May 6, with the writer as moderator. Our elder, Bro. Geo. Strawser, also was present. Six letters were granted. Encouraging and satisfactory reports were given by the district brethren. The pastor was elected delegate to Conference. We are now in the midst of a protracted meeting. May 20 we held our love feast at the Good Will house. The attendance was large, and in the evening the house was filled with communicants, and a splendid spirit of devotion prevailed. Brethren Ira M. Har-shorn and Geo. Strawser were with us, and ably served in the ministry of the Word. With the growth that our congregation is making, our churchhouses are becoming too small to accommodate our members on love feast occasions. We have a large and splendid corps of young members. Our monthly Missionary Meetings are growing in interest. Plans are now being made for Children's Day services. The Sunday-schools of our congregations are growing in interest.—J. E. Rowland, Bunkertown, Pa., May 24.

Lower Clair church held her love feast May 20, with Bro. Knavel, of Rummel, officiating. Bro. Pepple led the song services. On Sunday morning Bro. Knavel preached a very fine sermon. Four have been received into our church by baptism since the last report. Our church and Sunday-school are doing fine work. We decided to hold a singing class some time during the summer. We have Christian Workers' Meeting once every week. May 28 Bro. Henry, of the Kooztz church, preached a fine sermon. Bro. Pepple preaches every four weeks. On the other Sundays we secure any preacher available.—Linnie Clair, Queen, Pa., May 30.

Maiden Creek.—We held our love feast May 20 and 21. Many members from adjoining churches enjoyed the feast with us. The following brethren broke the Bread of Life to us: Wm. E. Oberholtzer, Amos Hottenstein, Wm. Fretz, Jacob Ploutz, Samuel Wimer, Jacob Meyer, H. S. Kline, Ira Gible, Nathan Martin, Elias Frantz, Bro. Fretz officiated. The Sunday-school was addressed by Brethren Amos Hottenstein, H. H. Hacker and Wm. Fretz.—Edwin S. Ernst, Bernville, Pa., May 22.

Marsh Creek church held her love feast May 21. We had with us Brethren Silas Utz, H. N. M. Gearhart, David Little, Charles Brown, Daniel Kreider and Archie Hollinger. Bro. Utz officiated. Bro. Gearhart gave us an excellent sermon in the afternoon. We had a very spiritual meeting.—Ida M. Lightner, Gettysburg, Pa., May 25.

Pottstown.—Our love feast, held May 20, was well attended, with about 120 communing. At this time Bro. H. Vernon Slawter, our pastor, was ordained elder, as recommended by District Meeting held in the Coventry church April 26. At our last business meeting our pastor was elected delegate to Annual Conference. Three have been received into the church by baptism since our last report.—Tacy R. Vandercilke, Pottstown, Pa., May 31.

Rummel.—May 14 we held our love feast, which was a refreshing season and an excellent meeting. Prior to the love feast we held a two weeks' series of meetings, conducted by Bro. John R. Snyder, assisted by the pastor, Bro. A. J. Beeghly. Bro. Snyder preached the Word with power. The meetings were well attended. Thirteen were baptized and two await the rite. The Sunday-school had an attendance of 306 on Mothers' Day.—Mrs. Warren Hoover, Windber, Pa., May 27.

Somerset.—On Tuesday evening, following the dedication of our new church, Bro. J. H. Cassidy began a series of evangelistic meetings,

which continued until Sunday, May 21, and closed with the love feast that evening. It was the first occasion of its kind in the new church. The attendance was exceptionally good. Almost every member of this congregation was present, with the exception of some who were kept away on account of sickness. Some were here from other congregations. Bro. Cassidy preached, in all, fourteen sermons. As an immediate result of the meetings twenty-eight were baptized, and one was received on former baptism. Since that time two more have been baptized. One came to us from the Progressives, making, in all, thirty-two additions to the church. Tuesday and Wednesday, June 8 and 9, the County Sunday School Convention of the General Sunday School Association will be held in our church. A large crowd is expected. June 15-20 the Young People's Conference of our church meets in Edgewood Grove, just out of the town of Somerset. This is a splendid place for such a Conference. Good talent has been secured as instructors. Sunday-schools of the Western District of Pennsylvania should not miss such an opportunity to send their young people here for instruction and inspiration. In the hands of these young people the future of the church rests.—Mrs. C. C. Hesse, Somerset, Pa., May 31.

Woodbury.—We held our love feast at the Replough house May 21. About the usual number communed. Our pastor, Bro. Maynard Cassidy, conducted the preparatory service. Eld. L. B. Hoover, of Curryville, was also present. May 22 we held a communion service in the home of an aged sister, who was not able to attend the service at the church. Bro. Cassidy officiated.—J. C. Stayer, Woodbury, Pa., May 31.

TENNESSEE

Cedar Grove.—Our recent revival began May 9 and closed May 22, with Bro. A. M. Laughrun, of Jonesboro, Tenn., in charge. He preached the Word in an able manner, delivering twenty-seven Spirit-filled sermons. One was baptized and one awaits the rite. The church is greatly encouraged. The attendance was good and the interest excellent. Bro. Laughrun organized a prayer band and Sunday-school. Bro. Simon Harard was elected superintendent.—W. D. Isenberg, Rogersville, Tenn., May 29.

Limestone church met in council May 27, with Eld. P. D. Reed presiding. An offering of \$25.75 was taken for the Forward Movement. On Sunday Bro. A. E. Nead preached an interesting sermon from the text: "I am come that they might have life, and that they might have it more abundantly." Our Sunday-school is progressing nicely, with Bro. Jas. Armstrong as superintendent.—Pearl Slagle, Limestone, Tenn., May 31.

Midway.—Bro. C. W. Clark, of the New Hope congregation, same State, came to our place May 20, and preached four excellent sermons which made a good impression on the people. The attendance was good. Bro. Clark was very much impressed with the work being done here. Our Sunday-school and prayer meeting are moving along nicely. Eighty-four have been enrolled in our Sunday-school. Since our last report a month ago, we have read 988 chapters.—Jacob S. Klepper, Searsville, Tenn., May 26.

TEXAS

Pleasant Grove.—May 21 we had Bro. Miller with us at our regular services. There was a good attendance, and splendid attention was given to the three interesting sermons. We decided to hold a two weeks' series of meetings, beginning June 17 and closing July 2. Our love feast will be held July 1.—Jessie Mahaffey, Hufsmith, Texas, May 24.

VIRGINIA

Burks Fork church met in council May 20, with Bro. Joel Weddle presiding. Three were received for baptism. On Sunday, at 10 A. M., we met for Sunday-school, after which Elders A. J. and Joel Weddle preached to a large audience.—Hattie Hyllton, Floyd, Va., May 29.

Mountain View church met in council May 27, with our pastor, Bro. R. L. Suit, presiding. Sunday morning he preached an inspiring sermon to a good crowd. Bro. J. M. Peak, of Seven Mile Ford, Va., was a welcome visitor. Bro. J. M. Peak's east will be announced later.—Myrtle Suit, Volney, Va., May 30.

Trevilian.—We have had an evergreen Sunday-school here, ever since it was organized, more than ten years ago. In the winter when the roads are bad, the attendance is small but the few who can get out work faithfully. We had an interesting program on Mothers' Day. May 20 our spring communion was held with forty surrounding the Lord's table. May 21, Eld. D. M. Glick delivered two good sermons and gave a talk to the Sunday-school. May 28 we had a missionary program and lifted an offering of \$125. We now have preaching each Sunday morning and evening.—Anna Glick, Trevilian, Va., May 31.

WASHINGTON

Okanogan Valley church is in a very prosperous spiritual condition. It has more ministers than necessary for its present field of activity but all are sharing the work and none are overworked. Sunday-school attendance varies from one hundred to one hundred fifty, with excellent interest in the lessons. The Christian Workers' Meeting, with the short preaching service following, draws a good attendance on Sunday evening. We continue under the oversight of Eld. G. A. Shamberger, and are gradually adding to our number by both baptisms and immigration—the latest arrivals being Bro. Geo. Stearns and family from Leichen, Alta. May 13 we had a very spiritual communion, with ninety members present. Visiting ministers present were Elders A. B. Peters, who officiated, and B. E. Breshears. At this meeting four were baptized.—Paul Mohler, Oroville, Wash., May 22.

WEST VIRGINIA

Eglen.—Bro. Daniel B. Spaid began a series of meetings at the Accident schoolhouse May 14, continuing until Sunday evening, May 21. A peace sermon was preached on Sunday afternoon by Eld. Moses Eike and Bro. John Arnold. The attendance was good during the entire week. Six were baptized and one was reclaimed. Our love feast will be held at the Maple Spring church Saturday evening, Aug. 19. The series of meetings will begin a week or ten days before the love feast.—Goldie Judy, Eglen, W. Va., May 24.

Kelley Chapel.—Bro. Ezra Fike, of Eglen, W. Va., came to us May 20 and delivered ten splendid sermons. Elder accepted Chris and received into the church by baptism. We feel much encouraged since Bro. Fike's short stay in our community.—Lucy Purgitt, Russellville, W. Va., May 29.

ANNOUNCEMENTS

LOVE FEASTS	
Idaho	Minnesota
June 10, Moscow.	June 24, Worthington.
June 10, 8 pm, Winchester.	North Dakota
Indiana	June 24, 6 pm, Kenmare.
June 17, Cedar Lake.	Ohio
June 18, 7 pm, Flora.	June 17, Canton Center.
June 24, Camp Creek.	June 18, 6 pm, Salem.
Iowa	June 18, 10 am, Richland.
June 17, 18, 7 pm, Panther Creek.	June 24, Tuscarawas.
June 17, Osceola.	Pennsylvania
Kansas	June 10, 2 pm, Springfield, Spring-field house.
June 10, Prairie View.	June 11, Farmers Grove, Perry congregation.
Michigan	June 11, Hildesburg.
June 17, 10 am, Lake View.	July 2, Hostetter.
June 17, 10:30 am, Zion.	Texas
June 24, 10 am, Beaver-ton.	July 1, Pleasant Grove.
June 24, Durand.	West Virginia
	June 25, Shiloh.

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"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., June 17, 1922

No. 24

ANNUAL CONFERENCE NOTES

Reported by J. E. Miller

AND I am to write the Conference Notes? Well, that is one of the last things I had ever thought of. For years you have been accustomed to read them, as written by Editor Moore, and for six years you have followed Editor Frantz, as he has told the story of our Conference. Both of these men have been masters in furnishing the material you wanted and enjoyed to read. Both had the advantage over me. Being the regular MESSENGER Editors, they were closer in touch with you than I am. Further, if they failed in any particular, they had the chance to explain and redeem themselves in later issues or in the report for the next year. But the writer, being only a substitute, lacks both of these opportunities. During the war we endured substitutes—we never did enjoy them—but dismissed them at the first opportunity. Substitutes are never popular, though they may be necessary for the time being.

Landing at Winona Lake at 11:30, Tuesday, I at once sought my room and then went for dinner. The first members to greet me were Brother and Sister J. H. Moore, now residing at Sebring, Florida. You need no introduction to them. They both looked unusually well and were delighted to be back among their many friends. Later I discovered that Bro. Moore had lost none of his wit and humor. While several of us were in conversation he remarked: "I believe that Bro. Miller is to try to do the work I used to do." And the twinkle in his eye told me that he enjoyed a joke as much as ever. Yes, these notes are only an effort, but an honest effort to help you to see the Conference in its best setting, and no one knows so well as the writer how weak that effort is.

Who were the first arrivals? I am not sure that I know, but that car from Colorado, and the other one from Nebraska, both arrived on Saturday. Bro. S. G. Nickey drove the former and Bro. L. L. Meck the latter. No, they did not come alone; there were others in their cars. Our brethren used to go to Conference on horseback and on spring wagons and then on steam cars, but now many of them go in automobiles and soon they will use the flying machine. And who knows but that the next step—possibly before the flying machine becomes popular—the radio will deliver the message in our homes and we will all stay at home, sending up to Conference only the delegates and those who usually make the speeches. When that time comes the MESSENGER Editor and also the Editor of the Conference Daily will have an easy time, but not much pay.

Monday, Tuesday and Wednesday

ABOUT fifty, who had come early to attend the two day Training School for Vacation Church School Workers, June 6 and 7, met on Monday evening in the Westminster Chapel, for an opening period of worship. After the singing of several hymns, the meeting was led in prayer by Bro. Laughrun, of Tennessee. The teachers of the Training School faculty then withdrew and planned for the work of the following days, while Bro. I. R. Beery took charge of the meeting in the chapel. Bro. J. H. Moore, of Florida, was present and spoke.

Beginning Tuesday, at 8:30, and continuing until Wednesday night, a continuous stream of Vacation

Church School teachers and committees attended the sessions in the Westminster Chapel and the adjoining rooms. It is estimated that three hundred people, all told, attended. The opening session, on Tuesday morning, found seventy people present.

Some of the material that was to be used in Vacation Church Schools, this summer, was available and in the hands of the teachers who had come to study the course for this year's work. After a get-together praise and assembly period at the opening of each half day's work, the class formed in four groups of teachers—Beginners, Primaries, Juniors, Intermediates. The leaders of these groups were Lucy Hollinger, Georgia Miller, Agnes Kesler and Burton Metzler, respectively. Three hours each forenoon were spent in the discussion of the course of study in Bible work, in observing a demonstration lesson, and in the discussion of methods. A similar program was carried out in the afternoon, in the teaching of the mission study course. The above-named leaders were aided by a number of splendid helpers, who have had experience in this kind of work during the past two years.

At four o'clock Bro. Perry Rohrer had charge of a recreational period for the workers. In the evening Bro. Rohrer gave one hour to the discussion of supervised play. This was followed by a period of discussion of the organization and administration of Vacation Church Schools, led by Bro. L. W. Shultz.

All who attended these sessions were very much pleased with the work, and good will result from this Training School in the work this summer. It is hoped and requested that a similar school be held next year.

We are moving the Conference earlier from year to year. Yes, the business session begins at the set time, but so many preliminary conferences are shoved in ahead that one hardly knows when to say that the Conference has begun its work. The Committee of Arrangements had set the official opening day for June 7, but our enterprising Sunday School and Home Mission Secretaries could not wait until that time and began their conferences on June 6. They deserve no censure for this, but the highest praise, for the work they offered, or rather provided for, was well received and splendidly supported.

The first session of this conference was held on the spacious veranda of the Inn. Here at least fifty men and women especially interested in Home Mission work assembled in a frank and helpful discussion. The general theme was District Mission Work. Five main problems were considered. Bro. M. Clyde Horst presided, and Bro. M. R. Zigler was secretary. These officers directed the discussions along the most helpful lines.

The questions considered, with some of the chief points made, follow: Our unoccupied fields are very large. To occupy these fields properly we must learn to know the field as we have never known it before. As for finances, we have the money and our people are liberal in their giving. Their giving will increase as they see the need. Our duty is to bring this money into the needy field and put it to work. The needs of the several Districts were presented, and it was a revelation to many to learn that their Districts strug-

gled with about the same conditions as other Districts. We need men of God, well grounded in the great fundamentals of the Christian religion, and well established in the chief doctrines of our own church. Workers are needed—many more than are now at work. These workers must become established in the community. The migrating preacher will not establish the self-supporting church. Our mission points must become self-supporting, if they are to grow and build up strong Christian men and women, which is the purpose of all mission work. The way to occupy the field is to go into it—to work and stay there until a church is established.

Before this session adjourned, provisions were made to appoint ten commissions to study ten separate problems that are vitally involved in home mission work. You should have seen these ten groups or commissions go to their work on Wednesday morning in the Tabernacle. This building is so large that these separate commissions did not hinder each other in their discussions. It was a joy to see young, middle-aged and older brethren all wrestling with their problems, and finally writing their report, to be presented to the open meeting. Their common interest in the great cause proved them all one in spirit and aim.

At eleven o'clock the commissions again assembled and received their separate reports. Some explanations were offered, but there was no general discussion—that being deferred until the afternoon session. Before adjourning, Bro. Edgar Rothrock was again elected on the advisory board for a term of three years. The chairman and secretary continue as the other two members. These three brethren have been doing splendid work in fostering and developing intelligent study of home missions and have shown how the church can best do its work in the homeland.

Wednesday afternoon found about two hundred gathered to continue the study of home missions. Again the separate commissions made their reports and all who desired to do so were given the privilege of discussing each report. Again the onlooker could see how this conference form of study revealed conditions, the existence of which was entirely unknown to him before. And there was many an onlooker. At a later session some definite action is to be taken concerning the recommendations made by the different groups.

On Tuesday evening the Home Mission Conference met in the old Auditorium. Through some misunderstanding, the Auditorium was not unlocked when the people began to assemble. It was then that two former college students proved the efficiency of their college training by unlocking one door, unbolting others from the inside, hoisting the windows and locating the switches, so as to turn on the lights.

The first speaker of the evening was Bro. Chas. D. Bonsack, who told us that Christianity always tends to propagate itself. It was so in the days of the apostles and it has been so ever since. To help any mission, one must identify himself with those whom he would serve. He would be ashamed to report that he had gone into a new point, preached for the people and had not won them, so far at least, that they would invite him into their homes for dinner. He would always lift an offering at a mission point, so as to teach the people to help themselves. The new community needs to give, to serve, to grow.

(Continued on Page 372)

CONTRIBUTORS' FORUM

Peace

BY B. F. M. SOURS

O calm, sweet eventide—
The day's glad beams outglide
Beyond the western hills,
'Neath streams of joy I
Above the earth with thee
The tides of victory,
While all my spirit thrills,
The gloom destroy.

The struggles of the day
In sunset pass away;
The tranquil skies of even,
With voices strong
Seem crowning all the days
With vesper choirs of praise,
Betwixt the earth and heaven,
In holy song.

Then, trusting spirit, why,
Beneath the sunset sky,
Should strife and discord rise
To cloud thy dreams?
Oh, heaven hovers o'er I
Let tempests rise no more
Upon the happy skies
Of joy's bright beams I

Repose upon the breast
Of Christ, in holy rest;
In sweet, in childlike faith
Lean hard on him:
And so life's evening hour
Shall know the glorious power
Of victory in death,
As day grows dim.

The sunset with its gold,
The night of rest untold,
With all the birds asleep
To wait the dawn,
Then, o'er the night's swift close
The joy shall find repose
In heavens blue and deep,
All shadows gone.

O happy heart of mine,
Thy Monarch is divine I
Find, then, repose in him—
And from the dust
The glad, glad day shall break,
With peace—for Jesus' sake—
Thy joy, full to the brim,
For thou dost trust.

Mechanicsburg, Pa.

The Problem of the City

BY W. J. HAMILTON

"The greatest need of the city is a powerful and effective religion—one that will lay hold of its masses and its problems, and master them for good."—Bishop Leete.

CITIES have played an important part in this world's history ever since the days of "Cain," who "built a city," and named it after his son, "Enoch" (Gen. 4: 17). The "confusion of tongues" has doubtless been prominent in city life since the days of "Babel" (Gen. 11: 9). But the typical American city, with its "57 varieties" of language, presents a real problem to the would-be missionary.

The problem of the city has reached a magnitude, during the last fifty years, which is unparalleled in all the past ages of the world's history. Not only have cities increased in size at a phenomenal rate, but the relative proportion between the urban and rural population is significant.

In 1880 more than 70% of our population was counted as rural, and less than 30% as urban. In 1920 over half of the people of the United States lived in the cities. And some have prophesied that henceforth "as the city goes, so goes the nation."

Leaders of thought in great cities can feel the pulse of the heart-beat of the world, for our financial, industrial, economic, and political, as well as the educational leaders have gravitated to the cities.

Our cities have become sounding-boards by which

the relatively few leaders may speak to the many, and influence their thoughts and acts. Now, if the whole country is to be irrigated daily, through press and from platform, by these fountains in the great cities, it is of the greatest importance that the fountains be kept pure.

The outstanding home mission problem of the twentieth century is the redemption of the city, for if our cities are paganized, our civilization will be paganized. And if they are evangelized, our civilization will be evangelized.

The "Man of Galilee" realized the strategic importance of the city in the evangelization of the world, as is witnessed by his sending the "seventy" "into every city" (Luke 10: 1).

The problem of the redemption of the city is as much a problem of the dissemination of virtue as of the segregation of vice. Where Christian influence is needed most, it is felt the least. If every life must be touched by a life before it responds to God, the probability of this contact seems far less in great cities than in most country communities.

The redemption of the city is dependent upon individual regeneration as well as upon the recognition of the divine method of Christian propagation by personal contact. Then, too, there must be generous coöperation in promoting such Christian contact.

The call of the hour is for men and women, trained in mind and heart, alive to the play of the many forces which operate in city life and, above all, in whom the Christ is incarnate, to give their lives without stint for the redemption of these peoples and these localities. The church needs to recognize the preëminent value of consecrated men and women, and to learn that their lives must be poured out as freely as have lives on the great battle-fields of the world.

But the need of the community should determine the method of the church. In every community the church must serve, if it would be a friend. It must be a friend if it would serve. To serve, it must know the needs of the people.

The aggressive method of the family church is evangelism. And evangelism has been regarded as the chief duty of church-members. The ministry demanded of the clergyman is that of preacher and spiritual adviser. Christian character is expressed in daily conduct, "testimony," public worship, and generosity in supporting the church. The family church has a permanent value and should not be underrated.

But the tendency of the family church in great cities is to minister to exclusive classes in restricted neighborhoods. However, it will still remain the vitalizing force back of philanthropy, and social movements. And it should study its local field.

The time to fill the wells from which the supply is to be drawn in later life is in youth. If the younger people have no place for social life except a street corner or dance-hall, it is the business of the church to make some provision for them.

Kindergartens, nurseries, children's mid-week hour, and Christian hero courses are ways of serving, but there are more. If you reach the child through an industrial class, or vacation church school, he is sure to carry a golden thread of human sympathy from the church to the home. The wise pastor will follow this thread and reach many an adult.

The emphasis on the social side of the church's life should not cause any man to forget that "the greatest contribution which he can make to the social movement is a regenerated personality." Virile preaching is needed today. Men still need to be convicted of personal sin and brought to a sense of personal need of religion. The church necessarily fails as a religious institution unless it succeeds in making God known and loved by his children.

There should be points of contact for the interplay of personal Christian influence. But it would be a calamity to emphasize the social teachings of Jesus, so as to lose sight of the preëminent stress which he laid on the inner motive and heart purity. "Ye must be born again," declares the most imperative need of every soul.

The various services of the Lord's house are wires

that connect the church with the people, but they must be "live wires" charged with a divine energy more powerful than the electric current, or they will utterly fail to transmit the divine life.

The unusual conditions of the cities today demand unusual methods. And every church-member's best efforts will be needed in the task of solving these gigantic problems. Two illustrations may help us in attempting the task:

1. Present-day industrial magnitude is not casual. Back of every great industrial institution lie an idea and ideals that are responsible for its success and growth. And nothing of general importance is undertaken by one department unless every other department is acquainted with it.

2. In a rope there are thousands of slender fiber strips. Individually, they are insignificant. Woven together, they are of sufficient strength to "make fast" the sea's mightiest vessels. But unity and coöperation and the binding together of great numbers will be futile unless done by way of the incarnation.

Christianity is to be transmitted by Christian life. Divinity transforming humanity is the method. Men may teach Christian doctrine to their listeners, but only a life which has been hid with Christ in God can communicate spiritual energy which proceeds through Christ from God. And to the degree that each individual worker is the incarnation of his Master, will he succeed and will the church be a power.

Rockwood, Pa.

Guidance

BY PAUL MOHLER

If there ever has been a time when we needed guidance, we need it now. Everybody needs it. In every line of activity—national, industrial, commercial, financial, religious, social, and educational—we are floundering. We do not know "how to go out or to come in." There never has been a time when more energy, force, industry, and intense activity were less effective than right now. None of these things are reaching their purpose because of the general lack of certainty as to what to do and how to do it. If I could sell certain, safe guidance to every one needing it today, I could corner the world's supply of gold, and the heads of the nations would be my best customers. Yet there is no one thing more certainly and emphatically promised of God than this very thing.

The Conditions of Guidance

Numerous plain texts of Scripture assure us that God will guide us certainly in all matters, large and small, but not without conditions. All promises are conditional. No one has a right to expect the fulfillment of the promises unless he first fulfills the conditions. One of the conditions is faith.

James says: "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in FAITH, NOTHING DOUBTING: for he that doubteth is like the surge of the sea driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord; a doubleminded man unstable in all his ways." If we do not believe that God will grant us guidance in answer to our earnest prayers, he certainly will not. James is very positive in his statement.

But faith is not the only condition. There is obedience. Of what use is it for God to guide if we will not follow? It must be our WILL to do the WILL OF GOD if God is to guide us. It is not unfair or discourteous to men to ask their advice and then to reject it, for men are likely to make mistakes and we must examine their counsel with care, but not so with God. It is, however, an insult to God, to ask him for guidance and then refuse to do what he directs. The psalmist felt the force of this when he uttered these words in the eighty-sixth Psalm: "Teach me thy way, O Jehovah; I WILL WALK IN THY TRUTH."

These are the conditions of guidance: "Faith and obedience." He who waits earnestly and patiently before the Lord, studying the Scriptures, keeping his

eyes, ears and mind open for inward promptings, for common-sense conclusions, and for the guidance of providential circumstances, will be guided in large matters and in small.

Guidance for the Church

If each of us could live to himself, without relation to others or effect on others, this would end our discussion on this question, but, fortunately, or unfortunately, we do not and can not live to ourselves. The man who does not seek or accept guidance, will blunder and suffer, but he will not suffer alone. Those with whom he is associated will be affected by his blunders, and the worse they are, the more they suffer. The time comes in every community when it is necessary for those who suffer from the misdeeds of others, to take matters in hand and guide the man who is blundering too disastrously. They pass laws, teach him the laws, and punish him if he does not obey them. It is the right of every community so to do.

It is the same in the church. Men come into the church to receive the benefits of the church, but fail to seek and find guidance in their daily lives. They suffer, but the other members suffer with them. Not being willing to suffer and allow the good name of the church to suffer, the church often undertakes to guide its members in important matters. If they refuse to be guided, and continue to live foolishly and contrary to good deportment, the church withdraws its privileges from the offender until he shall be willing to walk worthily of the calling wherewith he has been called. This is also the right of the church, but in this the church needs guidance.

How the Church May Be Guided

The church has the same promises collectively that the members have individually, with this additional assurance—when they are gathered together in his Name, there he is in the midst of them. "In a multitude of counsellors there is safety." "If he refuse to hear the church also, let him be unto thee as the Gentile and the publican." "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." But there are

Conditions Here Also

Manifestly there must be faith here also. A body of people gathered to seek guidance must believe that God will guide them or he can not help them. This is as true of the conference as it is of the individual. If a conference is made up of individuals, earnestly seeking guidance and believing that God is able and willing to guide them, it can certainly find it; but it must also fulfill the other conditions—willingness to obey. Fulfilling these two conditions, puts any conference in line for full guidance of God on any subject, but only when these conditions are fulfilled.

Oroville, Wash.

Christianity Versus War

BY J. M. HENRY

In Two Parts—Part Two

THE ideals of Jesus have never been fully incorporated into the principles of national government, nor into the international relationships between governments. Christ is still among the unknown in many council chambers, where the destinies of millions of people are bartered away for the "political mess of pottage." The principle of Christ's teaching may be regarded as being only in process of establishment, wherein right shall supplant might, faith shall dispel fear, mercy shall banish murder, and the sacrament of love shall conquer the sins of the sword.

There never can be a warless world until there is produced a world of warless hearts, regenerated and born from above. Great effort and stress may be put upon the task of making the individual Christian in heart and deed, but that effort will fail to avert war, unless the task is made to include the regeneration of the heart of the rulers of "the powers that be." It may be stated, with some degree of conviction, that there has not been the supreme effort, on the part of the Christian forces, to Christianize the national mind

and heart, as there has been the endeavor, on the part of war leaders, to nationalize the Christian forces, even, to aid the rulers in war and murder. The cross of Christ and the sword are incompatible, and, therefore, must be wrenched apart in church and in state.

In answer to the query: "Would Jesus approve of war?" there would be answers differing all the way from the faltering, wavering compromiser, to that of the irreconcilable pacifist and extreme militarist.

The militarists declare that they place their claim for the necessity, justification and approval of war upon practical issues of life and the precept of Old Testament retaliation. It is claimed that war is a human necessity: (1) Because the primal and fundamental law of life is "self-preservation," therefore men and nations must fight to preserve that law of life. (2) Because the biological necessity for a survival of the fittest compels the strong to fight, in order to possess the will to rule.

The militarist further justifies his claim on the ground that nations are natural enemies because the nature of man is combative. It is also asserted that wars are necessary to produce great events and settle great issues, thereby keeping the nations from declin-

ing and retrograding-by stagnation. It is argued that nations must resort to war to preserve national honor.

The militarist goes a step further and declares that war is a human necessity, and claims approval for it upon the precept of the retaliatory accounts in the Old Testament Scriptures, and the implied principle of force in a few acts of Jesus.

The Christian pacifist dissents from all of these positions. He insists that war is not a human necessity. War is murder and destruction. It is not a guarantee of "self-preservation." It is a scientific method of destruction, of both physical and spiritual forces. Such a position is materialistic and atheistic; for according to that theory, war is the only, or the best means to assure "self-preservation," and thereby, the theory excludes love, right, truth, and justice, as forces to make possible the law of "self-preservation."

The survival of the fittest is a theory that is unsound biologically, undemocratic socially and politically, and unchristian. It is contrary to the economy of God and to the character and teaching of Jesus Christ. Jesus taught that the strong should succor and help the weak—not to slay and murder them. Men are not

(Continued on Page 378)

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Is Our Gift Consistent With Our Ability?

A PASTOR of one of our large churches just finished looking over the pledge cards for the Conference Offering with his Missionary Committee, and writing us says: "We think we shall reach our quota, but, my, what inconsistencies!" We wonder if the angels are not moved with this same feeling often, as they survey our giving and feeble service in every line of Christian endeavor. Those words of the Master: "I have not found so great faith, no not in Israel," no doubt would apply, to many of our expressions of faith and love for the furtherance of the church of the Living God.

It is said that a Catholic leader lamented that his church did not have more millionaires, when one standing by said: "The financial strength of the Catholic church does not rest with its millionaires, but with its washerwomen." Another interesting story comes from the Presbyterian Church concerning the year 1919-20. The Northern Presbyterian Church raised \$5 per capita and the Southern \$11.81, with the per capita wealth of the Northern church estimated as being far in advance of that of the Southern.

Either the poor are doing too much, or else the rich are not doing their duty. This does not apply to all who have been blessed with prosperity, for many of them support the work of the Lord liberally. Nor do all the poor share with the Lord as they might. But that we are not giving as we have been prospered, as the Bible directs, is quite evident. The inconsistencies abound on every hand. Neither are these conditions confined to the matter of giving money alone! What is our record, brother? See "that no man take thy crown!"

Unemployment and Revivals

HAD we ever thought that the past few months, when unemployment was rather prevalent, might have been a time in which the Lord was desiring to begin a revival in America? What appears to be a most genuine revival is in progress in Scotland. It has been likened to Galilean days, because those who have had a leading part in it, have been young fishermen. They say that last summer was a poor fishing season in their section and since they could make but little aboard their boats, they stayed ashore and listened to the preaching.

A commission appointed from the Free Church leaders studied the revival and reported as follows:

"To our minds this is a genuine revival of religion. For one thing it owes its origin and depends for its prosecution on no individual leader. The men whose names have come to the front would be the last to claim any credit in connection with it. They are honest, earnest,

modest, enthusiastic young men, with a humble idea of their ability, but a passionately expressed love for Jesus Christ and a yearning to bring men to a definite decision for him."

It is quite evident that poor crops and unemployment have not resulted in a wide-spread revival in America. Just why this is true, we cannot say. Possibly the type of preaching to which the people listened when they were not making money, was not such as to develop evangelistic fervor. Or it might be that we were so concerned about not having something to do that we paid little attention to the preaching which was being done. Whatever the reason, we can not but wish that some such spirit of revival, which has gripped Scotland, might be felt in our own land.

Giving-Gramps

GIVING IS VOLUNTARY. Paying assessments and collections may not be giving at all.

THE LOVE THAT SHARES AND GIVES is the only kind that can demonstrate its genuineness.

THE AMOUNT WE GIVE is determined more by the quality of our religion than by the size of the pocket-book.

IF WE BELIEVED "it is more blessed to give than to receive," we would do it, for we all know it is blessed to receive.

ALL MEN GIVE—to themselves, Satan, or the Lord. It is only a question as to which of these shall have the offering of our life.

WE SHOULD NOT BE INTERESTED IN GIVING for the sake of receiving a gift in return, but should cultivate the spirit of Christ in all our hearts, which is the soul of Christianity and the only hope of civilization.

SINCE GIVING IS THE EXPRESSION OF LOVE to the person upon whom it is bestowed, or the cause to which it is donated, it should be regular, rather than spasmodic, if we hold our friendship as worth while.

GIVING IS BORN OF APPRECIATION AND LOVE for the person or cause to which we contribute. It is the result of the consideration of things, apart from ourselves. Giving, therefore, can not flourish in a selfish soil.

THE MERCHANT AND MANUFACTURER have learned that if they fail to give value and service, they cease to receive recognition and patronage. As long as the other fellow has the money, there is only one honest way for you to get any of it—that is by giving service that deserves it. Giving is a very practical and fundamental thing in our life, after all.

ANNUAL CONFERENCE NOTES

(Continued from First Page)

He was followed by Bro. J. J. Yoder, who pictured the work of Nehemiah in rebuilding the walls of Jerusalem, being supported by a people who had a mind to work. What we need is a big program—one that will enlist the support of all. If a church is weak, let her put up a big program and then watch her grow.

On Wednesday evening the first sermon of the Conference was delivered. The speaker was Bro. V. F. Schwalm, of North Manchester, Ind., whose subject was "The Character and Influence of Jesus Christ." By way of preface, Bro. Schwalm stated that he was not to be understood as not being a firm believer in the atonement, though he was not, at this time, to speak on that subject. He showed how the poor and oppressed, the rich and the free, philosophers, teachers, artists, writers of song, and all, have found in the Life of Jesus Christ, their Ideal and have received from him an inspiration that comes from no other source. He spoke of the research of recent years, carried on through the spade and in the school-room, but in all of it Jesus Christ has been found to be all that he ever claimed to be. Next we were told of what warriors, statesmen and others have said of Jesus Christ. Among the characteristics of Jesus were noted his seriousness, even at the age of twelve, when he was, about his Father's business. Jesus possessed that poise and balance of character which made him earnest without being fanatical, plain in speech without being harsh, and common without being low. Jesus possessed that simplicity which brought him close to others, and others close to him. When men come in touch with the Christ, a new power enters their life that transforms them.

The sermon was a fitting message at the opening of a great Conference. It exalted the Christ as the only Savior able and ready to save all unto the uttermost. If the spirit of the Conference will be shaped by the message of this evening, only good can result.

Thursday

As early as seven o'clock, on Thursday morning, the sound of song rang out from the Tabernacle. Entering, I found a goodly crowd assembled in morning worship. It had been arranged to have this morning hour for worship under the leadership of Bro. M. C. Swigart. The general theme for these periods of worship is "A Closer Walk With God." The leader spoke of God as our Father, stating that in the Old Testament the term "Father" is found only fifteen times, when referring to God, while in the New Testament he is called "Father" two hundred and fifty times. In the Old Testament God is a great and terrible God. The people of old had a reverence for God that we have lost. At times we live on too familiar terms, with reference to God. We need to learn again that God is a great and holy Being. Jesus set the example of God, as Father, and of going to him on all occasions—a something unknown in the Old Testament. In the New Testament, in every book but one, God is spoken of as Father, while in the Old Testament only six books speak of him as Father.

The morning period from 7:20-7:50 was set aside for a discussion of "The Unfinished Task." Bro. J. H. Morris took the first period and spoke of "The American Indian." The Indian is noted for his keen perception. He has been called "the noble Red Man." Possibly the Indian came from Asia at an early day. Columbus and Winslow both spoke of the Indian in favorable terms. He kept his agreements and was not a "kicker." The Indian has no sense of humor and for that reason he does not readily learn another language. The German will use an English word as soon as he knows it, and he does not care if he is laughed at for using it incorrectly. The Indian will not be laughed at. He is capable of revenge. His intellect is rather childish. He has no swear words in his native language. If he wishes to swear, he must import foreign words. The Indian is religious by nature, but not Christian. He worships nature and

tries to appease the angry gods. He has no place for the confession of sins, but does recognize sin in his sacrifices. Eliot was the great missionary to the Indian. We are told that the United States has expended \$40,000,000 in her Indian wars. What if the church had spent a like amount to Christianize the Indians! Jonathan Edwards and Roger Williams did a great work among the Indians. A number of conferences were held, early in this year, in the interests of mission work among the Indians. The Friends have a number of missions among these people. Comity among the twenty-four denominations is being recommended. It may be of interest that to the Brethren have been assigned the Indians of the Albuquerque region. When will we occupy the field? Work among the Indians is conducted along the lines of evangelization and education.

Promptly at 8 o'clock the members of the Standing Committee met in the Inn Chapel, where their regular sessions are held. Bro. Otho Winger, the Retiring Moderator, and Bro. J. W. Lear, the Retiring Reading Clerk, were present, and took their places in the reorganization. Bro. Edward Frantz was appointed Temporary Writing Clerk. Bro. J. H. Moore conducted the opening devotions in a fitting manner, reading part of the seventeenth of John. The three officers were all elected on the second ballot. The delegates chose Elder I. W. Taylor, of Pennsylvania, as Moderator; Elder J. J. Yoder, of Kansas, as Reading Clerk; and Elder J. A. Dove, of Virginia, as Writing Clerk. Following this, nominations were made for Messenger and Assistant Messenger. The choice of the delegates was Bro. E. S. Coffman, of Virginia, as Messenger, and Bro. J. A. Buffenmyer, of Pennsylvania, as Assistant Messenger. These officers being duly elected, the retiring officers withdrew. At 9:30 the new officers took charge and the Conference of 1922 was organized for work. They will have an abundance of hard work to wrestle with, but we have confidence in the Standing Committee and their officers, and know they will give the church their very best service in every problem.

At 9 A. M. the Ministerial Committee took charge of the Tabernacle service, to discuss some of the problems of the ministry, as they concern the church. Bro. S. J. Miller, of California, was Chairman. Before their discussion was begun, Dr. Breckenridge, Secretary of Winona Assembly, delivered a stirring and appropriate address of welcome. Usually this address has been delivered at a later stage of the Conference, and when a larger crowd was present. But it was felt that an earlier welcome would be more appropriate. The speaker paid a high compliment to our people and gave all a most hearty welcome to the New Tabernacle and to all the good things that Winona has to offer. And this year she has more to offer than ever before. We all miss the presence of Dr. Dickey, the late Secretary, but we see in his successor another warm and capable friend.

The first speaker was Bro. S. S. Blough, who has given years to pastoral work and who has had a large share in the ministerial survey that has been made. He spoke on "The Present Situation of Our Ministry." He paid a high tribute to the ministry of the past and the great work accomplished through it. There was a time when we did not have settled pastors, and when we did not look with much favor on the supported ministry. The survey shows that at present we have about three hundred pastors, fully or partially supported. This means that ten per cent of our churches have a ministry on part or full support. It will be well for us to study this transition period through which we are passing. Congregations are not fully united on the question of a single supported minister for one congregation. Wisdom and caution will help us to pass through this transition period without loss and trouble. We should avoid extreme positions on this question.

We have probably lost a proper appreciation of the office of the ministry. The minister is called of God

to do his work. We must learn to respect the office and the men who give themselves to the ministry. Too many of our ministers are not working. Less than one-seventh of our ministers are receiving support financially. Too many young men are preparing for the ministry without realizing that the pay of the preacher is not now, never has been, and probably never will be as large as the compensation in other lines of work. Many ministers—able men—are not at work because they are unwilling to move to places where their services are needed. Many of our churches receive no pastoral ministrations, the work of the ministry being largely confined to preaching. We should, in some way, provide that a minister does not leave a congregation without proper provision for the future pastor of that church. Occasionally we hear of congregations that bid against each other in their effort to secure a certain pastor.

Bro. C. F. McKee, of Ohio, discussed the question: "The Church's Duty in View of This Situation." He was a substitute speaker, but proved equal to the occasion. We need to have proper home conditions. We must learn to deal with our problems in the spirit of love, and unless we can deal in the spirit of love, we are not in proper relation to our trust. Our ministry must be true to our traditions, to our country, to our history, to our Christ. The minister must be true in principle, in speech, in service. And the church must be true to her servants, her ministers and missionaries. To be true, the church must call her best men to the ministry; must train them and must support them. It is possible for the church to hinder as well as to further the ministry in its work. Support means that we pray for the minister, stand by him and pay for his service. The pastor must not serve tables if he is to make full proof of his ministry. To solve this problem, the church must be united, of one accord, and must not sidetrack by laying the emphasis on the wrong place. Adverse and unkind criticism will poison and destroy the church and make void the work and best effort of even the best ministry. The outlook is good, both on the part of the ministry and of the church.

The third topic, "The Divine Call to Me to Preach," was presented by Bro. M. C. Swigart. He discussed first, what constitutes the divine call to preach. Some have heard a call, but it was not the call of God. The Sirens, by their sweet and charming music, allured sailors to the destructive rocks. But Ulysses had himself tied to the mast, so that he could not be enticed to turn his ship aside, deluded by the bewitching Sirens. We must learn to distinguish the call of God. Study the Book, and you will find that men were called in different ways to the work of God. Witness Moses, Samuel, David, Elijah and others. Seeing the need, constitutes the call, and it may be the divine call. "Woe is me, if I preach not the gospel," should be the ringing call to the preacher as it was to Paul. The man called to preach must know Jesus Christ through personal experience, and Jesus Christ must be back of all that the minister sees and does. The church calls us to preach, but the call of the church may not always be the divine call. A good deacon may be a very poor preacher. There is a fitness in all things. One reason, why so many of our ministers are inactive, is, because they either are not fitted for the ministry, or they have refused to give themselves wholly to the ministry. Not until Paul had a vision of the Christ, was he ready to give himself wholly to the preaching of the Gospel. So long as a minister does not sever his relation with God, no one can rob him of his ministry. Robertson planned to be a soldier and waited for his commission, which was late in coming. When it did come—five days late—he had started to prepare for the ministry and took it that God meant him to preach and not to be a soldier. Tyndale meant to be a civil engineer, but God closed the door and opened it to the ministry. Neither Scott nor Thackeray intended to be a literary man, but they were called into that field. Few of us can tell clearly the steps by which we have been led to the ministry, just as men can not tell definitely the steps

which led them to their work. The man called to preach will not be called to make money, but to save souls. Men may be called to make money, but not to make money and to preach at the same time.

The last speaker at this session was Bro. Moyne Landis, of Indiana, whose theme was "Be Silent Before Jehovah." The size of the minister's field will depend on the place that man gives to God in his heart, was his opening thought. The minister being an ambassador for Christ, needs to be silent, so that Christ may speak through him. In the hustle and bustle and mad rush of this busy world, we fail to be quiet enough to hear the voice of God. We can improve our periods of devotion by speaking less to God, and by allowing him to speak more often to us. Read the Psalms and learn how the writers felt the presence and help of Jehovah on all occasions. The speaker well illustrated the force of using Scripture by reading from memory, and reading well, some of the messages of devotion.

Thursday afternoon was a busy time. In the Tabernacle, the Ministerial Boards were wrestling with their problems under the direction of the Ministerial Committee. In the Auditorium the Sisters' Aid Societies were discussing their problems. In the Westminster Chapel the Sunday School Board conducted a Conference of Religious Education. At the Hillside the Christian Workers' Board assembled, to hear their problems discussed. How about the crowds at these meetings? I made the rounds, and to my delight I saw that our people knew how to select the things they especially desired. In the Ministerial Meeting the men predominated. In the Christian Workers' Assembly the young people were found. Some of them, of course, were not so young, but they all had young hearts and the crowd was large. The Religious Education Group had a good crowd and got what they had come for. And you would have been surprised to see how nearly the sisters filled the Auditorium, but there were also a number present who are not sisters. These four groups, had they been in one assembly, would have been very large, but being divided into separate groups, the assemblies seemed smaller than they really were. But the wisdom of grouping thus, was apparent to all those who studied the situation.

At the Ministerial Meeting Bro. T. T. Myers spoke on "The Importance of a Consecrated and Efficient Ministry." He was a substitute speaker, but having spent all of his life as a pastor and teacher, he readily grasped the importance of his subject and threw himself into the work at once. The ministry calls for full consecration, as it deals with men's souls. Our church fathers were consecrated men. Their work tells us that much, even if we knew nothing further. The present hour requires greater efficiency than has ever been demanded before. Great issues are at stake. To be fully consecrated, there must be intimate and constant fellowship with God. This means a continual effort to keep one's self at the very best.

Bro. E. S. Coffman, of Virginia, spoke on the proper distribution of our ministry. He was a substitute speaker, but knew what to say that would interest the audience. He mentioned the large sections in which we have no churches, and the churches in which we have no ministers. Because we have the doctrine of the Bible, we ought to take it into all quarters. Too many church members are afraid to witness for Christ at all times and in all places. The minister that refuses to be located where he is most needed, is hardly in full fellowship with Christ. We may destroy our usefulness because we are too selfish, and place self before Christ and his work. A united church, back of a pastor, can do great things for God and his church.

Bro. S. S. Blough submitted a digest of the survey, recently made. To most of us this survey presented many surprises, among which may be mentioned the following: The Yearbook tells us that we have 3,468 ministers, but the survey discovered only 2,862, leaving a difference of 606. Pennsylvania leads in the

number of ministers, having a grand total of 558. Maine, Wyoming and Utah have each only one minister. More than two-thirds of our ministers live east of the Mississippi. At present eight States have fewer ministers than they had twenty-five years ago. In California we have one minister to every twenty-three members, in Virginia one to every forty-five, and in Pennsylvania one to every fifty-eight. In 1921 we elected eighty-six brethren to the ministry. One hundred and ninety-three ministers receive a full support, while one hundred and eighty-two are supported in part. Three hundred and twenty-three churches are favored with pastoral work done by home ministers. One hundred ministers are available as pastors, while forty-four churches are seeking pastors. Two hundred and forty-three ministers are ready to do evangelistic work. These figures will startle you, should you study them for a while. How can the pastor without a charge be brought to the church seeking a pastor? Answer for yourself.

One of the big gatherings in the afternoon was the Sisters' Aid Meeting. Sister M. C. Swigart presided. The two main speakers were Sister Naomi Shaw, of Iowa, who spoke on "Woman's Influence and Responsibility." She pictured the ideal woman as the only one ready to wield the right kind of influence and able to meet her responsibility bravely and modestly. Sister Nelie Wampler, of the mountains of Virginia, thrilled the large audience when she told of the conditions, work and opportunities in that region. For fourteen years she has taught school and carried on settlement work in Greene County, Va. She does what most men teachers are not doing. She teaches school, visits the homes, anoints and prays with the sick, conducts funerals, advises on business propositions, and even helps to fix penalties in court. She is one of the big little women in the Church of the Brethren. The women announced at this meeting that they had succeeded in completing the job of raising \$24,000 for foreign mission buildings. For the past two years they worked on this proposition, and had some money in the treasury after paying the full amount. And now they have decided to raise \$35,000 for the industrial school and farm in Greene County, Va. They plan to spread this over a period of three years and know that they can do it. Our women have begun to face problems and they are setting a pace that will wake up the men. You should have heard some of the simple, earnest appeals, made by the sisters, as they spoke of their aims and the plans for attaining them.

The Christian Workers' Board had arranged a series of conferences to be held in the Christian Temple, but the place of meeting was later changed to the Hillside, which was a salutary change, for the open air was enjoyed more than a closed room would have been. Bro. I. V. Funderburgh discussed the challenge that comes to the Christian young people. As he saw it, the word "Christian" immediately divides young people into two classes—those who are for self and those who are for Christ. A wide gulf separates these two classes. The challenge to Christian young people is to help evangelize the world—the whole world.

The challenge is not only to carry the Gospel to other lands, but also to Christianize the stranger within our gates. The foreigners within our gates will paganize us if we do not Christianize them. Again there is the challenge of stewardship of money, the stewardship of time and the stewardship of talent. Young people are especially hopeful. To them the future is rosy. They especially are capable of heralding the Christian religion, which is the religion of hope.

He was followed by Bro. E. B. Hoff, of Illinois, who showed the sufficiency of Jesus Christ to meet all the demands of the present age. Bro. Hoff is one of our older workers. He is older now than he used to be, but his heart keeps young and young people always get from him a helpful message. The first Conference of the Young People was successful in attendance, inspiration and addresses.

The first Bible hour was conducted at 4 P. M. by Bro. Edward Frantz, who discussed the Book of Joel. We know the name of Joel and that of his father, but beyond that we have nothing definite as to them. Joel probably wrote somewhere between 500 and 300 B. C. We are not to worry over the time when he wrote, for his message is timely, even today. Special calamities had fallen upon the country. Pests and drouths had been the lot of the people. The day of the Lord was about to appear. This meant to them something like our reference to the day of judgment. The first division of Joel states the conditions. The second division presents an appeal to the people to repent and to seek Jehovah. The third, last and largest division follows, in which we have the response of the people to the appeal of the prophet and the promise of the Lord that he will remove the disastrous visitation from them. Joel has an apocalyptic portion, in which there is a revelation of the future. Other prophets have made frequent use of this apocalyptic style of presentation. John, in Revelation, is the best example of this style of literature. Bro. Frantz modestly admitted that he did not know all there is to know concerning Joel's prophecy, but he did know that God's Word would not return to him void. Some prophecies have been fulfilled in the past and will again be fulfilled, and some time and again, because the same conditions will prevail that have prevailed. Prophecy is fulfilled whenever it accomplishes that which pleases God. It is not wise to dictate to God how and when he must move to fulfill his own prophecies. God was trying to get the Hebrews to long for greater things than victory over their enemies. Little by little he was teaching them. The purpose of the book is to lead the people back to God. Misfortunes should lead us to realize the truth that God is seeking to reveal himself to us, and is endeavoring to show that the material things about us are not the great things of life.

The large chorus on the platform at the evening service, proved that we have a large number of people who can and will sing. While most of those in this chorus were young, there were among them those who have seen not a few years, and they sang fully as well as the younger generation. The large preponderance of the female sex was an unfavorable comment on the musical inclinations of our brethren. Of course, special music formed a part of this musical program. The Music Committee has charge of the music at the Conference and calls into service many leaders and much talent. The Gospel can be sung by choruses, soloists, duets, quartets, etc., fully as well as it can be preached from the pulpit, and it is being done at the Conference.

The sermon, following the song service, was delivered by Bro. T. T. Myers. This service had a special interest to me, because there was in it a personal element. Shall I tell you what it was? Bro. G. A. Snider was chairman, and we had been schoolmates in college. Bro. Olin F. Shaw conducted the devotional service. He was a former student in my Latin classes and is now pastor of what was my local church for so many years. Bro. T. T. Myers was my college room-mate and we both began our ministry in the same church—the very church in which Bro. Shaw now serves as pastor. How often local and personal conditions add to the interest of the service we enjoy! "The Emancipating Power of the Truth" was the subject of Bro. Myers' discourse. He showed how truth has set men free in many particulars. Truth freed the slaves. Truth gave us prohibition. Truth gave us religious liberty. The application of truth gives us our inventions, but neither science nor material prosperity can free man from sin. The only release from sin must come through the application of the blood of Jesus, culture, civilization, knowledge—all these are good for their ordained purpose, but they will not deliver you from sin. Peace and pardon and joy in the Holy Ghost can come only through Jesus Christ. Natural truth and moral truth will never satisfy the soul, for the soul needs the spiritual truth

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THE ROUND TABLE

If Thou Believest

BY EDITH H. HAY

"Thou shalt see the glory of the Lord!" What a marvel! Stupendous providence! Oh, for a divine and glorious revelation—such as was given to Mary and Martha of old! Would the world still doubt the Christ—this Christ, who, with the utmost faith, could bring forth the loved and lost Lazarus?

There was a mild reproach in his words to Martha: "Said I not unto thee that if thou wouldest believe thou shouldst see the glory of God?" I verily believe that Christ is pained—certainly disappointed—when we, whom he has redeemed from sin, evince even the slightest disbelief in the omnipotent power of his Father and our God. He knows that those who, in the least bit, doubt this power, can not possibly receive the fullest assurance, and are the losers because of this sad lack of faith. If there is one prayer that we need to pray more often than another it is: "Lord, I believe, help thou mine unbelief."

The glory of the Lord shall be revealed unto those who believe on his Christ. The grandest beauty that infinity could bespeak into reality, shall be for those who, having not seen, believed. Incomprehensible is this glory to mortal mind—only as we behold it in nature's paintings—but, to know the unwavering goodness, love and justice of the Deity, is the priceless privilege of all poor, earthbound mortals. Infinite, eternal, unchanging God! Let us give him our absolute, sincere, unquestioning belief. Let us enthrone him in our hearts, even as we behold him enthroned in nature! So shall we behold the hidden glories of God, and other poor souls who, unfortunately, have, perhaps, less of faith than we, shall have at least a glimpse of his glorious love-shine when they look upon us, thus to be led unto greater and grander revelations as their belief in Christ increases.

Goshen, Ind.

The Ministerial Problem

BY W. I. T. HOOVER

IV. The Method of Testing the Candidate

It needs no argument to convince us of the need of some method of testing candidates for the Christian ministry, as to whether each has made the minimum preparation and acquired the minimum qualifications before installation will be consummated. It is probable that the nature of the minimum requirements will determine the method.

It is a reasonable supposition that there will be very few asking for installation, or willing to accept it, who have not attended, for some time, one of the schools or colleges of the Brotherhood. In such case it will be easy to show what preparation the candidate made.

The writer suggests that a board of competent brethren be elected in each District, to serve for such time as the District Conference may determine. This board shall satisfy itself, in such ways as it may devise, as to the qualifications of each candidate in its territory. The testing should be in harmony with the minimum requirements set forth by General Conference. The method should be formal and technical enough to guarantee thoroughness requisite for so important and sacred a calling, but not so formal and technical as to be out of harmony with the democratic spirit and polity of the church. But whatever method the board may adopt, and the manner of carrying it out, it must take into account the probability of growth after the candidate has had practical experience in the ministry. It must, though, lay emphasis upon the so-called spiritual qualifications of the candidate; his practical, working knowledge of the English Bible; and his ability to preach unto the edification of the congregation.

This District Board shall meet for such purpose at least once each year, at such time and place as they may deem expedient, and should conduct or direct the installation of all candidates. The installation should be conducted at the place and time of the District Con-

ference. This will add dignity, sublimity, and sacredness to the service. An account of this service should find place in the Minutes of the District Conference.

It were better if a prescribed form of testing and installation could be followed everywhere in the Brotherhood, but it is doubtful, in the mind of the writer, if the church is ready for it now. The church has been entirely too democratic and local, in its methods, to sanction such a more or less detailed uniformity, but we shall have it ere many decades pass. Let us be long-visioned enough to see the need of such a move. Let us plan wisely and move forward slowly. In this way we shall avoid many blunders, and establish the best method in harmony with the peculiar genius of the church.

La Verne, Calif.

Three Ways to Deal With Wayward Church Members

BY B. E. BRESHEARS

The First Method

By any and all means keep their good-will! Don't disturb their peace of mind! In a large measure, let them do about as they please! If you think best, let matters drift along until some future time! Under no conditions think of having any one disowned.

This is not at all a difficult way and is, perhaps, growing in favor—many believing that every one should be fully persuaded in his own mind as to his conduct, relative to the church. Perhaps this method should be followed by those officials who have little tact and no courage—by those who have no time for a prayerful consideration of the value of souls. Time and eternity will reveal the results of this method.

The Second Method

Have a systematic plan, based upon well-advised rules and Scripture teaching. Stay by your plan! Be strict! Require a rigid obedience! Nip all evil tendencies in the bud! Have one law for all and make no allowances!

This, too, has the advantage of being somewhat easy to follow, requiring little thought, but much determination. Then, too, it will succeed with many members, especially the loyal ones, or those having a true love for the church and her principles, but who have unwittingly stumbled or fallen into error.

For those who have more time for a careful study of the needs of the case in hand, and who wish to be more sure as to results and for those who wish to have their work ratified in heaven (Matt. 18: 18), we recommend the next method.

The Third Method

Go slow! Proceed with caution! Take time for a prayerful study of your course! Seek the guidance of the Holy Spirit! Don't lose patience, but have much love, not forgetting "that love suffereth long and is kind." Be ready to forgive even more than seven times! For the time being, forget the ninety and nine who need no repentance, and seek the wandering ones! Be impartial! Be firm! Come what may, stand by the instructions of the Great Loving "Chief Shepherd," as given in Matt. 18.

This method has advantages over the others, but requires proportionately more thoughtful care. It seeks to place all final responsibility upon the erring one. If it comes to a point of letting him go, as a heathen man, it will not be the fault of those in charge of the case. My brother, what think you? Which is the safe way to follow?

Omak, Wash.

Be Sober

BY KATIE FLORY

THE days in which we are living often make us think of these two words: "Be sober." There is much involved in this command. Why did Peter say this to us? Because he knew something of the work of Satan in his time, and that his works would not change throughout all ages, therefore he said: "Be sober, be watchful, your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Truly, the devil is seeking for us, and one

good weapon to defend ourselves against him, is soberness.

But why be sober? Because to be sober is to be self-possessed, to have power over self, with all its propensities. It also means to be brave, and calm, not heated with passion. When we are sober we are at our best. We are more ready then, to meet all the issues of life as they come to us.

In these times of unrest and confusion everywhere, men and women who profess godliness should certainly be sober. "But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves." Peter again says: "Wherefore girding up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." It is not levity and light-mindedness and frivolity and pleasure that awaken us to soberness. A life given up to much prayer strengthens, purifies and prepares one for the issues of life.

Union, Ohio.

What Is Life?

BY A. B. COOVER

"Ah, what is life?"

'Tis but a passing touch upon the world;
A print upon the beaches of the earth
Next flowing wave will wash away; a mark
That something passed; a shadow on a wall,
While looking for the substance, shade departs;
A drop from the vast spirit-cloud of God
That rounds upon a rock, a stone, a leaf,
A moment, then exhales again to God."

—Anna K. Green.

Too many take life painfully. Christ saw men and women struggling under imaginary loads. Some say all is failure—a struggle not worth while, a continual torture for which others are to blame. Ah, weary soul, here is Christ's solution: "Carry on even as I carry on. Take life as I take it. Look at it from my viewpoint. Interpret it upon my principles. Take my yoke upon you and learn of me, and you will find it easy. For my yoke is easy—works easily, sits right upon the shoulders and therefore my burden is light."

And so with our eyes on the cross, with Jesus as our Captain, our Leader, our Pattern, the Master Servant, life through service is a joy—one joy after another—just as we engage our moments in one helpful service after another. This is the great balm of life, to forget self, even though the flesh gets weary from weakness and pain—forget self by making others happy, lifting up the fallen when really we need physical help ourselves. Some of the happiest mortals that ever lived were themselves life-long sufferers and though history knows nothing of them, they now revel in the bliss of a never-ending eternity. Do not fail to note that this life is but the beginning; heaven is the goal.

Grants Pass, Ore.

Two Standards

BY JULIA GRAYDON

I HEARD a minister tell the following story on the first Sunday of the New Year:

He knew of a certain woman who had a Sunday-school class. One day the pastor's wife and a church official were discussing this woman, who was rather influential, in a certain way.

The church official, in reply to a query from the pastor's wife, said: "Yes, I know she plays cards, but she's a fine teacher."

Then said the pastor's wife: "I think—as you say there is no harm in cards—I will send out invitations this week to a 'progressive euchre' party."

"Oh, no, don't," said the church official, "it would not be wise."

"But why not?" said the pastor's wife. "If she can do it, why can not I also? Are there to be two standards?"

The official had nothing more to say, for he knew that he was beaten, and that the pastor's wife was in the right.

Shall we have two standards—one for the minister and one for the congregation?

Harrisburg, Pa.

HOME AND FAMILY

The Dark

(Selected by Agnes M. Geib, Manheim, Pa.)

Oh I never fear the dark, my dear,
'Tis a precious gift from heaven,
And earth would be a dreary place
Had not this boon been given.

'Tis well to close the weary eye
And see no sight around,
'Tis well to rest the tired ear
And hear no common sound.

'Tis only in the dark we win
Refreshing, perfect rest,
When nature sleeps, and human ears
By noise are not oppressed.

Think not that God is farther off
In darkness than in light,
Or that he gives the evil one
A special power by night.

The Book tells not of fiends at night,
Angels still reach the earth
As when they came in Jacob's sleep,
And, later, at Christ's birth.

And angels now, we well may hope,
As nightly guards are given,
To shield from harm the little ones
Who put their trust in heaven.

Then never fear the dark, my dear,
For God, who made the light,
In love has left, 'twixt day and day,
That welcome rest—the night.

Grandmother Warren

BY BESS ROYER BATES

Forbearance

"I'm glad God was the One that had the making of us humans. If any of us had done it, we would all have been so nearly alike, we couldn't have stood each other," said Grandmother Warren whimsically.

Sally looked up, only mildly astonished, for she had long ago become used to Grandmother's whimsies. She waited silently for Grandmother to explain.

"The little school-teacher was in here, a while ago, and she is having quite a time with those third graders. She would like to have them all exactly alike—every boy to sit just right and every girl to hold her hands just so. Frowns spoiled her pretty forehead because Johnnie could not get his arithmetic and Mamie knew nothing about her reading, and almost every one else had some deficiency. She was so discouraged that she had almost decided to quit teaching and become a stenographer. I tried to cheer her up and encourage her as best I could, but do you know, Sally, I believe it is about as hard for her to learn tolerance, as it is for Johnnie to learn arithmetic. Perhaps it is harder for her, because she thinks she is so absolutely right in all she does, and poor little Johnnie knows quite well just where he stands in the arithmetic class.

"She is trying to make every child live up to a set standard—her standard—and she is so sincere and conscientious, that when they do not she is completely discouraged. But then, I suppose she should not be blamed too much. We are all like that. How we do criticise some one who cleans house in the wrong time of the year or washes on the wrong day of the week! We blame Henry for being quick-tempered and Mary for being so peaceful that she cannot take offense. Jennie dresses so outlandish and Alice is not neat. Minnie is so clean that no one can stand to be in the same house with her, while James is too good to his family—in fact, they impose on him. Virtue and vice, alike, are criticised. If some one comes in from another part of the country, they have so many queer customs that we almost think them to be foreigners and treat them so, little knowing that we are all alike deep on the inside, and these outward forms are merely the colorings and shapes of our blossoms.

"Wouldn't we be tired of a garden that was all asters, or of all sweet-peas, or all cannas, year after

year! Then, too, a garden of all weeds would be unendurable. And I believe that all flowers and no weeds would be monotonous too. We need a little work for our fingers. We love to train the roses on their trellises, to arrange the vines about the windows and get different effects from the plants in the garden. But we want our neighbors to be just like we are, or at least, that is the way we talk. How terribly tired we would be of each other if we were all alike!

"I tried to tell something of that to the little teacher, to show that Johnnie writes such good compositions and that Mamie has quite a fine voice for such a little girl. I wanted her to think of their good qualities and help develop those rather than nag, nag, nag at their mistakes. She went away frowning, trying to see what I meant. Perhaps she will, perhaps she will. She is sincere and earnest in her work.

"Paul understood this matter of forbearance, of making allowance for the other's talents, so well. It would pay to read the 12th and 13th chapters of First Corinthians real often, Sally."

Then Grandmother began to recite fragments of those two chapters dreamily, as if she were staying her own spirit in its charity rather than informing Sally: "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. . . . For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the same Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit." And Paul goes right on explaining how different we are but how we must have consideration for each other, and then he directs us to that wonderfully truthful chapter where he shows how to attain consideration: "And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels and have not love, I am become sounding brass and a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, REJOICETH NOT IN UNRIGHTEOUSNESS, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Ah, Sally, we need to write those words on our hearts."

Prophetstown, Ill.

The White Brothers

BY URSULA MILLER

THEY entered the small town in a whirl and a rush. Very well recommended, they came from a neighboring county, where they had lived for years.

The older brother became the town's bank cashier, while the younger entered zealously into a thriving hardware business.

Their young wives were beautiful and popular, and their children—two in each family—were adorable. With all the prestige, which their position gave them, the young women were not snobbish in the least, but seemed truly kind and desirous of winning friends. Their lovely children were immensely popular in Sunday-school, where they were in great demand in primary programs, owing to their beauty and brilliance.

Each family lived in a lovely new bungalow, some little distance apart—apparently enjoying a wave of popularity. Their clouds, if they had any, were vividly rose-colored, and lined with silver.

In a moment, in a twinkling, came the crash! Never, in the life of that young city, was there such excitement.

A charge of embezzlement and perjury was brought

against the young banker, though he had had the utter confidence of the people. His brother, though never openly admitting it, was also unquestionably involved. Reverses came, then, blindingly fast. The popular young people were amazed to find that many of their dear friends were so only while good fortune also made his home with them. With their money and prestige gone, their friends also took wing. O, the pity that human nature is so degradingly shallow, so niggardly narrow, that it is friend only in success, but looks with lofty scorn on failure.

With shame be it said that there were even some of the members of the church, to which the fallen Whites had belonged—those who had been most effusive over their dear children—who no longer recognized them, as if these critics, in their righteousness, were immune from sin.

Thanks be to God, they were not all that way! There were those who were concerned for their souls—the deacons, the bishop, and others. Out of the wrecks of their broken lives they were zealously trying to salvage lives for God, with human kindness, not condescendingly given, but as brother to brother.

Their trouble had mellowed them remarkably. There was a sad appeal for sympathy, which, to their real friends, was more charming, by far, than their light-hearted popularity had been.

We are our brother's keeper, and we owe to the tempted and fallen all the kindness and love of which our nature, born of the Spirit, is capable. True repentance after a fall is worth more than much self-righteousness which sees no need of repentance, and has no patience with fallen ones.

Hesston, Kans.

"Love Never Faileth"

I KNOW a home which is the abode of poverty, toil and constant pain. Yet one can not remain there, even for one brief hour, without feeling that something fine and sweet and good abides in that place. There is an atmosphere of love, kindness, courtesy, gentleness, contentment, such as one seldom finds on this earth. The poor furnishings are forgotten in the presence of this greater thing, which, indeed, is priceless.

There is an invalid mother in this home, who knows that she will never leave her couch until her spirit is summoned to the better and higher life.

There is a father who toils long hours each day, and for a small wage.

There is a son, just entering high school, who delivers papers both morning and evening, proudly placing his earnings into his mother's wasted hands.

There is a daughter who, aside from her household duties, is stenographer for a great business enterprise.

Each day is filled to the brim with tasks which must be done.

Still, there are bright smiles, clear-ringing laughter, cheerful optimism and undimmed hope beneath this lowly roof.

A visitor, lingering for a happy moment just yesterday, noted these precious deeds, all done with a natural grace which marked them as being habitual:

The son entered his mother's room with twinkling eyes and one hand held behind him.

Said the mother: "What have you in that other hand, you blessed boy?" It was a bunch of violets, fresh from the woods, which he held gently to her pale, sunken cheeks.

The daughter came with a book from the public library, and, with a kiss, placed it in her mother's hands. "I think you will like it, mother," she said.

The father sat by the bed and told a humorous story he had heard that day, yet one could see that he was all worn with toil!

"What a wonderful home you have!" said the visitor. "What makes it so rich and full?"

"It is mother," said the son.

"It is love and mother," said the daughter.

"It is Christ and love and mother," said the father.

"It is the love of Christ, the mind of Christ in all of us," said the little mother.—E. E. Baird in the *Christian Standard*.

ANNUAL CONFERENCE NOTES

(Continued from Page 373)

which Jesus alone can supply. "Whomsoever the Son makes free, he is free indeed."

Friday

The night was pleasant, because there was a good breeze. The morning was bright, and again the prospects were that we were in for another warm day. But we, at the Conference, probably suffered no greater inconvenience, because of the warm weather, than you who were at home. One of the good sisters could not understand why the Committee of Arrangements did not start the big fan over the speaker's platform. She did not know that the big fan is a huge sounding board and that it in part was responsible for the perfect acoustics in the Tabernacle.

Again Bro. M. C. Swigart led in the early morning devotions. A large assembly of earnest worshippers joined in the service. The theme was "Our Father," and all were made to feel that we, indeed, have a God who is our Father at all times. Nothing helps, throughout the day, to make it a good day, like a good beginning, with a period of worship. How do you begin the day?

Bro. R. H. Miller, from California, followed with a discussion of "The Mexican." Would you like to learn some facts concerning these people? We have a million and a half of Mexicans within our borders, mostly in the southwest—Texas having the largest number. In Los Angeles six newspapers are published in the Spanish language, six others from Mexico are on sale, and there are also eleven Spanish magazines. Among the chief characteristics of the Mexicans may be mentioned their filthy habits, their habit of putting off till tomorrow what should be done today, the power of endurance and their loyalty to their families. The Mexican is loyal and industrious in a way, but lacks initiative. When the Mexican comes to our country, he comes with his family and builds up a home. He is not a revolutionist, when left to himself. In crime he is less criminal than the American, unless long residence in America has trained him in crime. When the Catholic Mexican becomes a Protestant, he becomes a Protestant for life. The Catholic church is losing its grip on the Mexican, because it is not ministering efficiently to the needs of the people. Mexicans carry life insurance, but the corruption of the church causes them to use this insurance to provide not for their families, but to secure proper church services for the repose of body and soul. Did you know that the governor of New Mexico is a native of Mexico? Are you aware of the fact that legislators can not speak or understand English, they must use an interpreter? The La Verne church is working most successfully among the Mexicans and is producing good results. The changed people and the transformed homes prove that we can reach the Mexicans. Our new school, planned for Falfurrias, Texas, should give us an opportunity to train these people well for citizenship and for the church.

The Conference of Song Leaders, each morning, from 8 to 8:50, in charge of the Music Committee, brings together about four hundred brethren and sisters, who sing because they enjoy it. They are being trained to sing some of the songs and music recently put out by the Music Committee. Only a few of the songs, written by our own people, were put out, as a feeler of how they would take. You may know that there was music in these songs and that these leaders knew how to sing, because of the many who listened attentively throughout the entire period. Another part of this period was given to instruction on some phase of music. Some of the speakers listed were not able to be present and assume their part, but others were found to give the inspiration needed.

At 9 A. M. the problem of home missions was again being considered, the work at our own door being presented. Bro. H. C. Early presided, being supported by able speakers, who know the situation and are practical in the solution of pressing problems.

Bro. M. R. Zigler, Home Mission Secretary, presented a survey of the situation. His careful survey told us that of our 1,014 congregations twelve and one-half per cent have a membership of less than twenty. Now the church of less than twenty members is usually not a growing church. We are in the midst of a building program and are building commodious houses, especially adapted to present needs and future hopes. The membership increased materially the past year. The financial situation is improving, for many of our brethren and sisters are honestly trying to find out what God would have them do with their means. Business men and women are becoming interested, and are ready to back an aggressive home mission program. We are just beginning to learn that the earth is the Lord's and the fullness thereof. Our women are quietly but effectively taking hold of the work and are doing things as never before. The church is optimistically facing the open doors and is getting ready to enter and possess in the name of Jehovah. We are honestly trying to work out a better organization, so as to be more effective in our work. The Conference of District Mission Boards, on this occasion, has brought them together in such a way that they will be better fitted for their own fields. Never before has such an amount of time been given to the home field as we are giving to it at this Annual Conference. This means that we have had a new vision of the home field. The young men and women in our colleges are, many of them, ready to enter the home field with the same zeal and consecration that has been manifested by those who have gone to the foreign fields. Judging by the accomplishments of the past year, we will do still greater things in the years to come.

Bro. W. J. Hamilton, of Pennsylvania, showed us how to go to the world with the Gospel by way of America. He was a substitute speaker, but his wide experience, as Director of Religious Education of Western Pennsylvania, enabled him to take us into many lands. We need to stabilize the American home, which has been seriously shaken in late years. The old family altar, at which you and I gathered with our parents, should again be established in every home. The foreigners in our midst may be God's way of making it possible for you to be a missionary right in your own community. We have more than fifty-seven varieties of foreigners in our midst. Every year five and one-half millions come to our shores and two millions return to their former lands. What are we, as a church and as individuals, doing to bring Christ to them and them to Christ? Once a Chinese emperor sent word to the pope, begging him to send missionaries to his country. But a new pope came to the throne and the appeal was neglected. What if it had been heeded? An American missionary went to Japan, but returned in a few years—not because he had lost faith in foreign missions, but because he met so many Japanese in Japan that had been in America, that he felt sure, the best way to convert the Japanese was, to reach the Japanese who come here every year. Does this suggest an open door for you?

The third speaker was Bro. Edgar Rothrock, of Nebraska, who pointed out some practical plans for action. The men who shared in the blessings of Pentecost were praying men, and as a result the home church at Jerusalem grew. The twenty-three who made up the Peter Becker company, that came to America in 1719, were praying men and women and God blessed their efforts bountifully. They went out into new fields and occupied the best soil. We must be pioneers, as were our early fathers. Brethren printed the first Bible in a foreign tongue, in America. They organized the first Sunday-school and printed the first Sunday-school cards. They were pioneers in education in early days. We must emulate their noble example in these lines.

We have built up churches by following our people as they settled in new fields. We wanted to take care of them. We have built colleges that we might take care of our young people. We are organizing for work, so as not to waste effort. That brother, who

recently gave \$40,000 for a new churchhouse, points the way for the business man to work side by side with the minister and missionary. If the church is to grow, it must grow where you are. Your people, and conditions with you, are not much different from what they are elsewhere. When we first started our colleges few of our students were members of our church, but now most of them are from our own membership. We need the old people in the church, but we must build the growing church out of the children and young people. Only a few funerals stand between the present and the end of that congregation that is not well supplied with young people. If we would meet the situation, we must put all of our forces to work. Jesus had a mighty concern for the one lost sheep and did not spend all of his time rejoicing over the ninety and nine that went not astray. When we learn to lose ourselves in our work, the work will prosper. Our preachers must make a reputation for building up a community by saving its boys and girls and not by being known as the best farmers and stock breeders in the community. Give us the right leadership and the plan will take care of itself.

The Young People's Conference met at 1:30. After devotions, led by Bro. West, of Ohio, Bro. Shamberger introduced the speaker, Bro. Homer F. Sanger, of Illinois. Bro. Sanger is serving his Master and his church through the medical aid that he brings to physical suffering in the city of Chicago. He forcefully told us that the 12,000,000 men, women and children of our land who are disabled through suffering, sin and crime, can be relieved only by organized efforts of Christian people. He spoke of the many organized agencies by which this can be done. He did not make an appeal for the choosing of medical and nursing professions, on the part of the young people of our church, but he did make the appeal to those who desire to choose these professions to be satisfied with no less than the most efficient and sufficient training that our schools and universities can give. The call to relieve conditions of sorrow and suffering is one that only the self-sacrificing heed.

After the close of the Young People's Conference, the audience remained at the Hillside, to hear the address at the Peace Committee Conference by Bro. J. M. Henry, of Washington, D. C., Secretary of the Peace Committee. Looking back into the history of wars, he pointed out that the causes of wars that men have thought necessary were based on false assumptions of self-preservation and on the fact that all great issues must be settled by war. It was thought that men always have fought, and that in time of peace preparations must be made for war. All the arguments of the militarist, he said, are based on the word "if." Further, he showed that militarism was dealt a death-blow by the recent Peace Conferences, and that, although they have by no means ended the possibilities of war, they have begun a contest that has aroused all nations to the possibilities and probabilities of peace. But peace can only come as the hearts of the people, comprising the nations, are regenerated by the teachings and claims of the Founder of the Christian religion—the Prince of Peace.

Bro. Keever then related some of his experiences, as he worked with the Friends in the devastated regions of France, and also in Germany, Bulgaria and Russia.

The Temperance Meeting was held in the open air—the people either sitting on the ground or standing, while three speakers, Bro. and Sister William Tinkle, of Indiana, and Bro. T. T. Myers of Pennsylvania, delivered the message. The Tinkles spoke on the pure life and told us something concerning the proper attitude towards life and reproduction, as the story should be gradually revealed to children by wise parents. They spoke of some of the social evils, such as the dance, immorality in the public school age, home conditions where boys and girls receive practically no training, and how better conditions may be brought about. It is well enough to speak against the evils that exist, but merely to object will never produce re-

sults. There must be wise teaching if better conditions are to prevail.

Bro. Myers discussed the problem of law-enforcement with reference to prohibition. He stated three main causes for the lack of law-enforcement—the lack of sympathy with prohibition, the lack of courage to come out boldly on the side of prohibition, and the lack of respect for right and loyalty to country. These conditions can be remedied only by those who have the cause of prohibition at heart and who will stand for the right and teach it everywhere.

While the Child Rescue program was being rendered in the Old Auditorium, which was well filled, three other conferences were being conducted. Not many years ago, if on Friday afternoon an audience as large as in the Old Auditorium should have assembled on the grounds, we would have considered it remarkable. The division of the conferences into so many groups, caused some to think the crowd was not so large, but had you made the rounds and seen how many were attending you would have thought otherwise.

The principal address at the Child Rescue meeting was delivered by Bro. M. R. Brumbaugh, of Pennsylvania, who gave a vivid picture of the orphan's life. Bro. Brumbaugh has heart and soul in the Child Rescue work, and thoroughly believes that the care of the homeless child is one of the most important enterprises in which the church can be engaged. He made a noble plea for the orphan child and showed that the orphan child has as good a chance of making good as the child reared in the best of homes. To save the child is better than to save the linen and keep the floor from being marred.

The seats at the Hillside were filled when the young people, with some not so young, gathered to hear the discussions of two addresses. Bro. I. S. Long, on furlough from India, told of some of the hardships of the missionary, he displayed the true spirit of the missionary, by minimizing what we consider hardships, as he contrasted the joys accompanying these hardships. The greatest hardship, as he presented it, is, when the missionary sees hundreds and thousands ready to be taught Christianity and yet the missionary has to turn them away because of the lack of teachers and funds.

The second speaker was Bro. J. W. Crowell, of Ohio. Being a superintendent of a high school, he is well qualified to discuss high school as a builder of character. Those who were so fortunate as to hear him, readily understood why he has won a reputation as an educator, and why schools, with the right kind of superintendents and teachers, can build strong characters in the lives of their pupils.

When the Home Missions section held its last session, the consideration of the reports of the ten special commissions were again given special attention. The final word was that these reports would be printed in full. They contain so much valuable information, that should be reserved for study and revision, that such a course is highly advisable. But it would not be possible to summarize the reports for lack of space. Each commission had already so condensed its own report, that the minimum was arrived at. But you will certainly want to read what these ten commissions produced.

Bro. Frantz delivered his lecture on the meaning of Job. His readings from Job helped to make the book living as he spoke. Have you ever read the Book of Job at one sitting? Do you know the story of Job? Can you name the chief characters in the story? Do you know the meaning of the book? In the first two chapters of Job we have the character of Job and the setting. In chapters 3 to 31 we have a discussion of the question: "Resolved, That the sufferings of Job are due to his sin." Job's three friends affirm, while Job denies. Job's friends were positive in their declarations, but Job was firm in his denial of the proposition. Job's irony set his friends in their true light.

Job may be in deep despondency, but he always comes back. With all their argument, Job will not be convinced that sin was the cause of his suffering. Chapters 32 to 37 are an attempt on the part of Elihu to answer what the three older men could not answer, but the young debater adds little to what had been said before. Jehovah delivers the decision and sides with Job, and against the three older men. Job needed a rebuke for his rash judgment, but in the main question under consideration he was right. The primary purpose of the book is to show that calamity, misery and suffering are not always due to the sin of the sufferer. Such a doctrine was a long step in advance of the old teaching that all suffering is due to sin. The Book of Job holds a position half way between the earlier books of the Bible and what we find near the middle of Isaiah. The deeper meaning of the Book of Job is that God leads through experiences to greater truths. This is only saying that God spoke in divers ways and at divers times to men. Even Jesus could not give all truths to his disciples at one time. It seems that men can learn only by degrees. Most of us are like Job's three friends, and think that it can not possibly be the case that what we have always believed can not be true. A summary in a few corollaries may help to clear the thought: (1) God is not pleased with a defense that disregards the truth. (2) God welcomes a diligent search into all truth, provided the seeker is sincere and reverent. (3) It is to be expected that in the light of advancement any statement of a truth may need a better and a more adequate statement of the truth. (4) When you can not understand, you should trust and wait, in full confidence that time will adjust any discrepancy between your own experience and the wisdom of God. On the whole, this lecture on the Book of Job was one of the very best things I have ever heard.

It is now 7:23 P. M. and the rain has come. The roof rattles some, so we sing louder to drown it out. Already it is cooler and how the audience has grown in three minutes! God's rain will drive more people into the Tabernacle than any church bell could bring, or any singing attract. We have a very large crowd, but the Tabernacle is only two-thirds full. But its seating capacity is eight thousand, so, you see, the crowd is larger than you had at church last Sunday.

All day the automobiles have been rolling in and the steam cars have brought throng after throng. It begins to look like a real Conference. I wish some one would count the States represented by automobile licenses. And then, another might count the amounts spent for gasoline, oil, tires and repairs, to reach this Conference. And if still another should tell us the cash paid in railroad travel, what a sum that would be! Does it pay to spend money this way? It certainly does. At Conference we work out our problems, discuss our differences, make our compromises, form our plans, and get our visions. Thus we are held together and are enabled to do the Lord's work. Yes, the Conference costs in time and money, but it pays.

The sermon of the evening was delivered by Bro. D. W. Kurtz, of Kansas, based on 2 Peter 5: 8. His subject was: "The Symphony of Life." He told us that he was about to deliver a sermon which he had delivered on many occasions. From this we knew we were to have one of his best. The text speaks of the eight virtues which are the eight notes of the symphony of life.

The first note is faith. Without faith there would be nothing accomplished. The scientist as well as the religionist needs faith. The business man, as well as the preacher, lives by faith. The second note is virtue, which is purity, cleanness. Men doubt the existence of hell because they are too unclean for heaven. Only the pure in heart can see God. The third note is knowledge. How often Paul uses the word "know"! The fourth note is self-control. Temperance, moderation, is needed. We need control in every line. We have automobiles and now we need control. We need control in business and in every occupation. We are burdened with indulgence

and excess in this mad rushing of this mad life. Patience is the fifth note in life. Patience does not necessarily mean keeping quiet when you want to speak your mind. Some are too superficial to hold on. "Sticktuitiveness" is essential to success. Patience and endurance spell the difference between the work that goes and the work that fails. The sixth note is godliness. Godliness is humility, the opposite of pride and haughtiness. The child of God has this true humility. The seventh note of the symphony of life is brotherly kindness. God is love and you must have love to be his. The social message of the Bible is embraced in brotherly kindness. The Good Samaritan loved his neighbor as himself. The lack of love spoils the symphony of life today and always will spoil it. Love is the eighth note of life. Love goes the second mile. Law always says: "Don't." Love says: "Do."

The trouble with the world is that it is out of tune, out of harmony and so we have discord. You learn music by singing the right notes. You will never get rid of evil by studying discords. We do not shut out darkness, we turn on light. Turn on these eight harmonious notes and the symphony of life will ring true. Jesus was in tune with the Infinite. Get in tune with Jesus and you will be in tune with God. Christianity is life in harmony with God, and that alone. Get rid of the discords and you will make a new world. The world needs these eight harmonies and it needs them in abundance.

Saturday

The air was cooler because of the rain of the previous evening. Seven o'clock found a goodly number assembled for worship and the morning message of Bro. Swigart, who explained how absolute dependence upon the Son is our privilege and help. Bro. Swigart's forceful presentation assisted many to feel that we have not always used prayer as we might. At the close of this service, special prayer was offered for Sister A. C. Wiede, who was in a critical condition in Chicago.

A Negro melody, rendered by a male quartet from Elizabethtown College, paved the way to the address on "The Negro," as a part of our unfinished task. We might properly say that this task has not yet been begun by the Church of the Brethren. Our Home Mission Secretary was the speaker. Having lived in Virginia, he could speak from actual contact with the black race. Recently he attended a conference of colored Christian men and women, in which they told the story of their sufferings and ambitions. These men and women averaged well in intelligence and in piety, with a corresponding conference of white men and women, who are leaders in Christian and social work. Having freed the Negroes from physical slavery, we should now rise to our opportunity and bring to them freedom from sin, as they may have it in Jesus Christ. That is our business. This year every Protestant denomination will study the Negro problem. Our own Mission Board has arranged for three books. These books are for the children, the young people and the adults, respectively. Your church should join others in a study of these books. The Negroes have one-tenth of their means invested in church property. One Negro scientist has contributed more, in the way of scientific help, to the Southland than any three white scientists. The colored people say they are treated better in the South than they are in the North. The colored women are going to bring relief to their race, and an interracial commission is now at work trying to solve the race problem.

At eight o'clock Bro. Frantz delivered the third of his special lectures. "The Message of the Book of Jonah" was his subject. Most people know the first chapter of Jonah; some have read the second chapter; a few have heard that there is a third chapter, but almost no one knows the message of chapter four.

The plan of the book is simple, running by chapters. Read them and you will discover this for yourself.

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THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Righteousness Exalteth a Nation

Acts 10: 34, 35; Psa. 33: 12; Prov. 14: 34

For Week Beginning June 25, 1922

1. National Righteousness Based on Individual Integrity.—Justly it has been said that, whatever there is of good or evil in a nation, exists first in the individuals composing it. If all the people, composing the nation, could, in some way, be made honest, the nation would be of like tendencies. Since, however, not all individuals can be induced to live ideal lives, we can not expect a nation to be more righteous than the aggregate conceptions of its citizens. Granting, even, that many of our country's best citizens have lofty conceptions of righteousness in their individual dealings, too often the wily politician is all too likely to resort to shady transactions in national and international affairs. Too often it is forgotten that the same principles of right necessarily apply to national dealings, just as they do to individual affairs. If it is unrighteous for one to take something away from another by virtue of his superior strength, then it is unrighteous for a nation so to deal with another nation.

2. Our Part in the Matter.—If the declarations of the Bible, on the subject of righteousness as a means of national exaltation are not sufficiently impressive, we need but study the pages of history, to be convinced that no nation can hope to prosper unless principles of right are made the basis of its national aspirations. In some respects, at least, righteousness seems to be making remarkable progress in national affairs. Twenty years ago the nation could not have taken the stand on prohibition, that was put into action so successfully when the saloon was eliminated. And yet, on the other hand, there are places where the danger signal should be raised. Sunday desecration is all too common, and the craze for corruptive amusements is too frequently given full sway. Our fathers, who established the foundations of this government on a safe and conservative basis, fully realized that the Christian religion is a bulwark of the state, and that, as such, its integrity must be safeguarded.

3. Facts That Can Not Be Questioned.—(1) God deals with nations as with individuals. (2) The same laws hold good in both spheres: (a) National righteousness wins God's blessing and the truest prosperity. (b) National wrongdoing is sure to bring down disaster. (3) The really favored nation is not the one with the strongest armies, shrewdest diplomats, etc., but the one "whose God is the Lord."

4. Our Favored Country. Our lot has been cast in a land of great blessings—all things considered. We have within our domains the finest scenery, the most fertile soil, the most diversified and salubrious climate that God has vouchsafed to man; yea, such a heritage as the sun nowhere else shines upon. In return for all this there should, undoubtedly, be a spirit of gratitude that seeks expression in righteousness that can not be questioned. Webster significantly said: "We are placed at the head of representative and popular governments." We shall be unfaithful to our trust—to the duty of that headship—if we permit the fundamental conditions of national repose, of the security of personal rights, of good laws, and of just administration, to be imperiled by the ignorant, lawless, idle and dangerous overflow of all other countries. We are the occupants and guardians of this country, and with a kindly heart and hospitable hand toward all the world, we must prescribe the conditions upon which the world shall come here. We must remember that constitutional liberty has its own laws and conditions, and that only by respecting and enforcing them, can liberty for ourselves and for all men be preserved.

5. Suggestive References.—The Lord is Governor among the nations (Psa. 22: 27, 28). God's control over nations can not be questioned (Psa. 47: 8, 9). God's eyes behold the nations (Psa. 66: 7, 8). The joy of those "whose God is the Lord" (Psa. 144: 15). How a city is blessed (Prov. 11: 11). God's control of rulers (Prov. 8: 15, 16). God is the Judge (Psa. 75: 7). A definite assurance (Psa. 127: 1). God rules individual and national destinies (Prov. 16: 7). A blessed promise (Isa. 32: 17, 18). God's supervision of rulers (Rom. 13: 1-7).

Christianity Versus War

(Continued from Page 371)

the fittest because they possess the will to rule by might, but rather because they serve and love their fellow-men.

War settles no issues, and it does not cause the advancement of civilization. War is a destroyer. It is the cause, itself, for decline of nations. Men can not war to preserve national honor, for the means they

take are a dishonor and a stain upon their history. Might does not preserve a nation's honor, but the principle of righteousness, justice and arbitration preserves it.

The retaliatory precepts in the Old Testament are not an approval of war and murder, but an historical record of wrong relationships of life which Christ repudiated by teaching that men are to love their enemies and do good to those who despitefully use them. It is absurd to argue that Jesus would approve war because he drove out the money-changers from the temple. The inference is that he used the whip-cord on the cattle and not on the men. He did not kill any one, and his acts certainly do not carry any hate or murderous intent.

The Christian finds the evidence for his position in the character and teachings of Jesus, with all their consequences of persecution and death, as often resulted to his followers. In all centuries, since Christ's death, multitudes have been willing to die, and have died in order that the principles of Christ's teachings about peace might be vindicated by the followers of the Prince of Peace. It is fair to assume that the growth of these principles can not be attained in this day and age at less sacrifice and cost.

There have always been hatreds and animosities in the world and, therefore, enemies. There are two ways to meet such conditions. One is, to maintain the enemy's attitude and get whatever advantage you can, as combatants do. The other is the friend's attitude—trying to win the enemy by the principle of overcoming evil with good, as Jesus teaches when he says: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." It is impossible to reconcile the enmities provoked by war, and in war, with the principles of love for one's enemies. Jesus not only taught this principle of love, but exemplified the character of his teaching when he prayed for his murderers while he was dying on the Cross.

The early Christians clearly understood and declared that war is incompatible with the character and teachings of Jesus. This was the only Christian declaration—the one position by all Christian scholars until the time of Constantine, or about the first quarter of the fourth century, when the state took over the church and held it in slavery to an imbued military policy—a debased idea, contrary to the lofty conception of the peaceful Christians of the early church.

There was but one position among the early Christians regarding war, and that position is expressed with conciseness and conviction in the writings of the Christian scholars.

Justin Martyr, who died about 165, A. D., says: "We, who in the past killed one another, do not now fight our enemies."

Irenæus, who wrote between 140-202, A. D., reflects the idea that the followers of Christ are literally fulfilling the Holy Scriptures, for he declares: "The Christians have changed their swords and their lances into instruments of peace, and they know not how to fight."

Clement, the great scholar of Alexandria, whose works were composed at the end of the second century, writes: "The followers of Christ use none of the implements of war."

Tertullian, about 150-230, A. D., asks: "How shall a Christian go to war, how shall he carry arms in times of peace, when the Lord has forbidden the sword to us?" . . . "Jesus Christ, in disarming St. Peter, disarmed all soldiers" (De Idolotro, 19). "The military oath and the baptismal vow are inconsistent with each other—the one being the sign of Christ, the other the devil." . . . "Shall it be held lawful to make an occupation of the sword when the Lord (Christ) proclaims that he who uses the sword shall perish by the sword?"

Origen, 185-254, A. D., says: "The angels wonder that peace is come through Jesus to earth, for it is a place ridden with wars." "This is called peace where none is at variance—nothing out of harmony—where there is nothing hostile, nothing barbarian." Then he goes on to observe: "For no longer do we (Chris-

tians) take arms against any race, or learn to wage war, inasmuch as we have been made sons of peace through Jesus, whom we follow as our Leader" (Patrologia Graeca, XIV, pp. 46, 1231).

Cyprian, about 200-258, A. D., affirms that "Christians do not, in turn, assail their assailants, since it is not lawful for the innocent even to kill the guilty; but they (the innocent) readily give up their life and blood" (Epistle 56, to Cornelius, section 2).

Arnobius, who wrote about 295, A. D., gives a masterful defense of Christ's teaching in these words: "For since we—so large a force of men—have received from his teaching and laws, that evil ought not to be repaid with evil, that it is better to endure a wrong than to inflict one, to shed one's own blood, rather than stain one's hand and conscience with the blood of another, the ungrateful world has long been receiving a benefit from Christ, through whom the madness of savagery has been softened and has begun to withhold its hostile hands from the blood of a kindred creature. But if absolutely all . . . were willing to lend an ear, for a little while, to his healthful and peaceful decrees, and would not, swollen with their own pride and arrogance, trust to their own senses, rather than to his admonitions, the whole world would long ago have turned the uses of iron to milder works and be living in the softest tranquillity, and would have come together in healthy concord without breaking the sanctions of treaties" (Arnob. 1, 6).

Lactantius, writing at the beginning of the fourth century, says: "When God prohibits killing, he not only forbids us to commit brigandage, which is not allowed even by the public laws, but he warns that not even those things which are regarded as legal among men, are to be done. And so it will not be lawful for a just man to serve as a soldier—for justice itself is his military service—nor to accuse any one of a capital offense, because it makes no difference whether thou killest with a sword or with a word, since killing itself is forbidden. And so, in this commandment of God, no exception at all ought to be made that it is always wrong to kill a man, whom God has wished to be a sacrosanct creature" (Lact. Inst. VI, 20: 15-17).

Athanasius, 293-373, A. D., states that when people "hear the teaching of Christ, straightway, instead of fighting they turn to husbandry, and, instead of arming their hands with weapons, they raise them in prayer" (Incarnation of the Word, Section 52).

These historical citations establish the position with a unanimity of conviction that Christians can not fight. The early Christians held that position, even amid persecution and death. The heroic faith of Maximilianus, 295, A. D., the twenty-year-old Numidian Christian, is one of the shining lights of history. He suffered martyrdom for Christ, rather than stain his hands and soul with the blood of his fellow-man, even an enemy. When Constantine, Emperor at Constantinople, united church and state, two things resulted: (1) Persecution of the faithful Christians, (2) A weakening of the Christian position towards bearing arms.

The writings of so great a man as St. Augustine give a trend of the changing position. Augustine, 354-430, A. D., declares that "not to keep peace is to spurn Christ" (Migne's Patrologia Latina XXXIII, p. 186). He goes on to say, however, that "defensive wars are the only lawful ones; it is in these alone that the soldier may be allowed to kill, when he can not otherwise protect his city and his brethren" (Letter, 47). Most wars of modern times have been started on the theory of self-defense, but certainly such a pretext has not the lofty conception of the interpretation that Augustine made about defensive protection.

There are several things to be considered, regarding the early Christians' interpretation of the teachings of Jesus, relative to war:

(1) There was no distinction in the Roman military code between police service and military campaign duty. Preservation of domestic order and subjugation of weaker peoples were both done by the military. Today, there is a sharp distinction between police duty and aggressive warfare.

(2) All soldiers, necessary for the Roman army, could be raised by voluntary enlistment and, although

conscriptio was legal, it was rarely resorted to.

(3) A military oath was required and involved a worship of the Emperor. The early Christians believed that the teachings of Jesus were against all of these. They held that a man should not be forced to take up arms against his conscience, that man should worship God only, and that the followers of Christ could not kill or murder. Their chief objection to war was usually in their opposition to the shedding of their brother's blood. They believed in the universal brotherhood of love to all men, and fellowship in particular, with the saints of God.

The Christians of today can be no less faithful to Christ than were his followers of the early centuries. Christians of this age may not have the same military and political regulations to meet as did the early Christians, but they as surely have the same sacred principles of their Christ and Savior to maintain, even at the cost of persecution and death. Jesus came not to destroy men's lives, but to save them. Glory be to his name, for "his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Washington, D. C.

Why the Empty Pulpits?

BY MARY SMITH

In the United States, today, there are thousands of churches without pastors, and thousands of young men are giving up their work in the theological schools, to enter different fields of activities.

This withdrawal of gifted Christians from the ministry, is a staggering fact. Read the charters of the great universities, and in each you will find that the foundations were laid and corner-stones sealed by men who were anxious to keep before the people the teaching of the Great Teacher. This year, according to statistics, more than ten thousand young men, who are members of the Protestant churches, are entering other professions, and very few for the ministry.

The ministers are the "life-giving waters of civilization." They keep ever bright the "vision before us," as the torch-bearers, and "without vision the people perish."

Today the most consecrated men we have are in the pulpits, and sometimes the salaries are not sufficient to provide for their mental equipment. Preparing two sermons for Sunday is far from being all they have to do. They must keep themselves informed on all questions of education, and finance, and be up on all public events, in addition to performing a thousand duties.

Once I attended the funeral of a mother of four small children. The minister had been daily by her side, and to his care she was leaving them—another duty in his already busy life.

Slowly he walked down the aisle, with the little orphans following him, like a big father, with a heart too full for words. He did his duty, as the great Carpenter-leader of Galilee had done it before him.

In the afternoon this same minister had to stand before a company of educated people, and make an address. Such an effort requires time and thought in preparation, to get something appropriate to the subject. That evening, at eight o'clock, I entered the same church, to me still fragrant with the funeral flowers of the morning. Soon this same minister walked slowly down the aisle, followed by many happy hearts.

Sitting there before him, as he conducted the service, this thought came to me: A minister that has not nerves of steel and muscles of iron, can not stand the strain and stress of it all. Very few can drive their brain at high pressure from twelve to fifteen hours out of every twenty-four, and not find themselves nervous weeks.

This kind of thing is not unusual in the life of a minister; it is only one of his daily units in the sum of time.

The time has come when people require the best there is in a minister, and still he does not have the response he should have from his people. No matter how small the remuneration, the minister is sup-

posed to be the very heart of the intellectual and social life of the community.

With the decay of the pulpit, and the decline of the church, society will suffer an immeasurable loss—the more astounding because of the influence of the church, and the religious teachers in this great republic of ours.

A church is a rock in "life's weary land." Here we find healing for hurt hearts. Life is full of strife, and conflicts—troubles roll over the earth like sheeted storms on the mighty deep. Here is where we take our joys and sorrows. We look to the minister as the great pillar of fire by night, and as a cloud by day, guiding the floundering pilgrim in the wilderness as of old.

It is hard for a minister to lift up the higher ideals without hurting people's feelings, or wounding their hearts, as they are transforming characters and lives.

No man can stand before his people with only soft words on his lips, to avoid hurting some one's feelings. He must declare the whole counsel of God.

For so many to withdraw from the ministry is more ominous for America than would be our becoming a monarchy. In a limited monarchy it is easy to educate the rulers. In our democracy we have the far more difficult task of educating the intellects and hearts of the masses. If we fail, anarchy will result.

In American society it is very plain that something is going wrong, and "whatever the future may hold for the ministry, the past, at least, is secure." And America will ever look to the pulpit as its hope, its friend, and its guide.

What are we doing toward keeping our pulpits supplied with men who are competent to lead the people in the way of the Lord?

308 Avenue E, Council Bluffs, Iowa.

Good and Evil

BY B. C. WHITMORE

Good and evil are contrasts—abstract realities. They are not to be compared, since they contain no elements in common. They are enemies. They are continually at war "during this present time." The field of battle is the human heart.

Good, in the absolute, is God. "There is none good but God." Paul tells us that there is no concord between God and Belial, and gives this command: "Be not overcome of evil, but overcome evil with good." If the evil is not overcome with good, the good will be overcome by the evil. Everything we do or say is either good or evil. There is no neutral ground. There is always gain or loss. Neutrality means negligence—allowing evil to have its way. Goodness is positive. It requires positive, aggressive effort to perform or produce any good. Not so with evil. Weeds grow without cultivation. Simply neglect them—"leave them alone," remain neutral—and we can be sure of a bountiful crop.

Evil can be overcome, but it requires moral determination and faithfulness. Evil makes progress only as it is tolerated or permitted. It is ever subject to the concerted activities of the forces of good. Sin's retreat is always according to the activities of the good, hence the ultimate triumph of the good. Nations rise or fall in proportion as they give precedence to either of these forces. Intemperance, Bolshevism, anarchisms, etc., do not build nations, but wreck them, if given a chance. Nothing but true fidelity to God, the Source of good, will insure the safety of any nation, state, church or individual. "The past has its lessons, the present its duty, and the future its hope."

Cerro Gordo, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A GOLDEN WEDDING

Fifty years ago, Jan. 11, Eld. Samuel Edgecomb was united in marriage to Maria Huff, near Decatur, Ill. In 1878 he was elected to the ministry in the Osage congregation, Kans., in which office he has served faithfully ever since. He lived in Ohio until he was fourteen, and then moved to Illinois, where he lived for twelve years. Brother and Sister Edgecomb moved to McCune, Kans., and twenty

years were spent around that community. From there, with their family of eight children, they went to Oklahoma, remaining until eleven years ago, when, with their two youngest sons, they moved to Fresno County, Calif. The golden wedding day was spent at their home at Fresno, with their eight children, twenty-six grandchildren and three great-grandchildren, all of whom remembered them generously. The day was spent with the family and a bountiful dinner was served by the children. In the evening several friends and members came to the home. Father and mother feel that the day was one long to be remembered, and that the Lord has been good to them. Both are in fairly good health. Father is still able to preach, which he has done faithfully for the past forty-six years.

Mrs. Rosa Crookshanks.

Waukena, Calif.

IN MEMORY OF JONATHAN C. WHITMORE

Jonathan Cover Whitmore was born near Chambersburg, Pa., Sept. 1, 1839. He passed away at his late home in Fostoria, Ohio, May 24, 1922, having reached the ripe old age of eighty-two years, eight months and twenty-three days.

At the age of ten, he came to Wood County, Ohio, where he grew to young manhood. Oct. 29, 1864, he married Mary Ann Kraybill. Theirs was a long, happy married life. His companion preceded him in death eight years ago. Four children were born to them. With the exception of one, who died in early childhood, the children survive.

Soon after marriage Bro. Whitmore united with the church. Not long after that, he was called to the ministry, and later on to the eldership. He gave much time to the work of the church. He was one of the pioneer preachers of the church in Northwestern Ohio, and drove hundreds of miles through heat and cold to fill his appointments. He also officiated at many funerals. He was a man of few words, but one who had a burning zeal to extol the name of the Lord. He was a model citizen, who put into practice "Golden Rule" principles. Thus he endeared himself to a host of people.

Funeral services at the Fostoria church by Eld. L. H. Dickey and the writer. Text, James 4: 14.

Williamstown, Ohio.

Jesse L. Anglemeyer.

FREDONIA, KANSAS

With five of the churches of Fredonia we decided to unite in four weeks of union evangelistic services. The Rayburn party was secured and the meeting began on Easter Sunday, closing May 14. The first week, at 10 o'clock, each morning, cottage prayer meetings were held, and at 2:30, each afternoon, Bible readings or lectures were given. The cottage prayer meetings continued throughout the four weeks, for women especially. At 10 o'clock, each morning, there were also thirty-minute sermons for men in stores and garages. All of these services were much appreciated.

Mr. Rayburn is a logical and forceful speaker, using much Scripture in defense of his arguments. He made for himself many friends, because of his boldness to condemn all modern evils. He has spent much time in the lumber camps of the Northwest, so that he is a "man with men." Mr. Cheek, his singer, was a United Brethren pastor before going with the Rayburn party. His wife gave a talk to women. Mrs. Rayburn gave one to mothers and daughters. Mr. Rayburn also gave one address to women and two splendid addresses to men and boys.

There were 525 reconsecrations and conversions—the Christian church receiving the largest number. The Church of the Brethren has baptized four, but we are very hopeful of receiving more. All feel that this meeting is one that will not soon be forgotten.

Ralph W. Quakenbush.

NOTES FROM LIAO CHOU, SHANSI, CHINA

In looking over the work of the past, we see a decided growth. People are learning more of Jesus and loving him more. Weak faith is becoming more firm and grounded deeper in Jesus. The people are leaving off heathen customs and calling for the things Christianity gives. This past month from three different counties calls came for Christian weddings, but since they were all the same day, not all could be answered. We responded to two.

Brother Ernest Wampler and Dr. Horning were out to Matien one week for Bible instruction of Christians and inquirers, and for doctoring.

Sister Nettie Senger spent the month of March and first week in April itinerating north and east of Liao. She reports ready listeners and open hearts everywhere.

The Women's School at Liao has over twenty women reading daily—four places besides Liao Chou being represented. A new teacher has been invited to help at the work.

Sisters Laura Shock and Mary Cline visited the Yu She Girls' School. Work there is growing and attendance larger. While not up to the standard, yet good work is being done in these small outstation schools.

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ANNUAL CONFERENCE NOTES

(Continued from Page 377)

When Jonah delivered his message, the people repented, and this stirred Jonah's anger. Then he preferred to die, rather than see Jehovah's mercy save the city. Jonah failed to see that a Jehovah that would overshadow him with a gourd must, of necessity, forgive a repentant Nineveh. If Jonah was so concerned about a single gourd, why should not Jehovah be concerned over the innocent children of Nineveh, and her cattle—to say nothing of the grown men and women who repented in sackcloth and ashes? The Hebrews had placed themselves so far above all other people that they came to despise the others, regarding them only as fit to be their servants. Amos tried to show the Jews that Jehovah had done something for other nations, but the people never listened to that message. The Book of Jonah teaches that Jehovah does not cherish the national and racial prejudices which nations and races hold against each other. Jonah was sent to announce the destruction of Nineveh within forty days, but the changed conditions in the people turned that destruction into salvation. This teaches us that prophecy comes as a warning, and men and nations may so change that the fulfillment comes in a way different from what we might at first have expected. Jeremiah's use of the potter's clay tells us that when God can not make out of a nation what he would, he will make out of it what he can. God does not delight in the destruction of individuals, of nations, or of the world. His heart is aching to see all men and nations repent, and he wants his church and people to do their utmost to lead all to repentance.

Speakers do not all run over-time. Some sessions finish their task before the closing hour. Bro. Frantz finished his masterful presentation ahead of time. He spoke to deliver his message, and not to put in time.

Because the forenoon program was so very full, the nine o'clock session began at 8:40. The general theme was "Rural Church Opportunities."

The first speaker was Bro. A. P. Blough, of Iowa. He was assigned the subject, "The Present Conditions." He mentioned that students always speak of four periods of rural development. America passed through these four periods in a comparatively short period, while in Europe centuries were consumed in covering the same time. The first period was that of the pioneer. In Europe, we know this as the age of the cave dweller; in America, we had the hunter and trapper. Gaining a mere livelihood was the great aim. In this period we had, in religion, the circuit-rider and the preacher, who was considered the better the louder he could "holler." The second period was the period of the homesteader. The farmer acquired titled possession to the land. He took the best out of the soil. He robbed the ground, taking off without putting anything back. When the soil was impoverished he moved into a new section. This was the age of homespun. The settler was shut up within himself. The family altar and the family pew were characteristic of this second period. Society did not extend far from the home. These country homes developed a sturdy character, which gave us a mighty citizenship for church and state. From this period came the country church, which was largely a family institution. Rival denominations built churches, crowding on each other's territory. In one community within a radius of four miles twenty-four churches were counted. This led to buildings that served the immediate needs only. World-wide missions could not be thought of.

A careful survey has shown that in congregations with a membership of twenty-five or less, only two per cent grow. Of congregations whose membership ranges between twenty-five and fifty, seventeen per cent grow. Congregations whose membership ranges between fifty and one hundred, thirty-seven per cent grow. Many of our churches have failed because the farms near the church were sold to the highest bidder, regardless of the buyer's religious convictions or

church associations. In many cases those leaving the old community tried to take with them as many members as possible. The period of farm tenancy has done much to ruin congregations. Brethren sell their farms to men who are not religious. They move to the city and support the city church, while they make their money on the farm, but they fail to help support the old country church.

Passing by the third period, the period of the exploiter, brief mention was made of the period of the husbandman, but there was no time for its discussion.

"The Supreme Need" was discussed by Bro. Otho Winger, of Indiana. He said he felt out of place, because he was sandwiched between two very successful country pastors. Not being able to state the supreme need, he was content to name some big needs. One of our needs is to realize that we have a need. Pastors, churches, individuals are fortunate if they realize that they have problems. Too many sick people do not know their true condition. As a rule with us, a new city church, or the starting of a new church by colonization, means the death of an old church. We should organize these new churches, but we should see that the old churches are kept in a growing condition.

A second problem is the problem of coöperation. Economic and social conditions make coöperation in the country difficult. The Pentecostal church members were of one accord, but too many country people are in discord. A few years ago we had an epidemic of breaking up large congregations, with several houses, into separate congregations. In some cases it has worked well, but too often these divisions were made to satisfy the whims of some individual, rather than as a response to the dictates of the Holy Spirit. What we may call loyalty in the location of a churchhouse, or in the organization of a congregation, may be Simon-pure prejudice.

We must also consider the problem of social efficiency. The old-time country church, with its two-day love feast and its all-day council and all-day harvest meeting, did minister to the social needs of the community. It may be that the country church has not been meeting the social demands of the community. But the church must be more than merely a social institution. The one work of the church of Jesus Christ is to evangelize the world, but incidentally it should minister to man's social needs.

Probably the supreme need of the church is leadership. We are so constituted that we must work under leaders. Nor is this an apology for men and women as being weak. God has ordained that we should have leaders. Witness the great leaders in the Bible. Among these leaders we must have efficient pastors and ministers, but leadership is not confined to the ministry. Some country churches have been built up and kept growing by consecrated laymen, both brethren and sisters. Unless your pastor is a consecrated leader—a leader in his own way under the direction of the Holy Spirit—you will not necessarily grow, just because you have a pastor. To utilize our present leadership, we need an arrangement by which we can take our young brethren, who have prepared for the work and are anxious to work for the church, and set them to the work.

Bro. E. E. Eshelman presented "The Working Policy." "If you want to know how to rear children, ask the man who has none," was one of the first statements made by this speaker. Our leadership must come from the country. City leadership must be replaced every four years from the country forces. This makes it imperative that we shape the lives of our country boys and girls for leadership in country and city. The country church is the greatest institution for developing leadership. We must refill our colleges every four years with the boys and girls from our rural churches, because practically all of our churches are rural churches.

We must keep in mind the purpose of the church. The church is not a social club, nor is it a farm bureau.

We must reach these three church groups: The member and his family, the community beyond the membership, the community beyond the local community, and finally the world-wide community. We must recognize normal religious experiences. We must work on sound principles.

We must make religion real in the home through Bible study, the family altar, the church, the Sunday-school. You will cure your sick church most quickly by taking a chapter of the Bible accompanied by family prayers in the morning, and repeating this treatment in the evening. That prescription will train your children in the right direction.

We must establish the sacredness of and reverence for public worship. Worship, and not Sunday dinners, enjoyable visits and auto drives, is the chief purpose of Sunday. We make too much of the Sunday sermon and too little of the act of worship. Preachers should know how to behave in the house of the Lord and in the pulpit.

Religious education, properly manned and conducted, is essential for those who would succeed. Proper grading, graded lessons, Vacation Schools and daily religious instruction for schoolboys and girls must not be overlooked. Classes in missions, temperance, stewardship, teacher training, etc., are needed.

Our leadership must be trained with a view to the peculiar conditions that are to be intelligently met. Our forms of worship are a reflection of the way in which we make our living. Scientific farming means that we must be systematic and logical in our church work, if we would reach and lead men. Rural leaders must be trained in rural economics, rural sociology, the county agent, and the work of the experiment station. The men they would serve are vitally interested in these lines, and the minister must be able to converse intelligently with his constituents. But this does not mean that he is to preach these subjects. He is to preach Christ.

We must deal with the community and its work. The church must Christianize the community, lest the world in the community will secularize our young people. Our churchhouses must be so built as to provide for the social instincts of our children. Our homes must be open for social events, lest only the unconverted homes furnish that opportunity. No country church can thrive in a community where farming is on the decline.

What is your evangelistic program? Do you provide on your program for a series of meetings, for Decision Day, for Easter, for Christmas? Have you a missionary program, providing for information through study classes, sermons, etc.? Is prayer a part of your missionary program, so that your people may speak to God and hear him speak to them? Your missionary program should include a financial program at least one-fourth as large as your financial program. You must have a large financial program if you would appeal to the best and the biggest men and women of the community.

[We regret that a lack of space prevents us from giving the remainder of the first installment of Bro. J. E. Miller's interesting write-up of Conference Notes in this issue. It will appear with the second installment in next week's issue.]

AMONG THE CHURCHES

Calendar for Sunday, June 18

Sunday-school Lesson, The Downfall of Judah.—2 Kings 25: 1-21.

Christian Workers' Meeting, Benefits of Spiritual Knowledge.—2 Peter 1: 1-11.

* * * * *

Our Evangelists

Bro. J. E. Whitacre, of Pinto, Md., to begin June 11 at Hazelton, W. Va.

Bro. Ira G. Blocher, of Chicago, to begin June 18 in the Batavia church, Ill.

Bro. Michael Flory, of Girard, Ill., to begin June 25 in the Surrey church, N. Dak.

Bro. B. B. Ludwick, of Greenland, W. Va., to begin June 11 in the Oak Dale church, W. Va.

Personal Mention

We have just been apprised of the serious illness of Sister C. Walter Warstler, of Pittsburgh, Pa., now in the Columbia Hospital—where she will undergo a serious operation. In consequence of the above, her husband, who was to represent Western Pennsylvania on the Standing Committee, will remain near his stricken companion. He asks that, in this time of affliction, they be remembered at the throne of grace—a request that we are sure, will be responded to by their many friends.

Special Notices

Considerable Church Page matter, also correspondence and church news, was unavoidably crowded out of this issue, but will appear next week.

Notice.—The ninth quarterly Ministerial Conference for the Central Group of Churches of the North Dakota and Eastern Montana District, is to convene in Kenmare, N. Dak., at 9 A. M., June 24. The annual election of officers will be held at this meeting. All officials with their wives are welcome, and it is requested that they be present.—Joseph D. Reish, Secretary, Berthold, N. Dak.

Notice.—Those coming to the Sunday-school Convention of the Northeastern District of Ohio, at Beech Grove, June 20-22, will be met at Hermanville on the Cleveland Southwestern Traction line. Those coming to Wooster should take the electric line north to Hermanville. Those coming to Creston will please take the car south to Hermanville.—Virgil Irvin, Transportation Director, Wooster, Ohio.

Notice to the Churches of Daleville Regional Territory.—The third Annual Training School and Summer Assembly will be held at Daleville College June 19 to June 30, under the auspices of the Regional Joint Boards. Teachers and lecturers have been selected to cover all phases of religious instruction. Sunday-school teachers and superintendents, pastors, Vacation Church School teachers and mission workers will find just what is helpful in their work. The presence and service of some of our leading church teachers and lecturers will be an inspiration. Each church or Sunday-school should send one or more representatives. Camping opportunities have been provided. Purchase tickets to Roanoke and enquire for Fincastle Bus Line, which will bring you to Daleville. For further information address: Summer Training School, Daleville, Va.—C. S. Ikenberry.

The District Meeting of Idaho and Western Montana will be held in the Moscow church, Moscow, Idaho, June 27-29. Elders' Meeting, June 27, at 10 A. M. 8 P. M., Sermon, "The Unique Characteristics of the Church of the Brethren in the Evangelization of the World."—H. M. Brubaker. June 28, 8 A. M., District Meeting. 7:30 P. M., Address, "Relation of Home and Foreign Missions."—D. W. Kurtz. Missionary Sermon, J. H. Graybill. June 29, 8 A. M., Ministerial, Sunday-school and Christian Workers' Band Meetings: "Tithing."—A. R. Fike. "How May the Church Strengthen Her Hold upon the Home?"—H. H. Keim. "How Create Greater Interest in Church Attendance."—Fred A. Flora. "The Ministry as a Life Calling."—W. E. Trostle. Sunday-school Session, 1:30 P. M. "How Inspire Sunday-school Workers to Greater Activity."—H. G. Shank. "How Secure Reverence in Sunday-school."—Mrs. Chas. Yearout. "The Ultimate Object of the Sunday-school."—C. Ray Keim. "Cooperation in Sunday-school."—S. W. High. "Developing Young Life in the Church."—S. F. Niswander. "Need and Value of Departmental Sessions of the Christian Workers' Band."—Mrs. Chas. W. Ronk. Evening Session, Program to be arranged by Child Rescue and Temperance Committees.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ILLINOIS

Batavia.—On Sunday morning, June 4, our pulpit was supplied by Bro. I. J. Gibson, of Bethany. His message was much appreciated. In the evening a splendid program was given by the children of our Week Day Religious Training Classes, under the direction of Sister Nellie Netzel and Mildred Zollers. This affords splendid Bible training for the children, and we feel that a bounteous harvest is sure to be reaped from seed thus sown. Our series of meetings, to be conducted by Bro. Ira G. Blecher, of Chicago, will begin June 18.—Mrs. Wallace Statute, Batavia, Ill., June 5.

Freeport.—May 28 we held our communion, which was indeed a most spiritual service. Seventy-four surrounded the Lord's table. Eld. Wm. U. Wagner officiated, assisted by Eld. Chas. Delp. With the opening of spring, the interest of the Sunday-school is progressing nicely. A number are planning on attending the Conference at Winona Lake.—Mrs. G. G. Canfield, Freeport, Ill., May 31.

Hurricane Creek church met in council May 20, with Eld. Urias Blough presiding. Bro. Noah Miller was chosen as elder. It was decided to have a revival in August, with a love feast at the close. Bro. D. M. Rench was chosen delegate to Annual Conference. Bro. Leonard Baldwin was chosen as member of the Ministerial Committee for us on Saturday night and on Sunday morning and evening.—Mrs. Mittee, and the writer as church correspondent. Bro. Blough preached Pearl Parker, Mulberry Grove, Ill., June 5.

Okaw congregation met in council June 3. Delegates to Annual

Meeting were chosen. One letter of membership was read. June 4 Bro. D. W. Shock, of Girard, preached a very inspiring sermon. In the evening the Sunday-school gave a Children's Day program. At the Centennial School, with an enrollment of 55, an average attendance of 49. Sister Edith Bubb, of Astoria, assisted the home talent in the work.—Sarah Cripe, LaPlace, Ill., June 5.

INDIANA

Bethany congregation held their love feast May 13. Several visiting brethren were with us. Bro. A. C. Wicand, of Chicago, officiated. We met in council May 31, with Eld. M. H. Geyer presiding. Three letters were received and two were granted. Sunday-school officers were chosen, with Bro. Jesse Engh, superintendent. We expect to District Meeting are Sisters Emma Troup and Bertha B. Weybright. Christian Workers' president is Sister Emma Troup. On Mothers' Day the mothers gave the program at the Christian Workers' Meeting, and on June 4 the fathers gave one, both consisting of talks, readings and songs.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 6.

Center church held an all-day Sunday-school Meeting May 28. Many topics were discussed, on ways of improving our Sunday-school. Bro. Chas. Cripe, of Bremen, Ind., brought to us the very important need of better trained teachers. Our school had programs on Easter and Mothers' Day. June 3 we met in members' meeting, with Eld. Stump presiding. One letter was granted. A few church officers were elected to take the place of those having moved away. We decided to hold a special meeting July 8. We expect to hold our Harvest Meeting Aug. 6, followed by a two weeks' series of meetings, closing with a love feast Aug. 19. Bro. Berger will be the evangelist, and Sister Emma Weaver will conduct the song service.—Lucy M. Burke, Walkerton, Ind., June 8.

El River church met in business session June 3, with Eld. Amos Freed presiding. Two letters were received. We arranged for an every-member canvass for the Conference offering. Talks were given on better attendance at our regular church services. An election for deacons will be held in the near future. We expect to have a Children's program soon.—Laura Miller, North Manchester, Ind., June 5.

English Prairie.—We held our love feast May 27. Bro. Daniel Wyson, of Nappanee, was with us and delivered four very instructive sermons—two on Saturday and two on the following day. Although Bro. Wyson is growing older in years, he is just as active in the work as ever. Our Harvest Meeting will be held Aug. 19. We expect Bro. Hatcher, of Summitville, Ind., with us in a series of meetings some time in September.—Gertie McKenzie, Howe, Ind., June 5.

Middlebury church met in council June 2, with Eld. Cyrus Steele in charge. Nine letters were received and twelve were granted. Delegates chosen to District Meeting were Brethren Chester Barringer and Cyrus Steele. Our Harvest Meeting will be held Aug. 13, with Bro. T. E. George, of the Goshen City church, in charge. Bro. Chester Barringer was chosen trustee. Officers were elected for the Christian Workers' Meeting, with Glen Kindy, president. June 4 we had with us Brethren W. Overholser and L. E. Weaver. The former preached Sunday morning on Stewardship. In the evening Bro. Weaver preached on "The Call of the Present Crisis." Both were powerful sermons.—Mrs. A. M. Hassan, Middlebury, Ind., June 6.

Notice.—The Aged Persons' Home of the Southern District of Indiana will hold its annual Homecoming the Fourth of July. The program will be sent later for publication.—Frank E. Hay, Secretary-Treasurer, Hagerstown, Ind., June 5.

Peru church met in council June 1, with Eld. A. G. Crosswhite presiding. Two letters were granted and one was accepted. Bro. Crosswhite was elected delegate to Annual Meeting, with Sister Martha Barnhart, alternate. We decided to have Bro. Fred Fair, of Kokomo, with us in a series of meetings this fall, if available.—Mrs. G. Brown, Peru, Ind., June 5.

Pine Creek.—Eld. Henshaw came in our midst May 18, prior to our love feast, to hold a few meetings. He preached for us on Thursday evening. On account of the inclement weather we had no meeting on Friday evening. On Saturday evening we had a very spiritual love feast, with about 200 communicants present. Ministers present from other churches were Brethren Henry Wyson, C. W. Shoemaker, I. C. Eisenhour and Edw. Stump. Bro. Wyson officiated. Sunday morning, after a splendid Sunday-school, Bro. Wyson gave us a fine sermon. One Sunday-school scholar applied for baptism. In the evening we had the privilege of hearing Bro. Phymouth.—M. S. Morris, Liberty, Ind., June 5.

Phymouth.—May 28 we had the pleasure of having Eld. C. D. Bousack with us. He delivered a spiritual, uplifting sermon on "The Church and Her Mission." We are expecting him again this fall sometime. In the evening Bro. Warren Heestand, of Nappanee, delivered a very interesting sermon to a full house. June 4 Eld. Chas. Shoup, of Okauchee, Okla., preached for us. We met in the evening Eld. Chas. Cripe, of Bremen, Ind., was with us for the purpose of giving the address to the Training Class of ten, who have completed the first year's Standard Course. The certificates were issued to the class by our Township President. The exercises were good and the address by Bro. Cripe was very profitable and helpful. The majority of our members will attend Conference this week. We will entertain the members of the Ministerial Association of Northern Indiana and their wives June 14-16. Laura Appelman, Plymouth, Ind., June 5.

IOWA

Brooklyn church convened in council June 3, with Bro. J. Schechter as moderator. We raised \$106 for the Forward Movement. The deacons brought a favorable report of the annual visit. It was decided to have a picnic July 4 and a committee was appointed to arrange for the same. Our love feast will be held June 24.—Minnie Schaefer, Brooklyn, Iowa, June 5.

Cedar.—Bro. Levi Eby came to us May 21 and held ten days' series of meetings, which was very much enjoyed. Bro. Eby preaches the Word in its purity and with power. The attendance and interest were good during the meetings. Four of our Sunday-school members confessed Christ and united with the church. The membership at this place is small, but we all feel very much encouraged and strengthened in faith, to go on in the work of the Lord. Our communion was held May 28, with Bro. Eby officiating. Under the direction of our Sunday-school superintendent, Bro. Geo. York, we expect to observe Children's Day June 11.—Mrs. Annie Garner, Clarence, Iowa, June 5.

Fairview.—Our love feast, held April 29, was well attended. Brethren Will Gletty and Glen Carr, of Libertyville, officiated and also stayed over for Sunday morning services. Bro. Carr gave us a very good sermon which we appreciated. We have secured Bro. J. F. Swallow, of Seavey, Minn., to begin our series of meetings Sept. 1. Bro. Samuel Fike, of Waterloo, will conduct our song services for us. Bro. John Heckman, of Polo, Ill., was with us on Sunday morning, May 28, in the interest of Mt. Morris College. We were very glad for his message. Our Sunday-school is doing well. We met in members' meeting June 4 and elected our Sunday-school and Christian Workers' officers for the rest of the year. Bro. Ross Whisler was chosen Sunday-school superintendent; Bro. Frank Davis, Christian Workers' president. Brethren Frank Davis and John Burger are our delegates to District Meeting, with Brother and Sister M. A. Whisler, alternates. Bro. Jesse Tarrence will be our Sunday-school delegate, with Reba Ogden, alternate. Bro. Ogden is our delegate to Annual Meeting, with Sister Sadie Whisler, alternate. Our Junior Band of Christian Workers are doing splendidly.—Ola Tarrence, Udell, Iowa, June 5.

KANSAS

To the Churches of Southwestern Kansas, Southeastern Colorado and New Mexico.—The Mission Board of this District, acting in harmony with the wishes of the District Meeting of 1921, that we do aggressive work, take this method of telling the churches that we are asking Bro. J. W. D. Brown, of Denver, to be with us. We hope that he will not send your dues in a while before that, so that we might put across the budget for Home Missions. Also, please remember that the third quarter (and the previous quarters, too, if not paid) will be due July 1. Your treasurer is wondering if some of you

will be able to pay our men by July 1. Put yourself in a treasurer's place, if you can, with nine men to pay and no one coming in, just now, or put yourself in the workers' place, if they are not paid.—E. F. Sherry, Conway, Kans., June 3.

Quinter.—Our love feast will long be remembered. It was the largest meeting of its kind ever held in the Quinter church—about 350 communing. A goodly number who have never communed before seemed to enjoy the meeting greatly. Bro. Dennis Kesler, of White Rock church, was with us and his labors were greatly appreciated.—Mrs. J. W. Jarboe, Quinter, Kans., June 3.

MARYLAND

Beaver Creek.—Bro. Elmer Rowland preached for us on Mothers' Day. After services he baptized two young men from the Sunday-school. May 20 we held our love feast and had a good meeting. Brethren Samuel Foltz, Anna Newcomer and John Howles were with us. Bro. Howles assisted in installing the two deacons and also officiated at the love feast. The Sunday-school of Beaver Creek is going to hold a Children's Service June 11, in the evening.—Cora Foltz, Manlyville, Md., June 5.

Pipe Creek church met in council June 1 at the Union Bridge house, with Eld. J. J. John presiding. Several certificates were granted. Brethren Wm. Main and Wm. Hesson were elected church trustees. Dr. Edw. C. Bixler was elected delegate to Conference. June 4 the Sunday-school at the Pipe Creek house held Children's Day exercises. The program was given by the children. Our church is looking forward to a Vacation Bible School, to be held in August, at which time Bro. Marshall Wolf will conduct a series of meetings.—Ida M. Englar, Uniontown, Md., June 5.

MICHIGAN

Woodland church enjoyed a spiritual love feast May 27, in which about ninety members participated. Ministers present were Brethren Geo. Culler, Reuben Mohler, Roy McRoberts and Samuel Bowser. The following day was observed as "Decision Day." At our last members' meeting two were received by letter. Delegates to District Meeting are Elders J. M. Smith and H. V. Townsend. We decided to adopt the envelope system of giving. June 3 was observed as Missionary Day. Instead of preaching we enjoyed an all-day program. An offering was taken for Annual Meeting.—Mrs. Mary E. Teeter, Woodland, Mich., June 5.

MISSOURI

Deerpaw church was favored with a visit on Sunday, June 4, by Eld. James M. Mohler and family. Eld. Mohler preached a helpful sermon in the morning and after dinner gave us a good talk on Sunday-school work.—Mamie Falmestock, Montrose, Mo., June 5.

Dry Fork church met in regular council May 20, with Eld. Jas. Mohler presiding. Bro. Wm. Holdeman was retained as church trustee for another three years. Our clerk, Bro. D. H. Wampler, tendered his resignation, which was accepted and he also volunteered to fill the vacancy. Since we now have our house of worship in Jasper, we decided to change our name from Dry Fork to Jasper. The plan for securing a summer pastor was considered and left in the hands of the Ministerial Board. In our last report, we have organized a Christian Workers' Society, in which good interest is shown. Sister Grace Greenwood was elected to represent us at District Meeting, with Bro. Earl Harvey, alternate.—Walter Winner, Carthage, Mo., June 3.

Prairie View church met in council June 3, with Bro. H. L. Holtsapple presiding. We contemplated holding a series of meetings in October, closing with a love feast. The collection for the Conference offering amounted to \$13.25. One was restored to fellowship. At the March council we elected Bro. H. L. Holtsapple as our elder for two years.—Alice L. Mohler, Versailles, Mo., June 6.

MONTANA

Grandview congregation met in council May 28, with Eld. J. S. Geiser presiding. Bro. Geiser was elected to act as delegate to District Conference, with Bro. Harry K. Swanger, alternate. The church decided to have a series of meetings, beginning about the middle of June, followed by a love feast. Bro. Geiser was chosen to secure a minister. Bro. S. A. Shoemaker was re-elected Sunday-school superintendent. Bro. Geiser gave us an account of his last trip to Paxton, a little mission nearly a hundred miles away. He also visited and isolated members living still farther on.—Iva Wheeler, Froid, Mont., May 29.

NORTH DAKOTA

Surrey.—Eld. Michael Flory, of Girard, Ill., will begin a series of evangelistic efforts June 25 in the Surrey church, continuing until July 1, when we will have our love feast—Saturday evening at 7 o'clock. July 9 the District Sunday-school Convention will be held here, when we expect our District Secretary, Bro. Earl Flora, of Syleston, to be with us.—Nora E. Petry, Surrey, N. Dak., May 31.

OHIO

Black Swamp church met in regular council May 29, with Eld. J. L. Guthrie presiding. Mothers' Day was celebrated with appropriate exercises. Our Sunday-school is growing in numbers and in interest.—Mrs. Alice B. LeMoyn, Black Swamp, Ohio, June 6.

County Line church met in council June 3, with Eld. J. L. Guthrie presiding. One letter was granted. Bro. Guthrie was chosen delegate to Annual Meeting. Our singing class is to be conducted by Sister Naomi Swihart, commencing June 19. Children's Day will be observed June 25.—Bessie L. Guthrie, LaFayette, Ohio, June 5.

Everole church met in council May 18, with our elder presiding. Bro. Hubaker, N. N. Thompson, of Kansas, and Bro. Levi Minnich, Henry Eby, Parker Filbrun, John Beechey and Noah Ebaugh gave very inspiring talks. Two letters were granted and two were received. We held our annual love feast May 27, which was well attended. Three have been received into the church by baptism since our last report.—Mrs. R. C. Frisner, New Lebanon, Ohio, June 5.

New Carroll church met in council May 31, with Eld. D. S. Dredge presiding. Brethren Jacob Coppock and J. C. Flora were with us from West Charleston. One letter was granted. The following officers were elected: Trustee, S. H. Funderburg; member of Missionary Committee, B. G. Gung; member of Temperance Committee, James Barnhart; president of Christian Workers' Meeting, Marie Zinn. We decided to hold our love feast Oct. 21, at 6 P. M. Brethren John Musselman and Lebert J. Evans and their wives were installed in the deacon's office. April 30 Brethren D. B. Bonack and L. W. Shultz were with us in an all-day Missionary and Educational Meeting. A large crowd attended. Many interesting talks were given during the day.—Nellie M. Evans, Tippecanoe City, Ohio, June 4.

OREGON

Grants Pass Mission.—We have been pressing on through the month of May with our work in the various departments. Bro. Smith came the first Sunday, to give us the blessed word of truth. Bro. Lininger has gone east for the Conference and we were left without a ministerial aid and the summer work. Bro. W. Barklow, from Myrtle Point, has come to us under the direction of the Mission Board. We are hoping now, with a leader among us, to do more efficient work. Under the leadership of our president, Sister Lydia Morton, we are very glad to have the two deacons and also our article for our Aid Society sale, May 13. We realized a little more than \$40 and now have funds to enable us to begin the painting of our church. We would be glad to hear from any one who can give us good ideas to work up clothing, or anything that we can do, to help in the work. Quite a number drove out to the Williams congregation to visit our aged Brother and Sister Moomaw. The former is very poorly at this writing, though quite concerned for the work at that place.—Lizzie Q. Coover, Grants Pass, Ore., June 6.

PENNSYLVANIA

Alton church closed a series of revival meetings May 21, in charge of Bro. Jacob L. Myers, of Loganville, Pa. The meetings were well attended and were very helpful and spiritual. We accepted Christ and were received into the church through baptism. May 27

(Continued on Page 384)

NOTES FROM LIAO CHOU, SHANSI, CHINA

(Continued from Page 379)

Seven new pupils are in from outstations, this term. The pupils enjoy life at the Liao Boarding-school, yet they sometimes long for their mothers. All these pupils are from ten to thirteen years of age.

Several promising boys from the Boys' Boarding-school are in the hospital with tuberculosis, and the doctors give them no hope of recovery. This is one sad result of the unsanitary ways of living.

Sister Winnie Cripe has closed her kindergarten and gone to the hospital for rest and treatment. The doctors say she must do no work till after the summer.

The new Liao church is progressing slowly; work has just begun. The Chinese are much interested and are soliciting money from their number to help erect it. We hope this will be a stepping stone to deeper interest and a higher Christian life, rooted deep in the truths of the Bible.

Pray for Liao in her problems, that in all things, both done and said, Jesus may be glorified.

Nettie M. Senger.

A MISSIONARY JOURNEY IN MONTANA

On Saturday morning, May 20, the writer left home for a four-day trip on mission work for Christ and the church. Going first by car, fifteen miles south of Froid, to Culbertson, I reached the home of Bro. D. M. Moothart, a deacon. He, with his wife, took me in their car. Going south to the Missouri River, a short distance from Culbertson, we crossed the river on a ferry. Continuing our course south to Lambert, we turned west through Enid. There we found two young brethren and, to our surprise, learned that the one, Bro. E. B. McCann, a minister, had recently moved his family to Mondak, about thirty-five miles from Froid. (Bro. McCann, by the way, is a nephew of the late Eld. S. N. McCann, and a son of Eld. Wm. J. McCann.) Though our visit at Enid was short, we tried to encourage these young brethren to help us in the great work of our church.

From Enid we hurried on west to Ritchey. Thence, twenty-three miles northwest, we reached the home of Brother and Sister Amos Jacobs, near Paxton. They are very fortunate in having all their children—six boys and two girls—in our church. This is a very remarkable home, in many ways. To begin with, they keep up the family altar. This, in our judgment, is the secret of many other very remarkable things. They have a complete electric light and power plant, with lights in the house, in the barn and in other buildings. They pump water into the house by a gasoline engine. They farm with two tractors and also with the good old method of horses. And last, but not least, they have a radio and wireless station, so that one does not feel so far removed from the rush of life when visiting on this unique farm, even though it is twenty-three miles from the nearest railroad.

On Sunday morning, with a number of neighbors, we went about six miles southwest to a schoolhouse, where two Sunday-schools, about eight or nine miles apart, had planned a union service. We enjoyed a live Sunday-school session. Then we preached on "Life Proved by Love." We gave a brief statement of the principles of faith and practice of our church, in connection with this service.

After dinner we again preached, using the subject, "Shining for Jesus." A more attentive and appreciative audience we never had the privilege of addressing. These people are hungry for God's Word.

On Monday morning Brother and Sister Moothart returned home, while Brother and Sister Jacobs took me in their car. We went west over hills and plains, through mud and water, in and out of coulees, through fine land and through what are called "Bad Lands," until we reached Borien. Thence we went northwest, a few miles further, where we stopped to enquire our way. Here, to our surprise, we met Sister Lydia Lynn, whom we recognized from a picture we saw of her, with her Sunday-school class, of Decatur, Ill. Indeed, she was one of the very number whom we were looking for. She had recently come to Montana and was living with one of her nieces, Mrs. Earl Storner. At 4 A. M., Tuesday, Mr. Storner and myself started for Frazier in a spring wagon. Bro. Jacobs and wife were going to return to their home a little later in the day. By appointment two neighbors of Mr. Storner joined us on our way to Frazier. In crossing a coulee, which had been deeply washed out by recent heavy rains, we were tumbled out of the vehicle and but for very quick action, we would have landed in the water on our head instead of on our feet. But as it was, a slightly sprained wrist was the toll of the experience for the writer. Near noon we arrived at the Missouri River, where the horses were stabled and fed, and where we enjoyed a nice dinner.

After being taken across the river in a small rowboat, we walked two miles to Frazier, from where we went by train to Wolfpoint. There my three traveling companions left me, and I went on to Culbertson. From that place I returned to Froid in the car, thus completing a journey of a little over 300 miles.

Truly, the harvest is great, but the laborers are few.

We are praying God to send more laborers into this great, needy field.

J. S. Geiser.

Froid, Mont.

IN MEMORY OF LAURA CATHERINE CRAUN

Sister Laura (Lam) Craun was born July 22, 1872, in the bounds of the Mill Creek church, Va., and spent all her life in the same community. She was the daughter of Reuben and Catherine Lam. She gave her heart to Jesus when seventeen during a series of meetings held by Bro. H. C. Early.



Laura Catherine Craun

Sister Laura was united in marriage to Robert S. Craun, May 18, 1899, by Bro. I. S. Long. The Lord gave them three children—Reefa, Nellie and Warren—all still in their teens. Soon after marriage, Laura urged the establishment of the family altar in the home, and felt great joy of heart when this was done. Their two daughters are in the church—the result of the godly life and teachings of the parents—and the boy leads an exemplary life also.

Laura and Robert, though reared in different churches, were entirely harmonious in their church work, and were ideal in their devotion to each other. To be in their home was to be in a place where love dwelt. Feeling they could not go in person to preach the Gospel, they together endowed scholarships—at Bridgewater, and in the Lutheran College, near Salem, Va., for ministerial students. They had the joy of hearing others, whom they had aided, preach in their stead. They were cheered by the consciousness of knowing that their substitutes were preaching Jesus in Canada, and even in far-off Japan.

Laura had a sweet, mild disposition. It was a joy to be in her presence. All that knew her, loved her. She bore her sufferings very patiently. She made a great fight for life, as she wished to remain with her family till they could spare her better. For three years she suffered from Hodgkin's disease, and neither expense nor effort was withheld to bring about her recovery.

April 11, 1922, she was relieved of her suffering, and went away to be with Jesus. She was confident in her Savior, and remarked, near the end, "I am so happy!" It was hard to give her up, for home can never be the same without "mother," and yet we all rejoice in the assurance that she is "at home with God." She has gone from us, but her influence remains—a sweet savor for the days and years to come.

Funeral services were conducted by Bro. I. S. Long, assisted by Rev. Cassel, of the Lutheran Church, and others of the home ministers.

Effie V. Long.

Bridgewater, Va.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bollinger-Myers.—By the undersigned, May 30, 1922, at the home of Brother and Sister L. R. Myers, Eld. Floyd Bollinger, of Carroll City, and Sister Helen Myers, of Vestaburg—Samuel Bollinger, Vestaburg, Mich.

Hayes-Lapp.—By the undersigned, at the home of the bride's parents, Brother and Sister O. J. Lapp, May 28, 1922, Cecil B. Hayes and Anna Lapp, both of Miami, N. Mex.—Ira J. Lapp, Miami, N. Mex.

Ikenberry-Eller.—By the undersigned, at the home of the bride's parents, Brother and Sister D. M. Eller, May 20, 1922, Lester Paul Ikenberry and Edna Eller, both of Miami, N. Mex.—Ira J. Lapp, Miami, N. Mex.

Miller-Brumbaugh.—By the undersigned, at the residence of Sister Susan Fox, Kent, Ohio, Mrs. Harry J. Miller, of Hiram, and Miss Grace V. Brumbaugh, of North Canton—G. W. Kieffaber, Canton, Ohio.

Whitmer-Smith.—By Bro. S. I. Bowman, at his residence, near Harrisonburg, Va., April 30, 1922, Brother Saylor P. Whitmer, of Mt. Sidney, Va., and Sister Mary Estia Smith, of Wevers Cave, Va.—Mrs. M. C. Williams, Mt. Sidney, Va.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ankrum. Mrs. Viola Wine, born April 5, 1879, died May 16, 1922, at the Good Samaritan Hospital, Zanesville, Ohio. She was the oldest daughter of Bro. Jos. W. and Sister Barbara C. Myers. About twenty-four years ago she united with the Brethren (Progressive) church and has always been a faithful worker for Christ. June 16, 1914, she married Rev. Freeman Ankrum, of Ohio, who is a direct descendant of Alexander Mack. She has faithfully performed the duties of a busy pastor's wife in three different pastorates, the last being at Washington Court-House, Ohio, where her husband is pastor of the Fairview Brethren church. Her life has been characterized by earnestness and sincerity in her religious duties, sympathy and helpfulness in the sick-room—doing all the good in her power, in whatever way possible. Before going to the hospital, she requested to be anointed. The body was taken to Virginia for burial.

Services at the Flat Rock church by Eld. J. Carson Miller. She is survived by her husband, two sons, one daughter, one sister and three brothers—J. D. Wine, Forestville, Va.

Beachy. Mary Kathryn, daughter of Emily and Clarence Beachy, born at Elkhardt, Ind., Feb. 24, 1921, died after a short illness of cerebral meningitis, aged 1 year, 1 month and 10 days. She leaves her father and mother. Services by the writer at Ontario. Burial in the home cemetery—Geo. S. Shuck, Ellettsburg, Va.

Bosserman. Matilda, daughter of Asmath and Hannah Schubert, born in Hancock County, Ohio, died at her late home in Williams-town, Ohio, May 25, 1922, aged 55 years and 6 days. At the age of sixteen she became a member of the Church of the Brethren. She was ever faithful, and sought to bring honor to her Master rather than to herself. In young womanhood she married Jesse Frederick. Her husband preceded her after seven years of married life. May 26, 1910, she married Bro. B. T. Bosserman. For some time Sister Bosserman has been in failing health. She suffered much, but declared that the presence of Jesus made her long, sleepless, painful nights the happiest hours she ever enjoyed. The Eagle Creek congregation has lost a faithful, tireless worker. Services by her pastor and Bro. J. R. Spacht—Jesse J. Anglenyer, Williamsstown, Ohio.

Bowser. Rebecca, daughter of Brother and Sister Abraham Billheimer, born in Indiana, May 28, 1834, died May 21, 1922, at the Brethren's Home in Greenville, Ohio. Dec. 9, 1852, she married Daniel Bowser, who preceded her a number of years ago. In early life she united with the Church of the Brethren and remained faithful to the end. Services at the Evergreen church by Eld. J. W. Berghly, assisted by Rev. John Root—Bessie Filburn, Dayton, Ohio.

Cripe. Mary, born near Pymont, Ind., Sept. 24, 1842, died May 26, 1922. Her parents were John and Mary Wagoner, who emigrated to Carroll County from Ohio in 1825. She married John J. Cripe Sept. 21, 1862. There were twelve children, four of whom died in infancy. When only about sixteen years of age she gave her heart to God and united with the Church of the Brethren at Pymont, where she has retained her membership during her entire life-time. She loved her church, believed in its doctrines and caught a broad vision of the spirit of Christianity. She was a regular reader of the "Gospel Messenger" and a devout student of the Bible. A week after she was stricken with paralysis she called for the elders and was anointed. During her suffering which lasted over a year, she was steadily engaged in prayer. She lived a true Christian life and wielded a quiet but effectual influence. All her surviving children united with the church. The husband died sixteen years ago. Twenty grandchildren survive, also one brother. Services at the home of the eldest daughter, in LaFayette, where she died. The remains were then taken to Pymont, where burial was made in the Church of the Brethren by Bro. A. G. Crosswhite—I. W. Cripe, Williamsport, Ind.

Cupp. John Robert, born in Madison County, Ind., died at Empire, Calif., of heart failure, April 20, 1922, aged 57 years, 2 months and 15 days. He married Ellen Elizabeth Neese May 2, 1888. There were three children and four sisters. He is survived by his wife, his children and four sisters. He accepted Christ early in life and became an active worker and faithful follower. All of his children are members in the church. He served as a deacon for a number of years, as church treasurer for over five years and was a member of the local Ministerial Committee. He also served for a number of terms on the Public School Board as trustee. Services by Eld. F. E. Miller, assisted by Eld. J. N. Gwin, burial in the Modesto Citizens' cemetery—J. W. Vetter, Empire, Calif.

Denlinger. Nannie, born near Trotwood, Ohio, died May 9, 1922, aged 48 years, 5 months and 25 days. She was the daughter of Sister Sarah Denlinger, who has patiently cared for her all these years, she being an invalid since two years of age. She is survived by her mother and one sister. Services at the home of the daughter, assisted by Bro. J. C. Flora—J. Howard Eidemiller, New Carlisle, Ohio.

Ebbinghaus. Chas. Frederick, born in Talle, Germany, May 16, 1843, and came to America with his parents in 1855. He lived near and in North Manchester until his death, April 20, 1922. He was married to Sarah Smith March 30, 1876. There were eight children, three of whom died in infancy. He is survived by his wife and five children. He united with the Lutheran church in Germany, and in 1913 united with the Church of the Brethren. Services at the Walnut Street church by Bro. Otho Winger—Mrs. G. E. Wright, North Manchester, Ind.

Floyd. Bro. Marion F., born near Bridgewater, Va., Feb. 14, 1849, died May 22, 1922. He married Sarah Garber, who preceded him about twenty-nine years ago. There were two daughters, one of whom died five years ago. Later he married Susan Click, who survives. There are also three grandsons. Bro. Floyd was a man known for his habits of industry, integrity of character, strong convictions and his devotion to his home and church, of which he was a member for more than fifty years. Services by the writer, assisted by Dr. John S. Flory, at the old Bridgewater Church of the Brethren—A. B. Miller, Bridgewater, Va.

Fox. Jacob J., born in Hagerstown, Md., April 27, 1824, died at the home of his daughter, Mrs. Martha Myers, of Peru, Ind., May 12, 1922. His wife preceded him seven years ago. He came to this State in 1853, and has lived here continuously. He married Sarah Jane Dillman Dec. 23, 1857. There were six children, all living but one son. For a number of years he ministered at the Santa Fe church and was much loved by his people. Services from that church by Eld. A. G. Crosswhite, assisted by Elders Perry Colbantz and S. T. Fisher—Mrs. Grace Brown, Peru, Ind.

Garst. Isaac B., son of David and Anna Garst, born Sept. 3, 1842, near Jonesboro, Tenn., died April 2, 1922, at the home of his daughter, Mrs. D. H. Heckman, in Garden City, Kans. He united with the Church of the Brethren when about eighteen years of age. He married Virginia Crumpacker Feb. 3, 1870. There were two sons and two daughters. When about thirty-three years old he moved with his family to Douglas County, Kansas, living there about thirty-one years. Then he went to Gove County, making his home with his daughter, Mrs. Eli Younce, for about fourteen years. He served the church in the ministry for over thirty years, living faithful until the end. Services by Eld. D. A. Crist. Interment in Quinter cemetery by the wife of his wife who preceded him thirteen years ago—Mrs. J. W. Jarboe, Quinter, Kans.

Garver. Pearl H., nee Shimp, born Oct. 17, 1890, died May 24, 1922, at the home of her parents, at Ephrata. Death was due to tuberculosis. She was a member of the Church of the Brethren for nineteen years. She is survived by her husband and three children. Services at the Church of the Brethren at Ephrata, by Eld. David Kihlner. Interment in Cedar Hill cemetery—Gertrude R. Shirk, Ephrata, Pa.

Hiatt. Evert, son of Selvetus and Mary Hiatt, born in Madison County, Ind., June 17, 1890, died in Delaware County, Ind., May 21, 1922. He united with the Church of the Brethren and was baptized Feb. 12, 1912. He was a consistent member of the church. Services at the Antioch house in the bounds of the Kibbuck church by Eld. Wm. Hatcher, assisted by Bro. J. F. Spitzer. Burial in the cemetery at Fairmount. His father and mother died several years ago—H. E. Millsap, Muncie, Ind.

Hines. Chas., son of John and Julia Hines, born in Fairfield, Ohio, Dec. 22, 1859, died at the home of his son, Oscar, in Gary, Ind., May 19, 1922. He married Mary Etta Johnson in 1893. There were three sons. His wife preceded him several years ago. He united with the Church of the Brethren in 1909. Services by the pastor, Eld. A. G. Crosswhite, from the Peru church. Interment in the Mexico cemetery—Mrs. Grace Brown, Peru, Ind.

Hostetter. Levi, son of Samuel and Elizabeth Hostetter, born Jan. 4, 1837, near Pocahontas, Pa. He grew to manhood in the home of his birth and then came to Lagrange County, Ind., where he has lived ever since. April 1, 1866, he married Elizabeth Lane. There were four children, two of whom, with the mother, preceded him. In 1893 he married Lizzie Forst, who survives. He was a deacon of the church and was a very faithful worker. Services by

Bro. S. J. Burger at the English Prairie church. Burial in the cemetery near by.—Gertie McKenzie, Howe, Ind.

Kyser, Bessie Ruth, daughter of Bro. Oscar and Sister Mellie Kyser, born Jan. 14, 1912, at Mongo, Ind., died May 16, 1922, at her home in Bryan, Ohio. She was loved for her quiet, kind ways, and in the circle about her she shed a ray of sunshine. In the work of the Sunday-school she was a worker in the cause of the Master. She leaves her father, mother, one sister and three brothers. Services at the Lick Creek church by Bro. Burger.—O. B. Bosserman, Bryan, Ohio.

Landes, Lowell E., infant son of Arvel and Lucinda B. Landes, of Hammond, Ill., died May 30, 1922. Short service at the grave by the writer. Burial in the Cerro Gordo cemetery.—Galen S. Wallick, Cerro Gordo, Ill.

Lehigh, Bro. Amos, died May 10, 1922, of a complication of diseases, at his late home in Abbottstown, Pa., aged 83 years, 9 months and 6 days. He was a faithful member of the Brethren Church. He is survived by his wife, three daughters and six sons. One son, Samuel, is an active minister in the church. Interment at the Mummert meetinghouse. Services by Eld. D. G. Hoff, assisted by the writer.—G. Howard Danner, Abbottstown, Pa.

Lett, Lewis, born in Indiana, March 5, 1849, died at his home in Myrtle Point, Ore., May 8, 1922. In 1875 he came to Douglas County, Ore., and to Myrtle Point in 1917. He married Mary J. Carpenter in 1869. There were four sons and three daughters, four of whom survive. He also leaves his wife and two brothers. He and his wife united with the Baptist Church in 1869 and in 1882 became members of the Church of the Brethren, in which he has been a very zealous worker for the last forty years.—Thos. Barklow, Myrtle Point, Ore.

Long, Sister Jennie, wife of Arthur B. Long, born June 17, 1852, died May 26, 1922. On the same day their daughter, Sister Mary Catharine Banard, died at the Grand Junction Hospital. She was born Aug. 21, 1873. May 28 a double funeral was held at the First Grand Valley church. Burial in the Crown Point cemetery. Services by the writer, assisted by the brethren of the First Grand Valley church.—Salem Beery, Fruta, Colo.

Miller, Eld. Winifred, died May 27, 1922, aged 75 years. He served the Church of the Brethren in the ministry for nearly thirty years. His declining years were spent in Baltimore, where he died. A brief service was held in his home by Bro. J. Kurtz Miller, and also in Frederick, where burial took place. Bro. A. L. B. Martin assisted.—R. Paul Miller, Frederick, Md.

Moritz, Sister Margaret, nee Miller, died May 22, 1922, aged 80 years, 11 months and 23 days. She was born near Gettysburg, Pa. She is survived by one daughter, one granddaughter and one sister. She had lived in Hanover with her daughter. Burial at New Chester. Services at the house by Eld. C. C. Brown, Henry Baker and Jacob Stauffer.—C. C. Brown, Hanover, Pa.

Schontz, Elias, born in Seneca County, Ohio, died at his home in London, Madison County, Ohio, May 27, 1922, aged 67 years, 7 months and 12 days. Death was due to cancer and a complication of diseases. Sept. 24, 1876, he married Ella J. Deleplane. To this union were born one son and four daughters. The son died in infancy. He leaves his wife, four daughters, nine grandchildren and two sisters. Services by the writer at West Liberty. Burial in the adjacent cemetery.—J. C. Inman, Springfield, Ohio.

Shildt, David W., died at his home at Rocky Ridge, Md., May 27, 1922, aged 81 years, 6 months and 20 days. His health had been failing for some time, following a stroke of paralysis. He has been a member of the Church of the Brethren for a good many years. He is a veteran of the Civil War. He leaves a widow, nine sons and one daughter. One son preceded him. There are also twelve nine grandchildren and eight great-grandchildren. Services at the Rocky Ridge house by Eld. T. S. Fike, assisted by Brethren J. S. Weybright and Chas. Stover.—Elsie Eigenbrode, Rocky Ridge, Md.

Sollenberger, Elizabeth Buck, died May 13, 1922, aged 78 years, 1 month and 12 days. In her childhood days she moved with her parents from Pennsylvania to Illinois, where she spent most of her life. In 1865 she married Geo. Wiegler, who preceded her in 1889. In 1891 she married Michael Sollenberger, who died in 1912. She is survived by one son and one brother, also by an adopted son. She always lived a consistent Christian life, having been a member of the Church of the Brethren since her girlhood. Services in the Brethren church at Franklin Grove by Bro. F. F. Wingert, assisted by Bro. C. W. Lahman. Interment in the Emmert cemetery.—O. D. Buck, Franklin Grove, Ill.

Studebaker, Elizabeth, daughter of Abraham and Sarah Warner, born in Montgomery County, Ohio, Aug. 17, 1842. She married Jos. Studebaker March 26, 1871. In the same year, with her husband, she joined the Church of the Brethren. There were nine children, four having preceded her. She leaves her husband and five children. She was devoted to the church and enjoyed her Christian service. Services by Bro. Otho Winger. Interment in the Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Swope, Bro. Chas., son of Adam and Catharine (Stoner) Swope, born July 24, 1862, in Montgomery County, Ohio, died March 27, 1922, aged 59 years, 8 months and 3 days. He was married Feb. 10, 1884, to Alice C. Hyer. There were two sons and a daughter. In 1886 he united with the Church of the Brethren. In June 20, 1905, he was called to the deacon's office, in which position he served faithfully till his death. He leaves his wife, three children, ten grandchildren, three sisters and one brother. Services at the Lower Miami church by Eld. Jesse Noffsinger and Eld. Emanuel Shank. Interment at the Lower Miami cemetery.—C. M. Swope, Dayton, Ohio.

Thomas, Samuel, born in Wyandotte County, Ohio, July 4, 1840, died at Findlay, Ohio, May 27, 1922. He married Diana Newcomer Jan. 4, 1862. There were eight children; four sons and two daughters survive. He united with the Church of the Brethren when a young man and was a faithful Christian. He was a man of great faith and enjoyed his religion, never being more happy than when engaged in the Lord's work. Services near his old home by Eld. Otho Winger, assisted by Eld. L. H. Dieckey.—Mrs. G. E. Wright, North Manchester, Ind.

Weeks, Tilittha R. Slusher, died Feb. 18, 1922, aged 75 years. She was married to W. H. Weeks Feb. 28, 1867. There were four daughters and four sons. She leaves her husband, five children, twenty-five grandchildren and ten great-grandchildren. She had been a member of the Brethren Church for more than fifty-five years and lived a faithful Christian life until the end. Services by Eld. A. J. Weddle.—Hattie Hylton, Floyd, Va.

Wyland, Sister Emma, born in Indiana, Oct. 25, 1863, died May 24, 1922. She lived with her parents in Kansas for about eleven years and came to Carthage in 1902. She was baptized in 1895 and lived a very faithful and devoted Christian life. She was among those blessed virgins whose lamp never went out always faithful, hospitable, loving, kind and true. She has been a worker in the Sunday-school and filled faithfully responsible positions and duties assigned her. She leaves several brothers and sisters. Services by Eld. N. Oren. Burial in Carthage cemetery.—J. L. Switzer, Carthage, Mo.

Varian, Chas. Owen, only son of Mr. and Mrs. Owen Varian, born in Bourbon Township, Ind., died May 18, 1922, aged 7 years, 4 months and 11 days. He leaves his father, mother and three sisters. Services at the Yellow River church by Bro. Henry Wyoson. Interment in the adjacent cemetery.—Alma E. Hanawalt, Plymouth, Ind.

Young, Katherine Hershey, born in Kansas, Feb. 19, 1869, died May 18, 1922. She united with the Church of the Brethren when a girl and was a faithful member until death. Aug. 13, 1896, she married Bro. W. R. Young. Her sufferings during her illness were intense and sometimes almost beyond endurance, yet she bore it all bravely. She leaves her husband, two daughters, two sisters and one brother. Services at Walnut Street church by Eld. Otho Winger, assisted by Eld. L. D. Kenberry. Interment in Oak Lawn cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., June 24, 1922

No. 25

ANNUAL CONFERENCE NOTES

Reported by J. E. Miller

SATURDAY—Concluded

At eleven o'clock Bro. M. G. Brumbaugh, of Pennsylvania, gave the final address of the morning, on the subject, "Spiritual Forces in the Early Church." After song and prayer Bro. Brumbaugh was introduced. He saw fit to preface his address by a fitting prayer offered by himself.

The Treaty of Westphalia, of 1648, left the Catholics, Lutherans and Calvinists in control and allowed all to choose any of these three organizations as their church home. But all who refused to accept one of the three were to be subject to persecution and death. Following this period, many fled to other countries for life and safety. The eight who met for study and finally were baptized by trine immersion, and formed our organization, cast aside all tradition of the ages and took the Bible as their Guide. To them the Bible was God's Word. May we always hold to this and not delve into higher or lower criticism, constructive or destructive criticism, to mar our unity.

The first division in the church came in Europe, and was a result of the marriage question. One brother married outside of the church. We may not be interested in their particular phase of the question, but we are vitally concerned in the purity of the Christian home. At present every seventh marriage ends in divorce. May the Church of the Brethren always stand against this growing evil!

For twenty-nine years after the founding of the church our forefathers always read from Luke 14: 25-33, during the reception of applicants for baptism. But in 1737 a dispute arose between Martin Urner and a young minister by the name of George Adam Martin. Martin suggested Matt. 18 as more suitable, which Urner then read, and we have used that passage ever since. Our instructions to applicants for baptism are based on the word of Christ and are not a man-made creed. The Bible always held a big place in the early church.

In 1741 Count Zinzendorf, a Moravian, came to America. He called a conference, to which our people were invited. A third conference was held at Ollie, Pa., Feb. 11 and 12, 1742. At this conference a Moravian missionary brought three Indian converts. These converts were to be baptized, and there was a discussion as to who should baptize them, as the form of baptism would depend upon the administrator. George Adam Martin was a delegate from the Coventry church to this conference. The Moravian missionary baptized them by sprinkling. Martin considered this wrong, and when he went home he consulted with Martin Urner, and urged withdrawal from the Zinzendorf conferences, because they countenanced error. As a result our first Annual Meeting was held at the Coventry church, March 25, 1742. It was called to instruct the brethren in Bible doctrine.

The church, at that time, held the same ordinances she now holds. She has always been Christ-centered. She has always held to the Deity of Christ, and whenever a man questions that, brand him as not one of our number. You have no occasion to be troubled with these hair-splitting theological questions: Stand for Christ and him alone, and stand for him as the Savior of men, and not as a little better than other

men. Our young men need not be sitting on thin rails, waiting to decide on which side to slide. Our church was founded on the Bible as the Word of God, and on Jesus as the Redeemer of every sinner from his sin.

This was a most profitable hour, enjoyed by all. Especially was it well that our young people heard this plea for the old Gospel.

It was a special occasion, in some respects, when the chorus had its half hour of song, to which many listened with benefit. Winona has made many changes during the past three years, and these changes have been for the better. Dr. and Mrs. Sunday have been taking a leading part in making plans and defraying expenses. The Tabernacle was made possible through the constructive plans of Mr. Sunday, and his cash has entered into it. Being away, he sent a telegram of greeting and also sent his representative, Mr. Rapp, to deliver his greetings and state the needs of Winona. Following this, a gratifying offering was lifted. This sum will not be used to pay debts, but to improve and beautify the grounds.

Bro. H. C. Early delivered the evening discourse, on the subject of "The Gospel Ministry." Bro. John Heckman was chairman of the meeting, and in introducing the speaker said that twenty-one years ago Bro. Early served on the Standing Committee for the first time, and was at that time elected as a member of the Mission Board. He has since continued on that board uninterruptedly.

The Gospel ministry is of God. For that reason men should desire it. Once we thought that a man should not desire to be a minister, and should one show that he had such a desire, it was almost sure to defeat his ambition. Now we urge men to volunteer for the ministry on the call of God.

God has seen fit to deliver his message through the human voice. Those are mistaken who think that the printed page will displace the spoken message. Nothing equals the appeal made through the human voice. You have often felt moved to action under the spell of the human voice, where you could not have been moved through the printed page.

A man should have a definite conviction as to his call, for God *does* call men to the ministry. John was called directly by God, even from his mother's womb. Jesus called the Twelve directly. The Seventy were similarly called. Matthias was chosen by lot, whatever that may mean. The lot has in it the element of chance. In Acts 6, seven were chosen by the church. Definite qualifications were set before those who were to help to choose them. Paul himself says that the Lord had appeared unto him to appoint him to the work. This, too, was a direct call through the Spirit. Four of these six calls were made direct, while two of them were made by some action of the church. Many of our ministers had an early conviction that they were called to the ministry, but our method of election frequently caused them to keep themselves in the background.

In the ministry we have the moral and spiritual qualifications. Paul says the minister must be blameless, and that word carries a world of meaning. He must be of good, strong character. His children must be in

subjection. He must hold to the Word. Strength of character is needed. He needs his strength to endure hardship. Life is a mighty battle, and for that reason the minister must be a strong character.

Educational and intellectual qualifications are a part of the minister's qualifications. In 1917 we, for the first time, set up an educational qualification. Training enables a man to multiply himself. The minister needs training to qualify in the eyes of the public. The day is past when the untrained man can find a place in the ministry. He must be able to teach.

The minister is to feed, shepherd and lead the flock. He must withstand the enemy within and without. He prepares the food. He does not drive, but goes ahead. May our ministers become ideal examples! The flock is likewise to cooperate with the minister. The membership is to pray and agonize for the ministry. The minister carries a good name, and for that reason an accusation is not to be heard against him unless there are at least two witnesses. But this is on the supposition that the minister's character is right. The membership is to support the minister financially. This means, to find him a home, to provide him with food and clothing, and to make it possible for him to give himself wholly to the ministry of the Word.

SUNDAY

This was a great day. Were I a half dozen, instead of merely one, I might tell another story. The cool wind, early in the day, indicated that we might expect the clouds to scatter. Seven o'clock found many in the Tabernacle for worship and instruction. Bro. Swigart again led us to a closer walk with God, by showing how Enoch walked with God and what it means to walk with God. This period is an inspiration. May I suggest that our council meetings might be much improved if they were opened with a season of prayer and a devotional talk?

Sister Nelie Wampler spoke of her work among the mountaineers in Virginia. You should have heard her tell of the good, but simple homes, where honesty thrives in the midst of poverty. And what shall I say of the young people, brought into school and kept in school with but little home encouragement? Not many teachers would hold on to them and finally send them through high school, or one of our own academies. Naturally, these people are a little suspicious of those from the outside world—folks with whom they have had no association. They have lived in these isolated mountain regions for generations, and to them their stony, poor farms and their tumble-down homes are as dear as your home is to you.

At the Song Leaders' Conference Madam Ada Turner Kurtz spoke on the subject: "Does the World Need Gospel Music?" Yes, as long as the world needs water and food and air. Gospel music demands that there be an inspiration from God, and a pure channel through whom it is to come. When she went "over there" to sing for the soldiers, she was warned not to sing "Gospel Songs." She did not take to this idea, for to her Gospel music was what the soldiers needed. Men on the battle-field did not want "dead" Gospel stuff, but they did want "live" Gospel music. Lost and alone in a dark night at the front, she struck out and sang a few lines of "God will take care of you." A lone soldier greeted her, and that man was taken, not to the haunts of vice, but to his old home, his Sunday-school, his mother's knee. And often the soldiers, as she asked them, "Buddy, are you a Chris-

tian? Is your mother a Christian?" etc., begged for a song from home. This was her chance to sing a good Gospel song. But the world does not want our modern ragtime. To those who were about to "go west" she used to sing songs like "Jesus, Lover of My Soul." But they never asked for ragtime. You can sing without opening your mouth, if there is music in your soul. Your face, your whole person, will sing. The Brethren who use no crutches on which to lean when they sing have much in their favor. She related her experience in a large church in Philadelphia, with an expensive organ, an expensive organist, and an expensive orchestra. She suggested that they dismiss the whole outfit and make the people sing, or, rather teach them to sing. Gospel music is meant to uplift, not to entertain. Yes, she believes in instruments, but they must be consecrated instruments. Her entire address was illustrated with the songs she sang at the front, and the circumstances under which she sang them. Madam Kurtz receives a hundred dollars for a single lecture, but she came all the way from New York at her own expense to give this one address. The whole audience arose in a vote of appreciation of her masterful presentation.

At 9 came the great Sunday-school. I had thought possibly the crowds were not so large, but just as the people were gathering in the four places where the sessions were held, I wandered around and, behold, there were acres and acres of people. Adults met in the Tabernacle, where probably six thousand were assembled. Brethren E. B. Hoff and M. W. Emmert taught the adults. Teachers are always at a disadvantage when they try to teach a Sunday-school lesson to such a large class. Both speakers stuck to their text and did their usual good work.

The young people met at the Hillside and filled all the seats, and then some. Bro. C. H. Shamberger was in charge, but he kindly allowed Sister Nelie Wampler to do all the teaching. Juniors met in Westminster—the boys being taught by Perry Rohrer and the girls by Agnes Kesler. Bro. L. T. Shultz was in charge. Sister Edna Wolfe had charge of the Primaries, and the lesson story was told by Anna Hamer. The Primaries were too crowded to be comfortable.

Public worship in the Tabernacle filled the building, not only with people, but also with true devotion. The Tabernacle holds 8,000 people. Well, it was full on Sunday morning for the first time. And there were throngs outside that could not get in, and probably some who would not have gone in, even if there had been room. Strange, how even some good brethren and sisters absent themselves from Sunday-school and public worship at Conference. Have you ever seen this?

Bro. Charles D. Bonsack presided at the morning service. Bro. J. W. Lear delivered the first sermon—his subject being "Bible Teaching on Stewardship." His first question was, "What is stewardship?" Occasional gifts, even when large, do not prove the donors to be good stewards. Mere giving is not stewardship. Fundamentally stewardship is recognizing that God is Owner, Sovereign of all wealth and talent, etc. The early Christians recognized this principle, and not one of them said that the things which he had were his own. Ownership and possession are not synonymous. You still own the property which another stole from you, though you may not possess it. Stewardship recognizes God as the Owner of the things which you possess.

God created the heavens and the earth, and for that reason owns them. God owns the land which the farmer possesses, and the money which the banker possesses. That was why the land was not to be sold forever. How far back does the abstract to your property go? Does it go to God? Even we and our children belong to God. We must recognize the stewardship of life. During the war we learned that we were partners of the state. Did we discover that we were partners with God? We have always tacitly

assented to the law of God's sovereign ownership in general, but we have claimed ownership in particular.

We are to labor six days and rest the seventh. This means that the Christian steward will not retire from work as soon as he has enough for himself and his children. He works and makes money and lives, not for a living, but because he is a steward. He works with and for God.

The faithful Christian steward will save his possessions. He will teach his children how to make, save and spend money. And he will give. The platform appeal does not develop stewardship. We have competitive giving, because we are not stewards. There is some show to our giving. We should give liberally, willingly, systematically and proportionately, as the Lord has prospered.

Bro. C. C. Ellis delivered the second sermon, "Tithing as an Expression of Stewardship." He stated in opening that God's law of stewardship is the only logical answer to the radical socialism that is sweeping over the world. The law of the tithe is older and wider than the Jewish nation. All old nations recognized this law, and it was always the law of the tenth. Jesus lived under the watchful eyes of the Pharisees, and if he had not paid his tithe they would have objected. He did say: "This ye ought to have done," when he referred to the tithe. The Lord ordained that there should be collections for the saints, and regular sums for the ministry and the church. Augustine complained that Christians had been slack in their tithes to God, and for that reason the taxes to the state had increased. May famine, pestilence, and business depression be due to our failure to pay the tithe? We do not give the tithe as a gift, but pay it as a debt. Not to pay the tithe is to rob God. See Malachi. You can use God's money to do God's business, but you can not use God's money for your own pleasure and benefit. Our ministers are slack in advocating the tithe and some may be slack in practicing it.

Because the tithe belongs to God and is holy, it pays to tithe. Ask the man who has tried it. It is the universal testimony of rich and poor that it pays. But even if it should not pay, it is right because it is God's law. The sad part is that we have not, as a church, paid our tithe. Records show that we are paying about one-fifteenth of it. When the meeting closed, many asked themselves, "What am I going to do about it?"

At 1:30 the people again gathered, until the Tabernacle was nearly filled for the great Educational Meeting, which was to follow. On the platform were at least one hundred and fifty men and women, who are teachers or trustees, or in some great way connected with our educational institutions. While most of these were young and middle-aged, one could see the gray heads of some of the patriarchs in our educational development. Verily our schools are shaping our church and its work. May they always shape it Godward!

Bro. A. J. Brumbaugh, of Illinois, delivered an address on "Facing Facts." He referred to the materialistic age in which we live. We are not living in the age of the stage coach, but in the age of the radio. We must prepare accordingly. The high schools graduate their students at the average age of seventeen. These boys and girls are too young to be lost in a university community of 5,000 or 10,000 students, where the authorities can not and do not claim to look after their welfare, and where Christian religious teaching is not given, or is even prohibited. We can meet the condition, either by erecting a building by the side of the large university—which seems hardly feasible—or by fostering our own schools. Life decisions are largely made during the high school age. This suggests that we should, in some way, keep in touch with our boys and girls during this impressionable age. We must train our children to serve the communities from which they have come. To meet the standards, set by the authorities farther up, makes ours a difficult

problem. But if, as a people, we were to spend for our colleges as we do for our automobiles, all our colleges would be on a sound financial basis. We should insist on a training in our own schools that will ground our young people in the fundamentals of the Christian religion, in the fundamentals of our own church, that they may, to the best advantage, serve their Lord and day.

Bro. J. S. Noffsinger followed, speaking on "Higher Christian Culture." The work of the church is the work of training others to become efficient Christian workers by knowing the truth. This work begins in the home, with the mother as teacher and the father as priest. The Christian college must do much of this training. It finds its chief interest in the student, and tries to bring him into right relations to the truth. The college interprets life to the student and helps him to live the ideal life. Necessarily, the teachings of Jesus must form an integral part of a college training. We should educate our students to serve, to put themselves into their work, rather than to be served and to get something for themselves. This service is to be rendered wherever needed, and wherever wrong needs to be set right. We should learn that the college is the big servant of the church, ready to serve her at every turn. If the church and the colleges will cooperate in full confidence with each other, both will be benefited.

Bro. D. W. Kurtz presided and asked for a liberal offering for the Educational Board.

At 3 o'clock Bro. Frantz gave his last message, "The Meaning of the Book of Galatians." The weather being warm, and the audience having already been well fed, Bro. Frantz himself suggested that since the program was already too long, any who preferred to go out under the trees, were at liberty to do so. But at least 3,500 stayed by him, and again enjoyed his clear-cut message.

In the opening words of Galatians, Paul does not begin as in his other letters. He plunges immediately into the subject pressing on his mind. Some had tried to Judaize the Christians. Paul resented this as a heresy. The outline of the book is simple. Chapters 1 and 2 refute the charge that Paul is not an apostle. Chapters 3 and 4 present a defense of Paul's teaching. Chapters 5 and 6 give us a practical application of his teachings. Many were wonderfully interested in Bro. Frantz's paraphrase of this letter in his own unique style. Next he showed how the principles laid down by Paul were applicable to our problems today. Christ living in the believers is the message of Galatians.

In addition to the regular congregational singing and the work done by the large groups, special mention should be made of the music. It is not likely that we have a list of all those who contributed to this, but the quartet from Indiana, the male quartet from Elizabethtown College, Pa., Ladies' Glee Club and quartet, from Manchester College, and the Ladies' Glee Club from Mount Morris College, deserve special mention. Of course, the young people enjoyed hearing this music, but from all appearances there was full appreciation by the older brethren and sisters. Certainly, the special music by these young people made deep impressions upon the various audiences before which they appeared. On the other hand, there is no doubt that these meetings made just as lasting impressions upon these young people, who will look back upon the conferences of 1922 as one of the high-water marks in their religious experiences.

Madam Kurtz spoke on song interpretation. She said that the Bible is the greatest song book. You will have trouble with choirs as long as they are not converted to Christ. Singers may make money, but money will not make consecrated singers. You might as well have an unconverted minister as an unconverted chorister or singer. If you can't sing, you can "make a joyful noise unto the Lord." Singers should sing the words so that they can be understood. Not until she sang "Walking With Jesus" to a soldier

who had lost his limbs, did she know the meaning of the song. She had prepared for opera but the Lord seemed to lead her to hymns.

No thrill is equal to that of singing a soul into the Kingdom. Operatic singers know nothing of that joy. The old hymns are the best hymns because they are full of the Spirit. Before your teacher can tell you how to sing about Jesus, he must have Jesus in his heart. The touching story of the old colored woman of New York, who sang a sinful woman to her Savior, brought tears to many eyes. And when Mrs. Kurtz told how she sang for that same colored woman, as she passed into glory the next day, many a chorister saw a new field for his voice and song.

An Old-Time Meeting

Yes, I remember, as much as fifty years ago, when the Brethren used to call us into the meetinghouse by singing at early candlelight. And so, when at the old folks' service, on Sunday evening, Eld. Lewis W. Teeter "raised the tune," while many were visiting and others joined in the song, it seemed very natural. He knew how we used to conduct the service throughout. We used to line hymns partly because many could not read, and partly because books were few. When Bro. Teeter lined "Rock of Ages," and the congregation joined in the song, it was in the real spirit of worship.

Bro. Sharp, aged eighty-six, told us how to arrive at a happy old age. Some who were present, had been his students and knew something of his power as teacher as well as preacher. His sermon abounded in sound advice. He showed how taking heed to the little things of life, and caring for one's being, necessarily leads to an old age that must be happy. The sermon was simple in outline, and logical in its conclusions. Peace of soul comes to him who commits his ways unto the Lord and rests in him. That makes a happy old age.

The second sermon of the Old-Time Meeting was delivered by Bro. Otho Winger. He spoke of the Church of Jesus Christ. Even in the days of Jesus and the apostles there was a difference of opinion as to the Person of Christ. The church is represented as a building, a body and a bride. Jesus Christ is the Foundation on which the church is built. The gates of hell are ever trying to overthrow the church. There is a wide difference between the church and the world. Our baptismal confession is fundamental and is better than any creed. We have lived our principles well, but we have not always gone out to spread these principles as we might have done. Possibly our church body is not organized as efficiently as it might be. We must use the one-talent men and women. The church is a bride and should be pure and beautiful. She must help her membership to a pure life, for Jesus is coming again to claim his bride. Whatever we may think of it, Jesus is going to have a people when he comes again.

A German solo by an aged sister followed the sermon. The usual announcements were made. Two illustrated lectures had been announced to follow this evening service at 8:20. You may know Sunday was a busy day. And it was a good day too. Bro. J. H. Moore closed the services.

MONDAY

The day started well, as for fair weather and a high spiritual tone. Worship at 7 o'clock was well attended. Bro. A. C. Wieand, of Illinois, told us how to do home mission work in the home community. He was practical and told of his experience in a mission school while a student in McPherson College. There he learned the value of the survey. That school grew. When he went back to his home community, they surveyed the situation, started a new school and both it and the regular school grew. The secret of effective work is to set every member to work at a certain task. To do this, get the people to pray; then set up the machinery and do personal work.

It is 8:00 and I am bewildered. It's the same old problem—many places to go to—places I want to go to—but how can I do it? The Volunteers are in session in the Tabernacle; the women in the Auditorium; the college financial men at the Hillside; the MESSENGER agents are taking a trip through the Publishing House via lantern slides; the delegates are thronging the Committee of Credentials, and the Standing Committee wrestles at the Inn Chapel. I've just made the rounds of all these (except the last named) and the groups are well represented and are being helped. Ask your folks when they arrive at home to tell you what they saw and got out of the meeting.

Bro. George C. Griffith, of Pennsylvania, presided at the Volunteer program. The general theme was "Brethren United in Service." The speakers were Bro. W. H. Beahm, of Virginia, and Bro. Clarence Gnagey, of Illinois. This was a program by the young volunteers, but had you not seen those who spoke, you would have thought the old Brethren were speaking, for their addresses were just like what the fathers always told us. Loyal, consecrated service was the main thought. No, you need not fear for the future church so long as the young brethren and sisters continue in their training, engaging in prayer and study and work. Bro. Stover, dean of our foreign mission work, being present, was called upon for a short message. Like those who preceded him, he threw himself into his message—personal work—whether in this or in any other land.

A Manchester College mixed quartet rendered several selections. Bro. Dorsey Sese, of Pennsylvania, directed the large congregation in an impressive prayer service at the close, asking all to bow their heads and pray for the several causes as he named them. Thus all were united in silent prayer for one cause at the same moment. The Volunteers are the hope of the mission work of the church. Are you encouraging them?

Religious Education

At 9:30 the Sunday School Board took charge and directed the session on Religious Education. At the opening, Bro. Ober, the chairman, read a telegram, announcing the death of Bro. J. B. Brumbaugh, of Huntingdon, Pa. Bro. Brumbaugh was long a familiar character at Conference. Some years ago he was office editor of the MESSENGER, and at another time one of our editors of Sunday-school literature. A telegram of sympathy was sent to Sister Brumbaugh.

Bro. C. C. Klnly, of Indiana, spoke on "Growth of Religious Education in the Last Decade." He referred to the familiar statistics, which tell us that the Jew gives 325 hours' religious instruction to his children, the Catholic 200 hours and the Protestant only 26 hours. He spoke of the development of the Daily Vacation Bible School and of the Week Day Church School. He mentioned the declining spiritual conditions that make imperative the need of more and better religious education. Courses of study, pamphlets, books, conferences and conventions are making the term "religious" a common expression.

Bro. Minor C. Miller, of Virginia, pictured to us "The New Day in Religious Education." But first he traced the history of the Sunday-school in Europe and in America. He insisted on better grading, better lesson material and more efficient training. We have failed to reach the people because we have not given sufficient time to the work. We have failed because we have been trying to do the work with teachers who are inefficient and with supervisors who have failed to supervise. Again we have failed because we have been slack in providing the proper financial support. We give almost nothing for religious education. He suggested, as a remedy, an improvement of our Sunday-schools, a development of Week-Day and Vacation Schools of Religion, an improvement of the curriculum and the development of a system of training schools.

Bro. H. K. Ober discussed some of the fundamental factors in religious education. He suggested that we begin to call it Christian education, because we must not drop Christ out of our religious teaching. He deplored the fact that some of our high school teachers glory in destroying the faith of their students. We must keep in mind the child as a developing and changing personality. The Bible must be given first place in our teaching. And we must not forget the place of the church. She must ever be exalted as the chief organization in furthering Christian education.

Secretary Flory was called upon to say a few things. Of course he told us a few stories to begin with. He told of the increase in our Sunday-school enrollment and in the number of schools. We now have nearly 140,000 on our Sunday-school roll. Six State Districts failed to report through their District Secretaries. Did you hear him read your District among the delinquents?

Missionary Convocation

The Standing Committee is making its first public appearance. It is 1:30 and the hour is here for the Missionary Convocation. There will be no trouble concerning the seating on the platform, for it will accommodate 1,000 people, and the rest of the Tabernacle will seat 7,000 more. It is almost filled now. The platform chorus is singing a special selection, composed by Sister Marguerite Bixler Garrett, in honor of the missionaries. The song is entitled "Sweetened by the Cross." Bro. H. C. Early presided, Bro. J. W. Lear led in the opening prayer, and Bro. C. L. Rowland led in song. Each knew what to do and did it.

Bro. I. S. Long, on furlough from India, was introduced and spoke on "Jesus Christ and the Changing World." He spoke of the unrest and racial hatred that exists everywhere, of the bitter struggles, on the part of black peoples, against the white races. The people of India call themselves the slaves of England. The old faiths are dying, as a result of their inefficiency and the leavening influences of Christianity. At the same time these pagan religions are making desperate efforts to assert and propagate themselves. Unless the church of Christ will step in and supply the need, as these pagan religions give way, agnosticism must result in pagan lands. The Moslem failed in his attempted holy war. This means that Allah has failed him, as he sees it. The women of pagan lands have been awakened and begin to feel their power and realize their oppression.

In these conditions Jesus Christ is the world's only hope. He alone came from heaven, as the Son of God, to save lost men, and the pagan peoples are beginning to realize this. Many Hindoos are secretly followers of Christ. But the fear of breaking caste holds them back from open confession. India has demonstrated this, time and again. The missionary could baptize many more, had he the means and men for taking care of them. A recent missionary conference told of the great and open door in the Congo region. Mass movements are bringing in thousands and holding other thousands on the waiting list. We must arouse, if for no other reason than that of self-preservation. An angry, oppressed heathen world must be won for Christ, lest it swallow an inactive and disobedient church.

The second speaker was Bro. J. J. Yoder, who last year made a tour of the mission fields. His subject was "Christ and the Nations." Jesus said: "Go ye, therefore, and make disciples of all nations." Jesus had in mind making disciples of vast groups—nations. His command is to go and make disciples. The missionary labors to convert individuals that they may be saved through Jesus Christ. He aims to build churches, change ideals and establish Christian states.

Nations can no longer be national alone. Conditions force them to become international. This calls for a restatement of our relation to other nations. World problems must be settled on the basis of the teachings of Jesus. America and Europe must reckon with

China and Japan, even when they settle their own problems. They must do this both for themselves and for the nations of the Far East. Unless the principles of the Gospel mould, direct and vivify the nations, there is no hope for the future.

People become what their gods are and what their religious ideals make them. China has had its face towards its dead ancestors for ages, and she lives in the dead past. Christianity looks to the Risen Christ and lives in the anticipation of a great future. What the speaker had seen of the Christian religion in pagan lands, assured him that the Gospel of Jesus Christ is the Supreme Remedy. The marked difference between the Christian in pagan lands and the pagan can be accounted for on no other ground than the power of Jesus to transform life. Unless we send our young men and women to pagan nations with the Gospel, the time may come when we will have to send them with the sword.

God has done wonders with our small offerings to the foreign field. But look at those who made the supreme sacrifice in China—Frank Heckman and Anna Blough—and in India—Charles Brubaker and Mannie Quinter—and in Africa—J. H. B. Williams! From their sacrifice you can readily determine what your part will be in sending the Gospel to other lands.

Bro. Bonsack, Secretary of the General Mission Board, made the statement that led up to the offering. There was no effort to stir the feelings, but a simple statement of the needs, and a suggestion that we do as well for the Lord's work as we do for ourselves. He introduced the outgoing missionaries.

Bro. M. C. Swigart offered the prayer, dedicating the missionaries and the offering, which had been brought forward by the band of ushers, each holding his offering while the prayer was being offered. Then the gold star was placed for Sister Blough, who went to Jesus from China May 9 of the present year. Following this, the blue crosses were placed on the service flag for the outgoing missionaries. The benediction followed and the great Convocation was over. What was your part in the training and encouraging of these new missionaries and what will you do for their further encouragement and support? And what part had you in the Conference offering?

These are the approved missionaries and their respective field: China: Ada V. Dunning, Elizabeth Baker (registered nurse), E. L. Ikenberry and wife. India: Ira Moomaw and wife, Mae Wolfe (registered nurse). Africa: A. D. Helser, Stover Kulp and wife, Floyd Irvin and wife, Lola Bechtol (registered nurse).

Sacred Cantata

The Monday evening service was given to the rendition of Lerman's sacred cantata, "Jehovah," but extra numbers were interspersed, all harmonizing, and leading the audience in a spiritual service. The whole program was furnished by the Choral Society of Manchester College. God has ordained that we shall worship him through song. Certainly the teachers who trained this choral society know how to put the spirit of worship into the students as they sing. Whether soloists, groups, or the entire chorus sang, always the great, eternal, immutable, ever-present, all-knowing, wise, holy, just and merciful Jehovah was exalted and the audience could be only in a reverent mood. Manchester made a big contribution to the music of the convention by furnishing this wonderful cantata. It is not for me to say just what others thought and felt during this program, for it was an unusual feature at Conference. Only twice before have we had something of this nature. Because of this, I will leave it to each to render his own judgment. Personally I shall always feel grateful to those who lifted me up into heavenly places, as we sat together in the Tabernacle, and were helped to think of our Holy God.

TUESDAY

The sky was overcast with clouds and a few drops of rain fell, but that was when many were still asleep.

The weather was cool. Only the Committee of Arrangements seemed to think it was warm, as, in shirt-sleeves, they built a temporary platform and arranged the tables and special chairs for the Standing Committee, which marched to the platform a few minutes before eight, so that the session opened on time. The first song was "In the Cross of Christ I Glory," and if the congregation felt it, as it sang the words, we are sure to have a glorious meeting. Retiring Moderator Winger took charge and called on a veteran of the cross, Bro. L. W. Teeter, to lead in devotions, which he did most acceptably. The new officers were introduced and took charge. Moderator Taylor made a very few, but appropriate remarks, and called on Reading Clerk Yoder to read the customary scripture from Acts. The rules were read and explained. We were on the way to business.

The Reading Clerk announced the following committees, which were approved by the Conference: Credentials: S. H. Hertzler, Geo. Manon, C. L. Wilkins, T. T. Myers, D. C. Naff; Resolutions: H. K. Ober, J. W. Lear, T. T. Myers; Greetings: H. J. Harnly, I. S. Long, W. B. Stover.

Next came the committees to the churches—four in number. My first Conference was at Lanark, Ill., in 1881. I give the date, as I may refer to my first Conference experience from time to time. At that Conference there were seventeen committees to the churches. Verily we have made some change in appointing church committees.

The first business was a paper asking for a change in the trusteeship of our church trustees, because the present trustees were appointed before our legal name became "Church of the Brethren." The change was granted.

Next came a call from the Peace Committee to send representatives to a Peace Conference of nonresisting churches, to be held at Bluffton, Ohio. The Conference appointed the Peace Committee to represent us.

It was now 9:15 and the Conference took up Unfinished Business. First came the Church Manual report. The committee was not ready to report, because of a vacancy. Bro. Galen B. Royer also tendered his resignation on this committee. Two new members were appointed, namely, J. J. Yoder, Edward Frantz.

9:30. The Revision of Church Boards now became the question. It was the general impression that this question would require some time because radical changes were suggested. The Publishing House interests seemed to be a bone of contention, as the report had suggested that, because of legal difficulties, the Conference nominate the Board of Publication, and the Mission Board confirm them to complete the legality. One speech was made against this proposal and one in favor, and the Committee read the essential part of their legal advice. Next Bro. J. H. Moore took the floor, but soon the rain beat upon the Tabernacle, so we sang "Showers of Blessing" until the rain ceased, when Bro. Moore again proceeded. Speeches pro and con followed, discussing various phases of the report. It was surprising how many of our brethren ventured opinions on legal questions involved.

10:45. We have been discussing the same problem, but the discussion has drifted to whether we want fewer Boards and Committees. Having so many activities, it might be unwise to place the church's work into the hands of four Boards, as suggested. To reduce or not to reduce that is the question. The longer the discussion advanced, the greater the differences that cropped out. A motion was made and seconded to adopt the report. Discussion on the motion continued until the time for closing, at 11:30, without arriving at any conclusion. Bro. F. F. Holsopple closed in a fitting prayer.

2:00. The afternoon session found the Tabernacle two-thirds full, but not as full as in the morning session. Bro. M. Clyde Horst conducted devotional

services. Again the problem was what to do with the report on reduction of Committees and Boards. A few spoke briefly, with the final result that the report was lost. This means that we continue with Boards and Committees as they were constituted. It was apparent to all that the Conference could not wisely have done otherwise. If we can not be fairly well agreed it is better to work the plans that have been getting results.

2:20. Section 9, of Article 3 of the dress decision of 1911 had been studied by a committee, whose report was now taken up. Questions were asked, explanations given and a number of short speeches delivered. Some of these speeches were rather spirited, while others were very mild. As the discussion progressed, at 3:30 the previous question was moved. When the vote was put, the main question was lost. This leaves us where we were before this committee was appointed.

3:35. The question of affiliating with the American Legion is under consideration. The committee to whom this had been assigned, had recommended that our members should not affiliate with the American Legion or kindred ex-service organizations. As soon as the report was read, and an explanation offered, a motion was entertained to pass the report. The motion was carried after a short discussion.

3:50. The Clerk read No. 5 of Unfinished Business—"Licensing Preachers." There were three sections to this report, which the delegates decided to consider section by section. The first section dealt with the annual licensing of brethren for the ministry, and finally their installation to the office. After a discussion of half an hour, a substitute motion was lost, immediately after which section 1 was adopted with the change of one word. This means that we license our ministers, when they first enter the ministry. Should they fail to give themselves to the ministry, they may discontinue by refusing to accept the annual license. Until a minister is installed, he will not do more than preach.

4:35. Section 2 was taken up and a motion made to adopt it. This recommended that sisters also might be licensed to preach—first annually and later permanently. We have had some sisters in the ministry, but not generally. The Scriptural authority for putting a sister into the ministry was called for. Before this was given, the time had come for adjournment. Announcements followed—some necessary and some, perhaps, not. Bro. W. S. Long was called upon to lead in the closing prayer. Just then the delegates made and carried a motion to have a night session from seven to nine.

Appointments made and approved: Mission Board, Chas. D. Bonsack; Sunday School Board, H. K. Ober; Educational Board, J. W. Lear; Christian Workers' Board, Eva Lichty Whisler; Ministerial Board, S. J. Miller; Temperance and Purity, S. A. Blessing, J. Carson Miller; Peace Committee, W. J. Swigart; Dress Reform, E. M. Studebaker, Lydia E. Taylor; Homeless Committee, P. S. Thomas; Tract Committee, Edgar Rothrock; Music Committee, Cora Stahly; Program Committee, L. W. Shultz; Auditing Committee, E. M. Butterbaugh; Annual Meeting Treasurer, E. J. Stauffer; Railway Agent, S. B. Miller.

7:00. The Moderator is prompt in opening and closing at the set time. After a song Bro. Geo. Bashore led us to the throne of grace. The question of sisters preaching was continued. Rom. 16:1 was given as a case of a deaconess, according to the Greek and the Revised Version. Other scriptures were offered that might suggest that women were church officials, but not all agreed as to the interpretation of these passages. The final vote adopted provided for licensing sisters to preach. The vote stood 389 for and 149 against.

7:40. The report on Church Hospital was taken up. The committee recommended a five-year campaign of education, that a committee be given the privilege of receiving funds, to advise members about to become nurses or physicians, that we erect a hos-

pital when it seems advisable and that we encourage the development of Bethany Sanatorium and Hospital. A lively discussion followed. Two physicians spoke, a nurse told her story, and others made their plea. With a slight amendment the Committee's recommendations were adopted at 8:50. Bro. J. M. Pittenger was called upon to dismiss us with prayer.

WEDNESDAY

This is a delightful morning. The night's rest has refreshed all. Rev. John H. Voris, representing the Near East Relief, spoke to a waiting and attentive people in the Tabernacle at 7:30. It was just a little early in the morning, but at least 2,000 heard his thrilling story of the appalling conditions. It was evident that the audience was fully in sympathy with the relief work, done in the Near East, and that the church will continue to assist in feeding the hungry, clothing the naked and in nursing the sick. Those people need help.

8:30. At this time the Standing Committee took seats on the platform. Bro. J. S. Flory offered prayer. After a few preliminary announcements from Standing Committee, the Church Hospital Committee was announced and confirmed. Committee: Homer F. Sanger, D. H. Zigler, Dr. E. F. Sappington, A. P. Snader, Dr. Shafer.

8:45. The New Plan for Standing Committee—the last item of unfinished business—was now made the order of business. This plan was revolutionary in part. Once our Standing Committee was made up of the elders present on the Conference grounds. Our present manner of electing Standing Committee has been a development of years. The plan proposed recommended changes in our basis of representation, the selection of the Moderator, and the payment of expenses of members of Standing Committee. For one and three-quarters of an hour the Conference wrestled with this problem without getting anywhere. There were many questions and speeches, many motions and seconds, none of which were entertained until 10:15, when a motion was carried, recommitting the entire paper.

10:15. Began first new business. The Educational Board asked that it be relieved from maintaining a correspondence course for ministers, because our colleges can do this work better. This was granted without discussion.

10:19. A second paper from the Educational Board asked that a committee be appointed, to investigate carefully the question of transferring Bethany Bible School to the Church of the Brethren. After some discussion, pro and con, the previous question was moved, which put on its passage a motion to pass the paper. The motion was carried and Brethren H. K. Ober, John H. Hoover, I. M. Reiff, W. S. Long and J. S. Alldredge were appointed to investigate the matter.

10:50. Northern California asked that returned queries be accompanied with a full explanation for returning it, to those who sent it. The answer of Standing Committee, that the delegate should carry back the explanation, was adopted.

10:54. Now were read five calls for the Conference of 1923. Where do we go next? was the thought in every mind. The Standing Committee suggested Calgary as the place of the next Conference. There being some objections, an explanation was given, stating why Calgary was suggested, but adjournment at 11:30 left the question unsettled.

Bro. I. S. Long was asked to lead in prayer. Then we were off for lunch.

1:50. Sister Stahly had been conducting an uplifting song service when the Moderator asked Bro. Jacob Eby to conduct the devotional service. At once the location of the Conference was taken up. Northern California gave reasons why she was entitled to the Conference, and stated just how they would care for us. Several from Standing Committee stated that they believed they were led by the Spirit to favor Cal-

gary. The delegates were then asked to vote, and an overwhelming majority voted for Calgary for the Conference of 1923.

2:20. A query from Northern Illinois, concerning theatrical plays in our schools, was answered as follows: "This Standing Committee disapproves of all plays and performances which have a tendency to lead our people away from the Gospel." This was accepted without discussion.

2:24. Northern Indiana asked for a classified committee of seven to revise the Hymnal. The answer was favorable and the committee was appointed, consisting of J. H. Moore, E. B. Hoff, J. S. Flory, Cora Wise, Edyth Hillery Hay, E. M. Studebaker, F. G. Muir, with instruction to cooperate with the Music Committee.

2:30. Southern Indiana had two queries concerning the right of forbidding members to partake of the communion. Standing Committee recommended that the matter of attendance at communion be placed in the hands of a committee. The answer was passed and a committee, consisting of Brethren A. C. Wieand, I. B. Book and J. W. Lear, was approved.

2:36. The next query was of a similar nature, and so was referred to the same committee.

And now I must make a confession. I have been writing these notes with a Noiseless Typewriter, just as the work progresses. But the Conference is moving so rapidly that I have drafted the services of Bro. G. A. Snider, to assist me with notes.

2:39. Two queries from Eastern Maryland dealt with brethren and ministers engaged in selling promotion stocks—oil stocks and other stocks. Standing Committee suggested to return the first and that the local church handle the second. It was stated that 87 per cent of the promotion stocks on sale are absolutely worthless.

The first query was returned. Yes, there was considerable discussion, all protesting against any of our brethren handling questionable securities. It was stated that some ministers have used their holy office dishonorably, to win an influence in a new community, in order to assist them in stock transactions. It was decided to handle all such cases in the local church, which may call upon the elders of the District for assistance.

3:24. Eastern Maryland and Southern Ohio had each a query, asking that Conference attempt to prevail upon the Clergy Bureaus of the railroads to be more favorable in granting Clergy Rates to our ministers. A few spoke on the question and then the recommendation of the Standing Committee was accepted. Brethren P. S. Miller, G. A. Snider and Dr. S. B. Miller were appointed as a committee for that work.

3:35. Eastern and Western Pennsylvania both asked that the Resolutions, to be acted upon by Conference, be placed in the hands of the delegates in sufficient time, before being acted upon, so that they may be studied. Again there was considerable discussion. The conclusion was that we should not change our general policy as to resolutions, but that in the statement of doctrine, policy, etc., we should be confined to such doctrines and policies as were considered by the Conference.

4:00. Middle Pennsylvania was now reached. She presented four queries, the largest number brought from any one District. The first query asked Conference to define clearly the duties and privileges of permanent Boards and Committees. The delegates voted to return the paper after a short discussion.

4:10. The second query asked whether any Board or Committee had a right to publish any doctrinal statement as the position of the church, when the church had not defined herself on the doctrine involved. It was answered that they do not have this right.

4:13. The third query asked for permission to use the individual communion cup, if it can be done in

love and harmony. Standing Committee had answered: "Respectfully returned," giving as one reason the fact that Conference had never forbidden the use of the individual cup. After a few speeches the Moderator stated the motion and the delegates accepted the answer of Standing Committee. This means that congregations may use the individual cup.

4:25. The fourth query asked that the "Brethren's Card" be endorsed by Conference, and that in the future all statements made by any Board or Committee, appointed by Conference, shall be in harmony with these doctrinal statements, and that the approval of the Tract Examining Committee be secured before publishing the same. Standing Committee had recommended a special committee to report next year. It was apparent that this query was about to arouse some interest, for at once it was hinted that such a course might lead to a formal creed—a thing of which we have always steered clear. Others asked that we have a statement of our faith, so that we may use the card with others, but not to set it up as a creed. A substitute motion referring desired changes in the Card to the attention of the Tract Examining Committee for a Revised Card, was unanimously passed.

4:55. Decided to hold a night session and to dispense with the reading of the long reports, thus completing the remaining business. The session was adjourned at 5:05 with a prayer by Bro. J. J. John.

7:00. When the session opened, Bro. J. Edson Ulery offered prayer. A query from Southeastern Pennsylvania, New Jersey and Eastern New York asked for an "Every Member Bible Study Plan." Without discussion, this was referred to the Sunday School Board.

7:10. The second query from Western Pennsylvania asked whether the tract, "The Social Message of Christianity," states the position of the Church of the Brethren. Without discussion, the following answer by Standing Committee was passed: "This tract has not been authorized nor has it been endorsed by the Conference."

7:15. The third query from Western Pennsylvania asked for the appointment of a committee to investigate the doctrinal position and doctrinal teaching of each of our schools and colleges. The delegate explained the reason and purpose of the query. Speeches followed mostly against the query. Naturally the school men rose first, as they were especially concerned. Some spoke in favor of referring the question to the Educational Board. The vote of the delegates was to "respectfully return." Thus ended the list of queries. The remaining Districts were called, but there were no queries.

8:55. Here followed a consideration of the reports of the several Boards and Committees. This proved to be merely a formal adoption of the reports as rendered. It is unfortunate that the consideration of these reports comes so late in the Conference and that so little time is given to them. Really these reports are a summary of what the Boards and Committees are doing, and should prove most helpful in informing all of what the church is doing through its representatives. Occasionally a report contains a recommendation, but unless the recommendation comes in the form of a query, it is apt to be lost. This very thing caused some delay in adopting two reports. The reports have all been adopted.

8:50. Letters of greeting were read and ordered sent to the missionaries and native Christians in foreign lands. Letters were also read from the foreign fields.

9:00. The Resolutions followed. The committee had prepared a fine set of resolutions. There was some discussion on one or two points, after which the resolutions were adopted.

9:20. Secretary Bonsack presented the names of the new missionaries, all of whom were confirmed

(Continued on Page 396)

CONTRIBUTORS' FORUM

The Preacher

He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great light;
That gazing up the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says: "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp!"
The weary hands will then be seen,
Clasped in those pierced ones—naught between.

—Selected.

The Viewpoint

BY J. H. MOORE

THERE are generally two ways of viewing things—sometimes even more. It is hardly expected that, when a man has a good viewpoint, he should exchange with some one who chances to occupy a less desirable one. Then, too, we may not be expected to look at a given point as it is viewed by the man who has learned to take his observations from a different angle.

Men, of course, see things differently. They have always been doing this. To have them exchange places would be almost like performing a miracle. Under most circumstances it is well nigh impossible. When a man knows his viewpoint to be correct, he can not, with any degree of consistency, consent to leave it, merely for the sake of seeing how it looks from the other end, nor do we find thinking men undertaking anything of the sort. Such a course is repulsive to the person who searches out his ground with care.

However, if convinced that he is wrong, a man may, and should, exchange his untenable viewpoint for something that is higher and better. A course of this sort is not only wise, and safe, but it is to be commended, and even urged. But to ask him to change his mental poise sufficiently to view things as others view them, or to put himself in the other fellow's place, may be asking a psychological impossibility. Mentally speaking, no man can take the place of another and do justice to his viewpoint, or to his way of looking at a question, or a specific proposition. All that can be done is for each person to set forth his view clearly, or to paint his own picture, and then compare notes.

As regards the New Testament, no one is asked to take the place of another in searching for the truth. There are simply two ways set forth—one right and the other wrong. One is on the side of God and the other is against him. The one leads to life and the other leads to death. One means pardon and life eternal, while the other carries with it condemnation.

I talk with a friend. We differ. We can not see things alike. We are both honest, but we differ. He looks at the question in hand from one viewpoint, while I look at it from another. It is unreasonable for us to attempt to exchange viewpoints. It is a thing we can not do. One or the other is mistaken. There might be such a thing as both of us being in the wrong. All there is left for us is, to be considerate with each other, while laboring for the oneness that should characterize all searchers after the truth.

But getting down to tangible facts. The New Testament teaching is positive, and often quite explicit. The aim of each writer, influenced by the

Spirit, was to say things so they could be understood, nor did they contemplate that a statement would be understood in two or more different ways. This being true—and it surely is—there is no such thing as a statement being understood in two different ways, and both ways being right. So it pays to take time to search for the thought that a sacred writer had in view when penning his words.

On the evening of the feast in the upper room, Jesus and Peter viewed feet-washing from different angles. Jesus looked at the service one way, while Peter took a different view. Both could not be right. Jesus, of course, was right, and the only thing left for Peter was to undergo a change of mind, come over to the side of Jesus, and look at the new rite, as Jesus was trying to impress it upon the mind of each one present.

Some of the earnest people, during the time of the apostles, entertained different views regarding circumcision as a New Testament institution. Each side grew eloquent in defending its claims. They viewed the institution from separate angles. It was useless to ask them to exchange viewpoints and then have charity enough for each other to permit everything to move along smoothly. A principle was involved, and both sides could not be right. It simply had to be settled, and when they all once got together around the council table, they experienced little difficulty in getting the right view of the real situation. Those who had been mistaken had to change their way of looking at circumcision, as an institution, or else remain in error.

In principle this is true regarding everything taught in the New Testament, and if we will take our time to look at each point in hand, it may be found possible for each honest man and woman to reach a good, workable conclusion. It took our people a number of years to work out perfect harmony regarding the best method of observing the New Testament rite of feet-washing. We got together around the council table and stayed on the task until there was but one viewpoint left. We had a like experience with the Lord's supper, and a few other institutions. It was realized that when it came to a specific New Testament institution, men, however honest, could not hold radically different views and yet all be right. They might and should have charity for each other while still searching for the truth, but to assume that all are correct is to take a position that is not only unreasonable, but is absolutely erroneous.

For centuries the Christian world has been divided regarding the mode and form of baptism taught in the New Testament. Many hold to sprinkling, some to pouring, others to single backward immersion and millions to the threefold immersion. They simply look at baptism from different viewpoints. That is, when it comes to the mode or the form, they see things differently. No amount of charity can make all these different forms right. With all due consideration, for the views of others, both truth and reason indicate that there is just one form of baptism taught in the New Testament. This being logical, as well as true, it follows that all other forms or modes are unscriptural. There is no logical way of avoiding this conclusion.

Having assumed this much, and it is a proposition that stands four square, the only safe thing for any man to do is to search until the correct form is clearly singled out and adopted. To admit, or to assume, that each of the four forms of baptism is right, and will answer the intended purpose of Gospel baptism, is to assume that the New Testament writers did not know enough about the use of the Greek language to enable them to make a statement sufficiently clear to be understood. That these writers, when speaking of baptism, had but the one mode in mind, can not be otherwise than self-evident. To find that mode, or that form, should be the aim of every truth-seeking man and woman in the world. To brush the great question aside, and to treat it indifferently, simply because we view it from different angles, is to do injustice to the New Testament teachings. It is the truth, regarding a given point, that

every man should have. Charity has its place in the Christian life, but when it comes to settling what is truth, and what is not truth, it cuts no figure whatever. It is the truth that makes man free, and the securing of it is worth the effort of every man and woman.

And thus we might pass from one principle to another, from one institution to another. It is the truth, and the truth alone that will stand all tests.

Sebring, Fla.

The "Down-Town Problem" of the Church

BY W. J. HAMILTON

"There seems to be a direct connection between the size of cities and the success or failure of Protestant churches. Churches in the heart of the city are almost invariably confronted with acute problems, when the city's population reaches 200,000."—World Survey.

THE church militant needs a common foe for the sake of its own virility and breadth of vision. It has such a foe in the modern American city.

The city is a great home-missionary opportunity, and the fact that one lives in the country—the village, the town, or in the suburbs—does not lessen responsibility, either individually or collectively.

The reserve forces, wheresoever they are, of every denomination, must be directed against the city attack, for where the church is weakest, both problem and opportunity are greatest.

Some one has said: "The white man's burden of the suburbs is to minister to the need which he has left behind and which his business has helped to create. He needs to recognize that where the fields are the whitest, the laborers are fewest; that where children swarm in the streets, where alien races jostle each other—Latin, Celt, Slavic, Semitic—there are few churches to receive them."

Surely every man has some moral responsibility for the place where his business life is spent, and faithfulness to his family circle, the suburban church where he lives, or even to "foreign missions," can not absolve him from this.

It is doubtlessly true that the Protestant church has made its communicants prosperous, but this fact, in a time of social unrest, is a barrier to its progress in reaching the unchurched, many of whom hate the prosperous.

The task of a church, in a "down-town" city community, is to minister to the need that it finds. For example, pastors and church missionaries find much opportunity for a ministry of love and mercy that in no way is reflected either in the attendance at church services or by church statistics.

The city missionary must root up the weeds of false teaching, dig out rocks of ignorance and prejudice, break up the fallow ground, and be glad if it is given to her to drop a seed of Divine Truth here and there—oftentimes not seeing the harvest which will be gathered in days to come and by other institutions.

There are many communities that must feel the divine compassion before they can respond to the story of the divine love. Perhaps the appeal of the needy child is strongest and can be answered the most readily. While the mother is at work, the children are taken into the church nursery. There is no kindergarten in the neighborhood, so the church is opened. There being no place for the children to play, the church grounds are turned into a playground. Boys and girls who need helpful occupation are taught through the "craft" department of the Daily Vacation Church School.

The foreign problem is a city problem and, in a large measure, the city problem is a foreign problem because of the very large proportion of foreigners that remain permanently in our great cities.

This overwhelming foreign invasion, and the segregation of foreigners, have thrown public institutions into confusion. It has driven out homes, but overcrowded public schools. Business houses and banks have often sought other locations, and churches have been put to confusion, if they have not become extinct,

because the "melting pot" has become so full that it has boiled over.

That these aliens should be both Christianized and Americanized, there is no question. But there are serious barriers in the way of accomplishing such a task, one of which is the barrier of tongues.

There are Christian workers who speak a dozen different languages, but there are fifty other languages in the city which they can not speak. And how can you communicate with one who has ears to hear, but who can not understand?

Many workers also find that it is one thing to learn a language for business intercourse, and quite another to master it sufficiently to appeal to the heart.

Since the missionary can not learn all the foreign languages, the next best thing is to teach all these people to speak the English language. Many of them are eager to learn our language, as well as our ways, so the first step in foreign assimilation is instruction in English. Many churches and missions are now conducting English classes, and in some of them religious instruction is also given.

The city mission organizations that have seriously attempted to win the foreigners have been convinced of their accessibility, but the unfortunate tendency of our American churches has been their neglect of foreign peoples, and the slowness to recognize the need of permanent and adequate church establishment among those who speak an unknown tongue.

But whether it is a "foreign" or an American "down-town problem," the imperative need is for Christian forces to be recruited, and funds provided, from uptown and out-of-town churches, and sent into these down-town districts, and among alien peoples.

And the secret of success in these down-town districts will be in the massing of our forces where the fight of sin against righteousness is the hottest.

The church should win the man on the street, the man in the shop, the man and the woman at the counter, the woman in the social circle and in the home. Then they should be inspired with the thought that they are his coworkers.

To reach these various classes, different types of service and services will have to be employed. As for services, open air and tent meetings will have to be used, to reach those who would suffer social ostracism, if they entered a church building.

It will take time to soften the prejudices and win these masses that are alienated from the church, and to work up raw masses of human material into a Christian product, but the Shepherd bids us: "Go find my sheep." He died for them, as well as for us.

One reason for the failure of the church, in down-town districts, is its social exclusiveness. A man and his chauffeur may worship side by side in a Roman Catholic church and think nothing of it, but in many of our Protestant churches much of social life is woven into our religion.

The missionary to India must contend with "castes," but the city missionary has an equally difficult task in trying to mix "classes."

Many of our church members will have to have the vision of the Apostle Peter on the house-top before the non-church-goer and the immigrant can have the Gospel preached to them. And this situation is not confined to large cities. The small city, the town, and the industrial communities have the same unfortunate and un-Christlike attitude in many of their churches.

May we, who are his by profession, soon have our hearts penetrated by the Father's love—not willing that any should perish. And may we also realize the mission of Christ, who came not to call the righteous but sinners to repentance, and who came to seek and to save that which was lost!

Rockwood, Pa.

PROVIDENCE has decreed that those common acquisitions—money, gems, plate, noble mansions and dominion—should be sometimes bestowed on the indolent and unworthy; but those things which constitute our true riches, and which are properly our own, must be procured by our own labor.

The Forward Movement Department

CHAS. D. BONSAK, Director

C. H. SHAMBERGER, Assistant

Educational Day

SINCE there is nothing included, in the regular Forward Movement budget, this year, for the colleges, it seems a special reason why every congregation should respond to the urgent request of the Educational Board, to make an offering for this purpose on June 25, which they have designated as Educational Day.

The Conference, at the suggestion of the General Educational Board, has designated the last Sunday of June as Educational Day. It is recommended that sermons be preached on the necessity and value of Christian education—that prayer be offered for our colleges and every other effort and institution that contributes to the right training of our youth in the faith and ideals of Christ. Also, that an offering be made by all our congregations for the college in their particular region.

This we believe to be an urgent and important duty. Notwithstanding all effort put forth otherwise, we are finding the thinking and acting of the present day to be the result of our educational ideals, very largely. Athearn says that "4,200 school teachers caused the world war." Kidd says, "The highest civilization or the lowest paganism can be realized in one generation, according to the ideals of our education." While these statements may be strong, yet the influences about our children are determining their future. The church can not be too much interested in making these influences the best possible.

We may not be able to make all of our colleges standard, according to the arbitrary requirements of modern educators; but we must make them efficient and Christian in every purpose for which they exist. The church must coöperate with them to this end. They are making it possible for most of our missionaries and church workers to work their way through college, and they can not and ought not carry this work without all the church helping a bit.

For this reason, and because the regular budget of the Forward Movement, this year, includes nothing for the colleges, it seems a special reason why every congregation ought to make an offering for the college in their region on Educational Day, June 25, or as soon thereafter as may be convenient to the local church.

Our Schools and Colleges

THERE are likely no more criticised institutions among us than our schools and colleges. This is quite natural; for the church in the last generation has been influenced more by them, and has given to them more money than any other department of its work. While a few may differ, we believe that the most of us are convinced that they have more than justified their existence and cost. Those who differ, fail to account for the changing atmosphere of life and public education, apart from our church schools. Also, what would have happened to the church through this period without our schools?

Of course, they have created problems. All who do anything, create problems—as well as those of us who don't. They have made mistakes—likely shall never be immune therefrom! But the workers in the churches everywhere, on the foreign field, on the Standing Committee, in the kitchen, in the office, in the schoolroom and on the farm fully justify the investment in our colleges.

But even though they have, and are, rendering this service to the church, it is incumbent upon us to continue to study the problem of our colleges, so that they shall continue to serve the church according to her needs and the money invested. This, we believe, the Educational Board is doing and shall continue to do. We can not think and pray too much that this shall be accomplished. For with more than three thousand

of our young people in our schools each year, and the millions in dollars invested—both of which should be increased—we have in our schools the greatest determining factor of the church of the future! What are we doing to determine what kind of a church that is going to be?

Some Facts About Our Student Volunteers

IN a recent survey of the several hundred volunteers for service in the colleges of the Church of the Brethren, 51% were found to be working their way through college entirely, and 21% partly. This is a fine testimony to the stuff of which these young people are made and also shows the service that our colleges are rendering to this part of our church work. It is the combined sacrifice of donors, teachers and students that makes this vital contribution to the progress of our church. Let us all pray and help that this good work may continue!

We also find that the number of volunteers is about equally divided in purpose—so far as it is definitely made—between the foreign and home fields of service. It appears that 80% have been active in their home church before entering college; 75% keep the "morning watch"; 60% are taking Bible work, at the present time, with their college work. While one might wish that these might all be 100%, yet the showing made reflects great credit on the spiritual life and devotion of this body of young men and women. We feel that the number taking Bible work ought to be somewhat larger—in fact, this must always be the foundation of our training, if we are to be efficient for God. But there is much of God's truth to be learned outside of his Book—but always in the light of that Book!

But we are wondering about the rest of us, who shall be expected to promote the home work among the established churches. Who shall pray for and support these workers? Are we keeping in the same spiritual touch with the Lord, and are we making the same sacrifice of personal interest and pleasure, to be equipped for our part of the work? Ours is no less important than theirs, in the work of the Lord, and may we bring to it equal application and devotion!

Forward Movement Notes

MOST ENCOURAGING REPORTS continue to come from congregations where tithing literature has been distributed. A list of tithing enrollment cards, received this week, brought the total in one congregation to 67. Another list represented young people who had decided to become tithers, largely as a result of a study course in stewardship. One worker in Daily Vacation Bible School plans to present stewardship to the boys and girls. These are typical instances, one coming from the Pacific Coast, another from the Central Section and the other from an Eastern State. The spirit of tithing is contagious and it is spreading throughout the church.

A PART OF A LETTER, received prior to Conference, says: "I am enclosing two checks, which you will please accept as my Conference Offering. I have been tithing cream, egg and poultry money since the first of January. I find it such a joy to give, and I only wish I had more to give. Please send me some tithing literature, so that I may enlist others."

TEN DOLLARS WERE RECEIVED from a brother and his wife in Florida. In the letter was this statement: "We could not see how we could give more than a dollar or two, if we were not giving by a system. How we wish every member of the church might enter into the joy of giving systematically!"

THE proof of a thing's being right is that it has power over the heart; that it excites us, wins us, or helps us.

AMONG THE CHURCHES

Calendar for Sunday, June 25

Sunday-school Lesson, Religious Education for Our Sons and Daughters.—1 Sam. 1: 21-28; 2: 11, 18, 19.
Christian Workers' Meeting, Christian Education.

* * * *

Gains for the Kingdom

One baptism in the Reading church, Pa.
Three baptisms in the Midway church, Pa.
Four baptisms in the Meyersdale church, Pa.
Two baptisms in the Pipe Creek church, Md.
Two baptisms in the Belleville church, Kans.
Two baptisms in the Riddlesburg church, Pa.
Three baptisms in the Eversole church, Ohio.
Two baptisms in the Patterson church, Calif.
Six baptisms in the Broadfording church, Md.
Two baptisms in the Beaver Creek church, Md.
Three baptisms in the Donnels Creek church, Ohio.
One baptism in the Chippewa Valley church, Wis.
Two baptisms at Diamondville, Manor church, Pa.
Two baptisms in the Roxbury church, Johnstown, Pa.
Six baptisms in the Akron church, Pa.—Bro. J. L. Myers, of Loganville, Pa., evangelist.

Four baptisms in the Fredonia church, Kans.—the result of union revival meetings.

Three baptisms in the Buffalo church, Pa.—Bro. T. P. Dick, of Carlisle, Pa., evangelist.

Thirteen baptisms in the Juniata Park church, Pa.—Bro. C. O. Beery, pastor, in charge.

Four united with the Cedar church, Iowa.—Bro. Levi Eby, of Fruitland, Idaho, evangelist.

Five baptisms in the Moscow church, Va.—Bro. I. L. Bennett, of Zigler, W. Va., evangelist.

Eight baptisms in the Mt. Joy church, Pa.—Bro. R. T. Hull, of Mt. Pleasant, Pa., evangelist.

Four baptisms in the Oak Grove church, Va.—Bro. B. S. Landis, of Greenmount, Va., evangelist.

Two were baptized and one received on former baptism in the Johnstown church, Moxham, Pa.

Seven baptisms in the Chambersburg church, Pa.—Bro. A. L. B. Martin, of Baltimore, Md., evangelist.

Three baptisms in the Winchester church, Idaho.—Bro. W. E. Trostle, of San Gabriel, Calif., evangelist.

Five baptisms in the Eden Valley church, Kans.—Bro. D. O. Cottrell, of Rocky Ford, Colo., evangelist.

Eight baptisms in the East Fairview church, Pa.—Bro. R. W. Schlosser, of Elizabethtown, Pa., evangelist.

Six baptisms in the Canton City church, Ohio.—Bro. R. H. Nicodemus, of North Manchester, Ind., evangelist.

Seven were baptized and one restored in the Codorus church, Pa.—Bro. John Zug, of Palmyra, Pa., evangelist.

Fourteen baptisms at the Chestnut Grove house, Black Rock, Pa.—Bro. H. S. Gipe, of Richland, Pa., evangelist.

Nine baptisms in the Shade Creek congregation, Berkeley house, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Eighteen were baptized, two reclaimed and four await baptism in the Christiansburg church, Va.—Bro. H. C. Early, of Penn Laird, Va., evangelist.

Eight were baptized and two were reclaimed in the Back Creek congregation, Shank house, Md.—Bro. E. S. Rowland, of Hagerstown, Md., evangelist.

Twenty-eight were baptized, two reclaimed and one awaits baptism in the Cedar Creek church, Ind.—Brother and Sister J. Edw. Jarboe, of Lincoln, Nebr., evangelists.

* * * *

Our Evangelists

Will you share the burdens which these laborers carry? Will you pray for the success of these meetings?

Bro. Elgin S. Moyer, of Chicago, Ill., to begin July 9 in the Astoria church, Ill.

Bro. Michael Kurtz, of Richland, Pa., to begin Aug. 20 in the Pipe Creek church, Md.

Bro. B. B. Ludwick, of Greenland, W. Va., to begin Sept. 2 in the White Pine church, W. Va.

Bro. R. W. Schlosser, of Elizabethtown, Pa., to begin July 30, in the Indian Creek church, Pa.

Bro. A. C. Baugher, of Elizabethtown, Pa., to begin Aug. 20 in the Long Green Valley church, Md.

Bro. J. E. Rowland, of Bunkertown, Pa., to begin Aug. 6 (instead of Aug. 29) in the Bermudian house, Lower Conewago congregation, Pa.

Bro. G. A. Maupin, of Free Union, Va., to begin the latter part of July in the Mt. Hermon house, Midland congregation, Va.; Eld. B. B. Garber, of Waynesboro, Va., to begin Aug. 13 at Midland.

Bro. W. K. Conner, of Harrisburg, Pa., to begin Aug. 19 in the Skippack house, Mingo congregation, Pa.

Bro. C. Walter Warstler, of Pittsburgh, Pa., to begin Sept. 17 in the Hooversville house, Quemahoning congregation, Pa.

* * * *

Personal Mention

Bro. J. E. Small announces the change of his address from 1635 West Thirty-Seventh Street to 1731 West Thirty-Eighth Street, Oklahoma City, Okla.

The Young People's Conference at Edgewood Grove, near Somerset, Pa., following immediately upon the General Conference at Winona Lake, took several members of the Publishing House force eastward. Other similar engagements will keep some of them away a while longer. Among the missing, at this writing, are Secretaries Bon-sack, Flory, Shamberger and Zigler.

A number of the Conference attendants stopped off at Elgin on their way homeward and still others will no doubt afford us that pleasure later. Among last week's visitors were Bro. F. G. Edwards and family, and Sister Emma S. Miller, of Chanute, Kans., Bro. G. G. Canfield, of Freeport, Ill., Bro. Merlin G. Miller and family, of Kingsley, Iowa, and Bro. Samuel Royer, of Neftsville, Pa.

It was a good Conference and seemed especially so to the editor, no doubt, because his facilities for enjoying it were better this year than usual. Again we tender our sincere thanks, and yours too, reader, to the Sunday School Editor for his interesting and full write-up of the Conference. From the way he kept that "noiseless" typewriter going we knew the "Messenger" family was getting a good report. And now you have it. But he would better not worry too much—as he intimated in his first paragraph last week—about not having a chance to "redeem" himself "next year." He might get it.

Remember

EDUCATION DAY

Sunday, June 25, 1922

See Gospel Messenger for June 10

Sunday evening, June 11, just as the large congregation of worshippers at Winona Lake was entering upon the evening service, our long-afflicted brother, Eld. J. B. Brumbaugh, of Huntingdon, Pa., quietly entered into rest. Funeral services were held on Wednesday the 14th, for which Bro. W. J. Swigart was called home from the Conference. Bro. Brumbaugh was the youngest member, and the last to pass away, of the one-time publishing firm of "Quinter and Brumbaugh Brothers." Besides his active connection with our publishing interests, he was a pioneer promoter of education in the Church of the Brethren, being associated with Juniata College from its beginning. An account of his life and work will be published shortly in these columns. To the sorrowing friends, and especially to our lonely Sister Brumbaugh, who has known so much of anxious care in her tireless devotion to the comfort of afflicted loved ones, we extend our heartfelt sympathy.

* * * *

Special Notices

As Walter S. Gibson's time as pastor of the Rock Run church, Ind., expires Sept. 1, he is now open for engagements in evangelistic work, and he would also consider another pastorate. He may be addressed at Goshen, Ind.

Special Announcement for Old Folks' Home of Western Pennsylvania.—The dedicatory services of this institution will be held at the Home June 25, at 2 P. M.—Ex-Governor M. G. Brumbaugh delivering the address for the occasion. All are invited.—Peter Hoffman, Windber, Pa.

Notice.—The District Meeting of Nebraska and North-eastern Colorado will be held at Enders, Chase County, Nebr., the second week of October. In order that we may save time, and arrange a good program, I suggest that the reports on finance be sent to the Auditing Committee, not later than Aug. 1. They will send the reports to me, so that they can be properly presented to the District Meeting. This applies also to queries and reports which should be on our printed programs.—I. C. Snavely, Committee on Program, Wauneta, Nebr., June 10.

Notice to the Churches of Washington.—All programs with speakers, all queries and business for District Meeting, should be in the hands of the undersigned by July 15. Following are the Program Committees: Christian Workers, Ervin Weaver, Maude Dearthoff; Temperance Committee, District Sunday-school Secretary, T. Sutphin; Mission Board, Bible School Board, Sisters' Aid Board and Ministerial Board. The meeting is to be held in the South Spokane church Aug. 7-10.—E. Stanley Gregory, District Writing Clerk, Route 2, Olympia, Wash., May 31.

A failure to receive the name of Bro. Warren Bowman for the Ministerial List of the 1922 Yearbook, explains why his name and address are not listed. We are now informed that Bro. Bowman's address is Dayton, Va., though at present he is attending the University of Chicago.

* * * *

Miscellaneous Mention

Our Colleges are evidently planning to go right ahead with the work of Christian education. The catalog season is at hand and La Verne College leads the procession toward the "Gospel Messenger" rooms by being the first to place a copy of the current issue on our desk.

This week and next the regional territory of Daleville College is holding, at the College, its third annual "Training School and Summer Assembly." A very attractive program has been provided. Besides local and near-by talent we note the names of I. S. Long and wife, C. H. Shamberger, Otho Winger, A. B. Van Ormer and M. R. Zigler.

"Motives and Expression in Religious Education" is a new book just out, written by Bro. C. S. Ikenberry, member of the General Sunday School Board. It is a manual of handwork, worship, play and social service for vacation church school teachers and directors. See the advertising columns for table of contents and other details. If you are going to have anything to do with Vacation School work this summer, or if you have any special interest in religious education, you will certainly want this book. And if you have no such interest you probably need it all the more.

For some time Bro. I. J. Rosenberger has had in preparation a book of sermons, containing the best of the discourses delivered during the author's long and active ministry. The book has lately come from the press of the Publishing House and is now ready for delivery. It is a substantially-bound volume of 432 pages and contains forty sermons under a great variety of titles. Not many of these are directly doctrinal and yet a large amount of doctrinal matter is woven into the sermons: In fact didactic and evangelistic elements are happily combined in the treatment throughout. Each sermon is divided into sections with sub-titles which make the arrangement attractive and the reading easy. President Otho Winger of Manchester College has written an interesting introduction for the book. In the prime of his ministry Bro. Rosenberger was the leading evangelist of the church and everywhere recognized as a preacher of unusual ability. The cream of his pulpit thinking is brought together in this volume, which will certainly prove a great blessing to every thoughtful reader. The full title of the book is "Practical Sermons for Bible Students and Home Reading." The price is only \$1.75. Address Brethren Publishing House, Elgin, Ill.

* * * *

Conference Railway Notes

Important Notice

I have learned that some uninstructed agents refused to recognize the Identification Certificates, issued by me, and required full fare to Winona Lake. All parties, thus treated, are hereby instructed to secure a receipt of the agent, showing fare paid to Conference, the name of agent, and railway showing on the receipt, or otherwise designated. Then send to me that receipt, your "Certificate," and a letter, stating the facts of the case. I will then endeavor to secure refund for you. Don't be in a hurry for a reply—it may take all summer.

Dr. S. B. Miller,

Cedar Rapids, Iowa. Railway Transportation Agent.

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AROUND THE WORLD

Are the Scotch Revival Fires Abating?

To the observant student of religious movements, the reports in British newspapers would seem to indicate that the Scotch revival—once so promising—is rapidly declining. No longer do we see the long articles which, a few months ago, were telling about the spiritual enthusiasm among the humble fishermen of the Scotch coast. Seemingly the unfortunate illness of Jock Troup, the leader of the movement, was, at least to some extent, disastrous to the revival wave which at one time was thought to be of sufficient momentum to sweep all over Scotland, invading even the larger cities—Aberdeen, Dundee, Edinburgh and Glasgow. Several promoters of evangelistic movements had even hoped for a world-wide Christian awakening, as a result of the Scotch revival, but seemingly such was not the Lord's leading at this time.

A Notable Peace Gathering

It is decidedly encouraging—amid lingering reminders of old-time national hatreds—to learn of at least one reassuring movement towards the healing of old animosities. June 11—eight years after the outbreak of the Great War—a delegation of representative Frenchmen came, by special appointment, to Berlin, to preach peace and Franco-German reconciliation. The memorable gathering was held in the House of Parliament and attended by enthusiastic promoters of peace and good-will. The French delegation was headed by M. Sorbonne, a leading educator, and the evident sincerity of these representative citizens of France could not be doubted. While the gathering, in and of itself, may not at once institute decisive measures for a better understanding, it is at least the beginning of more amiable relations; that in time will have a most salutary effect.

The Power of Sacred Song

Recently a little band of devoted Christian singers made a round of the soldiers' hospitals in Washington, D. C., endeavoring to cheer and comfort the afflicted ones as best they could by the message of song. Finally they came to a soldier who, it was thought, by those in charge, was entering "the valley of the shadow of death." There was just a little question what to do under the circumstances, but finally it was decided to let the stricken soldier express his preference. "Sure, let them sing," said he, with a pale, wan smile. "It will be a happy memory to carry across with me." And so the little band of singers cheered the ward of war sufferers with inspiring songs for almost an hour, and none responded more eagerly to the appeals than the soldier who was thought to be "near the brink." Contrary to all expectations he is still alive, and the doctors say he will recover. Can we doubt the power of song?

Flood Danger Threatens 300,000 Chinese

From Tsinanfu, Shansi, China, comes another voice of distress. We are told that 300,000 souls, with the few things they possess, are doomed to destitution, and many of them to death, when the floods come down the Yellow River in July, as they always do. In addition, an economic loss of at least \$10,000,000 will result by the destruction of crops, of buildings, and in sustaining for a year, the thousands that will be homeless. Ere long America will hear again the cry to aid the starving of China, but the response will be less ready than before, for China was warned in time, but turned a deaf ear. This very so-called "indifference to fate" is a peculiar characteristic of the Chinese. Whatever happens, is to be—they say—and neither hand nor foot is moved to prevent it. That accounts for the fact that no provision was made to prevent the floods above referred to, though means to that end might readily have been effected.

What an Eye Witness Saw in Armenia

After eighteen months' imprisonment in Arabkir, an Armenian city, allocated to the Turks, Miss B. B. Murphy and J. Herbert Knapp, both of them American Near East Relief workers, have escaped to Constantinople. During the time when they were virtually prisoners in an Armenian orphanage near Egin, they were not allowed to see or receive American visitors, and all letters sent by them were strictly censored or destroyed, so that not a word of indignities and persecution, visited upon them, could reach their friends in America. No mail whatever was delivered to them. Not until they reached Constantinople, could they give details of the atrocious treatment, meted out to them by the "unspeakable Turks." During their enforced stay in Armenia, they saw the deportation of thousands of the unfortunate natives. Driven like so many cattle, only the strongest of the people could survive the rigors of the forced marches. As they dropped from the ranks, utterly exhausted, ere long the wayside was strewn with bodies, uncared for by any one. Reading the tragic story, one is made to wonder whether Armenia will ever see the end of persecution.

The Leper Has Now a Chance

At one time the leper's despairing cry, "Unclean, unclean!" was answered by stoning, or perhaps a funeral pyre. Only within recent times has Christian charity stirred itself to heed Christ's command: "As ye go, cleanse the lepers." According to latest reports, the "Mission to Lepers" is leading a world movement for their segregation and scientific treatment. Out of the 2,000,000 lepers in the world, 8,000 and their children are being cared for in the institutions provided by the mission, or those with which it cooperates. Workers among the lepers firmly believe that seventy-five per cent of the cases, now being cared for, will respond to the new treatment. There is, indeed, every reason to believe that the Christian church can, in a very few years, entirely eradicate leprosy, if it will set itself to the task in good earnest.

The Negro as a Religious Factor

If it is true, as is generally admitted, that the greatest strength of the Negro, in past years, has been his capacity for religion, that capability should be conserved and developed to the fullest extent. A noted specialist, on work among the colored people, recently said: "The Negroes are the most religious race in the world, and it is a great mistake to assume that they are now or will be in the future, satisfied with any form of religious emotion that will merely feed their superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such as a fact. But I do know that there is a large element rapidly increasing among the race, who read and think, and who are satisfied with nothing short of the best that approves itself to their God-given reason and religious faculty."

International Student Conference at Toronto

Refreshing, indeed, it is to note the active interest taken by students, the world over, in the furtherance of prohibition. During the last ten days of next November an International Student Conference of world-wide representation is to be held at Toronto, Canada, to discuss the relationship of students to alcohol. A large attendance is expected, which, together with addresses by world-renowned leaders, will add to the interest of the occasion. Of chief value, however, will be the discussion of ways and means by which students can give effectual assistance to the great work of liquor elimination throughout the world. It is a great task, but one well worthy of serious attention on the part of students everywhere. No longer is the battle against strong drink a merely national issue. We have come to the point where a world-wide movement must be engaged in.

The Fatal Blight of Hatred

In a recent editorial item, the editor of "The Baptist" clearly diagnoses Europe's critical ailment. He starts out by asking: "What is the trouble with Europe? What is the force which, from the beginning, has threatened to wreck the Genoa Conference?" The answer, as he gives it, is conclusive: "Hatred! Suspicion! Greed! Self-seeking! The Turk would be no problem today were it not for the jealousies and rivalries of European nations, and especially Italy, France and Great Britain. There would be no Armenian problem if each European nation were not suspicious of every other, and concerned in securing from the wreck of things, all that is possible for itself. Hatred has cast a lurid spell over the earth. Its fascination is luring even entire nations to destruction. Isn't it time that love were given a chance? The Christian church is in the world for just such critical hours as these."

Religion As Viewed by the Daily Press

Nowadays an editorial expression on religion in a daily newspaper is not at all uncommon, and—contrary to the cynical and pessimistic forebodings of some—the tribute thus paid to things spiritual, is sure to be convincing and uplifting. If there are newspapers, these days, that are inclined to be antagonistic to religion, they are shrewd enough not to let that fact be known—it is no longer popular to pose as a foe of the church. On the other hand, it is decidedly refreshing that many editors of secular publications do have religious convictions, and are not ashamed to testify thereto. Undoubtedly these utterances are a real revelation to many outside of the church, especially to the supercilious sort of people who have trained themselves to believe that religion is wholly out of date for enlightened (?) folks of their stamp. To give just one example, rich in meaning for believers as well as the irreligious, we quote the following from a recent issue of "The Chicago Post": "The authentic note of the human soul rings poignantly in Sabre's passionate cry for light, as voiced by Hutchinson in the story, 'When Winter Comes.' It is both incitement and appeal. Its undertone is the moan of winter, but its overtone is the hope of spring. Can that cry be answered? Yes, but not by abandoning the high demands of the cross for the pliant policy of 'everybody is all right and anything goes.' That sort of religion may, for a time, get glad hands, but it can never make glad hearts. Yes, there is light! And those who have seen its radiance must make

it their task to remove the obscuring screens and let it shine. 'The light of the glory of God in the face of Jesus Christ,' Paul called it. That is the light the world needs." In several recent instances, the editors of influential dailies have reminded religious leaders that the rank and file of the church are more especially concerned about the things that enable them to conquer the difficulties of the present world with a heavenly hope, and offset the frailty of human nature with a divine uplift.

A Triumph for the Washington Peace Conference

When Baron Kato accepted the premiership of Japan's nonparty cabinet, June 11, he did so, fully intent upon carrying out the agreements of the Washington Conference in spirit as well as in the letter. He also stipulated that the estimated army budget be reduced by 10,000,000 yen, and that a general policy of military retrenchment be adopted. Generally speaking, Baron Kato's accession to the premiership of Japan is looked upon, by many of our nation's leaders, as not only a notable triumph for the principles of the Washington Arms Conference, but in a broader sense, as the beginning of a new day of conciliatory policies in the Tokio government's relations with the rest of the world.

A Change of Rulers in China

Under date of June 11 we are told by press dispatches that Li-Yuan-Hung, who five years ago was forced out of the presidency of China by the militarists, has again resumed the post of the nation's Chief Executive. Li came from Tientsin in response to the call of the revived republican parliament, which recently met there. His first mandate, issued shortly after assuming office, announced the appointment of Wu Ting-fang as premier. Wu was formerly China's official representative in the United States, and is regarded as a man of special ability. The eventual unification of China is declared, in official circles, to be practically assured by Wu Ting-fang's acceptance of the premiership. The outlook for China's stability, at this time, is unusually encouraging. For the perpetuity of missionary interests it is especially gratifying.

Prohibition Not Enforced on Shipping Board Vessels

Recently a storm of protest was raised by promoters of law and order, when it became known that vessels, operated under the auspices of the United States Shipping Board, are freely selling intoxicants to those on board. These remonstrances were by no means confined merely to the advocates of prohibition. Many, who were formerly connected with the liquor business, rose up in arms, and demanded to know by what rule of right and reason the government-owned vessels should sell liquor unmolested, while no one in the United States is knowingly allowed to violate the prohibition enactment. The Treasury Department, pressed for a decision, has finally handed down a ruling, according to which the Shipping Board vessels are not to sell liquor within the limits of three miles from the United States shore line. Outside of that, there are no restrictions. In explanation of this very strange decision, one of the officials said that the vessels would be run at a loss if no liquor were sold. That assertion may be an excuse—and poor at that—but it certainly is no reason.

Christianity and the Lynching Evil

To the regret of all law-abiding citizens, the anti-lynching bill has not yet been put into operation by our Washington lawmakers. No civilized person—to say nothing of one whose conscience has been enlightened by Power Divine—needs further proof of the iniquity of mob violence, as expressed in multiplied cases of lynching. During the last thirty years nearly 3,500 mob-murders have disgraced our country and—to our shame be it said—not more than a dozen of these excesses have been prosecuted and punished. During the visit of a noted American mission worker in India, he happened to spend an afternoon with Rabindranath Tagore, India's famous poet, at his home in Bolpur. It was quite surprising to the mission worker to note the profound impression, wrought upon the minds of the people of India, by America's lynching record. When Mr. Tagore was asked as to his attitude towards the arduous endeavors of Christian missionaries in India, the poet replied, in all candor: "I just received a newspaper from America, describing the burning of two black men by a mob. Don't you think it would be well to practice brotherhood at home, at least in such elemental matters as protecting human life, before you presume to teach brotherhood to Asia?" An arraignment of that sort reminds one of the fact that the church has not yet awakened to a realization of the extent to which, in the lynching evil, fundamental Christian principles are at stake. The basic principles and ideals of Jesus Christ have been too generally ignored. Communities that have been intensely aroused over atrocities abroad, have seen, almost unmoved and silent, men beaten, hanged, and also burned, by a mob. The time has come when Christian men and women must make their conviction known so clearly that their influence will express itself in energetic action. The nation must be called to repentance and a better way of life.

THE ROUND TABLE

The Law of Habit

BY ARCHER WALLACE

FOR some reason or another it has become customary to speak of the law of habit as though it had a sinister meaning. Degenerates are often referred to as "slaves of habit," and young folks are warned against evil habits to such an extent that people forget that habit-forming is one of the ways by which God enables us to build up characters—strong and Christlike.

When good habits are formed we have an assurance that we can keep the results of our efforts and experience. By forming habits we are assured that we are not to be moulded by circumstances, as though we were so much clay, but that we can determine the lines upon which our development shall take place.

In an essay on "The Force of Habit," Edward Bower, a great English schoolmaster, wrote: "The truth is not that events mould us, but that we mould ourselves; that is, if with reverence it may be spoken, God supplies the instruments, and we have the work to do." Thus, he asserts, habit is God's assent to the finality and responsibility of our acts.

Everything we do tends to become easier the often-er we do it, otherwise there could be no progress in life—we should simply be going round and round in a circle. "If doing things did not become an established habit, then a man might be occupied all day in dressing and undressing himself; the attitude of his body would absorb all his attention and energy; the washing of his hands or the fastening of a button would be as difficult to him on each occasion as to the child on its first trial, and he would, furthermore, be completely exhausted by these exertions."

Of course, the law of habit, as Rev. Robert E. Speer reminds us, is a two-edged blade, and it cuts both ways. The good that we have done once we can do more easily a second time. There is a magnificent truth expressed in the language of a well-known hymn:

"Each victory will help you,
Some other to win."

On the other hand, it is true that the evil we have done once we can more easily repeat. The mind is weak where it has once given away. And it will remain weak until some new principle is restored which is as strong as the one which has been removed. But—and this is the significant thing for us all—the law of habit is not a curse; nor is it a dead mechanical law. It is the government of a wise and good Creator, applied to all life, whereby he enables us to make sure of ourselves by the establishment of strong principles. By this God-given law we may,

"Rise on stepping-stones of our dead selves
To higher things."

Toronto, Canada.

The Ministerial Problem

BY W. I. T. HOOVER

V. How to Get the Minister into the Pastorate.

THE District Ministerial Board should keep on file the names of all the ministers in the District and classify them as active and inactive, or as it may deem best. All churches, desiring pastors, could then communicate with the District Ministerial Board, which would assist in locating, in the pastorate, the newly-installed minister.

This Board should be ready to assist a pastor who may desire to change from one local church to another. Its duty would also be to assist (when called upon) a local church in dismissing its pastor and securing another. This would reduce, to the minimum, any misunderstandings and hard feelings that might otherwise arise, either on the part of the present pastor, or the local church, or both.

Districts not having pastors enough or evangelists enough for its needs could ask the assistance of the General Ministerial Board, whose headquarters should be at the Brethren Publishing House, Elgin, Ill. This

General Board should keep on file the names of all evangelists and would thus be able to assist the District Mission Boards to secure a District evangelist, and assist, when asked, local churches to secure an evangelist, for a series of meetings.

This General Board should also place on file the names of any ministers who desire a pastorate in another District, and would thus be able to assist any District Board or local church in securing such minister as its pastor.

This should not be so construed as to prevent any local church communicating directly with any minister within or beyond its District, with a view of securing him as its pastor. But the General and District Ministerial Boards should be notified of such negotiations. Likewise should a District Mission Board have the right to negotiate directly with any minister, anywhere in the Brotherhood, with a view of securing him as a District evangelist, or to place him in charge of a mission, but the District and General Ministerial Boards should be so informed, and thereby render any helpful assistance in the matter.

La Verne, Calif.

Where Loves Lives

BY MARY PRENTICE WILSON

LOVE, like the Kingdom of Heaven, is not necessarily far away in some wonderful out-of-the-way place, but right within our hearts, if we let it be. There is always some good in everybody, and when we have love in our hearts we can easily find that good.

When all the world seems bright and cheery, and every one you meet looks like a friend, then you may know that love is in your heart.

Dana Burnet has said,

"Love's on the high road,
Love's in the byroad,
Love's in the meadow,
And love's in the mart;
And down every byway,
Where I've taken my way
I've met love a smiling—for
Love's in my heart."

Love in the heart is the secret. Let us humbly pray for him to keep us sweet, smiling and loving.

Aline, Okla.

The Chain-Gang of Sin

BY DAISY M. MOORE

WE do not hear so much, in these latter years, about the chain-gangs, in which prisoners were chained to each other, at wrist and ankle, and forced to work upon the highway, guarded by armed men.

That method of punishment is happily a relic of the past in America. Punishments are now more humane and carry an incentive to reform.

But in olden times, and even now, in some old-world countries, these unhappy men and women are forced to eke out a miserable existence of this sort, under cruel task-masters who have not a vestige of the "milk of human kindness" within them. Often, indeed, these guards are chosen because of their very callousness to any feeling of humanity. Wretched, indeed, is the lot of such prisoners!

Of course, those unfortunates who, in former years, made up the rank and file of the chain-gangs, had not chosen such a wretched existence deliberately. No one would voluntarily become a member of such a doomed company.

Many times these men and women had yielded to some sudden impulse and had, momentarily, been overcome by a criminal motive. They were swept by force of certain circumstances into their wretched state.

For the moment, without thought for circumstances, they were moved solely by emotion, and, lo, when they woke up, the chain-gang had claimed them for its own.

And is this not an all too-striking symbol of what happens when we yield to wrong, and are driven by the merciless task-masters of evil habit?

Yes, we fall into a moral servitude fully as degrading and quite as appalling as that of the chain-gangs,

when we allow ourselves to be carried suddenly or premeditatedly into the clutches of sin.

The thought of yielding one's liberty of thought and action, in exchange for such a servitude, is not to be entertained in moments of sanity and normality.

But impulse catches us in its mad career. We act without consideration; we become members of the chain-gang of sin.

Youth is the time when it is most imperative to fight shy of the influences which follow the gay white way of heedlessness and thoughtless pleasure. Far too often it is at this irresponsible and impressionable age that the regrettable connection is made with this miserable company.

It scarcely seems a just compensation that one un-governed moment brings about a condition that it may require many years—sometimes a life time—to overcome. But so it is.

Beware of the chain-gangs of sin.

Fairfield, Pa.

The Eyes of the Lord

BY KATIE FLORY

"The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him."

God's All-seeing Eye never fails to see any one over this wide world, whose heart, with its motives and affections, is in proper relation to him. To that one God will come, and surround him with power and strength.

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." "Thou, God, seest me." If we could always be conscious of this truth, how many times we would save ourselves from blunder, sin, fret and worry! If not a sparrow falls to the ground without God's notice, how much more will he notice us, who are worth more than birds! In the darkest hours of the night, when dangers encompass us, and human help is far removed, God sees and will help.

"His eyes are as flames of fire." Fire reveals, refines and purifies. It also tests, makes light and dispels darkness, and separates the dross from the pure. God's searching eye knows and searches every nook and corner of our lives. Nothing can be hidden from his view, and he will reveal to his erring children their mistakes in any way that he desires. God is not limited in his ways of revealing to the sons of men his judgment and chastening.

Some one asked another how it was that he led such a quiet, prosperous, spiritual life. The answer was that he never forgot that God was present and saw all that he did. He had trained himself from youth to know that God was as near to him as any earthly friend.

Union, Ohio.

Why Not?

BY AGNES M. GEIB

A LOCAL manufacturer's advertisement contained this plea: "If we please you, tell others; if we don't, tell us." Would it not be an excellent plan to follow, in our dealings with others—employer, employé, friends, "in-laws," neighbors, doctors, teachers, preachers, deacons (their wives, too), church-members—well, in short, with every one with whom we come in contact?

Many of us have revised the plea to this: "When we please you, keep still; when we don't, tell others." It is a very popular motto. And what heartache, scandal, church difficulties, broken friendships, and failures it causes! Then, too, it is not obeying the injunction of Matt. 18: 15.

If the first motto were followed, how many mistakes could be rectified easily, misunderstandings cleared up, relations and circumstances made more pleasant!

It has been the writer's experience that the popular version does not pay—not only is there a loss in dollars and cents, but in friendly feelings and all that goes to make a contented life.

Manheim, Pa.

HOME AND FAMILY

The Little Brown Thrush

BY EDYTH HILLERY HAY

There's a little brown thrush in my garden—
A little brown thrush so wee,
And this little brown thrush, midst life's hurry and rush,
Sings with throat full of purest glee.

A gray and brown sparrow, one morning,
Sought to drive the wee' birdie away,
But the little brown thrush sat near by on a bush
And with quivering throat sang she;
"Taunt away, Mr. Sparrow, your body's too large
To invade the small door of my nest."

And the little brown thrush with her glee would not hush,
As she eagerly watched the mad quest:
A wee, wooden house held the treasure
The rude sparrow sought to wreck.
But, though often he tried, he could not get inside—
Save his head and a part of his neck.

At last, full disheartened, he left it,
And the little brown thrush so wee
Hopped daintily upon the clothesline
And into her nest, to see
If the wicked old sparrow had disarranged
The home of her thrushlings three;
In a moment her speck of a body
Flew out to the twig of a tree,
And this little brown thrush, midst life's hurry and rush,
Sang with throat full of purest glee!

Goshen, Ind.

Those Small Fires

BY EARL L. FLORA

"Behold, how much wood is kindled by how small a fire" (James 3: 5)

In the autumn of 1918 the country was shocked by the news of the great forest fires in Northern Minnesota, which were destroying thousands of acres of timber, hundreds of homes and many lives. A small army of men worked day and night, in an attempt to get control of the flames, but with the high wind that was blowing at the time, little could be done until the property loss amounted to millions of dollars. Whole villages were destroyed and many people perished.

This great fire was supposed to have started from a spark from a passing locomotive. How often great fires are kindled by a very small spark! A small boy smokes his first cigarette. There is only a little spark of fire on the end of that little tobacco-filled cylinder of poisoned paper, but it has kindled the fire of a great habit that will ultimately burn away the physical, moral and spiritual life of that boy.

I have seen a father hold to the lips of his son the first glass of alcoholic liquor. Only a few drops, but it started the fires of an appetite, which marred the whole future of that boy for time and eternity.

As I look back over my own boyhood, I can remember the kindling of a fire in my life which came near destroying my character, and which did destroy that of some of my associates. The first party I ever attended was held at the home of one of our strictest old deacons, who little thought that any harm could come of that evening's enjoyment for the young people. The evening was spent in playing such games as "Captain Jinks," "The Miller Boy," "Skip Come a Loo," "Virginia Reel," etc. Good old Deacon X would have been horror-stricken, had any one hinted that we were dancing, yet it was in the playing of those games that I had my first taste of the pleasure of dancing. As I think of the friends of those years, I can find only a few of those, who used to attend such parties, who did not eventually learn to dance. The fires of the lust-for dancing are too often kindled by the games which are played in the parlors of our best church people. Then our apparently innocent parties become the recruiting station for the dance-hall.

The last party at which I played such games like the first one, was held at the home of a deacon. The writer, also a deacon, played those games, enjoying the "pleasures of sin for a season." I thank the Heavenly Father that he has shown me the danger in these things.

Sykeston, N. Dak.

The Christian Home

BY LOTTIE O. HIRT

"A house is built of bricks and stones, of sills and posts and piers;

But a home is built of loving deeds that stand a thousand years.

A home, though but a humble cot, within its walls may hold

A home of priceless beauty, rich in love's eternal gold!"

THE home was the first institution of mankind, instituted by God in the Garden of Eden. The entire social structure of Israel was built upon its family life. Jesus taught that marriage is necessary to meet the innate social needs of the human race, and that its obligations are supreme. He also spoke much regarding the duties of children to parents. According to chronology, he himself devoted thirty years of his short life to faithful obedience to his parents. He always paid the highest possible tribute to his own home-life. The idea of the family life, he expanded into his social ideal of the Kingdom of God.

Paul also accepted the teachings of the old command: "Children, obey your parents"—but with keen intuition he added: "Fathers, provoke not your children to wrath, that they be not discouraged." He laid the chief responsibility upon the parents for the moral and religious training of their children, entreating them to be patient by using the superlative fact that is so necessary in performing the sacred parental duties.

The parental discipline of the Christian home is chiefly maintained not by precepts, but by the consistent conduct of the parents themselves. A child is not easily moved by exhortation, but it is affected powerfully by the force of example. Obedience, filial affection, and the Word of God should be taught unceasingly. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 7). Life should be started with the Bible. It should be the chart to guide the child's life, and it should light the way when the twilight days come.

Father and mothers in the Christian home are never "too busy" to answer a question asked by some sweet, childish voice, or to teach some Bible truth by telling a story or by teaching a memory verse from God's Holy Word. Just one chapter read from the Bible and one fervent prayer with the family, each morning after rising, and each evening before retiring, will be the means of moulding a character which shall be useful for Jehovah all the days of the child's life.

The parents in this kind of a home need never wonder why their children appear to be interested in the work of the church, or why they attend Sunday-school regularly, for they (the parents) are always present and doing their best, to do whatever the church may call them to do. They feel keenly the great responsibility and need of serving their Master by being present at every service.

A certain gentleman asked the pastor of a large Mennonite church at Berne, Ind., how they managed to have so many members. To this the pastor replied: "This big church and Sunday-school has its roots deeply planted in the homes of our people. Every home in this community has a family altar and Bible study daily. The church and Sunday-school are merely the flower and fruit of the tree. Its sustenance comes from family worship. The parents bring their children to church as soon as they can be taken to the place of worship."

Solomon said: "Train up a child in the way he should go, and when he is old he will not depart therefrom." Parents, it behooves us to rear our children in Christian homes, if we want to make them willing to serve their Savior in the capacity he desires. Then they will be shining lights in the world. They will not be lost to the church, but will be loyal followers of our King Emmanuel. And then, when our life's golden sun is setting, we will go home with the blessed assurance that our children are a blessing to others, in serving the One who gave his life for us all.

Huntington, Ind.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

"The Golden Rule" Practically Applied

Matthew 7: 12

For Week Beginning July 2, 1922

1. "The Golden Rule" Is the Rule of Love.—There are several rules referred to in the Bible—first that of mere retaliation, as decreed in an early age of humanity—"An eye for an eye, a tooth for a tooth." That meant simply this: "Pay back! Get even!" Sad to say, some benighted souls, even today, seem to be guided by that long since discarded rule! That crude measure of adjustment was happily superseded by the exalted precept of Christ, "The Golden Rule." Micah, one of the prophets, looked forward to the all-conquering spirit of love, initiated by Christ, when he said (6: 8): "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" It must be admitted by all that the Golden Rule is not a mere sentiment—a rhetorical flourish, an illustrious and glorious ideal, but impractical and unattainable in every-day life. As a matter of fact, it is the universal, everywhere adaptable rule for all mankind. Reaching out by the oldest advances of faith, it is wholly actuated by the love that never fails. It is remarkable, too, that the Golden Rule was given by One who "knew man" in all his shortcomings, but One, also, who knew God, with all his infinite resources made available for man.

2. Adherence to Golden Rule Principles Insures Partnership with God.—It takes some of us quite a while to learn that there is a best way to live, and that it is always best to live on the highest possible plane. Too often we find that we have overlooked an essential factor—SOME ONE who must have a part in our lives. Right there, in the heart of the Golden Rule, is a "therefore." Perhaps it escaped your notice, but its very presence suggests the close connection with the preceding verses, in which the readiness of the Father, to give needed assistance, in response to fervent prayer, is so touchingly referred to. We must never forget that God is the Senior Partner, as soon as we go into the Golden Rule business in all sincerity. This very partnership, divinely ordained, is always a success, and no matter what sacrifice may be required, the junior member is sure to prosper. Do not make the mistake of detaching the Golden Rule from the rule of God. Read all the verses of Matt. 7: 7-12, in which God's love and power are pledged to those who ask him in faith that does not doubt. God still stands in readiness today, to bestow blessings upon his faithful ones.

3. A Threefold Application.—Couched in the import of the Golden Rule are three distinct teachings: (1) We must bestow upon our neighbor the treatment that we ourselves acknowledge to be fit and reasonable. The appeal is made to our own judgment. As we would have some one else view our case, so we must respect the rights of others. (2) We must put other people upon the level that we ourselves occupy. We must remember that we are as much obliged to them, as they are to us. We are as much bound to the duty of helpful and equitable consideration of their welfare as they are, and they are as much entitled to the benefit of reciprocal service as we are. (3) We must, in our dealings with others, place ourselves in the same peculiar condition and circumstances, experienced by those with whom we come in touch, and govern ourselves accordingly. Remembering our brother's infirmity and affliction, and realizing how we would be affected under like circumstances, we should exhibit the utmost patience and loving-kindness.

4. Suggestive References.—Christ's own interpretation (Matt. 25: 34-40). The Royal Law (James 2: 8, 9). Do that which is just (Deut. 16: 20). A good resolve (Job 27: 6). Paul's determination (Acts 24: 16). Love shown to our neighbor is more acceptable than burnt offerings and sacrifices (Mark 12: 30). A practical application of Golden Rule principles (Rom. 12: 9). Love should guide all our relations with others (Rom. 13: 8-10). The grace of forbearance (Col. 3: 12-14).

TOPICS FOR THE QUIET HOUR

For Week Beginning	Third Quarter of 1922
July 2, "The Golden Rule" Practically Applied,	Matt. 7: 12
July 9, Purposeful Bible Reading,	John 5: 39; Deut. 6: 19
July 16, Bible Examples of Personal Evangelism,	Acts 20: 31; Matt. 4: 18-22; 9: 10
July 23, Religion in Everyday Life,	Rom. 12: 9-21
July 30, The Comfort of Absolute Assurance,	Rom. 8: 31; Heb. 11: 32-34; Num. 13: 26-31
Aug. 6, Following Christ—What Does It Mean?	Matt. 16: 24-26; John 10: 27-30; 12: 26
Aug. 13, Finding Real Happiness—Where and How?	John 4: 9-14; 13: 12-17; 15: 11
Aug. 20, Divine Guidance of Our Lives,	Gal. 5: 16-26
Aug. 27, The Grace of Contentment,	Philipp. 4: 10-14, 19
Sept. 3, Stewardship of Possessions,	Luke 12: 15-21
Sept. 10, A Triumph Well Worth While,	2 Cor. 4: 14-16
Sept. 17, Conquerors Through Christ,	Rom. 8: 35, 37
Sept. 24, Radiant Lives,	Matt. 5: 14-16

ANNUAL CONFERENCE NOTES

(Continued from Page 389)

by a rising vote. The Moderator spoke a few appropriate words, we sang "Sweet By and By," Bro. David Metzler offered the final prayer all joining in the Lord's Prayer—and the Conference of 1922 was a thing of the past, with its good in the future.

Was it a good Conference? Many said: "The best ever." The meetings held before the business session were certainly the widest in scope and the most largely attended we have ever had. The young people never before held such a prominent place. They and the older folks were a unit in aim and devotion to the church. The social features were fine. The weather could not have been better. The business session considered some grave problems—some not so grave—and disposed of all the business in a splendid way. Though some discussions were spirited and there were two sides to certain problems, the delegate body settled all questions with large majorities or almost unanimously. In spirit, the church is one, though in method individuals may differ. May that one spirit always be the Spirit of our Divine Lord and Master!

OTHER MEETINGS

Not being able to attend all sessions in their order, I give here an account of certain activities, not reported in the write-up of the various days given heretofore.

Dress Reform

The Dress Reform Committee held a most helpful meeting on Saturday afternoon at Westminster, but unfortunately the chapel was entirely too small to accommodate the many who were eager to hear and could not, for all the available space was taken and many were crowding about the door.

Sister Nora E. Berkebile read a paper on "To Defeat or Victory, Which?" She showed how the church had taken advance steps on the question of slavery and temperance, as well as on other great issues. The world later came to this same viewpoint. The church has always stood for simple dress and the simple life. The world has not been up with us, but if we continue to stand consistently for simplicity we will be sure to help win the victory as we did on the other questions.

Bro. A. C. Wieand delivered a simple and convincing address on "The Spirit of the Age and the Simplicity of Christ." He showed what the spirit of the world is and always has been, what the simplicity of Christ is, and how these two are now, always have been and always will be, in opposition. As Jesus was not of this world, so his disciples are not of this world. We err when we think that our day alone has faced this condition. The early church had to battle against the evils in the world. Read Paul's writings and you will learn this fully. So long as the genius of the church continues what it always has been, taking the New Testament as its only creed, we will be kept true to the principles taught by Jesus. Though we may, in a measure, swing to one side, for a time, on the whole the church will swing back and cling to the truth, the tone of his address was optimistic.

The Committee had offered a reward for the best definition of the simple life in not more than 100 words and suitable for a motto for the Committee. More than 100 manuscripts were submitted. The first prize was awarded to Sister Berkebile, and the second prize to Bro. Calvin Hetrick, of Pennsylvania. Watch for these two definitions of the simple life in these columns.

Peace Conference

The Peace Conference convened at the Hillside Friday afternoon. Peace always has and always will be one of the fundamental doctrines of the Church of the Brethren. This year a masterful address was delivered by Bro. J. M. Henry, of Washington, D. C. Bro. Henry has had an unusual opportunity for studying the problems of war and peace. In his address he assembled an array of facts, showing the folly, cruelty, sin and fallacy of war. He paid a high compli-

ment to the Disarmament and other Conferences, showing how these point the way and mold sentiment that is bound to tell for peace rather than war.

The entire address was published in two issues of the Conference Daily, and was worthy of careful study. If we are to have peace, and lasting peace, it must come through the influence of the church of Jesus Christ as she molds sentiment and directs the forces at hand. So long as militarism is on the throne, so long as we look upon every other nation as an enemy, so long as we suspect each other, hatred must survive and decrease the possibility of the day of universal peace. A willingness to serve others, as well as we serve ourselves, a daily living of the Golden Rule and a firm grip upon God will help to decrease war and establish peace.

College Reunions

Monday evening was the time set for college reunions. It was a fine arrangement that these were held simultaneously. Bridgewater, Blue Ridge and Daleville held a joint reunion. These colleges are not so far apart and have many interrelations. The other colleges held their own reunions. All were well attended. I believe all the former students and friends of our several schools found the renewing of former acquaintances and of talking over former school-days, a rare privilege. Many were the short addresses, the general and special songs, the bits of humor, the serious thoughts, and the prayers in behalf of our schools and our educational work. Those who have known the history of our schools and colleges, could not help but rejoice because of the great progress made, because of the bright prospects for the future, because of the fine body of young men and women in our colleges as students, and because of those men and women who are now "carrying on" and have taken the place of those leaders in the education of the past generation, nearly all of whom have passed away. All through Conference the fine work done by our college-trained men and women was in evidence. And better still was the fine fellowship between all, whether trained in our schools or not.

Mothers and Daughters

Under the leadership of Sister Catharine Van Dyke, of Indiana, the mothers and daughters held a series of sessions in the Auditorium at eight o'clock in the morning. All of these sessions had a fair attendance and some of them had a crowded house. The work of these conferences was of a practical nature—the speakers being women of experience and good sense—characteristics always essential to a successful conference. Among the questions discussed were, "The Mother's Work in the Neighborhood," "The Rural Home," "The Responsibilities of Motherhood," "What Constitutes a Good Birth," "The Country Church," "Child Welfare," "The Mother in the City and the Mother in the Country" and "How to Make the Community Better." What was said at these conferences, would make fine reading, if it were gathered and printed. Among the drawing cards were the programs furnished by the girls from North Manchester College and from Mount Morris College. If the girls of our colleges prove themselves to be as good wives and mothers as they are daughters and sisters, you will see the day when the women's sessions at our Annual Conferences will be one of the attractions.

Stereopticon Lectures

Many were delighted with the pictures, shown in six lectures, some of which were repeated in order that many others might receive the benefit. The General Mission Board furnished four illustrated lectures covering the following fields: China, India, Home Missions and Stewardship. Bro. H. K. Ober gave his lecture on Japan and Bro. Virgil C. Fennell gave his film lecture and slide lecture on the evils of tobacco. The crowded program and the weather—at the time when some of these were given in the open—interfered somewhat with the illustrated lectures, but those who had the matter in charge were not easily thwarted, and thousands saw through the eye what they never would have understood through the ear.

Play Period

Did you hear the merry laughter, occasionally, when the afternoon sessions had concluded? If you did and stepped over to see the cause of the merriment, you did not feel so bad, after all. Bro. Perry Rohrer, who has made a specialty of supervised play periods, gave an opportunity to the boys and girls to engage in a little innocent recreation. Not only did the young people enjoy it, but even the fathers and mothers. A few of our good preachers, even, stood on the side lines and joined in the merriment, while some actually took part in the games. No, the games were not all just religious, but the boys and girls who were at Conference, and engaged in them, will have pleasanter memories of the Winona Conference than I did of my first Conference. When I went to my first Annual Meeting, the boys and girls were not given such prominence—they were expected to keep quiet. It is possible that some of the prejudices, that our boys and girls have against religion, are due to the fact that we do not always give them an opportunity to express, in their own way, the life that is within them.

The Nursery

Six years ago when the Conference was at Winona, a nursery was provided—a very simple affair. This year better arrangements were made and a room in the exhibit building was given over to the little tots, where they were given direction and care by Sister Irene V. Fierheller. Many mothers found the nursery a great help and relief, and those who had charge of it, even though they themselves could not attend much of the Conference, may have the consolation that they helped to take care of the little ones whom Jesus loved so much. Doubtless many more of our mothers with little children would attend our Conferences, if they were assured of a good nursery at each Conference. The Mothers and Daughters' Association made possible the nursery.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Bethel church held her regular council June 4. The volume of business was not so large, but of great importance. The deacon body had asked for another helper. We proceeded to elect one; but it seems that the leading of the Holy Spirit directed otherwise, as the votes of two of the brethren ran so close, that we deemed it wise to install both. Those chosen were Brethren D. W. Shimer and Alvy Layne. As Bro. Layne was not present, the installation was deferred until some Sunday morning service. Our next feast will be held June 16. The work here is progressing nicely. We have a movement on foot to purchase a church building, which will give us a good location and an opportunity for larger service.—John W. Vetter, Empire, Calif., May 31.

Empire.—Sunday evening, May 28, Bro. D. H. Forney, of Raisin, Calif., gave us a fine sermon. The Christian Workers' Meeting was conducted by our young people, the subject being "Victory," illustrated. Our offering to Annual Conference amounts to \$62.32.—John W. Vetter, Empire, Calif., May 31.

Golden Gate Mission.—During the month of May we enjoyed having us several visitors. Brother and Sister Ross and family, and Dr. Barbara Nickey landed in San Francisco May 4, on their way home from India. Sister Nickey kindly stayed over with us all Saturday, and on Friday evening gave us a very interesting lecture about her work in India. May 14 Brother and Sister Steinhour, of La Verne, were with us. Bro. Steinhour gave us two splendid sermons. Sister Steinhour gave two very helpful and practical talks to the children. May 15 and 16 our District Mission Board met here to investigate the possibilities and the advisability of starting the church-house with the funds available. On the same date the committee, appointed by the Northern and Southern Districts of California, to plan for location of Annual Meeting, if it should come to California next year, were here. May 20 Sisters Bessie Rider and Nettie Suzer arrived here from China. They stayed over Sunday and each gave a most interesting talk about their work. May 26 Brother and Sister J. W. Groff, of Patterson, were with us. Bro. Groff gave two good, practical sermons.—Ivy Walter, Oakland, Calif., June 6.

Lindsay church met in regular council May 23, with Eld. Maist presiding. It was unanimously decided to retain our pastor, Bro. M. S. Frantz, for another year. Three letters were granted. The question of titling was discussed at some length, and quite a number pledged themselves to try it. May 31 Bro. Steinhour, Field Representative of La Verne College, gave us a helpful sermon. On the same day Bro. Harvey Snell gave two illustrated talks. May 10 a number of members and friends of the community met at the church in honor of our pastor's birthday. A program was rendered and a substantial gift from the church was presented to him. May 21 a large crowd gave Bro. Snell and family a surprise, as an expression of appreciation for the splendid help he has been to us during the past winter. They left here the next day to take up pastoral work at McFarland.—Erie Metzger, Strathmore, Calif., May 29.

Pasadena church is progressing splendidly. Our Mothers' Day program and sermon were very impressive. The second Sunday in May we had a very spiritual communion service. May 29 Bro. Dicksey, of La Verne, delivered the sermon which dedicated our new Sunday-school rooms to the Lord's work. We have seven new rooms in a beautiful bungalow to the rear of our main church building. Our Sunday-school teachers appreciate these rooms very much. Our offering for the Annual Conference amounted to \$648.06. In the absence of our pastor, who has gone East for Conference and revival services, Bro. Ernest Davis filled our pulpit last Sunday, setting forth God's Word in simplicity.—Ida B. Gibbel, Pasadena, Calif., June 6.

Patterson church enjoyed another low feast May 21. Several visiting members were present—among them Elders Hinton, Levi Winkleblack, J. J. Brower and Eld. Deardorff. Eld. Winkleblack officiated at the feast and Eld. Deardorff had charge of the examination service.

ice. Eld. Brower preached for us on Sunday morning. We are planning to commence our Daily Vacation Bible School June 12, to continue three weeks. Two of our Sunday-school boys were received by baptism recently.—Mrs. Edna M. Wray, Patterson, Calif., May 25.

Santa Ana.—May 28, at 11 A. M., Eld. E. S. Young, of Claremont, preached a wonderful sermon to a full house. Eld. D. W. Weddle led the music, which all enjoyed very much. Dinner was served at the church. At 2:30 P. M. Eld. S. E. Decker, of Glendora, Calif., delivered a very earnest sermon, with power from the Holy Spirit, which was highly appreciated. At 6:00 P. M. we gathered to partake of the Lord's supper. We feel grateful to the brethren and sisters from other churches for their presence. Eld. S. E. Decker and D. W. Weddle officiated in the absence of Eld. S. G. Lehmer, who has gone to Annual Meeting. Our offering for Annual Meeting amounted to \$64.50.—Lizzie R. Pugh, Santa Ana, Calif., May 30.

IDAHO

Boise Valley.—Three have been received into our church by letter since our last report. Two letters have been granted. Our communion services, held May 6, were well attended by members of our own congregation and members from the Nampa and Bowmont churches. Eld. H. H. Keim, of Nampa, officiated. At a recent election the present superintendent of the Boise Valley school was reelected. Sisters Lena Benner and Viola Betts were chosen to take charge of the Primary Department; Sister Flossie Troxel of the Cradle Roll. Sister H. M. Brubaker was chosen president of the Christian Workers' Band and Sister Clara Rhodes, "Messenger" correspondent. The Sunday-school of the congregation joined us in a community day. A large crowd was present, as profitable as well as enjoyable day was spent.—Mrs. C. E. Sandy, Meridian, Idaho, June 10.

Moscow church held their quarterly council June 3. Bro. Chas. Yearout was chosen as elder and pastor of the church for another year. Brethren Chas. M. Yearout and Hiram Lyon were elected delegates to District Meeting; Bro. John Harlacher and Sister Emma Estes delegates to the Sunday-school and Christian Workers' Meetings. There has been much sickness among the members. The membership being much scattered and the territory quite large, it is hard to concentrate our forces. The attendance has, however, kept up well, considering the disadvantages with which we have had to contend. There are fifteen or more members living near Potlatch, about thirty miles from Moscow. Something like fourteen members live in Coeur d'Alene, about 130 miles from Moscow; two at Hayden Lake; and some at Sand Point. It would require two or three active ministers to work this territory and give it the care and supervision it needs. The District Meeting is to be held in the Moscow church June 27-29. —Mrs. M. E. Moscovitz, Moscow, Idaho, June 8.

Winchester.—May 14 Eld. W. E. Trostle, of California, commenced Bible teaching and evangelistic sermons at the Winchester church. He worked hard for the saving of souls. Three of our Sunday-school scholars were baptized. We will not have our love feast June 5, as announced, but it will be some time soon.—Amanda E. Flory, Winchester, Idaho, June 2.

ILLINOIS

Astoria church met in council June 3, with Eld. M. Flory presiding. One letter was received, and one was granted. The deacons gave their report of the annual visit. Christian Workers' officers for six months were elected: Sister Anna Gruber, president of the Adult Department; H. H. Gruber, Young People's Department; Sisters Goldie Eichenberg and Bula Fitz, Junior Department; Bro. Elgin S. Moyer, of Chicago, has been secured to hold our revival, beginning July 9. Sister Ethel Gibson will have charge of the singing. Our love feast was held June 6. A number of visiting ministers were present. Eld. Flory officiated. Bro. David Hoover, of McPherson College, preached on "The Christian's Responsibility." The church has increased in attendance over last year.—Hettie L. Gible, Astoria, Ill., June 8.

Chicago church met June 1, to hold an election for ministers. Brethren Otto Larsen and John Zunkle were called by the church to the office. The brethren were installed the same evening. Bro. Larsen has been a member of the Chicago church for some time, but a native of Denmark, and plans to return, sooner or later, to his homeland as a minister of the Gospel. Eld. sisters who have recently been married to ministers, were also installed into office at this time.—Elgin S. Moyer, 3435 Van Buren Street, Chicago, Ill., June 3.

INDIANA

Clear Creek church met in council June 17, with Eld. I. B. Wike presiding. Eight members have been received by letter since our last report. Bro. Wike will represent us at Annual Conference. Our love feast will be held Aug. 20, at 6 P. M. The church decided to have a Harvest Meeting Aug. 6.—Ardeeth Lassiter, Huntington, Ind., June 8.

Fairview church met in members' meeting June 7. One letter was received. Bro. John W. Ruffin died, and a delegate to District Meeting and Bro. Jos. Fisher for the Sunday-school. Our school was reorganized for another six months, with Bro. Clarence Idle, superintendent. Bro. Elmer Cripe was elected a member of the finance committee, to fill a vacancy. Our Missionary Meeting was held June 10 and an offering of \$62 was lifted for world-wide missions. We have selected Oct. 14, 6 P. M., as the time for our love feast.—Lulu E. Root, LaFayette, Ind., June 12.

Plevna church met in regular council June 8, with Eld. Silas Fisher presiding. Bro. Earl Kendall was chosen delegate to District and Sunday-school Meeting. Bro. Nathan Kendall was elected trustee. Our series of meetings will begin this fall, with Bro. Jos. Spitzer, evangelist.—Tena Smith, Kokomo, Ind., June 8.

South Whitley church met in quarterly council May 27, with Bro. Geo. Mishler presiding. Brethren C. C. Kandy and L. B. Wike, of the Huntington church, were present. The voice of the church was taken, which resulted in choosing Bro. Arthur Mossis to the ministry. Our church is progressing nicely under the direction of our pastor, Bro. Geo. Mishler. The foundation for our new church is completed, and we hope to build soon.—Mrs. M. C. Gerard, South Whitley, Ind., June 12.

IOWA

Curlew church met in council June 3, with Eld. J. E. Rolston presiding. He delivered two inspiring sermons the next day. We appreciated the advice and encouragement which they gave us. Recently Bro. Clarence Gagey was elected to the office of elder in behalf of the Sunday-school. He gave a stirring address on the need of religious teaching of our children. June 12 the Sunday-school met for a Children's Day program. The attendance was good. Our Sunday-school is growing.—Eva M. Brallier, Curlew, Iowa, June 12.

Fredrie.—June 4 the Gospel Team of the Ottumwa Mission came to our church. The preaching hour was well attended by a large crowd of people, and in talks, giving the nature and scope of the work being done at the Ottumwa Mission. We believe that the mission spirit of the District will be strengthened as the members learn more of the efforts being put forth and the results that are being accomplished. At the evening service Bro. Clarence and Community Day, Aug. 1, which is a splendid sermon on the subject, "Living the Christian Life."—Mrs. Beulah Cook, Fredrie, Iowa, June 12.

KANSAS

Belleville church held their love feast May 27, with Bro. E. D. Steward officiating. About forty members communed. Bro. Martin Gauby gave an inspiring sermon on Sunday morning. Two were baptized on the following Monday morning, prior to our council. We expect Bro. Roger D. Winger, to be with us June 7 and 8. We have decided to have a Harvest Meeting on Sunday, June 24, which is the beginning of our series of meetings.—Anna M. Kuhns, Belleville, Kans., June 5.

Bloom.—May 26 the congregation gave a farewell reception in honor of Brother and Sister J. S. Sherry and family. A large crowd attended. A few special musical numbers were given, also short talks by the elder, Sunday-school, Christian Workers' Band, and Christian Workers' Band, Ladies' Aid president and others. May 28 Bro. Sherry delivered a farewell address. He has labored with us for the past five years and we miss them very much. Bro. C. E. Eshelman

gave his first address as pastor June 4. June 3 the Bloom church met in council, with Eld. G. W. Weddle presiding. New officers were elected and vacancies filled. Two letters were received and four granted. Eld. G. W. Weddle and wife and Mrs. Lily Hatcher are attending Annual Meeting.—Mary Weddle, Bloom, Kans., June 10.

Eden Valley.—We began our series of meetings April 23, with Bro. D. O. Cottrell assisting. On account of an unusual amount of rain, our work was greatly hindered, but even so, we consider the effort well worth while. Bro. Cottrell preached splendid, helpful sermons. As an immediate result, five little girls were baptized. Sister Minnie Edgecomb, of McPherson, led our song service. Last Friday we were very successful. Vacation Bible School, Sister Inez B. Winger, of McPherson, was our director. This was our first attempt and we are well pleased with the result. Several friends offered their time and autos to bring the children in. Seven routes were run, covering a territory of about eight miles square. Our enrollment reached ninety-three. Our Sunday-school enrollment has been increasing and good work is being done. Four delegates attended the State Convention, held at Dodge City May 4 and 5. Bro. Brandt, our pastor, with several others, expects to attend the International Convention in Kansas City June 21-27. We recently purchased one hundred copies of the new song book, "Hymns of Praise."—Mrs. Pearl Brandt, St. John, Kans., June 9.

MARYLAND

Baltimore (Woodberry).—June 4 we held our Sunday-school business meeting. We decided that the Sunday-school have an outing on July 4. May 28 one of our organized classes, taught by Sister Holinger, gave a very fine missionary program. June 11 we held our Children's Day program, which was inspiring and instructive, and was rendered to a full house.—Mrs. Geo. W. Worley, Baltimore, Md., June 12.

Black Rock.—May 28 Bro. H. S. Gipe, of Richland, Pa., closed a two weeks' series of meetings at the Chestnut Grove house. The services were well attended. Bro. Gipe delivered unusually strong sermons. The community in general appreciated his work. Fourteen were added to the church through baptism. June 11 Bro. Gipe will commence a two weeks' series of meetings at the Black Rock house.—E. E. Baugher, Luthers, Md., June 8.

Long Green Valley church met in council May 28, with Eld. Wm. E. Rood presiding. The official brethren of the Chestnut Grove house favorably. The committee on repairs was authorized to make needed repairs and improvements for Sunday-school work. Our elder was authorized to represent, or appoint some one, as delegate to Annual Conference. Bro. A. C. Baugher, of Elizabethtown, is expected to hold our series of meetings, beginning Aug. 20. Our love feast was held June 3. Ministering brethren present were Elders Wm. E. Rood and J. M. Prigel. Eld. Rood officiated. Among the visiting members present and those who communed, five congregations were represented. A missionary sermon was preached by our elder on the morning of June 4, with an offering of \$38.13 lifted for missions. A part of this was designated for our Home Mission Board.—Bertha L. Neulauer, Gittings, Md., June 12.

Pipe Creek.—June 6 two Sunday-school scholars were baptized. Our Vacation Bible School will begin July 24, with Sister Edna Dotterer in charge. Eld. Michael Kurtz, of Richland, Pa., expects to hold a series of meetings for us, beginning Aug. 20. The Sisters' Aid Society recently placed new carpet on the church floor.—Carrie L. Garner, Union Bridge, Md., June 12.

MICHIGAN

Long Lake.—In the early part of May, Bro. C. L. Wilkins, of Grand Rapids, was with us in behalf of the District work. He delivered five very good sermons. An offering of \$5.55 was lifted for District work. June 11 we met for an all-day Missionary Meeting. Bro. Neugger, of Okama, was with us. At the close of the afternoon program an offering of \$14.00 was collected for the General Mission Board.—Dollie Shepherd, Manistee, Mich., June 11.

MINNESOTA

Barnum.—Our quarterly council met at Nemadji church June 3, with Bro. W. H. Eikenberry presiding. The church was reorganized for another six months, with Bro. Elmer Cripe, superintendent. Bro. Elmer Cripe was elected a member of the finance committee, to fill a vacancy. Our Missionary Meeting was held June 10 and an offering of \$62 was lifted for world-wide missions. We have selected Oct. 14, 6 P. M., as the time for our love feast.—Lulu E. Root, LaFayette, Ind., June 12.

Morrill.—May 31 and June 1 Bro. W. H. Lichty, of Waterloo, Iowa, and Bro. I. D. Leatherman, of Monticello, Minn., were with us and each gave a good talk. At the close of services, June 1, our pastor, Bro. Glen R. Montz, and wife, were duly ordained to the eldership.—This being the mission of the day of the brethren. June 12 we began our series of meetings for us, beginning Aug. 20. The Sisters' Aid Society recently placed new carpet on the church floor.—Carrie L. Garner, Union Bridge, Md., June 12.

Paxton.—May 20 Bro. D. M. Moothart and wife, accompanied by Bro. J. S. Geiser, reached our place from Cliftonville and Froid, Mont., autoing over a distance of eighty miles or more. The next day our Sunday-school went to a neighboring schoolhouse and joined in the Sunday-school at that place. Afterward Bro. Geiser preached a very interesting sermon on the duty of the church in a very pleasing and spiritual way. A sumptuous lunch was enjoyed by all, after which we again met. Bro. Geiser gave us a very inspiring sermon on "Love." People are very anxious for preaching. Monday morning Bro. Geiser, accompanied by the wife, visited about fifty miles from our place. We had a little season of worship with them. Sister Lydia Lynn expects to open up a Sunday school at that place and we pray that the Lord will greatly bless her efforts for good.—Ida Jacobs, Paxton, Mont., June 12.

NORTH DAKOTA

Minot church met in council on Sunday afternoon, June 4, with Eld. O. A. Myer presiding. One letter was granted and two were received. Bro. Ray Harris was elected church delegate to District Meeting. Sister Gladys, of Minot, alternate, Sister Rosa Harris was elected Sunday-school delegate, with Sister Sylvia Flowers, alternate. We will begin our series of meetings the last of July and will close with a love feast.—Alice Myers, Minot, N. Dak., June 9.

OHIO

Canton City.—June 4 Bro. R. H. Nicodemus, of North Manchester, Ind., closed a series of meetings, which was well attended. Six were added to the church by baptism. June 4 we had an all-day meeting and served dinner in the church basement. In the afternoon we had the preparatory service, followed by baptism. The communion was held in the evening. May 25 the boys' quartet, of North Manchester, rendered several songs. Our pastor, Bro. R. M. Irwin, is our delegate to Conference.—Pleaze Maust Meyers, Canton, Ohio, June 10.

Donnels Creek church met in council June 3, with Eld. J. D. Sandy in charge. Our love feast will be held Oct. 14, at 10 A. M. Bro. R. J. Studchaker was reelected church trustee for three years. One was baptized at the close of the service. Mothers' Day was observed by a very appropriate sermon by Bro. R. J. Studchaker. In the evening an interesting program was rendered by the mothers, consisting of talks, papers and special music. May 21 Bro. E. B. Bagwell, of North Manchester, Ind., preached both morning and evening. His sermons were very much appreciated. After the morning service two were baptized.—Ruth Drescher, Springfield, Ohio, June 9.

West Charleston.—Easter Sunday a short program was rendered by the church. An untimely death, Sunday School, and a short program was given on Mothers' Day. During the last few months an organized effort has been made to increase attendance in the Sunday-school, which has proved to be a great success. June 3

we met in council. Bro. J. C. Flora has been reelected pastor for one year. We expect to entertain the Summer Assembly this year.—Bertha M. Eidemiller, Tippecanoe City, Ohio, June 9.

OKLAHOMA

Guthrie church met in council June 7, with Bro. E. R. Myers in charge. One letter was received. Sunday-school and Christian Workers' officers were elected for the next six months, with Bro. L. M. Dodd, superintendent, and Bro. Wilmer Lehman, president. Delegates to District Meeting were also chosen. A committee was appointed to see about needed repairs, and to prepare plans for re-building. A Religious Educational Board was also elected.—Goldie E. Gripe, Guthrie, Okla., June 8.

Oklahoma City church met in council June 1, with Eld. J. Pitzer presiding. Sunday-school and Christian Workers' officers were elected for the coming six months. Bro. C. C. Clark was reelected superintendent; Sister Grace Huffman, president of the Christian Workers' Society. We decided to have a two weeks' Daily Vacation Bible School, commencing July 9, with Sister Margaret Brown in charge. Our pastor, Bro. Small, and family, have moved into our new parsonage. We observed Mothers' Day with a program of recitations, readings and songs suited to the occasion, followed by a very interesting sermon by Bro. Small. Our love feast was held May 21.—Mrs. J. A. Campbell, Oklahoma City, Okla., June 8.

OREGON

Albany church met in council June 10, in preparation for the District Meeting, to be held in Bandon the last of July. We decided to be represented by delegate and the writer as secretary, with Bro. Victor O. Whitmer, alternate. We were glad to have Eld. H. H. Ritter with us. Sunday morning he gave us a fine sermon on the value of God's Word. We have plans for more effective work among our isolated members. We also plan for a series of meetings in the near future.—Eugene W. Pratt, Albany, Ore., June 11.

Portland church met in regular council June 6, with Bro. J. U. G. Stiversen presiding. The membership was well represented. The church decided to appropriate \$25 of the Sunday-school money for world-wide missions. Bro. M. R. Caslow and Bro. Stiversen were elected delegates to District Meeting. Bro. Leslie Cullen will represent the Sunday-school and the Christian Workers' Society. Other officers were elected to fill vacancies. Recently we have painted and calumined the basement of the church. Services here are interesting and well attended. The church building is located on the corner of Harrison and Second Streets. Two car lines pass within one block and travelers passing through the city are cordially invited to attend our services. A number of the members here are planning to attend the District Meeting, which will be held late in July at Bandon, Ore.—Grace W. Hewitt, Portland, Ore., June 7.

PENNSYLVANIA

Buffalo church met in council May 28. Eld. Greene Shively presided. Five brethren were chosen as a committee to submit plans for remodeling the Pike meetinghouse. Bro. Mervyn Mensch was chosen to represent us at the Annual Conference. On the evening of May 28, Bro. Trostle P. Dick, of Carlisle, Pa., began a series of meetings here. He preached the Word with power. The meeting closed June 4. Three were baptized. Our love feast was held on the evening of June 1. Bro. Dick officiated. About forty-five communed. This was one of the most spiritual feasts held here for some time.—Jacob G. Shively, Millmont, Pa., June 8.

Indian Creek church met in regular council June 3, with Eld. Jas. B. Shuler presiding. One certificate of membership was granted. An offering to replenish the church treasury was also lifted. We are looking forward with much pleasure to a series of evangelistic services, to start July 30, with Bro. R. W. Schlosier, of Elizabethtown, Pa., in charge. Mathias P. Landis, Verulam, Pa., June 10.

Johnstown (Moshan).—Our communion service was held May 21, with the largest attendance we have ever had the church being entirely filled. Before the service two were received by baptism, one on former baptism and one by letter. Our Children's Service was held June 4. A fine program was rendered. Special music, consisting of solos, duets, and instrumental numbers, was also given. The children, June 25 Dr. M. G. Brumbaugh, of Philadelphia, will preach for us at

(Continued on Page 403)

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ROANOKE CITY, VIRGINIA

The erection of the Sunday-school unit of the new modern church is now being effected. Some time ago a committee was appointed to make a canvass of the membership, to raise funds for a new church, to be located on the site of the present building. The report of the canvass was so encouraging that a thorough organization was effected, consisting of the building committee, a canvassing committee and a ladies' auxiliary. In a surprisingly short time nearly \$32,000 had been pledged, to be paid in five years. A meeting of the members was called for May 11. Bro. P. S. Miller, chairman, announced that the members of the building committee had pledged themselves to pay the cash on their five-year pledges within the next six months. Then he asked how many others would do the same thing. In less than thirty minutes it was a settled fact that the money for the Sunday-school unit would be forthcoming.

On the following Monday evening a happy group of members met on the church lot for a thanksgiving service. Bro. L. C. Moomaw brought out an old shovel—the one used to shovel the first dirt when the present church was built. He gave it to Eld. P. S. Miller, saying that the one who used it then, should use it first now to shovel the first dirt for the new church.

It surely was a joy to all—especially to him who had been so faithful all these years, sowing with patience and love, and gathering in many. Now he could see the great harvest in sight, and note the preparations being made for a great ingathering in the Sunday-school and church.

We now have more than a thousand in Sunday-school, including the Home Department and Cradle Roll. We have long since ceased to labor for further accessions to our school on account of our crowded condition, but still new pupils keep coming in, until some classes have to be taught out of doors.

This Sunday-school unit is to be erected in the rear of the present auditorium, and to be connected with it, temporarily, in order to give good facilities for Sunday-school equipment, until a new auditorium can be built.

The exterior of the building will be faced with a red texture brick, laid in white mortar. All interior woodwork is to be finished in ivory, with mahogany doors. The building will be heated by a steam heating-plant and will have all necessary equipment in modern plumbing.

The sub-basement will contain ample room for heating boilers and coal-bin, and will be absolutely fire-proof. The basement or ground floor will be devoted entirely to the Beginners' and Primary Departments. The main floor will have class-rooms, a library and a large assembly room for the Juniors and Intermediates. The balcony contains seven rooms, with a capacity of 140. The Ladies' Aid will also have a room. There will be a mothers' room and a large kitchen.

The first two weeks in May our pastor conducted a revival in the Southeast Mission. Six confessed Christ. At the last council, our pastor, Bro. G. W. Flory, and Eld. P. S. Miller, were elected delegates to Annual Meeting. Eld. C. D. Hylton, representing the Tinker Creek Mission, asked that they be permitted to add some Sunday-school rooms to their present building—the funds to be raised by the Tinker Creek members. The request was granted.

May 14 the preparatory sermon was preached by the pastor. The love feast, in the evening, was well attended. Eld. C. D. Hylton conducted the service, assisted by our elder and pastor, Mrs. John H. Shickel.

ROXBURY CHURCH, JOHNSTOWN, PENNSYLVANIA

Since my last report two young brethren have been baptized. Two letters were received; seven letters were granted. Our Easter program was well attended. At our preparatory council, May 11, a great deal of business was transacted. May 14 we enjoyed a very spiritual love feast. Our pastor officiated, assisted by the home brethren. Brethren E. M. Detwiler and J. C. W. Beam were elected delegates to the Annual Meeting, but because of the poor health of his wife, Bro. Beam will not be able to leave home. Sister Grace Detwiler, the alternate, will go in his place. They are leaving for Winona Lake Wednesday morning. In their absence the pulpit will be occupied by Bro. O. A. Holsinger and the writer.

At our council, a call was made for the election of more deacons. This was attended to May 28. Our pastor preached a splendid sermon on the qualifications and duties of the deacons, after which the voice of the church was taken. The vote resulted in calling Brethren R. N. Haynes, H. E. Berkley, W. R. Beam, and J. T. Haynes to this important office. June 4, they, with their wives, were installed into office. On the evening of May 28, the three churches of Roxbury, unitedly, had the rare opportunity of hearing Dr. W. Leon Tucker, of New York. He spoke in our church to a large and interested audience on "The Bible, the Word of God." According to present plans, Bro. Edgar Rothrock, of Nebraska, will begin an evangelistic campaign here October 11, and continue until the time of our love feast—the last Sunday in October.

Our church has lately purchased 300 "Hymns of Praise," and we like the book quite well. Our church property has lately been improved by putting down new walks and retaining walls. The interior has also been improved by new book-racks, and a platform for the chorus.

June 5. Jerome E. Blough.

A VOICE OF WARNING

Some time ago, while passing through Kansas City, and waiting at the Union Depot, I was noticing the throng of people hurriedly passing to and fro. As the trains were called out, travelers would quickly pick up their belongings, and hasten to their trains. Some women, with dress skirts quite narrow, could take only very short steps. I was made to think: "Should an alarm of fire be sounded, what a rush and commotion there would be! How could a poor woman, attired in a narrow hobble-skirt, hope to escape from the fire?"

This, too, causes one to think of the many who work in factories or in stores, or who happen to be in any public place. What could such poor, helpless women do, to escape quickly out of danger when attired in the present styles of dress? Not being able, hurriedly, to go up or down stairways, in their narrow skirts, their sad experience might be like that of the people at the Iroquois fire in Chicago, some years ago. When fire broke out, they could not get to the fire escape, for some cause, and perished in the flames.

What an unnecessary waste of time and money is inflicted upon humanity by fashionable foibles! When we think of the needs of the poor, and also the support of the missionaries, so urgently needed, we certainly should not spend our money foolishly. When, on the final day of accounts, we stand before the Judge, what will our answer be?

Not many years ago extremely wide skirts were worn. Then fashion quickly called for another style, which requires even more work for the already tired seamstress. Let us be more considerate in what we do and how we do it, that we may not be held accountable! Christian leaders should raise their voices against present-day extravagances, which are certainly unbecoming for the followers of the meek and lowly Lamb of God.

DEDICATION OF THE BETHEL CHURCH, NEBRASKA

The beginning of the history of the Bethel church, located near Carleton, Nebr., was in 1872. The growth of the church has been such as to require an enlarging of the building three times. The old building was inadequate to the present needs. Work on the new church was



The New Church of the Bethel Congregation, Nebraska

begun Sept. 26, 1921. Memorial services for the old building, and the cornerstone service for the new, were held Nov. 6. Services were begun in the new basement Feb. 5, 1922. The size of the new building is 48 by 48, with annex 14 by 26. It is a frame structure, veneered in cement-blocks and stuccoed in colors, giving it a neat and pleasing appearance. The art windows, and liberal trimming in white rock, makes the exterior attractive. The

There is so much money to be raised for missionaries, to carry the glad tidings to those who know not God, that all our resources should be conserved. May we do our part in helping with the great work, to lead the way for the true, the noble and the good! Amanda Witmore. McPherson, Kans.

A SUCCESSFUL MOTHERS' DAY AT SIDNEY, OHIO

Many have been the occasions of rejoicing in our victories through Christ our Lord. For a number of years the members of the Sidney church have had great reason to appreciate their opportunities of rich experiences in soul feasts. Many special days have been observed and some of the best speakers of the Brotherhood have ministered in holy things from our pulpit. Our Auto Days have been characterized by fine programs. The Manchester Glee Club, special song leaders, quartettes, solos, duets and chorus classes have been enjoyable. Last, but not least, the Vacation Bible School, conducted by Sisters Lucy Hollinger, Grace Hollinsburg and Edith Dresher, has been one the memorable occasions. The children and our friends and neighbors are continually making favorable and appreciative remarks about them.

Just now stands out, in the minds of our people, our Mothers' Day, which many have said was one of the most blessed experiences of their life. Our pastor stressed the occasion in his advertisement, and spared neither physical strength nor financial means, to have everybody anxious for the event. The day was ideal, and early in the morning the people began to gather. At the opening of Sunday-school nearly 400 people had convened. The children from our County Home, numbering sixty, were brought to the services by autos. The pastor also made arrangements that the inmates (those who were physically able) from our County Infirmary should be brought to enjoy the services—the women more particularly—on this occasion. Some very appropriate selections were given; also a few special numbers by our singers. The children from our County Home also rendered a selection. A few recitations were given by the young people, after which our pastor followed with a sermon—"Just a Peep into Mother's Heart." This message was listened to intently by all present. Many left the church that day, testifying to their appreciation of the message and the occasion, by words of congratulation. One hundred and twenty mothers were present, and each received a beautiful card with memory verse; also a bouquet of violets and lilies. A prize was offered as a reward to the oldest mother, representing the largest number present by family name. The King family was represented by the largest number, and Sister Leah King (the widow of our deceased deacon, David King) received the prize, she being eighty-two years old. The prize was the famous painting of "Mother," by Whistler, which stands today as the most wonderful painting in the world of mother. This beautiful picture, with the masterly words, describing the worth of mother, was neatly framed, and presented to Sister King. The

interior is Romanesque in style, both in architecture and furniture. The ceiling is octagon in form, and the walls are modestly tinted and decorated in colors, blending nicely with the golden-oak stain on the hardwood finish of the commodious and wholly appropriate structure.

On the main floor there are seven classrooms and a mothers' rest-room. Classrooms are separated by folding doors and open into the auditorium by roller partitions. The baptistry is back of the pulpit, with disrobing rooms convenient. The seating capacity is 350. There is a basement under the entire building, equipped to care for the Primary Department of the Sunday-school and for social gatherings of the church. There is a good heating and electric light plant and water system.

Although it is a rural church, it is modern throughout. It has been so built as to meet present needs and those of years to come. An effort will be made to concentrate all the interests of the community at the new church and to put on a program that will develop the possibilities of the entire vicinity.

May 14 was a beautiful dedication day. About 500 were in attendance. Dr. D. W. Kurtz, President of McPherson College, preached the dedicatory sermon in the morning, and gave two lectures—one in the afternoon and one in the evening. The offering amounted to \$2,800, which made it possible to dedicate the new church with all costs provided for. The entire cost of the building, fully equipped, is approximately \$18,000.

The Bethel people feel very grateful that they now have ample facilities to carry on their church work more successfully. A. D. Sollenberger. Carleton, Nebr.

pastor followed with a prayer for mothers. It was a very impressive occasion and will never be forgotten by many. Bessie S. Snyder.

Sidney, Ohio, June 7

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brondyk-Volk.—By the undersigned, at the bride's home, in Grand Rapids, Mich., June 3, 1922, Herman J. Brondyk and Sister Marie E. Volk, both of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

Carpenter-Page.—By the undersigned, at the home of the bride's parents, May 14, 1922, Cecil Paul Carpenter, of Hagerstown, Ind., and Sister Gladys Delilah Page, of Waterford, Calif.—J. W. Deardorff, Waterford, Calif.

Flory-Hughes.—By the undersigned, at the home of the bride's daughter, May 31, 1922, Brother James A. Flory, of McPherson, Kans., and Sister Julia Hughes, of Shickley, Nebr.—A. D. Sollenberger, Carleton, Nebr.

Green-Wheaton.—By the undersigned, at the home of the pastor, June 1, 1922, Byron T. Green, of Lowell, Mich., and Sister Mildred Wheaton, of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

Miller-Small.—By the undersigned, June 4, 1922, at Maywood, Ill., Brother Wm. M. Miller, of Greenville, Ohio, and Sister Alice R. Small, of Oklahoma City, Okla.—E. B. Hoff, Maywood, Ill.

Neiswender-Davis.—At the home of the undersigned, June 7, 1922, Mr. Thurlow L. Neiswender, of Chicago, Ill., and Miss Bernice Davis, of Rossville, Kans.—Frank N. Sargent, Chicago, Ill.

Rohrer-Neal.—By the undersigned, at Winona Lake, Ind., June 8, 1922, Brother Ferdie C. Rohrer, of Argos, Ind., and Sister Pearl E. Neal, of Kearney, Nebr.—E. B. Hoff, Maywood, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andes, Sarah Elizabeth, youngest daughter of Mr. and Mrs. D. E. Rodabaugh, born at Birmingham, Iowa, Aug. 29, 1880, died May 13, 1922, at Bismarck Hospital, Bismarck, N. Dak., of pernicious anemia. Early in life she joined the Brethren church and remained a faithful member. In 1901 she married Jesse A. Andes, who survives with two daughters, father and mother, two sisters and two brothers. Services at Plaza, N. Dak., by Rev. S. C. Eastwood, of the Lutheran church. Burial in adjacent cemetery—Viola Andes, Parshall, N. Dak.

Brown, Sister Sarah, nee Marteeny, widow of Bro. Michael Brown, born Oct. 5, 1849, died May 30, 1922. She had been ailing for several years and the last three months was confined to her bed with a complication of diseases. She was a member of the church for fifty years and was always faithful in her attendance as long as she could walk. She was the mother of nine children, seven of whom survive, with twenty-four grandchildren, five great-grandchildren and two sisters. Services in the church by Bro. T. R. Coffman. Interment in Union cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Burkholder, Cornelius, born July 26, 1833, in Adams County, Pa., died June 7, 1922. He was married Jan. 25, 1856, to Elizabeth Mohler, who survives. There were two daughters. In 1874 the family moved to Illinois, and in 1876 to Iowa. One daughter died at the age of seven years. The other daughter survives with five grandchildren and four great-grandchildren. He united with the Church of the Brethren when a young man and continued faithful to the end. Services in the Christian church in Bagley by the writer, assisted by Rev. Earl Deardorff. Interment in the cemetery adjoining the Pandora church.—E. D. Fiesel, York, Iowa.

Denlinger, Sister Lizzie, born in Montgomery County, Ohio, in October, 1849, died at the Springfield City Hospital, May 27, 1922. She united with the church when a girl, and enjoyed her church re-

lationship. A few days before her death she was anointed. She is survived by two brothers. Services at Jackson's Funeral Home, in Springfield, by Bro. J. D. Sandy, assisted by Bro. Cyrus Funderburg. Burial at Enon.—Ruth Drescher, Springfield, Ohio.

Diehl, Frank Maderia, born near Panora, Dec. 24, 1871, died at his home near Dana, Iowa, May 30, 1922. He united with the Brethren church in 1888 and remained faithful until death. He married Miss Della Heasley Feb. 24, 1896. There were six children. About two years ago he began to fail in health and found the trouble to be diabetes. May 15 he called for the anointing. He leaves his wife, six children, two grandchildren, three brothers and four sisters. Services in the Brethren church, near Panora, by the writer, assisted by Eld. E. C. Trostle. Interment in the cemetery near by.—E. D. Fisel, Yale, Iowa.

Fuls, Jacob, born near New Lebanon, Ohio, Dec. 3, 1846, died May 19, 1922. Feb. 28, 1872, he married Mahala Boomershire. About thirty-two years ago he united with the Church of the Brethren and died at that faith. A few weeks before his death he was anointed. Several years after his marriage he moved on a farm near Greenville, Ohio, later to Pittsburg, and in 1906 to Dayton, where he resided until his death. He leaves his wife, three daughters, four grandchildren, two brothers and four sisters. Services at the Abbotville church by the writer, assisted by Dr. Bell. Burial in the cemetery near by.—D. M. Garver, Trotwood, Ohio.

Gentry, Albert, born in Rockingham County, Va., April 4, 1870, died March 4, 1922. He married Harriet M. Miller Dec. 24, 1896. There were six children—one daughter having preceded him. He leaves his wife, five children and one grandson. Services at the Wood Colony, Old Order Brethren church, by Eld. Chas. B. Rumble. Burial in the adjoining cemetery.—John W. Vetter, Empire, Calif.

Harlacher, Susan Belle, daughter of Pius and Katherine Carson, born in Fulton County, Ill., Nov. 11, 1856, died of cancer, May 19, 1922. She married W. M. Harlacher Nov. 11, 1875. There were five sons and one daughter. Two sons and the daughter died in infancy. She united with the Church of the Brethren in 1876, and has lived on exemplary Christian life ever since. She is survived by her husband, three sons, seven grandchildren, five brothers and one sister.—Mollie Harlacher, Lenore, Idaho.

Holloper, Sarah Jane, nee Ulery, born Sept. 22, 1832, in Pennsylvania, died May 31, 1922, at the home of her daughter, Mrs. Emma Hartle, of Greenville, Ohio. She married Wm. C. Holloper in 1859. There were two sons and three daughters. Her husband preceded her twenty years ago. She united with the Church of the Brethren in 1859 and lived faithful to her profession. Services at Covington by Eld. B. F. Sharp. Interment in the Covington cemetery.—Ella Miller, Greenville, Ohio.

Ivins, John A., born April 12, 1834, in Hamilton, Ohio, died June 1, 1922, at his home in Cazenovia, Pa., May 29, 1867, he married Olive Ball. She survives with six children and one brother. There are also nineteen grandchildren and seventeen great-grandchildren. One child died in infancy. Bro. Ivins joined the Oak Grove church twenty years ago. Services in Cazenovia by the undersigned, assisted by Bro. Jesse Cook.—J. W. Switzer, Roanoke, Ill.

Johnson, Sister Cornelia, daughter of James and Lucinda Brunk, born Nov. 25, 1858, near Catawba, Va., died May 3, 1922. She married Edw. C. Johnson Dec. 27, 1892. There were two daughters, one dying in infancy. She leaves her husband, one daughter, two grandchildren, two brothers and two sisters. She was a member of the Church of the Brethren for many years. She lived a Christian life and was loved by all who knew her. She was very anxious to see a Brethren church started in San Diego. For the last year, meetings were held in her house until a churchhouse could be built. Services by Eld. G. H. Bashor. Burial in Mt. Hope cemetery.—Mary L. Kregar, El Cajon, Calif.

Kauffman, Sister Dorothy Bernice, nee Livingston, wife of James Kauffman, and daughter of Brother Jacob and Sister Minnie Livingston, died in Coenmaugh Township, Somerset Co., Pa., April 26, 1922, aged 20 years, 2 months and 21 days. She is survived by her husband, a daughter, her parents, four brothers and two sisters. She united with the Roxbury Church of the Brethren more than six years ago. Services in the Thomas Mills Mennonite church by Bro. E. M. Detwiler.—Jerome E. Blough.

Keim, Helen Marie, infant daughter of C. Ray and Anna Keim, died at the age of nine days. Services by the writer at the home of H. H. Keim, in Nampa. Interment in the cemetery at Nampa.—H. M. Brubaker, Meridian, Idaho.

Keyser, Sister Ella W., died May 4, 1922, aged 44 years, 11 months and 9 days. She was a patient for about ten days in the Jefferson Medical Hospital, Philadelphia, where death followed an operation for appendicitis. She was an active and consistent member of the Brethren church. She is survived by her father, stepmother, five brothers and sisters. Services at the Indian Creek church by the home ministers. Interment in the adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

McClelland, Mrs. David, died at the home of her son, Walter McClelland, near Hillisburg, Ind., aged 62 years. Death came as the result of a three years' illness of cancer. She was born within a short distance of the place where she died. She was a faithful member of the German Baptist church and had been active in church affairs until failing health made further activities impossible. She is survived by four sons. Services from the residence of the son in charge of Bro. Spitzler. Interment in the St. Paul cemetery.—Ada McClelland, Hillisburg, Ind.

Richard, Bro. Samuel, died at his home, near Mapleville, May 27, 1922, from complications aged 76 years, 10 months and 21 days. He was a member of the Church of the Brethren for fifty years. He is survived by his wife, two daughters and one son. Services at Mt. Zion by Bro. F. F. Holsopple. Interment in adjoining cemetery.—Core A. Foltz, Mapleville, Md.

Rohrer, Sister Alice, nee Eshelman, died May 2, 1922, at her late home in Canton, aged 66 years, 1 month and 17 days. She was a consistent member of the Church of the Brethren for over thirty years. She was the wife of J. H. Rohrer, who survives with three sons and one daughter. Services in the Canton City church by the writer.—C. D. Brendlinger, Canton, Ill.

Snyder, Bro. Roy, son of Brother and Sister Adam A. Snyder, born Sept. 20, 1894, died at his home within the bounds of the Snake Spring Valley church, May 2, 1922. In early youth he united with the Church of the Brethren, living an exemplary Christian life. Interment in the Snyder cemetery. Services by Elders Wm. S. Ritchey, D. A. Stayer and D. M. Van Horn.—Jos. F. Snyder, Everett, Pa.

Speicher, Lucretia Alice, born Feb. 3, 1862, died May 29, 1922. She married Peter Speicher April 24, 1882. There were five daughters and seven sons. Two daughters and one son preceded her. She united with the Church of the Brethren a short while after her marriage and lived faithful until death. Two years ago she was anointed. She has been afflicted for over three years, but bore it patiently. Services at the Maple Spring church by Brethren D. B. Spaid and Emma Pike. Interment in the Maple Spring cemetery.—Goldie Judy, Egdon, W. Va.

Stewart, Evelyn Lorene, daughter of Mr. and Sister H. V. Stewart, died aged 3 years, 1 month and 24 days. Services by the writer. Interment in the cemetery near the Boise Valley church.—H. M. Brubaker, Meridian, Idaho.

Swagerty, Marcus, born in North Carolina, Aug. 8, 1863, died May 27, 1922. He married Anna Stewart July 24, 1886. There were nine children. Two sons and two daughters, with the wife, survive. He united with the Church of the Brethren in 1917 and lived an exemplary life to the end. Services by the writer in the Methodist church in the bounds of the Hart church.—G. Nevinger, Onkema, Mich.

Taylor, Eliza Ellen (Hartman), born in York County, Pa., Nov. 4, 1872, died at her home, near Harlan, in Manistee County, Mich., April 2, 1922. She married Andrew W. Taylor Jan. 11, 1894. There were seven children, seven of whom preceded her. She united with the Brethren Church in December, 1894, and has led a consistent Christian life. She leaves an aged mother, three brothers, one sister, her husband, four children and one grandchild.—Mrs. Arthur E. Taylor, Copemish, Mich.

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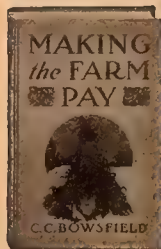
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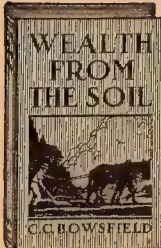
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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 397)

the morning service. Vacation Bible School begins July 10 and will continue for two weeks. Mrs. Jacob M. Hoffman, Johnstown, Pa., June 12.

Juniata Park.—Since our last report, when several were baptized, our pastor, Bro. C. O. Beery, has conducted a home revival. As a result twelve were baptized and one has been baptized since. The Junior Christian Workers' Society, under the direction of Sisters Jennie Miller and Pauline Brumbaugh, is doing some good work. Nineteen completed the course in missions, as prescribed by the General Mission Board, and were made happy by receiving their diplomas. The pastor is expected to arrive in Juniata Park, Pa., to visit his old home in Ohio before returning. Our Sunday-school is doing fine, also our Sisters' Aid Society. By a united effort we have made some repairs on the church building and covered the floor of the audience room and platform with new carpet. Eld. J. W. Wilt has charge of the services in the absence of our pastor. The Ruggles Gap church and Sunday-school are getting along nicely.—Pauline Brumbaugh, Juniata Park, Pa., June 11.

Lancaster.—Our Children's Meeting, May 7, was well attended. Bro. R. P. Bucher, of Quarryville, and Bro. A. P. Wenger, of Barreville, addressed the school. In the evening we enjoyed a spiritual love feast, with Bro. Wenger officiating. May 14 Bro. S. G. Meyer, of Frederickburg, Pa., began a two weeks' series of meetings. He presented the truth with power. One of our Sunday-school pupils accepted Christ. Our offering to Annual Meeting was \$266.86. July 11 our Vacation Bible School will open, with Bro. C. L. Martin, director.—Leah W. Phillips, Lancaster, Pa., June 11.

Meyersdale congregation held its love feast June 4, with a large number attending. Bro. Coffman preached three evangelistic sermons prior to the feast. Four were baptized and two were received by letter. May 28 the Mission Band from Juniata College visited us. Three very interesting messages were given, with a number of beautiful songs. This visit was very much appreciated and enjoyed by a large audience. May 14 we observed Mother's Day, with the most impressive programs ever given in our church. In the Sunday-school the short program was in keeping with the day. Bro. Coffman preached a beautiful sermon on "Mothers." Every mother present received a badge and all the women received a flower. In the evening our Christian Workers also rendered Mother's Day programs. May 29 and 30 we had a School of Methods. Brethren Florio and Hamilton, with several of the ministers of the town, gave some inspiring talks. We have secured Sisters Detwiler and Cupp as instructors for our Vacation Bible School, which will be held the last two weeks in July. Our training classes are moving along nicely. The Seal Class on the second level and the Banners' Class will soon be ready for the second examination. We have organized a Young People's Chorus, with about twenty-five members. Sister Stella Cook is the instructor.—Mrs. Theo. Bittner, Meyersdale, Pa., June 8.

Mingo church met in council in the Skippack house June 3, with Eld. Levi Ziegler presiding. The various committees reported on the work done during the year. Bro. Eugene Hoffman, chosen trustee of the Skippack house. Bro. W. K. Conner will hold a series of meetings at the Skippack house, beginning Aug. 19. Bro. Nathan Eschelman held a two weeks' series of meetings at the Mingo house, beginning May 7, followed by a love feast May 20. Bro. Eschelman preached very good sermons. Our love feast was well attended. Many members from adjoining churches enjoyed it with us. May 22 we held a communion service in the home of an aged sister, who was unable to attend the church. On Mothers' Day a short program was given by the young people's organized Bible classes.—Dora M. Ziegler, Limerick, Pa., June 12.

Mountville.—May 12 we began a revival meeting at the Manor House. Eld. J. B. Brubaker was with aid and laborers carried for two weeks. These meetings were well attended and closed with a growing interest. They were the source of much inspiration and spiritual uplift. One was won for the Kingdom. May 17 and 18 we held our love feast at Mountville. A number of visiting ministers were with us and gave us a feast of good things. Bro. Eddie Miller, of York County, officiated at this service. An offering of \$112.56 was lifted for world-wide missions.—N. K. Musser, Columbia, Pa., June 6.

New Enterprise.—We held our love feast May 28 with a very large attendance. Over 400 communed. Bro. Yoder, our pastor, preached the preparatory sermon on Sunday morning and preached in the evening. Bro. Herman Guyer was one of the visiting ministers. Bro. Detwiler represents our church at Annual Meeting. Bro. Yoder is at present giving a series of sermons on "The Tabernacle and Its Significance."—Mrs. John. Snoberger, New Enterprise, Pa., June 10.

Norristown church held its monthly business meeting June 7. A committee of six was appointed to solicit the members of the church each month for the new building fund. This is to go into effect the last of June and to continue for one year. June 4 the Annual Conference offering was taken, which amounted to \$52.92. June 11 the Sunday-school held Children's Day services. The children rendered a very nice program under the direction of Sisters Anna B. Platts and Carrie Lyle.—Wesley L. Dorworth, Norristown, Pa., June 11.

Quemahoning congregation met in special council June 1 at the Hooversville house. Brethren E. M. Detwiler and D. K. Clapper were present. After an agreement on some matters, prior to a separation, a vote was taken to separate the church into two separate churches. The Hooversville church was then organized by electing Bro. Detwiler, elder; other officers are Elmer Lohr, clerk; Chas. Zimmerman, "Messenger" agent; the writer, corresponding secretary. April 2 Bro. W. J. Hamilton, our Field Director, was with us, morning and evening. Bro. C. Walter Warfield, of Pittsburgh, Pa., will begin a series of meetings at the Hooversville house Sept. 17. Our love feast will be held Sept. 24.—Blanche M. Hersherberger, Hooversville, Pa., June 9.

Reading.—Since our last report one has been added to the church by baptism. May 28 we enjoyed a very pleasant love feast. A number of members were present to assist the members of the church. The following ministers were present: Eld. Benjamin Hottel, J. G. Reber, Abram Zug, Jonathan King, David Markley. Eld. Hottel officiated. The feast was enjoyed by all present. July 16 will be the day for the community meeting, to be held south of Reading at Baumstown.—Adam M. Holler, Reading, Pa., June 12.

Ridderburg.—Our love feast June 11, was well attended. Bro. J. H. Clapper, of Yellow Creek, preached eight sermons previous to our love feast. One came forward and was received into the church by baptism. Prior to this meeting, one was baptized. Our pastor, Bro. J. P. Harris, is with us again, after an absence of five months.—J. N. Cogan, Ridderburg, Pa., June 12.

TEXAS

Fort Worth.—We held our love feast May 6, with twenty members present. Eld. D. G. Brubaker, One was restored to fellowship just before the feast. June 1 we held our quarterly council. The membership was fairly well represented. We set the dates for our annual meetings as follows: Ministerial, Aug. 5; Sunday-school, the 6th, and business the 7th. Eld. D. G. Brubaker was with us and rendered valuable assistance.—A. J. Wine, Fort Worth, Texas, June 8.

VIRGINIA

Midland.—The quarterly council of the congregation was held at Mt. Hermon house June 3, with Eld. I. M. Neff as moderator. Eight letters of membership were received. We decided to hold two councils a year at Mt. Hermon, instead of one. A series of meetings will be held at Mt. Hermon the latter part of July, conducted by Eld. G. A. Maupin, of Free Union, Va., and at Midland, beginning Aug. 13, conducted by Eld. B. B. Garber, of Waynesboro, Va. A music committee was appointed. Communion will be held at Mt. Hermon this fall.—Oct. 7. Communion services were held at Midland May 20. A few visiting members were with us from other congregations. On Sunday morning Eld. L. B. Florio preached for us.—Eva Hinegardner, Midland, Va., June 10.

WEST VIRGINIA

Berkeley.—Our love feast, held June 3, was very much enjoyed, although a much smaller number of members was present than usual. Bro. Calvin Byers, of Pennsylvania, officiated. Bro. Talbott, one of our young members, was installed as deacon after the love feast. Bro. Byers preached a very interesting sermon on Sunday morning, which was enjoyed by all. We organized a Christian Workers' Meeting at Vanceville in April, with Sister Rimbarg, president. Quite an interest is shown, and all seem very enthusiastic in working for their Master. Our Sunday-school is progressing nicely. We have an enrollment of ninety-one, with a good attendance every Sunday. We are preparing a program for Children's Day, to be held June 25, beginning at 8 P. M. July 10 it will be a year since we organized our Sunday-school, with an enrollment of twenty-five or thirty. We thank our Heavenly Father for the progress we have made and for the interest shown.—Lucy D. Miller, Berkeley, W. Va., June 12.

Mountain Grove.—Our series of meetings began May 20 and continued until Sunday evening, June 4, conducted by Bro. W. L. Teets, of Egdon, W. Va. There were two applicants for baptism, who await the rite. Bro. Teets preached the Word with power, and the church feels greatly strengthened. Our Sunday-school is progressing nicely, with Bro. Paul Wiles as superintendent. We are planning for a Sunday-school Meeting in the near future.—Miss Pearl Everly, Bruceton Mills, W. Va., June 7.

Mt. Hebron (Wade Chapel).—We met in council the fifth Sunday in April, with Bro. D. W. Kirk, our new elder, presiding. Bro. E. G. Bean resigned, and Bro. Kirk was chosen in his stead. Our churchhouse was moved to a new location and is now ready for use again. Our Sunday-school was resumed May 28, with new vigor and increased attendance each Sunday, for which we are thankful. We believe there is a bright future for this church. Our Vacation Bible School commences June 20, with Sisters Mildred Conner and Corda Wertz as teachers. It terminates July 8, after which we hope to be able to procure an evangelist for a series of meetings.—A. S. Cool, Littleton, W. Va., June 12.

White Pine church met in council June 3, with Eld. A. S. Arnold acting as moderator. We decided to appoint a Ministerial Board, as requested by the General Conference. Elders A. S. Arnold and J. M. Leatherman and Bro. Robert Veatch were chosen. Bro. Carl Cunningham was elected delegate to Annual Meeting. We decided to have our love feast on Saturday before the second Sunday in September. Bro. B. B. Ludwick, of the Greenland congregation, will begin a series of meetings at this place Sept. 2. We have decided to use the money, that will be raised for the Forward Movement, in repairing our churchhouse.—R. A. Rinker, Furgittsville, W. Va., June 11.

WISCONSIN

White Rapids church met in council June 3, with our pastor, Bro. O. L. Harley, presiding. A letter was granted to Bro. Clement Bontagier, who is taking up a summer pastorate at White Rapids. Plans for the new church building were discussed. It was decided to have services in the basement as soon as completed. We are expecting to have a series of meetings, followed by a love feast, when the basement is ready for service. All departments of the work are moving along nicely, in spite of the lack of a churchhouse.—Laura Harley, Amberg, Wis., June 13.

ANNOUNCEMENTS

DISTRICT MEETINGS	Minnesota
June 27-29, Idaho and Western Montana—Moscow, Idaho.	June 24, Worthington.
July 11-13, North Dakota and Western Montana, Cando congregation, Zion house (N. Dak.).	North Dakota June 24, 6 pm, Kenmare. July 8, 7 pm, Surrey.
LOVE FEASTS	Ohio
Indiana June 24, Camp Creek.	June 24, 10 am, Richland. June 24, Tuscarawas.
Iowa June 24, Brooklyn.	Pennsylvania June 30, Rockton church, at Rockton house. July 2, Hostetter. July 2, 6:30 pm, Red Bank.
Maryland June 24, Bear Creek.	Texas July 1, Pleasant Grove.
Michigan June 24, 10 am, Beaverton. June 24, 11 am, Durand, at home of L. W. Shafer.	West Virginia June 24, Oak Dale. June 25, Shiloh. Aug. 19, 5 pm, Pleasant View.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Luke 22: 19-20); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 14-16); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); the taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Ex. 21: 23-25; 23: 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 12; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-8); divorce and remarriage except for the Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and similar amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagance and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Forward Again! All Together!

If we discerned correctly, something like the above was the meaning—the boiled-down meaning—of the Conference of 1922.

The details of the story have been well told already in these columns. This inquiry is concerned only with the message of the Conference as a whole. Did it have one? What was it?

The convention part of the Conference was so comprehensive in its scope, so many interests were represented, that it may seem useless to look for any thread of unity or dominant note. But the big idea which seemed to us to emerge from the discussions and stand out above all the rest was this: *We must strengthen the home base.*

The awakening of the Brotherhood to the importance of home missions, the vastness and urgency of this field, is one of the outstanding phenomena of present tendencies. It is doubtful whether any measure ever undertaken by the church has so quickly and completely justified itself in public confidence as the organization of the home mission department. The time was ripe for it. The Secretary for that work has put his whole heart into it and has proved his efficiency. The District Boards and other agencies are rallying to the cause magnificently, and the future outlook is bright with promise. Note, in this connection, what the Sisters' Aid Societies did at Winona Lake about the Virginia Mountaineers proposition. When the women get behind a thing it moves.

Not only was the home missions field, strictly so-called, discussed with unusual thoroughness, but two other subjects closely related thereto were writ large on the Conference program. These were the problems of the ministry and the rural church—problems which were faced with a grasp of the realities never so fully shown before to our knowledge. These able discussions and many of those on other topics, treated in the Sectional Conferences, all converged toward the central idea of making the church strong in the homeland.

It is natural for one extreme to follow another and some have already begun to wonder what the effect of the new emphasis will be on our foreign work. Will

the church lose sight of that? Will the interests of that field be neglected?

This is a possible danger, certainly, and may need special attention before long, but the appointment of thirteen new missionaries for the foreign field, some of them for the new field, Africa, does not look like this is a very real menace as yet. And it is apparent to all that the continued development of the foreign work depends upon a stronger home base. There may be temporary shiftings of the emphasis, but the two factors are bound to react upon each other. A lively interest in one field will soon beget a corresponding interest in the other. And there is one more important fact to be remembered: In these wonderful radio days the world is growing smaller so fast that it will not be long until our artificial distinction between "home" and "foreign" will have vanished. The field will be one.

Turning now to the business part of the Conference, the "Conference proper," as we used to say, was there a commanding note in that, a ruling idea which possessed it and determined the disposition of the business? We think there was. There was quite a variety of matter on the docket, to be sure, some very important and some very unimportant, but if the spirit of the delegate body could have been vocalized into a single brief statement, we think it would have been something like this: *"Let's quit haggling and get to work."*

That feeling grew in intensity as the Conference approached its close. It found expression at the very last when the excellent report of the Committee on Resolutions was under consideration. Several disputants seemed to cherish the fear that some trap had been artfully concealed beneath certain innocent looking phrases and were laying plans, apparently, to put in a good part of the night showing that "good offices" and "moral suasion" mean something different from what they do. But a happy thought occurred to one delegate who rose to remark: "Some of us are getting sleepy. I move the adoption of the resolutions as read." You should have seen the delegates jump at the chance to use their "good offices" in bringing matters to an issue.

But the same aggressive spirit was especially manifest in two notable and more important instances, one of them at an early stage of the proceedings. The matter of merging or reconstructing the church boards and committees was the subject under review. The question whether the proposed simplifying of machinery was desirable or not could hardly get a fair hearing, because it was entangled with certain technicalities involved in the proposed new Publication Board. Believing that it was responding to a real demand of the Brotherhood, the committee had found and recommended a way in which the new Board could be established. But this was not satisfactory to some, and the delegates, becoming impatient if not disgusted with the long-continued agitation, cut the knot by giving a vote of confidence to the present arrangement. They were tired of this everlasting haggling. They wanted to do business.

The other most conspicuous demonstration of this spirit was in connection with the measure proposing an investigation of the schools, independent of the Educational Board. The vigor with which the delegates responded to this proposal was truly stimulating. On the one hand the late Conference gave plenty of evidence to the effect that the church will not stand for any trifling with the fundamental doctrines of evangelical Christianity. That note was struck repeatedly during the Conference and always elicited a

hearty response. On the other hand it served notice with equal emphasis that it has no encouragement to offer those who would challenge the orthodoxy of everybody who does not accept their own interpretation of all these doctrines. The essential truth of a doctrine is one thing. Human efforts to define it correctly are another matter.

In a word, if the temper of the delegates at Winona Lake is a good criterion, we should judge that "knocking" the church boards, schools, and our organized activities in general, is not likely to be a very popular pastime, for a while at least. The feeling was strong that the time is here to forget past mistakes and unitedly forge ahead.

And this agrees well with what we found to be the controlling thought of the "inspirational" part of the Winona Conference. Putting the two ideas together, *let us quit haggling and get to work to make the church strong in the homeland*, and the Church of the Brethren will soon be ready for a larger part in carrying out the Great Commission of our Lord.

It was at Winona Lake three years ago that we gave the Forward Movement its first great momentum. We have had our difficulties since then,* but Winona seemed to say to us again, *It is time for another advance. There is a year and a half still left of the original five, and probably many other "fives" to follow. FORWARD AGAIN! ALL TOGETHER!*

The Only Answer

UNDER the strain of severe trials, such as long-continued suffering, heavy financial reverses, the death of loved ones and other causes of distress and disappointment, the best of men and women have been sometimes tempted to give up their Christian faith. "What profit is it that we have kept his charge?" is a question that many pious souls have asked themselves since the days of Malachi.

At such times it is useful to turn to Peter's answer—*itself a question: "Lord, to whom shall we go?"* Many of Jesus' disciples were deserting him. His program was not turning out as they had hoped, and they resolved that they would be duped no longer. "Would ye also go away?" said Jesus to the twelve. But you can not go without going somewhere, and a frank facing of that fact was enough to settle the question for Peter.

It is enough to settle it for any honest doubter. Suppose you do turn your back on God and Christ and faith and prayer and the fellowship of those who love the Lord. What then? Have you found something better? Something that will bring sweeter peace to your troubled heart?

If a man can not, at all times, rest his faith on the positive assurance that Christ alone has the words of eternal life, let him, as he turns away, try a serious and honest answer to the light-hearted jest of our current slang, "Where do we go from here?"

And he'll come back. The Christian answer to life's heart-breaking mysteries will always reassert itself. It must, because there is no other answer.

Where Did Wesley Get It?

JOHN WESLEY said that a man could die with a good many wrong opinions and still be carried straight to Abraham's bosom, but if he died without love there was no hope for him.

Where Wesley got the idea we are not informed, but it might have been from a certain Old Book in which there is a chapter on the relative value of love and knowledge, and a number of other good things.

CONTRIBUTORS' FORUM

The Outlook and the Uplook

"When the outlook is dark, try the uplook!"
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.
Above and beyond stands the Master,
He sees what we do for his sake,
He never will fail nor forsake us,
He knoweth the way that we take.

"When the outlook is dark, try the uplook!"
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.
Be brave, then, and keep the eyes lifted,
And smile on the dreariest day,
His smile will glow in the darkness;
His light will illumine the way.

—The British Weekly.

The Challenge of Africa

BY C. ERNEST DAVIS

First Prize Essay, La Verne College

AFRICA is a continent of great things. In size it equals North America and Europe combined—a vast realm about four times the size of the United States. In round numbers it measures 5,000 miles north and south, and 4,500 miles east and west.

"In its broadest terms, Africa may be described as consisting of a low-lying coast strip, a few hundred miles wide, hot and unhealthy; a mountain strip back from the coast, high and salubrious; and an interior plateau, diversified by mountains and hills, with an elevation averaging 3,000 feet, and a climate in which virile whites can live. Africa has been compared to an inverted saucer—the rim being the coast region; the projecting circle on which the saucer rests being the mountain ranges; and the slightly depressed center, the interior plateau. This figure implies a rather broad generalization, but it has its value."

The value of Africa's forests is yet to be appreciated. The mineral wealth is beyond all computation. Johannesburg produces one-third of the world's supply of gold, and ninety per cent of our diamonds come from Kimberley in South Africa. Besides these, there are tin, coal, and copper. Some claim that the natural wealth of Africa is equal to that of any two of the other continents.

Men have rushed to Africa for her gold, her diamonds, her plumes, her rubber, her ivory, and her natives. Africa has long had contact with the white man in a commercial way—not always to the advantage of the African. The continent will continue to grow in commercial importance. It may already be said to be a white man's country. In fact, Liberia and Abyssinia are the only two countries that are independent. The rest of Africa has been divided among various European powers. Commerce has run far ahead of Christianity. "Ninety per cent of the natives are reached by commerce. They earn money and purchase goods from England, the United States, India, Japan, and Australia—clothing, cotton goods, boots, hats, blankets, flour, sugar, tinned food, tobacco, and matches. But only ten per cent of those, touched by commerce, are reached by the Word of God."

The population of Africa is estimated to be 130,000,000. Of these 80,000,000 are pagans, 40,000,000 Mohammedans, and 10,000,000 Christians. Of Christians, possibly 3,000,000 are Protestants, the balance being adherents of the Abyssinian, Coptic, and Roman Catholic Churches.

Christianity's task is large, not only numerically but from the standpoint of the large fields to be occupied. Practically 9,000,000, of the nearly 12,000,000 square miles of Africa, have yet to be occupied by Protestant missions.

Let us review the religious situation in Africa:

Christianity was once well established in Northern Africa. Strong churches were flourishing in Alexandria, Cyrene, Carthage, and Hippo. Great Chris-

tian leaders like Tertullian, Cyprian, and Augustine led the thought of the church. But by and by all this was swept away by the Mohammedan conquest, which began in 640 and was complete by 711. Christianity was wiped out as completely as Roman government and law. Only two struggling, degenerate branches of the Christian church remain in North Africa as a reminder of the brilliant past.

It has been suggested that there were four vital defects in North African Christianity. The church there was a disputing, divided, formal, non-missionary church. As such it fell before the Mohammedan hordes. The North African Coast, then, is today a Mohammedan stronghold. It is the zone of Mohammedan consolidation in Africa. As an indication of their strength it is sufficient to note that the largest Mohammedan university in the world, the El Azhar, is located in Cairo, Egypt.

Nor is Mohammedanism satisfied with merely holding North Africa. Her missionaries and traders—and every trader is a missionary—are advancing into Central Africa. After remaining dormant three centuries, they have been awakened and are pushing forward in this new advance, going into the Sudan and Congo regions, pushing down the coasts, and threatening all of Central Africa. Nigeria is now two-thirds Mohammedan. The Swahili, the dominant tribe in British East Africa, are becoming Mohammedans, and some Christian villages in West Africa, under the pressure of Mohammedan neighbors, have deserted Christ and gone over to the rival faith. We must move quickly if we are to save the situation in Central Africa.

On the other hand, Southern Africa, south of the Zambezi, may be said to be the zone of Christian consolidation. Here Christian missions are quite well established. Forty-three evangelical mission societies—ten of them American—are working, and already there are 150 evangelical church adherents per 1,000 of native population. South Africa, then, is well within the grasp of Christianity. She has the chances greatly in her favor.

From her stronghold in the sub-continent, Christianity is making her advance northward into Central Africa—"the heart of paganism." Much could be written of the splendid missionary work that has been done, and is in actual progress, in this part of Africa. The real African—and he is found here—responds to Christianity in a splendid way.

We have seen, then, that the African situation is something like this: Mohammedanism is strongly entrenched in the North, and Christianity in the South, with Central Africa as the battle-ground between the two. The Mohammedans are advancing into this pagan region from the north, and Christian missionaries from the south. The great question is, "Which will prevail?" In the heart of Africa the railroad and steamship lines, running from east to west and from north to south, form a cross. But will that cross be the cross of crucifixion by Mohammedanism, or the cross of Jesus Christ, bringing hope and light and life? The answer rests with Christianity.

The great strategic possibility is to throw lines of mission stations across Africa in such a way as to stop the Mohammedan advance. Two proposed chains of missions should be built—one connecting the Upper Nile and Northern Nigeria, and another from the Upper Nile Missions to the stations on the Congo. In this way a double wall of Christian influence, through the very heart of the continent, will be established.

What a chance to serve! Think of being in the real front line of battle in Central Africa! Think of helping to hold back the Mohammedan hordes! Think of service in a land where there is a chance to build civilization from the ground up! Truly, Africa holds out a challenge to the strong, the brave, the courageous, the daring and the devoted! It is a place for real men and women, who know their Christ, who love him supremely, who trust him implicitly, and who are not afraid to attack the hard things of life.

La Verne, Calif.

A Doctrinal Storm

BY J. H. MOORE

SOME of the leading papers, as well as some of the leaders among the Protestant churches, are a bit agitated over what the *Literary Digest* designates as "The Coming Doctrinal Storm." Some view the storm as from afar, while others see it right at their church doors. There are those who fear the results, while others would gladly welcome a religious tornado of the doctrinal type.

The fact of the matter is that some of the cults, barely out of their teens, having dropped the words "doctrine" and "dogma," have gone right on preaching and teaching their claims, employing the pulpit and press to the limit, until they have made themselves felt. They may not have labeled their preaching as "doctrinal," but when analyzed, that is just what it has proved to be—an adroit way of indoctrinating, thoroughly, men and women. It is a method that draws, intoxicates and then sticks. It is a new way—a more diplomatic way—of inculcating doctrinal principles.

There is another type, not venerable in years, at least, that has, so far as the public seems to understand, adopted what may well be designated as a "non-doctrinal platform." Its purpose is to dispense with all doctrinal claims—that is the doctrines held by the church—and thus form the basis for a union of all Christian people. Stripped of its misleading charitable appearance, it is a movement, having for its primary purpose the one fundamental principle of a one-plank platform. It is a movement with but one leading idea, and that is the elimination of doctrine. Its platform is not gauged by the New Testament. So far as the claims and teachings of the apostolic church are concerned, they are thrown to the winds, and the movement forges ahead without square or compass.

Every worker in this movement is preaching and teaching this one-idea doctrine, for doctrine it is. The papers of the movement teem with articles on the subject. The plea is a church with all doctrinal tenets dismissed, and while pretending to be nondoctrinal, every effort is put forth to carry the claim into every community. Under the guise of nondoctrinal, the movement is putting forth every effort in the interest of its doctrine, though it be but the one leading tenet. It is a case of spreading a sugar-coated doctrine that is meant to take the place of a well-worked-out set of doctrines, heretofore held by the several classes of people. Though seemingly against doctrine, it is a doctrine all the same.

There is a third class, representing large bodies, with what we would consider a very limited selection of tenets, and yet most of these tenets possess a large measure of popularity. In their propagation the teachers of such principles find little resistance. They can, under these conditions, make a specialty of their mild forms of doctrines without creating any opposition, or without seeming to be especially interested in the authorized principles of their churches. Their class of doctrine is such as to enable them to do this, and still they are, in the interest of what they claim, indoctrinating the people right along, year in and year out. The tenets of their churches are settled by their conferences, and not one of them ventures to give an uncertain sound when posing as a representative of his church. The ministers in charge may come and go, but the one system of principles fixed in the conferences is taught. The changing of pastors makes little difference in this respect.

Then we may name a fourth group, composed of churches large and small, that invariably keep their respective doctrines to the front. Some of them make a specialty of their distinctive claims each of the fifty-two Sundays in the year, and often between the Sundays. Their literature bristles with their church claims. During the winter, just past, a representative of one of these churches spent over six weeks in Sebring, preaching every evening, and generally twice on Sunday. He started in with the doctrine of his church, and in every discourse treated some phase of doctrine. He did little of what we call evangelistic

work. About his meetings there was nothing emotional. It was a straight-forward presentation of the doctrines of his church. His theory was, that if you can get people to understand and believe in a given line of doctrinal claims, the evangelistic, or emotional part of a revival effort will take care of itself. The idea is to get people to believe a thing so thoroughly that it becomes a real part of their make-up. Preachers of this sort, who are intelligent as well as tactful, usually succeed in a most substantial way.

The source of this doctrinal storm may easily be traced to the first and fourth group herein mentioned. By pushing their own respective claims to the front, they are tramping on the toes of those who did not mean to pose as the special defenders of their doctrinal pretensions—be these doctrines mild or radical in character. It is seen that the man who shows faith, ability and persistency, in setting forth any system of doctrine—be it popular or unpopular—is the man who can get people to talking. And it is this talking that tells in any community.

There are two ways of meeting these aggressors. One is to go quietly along in the even tenor of his way, thinking that the storm will soon blow over. It usually gets over by sweeping a lot of people off their theological feet. The other is to put up a stiff fight and to get the established preacher and his people lined up for a vigorous defense of what they believe to be right. A brisk storm usually leaves people of this type better informed and better established in the tenets of their church.

The doctrinal agitation, to which we are calling attention, includes such questions as the full inspiration of the Bible, the evolution theory, the miraculous conception, the virgin birth, the divinity of Christ, his resurrection, his ascension, the atonement for sin, future punishment, a future hell, the second coming of Christ, and a like number of other points. And if our people will make themselves more lively, they will soon find trine immersion, the religious rite of feet-washing, and several of our other tenets in the ring, to be defended or to be swept aside. But the storm seems to be on, and while we may be made to feel its force, it ought to find us fully prepared to defend our claims, and the experience should make us only the stronger. At least that is the way it seems to have been serving the Baptist communion, which, at the present time, is classed as the strongest Protestant church, numerically, in America, "having recently passed the Methodist Church in its total membership." Here is the way the whole situation is summed up by a leading Baptist paper, *The Watchman-Examiner*:

"We had been drifting along, paying little attention to doctrinal questions. In high places of leadership among us were men who denied the miraculous birth of Christ, the vicarious atonement of Christ, the resurrection of Christ, and the second coming of Christ. It became somebody's duty to call attention to this frightful state of affairs. It was done, and now everybody is acknowledging that our denomination is strongly conservative and will not stand for a radicalism that denies everything that is fundamental to Christianity.

"We give it as our deliberate opinion that the new emphasis which has been given during the past two years to the 'fundamentals' has been the greatest blessing that has come to our denomination in the past quarter of a century."

In view of this, and a whole lot more that we do not have space even to hint at, in this article, what is the duty of the Church of the Brethren? Must we rest quietly until the storm blows over, or should we not inaugurate a vigorous doctrinal campaign? Start such a campaign, get all of our pulpits on fire, cover the land with a literature that will burfi its way into the hearts of the people, and there will be something doing. And storm or no storm, this may be the very thing we are needing.

Sebring, Fla.

One Reason Why

BY PAUL MOHLER

AMONG all the reasons given for the slow growth of the Church of the Brethren, one reason, which may prove to be the principal reason of all, has never been

given, to my knowledge. I ask your careful attention to my suggestions and my argument.

There are some people—a very great many of them in America—that simply are not interested in doctrines or anything that takes close, careful thinking. They are interested in facts, deeds and activities—in getting things done. There is another great class—more common in Europe than in America—that is interested in doctrine, in meditation, in inward states and conditions of mind, in relations, etc. They are active too, but in a different way. Instead of the extensive operations, sought out by the former class, they work intensively, improving the property, industry, or profession, which is theirs, to a high degree, instead of spreading out over greater territory.

The Anglo-Saxons are, perhaps, the greatest exponents of the former type that the world knows today. The Teutonic is, among whites, the greatest exponent of the latter. For example, see how many of the principal elements of our modern life originated in England or America, but see how the Germans have taken them and developed them, one after the other, into greater and greater perfection.

The founders of our church were German, and they had the characteristic German thoroughness and carefulness, in finding the doctrines, taught in the Scriptures, and observing them accurately. How firmly they held fast to them and delivered them to their posterity!

The founders of the Methodist Church were English. They were not as careful about their doctrine—did not come as near to the Scriptures, are not even today as strict about those things—but see what pushers they were and are still! Now let these two churches come into a new community—the Brethren with their carefulness as to doctrine, manner of life, etc., and the Methodists, with their passion for achievement, conquest, and expansion, without carefulness as to details, or even as to what our Brethren consider fundamental principles. The people will just as naturally divide in their acceptance of these two churches. Those who, by natural temperament, are interested and appealed to by doctrine, will come to the Brethren, but those who care only for facts that can be seen, handled, measured and counted up, will, just as naturally, gravitate toward the Methodists.

Now, when they get into the church, what will they do? The former will be active in doctrinal study and in developing themselves in righteousness, in all the details of living, but not in the expansion of the church, increasing its membership and multiplying its activities. But the latter, when they get into the church—and it will be the Methodist church that they enter, in most cases—will take but little interest in the doctrinal phase, but will throw themselves, heart and soul, into active, aggressive expansion and extension of their church and its influence and membership. What is the result? Why, the Methodists will outgrow the Brethren five to one, for two reasons: (1) Because most Americans are of the hustling, active, aggressive, but superficial type, and, therefore, more willing to accept the Methodist way than our way, and (2) because that kind of people does so much more in active missions, evangelism, and personal solicitation, than do our staid, careful, thorough, and naturally conservative Brethren. For that reason they get hold of and secure as members, so many more people than do our Brethren. It would take a veritable miracle of God to make such a church as ours grow as fast in America, or from America as a base, as a church of the Methodist type.

Now don't get confused as to zeal for church doctrine and carefulness in doctrine, for you will find Methodists, Baptists, and others, of the great active, growing, expanding churches, just as zealous and as jealous and as contentious, for what they believe to be the right doctrine, in many cases, as the Brethren ever were; but they did not and do not go to such great pains to be sure they are right in the doctrines they accept. They accept superficial views and arguments that never satisfy the more conservative type of people, represented so generally in our church.

Again; don't make the mistake of rejecting my suggestion because you know members of other large churches that are very careful about both doctrine, and details of conduct and character, while you know Brethren of the opposite type. If all the Methodists were of the active, aggressive but superficial type, described above, and all Brethren were of the thorough, conservative type, the Methodists would grow even faster than they do, and the Brethren would be still slower. The Methodists *do* have a conservative element, that tends to hold the body within range of stability, in some things, and we do have some pushers that keep us from going to sleep in stagnation. It is hard to tell which is needed more—the conservative element by the Methodists, or the aggressive element by the Brethren. I think that each of these churches needs balancing.

Now, wouldn't it be a fine, brotherly thing if the Brethren and the Methodists could just get together and make an exchange for mutual benefit? If the Methodists realized just how much they need some of our good, careful Brethren to infuse into their great body a regard for the New Testament doctrines, and then, if we could realize how much we need a lot of those active, aggressive, hustling Methodists to set us all on our toes, and organize our wonderful wealth of latent energy for the enlarging of our borders and the saving of the world, how much we could help each other by a wise exchange of leaders! But, you know, we will never do that. The Methodists would not listen to such a suggestion for one minute, neither would we. That would be too good to be true, but maybe we can do the next best thing. What is that?

The next best thing is for us to hold just as tenaciously, as we ever have done, to every Gospel principle we know, be just as careful about our daily living as we ever were, resist evil just as strenuously, but now note this: Let us catch all that we can of the evangelistic, mission-extending, soul-saving spirit that has made the Methodists so great a church. There is no real conflict between the two lines of activity. The trouble is in our tendency to do the thing that is easy for us—that appeals to us—and that we are in the habit of doing. Thank God for the activity of the Methodists, and for the push of our own Brethren who have the Methodist temperament! Let us not discourage them or underrate them, but then, too, let us not think that they have everything just because they are hustlers. An army has its attacking force, but also its digging-in force. It has both cavalry and infantry. Neither should be discounted in the nation's army or in the Lord's.

Oroville, Wash.

Christians as Believers

BY D. C. REBER

THE name *Christian* occurs only three times in the Bible, in Acts 11: 26; 26: 28; 1 Peter 4: 16. It was first used as a nickname, to designate the followers of Christ at Antioch, a city in Syria which, in Paul's time, ranked as the third largest city of the Roman Empire. Here the first Gentile church was founded, and from this city of over 200,000 inhabitants St. Paul started on his three missionary journeys. Next to Jerusalem this city was connected most intimately with the history and progress of the apostolic church. It was founded by Seleucus Nicator. It originally was the capital of the Greek kings of Syria, who went by the name of Antiochus, meaning opponent. These flourished during the period immediately preceding New Testament history. Many Jews settled here from the first and enjoyed the same political privileges as the Greeks.

A Christian is a follower of Christ. To understand what this term signifies, in its fullness, one needs to examine the various New Testament names and titles, given to Jesus' followers. These early followers generally were characterized as unlearned, and peculiar, so far as their manner of living was concerned. Wherever these disciples were found, even after the Master's death, they were recognized as be-

(Continued on Page 410)

A Suggestion to Preachers

BY M. L. HAHN

(The following is an extract from a letter, written by the author to a younger minister, and sent to us by Bro. Earl L. Flora, of Sykeston, N. Dak. Ed.)

I THINK that many of us preachers could take some very good lessons from some of the Old Testament preachers—lessons that would inspire us. Just a glimpse in a brotherly way.

When Elijah the Tishbite received an appointment from the Jordan Conference to the Cherith circuit, he went in a spirit of uncomplaining obedience, and there was not a suggestion of salary in sight, to keep him from uneasiness as to his support. He was told that the ravens were ordered to feed him, and the ravens *did* feed him with a regularity that ought to make some of our church boards ashamed of themselves. Had Elijah been like some of us, he would have given the ravens a vacation, to begin with, while he sat down to study about the Cherith work. He would have wanted to know something about Cherith, and whether the ravens of that country were reliable or not, whether they were many or few, and whether they were much given to quarreling among themselves. He would have wanted to know how many were respectable, and how many were just common birds. All this he would have wanted to know before he began to uncord bedsteads and take down stovepipe.

Elijah asked no such questions. The Lord's word was enough for him. He manifested the same unquestioning trust and obedience later, when he was told to go to Zarephath. The poor widow was to take the place of the ravens in providing his meals for him. Most of us preachers would have been scared clear out of the ministry by a single peep into the widow's flour barrel. Elijah had no concern along that line. He had learned, by past experience, some of the wonderful things of God, but notice his greeting to the poor widow: "Bring me, I pray thee, a little morsel of bread in thy hand." He did not ask for hot coffee and chicken, to begin with, nor did he tell her to send her boy, to put up the camels. He only asked for bread and water. When a preacher can live on bread and water, there is nothing to hinder him from preaching the Gospel about right.

This place needs a man on Mars' Hill. Paul did not stay away until he was sure that every one wanted to hear him preach, but he came through trials and imprisonments, and boldly declared the Word of God, even in his defense before the people of Athens. His one aim was to do God's work, regardless of the consequences to himself.

Blackduck, Minn.

Islam: A Challenge to Christianity

BY BENNETT STUTSMAN

First Prize Essay, Mt. Morris College

"THEY have taken away my Lord, and I know not where they have laid him." These words were spoken by Mary Magdalene, as she stood, weeping, by the empty tomb of Jesus on the morning of his resurrection. Well might the same bitter cry arise today from the hearts of the millions of people, who, because of the deception of Mohammedanism, the "prodigal son" of Judaism, stand before a total eclipse of the "Sun of Righteousness."

Christianity has only one Chief, one Head, one Principal, one Center, one Pivot, one Focus, one Lord, one Love—Jesus. Mohammedanism has taken him away, and two hundred and thirty million souls know not where to find him. Although it originated six hundred years after the birth of Christ, the Moslem religion is at present threatening the very life of Christianity. The time has come when we, as Christian people, must face the facts concerning Mohammedanism, its teachings and practices, its rapid and almost universal distribution and the reasons for its growth, and the challenge it presents to Christianity.

The Moslem religion is based on the recognition of Mohammed as a prophet, foretold in the Jewish and Christian Scriptures—the last and greatest of the prophets. The mere repetition of his name is an act of virtue and his name is never uttered or written

without the addition of a prayer. "*Ya Mohammed*" is the open sesame to every door of difficulty, temporal and spiritual. One hears that name in the bazaar and on the street, in the mosque and from the minaret. Sailors sing it while hoisting their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it hushes the babe to sleep as a cradle song; it is the robber's cry in attacking a caravan; it is the pillow of the sick and the last word of the dying.

The exceeding honor given to Mohammed's name by his followers is only one indication of the place their prophet occupies in their system and holds in their hearts. Islam denies the need of a mediator or of the incarnation, but it is evident that Mohammed acts as a mediator, without an incarnation, without an atonement and without demand for change of character.

The creed of Islam is the shortest in the world, has been oftener repeated and has, perhaps, had more power over those who uttered it than any other. It is so brief that it has needed no revision for thirteen centuries. It is taught to infants and whispered in the ears of the dying. Five times a day it rings out in the call to prayer in the whole Moslem world: "There is no God but Allah, and Mohammed is his prophet."

Three great evils blight the social life of Islam: Polygamy, divorce and slavery. These practices have robbed Islam of its home life, and have so degraded its moral standards that the lax morality of Islam is used as an argument to gain converts to it, and heaven itself is pictured as a place of sensual pleasure. The leading features of Mohammedanism have been well described by Schlegel in his "Philosophy of History" in a single sentence: "A prophet without miracles; a faith without mysteries; and a morality without love; which has encouraged a thirst for blood, and which began and ended in the most unbounded sensuality."

Immediately after the death of Mohammed there was general apostasy among his followers. But by the persistent efforts of a few who remained faithful, the rest were forced back into subjection, and, suddenly seized by a burning zeal, they issued forth to plant the new faith in other lands. The new religion swept across Syria, Egypt, Tunis, Tripoli, Algiers and Morocco like a desert simoon—swift, fierce and impetuous, irresistible, destructive—only to be curbed and cooled by the waves of the Atlantic.

History tells of one of the leaders, who rode far out into the surf and cried: "Great God! if I were not stopped by this raging sea, I would go on to the nations of the West, preaching the unity of thy name and putting to the sword those who would not submit."

One hundred years after the death of Mohammed, his followers were masters of an empire greater than Rome at the zenith of her power. They were building mosques in China, in Spain, in Persia, and in Southern India. Only thirteen centuries have passed, and today there are over two hundred and thirty million Mohammedans—one seventh of the population of the world!

Several causes have served to bring about this rapid and world-wide distribution of Islam. Mohammed taught that his religion should be promulgated by the use of the sword, and history leaves no doubt that his followers obeyed his command. They slew all who opposed them, and carried the remainder into captivity. The battle cry of "*Ya Mohammed*" signalized their approach; scenes of death and destruction gave evidence of their presence, and a whirlwind of fire and smoke followed in their wake. They gave those whom they conquered three alternatives: To accept Islam, to pay tribute, or to suffer death. Because of their fanatical zeal, they were well-nigh unconquerable, and army after army fell before their mighty advance.

Another means of propagation that has served to spread the Moslem religion is that of personal evangelism. Every Mohammedan is a propagandist. The shop-keeper and the camel-driver are ashamed neither of their proud creed nor of their prophet and his book. They proclaim the creed from the housetop, they never utter Mohammed's name without a prayer,

and they carry the Koran everywhere; although eighty per cent of the Moslem world is illiterate.

Other methods have been used for the spreading of the Mohammedan faith, but by far the greatest reason for its rapid and world-wide distribution is the neglect of the Christian church. There was not a missionary to the Moslems until seven hundred years after the movement began, and that one, being killed by them, had no successor until five centuries later. We have sent missionaries to practically every other creed under heaven, but missionaries to the Moslems have been almost unknown. Today there are eighty-eight societies organized for the conversion of the Jews, but no great missionary society has been organized to convert Mohammedans. One-fifth of the population of India is Moslem, yet Dr. Jones in his book, "India's Problem, Krishna or Christ," devotes less than two pages to Mohammedanism. One-third of the population of Africa is Mohammedan, yet Mohammedan Africa, though nearest Europe, is Darkest Africa, and has by far the fewest mission stations. Christianity's indifference has been Islam's opportunity, and Islam has used it well.

The situation becomes even more alarming when we realize that for every convert from paganism to Christianity, in Africa today, there are ten converts from paganism to Islam. Where Christ was born, Mohammed's name is called from minarets five times daily, but where Mohammed was born, no Christian dares to enter. Is this to be the measure of the consecration of the Christian church? Is this the extent of her devotion to her King? Must his place be occupied by a usurper and his glory given to another? Islam has already profited too much by Christianity's negligence. It now becomes a question of life. It is Christ or Islam; the cross or the crescent. If the Christian church is to remain on the earth, she must arise and win back the lost kingdom. Let her rallying cry be, "Every stronghold of Islam for Christ!" And let her go forth into a war, not of gunboats nor of diplomacy, but into a Holy War—fought with the Sword of the Spirit, which is the Word of God. Then will she have averted the Moslem peril, and the world will bow at the feet of her Lord and King.

Mt. Morris, Ill.

Confessing Our Sins

BY A. B. COOVER

WE have so many dealings with one another—so much that is objectionable in all of us—that the grace of brotherliness is an exceedingly important one. Indeed, it is vital to Christian society, and possibly more vital to the developing of all that is best in the life of the follower of Christ. Great rewards await those who genuinely repent of their faults, making voluntary efforts to make amends to the one offended.

"Confess your faults one to another and pray one for another, that ye may be healed." Seemingly salvation and everything else, that is good in this life, depend on our acceptance of this divine duty.

Does not our Savior teach it when he says: "Therefore if thou bring thy gift before the altar, and there rememberest that thy brother has aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift?"

No wonder we have no spiritual power in our church work, when we ignore this helpful precept. Yes, my brother, we are not to go to prayer, or to presume that God will hear us, when we do not cultivate a forgiving spirit toward our brother. In the great prayer: "And forgive us our sins; for we also forgive every one that is indebted to us" (Luke 11:4), we base our forgiveness on an essential condition. How many times do we sin against our weak brother and then ignore it? We even go to the communion table, knowing that "our brother hath aught against us," but excusing ourselves from making confession by reasoning within ourselves: "What I did is nothing, compared to the awful things he does." Brother, the Word says: "Confess." That means that the individual himself, and not another, should adjust the mat-

ter. Leave your gift—your high position of elder, Sunday-school superintendent, teacher or whatever it may be—and make all haste to be reconciled.

Is our righteousness—our claim of integrity—a small matter? Well, it is a real question whether we have any claim to rightdoing, as long as we do not confess. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." But so often we say: "I didn't do a thing wrong; it was the brother—he did this and that. Really he never was any account. There are no hopes for him at all."

Matt. 18 entreats us to labor with the erring one that we may save him. The import of the "Golden Rule" should prompt us to confess to others, thus arousing a like spirit. Notice, that a personal effort of your own is the first step in reconciliation. We must make the start ourselves, and not wait for the other fellow. "If we say that we have not sinned, we make him [God] a liar, and his word is not in us" (1 John 1:10).

Luke 17:1 tells us: "It is impossible but that offences will come; but woe unto him through whom they come." Study carefully, in verse 2, the awful penalty visited upon the one through whom offences come. Let us be careful to confess *all*. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Notice when mercy comes—*after* we show our penitence and confess *all*. We must make a clean breast of it.

There is nothing gained by camouflaging this thing, or by smoothing over your own conscience, or by trying to forget it. To do so, will lower your moral integrity—even in your own estimation.

Brother, do you desire spiritual liberty? Confessing your faults will help you to get rid of self, your worst enemy. It is very important to so confess, for we do not know just what time God may be taking our measurement for promotion to some important position in life. We should always be true and honest in everything we do.

There is nothing that gives such satisfaction, confidence and assurance, as the knowledge that we are right, by reason of our readiness to confess. That sort of spirit does away with fear and brings out the very best that is in us.

Those who never confess to faults, except when compelled thereto by unavoidable circumstances, never accomplish much for God, nor do they climb high in the realm of usefulness.

Some years ago a certain elder left his farm work, impelled by the thought that something he had said in his Sunday sermon, might have hurt a certain member. Cheerfully he went some ten miles to see this man, and to talk it over. The sequel showed that the party felt no grievance, but the episode still lingers in the hearts of all who knew the elder.

Grants Pass, Ore.

Resolutions Passed by the Late Winona Lake Annual Conference

WHEREAS, under the blessings of our Heavenly Father we have been permitted to come again to Winona Lake, where we have enjoyed the different sessions of this Conference; therefore be it

RESOLVED: That the Annual Conference of the Church of the Brethren express its gratitude.

First: To Almighty God for his mercy, goodness and kindly providence;

Second: To the management and the residents of Winona Lake for their hearty welcome and courteous entertainment;

Third: To the Committee of Arrangements for its untiring efforts to care for the comfort of all present during the Conference;

Fourth: To the transportation companies for their concessions as to rates, and their courteous service;

Fifth: To the Program Committee for planning and executing so splendid and varied a program;

Sixth: To all committees, officers, speakers, singers, ushers and any others who have contributed to this inspirational and helpful Conference.

RESOLVED: That we reaffirm our faith in the inspiration of the Holy Scriptures, in the Deity of our Lord and Savior, and in the atonement for sin through Jesus Christ;

RESOLVED: That this Conference express its profound sympathy to the friends and relatives of Sister Anna V.

Blough in their recent bereavement, and that we acknowledge our gratitude to God for her splendid life of Christian service.

RESOLVED: That we exhort all our people to teach and practice the simple life;

RESOLVED: That we voice our appreciation of the adoption of the Eighteenth Amendment to the Constitution of the United States, and urge our people to embrace every proper opportunity to counteract the many efforts made by the liquor interests to revoke this amendment.

RESOLVED: That we deplore the growth of the cigarette evil, and especially among the boys and girls. We urge our people to do all possible to defeat the efforts and to counteract the influence of the tobacco trust.

RESOLVED: That we express our gratitude to President Harding and Secretary of State Charles E. Hughes for calling a conference of nations, with a view to a reduction of armament. We exhort our church to make every effort to carry the Gospel to every part of the earth, without which there can be no real lasting peace.

RESOLVED: That we commend the powers that be for

any help they may have given to suffering Armenia, but we call upon President Harding and Secretary of State Hughes to use their good offices to help by moral suasion in saving the Armenians from further atrocities by the Turkish government.

RESOLVED: That we deplore the increasing number of attempts to commercialize the Christian Day of Rest. We urge our people to keep and to contend most earnestly for the holy observance of the Christian Sabbath.

RESOLVED: That we exhort all our members to teach and practice faithful stewardship to God in the use of time, money, life and property, and urge that every activity of our church be fostered and supported to the end that the Kingdom may more fully be brought into the earth.

RESOLVED: That we commend the Boards and Committees of the church in their efforts to carry out the program of the Forward Movement and that we encourage all of our churches to rally to their assistance in their effort to promote the interests of the church.

Committee: H. K. Ober, J. W. Lear, T. T. Myers.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Mr. Babson Says:

"THE tithing system, if adopted by the churches, would give astounding figures. A compilation shows that the annual business turn-over in this country amounts to over \$500,000,000,000. It is estimated that of this amount four-fifths pass through the hands of the church people. One per cent of this amount would mean \$5,000,000,000 a year. Assuming that there is a profit of 10 per cent on this turn-over, it would mean that there is coming each year, to the church people of this country, an income amounting to \$40,000,000,000.

"If the tithing process were in operation, this would give the church in tithes about \$4,000,000,000 a year. These figures seem very extraordinary, but on checking them up no flaws can be found. The facts are that the church people of the country are giving less than 1 per cent of their income to church and missionary work. If this were increased to 10 per cent the church would become the most powerful organization, and the wonderful results which have been indicated could eventually come to pass. Then the church could come to its own in a great big way that heretofore it has been able only to talk about."

Why This Waste?

SOME one estimates that an Annual Conference costs the Church of the Brethren a million dollars, if everything is taken into consideration. He explains that his estimate is not carefully worked out and, since it is not possible to know just what it *does* cost, in dollars and cents, we are not going to argue about it. But we are safe in saying that those who attended Conference this year, paid out more money for board and room, than the entire church-gave in the Conference Offering. This fact alone is sufficient ground for our interrogation. It is a principle of stewardship that a definite proportion of our income belongs to the Lord and that the rest is no less a sacred trust, and there might be a question about the large amount of money, involved in a Conference, and the comparatively small offering made each year.

However, this is not a negative discussion. We want to set forth just one feature of the Conference, which would seem to justify a considerable expenditure of money. That is the *tendency of Conference to break down sectionalism*. This very thing is one of the great hindrances to church progress. Through it we come to believe that we are altogether right and that any one else, who does not see things just as we do, is in the wrong. Prejudice and suspicion thrive on isolation and sectionalism.

There are innumerable ways in which fellowship at Conference tends to tear down the things we have imagined about folks who live in different parts of the country from ourselves. Standing Committee gathers in elders from every District and through its sessions brings about unity of thought from many

different viewpoints. Speakers from all sections speak to people from everywhere. The business session tends to obliterate sectionalism, as a majority decides what it believes to be right. A brother from the State of Washington rooms at the same house with a brother from Tennessee. A sister from Pennsylvania eats dinner with another sister from California; later they attend a meeting of the Sisters' Aid Society, where they all decide to cooperate in raising a large sum of money for mission work. Student Volunteers from every one of our schools meet together to learn how they may more fully unite in service. And so we might go on indefinitely, mentioning unifying factors. The most encouraging feature about it all is the discovery of how nearly we are alike in heart, in contrast with the supposition that led us to think we were wholly different.

No, we don't agree with everything we see and hear, and yet back of it all there is the convincing fact that these other people, with whom we may disagree somewhat, seem to be striving earnestly to do the will of the Lord in their lives, and that he is using them to accomplish his purpose. We can not place a dollar value on the unifying element of the Conference.

The Young People at Edgewood Grove, Pennsylvania

IT was the privilege of the Director and Assistant to be present and have a part in the Young People's Conference, held at Edgewood Grove, near Somerset, Pa., June 15-20. There is always a tendency to say that the last conference is the best. We are not discussing that phase of it, but we are saying that Edgewood Grove has set a standard as the first of the four similar Conferences, which will be hard to surpass.

The Grove is well fitted for such a gathering, with its wonderful trees, open-air buildings, an abundance of delightful spring water, and with the surrounding mountains and creeks. Then, too, it does not have the amusement features—often too prominent.

But the most essential part of a successful Conference is the young people, and Middle and Western Pennsylvania supplied these. Wonderful young people they were—bright, clean, ambitious, eager for play, but just as eager for the devotional part of the Conference. There might have been more of them and yet we are apt to place too much emphasis upon enrollment. Much more depends upon successfully reaching those who are present, which can sometimes be done better in a reasonably smaller group.

Those who came in to study the Conference said again and again: "Here is the future leadership of our churches." We believe that to be the case and know that churches with such a leadership will be well led. We have an exceptionally fine group of young people, to whom we may look for the future leadership of the church, and these conferences are having a vital part in the inspiration and training of this group.

THE ROUND TABLE

What Efficiency Is and Is Not

"EFFICIENCY" is at once the most abused and the most important word in the dictionary. It is upon everybody's tongue, but unfortunately not in everybody's practice. For real efficiency of the individual, in spite of all the talk upon the subject, in recent years, is *rara avis*. Many have taken it to mean a kind of noisy bustling, of which an important accompaniment in business life seems to be the giving of much sage advice and the writing of many letters filled with striking statements, that mean nothing on analysis, and many epigrams that are catchy but untrue.

Real efficiency, however, consists wholly and solely in doing your job to the very best of your ability all the time, and trying to improve your ability—and that's all. It isn't any of those mysterious things you have been led to believe. Many who never read a single book upon the power of the will or upon how you can transfix the world with your magnetic eye, after perusing Professor Somebody or other's volumes, possess it in high degree, while others whose systems are fairly saturated and reeking with professional, magazine-ad efficiency, are rather worse off, at the end of their day's work, than at the beginning. They are over-trained.

The true test of efficiency is production and not oratory. The man who mauls two rails a day where his companion mauls one; the laborer who is so interested in turning out paper-board—if paper-board is the thing he is paid for turning out—that he forgets to watch the clock; the lawyer who so systematizes his day that he gives needed attention to all his clients without slighting any—all these persons are efficient.

Efficiency, in truth, is not a recent discovery. It is as old as mankind. Noah never had read a single book on how to pierce the populace with a look or to hold it spellbound with his voice, yet good old Noah, in building the ark and getting all his family and two members of each kind of animals aboard, displayed efficiency of a high order. And perhaps he didn't know he was efficient. And neither do those who are that way today.—*Sterling (Colo.) Advocate*.

Pride

BY KATIE FLORY

PRIDE is a wrong condition of the human heart. It is exaltation of self. It is just the opposite of what God would have us be. It is a state into which we may easily fall if we are not careful. We may become exalted and would scarcely know it, if we had not God's Word to judge us.

How often Jesus denounced the scribes and Pharisees for their pride! They were proud that they were Abraham's descendants. One of them, even in his prayer, said he was better than another man near him. Haman felt greatly exalted because he was specially favored by the king and queen in being invited to a feast. Nebuchadnezzar was proud because he was the greatest king at that time, and had accomplished great feats and victories. Herod was a great orator and made a wonderful speech. The people praised him and said: "The voice of a god, and not of a man." These folks were all humbled because they felt proud by reason of their power, position and ability.

There are many ways in which pride asserts itself. It manifests itself in outward adornment of the body, also in our actions and looks. We may be proud of a beautiful face and form, or that we are the descendants of a noted race, or that we occupy a place of honor, or we may be exalted over our accomplishments, talents and ability to do things. To keep humble and free from all pride, takes cultivation and power from on high. Jesus was tempted along this point, but his humility kept him from undue exaltation. He gained the victory when Satan tempted him to use his power in some spectacular way.

God resists the proud, but gives grace unto the humble. "Pride goeth before destruction and a haugh-

ty spirit before a fall." One of the six things, mentioned in Proverbs, that God hates, is a proud spirit. It is in the meek and lowly ones that God dwells and abides. You will find no pride or selfishness in Jesus or his sincere followers, but always the spirit of lowliness.

Union, Ohio.

The Help of the Lord

BY ARCHER WALLACE

DOES God need our help? Are his plans such that the coöperation of human beings is necessary? To ask such a question is to touch great problems which are beyond us, but it is certain that God invites, and relies upon, the earnest coöperation of Christian people, in order to make known his saving grace among the nations. There is a singularly impressive passage in Judges 5: 23: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

God needs us. That is the unmistakable significance of this passage. While it is true that the branches can not bear fruit except they abide in the vine, it is also true that the tree must have branches through which to express itself in flower or in fruit. In one of his finest sermons, Rev. W. L. Watkinson points out that while the humble sailors, who manned the vessel of Columbus, needed the counsel and skill of the great navigator, it was also true that Columbus, without these willing coworkers, would never have discovered America. The laborer needs the master mind, but likewise the master mind needs the laborer.

It seems presumptuous, almost sacrilegious to some people, to talk about rendering help to God, yet consecrated men and women are the agencies through whom God works, and, strange as it may seem, we have it in our power to render God service—to help him.

One of the most delightful stories, told about that good woman, the late Queen Victoria, is that she was one day walking near her summer home, dressed in simple attire. She walked far and found the return journey exhausting, for it was in the closing years of her life. A man driving along, invited her to get in his conveyance, and she gladly accepted. When, some days later, this man learned that he had unwittingly rendered his queen a much appreciated service, his astonishment was almost as great as his sense of satisfaction.

There is a sense in which we can render God service. Whether we do so or not, his plans will be carried out and his will is sure to become supreme, but we shall have missed what, perhaps, is the most golden of all life's opportunities—that of helping God.

Toronto, Can.

Conference of Business Men and Women

BY KENNETH SMITH

SATURDAY afternoon, June 10, the "Conference of Business Men and Women" was held on the Conference Grounds at Winona Lake. The meeting was attended by at least a hundred people, and a number of very inspirational talks were given. Those who spoke were: Bro. Stoler B. Good, of Juniata College, Bro. A. F. Wine, of Oak Park, Ill., Bro. Carman Blough, Field Auditor, Department of Income Tax, State of Wisconsin, and others.

The principal thought brought out was, that many mothers have kissed their sons and daughters goodbye at the old farm gate, with the thought that they would be lost forever, so far as the church is concerned. But not so. Many of these sons and daughters have gone into the city, have made good in business and profession, and have also remained faithful to the church. These people are now coming back to the church, asking for recognition. These men and women are thoroughly versed in modern business methods, and are willing to devote much time to serving the church from a business standpoint.

In order to get this department better organized, a committee was appointed, composed of Bro. Ralph

Miller, River Forest, Ill., as chairman, Bro. Homer Sanger, Oak Park, Ill., secretary, and the writer, before leaving, the committee met to discuss plans to carry forward the work. Prayerful consideration was given to the great problem of holding business men and women closer to the church and its important place in the business world. We therefore ask the coöperation of every one in the entire Brotherhood, and especially those engaged in other lines than agriculture. We ask you to get in touch with the secretary, Brother Homer Sanger, 821 South Ridgeland Avenue, Oak Park, Ill.

Des Moines, Iowa.

Hints on Happiness

BY AGNES M. GEIB

OCCUPATION and the pursuit of some worthy object are the only sure means of intelligent happiness.

The truth is that happiness is a *habit*, or rather an *art*, and must be practiced every day.

We search for happiness far and wide, and all the time the thing is sitting at our own hearths, clad in a russet suit, and not worth a twopenny to look at.

The best brand of happiness is *home-made*.

It costs us more to be miserable than it would to be perfectly happy.

Most people are as happy as they make up their minds to be.

Happiness does not consist in *doing* what we *like*, but in *liking* what we *do*.

Happiness is *sunshine*, and its best light is made up of many small beams.

If you are acquainted with happiness, introduce her to your neighbor.

Happiness is catching,

Gladness fills the air;

Laugh, and you'll be stirring

Health-germs everywhere.

If a man is to be happy, he must be happy *now*. If he is to be happy, he must be happy *here*. If he is to be happy, he must be happy *in himself*, and not in his conditions.

Begin now to form the habit of *looking for something* to be glad about; then you will very soon discover the secret of happiness. Play the "glad game" and teach it to other folks.

Just being happy helps other souls along;

Their burdens may be heavy, and they not strong.

And your own sky will brighten

If other skies you lighten

By just being happy with a heart full of song.

The way to happiness is not through selfishness.

Happiness is a perfume that one can not shed over another without a few drops falling on one's self.

Happiness consists in activity. It is a *running stream*, and not a *stagnant pool*.

If solid happiness we prize,

Within our breast this jewel lies,

And they are quite unwise who roam;

The world has nothing to bestow;

From our own selves our joy must flow,

And that dear hut, our home.

All who joy would win

Must share it—happiness was born a twin.

To be truly happy is a question of how we *begin*, not how we *end*; of what we *want*, not what we *have*.

One's birthright is happiness. It is as freely offered as the sunshine and air. It is a spiritual state, and is not conditioned by material limits.

To live happily is an inward power of the soul.—*Marcus Aurelius*.

Service brings to man happiness that rises above comfort or discomfort; happiness that triumphs over physical pain; happiness that is the food of the soul.

The capacity to look for the best and make it our own, is a stepping-stone toward real happiness.

Be happy! You have a right to be. Happiness is as free as air and sunshine, but you must unlock your windows, unbolt your doors, and let it in.

Happiness will come to you only when you realize that it grows by *sharing* it with others. Kept alone, it shrivels and dies. If you have a great joy, pass it along and you will double it.

Manheim, Pa.

HOME AND FAMILY

Watch the Corners!

When you wake up in the morning of a chill and cheerless day,

And feel inclined to grumble, pout, or frown,
Just glance into your mirror and you will quickly see
It's just because the corners of your mouth turn down.

Then take this simple rhyme,
Remember it in time,

It's always dreary weather in countryside or town
When you wake and find the corners of your mouth
turned down.

If you wake up in the morning, full of bright and happy thoughts

And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see
It's all because the corners of your mouth turn up!

Then take this simple rhyme,
Remember it in time,

There's joy aplenty in this world to fill life's cup
If you'll only keep the corners of your mouth turned up.

—Lulu Linton, in "The Comrade."

To Whom Thou Hast Been Joined

BY EDITH HILLERY HAY

DISGUSTING, and apparently well-nigh diabolically designed, are the articles which appear in some of our magazines and newspapers under such headings as "How to Retain a Husband's Affection," etc. They are, most infamously, exploitations of present standards of morality. Along with their nauseating nonentities, however, comes the sad knowledge that humanity is, indeed, suffering from a malady more malevolent than is pleasant to contemplate, and one which appears to be more infectious and involving more portentously frightful and fateful consequences than the most virulent of bodily diseases.

It is not our purpose, herein, to propound an exposition of means or methods, relative to the solution of the aforesaid problem. These things must be wrought out in the heart and prayer-life of the individuals most concerned. The greater the publicity of even the most pitiful cases, the more stupendously hopeless the task of righting the wrong conditions.

Mercilessly, and often ludicrously, before the eyes of a sensuously-inclined public, are flaunted those things which should be kept in most sacred privacy—whether of good or ill—until they are regarded by many as being less lofty, in the minds of the average homemaker, than the commonest scullery of the kitchen.

If affection has ever been genuine and true, it needs no art to preserve its purity, nor to insure its fidelity, and as surely as we begin prodding it with false stimulants, it begins to get heart failure, and grows perceptibly weaker with each insurgent administration.

If affection has ever been genuine and true, rest assured it will not be blasted by adversities and hardships. The idea of women presuming that a man's affection for his wife dwindles after she appears a bit "fagged" from having borne and nursed his children, is positively preposterous! No true, manly man lives who would not say that it is a thousandfold increased. Only a woman—and a vain and fickle one at that—could dare to frame up such a presumptuous statement. If women would but attend their own business, and spend their time and energy in things worthy of refined womanhood, such contemptible misguidings and misconstructions would never originate.

Goshen, Ind.

"One of the Throng"

BY LEO LILLIAN WISE

MISS LOTTIE, dressmaker by the day, sat at her tiny window. She was all ready for church, though it still lacked an hour of the appointed time. But there was so little to do, and she had had her lunch, cleared away the pitifully few dishes, and now she sat with folded hands.

"There goes Manda Field. I wonder if she ever hears from Sue, these days?" Sue had been a school-

chum of the two and, though she lived many miles away, would often write to them.

Some, who passed by, glanced at the little, shrinking figure, and oftentimes a nod or smile was given her. By and by Sarah Good and her niece, from the city, went by. Ruth, the niece, noticed Miss Lottie and asked: "Who is she?"

Sarah Good carelessly replied: "Oh, that is Miss Lottie, who goes out dressmaking by the day. She has had a pretty hard life of it. There has always been some one for her to wait on. There was her mother first, a helpless invalid for several years. Then her father was off in his mind, for awhile, and after he died she had a sister's child. But now she is all alone. I don't know how she makes it. I really must have her to do some sewing for me soon. She does good work and is very reasonable in her prices, too."

"Dear me," sighed Ruth to herself, "they never think of her life or her sacrifices—only of the good work she does, and of the fact that she does it cheaply. What a pity!"

Truly, what a pity, that folks did not stop to see the heart of the "dressmaker by the day." They did not realize the hunger to be appreciated. They did not see how eagerly she grasped the careless word of approval, nor the humble appeal in her eye, as she meekly awaited their orders.

But as Miss Lottie—dressmaker by the day—walked on her way, she was always stopping to pat some lovable child or to talk to a stray cat or a friendly dog that chanced to cross her path.

And this evening she sat at her window, despondent, for courage was low. She mused to herself: "Oh, shall I go to church tonight? It makes me heart-sick to see others with their own around them. If I speak to Effie, she begins to talk about Roy, and how he is getting along at school, and Jessie is wholly taken with Carrie and her music, while I never have any one of my own, to talk about. Oh, dear God, why couldn't I have had just one left?"

The grey head bowed in silent weeping. For many months it had been well-nigh unbearable, and, somehow, the Loving Father had seemed so far away. By and by, mechanically, she washed her face, tidied her hair a bit, put on her wraps and went to church. As she opened the door, the bright, flooding lights seemed to rebuke her ever so slightly. Quietly she found her accustomed seat. Then she listened to the Christian Workers' program.

There was a little rustle of expectancy, for it had become known that Glee, the niece of Judge Cameron, was to sing a solo during the preaching hour. Miss Lottie remembered that Glee was an orphan and had been a ward of the Judge since early childhood. She heard a girl behind her whisper: "I expect it will be something grand, for she has studied ever so many years."

Miss Lottie thought: "Oh, dear, if it is something grand, like as not, I will not be able to understand a bit of it."

And then Glee was announced. Miss Lottie looked at her with approval. The girl was neatly dressed in white—her dress becomingly fashioned. "Somehow she looks so nice to me," thought Lottie, as, unconsciously, she smiled up into the girl's face.

Miss Lottie did not realize that the girl had noted the smile, and understood the meaning of her wistful eyes. Glee softly began to sing: "Somebody knows when your heart aches." Every word was so clear that each one in the church could hear and understand.

Somehow, Miss Lottie could not take her eyes off the girl's face, and the song so increased, in intensity of feeling, that when the words "Always is waiting to help you, he watches you—one of the throng," were sounded, Miss Lottie felt that the message had been for her alone.

Miss Lottie did not wait to speak to folks that night. She hastened home, softly repeating, over and over again, "I'm one of the throng—he watches me. I know my Heavenly Father will care for me."

The next day, when she opened the door for Judge Cameron, she was unaware of the fact that her prayer was being answered so soon. Judge Cameron had been

a friend of her family for as long as she could remember. Now he asked kindly after some very distant relatives, and then he abruptly told why he had come.

"My niece is staying with us. But you realize that, as my wife is constantly under the care of a nurse, Glee can not have the motherly care she needs, and is hungry for. And last night Glee said that when she was singing, it came to her that you were the one intended for her. She has sent me to ask if you would care to give up your sewing by the day, and come to be a companion for her?"

Then he mentioned the sum she would receive as compensation. It was so much more than she had ever made, even if she would sew all the time, that Miss Lottie broke down, saying: "Oh, that is so much more than I would be worth to her! And I had been thinking that God had forgotten me! It was wicked of me to doubt him, and I thought he had been unfair not to leave me just one to care for."

The Judge wiped his glasses and said in an unsteady voice: "Miss Lottie, I learned long ago that when one's courage is at low ebb, God comes along and performs some kind of miracle. You know it has been hard for me to see my dear wife suffer so, and I would be doing all I could to make her comfortable. But God has given her the strength, always to greet me with a clear, sweet smile. He cares."

After the Judge had gone, Miss Lottie—no longer to be a "dressmaker by the day"—softly hummed to herself as she packed her belongings: "Always is waiting to help you; he watches you—one of the throng."

Bellefontaine, Ohio.

Somebody

BY MARY PRENTICE WILSON

YES, it was somebody. But was it you? Somebody helped a forlorn old lady across a slippery street. Somebody assisted Grandpa Coombs in digging his potatoes. Somebody sang a beautiful hymn for old Aunt Caroline, who is blind. Somebody gave Deacon Hughes a ten dollar bill. Somebody took a load of ladies from the "Home" on a wonderful auto ride far out into the country. Somebody cared for Sister Brown's babies, while she went to church and heard a helpful sermon. Somebody sewed for the Greys' motherless children and darned their stockings. Somebody gave his life for foreign missions.

"Somebody did a golden deed,
Somebody proved a friend in need,
Somebody sang a beautiful song;
Somebody smiled the whole day long,
Somebody thought, 'Tis sweet to live,'
Somebody said, 'I'm glad to give,'
Somebody fought a valiant fight,
Somebody lived to shield the right.
Was that somebody you?"

Aline, Okla.

Expecting the Best

BY JULIA GRAYDON

THE story is told of a little girl and her mother, who were standing by the window, one cold winter day, watching the ice glittering in the sunlight.

"Oh, how beautiful it is," said the child. "Yes," said her mother, "but it will all be gone before noon time."

The little girl was quiet for a moment, and then she said brightly: "Never mind, mother, there will be something else beautiful tomorrow."

Shall this be our attitude toward tomorrow: "Something else beautiful?"

How often, as we look ahead, it is something not beautiful that we expect, and yet why should it be so?

Is it not largely a matter of habit with some of us—this dreading the thing which may come on the morrow? "Take no thought for the morrow," says Christ, and I think he means *anxious*, perturbed thought. And we read again, "Trust in the Lord at all times."

Look for the beautiful and you will see it, even in the common, ordinary things of life which are all about you.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, July 2

Sunday-school Lesson, Ezekiel, the Watchman of Israel. —Ezek. 2: 1 to 3: 27.

Christian Workers' Meeting, The Reasonableness of Prayer.—Matt. 7: 9-11.

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Gains for the Kingdom

One baptism in the Emmett church, Idaho.

Three baptisms in the Glendale church, Ariz.

Ten baptisms in the Cheraw church, Colo.—Bro. David Hamm, the pastor, in charge.

Four baptisms in the Loramic church, Ohio.—Bro. W. C. Detrick, of Dayton, Ohio, evangelist.

Two confessions in the Goshen church, Ind.—Bro. Chas. Oberlin, of Logansport, Ind., evangelist.

Four baptisms in the Castine church, Ohio.—Bro. Russell Wenger, of North Manchester, Ind., evangelist.

Twenty baptisms in the Lower Cumberland congregation, Miller house, Pa.—Bro. John Miller, evangelist.

Three baptisms in the Greenwood church, Ohio.—Bro. G. S. Strausbaugh, of Fredericktown, Ohio, evangelist.

Twenty-seven were baptized in the Glade Run church, Pa.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Fourteen baptisms in the Pleasant Chapel church, Ind.—Bro. Russell Shull, of North Manchester, Ind., evangelist.

Sixteen were baptized and one was reclaimed in the Summit church, Va.—Bro. W. H. Zigler, of Churchville, Va., evangelist.

Three were baptized and two reclaimed in the West Wichita church, Kans.—Bro. M. S. Frantz, of Lindsay, Calif., evangelist.

* * * *

Our Evangelists

Will you share the burdens which these laborers carry? Will you pray for the success of these meetings?

Bro. E. F. Caslow, of Sterling, Ill., to begin July 9 in the Shepherd church, Mich.

Bro. E. S. Miller, of Lineboro, Md., to begin Aug. 19 at the Merkey house, Little Swatara congregation, Pa.

Bro. B. W. Smith, of Burlington, W. Va., to begin Aug. 5 at the Gabes Fork schoolhouse, near Simpson, W. Va.

Bro. Geo. Weaver, of Manheim, Pa., to begin sometime in July at Shonons (formerly Seyferts), Pa., Little Swatara congregation.

Bro. Joseph D. Reish, of Berthold, N. Dak., began a revival June 19, in the Grandview church, near Froid, Montana, which, at latest reports, is meeting with good success.

Bro. I. J. Gibson, of Chicago, to begin Sept. 3 in the Libertyville church, Iowa; Bro. Robert Sink, of Des Moines, Iowa, to begin the first Sunday in October in the Batavia house.

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Personal Mention

On the day following the funeral of our departed Bro. J. B. Brumbaugh, Sister Brumbaugh met with an unfortunate accident—a fall in which she suffered a fractured shoulder blade—a fact which will cause the hearts of "Messenger" readers to beat with an additional throb of sympathy.

We do not know how everybody who attended that Young People's Conference at Edgewood Grove, Pa., felt about it, but if they all shared the enthusiasm of Secretary Shamberger over it, there can be no doubt that it was a real success. Just a little of that enthusiasm is reflected in the Forward Movement Department this week.

The great event of last week, in the matter of public gatherings, was the International Sunday School Convention at Kansas City. Secretary Ezra Flory and Editor J. E. Miller both had the convention on their programs. The local Sunday-school was represented by Superintendent H. Spenser Minnich and Bro. L. T. Miller, Secretary of the Publishing House.

Bro. S. Z. Sharp spent two days at the Publishing House last week, as he was making his way homeward from the late Conference. He stopped off particularly to confer in regard to the publication of his book on the history of our educational work, and to make some additions to the manuscript. Bro. Sharp's unabated vigor, so remarkable for one of his fourscore and six years, is the surprise of all who meet him.

The latter part of this week Bro. Bonsack and Bro. Zigler, the Home Secretary, begin a ten days' series of meetings among the churches of Southern Indiana, to be concluded with a Conference of the whole District, at which representatives of the various District interests will be present. Experience in other Districts has shown that Conferences of this kind are fruitful of much good. See announcement on page 412 for further particulars.

Among our visitors last week were Bro. Wm. H. Eiler and family, recently of Muscatine, Iowa, but now serving the church at Liberty, Ill.

Special Notices

Change of Date.—The Missionary and Sunday School Meeting, announced for Richland, Pa., will be held July 9, instead of July 16, as previously stated.—Laura S. Frantz, Richland, Pa.

District of Michigan.—All queries and other matters, to be placed in the Booklet for our District Conference, should be in our hands by July 1.—G. F. Culler, Woodland, Mich., June 18.

Second District of West Virginia.—All persons expecting to attend the District Meeting at Union Chapel, and desiring conveyance from and to the station at Parsons, will please notify the undersigned. There are two trains—one at 8 A. M. and one at 3 P. M.—Rhoda A. Hovatter, St. George, W. Va., June 20.

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Miscellaneous Mention

Bridgewater and Juniata Colleges are expecting to do business at the old stands, as usual, the coming year—it would appear from the current issues of their Annual Catalogues, copies of which have just been received.

We acknowledge with appreciation the receipt of a copy of "The Livingstonian" for 1922, an annual publication of Livingstone College, London, England, where Bro. A. D. Helsel is taking studies in tropical medicine, in preparation for the African mission field. We note with special interest that Bro. Helsel is Editor of this year's issue. The publication is an interesting magazine, containing articles descriptive of the work and purpose of the College, including contributions from missionaries who were one-time students in the institution.

One of our wide-awake congregations that seems to have made its recently-terminated Vacation Bible School an undoubted success, mentions one fact in its report that is well worthy of special thought, as it may be of service to others. Having to cover a territory about eight miles square, seven routes were mapped out, by which the children were taken to and from the school by autos. The use of these was made possible by friends who willingly gave their time and the use of their cars to make the work of the school a success. Cooperation in this, as well as other congregational activities, is sure to be attended by the best of results.

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A Bystander's Notes

A Forcible Statement.—Dr. Gillies, a noted British minister, voiced an important truth when he said: "The name of God remains in our language, but the consciousness of God is absent from our lives. How many Christians can claim the Unseen Companion?" Admittedly, there must be a "consciousness of God" in our lives before there can be companionship, such as Enoch enjoyed, in the days of the long ago, when he "walked with God." Such intimate fellowship is possible to every devoted child of God, but full proof of adoption into the Divine Family is an absolute requisite.

He Appreciated the Young.—In a biographical sketch of the well-known Phillips Brooks we happened to note this statement: "The worst thing that I see about getting old, or older, is that you get farther away from the young people, who are the best people in the world. I never see a lot of boys without wanting to be among them, and wishing they would let me into their company." How true it is! Fresh from the Source of Light, youth reflects much of the radiance that never fails. Undeified by the taint of the world, unweary by its injustice, unwearied by its hollow pleasures—here are great possibilities. If youth be such, how holy is the task to see that, in its onward growth, it shall be no other!

Applying the Teaching of Matt. 18 to a Criticizing Spirit.—In a recent issue of "The Baptist," we note that one of their organizations, aroused by the increasing tendency to undue criticism of church leaders, passed the following resolutions, making use of the citation, so very familiar to our people as a means of adjusting difficulties, to awaken their members to the seriousness of uncalled for criticisms: "RESOLVED, (1) That we recognize the essential Baptist principle of freedom of speech and of criticism, but we insist that this right must be exercised in accordance with the prescribed method of the New Testament, namely, Matt. 18: 15-18: 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.' (2) That we believe that each individual must assume the full responsibility for any criticism which he may make of any person in the denomination, or of any member of the faculties of our schools, or of any policies of our accredited societies and boards. (3) That we regard general criticism, general accusations and blanket indictments as highly unethical. They give rise to suspicion, kill confidence, sow discord among brethren and cause the innocent to suffer with any who may be justly accused." A study of the resolutions might suggest some profitable thoughts.

A Morning Prayer.—Francis Edward Clark, who will be remembered by our readers as the founder and promoter of Christian Endeavor Societies, suggests the following as an appropriate and inclusive morning prayer for children as well as older ones: "O God, enlighten my mind with truth! In flame my heart with love! Inspire my will with courage! Enrich my life with service! Pardon what I have been! Sanctify what I am! Order what I shall be! And thine shall be the glory, and mine the eternal salvation, through Jesus Christ, my Lord! Amen."

Notable Advancement in Missionary Giving.—During the three years since the close of the war, the giving of the Protestant churches, for missionary and benevolent purposes, has increased about one hundred per cent—surely a most gratifying showing in the progress of the Kingdom. This striking evidence of the vitality of the churches was brought out clearly during the conference on "The Promotional Work of the Churches," held in Atlantic City recently. Of special interest, in the discussion of topics, relating to "forward movements," was the following analysis of "Available Resources for an Expanding Promotional Program": (1) Securing the cooperation of the local church. (2) Cooperative benevolence under the budget system. (3) Securing larger individual gifts. (4) Stewardship in its widest application. (5) Better methods of educational publicity. (6) Missionary education that really enlightens. (7) Recruiting for Christian life service in a spirit of intense consecration.

CONFERENCE STATISTICS

Conference Delegates, 1897-1922

	Elders	Ministers	Deacons	Sisters	Lay Brethren	Total
1897 Frederick, Md.,	93	122	14	...	...	10239
1898 New York, N. Y.,	126	147	28	...	...	13119
1899 Roanoke, Va.,	126	127	26	...	...	13292
1900 N. Manchester, Ind.,	149	149	34	...	...	16348
1901 Lincoln, Neb.,	156	135	37	...	...	102350
1902 Harrisburg, Pa.,	167	133	47	...	...	72263
1903 Bellefonte, Ohio,	162	139	44	...	...	131371
1904 Carthage, Mo.,	160	133	40	...	...	98359
1905 Bristol, Tenn.,	165	121	38	...	...	8348
1906 Springfield, Ill.,	173	160	41	...	...	146404
1907 Los Angeles, Calif.,	100	59	52	...	...	10263
1908 Des Moines, Iowa,	201	138	47	...	...	12414
1909 Harrisburg, Pa.,	191	131	44	...	...	5381
1910 Winona Lake, Ind.,	228	157	54	...	...	14640
1911 St. Joseph, Mo.,	227	112	45	...	...	16440
1912 York, Pa.,	210	136	39	...	...	11421
1913 Winona Lake, Ind.,	256	124	61	...	...	12489
1914 Seattle, Wash.,	117	32	36	...	...	10234
1915 Hershey, Pa.,	233	140	33	...	...	13455
1916 Winona Lake, Ind.,	258	151	67	...	...	14536
1917 Wichita, Kans.,	228	99	51	...	...	8435
1918 Hershey, Pa.,	247	124	40	...	...	11452
1919 Winona Lake, Ind.,	323	30	59	...	...	9580
1920 Sedalia, Mo.,	185	121	40	...	...	10568
1921 Hershey, Pa.,	277	146	46	...	...	8513
1922 Winona Lake, Ind.,	288	133	61	...	...	12548

Delegates at Winona Lake Conference

	Elders	Ministers	Deacons	Sisters	Lay	Total
ARKANSAS AND SOUTHEASTERN MISSOURI,	1	...	...	...	...	1
CALIFORNIA, SOUTHERN AND ARIZONA,	4	1	1	3	...	9
CHINA, .....	...	...	...	...	...	2
COLORADO, WESTERN AND UTAH,	1	...	...	...	...	1
CANADA, WESTERN, .....	...	...	...	...	...	1
IDaho AND WESTERN MONTANA, .....	...	...	...	...	...	2
ILLINOIS, NORTHERN AND WISCONSIN,	12	...	...	...	...	29
INDIANA, FIRST, .....	...	...	...	...	...	1
INDIANA, MIDDLE,	24	10	5	3	...	44
INDIANA, NORTHERN,	20	15	4	...	...	54
INDIANA, SOUTHERN,	13	7	3	3	...	26
IOWA, MIDDLE,	4	2	2	2	...	10
IOWA, NORTHERN, MINNESOTA AND SOUTH DAKOTA,	6	...	...	...	...	9
IOWA, SOUTHERN, .....	...	...	...	...	...	1
KANSAS, NORTHWESTERN,	4	...	...	...	...	6
KANSAS, NORTHWESTERN AND NORTHEASTERN COLORADO,	1	1	1	...	...	4
KANSAS, SOUTHEASTERN, .....	...	...	...	...	...	1
KANSAS, SOUTHWESTERN AND SOUTHEASTERN COLORADO,	4	2	1	1	...	8
MARYLAND, EASTERN,	9	3	...	...	...	12
MARYLAND, MIDDLE,	4	1	...	...	...	6
MARYLAND, WESTERN, .....	...	...	...	...	...	1
MICHIGAN,	3	7	1	3	...	14
MISSOURI, MIDDLE, .....	...	...	...	...	...	2
MISSOURI, NORTHERN, .....	...	...	...	...	...	1
NEBRASKA AND NORTHEASTERN COLORADO,	1	1	3	2	...	7
NORTH DAKOTA AND EASTERN MONTANA, .....	...	...	...	...	...	1
NORTH AND SOUTH CAROLINA, GEORGIA AND FLORIDA,	17	4	...	...	...	33
OHIO, NORTHEASTERN, .....	...	...	...	...	...	1
OHIO, NORTHWESTERN,	11	1	5	2	...	20
OHIO, SOUTHERN,	32	13	...	...	...	48
OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO,	3	1	...	...	...	2
PENNSYLVANIA, EASTERN,	19	16	2	...	...	38
PENNSYLVANIA, MIDDLE,	17	2	3	2	...	25
PENNSYLVANIA, SOUTHEASTERN, NEW JERSEY AND EASTERN NEW YORK,	5	1	...	...	...	22
PENNSYLVANIA, SOUTHERN,	12	9	1	...	...	27
PENNSYLVANIA, WESTERN,	15	6	...	...	...	21
TENNESSEE,	1	1	...	...	...	1
TEXAS AND LOUISIANA, .....	...	...	...	...	...	1
VIRGINIA, EASTERN,	3	...	...	...	...	9
VIRGINIA, FIRST, .....	...	...	...	...	...	2
VIRGINIA, NORTHERN,	6	5	3	...	...	15
VIRGINIA, SECOND,	9	4	1	14
VIRGINIA, SOUTHERN,	4
WASHINGTON,	1	3
WEST VIRGINIA, FIRST,	1	1

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AROUND THE WORLD

Truce Signed in North China

June 18 an armistice was arranged on board the British cruiser "Curlew" by an English missionary and a young American Y. M. C. A. director, named Pratt, between Gen. Chang Tso Lin and Gen. Wung Cheng Ping. By the five-day truce, decided upon, Chang's men are to retire back of the "Chinese Wall." At the end of that period, peace terms are to be discussed. Gen. Wu Pei Fu, the victorious northern leader, is reported to have stipulated the complete disbandment of the contending forces. As the outlook is, at this writing, the situation of affairs in China is becoming more promising.

Another Triumph of Medical Science

Extensive research and experimentation by medical experts in various parts of the world provide a good basis for the belief that carbon tetrachloride, a cheap and common chemical, is a cure for the dreaded hookworm in human beings. Recent reports from the Fiji Islands and Ceylon, covering thousands of cases, show practically one hundred per cent successful treatments. The discovery of the efficiency of the drug in removing these parasites, was made by Dr. Maurice C. Hall, of the United States Department of Agriculture, who tested it on animals, and even tried out its effects on himself. For the people of the South, where the hookworm disease is specially prevalent, the new discovery will be an undoubted boon.

Is the Remnant of Armenia to Be Saved?

Recent reports of Turkish atrocities, visited upon the unfortunate Armenians, are exceedingly disquieting. The conviction is growing that only the decisive action of the United States government can arrest the further persecution and probable extermination of these greatly-persecuted people. A nation-wide appeal to 150,000 congregations in America is now being made by the Federal Council of Churches, to urge Congress to take necessary steps to insure the permanent protection of Christians under Turkish rule. The heroic endeavors of the Near East Relief workers have saved many lives and prevented much suffering, but its strenuous efforts must now be supplemented by the emphatic coöperation of our government.

The Missionary Education Conference

From year to year greater interest is being aroused in the gathering above referred to, which this year convenes July 28 to Aug. 7 at Lake Geneva, Wis. Many prominent leaders and missionaries have promised their cooperation, and an attractive program has been prepared. This Conference offers a distinctive training in missionary education. Three double-period normal training classes have been arranged—two for adults and one for young people's leaders. There will be important discussions of topics, relating to both home and foreign missions. The very fact that a gathering of this sort is able to attract so large an attendance, seems to indicate that the subject of missions is gaining in interest among the people in general.

And Now the "Radio Light"

Guglielmo Marconi, of wireless telegraphy fame, has announced the invention of a radio searchlight, or "light-house," by means of which radio waves can be reflected like light waves and sent in a given direction, instead of being scattered to all points of the compass. The inventor thus describes his device: "By means of the revolving beam it is possible for ships to ascertain, in foggy weather, the bearing and position of a lighthouse. A beam coming across a metallic object—such as another steamer—would be reflected back to a receiver on the sending ship, and immediately reveal the presence and bearing of the other ship in fog or thick weather." Truly benign are the achievements of man's genius when human welfare is thereby materially enhanced. Efforts of that sort are a gain to all the world.

An Eloquent Testimony

A recent editorial in the "Marion Daily Star," President Harding's paper, gives the following, with which all of our readers will doubtless be in hearty accord: "We are ashamed of some of the Christian ministers, whose expression of liberal views have shocked the religious world. We think it is about time to call a halt on this so-called 'liberal religious' discussion, by calling the ministers, accused of such expressions, to strict account, and letting them explain fully their future intentions. If they do not wish to conform to the rules and regulations of their specific denomination, they should step down and out, and get into something else, or into some other church, to which their expressed beliefs are more acceptable. We do not deny the fact that any minister may entertain personal views in reference to Holy Writ, but we would certainly bar him from the pulpit of the church, if his views were not in accord with the Bible—if the minister fails to have the complete confidence which is backed by faith in the Scriptures as the Inspired Word of God."

School Authorities Favor Simplicity in Apparel

It is gratifying indeed to note that leaders in educational work are gradually waking up to the fact that modesty and simplicity of attire are conducive to the best interests of the schools. The school authorities of Lyndhurst, N. J., have put a ban on teachers wearing expensive satins or silks in the class-rooms. They argue—and rightly too—that, as most of the children come from very modest homes, they feel embarrassed by needless extravagance on the part of teachers, and very likely will insist on the purchase of expensive garments that the parents can not afford to buy. Undoubtedly the teachers should set an example that can not be questioned.

Tithing on Two Dollars—and a Family

To many people who insistently protest that their salaries are too small to permit of tithing, but that they will begin some day, later on, when they have more money, the Christian students in the Mainpuri Training School, in the North India Mission, are an example that might well arouse others to greater consecration. One of the missionaries maintains that the generosity of the financially very poor students can hardly be equalled anywhere. One of the students, with a wife and six children, has a total salary of just two dollars a month. And yet he cheerfully gives one-tenth of this pittance ungrudgingly, every four weeks, to carry on home mission work, although it means continual sacrifice for not only himself, but for his entire family.

Peace Treaty Vote Wins in Ireland

To the general relief of everybody concerned, Ireland has, by a heavy vote, agreed to the treaty with England. Acceptance of a place in the empire, under the name of the "Free State," rather than continued insistence upon a wholly separate existence, was indicated late in the afternoon of June 20, when the count of the votes showed conclusive agreement with the provisions of the British government. It must not be expected, of course, that peace, in every way, will now prevail in Ireland. The two factions still insist upon the perpetuation of their respective claims. The fact remains that, despite the decision arrived at by the election, no really effective government exists in Ireland, either in the north or south. The only authority recognized is that of the gun.

Fifty Billion Cigarets Annually

So skilfully organized was the tobacco propaganda during the war period, that the general distribution of cigarettes was acclaimed a patriotic duty—a service of great value to the men in the trenches. It is not surprising, therefore, that, with a large annual increase, more than fifty billion cigarettes are now required to supply the demand in our own land. Just how the 105 million—men, women and children—can manage to smoke to that extent, we can not undertake to explain. The fact of the enormous amount, however, remains—deplorable as it is. Contrary to the expectations of some, the general consumption of tobacco in the United States has increased rapidly during the last twenty years. Though our own land furnishes only a third of the world's tobacco crop, we consume about two-thirds of the entire amount produced. Some record-breaking figures of increasing business are creditable to our nation, but this can not be said of the showing above referred to.

As Others See Us

It is interesting at times—and profitable as well—to note how the Christianity of our homeland impresses itself on "the strangers within our gates." Five hundred of the eight thousand students at Berkeley University, Calif., are foreigners. They come from thirty different nationalities, ranging in number from ninety Chinese to one Persian. "They are high-grade students," writes the secretary of the student Y. M. C. A., who also assures us that "theirs is a rare discriminative power, that estimates the value of Christianity by its character-building effects, rather than by a mere profession." Some of these alien students are supported by their government, but most of them are here on their own resources, intensely interested in acquiring the special training that will fit them for useful service to their native country when they return. Scores of them are working their way through college, but there is no feeling of humiliation, concerning such labor, manifested at times by other students, similarly situated. How we—the inhabitants of the United States—appear to these aliens, is a matter of some importance, since the people of our land are looked to, in some fashion, as leaders in religion and in the moralities. Realizing that the keen perception of the foreigner penetrates to the very center of religious experiences, one almost trembles for the result. The Foreign Student Secretary of the Y. M. C. A. at Berkeley says this: "A Chinese instructor, connected with the Political Science Department of the University, deplored the fact that he and his wife were subjected to a subtle social ostracism, at Berkeley, despite all of its culture, intelligence, and social refinement. The tone in which he spoke, revealed the extent of that isolation, the wounded pride, the secret suffering. There they were—both college graduates of beautiful spirit, generous-

minded, intelligent—as fine a couple as you could find anywhere, and yet wounded in spirit, rebuffed, because of this shortcoming of our so-called Christian society here at home, namely condescension towards other races."

An Unfaithful Shepherd

From an editorial in the "Religious Telescope" we learn that the preacher of a church, not named by the editor, announced to his congregation that his evening service would be made brief, so that the people would have plenty of time to go to the movies afterward. "You will enjoy the movie better if you come to church first"—such was the delusive reasoning of this so-called shepherd of a misled flock. As we hear of dwindling and even vanishing congregations, in many places, we can readily see that much of the disintegration is undoubtedly due to unfaithful teaching. Without fear of successful contradiction, we venture to say that the minister who gives his people a truly worth-while message, will have no trouble in having his members attend church, and there will be no hankering after moving picture shows. His intense earnestness will be productive of right thinking.

Massacres of Jews in Russia

According to recent reports, the most terrible " pogroms," or persecutions, have been waged against the Jews in the Ukraine. The entire Jewish population of four towns is reported to have been massacred. Press reports say that neither women nor children survived the slaughter at Sagaria. A steamer, carrying Jewish passengers from Kasatch on the Dnieper River, was stopped, and according to advices from Riga, all the passengers were murdered. We make mention of the above to show the utter inefficiency of the Soviet regime of Russia. When the authorities themselves are exponents of violence and lawlessness in general, what can be expected of the people of the land? In this case the Jews happened to be the ones whom the lawless hands could rob and kill without serious objection, and they gave free rein to their impulse of savagery.

Deplorable Violence at Herrin, Illinois

While, under the constitution of the United States, every citizen is supposed to have the right to labor when and where he pleases, it seems that certain bodies of men arrogate the right to themselves, at times, to decide otherwise. The recent massacre at Herrin, Ill., in which nearly two score non-union coal miners were brutally slain by strikers, clearly shows that self-interest, carried to its utmost extreme, will at times cause men to commit clearly unjustifiable acts of lawlessness. In reading reliable accounts of the almost unexampled savagery, displayed by mobs of striking union miners and their sympathizers, while they tortured and slew their victims, one can hardly believe that those who composed the mobs, could have thought, even in their frenzy, that their lawlessness would ultimately benefit their cause. It is to be regretted, undoubtedly, that greater efforts were not made, at an earlier day, to settle the question at issue between the miners and operators. Had an honest effort along that line been made, the appalling tragedy in Williamson County might have been wholly obviated.

A Latter-Day Martyr

For some time we have been looking for authoritative information concerning the tragedy, reported by brief cable messages, some months ago—the slaying of Dr. A. L. Shelton, the brilliant and undaunted medical missionary of the Disciples of Christ, who was preparing to establish a hospital in Lhasa, capital of "forbidden Tibet." This commendable work of beneficence was to mark the beginning of Christian activities in this hitherto inaccessible land. Dr. Shelton had so far practically perfected his plans for locating at Lhasa, that he was ready for the preliminary consultation with the Governor of Eastern Tibet, whose attitude was known to be friendly. He had proceeded some distance on the road toward the provincial city, when a message from the Governor advised him to postpone his visit until further political adjustments had been perfected. Accordingly Dr. Shelton turned back toward Batang, the frontier town in China, where he had been preparing for the great project. Late in the afternoon of the fateful day, within about six miles of Batang, the missionary—with characteristic fearlessness riding ahead of his party—was shot down by bandits as he rounded a sharp turn in the road. The bandits drove off the pack animals of the expedition, and left Dr. Shelton lying helplessly by the wayside. As none of his companions knew anything about "first aid" relief, Dr. Shelton himself twisted a handkerchief bandage around his right arm, severely shattered by a bullet. He also sent one of the party to secure medical services from the mission at Batang. A medical missionary quickly responded, and did all that was humanly possible. It was soon evident, however, that the loss of blood, during the long hours when the gallant missionary lay unattended, had sapped his vitality, and death intervened shortly after midnight. And so it came about that the cause of Christ in Asia lost one of the boldest and most heroic spirits, known to the missionary life of this generation.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Purposeful Bible Reading

John 5: 39; Deut. 6: 6-9

For Week Beginning July 9, 1922

1. The Insistent Appeal of the Bible.—While the Word of Life proclaims, by its very characteristics, that it is of divine origin, it is, at the same time, made available to the human family through the instrumentality of men—God making himself known through human experiences. Through the power of "the Word made flesh," lives have been transformed, and men are still learning to walk by faith and not by sight. The very fact that the Bible, in many of its phases, is intensely human, constitutes its chief charm. How humanly gripping are the stories of struggle and distress, as chronicled in the Old Testament! How closely in touch with the human element is the story of the beginnings and the growth of the Kingdom of God among men, as delineated in the New Testament! The Holy Scriptures are ready to meet every mood with a message that soothes and strengthens. Every problem of human experience is, in some way, touched by the spirit and tenor of Holy Writ. All our fears are completely dispelled by its unflinching assurances. God's promises are so radiant that they illumine every step of the Christian's pathway. They put the rainbow of hope in the sky of life, and give renewed courage for the most intense struggle.

2. To Read with a Purpose We Must Read Understandingly.—Nothing can equal, in fascinating and vital interest, the earnest, thoughtful and considerate reading of the Bible. Do not content yourself with the reading of isolated references merely, but read the Sacred Volume as a story of intensest human interest. You will gain much by marking the passages that connect themselves with your own vital soul experiences. It will then become, increasingly, not only the Word of Life, but the Word of YOUR LIFE. Remember, its teachings will not avail for you until they become a vital part of your spiritual make-up. "Thy word have I laid up in my heart," says David. As a matter of course, read the Bible daily. As the manna of old was the daily sustenance of God's chosen race, so the Bread of Life is God's best gift, to supply you with needed spiritual nourishment from day to day. To the truly awakened soul the Bible is more interesting than the daily paper, and infinitely more wholesome. Often a single sentence will flash new life to your soul, change the whole perspective of your existence and make you sing for joy.

3. Different Methods of Bible Study.—(1) **STUDY ONE BOOK AT A TIME**, getting its scope and general bearing. Consider questions like these: (a) Who is the author; when; where and for whom did he write? (b) Under what circumstances was this book written? (c) What was the general aim of the writer—the keynote of the book? (d) What practical lessons and doctrines are taught? (e) What promises or prophecies are fulfilled? (f) What biographies are given? (2) **STUDY THE BIBLE TOPICALLY**. Take, for instance, the topic of "Love," and see what the Bible says about it from Genesis to Revelation. It will surely mean more to you than ever before. In the same way study other leading topics, such as "Holiness," "Faith," "Assurance," and others. Look up the nineteen "personal interviews" with Christ. Study the "conversions" of the Bible. (3) **STUDY THE BIBLE BIOGRAPHICALLY**. Carefully read all that the Bible says in reference to certain persons of note, grouping the scenes, of which they were the most prominent human figures, around their personal histories. (4) **STUDY THE BIBLE SYSTEMATICALLY**. In gathering doctrinal truth from the Bible, bring together all the texts that refer to the same subject, whether they be doctrines, precepts or promises, impartially compare them, adjust the bearings of one text by those of another, and thus explain the Scriptural import harmoniously and consistently.

4. Suggestive References.—David's conception of an earnest Bible student (Psa. 1: 2). The perfection of God's Word (Psa. 19: 7-11). God's Word is of supreme value (Psa. 119: 9-16, 97-105, 165-168). An example of purposeful Bible reading (Acts 8: 26-31). The blessings that attend faithful obedience to God's commands (Matt. 7: 24, 25). God's Word builds up and insures an inheritance (Acts 20: 32). "All scripture is given by inspiration of God, and is profitable," etc. (2 Tim. 3: 15-17).

Christians as Believers

(Continued from Page 403)

longing to the same class who lived in imitation of him whom they loved and served.

This new way of living is called, in the Acts of the

Apostles, "The Way" (Acts 19: 23). "There arose no small stir about the way"; or "the way of the Lord" (Acts 18: 25); or "After the way which they call a sect" (Acts 24: 14). This sect were the Christians. Hence Christianity signifies the Way of Christ. It comprehends the doctrines to be believed and the life to be lived, taught by Jesus Christ. The enemies of the early Christians called them "The Way" because they traveled a way by themselves. The Christians sometimes called themselves "those of the Way," because they were not yet at home but merely on the way.

The great essential for people to secure admittance to this group of so-called ignorant people was not an external form or requirement. One had to profess faith in the doctrines taught and lived by the "called-out-ones," called the church of Jesus Christ, in order to be added to them. "And believers were the more added to the Lord" (Acts 5: 14). These exercised faith not in themselves or in the externals of religion such as rites and ceremonies, but in Christ the Son of God. "He that believeth on the Son hath everlasting life." Accordingly the name *believers* was a common and proper designation for Christians. They formally expressed their repentance for sins toward God and their confession of faith in the Lord Jesus Christ at the ordinance of holy baptism, which was accompanied by a profession of their allegiance to Christ and a renunciation of Satan and his pernicious ways. But their life afterward was a living expression of a living faith which works by love.

Faith, then, must characterize those who truly bear the title of Christian. Faith is the soul's outward look to Christ and God. It is an invisible cord, so to say, that unites the believer to Christ. It is by an act of faith that the soul gets into Christ, and by maintaining that faith through exercise, the soul abides in Christ. Faith effects the vital union between Christ and his followers. When this union is broken by lack of faith, the Christian ceases to function. His light or influence becomes darkness and a hindrance to the cause of Christianity. He is like salt that has lost its saltiness. Witnessing for Christ will be impossible. Fruit-bearing is no longer of the Spirit, but of the flesh. A faithless Christian is a misnomer. Without faith, one can not be a Christian. Applying this test, is the number of effective Christians increasing or decreasing? "When the Son of man cometh, shall he find faith on the earth" (Luke 18: 8)?

This suggests the question of the kinds of faith. All people—whether saint or sinner—possess faith of some kind. Without faith it is impossible to eat a meal, to mail a letter, to sow a field, to transact business, or to make a promise or agreement of any kind. The devotee of fashion manifests a strong faith in self, clothes and external appearance, but such a faith ruins health, self, and others, eventually. The enthusiastic salesman requires faith to achieve his goal. Even Christian Science, which is a "bloodless" religion, since it ignores Christ's atonement, can not get along without faith. But all such faiths, that terminate in perishable objects, can result in nothing permanently good. Faith in Christ saves the child of God from the evil that surrounds him and insures eternal life. Christ performed many miracles of feeding, healing and restoration to life, when faith was exercised in him. And we also read that he did not many mighty works in Galilee because of the people's unbelief. Neither can he today accomplish the Heavenly Father's will, the salvation of mankind, through the church—his bride, unless Christians have an abiding faith in him.

North Manchester, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

A BACKWARD LOOK

I was born May 18, 1847, in Jefferson County, Iowa, in sight of the Libertyville church. Bro. Peter Lutz was the elder. While he may not have been one of the great preachers, he certainly enjoyed the pleasure of having well-filled houses of attentive listeners. Among the members who attended the church were the Shaffers,

the Browns, the Lutzes and many others. Generally the entire families came, riding in lumber-wagons. The Peeblers consisted of the families of David, Mike and Andrew. The last named was my father, and Sarah was my mother. They were better known as "Uncle Andy" and "Aunt Sally."

The following item, taken from the local paper, concerns a birthday surprise, tendered the writer: "The Ladies' Union, near Billings, did one of the good things for which they are noted, when they came with well-filled baskets, on Thursday, May 18, to surprise Mr. A. J. Peebler on his seventy-fifth birthday. There were about forty present, and at the noon hour a long table was spread with good things, which only country housewives know how to prepare. 'Grandpa' Peebler is an old resident of the community—a minister of the Gospel. The gathering together of his neighbors to do honor on his birthday speaks of the esteem in which he is held."

Billings, Okla.

A. J. Peebler.

INDEPENDENCE, KANSAS

June 11, by previous arrangement and at the urgent invitation of Eld. G. W. Holmes, of the Hollow church, Okla., the Gospel Team of the Independence church, to the number of fourteen, and several of our young people, went to the Hollow church in two trucks—a distance of fifty miles. We had a team service after the Sunday-school, which was very interesting and impressive. They have a large school, with Bro. Eli Wolf as superintendent. After services we went to the home of our esteemed friend, Geo. Whitcomb, where a splendid dinner was served for all.

At 2 o'clock we went to the church again for another team service, which was even more impressive than the first. As a result of this day of intense labor, ten young men came forward and promised to accept Christ soon. Our young people rendered some splendid music. A reading by Sister Blanche Harris was well received. Each member of the team was at his best, and God blessed them wonderfully. They told why they belonged to the Church of the Brethren, and in the afternoon service they told of their experience in soul-saving. Each one of the team is asked to speak to some one about his salvation each week, and their experiences are very interesting.

We were tired and dusty when we reached our homes late in the evening, but were all happy because of the day's experiences. The members at Hollow made us feel welcome and they know how to exercise that splendid Christian characteristic. They need a wide-awake pastor to lead and organize them in Christian work. I know the prospects are fine for an increase in membership and spiritual power. I wish some one would be self-sacrificing enough to move among them and give them the best service possible. No one will starve who will do that, as there are generous souls there both in and out of the church. God help some one to respond!

W. H. Miller.

"ROCK OF AGES"

I recently attended a church where this dear old sacred hymn was sung. It was noted that nearly every one in the audience sang the song in a reverent attitude. Most of the people seemed thoughtful. One person in particular was to be noticed. She was an aged, gray-haired sister of probably sixty winters. Her beautiful tresses had been silvered by trouble and the ravages of time. A peculiar gloom had hung over her face before the song started, but as soon as it had well begun, her face changed its light. Earthly cares seemed to flit away and the weary eyes slowly turned heavenward, while peace began to animate her visage. It seems that at such moments mortals become immortals in their thoughts, which seem to soar upwards to God. Earth, for the time, has passed away and there is no more sea. How near divine are we then, in all except body!

That weary soul had found a refuge. Her peaceful appearance and happy face were impressive. She, who was nearing her horizon of life, could appropriately sing "Rock of Ages Cleft for Me." She certainly must have found, in the Christian life, a joy, a peace, and a comfort, by abiding in his love.

She sang the words softly to herself. At times her lips scarcely moved. The song was coming from her very soul and she cared not to be heard by those about her. Her reward was great enough at any rate. When the song stopped, she remained in the same position for a moment and then the eyes fell slightly. The radiant light was gone from her face but a great peace seemed to brood over it.

But what about the song impressed her? The song, to her, was a perfect prayer from beginning to end. What a comfort it was to say: "Rock of Ages Cleft for Me"! It was a great peace and comfort to know that Christ was, indeed, carefully watching over her at the time when shadows of her life were deepening. The next part of the song carries one's mind back to the great scene on Calvary. And again, as she sang: "Thou must save and thou alone," she felt renewed assurance and faith in his truth and his love. Then, in the last verse, her mind

was called to the time when the silent hand of death shall beckon her home, as she sang: "When my eyes shall close in death."

Let us take a lesson from this dear aged sister. As the prayer had so well fitted into her life, so may it fit into ours! Would it not be better if more of us would stop long enough to consider the words that were being sung? These church hymns have been written by men and women in various positions of life and in various moods. Many of the songs are complete prayers, springing from a soul under deep emotion. These songs have sprung from Christian lives and Christian hopes. How much more these songs would mean to us if we, like the elderly sister, would sing them thoughtfully and prayerfully, from our hearts and not from the lips alone! How much more complete and sincere would be our devotion!

Silver Lake, Indiana.

Forrest L. Weller.

OAK GROVE CHURCH, VIRGINIA

When we are weary of the temporal things of life, what a privilege it is to turn aside, for a while, and to enjoy the feast of good things which the Master has made possible for us. It was just such a feast that the members of the Oak Grove church, Lebanon congregation, have enjoyed within the past few weeks.

April 16 the young people of our Sunday-school gave an Easter program. The house was well filled with listeners, eager to hear the beautiful Easter story told again. May 7 six members of the Mission Band, of Bridgewater College, gave a program. We can not forget the many lessons that were pictured to us. Bro. R. G. West spoke very earnestly on "The Silent Call."

May 14, Mothers' Day, Bro. B. S. Landis, of the Greenmount congregation, began a series of meetings. His message for that day was very fitting, the subject being, "Thy Mother." In listening to this discourse we were made to feel very keenly our responsibility to our parents. These meetings continued for two weeks. The weather was inclement and the roads bad, but the services were very well attended. As a result of Bro. Landis' efforts, four decided for Christ. We were all joined in closer fellowship and union with each other. The weak were made strong, the discouraged were encouraged—in fact, every member received great spiritual benefit.

May 20 baptism was administered to these four by Eld. P. J. Wenger. June 3 a goodly number surrounded the tables to participate in a love feast, with Bro. Landis officiating.

Ollie Mae Cline.

Mt. Sidney, Va.

CHING MING CHIEH, OR THE "FEAST OF THE TOMBS"

This holiday, which is observed each year throughout China, originated during the reign of the Emperor Chin Wen Kung, who reigned over the western part of Shansi. The story of the origin of this holiday, as well as its observance, is an interesting one.

The Emperor Chin Wen Kung had a large number of officials in his court, working under him. Among the number was an official by the name of Chieh Chih T'ua, who was always very faithful in his work. By and by, when the time came for the emperor to change officials, this faithful official, Chieh Chih T'ua, was forgotten. He was not given a job. He had an aged mother at home to support. Seeing that the emperor did not remember him, he left very sad indeed. He took his aged mother upon his back and ran off to the mountains.

After he was gone a long time, the emperor thought about this good official, whom he had forgotten in the assigning of jobs. He inquired everywhere of his whereabouts, and finally learned that he had gone off into a mountain in Shansi, by the name of Mien Shan. He at once sent a number of people to hunt him. They hunted everywhere, but Chieh Chih T'ua could not be found. The emperor then sat down to study out a plan by which he might succeed in finding him. At last he struck upon a plan that, he thought, would succeed. He said: "I must find him; I will burn this mountain. If he is in the mountain he will come out."

So he ordered the mountain to be set on fire. While the mountain was burning, the people watched daily for him to come out. Feeling sad that the emperor had forgotten him, Chieh Chih T'ua would rather die than serve the emperor as an official again. So he and his mother remained in the mountain and were burned to death. After the grass, trees and shrubbery had all burned off the mountain, the emperor, seeing that they did not come out, went himself over the mountain to see if he could find them. He found them—mother and son, side by side—dead. It made him feel very, very sad indeed. He said: "My plan was to get him out to serve me as an official again, and here I have caused him to be burned alive." The emperor had fine coffins made for him, and a large grave built. He was grieved at their death and published, from the place where he was then, an edict, ordering the worship of Chieh Chih T'ua. He forbade also to light fires during the three days preceding the Ching Ming Chieh. The memory of these events is still kept, but the

custom of not lighting fire and eating cold food is not observed any more.

The day on which Chieh Chih T'ua was buried, Ching Ming Chieh, the emperor said, should be observed hereafter as a holiday. Just as Chieh Chih T'ua had honored and respected his aged mother, they should go to the graves of their loved ones, on this day, in honor to them. This custom is still kept up to this day. On the Ching Ming Day, all go to the family tombs. The families which have common grounds, the revenues of which are set aside for the upkeep of the cemetery, hold a feast on that day. Every male of each family, even if he be a small boy, has a share. Girls and women are not taken into account. After breakfast all proceed to the tombs with shovels and picks. They burn mock money paper on the graves. They pile up again the mound and lay down on the top two sheets of money paper which they cover with a big clod of soil. Then all prepare the dinner in common. After the meal, all return home.

The name itself—Ching Ming—means brightness. It comes on the fifth of our April, in the spring, when the skies are bright, and the buds are bursting. It always makes me think of our American Decoration Day, when the graves of our soldiers are covered with beautiful flowers. This is done in honor to our dead. The Chinese, in burning paper money on the graves of their dead, rather have the idea of worship. It is often connected with their ancestral worship. As Americans we honor our dead, but we do not worship them. Nora A. Flory.

Show Yang, Shansi, China.

JOHN MARTIN WINGER

John Martin Winger, my father, was born in Grant County, Ind., June 16, 1850. He was the oldest son of



John Martin Winger

Joseph and Mary McDermot Winger, who had emigrated from Roanoke County, Virginia. On his paternal side, his ancestors included the Wingers, Frantzes and Hoovers of Pennsylvania. At the age of six, he, with one brother and one sister, was left motherless. Elizabeth Showalter, daughter of Eld. Daniel Showalter, became their stepmother. He grew up amid the hardships of those days and did his part nobly in the work of his father's farm and community.

The school privileges then were not many for the country boy, but he eagerly sought the meager advantages that were within reach. By private study and the common school, he prepared to teach. He taught in three States—Indiana, Missouri and Oregon. While in Oregon, he made his home with Eld. David Brower, the pioneer elder on the Pacific. These years of school experience gave him a lifelong interest in education and in community welfare. He was a great reader and was well-informed on many subjects. He was ever a ready conversationalist and won many friends in this way.

After an extended trip through the West, he returned home, where he was married to Mary A. Smith Jan. 18, 1877. To this union were born nine children, two of whom died in infancy. Soon after marriage, father and mother settled on a farm, nine miles northwest of Marion, Indiana, where they lived thirty-seven years. Here he did a great deal of hard work in building up his farm and in community service. For twenty-one years he was road supervisor.

In the early eighties he and mother united with the Church of the Brethren. He was always a firm believer in the principles and work of the church. He lived to see all of his children, their companions, and all of the grandchildren who were old enough, members of the Church of the Brethren. Two sons and two sons-in-law are ministers, one son-in-law is a deacon, while the youngest daughter, Mrs. I. W. Moomaw, with her husband, was approved by the late Conference for the India mission field. He was, for many years, very successful as a Sunday-school superintendent, before the Sunday-school work was as well received as at present.

He was much interested in the welfare of Manchester College. He was one of the first contributors to the college when it was founded in 1895. He sent his seven children to the college at a great cost. In 1914 he moved to North Manchester, that he might live near the college. Some of his last thoughts and plans were that the college might receive a part of his estate.

In 1890 a serious accident caused a long sickness and made necessary several operations. The disadvantages of this misfortune remained with him through life. For more than two years he was afflicted with heart trouble and attending ailments. As the end approached, he real-

ized that his days were few and made all arrangements for his departure. He was anointed with oil by the elders of the church. After some days of intense suffering, he passed away, June 5, aged seventy-one years, eleven months and nineteen days. Funeral services were conducted at the Manchester Church of the Brethren by Elders J. Edson Ulery and J. H. Wright. His body was laid to rest in the family burial ground, Mt. Vernon cemetery.

North Manchester, Ind.

Otho Winger.

THE NEEDLE AS AN "OPEN DOOR"

She slipped quietly into the home and, as I left her, I could hardly believe it was the same woman I had seen two months before. Then her face was plump, as she had been in the "famine refuge" and was earning sufficient money to satisfy the severest cravings of hunger, if not altogether. Later, the "refuge" had closed down and the women were sent away, as summer had come and it was thought that most of the people could struggle along in some way until the harvest was gathered. I had always liked this woman from the first day she came into the "refuge." She had a "good face," as we say, and as the days went by, she proved herself a faithful, industrious woman. I had been away a while for the summer, and now, that I had returned home, she came to see me. I saw that her strength was greatly reduced and I could hardly believe it was the same woman.

She met me with a sad smile, and after a few words of greeting asked if I could not give her some work. She said her six months' old baby was fretful and weakening, because she had not enough to eat, and could not supply it with sufficient nourishment. When she could eat sufficiently, there was plenty for the baby also. Most earnestly she asked: "Couldn't you give me something to do, so that I could earn a little food?" It seemed that my sewing, mending and little piece work that usually was on hand, had been finished and I was at a loss to know what to give her. I slipped my hand in my pocket and said: "Just now I haven't any work to give you, but here, take this money and buy yourself some food." She drew her hand back and hot tears dropped on her lap, and with quivering lips she said: "I don't want money. I want work to earn it." I then pressed the money into her hand and said: "You take it this time and we will arrange to give work soon." From that time until now we have kept her busy with sewing, and she is earning her food and is able to supply the baby with nourishment, besides keeping another little son of eight years. Her face is not sallow and pinched now, but is plump again, and she is happy and contented that she has health and can work. She does beautiful needle work and joyfully plies her needle from early until late hours in the night. For fear of injuring her eyes by her small flickering light, we have urged her not to sew by lamp-light, but she insists it is her best time to sew, as the children are asleep and do not bother her.

Another woman comes with a heavy sorrow hanging over her. She is very poor and her husband had died a short time before, leaving her without resources, and with two children to care for. She said: "Can't you give me some work? If I don't have work to do, I know we shall starve. We do not have anything to eat and nothing to buy with and everything is so high." "I think we can arrange to give you some work," I tell her, and from that time until now she has worked most faithfully and gratefully. She told me joyfully, one day: "Oh, this is God's great grace to me that you give me work."

Another woman, past forty, with husband past seventy years and feeble, has three small children to care for. The children are too small to earn anything yet, so the feeding of the five hungry mouths depends upon what this mother can earn. She comes regularly for her work, and is cheery and happy because she can earn a little money.

Here comes little Mrs. K—, a sweet-faced woman with soft, brown eyes. I knew her in the "refuge" too, and she was always quiet and unassuming. They had given their little baby-boy away during the famine, and so had one mouth less to feed. Famine was over but not its effects on many of these people. She came to me, too, asking for work. She had been without work for several months—perhaps six months. While in the refuge she earned enough to help much in feeding the hungry mouths. Now she was pale, and her three small children were very sallow and undernourished. Her husband earned a little but not nearly enough to keep the family. And there was the old mother besides, who had to be fed. When she knew we could supply her with work, she was very grateful and happy.

We could relate case after case—each with its pathetic story of hunger and need. And every story is genuinely true. These women are poor, but industrious. They are not lazy, nor do they ask for money without earning it. There is very, very little a Chinese woman can do to earn anything. There is practically nothing open to her, especially in interior places. Frequently she becomes a profligate, to keep herself and her children from the se-

(Continued on Page 414)

VACATION BIBLE SCHOOL INSTITUTE

Brother and Sister Roger D. Winger, of McPherson, Kans., Directors of Religious Education of the McPherson College territory, came to Burr Oak and were with us June 2-5. They held an Institute for the benefit of teachers of the Vacation Bible School and all Sunday-school teachers and officers. The Institute was of the community type—all churches of the town participating. The sessions were held in the grade school building, where the Vacation Bible School will be held. There were two sessions each day, of two hours.

The nature of the work of the Institute was practical and helpful. Many of the problems of the teacher of religious topics were discussed. The question of organization and administration was spoken of at length, and many helpful suggestions were given to the workers. The discussion of worship and the worship period found a very hearty response on the part of all present. We were made to feel that we are failing in our program of worship as much as in any part of the Sunday-school.

The examples of how certain Scriptural truth might be taught more effectively in the elementary grades, presented by Sister Winger, were especially good. Her work in art, handicraft and pictures for the elementary teacher, was very fine. Any teacher who has the opportunity of being in her classes, in an Institute, is very fortunate. The work of Brother and Sister Winger was very satisfactory and will be a blessing to this community.

I am sure that the churches of this territory could raise the efficiency of the Sunday-school workers if more Institutes of this character were held. The program of the Institute was a real community program. Friday and Saturday the sessions were held in the grade school building. Sunday morning Bro. Winger spoke in the Brethren church, and at the same hour Sister Winger spoke in the Christian and in the Methodist churches. Sunday afternoon a two-hour session was held in the Methodist church, when many demonstrations were given of the work of teaching. Sunday night there was a union community service, in which Bro. Winger gave a strong message on the need of religion in the home.

On Monday our school opened and Brother and Sister Winger helped to give it a good start. Already many of the teachers of the elementary grade are using suggestions received in the Institute.

Geo. W. Burgin.

Burr Oak, Kans.

A WORD OF APPRECIATION

The very generous and hearty response of the choristers at the Wmoma Conference was indeed highly gratifying to the Music Committee, and they wish hereby to give expression to their appreciation of the enthusiasm manifested by those present. The number who came to the platform at the periods designated, by far exceeded expectations. And they were not all young people. There was an abundant sprinkling of silver locks, shiny pates and long beards. Which goes to show that interest in the song service of the church is not confined to the young, and that the rolling years do not dull the appreciation of its beauty and uplift. And the way in which the thousands in the audience joined in the singing was, to say the least, inspiring. Highly enjoyable, also, were the special numbers, in the way of quartets and choruses by some of the best singers from the various colleges and congregations. And the delightful, soul-touching messages which Madam Ada Kurtz brought, will long be remembered by all who heard them.

Another thing worthy of note is the efficient manner in which several of the young people served as leaders of the congregational singing. Evidently there will be no lack of good song leaders if, as the years go by, the musical talent in the church is given due recognition and encouragement.

Another year's work is before us. What we may be able to do, in the way of fostering the music interests in the days to come, is to be seen as time goes on. Let it be remembered, however, that every member of the church can be a helper. Does any one ask how? Well, just think and pray about it and you'll find out.

More than two hundred of those who attended the Choristers' Conferences registered their names and addresses, but that isn't more than about half the number that were there. It might be to the advantage of those who did not do so to drop cards giving us their addresses. By doing so they may become the recipients of interesting matter from time to time. For the sake of convenience such cards should be addressed to the secretary.

In behalf of the Music Committee,

923 Larkin Ave., Elgin, Ill. William Beery, Secretary.

THE AGED PERSONS' HOME AND ORPHAN ASYLUM OF SOUTHERN INDIANA

The Home is located about four miles southeast of Middletown, Ind., and consists of a fine farm of 148 acres. There is a two-story frame building for the old people, and a two-story frame building, with basement, for the Orphanage, which is run under license issued by the State Board of Charities. The buildings contain about

thirty-four rooms. Both houses are modern, being equipped with electric lights, steam heat and toilets. The outside buildings consist of a barn, hog-house, poultry-house, etc. The live stock consists of horses, cattle and swine—besides the poultry. Since the Home produces its own meat, butter, eggs and vegetables, everything is fresh and of best quality. Many improvements have been made and are still in progress. Much more is needed to make the Home what it should be.

Bro. Frank Dillon is the superintendent, and his wife, Sister Grace Dillon, is the matron. The Orphanage is occupied by the manager, helpers, and the children. The other building is occupied by the aged and infirm.

The writer has been a helper here for the past thirty-four weeks, and cares for the boys' apartments—making beds and keeping everything in clean and sanitary condition. Thirteen new and fully-equipped iron beds were donated to the Home recently by the Sisters' Aid Societies of different churches. The writer also cares for an invalid brother in the Old People's house. He is thirty-four years of age, and has been afflicted with rheumatism ever since he was a lad of seventeen.

At this writing, there are fifteen occupants, including the forelady, in the Old People's building, and thirty occupants, including the managers and helpers, in the orphanage, making a total of forty-five, consisting of both sexes, whose ages range from three years to ninety-eight. The management has some very sad cases to deal with, and needs the united prayers of the great Brotherhood, that it may be able to perform its work in a Christian manner.

John F. Shoemaker.

MISSIONARY AND EDUCATIONAL TOUR

WHAT? A series of Missionary and Educational Institutes. WHERE? Among the churches of Southern Indiana. WHEN? July 1-10. All members of the church, whether officials or laymembers, should avail themselves of the opportunity of hearing a free and frank discussion of fundamental objectives, in relation to our church life. The forenoon program, at 10:15 o'clock, will consist of devotional services, songs, and lectures. The afternoon sessions, at 2 o'clock, will be devoted to a conference and to a discussion of local problems. Evening sessions will be held at 7:30. The churches have been grouped as much as possible, and all-day sessions will be held at the following churches: Hagerstown, July 1; Four Mile, July 2; Anderson, July 3; Mississinewa, July 4; Kokomo, July 5; Pyramont, July 6; Rossville, July 7; White, July 8; Noblesville, July 9. July 10 the ministers and all members of District Boards are to meet in Noblesville for a joint Conference. Speakers for this tour are: C. D. Bonsack, Secretary of General Mission Board; M. R. Zigler, Home Mission Secretary, and E. O. Norris, of the District Mission Board.

Fred A. Replogle.

6117 Ellis Avenue, Chicago, Ill.

SOME RECENT EVENTS IN CHINA

If we stop to look at the one side of the picture, there are many things that discourage mission work in China. Early in the spring, antichristian movements threatened to be a menace in Central China. One paper says that these antichristian agents formed themselves into an Antichristian Federation, in order to bolster up their cause and to spread broadcast incendiary literature, disparaging American mission interests.

At Changsha Hunan, an American lecturer from New York, who was there for a lecture campaign, was compelled to cancel his engagements. At Wuchang there was also much apprehension.

In Peking there is an Antireligious Alliance, who are also against Christianity, and call it the work of Christian devils. They claim that Christianity brings calamity worse than that which resulted from floods and the ravages of wild beasts. They pledged themselves to rid China of the evil ones. In December, at the Christmas season, there was a similar outbreak of antichristian sentiment among the government students in Hsi An Fu, the capital of Shansi. The missionaries had to remain within their compounds for about a week and no public services could be held. Governor Feng stationed soldiers before the government school doors, and the trouble was soon quelled. It is no doubt true that some antichristian agents are still at work in an underhanded way, but there is not much said about it now.

During the first week of April war clouds began hanging over Central and North China. The Chinese General, Wu Pei Fu, representing North China, and General Chang Tso Lin, of Manchuria, began mobilizing their armies, collecting supplies, and closing off or taking possession of the railroads.

Not long after this the conflict began. The heaviest fighting took place at Fengtien. This city is between Peking and Tientsin. After some days of fighting, during which a number of men were killed and wounded, General Chang's army retreated to Chang-si-tien, a place beyond Tientsin. During the last two weeks there has been more fighting, but last reports say that General Chang Tso Lin has left the Chihli Province and that his army is now

stationed at Shan Hai Kuan, near the Great Wall. There may be more fighting, but we are hoping that the trouble will soon be over. Some looting in Honan has been going on during the last few days, but General Feng's army has been helping to stop the trouble. We are hoping that peace may be made very soon. There are hopes that General Wu Pei Fu will cooperate with others, and help to reunite the nation. A strong central government is certainly necessary for this large country. As we look at it, the only real cure for these ills is Christianity, with Christ's message of love.

While the powers of the evil one are busy trying to destroy truth, we have a brighter side to look upon. This year will place some great milestones for Christianity and the promotion of God's Kingdom in China. From April 4 to 11 the World's Student Christian Federation Conference met at Tsing Hua College, near Peking. The delegates were sent from Middle Schools, Colleges, Young Men's Christian Associations, and Young Women's Christian Associations, from all parts of China. Thirty foreign countries were represented at the Conference and many of the speakers were from abroad.

The aim of the Federation is to promote Bible study and prayer among its student members. Student Volunteers, Social Service and Evangelism, are encouraged. The international aim of the Federation is to explore Christian ethics and apply Christ's teachings to international relationships. One of the great purposes of the Conference is to promote International Brotherhood. Christian leadership, evangelism, and social service were emphasized during the Conference. The position of equality of Christian men and women was brought out in a way that some of the Chinese never realized before. This fact is hard for many men and women in China fully to understand, because the status of women has been so low. A great number of women are still kept down and have no chance to rise in this day and age in China. Only the Gospel can lift them up. Our delegates came home from the Conference full of enthusiasm, and gave very good reports of the Conference. Not only the speeches but the devotional and social side of the Conference were of much help to all who were there. We rejoice that such a great Conference could come to China and be held near her capital. We pray that its influence may be far-reaching in helping many students to arise to their duty and opportunities of helping to spread salvation to all men.

Another great step forward for Christianity in China is the National Christian Conference that was held at Shanghai May 2 to 11. This was also a delegate Conference, representing the various Protestant missions in China. Men and women, foreign and Chinese, were there, and some visitors from abroad. In all there were 1,089 people. The Conference met for the purpose of planning and promoting the future progress of the Chinese church. The Chinese were the leaders in this Conference, acting as chairman, business secretary, etc., and they proved themselves to be very capable.

There were a number of commissions worked out, by both Chinese and foreigners, to consider special subjects sent to the Conference for discussion. Some of these were: (1) The Present Status of the Chinese Church. (2) The Future Chinese Church. (3) The Message of the Church. (4) Leadership in the Church. The importance of promoting and building up indigenous churches in China, was emphasized. The present and the future of the Chinese church were given due consideration. A spirit of helpfulness and cooperation prevailed throughout this Conference, and it was a great inspiration to all in attendance. We hope that the influence of these two Conferences may help greatly to enlarge the Kingdom of God in this land.

Here, in our mission station, work is moving on about as usual. The schools are doing their last month's work and preparing for final examinations. The Woman's School will close this week, on the 26th. Four of our women will graduate this year, finishing a three years' course of Bible study. The Boys' Bible School, the Girls' Bible School, and the Men's Bible School will have their Commencements in June. Because of helping in the spring evangelistic tour, the Men's Bible School can not close before July. There are six men in the class. They are having their commencement early because the school people will have all come home before July. We feel that these men are promising and we hope that they will be able to help a great deal in doing evangelistic work.

This spring the hospitals here have been busy—especially during the last few weeks, since Sisters Anna Blough and Mary Schaeffer were so very ill with typhus. After fifteen days of much suffering, our dear Sister Blough passed away. We are very sad to lose such an earnest and consecrated worker. She, indeed, willingly gave her life for the Master's cause, but was ready when the summons came: "Come up higher." Our sympathies go out to her parents and friends. We all miss her, but rejoice that her life was one of victory for Christ. Sister Schaeffer is slowly getting better, but it will take time for her to get strong again. We are thankful to our Kind Heavenly Father that she is spared to us, and for the work that needs her so much. During the absence of Dr. Wamp-

ler, Dr. and Mrs. Horning, from Liao Chou, helped us in this time of great need.

For the last six weeks we loaned Brother and Sister Crumpacker to the province of Anhwei to aid the International Famine Relief Committee to distribute relief to the flood sufferers of that province. They are building roads and Brother Crumpacker had charge of some of this work. Sister Crumpacker kept the accounts. We are glad to have them back home again and to learn that they were of much service to that needy province.

We thank our Heavenly Father and praise his name for every earnest effort put forth to help the people of China, and to promulgate the cause of Christ in this great land. May love and truth displace hatred and wrong, is our prayer for China and for the whole world!

Elizabeth W. Oberholtzer.

Ping Ting Chou, Shansi, China.

OLD FOLKS' HOME OF WESTERN PENNSYLVANIA

This beautiful, large, modern Home is located in Scalp Level, Pa., only a short distance from the street car line. We feel that the building is a monument, of which every brother and sister of the Western District of Pennsylvania may well feel proud. May 31 was Clean-up and Donation Day, and we surely were glad for the hearty response of the brethren and sisters—both in their willingness to help and in their liberal donations. Many useful gifts were received, but we are still in need of more chickens. Many of our brethren could spare a few chickens and never miss them. If sent here, they would mean so much to the Home. We must remember that the Home belongs to the members of the Western District of Pennsylvania, but unless each one does his duty, the Home will not be a success.

Brethren and sisters are coming to us to make this their home. All seem to be happy and contented. We feel that we need the prayers and encouragement of the Brotherhood, for surely we need wisdom to do the right thing in the right way. We need patience, that we may always be kind. Our heart must be filled with love that we may provide homelike environments for the mothers and fathers who are with us. We enjoy the work and want to fill our mission well, but we feel our weakness.

We are very much encouraged by the efforts which the different Aid Societies of the District have put forth toward furnishing the rooms. How we wish that the givers could all see the happy smiles on the faces of the aged ones, when they have the first look at the rooms which are to be theirs! If any are in doubt of the need of the Home, we invite you to come and see us. We still have room for more inmates, and are always glad to welcome them into our family.

Scalp Level, Pa.

Mrs. W. J. Benner, Matron.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Glendale.—April 13 Bro Jesse B. Emmert, Director of Religious Education, for Southern California and Arizona, came to us with his usual vigor and earnestness. He remained five days, preaching each evening. A Bible lesson was given each afternoon from the Book of Ephesians. There was also a story hour for the children every day school. He also gave us helpful instruction in conducting a Daily Vacation Bible School, which we had already planned. We greatly appreciated his work among us. May 29 our Daily Vacation Bible School began with an enrollment of fifty-three, in charge of Sister Esther Mohler, superintendent, and five teachers. The school continued for two weeks with an average attendance of sixty-seven were enrolled. Some of the parents greatly appreciated the efforts made and we know that some good has been accomplished. Brethren Lininger and Fager drove through here about a month ago and each gave us an interesting discourse. Since our last report three have made the good confession and have been baptized.—Emma T. Whitcher, Glendale, Ariz., June 15.

ARKANSAS

Guion.—A few lines regarding this part of Arkansas. We are here not by choice but because of circumstances. We are in Izard County, which is mountainous. The people are courteous and kind, and seem hungry for the true Gospel. This is a good point for a mission. We have a very good schoolhouse. I believe regular services would swell the crowd to 100 or 150. The Baptists are the only contending people here, and they are very weak. I have met but one man who knows anything regarding our church. A good minister here could build up the work of our church. If any one wants to know about this country, I will be glad to give information if a stamped envelope is enclosed.—J. J. Wassam, Guion, Ark., June 20.

CALIFORNIA

Laton church met in council June 12, with Bro. D. R. Holsinger presiding. Two letters of membership were received. Christian Workers' officers were elected for six months, with Bro. Hallie Coffman, president. Arrangements have been completed to conduct a Vacation Bible School, beginning July 10. Bro. Harvey Snell will also conduct a Bible Study Class each evening. June 4 a joint Sunday-school Convention by the Fresno, Figarden, Kahan and Laton churches was held at this place. A very enjoyable day was spent. Special prayer was offered for our former Sunday School Secretary, who has been very ill in the sanitarium since January. June 11 we listened to a very instructive temperance lecture, delivered by Mr. Knot, the state organizer. We held our spring love feast May 13, which was well attended. We enjoyed a very spiritual meeting. Bro. Geo. Bashor, from the southern part of the State, officiated.—Erma A. Brabb, Laton, Calif., June 15.

COLORADO

Cheraw.—As a result of the special evangelistic services, conducted by our pastor, Bro. David Hamm, during the past few Sundays, eleven decided for Christ. Ten have been baptized and the other one will be soon. Our Sunday-school is progressing nicely under the leadership of Bro. Jacob Hoover. We expect to hold a love feast in the near future.—Annie Benge, Cheraw, Colo., June 10.

IDAHO

Emmett. Our Children's Day program, on June 11, was well attended and very much appreciated. The attendance at church and Sunday-school increased steadily. One—a mother of middle age—was received by baptism recently. Mrs. Sarah Miller, Emmett, Idaho, June 11.

INDIANA

Cedar Creek.—May 21 Bro. J. Edwin Jarboe and wife, of Lincoln, Neb., began a two weeks' series of evangelistic meetings. Bro. Jarboe preached eighteen sermons in all. The attendance was exceptionally good. Almost every member of this congregation was present, with the exception of some who were away on account of sickness. Many from other congregations were with us. Twenty-six were baptized and two were received on former baptism. June 5, at the close of the meetings, our love feast was held, with a large crowd present. The entire church is greatly encouraged and feels very grateful to Brother and Sister Jarboe for their untiring efforts.—Mary Oler, Garrett, Ind., June 17.

Kokomo church met in council June 19, with Bro. E. O. Norris, our elder, acting as moderator. At our council, last December, members of our Sunday-school were elected for only six months. The time having expired, Bro. Chester Hatt was elected superintendent. Bro. Fair was re-elected on the Sunday-school Board. Brethren Fred Fair and Lovel Copp will be our delegates to District Meeting. Our love feast was set for the last Sunday in October, at 7 P. M. Our love feast in May was well attended. Several visiting ministers were present. Bro. E. O. Norris officiated. The joint Sunday-school Convention was held at the Kokomo church the third Sunday in May. Bro. J. H. Fike was the speaker. He was the speaker for the morning service, but could not be present. The time was taken up by short talks by visitors. Bro. Crosswhite, of Peru, addressed the meeting in the afternoon. Officers were then elected, and the president was retained. Several splendid quartets were rendered by the Howard church. An offering was taken. Bro. Bell Kendall deserves special mention. An offering was taken. The convention will meet at one of the four churches in May, 1923. Mrs. Anna Davis, Kokomo, Ind., June 20.

Laporte church met in council at Lake View June 16, with Eld. Christian Metzler as moderator. Bro. Cornelius Hagle, a minister, was received by letter. May 30 one sister was baptized. Brethren Everett Fisher and W. E. Replugh were chosen delegates to District Meeting. The Lake View Sunday-school gave a Mothers' Day program. The Ross Sunday-school gave a Father's and Mother's Day program May 21, and had Children's Day exercises June 11. Elders Wm. Hess and J. H. Fike have filled some preaching appointments during the illness of our pastor, Bro. Fisher. Rachel C. Merchaut, Laporte, Ind., June 17.

Middletown.—May 29 and 30 Bro. Lawrence Shultz, Director of Religious Education, and Bro. Frederick Updegraff, the Sunday School Secretary, gave us two interesting talks. Bro. Shultz is trying to help build up this church. Bro. Aldredge preached for us yesterday and gave a very inspiring talk. His subject was, "Sowing the Seed and Reaping." Bro. Dillon, the superintendent of the Old People's Home and Orphanage, preached for us on the first Sunday, and we appreciated his sermon very much. His text was Ruth 1: 16. He entreated us to continue faithful in serving God and not to become discouraged. He has promised to assist us in the work whenever possible, if the church will accept his services. All that we need is to get agreed and will appreciate his help. Bro. Zirkle preached for us last evening.—Florida J. E. Green, Middletown, Ind., June 19.

Pleasant Chapel church closed one of the best series of meetings in its history. Bro. Russell Shull conducted the services, closing a two weeks' series of meetings June 4. Fourteen decided to live the Christian life and were baptized. We have great hope for the future of our church. We held our communion and love feast June 5, with Bro. Russell Shull and Eld. J. H. Updegraff officiating. There was a good attendance of members. Eliza McClish, Ashley, Ind., June 20.

Rock Run.—May 1 Bro. Chas. Oberlin, of Logansport, Ind., conducted a two weeks' series of meetings. Two confessed Christ. Our love feast was enjoyed by a goodly number on the evening of May 27. June 1 we met for our quarterly council. Ten letters were granted. Our delegates to District Meeting are Bro. Clarence Cripe and Sister Carrie Ulerly. Brethren Ora Stine and Arthur Pletcher were elected deacons. Bro. Stine and wife were installed into office the same evening. Our Harvest Meeting will be held Aug. 27.—Mrs. Lena Berkeley, Goschen, Ind., June 21.

South Bend.—Two weeks ago we announced the dedication of our new church for July 9. It has now been changed to July 23. We held the first service in the old church on Sunday evening, June 18, with special services in a full house. It is now being wrecked. Bro. M. C. Swigart, of Germantown, Pa., will be with us in a revival in October. H. H. Helman, South Bend, Ind., June 22.

IOWA

Kingsley.—On account of the sickness and death of an aged sister, our love feast, which was to have been held June 3, has been postponed till July 1. We expect to hold our Vacation Bible School the first two weeks in July, in charge of Sister Anna Hamer, of Waterloo, Iowa. Editor Gehman, Kingsley, Iowa, June 18.

Libertyville.—Our spring love feast was held May 27 with a fair attendance. The home ministers officiated. June 3 the church met in council. Four letters were granted. Delegates to District Meeting were elected. Arrangements were made for an all-day meeting and basket dinner July 4. Eld. M. W. Emmert, of Mt. Morris, Ill., is to be the speaker, and also will be with us July 7. Bro. I. J. Gibson, and wife, of Chicago, will be with us in a series of meetings, beginning the first Sunday in September. Bro. Robert Sink, of Des Moines, Iowa, is to be with us in a series of meetings, beginning the first Sunday in October at the Batavia house.—Nellie F. Ogden, Batavia, Iowa, June 22.

South Keokuk church met in council June 10, with Eld. H. N. Butler presiding. Sister Keating, of Keokuk, was elected Sunday-school superintendent for six months. Sisters Mollie Helman and Mabel Wunderlich were elected delegates to District Conference, with Bro. D. M. Power as Sunday-school delegate. We decided to secure the services of some one to lead the singing during our series of meetings this fall. A committee was appointed to arrange for some kind of social service on the evening of July 4. Our love feast, held May 7, was well attended. Bro. Will Long, of North English, preached the examination sermon at 11 A. M. In the evening Eld. Homer Wenger, of Colorado, officiated, assisted by Bro. W. C. Belsky, of Libertyville. A number of us went with us from adjoining congregations, and we had a splendid meeting. The attendance at Sunday-school last Sunday was seven above the enrollment. A Children's Day program was given in the evening to an attentive audience. Vera M. Wunderlich, Richland, Iowa, June 15.

KANSAS

Otago.—We met in business session June 10, with Eld. D. P. Ncher in charge. Christian Workers' officers were elected, with Elma Neher, president. Our elder appointed Bro. D. W. Shudeler to secure an evangelist for a series of meetings. We decided to have our communion service Aug. 26. At the close of the meeting Brethren Clark and Lichtenwalter held an ordination service for Bro. Burkholder, who was advanced to the eldership. Our Daily Vacation Bible School began June 5, with four of our young ladies in charge.—May Nicholson, McCune, Kans., June 14.

Ozawie.—Mothers' Day, May 14, was remembered with floral offerings, songs, recitations and readings. Brethren Dave Otto and H. L. Brannell gave talks on "The Thoughtfulness of Mothers." The married People's Class and the young People's Class met May 25, at the home of H. L. Brannell. There were no games, and refreshments. About forty were present and all had a good

time. June 4 the Brannell students and their friends, from McPherson College, gave us a musical program, which was very much appreciated by the community. June 10 we met in council with Eld. H. L. Brannell presiding. One trustee was elected. We decided to have our annual Sunday-school outing in the near future. We also decided to hold our love feast this fall—this time to be announced later.—Mollie Johnson, Ozawie, Kans., June 15.

West Wichita.—We held our revival meeting May 27 to June 8, with Bro. M. S. Frantz, of Lindsay, Calif., evangelist. He preached some powerful sermons and greatly built up the membership. There were very few non-church members in attendance, but by the earnest appeals of Bro. Frantz, three were baptized and two were received. The meetings were a decided success and lasting good was accomplished. We held our Vacation Bible School May 29 to June 9, in charge of Sister E. E. Wade, superintendent, and nine other teachers. There were twenty-eight boys and thirty-five girls in attendance. There were three departments, Beginner, Primary and Junior. The school closed with a picnic at Lanwood Park June 15. Our Junior Chorus rendered a very much appreciated program at the Bethel Presbyterian church (Wichita), at their annual Christmas Endeavor social event. Our church is indeed very proud of her young people and is more than pleased with the earnest efforts they are putting forth for the upbuilding of the Kingdom.—Fred McConnell, Wichita, Kans., June 19.

MARYLAND

Notice.—The Maple Grove Child Rescue Home, near Eglon, W. Va., will render a program at the Home July 10. Eld. Geo. C. Culler and Bro. B. W. Smith, Secretary, L. H. Fike, Oakland, Md., June 20.

MICHIGAN

Beaverton church met in council June 3, with Eld. Perry Arnold presiding. Sunday school officers were chosen for the year, with Bro. David Motte, superintendent; Sister Mary McKimm, superintendent of the Primary Department; Sister Alice Rau, superintendent of the Home Department. Bro. Perry Arnold was elected delegate to District Meeting. We were favored with an Easter song given by the young people. The program consisted of special songs and recitations, which were much enjoyed.—Ova Carpenter, Beaverton, Mich., June 13.

Elia church met in members' meeting June 3, with Eld. Prowant presiding. Three letters of membership were received. The church decided to be represented by delegates to District Meeting, May 27, at twenty-five members met for communion service with Bro. Prowant officiating. We have a good attendance each Sunday at our Sunday school. An offering of \$10.50 was lifted for missions on May 28. Mattie Randall, Elia, Mich., June 13.

Woodland Village church met in council June 10, with Eld. Geo. Culler presiding. One letter was received. Bro. Culler and Sister Lulu Plank were chosen delegates to District Meeting, with Bro. Lawrence Plank, alternate. On the Sunday preceding Annual Conference, our missionary offering was taken, which amounted to \$102. June 18 Bro. Culler gave us a splendid report of Annual Meeting, which was greatly enjoyed. Mrs. Lotie Smalley, Woodland, Mich., June 20.

MINNESOTA

Jewett.—June 3 we held our love feast, which was very well attended by both members and friends. Eld. F. Sheridan gave us a talk on self-examination. Eld. J. F. Swallow officiated. Brethren C. Swallow and L. Swallow read scriptures appropriate for the occasion. Our membership is nearly double a year ago. We are having prayer meetings at the homes of members and friends, which we all enjoy.—Estella Thoman, McGrath, Minn., June 12.

MISSOURI

Shoal Creek.—We met in regular council June 17, with Eld. W. R. Argabright presiding. We reorganized our Sunday school with Bro. J. O. Argabright, superintendent. Sister Stella Early was elected president of our Christian Workers' Meeting. Bro. E. J. Reece and Sister Stella Early were chosen delegates to District Meeting. Virgie Argabright, Fairview, Mo., June 16.

NEBRASKA

Octavia church met in regular business session May 27, with Bro. Stine presiding. The matter of purchasing a piano was submitted and a committee was appointed to look after it. The election of officers took place for the coming year. May 29 we held our love feast, which was well attended. These services were conducted by Bro. J. R. Smith, of Lincoln, Neb. One was received into the fellowship of our church by letter. Sister Allie Eisenbach conducted a two weeks' Vacation Bible School, which proved to be very beneficial and instructive to the children. We had a very successful program on Saturday evening, June 11. J. J. Papa, Octavia, Neb., June 13.

NORTH CAROLINA

Fraternity church met in council June 10, with Eld. C. R. Faw presiding. It was definitely decided to repair our church building. The work to be begun at once. Sister Minnie Woodie was elected to represent us at the District Meeting, which convenes in August. We are looking forward to a good series of meetings in October, under the leadership of Bro. B. B. Garber, of Waynesboro, Va.—Mrs. H. D. Robertson, Winston-Salem, N. C., June 19.

NORTH DAKOTA

Carrington church met in council June 17, with Eld. Alfred Krepes presiding. Four letters were granted. Our usual service was reported favorably. Our love feast will be held July 22, followed by a joint Sunday-school Convention on Sunday, July 23—an all-day meeting, with a picnic dinner. Our delegate to District Meeting, Bro. E. E. Wenger, alternate, Bro. L. M. Thomas Emma Stambaugh, Carrington, N. Dak., June 19.

North James River.—The regular council of the congregation was called by Eld. O. E. Meyer, of Burlington, N. Dak., June 9. Church officers for the following year were elected: Elder, Bro. O. E. Meyer; clerk, Sister Ruby Richter; "Messenger" agent, Sister E. Z. M.; correspondent, Sister Vada Row. Bro. D. M. Shorb, of Surrey, N. Dak., will be with us in a two weeks' series of meetings, commencing June 25, closing with a love feast on Saturday, July 8, at 7 P. M.—Vada Row, Bradford, N. Dak., June 15.

Ray.—Our regular preaching services were conducted on Sunday, June 18, at 11 A. M. and at 7 P. M. Bro. Reish, of Berthold, gave us two very interesting and inspiring sermons, which we greatly appreciated, as we have services only on the third Sunday of each month. Brethren W. W. Keltner and J. G. Wagmann, both of Williston, were with us. Bro. Reish and family are en route to Froid, Mont., where he will hold a two weeks' series of meetings at the Grandview church. Our church officers who served last year, were re-elected for the coming year. Brethren Wagmann and Reish will act as elders. One letter was received.—Mrs. I. M. Stratton, Ray, N. Dak., June 19.

OHIO

Cassell's Run.—June 20 the writer and wife drove down to Cassell's Run, our mountain point. We have been unable to go for a time, an account of roads being impassable. A request came for a baptismal service, but before we reached the party in question, a lady from an adjoining community intercepted us and requested baptismal service. We were glad to have the service with the children of the hills. These people, after an enforced absence by reason of road conditions, have assumed a more permanent attitude than ever before. The time is ripe for a bountiful harvest right now, but there are no reapers at hand.—Van B. Wright, Peebles, Ohio, June 22.

Castine.—Our regular meetings closed June 9. Four boys were baptized. Bro. O. E. Meyer, of Burlington, N. Dak., Ind., conducted the meetings. He delivered twenty-three messages, all real, scriptural sermons. He visited in ninety-five homes while here.

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THE NEEDLE AS AN OPEN DOOR

(Continued from Page 411)

verest pangs of hunger. Often it is not her desire to live such a life, but what can she do?

To a group of poor, worthy women we have opened some industrial work. It is self-supporting and furnishes poor mothers and widows a clean, honest and honorable way of earning money. We purpose to be careful in admitting these women, and to admit the real needy only. They do beautiful work and we wonder how they ever do it in their dirty, cheerless hovels. They patiently labor under conditions which would be unthinkable for us. Some of these women attend the Bible School daily, where they learn to read, and hear of the Savior who loves them. They are better mothers than they used to be, because they are learning of the true God and are teaching their children to love him. The needle opens their hearts in a new way, for it helps them physically and spiritually.

Our women are making articles for bed-rooms—such as wash-stand, dresser, and chiffonier runners, also table squares and cushion tops. These are made of white muslin with either blue or pink applique. The pink material comes from Korea and is woven by mission school boys who are working their way through school. This cloth is of fine texture and does not fade. We also make these same runners of linen, hemstitched all around, with or without lace on the ends. The lace is beautiful hand-work and is also made by mission school children of central China. We hope soon to have them hemstitching beautiful linen for handkerchiefs. They have also made some very pretty applique bed-spreads. Every order we receive is truly a God-send to these poor women, our sisters. It is a great pleasure to bring joy and hope into their narrow, struggling lives and lift them up a bit. "Ye have the poor with you always," says Christ, and it is our privilege to help them. Mrs. J. Homer Bright.

Ping Ting Chou, Shansi, China, April 26, 1922.

TRAINING SCHOOLS IN WESTERN PENNSYLVANIA

Some of our State Districts are undertaking to conduct Training Schools and other gatherings by grouping the churches. Thus Western Pennsylvania, with its eighty Sunday-schools, has eleven circuits. May 26 to June 3 five Training Schools were conducted at centers most convenient. At these schools such subjects as "Worship," "Vacation Schools," "Sunday Schools," "Teaching the Bible," "Missions," and "The Home," were discussed. The response was good. In some places demonstration classes were conducted. Children came gladly for this. During noon and evening, the children responded spontaneously to games, and older persons felt younger for having played tag with them. At one place we heard a child ask: "Will you stay tomorrow?" When we said: "We can not do so," a chorus of little voices said: "Ah, we wish you'd stay a week; we wish you'd stay a long time." How they hunger for those who will play with them!

These Institutes are valuable in many ways. One State District decided to hold three each year, instead of employing a Secretary to visit the schools each year. This is well, but they need Secretaries, nevertheless.

These Conferences are sure to suggest better ways of meeting our problems. When workers sit together and tell how they take hold of their problems, and listen to suggestions, they are inspired to go back with new determination.

Western Pennsylvania is unique in many respects. Here one finds strong and weak churches. Johnstown and vicinity have more than two thousand members of our church. There are many churches and Sunday-schools in the District. Twenty-six Vacation Schools were held last year. This District started nine new Sunday-schools during 1921. Thousands of children and young people are among them, the direction of whom means no small responsibility in an age like ours. Some of the churches are doing this well, but a few are not succeeding as well as they might. One sincere brother said he could not consent to have pictures used in teaching religion, lest his children get an appetite for the movies. But he does not know that his children are slipping off to the movies every week.

Here are thousands of foreigners, at the very doors of the churches. They have come to mine the coal and to work in the factories. A little work is being done with them, and plans are being made to do more. As usual, there is much need of trained and inspired leadership. The District employs a Field Director, Bro. W. J. Hamilton, on full time. He has proved to be one of the most efficient in any of our fields.

One is attracted by the building program of this District. Walnut Grove church, in Johnstown, is one of the largest and best-equipped buildings in the Brotherhood. But the members here are expecting to extend the building in the future. Somerset has a large, new and well-equipped building. Morrellville has the basement of a seventy-thousand-dollar building under roof and in use. Meyersdale and Windber are planning to erect modern plants. Others, too, are intending to remodel or to

rebuild. All this is a challenge to the young and to the communities, to expect big things. The response for such undertakings is already felt in wholesome ways.

The spiritual life of the members is good. It seemed that everywhere people desired to know how they might do more for the Lord, and how their spiritual life might be deepened. This District is blessed with many strong pastors and able workers, but more are needed, and unless the churches launch out to train workers for the future, a greater dearth will be upon them.

Elgin, Ill.

Ezra Flory.

DEATH OF LYDIA E. LAYMAN

Lydia E. Layman, nee Kinzie, was born near Troutville, Va., Sept. 28, 1843, and died Nov. 4, 1921. November 30, 1865, she married Jos. C. Layman, who preceded her fourteen years ago. There were eleven children, eight of whom are still living.



Lydia E. Layman

The Annual Conferences were a source of great inspiration to her and she attended these whenever possible.

In 1919 she went to Winona Lake, and from there on a visit to a daughter in Pennsylvania. Several days after arriving at her daughter's, she was paralyzed. She bore her suffering with great patience, looking forward to the promised rest. About a week before she died she had a vision. There appeared to her the New Jerusalem. A voice said, "I'm coming for you soon." Three days later she was taken very sick and died shortly afterward.

Bro. W. M. Kahle, her pastor, preached the funeral sermon in the Trinity house. She was laid to rest in the adjoining cemetery.

C. A. Layman.

Troutville, Va.

SOUTH CHINA NOTES

April 14 a lady was received into the church by Christian baptism. We are thankful to our Heavenly Father for our sister's new life. We pray that she may be of great service for the Master.

Dr. Barbara Nickey, our India missionary, came to pay us a visit, the other day, from Hong Kong. Although the visit was short, it was helpful.

We have decided to have a Vacation Bible School this summer. In this vicinity there are hundreds of children who have practically nothing to do. We believe that they will gladly attend a free school for a month in the summer. We pray for good results.

Sunning, Canton, China.

Moy Gwong.

IN MEMORY OF BRO. NATHAN K. McKIMMY

Eld. Nathan K. McKimmy, third son of Perry and Caroline McKimmy, was born in Preston County, W. Va., July 25, 1868, and died June 4, 1922, at his home, 536 Dearborn Street, Toledo, Ohio, aged fifty-three years, ten months and nine days.



Bro. Nathan K. McKimmy

At the age of six, he, with his parents, moved to Lenawee County, Mich., where he grew to manhood. He was married to Lurena Fike in Preston County, W. Va., in 1890. To this union was born one son who is still living. His home was opened to two girls, Mary Thomas and Erma Kaser, both orphans, upon whom he always bestowed the care of a father. Mary died at the age of fifteen. Erma is now a loved member of his home.

At the age of sixteen he united with the Church of the Brethren. He was so honest in his dealings, so sincere in his belief, and so faithful in his trust in God, that the church entrusted him with the office of deacon, then with the ministry. He served as a faithful follower of Christ, in this capacity, for twenty-five years. During this time he officiated at Coleman, Mich., and Toledo, Ohio. He was earnest and faithful—ready, always, to do his share, and even more than his share. He delivered two wonderful sermons on the day of his death. He served as elder for the Fairview church and also for Toledo.

In 1909 he was called to the pastorate of the Toledo church—then only a little mission. He labored faithfully, and today the beautiful church stands as a memorial of his untiring labor. Though often discouraged to

an extent almost past endurance, he kept the faith and expressed himself, on his last day, as having a heart of love for all.

While the sound of his voice is stilled, and his form no longer fills the sacred stand, his presence will be felt at every meeting held in this church.

There are left to mourn his death, a loving wife, one son, a daughter-in-law, two grandchildren, a foster-daughter, an aged father, four brothers, two sisters and many friends, both far and near, in whom he always was interested.

Short services were held at the house, then the remains were taken to the Toledo church, which he loved so dearly; thence to the Fairview church, where he was elder in charge. Eld. J. L. Guthrie conducted both services. Interment was made at Zion cemetery.

Mrs. N. K. McKimmy.

LORAMIE CHURCH, OHIO

The Loramie church has just passed through a very spiritual meeting. May 7 Bro. W. C. Detrick, of Dayton, Ohio, began a series of revival meetings with Sister Etta Helman, of Sidney, in charge of the music. Bro. Detrick continued the meetings for two weeks, with very good attendance, considering the busy season. He proclaimed the Word with much power and earnestness. Four were baptized. The church has been made stronger spiritually by these meetings.

May 21 an all-day Homecoming Meeting was held. Many from Sidney, Dayton, Covington and Springfield were present, as well as a number of our neighbors and friends. Following the interesting Sunday-school hour, Bro. Detrick gave a powerful appeal, his message being: "A journey without Christ." At the noon hour a basket dinner was enjoyed.

In the afternoon the speaker gave a lecture on "The Sunday-school an Evangelizing Agency." In the evening, which was the last meeting—the house was crowded to its capacity. The evangelist spoke on "The Final Choice." The meeting, as a whole, has given us encouragement and determination to hold our small band of workers together. The singing, under the direction of Sister Helman, was full of life. The special selections which she rendered, added much to the interest.

Since these meetings, through the aid of Bro. Detrick, we have been able to secure Bro. Norman Wine, of Dayton, who will preach for us on the second and fourth Sundays of each month during the summer months, and possibly longer. The church here has been without preaching services since last October.

Our superintendent, Bro. U. R. McCorkle, is attending the summer normal school at Manchester College. During his absence the Sunday-school is pushing on under the direction of Sister Clara Souders.

Sidney, Ohio.

Earl F. Helman.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Blackman-Flatt.—By the undersigned, at the home of the bride's parents, Brother and Sister Chas. Flatt, June 8, 1922, Mr. Elmer George Blackman and Sister Alice Lenora Flatt, both of Neopace, Idaho.—Fred A. Flora, Neopace, Idaho.

McCann-Kessler.—By the undersigned, at the home of the bride's parents, Brother and Sister A. C. Kessler, Brother Dorwin J. McCann and Sister Edna L. Kessler, both of Mt. Morris, Ill. F. E. McCune, Mt. Morris, Ill.

Moss-Messer. By the undersigned, at the home of the bride's parents, Brother and Sister C. F. Messer, June 5, 1922, Brother Eugene L. Moss and Sister Eva L. Messer, both of Mt. Morris, Ill.—F. E. McCune, Mt. Morris, Ill.

Paul-Fouts. By the undersigned, at the home of the bride's parents, near Fredric, Iowa, Brother I. Clifford Paul, of Mt. Morris, Ill., and Sister M. Ruth Fouts, of Fredric, Iowa.—D. H. Fouts, Fredric, Iowa.

Wolfe-Bright.—By the undersigned, June 3, 1922, at the home of Hettie S. Bright, near Pittsburg, Ohio, Harvey L. Wolfe, of Galveston, Ind., and Lydia E. Bright, of Arcanum, Ohio.—J. Daniel Bright, North Manchester, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bechtel. Mary Elizabeth, little daughter of Bro. Homer and Sister Bessie Bechtel, died at her home in Shellytown, of pneumonia, June 6, 1922, aged 8 months and 24 days. She is survived by her parents and one brother. Services in the Church of the Brethren at Martinsburg, by Bro. L. R. Holsinger. Interment in the Fairview cemetery at Martinsburg.—Mrs. Daniel Shelly, Williamsburg.

Cosner. Eva, daughter of Jas. and Louisa Crafer, born April 13, 1884, at Bristol, England, died at the family home, near Cornwall, March 27, 1922, having been a patient sufferer for several months with cancer. She married A. H. Cosner Oct. 13, 1916. She leaves her husband and one son. Services in the Cornwall church by Eld. Chas. M. Yearout.—Lillie G. Yearout, Moscow, Idaho.

Dilling. Edith May, daughter of Chas. N. and Anna G. Dilling, born in Carroll County, Ind., Jan. 27, 1902, died of tuberculosis June 10, 1922. After graduating from high school, she attended Manchester College and taught two terms of school, when her health began to fail. She united with the Church of the Brethren when ten years of age. She soon became active in Sunday-school and church, doing her part well as a leader in song and the teaching of a class. She was always faithful in whatever she was

called upon to do. She leaves a father, mother, two sisters and four brothers. She was anointed about four months before her death. She died in the bounds of the Clear Creek church, near Huntington. Services at the church on the Mishler Pike by the writer. Interment in the cemetery near the church.—I. B. Wike, Huntington City, Ind.

Haan, Bro. Peter, born in Germany, Oct. 25, 1850, died near Cottonwood, Idaho, Sept. 16, 1921. He emigrated to America with his parents early in life and settled in Indiana. He married Susan Knoblock. There were six daughters and one son. The mother and oldest daughter preceded him. He united with the Church of the Brethren in Scott Valley, Kans., about thirty-six years ago and was soon after called to the deacon's office in which he proved steadfast and faithful. Services by Eld. Chas. M. Yearout. Burial in the Moscow cemetery.—Lillie G. Yearout, Moscow, Idaho.

Kochendarfer, John Z., born Dec. 10, 1842, died May 20, 1922, at the home of his daughter, Mrs. Jno. Kagarice, with whom he lived during the past year. One son and an older daughter also survive. His wife preceded him a few weeks ago. Services by Bro. Voder. Interment in the cemetery near the church.—Mrs. Jno. Knobberger, New Enterprise, Pa.

Lehman, Sister Mary, born in Ashland County, Ohio, Oct. 24, 1840, died at the home of her daughter, Mrs. Wm. Landis, in Wayne County, Ohio, June 8, 1922. She leaves one son, two daughters, one brother and one sister. She had been a member of the Church of the Brethren for about sixty years. Services in the Molinean church by Brethren Quincy Leckrone and Daniel Martin. Interment in the adjoining cemetery.—Jennie Worst, West Salem, Ohio.

Lyon, Sister Helen S., nee Morgan, born April 18, 1892, in Hepner, Ore., died May 5, 1922, at her home near Moscow. She married Bro. Otto Lyon, Dec. 31, 1912. There were four children. She united with the Church of the Brethren about nine years ago and lived faithful to her profession. She leaves her husband and five sons. Services by Eld. Chas. M. Yearout.—Lillie G. Yearout, Moscow, Idaho.

Miller, Adaline Henninger, born April 24, 1845, died March 13, 1922, in the bounds of the Sipeville church. She was a member of the Church of the Brethren for more than fifty years. She is survived by five sons, four daughters and three brothers.—Mrs. W. R. Critchfield, Sipeville, Pa.

Sexton, Sister Kate, born Nov. 5, 1892, died June 7, 1922. She was the daughter of Joshua and Charlotte Holloway. She was married to Bro. W. M. Sexton in September, 1911. There were four daughters, who survive with the father. She joined the Church of the Brethren and was baptized Nov. 5, 1913. One week before she died she called for the anointing. She was buried in the new cemetery near her home. Services by the writer.—John A. Reed, Scottville, N. C.

Schaum, Omar R., born June 9, 1913, in Wayne County, Ohio, died June 9, 1922. He leaves father, mother, three sisters and seven brothers. He attended Sunday school at the Molinean church. Services at the Mennonite church by Brethren Peter Lance and David Worst. Interment in the adjoining cemetery.—Jennie Worst, West Salem, Ohio.

Showalter, Sister Elizabeth R., nee Sanger, of Bridgewater, Va., died at the home of her son-in-law, S. A. Garber, near Mt. Sidney, Va., May 23, 1922, aged 82 years, 9 months and 11 days. Her husband, Bro. Henry Showalter, died in 1905. She was the mother of ten children, two of whom preceded her. She spent the most of her married life in the Pleasant Valley congregation. She rested faithfully in God's promises. She leaves one stepson, five sons and three daughters, forty-eight grandchildren, fifty-four great-grandchildren and three great-great-grandchildren. Services at the Pleasant Valley church by Brethren S. D. Miller, Peter Garber, H. G. Miller and A. B. Miller. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Soladay, Mrs. John, died in the bounds of the Tuscarawas church, Rich County, Ohio, May 31, 1922, aged 76 years. She was born in Germany and came to this country with her parents. She married John Soladay April 1, 1871. There were three daughters and one son, who survive with the father. She united with the church and continued faithful for more than forty-five years. Services in the Zion church by Bro. R. Shroyer and the writer.—J. F. Kahler, Canton, Ohio.

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ELGIN, ILLINOIS

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Official Organ of the Church of the Brethren

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Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 413)

No one can estimate the good accomplished. We expect to have Children's Day exercises on Sunday evening, July 2. Our community Vacation Church School, which will be held in North Manchester, begins July 17, with Bro. Geo. W. Phillips, director.—Eather Petry, West Manchester, Ohio, June 20.

Danville.—We consider ourselves very fortunate in being able to have a Religious and Educational Lecture Course this summer. The first number was given May 26 by a male quartette from Manchester College. The program was inspiring and instructive, as well as entertaining. They stayed with us until Sunday and one of their number, Bro. Paul Halladay, preached for us. Our quarterly council was held June 1. Church officials were elected. Eld. C. J. Workman was chosen to represent us at Annual Conference. Brethren J. T. Workman and B. F. Hochstetler will be sent to District Meeting. We decided to purchase the new song book "Hymns of Praise," for use in our services. We also took steps toward arranging for a singing school, to be held before our series of meetings in August. June 15 we enjoyed the second number of our lecture course. Bro. H. K. Oher, of Elizabethtown College, gave his lecture on "Orange Blossoms." He forcibly emphasized the thought that young people should look ahead and not think only of present pleasures. Our Sunday-school decided to send two delegates to District Sunday-school Convention.—Mary Workman, Bucyrus City, Ohio, June 19.

Greenwood.—We have just enjoyed a two weeks' evangelistic meeting, with Bro. G. S. Strausbaugh in charge. During these services we heard some, very inspiring and uplifting sermons. Three surrendered their lives to Christ Jesus, and the baptismal services were held on Saturday afternoon. We enjoyed our love feast on Sunday evening. These meetings began May 21 and ended June 4.—Bessie Copperdier, Thornville, Ohio, June 16.

Poplar Grove church met in regular council June 2, with Eld. B. F. Sharp presiding. Two letters were received. Our love feast will be held on Oct. 14. At the district meeting, J. D. Leatherman, of Minnesota, to conduct a series of meetings for us in August. June 18 our pastor gave a report of the Conference. Recently we have heard sermons by some visiting ministers, including Brethren Chas. Stockdale, Roy Karus and W. U. Wagner.—Mrs. J. K. Halladay, Greenville, Ohio, June 19.

Prices Creek. We will have an all-day Sunday-school and Missionary Meeting the Fourth of July.—Bertha Miller, Eldorado, Ohio, June 20.

Prices Creek.—During the month of May we had many spiritual blessings. Brethren C. D. Bousack and L. W. Shultz, on a tour through Southern Ohio, met with us in a Missionary and Educational Meeting May 2. Their presence and the good advice given were much appreciated. May 14 Bro. J. W. Beghly, of Bear Creek, Ohio, gave us a sermon in the morning. In the afternoon we observed Mothers' Day. After a program, Bro. Beghly addressed the mothers. May 21, in the afternoon, the Monroe Township Sunday-school Convention was held in our church. Bro. Russell Wenger, of North Manchester, Ind., gave a fine address. May 28 Bro. E. B. Bagwell, of North Manchester, Ind., preached both morning and evening. June 17 we met in council. In the absence of Eld. S. A. Blessing, Eld. Sylvan Bookwalter presided. Five letters were received. Our communion will be held Nov. 4, at 10 A. M. The division of our church territory into two congregations is being considered.—Bertha Miller, Eldorado, Ohio, June 19.

Upper Twin church met in council June 1, at the Wheatville house, with Eld. Aaron Beck, of Elgin, Ill., presiding. The district committee was formed by electing the following: Jos. Lowman, Frank Shovalter and Jos. Foutz. Eld. Brubaker was elected delegate to Annual Meeting, with Wm. Deaton, alternate. It was decided to hold our love feast at the usual time—the second Saturday of September, at 10 A. M., at the Wheatville house. Brother and Sister Jos. Foutz, formerly of Four Mile congregation, were received by letter. The Grace church just closed a very successful revival, conducted by Eld. R. N. Leatherman, of Cincinnati. The crowds and interest were exceptionally good during the entire meeting. Three were added to the Kingdom, and the membership was greatly encouraged to go on with the work at this place. Most of Bro. Leatherman's sermons were masterful addresses from the Book of Revelation, simplifying the truths of this book so that even the children could comprehend and see the beauty of it. A Mothers and Daughters' Meeting will be held at the Wheatville house July 5, when an instructive program will be rendered. We hope to have these meetings at intervals during the year.—Lucy E. Kircace, Gratts, Ohio, June 20.

West Fulton congregation met in council June 17, with Eld. Dan Koch presiding. We decided to hold a love feast some time this fall; also have a series of meetings. We will have an all-day meeting July 30. We elected Bro. Dan Koch, elder; Bro. Beck, "Messenger" agent in charge; and Bro. J. E. Trimer, G. W. Cook, W. I. Sheaffer, Bro. John Miller conducted a very spiritual evangelistic meeting at the Mohler house. At the close of the meetings, which continued for four weeks, twenty were received into the church by baptism. Our council was held in Mechanicsburg June 17, with Bro. S. M. Stouffer, of Newville, who was previously elected elder in place of Bro. C. L. Baker. Three certificates were granted and one was received. On the following Sunday morning, Bro. Walter Cocklin, our delegate to Annual Conference, gave a very interesting report of the meeting. In the evening the Children's Day exercises were held, at the close of

PENNSYLVANIA

Conemaugh church (part of the Johnstown congregation) held its first love feast in the Conemaugh house May 7. All were anxious to help in the preparation for it, and almost every member was present. Brethren L. G. Shaffer, P. C. Strayer and S. W. Pearce were with us. Bro. Strayer officiated. This meeting was an inspiration to all, and we believe it will mean much to this church in the future. Sister Clara, our Sunday-school Secretary for the past nine years, has moved to Roaring Spring, and Sister Minnie Reighard was elected in her place. Our Bible Study Class, taught each Sunday evening by Bro. Pearce, is starting a study of the Book of Acts. We just finished Genesis and the Commandments, and have heard much from the Bible. Several members attended the Training School of Methods at Walnut Grove and heard some good things from our Field Director, Bro. Hamilton, and Bro. Flory. We are going to try putting some of these things into practice in our own school. Two of our young people attended the Young People's Convention at Edgewood, Greer, and enjoyed it. We believe our school will see some results from the inspiration and training received there.—Mrs. R. B. Litzinger, Conemaugh, Pa., June 22.

Lower Cumberland.—The love feast for this congregation was held at the Mohler house June 4, with a large attendance. The visiting ministers were Brethren John Trimer, J. E. Trimer, G. W. Cook, W. I. Sheaffer, Bro. John Miller conducted a very spiritual evangelistic meeting at the Mohler house. At the close of the meetings, which continued for four weeks, twenty were received into the church by baptism. Our council was held in Mechanicsburg June 17, with Bro. S. M. Stouffer, of Newville, who was previously elected elder in place of Bro. C. L. Baker. Three certificates were granted and one was received. On the following Sunday morning, Bro. Walter Cocklin, our delegate to Annual Conference, gave a very interesting report of the meeting. In the evening the Children's Day exercises were held, at the close of

which Bro. J. R. Herschman gave a short talk to the children.—Elsie M. Lininger, Mechanicsburg, Pa., June 19.

Mt. Olivet.—We held our yearly council meeting June 2, with Eld. C. L. Baker presiding, assisted by Bro. Group and our pastor, Bro. J. R. Herschman. At this meeting we elected two ministers, Brethren Ira Brandt and Earl Kipp, and two deacons, Brethren Shanon and Wm. Burd. All were duly installed. The weather, the condition of the weather, on the following day, was very unfavorable, we had a spiritual love feast, with forty communion. Since our last report three have been added to the church, proving in itself the rapid progress and advancement in the Sunday-school and church. We are sending two delegates to District Meeting.—Sarah Brandt, Millerstown, Pa., June 19.

Olney Valley Mission.—The work at this place is moving on slowly. With the summer season the attendance is a little low because of the many other attractions. In this automobile age it seems so easy to take a ride at time of the service, especially for the people not members of the church. As we depend largely on such to make up our audience, there must be something special like Mothers' Day community services or revivals, to attract the people. Our annual community meeting will be held July 16—an all-day meeting in the Deeter Grove. The program will be doctrinal throughout. Bro. Ralph W. Schlosser will speak on "Justification by Faith." Bro. H. Gipe will follow with "Repentance." In the afternoon Bro. Gipe will speak on "Regeneration," followed by Bro. Schlosser on "Christian Baptism." Members of the Brethren Church of Reading will render special music. We would be glad to have a good representation from our churches—especially those who are interested in mission work.—D. W. Weaver, Birdsboro, Pa., June 20.

Pottstown.—First Church held a council meeting June 7, and Bro. Glen Norris was elected and ordained to the ministry. Bro. A. M. Dixon, officiated at the services and was assisted by Bro. Schlosser. Bro. Irvin Brumbaugh also served.—H. Vernon Slawter, Pottstown, Pa., June 19.

Richland church held her love feast May 20 and 21, with Bro. Nathan Falnestock officiating. We were glad for the presence of a number of brethren and sisters from adjoining congregations, among whom were twelve ministers who gave us rich spiritual food. June 7 we met in council with Eld. Michael Kurtz presiding. Two letters of membership were granted and one was received. A call for services, at the home of an invalid brother at Sinking Spring, was received. The church decided to have this as a regular appointment for services every eight weeks, beginning June 18. We have arranged to have a local Missionary and Sunday-school Meeting at the Richland house July 16, in the afternoon and evening.—Laura S. Prantz, Richland, Pa., June 19.

TENNESSEE

New Hope church met in council June 10, with Eld. J. B. Hilbert presiding. Bro. Hilbert and Bro. Chas. Clark were elected delegates to District Meeting. On Sunday Bro. Clark preached a good sermon. We have a fine Sunday-school, with Bro. Albert Longgrove, superintendent.—Anna Bacon, Jonesboro, Tenn., June 17.

VIRGINIA

Elk Run church met in council June 3, with Eld. W. H. Zigler presiding. Three trustees were appointed, S. L. Huffman for the home church; G. S. Daugherty and James Colvin for Turtle River church. Since there has been only one member on the Temperance and Purity Committee, following the dividing of Elk Run and Moscow, Sisters Fannie Gordon and Nina Wright were appointed. It was also decided to have Missionary Day on the first Sunday of each month. An offering will be taken for the support of Sister Sarah Zigler Myers in China.—Grace L. Hodge, Churchville, Va., June 19.

Fairfax congregation met at the Oakton house May 30, with Eld. I. M. Neff presiding. It was decided to hold our Harvest Meeting on the fifth Sunday of July. Our delegates to District Meeting are Brethren L. B. Florio, O. L. Strayer and W. H. Myers; alternates, H. F. Myers and Maggie Miller. May 21 Brother and Sister Mow, of Chicago, met with the brethren and sisters at Bull Run and held several very interesting meetings. Bro. Mow talked to the men, and Sister Mow to the women. Both gave very instructive talks. It was decided to invite them to Oakton in the near future.—Maggie Miller, Vienna, Va., June 15.

Peters Creek church met in council at Poages Chapel June 17. The following delegates were elected to District Meeting: J. A. Fisher, H. C. Eller, Price Garat; Lodging Committee, Miller Garat, address Roanoke, Route 3, G. B. Shovalter. Parties coming by rail will notify the Lodging Committee, and will be met at Peters Creek station on the car line.—Ida Shovalter, Roanoke, Va., June 20.

Summit.—Bro. W. H. Zigler, of Elk Run congregation, came May 14 and labored with us until May 28, preaching seventeen inspiring sermons. The church received much inspiration and spiritual uplift. There were nineteen confessions of sin, sixteen have been baptized and one was reclaimed. Bro. Zigler is interested in the Lord's work and we very much appreciate his stay with us. Our regular council has been changed from July 4 to the afternoon of Sunday, July 9. Our Sunday-school is growing constantly in numbers—our enrollment now exceeding any in the history of the church.—Mattie F. Wise, Bridgewater, Va., June 15.

WASHINGTON

Sunnyside church met in council June 8, with Bro. Fasnacht presiding. Bro. Homer Patchell was chosen president of the Christian Workers' Society. Bro. S. H. Miller was chosen delegate to the District Meeting. Three letters of membership were granted.—Mrs. M. E. Oswalt, Outlook, Wash., June 8.

WEST VIRGINIA

New Creek (Keyser Church).—Showers of blessing are being constantly poured upon us here, and new work is being taken up. Bro. Russell West, of Bridgewater, has now located with us and new zeal and life already have sprung up. June 11 Bro. West delivered two well-centered and lasting sermons. Sunday-school and Christian Workers' Meeting are in the Forward Movement and many things are being accomplished. We have started a Workers' Conference which we hope may be a means of help to all concerned.—Otis Johnson, Keyser, W. Va., June 15.

Union Chapel congregation met in council June 11, with Bro. Arley V. Poling as moderator. Two letters were granted. Bro. Stingley E. Poling was installed into the ministry. We made arrangements for our love feast Sept. 2, at the close of the District Meeting, which will begin August 31. Our Vacation Bible School will begin some time in July.—Rhoda A. Hovatter, St. George, W. Va., June 20.

White Pine.—Bro. J. E. Whitacre, of Pinto, Md., will begin a series of meetings at the Bethel church July 1. The love feast will be held July 15, beginning at 3 P. M., which will close the meeting.—A. S. Arnold, Williamsport, W. Va., June 19.

ANNOUNCEMENTS

DISTRICT MEETINGS	North Dakota
July 11-13, North Dakota and Eastern Montana. Cando congregation, Zion house (N. Dak.).	July 8, 7 pm, Surrey.
LOVE FEASTS	July 8, 7 pm, North James River.
Iowa	July 22, Carrington.
July 1, Kingsley.	Pennsylvania
July 1, 7:30 pm, Garrison.	July 2, Hostetter.
Montana	July 2, 6:30 pm, Red Bank.
July 1, 6 pm, Grandview church, near Froid.	Texas
	July 1, Pleasant Grove.
	West Virginia
	July 15, 8 pm, White Pine at Bethel.

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"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., July 8, 1922

No. 27

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...EDITORIAL...

What Can Not Pass

THERE is a question which every Christian ought to ask himself every once in a while: How many things can he stand to lose and still be "well fixed"?

His stocks or other financial holdings, for example? Business reverses are a common experience in the lives of mortal men and bring much discomfort and many aching hearts. But are they necessarily fatal to human happiness? The answer is in the multitude of noble souls who have survived the loss of property, the destruction of their homes, it may be, and still retained smiling faces and cheerful spirits.

What about your job, official position or standing in society? It hurts, undoubtedly, to give up these things, but many people have done it and found the springs of contentment in spite of it.

Your friends, the nearest and dearest friend you have, perchance—could you see him or her taken from you and feel that anything was left? Are you, possibly, of the countless thousands who have tasted of that bitter cup? But didn't they leave the best things with you—the most precious memories you ever knew, the power of a godly example to keep you close to right and God when you are tempted, and a certain sweetness of spirit, a deposit of character, which you absorbed because you knew and loved them?

Could you stand it to lose your health? That is a serious matter, truly, but not fatally serious. For men and women have been invalids for years and found other treasures unknown to perfect specimens of physical vigor.

But that opportunity for advancement, you have had your eye on—could you see that go too, especially if it went to somebody else, and retain your equanimity? Well, it has been done, so why couldn't you, if necessary?

Shall we suggest the possibility of losing life itself? To what depths of absurdity are we sinking! That is the last straw, surely. What can we have left, when life is lost? Why, more life, better life. The word of Jesus has been verified. One can lose life and, in the losing, find it. Some have done it who still walk among us. They forfeited the old life of selfish ambition and found a new life of companionship with the choicest spirits of the universe. And many have

found the same thing when they gave up the doubtful luxury of breathing adulterated oxygen.

But the hardest thing of all to lose remains to be mentioned—one's opinions. Could you give them up and still find life worth living? Even this has been accomplished. What has been done can be done again. Cease to fret, therefore, if you find your present stock of notions threatening to escape. Truth is not bound up with any human conception of it. You think the bottom is falling out but it isn't. Beneath the trash of centuries washed in by the flood of speculations and conjectures you will find the solid rock. And its strength will be the more apparent for having the rubbish cleared away.

What, then, is the sum and substance of the matter? Simply this: Whatever *can* pass away is, by virtue of that fact, fleeting and unsubstantial. Its going need not be a cause for serious concern. Because the things that really matter can not pass away, and since they can not, be assured they will not.

Jesus Christ is the same yesterday, today and forever, though men's thoughts about him come and go. God's Word is sure and steadfast. It is only our apprehensions of it that are so unstable.

Truth and love are indestructible. The formulas which seek to give expression to the truth may pass, but the truth will not perish. It will find shelter in other formulas. The objects of our love may pass from our sight, but love need not pass from our hearts.

Many fine and wonderful things are said of love in the great love chapter. The best is that it abides.

Whatever can be shaken will be, must be, sometime, "that the things which can not be shaken may remain." What matters then either the time or the terribleness of the shaking?

The Book of Joel is a great little sermon—little read and little appreciated in our time, because its message is set in such vivid apocalyptic colors that an age like ours, with no poetry in its soul, does not get it. The occasion of the sermon was a very destructive plague of locusts, such as were not uncommon in Joel's country. This one was of unusual severity, however, and seemed to presage the impending wrath of the Almighty to the point of complete destruction. The prophet found in this a text for a call to national repentance. If the people would rend their hearts instead of their garments, God would change his program, destroy the locusts, and give them again green pastures and corn and wine and oil. Afterward—and here is the point of Joel's sermon—God would pour out his Spirit upon the people—all of them, man and maiden, young and old—so that they could see visions of the truth and love to do his will. Green cornfields and fruitful vineyards were very nice in their way, but the big thing that God wanted to do for his people was to put his Spirit in their hearts. The other things were blessings of transient value. They were very insecure, liable to pass away at any time and at best gave only an inferior kind of satisfaction. But spiritual discernment was a blessing of infinitely greater worth, and one which no locusts could take away.

Are so many things you cherished crumbling and tumbling into ruin? What of it? Let them. That they are capable of this is proof of their fleeting nature. The best things *can not* pass away.

"The things which are seen are temporal, but the things which are not seen are eternal."

Suspense and Serenity

Is there any of life's lessons more important than that which teaches us how to be calm and confident in the midst of great uncertainties?

When an important decision is pending, for example, on the issue of which your whole future career may turn? Or when the life of a loved one is hanging in the balance and you watch through anxious days and nights for some little sign on which to build your hopes? Is mental composure or any useful activity possible in such circumstances?

It is, but only on two conditions. The first is that, in so far as you have any responsibility in the matter, you leave no resource within your power unused. The second is that, having done this, you leave the outcome wholly with the Lord.

But be sure that there is nothing chronological about the order of these two conditions. We do not mean that you should try to determine the matter yourself first and trust the Lord as a last resort. We mean that you have a right to cast all your care upon him and await the result with tranquillity, only when you are doing your best with the means which God has put within your reach.

Having fulfilled these simple conditions, suspense and serenity of spirit are not incompatible. Oh, we know full well how the flesh recoils even then. But it can be done. The Lord will give victory to those who trust him.

The Way to Save Things

WHAT if the man, who hid his talent in the ground, had tried to use it, as the others did, and had lost it? That is what he was afraid of. So he thought he would play safe.

And ran into far greater danger than he escaped. For by his course he made the loss of his treasure certain.

Money, muscle, mind or talent of any kind, is of value only when put to use. But there's risk in using them, isn't there? Some, yes. But there is much more in not doing so.

Hoarding things is the sure way to lose them. The only safety lies in converting them, by use, into eternal values.

Let's Talk

THERE is an old adage to the effect that "talk is cheap." It tells the truth. But it is also true, none the less, that "talk" of the right kind is a very powerful instrument in the accomplishment of good.

Striking confirmation of this fact was given in an article by Will Irwin in the May number of the newly-established magazine *Our World*. The subject of the article was, "Talking War to Death." In it the author showed what "talk" had to do with the development of the public sentiment which found expression in the Washington Conference on Limitation of Armament.

It will take more than talk to kill war or any other evil, but the pulpit and the platform are still mighty factors in the determination of the public thinking which does decide whether great evils shall live or die. The pen is mightier than the sword but the tongue is mightier than the pen. For making impressions on human minds there is nothing like the living voice with a living personality behind it.

Nor is this true only of public speech. In smaller groups and sometimes most effectively of all, in conversation with a single individual, talk is most effective.

Let us talk then, not less, nor more, perhaps, but more wisely. The trouble with most talk is that it is so trivial. Talk of the vital things—the truth that frees men's minds from the bondage of ignorance and superstition and prejudice—and it will surely help the Kingdom of God to come.

CONTRIBUTORS' FORUM

Life Is No Failure

Life is no failure if within its span
 Thy hand doth smooth the ruffled brow of Care.
 If thou dost place to Sorrow's lips thy ear
 And learn her secret, then dost help her bear
 The hidden meaning till thy own brave heart
 Quivers, yea, staggers 'neath its weight of woe,
 Unheeding those who blame
 And dumb to all the shame
 One heart doth know,
 Life is no failure.

Thy God will bless thee if thou knowest, dear,
 To pour thy fervent soul in mighty plea,
 Yea, he will hear thy agonizing prayer,
 And hasten down to earth to answer thee.
 Thy life a failure? Nay! If but one sigh
 Doth find its way to God, and he doth show
 He careth more for thee
 Than all the earth and sea
 Hath to bestow,
 Life is no failure.

Life can not fail thee, though it yields to die
 Between two thieves, Self-love and Silent Fear;
 Tho' earth should quake and darkness veil the sky,
 And God thy Father turned away his ear;
 What tho' thy life's blood stain the bitter cross?
 Legions of angels shortly will appear
 To woo thy spirit from that cross apart
 And lay thee down upon Jehovah's heart
 That thou mayest know the gain of all thy loss.
 Life is no failure.

—R. O. Smith.

The Primary Responsibility of the Church

BY EZRA FLORY

STANDING above all other obligations and responsibilities of the church is the religious education of its childhood and youth. In many places the churches have been losing ground in areas favorable to their development. This is not because of a lack of interest in general education, for the church has, for many years, made the promotion of education one of its chief concerns.

When the Sunday-school made its advent, some leaders in the church opposed the movement vigorously. It is strikingly true, in the history of reformatory movements, that they have originated from other sources than the natural leadership in the church. This was true of the Robert Raikes movement, during the latter part of the eighteenth century.

Great missionary campaigns have been planned and carried out by the church. Evangelistic efforts have been fostered. Financial campaigns have netted billions of dollars. But when did the church plan a campaign for religious education? When, in the history of the church, has the Sunday-school been looked upon by church leaders as a major enterprise? The program of the church has been neglected, or the attention of the individual needs of children has been considered, if at all, after other interests have been cared for.

The program of Sunday-school services is still built around the interests of adults. Some one has said: "It is of adults, for adults and by adults."¹ In most of our churches the "regular services" take the best hour of the day, for it is planned for adults. Children are not considered or consulted. Adults sleep late on Sunday morning, go tardily to the services, or elsewhere, at will. Children may have the late hour that, on other days, is the time for their meals. It is the time when the day has lost for them its freshness and its best inspiration.

Children have little interest in the program of the theologians and preachers. They find almost nothing in the preaching service that they can understand. There is nothing they can do but sit in agony of suppressed wriggle and lack of attention, longingly waiting for the end. It is needless to wonder why children leave the preaching services in despair. Preachers are busy studying the principles and art of sermon structure, so as to move an audience of adults. They are trained in methods of evangelism,

so as to be successful in winning converts for the church.

Many of our ministers are today declaring that they must go off for a four years' course in a seminary where, poring over theology, exegesis, Hebrew and Greek will qualify them for the work of the "New Day." Then they go forth, assured of success. It is easy enough for them to preach to a congregation of well-ordered adults. But in the presence of children, with their infinitely greater needs, the preacher is helpless. We do not intend to criticize these preachers nor our schools. It is the church that should change its method and begin to stress a program, not primarily for adults, but for children. We are training leaders for everything except the most important and most difficult thing they have to do.

Is it any wonder that the preacher feels relieved when the children leave for the junior church or when he turns these children over to the Sunday-school workers—at times ill-trained? Recently one of our earnest and well-trained young preachers—a graduate of one of our own colleges and of one of our seminaries—said to me: "Here I am facing my task with no preparation for my real task. Had I to do my work over, I should give less attention to systematic theology and Hebrew, and I should seek to become more proficient in the field of religious education." In most of our seminaries about four hours out of ninety are devoted to courses in religious education.

Then go into our churches and behold the architecture. The house is mainly planned for the preacher and not for a program of teaching. Who did it? It was done by adults. The most significant aspect is a central auditorium—a place for grown-ups to listen to the preaching. When these adults have been taken care of, there may be some space found for the teaching of children. Even this space is insignificant—too small and poorly equipped.

At a recent District gathering, a full program was planned, covering more than four days, but not one thing was planned for the children—not even on Sunday. If the church is ever to become a teaching institution, centering its efforts upon the children instead of selfishly looking after the adults, let those who occupy the chief seats in our synagogues, take a lower place—nay, a higher—and let us set the child in the midst. Such effort will please God and supplant the prevalence of superficial charts and banners and schemes to "get an inflated attendance." We shall then dignify the church, and she will take her rightful place in the work of religious education. Her authority will be felt. We shall have to pay the price, however. Do not be discouraged if you fail to launch such a program successfully in a short time. We have been trying to revive the church by an effort to get people into the meetinghouse instead of being willing to build on fundamental foundations.

I am persuaded that the church does not believe strongly in religious education. Look again at her budget. I take it that what people believe in, they are usually willing to pay for. The things they think little about and esteem of small value, they do not spend money for. Now it is a well-known fact that in general the Sunday-school is supported by the pennies that children bring, and not infrequently the Sunday-school is asked to support other causes besides. It is proper that children should be taught to support the church, but should not the church equip itself properly for the most efficient and far-reaching work she has to do? What we expect in the next generation, we must put into our teaching of today. What special encouragement is being given by local churches to the training of her splendid talent? Why should not the church be revived by sending out, each year, at least one of her number to receive the best training in that department which can be had?

I have before me the items of a typical church budget:

Religious Education,	3½%
Pastor's salary,	30 %
Singers,	18 %
Other local expenses,	28¾%

Eighty per cent was spent upon themselves. When this church was asked to have a Vacation Church School, they said: "We can not afford it." They could not afford a Week-Day School of Religious Education either. This congregation was willing to hire singers, to sing twenty minutes each Sunday for the benefit of the adults, but could not find enough money to pay for teachers of their children or properly to equip the church for such work.

Surely history points to the great leaders in the church as evangelists, theologians, scholars, and artists, and preachers, and reformers. But where are the great educators in the service of the church? They have been few. Colleges—the institutions endowed for the purpose of bringing trained leaders—teach almost everything except religion. Two State Sunday School Secretaries declared recently that, in the States in which they labor, the denominational colleges are doing practically nothing in the way of teaching religion, and such being the case one might as well attend the State institutions. Both these men went on to say, that the colleges of the CHURCH OF THE BRETHREN (in these two States) are doing more than all others in this work. Our churches must be aroused. The leaders must become willing to abandon out-of-date methods, and the price of honor and position if necessary, in order that the essential obligations of the church may be carried out.

Elgin, Ill.

The Service of Feet-Washing

BY JAMES M. MOORE

IN connection with every teaching in the Word of God there are two points that need continual emphasis. In the first place, we need constantly to be reminded of the necessity of faithfully availing ourselves of every means of grace provided. This need is made all the more vital by the ever-present tendency to drift away from that which Jesus taught. Then, too, it is incumbent upon us to meditate much upon the real meaning of each service, that we may obtain more and more of the divine blessing, planned for us through it.

So it is that, in connection with the feet-washing service, there should grow stronger, within our hearts, a conviction for its faithful observance. Then, too, we should be enjoying a deeper spiritual blessing each year that we live and obey.

In the first three verses of John 17 we find a statement of what was in the mind of Jesus, as well as what was in the heart of Judas. Jesus was just rounding out his life of revealing the Father's will and of winning a continuous victory over sin. Judas was assuming an attitude of heart that would surely prove fatal to his body and soul. It was all too serious for anything commonplace to enter in.

The writer then follows with a simple though sublime statement of what Jesus did—all centering around the act of washing the feet of his disciples. It was a thing with which they were not acquainted, even for one to wash the feet of another; and for the Lord and Teacher to wash the feet of those who were in reality servants and pupils, was altogether beyond their comprehension.

During the service, as well as after it was completed, Jesus impresses the necessity of the ordinance, and also throws light upon its spiritual meaning. When Peter refused to have his feet washed, Jesus said: "If I wash thee not, thou hast no part with me." That may seem strong, but can anything less than that be expected by us, who have the fuller explanations that Peter did not then have? He takes a serious position who refuses or neglects to take the Scripture as it is.

When Peter saw what it would mean to hold to his refusal, he yielded whole-heartedly, taking the attitude that since washing is necessary to having a part with Jesus, the more of it the better. The application of the Lord's reply is that he who has been baptized needs not to be baptized over and over, but, along that line, is required to engage only in the rite of feet-washing.

After the washing was done, among other things

Jesus said as recorded in verse 14: "If I, then, the Lord and the Teacher have washed your feet, ye also ought to wash one another's feet." That sounds like a command. Surely, he who gave his life for us would not need to make it any stronger for those who really want to do the things that please him. If that is not sufficient to cause us to act accordingly, then, on that basis, we will have but little left in the Bible. Nor is it enough that we belong to a church that provides for us the opportunity for carrying out this portion of God's Word. It is a personal obligation, and unless we ourselves take part, we are offenders.

Jesus also said in verse 15: "I have given you an example." He did not leave us in doubt as to what to do with the example. He followed with a clear and definite explanation of what he meant when he added: "That ye should do as I have done to you."

Even today there are some who claim that we are not actually to wash one another's feet, but merely to obey the spirit of the command. A few months ago the writer heard a minister of the Church of Christ say (with reference to another question) he could not see how we could obey the spirit of a command, and at the same time disobey the command itself. He is right. Who can but agree? Saul, the first king of Israel, thought he could do it; but he utterly failed. Is it any more possible to obey the spirit of the command to wash one another's feet, and at the same time disobey the command itself?

Then there are statements made by Jesus that enlighten us as to the real meaning of the service. He makes clear that it was not for outward cleansing. In verse 10 he said: "Ye are clean, but not all." Judas was the exception. The reason was not that his feet had not been washed, for in verse 11 John tells us that it was because his heart was not right that Jesus said: "Ye are not all clean." If the service had been for an outward cleansing, it would have served its purpose, in spite of the evil in the heart of Judas.

The ordinance, then, is one of inward cleansing and spiritual blessing. While engaging in the outward form, the heart must respond in harmony. Otherwise it becomes, in a large degree, mockery, and he who participates realizes, like Judas, no benefit whatever.

The spirit of Jesus' example, in condescending from his rightful position, as Lord and Teacher, to that of the lowliest servant, indicates that the blessing includes the grace of humility. He who engages in the service from the heart, both professes and expresses some degree of the spirit of lowly service, together with a longing desire for a still greater possession of it. To profess truly and express sincerely this or any other Christian grace will invariably result in an increase of it in our hearts. Thus the child of God finds much positive help in exercising in harmony with Jesus' words when he said: "He that humbleth himself shall be exalted" (Luke 18: 14).

In verse 17 Jesus says: "If ye know these things, blessed are ye if ye do them." We, as a people, observe this service, not that we count ourselves better than others, but because we feel the need of the blessing, and because God has so graciously provided this avenue through which to give us some most valuable help. We know by experience something of its blessedness. Were we good enough and strong enough without the uplift, we might afford to neglect the service. But who is so self-confident and so self-righteous as to take such a stand? Truly, after we have done all we can, we will fall far enough short.

Again, in verse 16, Jesus says: "Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him." It would be difficult to reconcile that statement with a feeling within ourselves above engaging in this service, so humiliating to our fleshly pride, yet so uplifting to our souls. God, in his infinite wisdom, knows what we need, to prepare us for heaven, infinitely better than any of his short-sighted creatures.

It may seem difficult, at times, to take Jesus at his word, but "it will not seem so hard in heaven to have followed the steps of your Guide."

Lanark, Ill.

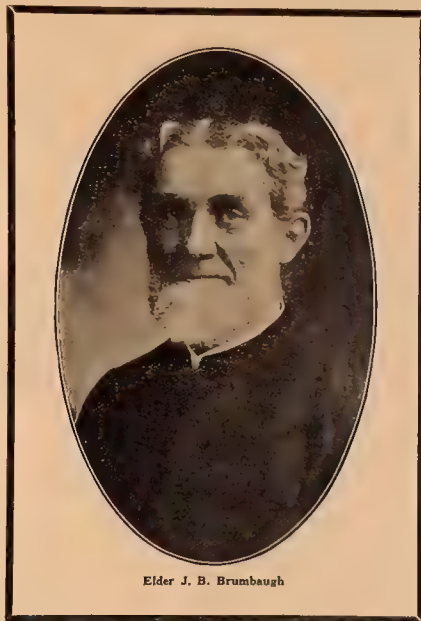
Elder J. B. Brumbaugh

BY W. J. SWIGART

JOHN BOYER BRUMBAUGH was born near the banks of the Raystown Branch of the Juniata River in Penn Township, Huntingdon County, Pennsylvania, March 14, 1848. He died in his home in Huntingdon, Sunday evening, June 11, 1922. He was the youngest and last of six brothers: Benjamin, George, David, Henry, Isaac and John—sons of Elder John and Catherine Boyer Brumbaugh. These six sons all had their mother's name, Boyer, as a middle name.

John was married to Eleanor Jane VanDyke, daughter of Eld. Archy and Esther Swigart VanDyke, Dec. 24, 1874. His wife survives, known to many as "Aunt Ella." They had no children of their own, but had an adopted daughter, Ruth, who died years ago.

Brother Brumbaugh suffered from palsied legs about eight years. During most of this time he was unable to walk without assistance. He could read, however, and converse; and could get to church in his wheelchair—and was happy. Some two months before his death he suffered the hemiplegia "stroke" which



Elder J. B. Brumbaugh

completely disabled his one side. From that time he was confined to his bed, helpless and unable to speak.

While in his later years he was feeble in body, and sometimes pathetically helpless, Brother Brumbaugh made himself distinctively felt in the active period of his life and cast a decided influence on the affairs and policies of the church. Modest and unobtrusive, he was possessed of a distinct and assertive personality.

His labors and experiences have had a wide scope—as writer, editor, counsellor, schoolman, preacher, evangelist. In the late "sixties" he was associate editor of *The Christian Family Companion*, edited and published in Tyrone, Pa., by Eld. H. R. Holsinger. In 1870 he and his brother, H. B. Brumbaugh, began publication of *The Pilgrim* in Markleysburg (James Creek P. O.). Later they brought it to Huntingdon. These two brothers were editors, publishers and owners of this publication. October 31, 1876, *The Primitive Christian*, published at Meyersdale by Eld. James Quinter, was united with *The Pilgrim* and published in Huntingdon for years as *The Primitive Christian and The Pilgrim* under the firm name of Quinter and Brumbaugh Bros. Later this, with other publications, was merged into *THE GOSPEL MESSENGER*. Brother Brumbaugh wrote editorially in all these papers and had a wide reading.

J. B. Brumbaugh figured largely in the very start—nay, in the very inception and conception of the religious and educational work in Huntingdon. He and his brother, Eld. H. B. Brumbaugh, and his cousin,

Dr. A. B. Brumbaugh, were the originators—the very founders of Juniata College. The institution—its plant, its endowment, its faculty of thirty or more men and women, its forty-six years of history, its distinguished alumni and children, ably and efficiently occupying nearly every vocation in nearly every State and scattered rounds of the rolling planet—had its origin in the hearts and minds and sacrificing devotion of these three men, the last of whom is the subject of this sketch.

J. B. Brumbaugh found and secured the first Principal, Bro. J. M. Zuck, and gave him a home within his family. He was one of the first Trustees. When his health failed, he asked to become Trustee Emeritus, and so remained identified with the corporate body from its inception until disqualified by death.

When there was no sentiment for the school, he created and provoked sentiment. When there were no funds for the school, he first gave of his own to it, and then went to the churches and solicited and secured funds. He believed in the necessity and mission of the school in the church. He was deeply concerned to the end, for the maintenance and growth of the College; especially for its moral and spiritual service to its patrons and to the church. He had transferred all of his property to the College, receiving a lifetime annuity for himself and his wife.

He exercised a determining influence in the legislation of the church, both in the local and in the national councils—not so much by any superior forensic eloquence, as by the ardent and fearless sincerity that characterized his thinking and his speaking.

So far as he himself placed value and esteem and importance on the various functions and labors of his life, I think he placed most on his ministry. He was not called by the church till he was forty; but immediately he entered with zeal on the work. He was probably not so much eloquent as he was ardent and earnest; and himself affected by his own serious conviction of the truth he handled, and his preaching was very effective. He appealed directly to men's reason and conscience. I have heard him say he esteemed it a greater honor to be commissioned to preach the Gospel of Christ than to be President of the United States.

He was a good man—and that is a high tribute. He was a religious man, a devout man, a pious man. He was a good boy—his father and mother said so. He early gave his heart to the Savior and united with the church in the days of his youth. Religion and religious service gave him chief pleasure. He enjoyed his religion. He delighted in reading and meditation. In his last days, when he could no longer read or speak, he would motion to us to read and pray with him, and he comprehended and enjoyed it to the end.

Brother Brumbaugh was a pioneer thinker in the church. He ventured on fields not already occupied. He "blazed ways" for others. He made policies. He created and propagated sentiment. In his thinking and conclusions, and in his deliverances, both in writing and speaking, he inquired not for the general mind or the popular view; he did not wait for the voice of the multitude before declaring himself, nor try to array himself on the big side, but waited only on his own conviction of truth and right. He was not always popular in the councils or with his readers (this is not always a prosperous way to popularity) but he was respected for his sincerity. He had initiative. He thought things out. He looked ahead. He was in advance of his time. He had a decided and positive part in bringing about the activities that distinguish the church today.

I was at the Conference at Winona when the word of his death reached me. The great meetings and messages on Missions, Temperance, Child-rescue, Peace, Christian Education, Sisters' Aid, Stewardship, Tithing, etc., were carrying the people by very force, and everybody seemed in favor of them. The Kingdom of Heaven seemed to be suffering violence and the Tabernacle filled with approval. I was myself thrilled with the power and sentiment present. Then the consciousness of the death of my brother back at home (we were more than brothers—we were friends for

(Continued on Page 426)

Religious Education and American Democracy

BY W. J. BRENDLINGER

An Address Delivered April 30, 1922

FRIENDS and neighbors, you who have programs will note that I have been assigned the subject "Religious Education and American Democracy." Now I would like to change that subject to read: "Christian Education and American Democracy," as Religious education and Christian education may be entirely different, and what we want our children to have is Christian education.

Christian education can endure without the American democracy, but the American democracy can not endure any great length of time without Christian education.

Democracy does not mean a form of government merely—it means a principle which may find expression in any or all governments. The mere union of people on terms of equality, does not create a democracy. The most hopeless and enduring slavery may be the result of tying people together on terms of perfect equality.

The character of the State is determined by the character of its religion. The religion one really believes in affects one's activity industrially as well as politically. Religion affects personal conditions, and personal conditions affect the State—be it a democracy or an aristocracy.

All states, of every name and kind, are founded upon education. In the despotic aristocracy, education is imposed by force, and some faculties are paralyzed, while others are abnormally developed. The democratic state induces education by friendly coöperation, and aims at the harmonious development of all the faculties.

The life of a democracy depends on the Christian life of the families that compose the state, and the Christian life of the family depends on two factors—the moral and mental make-up of the individuals composing that family.

Who created the American democracy? English, Dutch, French, German and Scandinavian families, running away from religious persecution, tyranny and want. In coming to the pathless American wilderness, they escaped all three. These English, Dutch, French, German and Scandinavian families were the most enlightened people in the entire world—people who carried with them, to the wilderness of a new world, religious ideas and institutions that were the result of a thousand years of Christian education.

Neighbors, the Christian education of these people was obtained by a prayerful and systematic study of that Book of books, the Bible.

The Bible is not a book for a race, or a sect, or a religion. It is a book for all races, sects and religions. It reveals and exemplifies the principles of universal morality, adapted to man.

The God of the Bible is on the side of the poor, the weak, the unfortunate, the victims of tyranny and injustice. He is against the man who would use the accident of superior strength, or craft, or knowledge for the sake of self-aggrandizement at the expense of his fellow-men.

The Bible point of view is that of universal history growing out of universal morality. There is one Law-giver, one Law, expressed in one word—LOVE. And the whole of human history—the whole of moral progress—consists in learning the meaning of this one word, and expressing it in a righteous society.

Brethren, do not forget that the teachings of the Bible were the most important factor in the building of this American democracy, nor can this American democracy be understood by one who does not clearly perceive that the great ideas of law and order, morality and religion, have first found social expression among the common people, and then have been gradually extended to those in places of power and privilege.

What we now know as the American democracy, could never have come into existence, if the common people had not had a good working knowledge of that Book of books, the Bible.

With a good practical knowledge of the Bible, and with such leaders as John Winthrop, Roger Williams,

Jonathan Edwards, William Penn, Benjamin Franklin, James Manning, Alexander Mack and the two Christopher Sowers—names that have come down the avenues of time with added luster—names that will continue to be bright lights along the pathway of Christian education as long as this American democracy shall endure—thousands of the common people of Colonial America may think and act together in ways otherwise impossible.

Our American democracy can not hope to endure unless the common people continue to understand God's great teachings and give expression to those teachings in their daily social life.

The Bible teacher and preacher, recognize in the child and the unspoiled human being, a natural disposition to believe the truth, and that the unspoiled human being has, by nature, a love of truth, a sense of proportion, a sense of justice, far more precious than any crude substitute, which can be gotten into the mind by force or any other artificial process.

In a sense, the Sunday-school teacher may be said to be divinely appointed, as the work rests upon her natural gifts and Christian education. What a responsibility rests upon the Sunday-school teacher! The ideas implanted in the youthful mind endure and bear fruit throughout life. "As a man thinketh in his heart, so he is." As the school is, so is the State.

The mothers of our American democracy should be pious, God-fearing and God-loving women, with a profound Bible knowledge, for the mother's influence extends not only to the child of Sunday-school age, but to the beginning of life. Christian education should begin in our American democracy when life begins, and if our American democracy is to endure as it began, we must furnish continuous Christian education for all the people from birth to death.

Fathers and mothers, on you rests a greater responsibility. First, you owe it to your child to see that it is well born. Second, you owe your child a Christian education. How can you give your child these two great essentials, so necessary to the perpetuation of American democracy, unless you have been a pupil, and are still a student, of that Great Educator and Master Teacher, Jesus the Christ?

Robinson, Pa.

"Advertising Our Religious Work"

BY JOSEPH D. REISH

SINCE reading Eld. Leander Smith's article in GOSPEL MESSENGER for Feb. 25, on "Why Advertise Church and Sunday-school?" and having discussed a subject of similar import at our recent Ministerial Conference, a few thoughts have matured upon the subject in a general way, which we now send for the consideration of others.

It is our candid opinion that we, as a church people, in the past, have been too conservative in making our plea of a whole Gospel known to the world about us, through the medium of advertising. It is true that such work may be carried to the extreme, but we have rather gone to the other extreme of avoiding it. By this avoidance we have, undoubtedly, lost much influence for good that we might have exerted, for many form the impression that we are "exclusive" and, as a consequence, do not mingle with us as they should.

The public must know, in some way or another, that there is to be something worth while at our services, or they will not make any attempt to attend them. If we have a message of which we are not ashamed, let us not shun to make it known abroad, for if it is good for some, it is good for all. Some one has well said: "Set the pulpit on fire, and the people will come out to see it burn."

Regularity counts for much in advertising. That phase makes it effective. Spasmodic efforts may produce meager results, but worth-while returns are produced only by persistence in endeavoring to place before the eyes of the public those things which one desires to be known.

As proof of this we need only to consider some of the more widely-used articles on our markets today. Through tenacious advertising they have passed from

being items of luxury to household necessities, and may be found wherever civilized family life exists. Thus, through persistently keeping certain products before the people, through the medium of advertising, the tastes of humanity have been altered until there is a demand for those products. The religious tastes of the masses today need to be altered in some such way, so that there may be more of a relish for things spiritual than is generally manifest. Proper advertising of our religious work would certainly help to create this demand.

The appropriate use of the correspondence columns of our GOSPEL MESSENGER could surely lead to helpful inspiration and also competition. The perusal of a report of some of the work accomplished by a few of our people to enhance the interests of the cause of God in a local community, cannot help but inspire many to more diligent efforts in the same cause, while the spirit of competition may, by the same means, be so much revived in many, who have become dilatory in the work of the Master, that they will argue that "if they can do that well, we can too." The spur for these renewed efforts was the account or accounts on the correspondence page, which, perhaps, more often than we think, prove to be "as cold water to a thirsty soul." These correspondence items, to which we have just referred, may not be regarded by some as true advertising matter. Perhaps they are not, but they are a means of making known our religious work. They should be considered as such and used accordingly.

Undoubtedly some of the most outstanding and far-reaching advertisements any church can display are "epistles . . . known and read of all men" (2 Cor. 3: 2). These it is desirable to have in every community. The church that lacks such placards is destitute of one of its chief means to spiritual success. If those with whom we daily come in contact, take knowledge of us that we have been with Jesus (see Acts 4: 13), we shall be a proper advertisement for the cause we represent.

In all advertising of our religious work we must ever have the brakes in readiness, and not advertise unless we can furnish the goods. Shoddy goods will soon demonstrate themselves, and will be evaded. You can't fool all the people all the time. People will soon become discouraged and disinterested if they are not edified and uplifted spiritually in our services. The world knows well enough what the mission of the church is, and also as to whether or not it is being met.

May we all ever "walk becomingly toward them that are without" (1 Thess. 4: 12)! This can best be accomplished by obedience to the command of the Master: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16).

Berthold, N. Dak.

Resolutions on the Death of Anna V. Blough

Whereas, our Heavenly Father has seen best to take unto himself our dear sister and coworker, Anna V. Blough, who died in China May 9, 1922, and,

Whereas, She was taken in the midst of a very busy life, and with such Christian devotion to the cause of missions that it endeared her to her fellow-workers on the field, as well as to the Board and the church at home. Be it, therefore,

Resolved, By the General Mission Board of the Church of the Brethren, that we express our sincere appreciation of her devout Christian life, her patient spirit under trial or affliction, her willingness to serve in any duty for her Master and fellow-men, even when health would scarcely permit, and her noble example of consecration which she has given to us. Further, be it

Resolved, That the Board has lost one of its most faithful workers, the church an exemplary member, and the China Mission one of its most loved comrades. Further, be it

Resolved, That we share with the family their loss, and extend to them our sympathy and mutual sorrow in the loss of one, taken so young, and full of hope for the years ahead. That these resolutions be recorded in the minutes of the Board, sent to the family, and published in our papers. That we extend sincere sympathy to her coworkers in the China field, and trust that the Lord may lead another, who may be as acceptable to him, to fill her place.

Committee, Chas. D. Bonsack, H. Spenser Minnick.

China Holds National Christian Conference

The National Christian Conference was held in Shanghai May 2 to 11, 1922. To this Conference our mission sent three delegates and the Chinese church one. We will write briefly the history of the Conference, and our impression of it.

The purpose was to get the Christian workers in China together, to see if the branches of the Christian church could not cooperate more fully, in carrying on the work of Christ in China. Still more important than this was the necessity for shifting the burden of the work over upon the shoulders of the Chinese. As one speaker put it: "The fundamental purpose of the Conference is to encourage, in so far as it is possible, the development of Chinese leadership, for which every foreign worker in China so earnestly hopes." This was necessary so that the Chinese Christians might feel more fully the obligation of evangelizing their own people. It was also necessary if the church in China is to be looked upon other than as a foreign church, and still further it was necessary if the Chinese and the missionaries are to work together without great numbers of the Chinese Christians going off and forming independent churches.

The China Continuation Committee called for a survey of the Christian occupation of China and as the reports from this survey began coming in, they sent out a call for this Conference. The idea was that the survey would give a basis from which we could begin to build a broader and better structure. The Conference was first called for May, 1921, but the reports of the survey came in so slowly that it was necessary to delay it until May of this year.

Missions were allowed to send one delegate for every twenty missionaries or fraction thereof. One representative could be sent from the Chinese church for every 1,000 members or fraction thereof. There was a total of 488 missionary delegates—455 regularly-elected and 33 co-opted. There were 565 Chinese delegates—468 regularly elected and 97 co-opted. Then there were 45 representatives from the Home Boards, 16 from neighboring countries and 75 visitors, which brought the grand total up to 1,189. In previous Conferences the Chinese delegates were very few or none. The delegates from China in this Conference outnumbered the foreigners by 77.

In the organization of the Conference this same idea, of putting the Chinese in the lead, was kept in the foreground. The chairman was Dr. C. Y. Ch'eng and he moderated most successfully. The chairman of the Business Committee was David Yui. This Committee would roughly correspond to the Standing Committee in our Annual Conference.

In addition to the regular opening and closing devotions, there was a period of one-half hour, set aside each morning for Scripture reading and prayer. This period was led by Dr. H. T. Hodgkin of Great Britain. The hall was too large for the best results from such seasons of prayer, but those in the front half of the room could follow easily the thought and the spirit of worship enjoyed. All the remarks were interpreted into Chinese or English, but the prayers were mainly in Chinese and not interpreted. In addition to these devotions, the Morning Watch was kept by some of the delegates in a near by church.

The spirit of the meeting was excellent. As the sessions went on, we were drawn closer and closer together. Only in the first few hours did some of the Chinese delegates feel that they were not getting an equal share in the deliberations. But as the meeting progressed, it was evident that the Chinese were being put to the fore in all the discussions, and they did their part very well indeed. One representative from the homeland said that the surprise of the Conference to him was the speeches of the Chinese delegates. He considered them much stronger than the speeches of the missionaries.

The trend of the Conference was toward a cooperative church effort. This union is not to be an organic union, in which the churches drop their old church forms, but only a cooperation for work—so that they might present a common front to the enemy—to be one in spirit although they differ in forms of government and worship. If the spirit of the meeting is carried out, there will be remarkable strides forward during the next few years. The Chinese Christians are going to feel their responsibility more, and they will have the advantage now of knowing how big are the forces on their side. Scattered around over the country, as our Christian forces are, we look very insignificant and don't seem to have made much impression, but looked at in the Conference, our forces are able to go forth to win a mighty battle.

The task set before the church is briefly as follows: To preach the Gospel to all, more adequately to occupy the field, to distribute our forces so that there is no overlapping or duplication of work, to stand together to fight vice of all kinds and to help purify the land, to help in the education of the millions that ignorance and superstition might be lessened, to teach public health and hygiene, so that China's ills may be lessened, to make the hospitals we have, models for the Chinese government, that they might be able to follow our example in curing the sick, to lay more emphasis on the Christian home and women's

work, to fight for better conditions for laborers in industry. In other words, the church in China is to be the leaven which will leaven the whole of the Chinese nation.

That the fruits of the Conference might be realized to the fullest possible extent, the National Christian Council was organized. This Council is made up of one hundred members—more than half of whom are Chinese. The Council shall meet once a year, and has an executive committee, which can meet in emergencies to transact business.

The Council will act only in an advisory capacity. Its duties will be to suggest methods of cooperation and outline outstanding needs and fields. It will also coordinate other national organizations, which are already working along special lines—like the China Medical Missionary Association, the China Christian Educational Association, and the Council on Health Education. Surely, a new day has dawned for the Christian church in China!

Fred J. Wampler, M. D.

Ping Ting Chow, Shansi, China, May 19.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Our Prayer

O God, thou hast been to us a Father and Friend. We are in the midst of summer, with its life and fruitfulness, and on every hand there is abounding evidence of thy love and care for all mankind. Thy heart longs for the welfare of thy people, but the folly of our war and selfishness has blighted the desire thou hast for us. We come, confessing our wrong, and pray for larger victories of thy grace in us and in the world. Forbid that these days of harvest shall find us either negligent or forgetful of thee. Instead, grant that they find us diligent in business, regular and fervent in worship, with glad hearts and liberal offerings! Increase our zeal for things that shall honor thee and hasten the day of redemption to all men in Christ Jesus, our Lord. Amen.

Forward Movement Notes

SOME SUNDAY-SCHOOLS have a bad habit of not going to church. This has been remedied in some places by introducing a system of grading, whereby church attendance is made to count for 25% or more, in individual and class honor. One school doubled its attendance, and all stayed for church, by using such a system.

A RECENT CHECK to the General Mission Board for a liberal sum comes from a brother who says: "I have been unfortunate and lost my house by fire, but I want the Lord to have his portion and it gives me pleasure to write this check." This breathes the expression of Christian stewardship, which will make us happy now and evermore!

IN BRO. MOHLER'S REPORT from the Glendale church, Arizona, he speaks of increasing their Conference Offering from the suggested quota of \$100 to \$144. This was done with the temperature at 113 in the shade and in a community where the bottom had fallen out of cotton prices. More of us need the zeal that does not always fluctuate with the mercury and the markets!

REQUESTS ARE STILL COMING in for cards to make the every-member canvass. One congregation reports that they have decided in council "to visit each member in behalf of these needs." This is wise. The budget is only half provided for, and perhaps half of our membership has had no invitation to share in the work. Each of us will be the better Christian for helping as we may be able.

THE WINONA CONFERENCE provided us with a splendid cooperative interest in home missions. The Southland, Canada, the mountaineers, the Italians, the neglected rural churches, and other "open doors" were presented. Some splendid plans are being made to meet these needs through the Home Department of the Mission Board. Now let us back up these plans with the giving of our talents and money, that it go forward for Christ and the church!

THE SUMMER TIME IS MOST OPPORTUNE for an evangelistic meeting in the average country church. There is less sickness, the children are not in school, no fuel is required, tired horses can rest while we go in cars, and the social instincts are never stronger than in the days of the open air. Satan has known this and used it through the years. Why not plan for a good spiritual revival? We all need the sustaining grace of such a service and it should be planned so that all can help.

THE CHICAGO CHURCH has found the use of a wise social committee valuable in planning for occasional gatherings, when the whole church can meet in some helpful and wholesome good fellowship. This is important in maintaining the spirit of the Brethren and lubricating the wheels of our church activities.

DID YOU MAKE THAT OFFERING ON EDUCATIONAL DAY for the work of your College? If not, it is not too late yet. That is why the Lord gives us more than we need—thus we can give that others may be blessed. The trouble with our nation now is, that we have such abounding blessings without a corresponding desire to use them in unselfish service to others. Everybody wants better clothes, automobiles and more things of every kind. Things increase our worry—let us get back to the simple life of "Godliness with contentment, which is great gain"!

What Is a Spiritual Life?

SOMETIMES, we fear, that we use the word *spiritual* rather loosely, if not erroneously, in our religious thinking. We leave the impression that one who is spiritual has no use for the material, but is impractical and visionary.

Spiritual implies that we do not lose consciousness of the Spirit of God—that in work or play, in poverty or wealth, sickness or health, we shall interpret it all in divine grace and wisdom. It means that we shall never enjoy life nor despair in trial alone—that property and possessions represent the goodness of God and shall be used in that consciousness. It means that duty is not measured in the resources of human limitations, but in the resources of the Spirit and Grace of God.

Spiritual does not mean indifference to material things, but to see them and measure them in the light of the eternal. It does not indicate lack of concern for human plans and methods, but that such plans are fruitful, in so far as they recognize the laws of the Spirit of God, and that they are for the promotion of his Kingdom and glory.

We are much in need of this kind of spiritual men and women—folks who can see things in the light of God—folks who will perform their duty at any cost, knowing that the Spirit and Grace of God are sufficient for any clear call to duty, however difficult it may appear. We need folks who see the image of God in men of every race and color—who see the great spiritual need above the clamor for material things and respond thereto. We need folks who can touch the human side of life and property, and make them spiritual forces of faith and love—who can gild our tears, sanctify our joy, and make radiant, with divine glory, every human longing and possession that is normal and right.

No, spirituality is not weakness, but power. It is not something apart from the materials of human experience, but something that cleanses and uses them to the glory of God. It is not effeminate, but manly and courageous. It is not the life that depresses, but inspires—like unto him, who, when he spake caused men to wonder at his words of "grace" and "authority." Blessed Holy Spirit, do thou come into our lives and rule, that we may see aright and that the earth may be made to feel something of the glory and the beauty of the Lord, our God!

THE ROUND TABLE

Why Don't We Ask?

BY ELGIN S. MOYER

WHY don't we? We are his children, dependent upon him for the supplying of all our needs. All that we get comes from him. Our Father is good and merciful to us. He gives us many good things that we never think of asking for, or take the time to ask for, but out of his great Father heart he bestows these blessings upon us. Just think of the things that he has not yet given us! He is waiting to have us ask for some of the things he will yet supply.

How much better we would be equipped for service, and how much happier we would be, if we only had some of the blessings that our Father is patiently waiting to give us! Many of these blessings he will not give us until we ask. In his great storehouse they are heaped up, ready for us to have, if we but ask. Why don't we make request to our Loving Father for the blessings that we so sorely need? He is not far from us, yea, he is sensibly and sympathetically near. He silently and patiently waits for an expression of confidence and desire from us. Why don't we do our part?

I am made ashamed of my negligence and lack of coöperation with my Father in heaven, when I think of how I used to come to Father Moyer with hundreds of requests. And now my own little son reminds me of the divine blessings I am missing because I am so silent. Daily he comes to me with scores of petitions, asking for the things he really needs, and also for things he does not need. But he has the boldness to come to his father. He is not ashamed. He acknowledges his dependence, but he shows his confidence. Why are we not as wise as our babes? Why don't we in boldness, yet in dependent confidence, go to the Father for the liberal supply of blessings that he is holding in reservation for us? Let us take the lesson, and learn to coöperate with the Father—at least to the extent that we are willing to ask for and to receive what he holds for us and desires to give us.

3435 Van Buren Street, Chicago, Ill.

The Master's Power Today

BY GEO. W. TUTTLE

MANY men were there who looked upon Jesus with unseeing eyes as he entered Capernaum. They looked, but saw not his power. Did you ever think of the great, loving heart that must have been beating in the bosom of that Roman centurion who was so anxious about his servant, so desirous of his recovery? Love is the biggest eye-opener in this old world today. Love opened the eyes of the centurion to the power of Jesus, and gave him confidence as he said to the Master: "But only say the word, and my servant shall be healed."

Love opens our eyes to the power of Jesus today. We perceive that power is not in riches, in glib-tongued oratory, in multiplicity of method and machinery, in any devices or plans of men, but in him who said: "All authority hath been given unto me in heaven and on earth."

What of his power today, to heal us of our besetting sins—the things that mar our lives and limit our usefulness? We may be quick-tempered, or indolent, or tactless, or selfish. Ah, but the Lord can heal us if we only go to him and say: "Only speak the word, and thy servant shall be healed."

What about our friends who are out of Christ? Many virtues they have. We love them as the centurion loved his servant. Are we as swift to speak of them to the Master, to look into his love-lit eyes, and to say: "Speak the word, and my friend shall be healed"?

What about that Sunday-school class? Do they twine themselves more and more closely about your heart? Do you love your scholars in spite of their imperfections? Do you, for one moment, suppose that

the centurion's servant was a perfect man? Do you take the class to Christ, one by one, and say: "Speak the word, all-powerful Jesus, and my pupil shall be healed"?

Here is the only power that can speak peace to this old world. None have power to heal world sores but our Jesus. As poppies of Flanders bloom over the graves of the dead, so his love would prevail and blossom over the graves of hate and malice, if all who profess to love his name would only say as one man: "Lord, heal these world sores, and let brotherhood and peace prevail on earth." There is too little faith in his power. Faith in great armies and navies, instead of in the everlasting strength of our God, will only turn this earth into veritable shambles, and make world peace a dream, a delusion, a will-o'-the-wisp instead of a blessed reality.

Pasadena, Calif.

The Christ We Need

BY REBECCA C. FOUTZ

THIS is an age of great learning and knowledge, but the mind worship phase of it we greatly deplore. Man, the created, with his finite powers, thinks that God—in case he acknowledges him—could not do what a finite mind can not grasp or reason out. Although there are many things in nature that man can not fathom, yet he sets himself up to judge and limit God's power both here and in the spiritual realm.

Our Father's Son is the great storm-center. Many will acknowledge him as being almost anything except what his Father says he is. Man never needed Christ more, as a Savior and Redeemer, than he does today, yet how many, especially those of learning, will ascribe to him every virtue and good point of character but deny his Divine birth and his atoning death.

Certainly, there is the great morality of Christ, his unsurpassed intellect and wisdom, and his giving of laws that insure enduring life. As a Teacher, a Healer, his entire strength and time were spent for others.

Yes, he was all these in their perfection, but they alone never saved a soul from sin. The world has had other great intellects, characters, teachers—those of surpassing wisdom, who spent their lives in unselfish service. Yea, there were other prophets and leaders—even another great lawgiver—but no other Redeemer.

We may regard Christ as the Perfect, Full-statured Man, with Divine Power and fine attributes, but if we rob him of his Divine Sonship, he will neither save nor satisfy. It is the blood-shedding, sin-remitting Christ, the Son of the living God, that we need, and that the world needs.

May we ever wage the warfare of which Paul speaks in 2 Cor. 10: 4, 5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Philadelphia, Pa.

Be Still

BY KATIE FLORY

YES, it is true we are so noisy. We talk and talk. We laugh and titter, and we go here and there. We are busy all day, all week. From Sunday to Saturday the whole time is taken. Every day and week we are busily engaged with cares and work and society and pleasure, but do we ever take time to be still? Only when we are so tired out that we become dead for sleep, do we become quiet.

Is that what God meant, and the psalmist too, when they said: "Be still"? I do not believe God means it that way. The trouble with poor mortals today is that they do not put the right things first and are thereby robbed of holy pleasures and spiritual blessings.

To some it would be almost a torture to be wide-awake and sit still for a half hour—meditating, thinking, Holy Spirit. We ought to take time to be quiet and ing and communing with God, the holy angels and the think upon God, his ways and works, to say a word to no one, but just get self in a listening attitude—

listen for God's voice, shut out all other voices and listen for God's only. Listen as you read the Word! Say to yourself: "What does God say to me now, as I read this part of the Scripture?" Be still and listen to nature, the raindrops, bird songs, rippling brooks! The stones, too, speak quietly a heavenly message to us. But amid the great giant forests many saints have fled to spend a season of quiet with God. In the night time, when all voices are hushed, is a fine time to be still and know your better self.

God can not speak to us when we are listening to all other voices in this world. It was when Elijah was all alone in the cave that God could speak to him impressively by a still small voice. It was not the noise and thunder that touched Elijah, but it was the still small voice.

"My soul, wait thou in silence upon God only." It was in the night time that God so often spoke in visions and dreams. Jesus sought the Garden of Gethsemane in the night where he could be alone and commune with God. Often, in the early morning, before it was light, he sought to be still and have communion with the Father. Take time to be holy if you want joy and power.

Union, Ohio.

"Information, Please!"

BY AGNES M. GEIB

1. WHY is the end of the seat so desirable? Would it not look less selfish if each were to move up, and not compel others to get in with great discomfort? (This does not apply to mothers with small children.)

2. Why are Monday and Friday "off-nights" during a revival?

3. Why deck the little ones in five and ten cent jewelry? Is it not laying the foundation for future trouble in the home and church?

4. Why not wear the hair in such a way that the prayer-covering is not made to look ridiculous?

5. Why not keep the children with us during services until they are really old enough to be free of parental restraint?

6. Do those who indulge in laughing and whispering in church realize how uncomfortable they make others? It must be annoying to a speaker to see his audience acting as though highly amused. How is he to know that he is not the cause of their levity?

7. Would not the formal consecration of our children result in a stronger church—spiritually and numerically? Are not such services worthy of a place among the teachings of the church?

Manheim, Pa.

Advertising the Church

BY KENNETH SMITH

SIX years ago, when the Associated Advertising Clubs of the World met in convention at Philadelphia, a department for the purpose of studying church advertising was organized. Rev. Christian F. Reiser, of New York City, was elected president of the department and has been reelected each year since.

The last meeting was held in Milwaukee, Wis., June 12 to 15, during which time a very interesting and instructive church departmental meeting was held. A number of speakers were heard on different phases of church activities and they were chosen from all walks of life. Many of them were laymen and business men who are very enthusiastic workers in the church.

This departmental work, as has been the case in many other lines of church activities, has had its struggle, but it is now commanding much more recognition from the parent organization, that during the past year, appropriated \$300 to help carry on the work. A movement is now under way to raise fifty thousand dollars for a two-year program, which includes the salary of a competent secretary. It has been conclusively proven that advertising will build up church attendance, just as effectively as advertising will build a business. Any one wishing information on church advertising should write the Associated Advertising Clubs of the World, New York City.

Des Moines, Iowa.

HOME AND FAMILY

The City That's to Come

BY MARY STONER WINE

In Memory of Brother S. B. Thomas, North Manchester, Ind.

He had passed beyond life's noonday
When we first beheld his face,
But we knew he was God's chosen,
Trusting in redeeming grace,
Knew, in faith he journeyed onward,
E'er rejoicing in God's will,
And the prayer he prayed so often
Lingers in my memory still.
Seems that now I hear him pray it,
As the words fell from his tongue:
"We have no abiding city,
But we seek one that's to come."

Humble child of God, he labored,
Meek and kind and full of grace,
Faithful for the Lord he witnessed
In God's house, his favored place.
Not alone within the churchhouse
Did his testimony ring,
But where'er a soul would listen
Did he tell of Christ, his King.
But the pray'r of faith he uttered
Lingers though the years have gone:
"We have no abiding city,
But we seek one that's to come."

But today there came a message:
"He has fallen by the way,"
And no more we see him with us,
And no more shall hear him pray,
For his faithful work is ended
And the pray'rs of earth are done,
And his seeking for the city—
For the city that's to come—
For I think beyond life's sunset,
Where the ransomed are at home,
He has found eternal mansions
And the city that's to come."

Huntingdon, Pa.

Silver or the Savior?

BY D. WARREN SHOCK

SHE was a bride of but a few weeks. The enthusiasm of home-building was upon her. She had been the recipient of many beautiful and useful wedding gifts, in which she took great delight. With girlish glee she displayed them on every occasion and without persuasion. Among other gifts, and perhaps above other gifts, was her silver. She loved, as does every housewife, her silver with a particular and peculiar interest.

A friend happened in one night and the conversation drifted toward prophecy and the significance of present events. They talked freely of things eternal and abiding, for she was a Christian. When they spoke of the imminency of the Lord's return, a shadow settled upon the bride's countenance. As she cast her eye toward the treasured silver chest, she said: "Oh, I don't want the Lord to come while my silver lasts!" "What," said her friend, "would you rather have the silver than the Savior?" Of course, the bride would gladly yield her silver for the Savior, but she did want the silver.

Not unlike many others was this little woman, for there are many who want things more than they want him. There are many who are more concerned about some present than about Christ's presence. Gifts are more than God, and silver more than things spiritual, with far too many, in these days of the things "which are." The little housewife said, in her sweet simplicity, what many say in deep reality, by their actions: "I don't want him to come until—" It is in many a heart that has never let it escape the lips. They want him to come but not "UNTIL." There are too many "7:58's" in every Christian life. There are too many who want "his plan," after they have had "their pleasure." It is just a plain case of "silver or the Savior." This world is too much with us all and the crisis hour, some day, will reveal this with a flash that will startle the soul.

It is said that a court officer of the Kaiser of Germany showed to him the prophecies concerning the

age end, and the great events connected therewith. In response the Kaiser is reported to have said: "I trust the Lord will not come until I get through with this war." He did not want to be found with a world war on his hands when the Lord came—it would be embarrassing indeed!

Many there are, who want the Lord to delay his coming until they get "through" with something they are doing, and it is well, too, for those eyes of flame and fire will show up the hidden things of human craftiness!

A certain preacher, on a visit to Europe, promised his daughter and only child a doll from each country he visited. The dolls were as distinctive as were the countries in which they were purchased. The baggage, containing the dolls, was delayed and did not arrive until several days after the preacher reached home. His child greeted him with much love and gladness in her heart, but there was also an inquiry in her big eyes which said: "Did you bring the dolls, Daddy?" "No, dear, they did not come, and may not be here for many days," he replied. It was then that a new appreciation of his own child became his, for though her lip quivered and her eyes filled with tears, she ran up to her father, threw her arms around his neck and said: "I'd rather have you, father, than all the dolls in the world."

Christian, can not you say: "I would rather have Christ's presence than all the world beside"? Is not he more than all? Does not his presence minimize all else? Could you not turn from everything to him? Is not his presence the Person and Fullness of all life?

A soldier lad sat in a passenger coach entering the Twin Cities. By his side was his sweetheart. The ring on her finger indicated their engagement. She was clinging to him, for soon he would be taken from her—perhaps forever. He—big, fine and splendid fellow—was comforting her, as she battled with her emotions. These, for her sake, he sought to repress. He said: "My father will see that you have every care and everything while I am gone." She replied, as she looked at him: "I know, dear, but if I had you only, I would have everything else." At Minneapolis he left her. She sat for some time in silence. Her words provoked us to spiritual meditation, and again and again the thought came: "If we had thee, only, O Christ, we would have everything else. Thy presence is indeed our plenitude! Thy absence is our penury! We will yield the silver and the material things, for which we have made it stand throughout this message. We want the Savior. Even so come, Amen."

Girard, Ill.

My Neighbor

BY BESS ROYER BATES

THE first time I saw her, she came along with a little wagon full of roasting-ears, and offered to sell some. She interested me, for there seemed to be something under that very plain and almost poverty-stricken exterior. I bought roasting-ears and tried to draw her out a little, but she soon hurried away. However, she came again and again with more roasting-ears, and gradually scraps of her history came out.

Yes, she was colored—that is part colored, part Irish, part French and a good deal Indian. The colored strain explained her dark skin, the Indian her peculiar walk, the contour of her face, and her heavy straight hair. Perhaps the French and Irish contributed those qualities which had made her the friend and servant of the whole community—not a servant in the sense that she worked for people, although she did do that, but a servant of the spirit—the one to whom many turned for help in trouble.

Why was she different? I still ask that question. I gradually learned more about her. She and her husband had lived here thirty-three years. He had been constable thirty years. She had nursed many people. Their home was very old and shabby, their yard unkempt. It seemed that there were always two or three colored men loafing about, out of work. On

veiled inquiry it was learned that they were usually distant relatives out of luck.

We all got the flu. She came to nurse us and then I learned more of her history. Where had she picked up nursing? She really had the art of a trained nurse. Oh, she had had seven operations in hospitals and the nurses would let her help when she was convalescing. A girl and boy were living with her whom I thought to be her own. No, the girl was only distantly related and the boy was her half brother's son. She was supporting them and giving them a high school education. She had raised seven other children, not her own, in like manner. That explained why, in spite of her husband's steady work and her constant nursing, they still had a mortgage on their home.

She had had two boys of her own. They were both dead now—one died a little fellow, the other was grown. Later she showed me, with great pride, their pictures and the little knickknacks she had saved. Her oldest son had been so bright in school and had been captain of his football team—and he the only colored boy in school. It was easy to see that their early death was her great sorrow, and yet, no work or look of hers called for pity or sympathy. It seemed that she had accepted it in her heart with a resignation that plainly said: "It is thy will," and had smiled at her lot.

She and her husband were getting old. Times were hard. Her health being so bad that she could not nurse, money became scarce, and yet she never complained. One day she came over and sat down heavily.

"I'm tired," she said. "I got company unexpected last night."

"Relatives?"

"Well, my brother-in-law and his wife. That is, he used to be my brother-in-law. Thirty years ago he married my half-sister, but she died soon after and then he married this woman. They are out of luck. He has no work, so they sold out and came up for a while. She's real good help."

Of course, it meant two more persons to feed—perhaps to clothe and to provide with spending money—but she did not complain. Although half sick herself, she did some nursing to make a little more money.

"Why," I had asked myself so often, "is she so well liked in town?" and the question was being answered.

But I had not realized how well she and her husband were appreciated. He was a great black negro, with very little to say. He went back and forth to his work regularly and that was all I knew of him.

But last winter they had a coon supper, and being one of the neighbors, my husband was invited. Forty-five men were there—neighbors, the preachers and prominent business men in our town and lawyers, editors and judges from all over the county. Old men came, who risked their health for the long cold drive to which they were unaccustomed in the winter. Busy men came, who had many engagements for their time. Every one came who possibly could, and were proud of being invited. Then it was we learned why the silent host at the head of the table was so greatly respected.

It seemed that he had never been sent on a task as constable that he had not performed. If he had given his word, he had kept it. Through the years, he had been upright and straight and honest, had done his work thoroughly, had served his superiors completely, and now, they, in turn, served him. "He that is least shall be greatest."

She was quite simply proud of the honor done them and her good dinner. She told me about it. Then she said:

"Well, it may be my last. My brother sent me fifty dollars. I am going to the hospital next week. I may never come back." She paused a moment. "He owed me the money." Another pause, as she looked down in her lap. "Well, there is no use to be gloomy. I may as well laugh and have a good time until the end."

Prophetstown, Ill.

AMONG THE CHURCHES

Calendar for Sunday, July 9

Sunday-school Lesson, Daniel Interpreting Nebuchadnezzar's Dream.—Dan. 2.

Christian Workers' Meeting, Old Testament Prayers.—Gen. 32: 7-12.

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Gains for the Kingdom

One baptism in the Laporte church, Ind.
One baptism in the Springfield church, Ill.
Two baptisms in the Thurmont church, Md.
One baptism in the Cedar Grove church, Tenn.
Two baptisms in the Harmonyville church, Pa.
Two baptisms in the Battle Creek church, Mich.
Three baptisms in the North Spokane church, Wash.
Two baptisms in the South Los Angeles church, Calif.
Two baptisms at the Ridge church, Pa.—Bro. E. J. Egan, of Greencastle, Pa., evangelist.
One baptism in the Reading church, Ohio.—Bro. J. I. Byler, of Columbiana, Ohio, evangelist.
Twenty-five were added to the church at Black Rock, Pa.—Bro. H. S. Gipe, of Richland, Pa., evangelist.
Five additions to the Mechanic Grove church, Pa.—Bro. Frank S. Carper, of Palmyra, Pa., evangelist.
One accepted Christ in the Kenmare church, N. Dak.—Bro. Michael Flory, of Mulberry Grove, Ill., evangelist.
Eight were baptized and two reclaimed in the Zion church, N. Dak.—Bro. Floyd Malott, of Chicago, evangelist.
Five were baptized and one was reclaimed in the Union Center church, Ind.—Bro. Moyne Landis, of Sidney, Ind., evangelist.

Six baptisms near Hydro, in the bounds of the Thomas church, Okla.—Bro. D. W. Hostettler, of Thomas, Okla., evangelist.

Sixty-seven stood for Christ, seventeen of whom were baptized at the Selma church, Va.—Bro. Geo. W. Flory, of Roanoke, Va., evangelist.

Four were baptized and one was reclaimed in the Colorado Springs church, Colo.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists; one was baptized prior to the meetings.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Flory, of Girard, Ill., to begin July 16 in the Berthold church, N. Dak.

Bro. H. J. Beachley, of Harrisburg, Pa., to begin July 23 in the Valley View Mission, Md.

Bro. John R. Snyder, of Huntingdon, Pa., to begin July 16 at the Pontiac mission, Mich.

Bro. S. D. Zigler, of Harrisonburg, Va., to begin July 22 at Brooks Mission, Belmont congregation, Va.

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Personal Mention

Sister Eleanor J. Brumbaugh, of Huntingdon, Pa., unable to reply to the many messages of sympathy sent her by letter and telegram in connection with her recent bereavement, wishes to express, in this way, her thanks to all who so kindly remembered her.

Bro. J. H. Moore told us at Winona Lake that he wasn't coming to Elgin this time, but, like the young man in the parable, he afterward repented and came. The better part of two days was spent about the Publishing House, largely in looking over the files of our church periodicals, gathering data for certain work which he has in contemplation. Though he has now added half a dozen years to his three score and ten, he is still full of vigor, and looking forward to some important literary activity.

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Special Notices

The District Meeting of Western Canada will be held in the Merrington church, Kindersley, Sask., July 17-20. Further information will be found on page 430.

The District Meeting of Southern Missouri and North-western Arkansas is to be held Aug. 3, 1922, in the Peace Valley congregation.—P. L. Fike, Secretary of 1921 District Meeting, Peace Valley, Mo.

The Dixon church, Ill., desires to secure a pastor adapted to both city and rural work, to begin his services Sept. 1. Ministers available for this position are requested to write Eld. D. A. Rowland, Dixon, Ill.

The Chautauque Assembly for 1922 is to be held Aug. 19-27 in Chautauque Park, Beatrice, Nebr. This year's Assembly—the seventh since the inception of the movement in 1916—is planned on a larger scale than ever before. Turn to Bro. Edgar Rothrock's article, on page 430, and

plan to be there. It will be a pleasant outing for your family, as well as for yourself.

Southern Pennsylvania Missionary Tour.—Beginning on Sunday, July 16, a missionary tour will be made among the churches of Southern Pennsylvania. Bro. W. B. Stover, our pioneer missionary in India, Bro. Trostle P. Dick, District Missionary Secretary for Southern Pennsylvania, and Bro. Charles D. Bonsack, Acting General Secretary of the General Mission Board, will be the members making the tour. All-day meetings will be held at the following churches: Waynesboro, July 16; Shady Grove, July 17; Upton, July 18; Chambersburg, July 19; Shippensburg, July 20; Hantsdale, July 21; Good Will, July 22; York, July 23; Fairview, July 24; Codorus House, July 25; Pleasant Hill, July 26; Black Rock, July 27; Mechanicsburg, July 28; Bermudian House, July 29, Berlin, July 30. The plan of the tour provides that all churches, not mentioned in this list, are to attend the church most convenient to them. The tour is made in the interest of missionary education and to help in studying the problems of the local church. Members of Local Missionary Committees are especially urged to attend. Further information can be secured from Bro. Trostle P. Dick, District Missionary Secretary, Carlisle, Pa.

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Miscellaneous Mention

On account of the observance of Independence Day, we are obliged to close the columns of this issue about one day earlier than usual, which accounts for the fact that some communications, that failed to reach us in time, must be delayed until the next issue.

The members of the Belle Vernon mission, Pa., were recently organized as a congregation, with a full corps of officers. Bro. E. M. Dettwiler, of Johnstown, Pa., was delegated by the District Conference to attend to this work. He will also officiate as the elder of the new congregation.

The various Old People's Homes of our Fraternity are undoubtedly a great blessing to the aged pilgrims, whose declining years are cheered by the loving care thus bestowed upon them. Recent reports from a number of these Homes speak of special meetings held there and other gatherings. These, no doubt, have their value, but why should not the members of a District, sustaining a Home, regard it as a privilege to make a personal call upon the aged ones once a year, at least? It would be greatly appreciated, and the one who makes the visit will be equally blessed.

* * * *

Standing Committee of the Winona Conference, 1922

Bro. I. Bruce Book, of North Manchester, Ind., statistician of the Standing Committee for 1922, has prepared an interesting report, which we publish herewith, and which, we are sure, will be greatly appreciated by our readers:

"In many ways, I presume, this Committee was not unlike other Committees that have served our Conferences. Beginning with the first meeting, Christian courtesy, love and forbearance were manifest. Not a single speech seemed to be out of harmony with the fine spirit that predominated our work. It was quite evident that this Committee endeavored to work under the leadership of the Holy Spirit. The General Conference could best judge the results of our work. Time will tell how far-reaching the work may prove to be.

"Here are a few statistics: The ages ranged from thirty-two to eighty-six years. Three are thirty-two years, one is thirty-seven; thirteen are in the forties; twenty-five in the fifties and eleven in the sixties, while John Herr, at seventy-four, and S. Z. Sharp at eighty-six, in age, stood in classes by themselves. Most of the ages cluster around the half century mark, with an average of about fifty-three years.

"The times served on Standing Committee ranged from one to eleven. John Herr has served eleven times; I. W. Taylor, ten times; H. J. Lilly, eight times; D. H. Zigler, seven times; three brethren, six times; four, five times; five, four times; nine, three times; fifteen, twice; and sixteen for the first time.

"Among the number were fifteen full-time pastors, five part-time. Five are teachers (professors) in some of our colleges. Five are business men, two are carpenters, twelve are farmers, and two are returned missionaries from India.

"The entire work, though strenuous, was pleasant and enjoyable."

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A Bystander's Notes

How Greater Happiness May Be Ours.—Have you ever thought of the fact that perfect peace of mind and heart lies at the very foundation of what we call real happiness? A good beginning towards such a very desirable state is made by forgetting your neighbor's faults. Forget all the nasty slander you have ever heard! Forget the fault-finding, and give but little thought to the cause which provoked it! Forget the peculiarities of your

friends, and only remember the good points which make you so very appreciative of them! Forget all personal quarrels! Do not repeat to others the discreditable stories you may have heard by accident, and which, if repeated, might seem far worse than they really are! Blot out, as far as you can, all the disagreeable things of life! To be sure, they will come, but they will only grow larger when you remember them. Start out with a clean sheet each morning, and let there be a record only of the things truly worth while, truly lovable!

The Value of Hymn Memorizing.—In a recent life story of Phillips Brooks, his biographer makes mention of the fact that it was the custom in the family of Brooks' father, to have the boys recite hymns each Sunday evening. One new hymn would be committed to memory each week, and then one of them would recite it the next Sunday evening, in presence of the other members of the family. This practice was so congenial to Phillips that he had committed, and could recite, about two hundred hymns by the time he entered college. What a fine mental tonic he thus gained! What a sure way to keep out idle or evil thoughts, and to inspire the heart with pure and noble impulses! It is a practice well worth trying. Thus we may gain the joy and quietness of mind which is sure to come to one who repeats, in his lonely moments, the best and most exalted lines of the saintly spirits who have written the sacred lyrics that never die.

Stating Our Purpose in Life.—An advertisement in a recent magazine propounds a question to its readers, requesting them to state their life purpose in twelve words. Thinking over the matter, we came to the conclusion that some of us might require a hundred and twelve words to finish the job—not so much because our literary style lacks condensation, but simply because we are not so sure about our purpose, and so it takes a great many words to formulate our answer. In many ways it seems almost incredible that a ship should put out to sea without a port in view, or that a man should board a train without knowing just where he is going, yet these things are not a bit more strange than that we should go on, day after day, on life's journey, without a purpose—with no definite aim to unify our endeavor. Perhaps it does not matter, particularly, whether we can actually condense the statement of our purpose in life into twelve words. But it is of the utmost importance that our purpose be definite enough to be put into verbal form, and it will not really matter whether it is done in twelve words or a hundred.

Nature's Wonders.—To him who really is impressed by the wonders of nature, there is sure to be a message from the Great Creator. "There are so many wonders outside of the Bible," says George Clark Peck, "that I have been all the more vividly impressed by the marvels within the Sacred Volume. 'Earth's crammed with heaven, and every common bush afire with God.' The other day a friend held up a pansy for my appreciation. Had it been my first sight of a pansy, or had I not been surfeited with wonders already, my response might have been more worthy. Our trouble is that God makes so many pansies, and with so little effort, apparently. 'The mearest flower that blows' is a miracle to reverent eyes. I have been asked, occasionally, if I believed that Jesus actually turned water into wine. Well, really, I never got around to that—I have been so much interested in observing how God turns water into wine in every vineyard, just plain water and the smile of day, and a few chemicals from the soil—and there are grapes! A single grape is as startling a miracle as anything recorded in the Bible. Who is competent to say where the natural breaks off and the supernatural begins?"

The Vision That Was His.—A noted minister, who spent the last years of his life near the Pacific Coast, painted the word picture given below, of the "land beyond"—the lines being written some weeks before his departure: "I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what is over there. I have been there. I have journeyed in those lands. Over there, where the sun is just sinking, is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward, as I watch the sunset. I have never seen it. I have never seen any one who has been there. But it has a more abiding reality than any of these lands which I do know. This land lies beyond the sunset—this land of immortality, this fair and blessed country of the soul. Why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused—but the other world, that I know. And as the afternoon sun sinks lower, Faith shines more clearly; and Hope, lifting her voice in a higher key, sings the voice of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better—but I have done it, and in a fairer land, with finer material and a better working light, I will do better work."

AROUND THE WORLD

Wells College Sends Missionary to Persia

Much has been said regarding the lack of Christian influences in many of the secular institutions of learning. While this is all too true in the case of some, it is gratifying indeed that there are some laudable exceptions also. In a recent news item we are told that the girls of Wells College, N. Y., last year sent one of their own number as a missionary teacher to Persia—it being decided that the students support her out of their own funds. Though there are fewer than 250 of these, the contributions for this work, last year, amounted to \$2,400, and their pledges for the current year are equally promising. Seemingly there is at least a small group of Christians, in most of the secular schools, that, by competent leadership, may be aroused to constructive work for the Kingdom.

Critical Days for the German Republic

In consequence of the assassination of Foreign Minister Walter Rathenau, June 24, by monarchist sympathizers, the German Republic is facing a rather tense situation. A revival of the dreaded monarchist agitation has aroused unusually bitter attacks upon members of the present government, and it is a question whether they will be able to maintain law and order. It is generally conceded that the murder of Rathenau is a crime against all Germany—a felony which may have to be expiated by its innocent citizens for many years to come. Of all men in office, Germany could least afford to lose Rathenau. Indeed, his loss may be—very likely to be—a misfortune for all Europe. The slain official was extraordinarily gifted—a great engineer, scientist, inventor, and statesman. It was his aim to rebuild his country, and to restore the shattered structure of European peace.

Developing International Understanding

If it is really true—as is claimed by competent authority—that a better understanding internationally will bring about the most friendly relations between the various countries, that thought may well be given more emphasis. Thirty-five of Serbia's most promising young men and women have been in the United States during last year, seeking the training that will fit them to be leaders in the construction of the new Serbian civilization. We are told that a new vision has come to these young people, and we may rest assured that, upon the close of their scholastic training, they will return to their homeland with an inspiration for better things. This, in turn, is bound to touch others, until the farthest parts of Serbia will be materially benefited thereby. If more of Europe's nations could be brought in touch with the best that America has to offer, educationally, there would be an all-around gain, and undoubtedly a better understanding internationally also.

To Extend Bible Instruction

A decidedly forward step in week-day religious education was taken when the Protestant Teachers' Association, of New York City, recently incorporated for the furtherance of the important work above indicated. As specified in its charter, it is the aim of the incorporators "through Bible instruction and in other ways, after school hours, to promote the moral and religious welfare of the Protestant children of New York City." For more than two years the Association has been engaged in the work of extending Bible instruction in the schools, both public and private. Of its 5,000 members more than ninety per cent are teachers in the public schools. While pondering the facts given above, we were impressed by the great adaptability of the plan to other localities. Under present conditions there is no possibility of introducing religious instruction in the public schools proper. All that can be done is to provide facilities by which the various churches may impart Bible training after school hours.

To Make Farming a Matter of Science

No longer is farming to be a matter of uncertainty, but rather is it to be the result of scientific training. Dean Coffee, of the University of Minnesota Agricultural College, enthusiastically sponsors this new truth, and backs it up by statistics gathered from a thousand Iowa farmers. His deductions are of decided interest: "Where a few years ago agriculture was largely an affair of pioneering, of clearing the land, and of taming the wilderness, it is now a matter of crop rotation, soil conservation and skillful marketing. Men of high-school education on these farms earned about \$500 yearly; those with some college training, \$600 annually; those with complete college training an average yearly income of \$3,000. Only 31 persons out of five millions, with no schooling, attain distinction in their work; with elementary schooling, 808 out of three million achieve some distinction; with a high-school education 1,200 out of two million rise above the average in accomplishment; with a college education more than five thousand out of a million render notable service."

Airplanes to Aid Science

Getting away from the idea of utilizing airplanes for military exploits chiefly, British scientists have been using them to excellent advantage in various researches. One aviator, in making observations in Egypt, discovered the presence of leaks in the great Assuan dam in Egypt. Prompt action prevented, what might have been, a disastrous break. Another aviator scientist recently discovered a hitherto unknown, buried Assyrian city, twenty miles long, on the banks of the Tigris River, near Bagdad. "To a pedestrian," said the scientist, "nothing would have been evident save meaningless hillocks, but an aerial photograph revealed a regularity in the mounds which suggested a buried city. One could distinguish the larger residences of wealthy merchants and nobles along the river bank."

The Conference at The Hague

With a more favorable attitude by the French government toward The Hague Conference, prospects of a really effective gathering are perceptibly brightening. M. Benoit, the leader of France's delegation, is hopeful that an agreement may be reached with the Russians by which European stability may be measurably assured. It is being realized more and more, by all the European nations, that only by a generally conciliatory attitude can peaceable relations be maintained, and it is hoped that a frank and fair discussion of various questions at issue may serve to clarify the situation of affairs in general. Strong efforts are being made to secure the participation of the United States in the Conference, but so far Secretary Hughes has not deemed it expedient to take a step along that line.

Bulgaria's Centenaries

So far as statistics seem to indicate, Bulgaria lays claim to having a larger number of persons beyond the century mark than any other country. The oldest of these, Peter Nedev, lives in the village of Kurorman. Born in 1798, he recalls the various happenings of the last century with startling accuracy. He still plows his fields, walks erect, and enjoys the best of health. He has never used tobacco in any form, and has eaten but very little meat. Practically no intoxicants have ever been indulged in. Sour milk, beans, porridge and raw onions have been the chief articles of his diet, and to this very simple fare he mainly attributes his remarkable longevity. Nedev is said to be of a religious turn of mind, and the most striking characteristic attributed to him, is the fact that he was never known to enter into a quarrel with any one.

Steps Taken to End the Coal Strike

Efforts are being made by President Harding, in conjunction with Secretary of Labor Davis and John L. Lewis, president of the United Mine Workers, to bring about a settlement of the coal strike. Certainly it is high time that a settlement be reached. It is the President's purpose to bring the miners and operators together for negotiation—presumably upon the basis of State or district agreements. Latest reports indicate that both sides have signified their willingness to enter into negotiations, and ere long a settlement will doubtlessly be perfected. Three months ago an adjustment might have been arrived at just as readily as now, if only there had been a disposition to deal fairly. The delay has been responsible for the bloody massacre in Southern Illinois. It has precipitated minor riots in Indiana and West Virginia, and it has increased bitterness on both sides.

The Friends and Their Task in Russia

While the various nations of Europe regard Russia as a problem difficult of solution, at best, the American Friends are, without hesitancy, continuing their work of restoration and sanitation, which, they say, must continue for at least five years yet. These devoted philanthropists have rendered unselfish service during the greatest calamity that ever befell Russia—the famine. All the need that existed in Germany, Austria and Poland combined, will not equal the amount of malnutrition, disease and hunger that will exist in Russia for several years to come. "After war—famine; and after famine—plague," is a maxim, of which the first half has already been verified in Russia. The other half is now beginning to prove true. It is of the years ahead in Russia, therefore, that the world is thinking now. Some are anxiously asking: "Is it true that disease is taking a great toll of life in Russia?" It is interesting to note the story of the Quaker Relief Unit, in answer to the question. Twenty young men and women made up the group of altruistic workers, knowing, when they went to the famine area, to supply the only food that multiplied thousands of people could depend upon, that there was only half a chance that they would ever come back. Five of these twenty young people have contracted typhus since the opening of spring, and are still prostrated by that affliction. Remember, too, that there were people in Russia who had the needed resources for protective measures and food, but who, despite all that, could not escape from the plague. Besides typhus and cholera, the relief workers must also combat bubonic plague, typhoid, smallpox and all forms of malaria, including the malig-

nant tropical type. Everywhere hundreds of bodies lie unburied for days. These should have been attended to at once, to prevent further spread of virulent epidemics. To overcome the onslaught of all these, the Quakers see but the one remedy—the slow toil of reconstructive effort. Undernourished children must be fed for a period of years, until their bodies and minds are normal once more. Hospitals must be furnished with adequate supplies of medicines and instruments. Children's homes in sufficient number must conserve the thousands of orphaned and abandoned children in the famine area.

The Sunday-school as an Evangelistic Factor

Through the efforts of Protestant Sunday-school workers there are now in Italy 366 Sunday-schools, 1,240 teachers and 14,521 scholars. Supplemented most effectively by Italian Protestants, who were brought to the truth during their sojourn in the United States, and who later on returned to the land of their nativity, these schools are sure to become veritable lighthouses in the spiritual darkness that too often enshrouds many communities of the Apennine Peninsula. Many gratifying evidences of awakening spirituality are being reported from various parts of Italy. So far as indications go, old-time shackles of Roman ecclesiasticism are being thrown off.

Conserving Childhood by Better Education

More and more is the impression gaining ground that protective legislation is not the best means of shielding the child from exploitation in sweatshops, fields and factories. Constructive legislation is being urged, by which school requirements are raised to a level high enough to crowd out child labor automatically, by keeping the children in school. Money that has heretofore been spent in the enforcement of child labor laws, could then be devoted to the effective training and education of the children. Excellent as the plan is, as outlined above, undoubtedly the training of the adult citizens, in whose power the children are, must be far more thorough than it is today, before that method alone will be effective. Without question, however, it is a step in the right direction, and by and by childhood will be accorded its rightful privileges.

Turkish Atrocities to Be Investigated

If we may rely on recent press dispatches from London and Paris, the French government has finally accepted the British invitation to conduct a joint investigation of Turkish atrocities in the Near East. We are also told that the United States has been urged to assist in this work, especially in view of the fact that, by the generosity of American donors, many thousands of Armenia's unfortunate people have been saved from starvation. If none of the other countries responds, Great Britain has signified its intention to proceed single-handed. As the matter stands today, there is not a nation that thus far has been willing to assume full responsibility of protecting the interests of Armenia. If the leading nations could jointly assume the task of insuring the future integrity of stricken Armenia, the problem would be practically solved.

Prohibition Must Win

Despite the malignant aspersions and evasions of the liquor element, the prohibition amendment is slowly but surely winning its way. "The Manufacturer's Record" recently asked leading business men who had prominently figured in the campaign that resulted in the passing of the Eighteenth Amendment, whether they still favor prohibition as vigorously as they did at that time. Several hundred other leading manufacturers also were requested to state their views. About 1,500 replied to the editor's question. Of these, 98.50 per cent in the strictest form. Only 7 per cent are for beer and wine. Among the number there are, in addition to manufacturers and business men, enough representatives of other callings—university men, engineers, public officials, lawyers, farmers, etc.—to express a general verdict of what America thinks about prohibition today. There is, as yet, no statistical evidence, sufficiently accurate or on a large enough scale to prove the full extent of material benefits due to prohibition, but in the absence of statistics, the opinions held by men in touch with a vast area of observation, are good evidence. The editor of the symposium says: "The whole world is watching this country. Every drinker on earth, who wants to continue to be a drunkard, every wine-grower in France, every beer-maker in Germany, every whiskey producer in England and Scotland, and every other liquor interest in all the world—all are struggling with all possible energy to break down prohibition in this country." The general manager of a steel company says: "There is more interest taken in home life at this time. It is reflected in a greater number of men paying for their homes and improving their furnishings, and it is also shown in increased savings deposits. Attendance at public school, as well as Sunday-school, has improved. Merchants as well as the families, have been benefited by the sales of goods that are conducive to the best interests of the home."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation

Bible Examples of Personal Evangelism

Acts 20: 31; Matt. 4: 18-22; 9: 9, 10

For Week Beginning July 16, 1922

1. **Jesus as the Pioneer Personal Evangelist.**—How forcibly the Bible reveals Christ unto us, in his intense activity, at the very beginning of his Gospel ministry! One by one he called men to himself, that he might entrust them with the great task that was to challenge their highest endeavors. John and James, Andrew and Peter, heard the call while at their daily task of fishing, and they answered the summons with full purpose of heart. They were to do just what the Lord wants his followers of today to do, with all earnestness—**TO CATCH MEN ALIVE!** In this connection, however, there is this reassuring thought: "Whom he called and commissioned, he also empowered for the glorious task." His unfailing sign and seal is: "I will make you." During the last eventful hours, spent by Christ with his disciples in the upper room, on the evening before his betrayal, he fully transferred his own personal activities to his chosen co-workers, and through them to the long line of those who would follow after, giving them the comforting assurance: "As the Father hath sent me, even so send I you."

2. **"Go Home—to Your Friends."**—We have a touching and typical case of the personal ministry of Jesus, in saving body and soul, in the incident of the Gadarene demoniac. Cut off from the pleasant associations of family life, and of human fellowship in general, the refugee's dwelling was among the dismal environments of a place of sepulture. He was a human outcast—a derelict. But one day all was wondrously changed. Jesus passed that way, and saw that a transformation was needed. What a change it was, too! Just one word by the Master, and he was made whole. When the shades of evening fell, the outcast had been restored to his family and friends. He was clothed and in his right mind. He was endeavoring to carry out the command of Jesus: "Go home to thy friends, and tell them how great things the Lord hath done for thee." Fully imbued by his newly-entrusted mission, he began to tell others of the great blessing that had come to him, and that might be shared by all who were willing to believe. That sort of procedure is wholly normal. Among your own friends your testimony should count most, and your personal influence should be most effective—if your life has been "in tune with the Infinite." If the father, the mother, or close friends are "living epistles," they are sure to be personal evangelists of the very best sort. There are many who, like Timothy of old, owe their spiritual regeneration in large measure to some relative or friend who has won them for the right.

3. **Paul, the Persistent Personal Pleader.**—(1) Paul (as emphasized in Acts 20: 31) had labored anxiously "night and day" for three years, that lost souls might be brought to the Sure Refuge. (2) His warning was all-inclusive. Besides the public appeals in his preaching, he did personal work, as special circumstances might require. (3) His persistence is truly admirable—he warned the lost ones "night and day"—his time was continually occupied by the work that was uppermost in his mind. During the evening hours, when a well-earned repose might rightfully have been his due, he labored for the salvation of those whom he could not reach during the day. (4) Paul never became weary in well-doing—he "ceased not to warn." Though his warnings, in many cases, fell seemingly upon deaf ears, he did not despair, fully convinced that all hindrances would finally, by the grace of God, be overcome. (5) Paul spoke to the lost ones about their souls with a great deal of affection and concern—he warned them "with tears." He showed, by his tears of compassion, how much he was himself affected by their misery and danger, while in a sinful state. He longed to impart to them the faith which he had personally found to be exceedingly precious.

4. **Suggestive References.**—John's "personal evangelism" (John 1: 35-37). Andrew's effective appeal (John 1: 40-42). Philip wins Nathanael (John 1: 43-45). Jesus and Nicodemus (John 3: 1-3). Jesus and the woman of Samaria (John 4: 7-15). Philip and the eunuch (Acts 8: 26-40). Peter and Cornelius (Acts 10: 1, 2, 34, 35). Paul's determination (1 Cor. 2: 1, 2). Paul's conception of his responsibility (1 Cor. 9: 16). A noble aim (1 Cor. 10: 33). "Ambassadors for Christ" (2 Cor. 5: 20).

Elder J. B. Brumbaugh

(Continued from Page 419)

half a century) would continuously recur to me; and then came the reflection—these things that are now being accomplished in this presence are the ideals and themes and issues advocated and contended for by

Brother John Brumbaugh when they were only ideal and not popular—when some of them could not even be tolerated. All these glorious things that thrill and move our people and spread enthusiasm, and inspire loyalty throughout the church, are the product, under God, of the faithful men who, like Bro. Brumbaugh, had visions and convictions and, in the fear of God, spoke and wrote as they were moved.

Brother Brumbaugh died on Sunday evening of the Conference. Funeral services were held in the Stone church at twelve o'clock Wednesday. The discourse was given by Pastor Galen K. Walker, assisted by Bro. A. H. Haines. At the close of this service the body was taken to the old Brick church at James Creek, where Bro. Brumbaugh was born and baptized. At two o'clock services were held here. The address was given by the writer, assisted by Bro. J. B. Miller, a life-time coworker with Bro. Brumbaugh.

The body was laid to rest, amidst the growth and bloom and bird-song of the mid-June afternoon, in the beautiful family cemetery, back of the orchard, on the original Brumbaugh homestead; there to wait the breaking of the first resurrection dawn.

Impressed with a sense and memory of his pathetic suffering; the chafing bodily prison that had for so long a time refused obedience to the dictates of his will and intelligence; his limbs so long time helpless and clumsy; his tongue stricken and his lips silenced—so that he could do nothing but cry—it is so glorious to contemplate the rapturous estate which is now his, knowing that the body of this humiliation will be changed, and made into the image of his glorious body. Our hearts are stilled, and our spirits only say "AMEN."

Huntingdon, Pa.

Hear Ye Him

BY JAMES A. SELL

An Appeal to Ministers

PETER, James and John go with their Divine Master to the mountain. His appearance changes. "He is clothed with light as with a garment." Two very distinguished persons appear on the scene: The one is a lawgiver who, for forty years, held the destinies of a great nation in his hand, and who, through types and shadows and symbols and rituals, pointed to One who sometime would redeem a fallen race by the sacrifice of himself. The other is a representative of a long line of seers, who saw in visions the coming of the time of promise, and cheered the generations who came and went, while waiting for the fulfillment of the things predicted.

Now they meet, face to face, with the One whom the types and prophecies pointed to (Jesus Christ). They talk about his death and what it shall accomplish, and they lay their trophies, their emoluments and their honor at his feet. Then a Voice from the glory-world, from the Jehovah of eternity—whose supreme power is over all things—says to them, and to all mankind, in all lands and in all ages: "This is my beloved Son; hear ye him."

This same Peter—having fully entered into his ministry, and feeling the importance of heeding the message that came out of the bright, illuminating cloud, that shielded the Author by its excess of light—broke forth in this sublime declaration: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven, we heard when we were with him on the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts" (2 Peter 1: 16-19).

The apostle Paul, the master teacher—one who was familiar with the perfect manner, as well as the utility of the law and prophecies, and knew what was best suited to lift up a fallen race and save a sinful soul—declared, in the most dignified and elevated manner,

that "God who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1: 1, 2).

There are some things that are called axioms—things admitted to be true—things that need no proof—self-evident facts. To undertake, in a public discourse, to prove something of this nature, is a waste of time—yes, worse, it is an insult to common intelligence and is generally received with disgust. The types and shadows of the old law furnish a fruitful field on which to exploit this sort of effort. Every little circumstance, every similarity, and some things that have to be strained into some resemblance, are pressed into service to prove some theory that is set up and, instead of clearing up some fundamental doctrine, counsel is darkened by words without knowledge.

There are types and shadows that are both interesting and instructive. But the average preacher will do well to hear Christ, and study what he says, and seek living experience in the plain, simple and practical doctrines that he taught. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4: 16).

The prophecies are wonderful. The Lord drew the curtains aside and gave some men the vision of things in the years to be, and they recorded them to await the slow development of time. To our wonder and satisfaction, many of them have come to pass. Some are not yet fulfilled. And that is all we know. Nothing is more convincing of the Divine wisdom than a fulfilled prophecy. Nothing is so dark as an unfulfilled prophecy.

The minister who enters upon the exegesis of prophecy, has a wide field in which to work. He is confronted by many difficulties. He has many symbols to contend with. An explanation may, at best, be doubtful and uncertain. He is never positively certain that he is correct in his interpretation. He is apt to set up a theory and then search out detached texts to prove it. This makes a show of great Biblical lore and exerts a powerful influence over illiterate people. He is looked up to as a prophet himself, and indeed, some of his conclusions amount to prophesying. But what is the real gain? Instead of advancing, it is often a discredit to the cause it is to advance.

Why not get a little closer to the Savior and "hear ye him"? We may not behold his glory as the three favored ones did when the representatives of the dispensations of types and prophecies came to do him honor, to talk of what he should "accomplish by his death at Jerusalem," but the Voice that spake to them, speaks to us all. "Hear ye him."

Let us go with him to that other mountain where he sat and preached a sermon—one that is rich in good doctrine that touches the life and enters into the practical duties of life in the relation of man to man—one that enters into the experiences of life—one that instructs the mind, inspires the heart, arouses the conscience and is an incentive to perform life's duties!

Hollidaysburg, Pa.

Self or Christ?

BY ALBERT D. HELSER

"Self-consciousness is weakness, Christ-consciousness is power."

In January, 1920, one hundred picked students and faculty representatives of the Church of the Brethren were assembled at Des Moines. In speaking to these I said: "I believe there is enough power in this room to determine the destiny of any nation." Such a statement carried meaning only to those who had the consciousness that a child of God has at his command the resources of the Almighty. Some present at that meeting have appropriated "self," others have appropriated Christ, as the controlling force in their existence. Weakness and power are in evidence in proportion.

I have in mind a little boy, seven years old. When he is called on to recite, he immediately becomes self-

conscious and can hardly say a word. When this same child was four years of age, he would, at the request of his mother, very promptly recite all the little poems he knew. When he was four, he was mother-conscious. In other words, he was conscious of the resources of another personality. Mother-consciousness meant strength; self-consciousness means weakness.

This is, really, a very simple question to decide. Men and women, of our own beloved church, dare we be weak when God would have us be strong? I meet many in our number who must strain to see the way because their own plans and designs cast a shadow on the path that would otherwise be bright with the light of the Sun of Righteousness. I hear some good brother say: "Yes, but we must use common sense"—just as if the Great Christ of God didn't have as much of that particular commodity as we claim to have.

Some are quite readily satisfied with weakness. An experience of Bro. Otho Winger will make this point clear. Bro. Winger was speaking to a good brother about Christian education and the brother said: "Why, I never had an education, and look at the money I have made and the farms that I run." The choice reply was: "But a man with your ability, aided by a Christian education, might have been Governor of the State by now."

Then there is the pious Christian that is quite sure he is always right. Many such are so self-conscious of their own righteousness that they will not give fair consideration to the voice of God that comes to other men.

Will you give Christ-consciousness the control of your life? Yes; fine if you mean it. Many have said as much, but no change has taken place. Jesus says: "This means transforming and renewing your mind, so that others will not be perplexed by the inconsistency of your words and actions."

In the home where Christ-consciousness is given full sway there is a powerful, steadying undercurrent. In the home where self-consciousness controls, every one seems to be on edge, and no one knows what will happen next.

Christ is the Creative Center of every life that will allow him to be such. Would to God that the farmers, the teachers and the preachers were more anxious to have men take knowledge that they had been with Jesus! Too many seek to have men take knowledge that they are clever, or learned, or rich.

Self-consciousness made Nero and Alexander the Great and Napoleon into brutes that seemed to conquer for a season, only to find defeat the more bitter. Christ-consciousness made Athanasius the flame of fire that touched the Council of Nicea and led it to reaffirm the Deity of our Lord. Christ-consciousness made Martin Luther the deliverer of the nations from the yoke of Rome. Christ-consciousness gave Livingstone the power to go into the stronghold of Satan and there, in the fiery furnace of the enemy, to point men to the Lamb of God.

In ourselves we can do nothing; in the power of Christ we can make the mountains move.

London, E. 10, England.

The Church's Laodicean Folly

Selected by Margaret Griffith, Luzerne, Pa.

SAYS an English writer: "There are no words hot enough or strong enough to expose the church's Laodicean folly, imagining she is rich, and increased with goods, and has need of nothing, when in God's sight she is 'wretched, and miserable, and poor, and blind, and naked,' lukewarm and only fit to be spued out of his mouth as an object of loathing. . . . We need a weeping prophet today: 'Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for . . . my people.' We need leaders and people who are capable of grasping the situation as it is in reality in God's sight, unaffected by the chloroform of unscriptural teaching and precepts of men, with which the church is kept in her blissful dream of self-satisfaction; leaders, whose 'great heaviness and continual sorrow' of heart should have some practical issue; leaders who

are above regarding so-called Christian (?) opinion; men who do not mind being called morbid, unhealthy, but who are like that magnificent Apostle Paul, the chosen servant of the Most High God. The 'many tears' of such a man were no maudlin, ineffectual tears that he needed to be ashamed of, no trace of cowardly weakness, emotionalism or miserable pessimism, but were caused by an enlightened understanding of spiritual realities, and a superior knowledge of both God and man and things as they are in truth, like the tears of Jesus over his beloved city, Jerusalem."

When the revival in Wales was at its height, it is said that "the one thing which Evan Roberts seemed to fear was, that popularity would make an idol of him, and that he would be the center of attraction instead of Christ." The church needs leaders today who likewise refuse to receive the plaudits of men, or to exploit themselves, or even to permit themselves to be exploited, or their names to be lauded; for it means the crucifying of Christ afresh. Nothing chokes the channels of TRUE revival so effectually as idolatry of leaders on the part of God's professing children. Oh, for a church which tears from its heart every idol, "and worships only thee."

The gracious work of God in Scotland is an answer to prayer. Revival fires, being kindled in various parts of America, are answers to prayer. *Keep on praying!* The mercy drops are beginning to fall. Revival is surely coming, not by human might nor by human planning, "but by my Spirit, saith the Lord of hosts."

"He that goeth forth AND WEEPETH, bearing precious seed, shall DOUBTLESS come again with rejoicing bringing his sheaves with him" (Psa. 126: 6).
PRAY FOR REVIVAL!

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AN INTERESTING DISCUSSION

"So that is a meetinghouse of the Church of the Brethren. Well, I have read a little about that church, but I have never lived where there was one until now."

So the conversation began. It did not stop at this point. It would have been best, perhaps, had the conversation ended right here. But the speaker went on to say things that, to the writer, even as an outsider, were hardly in accord with his professions of Christianity, as may be seen by what follows:

"The Brethren are, so far as I can learn, a very peculiar people. They have strange ideas as to what constitutes true Christian doctrine." Besides that, they have peculiar practices—feet-washing, trine immersion, close communion, etc., to which may be added the emphasis placed upon plain clothes. I hardly think that I could feel at home in such a church."

"Well, you have stated some of your objections to the Church of the Brethren, and what do they amount to? Nothing. You seem to think them a very peculiar people. What of that? In what are they peculiar? Is it because they lack anything which goes to make one a Christian? Or is it, perhaps, because they are so tenaciously holding on to what they think, what they believe, to be the exact teachings of the New Testament? They may be a peculiar people, but, my brother, I would rather trust my money with one of this church than to many belonging to other churches that might be named. As a people they have one laudable peculiarity—they are honest to the core—they are to be trusted implicitly."

"Do you mean to say that they are all so trustworthy—that none of them would betray the trust reposed in them?"

"No, there are exceptions to every rule—almost. Perhaps the Protestant chaplain of the Ohio Penitentiary could tell you things, regarding the religion of the inmates of the institution, that would keep the sneer from your face. He might make you do some thinking, before speaking disrespectfully of a denomination of Christians—even though they may be 'peculiar people.'"

"Perhaps I did speak too hastily. But why do they stress, say, trine immersion as the only proper mode of baptism?"

"Simply—so I gather from Quinter, Miller, Kurtz and other writers of the Church of the Brethren—because they believe that to be the primitive form or mode of baptism—the mode practiced by the early church."

"What Scripture proof have they for that?"

"Just as many Scripture passages as you have for your own doctrine of a single immersion. Indeed, I have seen the same passages quoted by Brethren writers as your

own scholars quote in support of your own doctrine of baptism."

"But why is it necessary to be immersed thrice? Will not one immersion answer? Will it not satisfy every demand of the Scripture?"

"They do not so believe. They believe that it is necessary to acknowledge—in the act, or formula, of baptism—the Father, the Son, the Holy Spirit, hence the trine form, or mode, of baptism."

"I still believe that single immersion is right—that it is the true form of baptism."

"That, brother, is your privilege. On that point I have no complaint to make. If you are satisfied—convinced, as you say—as to the form or mode of baptism, nothing can be said that will urge you to investigate the claims made by the Church of the Brethren, so we had better drop the question of baptism and the form, or mode, of administering the rite."

"May I ask whether the Brethren believe in infant baptism?"

"No, they do not believe in infant baptism and, therefore, do not practice it. They, with your own church, believe that it is not commanded by our Lord or the apostles, that there is no record of a single case of infant baptism in the New Testament, hence we find them refusing to baptize children of tender age."

"Why is so much said about feet-washing by ministers of that denomination?"

"For the same reason that your own church exalts single immersion. They emphasize the rite of feet-washing because our Lord set the example, and then, too, because they believe that he commanded his followers to do the same. Can you, will you, find fault with the stand taken by these people?"

"Do they regard feet-washing as something absolutely necessary to salvation?"

"No, I think not. Where did you get that idea? They practice feet-washing because, and solely because, Jesus instituted the rite and commanded that his followers engage in that rite. 'If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.' No, as I understand the teachings of the Church of the Brethren, feet-washing is engaged in because it is one of Christ's commands. It will not hurt you, brother, to study the literature of the Church of the Brethren."

"As to close communion—well, my brother, you ought to be the last person in the world to speak of that. This people are no 'closer' in the communion than your own church. I might sit under the ministrations of your own preacher—might do it for years—and because I do not—rather, have not—received baptism by one of your own preachers, I would never be invited to partake of the communion of my Lord—and your Lord, also."

"Then you speak of plain clothes. Well, brother, I would rather see a girl, a young woman—yea, women of any age—clothed in the modest garments that the Church of the Brethren advocates than to see members of the various churches go down the street, clothed in the abbreviated garments of today. Remember, my brother, if all of our churches were as zealous for the right as is the Church of the Brethren, I am sure that the present craze for abbreviated garments would soon die out. But, alas, the churches are as silent as can be on the question—and abbreviated garments are the 'style.' God help us! When will we see a change for the better?"

"If you are so zealous in your defense of the Brethren, why are you not a minister in that communion?"

"For the reason that there are other things, taught by the Brethren, that I do not accept, but, that you may know why I am not in a Brethren pulpit, I will tell you: When I stand in the pulpit, the congregation before me will know that I accept all the doctrines taught by the Church of the Brethren; that there are no 'mental reservations' with me. Moreover, I'll defend any of the churches when I know they are being wrongly assailed. Good night." George Humberstone.

Toledo, Ohio, May 24.

GLENDALE, ARIZONA

June 19 was recorded as the hottest day for many years in Arizona. The thermometer stood at 113 in the shade. This is the hottest climate we ever lived in, but, like many others, we plan to go farther north, to an altitude of from 4,000 to 6,000 feet, where it is much cooler during the summer.

Despite the severe heat, our Sunday-school and church attendance keeps up well, with an average of ninety and one hundred. We have a Cradle Roll of sixty-four, and a Home Department of forty-five. We have three organized classes and thirteen officers.

Our first effort, in conducting a Vacation Bible School, closed June 9, with an average attendance of sixty. The writer's wife was appointed director, and with her faithful teachers, the work was carried forward with great interest to the children. Many mothers, of the thirty-two families represented, expressed their satisfaction with the general plan of the work.

(Continued on Page 430)

COLORADO SPRINGS, COLORADO

The Colorado Springs church recently enjoyed a refreshing season from the presence of the Lord. Brother and Sister O. H. Austin, of McPherson, Kans., came to us May 28 and began evangelistic services, which continued for three weeks, closing with a communion on Monday night. Forty-two members communed.

Brother and Sister Austin are very earnest workers, and much credit is due them for the forceful and convincing way in which they present the message in song, sermon and Bible study. We feel that great good has been accomplished. As an immediate result, four were baptized, one was reclaimed and one reconsecrated. One was baptized prior to the meetings, making six additions since our last report. We appreciate very much the co-operation of other churches in the city, and feel that the benefits received have been mutual.

One letter was granted recently. A number of college students from McPherson are here for the summer vacation; also one of our teachers from Burr Oak, Kans., and others. We appreciate the presence and help that these earnest young workers give us while here.

A number of Vacation Bible Schools are being conducted in the city. These union schools are under the direction of the Ministerial Alliance of the city and we trust that great good may be accomplished.

The conference year for this District will end with Oct. 1, at which time (after a lapse of six and one-half years) we expect to close our work here with the Colorado Springs church. Definite plans for our future field of labor have not yet been decided upon.

Bettie Crist.

IN MEMORY OF BRO. WINFIELD T. MILLER

Bro. Winfield Taylor Miller passed to his eternal reward May 27, 1922, at his home in Baltimore, Md. Bro. J. Kurtz Miller, of the Frederick City church, conducted the funeral services. Burial was in Mt. Olivet cemetery, Frederick, Md.

Bro. Miller had been in failing health for some time. He was ill for six weeks, and the end came when paralysis set in. He was anointed a few weeks prior to his death, by Brethren J. A. Smith and J. M. Prigle.

Bro. Miller was the son of George and Mary Craver Miller. He was born Dec. 18, 1847. Oct. 17, 1872, he married Susanna E. Clem, who survives him, together with the following children: George, Russell, and Laura, at home; Harry W., of Catonsville, Md.; Hubert, of Grafton, W. Va.; Mrs. Wallace R. Kilby, of Suffolk, Va.; and Maude, of Cleveland, Ohio.

In November, 1881, Bro. Miller and wife were baptized in Frederick, by Eld. E. A. Brunner. In 1888 Bro. Miller was elected to the ministry by the Bush Creek congregation. His knowledge of the Word, his earnestness, and his evident sincerity made his sermons forceful and convincing. His favorite theme was obedience, and not many sermons did he preach, in which this was not fittingly mentioned. He cheerfully, and without a murmur, responded to every call of the church—no matter what the sacrifice. He never favored a salaried ministry, claiming that a free minister can the better preach, without fear or favor. This Bro. Miller always did, proclaiming the whole truth as he believed it, even when he knew he would lose popularity by so doing.

He was a kind and affectionate husband and father, a staunch friend and a faithful brother.

"O God of the mourner, our hearts are so sore;
Our faith is so struggling and dim;
Lead us on to that country where death is no more,
By the love we have cherished for him."

Taneytown, Md.

Theresa S. Forney.

SISTERS' AID SOCIETY MEETING AT WINONA LAKE

Thursday, June 8, was a day long to be remembered by the women who were privileged to meet in the Sisters' Aid Society Meeting. The meeting was called to order by the President, Sister M. C. Swigart. Sister Elizabeth Howe Brubaker had charge of the devotions. Our General Secretary, Sister E. L. Whisler, read the report of our last meeting; also the treasurer's report. We have advanced financially and added a number of new societies.

At this point Sister Naomi Shaw gave a talk on "Woman, Her Influence and Power." Woman has a power in the world, and why does she not live so as to show her power for the glory of God? After this splendid talk, Sister Nelie Wampler showed by example what has been accomplished by women. We were told of the work done by her, and the great need for a wider and much needed work in Greene County, Virginia. Sister Wampler has been in that section for fourteen years, teaching school and helping in homes. Wherever her hand found an opportunity, she was sure to be active. She not only has been working, but has been praying that God would open the way that more people could be reached and helped, in ways so much needed. God has wondrously answered her prayers.

After Bro. H. C. Early, Chairman of the General Mis-

sion Board, made a statement, telling of the farm that has been bought, and plans in sight for a school building, the body of women present voted and pledged \$35,000 toward this work, to be paid in three years.

Yes, it was a wonderful meeting. How very sympathetic human hearts are when the call comes to help God's work! Three years ago, at the same place, we pledged \$24,000 for our foreign work. We are glad to say we have paid that amount with an overplus of about \$500. That overplus money will not be used for Home Mission Work. It will still be used in the foreign buildings, the Hospitals and Boarding-school.

May we all get a vision of more Home Mission Work, and as our boys and girls are receiving their education, let us think of the many in the mountains of Virginia that need our support that they may receive needed spiritual and intellectual benefit! One woman said that in their Aid Society some women sacrificed certain meals that they might have more money to pay their pledged amount to the work of the Sisters' Aid Society. What are you sacrificing, sisters? We have a noble calling. Let us come with our prayers, and means, and help, in the work in Greene County, Virginia.

Philadelphia, Pa. Mrs. M. C. Swigart, President.

IN MEMORY OF JOHN HENRY CAKERICE

Bro. Cakerice was born near Hagerstown, Md., Jan. 2, 1855, and died June 6, 1922, aged sixty-seven years, five months and four days.



John Henry Cakerice

When a young man, he came west with his parents, and spent most of his life in Illinois and Iowa, with the exception of a few years in Kansas. In 1876 he made a covenant with his Lord and was baptized. The next year, May 24, he was married to Eliza A. Slifer, who survives. There were six children, two of whom died in infancy.

He was called to the ministry of the Word in 1886, and magnified his office. The elders of the District of Iowa, Minnesota and South Dakota recognized his fitness for the office of the eldership, and, with two other brethren, he was ordained to the full ministry.

The oldest daughter died three years ago. Since that time the children of the family have found a home with him and his good wife. The remaining children all live near Eldora. There are fourteen grandchildren. His aged mother, to whom he was greatly devoted, also survives, with one sister and two brothers.

Services at the Ivester church by Bro. D. H. Keller. Interment in the cemetery near by. Alice Cakerice. Eldora, Iowa.

LEBANON, PENNSYLVANIA

Dec. 26 we met in regular council in the Lebanon churchhouse. Officers and teachers of the Sunday-school for the present year were elected. Many items of interest were discussed and voted upon.

Jan. 15 our revival opened, and closed Feb. 4. The evangelist, Bro. Walter J. Hartman, of Anville, Pa., labored earnestly, keeping ever in sight the revivalistic as well as evangelistic side. Five made the good confession.

Feb. 5 Bro. Biddinger, a student of Elizabethtown College, preached the morning sermon at Lebanon, and in the afternoon addressed the Northeast mission. There are now eleven members at the mission.

Feb. 12, in the evening, after services, an Italian youth made known his desire to become a Christian and a member of the Brethren Church. We hope he may be the means through which others of his own countrymen may receive greater light.

March 5 Bro. Benj. F. Zug conducted the morning services. March 12 Bro. Irwin Hoffer, of Elizabethtown, was at the mission in the afternoon. At 7:30 he preached to us from Matt. 18:15-22. Afterward two stood for Christ when an opportunity was given.

Our weekly prayer meetings are being attended very much better than formerly. To the careful observer, the Helping Hand Sunday-school Class—mostly young women—has been true to its name. Not only have they been doing manifold deeds of charity through consecrated purses, but they have also been bringing cheer and good will into many homes by going in a body and singing to the afflicted and shut-ins. They also send numerous plants to the sick, aged and infirm. Recently the class, in company with their husbands, and Bro. Nathan Martin, our elder, and wife, held a praise service in the home of Brother and Sister Light. The latter has been paralyzed for four years and is not able to speak. Great was the appreciation manifested by these members.

May 14 we observed Mothers' Day. The exceedingly fine program rendered was the result of the efforts of one of the Sunday-school classes. Such services are sure to inspire the young to greater loyalty to their parents.

June 4 the Sunday-school observed Children's Day. After a number of recitations and songs, Bro. Frank Carper, of Palmyra, delivered a very appropriate message.

June 18 Christian Workers' officers for the next six months were elected, with Pierce Edris, president.

June 25 our elder, Bro. Nathan Martin, one of the returned delegates, told us many good things about Conference. He gave a graphic description of the proceedings at Winona to a much interested audience.

Martha Z. Eckert.

KANAWHA VALLEY CHURCH

In compliance with a call from the members of the Kanawha Valley of West Virginia, the District Ministerial Board of the First District of Virginia sent its Secretary to assist in organizing them into a separate church. They had formerly belonged to the Chestnut Grove church in Fayette County, W. Va. By the consent of this church they were organized June 17 at Beards Fork, and adopted the name, Kanawha Valley church.

This territory embraces a part of Fayette and all of Kanawha County. Eighty-two members are said to live in that section, but they are very much scattered. As about thirty members are living at Beards Fork coal camp, this was selected as a suitable place to effect the organization. The only church building in the District, owned by the Church of the Brethren, is at Charleston.

As there was no resident elder in this territory, the members selected Bro. C. D. Hylton, of the Ministerial Board, as an advisory elder, until other plans can be carried out. Bro. J. M. Crouse, who has been preaching for these people for a number of years, and who has baptized many of them, is to have temporary charge of the work. Bro. Elbert Stewart is a minister at Beards Fork and has done some good work. Brethren B. F. Black and Jas. Black were elected and installed into the deacon's office. Samuel Mink was elected clerk; Robert Miller, "Messenger" correspondent. All these last mentioned are located at Beards Fork, W. Va. Bro. J. M. Crouse was chosen delegate to District Meeting.

Thus another congregation of the Church of the Brethren has been placed on the map, and an open door is set before them. They will have plenty of obstacles to surmount, however, to develop their strength.

Roanoke, Va.

C. D. Hylton.

A MISSION FIELD NOT MENTIONED AT WINONA

About twenty-seven years ago we had seventeen baptized converts in the Leavenworth Prison, Kans. Some of them are good personal workers. Who can tell why that mission was discontinued? This was the result of only a few years' labor. What an asset it might have been to the Kingdom, up to this time, had the work continued in the same ratio. One personal worker among the prisoners of the United States claims that over 100,000 have decided for good citizenship and many decided to be Christians in the twenty-five years of her work. This is a big field, with over 300,000 convicts in the United States. The prison boys say that there are many more outside convicted by their conscience if not by law.

Over 300 made a good decision during our work with them last year. Brother and sister, don't you want a part in such a redeeming work? Give us the money, brother, that you intend to spend for tobacco this year, and take one automobile ride less each week. Sister, give us the money you will spend for furs and jewelry, and receive a lasting reward from your Father in heaven. Help us to do more this year. You won't be robbing other missions at all to give us what you would spend uselessly. We need it so badly.

J. E. Young.

163 Clinton Avenue, Tiffin, Ohio.

SOME RESULTS OF OBEYING ORDERS

At the present time we hear a great deal about disobedience to orders—in other words, open violation to known law. This is not simply along temperance lines, but along practically every other line, including church and home. This, of course, is the natural result following such an open defiance of nation against nation, as we have just passed through. One can scarcely pick up a daily paper without his eyes falling upon the glaring headlines, announcing such lawlessness.

What is the trouble? Is it the fault of the orders—the one issuing the orders, or the one receiving them? Orders are usually given out by one who has authority, and obedience or disobedience thereto is followed with results accordingly. But the present-day tendency is to question, or rather defy, the authority back of the orders. Yes, even when Jesus was here, a certain class of his hearers said to him: "By what authority doest thou these things?" He answered their inquiry by presenting to them a similar question, which silenced them.

When it comes to the home—God's first and greatest

human institution—we note a deplorable condition! Paul, in writing to the Ephesians and the Colossians, instructs them as to ideal family life, but in his Second Epistle to Timothy he speaks of a number of things that will surely come to pass in the latter days. Among other things that he mentions are these: "Lovers of self, . . . disobedient to parents, unthankful, unholy, without natural affection . . . traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God." The nation and the church are no better than the homes that constitute them. Have we, who are now parents, been so disobedient to our parents, that we are now reaping what we have sown—paying for our raising?

A small boy came running into the house one day and said: "Mamma, I am going down to the station a little." She answered: "No, you are not!" He said: "Yes, but I am!" She again said: "No, you are not!" This continued for some time, upon which she said: "Well, if you do go, don't stay long." By that time he was well on the way.

Some of us have learned that the most effective way of delivering orders is by "indirect suggestion" but it takes a head of wisdom, and a heart filled with the grace of God, directed by the Holy Spirit, to bring such orders to a successful issue. No wonder that Paul, when delivering to Timothy the qualifications of a bishop, placed so much stress on his ability as a successful director of his own family life—"one that ruleth well his own house, having his own children in subjection with all gravity." Then he adds: "But if a man knoweth not how to rule his own house, how shall he take care of the church of God?" He then says practically the same thing about the deacons.

In my humble judgment, there lies much of the failure of the church, to carry into effect the orders issued through her councils, and even through the Word itself. It might be well, for some of us younger folks, upon whom much of the church work necessarily devolves, to bear in mind the injunction delivered by Peter, in his first letter (5: 5), "Likewise, ye younger, be subject unto the elder." Or, the words of Jesus to Peter in his earlier and less experienced days: "When thou art converted, strengthen thy brethren."

But some will say: "What authority has the church to say what I shall wear, or where I shall go, or what I shall do?" Why have councils and decisions, if they are ignored? If the church is not guided by the Holy Spirit, is the individual member? Where is there likely to be the more wisdom—in my individual judgment or in the judgment of a multitude of the brethren and sisters, assembled for the express purpose of considering questions of vast importance, after having implored the guiding power of him who has promised to "guide us into all the truth"? Is it not dangerous—to say the least of it—not to obey orders? How about the instances of Moses, of Achan, of King Saul? Bible examples, both preceding and following these cited, could be given by the dozen, but time and space forbid.

Just one modern example. An acquaintance of mine related this incident to me some years ago: "I was traveling along a mountain road with my neighbor's son as a traveling companion. As we neared a sparkling spring by the way-side, the boy asked me to stop, to allow him to get a drink of water, which I did. As he was lying flat on his breast quenching his thirst, I caught sight of something that startled me, but with as steady a voice as I could command, I said: 'Rise just as straight up as you can, from where you are, and walk as directly backward, toward me, as you can.' This he did till he came near me, without questioning or turning to ask why he should do such an apparently foolish thing. Then I said: 'Now look back at the spring where you got the water.' Then he saw, as I had seen, a large rattlesnake, lying just within easy striking distance of him while he was drinking. His prompt and unquestioned obedience to my order was no doubt the only thing that saved him from harm and, maybe, death."

Jesus has told us many things apparently simple to observe, but he bade us do them, and why not? His disciples could not understand about the feet-washing, the communion and many other things that he told them to do—but they found happiness by taking him at his word and doing just what he said. The significance of some of these same things, I am not sure that we, with our superior (?) knowledge, have yet learned. We may never know, till we arrive on the other side, where we can see him face to face. He may be proving us through the little things, as we call them, that the church asks of us, for "he that is faithful in that which is least, is faithful also in much, and he that is unfaithful in that which is least, is also unfaithful in much."

The slogan that meets our eyes at public places nowadays is "Safety first." It is said that once, when a certain railroad was in need of a man to take charge of an engine on a division of its road, the day came when the first selection had to be made. In their order, the applicants entered the office for examination. Among other

questions that the examiner presented, he asked: "If your orders read that you were to side-track at a certain point, and on reaching that point you would see, by looking at your watch, that you could safely reach the next siding yet, what would you do?" The first applicant said: "I would go ahead." He was asked to stand aside and the next man was called in. The usual questions were presented and to the above he answered: "I would think about it." He, too, was ordered to stand aside and another was called. To the foregoing question he made answer: "I would read my orders again, and stay there forever!" Can you imagine which of the three got the job?

One thing that may contribute largely to the present state of prevalent indifference to law is undoubtedly, **CONFLICTING ORDERS.** Such are bound to confuse the ones receiving them. All too often there are those who take it upon themselves to place their own interpretation upon the decisions of the Conference of the church and proceed accordingly. Once, upon visiting a military camp, during the recent war, we, through a soldier whom we were visiting, had received orders as to just where to place our "Ford" during the few hours of our visit, but, shortly after locating it at that particular place, we were ordered through another officer to move it elsewhere.

Well, what was to be done? The soldier in question proceeded, possibly upon the most feasible method, to bring the two conflicting officers face to face, to work it out for themselves. Then we could feel perfectly safe to act upon their united decision. Truly did Jesus say that "no man can serve two masters." Where such is the case—whether in the state, the church, or the home—would it not be best to proceed as did the two military officers mentioned above? If one **MUST** give way wholly to the other's views, let it be done as cheerfully as possible, after having gone over the entire ground of consideration together, and, above all things, without letting the ones receiving the orders know of the sacrifice thus made upon your part.

Churchville, Va.

W. H. Zigler.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

South Los Angeles.—Since our last report two have been received by baptism. May 20 the Sunday-school officers of the District called the superintendents and assistants to our church for a conference. Our Ladies' Aid served supper to twenty-five. Bro. Jesse Emmert spoke of our Sunday-school as having the second largest attendance in the District, and the largest Cradle Roll during the last quarter. June 4 Miss Catharine Brooks gave a stereoscopic lecture, presenting vivid warnings of the dangerous curves along the road of life that is traveled by the boys and girls of today. At our last business meeting the church decided, by a unanimous vote, to retain our pastor, Bro. Jacob Boaz, another year. June 11 Bro. S. W. Funk, of Covina, preached in his forceful way on "Receiving and Giving Out." June 18 Bro. Ernest Davis preached on the subject, "Conditions of Discipleship."—Rosa E. Culvert, Los Angeles, Calif., June 20.

COLORADO

Bethel church met in council June 21, with Eld. G. R. Eller presiding. We have secured Bro. J. D. Denny, of Kansas, to hold a series of meetings for us in September. We decided to have a love feast this fall, in connection with the revival. As yet we have been unable to secure any one to hold a daily Vacation Bible School for us, but efforts will be made to hold one this summer. We decided to have a Messenger agent, a member of the District Mission Board, met with us May 9 and organized us as the Armadillo congregation. Officers were elected as follows: Elder, Bro. Clarence Bowers; clerk, Sister Iva Bowers; "Messenger" correspondent and agent, the writer. Bro. Branscom remained with us a few days and delivered several stirring sermons. We would be pleased to have ministering brethren passing this way stop off and be with us.—Alva H. Bralher, Denton, Ga., June 27.

FLORIDA

Bethel.—We held our regular council June 24. The church decided to elect a deacon. Bro. T. E. Jenkins was elected and he and his wife were installed. We rejoiced when two were reclaimed.—L. H. Crist, Middleburg, Fla., June 26.

GEORGIA

Armadillo.—Recently the members of the Church of the Brethren living in Jeff Davis County, Brookline, Ga., called for an organization. Bro. Geo. A. Branscom, of North Carolina, a member of the District Mission Board, met with us May 9 and organized us as the Armadillo congregation. Officers were elected as follows: Elder, Bro. Clarence Bowers; clerk, Sister Iva Bowers; "Messenger" correspondent and agent, the writer. Bro. Branscom remained with us a few days and delivered several stirring sermons. We would be pleased to have ministering brethren passing this way stop off and be with us.—Alva H. Bralher, Denton, Ga., June 27.

ILLINOIS

Hickory Grove.—The Annual Convention of the Carroll County Sunday School Association was held at Savanna, Ill., May 25 and 26. Our delegates gave a splendid report of the Convention on Sunday morning. Our love feast was held June 3. The weather being good it was well attended. Our pastor, Bro. Studebaker, a delegate to Annual Conference, returned home last week.—Mrs. Wilbert Lau, Savanna, Ill., June 23.

INDIANA

Fort Wayne.—Instead of having the entire Harvest Meeting and outing July 16 at Weisser Park, the harvest sermon will be preached at the church, corner Smith and Green Streets, directly after the Sunday-school session, and then the meeting will adjourn to the park for the remainder of the time. Eld. J. G. Gump will have charge of the service.—Arthur M. Barrett, Fort Wayne, Ind., June 23.

Kewanna church met in council June 18, with Eld. Chas Oberlin, of Logansport, in charge. Five letters were received. Bro. Irvin Fisher, of Mexico, was chosen elder for next year. Our love feast was held June 4.—Mrs. Naomi Crabb, Bruce Lake, Ind., June 24.

Landess church met in council June 17, with Bro. M. S. Smetzer presiding. Our revival meeting is to begin on Sunday following the District Meeting, with Bro. Ira E. Long in charge. The Harvest Meeting is to be held the first Sunday in August.—Mrs. Marshall Pence, Landess, Ind., June 24.

Maple Grove.—June 18 Bro. Virgil C. Finnell was with us and delivered a very instructive sermon on "God's Book and God's Child." He wished us to see that a child can grow a theist only through past experiences and a knowledge of comparison. It has been decided that he will also be with us Aug. 14, to show his stereoscopic views. July 9 has been set for our Educational Day. A speaker from Manchester College is being secured. The interior of our house of worship has been redecorated and electric lights have been installed. June 25 Bro. Heeter gave the Annual Conference report.—J. Galen Whitehead, New Paris, Ind., June 24.

Mexico.—A two weeks' Vacation Bible School is now in progress, with Sister Eisenbie, principal. The attendance is quite large, and the interest is excellent. A great spiritual feast is promised all the children and young people in attendance. Quite a number of the children from the Orphanage are attending. Brethren E. E. End and man and Walter Balbaugh represented our congregation at the Conference. Since our last report our quarterly council has been held. Our love feast was appointed for Oct. 21.—Ira Fisher, Mexico, Ind., June 23.

Union Church met in council June 17, with Eld. John Frederick presiding. Our delegates to District Meeting are Brethren David Miller and Homer Weldy. We expect to have our love feast Oct. 14. Bro. Moyné Landis, of Sidney, Ind., was with us in a revival meeting, beginning May 21. He preached eighteen sermons. We had a very stirring spiritual meeting. Five new baptisms and one was reclaimed.—Mrs. Homer Weldy, Nappanee, Ind., June 26.

Wabash church met in council June 1. The love feast was appointed for Sept. 30, at 6 P. M. Three letters of membership have been received recently.—Mrs. Barbara E. Pulley, Wabash, Ind., June 22.

IOWA

Coon River.—We met June 4 in our country church for our regular council. Bro. C. H. Rowe, of District Center, acted as moderator. Two letters were accepted. Bro. Henry Erb and the writer were chosen delegates to District Meeting. We were favored with a splendid address June 18, by Bro. Jesse Bural, of New Market, Md. Mrs. Zona B. Ott, Panora, Iowa, June 26.

Fernald. Bro. Sink, from the Des Moines Valley congregation, began revival meetings Sunday morning, June 10, at 10 o'clock, with five sermons. We will have at least two weeks of meetings. Several car loads of members from Bro. Sink's congregation came in last evening. We regret when Bro. Sink must leave us, as he is a great worker for Christ and his Kingdom.—Iva French, Fernald, Iowa, June 22.

Osceola church met in regular council June 24, with Eld. Chas. Colyn presiding. Sunday-school officers were elected for the rest of the year, with Sister Foreman, superintendent. Our delegates to District Meeting are Brethren Chas. Colyn and R. L. Fisher; alternates, Sisters Pratt and Colyn.—Bro. Colyn acted as Sunday-school delegate. We will have our revival meeting in September, provided we can secure an evangelist. Our Ministerial Board consists of Brethren Jacob Keffler, Tom Rilea and Ward Folger. Bro. Sylvan Stenem, of Edgeley, N. Dak., recently gave us an inspiring sermon on the subject, "Preach the Word." Our love feast was held June 17, with about thirty members present.—Nora Colyn, New Virginia, Iowa, June 27.

KANSAS

North Solomon church met in regular council June 10. Steps were taken to secure a pastor. Bro. Frank Wagner has been aiding us in the ministry. Our Vacation Bible School closed June 10. The enrollment was 155, with an average attendance of 114. A program of songs, addresses and dramatized Bible stories was given to a large, attentive audience Sunday evening, June 18. A Mothers and Daughters' banquet was given in the basement of the church May 26, and was much enjoyed by all. Mrs. John Meyer, Portia, Kansas, June 25.

Washington church met in council June 3, with Bro. Samuel Gaulby presiding. Sunday-school officers for the following year were elected. It was decided to have a series of meetings the latter part of September, followed by a love feast. June 11 Bro. M. D. Gaulby gave us a missionary sermon. An offering of \$28.60 was taken for Annual Meeting. June 18 a Children's Day program was rendered, followed by a basket dinner in the grove, at the home of Sister Lydia Barnes. About sixty were present to enjoy the day.—Mrs. Minnie Bell, Washington, Kansas, June 24.

Washington Creek church met in council June 10, with Bro. S. J. Heckman in charge. Bro. J. S. Sherry, of Bloom, Kans., has accepted the pastorate at this place and took up the work June 11. Six letters were granted and four were received. Bro. Heckman resigned as elder on account of moving away. Our pastor, Bro. Sherry, was elected in his place. Our Sunday-school has increased in attendance and interest. Our Children's Day program was given last Sunday evening, June 18, to a full house, about 400 being present. The children did exceptionally well. Our pastor will conduct our series of meetings this fall. The writer was chosen church correspondent.—Mrs. B. M. Garber, Lone Star, Kans., June 26.

MARYLAND

Thurmont.—June 25 Eld. T. S. Fike preached a sermon on "Christian Baptism" to an interested audience. In the afternoon two were baptized, with others to follow. The Sunday before Bro. Fike gave us an inspiring and much appreciated talk on Annual Conference. We have a large territory to be added to the Harford Mountains, for which the funds are inadequate.—Ida H. Dern, Thurmont, Md., June 27.

MICHIGAN

Battle Creek church met in council May 11, with Bro. Russell Weller presiding. Final arrangements were made for the love feast, May 29, with Eld. Harley Townsend, of Woodland, officiating. An impressive Mothers' Day service was held May 14. Children's Day was observed June 25, with an interesting program. In the evening Bro. Russell Weller gave a report on the Winona Conference. Since our last report four members have been received into the church—two being baptized and two restored. We are planning for a Vacation Bible School, to be held July 10-31, inclusive.—Mrs. Loyd G. Weller, Battle Creek, Mich., June 27.

Harlan church met in council June 24. One new member was received into the church by letter. Our love feast is to be held Oct. 27, services beginning at 2 P. M., with the love feast at 6.30. We elected Sunday-school officers, with Bro. Arthur Taylor, Harlan, Mich., as president. The attendance card system was adopted in our Sunday-school in June, 1921. We have found it very helpful during the past year. Brethren O. E. Stern and S. C. Byers were chosen delegates to District Meeting. We are looking forward to a revival season this fall.—Mrs. Arthur Taylor, Harlan, Mich., June 27.

Marilla church met in council June 27, with Eld. J. E. Joseph presiding. Church officers were elected and the work organized for the year. Bro. Stern, of the Harlan church, preached for us every two weeks. Bro. D. E. Crouch, of Brethren, preached for us June 18. There is a call here for a resident minister. We are expecting to hold a revival the last of August.—L. A. Eby, Marilla, Mich., June 24.

New Haven.—June 3 we held our communion. Visiting members were present—among the number being Elders John Smith, Jos. Robinson, H. Stauffer, Samuel Bollinger and Floyd Bollinger. In the afternoon, Bro. J. F. Sherrick was ordained as elder—Brethren John Smith and H. Stauffer conducting the service. Bro. John Smith officiated the communion service, and on Sunday morning preached a powerful sermon. The members enjoyed these services very much. Our council was held June 24, with Eld. Samuel Bollinger in charge. Bro. Virgil Long was elected superintendent of the Sunday-school. Delegates chosen to represent our church at District Meeting were Brethren J. F. Sherrick and Geo. Emrick; alternates, Sisters Grace Sherrick and Alla Emrick. Bro. J. F. Sherrick was chosen as foreman for the balance of the year.—Mrs. Grace Sherrick, Middleton, Mich., June 27.

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GLENDALE, ARIZONA

(Continued from Page 427)

April 13 Eld. Jesse Emmert, our District Educational Director, came to us and conducted about sixteen Bible studies—talks to the children, sermons, etc., concerning Vacation Bible School work, education, the home, the church, the Sunday-school and character building. We shall not forget his efficient, faithful services during his stay of five days.

May 17 Dr. Merrins, Dean of the Medical University at Shanghai, China, gave us a big vision of the relation of surgery and medicine to missions.

May 15-21 was "Old Clothes Week," when the writer solicited for one day and received at his home fourteen sacks of clothing, which was inspected and repaired by the Ladies' Aid Society, and sent for shipment to the Near East Relief.

The following week the Missionary Committee made a house-to-house canvass for our Conference offering. The District made our apportionment \$100, but we raised \$144. This amount may seem very small for a church of 100 members, but when one knows just how the cotton slump affected so many members of the church, one need not wonder. As yet, times are very hard here; hundreds have no employment.

Through all reverses, however, the church is catching a larger vision of giving for missions, benevolences and personal need, since the plate offering has been revived, and sermons on stewardship and tithing have been and are being preached. A few more are giving systematically and regularly, which makes it possible to give to the ministers, Eld. C. E. Gillett and the writer, each Sunday a certain amount.

Four have been baptized since March 1. Bro. D. D. Thomas, our presiding elder, appointed the writer as local elder of this congregation. Bro. Thomas occasionally gives us some live, masterful sermons.

Glendale church was organized twenty-nine years ago and has passed through some great struggles, but the light is coming, and although we are wedged in between the mountains, away from all church affiliation and encouragement, except for the enthusiastic and spiritual little flock at Phoenix, we hope now to organize greater united work with them. H. B. Mohler.

WESTERN CANADA

The District Meeting of Western Canada will be held at the Merrington church, Kindersley, Sask., July 17-20. Monday, July 17, 7:30 P. M., Sermon.

Tuesday, July 18, 9:30 A. M., Sisters' Aid Society. 11 A. M., Young People's Conference. 2:30 P. M., Sunday-school Meeting. 7:30 P. M., Educational Meeting.

Wednesday, July 19, 9:30 A. M., Ministerial Meeting. 2:30 P. M., Missionary Meeting.

Thursday, July 20, 9:30 A. M., Business Session.

Bro. David Hollinger, of Redcliff, Alta., will conduct a series of meetings, beginning July 2 and closing with the District Meeting.

Train from the East arrives at Kindersley at 12 midnight. Train from the West arrives at 6 A. M. Please notify the undersigned as to the number coming from the different churches, and time and date of arrival, and the trains will be met. Norman E. Church.

Kindersley, Sask.

DEATH OF BRO. JOSEPH HOLDER

Joseph Holder, son of Henry and Sarah Holder, was born Nov. 22, 1839, near Harrisburg, Pa. In September, 1860, he married Catherine Ulrich. There were nine children, five of whom survive.

April 5, 1875, he gave his heart to God, and was baptized into the Church of the Brethren. He was a faithful member until his death. He was elected to the office of deacon, in which he served the church for a number of years. Feb. 26 the church placed him in the ministry, in which office he served faithfully for more than thirty years.

Six years ago his wife died, and since then he has made his home with his daughter, Sarah Swoveland, of Anderson, Ind. Perhaps there has been none more resigned and patient than he. Because of his kindness in the home, and his affectionate manner toward his grandchildren, the love-tie that has been severed arouses our sympathy.

He died May 24, 1922, aged eighty-two years, six months and two days. He leaves three sons, two daughters, also a number of grandchildren and great-grandchildren.

It was largely due to his efforts and those of the late Eld. Fred Fessler that the Anderson church was organized and fostered. In this church he preached his last sermon in March. The Anderson church greatly feels his loss. Anderson, Ind. Levi Wise.

OLD FOLKS' HOME, BROWNS MILL, PA.

Nearly forty members of the Falling Spring congregation of the Southern District of Pennsylvania visited the Old Folks' Home on Sunday afternoon, June 18. We began our worship by singing some old familiar hymns and by prayer. The Browns Mill quartet sang, "I Am

Praying for You." Sister Katie Gilland delivered a most interesting recitation on the second coming of Christ. Bro. D. S. Flohr delivered a sermon on "Love."

We feel that these dear aged people enjoyed our service with them, for they were eager to hear every word. We are sure that our hearts were filled with love and gratitude for each other, as we know that love—and love only—can bind together the Christian people in that most holy faith.

We closed our worship by prayer, offered by Bro. Hollinger, and by singing hymns of love and praise. We should like to say to the readers: "If you ever get the opportunity to visit and worship with these dear old people, do not cast it aside, but accept it. You will never regret the time spent with them, and we know it will be highly appreciated." Browns Mill Committee.

DEATH OF ELD. SYLVANUS E. DELP

Sylvanus E. Delp was born July 21, 1860, in Kent, Ill., and died near Murdock, Kans., June 20, 1922, aged sixty-one years and eleven months. He united with the Church of the Brethren at the age of twelve years. He married Miss Emma Fox on Thanksgiving Day, 1880. There were six children—two sons and four daughters.

He moved to Kansas in 1886 and was one of the charter members of the Murdock church, where he was elected to the deacon's office. He served for eight years and then was elected to the ministry and later to the eldership. In that capacity he and his faithful wife served the Murdock church till God called him home.

He was loved by his family, the church, the community and by all who knew him. He will be greatly missed.

He had rented his farm to his son and had just completed a new house on the site where he first lived after coming to Kansas. He and his wife enjoyed just one week together in it.

He leaves his wife, six children, ten grandchildren, father, two brothers and two sisters. Services by the writer in the Murdock church, assisted by Eld. S. M. Brown and Rev. Hickman, of the Methodist Church.

Wichita, Kans.

J. R. Wine.

BEATRICE ASSEMBLY

During the summer of 1916, under the direction of Bro. Virgil C. Fennell and local leaders, the first Summer Assembly in the Church of the Brethren was held in Chautauqua Park, Beatrice, Nebr. More than 500 registered from six different States, and the leaders, who entered into the movement with "fear and trembling," said: "It looks like a go." This year, Aug. 19-27, the seventh Assembly is being planned on a larger scale than ever before. We are building a larger program on the experiences of the past. The Assembly idea is growing.

The following letter is typical of many others: "We enjoyed ourselves very much while at the Assembly last year, and are hoping to attend again this year. We are planning to be there and we are trying to get some more folks from here into the notion of coming. I never shall forget the few days we spent there and the God-given inspiration that we received while there. I had often read about the Assembly and thought: 'Well, it is just for a few that have not much to do.' But I certainly found out that it will pay to take a few days off, to attend the Beatrice Assembly. May God bless you in your work, and may you have an even greater Assembly than ever. I beg to remain your brother in Christ, and a booster for the Beatrice Assembly."

The Beatrice Assembly program provides for every member of the family. The ideal vacation is the one shared by the entire family group. We doubt if there is another Assembly that provides for all ages like this one does. Our program is graded. Two brothers, about seventy years of age, who came nearly 400 miles to attend the Assembly last year, told us at the Winona Conference this year: "We never attended anything that we enjoyed more than the Beatrice Assembly."

One of the new features of the program this year will be separate programs and camps for boys and girls over thirteen years of age. Under thirteen children must camp with parents or guardians. Over that age they may camp with their group, which will be under the direction of capable leaders. A cot will be furnished in a tent, containing several cots, for \$2 for the entire Assembly. It is desired that enrollment for these groups be made not later than Saturday evening, Aug. 19. Young people may tent with their parents, and still be enrolled with the groups. All must pledge themselves to abide by the rules and programs for their particular group, and disobedience will subject them to discipline. Bro. M. R. Zigler, Home Mission Secretary, will be general director of these groups of young people, and he will be assisted by a number of helpers.

Another change is, that more time is being taken for the Assembly. Two Sundays are included this year. The Board felt that it is necessary to provide suitable programs for the groups of young people. The cost of tents and cots is the same for three days or for eight days. A 5 cent lunch counter, under the Assembly management, will minister to the wants of the campers again this year.

Or you can provide your own meals, camp style, or patronize the splendid restaurants up town, less than a mile away.

The following is an outline of a day's program:

Morning watch, observed by groups and families. 7:00-7:20
General Convocation in the Auditorium. 8:00-9:45
Class work by groups. 10:00-11:45

For young people and children the afternoons will be devoted to supervised games and outings. A special service for the older people will be at 2:30, followed by conferences for ministers and mothers.

Vesper services for the young people's groups. 5:45
Evening programs. 7:30
Evening curfew. 10:30

For further information write to the Secretary-Treasurer. Remember the time and place—August 19-27, Chautauqua Park, Beatrice, Nebraska. Plan to attend by families or by Sunday-school classes, led by the teachers.

Edgar Rothrock, Secretary-Treasurer.

Holmesville, Nebr., June 23.

EAST MAPLE GROVE CHURCH, KANSAS

June 18 was the red letter day of the year for the East Maple Grove church. It marked the closing of the first Community Vacation Bible School ever held here. The school and the program rendered each Sunday evening, were a success beyond our most optimistic expectations.

Great credit is due to Miss Olive Howard, of McPherson College, McPherson, Kansas, as Director. She is a specialist in her line of Christian work. She has experience and training for the different phases of religious education and her efficiency was abundantly manifested in her efforts while among us. Her thorough consecration was an inspiration to all. The appreciation of her work, on the part of the church and community, was substantially manifested, when a purse of more than forty-five dollars was raised for her. It was announced that she was dedicating her life to God's service in the interests of humanity, and that India or Africa would be her chosen field of labor. She is making her own way through college. This stirred the sympathy of all present, and the response was most gratifying. They seemed to be glad for a chance to invest in a consecrated life. The response financially was much more than she expected, but what pleased her most was the demonstration of the community's appreciation of her work and aims in life, which made her feel greatly encouraged.

The Misses Olive and Mina Throne, of Ottawa, Kansas, also did very effective work, as Miss Howard's assistants. Their efforts were appreciated very much. They made many friends while among us.

The total enrollment was twenty-six. The average attendance was twenty-one and three-tenths. The many expressions of appreciation from the parents of the pupils concerning the work, and their insistence that we put on another Vacation Bible School next year makes us feel that the effort was worth while. The sessions were held in the afternoons, from 2 to 5 o'clock. The program, rendered by the pupils, assisted by other young people of the community, each Sunday evening, was highly pleasing to all present. They showed the results of just two weeks' training to be remarkable.

Last Sunday evening, among the demonstrations of work given, was the dramatization of a portion of the story of the life of Moses. This drama drew forth the highest praise. The young people rendered the presentation with great credit to themselves and their teachers.

Preceding the program, in the earlier part of the day, the Sunday-school and preaching service was followed by a community basket dinner in the grove surrounding the church. It was well attended and enjoyed by all.

Gardner, Kans.

Miss Lela Day.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anastine-Kurtz.—By the undersigned, at the home of the bride's parents, Brother and Sister Irvin J. Kurtz, June 6, 1922, Bro. Albert Anastine, of Hartsville, Ohio, and Sister Florence Kurtz, of Uniontown, Ohio.—M. M. Taylor, Louisville, Ohio.

Clapper-Mulligan.—By the undersigned, at the home of the bride's parents, June 3, 1922, Brother Ezra Clapper, of Bryan, Ohio, and Sister Eliza Mulligan, of Ney, Ohio.—J. F. Hornish, Defiance, Ohio.

Dunkle-Boehm.—By the undersigned, in the Viewmont church, June 15, 1922, Edward E. Dunkle and Sister Erma Boehm, both of Viewmont, Johnstown, Pa.—L. B. Harshberger, Johnstown, Pa.

Myers-Goodenberger.—By the undersigned, at the home of the groom's parents, Brother and Sister J. R. Myers, June 24, 1922, Bro. Roy Myers and Sister Alvena Goodenberger both of Hartsville, Ohio.—M. M. Taylor, Louisville, Ohio.

Pritchett-Griffith.—By the undersigned, June 2, 1922, Brother John Alfred Pritchett, of Johnson City, Tenn., and Sister Ethel Lee Griffith, of Knoxville, Tenn.—A. M. Laughrun, Jonesboro, Tenn.

Simmons-Wheeler.—At the home of the bride, by the undersigned, June 4, 1922, Brother Daniel Simmons, of Decatur, Ill., and Sister Emma Wheeler, of Cerro Gordo.—C. Whitmore, Cerro Gordo, Ill.

Singleton-DeLong.—By the undersigned, at his residence, June 3, 1922, Brother Earl Singleton and Sister Lelah DeLong, both of Hicksville, Ohio.—J. F. Hornish, Defiance, Ohio.

Uplinger-Myers.—By the undersigned, at the home of the bride's parents, Brother and Sister J. R. Myers, June 24, 1922, Brother Rus-

sell Uplinger and Sister Sarah Myers, both of Hartsville, Ohio.—M. M. Taylor, Louisville, Ohio.

Wolford-Alwine—By the undersigned, May 18, 1922, at the home of the bride's parent, Mr. Forrest C. Wolford and Sister Orpha M. Alwine, both of Johnstown, Pa.—D. P. Hoover, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Applegarth, Rex Kinzie, died at his home near Haxtun, Colo., June 17, 1922, aged 1 year, 9 months and 17 days. He was the son of Brother and Sister Albus Applegarth. Services at Haxtun church by Bro. Joel H. Kinzie and the writer. Burial in Haxtun cemetery.—Earl Wm. Roop, Haxtun, Colo.

Buzzard, Sister Eliza Ellen, daughter of John and Sara Jane Morford, born in Henry County, Iowa, Jan. 2, 1835, died at her home in Knoxville, Iowa, June 6, 1922. She married L. E. Buzzard Sept. 8, 1870. There were eight children, four of whom preceded her. She joined the Church of the Brethren in 1877, and remained a faithful member until death. Services by the writer.—L. W. Brubaker, Prairie City, Iowa.

Cober, Barbara, nee Myers, born Nov. 15, 1832, at Berlin, Pa., died at Sabotha, Kans., June 9, 1922. She married Edwin Cober Sept. 9, 1849. There were eight children. Mrs. Anna Wassenaar, with whom she lived, is the only one surviving. Her husband died June 11, 1917. She had been a member of the Church of the Brethren from her early youth. She was faithful in attendance and was a church worker. Besides her daughter, there are five grandchildren and one great-grandchild. Services in the Church of the Brethren by Eld. W. H. H. Sawyer, assisted by the writer. Interment in the Sabotha cemetery.—J. J. Hoover, Morrill, Kans.

Coover, John Calvin, son of Adam Coover, born Feb. 16, 1842, in Cumberland County, Pa., died June 14, 1922, in Modesto, Calif. He was married in 1867 to Dessie Kelly. There were ten children. Three sons and two daughters survive. He was baptized in 1874 and at his death was a member of the Empire congregation. Services and burial in Citizens' Cemetery, Modesto.—A. B. Coover, Grants Pass, Ore.

Deardorff, Rosanna E., born in York County, Pa., Jan. 31, 1851, the daughter of Wm. and Catherine Harold and the youngest of five children. One sister preceded her. She was married to Edw. Deardorff Sept. 28, 1876. There were two daughters. She was a member of the Church of the Brethren for over forty years. She was anointed during her illness. She leaves one son and two daughters, three grandchildren and three sisters. Services by the writer at the Navarre church. Interment in the Navarre cemetery.—C. A. Shank, Abilene, Kans.

Dickson, Sister Harriet Chineth, daughter of Chas. and Margaret Edwards, born in Scioto County, Ohio, March 22, 1837, died at her home near Pleasant Mount, Mo., May 23, 1922. She married Alvin H. Dickson Dec. 9, 1858. There were eight children, three of whom died in infancy. She leaves one son, four daughters, twenty-two grandchildren, eight great-grandchildren and one brother. She united with the Church of the Brethren about fifty years ago and was a faithful Christian until death. Her husband died Nov. 9, 1920. Services at her home by Bro. Urias Blough. Interment at the Noffsinger cemetery.—Leland Baldwin, Mulberry Grove, Ill.

Gaul, Bro. Henry, born in Washington County, Md., died June 16, 1922, at the home of his son, near Lanark, Ill., aged about 79 years. His parents both died when he was quite small, and he was taken to the County Home. Thus the exact date of his birth is not known. When about four years of age he was taken into the home of Bro. Daniel Wolfe, near Hagerstown, Md. When a young man he came to Carroll County, Ill. Dec. 22, 1869, he was united in marriage to Elizabeth Raffley. To this union were born four children. The daughter preceded him. Three sons remain. He, with his companion, was baptized in 1872, and was a member of the Church of the Brethren for fifty years. Oct. 16, 1921, he called for the elders of the church and was anointed. Funeral services at the Cherry Grove church by the writer, assisted by Elders Ira E. Weaver and I. R. Young. Burial in the cemetery near by.—James M. Moore, Lanark, Ill.

Ikenberry, Jacob, son of Samuel M. and Elizabeth Ikenberry, died at his home near Wirtz, Va., April 20, 1922, aged 39 years and 11 months. He united with the Church of the Brethren when about eighteen years of age and remained faithful. Death was due to kidney disease, from which he suffered much during the last several months, but never complained and was always cheerful and considerate. He was married to Edith Stauffer May 6, 1905. One son preceded him. His wife survives, with two sons and one daughter. His aged parents three brothers and five sisters. Services in the Antioch church by Eld. J. A. Naff, assisted by Bro. J. B. Peters. Interment in the cemetery near by.—Orpha Flora, Boone Mill, Va.

Jones, Mary, daughter of Sebastian and Elizabeth Frame, born near Dayton, Ohio, April 12, 1836, died at Parma, Mo., June 16, 1922. Early in life she professed faith in Christ and united with the German Baptist church, and from that time on lived a faithful Christian life. At the time of her death she was a member of the Old Order church. In 1853 she married Jacob Baringer, who preceded her in 1892. There were six children, five of whom survive. Her second husband, Absalom Jones, died in 1920. Services at the home of her daughter in Parma, where she had made her home for the last two years. Interment in the Parma cemetery.—Mrs. O. C. Hyde, Parma, Mo.

Lehman, Helena Sheeler, born April 8, 1867, near Hesse-Cassel, Germany, died at her home near Pierson, Iowa, April 22, 1922. She married Franklin Lehman March 14, 1889. There were five children. She united with the Church of the Brethren in early life. She is survived by her husband, four daughters, one son, two grandchildren, two brothers and one sister. Services at the home by Eld. H. H. Wingert. Burial in the cemetery near Kingsley.—Edith Lehman, Kingsley, Iowa.

Lehman, Sarah Caylor, born April 6, 1845, near Defiance, Ohio, died at the home of her daughter, Mrs. Eva Fike, June 4, 1922. She married Christian Lehman Dec. 25, 1864. He preceded her May 9, 1913. There were eleven children, three of whom died in infancy, and two others in early life. She is survived by three sons and three daughters, twenty-five grandchildren, seven great-grandchildren, two sisters and one brother. She united with the Church of the Brethren in June, 1866. Services in the church near Kingsley by Eld. H. H. Wingert. Burial in the Brethren cemetery, near Kingsley.—Edith Lehman, Kingsley, Iowa.

Longenecker, Daniel H., born in Blair County, Pa., near Martinsburg, Oct. 14, 1837. In 1844 his parents moved to Bedford County, near Woodbury, where his boyhood days were spent. In 1859 he went by boat from Pittsburgh to Kansas City, then by ox-team to Osage County, Kans., where he located a claim. Returning to the East he married Urrilla Reichard Dec. 12, 1865. He died at the Vineyard Park Hospital, Kansas City, Mo., June 10, 1922. He was buried at Paola, Kans. He united with the Brethren Church in 1868 and was faithful to the last. His wife died in 1907. Five sons and one daughter survive. Services by Bro. M. R. Murray, of Kansas City, Mo.—Florence Longenecker, Kansas City, Mo.

Supplee, Sister Sarah D., daughter of John and Catherine Detwiler, born in Montgomery County, Pa., died May 22, 1922, at the home of her son-in-law, Lawrence, Kans., aged 84 years and 7 days. She married John R. Supplee Nov. 1, 1859. She united with the Church of the Brethren at Greentree, at the age of thirty-three years and lived a faithful Christian life to the end. She leaves her husband, two sons, two granddaughters and one great-grandchild. Interment in the Overbrook, Kans., cemetery.—Mrs. B. S. Katherman, Lawrence, Kans.

Wolf, Winona, born Oct. 27, 1894, died June 14, 1922. She leaves her mother, stepfather, six sisters and one brother. She united with the church at the age of eleven and has been a devoted member ever since. Services at Surrey, N. Dak., by the home minister.—D. T. Dierdorff, Carrington, N. Dak.

Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

- | | |
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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 429)

Zion.—Our love feast was held June 17, with Eld. W. H. Good officiating. Several members of the Beaver congregation were present. Our business meeting was held June 10, with Bro. W. H. Good presiding. The following officers were chosen: M. L. Moats, Sunday-school superintendent; Ada Moats, superintendent of the Primary Department; Malinda Good, of the Cradle Roll; John Meiser, Christian Workers' president. Brethren W. H. Good and M. L. Moats were chosen to represent us at District Conference, with A. W. Martindale and Ada Moats, alternates.—Mrs. Melvin Martindale, Prescott, Mich., June 22.

NORTH DAKOTA

Berthold church met in council June 14, with Eld. Jos. D. Reish in charge. Our elder will represent us at District Meeting, with Bro. W. J. Stong, alternate. Our series of meetings is to begin July 16, with Eld. Michael Flory, of Illinois, in charge. Communion services will be held July 29, at 7 P. M. The present Sunday-school officers were retained for another six months, with Bro. W. J. Stong, superintendent. Our elder is now engaged in revival efforts in the Grandview church, Mont.—Margaret M. Reish, Berthold, N. Dak., June 22.

James River.—Our series of meetings began June 11, with our home pastor in charge. The rainy weather hindered the attendance, but the interest was good. Our council was held June 16, with most of the members present. The report of the annual visit was made. Sister Gerie Schlottman is to represent us at District Meeting, with Sister O. A. Myer, alternate. June 18 Bro. D. T. Dierdorf, of Surrey, came to us and preached for one week. He delivered splendid and helpful sermons. While there were no accessions, the interest was good and we feel that the effort was worth while. Our meetings closed with a love feast Saturday night, at which about forty communed. Last Sunday 109 were present at Sunday-school. We have a union school, and the average attendance is about eighty. We recently purchased fifty copies of the new song book, "Hymns of Praise."—Mrs. O. A. Myer, Carrington, N. Dak., June 27.

Kennmare congregation enjoyed an evangelistic effort of two weeks, conducted by Bro. Michael Flory, of Mulberry Grove, Ill. As the meetings progressed, the interest increased. One Sunday-school scholar accepted Christ. The largest results of Bro. Flory's earnest efforts will be left in days to come. Our members' meeting convened June 21, with Bro. T. U. Reed presiding. Two letters were granted. Bro. G. I. Michael was elected elder. Bro. Jacob Schwartz was chosen delegate to the District Conference. June 24 a goodly number participated in our love feast. Bro. Flory delivered his farewell sermon, after which those present enjoyed a basket dinner at the church.—Ina Michael, Kennmare, N. Dak., June 26.

Turtle Mountain.—Bro. P. M. Umphlet, of Michigan, labored in our midst from May 7 till June 11. During this time he preached seven sermons at Carpenter and three at the Warner schoolhouse, with an average attendance of 35. Three days were spent in visiting. Bro. Umphlet did a great work, while with us, for which we are very thankful. June 17 Eld. John Deal conducted a council meeting. Bro. Earl L. Flora was chosen elder for the coming year. Bro. Deal preached a very inspiring sermon on Sunday, the 18th.—Ocie Schroeder, Dunsmuir, N. Dak., June 19.

Zion.—June 25 the closing exercises of a two weeks' Vacation Bible School were held. Sister Malott was the director, assisted by six teachers from our church, while with us, for which we are very thankful. June 17 Eld. John Deal conducted a council meeting. Bro. Earl L. Flora was chosen elder for the coming year. Bro. Deal preached a very inspiring sermon on Sunday, the 18th.—Ocie Schroeder, Dunsmuir, N. Dak., June 19.

OHIO

Ft. McKinley church met in council June 21, with Eld. H. W. Hoiler presiding. Our letter was granted. We decided to hold a Vacation Bible School this summer. During the months of July and August the two churches of Ft. McKinley will hold union services each Sunday evening. June 25 Sister Lawrence Shultz, of North Manchester, Ind., gave us a missionary message. Her subject was "The Dawn of a Tomorrow."—Margaret Smith, Dayton, Ohio, June 26.

Marble Furnace church met in council June 22. Our series of meetings will begin about the first of September, and close with a love feast on the last Saturday of the meeting. The Harvest Meeting will follow on Sunday. Bro. Wright gave us a talk on "Echoes from Winona Lake." The work here is moving along splendidly. Bro. A. P. Muselman, of Kitchel, Ind., who conducted our revival for us. We lifted an offering for some sick members. Bro. J. L. Wiscup was appointed solicitor for ministerial support. Bro. Wright is to be our pastor for another year.—L. C. Ramsey, Peebles, Ohio, June 27.

May Hill church will hold its annual all-day meeting July 30. May this notice serve as an individually-written invitation. Come to encourage the few at this place. We have secured Bro. Clarence G. Erbrough, pastor of the Middletown church, to preach on this occasion. A basket dinner will be served at the church.—Margaret T. Gorman, Seaman, Ohio, June 27.

Reading.—May 12 we had an all-day Institute, with Brethren Bonack and Shultz as instructors. May 13 we held our council, with Eld. A. I. Heestand presiding. One letter was granted. May 14 Bro. G. S. Strausbaugh preached a good sermon on "Mother's Day." The children also gave a short program. In the evening Bro. Byler, of the Woodworth congregation, began a two weeks' series of meetings, closing with a love feast. About eighty members were present. One of our Sunday-school boys was baptized. Visiting members from Woodworth and Wright congregations with us to enjoy the evening. We had our Children's Day program June 18.—Rena Heestand, Moultrie, Ohio, June 26.

Stray Creek Valley church met in regular council June 24. Arrangements are being completed for our all-day meeting, to be held July 16. A basket dinner will be served at the church. Bro. R. N. Leatherman, of the Cincinnati church, will be with us on this occasion. Bro. Wright presided and talked on the theme, "The First Christian Church."—Seth R. Setty, Sinking Spring, Ohio, June 27.

OKLAHOMA

Thomas church held a love feast May 28, with Bro. Edd R. Herndon, of Hydro, Okla., officiating. We expect to begin a Vacation Bible School July 3, and have secured a worker from McPherson, Kans., to assist us. We have organized a Young People's Bible Class, which is taught by the pastor. They meet each Friday evening, and use the Book of Acts as a study. Bro. D. W. Hostetter and daughter began a series of meetings near Hydro, Okla., May 21, and continued for two weeks. Six came out on the Lord's side and were baptized. A very spiritual love feast was held on the evening of

June 3. Hydro is in the bounds of the Thomas church, but is about thirty miles away. Bro. Edd Herndon is doing good work there. Bro. Hostetter and daughter expect to begin a meeting about Aug. 1 at a schoolhouse sixteen miles from Thomas.—Susie M. Hostetter, Thomas, Okla., June 22.

OREGON

Bandon.—We are looking forward to July 2, when we expect Bro. Geo. C. Carl and wife to be with us in an evangelistic effort. We are praying for a mighty revival in our midst. Will not some good live young people come in and help us, and thus be doing God's will and work? We also look forward to the time of our District Meetings at this place the latter part of July. Will say to those expecting to come, that the new road is now open between Roseburg and Myrtle Point, and is traveled daily. Come and enjoy the meeting; also our fine beach.—Mrs. J. W. Barnett, Bandon, Ore., June 18.

PENNSYLVANIA

Belle Vernon.—The mission, established here less than a year ago, bids fair for continued growth, as indicated by a recent action taken. Pursuant to a petition, granted by our late District Conference, Bro. E. M. Detwiler, of Johnstown, Pa., came to the Mission June 22 and, assisted by the writer, effected an organization. We are henceforth to be known as the Belle Vernon congregation. There are twenty-six charter members. Officers were elected as follows: Bro. E. M. Detwiler, elder; Bro. Wallace T. Kyle, church clerk; Sister Susie C. Anthony, "Messenger" agent and correspondent. Brethren M. M. Kyle and D. A. Rummel are our deacons. They, with the writer, constitute our Trustee Board. Two regular council meetings will be held yearly, and our first regular love feast will be held some time during the autumn.—F. D. Anthony, Belle Vernon, Pa.

Mechanic Grove church opened a series of meetings May 14, conducted by Bro. Frank S. Carper, of Palmyra, Pa. Five were added to the church. A love feast was held June 3, with about 120 communing. The Annual Meeting offering amounted to \$88.—Mary P. Habegger, Quarryville, Pa., June 24.

Springfield congregation met in council June 17, with Eld. Benj. Hottel presiding. We decided to have a local Mission Board. Brethren Azram Hottel, Robert Mohr and Sister Anna Killeiner were chosen director of our Vacation Bible School. We decided to have a revival at the Quakertown house, sometime in October. Bro. J. A. Barwick, of Philadelphia, began a series of meetings at the Springfield house June 3. The attendance was good, and the sermons were inspiring and uplifting. June 10 we held our love feast with a good attendance. Ministers present from adjoining congregations were Brethren Adam Hollinger, Abram Price, Wm. Oberholzer, Samuel Hess and Levi Zigler. Eld. Hollinger officiated. June 4 the Conference offering was lifted at the Springfield house, the amount being \$10.50.—Lucina Hersherberger, Quakertown, Pa., June 27.

Upper Codorus.—Sunday evening, June 25, closed a two weeks' series of meetings at the Black Rock house, by Bro. Gipe. He has left some very vivid pictures in our minds, which he gave through the splendidly arranged chalk talks during these services. His sermons were exceptionally strong. Twenty-five were added to the church through baptism. We expect to hold a series of meetings at the Melrose house sometime during the fall.—E. E. Baugher, Lineboro, Md., June 27.

TENNESSEE

Cedar Grove.—Bro. A. E. Nead, of Jonesboro, Tenn., was with us June 10 and 11 and preached some of his soul-cheering sermons. He baptized one applicant. We also had with us Bro. E. C. Woodie, of Daleville, Va., who came under the direction of the Sunday School here. He gave us some very fine talks. Our Sunday-school is getting along nicely.—W. D. Isenberg, Rogersville, Tenn., June 22.

WASHINGTON

East Wenatchee church met May 20 for a love feast, with Bro. M. F. Woods officiating. The meeting was one of great help and inspiration. May 21 Bro. Paul Miller was installed in the ministry by Brethren W. A. Dearstyne and M. F. Woods. June 10 we met in regular council, with our elder in charge. W. A. Dearstyne and R. F. Hiner were elected delegates to our District Meeting. Sister Guthrie was chosen "Messenger" agent and correspondent, to fill the vacancy caused by the resignation of the elder. We decided to consolidate with the Wenatchee City church, plans for which are now on foot. Interest in the work here is growing, due largely to the efforts of our pastor.—Merle Travis, Wenatchee, Wash., June 21.

North Spokane church met in council June 22, with Eld. Tigner presiding. One letter was received and two were granted. Since our last report three have been received by baptism, making the total membership forty-four. Bro. S. Clapper is our delegate to District Meeting. The average attendance at Sunday-school for the last quarter is sixty-four. Bro. R. Snider is to represent the Sunday-school at District Meeting. Our church is located on the corner of Martin and Rich Avenue, which is reached by taking the Hilliard car.—Mrs. A. A. Dull, Spokane, Wash., June 24.

VIRGINIA

Belmont congregation met in council June 24, at Brooks Mission, with Eld. I. N. Zigler presiding. Our delegates to District Meeting are Sister Alice Miller and Bro. Roy H. Mason, with Brother and Sister G. T. Yagel, alternates. Bro. S. D. Zigler will begin a series of meetings at Brooks Mission July 22. Our love feast will be held in connection with the meetings.—Alma V. Mason, Don, Va., June 24.

Christiansburg church observed Educational Day. We tried, in our Sunday-school lesson, to show the importance of Christian education, after which Bro. J. S. Showalter, of Roanoke, Va., gave us a very practical sermon on the importance of Christian education in the home, in the Sunday-school, and in Brethren schools. The time was spent pleasantly and profitably, and many good thoughts were presented by our brother.—Ava Bowman, Christiansburg, Va., June 27.

Mine Run.—June 17 Bro. Geo. A. Phillips came to us for a few days. He preached three good sermons and visited in homes of friends and brethren. We are always glad to have such men visit our homes.—Mrs. Melvin Quann, Rhoadesville, Va., June 23.

Woodbury church met in council June 24, with Eld. I. A. Miller presiding. Our delegates to District Meeting are Brethren A. L. Younker and Harrison Sullivan. Our love feast will be held on Saturday evening, July 8, at 6 o'clock. Our two weeks' Vacation Bible School will close July 2 with a program. The school is in charge of teachers from our own congregation, assisted by Bro. Guy West, who is with us for the summer months.—Mamie F. Quann, Fredericksburg, Va., June 26.

ANNOUNCEMENTS

DISTRICT MEETINGS	
July 11-13, North Dakota and Eastern Montana, Cando congregation, Zion house (N. Dak.).	Aug. 26, Osage.
July 17-20, Western Canada, Merrington church, Kindersley, Sask.	July 8, 7 pm, Surrey.
LOVE FEASTS	July 8, 7 pm, North James River.
Indiana	July 22, Carrington.
Aug. 12, 7:30 pm, Maple Grove.	July 29, 7 pm, Berthold.
Aug. 19, Center.	Aug. 12, Minot.
Aug. 20, 6 pm, Clear Creek.	West Virginia
	July 15, 8 pm, White Pine at Bethel.
	Aug. 19, Egdon, Maple Spring church.

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Christian Workers' Booklet

July to December

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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No. 28

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...EDITORIAL...

The Simplicity of Faith in God

BELIEF in God lies at the very doorstep of Christian faith. Christians may not all agree on what the "fundamentals" are, but nobody will deny that this is one of them. Communion with God is of the very essence of religion and "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

And that simple, untechnical statement from the great faith chapter will serve us very well as a guide to what is essential to a vital faith in God. The theologians give more elaborate definitions, in their efforts to tell us what God is like. One of the simplest and clearest of these, in our opinion, runs like this: God is the Infinite Spirit, perfectly good, who, in holy love, creates, sustains and orders all.

But any attempt at minute definition is the sure signal for argument, and dissension too, if we are not very careful. Somebody will see where the definition needs a little fixing or, at least, could be improved. Very likely. Any human product is open to such a possibility. Let him go ahead and fix it to his heart's content, just so he doesn't make too much noise in doing it, while we look a little further at that Hebrews statement.

The first requisite to faith in God is faith in his existence. One "must believe that he is." This is self-evident but the significance of it does not appear until it is considered in connection with the next statement. Must believe that *who* is? What kind of Being is this that one must believe exists? Why, a Being who rewards them that diligently seek him. That is the God a Christian must make the object of his faith.

The universe is a fact. Everybody believes in something which, to his mind, is a sufficient explanation of the existence of the universe. And nearly everybody is agreed to call this Something God. But Christian faith—the Hebrews statement implies—predicates in its God, intelligence, purpose and love. These qualities, along with the ability to carry out the purpose, are necessarily involved in "a rewarder of them that seek after him." That is to say, the universe, as the Christian sees it, is founded on intelligent purpose and that purpose is beneficent.

This is the vital point. The God who "is," accord-

ing to this testimony, is a personality and that personality is good. Stated in the simplest possible terms, the Christian's God is a Loving Will.

Such a statement does not tell all that is true of God, but it strikes at the heart of the matter. Given this, the rest follows by implication. Given this, all that Jesus taught of God or revealed of him, in his own person, is involved. Given this, the main foundation plank in the platform of a Christian faith is securely laid.

But we are not writing a treatise on the doctrine of God. We are not trying to construct either a definition or an argument. We are trying to show how simple a thing it is to believe in God. One of the great needs of the present hour is to distinguish between the practical and the speculative aspects of Christian faith. Failure to do this is the source of much confusion and even of needless and profitless contention. It is the modest aim of these observations to make a little contribution toward this distinction, as it relates to the most fundamental of all Christian doctrines.

One of the characteristics of our time is a revival of interest in the fundamental doctrines of Christianity. This is especially noteworthy in so far as it concerns our own Fraternity, for the reason that we have never given very much attention to these doctrines. The reason for this apparent lack of interest is evident, being the simple fact that we always took them for granted. Nobody ever thought of questioning them and it was natural that our doctrinal discussions should pertain chiefly to our denominational peculiarities—the points in which we differed from other churches. But now our church is having a share in the general interest which has been awakened in these foundation doctrines.

The most important of all these is, of course, the doctrine of God. But can there be any real occasion for special emphasis upon this? What about these frequent references in current periodicals to skepticism, infidelity and atheism in high places? It is not entirely unheard of that teachers in Christian colleges or universities, and preachers in Christian pulpits should be charged with denying, not only that "he is a rewarder of them that seek after him," but even that "he is."

What is the meaning of these facts? Do they portend a real danger confronting us? Are our own pulpits and classrooms and firesides in peril?

Perhaps the subject is important enough to justify a little further attention to it.

The Culture of Boldness

"ISAIAH is very bold," Paul said in Romans ten, referring to the prophet's striking picture of the wideness of God's mercy. Israel would not respond to God's outstretched arms, but the divine heart hunger was so intense that God allowed himself to be found even by people who were not looking for him.

That was a bold figure, surely. Its evident purpose was to wake up hard-hearted Israel, if possible. But Isaiah was in the habit of saying bold things. His representations of future possibilities for the world were always bold. But were they too bold? Would you venture such an intimation?

In another place Paul speaks of a certain class who, by the simple device of serving well, acquire "great boldness in the faith." Isn't that encouraging? The practice of faith in needed service makes the faith grow, and its possessor grow more bold.

Do you remember how Isaiah himself got started on his bold career? When he was a young man he was

shown a picture of the terrible need of his people, and heard the question put, "Who will go for us?" He replied, "Here am I; send me." He went. He got bold. In fact, he got "very bold."

Anybody who "serves well" gets that way.

A Wholesome Brand of Religious Emotion

EMOTION is not religion but there is no religion without emotion. None worth the name. What a disappointing, desolating thing any so-called religion is which leaves the heart cold.

But the springs of emotion are many, and that is not necessarily the most inspiring and uplifting which boils over with the loudest noise. What makes you feel like that, is always a good question to consider.

Speaking on this theme, one of the youngest of women preachers and one of the greatest, without regard to sex, said lately in a London pulpit: "But, my people, there is no emotion more glorious or more noble than the emotion which is awakened when one sees a great truth."

Oh, reader, did you never feel the thrill of it? Don't you know what it means to have the curtain lifted and your soul flooded with a bright beam of golden sunlight, as the mind opens to a great truth you had not seen before? That is an emotion truly "glorious" and "noble" as the preacher said, for it both satisfies heart hunger and stirs the will to nobler purpose. And brings no unhealthy reaction in its train.

But such golden truth nuggets—*to change the figure*—do not drop into your lap while lazily day-dreaming. You must dig. The mine is the Holy Scriptures—that wonderful record of God's self-revelation in human history, culminating in Jesus Christ. The two-sided whetstone with which to touch up the edges of your tools is made of prayer and service—wrestling with God on the battleground of your own soul and wrestling with men as you rub elbows with them on the battlefield of life.

You can not keep that up without finding new rich truth. And when that happens there happens also such "a grand and glorious feeling" as no cartoonist has ever pictured. Not the thin rattle that bubbles over in a second and is gone, but the deep heart-grip that builds new fires of consecrated purpose in the soul.

That's a very wholesome brand of religious emotion. It means a true spiritual revival.

Recalling a Hint From the "Fourth"

THE coming and going of another "Fourth" is a reminder to American Christians that, although their "citizenship is in heaven," they are also, while sojourning in the flesh, citizens of an earthly commonwealth. It is also a reminder of another fact, not altogether pleasant—the notorious lack of conscience, among Christians, in matters of the public welfare.

Don't you know that the "wets," and the lawless elements in general, are always glad to see bad weather on election days? And don't you know why?

But it isn't very complimentary to the patriotism, not to say Christian character of the "good people" of the community, is it? What kind of religion is that whose sense of responsibility is so weak that it will allow a little matter of personal convenience to decide great issues on which the fortunes of vast numbers of human beings may depend?

A certain congressman, who has shown commendable interest in this matter, has amended an ancient proverb so as to read, "A ballot in the box is worth ten at home on the veranda."

CONTRIBUTORS' FORUM

My Prayer

I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask thee humbly for the gracious power
Just to be kind.

I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray, that knowing well my duty,
This I may do.

I do not ask that men with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In one glad heart.

I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends—a few dear friends—may
know me,
And knowing, love.

I do not pray for palaces of splendor
Or far among the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.

I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But, O, I ask thee for the perfect pleasure
Of calm content.

—Amos R. Wells.

Possibilities of the Home Mission Field

BY J. A. HART

ONE day, last summer, as I was making my regular business calls, I came to the home of a friend, who had had the misfortune to get badly hurt and was laid up. It was harvest time and he was just preparing to harvest a fine field of wheat. There the field stood, splendid and yellow in the soft summer sunshine, the heads drooping with their weight of golden grain—but no reapers in sight. As I stood there, a feeling came over me that I can hardly describe—a feeling of loss, of earnest desire to do something to save that grain from ruin—and then my thoughts turned to other things.

What did Jesus mean when he said: "The harvest truly is great, but the laborers are few"? Did he see, before his mind's eye, the world's great harvest-field going to ruin, suffering loss, because the laborers were too few? Did he see the golden grain of heaven—that richest and mightiest of harvest fields, the harvest of human souls—suffering loss because those who ought to be earnest workers in his fields were shirking their duty, or asleep? Then I looked out over the green hills and fertile valleys, and I said: "Surely, the Lord has need of workers as never before. Here, right at my door, lies the great opportunity. Lord, make me worthy of some small part in this great work."

What an opportunity for service! What a glorious privilege to have some small part in bringing the message of God's love and pardon to the souls about me! Then the tempter whispered: "You are so weak; really you can not do anything. Then, besides, you served me too long; the influence of that past will rise and condemn you." But the still small voice replied: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And so, trusting in the power of him who saved me, and is able to keep me, I cried: "Lord, here am I, send me."

All my life I have longed for a great opportunity. I have desired to accomplish something worth while, for myself and my fellow-man. All my life I have chafed and worried, and felt that no way lay open to me to accomplish anything worthy of my desire. But my ambitions were all for self, for the winning of a name—for power to sway the hearts of men with high resolve and lofty purpose. By day I labored for existence and by night I struggled for expression, but years of effort brought no recognition and my soul grew bitter toward God and my fellow-men. Then came the great awakening. I saw Jesus—

tenderly, patiently pleading—and I came. Out of the wreck of life, out of the heart-ache and sorrow, he lifted me. Just when all seemed hopelessly lost, Love lifted me.

When I think of the countless thousands who are going on through life without hope in the world, who are seeking the pleasures and vanities of this life only, who are finding, as I found, nothing but leaves, whose souls are crushed and spirits broken with a sense of disappointment and loss, I long to tell them of the enduring treasure, of the hope that maketh not ashamed.

The soul of man cries out mightily for God—and can be satisfied with nothing less. There is no peace, no rest, no joy, for the soul whose life is in rebellion against God. There are souls, round-about us every day, that are, hungering and thirsting for the living waters. What an opportunity, what a privilege, to carry the message of his love to them!

We long for fields beyond the seas, for great opportunities, for power and leadership, perhaps. Our eyes grow dim from weeping over the things our lives have missed, and so we fail to see the great opportunity that beckons to us at our door. "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" I wonder, sometimes, if we could open our eyes and see the vastness of the work about us, the world's great need, right here at home, if it would not arouse in us something of the feeling that the field of wheat aroused in me, and send us forth with renewed courage and unbounded zeal in the Master's work.

I would not disparage the foreign mission work. This is a great and glorious cause, well worthy the life and devotion of any earnest soul. While, however, only a few of us can be foreign missionaries, we can all be home missionaries. We may not be able to preach; we may not have wealth or influence, but we can render the gentle services, we can help others to a clearer understanding of the love and power of the Christ whom we serve. Perhaps we have been looking far away; perhaps we have been dreaming, planning. Perhaps we have yearned for a great opportunity. God give us the vision to see and the courage to grasp the great opportunity that lies waiting at our door. Brothers, arise! Let us do our part to take the world for God!

Myrtle Point, Oregon.

The Things Not Seen

BY D. WARREN SHOCK

OVER and above and behind and within the things seen are the things not seen, and the things not seen are the most important. So much more vital are they that a great thinker said: "We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

For instance, the house is a thing seen, but a home is a thing unseen. A brain can be seen, a mind is unseen. You can see a mother's face, but not the love behind it, yet it is the latter that affects you. Flags are seen, but patriotism is unseen. You can see a body, but not a soul. You can see a word, but not an idea. You can see a church, but not God.

Our first crude notion is that the things seen are real, and the things not seen are fanciful. We call those who handle stone and wood and meat and keep house, practical, and those who deal in sentiments and morals, theoretical. Sometimes we hear one say that he goes in for the tangible goods of this life—such as food, clothes, and money—and he prides himself upon his sound common sense. But the truth is, that things which are seen are mostly illusion. The earth seems flat but it is not—it is round. The sun appears to revolve around us, but in reality we revolve around the sun.

It is the unseen things that really matter. So true is this that the Hindu philosophers speak of all the things we see as illusion. Behind every seen thing, look for the unseen, which is more solid and essential. It is not *lust* we need, but *love*; not *money*, but *abun-*

dance, which is a spiritual substance; not *clothes*, but *self-expression*; not *bread* but *truth*; not *beautiful objects*, but a *mind* that can see beauty everywhere; not *wine* but *health* and *good spirit*.

We put material food every day into our stomachs and drink water, but do not draw into the inner man—into our real selves—the boundless supply of the infinite. Love, joy, peace, mirth and all the good vital forces are about us, as the air is about us, but our spirit mouths are shut tight, and we go on, starving ourselves of the real, vital issues of life.

If we would be happy in the home life, let every one come, buy without money and without price, let every one eat and let the soul delight in its fatness, for the infinite storehouse is ours, and the humblest soul may have the fulness of joy in its unseen treasures.

That makes life worth living. Living is not much enjoyed unless there is something to live for. Bread is the staff of physical life; an *aim* is the staff of spiritual life. Without some goal—some object toward which the thoughts, energies and hopes bend—one's life gets flabby. It also gets cold and useless, or fevered and poisonous.

The philosopher said: "Hitch your wagon to a star." If one does not hitch his wagon to something, it will not go. What shall I live for? This can be answered by another question: "What is worth dying for?" When one has found the thing worth *dying for*, that is the thing worth *living for*. Do you notice how happy the child is when it is made to realize there is something to do; how happy the man is when he feels that a family depends on him for support; how happy the woman is when she sees that she is essential to some man's or to some children's happiness?

Thus the most tasteful sanitation and decoration of the home is reverently revealed, as each member of the family can smile *with* one another and not *at* one another. Smile *with* me, not *at* me.

It makes all the difference in the world. When you smile *with* me, we are companions in joy—we go hand in hand to the music of laughter—equals—comrades.

When you smile *at* me, you consider yourself above me—on some seat of superiority—and I am beneath you, humiliated. You are the joker and I am joked. When you smile *at* me, you alone have pleasure—a poison pleasure. No bargain or contract is honest unless both parties profit, no game is good where one side always wins. When you smile *at* me, you only are tickled—I am stung. It is a bad bargain and a poor game.

When you smile *with* me, our gladness is wholesome—cheering as cool waters—a tonic as the bright blue sky.

We smile *with* friends, and those whose fellowship we want to enter into. To smile *with* is democratic. To smile *at* is autocratic. To smile *with*, and to enjoy the things worth-while, kindles the sparks that make for perfect sanitation and decoration of the home, that is real and from above, that abides also, not only in the home but makes that perfect sanitation and decoration of health and beauty between homes, that the love of God may be really known, and that all may smile *with* each other instead of the way of error, by smiling *at* one another, causing humiliation and sad and discouraged people. This affects and robs the individuals and home of the real, the true, and eternal happiness.

Let each one bear in mind that what you are, when you are not trying, is what you really are. What are you, when you are not trying? That is what we want to know now. You may be able to play a piano, or to converse brilliantly, or to deliver a stirring oration, or to write a "thumping" story, or to make a clever business deal, or even to be good, when you gather all your forces and hurl yourself at it. But when you let go and are *not* straining to do anything, and you don't care, and your coat is off, and your slippers are on, and your feet are on the resting-stool, and the fire crackles merrily, and there is a dish of popcorn ready, and your tating goes at its best, and there is nothing to do till tomorrow, then let me meet you, and con-

verse, and hear you unburden your mind. For it is when mind and body are at ease, and rest, that the soul comes out for an airing. In moments of relaxation, personality emerges. What is done by effort, is mostly a compromise; it may be partly yourself, but the greater part is of conditions of the material you work with, and the rules of the game. Other people, luck, the favor of heaven, and even the weather, enter into your premeditated deeds. Your successes are but a small part yours. For your failures you are but little to blame. But for *yourself*, neither success nor failure, just your own personality as it is, you are responsible. Let me hear you when there is nothing pressing—just to hear you hum, or whistle, play with a child, gossip about the absent ones, just letting the unchecked impulse run—and you shall be known. In the day of judgment it will be bad for many because of those unchecked idle words that have caused so much insanitation and bad decoration of our homes. For this we are held accountable.

Girard, Illinois.

Jealousy a Christian Grace

BY I. J. ROSENBERGER

PROPOSITION.—*Jealousy is an attribute of God and a God-given grace to the Christian.*

Jealousy is often mistaken for envy, which is always evil. The mission and object of jealousy is to maintain purity and right relationship. It happens, at times, that a wife has occasion to be jealous of her husband, because of his questionable association with another woman. The wife feels that her rights are being intruded upon, whereby her peace and enjoyment are marred. That wife is justified in her feeling of jealousy and resentment, and in doing so, she seeks her legal rights and vindicates her chaste character. Let it be remembered that in jealousy there is aroused a keen and painful feeling of rivalry. The wife feels that she is being wronged and robbed of rights in the home, given her both by the civil and divine law, hence her insistence upon what is due her, is of value both as relates to time and eternity. Woman, therefore, is justified in her resentment, moved by jealousy that is well founded.

God, at an early age, warned Israel: "Thou shalt not bow down to their gods, nor serve them, for I am a jealous God." This is repeated in Deut. 5: 9. In these texts we see that the jealousy of God was aroused by seeing his people go after other gods. David, in Psa. 78: 68, says: "For they provoked God to anger with their high places, and moved him to jealousy with their graven images." This text clearly supports my proposition. I point to it as indefensible. Good Elijah, after his long fast, felt free to say: "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with a sword . . . and they seek my life."

Here the prophet showed a high standard of the grace of jealousy for the Lord's cause, and the sequel shows that God was pleased. Paul points out, in clear, strong language, his jealousy for the purity of the saints at Corinth, thus: "I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." This is an exceedingly clear statement, vindicating my proposition, showing that the grace of jealousy prompted him to seek their souls' good.

Paul tactfully employs the same strategy with the Jews thus: "For Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. . . . If by any means I may provoke to emulation them that are my flesh, and might save some of them." Paul pleaded earnestly to awaken the Jews as a body. He inquires: "What advantage then hath the Jew? . . . Much every way, chiefly, because unto them were committed the oracles of God." Paul elsewhere says: "Let us consider one another, to provoke unto love and good works." But despite all this effort, Paul was not able to arouse his brethren—the Jews—with any of the grace of jealousy.

Parents, at times, seek to encourage the efforts of a child by the spirit of emulation or jealousy, by pointing to the success of a comrade. The history of God's ancient Israel ought to stimulate and arouse our jealousy for the purity of the church, knowing that Bible history repeats itself. Christ warns us: "As it was in the days of Noe, so shall it be also in the days of the Son of man." That is, history will be repeated in the Gospel dispensation.

Our recent Sunday-school lessons have dealt much with Israel's wicked kings and wayward Israel. How true, however, that much of modern Israel is also to be seen in those lessons, upon the part of those who have eyes to see and ears to hear. It is very apparent that the church has made a rapid stride in assimilating with the world during the last few years. Pride and vain fashions of the world are in many places allowed to go unrestrained. Affiliation with those who preach a fragmentary doctrine in worship meets with but faint rebuke. These departures were carefully guarded against in the days of the early church. Listen: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

There is nothing strange about this caution, for a high grade of wheat, mixed with a low grade, in market, is all marked low grade. And the wife that continues to dwell and affiliate with her husband, whom she knows to be impure and unchaste in his associations, will most seriously endanger her soul. "For he that is joined to an harlot is one body." These woeful conditions ought to arouse the sacred jealousy of God's faithful Israel today.

Greenville, Ohio.

Our Church as a Kindergarten

BY EZRA FLORY

WE used to hear it said: "The Sunday-school is the kindergarten or nursery of the church." We have outgrown that concept and now declare: "The Sunday-school is the church in her divinely-appointed task of training *in*, not *for*, service, and in Christian character."

Recently I heard a new application of kindergarten, when one said: "I wish we might cease being a kindergarten for other churches and set about to use the product we have produced." Let us look into this statement.

THE GOSPEL MESSENGERS of 1902 and 1903 contain many expressions like this: "We have a good young people's society," "We find much interest among old and young in our special young people's work." You will notice that young people were not permitted to hold meetings in the church without the presence of older members. In 1903 our Conference gave us permission to conduct such meetings, but guarded the name in "Christian Workers," so as to include all ages. Encouragement was given through specially-prepared programs that have seen their day.

Eight years ago the Conference program committee did not deem it wise to give a special place to our young people at Winona. Every one knows the rapid development in sentiment, for the services of our splendid young people since that recent date. The challenge of the mission fields at home and abroad for many varieties of specialized training, the call of churches for pastors and evangelists, the enlarging demands of our Sunday-schools for more efficient training, the calls for directors of religious education and field workers, stirred this army of the best young people in our homes, and they volunteered to meet the challenge. Our schools felt the impetus and prepared to meet it. It brought a new epoch into our church. It was silent and almost imperceptible but potent through the Spirit of God who moved it, as the Bay of Fundy is raised by the tides of the eternal ocean.

It is true that many volunteered for service, out of the foaming effervescence of sentiment, but lacking careful preparation or deep consecration, were unable to meet the responsibility they faced, thus becoming the problem of "the mediocre," but what shall our

church answer this army of our offspring—the offspring of our own flesh and the most precious gift of our splendid homes, when they stand, waiting to go out to help an ignorant world without the knowledge of Christ—sinners not knowing of a Savior—thirsty souls with no one to tell them of the Water of Life—weariness humanity busy with this world's toil and no one to point them to him who said: "Come unto me and I will give you rest"?

Must these young people ask: "May I be sent out under the Board of another denomination?" as some are asking now, when, though prepared, they find the doors closed through our own Mission Board, because of a lack of funds? Shall our young men enter the pulpits of other churches, when we need them so much? Shall our gifted young people, prepared to rejuvenate our own Sunday-schools and churches, be ignored till, undaunted by an unconquerable passion for service, they turn elsewhere to find a "field white unto the harvest"? Shall those who have taken training at a sacrifice, for three years, not be considered when we reorganize our school? Have we come to a day when we must say: "Many are the laborers, but the harvest is not ripe"?

Calls for pastors have fallen off. A mere handful of missionaries are being sent. Three years ago at least seventeen calls for Field Directors of Religious Education were upon my list. Now there are but two, with six others filled. Our churches are not sufficiently aroused. Every individual member should know that his attitude affects ultimately the progress of the Kingdom of God and that this indifference spells disaster. We need the lessons of stewardship and an earnest desire that this stewardship shall include time and talent and money and children and our all, unto the glory of God in this world's renaissance and readjustment.

A father told me, with a sparkle in his eye, that his son is "doing well." He has a position at —, getting three thousand a year. In another conversation, the same brother thought fifteen hundred a year too large a salary for another man's son, as pastor of his church.

We must rise up, as a church, to dignify the Lord's work in the eyes of our children, as well as to rededicate these precious sons and daughters to his holy cause. Let us cast aside dwarfing suspicion and prejudice, and, recognizing that much unused talent is available at our very threshold, let us employ it to increase the efficiency of the church for the glory of our Father and the help of needy souls.

I have been told that two State Sunday-school Secretaries have declared that two Brethren colleges, in their respective States, are doing more for the cause of training young people in the work of religious education than any other school in these States. Let us take courage! Let us use our resources!

Elgin, Ill.

Victory or Defeat—Which?

(An Address Delivered at the Winona Lake Conference)

BY NORA E. BERKEBILE

In Two Parts—Part One

IN Esther 4: 14 we read these words: "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to the kingdom for such a time as this?"

As these words to Queen Esther recurred to my mind, again and again, I thought of the great struggle between right and wrong, manifest all about us, and the part that we, as members of the Church of the Brethren, have in this struggle.

The greatest of carnal wars is now in the past, but scarcely has the smoke of cannon ceased and the noise of battle died away, when a more formidable conflict is upon us—the conflict between good and evil. There is scarcely a race or condition, in church, in state, or in nation, where it is not evident. Everywhere the struggle for wealth, power and supremacy

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Does War Pay?

BY W. RUSSELL SHULL

THE question as to whether war is ever right or absolutely wrong, is only indirectly included in a study of the pathology of war. Therefore I shall not discuss definitely that phase of war. My chief purpose is to give a general scientific view of the effects of war upon the social status. I will discuss the pathological effects in its economic, physical, mental and aesthetic, moral and religious aspects.

The economical phase of war has not received the consideration it should have. From the standpoint of dollars and cents it is doubtful if any nation ever won a war. It is true that wars in the past did not cost an amount comparable to that of modern times, but it must be remembered that the material condition of earlier peoples was likewise non-comparable. The cost of war is absolutely unimaginable. The super-dreadnoughts of today cost forty to fifty millions which can be sunk with a single shell. The single shell costs four thousand dollars. The actual cost of the World War is \$186,000,000,000. This does not include the loss from the destruction of property, loss from non-production, and the capitalized value—if such an estimate be possible—of human lives. These included, the already inconceivable sum mounts to \$337,000,000,000. This does not take account of the economic and industrial ills that inevitably follow war, nor, as is practiced in most nations, the years of the best period of life of many choice young men in training. The economical phase of war is stupendous in its ill-effects because money is of more than secondary importance.

Money is the means of exchange, by which we procure things that enrich life. Who can know the value of a dollar that is exchanged for some article of aesthetic or cultural worth? Who knows the value of better roads, of more substantial and artistic buildings? Who can see the good that would result from better schools and better paid leaders in all professional services? We can not know what the world has lost in sacrificing these \$337,000,000,000, even though they are just dollars. The standard of life, for generations to come, has been lowered. No nation can progress in the higher life without a good material basis on which to build. The cost of war, in dollars and cents, is great enough to warrant its exile from the civilized world.

Possibly greater than the economical is the physical phase. These ills are so visible that little needs to be said. Thousands and millions of cripples have been a burden to society, instead of being men that might have been, in many ways, its greatest benefactors. Most of the sleeping millions, of the thousands of "No-man's lands" have not been permitted to make a gift, through virile manhood, to physique and mentality of the races of earth! In these days we send our best to die before they have given sons to follow.

Much might be said of the terrible deaths and sufferings of modern warfare with inhuman ways of killings by gas, etc. Because of the application of scientific methods to human butchery, war is becoming wholesale slaughter. Will Irwin, in his book on "The Next War," graphically shows that the tragedy of another war will be far greater than the one just past. Shells containing a thousand pounds of explosives and poison gas, generating chemicals, will be carried in electrically-guided aeroplanes, to be dropped in the heart of hostile cities, destroying all life that is not protected by special scientific methods. Thus war may no longer be between armies. People at the home base—men and women and babies alike, hostile or peaceful—may be slaughtered by wholesale. The next wars will be with poison gases and raging disease germs, carried to distant lands, to destroy entire cities in a night. We have known, for a few years, the power of scientific knowledge for good, but we may need to see the same knowledge applied to ends that shall destroy the men that discovered the knowledge and those that are being blessed by it. With such probability, the folly of allowing another war is absolute.

In the discussion of the economic aspect we touched the aesthetic and mental results. All money that is used in the manufacture of war materials and all the terrible destruction that is brought about by the use of the materials is a deficit in the means that mankind can use for cultural advancement. The great program of education is impeded very substantially by all the losses and destruction of war. Building and improvement funds are sent to the war treasury. Teachers leave the class-room for the battle-field. Minds are diverted from deep thought and unexplored fields of thinking to advance the efficiency of a destructive machine. Irwin says: "Military life tends to destroy originality. It makes for daring action but against daring thought." Young men are taken, when they are developing mentally into what they will be through life, for training and for battle. Leaders and heroes, who do the task that society presents, are generals, captains, privates—heroes in destruction. Heroic



ANNA V. BLOUGH (See Next Page)

efforts, or the energy that it is possible to expend at certain epochs in life or in nation, are wasted by being spent on negative values. Few great movements can be advanced which demand the best of every man, and as long as these are spent in war, the best of man's power is lost to other great pursuits, and causes that would lift the world to a higher plane.

Another of the mental results is closely related to the religious. The man who thinks of war, and in fighting terms and phraseology, will likely have the fighting spirit. It is a fundamental law of psychology. He who trains, will want to do. He who makes warfare, will want it to be used. Thus we see the danger of preparation. Also, it is found that it is practically impossible to keep a war 100 per cent defensive. It is inevitable that the aggressive spirit will captivate the spirit of the fighting man. Again, he who fights will be hardened and his mind moulded by its experience.

Among the aesthetic ills, the following are mentioned: The individuals of the complex war machine reap a hardened nature and a spirit less sensitive to the ailments of humanity and the finer things of life. The surplus of capital which could be used for advancement in establishing the kingdom of the beautiful, is worse than lost. The destructions of war in general are typical of the aesthetic, mental, moral, and spiritual destruction rampant during war.

This leads us to the spiritual pathology of war. Every communion of the heart of man with evil is a spiritual liability. Any evil act, wherever performed, is an eternal crime against the conscience. War is the negation of all morality. Men break from the established standard of action to do as they please. They break from the social discipline to no self-discipline. Such horrible sins as theft, murder, unchastity, deception and cruelty, which receive greatest condemna-

tion in civilian ethics, are, in the fields of battle, exalted in the eyes of men and made holy. Is it a wonder that we have "the war after-maths" in crime and immorality and rebellion against authority? In war military power is exalted. Might is heralded. It is called "the religion of valor." But it is more. It is the religion of rebellion, of sin, of horror! The World War has cost the spiritual progress of the whole of humanity more than its economical cost. It is an impossibility to violate the moral law and not pay our fine. We can never do that which is forbidden, whether in the slums of a large city, in the sparse population of rural districts, in the beautiful suburbs, in the political circles, or in actions of obedience to powers or nations, without paying a price that is greater than any possible good. Good can not come from evil. War is too expensive. Its spiritual cost is such, that, to the thinking man, it demands absolute abstinence.

To sum up briefly, Is it by war that society has progressed? Has mankind been lifted step by step and been made and remade into the present world because of war? This has been the philosophy of some. It is the doctrine of the survival of the fittest through the test of war. We had just as well go the next step and say that Germany rendered the world a service by providing a means of progress. This was her philosophy. This doctrine is shallow. It is too much from the physical viewpoint. It is a test of greater skill in that religion of valor—strategy, cruelty, sin. It does not consider that there is more than one road to Babylon—more than one means to an end. It is a fallacious philosophy. Irwin says: "War is a stimulant, not a tonic." Stimulants may be, at rare times, needed, but war is more dangerous than poisons in the system. War does not pay—it can not. It can never be made efficient. It is the folly of nations! It will pay to "scrap" war as well as battle-ships.

Auburn, Ind.

The Chorister

BY EDVTH HILLERY HAY

A CHORISTER is a human being. All humanity errs. But it does seem to me that we are content with much inferiority, as regards those who direct this very important part of our religious services.

We would not consider placing into the ministry, or even into the deacon's office, those who do not, in a measure at least, comply with certain requirements. Just what do we require in our leaders of sacred song? In many cases their personal appearance speaks much louder for the world, the flesh and the devil than for Christ and his church.

Some are urged—almost forced—into the work, who have little or no inclination for it, whatsoever, and very meager attainments, as regards vocal ability, and, saddest of all, a woeful lack of song interpretation and spiritual application.

Modest aggressiveness and interest in getting our young people to work, and keeping them at it, is a fine thing, and many are not as active in this enterprise as they should be, but I do feel that we make a grave mistake when we formulate an idea that fully a fourth, if not a whole third of the members of the several churches are competent leaders of song.

It is one thing to stand before an audience and start them out in each verse of a song, with the audience leading the chorister more than does the chorister the audience. It is another thing entirely when, with the grace, born of Christian elegance, mingled with true humility of spirit, the *born leader*, the *leader of intelligence and ability*, the *Spirit-filled leader*, faces that audience, and pours forth in sure, pure and unwavering strains the tones that will direct and sway said audience in a manner that shall lose us to earth, and lift us the nearer to the realms celestial!

It should be to our profoundest chagrin that this erstwhile grand, glorious soul-stirring, spirit-elevating part of our worship is being sacrificed that many novices may *practice* in leading!

There is this difference in the public work of a new preacher and a new singer. The preacher, often, to the chagrin of his wife and his audience, has to *grow into his work*. The singer, the *real leader*, is there—

now or never. I am not intimating that there is no improvement with subsequent exercising, but if you study this proposition fairly, you will understand that the sustained tones of the singing voice are much different, in both production and quality, from those of the speaking voice. Then, too, the sentiments which are expressed by the singer are already very largely "thought out." All this is quite distinctly different from the preacher's line of work.

It is a sober fact that the congregational singing of our churches is not, generally speaking, the thing of strength, beauty and spirit that it was some years ago. Now, in consequence of my saying this, please do not dub me a "pessimist." I am merely an "observer" and there are many others besides myself. We are thinking far too lightly of a great and noble work, and it is high time that we make some serious reconsiderations along this line.

I am fully aware that some leaders who would otherwise meet the need most admirably, apparently seek to exploit certain vocal excellencies (?). God pity such! A true leader should forget self and all technical and artistic attainments when before the public, and lose himself or herself, in the combined tone of rapture and harmony, and either be lifted out of sight of the world, or lowered, for a moment, to the heart of a lost soul, and then soar, doubly triumphant, to join, as it were, the angelic hosts in rejoicing that another soul has seen Christ through the medium of song!

Goshen, Ind.

Anna V. Blough

BY ANNA CRUMPACKER

Sister Anna V. Blough was born near Waterloo, Iowa, Nov. 22, 1885. She was the daughter of Brother and Sister U. S. Blough, the third child in a family of seven. Her homegoing, May 9, 1922, was the first break in their family circle.

She grew up on the farm near Waterloo. Her parents were thrifty, hard-working people and Anna knew the joy of toil. She learned to do hard tasks and to stay by them till they were done. She attended the country church and Sunday-school regularly; also the country school. She taught in the country school near her home. Later she attended Mt. Morris College and Bethany Bible School.

She united with the Church of the Brethren in 1897. In the teachings and practices of the church she thoroughly believed, and lived them faithfully day by day. Those who honestly believed differently, she did not criticize, neither did she try to force her convictions upon others, but she quietly and conscientiously practiced what she believed, regardless of her surroundings.

She came to China in the autumn of 1913. Since that time we have been closely associated and it is of these years that I wish to write. A brief portion of this time she lived in our home. We were together on country tours and we planned, worked and prayed together. Only those who have experienced the giving up of a coworker can know what it means. Words can never describe the longings, the heartaches of such an experience, and yet I know "he doeth all things well."

Her first years in China were, of necessity, given to language study. This is a trying period for most missionaries. The mastering of the language, the inability to do active missionary work, the meeting of new problems, the readjustment to a new people, climate and conditions—all those bear heavily upon the newcomer, and Sister Anna had to feel them too. She had her share of disappointment and hardships, but these passed into the background when she took up active work. She was assigned to the women's country work at Ping Ting. This was her choice of work, and she began to make her plans, to get maps and statistics, and to determine, definitely, what to do. She was very systematic in all her work.

She had done only about a year of evangelistic work when Sister Metzger's furlough was due, and Sister Blough was given charge of the Girls' School. She took over the school work in the spring of 1917. During vacation time she did some country work and then, in the winter of 1917-18, she was busy again in the schoolroom. She did splendid work in the school and proved her ability both as a teacher and as an executive. In the autumn of 1918 Sister Metzger returned to the field, and again Anna took up her much loved evangelistic work. Sister Blough's physical strength was waning seriously and, everything considered, it seemed best for her to take her furlough. She started home in January, 1919, and returned in August, 1920.

When she returned, her health was much better, but she was far from well. However, the famine was here and she threw herself almost entirely into that work. She

made one tour of less than a month into the other part of our field. She was a member of the Famine Relief Committee. She spent practically the entire winter in inspection work. This work was extremely hard. There was not only the strain of constantly seeing distressed, miserable, hungry people, but the long, cold donkey-rides over miserable, rocky, slippery roads. Traveling, too, had to be done on foot. Then there was the living in cold rooms, the dreadful gas from the k'ang fires, and the difficulty of getting proper food. At times she went several days without removing her clothing. The weather was so cold, that she could not even remove her wool-cap to comb her hair. She was unusually sensitive to cold. She provided for her physical comfort as well as any one could, and although the work was very, very hard, she stood it remarkably well.

When the Red Cross operations began, she was made head of the recruiting department, and proved her efficiency for such a task. She seemed stronger, when the work was over, than any of us had dared to hope.

The evangelistic department planned a campaign to reach all the centers in our field for the winter of 1921-22. Into this she entered most heartily. Her life and soul were wrapped up in it. It was what she had longed to do for years. We were together practically the entire winter. The new phonetic script interested her greatly, and she felt that the great need was to give the women a chance to learn to read. She took charge of teaching that, and I had the responsibility of the evangelistic side. Her keen interest in that made her ever ready to help in any way possible.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Jesus and Money

It seems rather strange that many of us have gotten into the habit of thinking that any talk about money and property is secular, and that the church has little right to discuss such questions from the pulpit. Perhaps the fault is ours, that this is so. So many selfish interests have tainted our talk and teaching on these points that they have not done honor to the pulpit.

The facts are that Jesus did much teaching, concerning money and property. Every sixth verse in the Gospels is on this subject. Nearly one-half of Jesus' parables treats on the same topic. Many would be surprised to find the large amount of teaching on the subject, in the Scriptures.

If this teaching was necessary in the day when Jesus walked with men, it is no less so now. Money, with all its power and promise, for good or ill, is uppermost in many minds. The millions we are spending for pleasure and selfish indulgence, the luxurious living of the age, the bidding for increased expenditures by shrewd salesmanship and advertisement—all these demand that the subject be considered seriously and unselfishly in our Christian teaching.

Money represents life. It is the storage battery of our lifeblood and ability. Every dollar of cash or property can only have value in so far as it represents life investment by some one. Where there is no life, there is no value. The property values of Chicago, if at the North Pole, or of New York, if in the Sahara Desert, would immediately vanish. It is human life that determines earthly values.

This at once makes property as sacred as life itself. We need to be taught this truth again and again. We need instruction as to the value of money, how to earn it, how to save it, how to spend it and how to give it. We need also to know that, within itself—for the mere sake of possession—money is delusive, deceitful and burdensome. But, when directed into channels of God's leading, it has within it the dynamic of life itself. It will win souls and build up the Kingdom.

Let us look about us and behold the need for it! Then let us have more teaching on the point! Let us go to the Bible and to our knees for light and wisdom, that our counsel shall be a blessing to those about us!

Forward Movement Notes

HERE IS A LETTER from one, telling about "the boys" who are home from college and how much they are helping in the church work. Two of them are ministers, and the fact that they are just beginning to

By the latter part of January she showed marked signs of being exceedingly tired. However, her enthusiasm ran high. Invitations were coming in for class-work, and it would take till the last of June to carry out the program. She seemed to gather strength when some one enrolled as an inquirer, or when some marked progress was made in reading. She was so happy when we had our first reading graduates in our country work.

The latter part of March she came home very tired indeed. She planned to rest a week and then go back to her work, but it was nearly three weeks before she could go. She then went and worked nearly three weeks, visiting three villages. When she came home, she was running a high temperature, which proved to be caused by typhus fever.

She laid down her life for the cause and the people she loved. Not that she did not love her home people and American friends—no, not that—for she loved them all so dearly, prayed for them earnestly, and often talked of the time when she should see them again. But the Chinese women had a large place in her loving, helpful heart. Many of them had learned to love her and they mourn their loss. These people do truly and deeply love those who have been helpful to them, and I have seen tears—tears of love and regret—when she said "Good-bye" to the villagers.

The country work at Ping Ting and the entire mission have sustained a heavy loss. Why she has gone, we can not tell. We know she is even happier now, and can not we still believe that she is interceding for us and the work she loved so dearly?

preach, helps the church to get back of them the more. The sermons might not pass all homiletical requirements, but the fact that they are preached by "our own boys" makes up for some of that.

AND HERE IS A LETTER from a young man, two thousand miles away from those others, who, too, has been to college and is home for the summer. He is eager to do something but has had no opportunity—in fact he is rather eyed with suspicion because he has been away to school.

NOT KNOWING THESE "BOYS," it would be presumptuous to arrive at any decided conclusion. Possibly the first ones referred to are exceptionally fine young men and because of that, the church is eager to use them. And possibly there is something very decidedly wrong with this other young man, who seems so eager to do something, but has no opportunity. It all comes down to the same question: As churches, are we fostering the greatest development of our college young people, who are with us for only three months? And, as young people, are we really usable?

AT THE CLOSE OF THE TRAINING SCHOOL, at Daleville College, a year ago, an organization was formed to encourage interest in Christian education among the young people of that region. A part of their work has been done in connection with District Conferences, when they have had a part in the program. A more intensive program is now under way, through which they expect to enlist many more young people in Christian education.

A BROTHER, in visiting one of our isolated Districts, was told that one of our ministers had left our own denomination and was preaching for another. He finally reached that location and, in conversation, the minister said he had not left the church—the church had left him. Some years ago there had been a goodly number of members there, but all had moved elsewhere. As a church, we have too little contact with these more isolated sections.

THE REGIONAL BOARDS of the Daleville territory promote an annual Training School for young people who are doing special church work during vacation. In addition to those who are doing Vacation Bible School work during the summer, there were several young ministers attending this year who are acting as summer pastors in the churches of that section. The course of study is very specific and gives a splendid preparation for the summer's work.

THE ROUND TABLE

Needed Information

BY LEANDER SMITH

God said: "The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isa. 1: 3). "My people are destroyed for lack of knowledge" (Hosea 4: 6).

The very beasts know to whom they are accountable, and who supplies their need, while men, to whom God has given intelligence, refuse to acknowledge their accountability, and decline to recognize the Source of their blessings. Many do not want to know these things. As foolishly as the ostrich sticks his head into the sand, to keep from seeing his pursuer, so they close their eyes to the source of knowledge and refuse information. Men neglect to search the Scriptures, or they read and hear them and refuse to believe.

People are not interested in the worship of God and the work of his Kingdom, because they know little or nothing about these things.

You can not be interested in that about which you know nothing. You can not know the needs and the progress of mission work, if you do not read about it. If you refuse to take our church periodicals, you willfully remain ignorant of these things.

Many of our people do not know what the church is doing at home or abroad—in fact they have but little knowledge of any work being done outside of their local congregation. Why do they not know? Because they refuse to read our church papers and inform themselves.

Every pastor and minister knows that but little help or sympathy comes from the members who do not read and keep themselves informed in regard to our work. Surely, we ought to be wise enough constantly to urge upon our people to read and inform themselves, and not to be more ignorant than the ox and the ass.

We suggest that every church put the GOSPEL MESSENGER and the *Missionary Visitor* in their church budget, and send to these weak, sickly, sleeping members these papers for one year. Maybe they can be stimulated and awakened to duty. Oh, you say, they don't want them. True, neither does the sick child want medicine, but shall we let it die without an effort to save it?

No one who is accountable to God ought to be willing to keep house, and rear a family, without religious literature—the Bible, religious books, tracts and papers. If you do not furnish the members of your family good literature to read, the devil and his agents will furnish them bad literature. Shall we give them wholesome food or poison?

May the Lord awaken our people to their duty and opportunity!

Council Bluffs, Iowa.

"Do Ye Next Thyng"

BY A. B. COOVER

THIS is an ancient admonition. If we could but realize its practicability, how much more we could accomplish in our various church activities!

Because somebody forgets to carry on, the chain is broken and the good start must be attempted again.

Quite often it is very easy to organize a group of young people into a class or band of workers, but not so easy to direct their activities.

A certain organized class of young folks made up their minds to attack the task nearest at hand. Their accustomed room was dismal—window panes were cracked, wall paper torn, carpet worn in holes, the only decoration was a dilapidated chart. All this they quickly changed with a few dollars' outlay. In that way they formed a financial department. Then a special system of raising money was decided upon. The young workers realized the serious responsibility of putting their money to the best use. So they investigated thoroughly all cases of need, and looked into

the calls of help reported. They studied the workings of organized charities, domestic and foreign missions. Subsequently a Mission Study Class was formed and next a Bible study class.

When the class was appealed to for Sunday-school teachers, they furnished them—young men and women who were ready and eager to pass on to the children of the congregation what they had learned themselves. So, from the shabby meeting-room, that needed changing, there grew up, by natural degrees, a live force in the church—just another forceful example of the value of small things and faithfully doing the next thing.

Grants Pass, Ore.

The Best Church

BY MARY PRENTICE WILSON

THE best church serves the community. It enjoys—not merely endures—genuine religion. It has a job for every member and each member is on the job. It is the brightest, most attractive spot in the entire community or town. The best church conserves the spiritual welfare of its boys and girls, its young men and women. It also makes adequate provision for their social and recreational life. It conducts all business in a safe, sane way, commanding the respect of the best business sense of its community.

It does not use its pastor as a packhorse to bear a load, but as a general to command and direct a well-planned campaign. It is not a hothouse for the care of dyspeptic Christians, but an organized army of volunteers, with all necessary equipment to conquer the whole neighborhood for Christ and the church. It is so busy about its tasks and saving the fallen that it has no time for gossip, backbiting, quarreling and jealousy.

Aline, Okla.

Sunday-school Borrowers

BY GEORGE W. TUTTLE

THOUGHT ruts, method ruts—how we do fall into them in the Sunday-school! We need to get out of ruts, to freshen up a bit by coming into contact with fellow-workers who are bubbling up and running over with ideas, plans, life—the abundant life that is a magnet to draw young folk to Jesus in the Sunday-school. What an inspiration to rub up against workers who have made the word "discouragement" an obsolete word in their Sunday-schools!

Our own little faith is first put to shame, then kindled to a brighter flame, by contact with ardent Sunday-school workers. How we love the people who always have oil in their lamps—the folk who are always faithful! Loyalty is one of the great words in the vocabulary and in the life of the Christian—I doff my hat to the workers who exemplify loyalty. I will say to the loyal workers: "If I can not lend to you, I will at least borrow from you."

Are not the Sunday-school borrowers—those who borrow plan and thought and method from others—community blessings? They borrow but to lend! We share in their profiting! We warm ourselves by their fire! Conventions and conferences are fruitful because the teacher hears of new methods, the problems of the Sunday-school are discussed, many bring their contributions of thought, method and experience—fuel to add to the Sunday-school fire.

When many people bring a little fuel, a great fire is the result. Live coals of warm interest are fanned into brighter flame when brought together. You remember the proverb: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." We need friendly contact—contact with fellow workers. The Sunday-school worker should be able to echo these great words: "I am debtor to all men."

There is always some new lesson, plan or idea, waiting to say to us: "Adopt me." Does the bee that would gather honey say to the flower: "Come to me"? No, the bee goes straight to the flower! Do we not covet earnestly the best for our Sunday-school; the best of thought and plan, the best of fruitage—his best?

Pasadena, Calif.

"I Think of You by the Altar"

BY EVA HINEGARDNER

A SON in college, writing home, penned these words: "I think of you all often at night by the altar. I have one here where I find many things to ask for and be glad for." How those lines brought joy to the parents' hearts!

Our sons and daughters feel better, when away from home, if they know their parents are praying for them. We all need prayers; our children need our prayers; the disciples needed prayers; our Savior prayed much and taught us by example how needful prayer is for ourselves and others.

Parents, maybe your children never heard you pray for them. Don't be afraid to let them know you are praying for them, or to let them hear you pray for them. It will be remembered by them when other things are forgotten.

It has been said: "Prayer is the greatest force in the universe." We can do so much through prayer that there seems to be no other way of getting results.

I know of a Christian woman who, during the church revival, spoke to two young men, saying that she was interested in seeing them become Christians. As time went by, and they seemingly did not change, she became discouraged and did not speak to either of them, when another opportunity was given. But in a year or two both united with the church, and how surprised this sister was when the mother of the one boy told her that, as she did not say anything more to her son about becoming a Christian, he wondered if she had lost interest in him. I think there are very few persons, if any, who would not be affected to know that we are interested in them and are praying for them.

How often we hear men and women tell of the pleasant remembrance of the family altar, where their parents kept the fire burning as they grew to manhood and womanhood. Eternity alone will reveal the good such examples and influence have had. Recall the effect it had on you when some friend told you how he had prayed for you.

Well do I remember last summer, when I had been ill in the hospital. After I came home, a devout, aged sister walked quite a distance, for one of her years, to see me. We were alone in the room when she said to me: "I prayed for you when you were away and I'm yet praying for you to get well." It brought the glad tears to my eyes then, as I thanked her. A few days ago I received the news that she was sinking rapidly. I could not go to her, but I just breathed a prayer to the God she loved so well, to take her to his bosom in joy and peace.

Erect the altar if you haven't one already. It will be better for you and better for your children.

Midland, Va.

Unused Power

BY JULIA GRAYDON

ANNA TEMPLE has written a poem about Judas being present with the other disciples when Jesus gave them power to do certain things, but she brings out this thought, that he did not use this power.

Many persons today have power which they do not use, and by and by it is taken away from them, for God means us to use, to the best of our ability, the power he has given us—power to speak for him, power to pray, power to work, power to influence others in the right way, power to rule according to his will, and power to fight the evil one.

Now if the power to do all these things stopped, what would become of us and our intentions?

But it will stop if we do not use it—this power that God has given to each one of us.

And in his sight unused power is a sin. He himself took the power that his Father gave him, and used it when he was on the earth and that power has never ceased. His alone is the power to forgive our sins.

What if he had not used the God-given power?
Harrisburg, Pa.

HOME AND FAMILY

"Pass"

Did somebody give you a pat on the back?
Pass it on!
Let somebody else have a taste of the snack,
Pass it on!
If it heightens your courage, or lightens your pack,
If it kisses your soul, with a song in the smack,
Maybe somebody else has been dressing in black;
Pass it on!
God gives you a porker not to make it a yawn;
Pass it on!
Did somebody show you a slanderous mess?
Pass it by!
When a brook's flowing by, will you drink at the cress?
Pass it by!
Dame Gossip's a wanton, whatever her dress;
Her sire was a lie and her dam was a guess,
And a poison is in her polluting caress;
Pass it by!
Unless you're a porker, keep out of the sty.
Pass it by!
Did somebody give you an insolent word?
Pass it up!
'Tis the creak of the cricket, the pwtit of the bird;
Pass it up!
Shake your fist at the sea! Is its majesty blurred?
Blow your breath at the sky! Is its purity slurred?
But the shallowest puddle, how easily stirred!
Pass it up!
Does the puddle invite you to dip in your cup?
Pass it up!

—Edmund Vance Cook.

The Path to Town

BY LEO LILLIAN WISE

NEIGHBORS they are, side by side, each doing her work after her own fashion, yet differing in every detail. Sons and daughters alike have gone out from both homes—strong, stalwart men and sweet women—curiously unlike in many respects. Yet it would seem exceedingly strange to Miranda Brown, were you to tell her that her children have been influenced by the little homely neighbor, Annie Carrol, and she would wonder why.

Miranda Brown is, and always has been, an exacting housekeeper and, as such, quietly scorned some of Annie's ways, though, to be sure, she never could have explained to you what it was that Annie's house lacked. It was shown in the different uses of the homes, perhaps.

When you enter the Brown home, you are conscious that it is all very correct. Every pillow and cushion is at its right angle. The chairs never stray from their accustomed places. When the children were still at home, you sat around and discussed everyday affairs in the most commonplace way.

There was cleanliness everywhere in Annie's home, but there was that subtler air of a house to live in—that was the unconscious way you felt upon entering that home. Cushions galore and everywhere, but no crime if one of them was left askew. Somehow the chairs were always being moved around to suit the whims of somebody who wanted to sit somewhere else, on that particular chair. And how the old house would ring with merriment when the children were there—so often the Brown young' folks were there, too! It was wonderful, beyond belief almost, what good times were enjoyed, and Annie was always being mixed in, somehow or other.

Perhaps, if you were to walk to town with first the one and then the other, you would find a difference again. Suppose you go with Miranda first.

Here comes Miranda, all ready, gloves on, her market basket upon her arm. She is tall, never careless in appearance. You know that every button, every snap, or whatever fastener she uses, is in its place. Her hair is the nicely-behaved kind, never straggling out of bounds.

Miranda is not unfriendly—rather she has a sort of impersonal, detached smile, as she passes and smiles alike upon all. She goes serenely on her way. But, unfortunately, Miranda looks neither to the right nor

left—that is not her way. Thereby she misses some of the fragrance along the way, and fails to see any one at a window, who would like to wave a cheery greeting to her. She knows not the unconscious sigh some one gave, as she passed unseeing. And that evening at the table she speaks, half-complainingly, of her trip to town. The streets are so uncommonly dirty, and really it is disgraceful the way some of the alleys look. Do you wonder that her family sometimes feel nauseated, as Miranda talks in such a pessimistic strain?

But do you remember the day you walked on the way to town with Annie? She wore that quaint, old-fashioned gingham dress that was designed particularly for her. Her hair curled rebelliously as ever, in a sort of defiant way. The first thing you knew she was calling your attention to an attraction by the way: "Oh, look, Mrs. Phillips' lovely roses." Sure enough, they were nodding gaily, tossing their perfume upon the breeze lavishly. Farther down the street old Mr. Wilson was sitting in the swing and Annie paused with "How-de-do, and how's the rheumatism?" With a grateful face he declared himself to be better. He watched Annie pass on, thankful for her kind interest in his welfare.

Then you met a little, ragged boy, with a freckled face. You didn't know his name, nor did you need to, for that matter. But between him and Annie there passed a look of kinship of some hidden inner spirit. As he looked up into her face, he said: "Hullo," and was answered in like manner.

Queer—wasn't it—the number of folks who seemed to know Annie? But when you asked her about them she did not know the names of half, of them. Some she never had seen before, while with others she was sufficiently acquainted, to know where they worked, or she could relate some peculiar circumstance by which she had been brought into contact with them. Then the things she saw, and made you see, too, were numerous indeed. It might be the beauties of the shrubs and flowers, or, again, a little child, some gentle old soul, or a proud, young mother with her first babe. These were the things Annie wanted to see—the things of human interest—not the ugly, inanimate, dirty things—the dust, the refuse. But you knew she saw the injustice, the disrespect shown to others, and you could see that her eyes flashed a bit and her bosom heaved as she noted those things.

At the supper table she told the droll happenings, the story of an act that touched the heart-strings, she dwelt on smiles and wistful looks encountered on the way to town. All these were interwoven under her skillful touch of love, so that you alternately smiled or brushed away a quick tear. In some subtle fashion of her own, Annie sent you forth to take up the battle for securing justice for all, recognition of the weary disheartened, smiles for the joyous, and sympathy for the saddened. In short, she sent you out to share with others the gifts that lay within your power—a cheery word or a smile.

Oh, the path to town may be a glorified one, an adventuresome way, a way fraught with meaning, or it may be a commonplace, dreary path, and lonely too. Take the Annie way and avoid the monotony that follows the Miranda path.

Bellevue, Ohio.

Feel Good or Do Good?

BY BESS ROYER BATES

Who has not had a strong emotion or feeling to do some good deed, but when it comes right down to acting on that emotion, so many daily needs crowd in, that the deed is never performed. Only the good intention remains. How easy it is, to feel, too, that those good intentions should be rewarded the same as if they had been actually carried out!

It is a well-established law of psychology that for every stimulus received by the sense organs—that is, the eye, ear, etc.—there is some bodily activity manifested. This action may be so slight that it can not be noticed—the flashing of the eye, the quickening of

the circulation, more rapid breathing, or the almost imperceptible contraction of a muscle. The same stimulus may bring a different reaction from different people. But, regardless of what that may be—for everything seen, felt or heard, there is some bodily movement.

This can be illustrated very simply: Supposing a very brilliant necklace of different-colored gems were held up to a roomful of people. The six-months-old baby, in its basket, would kick, wave its arms and, perhaps, cry for it. Small three-year-old would say: "Gimme it, gimme it" and reach frantically.

Eight-year-old would probably cry: "Where did it come from? What is it made of? Let me take a look."

The young girl, with her passion for beauty, would clasp her hands with "Ohs" and "Ahs" of delight, and perhaps would venture to ask to try it on.

The tired young mother would look at it as one looks at the unattainable, and instinctively would pull back three-year-old from touching it.

The millionaire would say to himself: "I'll have that for my wife." Then, aloud: "What do you want for it?" and reach into his pocket for his check-book.

The thief, who had once stolen it and who was not known as a thief to the others, would restrain every activity until he had thought first what he ought to do to appear innocent, and then do that thing.

The old grandmother probably would slowly hold out her hand to touch it. "Let me see it," she might say. "I never saw anything like that before." And then she would pass it back, her curiosity entirely satisfied.

And in the room there might be one person who would look at it with desirous eyes, and in his heart resolve to own that necklace sometime, no matter what the cost. He would go from that room and carry out his resolution.

Thus we act when we see, but we may eventually do differently. Those actions may be directed to definite results, as those of the man who went to earn the necklace, or they may be merely the effects of passing emotions and die away without any further consequences.

Of the people in the audience who hear an unusually inspiring sermon, how many go out saying: "Wasn't that a wonderful sermon?" "How I love to hear that man preach!" "He just makes me feel so uplifted. I want to move mountains—but did you notice how those Jones girls whispered all the way through it?"

"Yes, and the Miller baby was awful fretful. I wonder when they are going to wean it?"

And that is about the end of the inspiring sermon. Maybe two or three will go out silently, resolved to love their neighbors more, do some kind act daily and really to do it. But those are few and fortunate people, for they have learned to act on their emotions in a constructive manner.

Reading a good book will have the same effect. Only a few really act on the impulse, the book gives them, in a helpful way. Most will allow their actions to take only the form of vain longings, desires and unrealized ambitions. They drop back immediately into their old habits of life, apparently unchanged, and no better for having read the good book.

The oftener some impulse to do is not acted upon, the easier it is to neglect action the next time. Gradually a habit is formed that is hard to break. Always the desire to be on the mountain-top is there, but the grit to climb the mountain is lacking.

The answer to all this is: "When the impulse comes to do a good deed, do it."

Satan will be right on the job, saying that it is not the right time, or that some one will think it silly, or that there are too many other duties to be done, but look him in the face, push him out of the way, and do it. The next time it will be easier. Soon the habit to do and not merely to long to do, will be formed. Then the sum of really constructive work in the world will be many times multiplied.

Prophetstown, Ill.

AMONG THE CHURCHES

Calendar for Sunday, July 16

Sunday-school Lesson, The Handwriting on the Wall.—Dan. 5: 1-31.

Christian Workers' Meeting, New Testament Prayers.—Col. 1: 9-17.

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Gains for the Kingdom

Sixteen baptisms at Flintstone, Md.

One baptism in the Wakarusa church, Ind.

Two baptisms in the Bear Creek church, Ohio.

Three baptisms in the Germantown church, Pa.

One baptism at Bonbrook Mission, Brick congregation, Va.

One has been baptized and one restored in the Independence church, Kans.

Three were baptized and one received on former baptism in the Bear Creek church, Md.

Seven confessions in the Spring Creek church, Iowa.—Bro. A. P. Becker, of Chicago, evangelist.

Three baptisms in the Brooklyn church, Iowa.—Bro. D. H. Keller, of Grundy Center, Iowa, evangelist.

Four baptisms in the Fernald church, Iowa.—Bro. Robert Sink, of Des Moines, Iowa, evangelist.

Seventeen baptisms in the Glade Union church, W. Va.—Bro. J. E. Whitacre, of Pinto, Md., evangelist.

Twenty additions to the South Waterloo church, Iowa.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.

Three baptisms in the Bean Settlement congregation, W. Va.—Bro. E. T. Fike, of Oakland, Md., evangelist.

One baptism in the Browns Mill church, Falling Spring congregation, Pa.—Bro. J. I. Baugher, of Elizabethtown, Pa., evangelist.

Two baptisms in the Lake Ridge church, N. Y.—Bro. H. Vernon Slawter, of Pottstown, Pa., evangelist; two baptisms prior to the meetings.

Five baptisms in the Rice Lake church, Wis.—Bro. Ralph G. Rarick, of Stanley, Wis., and Bro. Albert S. Brubaker, the pastor, evangelists.

Eight were baptized, four await the rite, and three were restored in the Red Bank church, Pa.—Bro. Galen B. Royer, of Huntington, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. C. Early, of Penn Laird, Va., to begin Aug. 6 in the Brick church, Va.

Bro. Floyd Malott, of Chicago, to begin July 16 in the Egeland church, N. Dak.

Bro. Chas. Flory, of Union, Ohio, to begin about Aug. 15 in the Virden church, Ill.

Bro. J. C. Beahm, of Conneffsville, Pa., to begin Aug. 13 in the Maple Glen church, Pa.

Bro. Michael Kurtz, of Richland, Pa., to begin Aug. 20 in the Union Bridge church, Md.

Bro. P. I. Garber, of Greencount, Va., to begin July 29 in the Mountain Grove church, Va.

Bro. John Smeltzer, pastor, to begin the latter part of August in the Plunge Creek Chapel, Ind.

Bro. Michael Flory, of Mulberry Grove, Ill., to begin Aug. 27 in the Council Bluffs church, Iowa.

Bro. S. J. Burger, of Howe, Ind., to begin the first of October in the Solomons Creek church, Ind.

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Personal Mention

The Sunday School Secretary is now in the Northwest. His schedule called for ten days' Institute work among the North Dakota churches, including the District Conference, this week, in the Cando congregation.

Bro. W. B. Stover dropped in for a pleasant chat the other day. He had just been in to Bethany for a visit with Sister Stover, who has had to go to the hospital again for a while. He reports her as doing nicely.

Bro. H. B. Martin, pastor of the Virden church, Ill., in response to the request of the postal authorities, kindly asks his correspondents to give street and number in addressing him. His complete address is 103 South Blair Street, Virden, Ill.

Bro. Bennett Stutsman, of Southern Illinois, was among recent callers at the "Messenger" rooms. Bro. Stutsman is a member of this year's graduating class of Mount Morris College and winner of the first prize for that school in the missionary essay contest, described in these columns some time ago. His excellent paper on "Islam: a Challenge to Christianity" was published in our issue for July 1. Other articles in this series are appearing from time to time.

Bro. John R. Pitzer, having taken pastoral charge of the Antelope Valley church, changes his address from Cordell to Garber, Oklahoma.

Bro. William Beahm writes to the Forward Movement Department a very interesting and very encouraging letter, concerning the outlook at Broadwater, Mo., where he has just entered upon a summer pastorate. The summer pastorate idea for young ministers, at points which must do without the ministrations of a permanent pastor for the time being, has already been fruitful of much good.

It would be a good thing if we did not need to know anything about the devil; but since we do have to reckon with him, it is well to understand fully his aims and methods. So thought Bro. John A. Robinson, of Pleasant Hill, Ohio, who is giving his congregation a series of Sunday evening sermons on "his satanic majesty," covering such points as his origin, character, kingdom, subjects, ambition, devices, power and doom.

Some weeks ago Bro. M. S. Frantz, pastor of the Lindsay church, Calif., preached to his congregation a sermon on "The Mission of the Holy Spirit and the Gift of Tongues." The preparation and delivery of this discourse was due, in particular, to the agitation over the "Tongues Movement." In response to repeated requests Bro. Frantz has had the sermon printed in neat booklet form and a copy of it may be had by addressing the author at Lindsay, Calif., enclosing ten cents. It is an excellent treatment of the subject and many, besides those who heard it originally, would find profit in reading it.

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Special Notices

Announcement.—Elders and pastors of Northern Illinois and Wisconsin, and all Boards and Committees concerned, will please note that queries and reports, to appear in the program for District Meeting, should be in my hands not later than July 30.—A. J. Brumbaugh, Writing Clerk, Mount Morris, Ill.

To the Churches of Middle Iowa.—All programs, reports, queries and business intended for the District Conference, to be held in the Brooklyn church, Sept. 2-4, should be in the hands of the Writing Clerk not later than July 19, in order that the business sheet may be distributed promptly.—W. H. Royer, Writing Clerk, Dallas Center, Iowa.

Notice to the Churches of Michigan.—At our District Conference, last August, it was decided that a talk on Child Rescue work be given in each congregation the coming year, and an offering be lifted for same. Let each elder see that this is done on Sunday, July 23, the offering to be sent with delegate to District Conference in August.—Harvey Stauffer, Secretary of Committee, Mt. Pleasant, Mich.

Notice to All Sisters' Aid Societies.—A call came from Oakland, Calif., asking each Aid Society to give, please, five dollars towards the new church building in that city. The request was granted at the Aid Society Meeting at the Conference. We urge each Society to respond, if possible, to this needy call. Send the five dollars to the General Mission Board, Elgin, Ill., telling what it is for.—Mrs. M. C. Swigart, President, Philadelphia, Pa.

Announcement.—Vacation School and Children's Division workers in Ohio, Indiana and Michigan will please note: The long-awaited-for book, "Motives and Expression in Religious Education," by C. S. Ikenberry, is now off the press. You need it in your work. It is a very excellent work. I am very much pleased with the material that Bro. Ikenberry has put into this book for this new and needy field. Be sure to get your copy soon through our house.—Lawrence Shultz, Field Secretary.

Announcement.—The Bible Institute, Sunday-school, Ministerial and District Meetings of Southwestern Missouri and Northwestern Arkansas will be held in the Peace Valley church July 29 to Aug. 3. All those coming July 28 by rail, should get off at Pomona. Please notify the writer, so we will know for how many to bring conveyance. Please notify also if coming any other day. Those coming by auto will leave the Northwest Trail at Pomona, coming east on the graded road to White church, then east to Peace Valley. Should any come from the South, they will get their tickets to West Plains and also notify me.—P. L. Fike, Peace Valley, Mo. (Programs on page 444.)

Lost at Conference—A Bible Notebook.—During the recent Conference an excellent Bible notebook disappeared from the Mount Morris College exhibit. It is almost impossible to tell how greatly the owner prized his notebook, and how keenly he feels the loss of it. He put more labor and pains on it than on anything else that he did during the school year. The notebook belongs to Clarence C. Heckman, of Polo, Ill. The title page bore his name, and was artistically ornamented in gold. It was an "I-P" loose-leaf notebook, with leather covers, about five by seven inches. Any one finding it among his effects, will be doing a Christian act—which will be very much appreciated both by Bro. Heckman and Mount Morris College—to return the book to the owner. Address

him at Mount Morris, Ill.—W. Arthur Cable, Mount Morris, Ill.

The Aid Society Institute of the Second District of Virginia is to be held in the Middle River church July 26, at 10 A. M. We publish the program on page 444.

Notice to College Graduates.—Will members of the Church of the Brethren, who took degrees this spring at other than Brethren colleges, and who have not previously reported, kindly send notice at once to Bro. W. Arthur Cable, addressing him at his summer address, 310 North Clinton Street, Iowa City, Iowa? This information is for the Educational Blue Book and Directory, on which the printers have been working for some time. Please give: (1) Full name. (2) Name and location of the institution from which graduated. (3) Department in which the work was done. (4) Degree received. (5) Thesis title. (6) Permanent home address. (7) Occupation in which engaged since graduation. A prompt reply to this request must be had in order to get the information into the Blue Book.

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Miscellaneous Mention

For current issues of college catalogs, Blue Ridge, Manchester and Elizabethtown will please accept the thanks of the "Messenger" rooms.

Middle Indiana will hold its fifth Summer Assembly at Manchester College Aug. 14 to 18. Able speakers and directors will be in charge. These summer assemblies and conferences are proving to be great sources of inspiration and help. Be sure to attend at least the one nearest you.

Dedicatory services for the new house of worship of the First South Bend church, Ind., will be held on Sunday, July 23. The dedicatory sermon will be given by Bro. H. C. Early at 10:30 A. M. Bro. Early will also preach at 3 P. M., and Bro. Otto Winger at 7:30 P. M. On Tuesday, the 25th, at 7:30 P. M., Bro. M. Clyde Horst will speak and on Wednesday, the 26th, at the same hour, Bro. T. E. George. Thursday evening, the 27th, the Sunday-school will give a program.

The Yearly Meeting of the Old Order Brethren convened on the premises of Jesse Brubaker, near Eaton, Ohio, June 4 to 6. The attendance on Sunday was estimated at from twenty to thirty thousand. Communion services were held on Sunday evening, and preaching services on Monday forenoon and afternoon in the Council Tent. The "messengers" (delegates) from the local churches, numbering eighty-eight, elected twelve elders of their own number, to serve as a Standing Committee. The business session opened at 9 A. M. on Tuesday, the following organization being announced: Michael Montgomery, of Missouri, Foreman; Isaac P. Stetely, of Maryland, Reading Clerk; John D. Benedict, of Pennsylvania, Writing Clerk. Nine queries constituted the budget of business, and the meeting closed at 3:30 P. M. of the same day. * * * *

A Bystander's Notes

Doing One's Best.—Whatever we may be able to do in what is ordinarily known as "secular work," if that is all that goes out from us, we are failing of our best. The life within should reach out beyond our mere vocation, and like precious fragrance, or like heaven's sublime radiance, seek to bless the world. If Christ dwells within, salutary influences are sure to go out, touching the lives of others, sweetening homes, warming hearts, and inspiring people to live better, more worthily, more helpfully.

Paying the Debt of Love.—That gifted writer, J. R. Miller, shortly before his death, made this statement: "One who is ready to serve others in loving helpfulness, will always have abundant opportunities for such service." It reminded the Bystander of that suggestive passage in which Paul exhorts us to "owe no man anything but love." That debt can never be canceled. Granting the case that, at the close of some happy day, we have squared our account, we shall find new opportunities at our door in the morning—clamorous as ever. Love is the vital element of the Christian life. We can not be Christ-like unless we really love. To be sure, it costs something, at times. It means burdens to share, sufferings to mitigate, patience to exercise. But love never flinches. It pays the price and rejoices.

"Know Thyself."—The ancient philosopher of Greece who suggested a personal investigation of our inner selves, doubtlessly realized the difficulty of the task. To know one's self is an essential part of our education, but how few of us really acquire that knowledge! The study of ourselves, at best, is greatly handicapped. It is so very easy to overlook our failings and to exaggerate our virtues, that the picture of ourselves, as we paint it, would hardly be recognized by those who know us best. In honestly trying to make our own acquaintance, we should make a strong effort to pierce what is superficial in ourselves, and get down to the bare reality. We do well to remember that the task we have undertaken is a most difficult one. "The heart is deceitful above all things, and desperately wicked: who can know it?"

AROUND THE WORLD

Russian Church Disrupted

Recent press reports declare that the great Russian Orthodox Church, which for centuries was probably the most important social and religious factor in Russian life, seems to have been wholly disrupted—rather than exercising a salutary effort, of any sort, upon the Soviet regime. Whatever may have been the ulterior motive of the Communist government, in directing the requisition of church treasures for the ostensible relief of famine sufferers, the peremptory demand has succeeded in splitting the church, and at latest reports eleven church leaders, accused of secreting church resources, have been condemned to death. The administration of church affairs is now carried on by the small faction that allows itself to be controlled by the Bolshevik government.

Figures That Tell Their Own Story

Statistics do not always present an absolutely dependable showing, and yet there are facts brought out, at times, that are decidedly interesting. When, some weeks ago, 22,000 criminals were examined by the superintendent of New York State's reformatories, only four were found to be college graduates. Seven per cent, in a group of 1,000 prisoners, had a high school education, 25 per cent had finished grammar school, and 64 per cent had attended primary grades only. Whatever we may say or think, education really counts. What sculpture does to a block of marble, education does to a human soul—and even more thoroughly. Education, at its best, awakens man's highest sympathies, cultivates his best and purest tastes, and strengthens his desire to be useful and good.

Spain's Unfair Discrimination

Perhaps the most atrocious international outrage, since the time when Austria tried to intimidate Serbia, and brought on the world war, is the defiant demand by which Spain has forced Iceland to repeal its law, prohibiting the importation and sale of intoxicating liquors. The Spanish government peremptorily notified little Iceland that if Spanish wines were not received at its ports, the harbors of Spain would be closed against the landing of any of the Icelandic fish catch. This put the Icelanders into a dilemma, with but one way of escape. Not being able to live without the Spanish fish trade, they were forced to yield to Spain's ignominious demand. A more complete sacrifice of all moral considerations, to satisfy clamor for "profits, at any cost," has not been revealed in recent years. It is Spain's profound disgrace.

Business on Christian Principles

With some of America's business men it is still a problem whether the ethical teachings of Christ are applicable to modern industrial conditions. The American Cast-Iron Pipe Company, of Atlanta, Ga., decided some months ago, to be governed by "Golden Rule" principles. Mr. John J. Eagen, on assuming the presidency of the company, thus expressed himself: "The directors are all church members. They have elected another professing Christian as president, on a basis that the teachings of Jesus Christ are to be the ruling principles of the business. I shall be glad if the action of the directors of our company will cause other professed followers of Christ to give this question their thought." The platform, adopted by the directors, declares for a reasonable living wage, constant employment for every worker, and the application of Golden Rule principles to all relations between employer and employee.

Defiance of Law Can Not Be Tolerated

In various sections of the country, labor troubles continue to give great anxiety to the authorities. While, so far, there have been no outbreaks like the most deleterious one at Herrin, Ill., the situation is perilous, to say the least. President Harding, speaking at Marion, Ohio, July 4, made these significant remarks: "Liberty is gone in America when any man is denied by anybody the right to work, and live by that work. It does not matter who denies. A free American has the right to labor without any other's leave." General Pershing, speaking on the same occasion, demanded the interposition of the law's strong arm in communities that "openly sympathize with the ruthless murder of inoffensive people in the exercise of the right to earn a livelihood." The quotations given above represent the sentiment of the American people on the question at issue. No compromise can be made with those whose chief argument is violence and brutality. At this writing (July 10) our country is nearing a crisis in the strike of more than 300,000 railway shopmen. Railroads generally are preparing to operate their shops—either with union men who have returned to work through fear of losing their seniority rights, or with workers secured in the open market. Governmental forces are being organized, preparatory to a concerted effort to suppress any attempt at lawlessness. Mob rule is not to be tolerated.

A Crisis in Russia

For the first time in the five years of its troubled existence, the Bolshevik oligarchy is passing through a government crisis. Premier Lenin, having, because of his illness, lost control of affairs, the left-wing Communists, led by Leon Trotzky, have assumed the reins. Foreign Minister Tchitcherin has been deposed by the new order of things, though in ability he is superior to most of those who now arrogate to themselves the directing of Russian affairs. To the unprejudiced observer it is quite evident that Russia is rapidly going from bad to worse. As the outlook is now, there is little hope that the officials, now in charge, can be depended upon to establish a government that can endure. Righteousness—the very foundation of national permanence—is wholly lacking.

Villa Is Now a Man of Peace

That even the vilest and most desperate bandit may become a peace-loving, hard-working, contented ranchman, without political aspirations, and imbued by a sincere desire to help his fellow-citizens, is shown in the career of Pancho Villa, the former desperado of Mexico. Latest reports indicate that he has established schools for his people, and in addition has set up a code of morals, which he enforces with the same rigid discipline that characterized his bandit days. All religions and creeds are duly respected. Liquors and gambling are barred, and every man is expected to perform his share of labor. Villa is studying English, together with his three children. His influence among his people is declared to be of the best. As an instance of sincere reformation, Villa's new life is of decided interest.

"Black Death" Cases Increasing

Late reports indicate that the terrible "black death" of medieval times, has obtained a foothold in the United States. Florida, Louisiana and Texas report cases. Large sections of the Australian coast line, parts of South and Central America, and extended areas of Eastern Europe and Asia are struggling with the disease, now known as "bubonic plague." Germs of this disease are spread by fleas from infected rats. New York's Health Commissioner, Dr. R. S. Copeland, is taking steps to get rid of the millions of rats now in the metropolis. Should the plague happen to gain headway in the thickly-populated wards, the loss of life would be terrible, as only two out of one hundred cases can hope to survive. Protection against the bubonic plague, therefore, depends upon the thorough elimination of rats.

The Lack of Vision

In a recent issue of "The Religious Telescope" the editor refers to an incident that should be illuminative to every Christian who aspires to stewardship at its best. A wealthy Christian lady, who died recently, left two sons, both of them possessed of abundant means. Being a widow, her entire estate was divided between her two sons, neither of whom really cared for a dollar of it. There were a number of worthy causes in need of financial support. Unsaved millions were dying without the Gospel of Christ because mission boards were handicapped for lack of funds. Fully aware of all this, this lady, with ample knowledge of the needs of her church, somehow failed to have the vision she should have had. But why? We leave the answer to our readers, trusting that they will not fail to make the practical application.

Some Things He Learned

For the definite purpose of promoting international friendship and good will, Mr. Fred B. Smith, a Christian leader of nation-wide influence, has just made an eight months' tour of the globe. His investigations and conciliatory endeavors were made under the auspices of the "World Alliance of the Churches" and the "Federal Council of Churches of America." Letters from President Harding and Secretary of State Hughes, also facilitated the successful completion of his task. Naturally, the attitude of the world at large toward Christianity would be laid bare by a trip like the one above referred to. As might be expected, Mr. Smith found that the conceptions of Christianity in the United States, and those in the Orient, widely differ. Mohammedans frankly aver that they regard Christianity as a religion that endorses war and bloodshed, as evidenced by its attitude during the late war. While Moslems have no compunctions about the use of the sword, they charge Christians with insincerity and rank inconsistency—professing, as they do, a love of peace while waging the bloodiest war in all history. A real surprise came to Mr. Smith in India, when a distinguished native Christian advised him, in all good faith, not to employ the term "Christianity" in his addresses in that country. "You can preach Christ," he was told, "but you can not preach Christianity." It is here regarded as the name of a western religion that has failed." His further deductions are quite suggestive: "I could multiply similar illustrations from China and Japan. Hindus, Mohammedans and Buddhists are filling the Far East with descriptions of western Christianity as a war-loving and war-promoting organization. The

East says: "Christianity, a cannon ball, a submarine, and a gas bomb go together!" The West says: "Christ is the Prince of Peace, and the Christian Church is the instrument to make the doctrine effective throughout the world." Apparently the progress of Christianity in the Far East has been materially impeded by the great war and the issues involved therein.

Jews Must Share in Palestine Rule

Emphatic opposition to Great Britain's proposed plan of assigning a leading role in Palestine's administration to the Jewish people, has been filed by the Roman Pontiff. It is not likely, however, that a modification of the British ruling will be made. The latest declaration stipulates: "The British government reaffirms the decision of November, 1917. A Jewish national home will be founded in Palestine, and Jewish people will be in their old home as of right, and not on sufferance." We are further told that the status of all citizens, now in Palestine, will be on an equally fair basis. The peculiar claims of the Jews, however, will not be lost sight of. This assurance is regarded, by students of Bible prophecy, as the beginning of a series of events, leading up to the final reestablishment of the Jews in the land that is theirs by promise.

General Dawes Proves His Case

It has generally been thought that government affairs can not be carried on with the same degree of economy as those of the private citizen. Gen. Charles Gates Dawes tells us: "The government not only can be run as economically as a private business, but even more economically." The fact that, during the one year of Gen. Dawes' administration, as the first director of the budget, government expenses have been reduced 1,741 million dollars, shows what may be done by the right sort of effort. When Gen. Dawes entered upon his work, he learned that the government never has had a balance sheet, and the "bureaucrats" assured him that such a thing could not be done. Proper efforts, however, secured a balance sheet of the postoffice department after nine months of hard work. The economy campaign is to continue under Mr. Dawes' successor, Gen. H. M. Lord, until each department, in addition to the whole government, has its balance sheet.

"Lusitania" Treasure to Be Salvaged

When the great liner "Lusitania" went down May 7, 1915, with its cargo of 1,198 human lives and valuables to the amount of probably \$6,000,000, scant hopes were entertained of ever recovering any of the contents. If Mr. B. F. Leavitt, president of the Leavitt-Lusitania Salvage Company, succeeds in his contemplated undertaking, the \$5,000,000 in gold and \$1,000,000 in jewelry, etc., will be recovered in the near future. Special diving suits, to withstand the immense pressure beneath 275 feet of water, have been provided. Nitroglycerin will be employed to cut through the steel plates of the three decks and through the strong-room and purser's safe. While other wrecking concerns have repeatedly declared that, owing to the terrific water pressure, an undertaking, like the one described above, is utterly impossible, Mr. Leavitt is determined to make the attempt. The idea of raising the ship itself, however, is not regarded as feasible, and will not be attempted.

Saving Armenian Orphans the Only Hope Now

Since Secretary of State Hughes has decided to send an American representative, to take part with British and other European investigators, in ascertaining the full extent of Turkish atrocities visited upon Armenian Christians, much relief is felt by American citizens in general. Though the Secretary announces that our country enters into this matter solely because the interest at stake is humanitarian, the precedent goes far. If the United States, by its prestige, can help to solve the problem of Armenia's conservation, it should not evade its obvious duty. It is to be regretted that this work was not undertaken at an earlier date. There was a chance to save the Armenian nation in its habitat, if a move to that end had been attempted immediately after the close of the world war. But that opportunity has passed by. The only thing that remains is to encourage the complete emigration of the dwindling Armenian remnants from Turkish soil, and to establish them in either Transcaucasia or Syria. Whatever is done along that line, may be of some service, at least. The fact still remains, however, that practical philanthropy must continue to support, with substantial year-in-and-year-out aid the great work of the Near East Relief, in whose orphanages are now gathered more than a hundred thousand Armenian orphans—children of the victims of war, martyrdom and starvation. That these boys and girls may be saved to adult life is, in the present crisis, the only hope of perpetuating the Armenian people, and that hope depends solely on the success of the Near East Relief in gathering, from year to year, funds enough to keep its great orphanages going until these child-wards are reared and educated to the point of successful self-support. Much has been done by America in the past, and it will not fail in this critical hour.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

Religion in Everyday Life

Romans 12: 9-21

For Week Beginning July 23, 1922

1. Religion as It Manifests Itself in Solicitude and Sympathy for Others.—Paul touches upon an important phase of religion when he tells us to "rejoice with them that do rejoice, and weep with them that weep." Perhaps most people may find it comparatively easy to rejoice with those who are favored with life's richest blessings, though even under those circumstances we must guard against envy and jealousy. To manifest Christian sympathy to those, however, who are in the depths of woe and affliction, requires genuine love and rare tactfulness. This very phase of religion too often fails to receive the attention it should have, and, as a consequence, professed Christianity is robbed of one of its most vital characteristics. He who has dedicated himself to the Lord's service, should surely imitate the sympathetic attitude of the Great Teacher. His lips, his eyes, and his hands should testify to the tender solicitude that turns to the sorrowing ones with a sincere desire to comfort them, not forgetting the vital fact that frequently a practical turn must supplement our words of sympathy, as well as our prayers in their behalf, by drawing upon our material resources to relieve obvious need.

2. Our Religion Must Manifest Itself by a Spirit of Meekness.—Very properly does Paul remind us that, as followers of Christ, we must not "return evil for evil." The spirit of retaliation—all too common in the world to-day—should not be found in the Christian. The Loving Master, when "he was reviled reviled not again; when he suffered, he threatened not." Such a disposition of mind may not be easy to maintain under all circumstances, but it is of the highest importance.

3. Our Religion Must Be Consistent Throughout.—Ever intent upon watchfulness and prayer, lest their life fail to correspond with the sacred profession they have made, God's children should not only seek opportunities for helpful service, but should also walk so circumspectly that no one can question their evident sincerity. They should not allow their habits, their conversation, or anything else, to drift into inconsistency. They should guard, with open and considerate eyes, against acts that others might fairly deem inconsistent in the life of a Christian professor. No one judges the genuineness of Christianity more keenly and critically than those who are outside of the Kingdom. They know what Christians should be, in life and character, and we may rest assured that these critics are closely watching just how fully the average believer measures up to the Divine Pattern. We must remember, too, that the watching is not always prompted by malicious intent. Quite often there is a wistful longing by the onlooker, to ascertain if Christian principles really do govern the life of the believer. In view of this fact, Christians should carefully guard their every word and act, so that their lives may be "shining lights in the midst of a crooked and perverse generation."

4. Christians as Exponents of Peace.—Paul touches upon a significant Christian principle when he says: "Live peaceably with all men." It can not be emphasized too strongly. We are to exercise such wise and judicious forbearance and neighborliness, as will disarm opposition, and usher in an era of peace. Gospel principles, properly exemplified in our lives, will naturally result in right-doing and also consideration for the rights of others. With love as the ruling factor, peace is sure to follow. It is the divine message of the Loving Son of God to a world at variance. Humanity has yet to learn the lesson that its greatest triumphs are not those of conquest, but of peace.

5. Suggestive References.—Unfair dealing denounced (Jer. 22: 13). What the Lord expects of us (Micah 6: 6-8). Faithfulness and fairness commended (Eph. 6: 5-9). "Pure religion and undefiled" (James 1: 27). Various aspects of true religion (Matt. 5: 3-16). Hearing must be supplemented by doing (Matt. 7: 24-27). The new life in Christ Jesus (Rom. 8: 1-9). The Christian's fruitage (Gal. 5: 22-25). Good counsel (1 Thess. 5: 15-23). Religion practically exemplified (James 2: 12-20). Religion a constant effort (2 Peter 1: 5-9).

Victory or Defeat—Which?

(Continued from Page 435)

seems to be growing stronger. In religion the tependency seems to be no less in evidence.

As a member of the church, have you ever boasted (perhaps to yourself, but boasted) that for so many years we held an enviable position on "such and such" things?

Go back with me to slavery days in our country. We maintained our position to the point of discipline, even to the point of excommunication, in extreme cases—yes, the Civil War produced martyrs among us for the cause of peace.

But so secure and self-satisfied were we, because of our past record, that in this passive attitude, as peace lovers, the Great World War found us unprepared, confused, distracted as to our duty, while we saw the Friends in gray, and the Salvation Army in its familiar uniform, leading the way in relief and reconstruction—whether amid the cannon's roar, or after the smoke of conflict had cleared away.

What was wrong? A failure to teach! What, if we had made our peace principles live and act during those intervening years! What, if we had thought and talked and preached peace at the fireside, through the press and from the pulpit! What, if at home and abroad, we had continually plead and worked for peace—universal peace—and, forging ahead, had joined our forces with all peace-loving churches and led the way! What might this not have meant for Leavenworth Prison or for Flanders fields—yes, and for the woe and famine that stalk today through Armenia's sickening devastation or vast Russia's barren destitution!

And, again, what if, when we took such pride in calling ourselves a temperance organization, for so many years, we had done more than to keep ourselves sober! What if, while setting out aggressively to help make sober our neighbor across the street, across the country, across the sea, we had, from the beginning, been among the leaders, and had gone forth from our firesides, teaching and preaching Bible temperance in all things, how much greater might now be the overthrow of King Alcohol for all the world!

Are we ashamed that the Church of the Brethren always stood on the right side of these great conflicts? Not a bit of it! Our only regret is that we were not more aggressive and did not go out to try to win the world to our position on these questions. The church was way ahead of the times on these questions and we are glad she was.

Time was when we maintained an enviable position in keeping our young people from the ballroom. But as we emerge from the cruel World War and brush the scales from our eyes, lo, in the aftermath, to the sound of discordant jazz, we see the indecent dance practically taking possession almost everywhere. What are we doing about it? In many places we are simply folding our hands and looking helplessly on.

Then there is another evil. Scarcely can we pick up a daily paper, without seeing in it accounts of the debauchery, practiced in Hollywood, the capital of Filmdom. We are told of the sins of movie actresses and actors elsewhere, and of the indecent pictures on the billboards that advertise the movies. And what are we doing about this?

In a certain congregation of the Church of the Brethren the movie picture man set up his plant. The usual bait of an occasional good picture was offered. Soon members' children were among the patrons and the church was earnestly warned that without prompt action, the members' families would in five years' time, be paying enough in that place to support a missionary in the foreign field. The five years have passed and we learn that the prediction has more than come true. The amount so spent would support two missionaries on the field. Yet, what are we doing, in organized effort, to clean up the immoral pictures of the movies?

But there is another evil in this catalog—an evil which has gone hand in hand with all the other forms mentioned. It was seen on the borders of the training-camps, in close approach to the trenches, in the saloon annex, or close to the gambler's den. It was seen in the indecent dance-hall or in the immoral movie. In all these places women appeared in immodest dress (or undress) perfectly unashamed. Some of the women, in their desperation for change and attention (?) have literally begun to disrobe, until, in all grades of society, in public and private places—unabashed—woman's half-nude form is exposed to view,

as if in very ridicule of the standard, set forth in the Scriptures.

A member of our State Legislature said to one of our ministers, some time ago: "What is this world coming to? I have visited most of the large cities of our country and have seen the street woman in her immodest dress, but little did I ever think that this immodesty would be found in the church; yet last Sunday evening, in my own church, a woman came out and sang a song of praise to Jehovah, dressed in a more immodest dress than I ever saw worn by the street women of our large cities."

But I need not give instance after instance of this wholesale undress, for you see it on every hand—on the trains, in the churches and on the streets. We need not wonder that alarm has aroused the thinking world. The first organized effort against this evil was made when the largest organization of women in the world—the "General Federation of Women's Clubs"—took official action. In quick succession followed the Woman's Christian Temperance Union, through repeated resolutions and organized efforts. Then came the Young Women's Christian Association in constructive teaching through illustrated lectures, free literature, etc.

Various States took up the movement, headed by Texas in her Annual Clothing Contest, which last year numbered one hundred and fifty contestants and as many dollars in cash prizes. Soon an appeal was made to shoe manufacturers, and French heels went to the losing side. Next we note that business firms and the leading department houses are demanding sane dress to the point of standardization for their women employes—in clothing and shoes. Even the wearing of the hair comes in for restrictions.

In the meantime, other educational forces, alive with interest, were forging ahead. University women deans organized for aggressive work. Restrictions took on form in high schools and in colleges. Domestic Science Departments of the universities, throughout the land, began specific teaching on the side of modest dress. This was reinforced by the circulation of free literature on the subject, aided by the United States Bureau of Education, until over thirty States are engaged in this line of work, while most of the State libraries are equipped with the free circulation of books on the subject of dress. It is possible that we owe these agencies thanks that through their effort conservative dress of today is the most simple, comfortable and beautiful that the women of our country have ever worn. There have always been those who go to the extremes in dress, and today we see the extremes in undress.

The Parent-Teacher Association of Evanston, Ill., becoming alarmed over conditions, passed resolutions in a recent meeting, touching dress, amusements and chaperonage. Here are two of the resolutions as given in the *Chicago News*:

"I will aid by influence and example in establishing for girls of high-school age a simple, modest mode of dress, both at school and at social functions."

"I agree, even at the cost of personal inconvenience, to combat the moving-picture show, the ice cream parlor and the semi-public gathering places for young people, by opening my home frequently, both afternoons and evenings, for wholesome entertainment."

The Superintendent of Schools of Chicago appealed to the parents to help save the high school boys and girls from the effect of jazz music, shimmy dances, lover's-lane automobile joy rides and immodest dress. But the leaders of the better class of students did not wait for the parents to act. They began at once a movement of reform, believing that the students themselves can best enforce the rules of the schools. Thus we see that the better class of our young people of today are anxious for reform, and willing to work for it.

This we quote from the *Pathfinder*: "Bobbed-Haired Teachers Tabooed.—Superintendents of schools in nine cities of New York State voted unanimously, in official conference at Poughkeepsie, not to engage any teacher wearing bobbed hair, and they also expressed their disapproval of the teacher who follows

the fads in dress. Such women, they claimed, could not teach good judgment."

A number of young business and club men of Chicago, became so disgusted with the popular styles and "undress" of the girls and women of today, that they gave vent to their opinions in the *Chicago News*. Among a lot of strong statements against the present day undress—statements I do not care to express here—I give this much, quoted from the article written:

"But the girl or woman who takes our eye and the other fellow's is the little girl or big girl—be she young or middle-aged, dressed in fur or a plain little tailored coat—who walks down the street with a pair of low-heeled walking shoes, a pair of silk or silk and wool hose, and a skirt that comes half way between the knee and the ankle. That's the girl who is going to become the mother of our youngsters, the one we admire and the one who has the charm. The girls with the skirts to the knees don't make a hit with any man, whether he is rich or poor. He knows what the other fellow is saying about her."

"Men of today can not persuade themselves that the girl who is most extremely dressed, or undressed, is the one he wants to show to his mother before leading her to the matrimonial altar."

Jewell, Ohio.

China's National Christian Council

The Old China Continuation Committee

In 1913 Dr. J. R. Mott, Chairman of the World Missionary Conference, held at Edinburgh in 1910, and of the Continuation Committee, which was organized to carry out the plans of the Edinburgh Conference, visited China. The purpose of his visit was to meet the leading missionaries in China and with them organize a committee with which the Edinburgh Continuation Committee might correspond. As a result of his visit, the 1913 National Christian Conference was called at Shanghai. The theme of the Conference was that the Christian forces in China might cooperate and express their essential unity. The practical achievement of the Conference was the organization of the China Continuation Committee.

The Continuation Committee was composed of experienced Christian workers of all the leading denominations in China, and in its annual meetings and active work developed men and women with a broad outlook, who were able to deal with the problems of the church in a masterly way and from a nation-wide viewpoint. Among its many activities the Committee promoted cooperation and coordination. It developed Christian leadership; it promoted better understanding between missionaries and the Chinese; it served as an organ through which the Christian forces in China could unitedly express themselves; it prepared a statement on "Comity" and advised missions, whenever possible; it stimulated evangelism through special evangelistic movements; it was largely responsible for the organization of the China Christian Literature Society; it conducted an extensive Christian survey and has prepared a valuable work in "The Christian Occupation of China."

The 1922 Conference Called

After nine years of work, the Committee arranged for and called the recent National Christian Conference, to which it made its report. The theme of the Conference was "The Chinese Church." The central recommendation, brought before the Conference, called for the formation of a National Christian Council. Naturally a question of such importance, as the formation of a council which should be composed of members from the leading denominations, organizations and nationalities, working in China, and that would represent the Christian forces as a unit, provoked much discussion, when presented to a house of over 1,100 delegates. The four main points at issue were: The Status of the Council; Personnel; Basis of Representation; Functions.

Status of Council

The discussions soon revealed the fact that the delegate body was divided on this point—that the aims of one group were contrary to those of the other. There were those who desired to have the Chinese churches organize a committee with ecclesiastical functions and give it power to frame doctrinal statements and to enforce its doctrinal sanctions. The other group looked forward to the appointment of a council to serve the churches, missions, Christian organizations and Christian activities in China. After a period of full and frank discussion the latter view prevailed and the following resolution passed:

"WHEREAS, the churches and missions throughout China have appointed delegates to this Conference for the purpose of considering how the cause of Christ in China may best be furthered, and the Conference, with a view to carrying forward its work, making provision for dealing with matters which concern the Christian movement throughout China, and promoting cooperation, resolves to appoint a National Christian Council.

"It is understood that matters of doctrine and ecclesiastical polity lie outside the province of the National Christian Council. In regard to other matters the functions of the Council shall be advisory, but it is intended that the Council shall act on behalf of the cooperating churches and missions in matters which concern their common interest when it has been ascertained that the action taken will be in accordance with the wishes of the cooperating bodies."

Personnel

The question of personnel was considered carefully. Some desired the Council to be composed of Chinese only. Others desired both Chinese and foreign representation. It was decided that a majority should be Chinese. On this point the following quotation is interesting: "Please note that I do not say the Council should be predominantly Chinese in personnel, but in thought and polity. Thank God we have many missionary friends who are more Chinese than some of the Chinese themselves."

The idea was beautifully expressed in the thought that the Council should be, "Chinese in its genius, outlook and expression." In united effort the Conference aimed to choose the most able men and women in the Christian forces in China—those who would do the will of the bodies they represented—those who were willing to learn by having their own thoughts enriched by contact with others—those who were able to differentiate between essential and non-essential and not become entangled in the details of organization or undertake a wide range of practical activities, such as belong to the existing organizations. The Conference aimed to choose a council which would take a wide view of facts and vitalize the whole Christian movement in China.

Basis of Representation

Since experience teaches many lessons, it was soon agreed that the Council could not do effective work if too large. A membership of 100 was thought to be the maximum. As there are 130 denominations working in China, besides a large number of Christian organizations, it was not possible for each to be represented. Again it would not be just to allow a small denomination, with a few hundred communicants, one representative and restrict a denomination with forty or sixty thousand to only one representative. It was decided that the delegates should meet in denominational groups and elect one representative for 3,000 to 5,000 communicants. Provision was also made for organizations such as the Y. M. C. A., etc. Upon this basis seventy-five members were elected. These seventy-five then met and proposed to the Conference twenty-five additional names. It was found that a Council truly representative of the various activities and interests of the Christian movement in China had been selected.

Functions

Having agreed upon the above important questions the following functions were unanimously passed:

"To foster and express the fellowship and unity of the Christian church in China and the realization of its oneness with the church throughout the world, and to provide an opportunity for united prayer and corporate thought toward this end.

"To help make the central position of the church in the Christian movement more generally recognized and accepted; to watch and study the development of the church in self-support, self-government, and self-propagation; to suggest methods and a course of action whereby the desired end may be more speedily and completely gained; to encourage every healthy move of the church that leads to full autonomy; and to seek and work for the adaptation of the church to its environment and for its naturalization in China as early a date as practicable.

"To consider the needs of China on a nation-wide basis and plan for the evangelization and uplift of the whole nation.

"To help promote such mutual acquaintance between the leaders, both Chinese and missionaries, from all over China and from all denominations, as will create an atmosphere of respect and confidence, and make cooperative work of all kinds, and union, where possible, seem natural, feasible and desirable.

"To assist in developing a leadership in both churches and missions, experienced in dealing with nation-wide problems and with both a national and an international viewpoint.

"To provide a platform upon which representatives of churches, missions, departmental organizations and other Christian agencies may discuss and plan for the correlation of the activities of the Christian forces throughout China.

"To arrange for special seasons of prayer, to organize forward evangelistic movements, plan for conventions and generally foster the spiritual life and missionary spirit of the churches.

"To provide a bureau of information and to conduct and publish the results of surveys for the guidance of the churches, missions and mission boards.

"To provide an agency in which such departmental national or organizations as the China Christian Educational Association, the China Medical Missionary Association, etc., may be coordinated.

"To represent the Christian forces of China in their relation with national Christian organizations in other countries.

"To serve as a means by which the Christian forces in China may express themselves unitedly when they so desire upon great moral or other issues.

"To undertake such other work as may be committed to it by the national conference.

"To provide for the calling of the next national conference."

The successful work of the 1922 National Christian Conference marks a new era in the history of the Christian movement in China. The Christian forces realize that they are "one in Christ." The Chinese Christians are ready to get under the load. In the National Christian Council they will have an opportunity to vitalize efforts and direct activities, that China may be speedily won for Christ. After effecting an organization, the Council sent the following message to the churches in China:

"Dear Brethren and Sisters in Christ:

We are solemnized by the overwhelming task you have put upon us, as members of the Council. This is a task boundless in possibility and no less in difficulty. We are more conscious of the difficulty when we realize our own limitations. We shall try to serve with you, not instead of you.

The Conference has emphasized and exemplified our unity in Christ Jesus. This spirit of unity is achieved and maintained only as we sacrifice self for the good of the whole and as we have confidence in each other, born of a love which 'heareth all things, beareth all things, beareth all things, endureth all things.'

"This task, which you have imposed upon us, can not be accomplished unless some of the most devoted, useful and able men and women are withdrawn from their present work to serve on the staff of the Council, unless sufficient funds are contributed by missions, churches and individuals, unless we, the members of the Conference,

and the churches and organizations which we represent, are united in gifts of time, thought and energy.

"Our task is, moreover, a superhuman task. The success of whatever we may undertake is not to be measured by intensive activity, elaborate programs or highly efficient organization, but primarily by fullness of the Spirit of the Lord. We therefore call upon you to join with us in unceasing prayers that the vision of the Conference may be realized."

Shou Yang, Shansi, China.

B. M. Flory.

A good education is generally considered as reflecting no small credit on its possessor; but in the majority of cases it reflects credit on the wise solicitude of his parents or guardians rather than on himself.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE OHIO STATE SUNDAY SCHOOL CONVENTION

The sixty-third Ohio State Sunday School Convention-Institute was held in Canton June 13-16. The theme of the convention was "Religious Education in the Home, the Church, the Community, the World." There was a large attendance of registered delegates and others from all parts of the State.

The sessions in the forenoons and evenings were held in the First Christian Church and the City Auditorium. Sectional conferences were held in the afternoons by the following divisions: Children, Young People, Adult and Administrative. One of the outstanding features of the Convention was the institute for the Training of Leadership for the Daily Vacation Bible School, Week Day Religious Education and the Community Training School. The music was conducted by Miss Ruth Olive Halford, minister of music, Boston. A number of able speakers and specialists along definite lines of work, were on the program. Among these was Dr. D. W. Kurtz, who gave six addresses, including the closing address on Friday evening. It was very fitting that Bro. Kurtz should have a part in the State Sunday School Convention this year, not only because he is a native of Ohio, but also because he is a native of Stark County, in which the Convention was held. To him it was a sort of homecoming, and a most cordial welcome was accorded to him, as he gave his instructive and inspiring messages from day to day. While at Canton, many Sunday School delegates made use of the opportunity to visit the monument of the lamented President McKinley, who so greatly endeared himself to the people of his State, his nation and the civilized world.

Greenville, Ohio.

Levi Minnich.

SELMA, VIRGINIA

A series of meetings was held here in April by Bro. Geo. W. Flory, of Roanoke, Va. We had been looking forward to this for several years. The meetings began with a moderate-size crowd, but on the second night the house was filled, and from that time on it was overflowing. We could have filled two churches with people. Sixty-seven stood for Christ. Seventeen were baptized at the close of service. This event will long be remembered in our church.

May 27 and 28 Bro. Isaac S. Long and wife came to us. They gave some inspiring messages concerning far-away India.

Our pastor, Bro. J. S. Zigler, has been declining in health for several months and underwent an operation about two weeks ago, which, we hope, will prove beneficial. He is getting along nicely.

Our work is growing steadily. We are now enjoying the largest Sunday-school that we have ever had. We have aroused quite a spirit for service in the past few months. We have a campaign on now, to pay off all the old debts of the church. The campaign closes the first of July and we look forward to great success. Our churchhouse is being painted at the present time.

We are expecting to have Selma represented in the Summer Training School at Daleville, this year.

Clifton Forge, Va.

Mrs. W. H. Jones.

INWARD GRACE AND OUTWARD GIVING

What a wonderful world this would be to those who love the good, could they but see—as does the Great Father of all—all the inward desires and yearnings of the many who are God's children! There is so much of that tendency among us, to measure the true worth of men by certain outward manifestations, whereas there are so many all around us who are filled with those spiritual graces which our Master loved, and which will immediately spring into outward manifestation if we but draw upon them.

A few years ago I had, in my mind's picture, a certain type of cottage. I transferred that image to a print on paper, but it required my own touch and shaping, for many days, to make that vision a reality. There was much joy in its construction. I beheld, in the garden of a friend, in another State, a beautiful flower. I wanted such a one in my garden, and so a slip from that stock

(Continued on Page 446)

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The Bible Institute, Sunday-school, Ministerial and District Meetings of the above-named District will be held in the Peace Valley congregation, Peace Valley, Mo., July 29 to Aug. 3.

July 29, Morning Session. Studies in Hebrews.—J. H. Morris. Sunday-school Organization and Supervision.—Ezra Flory. Gnosticism in the Letter to the Colossians.—J. H. Morris. Afternoon, Sunday-school Organization and Supervision.—Ezra Flory. Studies in Hebrews.—J. H. Morris. Evening, Studies in Hebrews.—J. H. Morris. Leakage and How to Prevent It.—Ezra Flory. Christian Stewardship.—Grace Greenwood.

July 30, Sunday-school Session. Sermon.—Ezra Flory. Afternoon, Has God a Definite Plan for Each Life?—Ranney Gass. The Young People and the Church.—Ezra Flory. Evening, Round Table Topics.—Ezra Flory. Swing of the Pendulum in the History of the Church.—J. H. Morris.

July 31, Morning Session. Church Work in Missouri.—J. B. Hylton, J. H. Argabright, C. W. Gitt, Mrs. Wm. Oxley, W. R. Argabright and P. L. Fike. Some Experiences in Other Districts.—Samuel Weimer. Afternoon, Some Special Calls to Service.—Elna Hylton. Present Standing and Needs of the District.—Ezra Flory. Future Possibilities of the District.—J. H. Morris. Evening, The Place of the Home in Religious Teaching.—Ezra Flory. Ideal Evangelism.—J. H. Morris.

Aug. 1, Morning. How to Teach.—Ezra Flory. Studies in First Corinthians.—J. H. Morris. Address.—C. H. Brown. Afternoon, How to Teach.—Ezra Flory. Studies in First Corinthians.—J. H. Morris. Evening, Address.—Grace Greenwood. How to Teach.—Ezra Flory. Be Somebody.—J. H. Morris.

Aug. 2, Sunday-school and Christian Workers' Program. The Need of the Sacrificial Spirit.—Ranney Gass, Earl Harvey. Cooperation of Superintendent, Teachers and Pupils.—Elna Hylton, Aldine Wilford. Importance of a Junior Band.—Clarence Fike, A. W. Adkins. Relation of Family Worship to the Sunday-school.—P. L. Fike, J. B. Hylton. The Value of Music.—Lee Jones. An Ideal Sunday-school.—Dorothy Oxley, Zella Fike.

Afternoon, Missionary and Ministerial Meetings. Spiritual Resources for the Young People of the Church.—Orrin Harvey, Ranney Gass. Should Stewardship and Tithing Be Emphasized?—A. M. Peterson, L. W. Stong. The Importance of Consecrated and Efficient Leadership.—C. H. Brown, Edgar Harris. Lack of Loyalty and Spirituality in the Church.—Samuel Weimer, A. Killingsworth. How Can We Build Up Our Run-down Churches?—W. R. Argabright. Evening, Expect Great Things of God and Attempt Great Things for God.—J. H. Morris.

Aug. 3, 9:30 A. M., Business Meeting.

AID SOCIETY INSTITUTE

The Aid Society Institute of the Second District of Virginia will be held in the Middle River church, July 26, beginning at 10 A. M.

Morning Session, What Is Our Sphere of Work?—Mrs. Mary Phillips. Our Girls at College: What a Mother Expects of Her College Daughter.—Mrs. Effie Cline. What a Mother Expects of the College.—Mrs. Mary Wright. Our Aid Societies and the College.—Dr. Bowman. Business Period.

Afternoon Session. Why Have a Junior Aid Society?—Nannie J. Miller. How Get the Young Interested?—Mrs. Nora Strickler. What Should Be the Attitude of the Aid Society Workers in Regard to Non-conformity and the Simple Life?—Mrs. S. N. McCann. How Can We Get Our Sisters to Realize the Beauty and Joy of Self-Sacrifice? (1) In Time.—Mrs. Minnie Smith. (2) In Money.—Mrs. D. B. Garber. What Is an Ideal Aid Society?—Mrs. Mary Cox. What Should Be the Attitude of the Brethren Toward Aid Society Work?—C. B. Smith. A Vision of the World's Needs and Our Opportunities.—Mrs. Meda Argenbright.

LOGANSPORT, INDIANA

June 18 was a great day for the Logansport church. It was Home-coming Day, bringing seven out-of-town ministers, and other friends back for a short reunion. We had with us Brother and Sister Felthouse, from Seminole, Fla. Brother and Sister Crosswhite, and Brother and Sister Noah Fisher, from Peru, Ind., Bro. I. B. Wilke, from the city, and Brother and Sister Hirt, from the country church at Huntington, Ind., and Brother and Sister Wagner, from Fort Wayne, Ind., and Bro. Edwin Zimmerman, of Monticello, Ind., with Sister Dossie Fewel and family, of Lorice. These, with Bro. Oberlin, our pastor, helped to make the occasion an interesting one.

At our prayer meeting, June 22, four were baptized. At our regular council, June 29, two letters were granted. Bro. Kreider was retained as elder for the coming year. The church decided to get new song books, also to reunite the church and Sunday-school treasuries, under the care of our regular church treasurer, Bro. Mullins. The single treasury worked better in the past than our present plan.

It is with regret that the resignation of our pastor, Bro.

Oberlin, must be announced for the expiration of the pastoral year, Sept. 1. Bro. Oberlin was elected to the ministry, advanced, and ordained, in the Logansport church. He has served the church, off and on, for about fifteen years, and as pastor for more than nine years. Naturally, he and Sister Oberlin will be greatly missed. May God bless their work, wherever it be, and give the church here another faithful shepherd! Josephine Hanna.

SOUTH WATERLOO, IOWA

The South Waterloo church has just completed a very helpful and interesting series of evangelistic meetings, with the help of Bro. C. C. Kindy, of Huntington, Ind. The meetings, which were held in the country church, began June 18 and closed with a communion service July 3. As a result of our efforts, twenty were added to our number—eighteen by confession and baptism and two by relation.

Our regular business meeting was held June 26, at which time nominations of officers for both Sunday-schools were confirmed by the church. Elections will be held some time before Oct. 1. By beginning our year at this time, we conform to the plans outlined in the graded lessons, now used in our Sunday-schools.

Our trustees recently purchased new song books—"Hymns of Praise"—for both congregations. The city church has recently been redecorated, and repairing in general was done. The audience room was beautified with a new set of pulpit furniture.

July 4 the country Sunday-school rendered a short program at 11 o'clock, followed by a patriotic address by Bro. Kindy. This was followed by a picnic dinner in the grove near the church. The afternoon program was in charge of the community council. It included a band concert by our community band, and a display of fireworks in the evening. Quite a number of interested friends from adjoining communities enjoyed the day with us.

June 28 the local W. C. T. U. also met in the grove for its regular monthly meeting. Nearly one hundred women and children, with a few men, were present to hear an address by Miss Mary J. Campbell, national temperance organizer, from India, who is at home on furlough. Many will remember hearing her speak from the platform at our recent Conference. She has promised to favor us again in the near future, with an address at our Sunday evening service.

We are now looking forward to our Young People's Conference, to be held near Cedar Falls, the latter part of August.

Waterloo, Iowa.

Mrs. Orville L. Tannreuther.

FLINTSTONE, MARYLAND

June 18 the new churchhouse at Flintstone, Md., was dedicated. Hereafter it is to be known as the "Glendale Church of the Brethren." Bro. J. H. Cassady, of Huntington, Pa., had charge of the services, with Bro. J. B. Miller, of Curryville, Pa., leader of song. Bro. Cassady preached on Friday and Saturday evenings, and three times on Sunday. These services were largely attended, and great interest was manifested, with sixteen applicants for membership. Bro. Miller continued the meetings during the week, and six others came forward. June 24 sixteen were baptized, and others will be later. These were baptized just below the Town Creek bridge, on the Old National Highway. The scene was very impressive and was witnessed by many people. The same evening a love feast was held in the new house—the first in this community. Among those baptized were ten heads of families and six young people.

The efforts of the Brethren were seconded by the other church people of the community, and there seemed to be general rejoicing when so many of the substantial citizens of the community turned to the Lord. There are now about forty members here, who greatly need pastoral care, which is not yet provided for. Here is work for our Home Mission Board.

This new church cost a little over \$3,600—\$750 was needed to clear it of debt, and at the dedication about \$560 was raised in cash and pledges, and the remainder will be provided for.

I suggest that our ministers, traveling by auto on the Old National Road, make it a point to stop and preach for these people. Write to or call on Eld. J. W. Bible, Flintstone, Md., twelve miles east of Cumberland.

Artemas, Pa. John Bennett.

EAST FAIRVIEW CHURCH, PENNSYLVANIA

We held a very interesting Missionary Meeting June 18. Bro. Howard Merkey gave a very fine talk on "What Are We Out For?" emphasizing the fact that it is the duty of each individual to become acquainted with God's Word, to have a regenerated heart, allowing the Holy Spirit to be the Governor of each life, the result of which will be that each individual will proclaim the message of Christ, the Living Redeemer who gives eternal life.

The District Missionary Secretary, Eld. Geo. Weaver, gave a message on "Our Responsibility." The main facts brought out were that each one should examine himself and remove the thorn. We should look to God for help,

that our eyes may behold our responsibility. He proclaimed with force the fact that it is the duty of each and every individual to find his work and responsibility by seeking the Savior with complete surrender, allowing the Holy Spirit absolute controlling power, so that the various offices may function and not be hindered in the Master's work.

Bro. Frank Carper gave us an inspiring message on mission work. He pressed very vividly the fact of the great importance of each life having a part in this great plan of salvation; that we are to enter into the service with a greater determination and enthusiasm, thus giving more of our time to the Master, that the word "go" might grow larger and larger in our lives, and that the spirit of indifference and self-satisfaction, might be eradicated.

These talks stimulated us to become more helpful to meet the needs of the world, and gave us a desire to be permeated, more and more, with the spirit of Calvary.

Manheim, Pa.

Jerome S. Long.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Patterson church has just finished a most encouraging and successful Daily Vacation Bible School. It was our first venture since the last year all the churches united. The school was under the direction of our pastor and wife, Elda and Sister M. H. Miller. Sister Lona Cripe had charge of the Primary Department. With the exception of one young lady from another denomination, the helpers were all from our own school. The total enrollment was fifty, and an average attendance of forty was maintained. We considered this very good, as the town is small, and another school was in progress less than one block away. The children entered heartily into the work, and we are sure that much good will result from the efficient and untiring efforts of the workers. The school was self-supporting—a neat sum being left in the treasury after expenses were paid. An exhibit of work done and a program were given the last day. Following this, ice cream and cookies were served to all.—Mrs. Edna M. Wray, Patterson, Calif., July 2.

COLORADO

Antioch church met in council July 1. We were sorry to hear that the Ministerial Committee failed to secure Bro. Austin to hold our revival meeting. We hope they will be able to secure some one else. We have a good, wide-awake Sunday-school. Our average attendance for the past quarter was sixty-three. We have preaching every Sunday morning by our pastor, Bro. Mitchell. We expect soon to establish Edison as a mission point for his services.—Marie Heaton, Volor, Colo., July 1.

DISTRICT OF COLUMBIA

Washington City—Sunday, June 4, was set apart as a Missionary Day in our church, at which time appropriate exercises were rendered, one of which was the missionary pageant, "The Pill Bottle." Our Annual Conference offering amounted to approximately \$600. June 11, owing to the absence of the pastor, the appointments were filled by the home brethren. We recently were favored with the presence of Bro. B. F. Masterson, of California. Children's Day exercises were held June 18, at which time we reached our highest attendance for this year. Our Vacation Bible School, with Sister Esther Swigart, of Philadelphia, as director, began July 3, with promising prospects.—Mrs. J. H. Hollinger, Washington, D. C., July 3.

ILLINOIS

Alton Prairie (Ill.).—Our love feast was held May 27. Eld. N. L. Miller officiated, and also preached the following morning to a large audience. Bro. H. M. Fields, of La Motte Prairie church, brought the message of the previous Sunday morning. These sermons were very much appreciated. An excellent Children's Day program was given June 4, concluding with the Bible drama, Ruth. An increase in attendance and interest in the various church activities has been felt the past few months. Bro. I. D. Heckman, of Cerro Gordo, Ill., is to hold our revival in August. Our pastor closes his work here July 15 for a new field of labor. He anticipates the valuable help so many have given in promoting the work here, as well as their faithfulness. Several of our members attended Annual Conference and returned with new vision and inspiration.—Mabel Brown, Vincennes, Ind., June 28.

Mt. Carroll church met in council June 20, with Eld. James M. Moore presiding. We decided to hold our love feast some time in October, also to have a series of meetings, with our elder in charge. Bro. Ezra Lutz and wife were elected delegates to District Meeting, with Brethren Israel Cripe and Wm. Bratten, alternates. The church here will take part in the union services, Sunday evenings, during the summer months. Our Mothers' Day Meeting was well attended, and all seemed to enjoy the service. Sunday morning, October 1, Bro. Bennett Stutsman, of Mt. Morris College, gave an educational talk. Two letters have been received since the last report. Our Sunday-school enjoyed an outing at the park June 28. Bro. Moore gave us a very interesting talk. The attendance at our regular services, July 2, was forty-two.—Katie Lutz, Mt. Carroll, Ill., July 3.

Okaw congregation held a love feast June 5 at the Centennial house. Bro. A. J. Brumbaugh, of Mt. Morris, Ill., gave an educational address. June 10 closed a two weeks' Vacation Bible School, conducted by home talent. One hundred and three were enrolled, with an average attendance of sixty-five. A number enjoyed this school, through the kindness of brethren and sisters using their cars. We hope that good will follow this effort.—Sarah Cripe, LaPlace, Ill., July 5.

Shannon church met in council June 29, with Bro. Chas. Delp presiding. Bro. J. M. Moore, of Lanark, was with us. Two letters were granted. Brethren Henry Baum and J. W. Fox were chosen delegates to District Meeting. We decided to hold our love feast on the evening of Oct. 8, preceded by a series of meetings. Our pastor, Bro. Delp, was called to Kansas by the death of his brother. Last Sunday, during his absence, Bro. O. E. Gibson held the pulpit morning and evening. Our Sunday-school held its annual picnic June 14 at Freeport. Mothers' Day was observed by a short program by the children. Bro. B. T. Stutsman was here last week in the interest of Mt. Morris College. Our Sunday-school and church services are progressing nicely.—Ida McNutt, Shannon, Ill., July 5.

Virden—June 1, 1921, to June 1, 1922, was a year of great rejoicing in the Virden church. We began our pastoral work in this church June 1, 1921, and have never regretted that we came to Virden. We rejoice that God could work through us, as a people, in bringing forty-seven souls out of darkness into light. Many of this number were grandfathers and grandmothers, fathers and mothers of small children, and some were young people. May the Lord bless this church, and every other church, to hold up the banner of King Jesus, that all might see and believe! It is the peculiar glory of the last half century that the Christian world has awakened to the duty and importance of giving the Sacred Word to all lands. We are anxiously looking forward to the coming of Eld. Charles

Flory, of Ohio, to assist us in a series of meetings. May his coming to this community be a great blessing to both saint and sinner. We expect to begin these meetings about the first of August.—H. B. Martin, 103 S. Blair Street, Virden, Ill., July 1.

INDIANA

Cart Creek church held its regular business meeting June 25, with Eld. O. C. Rife presiding. A series of meetings and communion will be held this fall. The date to be later. Sister Emma Winger and Wilbur Frantz, and Sister Emma Winger, were placed on the Ministerial Committee. Our Children's Day program was held Sunday evening, June 25. We had a splendid program and a large attendance. An offering was taken for the Ministerial Fund of Manchester College.—Emma Winger, Marion, Ind., June 29.

Kewanna church has been enjoying the work of this summer by the Brethren Harley Fisher and Irvin Fisher, of Mexico, and though we do not have preaching services every Sunday, we feel that their labor has been an uplift to all. June 18 Bro. Harley Fisher brought twenty young people with him. In the morning, following Sunday-school, they sang for us. Our delegate gave a report of the late Annual Conference. Following the morning service a basket dinner was spread on the lawn, at the home of the writer. The afternoon was spent very pleasantly in conversation and song. In the evening we had the privilege of listening to a splendid program, consisting of songs, readings and talks, given by the young people of Mexico. Their Brethren, who are in the work of this country. They are a splendid group of young people, and we enjoyed their visit very much.—Lora E. Hoover, Rochester, Ind., June 29.

Plunge Creek Chapel—We met in regular council June 25, with Eld. I. B. Book presiding. It was decided to hold an all-day Harvest Meeting Aug. 6. Our revival meeting will be held the latter part of August, conducted by our pastor, Bro. John Smeltzer, and will be attended by communion services. The exact date has not yet been decided yet. A Children's Day program was given on Sunday evening, June 25, to a large audience.—Nettie E. Miller, Sidney, Ind., July 1.

Rossville church met in business session June 24, with Eld. C. C. Hylton presiding. Three were received by letter. Letters have been granted to Mother and Sister N. M. Shideler. Our delegates to District Meeting, and the exact date has not yet been decided yet. A Children's Day program was given on Sunday evening, June 25, to a large audience. The morning service was held at 10 o'clock. The Ministerial Committee has called in ministers from the neighboring churches at different times to fill the pulpit. June 4 Bro. Fred Repligle preached for us morning and evening. June 11 Bro. Fred Repligle preached for us in both services. Bro. Andrew Bickelstaff, of McFarland, Cal., was visiting in this community, preached for us at the evening service, June 25. We are planning for a two weeks' Daily Vacation Bible School, beginning July 31. Our young people have rendered several missionary programs this year and they are arranging for another to be given July 2.—Chas Metzger, Rossville, Ind., June 28.

Solomons Creek church met in council with Eld. Forney in charge. Bro. S. J. Berger will be with us in a series of meetings the first of October. Our Harvest Meeting will be in charge of Bro. R. H. Nicodemus July 9.—Murrell Neff, Solomons Creek, Ind., June 27.

Wakarusa—Recently our church enjoyed the privilege of having Bro. J. Edwin Jarboe preach two very inspiring sermons for us. He was on his way to Cedar Creek, where he held a revival meeting. May 31 we had a very pleasant love feast, with Bro. T. E. George officiating. Our church agreed to pay its full quota to the Forward Movement again this year. One was recently added to the church by baptism.—Bertha Metzler, Wakarusa, Ind., July 1.

Walnut—Our regular council was held June 17. Bro. David Metzler, our new elder, was with us. Two letters were granted, and two received. The church decided to hold an election of deacons at the next council. It was also decided that we give birthday gifts to these. The church decided to hold an election of deacons at the next council. It was also decided that we give birthday gifts to these. The church decided to hold an election of deacons at the next council. It was also decided that we give birthday gifts to these.

IOWA

Brooklyn—June 11 Bro. D. H. Keller and wife, of Grundy Center, Iowa, began a two weeks' series of evangelistic meetings. The attendance was good throughout the meeting. Three were baptized. June 24 our love feast was held, with Bro. Keller officiating. Sunday morning Sister Keller talked to the children and afterward preached on "Christian Adornment." Dinner was served in the basement. Bro. Keller talked to us in the afternoon, also in the evening. Brother and Sister Keller were very while here and much good seed was sown. Our Vacation Bible School will begin July 10.—Minnie Schechter, Brooklyn, Iowa, July 1.

Council Bluffs church met in council May 29. Eld. Leander Smith presided. Brethren D. P. Hutchison and Frank Stegall were appointed to arrange for a series of meetings, to begin Aug. 27, to be conducted by Eld. Michael Flory, of Mulberry Grove, Ill. Bro. S. Fike, of Waterloo, Iowa, was the one who sang. Eld. Leander Smith was elected delegate, to represent us at our District Meeting. We have had some good meetings recently. We observed Mothers' Day with appropriate services and a sermon on "Motherhood" by our pastor. Our Children's Day program was splendid, and the attendance was good. We also observed "Educational Day," the last Sunday in June. Our pastor gave an inspiring sermon on "Christian Education," and special prayer was offered for our educational workers. We are planning for a Sunday-school outing the last week in July. The Lord is blessing us with fine seasons and pleasant weather. We solicit the prayer of our Brotherhood in behalf of our contemplated meetings.—Mrs. Mary Smith, Council Bluffs, Iowa, July 3.

Fernald—Bro. Robert Sink, of Des Moines Valley, held a two weeks' revival meeting for us. He delivered some splendid sermons. Four united with the church. Baptismal services were held July 1, and communion services in the evening. We had breakfast and dinner at the home of Bro. Sink. Some of the best of the fine sermons. Two letters of membership were read—those of Brother and Sister C. E. Lookingbill.—Iva French, Fernald, Iowa, July 3.

Spring Creek—Bro. A. P. Becker and wife began a series of meetings here June 18 and continued until July 2. As a result seven came out on the Lord's side. The attendance and attention were splendid throughout. Bro. Becker does not shun to declare the whole Gospel. His preaching was so simple and yet so inspiring. Home talent gave special music nearly every evening. June 29 we held our quarterly meeting. Eld. D. F. Landis not being present, Bro. W. H. Lichty presided. A good report was given by the visiting brethren. Arrangements were made for our communion, which was held on the following Saturday evening, with the largest number of communicants present for a number of years. Bro. Becker officiated.—Gertrude Elliott, Frederickburg, Iowa, July 6.

KANSAS

Fredonia church met in business session June 24, with Bro. Quakenbush presiding. All former Sunday-school officers were elected. We decided to have a Sunday-school meeting—an all-day service. Our Sunday-school Board with the District Secretary will decide on the date. Our church claims five new members—the result of the union meeting, conducted some time ago by the Rayburn party. Bro. Geo. L. Studabaker, of the same party, held a revival effort in October.—Mrs. W. H. Sell, Fredonia, Kan., June 28.

Garden City church met in regular council June 26, with Eld. D. H. Heckman as moderator. Two members have been received by letter since our last report. Plans are being made to have our revival meetings sometime during November. The Sunday-school has been reorganized for the coming six months, with Bro. Lee Devine, su-

perintendent. Our Sunday-school gave a Children's Day program on Sunday evening, June 18. Our Vacation Bible School is now in progress, with Sister Letha Heckman, superintendent.—Mrs. Henry Miller, Garden City, Kan., June 28.

Independence—We have been permitted to have Eld. A. C. Daggett with us more this summer, and his spiritual sermons are always appreciated. July 1 our quarterly council was held. One was received by letter. The church voted to buy 100 of the new song books for general use, also to get six of the Brethren Hymnals. The church voted to have an annual service before the council. Since our last report one has been baptized and one restored. Bro. Ray Wagner was with us July 2. In the morning he talked to the young people, and in the evening he preached an able sermon. Afterward a brother was restored. July 9 we expect to have Sister Mills, of Manchester College, with us in a series of meetings. Bro. O. H. Austin is to conduct a series of meetings here the coming fall.—Pella Carson, Independence, Kans., July 4.

Kansas City, Central Avenue church has enjoyed a season of good things. June 18 Bro. John R. Pitzer, of Cordell, Okla., stopped over on his way home from Annual Conference, and gave us a fine talk. June 20 Bro. Minor C. Miller, of the faculty of Bridgewater College, gave us a good lecture on the Sunday-school. June 25 Bro. J. Yoder, Dean of McPherson College, preached for us in the morning, and Bro. Ernest F. Sherly, of Conway, Kans., in the evening. A goodly number of our members were here, attending the great Sunday-school Convention. Our new pastor, Bro. W. P. Steele, now has charge of the work. We hope to make this a great year for Kansas City. One applicant is to be baptized next Sunday. We are getting ready for our series of meetings, to be conducted by Bro. John R. Snyder, in the near future.—Mac Hylton Harman, Kansas City, Kans., July 2.

Kansas City (Armourdale Mission).—June 4 our Sunday-school enjoyed an outing in Swamps Park. Nature was at her best and the large crowd made the most of it. The children did much Sunday at our regular services, during the extreme heat of the past few weeks, is very gratifying to the workers here. The big Sunday-school Convention brought a number of our people to the city. June 20 Bro. H. K. Olson, of Elizabethville, College, preached to an intensely interested audience. We greatly appreciated his work. In our services, these brethren from various sections of our Brotherhood. We are in the midst of our campaign for funds for the remodeling of our churchhouse. The contest between one of the Sunday-school classes is quite lively. The workers are looking forward to September, when we expect Bro. John R. Snyder to be here for a revival meeting.—Mrs. Anna Miller, Kansas City, Kans., July 1.

Ottawa—June 25 Bro. H. L. Spenser, Ministerial Secretary, and editor of the "Visitor," was present. Sunday morning he delivered a most convincing sermon on "Stewardship." In the evening he met with the workers for a conference, which was very helpful. At 7:30 he conducted a Round Table, which brought out many questions and short discussions. Following this, Bro. Minich showed the slides on Stewardship. It was his first visit to the Ottawa church, but he was surely guided in giving us a needed message. He explained the "Church School of Missions," and our church authorized the Missionary Committee to arrange for the same. We expect to have this school in progress soon. Our two weeks' Vacation Bible School begins July 3.—Mrs. H. B. Wheeler, Ottawa, Kans., June 27.

Sabetha—Our first Vacation Bible School closed last Friday with good interest and attendance. The total enrollment was 138, with an average attendance of 85. All denominations were represented. Sister Thorne, of Ottawa, and Sister Kistner were the supervisors, assisted by a number of teachers. The children did splendid work, and the supervisors and teachers are to be complimented on the work accomplished in so short a time. The children were all anxious for the school to continue longer. On Friday evening a special program was given. June 18 Brother and Sister Kistner gave us a splendid report of the Annual Conference. The children planned to have Bro. R. A. Yoder, of Lawrence, Kans., with us June 28, at our prayer meeting July 2. Bro. Paul Yoder, of Lawrence, delivered a very interesting and inspiring sermon. The attendance in Sunday-school is increasing, and much interest is being manifested. June 25 Bro. Minor C. Miller, Director of the Extension Education, from Bridgewater College, gave us an interesting sermon on "Religious Education."—Mrs. John Heikes, Sabetha, Kans., July 3.

Scott Valley church enjoyed some good things June 25, when two adjoining churches Madison and Mt. Ida—met with us in a joint Missionary Meeting. A large crowd enjoyed the basket dinner and social hour together. Ministers present were Brethren John Robinson, R. Wagner, T. Koenig, and John Burkholder. At the evening service, conducted by Bro. John Robinson, a Sunday-school boy gave his heart to God. Our pastor, Bro. D. P. Schechter, and wife and two young sisters, are attending a Vacation Bible School at the Parsons church for a week. We held our annual conference on June 25, when a splendid address was given, and was much enjoyed.—Furnia Smith, Waverly, Kans., July 1.

Topoka—We have just closed our first Vacation Bible School, June 19 the school opened with an attendance of forty. Each day new pupils came, until there were ninety-five enrolled. The teaching force consisted of seven home people. The school lasted two weeks. It opened at 8:30 each morning. The first fifteen minutes were spent in prayer. For an hour the children sang the songs of the learning Bible verses, outlining journeys of the patriarchs, drawing maps and doing handwork. The thirty-minute recess was spent in supervised play. The last session was given to mission study by the older ones and expressive prayer by the little ones. July 1 the school closed with a program and social. After the Beginners, Primaries and Juniors sang their songs and recited their verses, the Intermediates dramatized a missionary story, "The Smoke of a Thousand Villages." The parents were well pleased with the work. After the program, the children and their parents were served with refreshments, which was a splendid chance to become acquainted. The Vacation Bible School has opened our eyes to a great opportunity.—L. A. Whitaker, Oakland, Kans., July 3.

Victor church held a love feast June 24. We were glad for the presence of visiting members from the Portis church. The Sunday following an all-day service was held. The afternoon program was devoted to a Children's Meeting. The children appreciated very much the fact that others present had a special chance to become acquainted. The service was held July 17, with Eld. F. A. Wagner in charge. Melvin Winder was elected president of the Christian Workers' Society. The Junior Christian Workers' Society was also appointed. June 25 the Juniors gave a very good program. The attendance at Sunday-school is very encouraging.—Cecil Elliott, Waldo, Kans., July 1.

MARYLAND

Thurmont—One more was baptized today in this church, with others to follow. We praise the Lord for these precious ones, which he is bringing into his church. We are just a little unorganized band, struggling hard to survive the cold current through which we are passing, with seven churches in our little town of 1,000.—Ida H. Dorn, Thurmont, Md., June 30.

MICHIGAN

Crystal church held a council July 1, conducted by the writer. We decided to have an all-day love feast September 16. The present church and Sunday-school officers are to be retained for the balance of the year. Some committees were appointed to consider special needs of the church. The writer was appointed to secure Bro.

J. R. Snyder, of Huntington, Pa., to hold a series of meetings sometime in March. Bro. C. L. Wilkins is to hold a Forward Movement meeting for us, beginning July 6.—Floyd Bollinger, Carson City, Mich., July 6.

Shepherd—During the month of May Bro. C. L. Wilkins was with us in a series of seven inspiring sermons. We met in members' meeting June 24, with Eld. D. E. Snyder presiding. A Vacation Bible School is still being planned for. Election of officers was held, and Bro. H. Stauffer was chosen foreman. Christian Workers officers were chosen, including Sister Anna Moates, Sister Myrtle Moates, Bro. O. F. Class. Delegates to District Conference are Bro. Ray Hoyle, alternate, Bro. D. A. Moates; Bro. O. F. Class; alternate, Sister Anna Moates. We decided on Sept. 24 for our communion services.—Mrs. A. J. Kindig, Mt. Pleasant, Mich., June 27.

Woodland church enjoyed a partial report of the Winona Conference, given by Eld. J. M. Smith June 18. In the evening Sister Thorne Oakes gave a talk on her mission work in a mining district in Pennsylvania, which was enjoyed by all. June 25 the children gave a splendid program to a crowded house, after which a collection of \$23 was taken for missions.—Mrs. Mary E. Teeter, Woodland, Mich., June 26.

MONTANA

Kallispell church met in council June 23, with Bro. Guy Kao presiding. After dinner we had hot buses and cleaned the church. Our meeting was held on June 29, closing in about two weeks with a love feast. Bro. Graybill, of Idaho, was the guest speaker. We were looking forward to the meetings.—Nellie Kao, Creston, Mont., July 6.

Milk River Valley church met in regular council June 17, with Eld. J. A. Brumbaugh presiding. We decided to have a basket dinner and a program July 4. A love feast will be held July 15, with a week's series of meetings preceding, conducted by Bro. C. Wolf, of Fairchild, Mont.—Mrs. Saloma Peters, Kremlin, Mont., June 23.

NEBRASKA

Afton church met in council July 1, with Eld. J. H. Snell presiding. Bro. Ira Shively was elected elder for one year; P. G. Hojwood, Sunday school superintendent; Sister Pearl Tooley, president of the Christian Workers' Meeting. Other church and Sunday-school officers were elected also. It was decided to have our love feast Sept. 16, and services and dinner the next day, with a young people's meeting in the afternoon.—Mrs. Hiram Miller, Cambridge, Nebr., July 1.

Kearney church met in regular business session June 28. Since our last report we have had programs on special days, such as Sister Mothers' Day and Children's Day.—Mary F. May, Kearney, Nebr., July 3.

NEW YORK

Lake Ridge. June 11 was a busy day at Lake Ridge. Although the rain came in torrent, a good part of the day, a number were at Sunday-school and church service. In the afternoon two were baptized. In the evening our Children's Day exercises were held. Many good thoughts were presented by the children in speeches and songs and beautiful flowers. June 17 Bro. H. Vernon Shaver, of Pottsdam, Pa., began a series of meetings. We enjoyed these splendid services and gained much inspiration and encouragement. One of our Sunday-school boys stood for Christ, and with another of his classmates, was baptized. Our elder, Bro. John Herr, presided at the council. The singing brethren reported favorably. July 1 our love feast was held, with forty present. Bro. Herr officiated, assisted by Brethren H. D. Jones and F. I. Baker. We enjoyed having these brethren with us. July 4 the "Upstreamers" and "Live Wires" our two organized Sunday-school classes, with their parents, were invited to spend a social evening at the home of Bro. C. J. Weidley. About fifty were present. Songs were sung, after which refreshments were served. A display of fireworks ended a very pleasant evening.—Zelpha Campbell, Ludlowville, N. Y., July 5.

NORTH DAKOTA

Egeland church met in regular council June 10, with Eld. Williams presiding. Two letters were received, and one member was reinstated. Sunday-school officers were elected, with John Shively, superintendent. Bro. John Shively and Bruce Williams were elected delegates to District Meeting, with Sister Mary Shively, alternate. Mary Deardorff was elected Sunday-school officer. Sister Anna Irwin, Christian Workers' delegate. Brother and Sister Malott, of Chicago, come to us July 16 to hold a two weeks' series of meetings, closing with the love feast. Bro. Hoff, of Bethany Bible School, just closed a week of Bible Institute at Snyder's Lake. The attendance was splendid. The meetings were very successful, and a great spiritual uplift.—Estie S. Kall, Egeland, N. Dak., June 26.

OHIO

Boar Creek—Our Vacation Bible School will open July 17, with Sister Leola Hollingsworth as director. The exercises were held June 25. Bro. C. H. Shanberger, of Elgin, Ill., was with us July 2. Sunday morning he spoke on the subject, "This World and the Next." In the afternoon his subject was, "The Young People's Department," and in the evening he gave an illustrated lecture on "Stewardship." We enjoyed his very efficient instruction. Our City, Ind., will hold our revival meeting in August. Two were received into the church by baptism recently.—Beattie M. Filbrun, Dayton, Ohio, July 6.

Black Swamp.—Our Christian Workers' Society reorganized June 28, by electing Bro. Walter Kufes, president. We held our first Vacation Bible School June 19 to July 2. It was in charge of Sister Mary Deardorff, of Prospect, Ohio, who is a very efficient instructor. There were three classes: Beginners, Juniors and Intermediates. The school was a success from start to finish. We also had a session of Teacher-training in the evening, conducted by Sister Cook. About twelve took the examination on Saturday evening. We had our closing exercises July 2—an all-day meeting, with a program in the afternoon. The Toledo and Black Swamp Sunday-schools had a joint meeting with the Fairview school of Metamora July 4. Appropriate exercises were held, consisting of songs and recitations by the children, and talks by the older members. At noon a basket dinner was served. In the afternoon the children of all three schools met for a social hour. In the evening we had a joint meeting with the Black Swamp church next Fourth of July.—Mrs. Asenath Baker, McMoyn, Ohio, July 6.

Painter Creek—May 14 we observed Mothers' Day both morning and evening. At the close of Sunday-school a short but interesting program was given, after which Bro. Lawrence Kreider delivered a very impressive address. In the evening we had the Christian Workers' Society gave another very interesting program. We were very glad to have with us the oldest mother of the District—Grandma Minnich now eighty-four years old. She is always at services every Sunday, unless her health does not permit. In the evening she sang one of her favorite songs and delivered a most inspiring message. It was certainly an inspiration to the younger mothers to see the joy these old mothers in the church have in the service of the Master. May 21 Mr. C. W. Eldridge, of Columbus, gave us a very interesting address on "The Bible in the Public Schools," which made us feel the need of a Bible in the home. The meeting was held in council with Eld. Lawrence Kreider in charge. Our love feast will be held Oct. 14. Bro. Leatherman, of Cincinnati, will be with us in a series of meetings at the Red River house this fall.—Mrs. Pearl Fourman, Greenville, Ohio, June 30.

Stonick church held an all-day meeting and basket dinner at the church June 25. Bro. H. C. Coppock, of Tippecanoe City, Ind., delivered the message in the morning. An interesting subject was "Is Sin Death." In the afternoon the children gave a program, followed by short talks by Brethren R. C. Davidson, Landon Leaverton, H. C. Coppock and Bro. Haines; also one of our Methodist friends, Miss Murphy. These talks were short, but very interesting and helpful. Our Sunday-school is moving along nicely. We are glad for the help of Brother and Sister Haines and family, who have moved

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INWARD GRACE AND OUTWARD GIVING

(Continued from Page 441)

was carefully transferred to my premises. A small and very unpromising branch it was, but I knew its potential possibility, for it had a growing point. It brought me joy by becoming a beautiful flowering plant.

I see around me lives of beauty and fruitfulness. I find many other lives whose fruitfulness is not so manifest, but they are of the same stock, and they have a growing point. Then I pray to my God that he teach me how to call forth that potential beauty of soul. Many times, if we would but speak to the rock—the individual or the church—we would be overjoyed to find that fountains of blessing would flow out that have been penned up, and are longing for expression. Such has been our experience in the little church at Red Cloud, Nebr., within the past few weeks.

June 4 was set as our Missionary Day. All were asked to have some part in the missionary offering, to follow the missionary address. Letters were written and considerable driving was done, so that, by one means or another, all the members were brought to think seriously of the opportunity at hand. The immediate result was that this small church, now partially supported by the Mission Board, contributed on that day \$120 to missions. We rejoice in the outward expression of the inward grace which needed but to be drawn upon.

June 12 was set for the opening of our Vacation Bible School. The call to the boys and girls of our town was made from pulpit and press, with the result that 91 were present for the opening session. Thirteen teachers and helpers were secured from our own and other denominations—all giving their service entirely free, and with unqualified devotion. The enrollment increased to 130 and a most splendid interest was manifest throughout. Though not all are agreed as to the place and value of craft work in our schools, we found it to be of inestimable value in this school. The work was made entirely self-supporting and closed with splendid success. Praise-worthy, indeed, is the self-sacrificing service of those who taught, and the loyalty of the boys and girls. It aroused the hearty appreciation of the parents. We rejoice in the truth of the motto of our school: "We Are Workers Together With God." Harrison A. Frantz, Red Cloud, Nebr.

REPORT OF NORTHERN INDIANA MINISTERIAL ASSOCIATION MEETING

The Church of the Brethren Ministerial Association of Northern Indiana convened in regular quarterly meeting at the Plymouth church June 2, with Bro. C. C. Cripe, of Bremen, as presiding officer of the day.

The program, as announced by mail to each individual minister of Northern Indiana, was followed with slight variations. The forenoon session was opened at 9:30 o'clock by devotional services. It began with a song by Sister Claybaugh, after which prayer was offered by Bro. Eli Roose. The minutes of the previous meeting were read by the Secretary. The announcement of the program of the day was then made, consisting of (1) Sermon Building (Continued). (2) Business Session. (3) How Save the Small Church. (4) An Itinerant Ministry.

Part one was assigned to Bro. T. E. George, who, as usual, was well prepared to discuss this phase of the program. He first gave a brief summary of the previous discussion, and then proceeded with the subject of the day by considering the "Classification of Sermons." He told us that sermons could not be classified in an absolute way, as they, in their various parts, often cross over into another class. He gave outlined illustrations (the preparation of which had required much study and hard work, on his part), showing how each class is dealt with. He spoke of four classes, using as a text Philpp. 2:12, 13. As to principles involved, two things enter into every sermon: (1) The subject matter. (2) Its homiletical structure. Its close connection with the Scriptures differentiates between a sermon and all other addresses. Bro. George also pointed out some of the advantages, objections and difficulties of the various classes of sermons.

It seems unfortunate, indeed, to both the minister and his audience, that so many of our ministers of Northern Indiana who, apparently, have need of adequate instruction, could not be present at this meeting.

At 11:20 Bro. E. C. Swihart, President of the Association, was in charge of the Business Session. At 11:30 a well-prepared dinner was served in the basement, through the kindness of the Sisters' Aid Society of the Plymouth church. This was an expression of their gratitude for the assistance rendered them in the construction of their commodious house of worship by the Northern District of Indiana.

At 1 o'clock, after a song, led by Sister Claybaugh, and prayer by Bro. E. R. Fisher, Brethren Wm. Overholser and Harry Claybaugh discussed the third part of the program. Bro. Overholser told us that this is a subject of vital importance, since some of the churches of our State District have but a small local membership. At least twenty out of the fifty congregations of the District have a membership of fifty or less. Bro. Overholser

has made observations at close range—this having been his work for a number of years. He has been quite successful in his investigations and he gave reasons for the conditions above mentioned. In years past there has been a gradual sifting out of the human element, formerly included in a larger membership—those who went to church only to satisfy their hunger for social intercourse. This can now be had from more convenient sources. Then, too, the prevalent unsociability and internal troubles, in too many instances, are playing havoc with the church, and all too often the self-righteous think they must tear down the church to keep it pure. The speaker mentioned some things by way of remedy: Give the people something to do, i. e., direct aright their activities; whiten the walls; make the churchhouse attractive; start some one to do something and some one else will be moved to like activity. Quit saying, "The small church can't be saved," but help to save it by using good business tact—such as we use in our other lines of effective service.

In essence, Bro. Claybaugh told us nearly the same things, but, by means of his personal and interesting way, the message came to us in a different way. He suggested a change in the subject: "How Save the Small Church," to "How Save the Sinner In and Around the Small Church." He said that it is not possible for a church to die unless it is absolutely selfish. One disloyal member can tear down (and these are often the ones that think themselves the only loyal ones) more in one week than a pastor can build up in twenty-five years. If the small church, or any church, grows at all, it is due to the sacrifice which some one has made—somebody must do the worth-while things that cost them something—somebody must give his life.

Bro. J. H. Moore, of Sebring, Fla., was a welcome visitor with us, and entered into the discussions of the last-named subject. He seemed to think that a good place, in starting to save the small church, is close at home. Let each member of such a church say: "As my contribution towards better conditions I will ask myself: 'Am I converted?'" Then let him have a little talk with his automobile after this fashion: "Are you converted? Are you willing to do your part—go to church every Sunday, etc.?" Bro. Moore further said: "Some folks seem to expect a big church with but a limited number of small families. They, too, make the churchhouse and its surroundings look as if some one were alive around it. Too many churches look as if somebody were dead."

The fourth part of the program was not assigned to any particular individual, but was discussed on the "Round Table" plan. Approximately there are 135 ministers living in Northern Indiana, with fifty congregations, but the distribution of the ministerial force still remains the one big problem unsolved. Five congregations, at the present time, are without a resident minister. Some one suggested that we do not need "brakemen," just now, but that we do need a number of expert "firemen."

We certainly regret that not more ministers were present to catch the spirit of the day and to carry home its inspirations. We had, however, a splendid audience, and if the ministers will not come, give an opportunity to other folks, and our house will be full. We thank the Plymouth members for their hospitality. Our next meeting will be at Bremen, Ind., Sept. 16, at 9:30, the Lord willing.

W. H. Geyer, Secretary.
Milford, Ind.

FRANKLIN CHURCH (DECATUR COUNTY), IOWA

The work has been moving along nicely here. The interest and attendance have kept up well at all our services. Eldr. A. L. Sears, who had been confined to his home for some time, is able to be about again and bring the messages to us, which are very much appreciated.

June 18 we had a Community Day, with a large crowd in attendance. Following Sunday-school, at 10 A. M., the morning services were in charge of the Willing Workers' Class of our school. Bro. A. L. Sears gave a good talk to the young people. At 11:45 Bro. F. A. Garber took charge, when the graves of the Franklin cemetery were decorated with flowers. At 1 P. M. a basket dinner was served in the basement to a large crowd, and a social hour was enjoyed.

At 2:30 the Ladies' Aid had charge of the services. Mrs. Grace Cone, of Fort Scott, Kans., and several of our sisters gave some good talks on how to conduct an ideal Aid Society. At 3 P. M. we had the community program, in charge of our Sunday-school superintendent, Bro. Edgar Caster. Different schools had been invited to take part in the program, and responded splendidly. Some good quartets and solos were given. The Methodist minister from Garden Grove gave us a good talk and helped with the special singing. All those who took part in the different programs of the day, and also those who were in charge of arranging the work, are to be commended. We expect to make Community Day at the Franklin church a yearly affair.

Our young people have been holding interesting socials once a month.

Bro. F. A. Garber has been chosen delegate to our District Meetings. We have Sunday-school at 10 A. M., with

preaching at 11, by Brethren Sears and Garber, and Christian Workers' Meeting each Sunday evening.
Leon, Iowa. Mrs. Mattie E. Johnston.

SISTERS' AID SOCIETIES

NEW LEBANON, OHIO.—Report of Tams Run Aid Society for the year 1920-21: We held 26 meetings, including 7 all-day meetings, with an average attendance of 7. Our work consisted of making comforts, quilts, prayer-coverings and children's garments. The total amount received by the Aid was \$93.85; paid out, \$77.25; we gave to the Forward Movement, \$30; to three sisters, \$25; \$5 for a doctor bill; \$5.16 for clothing; \$5 for flowers. Officers: President, Sister Loretta Brower; Secretary-Treasurer, the writer—Clara Brower, New Lebanon, Ohio, June 27.

OMAHA, NEBR.—Report of Sisters' Aid Society: We have 7 enrolled. We meet every two weeks. Our work consists mostly of doing fancy work, for which we received \$250. Expenses, \$97.95; we gave \$50 to the church treasurer; \$30 for drapery in the church; \$5 to the Girls' School of India; \$5 to the hospital in China; \$1 membership fee; \$7.50 for Bibles for the County Hospital; \$54 as gifts and donations to worthy people; balance, \$38. Officers: Sister E. A. Klinger, President; Sister Ogden, Secretary; the writer, Treasurer.—Kathryn Fry, Omaha, Nebr., May 29.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Abrahamson-Price.—In the bride's home, June 18, 1922, by the undersigned, Martin G. Abrahamson and Silvia I. Price.—Price Umphlet, Kensal, N. Dak.

Creps-Glessinger.—By the undersigned, June 20, 1922, at the home of the bride's parents, Bro. and Sister John Glessinger, Jess Creps and Fern Glessinger, of Bowden, N. Dak.—D. T. Dierdorff, Surrey, N. Dak.

Lehman-Zamastil.—By the undersigned, at the home of Brother and Sister Silas Keim, 3541 Van Buren Street, Chicago, June 3, 1922, Brother Galen A. Lehman, of Custer, Mich., and Sister Lillian G. Zamastil, of Chicago.—O. E. Messamer, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barcus, Lela, wife of Bro. Carey L. Barcus, died at her home, near Yale, Iowa, June 17, 1922, aged 25 years, 7 months and 5 days. They were married in 1916. There were three children. She united with the Methodist Church when but a girl and retained that faith until the last. She leaves her husband and three children. Services in the Brethren church near Panama, by the writer, assisted by Bro. E. C. Trostle. Interment in the cemetery near by. E. D. Fissel, Yale, Iowa.

Burns, Emanuel, son of Michael and Nancy Burns, born in Elkhart County, Ind., Aug. 6, 1843, died June 15, 1922, at his home in York, N. Dak. He was the oldest of fourteen children. He married Rachel Kriehbaum March 6, 1874. There were ten children, one of whom preceded him. He united with the Brethren Church at the age of thirty-five and has been a faithful member ever since. He leaves a wife, nine children, twenty grandchildren, four sisters and eight brothers. Services by Bro. Thos. Allen. Burial in Pleasant Valley cemetery.—Mrs. Art. Burns, York, N. Dak.

Duff, Sister Jennie Helen, died Feb. 26, 1922, at her late home near Fairfield, Va., aged 21 years, 8 months and 11 days. She leaves her husband and an infant son. She was a member of the Concord Church of the Brethren and died in that faith. She joined the church in August, 1921, and lived faithful until the end. She was married April 1, 1919. Services by her pastor, Bro. Rufus Kendig. Interment in the Spring Valley cemetery.—Chas. R. Bayne, Fairfield, Va.

Evans, Louisa, nee Fimrock, born in Lancaster County, Pa., Feb. 11, 1835, died the home of her son in Donnelsville, Ohio, June 17, 1922. In 1864 she married Jacob Evans, who preceded her twelve years ago. She is survived by one son, three sisters, three brothers, five grandchildren and eight great-grandchildren. She was a member of the Reformed Church. Services at the home of her son, Bro. Cyrus Funderburg. Burial at Fairfield, Ohio.—Ruth Dresher, Springfield, Ohio.

Gant, Mary Ann, daughter of David and Mary Williams, born in Allen County, Ohio, March 30, 1857, died at her late home at Algier, Ohio, June 21, 1922. June 7, 1874, she married Wm. Rulcy Gant. There were eight children, five of whom preceded their mother. She was the wife of a family of eleven children, five of whom survive. Her husband also remains. In early womanhood she was converted and became a member of the Church of the Brethren. During all these years she has been a faithful member, and lived a consistent Christian life. Services at the Methodist church in Algier. Interment at West Newton.—Jesse J. Anglemeyer, Williamstown, Ohio.

Gibble, Bro. Henry B., died April 14, 1922, aged 74 years, 10 months and 29 days. Nov. 1, 1868, he married Sister Anna Shelley. They were baptized June 11, 1876, and he was elected to the deacon's office in September, 1902. The East Fairview church was one of the four divisions of the former Churches church, which was organized June 2, 1902, at which time he was elected to the deacon's office—the first deacon called into that official board. He leaves a wife, three sons, three daughters and a number of grandchildren and great-grandchildren. He was a great Bible reader, and active in church work. He stood strong for the principles of the Bible and for the Brotherhood. He was also a man who believed in prayer. He was a man of good judgment, and a wise counselor. His sole aim and purpose was to further the interests of the church.—Jerome S. Long, Manheim, Pa.

Holzer, Wm. Franklin, son of Levi and Mary Ann Helser, born near Thornville, Ohio, May 28, 1858, died June 23, 1922. His illness was of long duration and his suffering intense, but through it all he manifested Christian patience. He was married to Angeline Sticker June 22, 1882. For the past thirty years he has been a member of the Church of the Brethren. One son and one daughter, with the mother, survive. Services at the United Brethren church in Silver Lake by the writer. Burial in the cemetery near by.—Moyne Landis, Sidney, Ind.

Holloway, Marcellus A., born Sept. 11, 1844, died Feb. 1, 1922. He was the oldest in a family of four children, three of whom are brothers and two sisters—survive. He married Almida Leckrone May 1, 1879. One son and one daughter, with the wife, survive, also four grandchildren. More than thirty-five years ago he united with the Church of the Brethren and continued in the faith. The past ten months he was afflicted, suffering most of the time, but endured it all with much patience.—Mrs. J. F. Shriver, South Zanesville, Ohio.

Henry, Mrs. Mary, wife of Albert Henry, of Manheim, Pa., died suddenly—while calling on a neighbor. She is survived by her

husband, four brothers and five sisters. Services at the Church of the Brethren. Interment in Fairview cemetery.—Jerome S. Long, Manheim, Pa.

Judy, Bro. J. H., died May 31, 1922, aged 70 years and 17 days. He was a faithful member and worker in the church. He leaves his wife, five sons, one daughter, and six grandchildren. Services at the Garrett church by Brethren D. K. Clapper and Silas Hoover. Interment in the Garrett cemetery.—Mrs. Frank Phennecie, Garrett, Pa.

Killian, Sarah, wife of Eld. John W. Killian, born in Springfield Center, Ind., Sept. 7, 1856, died at her home in Beaverton, Mich., May 27, 1922. There were six children. While young in years she united with the church and was faithful to the end. She leaves her husband and three sons. Services at Hicksville, Ohio, by the writer.—D. P. Koch, Montpelier, Ohio.

Kimmel, Mrs. Jonathan, born in Ogle County, Ill., Nov. 28, 1852, died May 28, 1922. Surviving are the husband, one son, eight grandchildren, also two sisters. Services at the Brick church by the undersigned, assisted by Eld. W. H. H. Sawyer.—W. H. Yoder, Morrill, Kans.

Lehman, Sister Carrie Jane, nee Bangardner, wife of Bro. Morris Lehman, died at her home, near Scalp Level, Pa., after a brief illness from pneumonia. She was born Feb. 14, 1865, and died May 27, 1922. She was a member of the Mennonite church for twenty-one years. Besides attending her own church, she was very frequently found with her husband in the Scalp Level Church of the Brethren. She survived by her husband and four children. Interment in the Mennonite cemetery. Services by Bro. Levi Blough, assisted by the writer.—L. S. Knepper, Windber, Pa.

Lohmiller, Theresa, born in Pueblo, Colo., June 24, 1842, died at the home of her son, Frank, near Pueblo, Colo., June 14, 1922, aged 81 years, 11 months, and 14 days. Her husband and two children preceded her some years ago. She is survived by six children, fourteen grandchildren, and seven great-grandchildren. She was a very devout and consistent member of the Church of the Brethren for thirty-three years, and died strong in the faith. Services by the writer, at the home of her son George, in the city of Pueblo. She was buried in the cemetery near by.—G. E. Studebaker, Rocky Ford, Colo.

McDague, Sister Melissa, nee Strong, born in Noble County, Ind., March 13, 1847, died at her home in Churubusco, June 18, 1922, leaving two sons, two children and two grandchildren. She was a faithful member of the Church of the Brethren for thirty years. Her husband preceded her about eighteen years ago. Services at the Baptist church in Churubusco by Eld. J. A. Gump, assisted by Eld. S. J. Burger and Rev. Bear.—Gertrude Gump, Churubusco, Ind.

Miller, Grace M., wife of Clyde J. Miller, a minister, was born in Allen County, Ind., April 1, 1889, died at her home in Pellsville, Ohio, of diphtheria, May 30, 1922. She united with the Church of the Brethren early in life and was a devoted Christian. She leaves her husband, an adopted daughter, and her father. A short out-of-town service was held at the home. Interment at Hicksville, Ohio. A few weeks later a memorial service was held at the Lick Creek Church by the writer, assisted by the home brethren.—D. P. Koch, Montpelier, Ohio.

Noss, Nina Ellan, daughter of Benj. and Joanna Moyer, born near Wakarusa, Ind., Aug. 21, 1864, died June 4, 1922. She was married to Wm. H. Noss Dec. 13, 1891. There were two daughters. As an early age she gave her heart to the Lord and united with the Church of the Brethren, remaining faithful until death. Her mother, father and two brothers preceded her. The husband survives with two daughters, two brothers and a sister. Services at Bethel church by Eld. Manly Deeter and Eld. Lee Cory.—Clara Cory, Blufford, Ind.

Peck, Sister Chas., born Aug. 25, 1883, died at the Sabetha Hospital, June 24, 1922. Following an operation for goitre, there were complications of heart trouble, which caused her death. Surviving are two children and her husband. Interment in the Morrill cemetery. Services at the Brick church by the undersigned.—W. H. Yoder, Morrill, Kans.

Shumaker, Sister Jennie, daughter of J. Arnold Mumper and wife, born near Center, Perry County, Oct. 26, 1878, died near Blain, June 1, 1922. She joined the Lutheran Church in 1896, but transferred her membership to the Church of the Brethren in 1912, to be with her husband. In 1913 she was installed as a deaconess and held that office until her death. She was always a church worker and a faithful attendant at divine service, when her health would permit. Her husband, two daughters and three sons survive. Services at the Three Springs church by the writer. Interment in the cemetery near by.—C. H. Steerman, New Germantown, Pa.

Sigler, Bro. Medford Lee, son of Wm. L. and Annie Sigler, born Feb. 12, 1903, died June 15, 1922. He leaves father, mother, two brothers and one sister. He was a faithful Sunday-school worker and loyal to his church. Services by Bro. J. Wm. Harpine, assisted by Bro. Ben Neff.—Fannie Long Bauserman, Mt. Jackson, Va.

Spangler, Sister Rachel, nee Davis, was born Feb. 8, 1877, in Layette County, W. Va. She married John B. Spangler about twenty-five years ago. There were eight sons and two daughters. The child died in infancy. She united with the Church of the Brethren eight years ago and has since lived a faithful and consistent Christian life. She magnified the Christ-life in her service to those with whom she associated. She died at the King's Daughters' Hospital at Beckley, W. Va., June 16, 1922, following an operation. Services by Bro. J. M. Crouse, assisted by the writer.—E. L. Clower, Gatewood, W. Va.

Trent, Sister Ellen, died at the home of her daughter, Mrs. John Rayman, in Somerset, Pa., June 15, 1922, aged 74 years, 10 months and 5 days. She was the daughter of Brother and Sister Geo. Reitz. She was married to James Trent. There were ten children. She is survived by five children and twenty-one grandchildren. Her husband preceded her a number of years ago. She gave sixty years of service to her Lord through the Church of the Brethren. Services by her former pastor, the writer, assisted by Bro. C. G. Hesse. Interment in the Rayman cemetery.—L. S. Knepper, Windber, Pa.

Umbaugh, Vernon, son of Christian and Susan Umbaugh, born July 1, 1884, in Union Township, died June 19, 1922. He married Daisy Blosser, Dec. 25, 1907. He united with the Church of the Brethren in 1909 and was elected to the deacon's office in 1916. His wife died Dec. 15, 1919. Surviving are his parents, two children and one sister. Services at the Union Center church by Brethren Moyne Landis, John Frederick and D. H. Anglenyer. Burial at Union Center cemetery.—Mrs. Homer Widly, Nappanee, Ind.

Werner, Bro. John Monroe, son of Reuben and Sarah Werner, born in Berks County, Pa., died in the home of his son, Sam Werner, of Brooklyn, Iowa, June 20, 1922, aged 73 years, 7 months and 11 days. At the age of four he was bereft of his father. This worked such a hardship upon his widowed mother that, at the age of seven, it became necessary for him to make his own way through this world. He became a member of the German Lutheran church early in life, but later placed his membership with the Church of the Brethren, in which he became a most faithful and energetic member. He served in the office of deacon for about twenty-five years, and on many responsible committees. The near relatives who survive him are Mary Rhinehart, Sam Werner, and six grandchildren, all of Brooklyn, Iowa, and three half-brothers in Pennsylvania. Services by the writer, assisted by Eld. D. H. Keller. The body was laid to rest in the Brooklyn cemetery.—J. Schechter, Jr., Brooklyn, Iowa.

Wirt, Sarah Thackary, wife of Christian Wirt, the senior deacon of the Lewiston, Minn., church, died June 4, 1922. Her death was caused by apoplexy. The deceased was born in Winona County, Minn., April 2, 1864. She has continuously resided in this community until her death. She married Christian Wirt March 19, 1886, and united with the Church of the Brethren in January, 1891. Funeral services by the writer from the text, "She bathed down what she could." Buried in the cemetery adjoining the church.—D. F. Landis, Lewiston, Minn.

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 445)

into our District. Bro. Hainen is young in the ministry, but full of the love of God and his fellow-men.—Mary S. Carr, Newtonsville, Ohio, July 3.

Sugar Hill congregation met in council June 3, with Eld. B. F. Petry in charge. Two letters were granted. Our love feast will be held Oct. 14, at 5:30 P. M.—Mary Bowser, West Alexandria, Ohio, July 6.

West Fulton congregation met in council June 17, with Eld. Dan Hill presiding. We decided to hold a love feast some time this fall; also to have a series of meetings. We will have an all-day meeting July 30. We elected Bro. Dan Koch, elder; Bro. Ben Morningstar, clerk; Bro. Freeman Wyse, trustee; Sister Elma Beck, "Messenger" agent; the writer, church correspondent.—Mrs. Aaron Beck, Wauseon, Ohio, July 3.

OKLAHOMA

Bartlesville church met in council June 24. We reorganized our Sunday-school, with Bro. Geo. Drake, superintendent. Various methods were discussed for increasing the interest of the Sunday-school. It was decided to partition off two rooms for the primary classes. Bro. Jas. Hardy was elected delegate to District Meeting. Owing to the condition of labor, the financial standing of the church has been low, so we decided to ask the District Mission Board to give us some aid, if possible. The ladies gave the church a very creditable work and were strongly urged by the pastor to organize an Aid Society, so that they might do more systematic work.—Mrs. C. A. Olwin, Bartlesville, Okla., July 3.

OREGON

Portland—Eld. Stiversen left for Moscow, Idaho, June 25, to attend the District Meeting. Miss Leah Stiversen left recently for Omak, Wash., where she will reside permanently. She has taken an active part in the work here and will be greatly missed. Sunday-school and church services are progressing nicely. Christian Workers' Meetings are well attended also. Bro. Leslie Cullen is our newly-elected Christian Workers' leader. Our District Meeting convenes at Bandon, Ore., late in July. A number from here are planning to attend. At present Brother and Sister Carl are doing evangelistic work in Southern Oregon. They will return in August.—Grace W. Hewitt, Portland, Ore., June 29.

PENNSYLVANIA

County Line—The work at this place is progressing nicely under the leadership of Bro. J. E. Beahm, of Conneville, who has been preaching for us since February, 1921. When we consider the little time he can be with us every two weeks, we think he has done a wonderful work. The church has given us a very interesting attendance. Bro. Beahm held a two weeks' series of meetings in May, 1921, and one week in May, 1922, previous to our spring love feast. Eighty-four members communed. We expect to have Bro. Buffenmyer, of Conneville, hold a three weeks' series of meetings in August, followed by a love feast. A number have been baptized and some are being baptized during the year. A few letters were granted, and three of our number were called away by death. A Teacher-training Class has been organized, with a membership of about fifteen. Sister Laura Terwilligen is the teacher.—Goldie Miller, Jones Mills, Pa., July 1.

East Petersburg—We started a series of meetings at the Salunga house May 14, conducted by Bro. E. F. Nellow, of Lake Ridge, N. Y. Two stood for Christ. Many were under conviction, and the congregation was very much strengthened. May 24 and 25 we held our love feast at the East Petersburg house. Fifteen visiting ministers were with us. We are very glad to report the promise of Prof. H. K. Oher, of Elizabethtown, to be with us the latter part of July, to conduct a revival meeting at the East Petersburg house. At our midweek prayer meetings we decided to have special individual prayers for the unsaved.—Clyde Weaver, Landisville, Pa., July 3.

Falling Spring—June 10 Bro. J. I. Baugher, of Elizabethtown, Pa., began a series of meetings in the Browns Mill church, which continued till the evening of June 25. Owing to the busy time of the year, the meetings were not as well attended as they might have been. Bro. Baugher is a fluent speaker, using much Scripture in his sermons. One was baptized and the members were strengthened. June 25 the Shady Grove Sunday-school held Children's Day services. The committee had arranged a good program which was well carried out by the children. Bro. Baugher gave a very interesting talk to the children. Bro. Barry T. Fox, formerly one of our ministers, but engaged in church work on the eastern shore of Maryland for the past three and a half years, was also at these services, and gave an illustrated talk to the children, making lasting impressions on their minds.—H. N. M. Gearhart, Shady Grove, Pa., July 3.

Germantown—Reports from the Conference have been given at different times since our last home. It was indeed a blessed privilege to be at the Conference. Three have been added to the church by baptism since our last report. Our Sunday-school outing will be on Saturday afternoon, July 15, at Fort Washington, July 2, Eld. Bame, of North Manchester, Ind., preached for us. We are passing through the warm days of city life, yet our church and Sunday-school attendance is very good.—Mrs. M. C. Swigart, 6611 Germantown Avenue, Philadelphia, Pa., July 3.

Maple Glen—Circuit thirteen of the Western District of Pennsylvania held a convention at the Maple Glen church July 2. The afternoon session was well attended, and much interest was manifested in the discussion. Supper was served at the church, after which an evening program was rendered. Special features of both sessions were talks by Bro. W. J. Hamilton, Field Director, and music by the Meyersdale quartet. All the topics of the afternoon were ably discussed. We feel that all present were benefited by this splendid meeting. July 4 the Sunday-school met for an outing. On account of the day being very cool, dinner was served in the basement of the church. The Sisters' Aid Society served ice cream. We feel very grateful to the people of the community for the splendid way in which they responded to this call for help. In the afternoon the children were pleasantly entertained, while the older ones got better acquainted with each other. We feel that it is a beneficial to meet in a gathering of this kind and celebrate the day in an appropriate way. Aug. 13 Bro. J. C. Beahm, of Conneville, Pa., will begin a series of meetings, closing with a love feast on the 27th.—Mrs. P. S. Davis, Springs, Pa., July 6.

Red Bank—June 8 Bro. Galen B. Royer, of Huntingdon, Pa., began an evangelistic meeting which continued until June 25. Twelve accepted Christ and three were restored. Eight have been baptized, and four await the rice. The meetings were well attended, with splendid interest. The entire membership has been strengthened. July 2 we held our love feast—a good representation of the members being present. July 1 we met in council. We expect to entertain the Young People's Conference of the eighth district of Armstrong County sometime this month.—Narcissa Ferguson, New Bethlehem, Pa., July 5.

SOUTH DAKOTA

Willow Creek church is enjoying a revival under the leadership of Bro. J. F. Swallow, of Minnesota. Sister Lena Heazley is in charge of the song service. The interest is good and crowds are on the increase. Our love feast will be held on Saturday evening, July 8, preceded by a short council meeting.—Lola M. Root, Wetonka, S. Dak., June 28.

VIRGINIA

Brick—Our church is pleased with the prospect of the coming of Bro. H. C. Early Aug. 6, as our evangelist for this year. We are planning for some personal work, also to practice in song, previous to these services. The last part of July Bro. E. E. Bowman will be with the Piedmont church in revival services. There will also be work done there, preparatory to his coming. Bro. L. A. Bowman conducted a revival service at the Bonbrook church. Regardless of unfavorable weather conditions, the attendance and interest were good. Strong Gospel sermons were given. One young man made profession and was baptized by Bro. C. A. Barnhart, who has charge of work at the Bonbrook point this year. Our church council will meet at the Piedmont church in July.—Edith E. Peters, Wirtz, Va., June 26.

Mountain Grove church met in regular council June 24, with Eld. Geo. H. Fulk presiding. We expect to have Bro. P. I. Garber, of Greenmount, Va., hold a series of meetings beginning July 29. One was baptized June 18 by Eld. Geo. H. Fulk. July 2 Brethren I. W. Miller and P. I. Garber preached the memorial sermon of Bro. Jacob S. Wine, who died Feb. 16, 1922.—P. H. Turner, Genoa, Va., July 3.

Pleasant Valley church met in council June 17, with Bro. H. T. Reed as moderator. Delegates to District Meeting are Brethren Willie Dulany and Peter Hylton, with N. M. and C. C. Reed, alternates. At our council meeting in March, Bro. Thos. Dulany and wife, who had been previously elected, were installed in the deacon's office. Eld. S. P. Reed officiated. Since our last report five letters have been received and two granted. We have recently painted our churchhouse. We are expecting Bro. W. A. Reed, of Campbell, S. C., to be with us the early part of November in a series of meetings.—Mrs. Delia B. Lester, Sowers, Va., June 26.

Roanoke—When I was a child, my father had only one bee hive or "gum" as we called it. But it was a large one, and some years we got a good supply of honey. I never knew those bees to swarm, but in course of time they did; then we were without honey. Some of our neighbors had small "gums" and they kept on swarming, and each year they would increase fifty to one hundred per cent, so that our neighbors had honey for sale. But sometimes they swarmed so much that they became weak and were not able to survive during the cold winters. Swarming, with bees, seems to be a law of nature and not the result of disagreement. The Roanoke city church has been growing for a number of years, and there is a natural sentiment for expansion. By consent of the church, a location has been purchased in southwestern Roanoke, and, like the busy bees, the promoters are putting forth strong efforts to erect a modern church building in the near future. June 29 the ladies gave a luncheon in the Y. M. C. A. building, at which \$2.000 was raised to pay a note on the property. Some reports were made and several short talks were given.—C. D. Hylton, Roanoke, Va., July 3.

WASHINGTON

Wenatchee church met in council June 23, with Bro. L. E. Ulrich presiding, assisted by Bro. Peter Brubaker. Reorganization took place for the Sunday-school for the coming six months. We decided to send one delegate to District Meeting. Brother and Sister Brubaker were received by letter. One letter was granted. As a whole, everything is moving along nicely and we feel that the new officers will push the work right along. June 22 we had the pleasure of hearing Bro. Elmon Sutphin. He came to us as District Secretary of the Sunday-school and gave some splendid pointers about Sunday-school work.—Beulah Steele, Wenatchee, Wash., June 29.

Wenatchee Park congregation convened in council June 17. Three letters were accepted. July 29 is the date set for our love feast. Our Sunday-school gave a missionary program a short time ago, when a list of \$25 was taken for the same. Near East Relief. June 20 Bro. Elmon Sutphin, Sunday-school Secretary, gave an inspiring talk on Sunday-school work.—Alzina Rupel, Plain, Wash., June 30.

WEST VIRGINIA

Bean Settlement congregation has just enjoyed a great spiritual feast. Bro. E. T. Fike was with us June 10-23. The best of interest was manifested throughout the meeting. Three were received by baptism. Bro. Fike preached the Word in earnestness, and the meeting closed with a full house. Our love feast will be held Sept. 9.—W. L. Riegelman, Kirby, W. Va., June 23.

Glade Union—Our series of meetings, conducted by Bro. J. E. Whitacre, of Pinto, Md., began June 11 and continued until June 25. He delivered in all eighteen inspiring and forceful sermons. The attendance and interest were good throughout. Seventeen accepted Christ and were received into the church through baptism. It will be remembered that Bro. Whitacre was with us in a successful meeting one year ago and we were glad to welcome him back again. His spiritual labors among us were highly appreciated. Our Sunday-school is progressing nicely.—Rosa B. Guthrie, Hazelton, W. Va., July 2.

Pleasant Valley—Bro. E. S. Kiraofe held a series of meetings here June 11-25. He preached fourteen inspiring sermons which, we believe, have done much good. Our quarterly council was held June 24, with Bro. A. C. Auvil as moderator. Bro. C. A. Spurgeon and Sister Biddie Miller were chosen delegates to District Meeting, with the writer as alternate. Our love feast will be held Sept. 24, at the next council Sept. 23, at 2 P. M.—Henry C. Sanders, Auburn, W. Va., July 3.

WISCONSIN

Stanley—We are having an abundance of rainfall here. As a consequence, the atmosphere is very agreeable and all crops are growing in a gratifying way. Eld. Clyde C. Cripe filled both preaching appointments June 11, when the pastor and wife were in attendance at Conference. The church assembled in council June 23. Our Christian Workers' Meetings have been discontinued for at least six months. The evening preaching services will be discontinued, by periods of singing, plus occasional features that will give variety. We will have a Daily Vacation Bible School, beginning July 10. July 4 we will have an outing in the country, inviting with us the churches of Worden and Maple Grove. The undersigned and wife were voted to be a third year in the pastorate. The presiding elder elected was Bro. John Heckman.—Ralph G. Rarick, Stanley, Wis., June 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 17-20, Western Canada,	Aug. 19, Center.
Merrington church, Kinder-	Aug. 20, 6 pm, Clear Creek.
sley, Sask.	Kansas
July 21-27, District of Oregon, at	Aug. 26, Osage.
Bandon.	Minnesota
July 29-Aug. 3, Southwestern	July 22, Wisconsin
Missouri and Northwestern	Montana
Arkansas, Peace Valley, Mo.	July 15, Milk River Valley.
Sept. 2-4, Middle Iowa, at Brook-	North Dakota
lyn.	July 22, Carrington.
Sept. 4, Northern Illinois and	July 29, 7 pm, Berthold.
Wisconsin, at Lena, Ill.	Aug. 12, Minot.
LOVE FEASTS	Washington
Indiana	July 29, Wenatchee Park.
July 17, Auburn City.	West Virginia
Aug. 12, 7:30 pm, Maple Grove	Aug. 19, Elgin, Maple Spring
church.	church.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., July 22, 1922

No. 29

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...EDITORIAL...

Factors in the Present Tension

OUR study last week closed with the question whether there is special need at this time for reaffirmation of that most fundamental of all Christian doctrines—the doctrine of God. Any effort to answer that question fairly must take account of at least three factors.

The first is the undoubted fact that there are men today—some of them in positions of ostensible Christian leadership—who deny that any God exists, in the Christian sense of that term. They may use the name but they do not give it personality. They are materialists. Matter is the ultimate reality. The universe is not the product or expression of any creative, purposing Intelligence. That men who hold such views should be found anywhere, least of all where they have opportunity to influence religious instruction, is certainly most unfortunate.

But this unpleasant fact should be immediately qualified by another. There is nothing new in this situation. It has ever been so. Whether the present skepticism is of larger proportions than that in former days, is a matter of opinion, but might be a matter of knowledge, perhaps, if people would take the trouble to look into the facts of history. Any one acquainted with the trend of religious thought in Europe in the eighteenth century is certainly in a better position to estimate the situation of today than those whose source of information is limited to their own observations and experience. It should always be borne in mind that the dispenser of sensational views attracts attention out of all proportion to his importance and that for every one such, there are many faithful teachers who are going right ahead, quietly inculcating the truth as it is in Jesus. Disbelief in God among Christian (?) leaders is a painful fact which can not be entirely explained away, but it is no modern invention. And the proportion of it, in comparison with the great body of faith, which is as loyal and true as ever, is very small.

The second of the three factors alluded to in our first paragraph is the fact that many young people, in the course of their intellectual development, pass through a period of religious doubt. The inrush of

new knowledge and the natural desire to know all about the whys and wherefores beget a tendency to question everything. Some of the new facts do not seem to fit in with early religious teaching. Add to this a little native youthful conceit and you have the explanation of the "strange notions" with which these budding geniuses delight to shock their elders. A little time and patience, wider knowledge and careful guidance, and these young folks will get their balance again and come out all right. It is an eloquent testimony to the essential soundness of religious instruction for the most part, that nearly all of them do come out all right. A few, sad to say, are lost by the way. This is due partly to that unfortunate first factor in the present situation described above and partly to that inscrutable thing, the freedom of the will, which will now and then defy the most wholesome influences.

The problem here is one of wise and sympathetic guidance. With this the crisis in the developing intellectual life of our young people will be safely passed in almost every instance.

The third factor in estimating the significance of the doctrinal controversies of the day is of special interest. It is the fact that so many people are not able to follow Peter's example in retaining the content of his faith while changing the form of it to meet the demands of new knowledge. On his first meeting with Jesus of Nazareth, Peter avowed his faith in him as the Christ who was to come, and he kept that faith to his dying day. But the world-redeeming Christ, which he believed in, in his later life, was quite different from the Jewish Messiah of his early Christian experience. The idea had been growing in his mind—had to grow if it kept alive—as he learned more about God's dealings with mankind and his purposes for all the world, so that his definition of the term Messiah or Christ was constantly undergoing revision. The heart of the doctrine he believed in always and the more intensely as the years passed, but he had to change occasionally the clothes in which he dressed it.

Such is the normal experience of every growing Christian, yet many find this necessary mental adjustment difficult and some find it impossible. They can not change their original conception of a doctrine without seeming to throw the doctrine overboard. Hence they continue to hold it in the thought forms of their childhood and look with suspicion upon all who do not do the same. They see and hear others using a different terminology from what they have been used to and straightway write them down in their own minds, and perhaps elsewhere, as disloyal to the faith.

It is this third factor which is the chief element in the present situation. The others named have their place and must not be overlooked, but this is the main cause of disturbance in the public mind. The last half century has brought to the world, along with some fanciful conjectures and theories, a considerable amount of well-established truth in the scientific world as well as in the realm of psychology and other departments of human knowledge. These new facts have necessitated some revision in theological formulas, just as Peter's visit to Cornelius and Paul's first missionary journey did in the early church. Many have made the required adjustments successfully and believe in God and Christ and the whole body of Christian truth as firmly as ever, though some of their earlier definitions and conceptions have been revised. Some, not able or willing to do this, have grasped the new knowledge and given up their God. A considerable number, also unable to change their ideas, have kept

their religion by shutting out the new facts from their minds. These last find it hard to look with complacency on the first who seem to them to have departed from the faith.

At this point we have the tenderest nerve center in the present theological unrest. It is a repetition of what has often happened in the history of the church from the apostolic days down. And there is no new remedy for it. The best prescription ever found is made up of about equal parts of loyalty to conviction, hunger for truth, patience and charity. Let everybody do his best to cultivate these graces in himself and others and the ark of God will breast the waves of the "storm" in safety to itself and with a minimum of damage to its passengers.

Fortunately the Church of the Brethren has not been much disturbed by these conditions. It need not be, if we are diligent in the exercise of the qualities just named. And these qualities are already strong among our people. Let's grow them still more!

Religious Instruction and Soul Activity

THE way to become a Jew, in religion, is to learn certain historic facts, repeat them with your tongue, and submit to certain rites and ceremonies. If you learn the catechism, and dogmas of the Roman Catholic church and obey certain external requirements, you can qualify as a Roman Catholic.

In much the same way you can become a nominal member of many other church organizations, but you can not become a Christian that way. The essence of Christianity is soul-activity, which is something different from the transfer of opinions and acts from one person to another.

"Though the Bible be memorized, though the sound doctrines of wise theologians be studied, and though external deeds prescribed by the church are complied with, yet the person who acquires all of this knowledge and performs all of these acts, does not thereby become a Christian. Unless by his own soul-activity he converts these truths into his own convictions, and into his own free acts, he becomes educated but not converted."

It is not the intellectual apprehension of Christian truth that saves but the spiritual change to which such apprehension may and should lead. Instruction can create conditions which are favorable to a genuine Christian experience, but the experience must be the soul's own. It can not be imparted from without.

Religious education is subject to the danger of becoming mechanical and formal, as is every other kind of religious activity. It is its function to provide the knowledge and atmosphere and impulses which foster the germination and growth and expression of the life of God in the soul, which alone is Christianity.

The Gospel of Contagion

"THE personal contacts of great souls beget similar characters." So they do, far more than their admonitions, however wise and salutary these may be.

The best teaching and preaching are done through the quiet influence, inspiration and enthusiasm of Christlike personalities. The transforming processes of contagion are more effective than pedagogical precepts.

Which fact tells us, not to dispense with the latter, but to depend mostly on the former. And to be even more concerned about sound living than about sound teaching.

In this lies the promise of the Kingdom's triumph. For the Kingdom is like the leaven hidden in the meal. Leaven works transformation through contact.

CONTRIBUTORS' FORUM

America, the Beautiful

O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties, above the fruited plain;
America! America! God shed his grace on thee,
And crown thy good with brotherhood, from sea to
shining sea.

O beautiful for pilgrim feet, whose stern, impassioned
stress

A thoroughfare for freedom beat across the wilderness;
America! America! God mend thine every flaw,
Confirm thy soul in self-control, thy liberty in law.

O beautiful for glory-tale of liberating strife,
When valiantly, for man's avail, men lavished precious
life;

America! America! may God thy gold refine,
Till all success be nobleness, and every grain divine.

O beautiful for patriot dream that sees beyond the years,
Thine alabaster cities gleam, undimmed by human tears;
America! America! God shed his grace on thee,
And crown thy good with brotherhood, from sea to
shining sea.

—Katherine Lee Bates.

A Workable Policy for the Rural Church

BY E. E. ESHELMAN

In Five Parts—Part One

WE, as ministers, sometimes meet texts and themes that are so large that we seem too small to touch them. The caption of this series of papers is one of these themes. To formulate a program for the rural church, in such a time as this, when the world is looking to the country folks of America, is a staggering task—too large, more than to touch in a series of so few numbers as this shall be.

As the Church of the Brethren, we are a distinctly rural people. Our history and traditions are rural; our homes, manner of life and thinking, are chiefly rural; until recent years our schoolhouses were almost wholly in the country. From country congregations come the boys and girls, the men and women who make up our student bodies and who go from their colleges into places of leadership and responsibility in church and state. It is to the country church that we must look largely for leaders to man our home and foreign mission fields.

Our interests being thus dominantly rural, we are much interested in the things that make for the well-being of rural life. And well, indeed, it is that we be thus interested, for upon the country folks of America depends the very life of the nation. The forces for righteousness at work in the city have their origin in the country. The leadership of the cities comes from the country, and the city itself, according to Prof. Vivian, of Ohio State University, is made over, every four generations, from the country. It is of tremendous importance, therefore, what kind of boys and girls we send out from our country homes.

The shaping of these boys and girls into men and women of sterling worth is the task of the country church. The presence, in the community, of high ideals of life, a lofty moral tone, and a wholesome spiritual interest, is the evidence of a live and active church, and the absence of these is a confession of the church's failure. Yes, the country church is the most important factor in the betterment of rural life.

As a country people and a country church, we are peculiarly prepared to face this mighty and important task of Christianizing our country communities. We can not evade the issue! We dare not be silent! We dare not attempt to pass the responsibility to others. We are responsible for the salvation of the communities where we live and worship. We must not rest until every community is thoroughly permeated with the principles of love and humility, service and sacrifice, cooperation and brotherhood! If we believe in the doctrines that we hold, and are receiving the real meaning of the forms that we practice, we will spare no effort and hold back from no sacrifice that is necessary to accomplish this.

It is the business of the rural church to bring the

burning, vitalizing, transforming message of the Redeemer to fifty per cent of the people of America. Has the Church of the Brethren done her part? Is she making an honest effort to do so? Has the church of your community tapped every resource for the saving of the folks of that neighborhood? This we must do if we would meet the demands that are rightly made upon us.

If we are to hold the ground gained, and if we would forge ahead, we will need to study the basic elements of our church, and conserve those qualities which make for staunchness and stability. We will need to see wherein we have failed to lay hold of the opportunity as we might have done, and have, therefore, missed much that we need, and might have had. We need, then, to set ourselves, definitely and purposefully, to the task that is ours, to strengthen our stakes and to lengthen our lines. In other words, we should determine upon a policy, and lay out a program of action. Such a policy will give definiteness of aim, will organize our forces, and will lay responsibility upon individuals. It will reduce our work to a system and this is always a measure of economy in time, strength and means. It will materially aid in adequately covering our field.

In shaping this policy for our rural church work, we will keep clearly in mind the PURPOSE of the church, that is to proclaim the Gospel to all men, to save souls from sin, and then, through saved individuals, to build up a new social order possessed of a new Spirit—the Spirit of the Christ—to throw about the life of the community a Christian influence that will bring each man to his best.

This policy should, in the second place, be broad enough in scope to include the three groups with which every church is concerned, namely, the church member and his family, that they might be saved and built up in Christ; the community, that it may be Christianized; the world beyond the parish bounds, both home and foreign, that the Gospel may be effectually carried to them. It will reckon with old and young; the rich and the poor; the sick and the well; it will remember every person and class.

We should, in the third place, reckon with religious experience common to each individual, that is, *worship*, or adoration and devotion to God; *service*, the spending of time and energy and prayer for others; and *giving*, the setting apart of means to meet the demands of God's work at home and abroad.

In the fourth place, this policy or program must be based upon sound principles, and all methods rigidly subjected to these principles, for we labor for God as stewards of truth. We build a structure that must stand the test of time and eternity. We are building for God and not staging a show for the amusement of the world.

We wish to consider this policy under eight general divisions. Of these the first and most important is:

1. Developing a Deeply Religious Atmosphere in the Home

The basis of the church is the home. The spiritual life of the church will not rise above that of the homes that compose it. It is here that the child receives his first impressions of life. It is here that his ideals of conduct toward God and others are formed. It is here that he learns to love the truth, highly to esteem the church, to pray for himself, his associates and for all men.

The child that is brought up in a home of which Christ is the recognized Head, under the influence of godly parents, will learn to respect the authority of those parents, of the civil law, of the church and of God. We can not expect that boy to have a wholesome respect for the law of church and state, or divine law, who has not learned to obey his parents. Obedience is one of the great laws of life, and if it is not learned in the home, it will never be learned except through force of the cold hand of the law.

It is the business of the church to Christianize the home. To do this means more than that each one be a member of the church. It means that religion shall

be the very basis of the home, that there shall be in it a religious atmosphere; that the Bible shall hold first place; and that prayer shall be a regular practice. The books and papers on the library table and in the children's corner will reflect this atmosphere, and, in turn, form it. The very pictures and paper on the wall will show it. The gaudy, trashy calendar pictures will be replaced by copies of the great masters. These can be readily and cheaply secured from the Perry, the Brown, or the Wilde companies.

In this home Deut. 6: 6, 7 are real: "These words . . . shall be upon thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." Bible study will thus be an established part of the day's work, and family prayer the safeguard of each member of the home. Every child should begin life with an open Bible before it and never know the day when it is closed.

Now it is the business of the church, through the pulpit, in the Sunday-school class, in Christian Workers' Society, in the council meeting, by pastoral visitation and through every other available means to insist upon these things, for home religion is absolutely basic to the life and work of the church. The Sunday-school and church are the flower and fruit of the tree. The substance, the life of these comes from religion in the home.

An aged Mennonite brother, when asked about the secret of the growth of the Mennonite church at Berne, Ind., gave this prescription: "Take one chapter of the Bible and one fervent prayer. Mix and take each morning after rising, and each evening before retiring, in the home, with the family gathered round." This will cure any sick church. We ought to publish a home Bible study course and insist upon its use as strongly as we do upon the course of study in the Sunday-school. Yes, the first element, and one of supreme importance, to the life of the individual and of the church, is practical religion, devotion and worship in the home.

Bellefontaine, Ohio.

The Great Missionary Manifesto

BY LEANDER SMITH

"Go ye therefore, and make disciples of all the nations" (Matt. 28: 19).

MISSIONS mean, fundamentally, the preaching of the Gospel. The missionary is the messenger through whom this preaching is done. It has no local, restricted meaning, but implies the ideal of a world-wide campaign, in which the Gospel shall be preached to all men. Essentially it knows no such divisions as Foreign, Home, District, etc. These are merely names, indicating the various spheres of its activity, but it is itself inclusive of them all. It is essentially the carrying out of the Great Commission of Jesus; and is not to be accounted as completed until that commission has been fully performed at home and abroad.

It touches, therefore, every phase of Christian work. The Sunday-school teacher, the church visitor, the personal worker, the pastor—all are essentially missionaries, as much so as the men and women who go to the far-off lands to preach the message of a crucified, risen Lord—one who shall come again. Whenever we place ourselves in God's hands, and consecrate ourselves to the task he has for us, individually, we are truly missionaries.

The world has always been God's aim. He has never been restricted to any one people or nation. When, in the beginning, he called Abram from Ur of the Chaldees, he set before him, as his task, that he should be a blessing, and a little later told him that in him all the families of the earth should be blessed. This conception finds expression constantly in the Psalms and the prophetic books of the Bible, and though the Children of Israel, as a nation, never grasped that ideal, nor entered fully into God's world plans for them, those plans, nevertheless, were there unchanged.

When Jesus came, he went first to the Jews, as also did his disciples, but even by the time of the apostles, the task had been committed to another agency—the church. When Jesus gave the Great Commission, he did not give it to his disciples as Jews, but as his followers. It was their relation to him, and not their Jewish nationality, that explains why the commission was committed to them. So it has been from that day to this.

It is important, also, to remark that no church or individual that ignores the world mission task, will or can long grow or prosper. The great task of missions has been entrusted to us, and it is the only way for men to be saved. Paul says: "It pleased God through the foolishness of preaching to save them that believe." It is the preaching of the Gospel that brings to men and women the knowledge of Jesus Christ, the only begotten Son of God, and the Savior of the world. If ever the church, then, fails to be preaching this Gospel, as the first and all-important part of her mission, it will matter very little what other things she may be accomplishing—she will fail in her mission, and the task of preaching the Gospel will be handed over to some other agency.

Council Bluffs, Iowa.

A Philosophy of Choice

BY H. A. BRANDT

Most days begin with a study in what to eat and wear. At breakfast the victim is obliged to decide between one egg or two, between hot water, postum, chocolate, or coffee. As the hours pass, decisions of a weighty sort need to be made. Thus until "I lay me down to sleep," we moderns are beset with the insistent problems in the field of choice.

Of course, before the years of accountability the choosing is mostly done for one, and in some matters there is obviously no opportunity for a decision. Race, parentage, and early training are determined by the accidents of birth. But, with the passing of the golden days of childhood, life becomes more and more a chain of ominous choices. There are the trivial choices that are magnified until they become the chief concerns of life. Almost any clothing house can furnish neatly printed booklets, outlining what to wear in the morning, at lunch, at dinner, and for the special occasion. To judge by some of the booklets available, it is surely a strenuous art to be properly dressed. On the other hand, there are many decisions that are far more important than they may seem, at first thought.

This fact is sometimes illustrated from the world of nature. It is said that, in the region of the Yellowstone National Park, the head waters of the rivers that flow east, and the head waters of some of the rivers that flow west, are almost within a stone's throw of each other. To translate the figure into terms of human experience, it may be said that there are "divides" in the lives of all individuals, where seemingly trivial choices may lead to ends as remote as the East and the West—the Atlantic and the Pacific.

In the field of personal experience there are many interesting examples of the far-reaching consequences that came of apparently insignificant choices. There is, in Northern Italy, a little stream that used to be called the Rubicon. It is famous in history because upon its banks Caesar decided between Gaul and the rulership of the Roman world. It was not the simple act of crossing the Rubicon that was important, but rather the plans that were in Caesar's mind at the moment of crossing. Thus, seemingly trivial acts may be exceedingly important when the principles or policies behind them are understood. There is no record of experience that is richer in examples of great choices than is the Bible, and in some of the Biblical illustrations one can find a good start toward a philosophy of choice.

The problems of choice are made much more confusing in our time because of the complex civilization in which we live. It is rather characteristic of our times that, in whatever direction a man turns, there is so much available that confusion is apt to result.

If a man would read, he has to choose between papers, magazines and books. If he chooses books, there are, on an average, about ten thousand new ones printed each year in the United States. Of the ten thousand, which book or books shall he choose? The reader commands our sympathy; he has a problem indeed.

If a young man is at the point of choosing a career, he, too, comes into fields of confusion. Society is no longer static, even in a relative sense. Sons do not follow in the footsteps of their fathers, so far as an occupation is concerned, for the fathers do not follow in their own steps for any great length of time. Most of our manufacturing processes have been broken up into a series of simple monotonous operations, that call for no creative or independent thought, on the part of the operator. And, further, any day these chains of operations may be completely rearranged through the invention of a new machine. The professions have, in many cases, become so thoroughly specialized that there is confusion and monotony in this field also. Young men and women are, in these days, face to face with very real problems when they come to the place where they wish to decide the field of their life's work. To make a long story short, it is evident that there is a need for a philosophy of choice. Almost every one, it would seem, should be interested in the general principles that underlie wise decisions.

It is just here that the outstanding decisions in the lives of great men and women will help us. That is, even a superficial study of great decisions ought to give us something toward a philosophy of choice. Take, for example, a decision like that of Abraham to leave Ur and set out toward the unknown west. Simply a decision to move, and yet, how much lay back of the choice, and how much was to be different in the history of the world, because of Abraham's decision. Abraham became, through his choice, the father of the faithful. He became a type of all who, in the days to come, would trust God in the great adventure of life. Thus, to choose as Abraham, it is evident that a man must have faith—that the first principle toward a philosophy of choice is the principle of faith.

After faith what? When Moses was grown up, he made a choice that suggests a second principle. On one hand there were the opportunities of Egypt. There was at hand leadership in one of the richest and most highly civilized empires of the ancient world. In intellect and in training Moses was equal to the opportunities. But he chose rather to suffer affliction and to wait. Why did Moses choose so utterly at variance with the average man? "For he looked unto the recompense of reward." Moses was a man of the "long view." His appeal was to the jury of the ages to come, and not to the present. Moses chose that which was fundamentally and ultimately the right. He chose that which was incorruptible and eternal. Moses discriminated between that which was transitory and that which would abide. Hence, to faith add discrimination, the long view.

But a man may appreciate the value of faith and discrimination, in relation to choice, and still not get very far. He needs, in the third place, some of the independence exhibited by the veteran conqueror of Canaan. On a day when Joshua made his farewell address to Israel, he challenged the nation for a decision. But whatever way Israel might decide, one thing was certain, Joshua and his house were for Jehovah.

Over against independence it is necessary to set a fourth principle, and this one is illustrated by the choice of Esther. When the choice lay between Esther and her people, that is, her own life or the life of her nation, she did not hesitate. "I will go in unto the king, which is not according to the law: and if I perish, I perish." Such unselfishness illustrates the law of life, as laid down by Christ, when he says that if a man insists on saving his life he will lose it, but that if he loses it for him then such a man will find his life.

If a man would choose wisely he must have faith, he must discriminate, he must be independent enough

to stand for the truth as he sees it, he must be unselfish, and, having made a choice based on these principles, he must continue loyal to the right as he sees it. This fifth and last principle is suggested by the choice of Ruth. How much there must have been, to call Ruth back to her country and her kindred, one can only conjecture as he thinks of Orpah's decision to return. But Ruth cast her lot with her mother-in-law, with her country and her God. Nothing turned her back again. Her loyalty to her mother-in-law is eloquently summed up in the words of the woman who said that in all that was dear and comforting to Naomi her daughter-in-law was better than seven sons. Faith, discrimination, independence, unselfishness, loyalty—these are some of the principles underlying wise choices. They are a start toward a philosophy of choice.

The emphasis of these principles is all upon the side of *how* to choose. But *what* to choose is as fundamental as *how* to choose, and it would be unfair to close without at least a reference and a suggestion with respect to their relation. The *what* and the *how* of choice are, of necessity, related problems. If, then, this relation is evident it is only necessary to add that the *what* to choose is made clear by the choice of Christ. The Master of Men chose not his own will, but the will of him that sent him. If there is, in the choosing of Christ, a more daring faith, a more discerning discrimination, a more constructive independence, a more boundless unselfishness, and a more wholesome loyalty, it is so by the measure of his unflinching choice of the will of God.

La Verne, Calif.

Victory or Defeat, Which?

BY NORA E. BERKEBILE

In Two Parts—Part Two

(An Address Delivered at the Winona Lake Conference)

TITUS we see that the march goes on, and where are we in the march? Textbooks for home and school are being turned out by some of the best educators of the land. Eloquent speakers of the religious world—Catholic, Protestant and Jew—are doing their best in service. I have been particularly impressed with the efforts of the Catholic priests, for they are holding the parents responsible, to a great extent.

While talking with a Catholic lady, some time ago, she was telling me how one of their prominent priests talked to the mothers, concerning their duty towards their daughters. He said: "Mothers, if you allow your girls to come to communion in immodest attire, I shall pass them by."

In this same parish the Knights of Columbus, who have a strong organization, were preparing to give a banquet, to which the ladies were to be invited. Two girls, sisters, decided to have some special evening gowns made for the occasion. They went to their dressmaker who, by the way, is a Catholic also. When she saw the way they wanted the dresses made, she protested, saying that Father M. would disapprove. But the girls succeeded in getting the dresses made as they wanted them. They proposed to wear them to the banquet, at which Father M. was also present. They removed their outer wraps, but as soon as the priest saw the abbreviated gowns, he went to the father of the girls and told him to take his daughters home, and not to let them return until they were properly attired.

We have had teachers in the high school, from that same parish, who are models of modesty and simplicity in dress—so much so that the girl students go home to their mothers and speak of the contrast between the attire of these teachers and others in the school, who wear low neck gowns and thin waists, without proper undergarments. We might learn a lesson from some of these Catholic people—along this line at least.

The best writers whom the magazines can produce, are doing their best in service. Several of the most widely-read women's magazines are giving no uncertain sound on the question. Zane Gray, the novelist, is using his pen in bitterly denouncing the sins of the

(Continued on Page 458)

The Appeal of the Congo

BY LEROY DOTY

First Prize Essay, McPherson College

AFRICA is the largest of all the continents. It is half again as large as North America, and its coast line would reach around the globe. In the great Congo Valley, on the west side of this vast continent, and largely controlled by the Belgian government, are many Protestant missions. This district is as large as all the territory west of the Rocky Mountains in the United States, and about one-tenth of the entire population of Africa is contained in this one province—about 15,000,000 inhabitants.

The first question that arises in our minds is: Why should the Christian people of America concern themselves about Africa, which is inhabited largely by barbaric tribes, who know nothing about modern civilization, and have their own heathen customs and superstitions? Why should they concern us? *First*, because the churches are interested in the salvation of all races of men, no matter how far back they are in civilization, for they were created in the image of God, and Christ came to bring that image out of darkness. *Second*, because thousands of those black men fought on the battle-fields in the last war, and brought Africa into closer relation with white men, and nearer home to the different nations.

In reaching the people of Africa, educational efforts have been necessary from the very beginning. The natives had no written language, and the missionaries have been their only teachers, since the government has done nothing toward educating the people. Primary schools have been started for the boys and girls, and some secondary schools for the young men and women. A few training schools are being provided for the native Christian workers, but there has been a serious failure, on the part of the missions, to produce trained native leaders in large numbers. This is partly due to commercial and governmental interests, which draw away the best of the young men. It is also due to climatic conditions. As but scant agricultural efforts are engaged in, the tribes move about from place to place, making it difficult to increase the church membership and to train native Christian leaders. So far, too, the Christian churches are not providing sufficient educational facilities to equip thoroughly those who have natural ability for leadership, but the General Conference of Protestant Missionaries in the Congo is earnestly working to train native leaders for the work of the Kingdom.

The missionaries have also found that it is necessary to provide industrial missions. The African needs to be taught the honorableness of labor as Jesus saw it. In one way each mission is a small industrial school, because it makes the living conditions better for the natives, and the young men become willing to work with their hands, following the example of their employers. But an expert is needed to help them improve their living conditions and to teach them how to farm, and how to build homes, hence the industrial and agricultural work is necessary as a part of the educational system, which must be carried on before the hearts of the natives can be effectually reached.

The medical work should also be emphasized more thoroughly. The medical missionary is an important factor on account of the natives' ignorance of the simplest rules of hygiene. They rely upon the witch doctor, whose activities are characterized by superstition and cruelty. The missions in the Congo need hospitals and trained nurses, so that the medical missionaries, in the spirit of the Great Physician, can confer the benefits that we enjoy on thousands of people suffering from the agonies of disease and pain.

One writer has said: "There is no religion in Africa." Among the Congo tribes fetishism takes the place of religion. A fetish is not considered as an idol, but it can be anything which, as they believe, contains some unknown power that can either help or harm. These fetishes are often used in sickness, and worn by the people to protect them from danger and misfortune. Many cruel practices are also connected with fetishism. The witch doctor often inflicts unbearable tortures, in claiming to heal the sick.

Many of the medical missionaries are evangelists as well as physicians. Evangelism has always been the main outstanding thought in mission work, and only true religion can free the natives from their fear and bondage of the witch doctor, the fetish, and the evil spirits, and give them great joy and comfort. The development of all these different lines of missionary work is essential to the creating of a Christian civilization. This is the aim of our missionaries.

Fetichism is not the only form of religion against which the missionaries must fight. The greatest struggle in Africa is between Islam and Christianity. Mohammedanism now controls all Northern Africa, and the 40,000,000 inhabitants in that large section are mainly followers of the great prophet. All Mohammedan traders are missionaries, and they are making efforts to win Central Africa. The struggle will have to be fought out in this land of great resources.

In all Africa there is only one missionary to every 133,000 souls. The progress of evangelism in the Congo has been very slow because the work is carried on among savage races, who have never seen the light of civilization. The climate and the diseases, especially dangerous to foreigners, make it necessary for the missionaries to serve short terms, and there are frequent withdrawals. In the Congo basin it has been almost impossible for women missionaries to endure the living and working conditions. Because of this, it is necessary to have trained native workers, who may do preaching and teaching among the uncivilized tribes of the jungle regions. Existing difficulties, due to methods of native life and the ignorance of moral standards, make it hard to maintain a favorable atmosphere toward Christian living, even after churches have been established. Reinforcements of men trained for educational work and filled with enthusiastic zeal and spirit for the Christian cause, must be provided, if the work is to be maintained in the present stations, and if new stations are to be equipped adequately among the natives of the interior.

The appeal of the Congo does not lie merely in the progressive spirit of its people, but in the desperation of its need, as indicated by the depth from which it must rise, to attain to the Christian ideal of social and religious life. It has been said that new worlds are made by making new men, therefore evangelism should stand first in all our missionary efforts.

The results of the work on the Congo, during the past thirty-five or forty years, show an unmeasured value of the help and benefit which have been given to the natives of Africa. The fruits of the Gospel seed, which has been sown by faithful Christian teachers, are constantly seen. Missionaries have given the people a God, a Bible, a church, a new moral standard, and an orderly community life. They have done a great deal to suppress slavery and polygamy, and have done away almost entirely with witchcraft and the witch doctor. They have taught the people cleanliness and sanitation, and have given them a sense of self-respect. Lastly, the missionaries have given them a true religion that satisfies and comforts. These natives have hearts that will gladly accept salvation, if they are but touched, as they will be when told of Christ's love for them. Hundreds of the natives are being baptized, but thousands have not as yet been reached, for the lack of Christian workers who are willing to make the sacrifice of leaving America and carrying the Gospel to these benighted ones, who are our friends and brothers. We are faced with the task of giving them a full measure of the Christian faith, and bringing about a new social condition, but in giving them the Gospel, we must not hold back the benefits which the Gospel has given to us.

Many young men have consecrated their lives to the work in Africa. Twenty-five years ago a young artist was painting a picture which, he hoped, would meet with success, for it was at the very beginning of his career. It was the picture of a lovely woman who, with a child in her arms, was struggling up the street on a stormy night in the sleet and cold. It was entitled "Homeless." As the artist painted the picture, the subject became a reality to him. Suddenly he put down his brush and exclaimed: "God help me! Why

don't I go to the lost people themselves, instead of painting pictures of them?" At that moment he caught a vision of lost souls in the heart of Africa, and he went to this dark continent, where he thought he was most needed. He had an enthusiastic love for these lost souls, and he established a mission that has accomplished great results for the Kingdom. The same opportunity is ours. Shall we accept it?

Redmond, Ore.

Gleanings from the National Christian Conference

Held at Shanghai, China, May 2-11, 1922

In Two Parts—Part One

F. H. OLDHAM

WHEN the main direction and control of the Christian movement is in the hands of the people of the country—when they make the decisions—Christianity will become truly national in its expression.

So long as we foreigners make decisions, we shall put a foreign stamp on it. We can't do anything else. When Chinese make decisions, they will put a Chinese stamp on it. They can not do anything else.

It is necessary, if Christianity is to be national in expression, not only that the answers to questions should be given by Chinese but that the Chinese should themselves ask the questions.

JOHN R. MOTT

Let us ask ourselves the haunting question whether the discipline of our lives, the culture of our souls and the thoroughness of our thought processes are such as will enable us to bear the strain of the modern age, to choose always, in the midst of confused and conflicting voices, the best way—not the second-best way—and to accomplish a permanent and highly-multiplying work.

In these days the practice of withdrawing from the presence of men and the ordinary activities that so much absorb us in our every-day work, for the purpose of going alone with God and with his truth, for purposes of spiritual realization and spiritual renewal, is absolutely necessary. Very great, therefore, is the need of the daily practice which will hold in prominence the spiritual meaning of life, and make spiritual things as real, even more real, than the visible and material things.

Our danger is not lack of activity: it is that of superficiality in life and in work. One of the great ecclesiastics of the Church of England said: "We have high churchmen, we have low churchmen, we have broad churchmen; but even more we need deep churchmen."

Jesus Christ found it necessary—or, let me change the language—if Jesus Christ found it desirable to break away from the presence of others, even his most intimate disciples, and go apart for quiet communion with the Heavenly Father, what presumption and folly it is for you and me to assume that in these busy days and in this noisy country, we can do without this practice.

Now, there is a reason for men breaking away from the presence of others, seeking his face and digging deep down into his truth and applying it: and that is, in order to take that step which every man of us has to take several times each day, or should take several times each day—the step between *knowing* our duty and *doing* our duty.

It is not those who rush into his presence and rush away; not the men with the watch in hand. But they who wait in his presence, who spend enough time there to have a realizing sense of their limitations, of their shortcomings, of their sins and stains, of their inability to do, in their own strength, what they know they ought to do. Yes, a good deal more time than that: time to remind themselves of who he is, what his character is, what his resources are, where he is, why he is there. These men put off their weakness; they take on a power not their own; they take the step between knowing and doing.

Men must break away from the activities of the ordinary life and from the visible sight of men, to go alone with God, to spread his truth out before them,

and to seek its inner meanings in order that they may preserve the power of growth.

The practice of going alone with God and letting his truth lay powerful hold on us, preserves the power of vision. Possibly this power is more needed now than it has been in any other day—the ability to see things that others do not see, and the ability to see farther than others see. Solitude is as necessary for imagination as society is wholesome for character.

In order to be most largely helpful to others, we simply must spend more time alone with God and his life-giving truth. We may not speak so many words to others, but our words will find them. We may not perform so many actions, but we shall not have so much lost motion. Our work will stand.

Now, how are we to form this habit? In the first place, it will take time: it will take regular time.

And I would enter a plea that it be unhurried time. You say: "How much time is unhurried time?" I do not know how much unhurried time is for you. It means time enough to forget the watch, the clock and the bell. It means time enough to forget time. It means time enough to meet God and to hear his voice and to be sure that you have heard it.

It will not take only time, but also resolution, and will cost us sacrifice. The more you pay for this life-expanding practice, the more you will receive. I congratulate, especially, the men and women to whom it is going to be most difficult. Our difficulties have a tremendous advantage: they test our genuineness.

DR. C. Y. CH'ENG

Let no one think, for a moment, that we even suggest the preaching of a new Gospel, or the presenting of a Christ different from him revealed to us in the Holy Scriptures. "The foundation," so said St. Paul, "is already laid and no man can lay another." The church of Christ in China is a part of the church universal. It is being built upon the foundation of Christ and on him alone. Truth knows no change. "Jesus Christ is the same yesterday, today and forever." The whole world needs Christ, as much today as men of old, and China is no exception.

Y. P. MEI

I believe if internationalism is to be brought about anywhere it is to be done in the Church. We have been all the time talking about the "Chinese Church." To me, even the Church, much less the Christian Council, can be allowed to be national only so far as a national organization will be better able to promote the kingdom in the nation.

E. W. WALLACE, D. D.

If the present hour of opportunity is vigorously and wisely seized, if unimportant differences are forgotten and all our efforts are united to build up a system of education, sound, vigorous, progressive and fundamentally Christian, which shall, in turn create a strong Christian community, we may look with hope to the time when the religion of Jesus will be that of China.

This demands that we give diligent effort to unite all our forces in China in the development of an effective, coordinated system of education.

Intemperance

BY DAISY M. MOORE

THE word intemperance has come to be interpreted as drunkenness, although, in its broadest sense, it applies to excess in wrong habits of any kind.

The curse of intemperance seems to have been a universal stain on the entire human race. All history, religious and secular, records instances of it, together with the inevitable results of national intemperance.

Seven hundred years before Christ we find Isaiah foretelling the fate of the tribe of Ephraim, which had given itself over to intemperance. The land was filled with drunkards.

Through the prophet God pronounced this sentence upon the ten tribes: "Woe to the crown of pride [Samaria] of the drunkards of Ephraim!"

And woe, woe, woe has been the destiny of those who, under the desire for strong drink—for some stimulation or sedative—in all the ages since, have forgotten even decency itself!

These desires gain strength and intensity with each effort made to gratify them. Just as truly every effort, made in the opposite direction, in denial of them, tends to weaken and destroy them.

There seems to be something about alcohol that takes over the power of resistance and, contrary to judgment, there is the yielding to eternal hurt. If this sort of thing resulted in injury only to the sinner, it might not be so objectionable, but the influence of such habits is more far-reaching—it never stops with one individual. When a man throws himself before a train, and thereby is killed or maimed for life, the result of the cowardly act passes on to those who have depended upon him, and who must now care not only for themselves but for him.

Prophets were divinely authorized to denounce intemperance and to foretell the sure destruction it would bring upon both individual and nation. The pictures drawn by these men of God are repulsive, and yet history has proved them literally true.

God denounces, he warns, he appeals!

Our nation has taken a long, strong step in advance,

and if every individual in the nation were 100% American, it would be enough to bring about a great improvement in many respects.

If there were loyalty and a wholesome respect for law and government in every heart, our America would soon be purged of this age-long scourge.

Its effect upon the mind alone is appalling. This God-given faculty decreed for the noblest of purposes, is thus made into a muddled, dawdling, insane thing.

And even in the face of all this, there are those who still talk of "personal liberty," and advocate allowing men and women, who no longer have intelligence enough to judge wisely for themselves, to make their lives a ruin—unsafe for companionship—rather than to aid them to curb their appetites and maintain their self-respect.

Miserable, indeed, is the man or woman, who is utterly without self-respect!

And perhaps more miserable is he who has it within his power to help these weaker ones to regain self-respect and self-confidence, and refuses to do it!

Fairfield, Pa.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Winona Lake Again

AUG. 1-6 is the date for the second Young People's Conference at Winona Lake, Ind. There were some questions, in the minds of those who came up to the first Conference, last year, and this is written to help clear up any questions which those may have who did not attend last year. What are these Conferences for Young People, of which Winona Lake is one out of four, for the present summer?

They are more than a mere getting together to listen to speeches and to transact business. It is the purpose to bring every religious question, of interest to young people, before them for an intensive study. The following schedule of classes for the forenoon will give an idea of how nearly this is done in that phase of the meeting:

Personal Evangelism, Vacation Bible School, The Junior Society, Christian Stewardship, A Devotional Study in the Character of Christ, Church Leadership, The Young People's Department, Home Missions, Life Work Choices, and a discussion of the message of our own church.

Those attending are enrolled in certain courses, which they are supposed to attend throughout the entire Conference. The freest opportunity is afforded for discussion in the classes, and students are always free to talk over any questions with the leaders. Every course is expected to contribute toward better leadership in the home church.

A large part of the afternoons is open for recreation. There are good reasons for this. Four hours in the classes of the forenoons, and attendance at the sessions of the evening make it necessary for some change, if they are to get the most out of the entire Conference. A second reason is that through well-directed recreation young people receive suggestions which will help them in the solution of the recreational problem in their own community.

The vesper service stands out in the mind of many as a time when they received new conceptions of God and a keener sense of individual responsibility. The evening services are frequently given over to illustrated lectures on mission work, or to addresses by the leaders.

Much might be said about these gatherings of young people, of their enthusiasm, their joy, the new acquaintanceships formed, etc., but they are best judged by their fruits and it is the testimony of those who attended last year, and of leaders in the churches from which they came, that the Conference made it possible for them to do better church work and to live better Christian lives.

Your church will be the richer for providing the few dollars, necessary for the expenses of some young person to whom you are looking for present or future

leadership. It is not possible to get into the spirit of the Conference, or to get the greatest benefit by merely attending a session or two. The Conference at Winona opens on Tuesday evening and closes on Sunday evening.

Observations on the Treasurer's Report

THERE is always interest in the financial report, following Annual Conference. The Treasurer has recently furnished a report, covering the period from March 1 to June 30. After all the information was at hand, the amount was found to be \$137,162.84, which is somewhat less than was reported at Conference time, in the preliminary accounting. The following observations are made from the report:

1. Cash offering, \$85,506.64; pledges, \$51,656.20.
2. Seventy-eight churches made their own apportionments, or accepted the ones suggested to them, and have either sent in cash or pledges equal to, or exceeding, the apportionment.
3. Included in the list of 78 are seven churches in which our schools are located, and many other churches which are known to be giving liberally to education and the expenses of the local congregation.
4. The highest apportionment, set by any church, was \$4,197.64.
5. One hundred and fifty-six churches made official reports of cash offerings only.
6. Three hundred and fifty-three churches made no official reports, but have cash credits of various amounts, which were sent in by individuals or organizations within the churches.
7. In this period 290 churches gave less than \$50 in cash or pledges; 416 sent in more than \$50.
8. There were 321 churches which did not give anything.
9. The average congregational offering was \$133.29. Excluding those which did not contribute anything it was \$194.28.
10. Many of the churches, which have contributed little or nothing to the general work, are known to be giving very little anywhere. Many, where gifts are known to be large here, are also giving liberally to other causes.
11. Gifts, coming in from individuals where there is no official report from the church, would indicate that there is a considerable number of churches that are not giving an opportunity for their members to contribute for the general work of the church.

With an increasing conception and practice of stewardship, and the improvement noticeable in many rural communities, there is reason to believe that during the coming months there will be an increase in the giving for all phases of church work.

THE ROUND TABLE

"It Takes Grace to Farm for God"

BY NETTIE C. WEYBRIGHT

THE above statement was made by a Christian of mature years and judgment, a number of years ago. We were talking of a young Christian's qualifications for mission work. He proposed to go to the foreign field to serve the Master. He was a most earnest, faithful child of God. His whole soul was in the work of the Lord. His life and example had always been most noteworthy. The big question that had come to him so often, as it has to hundreds of faithful young Christians, was: "Can I serve God better in India or China than in the United States?" He asked himself: "If I stay here, I will likely farm our home-place. Can I do it for God's glory? Have I enough grace in my heart to farm for the good I can do and forget myself?"

Finally the call from across the waters became so insistent that he and his good wife said: "We will go." Older workers there have testified to the good work they are doing in their chosen field for Christ.

As they were preparing to leave, the older friend—one who had seen many years of service in the home-land, and who had given unstintingly of his time and strength and talent, for the Lord's work—said to us: "They will make splendid workers in that country. There is much here they could have done. Church work in this country is getting to be a bigger and harder job every year. Then, too, they could have lived the consecrated life on the farm—but it takes a lot of grace to farm for God." The last clause he added earnestly.

How true his saying! Toiling early and late through the heat of harvest and winter's cold—not that each of the children may have a fine farm for his inheritance, *not* for a future or present life of luxury and extravagance, *not* for stocks and bonds and bank accounts—but for the glory of God, that we may have more to give to the Lord's cause, that his work may have the benefit of all that we do not need for our own efficiency and our family's good. It does not mean, "After my mortgage is lifted and I am out of debt, or after my children have no further need of my assistance, I will give liberally for the church and the evangelism of the world," but *now*, even when there is a crop failure, we must continue to give the Lord his tenth, or fifth, or half, or as much as we possibly can, that his cause may not suffer. He must have his share first, for it all belongs to him, it is ours only to use as his stewards. Neither does it mean that we must cut our wheat with a sickle to save the price of a grain-binder, but we must make use of every means at our disposal, to add to our efficiency, that we may have more time, more strength, more interest, more substance, to enhance the work of the Lord. It *does* mean to dedicate ourselves, our minds, our strength, our time, our farms, our all to God, to be used for his glory, that we may be living the consecrated life on the farm or wherever our lot may chance to be.

Syracuse, Ind.

Moral Snobbery

BY ARCHER WALLACE

WHY is it that the elder brother, in the parable of the Prodigal Son, is so unpopular, in spite of his many excellent qualities? He was a faithful, industrious, and thoroughly dependable man, yet, withal, we do not "warm up" to him, as we read the story.

Probably the answer is, that he was so conscious of his virtues: "And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." Here was a worthy record, and the father gladly acknowledged the truth of such claims. But it is this parading of dutifulness—this insistence that he get "his rights"—which has made this man, and the type of which he is a representative, unpopular. There is a suggestion

of moral snobbery in his manner, which repels rather than attracts.

A well-known preacher said recently that the Pharisees of our Lord's time were very much better men than we realize. Their reverence for holy things, their abstinence from outward sin, and traditional respect for the law, combined with their punctilious observance of their ritual, ought at least to gain for them our respect.

No one doubts that the Pharisees were very religious men, and that they were eminently respectable, but it was because they—like the elder brother—were so conscious of their good points that they were disliked. They were vain. They paraded their virtues. They loved salutations and called attention to the signs which indicated that they fasted. They were ambitious, forever pushing themselves forward, and taking the chief places at the feasts. They were not humble, and Jesus could do nothing with them because they felt that they were so good.

When Paul thinks of the most divine thing about Jesus, he thinks of his humility. Paul reminds the Philippians of the great example left us by Jesus who "made himself of no reputation and became obedient unto death, even the death of the cross."

There is no virtue which carries with it the same spiritual power as the grace of humility, and there is no quality which men resent quicker than that same "moral snobbery" which was a characteristic both of the elder brother and of the Pharisees.

Toronto, Can.

Nuggets

BY AGNES M. GEIB

MANY men are like stone jugs and can be carried away by their ears.

Fear and failure are running-mates.

Reproof is a medicine like mercury or opium—if it be wrongly administered it will work harm instead of good.

It often happens that those who are least known on earth are best known to God.

Be not like a ship that is easily towed, but hard to steer.

Warning after mischief is like medicine after death. Forgiveness is the cream on the milk of human kindness.

Caress sin and embrace remorse.

You can not kill time without injuring eternity.

The line of least resistance makes a poor lifeline.

The heart is often willing, but the pocketbook is weak.

Many a train of thought carries no freight.

Religion is the best armor, and the worst cloak.

All sunshine makes a desert.

Manheim, Pa.

Gleaning by the Wayside

BY DEAN HARTLEY

SIN, in fancy, mothers many an ugly act.

He is armed without who is innocent within.

They enslave their children's children who make compromise with wrong.

Peter sat at the world's fire and denied his Lord three times. Be careful what fires you sit at!

When a boy, a minister, who visited our house, said to me: "When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into Satan's ground, and then kneel down to ask for help. Pray from God's side of the fence."

"Not what we have, but what we use,
Not what we see, but what we choose,
These are the things that mar or bless
The sum of human happiness."

"Home, sweet home." How much happier the world would be if every one had as much principle as sentiment, and followed out a plain, everyday rule of making home sweet! Principle, not sentiment, honors parents.

Gifts are what a man has; love is what he is. Gifts are mental or executive, but love is moral and spiritual. Gifts are the scaffolding, love the temple. Solomon had gifts, the Apostle John had love. Gifts are the attributes of the Almighty; love is the essence of his being. God is love.

In a story by Alexander Irvine, a woman, just bereaved of her son, sought consolation from a friend, who tells her to ask God to lay his hand on her tired head.

"Wud he do it, Anna?"

"Well, just ask 'un, and then wait and see!"

In faltering tones Eliza made her request and waited.

As gently as falls an autumn leaf, Anna laid her hand on Eliza's head, held it there for a moment and removed it.

"Oh, oh, he's done it, Anna. He's done it. Glory be t' God. He's done it!"

"The han' was mine, Eliza, but it was God's too. God takes a han' wherever he can find it and just does what he likes w' it. Sometimes he takes the han' o' a doctor t' relieve the pain; the han' o' a mother t' guide her child, and sometimes he takes the han' o' an auld craither like me, to give a bit o' comfort to a neighbor. But they're all han's touched by his Spirit, and his Spirit is everywhere lookin' fer han's to use."

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend to all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh and love and lift."

Johnstown, Pa.

A Few Blesseds

BY MARY PRENTICE WILSON

BLESSED is he who is not having *too smooth a road*. A few rocks help oftentimes.

Blessed is she who, in the face of criticism and fault-finding, teaches a Sunday-school class *faithfully* every Sunday.

Blessed is the man who not only preaches a soul-stirring sermon on Sunday morning, but *lives a devout, true life* each day throughout the week.

God saves us from *humdrum commonplace* lives.

Blessed is the soul whom he calls to *daring and hardship* for Jesus.

Blessed are the good old people of the Church of the Brethren who stick close to their work, *not mixing up with the world*.

Blessed are they who are not *trying* to get happy, but *trust in Jesus*, letting his love shine in.

Blessed are they who *get smaller*, instead of feeling puffed up.

Blessed is the man or woman that *praises God in the night* with songs and thanksgiving.

The Bible says: "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22: 14).

Aline, Okla.

As the Sinner Reads It

BY ROBERT BYRD

THE Lord is *not* my shepherd, I shall want.

He maketh me *not* to lie down in green pastures; he leadeth me *not* beside the still waters.

He restoreth *not* my soul. He leadeth me *not* in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I *will* fear evil, for thou art *not* with me; thy rod and thy staff they comfort me *not*.

Thou preparest *no* tables before me in the presence of mine enemies; thou anointest *not* my head with oil, my cup runneth *not* over.

Surely goodness and mercy shall *not* follow me all the days of my life, and I will *not* dwell in the house of the Lord forever.

Beans Mill, W. Va.

HOME AND FAMILY

Tell Him Now

If with pleasure you are viewing
Any work a man is doing,
If you like him, or you love him, tell him now;
Don't withhold your approbation
Till the parson makes oration
And he lies with snowy lilies o'er his brow.
For no matter how you shout it
He won't really care about it;
He won't know how many tear-drops you have shed;
If you think some praise is due him
Now's the time to slip it to him
For he cannot read his tombstone when he's dead.
More than fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval of a friend;
For it gives to life a savor,
And it makes you stronger, braver,
And it gives you heart and spirit to the end;
If he earns your praise, bestow it;
If you like him, let him know it;
Let the words of true encouragement be said;
Do not wait till life is over
And he's underneath the clover
For he cannot read his tombstone when he's dead.

Aunt Maria

BY A. V. SAGER

As I approached the two-room cottage, with its lean-to, I was struck by the extremely neat appearance of the surroundings—house and fences whitewashed, rose-bushes and flower-beds, flanked with white-washed stones, a brick walk from the gate to the house, edged with brick, also whitewashed. There was a neat, thrifty garden to the left, full of growing vegetables and berry-bushes. All around there were evidences of industry and economy, and a loving devotion to the principles that are the foundation of the family-life and the perpetuation of the human race.

As I drew nearer, I could hear the swish of water and vigorous "rub, rub, rub," suggestive of the old-fashioned wash-board, over which our dear mothers labored and toiled so hard, to keep our clothes looking respectable. And above all could be heard a clear, strong voice, with a melody and swing that no white person, I ever heard, could duplicate:

"They crucified my Savior and nailed him to the cross;
They crucified my Savior and nailed him to the cross;
He rose, he r-o-s-e, he r-o-s-e from the tomb;
He rose, he r-o-s-e, he r-o-s-e from the tomb;
And the Lord will take my spirit home!"

Her greeting was most cordial, and without affectation. She was quick to detect an air of condescension. "I sniff 'em out when they come that-a-way." Here was a giant of a woman who, perhaps, was fifteen or twenty years older than she appeared. No one with a grain of humor about his make-up could help but enjoy her quaint, old-fashioned philosophy. Her experience and fertile mind had enabled her to pick up many useful things that you and I have missed, in the rush of what we choose to term "the higher standard of living." In the culinary art she was in demand far and near. From greens and cabbage to roast turkey and the wedding-cake, she had no peer.

"How old is I? I was just about so high [ten or twelve years, perhaps] when master came home wid his arm in a sling at the end of the war. A year before he came home with a saber-cut in his cheek.

"Kin I read? Yes, suh, my missus learn me to read after the wah. Marster and Missus was mighty good to their slaves.

"What does I read? I reads the *Evenin' Star*!

"No, sir, I has no interest in the fashion page, nor the sports, nor the funny page. I reads the general news.

"Oh, yes, I reads the books. I read Robinson Crusoe, and Ben Hur, an' history, an' the Good Book what tells about dem men of God. Away back yonder, thousands of years ago, about Abraham, Isaac and Jacob, dem good ol' patriarchs, about Moses and the Chillun of Israel wanderin' from Egypt through the

wilderness. Dem people was mighty obstreperous, like we all is sometimes. We never satisfied wid de Lord's way, always grumblin' and a growlin'. Always sloshin' round in the mud and mire of despond, when we ought to be wadin' in the cloveh. The Lord, when he sees fit, he lashes us wid the whip of obedience.

"Yes, indeedly! I often read about that Good Man Jesus, who loved chilluns and took them in his arms and blessed them, and healed the sick, made the lame to walk, the blind to see, and comforted the wounded hearts—blessed be his name! Glory hallelujah!

"Does I belong to the church? I suttinly does, but I got no use for these self-righteous Christians. They 'mind me too much of dem big feelin' Pharisees that were always worryin' and pesterin' Jesus. They robbed the widows and orphans. They were worse than the worst slave-holders. I 'spise them like I 'spise these big-feelin' nigger preachers that come around in their shiny shoes, their high collars, their long-tailed black cloth coats, looking very sanctified and righteous.

"Las' week there was one hyer. He come in mighty familiar-like, an' flopped hisself right in that cheer you all sitten on. He lay his silk hat by his side, nice like, cross his laigs, and put on a sanctimonious smile. He says to me: 'Aunt Rier, you ought to 'tribute to the Lord.'

"I look him square in the face and then I said: 'Look at these hands and these arms, sixty-eight years old. They are the only support of a crippled old husband' and five orphan gran-chillun. You big buck nigger, I give you to understand' I 'tributes to the Lord, but not to yo' laziness.'

"Then he says to me: 'Aunt Rier, yo hard-hearted, let's have a season of worship, and the Lord may soften yo' heart.'

"I pintedly tell him to go home and ask the Lord to larn him some sense.

"Oh, yes, indeed, we have a pastor and he is a righteous man, full of good works. He is not lazy and triflin'. He keeps a good garden and truck patch, and even helps the neighbors in time of hayin' an' harvesten, when dey are smartly crowded.

"Do I think that Jesus, if he was here, would take the meat out of the orphans' mouths an' rob the poor? I pintedly say, 'No,' but he warned against false prophets and wolves in sheep's clothing."

Fairfax, Va.

Four of a Kind

BY LULA R. TINKLE

HAVE you ever stopped to consider the relative importance of the four phases of our lives, the physical, the intellectual, the moral and the spiritual? Last month I spent some time studying conditions in various types of homes. I am impressed by the way in which public opinion emphasizes some of these phases and passes by lightly the others of, perhaps, greater importance.

I visited in one home where the father was a gambler; and neglected the support of his family so much that his poor invalid wife was trying to earn their living by washing. Nobody admires that sort of man. He receives the condemnation of the public because he fails to care for the physical needs of his children.

In another home I found parents careless and unconcerned about the education of their children. They kept them in school just enough to evade the truant officer. The whole community looked with pity on those poor children, whose parents were neglecting to give them an opportunity for intellectual development.

In a third home I found a group of moral degenerates. Children were fussing, swearing, and violating many moral laws. The parents were their teachers. The neighbors rejoiced when that family moved away. Why? Because those parents were failing to develop the moral side of those children and they were objectionable associates.

When I visited a fourth home I found a more pleasing picture at first sight. The parents were cultured, the beautiful mahogany furniture, the velvet carpets and the silken drapery made a pleasing scene. These parents were proud of their only daughter, who was

getting the very best for her physical, intellectual and moral development. But how about the spiritual? Those parents were not Christians. They provided nothing for the spiritual development of that child. Now the thing that impressed me was, that nobody complained about, or criticised, this home. Was their neglect of less importance than that in the other three homes? Look about and see how many homes there are of this faulty type, and then ask yourself how you have been rating them. Why should the public look with disfavor upon the home that neglects the physical, or the intellectual, or the moral, and think none the less of the parents who are neglecting the most important phase of life—spiritual development? These homes were all different, yet each one of the four was at fault. Our spiritual nature relates us to God. Without that relation to God, how can we be in the proper relation to the other forces of the world? Christian people, let us estimate things according to their right proportions, and encourage a higher valuation of the spiritual nature!

Portland, Ind.

Your "Mothers' Meeting"

BY MARY POLK ELLENBERGER

Member of Committee on Dress Reform

THERE are so many requests for assistance in arranging for "Mothers' Meetings" that we are taking the liberty to offer a "Suggestive Program" to all who may wish to use it.

Many perplexing problems of our complex modern life might be solved, were more "Mothers' Meetings" arranged for and held in our churches, homes, or in other convenient places.

There are lonely mothers who long for contact with others. There are sad hearts to be cheered. There are old mothers who love to talk of their children who, long since were reared, and have gone from the old home. It is a joy to these mothers, to feel that they are still needed, and that their advice is priceless to the younger mothers, whose burdens, though precious, are nevertheless sometimes very heavy.

Who among us, having enjoyed the soul-cheering, heart-warming influence of a genuine Christian Mothers' Meeting, does not long for a more frequent convening of such helpful gatherings?

A Suggestive Program for a Mothers' Meeting

(Songs from "Kingdom Songs No. 2")

Song, "If Your Heart Keeps Right," Page 156

Scripture Reading, Prov. 3: 13-21, and Prayer.

GOLDEN THOUGHT—The Surest Safeguard for a Young Girl, Is the Understanding Companionship of an Intelligent Christian Mother.

How May Such Companionship Be Cultivated and Preserved? Song, "Love Lifted Me," Page 135

What Is the Proper Chaperonage for the Young Girl's Outing?

How Shall I Dress My High School Daughter?

Song, "Take My Life," Page 151

Round Table: "Some of the Dangers That Threaten the Girls of Today": (1) Chance Acquaintances. (2) Unchaperoned Automobile Rides, Extending Into Unseemly Hours. (3) Sitting Out in an Automobile by the Roadside with a Young Man Until Far into the Night, Instead of Entertaining Him in Her Parlor. (4) Attending Questionable Amusements. (5) Immodest and Extravagant Dress, and a Love of Display. (6) The Young Man Who Smokes Cigarettes, the Cheap Sport. (7) The Popular Novel and Jazz Music. (8) The Unadvised, Unwise Selection of Friends of Either Sex.

Special Music.

Closing Prayer.

We will be glad indeed to hear from any group of mothers, who make use of the program submitted, and will supply others, from time to time, as occasion demands, in the interest of simplicity and purity of life. Skidmore, Mo.

HE that gives good advice, builds with one hand. He that gives good counsel as well as a worthy example, builds with both hands. But he who gives good admonition and a bad example, builds with one hand, and pulls down with the other.

AMONG THE CHURCHES

Calendar for Sunday, July 23

Sunday-school Lesson, Daniel and the Lions.—Dan. 6: 1-28.

Christian Workers' Meeting, The Prayers of Christ.—Matt. 6: 1-15.

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Gains for the Kingdom

One baptism in the Rummel church, Pa.

Three baptisms in the Sidney church, Ohio.

Two* baptisms in the Waterford church, Calif.

One baptism in the Oklahoma City church, Okla.

Four have been baptized and one reclaimed in the Denver church, Colo.

Three were baptized and one was reclaimed in the Mount Morris church, Ill.

One was baptized and one reclaimed in the Fulton Avenue church, Baltimore, Md.

Five baptisms at Durand, Mich.—Bro. C. L. Wilkins, of Grand Rapids, Mich., evangelist.

One baptism in the Locust Grove church, Pa.—Bro. J. Lloyd Nedrow, the pastor, in charge.

Sixteen baptisms in Elk Lick church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Five baptisms in the Lewiston church, Minn.—Bro. John Graham, of Chicago, Ill., evangelist.

Two baptisms in the Salem church, W. Va., Brethren Ezra Fike and Jeremiah Thomas in charge.

Three additions to the Myrtle Point church, Ore.—Bro. G. C. Carl, of Portland, Ore., evangelist.

Five converts in the West Marion Mission, Ind.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Seven baptisms in the Panther Creek church, Iowa.—Bro. J. W. Norris, of North Manchester, Ind., evangelist.

Three baptisms in the Hatfield house, same congregation, Pa.—Bro. Wm. K. Conner, of Harrisburg, Pa., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Clyde Miller, of Bryan, Ohio, to begin Sept. 17 in the Topeka church, Ind.

Bro. W. R. Shull, of Auburn, Ind., to begin July 30 in the Garrett church, Ind.

Bro. A. L. Patrick, of Lovewell, Kans., to begin Aug. 6 in the Bethany church, Ind.

Bro. Chas. Brown, of Lowell, Ark., to begin Aug. 27 in the Deepwater church, Mo.

Bro. J. E. Whitacre, of Pinto, Md., to begin July 23 in the Maple Grove church, Md.

Bro. H. H. Nye, of Elizabethtown, Pa., to begin Aug. 20 in the Hanover church, Pa.

Bro. O. H. Feiler, of Navarre, Kans., to begin Aug. 10 in the Appanose church, Kans.

Bro. Marshall Wolf, of New Windsor, Md., to begin Aug. 6 in the Pipe Creek house, Md.

Bro. R. H. Nicodemus, of North Manchester, Ind., to begin Aug. 20 in the North Liberty church, Ind.

Brother and Sister D. H. Keller, of Grundy Center, Iowa, to begin Sept. 1 in the Greene church, Iowa.

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Personal Mention

Bro. F. G. Edwards, late of Chanute, Kans., should now be addressed at Sterling, Colo.

North Dakota and Eastern Montana has selected Eld. D. T. Dierdorff as Standing Committee delegate to the Annual Conference of 1923.

Bro. Archie L. Patrick has recently assumed pastoral charge of the White Rock church, Kansas. His address is changed accordingly from Sunfield, Mich., to Lovewell, Kans.

Bro. W. J. Horner, who has been in pastoral charge of the Denver church, Colo., for two years, expects to locate in Fort Worth, Tex., to take charge of the church work in that city.

The Home Mission Secretary is spending a few weeks at his desk, utilizing a coveted opportunity to "catch up" with this phase of his work. With the first of next month he will take to the field again, beginning with the Young People's Conference at Winona Lake.

Brother J. H. Moore and wife have remained in the North longer than they had planned—their return to Florida having been delayed on account of the railroad strike. Naturally they preferred to be among friends rather than run the risk of being sidetracked in a strange place for an indefinite period. They have been utilizing the time in visiting friends in Northern Illinois, in particular their daughter and son at Dixon and Lanark, res-

spectively. According to program they were to spend last week-end at the last-named place.

The China missionary party is scheduled to sail from San Francisco on the S. S. "Taiyo Maru," Saturday, July 29. The party includes the newly-appointed missionaries for this field, Bro. E. I. Ikenberry and wife (formerly Olivia Dickens) and Sisters Elizabeth Baker (nurse) and Ada Dunning, and also Bro. Raymond C. Flory and family, returning from their furlough.

On Thursday of last week the Mission Rooms received word from Bro. P. B. Fitzwater that on the preceding day, July 12, his father-in-law, Bro. Joseph Kaylor of Degraff, Ohio, passed on to the other shore. Bro. Kaylor was the father of Bro. J. I. Kaylor, our missionary at Vada, India. May the grace of a loving Father be a sufficient comfort to all the sorrowing ones.

Bro. I. V. Funderburgh, President of La Verne College, dropped in on us unexpectedly, last Saturday morning, and favored us with a pleasant interview. He had not yet returned to the Coast since the Winona Conference. The primary object of his call was a conference with Bro. Shamberger, Secretary of the Christian Workers' Board, of which Board Bro. Funderburgh is Chairman.

Bro. Chas. D. Bonsack is engaged this week in a series of conferences with the churches of Southern Pennsylvania, similar to those which have been held lately in other Districts. Bro. W. B. Stover is assisting in the meetings, giving special attention to the missionary end of the program, while Bro. Bonsack takes up church problems in general. Bro. Trostle Dick, of the home District, also has part in the work.

Dr. O. G. Brubakers, residing at North Manchester, Ind., while in the homeland, have had no little experience with affliction in recent months. We are glad to learn from a recent letter to the Mission Rooms that the doctor himself, who has been sick for some weeks, is much better. But it was not good news that his son Leland has had a recurrence of his attacks and is again confined to the hospital, though the outlook for him was hopeful. Don't forget him, in your intercessions for the sick and suffering.

Human plans are subject to sudden change. Some days ago Bro. H. Spenser Minnich was called upon to make a very unexpected trip to Sugar Creek, Ohio, where he still remains, as this is written, at the bedside of his sick wife. Sister Minnich, with their two little boys, was making a visit at the home of her parents, Brother and Sister Edward Sheper, when she fell victim to an attack of typhoid fever. At our latest word there seemed good ground for believing that the crisis in this well-known and dangerous disease would be passed in safety. Certainly we shall not forget our sister and her loved ones in our intercessions at the throne of grace.

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Elsewhere in This Issue

The Ministerial and Sunday-school Meetings of North Carolina, South Carolina, Georgia and Florida are to be held in the Poplar church, Mitchell County, N. C., Aug. 27. See programs on page 460.

Southern Pennsylvania announces its Ministerial Meeting for Aug. 16, and its Sunday-school Meeting for Aug. 17, to be held in the Codorus church, near Loganville. The programs are given on page 462.

The Middle Indiana Summer Assembly is announced for Aug. 14-18, at Manchester College. Bro. Lawrence Shultz's announcement on page 460 should be given special consideration by members of the District, and others within easy reach.

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Special Notices

The Franklin County church, Iowa, desires to secure a pastor. Inquiries or correspondence should be addressed to Bro. F. J. Delp, Dumont, Iowa.

Notice to the Churches of the District of Northern Illinois and Wisconsin.—Churches, knowing themselves to be in arrears on the Old People's and Orphans' Home Assessment for the year 1921-1922, will please make an effort to remit their quota before July 30, and receive credit in the report.—M. M. Sherrick, Treasurer, Mt. Morris, Ill., July 11.

Notice to the Churches of Southern Virginia.—The District Meeting of the Southern District of Virginia will be held at the Bethlehem church Aug. 9-11. This churchhouse is located about three miles from Boone Mill, which is the nearest railroad station. All those coming by rail will be met at this station. Please notify me in advance, as to the number coming from your church, and the time of arrival.—L. A. Bowman, Boone Mill, Va. (Programs on page 460.)

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Miscellaneous Mention

The Full Report of our late Conference is being pushed on toward completion as rapidly as possible. We are quite sure that all of our members will want to read the discussions on the various topics before the Conference.

A careful perusal of the different arguments presented, will help you to a better understanding of church problems in general. Send your order NOW for a copy of the Full Report—only forty cents postpaid.

The Broadfording church, Washington County, Md., is to be rededicated July 23. Bro. Edward C. Bixler, of New Windsor, Md., is to preach the sermon for the occasion. The house has been remodeled throughout, and ample Sunday-school class-rooms have been provided.

Bro. Ezra Flory writes us that the District Meeting of North Dakota and Eastern Montana, July 11-13, was unusually helpful and inspiring. Many Sunday-school teachers and ministers were present. The programs were well arranged. People are more hopeful on account of good crops. Children and young people received much consideration and provision was made for them in future programs. The District has so many open doors that the need of ministers and leaders is imperative.

One of the many ways in which the Home Mission Department has been rendering useful service is in assisting churches and mission points in securing the services of student ministers for summer pastorates. Eleven of our young student preachers have been so placed for the present summer. Three of these are in Tennessee, two in West Virginia, and one each in North Carolina, Arkansas, Virginia, Wisconsin, Indiana and Missouri. The Department has also located five sisters in Vacation Church School work. Three of these are in West Virginia, one in Wisconsin, and one in Missouri and Arkansas.

The Summer Assembly has become a well-established feature of our church activities. We were again reminded of this in looking over the talent and varied program, provided for the seventh Beatrice Assembly, to be held at Beatrice, Nebr., Aug. 19-27. While somewhat similar to the Young People's Conference, which is also making a successful bid for a regular place on our church calendar, the Assembly differs from it in making its appeal to all ages. The name of the Young People's Conference indicates its purpose and it is serving that purpose well. The Assembly is more general in its scope and is arranged for the whole family. There seems to be a good place for both.

* * * *

A Bystander's Notes

Which Are the "Strong Churches"?—An elder who, in the performance of his allotted task, visits a large number of congregations, is frankly puzzled to know just what is meant by the term "strong churches." He finds that many churches, represented to him as "strong," are large numerically, sure enough, but when it comes to active efforts in the furtherance of the Kingdom, they are decidedly weak. On the other hand, he has visited some very small churches, that few would regard as being "strong," and yet their zeal in the Lord's work is so evident and perceptible that they are surely well worthy of being regarded as "strong churches." According to his analysis, neither a large membership nor abundant resources constitute a strong church. "Readiness for every good work" and a zeal that knows no abatement, are the two essentials of real strength.

The Power of Example.—Concerning the fact that our example is far more forcible than our words, we recently noted this significant incident: A noted judge had two sons. The piety of the one was given expression in a godly life. The other was reckless, and in trouble most of the time. One day his father took him to task about the matter after this fashion: "Henry, why is it that John and you—both having the same father and the same mother, and both having grown up in the same home, are so different? Your brother is a good son to us, and never gives us any trouble, while you, all the while, are giving us no end of trouble." John replied: "It is this way—John does what you tell him, while I do just as you do." The parent that professes to believe in the Word of God, and then contradicts it by the inconsistent life he leads, is a stumbling-block to his children.

Good Advice.—An earnest Bible student suggests this significant thought: "Do not take a Scripture passage out of its proper environment, in order to prove something that is not there. Remember that most Bible texts should be marked like railroad tickets: 'NOT GOOD IF DETACHED.'" There is a world of meaning in the above quotation. If other books were handled like most of us attempt to do with the Bible, we would consider it hardly fair. The danger of quoting detached passages of Scripture, without regard to their context, or to the light which other parts of God's Word may throw upon their interpretation, is seen in the fact that citations thus referred to may convey a wholly different meaning. The various books of the Bible, though written by different persons, and at different times, are so connected together, as parts of one system, that it is often necessary to consult all logically-related passages from widely separated sections, before we can gain the proper understanding. The Bible is its own and best interpreter, if we will but give it a chance.

AROUND THE WORLD

Moslems of Palestine to Be Reached

Since Palestine has, fortunately, passed from Turkish to British control, great opportunities for the promulgation of Christianity in that land have been made possible. In days gone by the work of Christian missionaries was limited by Turkish officials. The British government has now declared absolute religious liberty, giving equal rights to all religious cults. No restrictions are imposed on religious efforts of any sort. This proviso makes work among Mohammedans more feasible than ever before. While, of course, the older Moslems can not be reached so readily by evangelistic endeavors, the younger generation is more willing to look into the claims of Christianity, and commendable progress is being made in the inculcation of Christian ideals among them.

An Era of Church-Building

If we are justified in ascribing the unparalleled activity in church building, experienced just now in the United States, to renewed interest in things spiritual, there is certainly abundant cause for rejoicing. In the South it is especially noticeable. Figures compiled by the "Manufacturers' Record," of Baltimore, show that, during the eight months preceding June 1, some 350 church buildings, each involving a cost of more than \$10,000, were started or completed in the South, with a total outlay of more than \$23,600,000. Adding to this the cost of smaller buildings and improvements to existing structures, the aggregate would be well over the \$25,000,000 mark. In addition to this, the plans for many more structures are in the hands of architects and contractors, and construction will be begun in the near future, while still other congregations are actively employed in raising the necessary means for contemplated houses of worship.

Helping Europe's War Waifs

When the Psalmist wrote the significant words: "God setteth the solitary in families," he touched upon the most efficient method of caring for the homeless ones, ever devised. Institutions have their place in providing for children who have no one else to look after them, but they are only make-shifts at best. In harmony with the Psalmist's plan, one of France's war generals is importing thousands of Polish and Russian children into the farming regions of France. There they are warmly welcomed by the many childless families, and given a good home. As they grow up, they become French citizens, and help to feed the country of their adoption by cultivating its soil. Belgium, also, is importing war orphans, having already adopted 10,000 Polish children, who add just that much to that country's population of workers. All in all, the plan is a most excellent one, materially benefiting the orphans, but being a source of untold blessing to the foster-parents also.

Methodist Bishops on Prohibition

There is no uncertainty about the attitude of the bishops of the Methodist Episcopal Church, so far as the Prohibition Amendment is concerned. They declare that the press of the United States should be made to see its inescapable responsibility, if its persistent caricature of so-called temperance laws persuades "the immature that law itself belongs really and only to the comic supplement." Their point is well taken and will be heartily endorsed by every believer in prohibition. Note the closing paragraph: "For the sake of the nation and the world, in the interest of industrial prosperity as well as of peace and order, for the promotion of all the ends of education and religion, we accept for ourselves and urge upon all our people, the solemn obligation to guard sacredly the results already gained, and to complete the work which so many lovers of mankind have wrought, anticipating with confidence the day when the life of the nation shall be lifted to the level of its laws."

How Austria Was Helped

After three years of generous and efficient work in feeding Austria's hungry children and providing clothing for under-nourished bodies—unable to resist the wintry blasts while their homes were devoid of fuel—the American Relief Administration has finally ended its commendable activities in Austria. The work will be continued by the Austrian government in a limited way. The American Relief Administration began its work in May of 1919, with a program of feeding 60,000 children one meal daily. With the prevailing scarcity of food at that time, it soon became apparent that the original program did not correspond to the need. As the children were to be nourished to the point where they would not be prey to rickets, consumption and other diseases, engendered by under-nourishment, the number fed had to be greatly increased. This was done—\$10,000,000 being spent in this highly humanitarian work. Today "America" is a household word in Austria. It stands for helpfulness, liberality and love at its best.

A Hopeful Outlook

At the recent Convention of the American Library Association it was the consensus of the delegates that the "Nick Carter" style of literature is no longer in favor with the average boy. There was a time when the old-fashioned type of western story, with its fighting and shooting, appealed strongly to the juvenile mind, but that day has gone by. The great advance in science and the special emphasis, placed by schools upon current events, and upon technical training, have created a demand for a new and vastly improved type of books for boys. They still want something with life and activity, but it must be something up-to-date and really worth while.

Dishonesty of Public Officials

Every now and then some reformer pleads for "a revival of old-fashioned honesty in public life." What the country stands in need of greater honesty is true enough, but it is hardly likely that the old-fashioned brand was devoid of all flaws. Much is said about the petty grafting of senators and congressmen at Washington, but there is really nothing new about it. Public servants have profited by overly close contact with national funds from the earliest ages of humanity. Assyria and Babylon had their troubles with peculating officials, and Greece and Rome had like experiences. While there is no excuse for the dishonesty of public servants, the intelligence of the voters, who keep such men in office, may well be seriously questioned. We could have honesty if we would demand it persistently and steadily by our votes.

Church Unions Not Readily Made

Considerable publicity was given to the statement, some weeks ago, that the United Brethren Church and the Methodist Episcopal Church, South, were about to enter upon a merger of their respective interests. It now appears that Bishop H. H. Fout, the fraternal delegate of the United Brethren Church to the General Conference of the Methodist body, was misunderstood, in some way. He seems to have expressed merely his own Christian sentiment for such a union, rather than a duly-authorized proposal for an actual merger. Then, too, there appears to have been scant interest among his own people, to back up his attempt by whole-souled cooperation. It should be remembered that in efforts of this sort—desirable as they may seem to be—many things must be considered by both parties concerned in the merger. It is not always easy to abandon all self-interest and denominational prestige and preferences.

"Should Colleges Pay Their Own Expenses?"

Such is the title of an article in a current issue of "Good Housekeeping." Our readers, of course, are aware of the fact that the actual cost of tuition is not paid by any student attending a higher institution of learning. The query of the journal, above referred to, is therefore not devoid of some interest, at least. Tuition rates, as now fixed, vary from \$50 to \$250. Rightfully the question has been asked: "Why not charge what it costs?" Then, in further justification of increased tuition rates, we are told: "Every pupil who goes through college has several hundreds—perhaps thousands—of dollars added to his annual earnings. The college degree automatically raises his economic value by an appreciable amount." But what about the ambitious boy or girl, without the needed means for a higher rate of tuition? Provision for such—we are told—can readily be made by loan funds, scholarships, and an opportunity to work their way through school. If it is right that an educational institution should be supported by its patrons, a way can be found by proper means—so argues the writer above alluded to.

European Conditions Critical

When, three years ago, the much-discussed treaty of Versailles was passed, high hopes were entertained of its efficacy. Today even a casual observer of European affairs must admit that the rosy visions, cherished when the treaty was framed, have failed to be realized. Germany, with its greatly depreciated currency and its disturbed internal conditions, is facing an alarming crisis. Even that sad plight, however, is not as disheartening as the fact that the allied nations, in full touch with the situation, did not take steps to prevent the crisis that now threatens to involve all Europe in its disastrous sweep. Leading diplomats are fully agreed on the point that drastic measures must insure European stability as quickly as possible. With that resolve comes the old criticism that America stands aloof, and we are frankly told: "Europe can not be saved without American aid." Conceding that claim, it is also fair to state that America can not save Europe unless that continent is willing to do its best to save itself. American statesmen are not unreasonable in demanding that Europe take preliminary action towards its own reconstruction. Governments that solicit our assistance should present tangible measures—such as may be duly considered, and acted upon if found expedient. America is confronted by a question that must be disposed of in some way. Theoretically we are ready to admit that American resources and American influences

are urgently needed in Europe, but we have been reminded, every now and then, by our neighbors beyond the Atlantic, that we must not presume to impose our views and ideas upon Europe. In no sense can that charge of interference on our part be sustained, but at the same time the people of the United States can hardly be expected to make great sacrifices and to proffer far-reaching concessions and wholly unselfish efforts at reconstruction, upon terms demanded by our debtors.

Facts Tell Their Own Story

Whatever claims may be made by the liquor interests, they can not escape the irrefutable logic of cold facts. "Brewers are now doing less than one-fourth the business they did before prohibition became effective"—so Thomas Keeley, president of the Keeley Brewing Company, said at a meeting of the recently-disbanded Chicago Brewers' Protective Association. He frankly confessed: "Prohibition, of course, is responsible for this sad state of affairs. Business with the brewers is very bad, and there are no hopes, for the present; that there will ever be a possibility of improvement." These are words of truth and soberness—a conviction that can not be doubted.

Street Sunday-Schools in Egypt

It is a striking characteristic of the American Sunday-school worker that he can adapt himself to all circumstances in carrying on his activities. In a late news item we are told that street Sunday-schools are being started in various parts of Cairo, Egypt, and so far as results indicate, we would infer that the Moslem children are readily reached by that method of teaching the truths of the Bible. While these schools are held under what we might consider—discouraging circumstances, the results are gratifying indeed. We are told that the further introduction of these schools is limited only by the lack of leaders and literature. The pupils are eager to learn, and more extensive efforts are on foot to cultivate this field, "white unto the harvest."

Hague Parley Near Wreck

At the time when these lines were written (July 15) the Conference on Russian affairs at The Hague was threatening to come to a close without accomplishing anything that is really helpful. Soliciting, and even demanding, aid from western nations in Russian rehabilitation, the Bolshevik delegates have shown such an antagonistic spirit as to make that aid almost impossible. When questioned as to what the Soviet Regime would guarantee, by way of payment of Russian prewar debts and restitution of foreign-owned property, now confiscated, the invariable reply has been hinged upon further extensive loans. Briefly summarized, the Bolshevik position is simply this: "We owe you several billion dollars, but that point we do not care to discuss just now. Simply lend us several more billions, and then, perhaps, we may consider the question of repaying former loans." It is to be regretted that business integrity and lawful responsibility, as commonly interpreted by western nations, are unknown words in the vocabulary of the Bolsheviks. They hope to coerce their European neighbors into the maintenance of peaceful relations by exacting monetary concessions to Russia. The situation is fraught with perils that are threatening the peace of Europe and the world in general.

Constitutional Rights of Individuals

In his latest utterance the Chief Executive of our great nation gives expression to a principle which may well be regarded as a vital basis of the liberties we enjoy. He reminds us that the men who take the places of the strikers, at a time of imminent need "have the same indisputable right to work that others have who decline to work." Without question, that principle should be upheld by every believer in American fairness and integrity. Admittedly it is the privilege of any individual to cease working, together with others, if such be his preference. No one, however, can delegate to himself the right to prevent others from laboring, unless he is willing to relinquish the time-honored principle of equal rights for every citizen, or to concede that there is a higher power than our duly-accredited government. If we admit that a union has the right to prevent men from exercising their lawful privilege, when and where to labor, we make the unions superior to the laws of the land; we create a government controlled by organized labor. While the deplorable excesses at Herrin, Ill., are still fresh in the minds of the people, we do well to think seriously upon the question at issue—the propriety of lawful restraint in maintaining order during industrial disputes. Every fair-minded citizen can readily see that violence is never justifiable in any controversy between laborers and employers, when there is every opportunity of adjusting pending variances by equitable means. Obviously, organized labor can not expect our nation to agree to the contention that man has not only the right to give up his position, but that he may, by force, prevent some one else from accepting it.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

The Comfort of Absolute Assurance

Romans 8: 28, 31; Heb. 11: 32-34; Num. 13: 26-31

For Week Beginning July 30, 1922

1. The Certainty of Our Assurance Adds to Its Comfort.

—Paul, in Rom. 8: 28, reminds us that for those who love God "all things work together for good"—a fact that mankind is all too likely to forget. When he says "we know," he speaks with the certainty that only faith can give. The lovers of the Lord may, indeed, be unable to explain, to themselves or to others, just how this concurrence of "all things" works out its infallible issues in them. Quite naturally, too, the observer from the outside may not understand why the assurance of God's children is as absolute as is evidenced by their every word and action. The fact remains that the believer's assurance is not based on mere speculation, but upon personal knowledge of the Loving Father and his infinite resources. "Love God, and thou shalt know."

2. Love as a Definite Basis of Assurance.—God's people love the Father with the genuine affection of children that are his by adoption. They realize that in him they have peace, purity, and that deep, final satisfaction—that view of "the King in his beauty," which is the most exalted vision of the regenerated soul. The greater and more absolute our love is, the more complete will be our assurance.

3. "If God Be for Us, Who Can Be Against Us?"—The very fact that God has espoused the cause of his elect, should make our assurance a matter beyond all question. Not only are past transgressions and past failings blotted out, but through our reconciliation with him, we have entered into a new relationship—that of adoption into the Divine Family. "The Spirit himself beareth witness with our spirit, that we are the children of God." All the promises of the Father are our blessed heritage. All that he is, and has, and does, is for his people. That being the case, "who can be against us," so as to keep us from life's highest attainments, or from that greatest of all joys—"the peace that passeth understanding"? Though our foes be ever so great and strong, ever so many, ever so mighty, ever so malicious, what can they do? While God is for us, and while we abide in his love, we may, in holy boldness, defy all the powers of darkness. Let Satan do his worst—we know he can do no harm to God's elect. Let the world do its worst—we know it has been overcome by the Great Conqueror. Who, then, would dare to fight against us, while God himself is fighting for us?

4. Paul's Assurance a Blessed Example to Us.—It was one of the earnest desires of Paul that he might be privileged to preach the Gospel in Rome, and he felt quite sure that, eventually, the Lord would open the way to that end. In his letter to the Christians in Rome, he tells them that in his prayers he includes a petition that he might come to them. He assures them that "often times" he has purposed to carry out his plan, but that hitherto he had been prevented. "I long to see you," he insists, "that I may impart unto you some spiritual gift to the end ye may be established." How keen, then, must have been his disappointment when, after his detention for two whole years, he found himself on the way to Rome indeed—but in bonds! How could he carry out his plans, when he was going in chains? But if we turn to his matchless letter to the Philippian, written during his imprisonment, we have this assurance: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest in all the palace and in all other places. And many of the brethren, waxing confident by my bonds, are much more bold to speak the word without fear."

5. Suggestive References.—"God is faithful" (1 Cor. 10: 13). The Lord is a real Helper (2 Thess. 3: 3). The Lord's watchful care (1 Peter 3: 12, 13). The assurance of a blessed reward (Matt. 25: 34). A precious promise (Luke 18: 7). Our mission (Eph. 2: 10). The comfort that may be ours (2 Cor. 1: 3, 4). A precious promise (James 1: 12). A blessed assurance (Rev. 7: 14-17). An assurance that can not fail (2 Cor. 1: 20-22). "A far more exceeding and eternal weight of glory" (2 Cor. 4: 14, 15, 17).

Victory or Defeat, Which?

(Continued from Page 451)

day, in his stories, "The Call of the Canon" and "The Day of the Beast."

The daily papers, in practically every issue, touch upon this theme, while the humorist's pen and cartoonist's sarcasm also attack this monster evil.

Some of the pictures drawn should make both men and women blush for shame, but humanity seems past the blushing point. With these miscellaneous attempts at bold daring by way of unbecoming attire, while our modesty has been stolen away, the word "flapper" had to be coined, in very shame, to express the condition of brazen womankind.

And, by the way, I saw a "flapper" the other day. It was at a railway station, where I had taken a friend to the train. Her face was veneered with white paint, retouched on the lips with the lip-stick, her cheeks were painted an unnatural red, her eyebrows were stenciled, her hair bobbed, her neck shaved, her arms bare, her skirt indecently short, her waist immodestly low, and her hose rolled. I have not the least idea whether she was sixteen or twenty-six. But, like a little girl of four or five, she walked up and down the rail of the track, followed by a male of the same species, while gentlemen looked their utter disgust and women blushed for shame. About all she lacked was the vile cigarette.

And yet we hear people say: "Oh, these things never bother me. I never see what people have on or do not have on. That is their affair, not mine."

Queen Esther might have said: "What happens to my people does not concern me. I am queen. I will be all right. I will escape." Mordecai told her: "Think not that thou shalt escape." To save herself she must help to save her people. What affected her people, affected her. Frances Willard might have said: "The drunkard does not bother me. His suffering, starving wife and children are no affair of mine," and we might possibly still have the open saloon today. Harriet Beecher Stowe might have said: "The condition of the poor black slaves does not bother me. The wicked, cruel slave-owners' cruelty is no affair of mine." Then Uncle Tom's Cabin might not have been written and we might be a slave-holding nation today.

Don't bother you? This immodesty, extravagance and waste does not bother you? Souls are dying without the light, while, as a nation, in 1920, we spent \$750,000,000 for face powder, perfume and cosmetics. Last year we spent \$2,110,000,000 for cigarettes, tobacco and snuff, while \$800,000,000 was spent for jewelry and furs. And this does not bother you? Smoking-rooms are being opened in the cities for women and girls and it is possible that this, even, does not bother you?

Again I ask: "Where are we, as a church, in these activities for reform? How can we justify our seeming indifference, while the hosts of other organizations are marshaling for the conflict? Is it possible that our earlier successes, in maintaining our position against worldliness, created a self-satisfied condition, and that this self-satisfaction, in turn, brought about a passive attitude, so that we failed to teach as we should? Then, when results failed in such crises, did we begin to gall under the time-honored methods of the church, and was there a desire to be free, as we thought? Did this cause a rebellious spirit by which we claimed personal liberty—that same liberty meaning liberty to do wrong, finally? Unrestrained, such a disposition ends in insubordination—to the detriment of good government in both church and state. Thus, through our disrespect for all church authority, is there not danger of losing that fine sense of distinction, marked out by the Master—that dividing line between the church and the world? Christ said: "Ye are the light of the world." If we are like the world, how can we be a light to it?

The world knows the position that the Church of the Brethren has held for years against worldliness, and it has a right to expect us to "carry on" in this crusade. The world wants its "fling," but it wants the church to stay pure and true, so that it can have an anchor when it is tired of sin.

A returned soldier, seeing how the churches had drifted worldward during his absence abroad, said to a Christian man some time ago: "Why, man, what is to become of us if the church lets go!" Then he mentioned a lady—one who had always been his ideal of what a Christian woman should be, and said: "Had any one told me, three years ago, that I would see

her dressed as she dresses today, I would have told him something he would not have liked."

So, as women, are we to lose that priceless jewel of modesty and simplicity in dress? Are our ranks to be broken and our forces crippled? Will our leaders weaken, while we must see other organizations succeeding to the leadership, insistently demanding that this enemy to pure womanhood be put down? Must deliverance arise from other sources, while we suffer defeat?

Are we going to admit defeat because of the lack of proper teaching and a right attitude? Are we going to let women's organizations, and business houses, and school boards, and novelists, and others, go ahead in this fight for the right, while we lag behind? Remember, if we altogether hold our peace at this time, deliverance will arise from another source, and future years will have to record us as being *ashamed* and *afraid* to stand for the right when the fight was on. As the church was far ahead of the thinking world on the peace and temperance questions, so has she been ahead on the simple life question. And it is not going to be defeat, but *victory*, for we are going to do our duty, if we must say, like Queen Esther: "If I perish, I perish." I am glad that we have strong men in the church, who are standing firm for the simple life in dress and other things. They know that right is right, even if they must stand alone.

Let us put on a more active program! Fathers and mothers, teach simplicity of attire in the homes to your boys and girls. Ministers, you must teach it if you teach the whole Gospel. You can not do your whole duty and not teach nonconformity to the world. Organize your churches for the conflict! Tell your young people that the betrothal vow means more than a sparkling diamond, that the marriage bond means more than a wedding ring, that happiness is not measured in terms of jewelry or any other possession, and that the faithful wife does not need a gold ring to keep sacred the memory of a husband, waiting for her on the other shore.

Tell the members how they are needed to lead out in the crusade against the jazz spirit, and the immoral movie, the indecent dance, the slang of the street, and the extravagance and immodest dress, so prevalent today. Teach kindly and wisely your young people, so that they may get the vision and have the encouragement from the leaders and older ones.

Just now I think of an older sister, who lived near me when I was a girl. She used to come to me and say, when she saw that I had not yet taken up with some of the popular styles of the day: "I am so glad you have not put on those things." Her kind pat on my shoulder and her words of praise did me more good than all the scolding that any one might have done. I think of her often, and pray that God may help me to help others, as she helped me. Praise when you see things to praise, rather than wait until there are things to condemn. Again I say: "Teach wisely and kindly and prayerfully your young people, but *admonish* your fathers and mothers in no uncertain terms, until they awaken to the duty that the church owes the sin-crazed world of today, for

"When I see the self-complacent throng
In all its wealth and luxury, how wrong
It seems to me that this should still
Be going on, when souls know not our
Savior out across the sea.
The scenes I might describe bring but
A passing thrill of pleasant horror. Self-centered still
They murmur, 'Sad, so sad,' and go their way,
While cards and dress and the latest play
Will take their millions through the week.
Oh, could they sense the things of which I speak!
They are not pitiless. Could I but lay
One starving, moaning victim at their feet today,
Or, here and now, bring just before their eyes
One heathen mother's anguish as her baby dies,
Surely they would be pitiful, and do
Their best to give, that thousands
Might know Christ and live.
Great Father of us all! Help us
Thy people now to stir
The luxury-loving throngs in jewels and fur!"

Jewell, Ohio.

The Board

BY ELEANOR J. BRUMBAUGH

A BOARD is a few people, chosen to direct some special work, and it is no small task for the members to be in such a responsible position. I do, indeed, sympathize with all boards, especially with the Educational Board. They have a great task—to regulate college athletics, for instance—but it must be done.

I am impressed with the responsibility of this board as I read from the first page of our Educational Issue of the GOSPEL MESSENGER, where the duties of the board are defined somewhat. The board is expected to have a moral and spiritual oversight of the schools, and to investigate such questions as teachers, textbooks, courses of study, athletics, etc.

Apparently there is little on the slate but athletics. I do not mean to say that the Educational Board has neglected its work, but athletics has, by leaps and bounds, reached an unreasonable place in the schools, and should be curbed. Many students—pupils, I mean—are claiming diplomas because of credits in athletics. This is a branch that might well be severed if it can not be controlled, for it bids fair to dominate the whole curriculum. If the people who place the board in this responsible position, will give it their support, this wrong will soon be righted, especially if the school management is in sympathy with moderation in athletics.

I heard a school president say: "The school must go, if it can not be kept up without so much athletics." The board can not do the work without our help. Some of these things rush in upon us before we seem to be awake, making it hard to control. Like an auto plunging down an embankment—the danger is not discovered until the mischief is done. It is a very difficult task to right the machine, take care of repairs and set it going again; also to repair the occupants, if any are alive. Shall we not make greater effort to recognize the danger and to avoid it before the crisis comes? Help to create sentiment in favor of restricting athletics in the schools, before it becomes such a task that it seems impossible.

Huntingdon, Pa.

A Brief Report of the International Sunday School Association

BY J. W. LEAR

The sixteenth convention of this association met at Kansas City, Mo., June 21-27, and was said to be the greatest gathering of its kind ever held. The representation by delegates exceeded by one hundred per cent any Sunday School Convention in this or any other country.

The Kansas City Local Committee of One Hundred did a magnificent piece of work in preparing for and taking care of the Convention. Every detail seemed to work out as planned and the expression of the delegates and others signified a satisfaction that would hearten any committee.

The key-word of this convention was "reorganization"—selected partly because of the proposed "merger" between the International Sunday School Association and the Sunday School Council of Evangelical Denominations. For some time there had been a feeling among the leaders in Sunday School work and Religious Education that there should be a fuller cooperation between all of the agencies in this field of religious work; so, at the meeting of the International Association, held at Buffalo, N. Y., in 1918, a plan was set going that culminated in the proposed merger. This merger, with a history of the evolution of the concept, was reported out at this Convention by the Executive Committee of the Association and, after lengthy discussion by representatives of the two bodies interested, the report was adopted by an overwhelming vote. At the adoption of the report, the Sunday School Council of Evangelical Denominations ceased to exist. The name of the new organization was reported to be The International Sunday School Council of Religious Education. Before the report was adopted, however, a motion was made to substitute the word Christian for the word Religious which change was favorably acted upon.

The Convention text was "Jesus Christ, the same yesterday, and today, and forever," and the theme of the Convention was "Building Together." This theme occupied a prominent place just back of and above the speakers' rostrum and at night it was lighted by electricity. A number of the speakers called attention to the theme and it was indeed gratifying to hear the audience reminded, again and again, that Jesus Christ is

the Chief Cornerstone of any and all worthy enterprises and that the only salvation for this or any age lies in the person and the ideals of the Christ.

Forty-three persons composed the Program Committee and represented Canada and the United States. The Committee had many sessions, covering a period of sixteen months, while preparing the program, which consisted of inspirational addresses and conferences at which the workers, interested in a particular department, might have an opportunity to study the problems in this division of the work. Including these conferences, there were sixty-five sessions, and two hundred and fifty persons participated in the execution of the program. By virtue of a special fitness, growing out of training and experience, the speakers were assigned to their parts on the program. Bro. D. W. Kurtz was the only representative of our people who was assigned a place thereon, and some of our delegates wondered why even a minority denomination, interested as we have been, should not have had larger privileges on the program of such a meeting. Are we too reticent? Or do we not have the qualified talent? The writer is inclined to the former premise.

It was necessary to make but very few changes either in the printed form of the program or the personnel of the speakers. The time element was guarded very jealously by both the speakers and the presiding officers. Indeed, such an elaborate series of sessions could not have been possible without the strictest cooperation. The addresses and conferences emphasized three departments—administration, education and supervision. There was a coordination and a continuity, well balanced in point of emphasis, covering "The Problem, or the Need of the World," "The Only Hope, or the Solution of the Problem," "Organization for Education and Service." Under the last division strong emphasis was placed on the importance of training schools for specialists in the various departments of Christian education and service. In other words, the challenge of the hour is the call for Christian leaders.

At a convention where Christian Education is the dominant note, the child would naturally receive a great deal of attention. "The child in the midst" came to be a very trite saying. What we want our country to be, a generation hence, we must build into the children of this generation. A carefully-planned curriculum, wise and sympathetic teachers, well-trained for their task, and an organization so built up that more time can be given to the teaching and training of the children and youths of our country, in ethics and religion, is highly essential. The home, school, church and nation must cooperate in this program. This cooperation is not only desirable but, if we are to be saved from the moral and religious apostasy that has overtaken, and in some instances has destroyed, other nations, it must be done.

On Friday evening of the Convention, a banquet at the Y. W. C. A. was arranged, to which all members of the Church of the Brethren were invited. Not all present responded, therefore we do not know how many were in attendance at the Convention. Forty-two were present, and, after doing justice to the meal, the time until the night session was spent in voicing sentiments relative to the importance of the Convention, as it applied to our church in general, and to our local churches in particular. Of the number present, twenty-one were from Kansas, six each from Missouri and Illinois, two from India, and Colorado, Iowa, Maryland, Nebraska, Florida, Ohio, and Virginia each had one representative. It was a happy group, unanimous in praise of the Convention. Expressions of regret that more were not permitted to attend, were heard and also a spirit of determination to translate these benefits, in terms of helpfulness for the home schools and congregations.

The weather was exceedingly oppressive during most of the sessions, as the thermometer ranged between 90 and 96, nevertheless the delegates and others proved their loyalty and devotion to the cause by their regular attendance at the sessions. For the men it was near a coatless Convention and the fluttering fans from morning till night, for the most part in the hands of women, told the story of the excessive heat, but what was more it suggested that religion has lost none of its charm for many thousands of the people of our country. We will long remember the Kansas City Convention with appreciation. Chicago, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NOTES FROM LIAO CHOU, SHANSI, CHINA

We think much and often of the home church, as Conference time draws near, and we pray that God may give our people a profitable time together. Eagerly do we wait for news from the homeland, and we scan the pages of each "Messenger" with interest. It seems like the circle letter of a large family, the members of which are scattered far and wide.

Many things are happening, these days, in China. Some

things make us happy and some make us sad. We are glad for the rains of the spring, which give the promise of a bountiful harvest. We are glad for the way in which God is blessing our work. We praise his name for the two Christian Conferences which some of our people have enjoyed. On the other hand we are sorry that China is torn by war and strife and political differences. We are sorry for the spirit of hostility that many of the students are manifesting toward Christianity, and again we are saddened by the death of a faithful coworker, Sister Anna V. Blough. We ask your prayers that we may know how to solve our many problems.

Our station members are all at home again after some weeks of separation. Some have been attending the sick at Ping Ting, others have been attending different conferences and all report profitable meetings together.

Work on our new church is progressing nicely. The old street chapel has been torn down, and we are now worshipping in the Boys' School building. This is not satisfactory, but it is the best we can do. We will be glad when all can be comfortably seated at services.

Our work seems to be growing much, because of the work we did in famine relief. By administering to the physical needs of these people, we have opened an approach to their hearts and made them less afraid and more receptive to the truth. We now have over 300 inquirers in our territory and more than 100 of these have opportunity to hear the Gospel preached every Sunday. A large per cent of the others are visited weekly by the native evangelists.

The village work is most encouraging. One splendid phase about it is that in the villages opened recently the work is independent of foreign funds, with the exception of the traveling expenses of some one who goes to preach every Sunday, and this is a very small item. In three villages, Han T'o, Ta Ling Chao, and Su Ch'eng, the work is especially promising. People at these places became interested and asked for some one to come and preach for them each Sunday.

At Han T'o they rented a room and spent ten dollars in its repair. Bro. Wampler gave them some benches and tables, and sends a man to preach. All other items of expense they meet themselves. Coal and oil, and other things that they want, they find a way of getting. This is certainly a step toward the indigenous church. Last Sunday Bro. Wampler gave them a surprise call at church time, and found thirty listening to the Word of God. At this place there are fifty inquirers. Their room is too small, but they have rented another one, which will seat one hundred people, and plan to move into it this fall.

The people at Su Ch'eng, about fifteen miles east of Liao, also wanted to know about Jesus. They rented a room and repaired it for preaching services. They also rented a room for the evangelist to stay in, while he is there. The foreigners also have the privilege of using this room when they are passing through. There are fifteen regular attendants and the inquirers are increasing with each report that comes in.

Ta Ling Chao is a poor mountain village, but people in that place, too, wanted to know more about Christianity. They rented their room as the others did and spent fifteen dollars in repairs. The evangelistic department gave them benches also. We have two members and thirty inquirers at this place and there are splendid prospects for a self-supporting church.

In these three villages our high school boys are doing the preaching and are getting a most valuable training. These boys will be the leaders and preachers of the future. If they can get a vision of the work and their relation to it in their early years, it will certainly tend to keep them true and loyal to the church. Will you pray for these boys as they work in these three villages?

There are other villages wanting regular preaching services. Only recently a paper came from one of the places where we did famine work. It was signed by eighty men, and asked that we send them some one to preach and teach. As yet we have no one to send, since it is too far for the high school boys. The people are very much scattered and it would be impossible to reach them all in one Sunday, so it will take a man who can live among them and who can spend his entire time with them. We hope such a man may be found soon.

At one of our outstations—Ma Tien—they had a prayer and thanksgiving meeting for the Peace Conference at Washington. They sent for some of our schoolboys to come and sing, and to give other exercises. The gentry of the town took part in a lantern procession, at which time they testified to the value of Christianity in preference to idolatry. The Chinese at this place put \$35 into this meeting, which goes to prove that even the most ordinary families can find a way to get things themselves when they want them bad enough.

Work among the women grows in interest and scope. For the past several years short sessions of school-work have been held for the local women, but, realizing more and more the urgent importance of more developed and better trained women, if we hope to establish true and intelligent Christian homes and a strong Christian church,

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SUNDAY SCHOOL CONVENTION

A joint Sunday-school Convention of the Richland, Wyandot and Marion schools will be held at the First Church, Marion, Ohio, Sunday, Aug. 6, beginning with Sunday-school at 9:30 A. M. Characteristics of a Successful Sunday-school Teacher.—Mrs. Ralph R. Hutton. How to Inspire Love for the Bible.—O. S. Lehman. 1:15 P. M., Advantages of Class Organization.—Jennings Dishong. The Sunday-school as an Avocation.—J. S. DeJean. Advantages of Teacher-Training.—Nettie Prettyman. The Sunday-school as a Factor in Winning Souls.—John Coon. Working with the Young People.—Ralph R. Hutton.

TO THE CHURCHES AND SUNDAY SCHOOLS OF THE JUNIATA COLLEGE REGION

During the past two years a large number of week-end Bible Institutes were held in many churches by representatives of the School of Theology of Juniata College. In these Institutes both the churches and the school benefited. The mutual results of the Institutes have been so satisfactory that we have decided to continue to offer them.

The rule is to have a session on Saturday evening and two or three sessions on Sunday, with two addresses at each session. Two men are sent from our faculty to conduct the Institute. However, where churches or Sunday-schools have local talent that can be used, one man from the College may be sufficient. The aim will be to supply whatever is necessary to have a good Institute. An Institute of a longer term may be arranged for if desired.

The work will consist of Bible Study—the study of certain books of the Bible or certain sections of the books; lectures on "The Person and Work of Christ"; "The Atonement"; "The Christian Life"; "The Church—Its Origin, Doctrine and Work"; "The Sunday-School—Organization, Equipment and Efficiency"; "Young People—Their Opportunity, Preparation and Work"; "Christian Missions"; "Stewardship"; "The Joy of Service," etc., etc. The aim will be to give that which will be most helpful in view of the local needs.

No charge is made for holding a Bible Institute. We ask only a free-will offering for the support of our Bible work. Churches are glad to respond generously to this request when they know that Juniata offers free tuition to all who enroll in our Bible School, and both free tuition and free living to missionaries home on furlough, and who wish to pursue further studies.

The speakers who are available to do this work are I. Harvey Brumbaugh, O. R. Myers, C. C. Ellis, W. J. Swigart, A. W. Dupler, G. B. Royer, T. T. Myers and A. B. VanOrmer.

In writing you should give your first, second and third choice of speakers. We will do our best to give you whom you want. We can do this if arrangements are made sufficiently far ahead. Also indicate the kind of work you should like to have given. Address: T. T. Myers, Dean, School of Theology, Huntingdon, Pa.

MINISTERIAL AND SUNDAY SCHOOL MEETINGS

The Ministerial and Sunday-school Meetings of North Carolina, South Carolina, Georgia and Florida, will be held in the Poplar church, Mitchell County, N. C., Aug. 24.

Ministerial Meeting, 9 A. M. Some of the Ways in Which the Laity and the Church May Aid the Minister and Elder in Their Work.—Joe Henderson. Some Practical Methods That the Minister May Employ in Building up a Congregation Numerically and Spiritually.—W. A. Reed. The Value of Modest Attire and Christian Culture.—Hattie Masters.

Sunday-school Meeting, 1:30 P. M. The Teen-age Pupils.—Maloy Griffith. Has the Sunday-school Teacher a Special Calling? Grady Masters. Important Points that Help to Make the Sunday-school Session Interesting and Inspiring.—J. R. Jackson.

Evening Services. Sermon, The Great Commission.—J. H. Garst.

SOUTHERN DISTRICT OF VIRGINIA

The Annual District Convention of the above-named District will be held at the Bethlehem church, Franklin County, Va., Aug. 9-11.

Temperance, Simple Life and Purity Program, Aug. 9, 8 P. M. Does the Simple Life Retard or Contribute to Spiritual Growth?—S. P. Reed. How May We Counteract the Tendencies toward Impurity in Our Social Life?—A. O. Salmons. The Tobacco Evil.—Blanche Bowman. Are Conditions Better Now Than Before Prohibition Went into Effect?—J. A. Naff.

Sisters' Aid and Ministerial Program, Aug. 10, 10 A. M. A Review of Our Past Efforts.—Alice Harmon. Our Future Aims.—Lizzie Peters. Is Our Present Ministry Meeting the Demands of the Day?—J. B. Peters. The Responsibility of Our Membership toward a More Efficient Ministry.—H. J. Woodie. The Value of the Ministry to the World.—H. W. Peters.

Forward Movement and Missionary Program, 1:30 P. M. Our Forward Movement.—C. H. Shamberger. Missionary Address.—H. C. Early.

Christian Education, 8 P. M. Conditions of Our Field.—E. C. Woodie. Our Need of Christian Education.—H. L. Wolfe. Is the Sunday-school Adequately Supplying These Needs?—Mrs. H. L. Wolfe. To What Extent Are Our Colleges Supplying These Needs?—W. M. Kahle. Business Meeting, Aug. 11.

MIDDLE INDIANA SUMMER ASSEMBLY AUGUST 14-18

For the second time this District's Assembly is coming to Manchester College. The school buildings and the grounds make an ideal place for a large gathering like this. Last summer's accommodations were very much appreciated.

It is expected that there will be a very large delegation of not only the Sunday-school and church leadership present, this year, but that hosts of the pupils and laity of the church will attend. Special work has been planned for the different departments and classes of leaders. Some of this work will be given almost every day. Each one in attendance will need to study the program carefully, and get into the group that is especially considering his problems and interests. The full program will appear in the "Messenger" next week.

The following groups should be present every day: (1) Ministers. (2) Ministers' wives. (3) Deacons and their wives. (4) Sunday-school officers. (5) Sunday-school teachers and their pupils. (6) Children's division workers. (7) Young people's division workers. (8) Adult division workers. (9) Church finance agents, Friday. (10) Aid Society officers, Friday. (11) Joint Boards, Monday, 1 P. M.

Did you ever hear of a "Deacons' Conference" being held? A splendid series of three-hour conferences has been planned.

If you wish to write ahead for lodging, write to Simon Burket, North Manchester. If you wish to be met at the train, write to J. L. Cunningham, North Manchester, Ind. Come with a prayer in your heart, and a note-book and a copy of "Hymns of Praise" in your hand. Copies of "Hymns of Praise" will be on sale at the Assembly.

Lawrence Shultz, Secretary of Program Committee.

MEADOW BRANCH CHURCH, MARYLAND

For various reasons we had to have our Vacation Bible School at a very busy time for the farmers. Some thought it would be impossible. But June 12 we opened our school, which continued for two weeks. The enrollment was fifty-two, with an average attendance of forty. Twenty-one families were represented and four different denominations. Miss Lavinia Roop was the director, assisted by Miss Alvina Utz and the writer. The teachers already had a number of the books needed, so our expenses were small. The most that our pupils had were their Bibles and notebooks. They planned and made their own notebooks.

We had our closing exercises June 23, at which time a number of patrons and friends were present, and showed a good interest. We feel encouraged with the efforts, and we have the assurance that by another year there will be many more in attendance, providing we can arrange a time when the farmers are not quite so busy. It was the first school for this place. Some parents say that their children learned more during those two weeks, than during two years in Sunday-school, and we feel more than repaid for our efforts.

Westminster, Md. Mrs. J. Walter Thomas.

IN MEMORY OF J. B. DENNEY

John Burcham Denney was born Aug. 21, 1883, near Olathe, Mo. He was the oldest son of Mr. and Mrs. G. N. Denney. At the age of nineteen he married Miss Lucy Rothrock. There were five children, all living.

While residing at Chanute, Kans., he united with the Progressive Brethren Church and was ordained to the eldership about two years later. He conducted his first revival meeting at the age of twenty-five, with good success. After that he held evangelistic campaigns in parts of Missouri, Kansas, Oklahoma and Texas. His one great aim in life was the saving of souls, and the last three years of his life he was almost continually engaged in revival efforts.

In 1916 the family moved to Independence, Kans. About two years later he united with the Church of the Brethren and was a loyal and devoted member and a tireless worker. During the last three years of his life he suffered almost constant pain, but went on with his work. When preaching, he completely lost sight of his physical condition and put his whole soul and strength into the work, and God wonderfully blessed his efforts. He was also a good singer. Not even his preaching seemed to move the people as much as his singing.

Though he kept busy in the Lord's work, he never forgot his loved ones at home, and great was the joy of his homecoming, after having been away for a few weeks. The longing and vacancy in our hearts and home can never be filled here on earth, but we have the blessed assurance that we can meet him in the home over there. Independence, Kans. Vivian Denney.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARKANSAS

Austin. June 24 Bro. Harry Smith delivered his first sermon here. He was sent by the Mission Board and plans to be with us three months. The church at this place is in great need of leadership. We hope and trust that Bro. Smith can, by the help of God, lead us to do greater service for our Master in this community. July 5 Bro. C. H. Brown, of Lowell, Ark., came to aid us in a revival effort.—W. L. Woodiel, Austin, Ark., July 6.

CALIFORNIA

Long Beach.—At the council meeting of June 23 the church decided unanimously to retain Bro. J. S. Zimmerman as pastor for next year. Our Daily Vacation Bible School was in session June 19-30 and was a great success. The average attendance was sixty. Our local talent was ably assisted by Bro. Ernest Davis and Sister May Miller, of La Verne. The District Convention is to meet here Aug. 8-12.—Mrs. M. M. Shively, Long Beach, Calif., July 5.

Rio Linda church met in council June 7, with Eld. John J. Ernst acting as moderator. We have just put new seats into our church house. Our Sunday-school is still holding her record. We have now two organized classes. The past quarter the Sunday-school classes have been having a contest which has helped in the attendance. Our Christian Workers' Society elected officers, with the writer as president. Any members wishing a new location in the near future, or who wish to know of this place, will please write to the undersigned. We will welcome any new members.—Mrs. M. J. Ernst, Sacramento, Calif., July 9.

Waterford.—Our quarterly council met June 29, with Bro. Hibbs presiding. We decided to raise funds with which to finish our churchhouse above the basement this fall. A building committee was appointed. Brethren John Sharp, H. K. Root and Ira Martin. Our Sunday-school enjoyed a visiting and a program July 4. At the close of our morning services, June 18, two came forward to unite with the church and were baptized. Our prayer meetings are largely attended, conducted mostly by our young people, who are awake to the needs of the community.—Mrs. Robt. Kennedy, Waterford, Calif., July 6.

COLORADO

Denver church is now in the midst of a four weeks' term of Daily Vacation Bible School work. Just here let me say, to the readers of the "Messenger," if nothing else, that it is in your church interest and inspiration comes into your own life, as you give yourself to real active service and prayer for the children. If you are too late to get into the work this summer, then begin right now to get ready for a school next year. Begin by memorizing some Scripture texts, such as Matt. 7: 24-28, and others, indicated for memory work, and then by next summer experience the joy that comes in teaching those verses to the children. Do not be so easily satisfied but plan for a four or five weeks' term. It is worth trying. Four have been baptized recently—three of our Sunday-school pupils and one mute brother, Bro. W. J. Horst, who has been our pastor for two years, expects to locate with his family in Ft. Worth, Texas, to take up the work with the church there.—Emily D. Moore, Denver, Colo., July 11.

IDAHO

Nampa church held her regular members' meeting July 5, with Eld. J. H. Graybill presiding. Letters were granted to Bro. C. Ray Keim and wife. They are planning to go to McPherson, Kans., to continue their educational work. Bro. Keim is a minister of the church and both are efficient Sunday-school workers. Bro. Harvey Snowberger was elected church clerk. Bro. Ernest Wine, Sunday-school treasurer, and C. A. Williams, "Bibleworker," were elected to fill vacancies caused by Brother and Sister Keim's resignation. At a recent council, the Nampa church passed a resolution, naming the members of the Progressive Brethren Church here to renew their fellowship with the Church of the Brethren. Some have already accepted the invitation. They are planning for a revival meeting under the leadership of Bro. Price E. Robertson, of California. The meeting will be held in a tent on the site of the new church during the month of August. Eld. J. H. Graybill is now in Montana in evangelistic work.—C. A. Williams, Nampa, Idaho, July 12.

ILLINOIS

Bethel church met in council July 5, with our pastor, Bro. W. E. Buntin, in charge. Bro. Buntin was elected delegate to District Meeting, with Bro. Chas. Barker, of Kansas. Bro. D. Funderburg, of Chicago, was elected elder to fill Bro. Blocher's place. May 21 Bro. Becker, of Chicago, preached on the subject, "Bread of Life." We held our love feast in the evening. Bro. Becker officiated, assisted by Bro. Galen Barkdoll. About sixty communed and it was indeed a spiritual service. The Sunday prior to Annual Conference, the Glee Club of Mt. Morris, at their way to conference, stopped off and gave a splendid musical program, which was much enjoyed. The Sunday following Conference, Bro. A. D. Sollenberger and wife, of Kansas, were with us. He preached a very interesting sermon. We expect to have a series of meetings the latter part of October. Bro. M. J. Weaver, of Elgin, will have charge.—Agnes Steck, Naperville, Ill., July 7.

Cherry Grove church met in a business session May 30, with Bro. I. R. Young presiding. Aaron Hawbecker and Ross Shuler were elected delegates to District Meeting. Bro. Ira Weaver was retained for another year as our pastor. The Sunday-school decided to have a picnic at Krapp Park, Freeport, sometime in the near future. We are planning to have our Vacation Church School soon.—Lanah E. Shidler, Lanark, Ill., July 10.

Elgin.—We were certainly "swelled up" on the last day of April. But it was not an inflammation of the head, but the heart. Our semi-annual union meeting brought together a total of 324 people from Chicago, Naperville, and Batavia, added to Elgin. At 2:30, Sunday-school interests were exploited, by "snapshots" from six Lights on the Teen Age in the City," by Homer E. Sanger, of Chicago. After a refreshing lunch, served to 350 people, the Young People stepped on the boards for the evening program, discussing the relations between themselves and the church. A combined chorus of all the C. W. societies made some of the music. Mothers and Daughters did all the talking on Mothers' Day, and the men apparently enjoyed the listening. Our Sunday evening young people, in six teams, have been industriously studying "Flames Square With Tomorrow." Friday, May 19, was our love feast. The evening did not matter, as all the tables were filled. Nellie Wampler, good friend of the Virginia mountaineers, included us in her itinerary before Conference. June 2, the Morris Ladies' Glee Club sang us a program. Over forty Eldergates went to Winona. Several of our leaders went to Kansas City to inaugurate the ozone of the International Sunday-school Convention (We must now learn to say, "International Sunday-school Convention of Religious Education.") Our Vacation Bible School closed its two weeks' session with a program by the children Sunday evening, July 2. A kindergarten at the church is also in progress, through the summer. Our pastor, Mahlon J. Weaver, started overland by motor with his family Monday morning, July 10, for a month's vacation in the East.—Adaline B. Beeson, Elgin, Ill., July 11.

Millersville.—Our Sunday-school has just closed a most successful Vacation Bible School. Because of an epidemic among the children, our enrollment was only forty-five. Miss Blanche Stauffer proved to be an efficient director. Four teachers assisted in the

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NOTES FROM LIAO CHOU, SHANSI, CHINA

(Continued from Page 459)

a school has now been opened, having the regular primary curriculum together with extra Bible study for the married women of Liao. Thirty women have been enrolled, though various hindrances arise which prevent some of them from being regular attendants. Several of these women carry their babies back and forth with them to school. Sometimes it seems an almost hopeless task to penetrate their undeveloped minds with any new light or truth and then again one is gratified with the ability and progress of others. Recently a new lady teacher has been secured from the American Board Mission as helper in the school.

Both Boys' and Girls' Schools are progressing in a commendable way. In our Boys' School we have 217 students, including the fifteen high school boys. The Girls' School has an enrollment of fifty-two this term. Our first Liao girls are graduating this year. Those graduating last year were not local girls. Delegates from both schools have been sent to different conferences this year, which was a rare opportunity for the schools and also for those who attended. We have some splendid teachers in each school, and as the years come and go, we hope to grow in both numbers and efficiency. We are here to save as many souls as possible and one of the surest ways of doing this is to have the children grow to manhood and womanhood in our schools, where they will have Christian teaching.

A new department of work, which we tried this year for the first time, was the kindergarten. The spring term had to be shortened because of Sister Cripe's ill health. In the short time during which we have had this department, in Liao, we have been surprised at the response from the non-Christian people of the city. They were interested in it from the very beginning. Forty-five children enrolled, but, as in all kindergartens, we could not expect them to attend daily. There are so many feast days to observe—weddings and funerals to attend—besides the special visit to "grandma's house," that the kindergarten must put up special attraction to hold them over these times. We often succeeded in doing so, and had an attendance of thirty or thirty-five each day.

It was surprising to see how well the children entered into the spirit of the work. It proves that kindergarten methods are an excellent means of reaching children even in heathen lands. Here we hope to counteract the influence of the heathen religions on their lives by giving them the Gospel, with all its joy and gladness, in song and daily teaching, and it is satisfying to note how quickly the little ones respond to it. It is just as easy to teach them to say:

"Now before we work today,
Our lips should pray to him alright,
Thank God for all his love and grace,
Protecting till the morning light."

as to burn incense and bow down to idols in fear, for roots grow deep in such fertile soil.

Pray that through each department of work we may be able to save many souls in Liao Chou.

Anna Bowman Seese.

MINISTERIAL AND SUNDAY SCHOOL MEETING

The Ministerial and Sunday-school Meeting of the Southern District of Pennsylvania, will be held at the Codorus church, near Loganville, Pa., Aug. 16 and 17.

Ministerial Meeting, Aug. 15, 7:30. Sermon, J. I. Baugher.

Aug. 16, 8:30 A. M., Organization. Ministerial Difficulties.—J. A. Long, H. M. Stover. Ministerial Needs.—W. G. Group, J. H. Brindle. 1:30 P. M., Some Methods of Saving the Children for the Church.—E. S. Miller, C. R. Oellig. The Need of Purity in the Home.—C. L. Baker, H. K. Ober. What Constitutes the Simple Life and How Should It Be Taught?—Curvin Henry, Jacob Trimmer. 7 P. M., Educational Meeting. What Preparation Is Necessary for Life's Duties?—J. G. Meyer, Nathan Martin.

Sunday-school Meeting, Aug. 17, 8 A. M. Organization. The Teacher Problem.—N. S. Sellers. The Teacher's Problem.—L. Elmer Leas. The Advantages of Graded Lessons.—Martha Martin, Beulah Baugher. 1:30 P. M. Child Rescue Work.—Francis Leiter. Needs of the Sunday-school.—G. Howard Danner. How Get the Disinterested Members to Sunday-school.—Greene Shively, A. A. Evans. Requisite Qualifications of the Sunday-school Teacher.—Trostle Dick.

AKRON, OHIO

First Church held an all-day Institute May 14. Eld. C. D. Bonsack, General Director of the Forward Movement, and Bro. Lawrence Shultz, Director of Religious Education of North Manchester District, were the instructors. Vital subjects were presented, concerning the present-day life, in meeting and maintaining our relation with God the Father. Bro. Bonsack's address on "Christian Stewardship" emphasized the following essentials: God is the Owner of all things. Under grace man is a steward, to hold and to administer his possessions

as a sacred trust. God's ownership ought to be acknowledged by all. In Bro. Shultz's address on "Christian Education," stress was laid upon the following necessities: Preparation, the call, power and service.

Mothers' Day services were held on Sunday, May 21. An excellent program was given by the children of the Sunday-school, after which Bro. G. K. Beach talked on the subject of "Mothers." June 15 Bro. H. A. Brubaker, our former pastor, delivered a message on the text, "Restore unto me the joy of thy salvation." Our Vacation Bible School will be conducted by Sister Ruth Shriver, and will continue for two weeks, starting July 17. Bro. G. A. Strausbaugh was present and took up the subject of the Forward Movement, followed by Geo. L. Southwell who spoke on "Prohibition."

The church met in regular council July 1. Eld. A. H. Miller, the pastor, and Sister Emma Rohrer were chosen delegates to District Conference. We will hold our love feast Oct. 15, at 6 P. M., and our Sunday-school outing Aug. 26. There have been three accessions since the last report. G. E. Kaufman.

OH, THE SORROW AND ANGUISH OF A LOST SOUL

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13: 24). The word "strive" is a clarion call to the one who has started out in the Christian life, for it is then that

"The fight is on, oh, Christian soldier,
And face to face in stern array,
With armour gleaming and colors streaming,
The right and wrong engage today."

It is not a call to sit down and drift with the tide, but it is a call to earnest labor, and hard struggle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). Yes, Satan is doing all he can to lure us on with the crowd, who have stepped aside and, seemingly, all unconscious, are traveling with the great throng down "the broad road that leads to destruction."

Oh, the terribleness of it all! This great throng seems so gay and happy that one after another joins in and is rushed on to eternal doom, forgetting that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Oh, just step aside, you who are lured on with the pleasures and fashions of this world, and have a quiet talk with Jesus, and he will help you to overcome.

"The world, the flesh, and Satan
Will strive to hedge our way,
But we'll overcome these powers,
We'll hourly watch and pray."

"To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. 8: 7). Sarah Slater.
Sterling, Ill.

EARLY RECOLLECTIONS

I came to Iowa with my parents in 1856—sixty-six years ago this spring—migrating from Carroll County, Ind., to a farm near what is now the town of Flora. My father and mother were Jacob and Elizabeth (Goodwin) Zook. There were five sons and six daughters. My brothers have all crossed to the other shore but the youngest. All the sisters survive.

Sixty-six years ago we landed in Jackson County, Iowa. The country was new and thinly settled. Only a few of the Brethren were in that part of the country. A few lived near Fremont, as it was known in early days. Ten miles south, in Lost Nation, were a few members, and at another place, called the Valley, were eight members. The only minister was Bro. Jonas Dehoben, who lived in the Valley, and was a most sincere Christian. The appointments were far apart. There were no large, commodious meetinghouses, no series of meetings, no Sunday-schools, or Christian Workers' Meetings, no autos to skim over polished roads like a swallow. What they did have, in those days, was one or two sermons each month in a little log schoolhouse.

At one time word came that Bro. Christian Long, of Mt. Carroll, Ill., would preach on a Saturday evening in the log schoolhouse, in the Valley. I decided at once to go, even if I had to go the distance of six miles alone. When the time came, I saddled a horse and went over hills and prairies. There was scarcely a house to be seen until I reached the Valley and the log schoolhouse. I was on time. Only one man was there who had come to open the doors and light the candles. Soon the little house was full of people. We all sat near the speaker's stand, because there was no room to sit back.

I do not remember Bro. Long's text, but it was an earnest appeal to the unsaved, such as he could deliver. While he preached, I wept. When he had finished his sermon, he selected hymn 349 in the Brethren Hymn Book. While they sang this beautiful invitation song, I cried still more. How I did wish I could become one of the Lord's little ones that evening! I would have been willing to be baptized that night, but it was not expected of one so young to become a Christian, in those days. I was in my seventeenth year at that time. Seemingly

both sermon and song had a special appeal for me. I had read the Bible much all my life. In fact, my mother taught me my letters, and my first reading lessons were from the Bible. It was the first and only book I had when I started to school, hence I had studied the Bible from a little child up and loved it, and wanted to obey the teachings of Jesus, my Savior.

When I did come into the church, I came voluntarily and alone. I could not procrastinate any longer, as I had, for nearly two years. I was in my eighteenth year when I was baptized. It was on a beautiful Sunday in June—sixty-three years ago this month. I was happy in my resolve to become a Christian that day. Fearing that I might become faint-hearted, as on former occasions, I dropped on my knees and prayed to God, that his rich grace might impart strength to my fainting heart. He answered my weak prayer then, and ever since has helped me over life's rough places.

I told no one of my resolve until we were ready to start to church. Father and the younger children had gone out to get in the wagon. I said to mother: "I am going to be baptized today." I will never forget her look. She was speechless. She hurried out to tell father, and as we went our way to the little meetinghouse, we looked as if we were going to a funeral, when we should have been rejoicing. It was a great surprise and a great uplift to that little church. Two weeks from that day, a young lady, who had been raised a Catholic, was also baptized. Inside of a year twenty persons came to the church voluntarily. Martha Jane Ikenberry.
Perry, Iowa.

HOME FOR THE AGED IN SOUTHERN PENNSYLVANIA

Sunday, June 18, Bro. Flohr and a number of brethren and sisters from Shady Grove came to the Old Folks' Home and conducted the services. Bro. Flohr spoke on the theme, "Love." A recitation was given and music rendered by a quartet. The old folks enjoyed it very much. Some were sick and could not get to the parlor.

There were seven auto loads in the party, and we feel sure they have been a blessing to the Home. How many more folks in this District can arrange to do "a golden deed" in this way? God's blessings await those who so thoughtfully serve their fellow-men. J. E. Hollinger.
Carlisle, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bushman-Dull.—By the undersigned, at his residence, July 2, 1922, Mr. Charles Bushman, of Fayetteville, and Sister Anna Dull, of Mont Alto, Pa.—Wesley G. Smith, Mont Alto, Pa.

Carman-Sneethen.—By the undersigned, at the home of the bride's parents, Brother and Sister Clyde P. Sneethen, July 1, 1922, John Ira Carman and Sister Clara E. Sneethen, both of Council Bluffs, Iowa.—Leader Smith, Council Bluffs, Iowa.

Cooney-Teter.—By the undersigned, June 26, 1922, at the home of the groom's sister, in Glendora, Calif., Brother Theron B. Cooney, of Glendora, Calif., and Sister Sarah Eva Teter, of Carleton, Nebr. C. Ernest Davis, La Verne, Calif.

Lehman-Puterbaugh.—By the undersigned, June 6, 1922, at the home of the bride, Brother Galen G. Lehman, of Franklin Grove, Ill., and Sister June Puterbaugh, of Lanark, Ill.—P. F. Eckerle, Lanark, Ill.

Shively-Church.—By the undersigned, at the home of H. L. Huffaker, 405 Trumbull Avenue, Chicago, Ill., June 3, 1922, Brother Walter R. Shively, of Plymouth, Ind., and Sister Mae Church, of Decatur, Ill.—J. W. Lear, Chicago, Ill.

Wicks-Kinzie.—By the undersigned, at the home of the bride's brother, June 29, 1922, Brother Clarence G. Wicks, of Adel, Iowa, and Sister Susie Kinzie, of Marshalltown, Iowa.—Robert L. Sink, Ankeny, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Barringer. Sister Mary Findley, died at the home of James W. Hunt, Cambria County, Pa., June 29, 1922, aged 70 years and 29 days. Death was due to apoplexy. Her husband, Daniel Barringer, died twelve years ago. Prior to his death they resided in Iowa. Of recent years she was a member of the Viewmont congregation, near Johnston. Services in the Pleasant Hill church by Eld. W. H. Kummel and the undersigned. Interment in the adjoining cemetery.—L. B. Harshberger, Johnston, Pa.

Buckwalter. Bro. Joel, aged 24 years, lost his life when the "Wald Prince" was sunk in the Columbia River May 28, 1922. Memorial services were held June 11 in the Lancaster City church, of which he was a member. He is survived by his father, one brother and six sisters. Services by Brethren H. B. Yoder and G. W. Beelman.—Leah N. Phillips, Lancaster, Pa.

Dell. Bro. Solomon, born near Wakarusa, Ind., Feb. 9, 1855, died in the same place, June 20, 1922. He leaves two brothers and three sisters. He was a faithful member of the Church of the Brethren for a number of years. He was always willing to do what he could in the service of his Master. Services in the Wakarusa church by Eld. Christian Metzler. Burial at Union Center.—Bertha Metzler, Wakarusa, Ind.

Eberly. Bro. Henry, born Sept. 18, 1839, in Lancaster County, Pa., died in the bounds of the Springfield church, June 13, 1922. He is survived by several sons and daughters. Services at the Miller meetinghouse by Brethren Cyrus Gibbel and J. Bitzer Johns. Interment at Mellinger's cemetery.—Aaron R. Gibbel, Ephrata, Pa.

Forst. John W., born in Holmes County, Ohio, Jan. 7, 1847, died July 4, 1922. At the age of twenty-six he married Sarah Jane Perkins, who preceded him. He was the son of Isaac and Elizabeth

Forst. He had five sisters and two brothers. Two sisters preceded him. He leaves three sisters and two brothers. He has been a resident of South Milford for seven years, during which time he has made many acquaintances and friends. Services by Bro. S. J. Burger.—Fred D. Wilde, South Milford, Ind.

Furry, Cathrine Snowberger, daughter of John B. and Mary Snowberger, born near Woodbury, Pa., April 16, 1850. In 1872 she married Calvin S. Furry. There were eleven children, two dying in infancy. Eight sons and one daughter, with her husband, survive. She died at her home in Roaring Spring, April 24, 1922, aged 72 years and 8 days. She united with the Church of the Brethren about fifty years ago. Services in the Roaring Spring church by Elders D. T. Detwiler and L. R. Holsinger. Interment in the Green Lawn cemetery.—Mrs. Eliza Over, Roaring Spring, Pa.

Holdeman, Arthur J., son of Ivan and Clemma Holdeman, born July 2, 1910, died of diphtheria July 5, 1922. He has been a member of the Brethren Sunday-school at this place all his life. He is survived by his parents and three sisters. Services at the home by Bro. E. C. Swihart. Burial in the Prairie Street cemetery.—Sylvia E. Ulery, Elkhart, Ind.

Jacobs, Raymond C. C., son of Geo. B. and Florella Jacobs, born in Adams County, Pa., died June 22, 1922, aged 37 years, 8 months and 20 days. April 22, 1915, he was married to Mabelle Kauffman. At the time of his death Bro. Jacobs was a faithful and successful member of the Church of the Brethren, having united by confession and baptism with the congregation in York, Pa., in 1916. Recently he held his membership with the congregation in Pittsburgh, Pa. He was struck down in the prime of his manhood, during the recent coal strikers' riots in and near Illinois. He is survived by his wife and mother, several brothers and sisters, following a short service at the home of his mother, in York, Pa. Bro. J. A. Long, the funeral sermon was preached by the writer, in the Maunger church, near East Berlin. Burial in the adjacent cemetery.—C. E. Kolb, Allentown, Pa.

Keiser, John Samuel, born in Augusta County, Va., Nov. 24, 1840, died at his home in South English, Iowa, July 5, 1922. He united with the Church of the Brethren in his manhood and lived faithfully to the end. He was married to Virginia Noffinger Nov. 20, 1884. His wife and four brothers survive. Two brothers and three sisters preceded him. Services at the Church of the Brethren by the writer, assisted by Bro. W. H. Brower.—J. D. Brower, South English, Iowa.

Kemper, Bro. Samuel, born in Pennsylvania, died at his home in Rossville, Ind., May 3, 1922, aged 76 years, 7 months and 14 days. May 7, 1864, he married Sophia Cripe. There were twelve children. For a number of years he served his church in the office of deacon. He is survived by five sons, two daughters, twelve grandchildren, eight great-grandchildren and one brother. Services at the home by Eld. Nathaniel Cripe.—Clara Metzger, Rossville, Ind.

King, Wm. Arthur, only son of Brother and Sister Ernest L. King, died of hemorrhages June 28, 1922, aged 30 years, 5 months and 12 days. Services at the home in Shady Grove by Brethren Samuel Gearhart and David S. Flohr. Interment in Greenhill cemetery, Waynesboro, Pa.—H. N. M. Gearhart, Shady Grove, Pa.

Meloy, Emma Jean, daughter of Mr. and Mrs. Samuel Meloy, born March 26, 1921, died July 5, 1922. Surviving are father and mother, eight sisters and five brothers. Services by the writer at the home. Burial in the cemetery near Sidney.—Moyne Landis, Sidney, Ind.

Meyers, Robert Milton, son of Brother and Sister Frederick Meyers, died May 25, 1922, aged 10 months and 21 days. Services by the writer at the Pleasant Hill church. Interment in the adjoining cemetery.—J. W. Wegley, Somerset, Pa.

Moffat, Ira T., born Sept. 18, 1875, died of bronchial asthma, June 30, 1922, at the home of his daughter, near Vernalis, Calif., with his family, was en route to Idaho, hoping to benefit his health. He united with the Church of the Brethren in 1913. He leaves a wife, two daughters, one daughter married Samuel Mohler. There were nine brothers and sisters. Services by Bro. J. B. Deardoff, assisted by Bro. J. C. Groff. Burial in Stockton, Calif.—Mrs. Edna Wray, Patterson, Calif.

Mohler, Sister Mary Jane, born in Lancaster County, Pa., died at her home near Rossville, Ind., May 14, 1922, aged 75 years, 7 months and 21 days. She united with the Church of the Brethren in 1878. In 1886 she married Samuel Mohler. There were nine children. She is survived by four sons, one daughter, fourteen grandchildren and two great-grandchildren. Services at the Rossville church by Bro. C. C. Hylton.—Clara Metzger, Rossville, Ind.

Phillips, Mrs. Ada Christina, nee Paugh, died in June, 1922, aged 71 years and 19 days. She leaves her husband, father, mother, six brothers and two sisters. Services by the writer at the home in Thomas, Tucker County, W. Va.—A. S. Arnold, Williamsport, W. Va.

Shaffer, Corliss, born Aug. 12, 1920, died of scarlet fever, June 20, 1922. Services by the writer at the home of the parents, Mr. and Mrs. John Shaffer, Luthersburg, Pa. Interment in the Luthersburg cemetery.—J. B. Holloper, Rockton, Pa.

Shoe, D. F., died of apoplexy, March 8, 1922, aged 82 years, 10 months and 9 days. Friend Shoe held his membership with the United Brethren, but generally accompanied his wife to the Church of the Brethren, of which she was a member. He leaves his wife, two sons, one daughter and one sister. Services at the Christian church by the pastor.—Mrs. A. J. Kindig, Mt. Pleasant, Mich.

Sigle, Sister Barbara, born Dec. 23, 1843, near Bird-in-Hand, Pa., died at her home in Lancaster City, June 3, 1922, of a complication of diseases, after an illness of several months. She was the daughter of Adam and Barbara Sigle. Her husband preceded her about twenty-four years ago. She was a member of the Church of the Brethren for more than thirty years. She is survived by two daughters and five grandchildren. Services by Brethren Diller Myers and H. B. Yoder, in the Leacock Presbyterian church, near Bird-in-Hand. Interment in the adjoining cemetery.—Leah N. Phillips, Lancaster, Pa.

Snaveley, Wayne Clair, infant son of Glenn M. and Lucille Snaveley, born June 27, 1922, died at their home, near Old Fort, Ohio, July 4, 1922. He leaves father, mother, two brothers and one sister. Services by Bro. Harvey Thomas. Burial in Pleasant Union cemetery.—Mrs. Edith Sellers, Greenspring, Ohio.

Snyder, Floyd, son of Roy Snyder and wife, of the Rockwood congregation, Somerset, Pa., died June 29, 1922, aged 1 month and 11 days. Services by the writer at the Rockwood church. Interment in the Laurel cemetery.—J. W. Wegley, Somerset, Pa.

Staub, Wm. Henry, born June 22, 1848, died June 8, 1922, at his home in Meyersdale. He is survived by his wife, Sister Margaret Staub, and four sons. Services at his home by Bro. H. L. Goughnour. Interment in Union cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Thompson, Ralph E., born Aug. 16, 1900, died June 19, 1922. He united with the Brethren Church in 1915. Services at the house by Eld. N. Oren.—J. L. Switzer, Cartersville, Mo.

Williams, Catharine Herschberger, born in Lancaster County, Pa., June 8, 1829, died near Kearney, Neb., April 4, 1922. She was a member of a family of thirteen children. One sister survives. She united with the Church of the Brethren at an early age and was faithful until death. She leaves one son, one daughter and eight grandchildren. She lived with her son, Geo. Williams, of Riverdale, Neb., at the time of her death.—Mary F. May, Kearney, Neb.

Wiasser, Sister Julian, nee Rhoads, of Denver, Pa., in the bounds of the Springville church, born June 17, 1833, died June 8, 1922. Her husband preceded her sixteen years ago, and her only son six years ago. Surviving is the daughter-in-law, four grandchildren and three great-grandchildren. She united with the church thirty-six years ago. Services at the home by the writer. Interment in Fairview cemetery.—Aaron R. Gibbel, Ephrata, Pa.

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Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 461)

OREGON

Albany.—Eld. Hiram Smith, of Ashland, District Sunday-school Secretary, came to Albany June 30 and with the writer went to our country appointment, twenty-five miles east of town. Bro. Smith gave two fine sermons. July 4 a Sunday-school picnic was held in a grove near the above place, at which time Bro. Smith gave a fine address. Tuesday he began Bible work at our church in town, with an address on "The Sabbath," followed by one on "Service Wednesday," and "The Challenge of the Gospel in This Reconstruction Period." Because of the Chautauqua being in session, these services were not so largely attended, but we feel sure that great good was done.—Eugene W. Pratt, Albany, Ore., July 7.

Mabel congregation held a love feast May 20, with Bro. S. P. Van Dyke, of Newberg, officiating. At our council, June 24, Sisters Rittner and Young were elected delegates to District Meeting; L. S. Kester and Sister Young, delegates to Sunday-school and Christian Workers' Convention. Our Sunday-school workers conducted a Vacation Bible School June 5-30. Bro. Hiram Smith, our District Sunday-school Secretary, assisted them June 29. The school exceeded our expectations.—H. H. Ritter, Mabel, Ore., July 4.

Myrtle Point church has just passed through a splendid revival meeting of three weeks. C. C. Carl of Portland, Oregon, began the meetings June 4, and continued till June 26, when the meetings closed with a love feast. The meetings had been advertised quite thoroughly, and prayer meetings were held from house to house. The Word was proclaimed in its purity and with power. Three precious souls joined our ranks, and the church was built up. The interest is fine and the work is progressing. We consider the meetings well worth the labor and effort put forth. Bro. Carl is going to Bandon, to hold a revival at that place before the District Meeting of Oregon, which is to be held the last of this month.—Thomas Barklow, Myrtle Point, Ore., July 1.

Portland.—Eld. H. H. Ritter, of Mabel, Ore., paid us a short visit and preached on Sunday morning. Bro. Stiversson occupied the pulpit on Sunday evening and preached a strong sermon on the subject: "Christ Our Writing Copy"—our copy in humility, fidelity, love, prayer, suffering and obedience. Strong emphasis was placed on the thought that we should follow the Perfect Copy—rather than our fellow-companions. Bro. Stiversson has organized and is conducting a Teacher-training Class, which is doing good work. The students have completed the first section of the work and will now begin a study of lessons from the New Testament.—Grace W. Hewitt, Portland, Ore., July 10.

PENNSYLVANIA

Elizabethtown church met in regular council July 6, with Eld. S. H. Hertzler presiding. Eight members were received by certificate. Bro. H. K. Oher was chosen pastor for one year. We are at present holding a Daily Vacation Bible School, with an enrollment of 262. The interest is fine and the work is progressing nicely. Educational Day was observed June 25, when a liberal offering was lifted for the General Educational Board.—E. R. McDaniel, Elizabethtown, Pa., July 12.

Hanover.—Bro. Howard Danner, of Abbotstown, Pa., preached for us May 28. Bro. Silas Utz, of Piney Creek, preached Sunday morning, June 18. We met in council July 5, with Eld. Daniel Bowser presiding. Bro. Jacob E. Myers was selected president of the Christian Workers' Society. We will hold our love feast Oct. 15. Bro. H. H. Nye, of Elizabethtown, Pa., will begin a series of meetings Aug. 20. The church decided to procure a minister to hold a series of meetings in May, 1923.—Mary A. Rhinehart, Hanover, Pa., July 9.

Hatfield congregation met in church meeting June 24, with Eld. Wm. B. Fretz presiding. There was a good representation of the membership and a good spirit prevailed throughout the meeting. Two letters were received. A splendid church offering was taken. We closed a very inspiring and helpful revival meeting in the Hatfield house with three baptisms. The community was aroused by the forcible truths presented by Bro. Wm. K. Conner, of Harrisburg, the evangelist. We expect to hold thanksgiving services Aug. 5 in the Hatfield churchhouse.—J. Herman Rosenberger, Souderton, Pa., July 7.

Locust Grove.—We enjoyed a two weeks' series of meetings, conducted by our pastor, Bro. J. Lloyd Nedrow. These meetings began June 18 and ended with our love feast July 2. Eld. J. E. Blough had charge of the feast and was assisted by Bro. Nedrow. About fifty communion. During these meetings one was added to the church by baptism. July 4 we held our annual outing and picnic, which was much enjoyed.—Elizabeth Ribblett, Johnstown, Pa., July 6.

Philadelphia (First Church).—On Sunday evening, May 21, Sister Nellie Wampler gave us an interesting talk about her wonderful experiences with the mountaineers of Greene County, Va. An offering of \$45 was taken for her work. On Memorial Sunday Bro. M. G. Brumbaugh gave us an address on the origin of Memorial Day, and the terrible results of war. He said that peace will not come until Jesus Christ reigns in the hearts of men. May 24 we held a very impressive service, when our pastor and wife, Brother and Sister H. Stover Kulp, were ordained to the office of elder. Brethren M. C. Swigart and H. K. Garman officiated.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 5.

Rummed.—Since our last report one has been added to the church by baptism. We held a two weeks' Vacation Bible School, which was a great success. The enrollment was fifty-eight, which was good, considering the fact that it is a rural district, and that another school was held at the same time by our neighboring church. The school was closed by very appropriate exercises June 18, in which all the children took part.—Mrs. Warren Hoover, Windber, Pa.

Scalp Level church met in regular council July 6. Three members were admitted to the church by letter. June 24 Bro. M. G. Brumbaugh delivered a lecture at the church. On Sunday afternoon, June 25, he also delivered the dedicatory address at the Old Folks' Home of Western Pennsylvania. Beginning July 12, our pastor, Bro. L. S. Knepper, will conduct systematic Bible study of the Book of Genesis each Wednesday evening. A good report was given recently by the delegates who attended the Young People's Conference at Edgewood Grove.—Mrs. James Price, Scalp Level, Pa., July 10.

TENNESSEE

Lone Star church met in council July 8. We are planning to have a series of meetings all fall. We also intend to have our love feast before long. We are having a better Sunday-school this year than we have had for several years, and we hope it will continue to grow.—Carrie Gunnell, Lawrenceburg, Tenn., July 11.

Pleasant View church met in council recently. Considerable business was transacted, after which two young brethren were advanced in the ministry, when the church had called at a previous meeting, namely, Will Young and Robert Edwards, son of Bro.

R. G. Edwards. Bro. Edwards and Bro. Jesse Clark were made joint elders of the Pleasant View congregation for the ensuing year. At present Bro. A. M. Laughran, of New Hope, is conducting a series of meetings in Jonesboro, and so far has made a splendid impression. There have been two conversions.—N. T. Lorimer, Jonesboro, Tenn., July 8.

VIRGINIA

Bethel church met in council June 24, with Eld. W. H. Byer presiding. We decided to hold our Harvest Meeting Sept. 9, beginning at 11 o'clock, with services in the afternoon also. We will hold a series of meetings this fall, if we can secure a minister. Bro. Lewis Newcomb preached for us on the following Sunday morning, and in the afternoon he and Bro. Byer anointed an aged sister. Bro. E. C. Woodie, of Daleville, Va., came here July 3, in the interest of the Vacation Bible School, and gave us a talk that evening. We will hold our Vacation Bible School the last two weeks in July. At the council in April Bro. W. H. Byer was elected elder and pastor of this church.—Mrs. Cora Byer, Eagle Rock, Va., July 7.

Topeco congregation met in council at Rock Hill July 1, with Bro. L. M. Weddle presiding. One letter was received. Brethren Benton Alderman and Henry Burgess were elected delegates to District Meeting, with Sister Alice Harman and Bro. S. P. Hylton, alternates. On the Sunday following, Bro. L. M. Weddle preached an inspiring sermon to a large audience at Topeco.—Almeda Alderman, Floyd, Va., July 9.

WASHINGTON

First Spokane church met in council June 24, with Eld. Ervin presiding. Three letters of membership were granted. Bro. Royal Force was elected delegate to District Meeting. We are making arrangements for the District Meeting, to be held here Aug. 7-10.—Mrs. Hattie Carbiener Weaver, Spokane, Wash., July 5.

Wenatchee City congregation, of the newly organized Wenatchee Valley church, met in regular council June 28. It was decided to retain the present Sunday-school officers until October—the beginning of the Sunday-school year. Bro. John Crist was elected to the office of deacon. The Wednesday evening Bible study, conducted by Eld. Wm. Deardoff, continues in interest. Bro. Elmon Sulphing, District Sunday-school Secretary, was with us Sunday evening, June 25, and gave a splendid talk on Sunday-school work.—Mrs. C. R. Weimer, Wenatchee, Wash., July 6.

Wenatchee Valley.—According to a recent decision of the East Wenatchee church and the Wenatchee City church, to unite the two congregations in one body, a joint meeting was called at the East Wenatchee house to effect a new organization June 13. The election resulted as follows: William A. Deardoff, elder; C. W. Guthrie, assistant; C. N. Huffman, church clerk. A Trustee Board of five was elected. A Ways and Means Committee, consisting of Brethren E. D. Gensinger, Lyman Metzger, L. J. Sellars, C. R. Weimer and J. B. Crist, was elected, to look up a location, to submit plans for a new church building, raise finances, etc., to build a larger church for our united needs, as both former congregations have, for some time past, been greatly in need of larger quarters. It was further decided that each former body work in their respective places as heretofore, until our new church building is completed and we can work together as a united body. It was decided to call the new organization the Wenatchee Valley church. The writer was chosen correspondent in connection with Sister C. R. Weimer.—Lula O. Guthrie, Wenatchee, Wash., July 7.

WEST VIRGINIA

Salem church met in council on Saturday, July 1, with Eld. Jeremiah Thomas presiding. One letter was granted. Our Vacation Bible School will begin July 24. Our series of meetings will begin Aug. 5, with Eld. H. S. Repligle, evangelist. June 18 Bro.

Ezra Fike, of Eglen, W. Va., began a series of meetings at Clifton Mills church. June 28 he had to go to other fields of labor and Eld. Jeremiah Thomas continued the meetings until Sunday evening, July 2. Bro. Fike did a great work while with us. We feel that these meetings have been a great benefit to the community. Two accepted Christ and were baptized.—Ida D. Wilson, Brandonville, W. Va., July 11.

Shiloh.—June 17 Brethren Jonas Fike and Obed Hamstead came to us to hold a week's series of meetings. Bro. Fike gave us excellent sermons each night until Saturday, when he went home. Bro. Hamstead continued the meetings over Sunday, giving us plain Gospel sermons. Our love feast was held on Sunday. Several brethren and sisters from a distance were with us. Fifty-one were present and had a very enjoyable feast together. Bro. Hamstead officiated. We held our council on Thursday previous to the communion.—Louella R. Spurgeon, Moatsville, W. Va., July 1.

Spruce Run church met in council July 8, with Bro. Dixon presiding. We elected Bro. Ernest Flesham delegate to District Meeting, with Bro. Charley McDomal, alternate. We decided to have a series of meetings some time in the near future.—Minnie A. Halstead, Wikel, W. Va., July 10.

WISCONSIN

Rice Lake.—Our congregation greatly appreciated the sermons by Eld. Ralph G. Rarick, on the evenings of June 27, 28 and 29. On Friday afternoon five were baptized. The members met in business session June 30, with Bro. Rarick presiding. Two letters of membership were received. Church officers were elected for the ensuing year, also Sunday-school officers. A financial committee was elected and authorized by the church to establish the envelope system for offerings. It was decided to hold our love feast Oct. 1, at the close of our two weeks' series of meetings. The Ladies' Aid met July 7 with twenty in attendance. Our two weeks' Daily Vacation Bible School closed with a very interesting program on Friday evening, July 7. The school was well attended and the interest was good. The missionary spirit prevails in the Rice Lake church, and the outlook for spiritual growth and development is good.—A. S. Brubaker, Rice Lake, Wis., July 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

July 23-27, District of Oregon, at Bandon.	Aug. 26, Kansas Osage.
July 29-Aug. 3, Southwestern Missouri and Northwestern Arkansas, Peace Valley, Mo.	Aug. 6, Maple Grove, Maryland.
Aug. 7-10, District of Washington, at Spokane.	July 22, Winona, Minnesota.
Aug. 9-11, Southern District of Virginia, Bethlehem church.	July 15, Milk River Valley, Montana.
Sept. 2-4, Middle Missouri, South Warrensburg.	July 22, Carrington, North Dakota.
Sept. 2-4, Middle Iowa, at Brooklyn.	July 29, 7 pm, Berthold, North Dakota.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.	Aug. 6, Williston, Minnesota.
Aug. 12, 7:30 pm, Maple Grove, Indiana.	Aug. 27, Pennsylvania Washington.
Aug. 20, 6 pm, Clear Creek, Indiana.	July 29, West Virginia.
	Aug. 19, Eglen, Maple Spring church, West Virginia.

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makes them safe and pertinent in this day of religious uncertainty and upheaval. It gives me great pleasure to recommend the book to those who desire meat in due season."

Brother Otto Winger, says: "I have read the manuscript of Brother I. J. Rosenberger's book PRACTICAL SERMONS. Many of these sermons were prepared by the author when he was in the prime of life, and were used by him with great power for good, both in bringing men into the kingdom, and in building up the church spiritually; they will therefore be read with interest. Few men in the church today have been the means of bringing more people into the church than Brother Rosenberger."

Brother Rosenberger is paying most of the manufacturing cost and is donating the manuscript. He will not receive any profit from the sale. The profits are used for the Superannuated Ministerial Fund. The book is sold at a low price considering the size and make-up. 435 pages. Price, postpaid, \$1.75.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

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No. 30

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...EDITORIAL...

The Ways of God the Father

WHEN we were all from twenty-five to sixty-five years younger than we are now we had our troubles but they were not concerned with the doctrine of God. Our thought of him was definite and settled. He was about the size of our largest uncle. He lived up in the sky, straight up from where we lived, though we did not know just how far it was. It might be five miles, or ten or maybe a hundred or a million. Long ago he had made the world and everything. Now he sat on his throne and watched it go, or watched the sun and moon and stars go, and the clouds. And sometimes he made it rain or hail or snow, and sometimes thunder and lightning.

Then we went to school and studied physical geography and learned all about the earth. It was round and traveled around the sun, instead of the sun going around the earth. It did not seem so, but it must be so because the teacher said so. Some of the things we told father and mother, about what we were learning at school, made them wonder a little what all this might lead to. We learned about the different kinds of clouds, too, and that it just rained itself or thundered, when the atmosphere got so and so.

So it wasn't God that did it, after all. It just happened anyhow, naturally. We soon learned to call it "nature"—this regular on-going of the world. And as our studies and observations widened, it seemed that "nature" was responsible for nearly everything. There wasn't much left for God to do. But that was not a very serious matter, for hadn't he done enough in making everything in the first place? Besides, he did still find it necessary to "break in" on his uni-verse occasionally and tighten up a loose screw, so to speak, or make some slight readjustment. Or was it, perhaps, that the world-clock needed rewinding now and then?

Now it is one of the tragedies of advancing years that some people, it seems, can never learn to appreciate and assimilate the simple faith of their childhood and youth, apart from the childish and youthful fancies in which that faith was clothed. To them the faith and the fancies are one and inseparable. They must hold both or reject both. In other words, they

must always think of God in the same terms in which they first learned to think of him, or they have no God at all. They can not, as Peter did with his faith in Jesus, keep their faith, and even deepen it right along, while the form of it is changing to meet the demands of new experience and new knowledge.

There are many, however, who can and do follow Peter in revising the form, while retaining and enriching the substance, and this they have done in the matter of their faith in God. Nature has become for them, not a substitute for God but the manifestation of his Living Presence. Their discovery of the great fact that the universe is governed by laws which are consistent and uniform in their operation, that these laws are becoming better understood, as time goes on, and that the forces latent in the universe are being discovered and utilized increasingly for the well-being of mankind—all this has indeed compelled modification of many of their childhood impressions, but it has wonderfully enlarged, ennobled and dignified their conception of the Supreme Intelligence. The rain or the thunder is no less the act of God because the conditions which precede or attend it are known, or because the same conditions are always followed by the same results. Such facts are seen to show not the absence of a God from the world, but the rationality and consistency of his method. They show that the forces of nature are God's messengers and that its laws are his habits, for this reign of law, which science has disclosed to us, is only "the organized will of God."

With perfect composure, then, even with eager expectancy, we can await any possible future discoveries of science. Isn't it interesting to learn how marvelous are God's ways of doing things? Our understanding of those ways we can easily revise as often as may be necessary, while we keep right on believing in God the Father, and loving and trusting him, because he is wise and good and "a rewarder of them that seek after him."

He Would Speak Plainly to Us Also

THE next time you don't know what passage to select for your Bible reading, just take the last paragraph of the sixteenth of John. Begin at verse twenty-five, where Jesus refers to the parables or "dark sayings" in which he had been speaking to them and which he would no longer use in that hour that was coming, because then he would "tell you plainly of the Father."

Tell them plainly? Why, what would he say about the Father when he abandoned the guise of figure and "dark saying" and began to tell it in undecorated prose? Just listen at this: "I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father."

Does the wonderfulness of that break in on you, gentle reader, or is it still unable to "get by"? Those good men had learned to love and trust Jesus, but they could hardly believe that the Father was really as good as Jesus was. In common with all the rest of the world, they had a different idea of God and of his attitude to men. So Jesus had always been compelled to assure them and reassure them that he would make it all right with the Father. He would intercede for them. In fact, if they would trust their case to him he would guarantee them a favorable verdict. He would stand good for them.

In that confidence they rested, which was fine. In that same confidence we can rest, which is fine. But the more glorious light into which he sought to lead them, and into which he said he would some day lead

them, was the recognition of the truth that the Father himself loved them as much as he did, and could be depended on, therefore, to deal with them as fairly and kindly as he would himself. And if the hour was coming in which he would tell them this great truth plainly, isn't that hour here yet for us?

Isn't it strange that some of us, who are most emphatic in our insistence on the Deity of Christ, and are even a little fearful at times that some of our brethren may not be entirely sound on this point—isn't it strange that we, who thus make so much of this doctrine in theory, should virtually deny it in practice by robbing it of its most essential element? Haven't we learned yet that the Father and his Son are exactly alike in character, in purpose and will and feeling for mankind? Don't we know yet that he that hath seen Jesus hath seen the Father too?

How, then, can we, who have found out how good the Son is, be so ill at ease in the presence of the Father? Guess we ought to read this passage often.

The Outlook for Cumberers

You remember, no doubt, the little story of the vineyard with a fig tree in it which bore no fruit for three successive years, and the question which the owner put to the vinedresser. But did you ever really study the meaning of the question?

The modern English of the clause translated, "Why cumbereth it the ground?" would be something like this: "Why does it use up the earth for nothing?"

It occupied valuable room to no purpose. That space might just as well have been filled with something profitable. Besides this, it took up sustenance from the soil and air and gave nothing in return. There was the shade and beauty, to be sure, but a healthy fruit-bearing tree would have given these as well.

Have you ever considered how much of the earth you are using up—how many loaves of bread, or pounds of sugar or eggs, pigs, potatoes, cabbages and chickens in ten, twenty, forty, sixty years? Or how many yards or tons of wool, cotton, velvet, silk, leather, lumber, coal and what not? What is it all for? What does God get out of you for all this?

He has already let you stand for three years and on the earnest plea of the vinedresser has agreed to try you for one more. After that, his word is, "Cut it down," if there is no fruit.

Why use up God's earth for nothing?

The Yeast and the Dough

A PREACHER observed in a recent sermon that you can not make bread rise by any outside applications. The yeast must be mixed with the dough if it is to leaven the lump.

His point was that no analysis of conditions in a congregation or community or organization or situation of any kind, however accurate, or denunciation of evils, however just, can avail much for the improvement of that situation unless one actually gets into it with a better program.

The good people may stand on the balcony of superiority and lecture the jostling multitudes below, but that will not help much to bring order out of chaos—not nearly as much, at least, as will entering into their problems with the sympathy and understanding of experience and heart-to-heart contact.

The yeast must be mixed with the dough, not wrapped around it, nor stacked up on top of it, nor set off in a little pile by itself, but mixed with it. That is its only opportunity to leaven it.

CONTRIBUTORS' FORUM

A Hope That Endures

I care not that the storm sways all the trees,
And floods the plain and blinds my trusting sight;
I only care that o'er the land and seas,
Comes sometime love's perpetual peace and light.

I care not that sharp thorns grow thick below,
And wound my hands and wear my anxious feet;
I only care to know God's roses grow,
And I may somewhere find their odor sweet.

I care not if they be not white, but red,
Red as the blood-drops from a wounded heart,
I only care to ease my aching head,
With faith that somewhere God hath done his part.

I care not if, in years of such despair,
I reach in vain and seize no purpose vast;
I only care that I sometime, somewhere,
May find a meaning, shining at the last.

—F. W. Gunsaulus, in "The Baptist."

Bro. J. B. Brumbaugh and the Place He Filled

BY J. H. MOORE

DURING the Conference days at Winona, word came that Bro. J. B. Brumbaugh had passed into the beyond. The news was a matter of special interest to hundreds who knew him, and had some knowledge of the important part he played in helping to make the Church of the Brethren what it is at the present time.

As an editor—he was the junior of a group that came upon the scene in the seventies of the past century. They were all active men—stood well to the front in the workings of the Brotherhood, and through the press made their influence felt. The senior of this group was Eld. James Quinter, whose experience in the editorial chair dated back a dozen years, but still he must be classed with this group, consisting of H. R. Holsinger, J. W. Beer, H. B. Brumbaugh, J. B. Brumbaugh, M. E. Eshelman, your humble servant, and D. L. Miller, who was the last one to enter the group. A few others, for short periods, figured in the work, entrusted to this group. We were all personally acquainted. With some of them I was very closely associated, but we all looked up to Bro. Quinter as the highly-honored father in the group. When he was a man of full, intellectual stature, the rest of us were simply boys, or students, devouring some of the splendid editorials that he published in the *Gospel Visitor*, our first church paper.

When the word concerning the death of Bro. J. B. Brumbaugh was passed along the line, it occurred to me that of this group of active editors, who had filled allotted places on the staff, I was the only one left. I had lived long enough to tell the story of the labors and struggles of all the others. Under such circumstances, a feeling comes over one that is wholly unknown to others.

Bro. J. B. Brumbaugh, associated with his brother, H. B., came upon the scene at a very opportune period in the history of the Brotherhood. At this time we had two church papers, the *Gospel Visitor*, a monthly, edited and published by Henry Kurtz and James Quinter, and the *Christian Family Companion*, a weekly in charge of H. R. Holsinger, who had associated with him a gifted writer by the name of J. W. Beer. The *Visitor* was a well-edited magazine—clean, highly spiritual, conservative, perfectly loyal to the church, and strongly reflected the scholarly ability and genius of Bro. Quinter as a writer and thinker—Bro. Kurtz having very little to do with the policy of the publication.

The *Companion* being a weekly, had a decided advantage in the way of creating sentiment and commanding attention. H. R. Holsinger was a born editor, full of life, "pep" and almost everything else necessary to make a real live and stirring paper. He was a splendid writer, had an interesting and pointed way of saying things, but often lacked in judgment, and was very short on diplomacy. His paper posing as a free rostrum, opened the way for making much of our differences on a number of points, and in a little

while the whole church was in a hubbub, and Bro. Holsinger was in his element. The situation grated on the nerves of the more conservative of the church, and there sprang up quite a demand for a more carefully-edited weekly, having a counteracting influence.

At this point the Brumbaughs came upon the field with the *Pilgrim*, a carefully-edited weekly, with a strong plea for loyalty, harmony and spirituality. While both of the editors lacked the editorial keenness of Holsinger, still they made of their paper a decidedly creditable journal. The paper took from the start, and in the way of religious influence it was, in a measure, like oil on troubled waters. It proved a comfort to the conservative part of the church, and in a sense served notice on the *Companion* to the effect that a bit more carefulness would be the better policy.

I first met the Brumbaugh brothers at the Meyersdale (Pa.) Conference in 1873. In a meeting of that sort they were not looked upon as leaders. They made no attempt to pose as such. They were simply quiet, agreeable and accommodating newspaper men, and though somewhat reserved, proved to be real good mixers. On the hundreds of members, who met them for the first time, they made a fine impression, and were commended for their unassuming conduct. In fact, they made friends on every hand, and that meant more subscribers for their paper.

From that day to the time of my retirement from the editorial staff of the MESSENGER, I had quite an agreeable acquaintance with both of the brothers—possibly more with Henry than with John. Hundreds of their editorials passed through my hands, and quite frequently personal letters passed between us. Henry seldom made any suggestions regarding the policy of the MESSENGER, but about once a year John or J. B.—as we called him for short—would write me a real good Christian letter, giving expression to his views regarding the character of the paper, especially the editorial policy. He did not always agree with my methods, but no unkind words were ever found in his letters. They always showed a fine Christian spirit. He never requested that what he wrote be considered "strictly private." He once said that he made it a point in life never to write a letter of which he need be ashamed, should it, or any part of it, be published.

There was one characteristic about H. B. and J. B. that always greatly interested me. While never posing as leaders in any department of our church work and activities, they led all the same. In the midst of excitement they seemed to take things coolly and had a way of deliberating that impressed others. It was a modest, quiet process of having things move their way—not always their way, but often enough to indicate that they were doing more things than they, in a general way, were getting credit for. This was especially true of them along educational lines.

Their work in school matters, as well as in the publishing interest, had a small beginning, and as the work grew they looked well to the solid foundation. Here lay the real secret of their success. Nothing was permitted to outgrow its well-laid foundation. While the promoters and managers of other enterprises grew nervous, J. B. and his brother Henry calmly faced any crisis and moved steadily on. While other enterprises seemed, at times, shaky, theirs remained steady. And it was this steady, quiet and unflinching policy that impressed me. I admired it. Their hearts and heads were set for a given purpose. Nothing seemed to swerve them from a well-thought-out course.

Somehow they had a way of making their money talk without making any display about it. For every good work set in motion they had some money, and so far as the church at large was concerned, very little was known about their methods. It was a simple way of getting things done without sounding the trumpet. A course of this kind creates confidence and secures stability.

This is the way the situation looks to one who has been, all along, on the outside of the circle. For more than fifty years I have watched these two men, and observed the steady growth of the enterprises that

they touched with their hands, hearts and money. Of course I am classing them together in this article, for it is difficult to separate them or the results of their efforts.

But how about their influence as it applies to the Church of the Brethren? This would be difficult to estimate. With their paper they came upon the scene at an hour when their calmness had a salutary effect on the agitated condition of the Brotherhood. While some others were a bit demonstrative about the importance of a school in the Brotherhood, the Brumbaughs helped to open a small room for a few students. It was just a little start, but now observe the buildings on the hill, and count, if you can, the brains and hearts that have been thus touched because these two men lived and had convictions. Not even the historian knows how to measure and estimate such far-reaching influences.

During the later years of his life, Bro. J. B. entered a very retired period. His name was seldom seen in print, but he had done his part in a work that is still broadening in its influence. And as we think over it, it seems a little unfortunate that his departure was not, in some suitable resolution, brought to public attention during the Winona meeting. In our rush through the busy scenes of earth we may, at times, be forgetful of the debt we owe to others. But here rests a story that may sometime, in the future, be amply developed by the careful historian. The story is a long one. As compared with what has been accomplished, what we are saying is quite brief—exceedingly so.

Sebring, Fla.

A Workable Policy for the Rural Church

BY E. E. ESHELMAN

In Five Parts—Part Two

II. How to Make Attendance upon Public Worship General.

THIS part of our rural church policy is to make attendance upon public worship general, and to make that worship truly reverential and sacred. Now, if it is the business of the preacher to fill the pulpit, it is the business of the people to fill the pews. Sunday is a day for worship—not for visiting and the making of big dinners. Every Christian owes it to himself, as a duty, to go to church regularly. His own spiritual life demands it. Then he owes it to his family to be their example in this, as in all other things. He owes it to the church, to build up its interests and work. He owes it to the community, that all may know that the services are really worth while, for if they are not worth while, for the members to attend regularly, how shall we expect those who are not members to do so?

In the average church, probably not over fifty per cent of the membership is present at the Sunday morning worship, and in most places the evening meetings are still less well attended. It is a crime against God and the church, for Christians so shamefully to neglect this means of grace. It is impossible to develop a strong church if so many of its members attach so little importance to a service that is so fundamental in importance.

Probably the neglect is due to misplaced emphasis. We have been thinking more of who is going to preach, and how the sermon pleases us, than of the real meaning of the service, which is to worship God. Therefore we, as ministers, should so direct the service as to give it an atmosphere of true worship and reverence. We come into God's house and into God's presence, and we should come in holy awe! The order of service should be made out beforehand. The scripture to be read and the songs to be sung should fit properly into the service, so as to make it a unit.

Another matter of great importance is the bearing of the preacher himself. If he is careless or indifferent, or shows the slightest irreverence, what can he expect of the worshippers? Probably the best way to encourage whispering in the pews, is for preachers to whisper behind the pulpit. If you must whisper, do it before you go behind the sacred stand. When there, follow the admonition of Psa. 46: 10, which

says: "Be still." Let the offering be lifted in silence, as a part of the worship, and at its close let it be received by the minister with an audible prayer. It is well to have a membership roll, and to have it checked up each Sunday morning. Then be sure to follow up the absentees. An old brother used to say that, if a member was absent for two successive Sundays, he needed a visit from the preacher. He was sick either in body or in spirit, and in either case he needed the ministrations of a minister. Yes, the second element—and that of great importance—in the life of the church, is regularity of public worship in the house of God.

III. *The Active Country Church Carries on, in an Intensive Way, an Extensive Program of Religious Education.*

This program will be made up and directed by a Local Board of Religious Education. This Board will work in cooperation with the District, Regional, and General Boards of Religious Education. It will consist of the pastor, elder, superintendents and at least two other members selected by the church. The work of the Board will be to promote religious education in every possible way. Its first great field is the Sunday-school. I do not need to enlarge here upon the great importance of adequate equipment, such as separate class-rooms, blackboards, maps, sand-tables, records, etc., or the value of proper grading of the school; the use of graded lessons; or a recitation period of sufficient length to permit of both study and expression work; a library, Promotion Day; Sunday-school Institutes, and other plans and devices of importance in Sunday-school work. The mention of them is sufficient to call to mind their importance as a part of the religious educational program for your church.

The Local Board of Religious Education will plan for a Vacation Church School each summer. What more inspiring work can be given our children in the summer vacation than to bring them together for two or four weeks in Bible study! It is highly gratifying that over 24,000 pupils were enrolled in our Vacation Church Schools in 1921. It is not too much to hope that this may be nearly doubled this year. Every congregation should plan for such a school this summer. The value to the church, as a whole, as well as to the teachers and pupils, will far outreach the low cost and effort to carry it on.

An excellent method of week-day Bible study is patterned after the Gary, Ind., and Toledo, Ohio, plans. In these and other places the pupils are excused from public school a certain number of hours each week, and go to the designated church, where Bible lessons are given by the pastor and his assistants. In other churches Bible classes are held on Saturday afternoon. All of these plans are proving practical, and should be used as conditions will permit. By these or other plans our children should receive more religious instruction than is given on Sunday morning.

A third activity in which this Board will be interested, is the conducting of local Bible and Sunday-school Institutes. A Bible Institute held during the Christmas holidays can be planned especially for young folks and adults. A part of the time may also be given to study of Sunday-school and week-day class problems and methods. In cases where finances will not permit such an Institute, it will be found practical for congregations to combine, in conducting this work. A Local Institute, on a Sunday afternoon in July or August, is also inspiring to the church and community.

In the fourth place, this Board will direct Mission Study Classes, Stewardship Classes, Teacher-training Classes, and Classes in Personal Work. All of these are necessary to the best work of the church, and the pastor and elder ought to plan for them sometime during the year. Let six or eight weeks be spent on each course, at different times in the year.

And, finally, the Board of Religious Education will not overlook the value of special days of the church-year. Christmas has its fine lessons of unselfishness and love, to be impressed by program and addresses. Easter time and Good Friday should be special

seasons, when all the activities of the church may be directed toward bringing all into newness of life in Christ. Children's Day is the children's joy. Fourth of July should teach us Christian patriotism. Thanksgiving Day brings its message of gratitude to God, and a new sense of our dependence upon him.

It is clear, therefore, that the Board of Religious Education has in its hands a wonderful opportunity and a staggering responsibility. May God give these committees grace and wisdom for their large work! In their hands rests largely the welfare of the coming generations.

Bellevue, Ohio.

Dollar Diplomacy

BY A. V. SAGER

"And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly before thy God" (Micah 6: 8)?

WE all know the old story of Alexander, who, when he had conquered all the known nations, sat down and wept because there were no more worlds to conquer. In the days of Alexander, and for many centuries thereafter, the lust for power and conquest was the predominant characteristic of rulers and kings.

There was that worse than brutal instinct to destroy, to kill, to carry into captivity the young women of their enemies, to replenish their harems, to make slaves of the men and women, and to render impotent, as far as possible, a nation however prosperous and peaceable. There was not that economic rivalry among nations that in our modern days has attained a high state of perfection and efficiency.

Rivalry in anything is always the possible neighborly disturbance, whether it is between individuals or nations. In the Alexandrian regime it was force against force, but now it has become brain against brain, wit against wit. And in the frenzied desire of one nation to gain some pecuniary advantage over a neighbor nation, she may sidestep the very principle to which Micah alludes and which lies so near the heart of Christ's teaching.

This is the challenge that the Gospel of Christ and the patriarchs and prophets, from Abraham down, have set down to nations as well as to you and me. "To do justly and to love mercy." In these days of swift communication between nations and continents, we are brought face to face with new problems, new responsibilities. Peoples that once were thought of as entire strangers—never spoken of, never thought of—have become our next door neighbors. Our interests have become common. The aftermath of the great war should teach us many lessons which, if we are wise, we will incorporate into our lives, that will bring us more in harmony with the Divine Will. There are many elements that must be fused into one common purpose and understanding, before we can hope for the subsiding of the black clouds that threaten to destroy us. Race prejudice and hatred are potent factors in the disturbance that is constantly looming up on the political and social horizon.

The dominating white race must give practical assurance to the other nations that it has no ulterior motive, that its wish is to give a fair and square deal to all concerned, of whatever race or color, or of whatever religion.

America, having sent out the challenge: "America for Americans"—is, in all fairness, willing to apply that rule in our relations with other nations. Is it possible that Christianity must be tested now as it never was before? Can we convince these different races, in the light of the past, that we mean what we say, and that we will do what we say? Can we convince them that in our zeal for commercial and trade supremacy we will not encroach on their rights? Can we blame them if they reply to our challenge and say, "Asia for the Asiatics"? It goes without saying that they are suspicious of us, and that they are making no attempt to conceal their suspicion. It is up to us to allay that suspicion and to gain their confidence. Let our diplomatic relations with them be one of neighborliness and friendliness!

We are told by several Americans, who live in the Far East, that we have no idea what the feeling is, in some parts, against the Americans. There is a feeling of resentment that is almost universal and may ultimately force their government into war. We are pleading now for a higher national conscience on these lines. Every one interested in the life of his nation and of a world peace, must give these vital problems a prayerful consideration. We must convince the people of the world—be they Mohammedan, Moslem or Buddhist—that real Christianity is not merely a cult or system, but, as expressed by its Founder, a real life-giving force, to bring all nations and races into one common friendliness and brotherly interest. Dr. Harry Emerson Fosdick, who has been in the Far East this summer, puts the case this way: "Do we want war in the Far East? The missionaries say: 'For our sake if for nothing else, settle these Pacific questions now by just reason and fair statesmanship.' It has been hard enough for these missionaries to preach the unselfishness of Christ during these years when so-called Christian nations were slicing China into 'spheres of influence' and following their economic advantage with ruthless disregard of consequences. It has been hard enough for the missionaries to exalt the love of God in Christ during these last years, when all Christendom was drenched in blood. But God pity the missionaries of the Far East, if ever they try to preach Christ when nations, whose civilization has had Christ for twenty centuries, are making war in the Far East."

Fairfax, Va.

A Challenge to American Young Womanhood

BY NIGEL HILL

First Prize Oration in State Intercollegiate Contest, Held at Aurora, Ill., May 5

WOMANHOOD—the wife, the daughter, the sister, the sweetheart, the mother—has always been the guardian and conservator of the race, the motor power of its progress. Lacking the physical power of man, it has been her unflinching ideal of a perfect humanity that, throughout all history, has irresistibly lifted mankind onward and upward toward the goal of that ideal. Through the ages her mother heart has dreamed of the perfect, the ideal man, physically fit, intellectually great, spiritually free! It has been this dream of womanhood that has lifted mankind out of the bondage of ignorance and human slavery, against terrific foes. Led onward by her vision, she has conquered one after another of the enemies that have attacked her home, her men, her sons and daughters.

It was the pen of a woman, Harriet Beecher Stowe, that aroused a nation to banish human slavery. It was the soul of Frances Willard that kept alive and inspired that splendid army of American women, the Woman's Christian Temperance Union, to carry on the long, weary fight to banish the liquor traffic, and to this, more than to any other single organized force, belongs the glory of that splendid recent victory over John Barleycorn.

And now, that the Eighteenth Amendment has been adopted, what other enemies challenge this age-long vision of womanhood? Shall we of this generation be content to rest on the past laurels of our sisters—or have we a definite contribution to make to the monumental service of womanhood to civilization? I dare not think of the generation of young womanhood, to which I belong, passing on to the future the rich heritage of courageous services of the womanhood of the past, without our utmost contribution to the social progress of humanity. We are challenged by foes today as destructive, as loathsome, as demoralizing to the race, of which womanhood is still the guardian, as has ever threatened mankind in other days.

There are two deadly enemies challenging the great army of young womanhood of today. One is the social evil, the other tobacco. We young women of today face these two evils with a new freedom and power—freed from the political shackles that robbed our elder sisters of legislative power. With the weapon of the ballot in our hands today, I thank God that we

(Continued on Page 474)

The Salvation Army

BY GALEN B. ROYER

In Three Parts—Part One, General William Booth

To understand, in any worthy measure, the Salvation Army, one must know something of its founder, General William Booth.

Who, then, is this General? Without education he received from old, conservative Oxford the degree of Doctor of Civil Law. Without prestige of family, rank or wealth, he was made a Freeman of the City of London. He was a guest of the crowned heads of Europe and the Presidents of the United States, repeatedly—not in the brilliant fashions of State, but as a friend. During a lifetime he became the founder, organizer and leader of the largest Christian movement to rescue the "down and outer" in the world.

Nottingham, England, is proud of the fact that William Booth was born within its limits April 10, 1829. No distinctive family connection was his. As a builder, the father gathered to himself a small sum. Then came an evil day—no fault of his. He lost all, and the misfortune brought him to an early death. William was thrown out upon life to make his way as best he could. His mother was saintly and tender, and together they shared the sorrows and struggles of life. It was this combination that helped to frame his great character and to shape his future usefulness. Early, in his apprenticeship days, he showed commercial instincts and ambitions of success that singled him out among his fellows. He had marked ability to handle money and men.

He was reared in the Church of England. When fifteen years of age, he was impressed with the fact that material things were of a secondary nature in his life purposes. Because the church of his childhood had not the warmth that his heart longed for, he united with the Wesleyan Methodists, for they seemed to touch the deeper chords of his religious nature, and he responded with all the wealth of ardent youth. Class meetings stirred his soul, and he searched deep until, like Bunyan, he cried out as a sinner longing for salvation. While later he left the Methodists, he never dropped their ideas of evangelical conversion. No Army meeting has ever closed without an invitation to the repentant ones to come to Jesus, and to find forgiveness.

Conversion, to Mr. Booth, meant work for the Lord. Open air preaching in the slums of Nottingham became his delight. His own words describe his experiences best. "At this time," he wrote to a friend, "after hearing a fine sermon in a church, commanding, for its ability, and learning and Bible knowledge, the approval of two thousand people, I have gone down to my little cottage in a back street (slum district in today's terminology) and preached upon a chair. I have shouted out, and a handful of humble people, with cracked and unharmonious voices, have sung with me

"Come, sinner, to the Gospel feast,
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind."

"Then we have gone inside and seen some old woman or some wandering boy kneel at the mercy-seat, and then I have gone home, giving the preference to my humble effort on the chair, and in the cottage of the slum, instead of to all their great performance in the sanctuary."

At twenty, better business prospects led him to move to London, but he continued his work for souls as before. Wesleyan Methodism was passing through the fires of division, due to an ultra-conservative element, and William Booth, wanting to enter the ministry, was told by his church in plain terms: "Preachers are not wanted in this connection." For a time he was greatly discouraged and thought to go to Australia where, according to report, there would be easy prospects of entering the ministry. But his attachment to his dear mother prevented him. He continued his street preaching, which led to his being disowned. Then he cast his lot with the Reformers. Here he was offered a charge as minister, and asked what

salary he would demand. His reply was to the effect that twelve shillings would keep him in bread and cheese for a week. The leader, however, gave him a pound. Though, during his lifetime, he had no hesitancy to ask for five million pounds annually for his army, his own needs were supplied by a very small sum. In the prime of Booth's life, a friend died, leaving him property worth about \$25,000, the income from which supported the General and his family in their simple ways, and at his death the estate was still intact.

April 10, 1852, young Booth gave up his business for the ministry in the Reformed Church. At the same time he was introduced to Miss Catherine Mumford, who was destined to be his wife and whose parents were Reformists. This family had once belonged to the Wesleyan Methodists but, championing the side of the Reformers, was excommunicated. The acquaintance and religious affinity of Mr. Booth and Miss Mumford developed into that delightful story of love, where vigorous young manhood plighted his troth with the strong yet gentle nature of a representative of the fairer sex. A deep religious conviction colored both their lives ever afterwards. Mr. Booth, after forty years of married life, said she was a "sweet love of a wife, who had stood side by side with me in the battle's front, who had been a comrade to me, ever willing to interpose herself between me and the enemy, and ever the strongest when the battles were the fiercest."

But the Reformers hampered Booth's missionary zeal, and, upon the invitation of a Congregational minister, he considered that church. He hesitated, however, because the church advised him to spend several years in college, studying his Bible. He did enter college, stated his fears to a committee, expressed his views on the doctrine of election, and ultimately refused to accept Calvinism, saying: "I would sooner starve than to preach such doctrines." He was soon out of college again, once more entering into the activities of life, so dear to him.

At this juncture he was led to unite with the Methodist New Connection. Even here his revivalistic ideals were too pronounced. In 1861 that denomination had a General Conference in Liverpool, in which the matter of William Booth taking a regular charge was under consideration. Ministers opposed his evangelistic efforts. It was argued that he must take a circuit, and arrangements would be made for him to hold a few revivals each year. Experience had proven to Mr. and Mrs. Booth, however, that such arrangements would not prove satisfactory, and he refused point-blank to accept the terms. Even in the face of his stating his position, the Conference sought to force him and, by a large majority, voted that he must accept a circuit.

The scene that followed is memorable in the history of the Army. Mrs. Booth was sitting in the gallery at such a point that she and her husband could exchange glances. When the vote was concluded and the result announced, Booth looked up at his wife, who, overcome with indignation, just then rose to her feet and her clear voice rang out the words: "Never," in response to the decision. Bewilderment followed. How dared a woman to raise her voice in a public meeting!

There was one person, at least, in the house who responded to her "Never." Mr. Booth, springing to his feet, with his hat beckoned toward the door and proceeded thitherward, heedless of the cries of "Order, order," that came from the chair and elsewhere in the room. Mrs. Booth hurried down the stairs, and the two turned their backs upon that connection, as they left the building. July 18, 1861, they tendered their resignation and started in East London the Revival Mission. Here they conducted Christian work in a manner nearest their ideal of service for their Master, with a success, if not large, yet very gratifying.

One day, soon after, Booth and his secretary were preparing an article for publication, telling the story of his work. One sentence therein ran like this: "It will thus be seen that the Christian Mission is a Voluntary Army—an Army of Salvation." This sen-

tence arrested the attention of Mr. Booth, who soon said: "I think I can improve upon that sentence" and, taking his pen he wrote: "The Christian Mission is a Salvation Army."

Huntingdon, Pa.

Gleanings From the National Christian Conference

Held at Shanghai, China, May 2-11, 1922

In Two Parts—Part Two

Z. J. KAUNG

THIS meeting is the birthplace of the Chinese Church.

This is a call to singleness of purpose, humility, and deep earnestness.

It is a call to renewed dependence upon Divine Guidance at every step of the high task before the Conference—to achieve not only organization but spiritual fellowship.

JOHN R. MOTT

A principal secret of making the National Christian Conference an occasion of unfading vision, of triumphant unity and of truly creative power, may be expressed in the words of the Weymouth Version: "Simply fixing your gaze upon Jesus," the Completer of our faith as well as its Author.

Not in eloquent speaking, not in studied reporting, not in extension surveying, not in grace of numbers, not in world-wide members, not in wealth of talent—will the Conference find its power and worth. "By My Spirit" saith the Lord. Prayer is a highway over which he comes. More things are ruined by want of prayer than this world dreams of.

DR. C. Y. CHENG

Are we prepared to open our hearts to each other with absolute frankness? Are we willing to sacrifice, if need be, our plans, and personal advantage? Do we really mean business? Let us pray for a spirit of Christian adventure!

DR. LEW

To allow indifference to veil our vision at this hour will be regrettable folly.

To allow partisanship to monopolize our thinking at this hour will be an unpardonable sacrilege.

To let selfishness blur the real issue of our problem will be a positive sin.

J. H. OLDHAM

Choose men who will see that their business is not to carry out the plans that they want, but the plans that you want, and that, what they have been appointed to do, is to make you want things.

Not with that limited knowledge and the limited self which is all you have, so long as you are left in isolation, but with that larger knowledge and larger self which become possible for you when, through the work of these officers, you are able to take a wider view of the facts and to have your thought enriched by contact with other minds.

In Christ there is neither male nor female.

In the Christian Church in China: Elementary schools, two boys for every girl. Secondary schools, five boys for every girl. Colleges, ten boys for every girl.

There are more than five calls for every girl prepared now to teach.

One church group is doing half the work now done for girls in middle schools.

A program for advance: Start girls' day-schools. Send your daughters or younger sisters to school. See that daughters of Christians go to school. Keep girls in school long enough to prepare them for Christian service. Present demand calls for five times the present number of girls in middle schools.

Christian homes, Christian schools, Christian, social and civic life, and Christian church growth—all these wait for educated Christian women.

R. K. EVANS

Any ministry we may exercise, and any authority we may yield, should be drawn, and can only be drawn, from that Christian church in China of which we are, or ought to be, members. It is to the whole body of the church, that Christ committed his authority, and

we, who come from the West, to serve his church and Gospel here, must recognize that we are men and women under authority and that our only right is to serve.

We have no vested right, as missionaries, in the funds or buildings, which are really given through us, as medium, to the Christian people of China.

Until very recently it was customary in the West to refer to the Christian churches in China and other Asiatic countries as the "native churches." Then some one, with a little more insight and, perhaps, courtesy, than most of us, discovered that such a title is highly distasteful to the members of those churches. Then, for some time, we were accustomed to use the term, "The Infant Church." I wish to suggest that this, too, may prove a misnomer. I am inclined to think that the Chinese Church, properly so-called, is only now come or coming to the birth. It has been, so far, a foreign church in China. By this I mean that it has not only been a foreign church in the eyes of the Chinese. That is beyond all question. Surely, not only in Chinese eyes, but in actual fact, has the Christian Church in China hitherto been to all intents and purposes a foreign church.

A third term, which was introduced and used at the Edinburgh Conference in 1910, was "The Church on the Mission Field." I would suggest that even that title is now, if not obsolete, at least obsolescent, and that we can no longer regard the church here in China as though it were a kind of appendage to the church in the West. I would humbly suggest that, in so far as the Chinese Church exists, the organized missions of western churches in this country have no ecclesiastical status whatever, except by the courtesy of that church, and I think that the time has come, or is soon coming, when it must be clearly recognized that, in so far as the churches of Europe and America continue operations here in China, it ought to be only by the consent, and at the invitation of the Chinese Church.

The less we give, the less we shall keep. The more we give the more we shall keep. The more fully we yield, the more will they give back to us. The missionaries who really hold sway among Chinese Christians today, are those who have given themselves most freely and fully in love and trust to their Chinese brethren and sisters. The measure of our Christian surrender as foreign missionaries, will be the exact measure of the Chinese desire for foreign cooperation. Mutuality is one of the surest laws of life.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE MOUNT MORRIS COLLEGE OLD STUDENTS AND TEACHERS' REUNION

The former students and the friends of Mount Morris College, who were not able to attend the Old Students and Teachers' Reunion, May 30 to June 2, will be glad to hear about the event through the columns of the "Messenger."

This reunion was the greatest held in Mount Morris since 1879—the year when Brethren M. S. Newcomer and D. L. Miller bought the college. There were guests from twenty-one States. One could travel from the Atlantic Coast, in Virginia, through the southern United States to Los Angeles, Calif., and back again through the northern United States to Philadelphia, without setting foot in any State not represented at the Reunion, except to cross the State of Arizona, and without entering the same State twice. After this trip was completed, there would still be Texas, Oklahoma, Nebraska, Minnesota, Wisconsin, and Michigan—representing States into which his tour had not taken him.

The events of the Reunion included the days of Rock River Seminary, as far back as there were living representatives. The earliest of this group, in attendance at the Reunion, was Mrs. Maria Hitt Newcomer, of Mount Morris, who first enrolled in Rock River Seminary in 1849—when Zachary Taylor was President of the United States and when Abraham Lincoln was a representative in the State Legislature of Illinois. Reunion guests, in attendance during the "fifties," were Maria Hitt Newcomer; Rev. O. F. Mattison, of Evanston, Ill., connected with the Seminary from 1855 to 1868; Mrs. Hattie Floyd, of Newberg, Oregon, a student in 1857; and Mrs. Harriet Little Midgour, of Mount Morris, a student from 1858 to 1863. Some of these and other college friends had not seen one another for fifty or sixty years. In all, 59

guests, representing the period before 1879, registered in the library in Old Sandstone during the Reunion days.

More than three hundred graduates and former students of the institution, since its charter as Mount Morris College, were in attendance. Among those from other States were: E. A. Markey, Warrensburg, Mo., '89; Eld. L. H. Eby, Fruitland, Idaho, '82; Mrs. Moss, Union Valley, Iowa, '88; Dr. S. Z. Sharp, Fruita, Colo., professor from 1881-'89; Mrs. E. O. Fitz, Fort Dodge, Iowa, and Mrs. M. W. Fitz, Manson, Iowa, '82-'83; D. G. Wagner, San Benito, Texas, '84-'86; Mrs. Cora Amick Shock, Huntington, Ind., '99; Mrs. Sarah Witmore Harnly, McPherson, Kansas, '91; E. E. Neher, Los Angeles, Calif., '98; Dr. Tobias Diekhoff, Ann Arbor, Mich., '90; Dr. John S. Flory, Bridgewater, Va., '94; Mrs. Catharine Beery Van Dyke, Winona Lake, Ind., '89-'91; Mrs. Della Lehmer, 3207 Manitou, Los Angeles, '92-'95; Mr. and Mrs. J. F. Zug, Boone, Iowa, '92; John C. Shaw, Des Moines, Iowa, '98; Eld. C. B. Rowe, Dallas Center, Iowa, '95; Rev. William I. Kohl, Herington, Kans., 1900; Walter M. Royer, Dallas Center, Iowa, '92; Edgar Rothrock, Holmesville, Nebr., '95; Homer C. Wenger, Grand Junction, Colo., '06-'07; John Whitman, Curlew, Iowa, '14-'16; Forest S. Eisenbie and wife, Octavia, Nebr., '18; Bertha Root, Wetonka, South Dakota, '20; Iva Wolfe, Preston, Minn., '21.

The College auditorium was taxed to its utmost to accommodate the guests at the alumni banquet, where Rev. Charles Carpenter, of Chicago, of the class of '89, was toastmaster. The program included a toast by Rev. Arthur Klontz, of Chicago, '05; a reading by Mrs. Irene Van Dyke Fierheller of Milledgeville, '19; an original poem by Mrs. Adaline Hoff Beery, of Elgin, '82; and talks by Dr. J. E. Miller, of Elgin, Dr. John S. Flory of Bridgewater, Va., Eld. Olin F. Shaw, of Milledgeville, Professor Orley G. Davis, of Chicago, Dr. S. Z. Sharp, of Colorado, and Dr. Tobias Diekhoff, of Ann Arbor, Mich. Orchestral entertainment was furnished by local talent, led by Professor Francis Myers, the composer and band master.

Among the addresses of the Reunion sessions were those of Attorney J. C. Seyster, of Oregon, Ill.; Rev. O. F. Mattison, of Evanston; Dr. S. Z. Sharp; Professor Edward C. Page, of DeKalb; Dr. John S. Flory; Dr. J. E. Miller; Dr. W. B. Stover; and President A. J. Brumbaugh. Mrs. Beery read several splendid original poems, dedicated to Mount Morris College.

At the annual commencement of Mount Morris College, held on Friday, June 2, John S. Flory, of Bridgewater, was granted the honorary degree of Doctor of Literature, in recognition of meritorious work in the field of literature. Mount Morris, Ill. W. Arthur Cable.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

"Seventy-Eight"

THIS number—seventy-eight—is one of the most encouraging figures in connection with the treasurer's report, upon which a few observations were made last week. It could barely be mentioned there and possibly it was not completely understood just what that number signified.

It was this number of churches that definitely reported that they had accepted a certain apportionment for the year, and had either sent in contributions equaling that amount, or had agreed to do so before the close of the fiscal year. In other words, these churches have gone at the matter seriously and are systematically planning to give for the general work of the church.

This has come about in various ways. Let us illustrate: In compliance with the letter, explaining self-apportionment, a number of churches responded by saying that they considered the plan a good one. The ——— church is typical of this group. The Financial Committee, upon receipt of the letter, considered that the church should give \$1,000 toward the general budget of the Forward Movement. After discussing it in council meeting, the church adopted the recommendation, and thus agreed upon \$1,000 as their apportionment. About one-fourth of this amount was paid in by Conference time. The rest will be contributed during the remainder of the year.

Another example: Some individuals and churches desired some suggestions as to what might be their share. Accordingly suggestive apportionments were sent to most every church. Some accepted these and are included in the seventy-eight. To illustrate: \$115 was suggested to the ——— church in Virginia. They accepted that as their apportionment. So far they have paid only \$5, but they have the rest as a goal for the year. An apportionment of \$660 was suggested to the ——— church in Pennsylvania. They considered it too small and agreed to give \$1,000. Regular contributions are received from them. To date they have sent in \$260. The rest will be paid before February 28, 1923. The ——— church in Iowa had a suggested apportionment of \$4,000. They agreed upon \$4,197.64 and have already sent in \$1,118.26.

There are also some churches included in this number where large individual gifts have put them in this list. A most outstanding example of this is the ——— church, which had a congregational apportionment of only \$74, but which has already sent in \$1,288, a large proportion of which was given by an individual. Instances of this type are few.

It is encouraging that this number of churches has definitely planned on certain amounts for the year. Some may not be able to contribute quite all that they

felt possible. The great majority will, and not a few of these will give more than their accepted apportionment.

It will never be possible to devise a plan by which the general work of the church is made dependent upon the gifts from the churches, as efficiently as it should be, until all of our congregations plan their giving as these seventy-eight churches have done this year.

Forward Movement Notes

THE MISSION BOARD OF MIDDLE PENNSYLVANIA erected a tabernacle at Chaysburg, large enough to accommodate about three hundred people. A meeting is in progress now, with Bro. C. O. Beery as evangelist, and Bro. J. B. Miller as song leader. The interest has been good from the very beginning.

A YOUNG MINISTER, spending his summer vacation in a pasture, has been helping to get a Rural Route established in the mountainous region, where the members of the church live. All feel that it would mean much for the community, and the minister writes that through this effort he is coming in touch with people, whom he would not meet otherwise.

"THERE IS MORE COMING," assures a Local Director from Southern Ohio, in a letter, accompanied by a check of \$100 for the Forward Movement.

THE NEW WORLD MOVEMENT COMMITTEE of the United Presbyterian Church reports that 84% of the pledges due April 15, 1922, have been paid.

BRO. L. W. SHULTZ writes most commendably of the Vacation Bible School in progress at the West Dayton church, Ohio, in a letter, which also tells of the large number of churches in Southern Ohio who are sending delegates to the Young People's Conference at Winona Lake, Aug. 1-6.

Where the Seventy-Eight Churches Are Located

- | | |
|-----------------------------|-----------------------------|
| 1. S. Calif. and Arizona, 3 | 15. Nebraska and N. E. |
| 2. Idaho and Western | Colorado, 2 |
| Montana, 1 | 16. N. Dak. and E. Mont. 4 |
| 3. Middle Indiana, 3 | 17. N. Car., S. Car., Ga. |
| 4. Northern Indiana, ... 5 | and Fla., 1 |
| 5. Southern Indiana, ... 1 | 18. Northeastern Ohio, .. 2 |
| 6. N. Ill. and Wisconsin, 7 | 19. Northwestern Ohio, .. 4 |
| 7. Southern Illinois, ... 2 | 20. Southern Ohio, 7 |
| 8. Middle Iowa, 1 | 21. Oregon, 1 |
| 9. N. Iowa and Minn., ... 1 | 22. Eastern Pennsylvania, 5 |
| 10. Southeastern Kansas, 1 | 23. Middle Pennsylvania, 5 |
| 11. S. W. Kans. and S. E. | 24. S. E. Pa., N. Y. and |
| Colo., 1 | N. J., 3 |
| 12. Eastern Maryland, ... 7 | 25. Texas and Louisiana, 1 |
| 13. Middle Missouri, ... 1 | 26. Eastern Virginia, ... 5 |
| 14. Michigan, 3 | 27. Second Virginia, 1 |

THE ROUND TABLE

An "All-Day Singing"

BY BERTHA W. SHEPHERD

(The appearance of the following article is owing to the fact that a few months ago there came to the General Music Committee some money—the amount of a collection taken at the meeting mentioned. The author of the write-up, who sent the money, in reply to a request of the undersigned, kindly submitted this interesting description for publication in the "Gospel Messenger."—William Beery, Sec.)

THE "Singing" was first scheduled for Jan. 29, but owing to a severe snowstorm and immense drifts, which visited us on this date, only about half a dozen persons were present, except the students of the Seminary. Hence the postponement. These "Singsings" must have originated in the Valley of Virginia, where some one from our neighboring congregation was visiting. The first I recall was held near here. Its success spread abroad and our music committee began to contemplate one of our own.

The purpose of these "Singsings" is to give us an uplift and a desire for better congregational singing, which so many of our rural churches so much need. Then, too, the social element is not to be overlooked.

At noon we served lunch, and for one and one-half hours all engaged in pleasant conversation, while eating. Nothing so improves our feelings toward each other as the personal touch. It is also an excellent way to spend our fifth Sundays—not interfering, in that way, with the regular services. There are not enough fifth Sundays to become monotonous, and probably not enough to satisfy us. Perhaps more "Singsings" could be arranged for if desired.

We have not perfected an organization yet. Perhaps, in time, we may be thoroughly organized and will have special times set apart for singing, and a corps of efficient officers to push the work along.

Our method was to invite choristers in the district, and quite a number were present, as well as other visitors. We began at the close of our Sunday-school with a song by the four primary grades, and appropriate devotional exercises. Several choristers took their turns in leading three or four songs each. An excellent paper was read on the origin of a number of our most popular hymns, and short sketches of the lives of the authors. This was very interesting as well as instructive. After singing a few more hymns we adjourned for lunch. The Brethren Hymnal was used exclusively.

After lunch we were favored with a talk on music in the minor key, by Bro. Baxter Mow, followed by a male quartet in minor. This kind of music is sung so little in our congregations, these days, that it sounds weird, and reminds one of the Indian songs which Bro. I. S. Long sang for us while here. Four or five of these hymns were attempted, but very few knew anything about singing them.

We adjourned about three-thirty, with a unanimous vote to have another "Singing" at our earliest convenience. An offering was taken, and the proceeds sent to the General Music Committee.

I have attempted to give you an idea of our efforts at singing and hope to hear from others soon, with better ideas and methods that we may adopt, for we feel the need of better singing more than others, perhaps.

Nokesville, Va.

The Love of God

BY R. H. MILLER

Two boys used to quarrel—even at the table! The peace-making ministry of their mother invariably took a form something like this: "Boys, there's plenty. Both of you can have all you want." The result of this intervention was not merely two refilled bowls, and two greedy boys eagerly helping themselves. Two hearts had been emptied of hate, and refilled with a new sort of feeling.

The Christian sociologist begins with the fundamental truth of the Fatherhood of God. Apart from it men can never be elevated to harmonious, cooperative living.

When the prodigal came home, his father made a

great feast for him. The elder son was angry, and would not go in. The father went out and reasoned with him thus: "Son, thou art always with me, and all that I have is thine." Notice, the father would reconcile his alienated boys with renewed assurances of his love.

This is love's way of displacing war with peace, conflict with cooperation, discord with harmony.

To an age of strife and struggle there is no more timely message than the Love of God, our Father.

La Verne, Calif.

"To Look Up Is to Rise"

BY JULIA GRAYDON

I SAW these words the other day and they attracted my attention—not because there is anything wonderful or unusual about them, but because of their truth.

If we keep looking up, we will rise—rise to new endeavor, new principles, new ideals, new motives, and by these I mean right things.

Away down in our hearts are seeds of envy, malice and pride, and as long as they stay there, they will draw us down instead of up.

But if we decide to break away from them and "look up," we will rise far, far above all these mean and petty things which are holding us down.

Do you remember what the disciples saw when they looked up, as Jesus ascended into heaven? Here is the verse: "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel."

When they went back to their work they were more determined than ever to "look up" always, knowing that some day they would rise up to meet him as he had said.

Harrisburg, Pa.

"Thoughts on Jonah"

BY ALBERT C. SHUE

MANY readers are puzzled by the fish story in the Book of Jonah, and never get any farther. Most folks speak of the whale, but the Book does not say anything about a whale. It was "a great fish," and "a prepared fish." The fish need not be a stumbling-block to our faith.

The fish was quite large, but it is not the biggest thing in the Book of Jonah. A word about the general conditions will illuminate the situation: Jeroboam II. was king in Israel. During the preceding century there had been stirring times in Israel. At this time the impulse toward idolatry had been slightly checked. The religious conditions are well indicated by the decadent policy of the period. The people were narrow and self-sufficient. There was no vision, there was no restraint and therefore the people perished.

Jonah had to be called a second time. Some folks, however, have to be called more times than Jonah. The record does not tell us just what he was to say the first time. It seems to have been a general message. But why did Jonah proceed to go to Tarshish? As a boy in Sunday-school, I remember being taught that he was afraid the wicked people would kill him. This may have been true. But we do not so read in the Word. Jonah 4: 2, I think, gives the true explanation. Jonah felt that they might repent. Then he would be a false prophet—he would be dishonored. The same teaching permeates the entire fourth chapter. The gourd illustration clinches it. At least we are told that Jonah went to a point of vantage—an elevation of some sort, perhaps—to see the thing through.

The second time the prophet was sent, a specific message was given him: "Yet forty days and Nineveh shall be overthrown." This was easily understood. It brought results.

The most interesting fact to me, about the Book of Jonah, is that it shows what the Lord can do with even a poor workman. There is little about Jonah that we can really commend or admire. The total effect of his character is negative. But if God could use him, surely there is a place for the worst of us.

No matter how unworthy we may feel, the Master has a place for us. The hopeful thing about Jonah is that he was on the move. I have heard it said that it is better to blunder along, in an endeavor to do right, than to be doing nothing. I presume it is correct—at least from the standpoint of pastoral theology. It is harder to move folks who are sitting still, than to turn them from wrong activities to right things. With Jonah it was a question of getting started the right way. 2 Cor. 8: 12 says: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." Browning, in "Pippa Passes," says: "All service ranks the same with God." This is true. Carlyle said: "Blessed is the man who has found his work; let him ask no other blessedness."

I ask this question in conclusion: Are any of us going to Tarshish? In a sense, the priest and the Levite were going to Tarshish. When service calls and we turn the other way, are we not going astray, just as Jonah did?

Chagrin Falls, Ohio.

"Holy Bible, Book Divine"

BY LEANDER SMITH

THE Bible is the Word of God. It has been divinely inspired and it will be divinely protected. God has declared that it can never be destroyed. Jesus said: "Heaven and earth shall pass away, but my words shall never pass away." Men in all ages have tried to overthrow the teachings of this Book. They have attacked one portion and then another, but the Book stands unharmed, and still stands in its integrity.

Mr. Spurgeon, on being asked how, he thought, the Bible could best be defended, answered in a unique way: "If a lion in a cage was being picked at by mischievous boys, the best way to defend him would be to open the door of the cage." The application is obvious. If the Bible is turned loose among men, it will take care of itself.

There has been much said and written, in recent months, about reading the Bible. As to whether it shall be taught in the public schools, is now a burning question. The Bible was, perhaps, never so widely read in any other age as it is today. More copies of the Bible than of any other book are printed every year. It is greatly to be feared, however, that much of this reading is done in a critical spirit. When we take up the Bible, we need to remember Christ's words to the young man: "What is written in the law? How readest thou?"

While the Bible is the Word of God, and will withstand all the darts of criticism that may be hurled against it, there are many who would like to know, for their own satisfaction: "What are the reasons for believing that the Bible is inspired?"

In John 7: 17 Jesus said: "If any man willeth to do his will, he shall know of the teaching, whether it is of God." Obedience to the Divine precepts is most favorable to the operation of those thinking and feeling faculties, in and through which the knowledge of God reaches the soul. Religion, we must remember, addresses itself to the whole nature of man—that is, to all the parts of his intellectual, moral, and spiritual being. No man can know the doctrine, whose whole life is consciously opposed to the will of God; for he has determined not to know it. He has raised as many obstacles as he can, in the way of knowing it. He has used his reason—as far as he has used it—to sustain a false and foregone conclusion. He has put out his eyes; in order that he may be in a position to say: "I can not see."

Obedience leads to the most perfect knowledge, and to the means by which we may have a true vision of God and his Word. The steps, or processes, of knowledge are unbroken. We pass from light to light, from glory to glory, from a comprehending with all saints what is the breadth and length and depth and height, to a state in which, with the strong eagle gaze of our resurrected faculties, we know fully that the Word of God is Divinely inspired.

Council Bluffs, Iowa.

HOME AND FAMILY

Behold the Bride!

BY EDITH HILLERY HAY

She stood, a bride to be; fair, sweet and misty-eyed—
Her glorious girlhood lingered lovingly,
As if, full tenderly, 'twere wistful to abide.
And she—she seemed a wisp of dainty hesitation—
As if reluctant to desert for aye the days that were so dear:

But when, with open pride, and raptest admiration,
She glanced into the manly face, possessingly bent near,
She seemed to say: "I leave it gladly—a richer, fuller life is here."

Ah, see them at the parting of the ways—
But think you not she suffers no regret
For the sweet, holy innocence that marked her days
To this auspicious hour?
There is a charm in girlhood—distinct, yet delicate
As dawn's first flush:
A sacred joy—that purity of soul which brings the blush
Of deprecation, when she needs must hear what fain she'd hush:

Despise it not, for, rest assured,
That, if she shows regret for loss of things so pure,
It proves her worth a thousand times more sure
Than did she leave them gladly!

She kneels—a bride in making—
Her velvet hand hid in a clasp that claims her for the taking—
Her head bent low. A tear has stolen, born of pure emotion,
Down her fair cheek. But, from the depths of those true eyes—
All boundless as Time's ocean,
There shines a light of radiant love and constant heart-devotion!

She stands a bride. A glorious spirit-smile
Lights up her face, and what so wistfully hung near
Has vanished with the tear that lately fell;
A wondrous grace, so womanly and sweet,
Envelopes in its mantle, all her form, from head to feet:
BEHOLD THE BRIDE!

Goshen, Ind.

Aunt Marjory in Need of a Home

BY ELIZABETH ROSENBERGER BLOUGH

MISS MARJORY KING was sitting on her little porch. Up and down the little street other women were sitting in their yards, sewing, but none had lived there as long as Miss Marjory. To them all she was Aunt Marjory.

The grass was strewn with autumn leaves—there had been a heavy frost the night before. Miss Marjory was smoothing out a few withered, broken leaves, tenderly, as if she liked to touch them.

"The time has come," she thought. "Joe said about the time that the frost set in," she sighed, faintly.

Other women said that Marjory's things were always a bit different from those of others. Her front yard was well kept. No straggling lilies or cannas, but everything growing there was thriving. It was a joy to linger there and to see the beauty of flower and shrub. Her little house was painted white and, somehow, it always *was* white, like the cottage in a story. Marjory herself was growing old, but the old dresses she wore were pleasing to the eye. She was growing old gracefully.

"What shall I do?" she said despairingly. She was looking at her dahlia hedge. It stood even and complete—a thing of beauty, a mass of flowers that she had planted and tended. She looked over her fragrant garden and wished that she could remain here until she died. "How can I leave all this and these dear neighbors?" she asked herself.

But she was dependent on her stepbrother Joe. He had said that she should live alone no longer. She had broken her arm when she was picking cherries, that very summer. Something might happen to her when she was alone in the house in the winter. Joe had been sending her twenty-five dollars a month, and on that amount she had contrived to live. But now he said that he would send her no more money. He would come and get her when the weather grew cooler.

"And I never wanted to be in a city. This is home. How can I ever live upstairs, in a few rooms, without any growing things?"

Hot tears ran down her cheeks, as she looked about her flower garden and at the open door of her cottage.

"I guess I am like Job when the messenger came to him and told him that the camels, the sheep, the sons and the daughters were all gone. Only I can't say: 'The Lord gave and the Lord taketh away, blessed be the name of the Lord.' I wish I could. I believe I said it after Lawrence died—a while afterward. But now I can't. My heart's breaking, that's all."

With a last look at the tiger lilies which her mother had planted, Marjory went into the house.

The next morning she went into the attic to look over her treasures. There was a small wooden chest under the eaves. It was full of the things of memory. Much there was precious, but she must burn some of the things. She wanted to do this before Joe came. She brought down sundry boxes to her kitchen. She looked at old valentines and letters. Some old pieces of wedding-gowns and other mementos interested her.

She heard a heavy step and looked up to see Joe and his wife coming in at the door.

"Hello, Marjory!" said Joe.

Marjory smiled tremulously. She motioned them to chairs.

"I had a few days off and thought we might as well run down and get you."

"Yes."

"I reckon you can pack your things today. I'll see a second-hand man about your furniture. I'll see about renting the house, too."

The foolish tears wanted to fall as Marjory listened. She looked at her box of treasures, at the flowers in the yard. She thought of Sarah, her dearest friend. She must see her before she left the village.

"If it's all the same to you, Joe, I'd rather you would see to things. I must say good-bye to some of my neighbors." Her voice trembled so that she could hardly speak.

"Sure thing! You go and we'll look after this junk."

Marjory laid aside the autograph album of her girlhood days. She went upstairs to dress. When she came slowly down into her kitchen, she found the dishes on the table, and her pans and kettles were being packed into a store-box. Sarah lived a mile away, Marjory dreaded the walk, but there was no other way to go, so she walked slowly. Yet she was very tired when she came to Sarah's large house. Sarah herself came to meet her with outstretched hands.

"Marjory, Marjory, I have been thinking of you for days. Forgive my selfishness. I should have come to you, but I have been so hurt and stunned that I really thought I could not see people after John died, so I have neglected you. But I am going to live my life now. How good of you to come again."

Marjory smiled. She was very tired. "I just came to say good-bye. Joe and his wife have come to take me with them."

"To Chicago?"

"Yes."

"Marjory, I need you. I've been wanting to tell you, but put it off. I need you for a sort of private secretary. You can do so much that I need to have done. Will you work for me?"

"Will I? Oh, Sarah, if you knew how I want to stay in my own home!"

"So it is settled then. No, don't thank me. Do you remember how you have always been my adviser from the time when we went to school together?" Then Sarah named a sum that seemed like riches to Marjory.

"I am afraid I'll not earn that much," she said slowly.

"Oh, my dear, I am the best judge of that. Now let me send you home in the car."

Going home, Marjory's thoughts leaped forward to her own little house and her neighbors. Now it was

hers so long as she should live; she knew that Sarah's love would care for her always.

The car drew up in front of her home. Through the windows she could see the furniture. Joe had not sold it yet. She went into the house and told him of her good fortune.

"So you're going to earn your living after this," answered Joe.

"Yes, and I can't seem to think of a thing except this: 'And forget not all his benefits,' God is good." She said it as if she were in a prayer meeting.

As she went about, getting supper for Joe and his wife, she took the pans and dishes out of the boxes with a gladness too deep for words.

She was thinking: "I found myself right on the very edge of the dreadful pit. I have always been so afraid of tumbling into the great, black, empty pit of helpless dependence. The Lord has lifted me to a place of safety. Bless the Lord, O my soul."

Huntingdon, Pa.

"He's Just the Same"

BY AGNES M. GEIB

THE pupils had been discussing a coming baptism. It was enlightening to one, to listen to their views of the hows, whys, and wherefores, and of the changes they looked for in a convert's life.

One of the little ones said: "I'm glad J—— is going to be baptized. Maybe he won't tease me any more." J—— was one who delighted in a rather obnoxious form of teasing or tormenting little folks.

A few weeks passed, and the same little girl came one Monday morning, telling where she had spent Sunday (with J——'s parents). At the end of her little talk she said of J——: "He's just the same."

Of course, one tried to explain that people do not change over night, but the child was greatly disappointed, nevertheless.

Isn't it true of too many of us—we're just the same? There may be a change in the outer appearance (according to where we live)—and there should be—but how about our conduct, our conversation, our company, our character? Lately an old lady said: "Folks don't come as they used to—they have nothing to make right, it seems, nothing to give up when they become church-members."

There, possibly, is the trouble—we're willing enough to become church-members, but that does not, necessarily, mean we are Christians.

Are others saying of us: "They're just the same"?
Manheim, Pa.

Small Boys' Responsibility

BY OLIVE A. SMITH

"BECAUSE small boys are not able to refrain from throwing stones, the Los Angeles Park Commission has protected the glass-covered rules and regulations by heavy wire screens," says a press report.

This furnishes one more illustration of the efforts of the public to meet the increasing irresponsibility of the small boy. It seems strange that a set of framed rules must be protected in such a way because boys are not able to refrain from throwing stones. And, carrying the principle to its final application, we have an almost impossible task to protect everything which boys might injure through their inability to refrain from throwing stones. Everything destructible would need to be covered by a wire screen, which would result in a vast benefit to the hardware dealer and the laborer who does the work, but to no one else, particularly not to the small boy, who is thus relieved of all responsibility in the matter.

It is a good thing that there are still parents and teachers in the land who do not accept this theory that small boys "are not able to refrain" from the destruction of public property or the injury of anything which comes in their pathway during the indulgence of their childish instincts.

Emporia, Kans.

AMONG THE CHURCHES

Calendar for Sunday, July 30

Sunday-school Lesson, The First Return from Exile.—Jer. 29: 10-14.

Christian Workers' Meeting, Hindrances and Aids.—Luke 18: 9-14.

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Gains for the Kingdom

One baptism in the Thurmont church, Md.
One baptism in the Figarden church, Calif.
One baptism in the New Haven church, Mich.
One baptism in the Scott Valley church, Kans.
Three baptisms in the Outlook church, Wash.
One baptism in the Pleasant Dale church, Ind.
One baptism in the Lower Deer Creek church, Ind.
Four baptisms in the Hostettler church, Pa.—Bro. H. Q. Rhodes, of Sipesville, Pa., evangelist.

Two baptisms in the Pleasant Grove church, Texas.—Bro. J. A. Miller in charge.

Eight accepted Christ in the Ellison church, N. Dak.—Bro. F. E. Mallott, of Chicago, evangelist.

Seven accessions to the McClave church, Colo.—Bro. W. T. Luckett, of McPherson, Kans., evangelist.

Three baptisms in the Willow Creek church, S. Dak.—Bro. J. F. Swallow, of Seavey, Minn., evangelist; one was restored.

Six were baptized and one awaits the rite at Bailey Grove, Tenn.—Bro. Jesse D. Clark and J. R. Jackson, evangelists.

Fourteen were baptized and three restored at Ladoga, Ind.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Eleven were baptized and one was reclaimed in the Brake Schoolhouse, in the North Mill Creek congregation, W. Va.—Bro. R. K. Showalter, of North River, Va., evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. H. Blough, pastor, to begin Aug. 13 in the Washita church, Okla.

Bro. H. S. Replogle, of Oaks, Pa., to begin Aug. 5 in the Salem church, W. Va.

Bro. John Graham, of Chicago, to begin July 30 in the Maple Grove church, Wis.

Bro. G. G. Canfield, of Freeport, Ill., to begin Aug. 6 in the Belleville church, Kans.

Bro. I. N. H. Beahm, of Nokesville, Va., to begin Aug. 6 in the Mountville house, Pa.

Bro. Russell Shull, of Auburn, Ind., to begin about Sept. 3 in the New Paris church, Ind.

Bro. J. R. Herahman, of Mechanicsburg, Pa., to begin Aug. 7 in the Mt. Olivet church, Pa.

Bro. W. E. West and wife, of Mt. Morris, Ill., to begin Aug. 6 in the Dry Creek church, Iowa.

Bro. Chas. Oberlin, of Logansport, Ind., to begin Aug. 20 in the Lower Deer Creek church, Ind.

Bro. Wm. L. Hatcher, of Summitville, Ind., to begin July 30 in the West Branch church, Ohio.

Bro. Wm. Fretz, of Hatfield, Pa., to begin Aug. 19 at Greentree, West Greentree congregation, Pa.

Bro. Trostle P. Dick, of Carlisle, Pa., will begin about Aug. 1 in the Sugar Valley congregation, Pa.

Bro. S. Z. Smith, of Sidney, Ohio, began July 23 in the Middle District church, Tippecanoe City, Ohio.

Bro. N. S. Sellers, of Lineboro, Md., to begin July 30 at the New Freedom house, Codorus congregation, Pa.

Bro. A. J. Beeghly, of Windber, Pa., to begin Aug. 5 in the Greenville house, Rockton congregation, Pa.

Bro. E. E. Blough, of Manassas, Va., to begin Aug. 6 at Cannon Branch, Va., assisted by Bro. J. M. Kline.

Bro. S. C. Godfrey, of Red Lion, Pa., to begin Aug. 6 at the North Codorus house, Pleasant Hill congregation, Pa.

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Personal Mention

Bro. J. H. Blough, of Ames, Iowa, is to locate in the Washita church, Okla. His correspondents will please address him at Cordell.

Bro. J. U. G. Stiverson, of Portland, Oregon, has decided to locate permanently at Omak, Wash., where he should be addressed after Aug. 1.

Bro. Harvey Hostettler has accepted the pastorate of the Conway Springs church, Kans., and his correspondents will please note his change of address.

Early callers, last week, making their first visit to the Publishing House, were Bro. H. A. Gnagy, of Cedar Heights, near Waterloo, Iowa, and Bro. W. H. Neher

and wife, of La Verne, Calif. The latter were accompanied by their daughter Minneva, who has been serving our Student Volunteers as Traveling Secretary.

Bro. J. Lloyd Nedrow informs us that he has one month available for evangelistic work. Any congregation desiring his services will please address him at Johnstown, Pa., R. D. 2.

Bro. Lawrence Shultz, Field Director of Religious Education, writes: "I am having a wonderful experience, meeting the workers in nineteen of the Southern Ohio churches during these two weeks."

Bro. H. Spenser Minnich returned to his desk on Friday of last week, from Sugar Creek, Ohio, where he had been called by the illness of Sister Minnich, as noted in our last issue. While the danger of possible relapse was by no means past, we are glad to know that the prospects for early and complete recovery were good.

The publication of the "History of the Church of the Brethren in Kansas," by Bro. E. L. Craik, of McPherson College, is now assured, we are informed, and the book will be out about Sept. 1. The price is three dollars. The sample pages indicate that the volume will be a very valuable addition to our church literature. Orders should be sent direct to the author, at McPherson, Kans. Bro. Craik's historical researches have recently won him the doctor's degree from the University of Kansas. His dissertation, "Southern Interest in Territorial Kansas, 1854-1858," is in process of publication by the State Historical Society of Kansas.

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Elsewhere in This Issue

The **Summer Assembly of Southern Ohio** is to be held in the West Charleston church Aug. 15-17. The programs appear on page 476.

The **Sisters' Aid Society Report**, on page 475, will be read with the keenest of interest by our readers. Quietly and devotedly our sisters are laboring at the task they have set for themselves and much praise is due them for their self-sacrificing and consecrated endeavors.

We are requested to call to the special attention of choristers the fact that the program of the Middle Indiana Summer Assembly provides an hour for them each day at 1 P. M. All choristers of the District are invited and urged to be present. See the full program on page 476.

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Special Notices

The **Harvest Meeting** of the Shishewana church, as announced for Aug. 6, was postponed indefinitely. Our revival will begin Aug. 6.—Mrs. Geo. S. Sherck, Middlebury, Ind.

Any of our readers, who may have a copy of Bro. I. J. Rosenberger's "Seven Thunders vs. Divorce and Remarriage" will greatly oblige the author by sending word to that effect. Address him at Greenville, Ohio.

The **District Meeting of Eastern Virginia** will be held in the Manassas congregation, Aug. 31 and Sept. 1. All those coming by train should come to Manassas. Notify M. J. Hottle, Manassas, Va.—Alice C. Blough, Manassas, Va.

Announcement.—Illustrated lectures will be given as follows: Greenland congregation, Oak Dale church, Aug. 4 and 5 at night; Brick church, Aug. 7; Scherr church, Aug. 8, with a series of meetings to begin Aug. 9, at Scherr church, and to continue for two weeks, in charge of Bro. Galen B. Royer.—Mrs. T. M. Michael, Greenland, W. Va., July 19.

In compliance with the order of the District, the churches of Northern Iowa, Minnesota and South Dakota will please remember to submit all matter, to be printed in the District Meeting Program Booklet, to me by Aug. 20. This includes programs for the various meetings of the Conference, reports and queries.—L. H. Root, Writing Clerk, Wetonka, S. Dak.

The **District Meeting of the Eastern District of Virginia** meets at 9 A. M., Thursday, Aug. 31, at the Cannon Branch house, Manassas congregation, Manassas, Va. The elders meet on Wednesday, Aug. 30, at 10 A. M. The delegates meet the Credentials Committee on Thursday, Aug. 31, at 8 A. M. Queries from churches, and all business in the nature of queries from General Boards and special committees, should be in my hands by Aug. 1, to be printed. Statistical reports of the congregations and District notes, not yet sent in, should be forwarded to me at once.—Lewis B. Flohr, District Clerk, Vienna, Va.

Churches in Indiana, Ohio and Michigan will do well if each one will send one or more delegates from their young people's group, along with the leaders of these forces, to the Young People's Conference at Winona Aug. 1-6. It is wonderful how much spiritual life and devotion can be developed in a few days of intense study and meditation. It is only reasonable that this should be true of the young life at these impressionable periods. Careers and life-work decisions are determined in groups of earnest spirits, like these will be. Will any of your young folks have this opportunity? On to Winona!—Lawrence Shultz, North Manchester, Ind.

Special Service Day will be observed at the Brethren Home, Greenville, Ohio, Thursday, Aug. 3, beginning at 10 A. M. Sermon—The Fine Art of Growing Old—D. M. Garver. 1:30, The Child, Our Greatest Asset—J. Howard Eidemiller. Appreciating the Work of Our Fathers—L. A. Bookwalter. The Glory of Old Age—Jacob Cop-pock.—D. G. Berkebile, Bradford, Ohio.

Northwestern Ohio.—The Sunday-school and Ministerial Meeting of this District will be held in the Hicksville church, Aug. 8-10. Tuesday evening, 7:30, Sermon by W. B. Stover. Wednesday, 9 A. M., Evangelism in the Sunday-school—G. D. Armentrout, Ralph Hatton, Vernon Winters. The Organized Class—Mary L. Cook, Clyde Mulligan. 1:30, Vacation Church School—Lawrence Shultz. Religious Education in the Home—W. B. Stover, Zilla Throne. 6:30, Christian Workers' Societies—Lawrence Shultz. Sermon—W. B. Stover. Thursday, 9 A. M., The Relation Between the Local Church and the Ministerial Board—Lawrence Shultz. Sunday Evening Service—J. J. Anglemeyer, J. L. Guthrie. Afternoon, Relation of the Minister's Wife to the Church—Nora E. Berkebile. Church's Relation to the Minister's Wife—Mary L. Cook.

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Miscellaneous Mention

Judging by recent reports, the Daily Vacation Church Schools are proving to be the most promising venture among children, ever undertaken by our people. Of the several outstanding factors of special value we mention the following: (1) These Vacation Schools completely meet the wants of every child. Pupils in attendance are so enthusiastic about the work that there is general regret when the time for the closing of the school is announced. (2) By means of the Vacation Schools our people have come in touch with homes that could not have been reached in any other way. Just what this will mean for the future, no one can possibly estimate. One result is quite evident—seed has been sown that in the Lord's own good time will result in a harvest to his glory. (3) Gratified, as we may feel, that the children are greatly benefited by the Vacation Schools, it should not be forgotten that their instructors, too, are gainers, in many ways. The talent, thus being developed, will be of untold value to the church in days to come. Trained workers are the most valuable asset of any congregation.

The **Home Mission Department** has put into a neat booklet of twenty pages the "Reports of Ten Commissions on Home Mission Problems," which were formulated and adopted at the Meeting of District Mission Boards, held at Winona Lake, Ind., June 6, 7 and 10. The appointment of those commissions and the preparation of their reports, may be regarded as introducing a new epoch in the conception of our responsibility for the evangelization of America. The subjects of the ten reports are as follows: Preparation of District Board Members for Their Work; Policy and Program; Publicity and Finance; Standardization and Recruiting of Workers; Special Groups: Negroes, Indians, Immigrants, Italians, Mexicans and Mormons; Rural Church; City Churches; Southern Work; Mountain Work; and Church Erection. The reports are brief, are in outline form and show careful study. Some of them are quite comprehensive in scope and all of them are excellent thought-provokers. Copies of the booklet have been sent to all members of the District Boards, but anybody interested may secure a copy on application to the General Mission Board.

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A Peace Conference

A National Conference of Religious Bodies, who hold that Peace between nations can be maintained by following the teachings of Jesus, will be held at Bluffton College, Bluffton, Ohio, Aug. 4-7, 1922. While this Conference is projected and provided by these religious bodies, the meetings are open to all who may be interested.

The good people of Bluffton invite all delegates and those expecting to attend the Conference, to accept hospitality in their homes. Rooms and breakfast will be furnished to all delegates and those who signify their intention of attending, without charge. A charge will be made for the noon and evening meals, which will be served in the College Building.

Entertainment will be furnished only for those who send in their names as prospective attenders. Those who prefer hotels, can be accommodated at Lima. Bluffton is near to Lima.

Arrangements for accommodation can be made by writing to President S. K. Mosiam, Bluffton College, Bluffton, Ohio, or to Wilber K. Thomas, 20 South Twelfth Street, Philadelphia, Pa.

"The Basis for the Christian Testimony Against War," "Methods of Developing Peace Sentiment," "How Young People Can Further the Peace Testimony," etc., are subjects to be presented. It is hoped that our church will be well represented. Churches or Sunday-schools or Young People's organizations may send delegates; or men and women may come as individuals.

Huntingdon, Pa.

W. J. Swigart.

AROUND THE WORLD

American Temperance Worker Tours Africa

Mrs. Knox Livingston, of Providence, R. I., a noted leader in temperance activities, is at this time in the midst of an extensive speaking tour of South Africa. Large audiences listen spellbound as she tells about prohibition in the United States. It is the testimony of the many who have heard her, that she speaks with great effect for temperance reform in South Africa. Great interest is also being aroused in the program of the "World League Against Alcoholism," in its campaign for world prohibition. The newspapers have been giving extensive reports of her meetings, and the many references to her addresses are decidedly complimentary to the American temperance worker.

Anti-Japanese Feeling Dying Out

Judging by recent reports from the Golden State, the bitter and often unreasoning prejudice of Californians to the Japanese settlers in that commonwealth, is gradually fading out. A similar feeling against the Chinese prevailed in the State about thirty years ago, but that, too, has changed to a more congenial attitude. The Supreme Court of the State—which, no doubt, reflects the changed tenor of public opinion to some extent—has nullified, on the ground of unconstitutionality, the alien land law, which was passed by general referendum two years ago. This was the law that exasperated Japan more than anything else that ever happened on our Pacific coast. Its nullification will greatly promote a better understanding between this country and Japan. The extra poll tax, hitherto imposed on aliens, has also been wiped out. Lord Bryce, of Great Britain, told Baron Makina, of Japan, a few years ago: "Trust America; in the end she will do the right thing."

The Story of the Rocks

Man may pride himself on his knowledge of the comparatively small planet on which he lives, but every now and then some new geological discovery reminds him that, after all, he knows very little of the earlier stages through which this earth of ours has passed, in bygone ages. Abundant fossil flora, discovered in rock-beds of North Dakota, shows that what is now a treeless plain, was once covered with splendid forests of hardwoods, interspersed with conifers. Numerous and thick beds of lignite clearly indicate that in this region there were great swamps at one time. Fig trees and fan palms with leaves six feet across, flourished in that vicinity at an early age, as shown by the imperishable impressions of the rock-beds. The fact that these trees grew at the place where traces of them are now found, would seem to indicate that the climate at one time was as warm and warmer than that now prevailing on the South Atlantic slope of the United States.

The Vatican as a Censor of Books

For many years the Roman Pontiff has closely scrutinized leading books, as published, and every now and then certain volumes have been placed under the ban of the church—her members being prohibited from reading them. Recently the Vatican placed its seal of disapproval on the works of Anatole France, an author who is regarded as one of the most noted men of letters that the French nation has ever produced. No special reason for the interdiction of the books in question having been assigned, there is, naturally, considerable speculation as to the matter. So far as members of the Church of Rome are concerned, an interesting bit of human perversity is alleged to be cropping out. Many of them are surreptitiously purchasing the forbidden volumes—so dealers report who have anticipated increased sales by largely-augmented stocks of the books, under ban. Seemingly humanity still regards with the keenest of curiosity the very things against which they have been warned.

Churches Urged to Advertise

At a recent convention of church workers in Omaha, Nebr., the great value of advertising, as a means of church publicity, was strongly emphasized. One of the speakers referred to the fact that a certain chewing-gum manufacturer paid \$11,000 for a double page advertisement of his products. He argued that the manufacturer must have considered his investment well worth while, or he would not have made the necessary outlay. He then urged that the same energy be given to the propagation of church influences by means of dignified and effective advertising. He said: "It may startle some to think of 'selling' salvation (Matt. 13: 45, 46), and yet that is what every preacher and personal worker should endeavor to do. To bring the value of your church to the closest attention of the community, as much active work is needed as to sell the product of any factory in your town or city. Too many churches establish their 'factory,' and then simply wait for customers. They make no effort, by effective publicity, to augment the possibility of doing a larger volume of business for the King."

"No More War"

More than two hundred cities in France and Germany, last year during the week-end preceding the anniversary of the outbreak of the late war, held demonstrations in favor of "no more war." This year ten nations in Europe, including both belligerents and neutrals during that conflict, are participating, and the National Council for Reduction of Armaments, in Washington, D. C., has made arrangements for a similar demonstration in this country, July 29 and 30. Meetings, messages to the President and to Congress, the posting of placards, special sermons in many churches and promotional features in the press, will be among the methods of appeal.

Prohibition Gaining in Central Europe

According to recent reports, prohibition will be an accepted fact in Central Europe within a few years. The situation in the United States, arising from the passage of the Eighteenth Amendment and the Volstead act, is being watched with considerable anxiety in Europe. The most absorbing question before the people of Central Europe today, aside from the issues involved in war and financial settlement, is prohibition. The abolition of alcoholic beverages is being studied in its sociological and criminological aspects by students and authorities in many countries. More and more it is being realized that the political and economical salvation of European nations hinges upon the total extermination of the liquor traffic. Organizations for the promotion of this task are being formed among people of influence in their respective communities, and are spreading fast throughout the various nations.

Unitarians Withdraw from Japan

According to late reports the Unitarians have lost their hold on the people of Japan—their prestige and influence diminishing in proportion to increasingly liberal views and practices. To those who favor greater liberality on the mission field, the experience of the Unitarians should be decidedly illuminating. Starting as a "Japanese Unitarian Association," they later became the "Liberal Christian Association of Japan." In some way, however, the new name failed to win the confidence of the Japanese. The announcement has just been made that the Unitarian missionary is returning home, the property of the original "American Unitarian Association" is being sold, and further work under the auspices of that organization is being discontinued. As finally arranged, Buddhists are to be admitted to the still surviving remnant of the former association, and a "community church" is to be organized, which will include adherents of all religions.

Larger Liberty to Prisoners

Penologists are divided on the question of granting greater privileges to prisoners by a mere dependence upon their word of honor as to proper behavior. Christian denominations have for many years contended that greater humanity be exemplified in the management of prisoners, but have only partially succeeded in that worthy endeavor. The Ohio State Prison Farm, near London, is trying an experiment that will be watched with considerable interest. For the first time in the history of the institution, guards and prisoners are permitted to speak to each other, if so disposed. The old rule strictly prohibited such intercourse. The officials, however, believe that the exercise of a more humanitarian spirit and courteous treatment will beget a like tendency among the prisoners, and make them more tractable. Too often we forget that prisoners have impulses and inclinations for better things that are well worth cultivating.

When Members of Congress Were on Their Knees

A writer, in a recent issue of the "Dearborn Independent," gives an interesting description of the days when the Continental Congress regarded prayer as a serious and most important function of public officials. He also refers to a picture by Tompkins Harrison Mattonson, a noted artist, which portrays the members of Congress, in that early day, reverently kneeling in prayer. A reproduction of this memorable picture tells its own story, and is not devoid of a most suggestive lesson. The first session of that historical body was held in Carpenter's Hall, at Philadelphia, Sept. 5, 1774. Its membership was composed of the greatest men of that period. Many of them will be outstanding figures in history as long as there is an American Republic. Among them were such staunch citizens as George Washington, Patrick Henry, John Adams, and others. Those famous men, who were willing to give up their lives and all they possessed, in an effort to win independence for this land, were not ashamed to get down on their knees in open Congress, and reverently listen to an earnest appeal for Divine Guidance. If we may rightfully judge by the wonderful success of this country during and following the sessions of that earliest Congress, it is but fair to assume that the earnest praying of that period was truly worth while. A mere glance at the Congress of today is a sufficient reminder that times have materially changed. If a half-dozen members of the present Congress were to get down on their knees, during the brief

and perfunctory prayer of the chaplain, it would be regarded so unusual as to create a nation-wide sensation. It must be conceded that the Continental Congress, in its dependence upon prayer, was far more Christian than the present House of Representatives. It is almost impossible—so we are told—to recall a Congressman who has nerve enough to assert, on the floor of the House, that this is a Christian nation. There are too many anti-Christian orders, with representatives on the floor of the House, whose antagonism would be swift and decidedly acrimonious.

War's Blight Still to Be Seen

We have it on the authority of a high official of the American Legion, that there are, on an average, two suicides a day among war veterans. He says that the nerves of the men in question were severely affected during the war, but as these invalids were regarded as otherwise physically sound by the medical examiners, they were discharged as normal. It is just being realized, however, that these nervously-deranged men are unable to bear up under the tension of making a living during the present stringent times. Undoubtedly the government should arrange to care for men of that sort, lest still others be led to lay violent hands upon themselves. So much has been said about the "glory of war," that its inexpressible horrors are too often lost sight of.

No "Zionism" for Palestine

Moslem and Christian inhabitants of Palestine are greatly pleased that, by the recent action of the British House of Lords, the Balfour declaration of 1917 has been disapproved. This enactment pledged the erection of a Jewish homeland in Palestine. The resolution passed by the House of Lords sets forth that the mandate for Palestine, in its present form, is unacceptable "because it directly violates pledges made by his majesty's government to the people of Palestine in 1915 and again in 1918." It appears that definite pledges had assured the Arabs as to the full preservation of their old-time rights and privileges in Palestine, and the recent decision fully confirms the promises previously made. As may be inferred, there is, in consequence, great rejoicing among the Arabs, and corresponding disappointment among the promoters of Zionism.

The Wonder of the Age

A noted scientist, when asked as to what he considered the most remarkable as well as the most beneficial attainment of the present age, unhesitatingly replied: "The radio, beyond all question, stands first. Of the great Creator's infinitude the Psalmist said: 'A thousand years in thy sight, is but as yesterday.' With the perfected radio, thousands of miles in distance are today instantly obliterated—the far-off message is whispered into your ear." Judging by various experiences, the radio—though still in the rudimentary stages of its development—bids fair to become the most noted factor in human progress. The frontier farmer, who lives many miles from the nearest postoffice can obtain daily crop and weather reports and other news. The suddenly-stricken sufferer, far away from the nearest physician, can secure the best of medical advice by radio. The shut-in, deprived of sanctuary privileges, can hear inspiring sermons, together with songs of praise and devotional services, to his great comfort.

The Church a Real Power

While the great value of religion, as promulgated by the various religious bodies of our land, is generally acknowledged by the public press, further efforts along that line will be of undoubted value. At the present time eighteen of the larger daily papers are using the services of the church department of the "Associated Advertising Clubs of the World." The object in view, as this material is collected and written, is to create in the towns, where it is published, a higher valuation of religion, and a deeper interest in the church. Various prominent men have been asked to send answers to the question: "Why do you go to church?" Some of the responses from men in public life are decidedly suggestive. All are Christian men, but their evidently spontaneous and sincere avowal should prove convincing to many who do not, as a rule, listen to pulpit messages. Governor Allen, of Kansas, insists that if somebody were in position to threaten to close all the churches in the country unless the masses of the people immediately showed interest in keeping them open, he would get at once "a general response from agitated millions." Then he adds these significant words: "Men love to find fault with the church, and doubtless it is not all it ought to be, but when you come to answer the question as to what the country would do without it, you simply can not answer it." Another representative of the "Sunflower State," Senator Capper, observes: "The most powerful factor in the modern democratic movement, the greatest force in the new philosophy of government, which sets humanity above material things, has been Christianity and the church." Senator Willis, of Ohio, recalls that the early settlers of America "thought first of a place of worship," and he then assures us: "It will be a lamentable day for the world when the church no longer occupies such a position."

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Following Christ—What Does It Mean?

Matt. 16: 24-26; John 10: 27-30; 12: 26

For Week Beginning August 6, 1922

1. To Follow Christ Means to Become Like Him.—It means a service so devoted, so persistent, as to carry his Spirit into all the relations of our lives. This can not be done without a daily dying to self, the giving up of a multitude of things, not sinful in themselves, but inexpedient, because we have a larger plan of life, a higher purpose of existence—the establishment among men of Christ's Kingdom of truth, righteousness and joy. How we shall work for it is determined by the conditions of our lives, and also by the use of all that we have and are. By faithfulness on our part we may measurably change existing conditions, institute new relations, broaden our range of influence, create opportunities, and, by self-sacrificing efforts, rise to higher planes. Though there be great sacrifice in such a life, it is for us the only true life. If there is a cross, it is a cross to be gloried in. If it leads to death, even that eventuality is but the portal to heaven's triumphs.

2. Christ's Definite Assurance.—As devout followers of the Lord Jesus he says to us: "I am with you always." That compensates for all sacrifices of the past, and provides for all the possibilities of the future. Most certainly does it include all problems of the present. "I am" is neither "I was," nor "I will be." It is always a real part of our lives—always encompassing us with salvation. It constitutes a splendid, perpetual "NOW."

3. Christ, Our Perfect Leader.—Our Blessed Master never left his faithful ones in doubt as to what was meant by "following him." It was not confined to a simple acknowledgment of him in formal words and ceremonies alone—it was to be life's new allegiance, accepting his pre-eminence in all relations and obligations of life. When Christ came to the day of days—the beginning of his public ministry the call of the Father was heard and heeded—to hear was to answer with all he had. Descending into the waters of the Jordan, he made the appeal of his conscience toward God in all sincerity. His own baptism—the obedience of faith—at the hands of John, brought the Father's approval. His example to us, as his followers, is obvious. Any following of Christ must certainly BEGIN by patterning after him in all things. It becomes a symbol of our being united with Christ—having the same mind, we may walk with him in perfect assurance. Paul, that devoted follower of Christ, speaks of believers being buried with Christ through baptism—the affirmation of the heart's faith in him, that we are his, and his assurance to us that he is ours!

4. Christ's Cross—And Ours!—Jesus' obedience was not completed in the Jordan—merely begun. In that spirit he went into every day's service, and carried his triumphant banner through Gethsemane, Golgotha, and unto Olivet's glorious consummation! His cross was no petty round of daily duties and denials. It included these, but also vastly more—it meant the death of himself, literally, for others, under the will of God. "Therefore he [God] hath highly exalted him." Christ thus became the Illustrious Symbol of love paying the uttermost price—not in mere expediency, but in the voluntary sacrifice that life might abound for lost humanity. His cross becomes our glory if we follow him—not in name only, but in reenacting his life of sacrifice, his service, his intense devotion in behalf of others. If we deny him by living to self, after confessing him in our "burial with him," we are unfaithful to our Glorious Leader and to our heavenly calling. Christ's cross should be our incentive to a life of service in its most exalted sense.

5. Suggestive References.—Christ's early followers (Luke 5: 1-11). Following Christ means a renewed life (Rom. 6: 3-11). The sincere follower of Christ must "put off the old man" and "put on the new man" (Col. 3: 1-17). Christ's example is our perfect pattern (1 Peter 2: 21-25). Paul's noble resolve (Gal. 6: 14). Christ's precious promise (Luke 18: 28-30). Paul's conviction (1 Cor. 9: 19-27). A safe rule (1 Cor. 10: 23, 24). The ideal life (Gal. 2: 20). Arming ourselves with the mind of Christ (1 Peter 4: 1, 2).

A Challenge to American Young Womanhood

(Continued from Page 467)

can effectively fight and surely overcome these two modern giant evils, once we are fully awakened as to their nature, and once the young womanhood of America realizes that we *must*, if all that womanhood has won in the past is not to be lost, and the next generation go down in degeneracy, to our eternal shame!

The war camp records of the physical conditions of

our young manhood have revealed an appalling condition. I can tonight touch upon but one of these evils. Suffice to say that the social evil must be faced and conquered, and by the leadership of the womanhood of America, in a stern, intelligent, uncompromising war. There are many evidences that womanhood is already awake to the nature of this foe and is already on the march against it in the first battle to create an intelligent, aroused public sentiment.

But there is another foe which, because of its more alluring and popular following; because of the tremendous impetus given it during the war, even by so-called Christian organizations; because fostered by as powerful financial interests as the liquor traffic ever was, and because comparatively few individuals or organizations have, so far, had the courage to attempt to stem the wild tide of its contagious spread, it bids fair to bring upon America's next generation of citizens an irreparable degeneracy, undermining the very future of the nation! And let me say here that the value of the work being done by an out-and-out organization, such as the National No-Tobacco League, who dare to be pioneers in this great uplift movement, in bringing the evil of tobacco before the schools and colleges of the nation by means of such contests as this, can scarcely be overestimated. Today it is very unpopular to raise one's voice against the cigarette and few are doing it, because you know we never in the world could have whipped Germany without the cigarette!

In the days of the stress and strain of war, when the men in the trenches craved something to make them forget the crazing horrors of shot and shell, and feel less keenly the tragedy of the dead and dying, the cigarette was seized upon as an opiate to deaden their finer sensibilities and to make them take life and its sorrows more lightly. The grasping American Tobacco Trust, quick to see the immense commercial opportunity, filled every paper and magazine and periodical with full page ads, exhorting those at home to make it their patriotic task to cheer up the soldier boys with a package of cigarettes, calling upon the American people thus to "show their loyalty" and "do their bit to help win the war." The nation, drunk with patriotic fervor, never looking ahead to see the future results of its actions, following only too blindly all suggestions for proving its loyalty, flooded the camps with cigarettes. The American Tobacco Trust rubbed its fat, itching hands in glee, as the little cylinders of poison and forgetfulness and hellish habit were sent by the millions to every camp in America, and across the waters to France, for they knew the Armistice would not see the end of their war profits. So while those for whom we prayed were fighting for us, that right and justice might live, this greedy giant, the Tobacco Trust, was piling up the dollars, gained by commercializing patriotism, and thus, for greedy inhuman dollars, fastened nicotine upon America's oncoming generation of citizens, even as whiskey was fastened on the heroes of the War of the Rebellion.

This is not all. American society women today, whose sole aim in life seems the accomplishing of that which is daring and revolutionary, were quick to ape every possible whim and latest fad of the heroes of the hour. At first it was only the most daring who ventured to smoke openly. Then came the glowing stories of the gay comradeship between the army lassie and the soldier, and immediately the society women adopted the pal attitude. The greater freedom from the restraint of conventionalities, which resulted from war time, carried the natural tendency of women to conceal the cigarette habit to a rapid finish. To be a good comrade was to have jolly little smokes with one's friends. To discuss the latest in cigarette tips and monogrammed cases became the rage.

The practice spread rapidly! Soldiers came back from France and returned to college with this habit fixed upon them—boys that had never touched tobacco until it was furnished them by Christian organizations, with implied if not open approval. The tobacco trade increased enormously. Over two billion dollars, enough to put three thousand, five hundred students through college, was spent annually.

The college girl, ever resentful of the double standard for men and women, just beginning to see that man's power and influence might also be hers, viewed the toleration and even approval, with which the masculine smoker was greeted and began to question why it was not just as much her right to smoke as man's. With the average college girl to question is to do. She did! And now, in two of our nation's largest universities, the women are demanding that they be allowed to smoke in the buildings and on the campus, or that a smoking-room be provided for women in the Y. W. C. A. headquarters! And it is said that the Y. W. C. A., is seriously considering the granting of this demand.

With the motion picture screens featuring their heroes and heroines with cigarettes hanging from their lips, with the newspapers picturing the society leaders posing in the midst of a smoke, with the college girl, the college man, and the lately returned dough-boys all puffing at the little "white-slaver," is it to be wondered at that this evil should finally worm its way into the public schools and breathe its poisonous breath even upon the youth of our country? There are twelve million children of school age in America who are defective. Investigation has proved conclusively that tobacco, either directly or indirectly, by inheritance from tobacco-using parents, is responsible to a tremendous extent for this condition. Can we sit idly by, while the hands which will some day hold the reins of government, become darkened, and the brains that are to solve its problems, dimmed by the brown stain of the cigarette?

What will be the result if we allow this evil to spread, as it has been doing at an almost unbelievable rate throughout our nation? What *must* happen to our freedom, if we allow self-governing America to become a nation of second-rate men and women, disease-breeders and tobacco-slaves? The result is inevitable! What a child is, depends, to a very large degree, upon what his father is. What a child is, depends to an even greater extent upon what his mother is. How, from a generation of nicotine-enslaved men and women—the choice victims of disease and weakness—could result any but a nation of degenerates—physical, mental, moral?

The darkness of the outlook can not be too blackly painted. And yet there is a remedy, as there always is a remedy for every evil, if we will but use it! In the hands of the young womanhood of America is the key to the problem. Long ago, at the beginning of the eleventh century, there swept across Europe a great movement known as the Crusades. The rich and the poor, the men, the women, and even the children carried on a war for over two hundred years against the Mohammedans in the East, who held the holy places of Palestine. In a never ending procession humanity streamed across the continent, leaving a trail of graves and bleaching bones, yet never stopping or turning back. Its results may have been futile, but the passion, the courage, the purpose, will ever inspire humanity.

Have we—the womanhood of today—lost that courageous spirit which led womanhood in the eleventh century to fight for humanity? Are we going to allow all the struggles and sacrifices of the brave women of each past generation to be in vain—because of our indifference to the present challenge?

It is time that we awaken to the real danger which confronts us! It is time that we shake off our shameful lethargy and indifference, and that the young womanhood of America join hands in a mighty war for the advancement of humanity and civilization. Better—far better—that there be no next generation, than that there should be a generation of weaklings and failures—a generation which would be a disgrace to the nation and to civilization!

The call sounds loud and ringing! The time for action has come! We dare not delay, if we would prove ourselves true daughters of the past! Over the country, already famed as the scene of the downfall of John Barleycorn, must sweep another Mighty Crusade of courage and righteous conviction. It shall

have in its ranks the true descendants of those Crusaders of old, wearing the armor of purity and strength, and from ten million throats shall sound the battle cry, "Onward, Upward," toward a perfect human-kind.

We young women can work in a way that will count. Let the young womanhood of America organize a definite crusade, whose sole purpose is the destroying of the giant evil of tobacco, and the restoring of manhood's rightful heritage of strength and freedom, and the grasping fingers of the Tobacco Trust will have cause to tremble! If we pledge ourselves to marry no man who is addicted to the vile cigarette habit, if we set about, in an intelligent manner, to ostracize the tobacco-user, if we stand four-square for health and purity, for the sake of the next generation, who dares to say that we would be defeated? It is my firm belief that the young manhood of America would measure up to the challenge, and join hands with the young women of tomorrow in destroying this foe of a strong and virile next generation of American citizenship!

Abingdon, Ill.

LET us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended upon our bravery, strength, and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SISTERS' AID SOCIETY REPORT

Another milestone has been passed in the history of our Aid Society endeavors. Our sisters have great reason to "rejoice and be glad" for the work that has been accomplished. Three years ago, when we planned to raise \$24,000 for the Anklesvar Girls' Boarding-School and Ping Ting Hospital Administration Building, we felt we had undertaken a great task. The Lord has prospered us, so that today we can report \$25,000 raised. He has helped us to go beyond our goal.

For six years we have concentrated our efforts on the foreign field. Now we are turning our faces homeward and are planning to raise \$35,000 in three years for the Industrial School and Farm for the mountaineers of Greene County, Va. Sister Nelie Wampler, who has given fourteen years of her life to work in that country, calls it her "India." Our sisters are happy to join hands with this noble woman in her work. From now on our special funds will be directed to this home field.

Another urgent call came to our Sisters' Aid Conference at Winona from the Oakland, California, church. Their representative pictured the struggle which their little church has been having, in erecting its house of worship. It was recommended that all of the local societies pay five dollars toward this building—the money to be sent to J. S. Stoll, Laton, Calif., Secretary of the Northern California Mission Board. We trust that all of our Societies will answer the call that has come.

Our general expense fund had a surplus of over \$750. The Aid Society Meeting voted that \$400 of that amount be used for the Bethany Sanitarium and Hospital in Chicago.

It was suggested that the collection, taken at the Annual Meeting of the Aids at Winona (\$104.28), together with the collection taken at Hershey (\$109.61), be used toward the purchase of a Ford automobile for our mountain workers in Greene County, Va.

Our statistical report for the year shows progress in nearly every phase of the work. However, we feel that many of our local Societies are not accurate enough in reporting their work. Many do not understand what we mean by "Home and foreign work." Oftentimes money that is spent in their own congregation is not reported, under the impression that it is not considered as home mission work. Other Societies fail to report anything but the special foreign fund money, not realizing that money sent across the waters, to feed the hungry, is foreign mission work also. If we could help our local Societies to know that all money spent in the local Societies, whether in the home congregation, for your District, or for the nation, is home mission work, and money sent outside of the United States is foreign mission work, our report would be more accurate.

This closes three years of service, on the part of the writer, as your Secretary-Treasurer. I want to thank you for your loyal support and cooperation in this work. I am glad to inform you that our new Secretary-Treasurer

is not a stranger to you. Mrs. Levi Minnich, of Greenville, Ohio, has had four years of experience in this work, and with your assistance still greater things will be accomplished for our Lord's Kingdom.

The following is the report for the year 1921:

Name of State District	Number of Societies	Enrollment	Average Attendance	Total Receipts	Home Work	Foreign Work	% in attendance
Ark. 1st Dist. & S. E. Mo.	14	294	104	1,834.44	338.92	99.15	9
California, Northern	12	710	230	1,377.50	1,070.75	165.00	7
California, S. & Arizona	12	27	19	182.91	109.01	16.50	2
Colo. Western & Utah	1	25	8	37.20			
Canada	6	147	83	579.16			16
Idaho & W. Montana	25	125	194	1,176.61	1,348.57	485.95	9
Ill. Northern & Wisconsin	16	235	113	3,331.43	1,358.08	580.74	22
Indiana, Southern	31	694	343	5,868.51	2,021.42	909.55	20
Indiana, Middle	37	838	398	5,144.19	2,473.66	1,090.75	10
Indiana, Northern	20	413	194	1,179.47	1,279.42	1,054.20	17
Iowa, Middle	17	289	149	2,101.27	804.44	256.23	6
Iowa, N. Minn. & S. Dak.	6	181	53	1,010.78	340.00	125.00	8
Iowa, Southern	15	191	108	1,282.22	1,083.50	257.60	8
Kansas, Northeastern	7	121	46	675.35	172.07	101.00	6
Kans. N. W. & N. E. Colo.	6	105	56	591.58	177.00	59.00	11
Kansas, Southeastern	18	277	158	1,802.22	1,083.50	440.15	6
Kans. S. W. & S. E. Colo.	11	238	117	2,335.25	978.79	340.00	17
Maryland, Eastern	9	156	68	892.89	232.30	425.00	17
Maryland, Middle	18	284	181	1,271.11	327.01	151.00	10
Maryland, Western	4	98	33	299.69	70.02	25.50	1
Missouri, Middle	4	73	36	253.27	35.06	78.12	3
Missouri, Northern	3	31	21	79.91	36.40	5.00	3
Mo. S. W. & N. W. Ark.	12	213	104	1,841.02	1,512.96	635.28	10
Nebraska & N. E. Colo.	6	92	78	570.57	161.65	65.00	13
N. Dakota & E. Montana	6	67	27	301.27	259.00	25.00	1
N. & S. C. Ga. & Fla.	23	80	44	3,430.77	1,294.76	792.53	18
Ohio, Northeastern	14	223	99	1,338.82	644.06	263.00	2
Ohio, Northwestern	41	844	410	7,408.30	3,113.06	832.50	4
Okla. Texas & N. Mexico	4	68	31	366.25	283.00	54.50	2
Oregon	27	741	223	6,166.65	1,792.53	1,230.00	3
Pennsylvania, Eastern	22	405	171	1,365.01	549.00	367.31	4
Pennsylvania, Middle	15	465	136	3,107.45	1,407.52	618.90	1
Pa. S. E. N. J. & E. N. Y.	8	153	66	1,276.52	82.69	144.00	12
Pennsylvania, Southern	28	544	188	2,239.00	323.75	546.00	5
Pennsylvania, Western	1	23	9	75.57	49.96	10.00	3
Tennessee	10	211	80	919.84	418.74	106.35	6
Texas & Louisiana	11	115	55	1,496.96	714.08	270.09	4
Virginia, First	11	275	116	3,107.45	1,407.52	618.90	1
Virginia, Northern	22	563	237	2,686.82	818.39	879.00	12
Virginia, Second	8	157	75	822.28	29.50	61.25	5
Virginia, Southern	7	117	64	637.16	92.40	113.50	3
Washington	2	42	18	152.50		50.00	
West Virginia, First							
West Virginia, Second							
Late Reports					52.29	74.00	1
Total for 1921	584	11,937	5,262	\$85,665.77	\$31,004.29	\$18,097.12	
Total for 1920	521	10,008	4,428	75,225.65	28,601.39	18,948.20	
Total Gain	63	1,229	834	\$10,440.12	\$3,999.90	\$1,710.22	

* No Report. Unorganized.

Every organized District reported this year. Only three Districts remain unorganized, Arkansas and South-eastern Missouri, Western Maryland, and West Virginia, Second District.

Southern Ohio carried off the honors of being the banner District in highest number of Societies, enrollment, average attendance, total receipts and home donations. Eastern Pennsylvania leads in highest amount given to foreign work.

Financial Report, June 1, 1921, to June 1, 1922

Receipts	
Balance on hand, June 1, 1921,	\$355.74
Fees and offerings,	470.89
Home Mission money (Hershey collection),	109.61
Total Receipts,	\$936.24

Expenses	
Printing and Stationery,	\$40.80
Pictures,	17.00
Postage and postal cards,	18.63
Total expenses,	\$76.43
Balance on hand, June 1, 1922,	\$859.81

Mrs. S. L. Whisler,
Secretary-Treasurer.

OPEN-AIR EVANGELISM

Jesus did much of his work in the open air. Open-air evangelism includes preaching, singing, the doing of personal work, the distributing of tracts—in fact, anything done in the open air that will win men and women to Jesus Christ.

No special type or qualification of workers is absolutely necessary, except that they be guided by the Holy Spirit. A good temper, a good voice, ability to act quickly when emergencies arise, are, of course, to be desired, and contribute not a little to the success of the work. The singing of the old hymns and the preaching of the message of the Good Old Book—well-applied to the experiences and problems of modern society—are most appreciated and produce the best results.

Each Sunday evening, during the summer months, a group of fifteen or twenty students of Bethany Bible School may be found on the streets of Chicago, holding such a meeting. Last Sunday evening we opened our meeting at eight o'clock with singing. It was not dark and the people still lingered in the park near by. Some children gathered around and one of our number stepped upon the box and began to talk to them. Others gathered slowly. Then the fire department came rushing by to answer a call two blocks away, where a man had been stabbed. Most of our crowd followed the fire department. However, we continued our meeting, realizing all the more that our message of love and salvation was needed in that place.

Slowly our crowd gathered once more, but this time we were disturbed by several drunken men, who insisted upon addressing our crowd in the name of their mothers' religion, which—they frankly admitted—they were not living out. We kindly suggested that they go elsewhere and hold their meeting, but they insisted that we go along. On account of their loud talking, it was necessary for two of our workers to accompany them down the street, and there a crowd soon gathered. Seeing the opportunity, our workers addressed the crowd in behalf of true religion, using the unfortunate men as examples of what sin will do. Thus, for a short time, we had two open-air meetings instead of one.

The interest in the main meeting continued to grow during the hour and a half, until we had an audience of more than one hundred people, at one time—to say nothing of the many that stopped only for a short time during the evening. The simple, earnest messages of our students seemed to be appreciated. At the close, prayer was offered, and the crowd dismissed. Afterwards many still lingered, asking for Gospels in their own languages. Others received tracts of various kinds, and the children were eager for picture cards illustrating the life of Christ.

Our workers came back to the school with the growing conviction that open-air evangelism is practical and abundantly worth while. "And I, if I be lifted up, will draw all men unto me."

D. D. Funderburg.

3435 Van Buren Street, Chicago, Ill.

LADOGA CHURCH, INDIANA

The church here has just enjoyed a splendid revival, with Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., evangelists. Every effort possible was made to advertise the meeting, and large audiences were in attendance throughout the entire time. Twelve new heads of families were reached, and seventeen were added to the church. Two other very important results were the strengthening of the membership and the opening of many new homes to the church's influence.

The Ladoga church possesses a fine group of working young people. All of the members' children, above the age of ten, have accepted Christ as their Savior except two. Under the auspices of the Young People's Sunday-school Class a fine four-number lecture course forms a part of the summer program. It includes two musical numbers by Manchester College and lectures by Brethren M. G. Brumbaugh and D. W. Kurtz. We can not measure the good that comes to the local church by virtue of such programs.

The Lord has wonderfully blessed the Ladoga church in the past two years, during which time the membership has grown from fifty-nine to one hundred and seven—an increase of eighty-one per cent.

Eld. E. N. Goshorn presided at the council June 7. The spirit of the meeting was good. The council chose Bro. C. C. Harshbarger to represent the church at District Conference. The date of the communion service is Aug. 27.

Mrs. Ethel Miller.

FROM SCHOOLFIELD, VIRGINIA

In 1911, Eld. Marion Prather moved into Schoolfield, bringing with him his family, including a son—Bro. A. T. Prather, who was a young minister. A few services were held, but in the spring of 1912 all moved away.

In April, 1913, Bro. A. T. Prather moved back, and at once began to take part in union prayer meetings, and then to conduct prayer meetings in various homes. In August of this same year a man made application for admission into the church. Eld. S. M. Ikenberry was called to baptize him, which he did on the fifth Sunday of August. This was the first baptism by triple immersion, administered in Schoolfield. Bro. Ikenberry preached a few sermons for them and continued to make a trip each fifth Sunday until 1916.

Eld. Prather moved back in October of 1913. In May, 1914, he and his son began holding meetings in a grove each Sunday. This continued until September, when they secured an unused dwelling, in which to hold meetings.

In the spring of 1915 Elders S. M. Ikenberry and Isaac Bowman, as a committee from District Meeting, met with the members and organized them into a working body. There were fourteen charter members. Eld. Ikenberry was selected to assist Eld. Prather in the care of the new organization, and in filling appointments. In August of this year Eld. H. J. Woodie conducted the first series of meetings, assisted by Bro. Ikenberry. At the close of the meeting, six were baptized and the first love feast was held. In 1916 Bro. Joseph Bowman held a series of meetings, at which time Bro. Woodie was elected assistant elder.

Most of the Brethren here having found employment in the cotton mills, the Dan River Cotton Mill Company, during the summer of 1918, erected a churchhouse and parsonage for the use of the church and Eld. Prather. This was greatly appreciated by the membership here. During the summer of 1919 Bro. A. T. Prather was ordained to the eldership. Feb. 25, 1920, Eld. Marion Prather

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SUMMER ASSEMBLY

The Summer Assembly of Southern Ohio will be held at the West Charleston church Aug. 15-17.

Aug. 15, 9 A. M., Cooperation of the Ministry.—Otho Winger. Organizing the Various Local Boards for Better Work.—J. A. Robinson. How Best Relate the Working Agencies of the Local Church with Those of the District or Brotherhood.—S. Z. Smith. 1: 30, Address.—W. S. Long. Christian Adornment.—Mrs. S. Z. Smith. Possibilities of the Deacon Board.—Otho Winger. 7: 30, The Inner Way.—J. W. Lear.

Aug. 16, 9:30 A. M., Temperance and Purity. Reading of Prize Essays of Anti-cigarette Essay Contest. Prohibition and the Coming Election.—L. A. Bookwalter. Other Modern Evils.—J. W. Lear. Sectional Conferences. 1: 30, The Sunday-school Functioning in the Community.—R. N. Leatherman. The Aim of Our District Sunday-school Endeavor.—District Secretary. 7: 30, The Overcoming Life.—J. W. Lear.

Aug. 17, 9 A. M., What the Daily Vacation Church School Has Done for Us.—Katie Flory. Jesus and Human Values.—Reuben Boomersheim. Stewardship of Life.—J. C. Inman. 1: 30, Face to Face with Our Returned Missionaries.—Mr. and Mrs. J. M. Pittenger, Anna Ehy.

DADE CITY, FLORIDA

There are just two families of the Brethren Church here, and we have been trying to hold up our faith as well as possible. Bro. J. V. Felthouse came to preach for us until February. The distance is eighty-five miles or more. His health and eyesight failing him, he said he would not be able to come unless for some special service, such as baptism, a funeral or, perhaps, for a marriage. So we are left without a minister.

Recently a Missionary Baptist, an evangelist, offered his services. He preached five nights in our Sand Pond union schoolhouse, giving us some very good truths. He gave illustrations in proof of the fact that we are slipping because we do not let God hold on to us. He gave us to understand that we do not need to go away to get Scriptural food—that we could get it here if we would use the material we had. Four young people came out on the Lord's side. Two are to be baptized into the Baptist church, and two want to join our church.

I have tried hard to get more members or a minister to settle here. Isn't there an evangelist in our church, or any minister, who is willing to come down here and preach the Gospel, and show people the right way? We will gladly take care of any such a one for a week or two. I wish some one would volunteer to come. This is a good place to live, owing to the mild climate. May the Lord send some one! Mrs. Blanche Cripe.

SUMMER ASSEMBLY OF MIDDLE INDIANA

This meeting is to be held in Manchester College Auditorium, North Manchester, Ind., Aug. 14-18.

Monday Afternoon, Aug. 14

1 o'clock, Joint Board Meeting, Room 109.

Monday Evening, Aug. 14

7:30, General Session, H. L. Hartsough presiding. "Unto the Statute of the Fullness of Christ."—Otho Winger. Conference of All Assembly Speakers and Leaders, Room 109.

Tuesday Morning, Aug. 15

6:30, Morning Watch.—C. C. Kindy, Auditorium.
8:30, (1) Ministers' Conference, I. B. Book presiding, Room 109. "Choosing Sermon Subjects."—Chas. Oberlin, J. A. Snell, W. C. Stinebaugh. "Developing the Sermon."—Ira Long. (2) Ministers' Wives' Conference, Mrs. I. B. Book presiding, Room 107. Theme: "The Relation of Ministers' Wives to the Moral Condition of Society." (a) A General View. "Is There a Moral Gap in Society?" Mrs. V. F. Schwalm. (b) Do I, as a Minister's Wife, Have a Special Responsibility for the Moral Condition of My Community?—Mrs. Chas. Oberlin. (c) What Are Some of the Moral Evils We Need to Confront?—Mrs. J. W. Lear. (d) Deacons and Their Wives.—Simon Burkett presiding, Auditorium. "Scriptural Basis for the Office."—S. H. Gilmer. "Qualifications of a Deacon."—J. H. Wright.
9:30, General Session, Auditorium, Prayer.—J. G. Stinebaugh. Bible Hour.—R. H. Nicodemus. "God."—Otho Winger. "God's Grace."—V. F. Schwalm. 11:30, Luncheon for Ministers and Their Wives, Banquet Hall.

Tuesday Afternoon, Aug. 15

1:00, (1) Board's Hour, C. C. Kindy presiding, Auditorium. (All Local Church Boards in Attendance.) (2) Chorists, Majestica Hall, Music Committee.
2:00, General Session, Auditorium. "Man's Inward Response."—Ira Long.
3:00, (1) Children's Division, Georgia Miller presiding, Majestica. "Religion in the Home." "The Mother Teacher of Songs, Stories, and Prayers." Mrs. Anna Faudree. "The Mother and Her Relation to the Sunday-School." Mrs. Thurman Hooper. "Helpful Reference Material."—Mrs. M. H. Huffman. (2) Young People's Division.—Lena Thomas presiding, Lawn. "What Shall Guide Me to My Life Calling?" "Different Types of Calling Are Worthy."—Lavona Meyer. "I Should Consider My Abilities and Tendencies."—Henry Sweyer. "I Should Consider Lines of Greatest Need."—Marie Dearford. Open Discussion.
(3) Adult Division, A. R. Eikenberry presiding, Auditorium. (4) Adult Division of the Christian Workers' Society. "Outside Work."—Glen Heeter. "Inspiration and Instruction."—John Bjorklund.

Tuesday Night, Aug. 15

7:30, Music Night. Dedication of Chimes, in charge of Music Committee, Program.

Wednesday Morning, Aug. 16

6:30, Morning Watch, Auditorium.
8:30, (1) Ministers, Room 109. I. B. Book presiding. "Sermons For Children."—Fred A. Replogle. (2) Ministers' Wives, Room 107, Mrs. Ira Kreider presiding. "The Personal Touch." (a) "What Am I Doing as a Christian Leader to Help the Girls of My Community to Find Themselves?"—Mrs. Myrtle Landis. (b) "Suggestive Reading Matter That Will Keep Their Hearts Healthy."—Mrs. L. D. Henberry. (c) "Will the Girls Come to Me to Talk Confidentially About Their Problems? If Not, Perhaps—I. They Don't Know That I Am

Deeply Interested. II. I Am Not a Companion. III. I Criticize Them Too Much."—Mrs. D. C. Reher. (3) Deacons and Their Wives. Auditorium, D. V. Dilling presiding. "Duties of Deacons and Their Wives." (a) "Spiritual Oversight."—H. L. Hartsough. (b) "Serving Tables."—John Taylor. (c) "Caring for the Poor."—Mrs. Wm. Angle. (d) "Work of a Deacon's Wife."—Mrs. M. H. Huffman.
9:30, General Session, Bible Hour.—R. H. Nicodemus. "The Complexity of Modern Life."—V. F. Schwalm. "Relation of the Church to Recreation."—Otho Winger.

11:30, Luncheon for Fathers and Sons, Banquet Hall.

Wednesday Afternoon, Aug. 16

1:00, Church School Administration, Auditorium, Myrtle Landis presiding. "The Worship Hour."—R. H. Nicodemus. "The Children's Hour."—Agnes Kessler. Open Discussion.
2:00, General Session, Auditorium, Reading.—Della Lehman. "The Psychology of Play."—H. S. Randolph.
3:00, Children's Division, Majestica, Lena Thomas presiding. (1) "Administration." (a) "Organization of the Department."—Mrs. Otho Winger. (b) "The School Record."—Mrs. V. F. Schwalm. (c) "Promotion and Attendance Records."—Mrs. V. F. Schwalm. (2) Young People's Division, Lawn, Robert Krancing presiding. "Recreation Activities in the Organized Class."—C. C. Kindy. "Other Types of Young People's Social Gatherings."—Harley Kinzie. Open Discussion. (3) Adult Division, Auditorium, R. H. Nicodemus presiding. "Bible Institutes and Training Schools in Local Churches."—Myrtle Landis.

Wednesday Night, Aug. 16

7:30, General Session, Auditorium. "Man's Outward Response."—C. H. Shamberger.

Thursday Morning, Aug. 17

6:30, Morning Watch.
8:30, (1) Ministers' Conference, I. B. Book presiding, Room 109. "Ministerial Distribution."—C. C. Kindy. (2) Ministers' Wives' Conference, Mrs. S. L. Cover presiding, Room 107. "Our Public Ministry." (a) "Ways of Combating Immoral Dress."—Mrs. H. L. Hartsough. (b) "The Theatre, the Movies, the Dance, and Card Parties."—Mrs. C. C. Kindy. (3) Deacons and Their Wives, Wm. Eckerle, presiding, Auditorium. "Should There Be a Term of Office for Deacons?" Should a Deacon Carry His Office from One Church to Another?—Discussion Led by Simon Burkett.
9:30, General Session, Auditorium, Bible Hour.—R. H. Nicodemus. Educational Address.—V. F. Schwalm. Manchester College Reunion.

Thursday Afternoon, Aug. 17

1:00, Church School Administration: (1) Officers, Room 109, Myrtle Landis presiding. "The Duties of a Church Board of Education."—H. S. Randolph. "The Superintendent in Action on Sunday and During the Week."—E. T. Albertson. (2) Teachers and Pupils, Auditorium, R. H. Nicodemus presiding. "The Teacher and His Pupil."—E. T. Albertson. "The Need of a Church Board of Education."—H. S. Randolph. (3) Chorists, Majestica Hall, Music Committee.
2:00, General Session, Auditorium. "Angels' Wickedness."—Mrs. L. W. Shultz. "Are Your Cylinders All Hitting?"—E. T. Albertson.
3:00, (1) Children's Division, Hazel Dickey presiding, Majestica. "Expressional Work." (a) "Singing and Dramatization."—Anna Boyd. (b) "Disputation."—Gladys Taylor. (c) "Story Telling."—Dorothy Butterbaugh. (d) "Reference Material."—Lena Thomas. (2) Young People's Division, Iva Gonsieck presiding. (a) Reports of Y. P. D. Work in the Different Churches. (b) Educational and Missionary Groups: Plan in Manchester College.—Clarence Gilmer. Workable Plans for a Local Church.—Lucile Long. Open Discussion. (3) Adult Division, Auditorium, D. H. Henberry presiding. "What Constitutes Maximum Efficiency in an Adult Organized Class?"—E. T. Albertson. Discussion.

Thursday Night, Aug. 17

7:30, Young People's Night: "The Light of the World."—H. Augustine Smith. (Written at Karuizawa, Japan, and presented for the first time at the World's Sunday School Association at Tokio, October 8, 1920.) Presented by the Young People and Children's Division under the direction of Mrs. Sadie Wampler.

Friday Morning, Aug. 18

6:30, Morning Watch.
8:30, (1) Conference on Church Finance, M. K. Reiff presiding, Auditorium. (a) "The Pastor's Committee's Work."—E. C. Metzger. (b) "Best Methods of Church Finance."—A. G. Crosswhite. (c) "Feasibility of an Every Sunday Morning Offering."—Amos Freed. (d) "How to Put on a Tithing Program."—H. L. Hartsough. (e) "Financial Publicity."—J. L. Cunningham. (f) "A Local Church Budget."—John H. Neff. (g) "Relation of Local Expenses to Missions."—H. H. Albert. (h) "The Minister's Part in the Financial Program."—Perry Colbantz. Open Discussion. (2) Conference of Aid Society Workers, Room 107.
9:30, General Session, Auditorium, Prayer.—H. U. Fisher. Bible Hour.—R. H. Nicodemus. "Fellowship."—B. D. Hirt. "Reverence for Law."—E. S. Shumaker.
11:30, Mothers and Daughters' Luncheon, Banquet Hall.

Friday Afternoon, Aug. 18

1:00, Church School Administration: (1) Officers, Room 109, Myrtle Landis presiding. "Sunday School Music."—B. F. Wampler. "Sunday School Publicity."—H. L. Hartsough. (2) Teachers and Pupils, Auditorium, R. H. Nicodemus presiding. "How Make the Sunday-School Grow."—H. L. Hartsough. "The Part of Music in Worship."—B. F. Wampler. (3) Chorists, Majestica Hall.
2:00, General Session, Auditorium, Address. "The American Christian Society."—E. S. Shumaker. Open Discussion.
3:00, (1) Men's Meeting, Lawn, Wm. Tinkle presiding. Address. "Defense of Prohibition."—E. S. Shumaker. "Moral Battles and Victories in the Badger State."—S. Paterson Todd. (2) Women's Meeting, Auditorium, Mrs. I. R. Bery presiding. "Our Impaired American Institutions."—S. Paterson Todd. Address. "Shall Boze Return?"—E. S. Shumaker.

Friday Night, Aug. 18

7:30, General Session. Some Facts.—Myrtle Landis. Some Recognitions.—L. W. Shultz. "The Symmetrical Life."—Otho Winger. "Called for Such a Day as This."—V. F. Schwalm.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico.—As prearranged, Live Oak, Rio Linda, Elk Creek, Codora and Chico met July 4 in a joint Sunday-school Convention, holding an all-day meeting. Lunch, with ice cream and lemonade, was served at noon to about 160. The young people of Live Oak rendered a very interesting program in the evening. Two brethren in the Chico congregation were licensed as preachers. Visiting ministers present were C. W. Davis, J. M. Davis and Simon Davis, all of Live Oak, and Bro. Michael Blocher, of Rio Linda. In all we had a good meeting and a sociable time.—J. C. Wright, Chico, Calif., July 14.

Covina church met in regular council July 7, with Bro. Chamberlen presiding. Arrangements have been completed to conduct a Vacation Bible School with Bro. Smeltzer as superintendent. We here chosen the first Sunday of November for our fall love feast. This year it comes on Nov. 5. We will have a two weeks' evangelistic meeting two weeks previous, conducted by our pastor. Bro. G. F. Chamberlen and Bro. Smeltzer were chosen delegates to District Meeting. Bro. Smeltzer gave a report of Conference on this return June 25. On Children's Day a very appropriate program was rendered by the children, with Sister Chamberlen in charge. April 30 Bro. Smeltzer preached a sermon for the children, and Sister

Edith Brubaker told them a story. In the evening Bro. Funderburgh gave one of his most interesting sermons. Bro. Smeltzer will be retained as pastor of the coming year. Our annual conference offering amounted to \$237.—Eulalia Overholser, Covina, Calif., July 7.

Figarden church conducted a two weeks' Daily Vacation Bible School June 12-25. On the closing day a program was given in the evening, consisting of the songs learned, Bible stories, etc., showing that the children had been helped and were interested in the work. Our pastor, Bro. M. J. Mishler, was the superintendent, and was assisted by five helpers from the congregation. The enrollment was seventy-five, with a daily attendance of sixty-eight. Among the number were Spanish and Russian children, who seemed very eager to come. This was the first undertaking along this line at Figarden. All seemed to enter into the work most heartily—some using their cars every day to gather up the children, and helping in various ways. A. to make the school a success. We well repaid for the efforts put forth to help our young people. There was also an exhibit of the expressional work, manual painting and basketry. Some very favorable comments were made on the work by the spectators.—Mrs. F. E. Weimert, Fresno, Calif., July 10.

Raisin City Sunday-school spent July 4 at Stewart's Beach, as guests of the Figarden Sunday-school. Visitors from Fresno, Lindsay and other places were there and all had a very enjoyable time. Athletics, games and swimming were indulged in by the young people while the older ones visited. A laud dinner was served and all seemed to enjoy the day very much. July 9 Eld. D. Warren Shock took charge as pastor of the Raisin City church, and delivered his first address in the morning. During the absence of a regular pastor, the pulpit was filled by local ministers part of the time. A member of the Raisin City church gave us one lecture. Bro. John Coffman, of Laton, preached for us on Education Sunday, delivering a good sermon. Bro. Sam Noll, our District Missionary Secretary, gave a very interesting discourse on Sunday morning, July 2, and held a workers' conference in the afternoon. Our Daily Vacation Bible School commenced July 10 and will continue for two weeks.—Mrs. Elizabeth F. Forney, Caruthers, Calif., July 10.

Reedley church recently closed her first Daily Vacation Bible School, which was in session for two weeks. Bro. LeRoy Clark was superintendent. All the workers were home talent, but two of our young sisters had received special training for such work. Five classes were held the first week and six the second, owing to an increase in attendance. A missionary lesson was given, and the children were encouraged to earn money for an offering. More than \$13 was brought on this day. During the first few days eighty children enrolled, and it soon became necessary to stop giving invitations for lack of room. Most of the craft work was illustrative of the Bible teaching which made up the principal part of our work. When time for devotional came, the children were recited, and are looking forward to a longer term of school next year. There were a number of foreign children in our school, also several from Catholic families. A program was given, demonstrating some of the work done, with an exhibit of handwork. It was well attended by parents, many of whom had been in our church services. We feel that our school has accomplished several things, one of which was to develop talent in our young members who worked as assistant teachers. It has created a greater interest and widened the scope of teaching abilities of those in the work. It also showed us how eager the children are for such lessons. Anna V. Ramsey, Reedley, Calif., July 14.

Riverside.—According to previous arrangements, July 9-22 a number of our workers and friends from San Bernardino and High Grove came over, and with other members here, met at the home of the writer for our first preaching service. Personal experiences were related by each one, after which we talked more of our future plans for services. For the present we will continue to meet at the same place at 3 P. M. We expect to organize more fully into working force, so that each will be able to do his or her part. Many members of the Church of the Brethren and many more who were members at one time, or those who are our good friends who live isolated in this section of California, and who are hungering for the service in the good old-fashioned way. These ought to be brought into a working relationship, for their own good as well as that of the church and other workers. We especially request that any members and friends of the Brethren church living here, should meet with us. If you know of any here whom you wish looked after, you would assist us very kindly by writing them and us also.—L. D. Bosserman, 132 W. Prospect Avenue, Riverside, Calif., July 12.

Santa Ana church met in council June 28. Sunday-school officers were elected, with Sister Goldie E. Petrie, superintendent. The Christian workers' officers remain the same. Eld. S. G. Lehner resigned as elder, and Bro. D. W. Crist was elected to fill the place. Our Sunday-school is doing very nicely at present.—Mrs. John Pugh, Santa Ana, Calif., July 10.

ILLINOIS

Dixon church met in regular business meeting on Monday evening, June 27, with Eld. John Heckman presiding. Brethren Thomas Hulst and James Kindig were chosen delegates to District Meeting; Brethren W. F. Dickey and D. A. Rowland alternates. The church decided to organize a Junior Christian Workers' Meeting, with Sister Nora Kindig, president. The church will have a Sunday-school picnic at the park July 4. Recently we have been favored with messages from the following visiting ministers: Eld. J. H. Moore, of Sebring, Fla., M. C. Kimmel and Clair Miller, of Mt. Morris. A speaker from the Anti-Saloon League also gave us an instructive lecture on the progress of prohibition. The Lord has blessed the work at Dixon, and we feel anxious to do so in the future.—Mrs. J. J. Johnson, Dixon, Ill., July 14.

Lanark.—At a recent business meeting Robert Livengood and Elmer Zuck were elected delegates to District Meeting. Bro. J. P. Royer was chosen "Messenger" agent, and the writer corresponded. It was decided to paint the church and the work will begin at once. The Ladies' Aid Society contributed \$190 and the remainder was raised by the church in general. Our Daily Vacation Bible School begins July 31.—Hazel Mathias, Lanark, Ill., July 15.

Liberty church met in regular council July 2, with Eld. I. D. Heckman in charge. July 14 the closing exercises of a three weeks' Vacation Bible School were held in the presence of a large audience. The school was very successfully conducted under the leadership of Miss Anna Warstler, of Goshen, Ind., and Bro. Wm. Eiler, our presiding elder. It was a union school, and the churches worked together with much interest. We were glad to have Bro. W. B. Stover with us July 5 and 6, at which time he delivered two very inspiring sermons.—Florence M. Clary, Liberty, Ill., July 18.

INDIANA

Center church met in special council July 8. The annual visit was reported. Two members were received by letter. Our Harvest Meeting will be held Aug. 6, followed by a two weeks' series of meetings. Aug. 19 our love feast will be held. Aug. 30 we expect to hold a Sunday-school picnic at Plymouth Park. Bro. Floyd Shur and Eld. Ed. Edrich are delegates to District Meeting. We decided to use the graded lessons for our Sunday-school. Our next council will be held Sept. 2.—Lucy M. Burke, Walkerton, Ind., July 20.

Four Mile.—May 7 we had our love feast. Brethren J. W. Rarick and Oscar Winger were with us, the latter officiating. May 14 Bro. Ezra Flory was with us in an all-day meeting, being "Mother's" president. May 21 we had a union school, and the churches worked together with much interest. We were glad to have Bro. W. B. Stover with us July 5 and 6, at which time he delivered two very inspiring sermons.—Florence M. Clary, Liberty, Ill., July 18.

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FROM SCHOOLFIELD, VIRGINIA

(Continued from Page 475)

ef passed to his reward. He was much beloved, and was greatly missed by the church to which he had given so much time, thought and care. The burden now fell heavily on his son, Eld. A. T. Prather. He is filling two appointments each Sunday except the third Sunday of each month, which is filled by his assistant, Eld. H. J. Woodie, of Winston Salem, N. C.

Bro. W. C. Swift was elected to the ministry in 1919. The membership has increased every year. At the beginning of this year the number had reached a total of eighty-four. The church is rejoicing that this has proved to be the banner year in the history of the work here. Up until June 25, twenty-nine had been received by baptism, and three had been restored. June 26 the writer went to this place to assist them in a revival meeting. They had already held prayer meetings in the homes for a week, praying for the success of the meetings and a greater interest in the work of Christ. As a direct result of their united efforts, twenty were baptized July 9, and one was restored. Four more applicants by Sunday night—which marked the close of the meetings—made a total number of twenty-five. The membership is greatly encouraged, feeling that the efforts put forth have not been in vain. They have a good Sunday-school, which has been a large factor in the growth of the church. Children began attending, then the parents, and whole families have thus been brought into the church. The Mission and Sunday-school Boards of the Southern District of Virginia have given some assistance in support of series of meetings and a Vacation Bible School. Another Bible School will be held this summer. The outlook here is for a larger church of the Brethren in Schoolfield. With a membership of one hundred and thirty-seven, and more to be baptized next Sunday, they have as their goal the doubling of their number during this year. L. A. Bowman.

ELAMSVILLE, VIRGINIA

I will endeavor to give a little write-up concerning a meeting that Bro. W. E. Lackey and myself held some three or four weeks ago, just below Stuart, near the railroad, at a mission point that I have been keeping up for some time. We spent two weeks in special effort among these people. As an immediate result, we baptized six, with more to come later. The most interesting thing happened on Tuesday, the 4th, after having received a message late on Monday evening to baptize a man, seventy-six years old.

We had been to his home during our meetings and preached for him, but could not get him to make any change. He said he could not see wherein he could improve his life, and, really, he was a fine specimen of a merely moral character. We found him so feeble that he had to be helped up and down and led about. After our meetings he had grown weaker and worse, and sent us a message to come and baptize him. To this we gladly responded, and traveled a full half day, through rain and mud, to reach him. We found him very anxious to be baptized, and the rite was performed immediately. After the service they asked us to preach, which we did. The man's oldest daughter and another good woman of the neighborhood also gave their hearts to Jesus. This made ten for this point, and we are looking for several others when these are baptized. Some one made the remark that if we could have another good meeting, we would get the whole community. The Methodists have also been working at this point, but have not made any converts as yet.

Including these ten, we now have about twenty-five members, and contemplate building a churchhouse in the near future. P. L. Nolen.

LINDSAY, CALIFORNIA

Our Vacation Bible School closed after having been in session three weeks—June 12 to 30. This was our second school and was very successful. The enrollment was 187, with an average attendance of 141. There were also a number of visitors who came only for a few days. There were twelve teachers. The school was held in our church, six miles from town—some of the children coming out from town each day. It was, indeed, an inspiration to see auto-loads of as many as fifteen children coming in from all directions. They represented at least six different denominations, besides our own. All the teachers but one were from our own Sunday-school. Both teachers and pupils entered into the work with an interest and enthusiasm that was inspirational.

Each session was opened by a twenty-minute period of worship. Following this each class spent about ten minutes memorizing some portion of Scripture. Then there was a Bible lesson with related handwork, and a mission lesson each day. Each department had a ten-minute music period and the entire school assembled for a twenty-minute music period at the close.

An interesting piece of handwork, done by a class of juniors, was a model of the tabernacle, which was worked out in detail.

A new feature of our school was the mothers' class. So many mothers had to come, to bring their children, that it was decided to organize a class for them. It proved successful far beyond our expectations. There was an average attendance of fourteen. Each day they studied some mother of the Bible, and then discussed problems common to mothers.

The closing evening a large audience listened to a program, giving some of the scriptures and songs learned. There were also two little missionary pageants given. The handwork also was on display. Many testimonies were given by the parents, as to the benefits of the school. The school was financed by a daily offering.

We feel that our school was a decided success, but time alone will tell its greatest benefits. The town churches are catching the spirit, and plan to put on a school next year. Effie Metzger.

Strathmore, Calif.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boerema-Root.—By the undersigned, at the home of the bride's sister, July 1, 1922, Brother Joseph Boerema, of Grand Rapids, and Edith Root, of Canada—Albert R. Smith, Grand Rapids, Mich.

Evans-Wirt.—By the undersigned, July 22, 1922, at the home of the bride, near Lewistown, Minn., Brother Thomas O. Evans and Sister Velma P. Wirt—D. F. Landis, Lewistown, Minn.

Hartman-Gaunt.—By the undersigned, at the home of the bride's aunt, July 6, 1922, Brother Seth Hartman and Sister Lennie Louella Gaunt, both of Live Oak, Calif.—W. R. Brubaker, Live Oak, Calif.

Hite-Whitaker.—By the undersigned, at his residence, July 12, 1922, Brother Ray S. Hite, of Cisco, Ill., and Sister Willa Whitaker, of Topeka, Kans.—L. A. Whitaker, Topeka, Kans.

Jewett-Anderson.—By the undersigned, at his home near Laton, Calif., June 21, 1922, Brother Ross Galen Jewett, of Fresno, and Myrtle M. Anderson, of Los Angeles.—John I. Coffman, Laton, Calif.

Love-Bechtel.—By the undersigned, at the First Church, Norris-town, Pa., June 28, 1922, Mr. Roy Love, of Easton, Pa., and Miss Laura Bechtel, of Norris-town, Pa.—B. B. Keplong, Norris-town, Pa.

Spitler-Barby.—By the undersigned, at the home of the bride's parents, Brother and Sister Allen C. Harley, June 21, 1922, Brother Ernest Spitler, of Nokesville, Va., and Sister Alice Lee Harley, of Manassas, Va.—E. E. Blough, Manassas, Va.

Stouffer-Long.—By the undersigned, at his home, June 21, 1922, Bro. B. Raymond Stouffer and Sister Mac Long, both of Mt. Morris, Ill.—W. E. West, Mt. Morris, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Henry, born in Montgomery County, Ohio, June 9, 1829, died July 6, 1922. He married Miss Matilda Emerick, May 4, 1849. There were two sons and three daughters. His wife died April 12, 1889. He united with the Brethren Church in 1865 and remained faithful. Feb. 27, 1889, he married Mrs. J. B. Decker. He was survived by one son and one daughter, twenty-five grandchildren, sixty-one great-grandchildren and eight great-great-grandchildren. Burial in the Great Bend cemetery. Services by Bro. H. T. Perkins.—I. L. Hoover, Overbrook, Kans.

Baker, John, of East Berlin, Pa., born July 31, 1840, died May 31, 1922, of heart disease. He leaves his parents, one brother and three sisters. Services at the home of Bro. Lehman Elder, near S. S. Miller and J. Monroe Danner. Interment in the adjoining cemetery.—Ruth Group, East Berlin, Pa.

Bechtel, Bro. Henry L., who for many years resided at Reliance, now in the Souderton Borough, died July 6, 1922, aged 61 years, 5 months and 16 days. He suffered for over three years with tuberculosis of the throat. He was a very faithful member of the Brethren Church and was held in high esteem both in the home and community. He leaves his wife, one daughter, three brothers and three sisters. Services at Indian Creek. Interment in the adjoining cemetery.—J. Herman Rosenberg, Souderton, Pa.

Booher, Sister Emma, died in Glade Run congregation, Pa., July 4, 1922, aged 40 years, 5 months and 28 days. She united with the Brethren church about twenty-two years ago. She leaves a husband, two sons, two daughters, three brothers and three sisters. Services by Bro. Wm. Irwin in the Glade Run church. Interment in the church cemetery.—Laura J. Bowser, Kittanning, Pa.

Bowser, Sister Mary, died at her home in Ford City, in the Glade Run congregation, Armstrong County, Pa., June 15, 1922, aged 70 years, 1 month and 22 days. She united with the Brethren Church forty-seven years ago. She leaves a husband, two sons and six daughters. Services at the home of Bro. Wm. Irwin. Interment in the Glade Run cemetery.—Laura J. Bowser, Kittanning, Pa.

Brumbaugh, Sister Margaret, daughter of Peter and Mary Snyder Baker, born May 7, 1831, died June 18, 1922. She was a faithful member of the Church of the Brethren for forty-five years. She was married to Geo. H. Brumbaugh in 1876. He preceded her six years ago. She is survived by six sons, four daughters, one step-daughter, twenty-three grandchildren, two sisters and two brothers. Services in the Clover Creek church by Eld. M. R. Brumbaugh, assisted by Eld. A. B. Burget. Interment in the Brumbaugh cemetery.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

Cashman, Bro. Jacob, born Aug. 20, 1841, at Woodbury, Pa., died June 11, 1922. He married Ruth Ann Freer, who preceded him nine years ago. There were three sons and one daughter. He was a faithful member of the Church of the Brethren for more than forty years, and always tried to live up to the teachings of his Master. Services at the West Branch church by Bro. Clinton Stauffer.—L. Alice Flory, Polo, Ill.

Clinton, John J., son of Daniel and Mary Clinton, born in Kosciusko County, Ind., March 17, 1867, died at Warsaw, Ind., July 7, 1922. He was in failing health for some time and death finally came as the result of a complication of diseases. He was one of a family of forty children. He is preceded by father and mother, one brother and five sisters. One sister survives. Practically his entire life was spent near the place of his birth. He at one time held his membership in the United Brethren Church. Services by the writer at the

Fel River Church of the Brethren. Burial in the cemetery near by.—Moyne Landis, Sidney, Ind.

Coburn, Anna L., nee Feiler, born Aug. 4, 1874, at Stuttgart, Germany, died at Hays, Kans., July 8, 1922. Death followed an operation from which she never recovered. She came to Quinter, Kans., with her parents when five years old. She married Robert Coburn Nov. 23, 1897. There were eleven children, two having died in infancy. For a number of years she has been an exemplary member of the Brethren Church. She leaves nine children, five sisters, one brother and her mother. Services by Bro. D. A. Crist, assisted by Rev. Mitchell, of the Presbyterian church. Burial in the Quinter cemetery.—Mrs. J. M. Jarboe, Quinter, Kans.

Courson, Millie, nee Cassidy, born June 13, 1876, died July 3, 1922. She was a member of the Church of the Brethren. While a constant sufferer for some months, she bore her affliction with patience. After being anointed she was perfectly resigned to the Lord's will. She leaves three children, four grandchildren, her parents, two sisters and two brothers. Services at the house by Bro. Oran Fyock. Interment in the Montgomery cemetery.—Annie Walker, Rochester Mills, Pa.

Cripe, Claudia, a daughter of Brother and Sister J. F. Whitehead, born in Morrisville, Ill., June 9, 1882, died at a Beatrice hospital July 9, 1922. After months of intense suffering from an internal cancer, she finally yielded to an operation, which, for a while, promised to be successful. Oct. 16, 1901, she married S. I. Cripe. There were six daughters, all of whom survive with the father. She united with the Church of the Brethren about fifteen years ago and was active in promoting the local organization in any way she could. She will be missed especially in the Ladies' Aid Society and her Sunday school class. She also leaves her parents, two brothers and one sister. Services from the South Beatrice church.—Edgar Rothrock, Holmesville, Neb.

Dettra, Mitylene Baker, only daughter of Eld. L. R. and Sister Emma Dettra, and granddaughter of the late Eld. Daniel Baker, died at the home of her parents, near Stephens City, Va., June 13, 1922, aged 28 years, 3 months and 27 days. She had been in declining health for more than a year. She bore her suffering patiently and as only a follower of Christ can. She lived a beautiful Christian life and was one on whom the church and her friends could always depend. She was a talented musician and enjoyed singing praises to her Master. Services by Eld. J. Carson Miller, assisted by Eld. B. W. Neff. Burial at Salem church, near her home. Surviving are her parents and three brothers.—Esther B. Leidig, Middle town, Va.

DeWald, Henry Zacheriah, was born in Harrisburg, Pa., Feb. 6, 1847, died in Holly, Colo., July 8, 1922. He was married Sept. 21, 1869, to Zillah Ann Brown. To this union were born five children. He moved with his family from Polo, Ill., to Kansas in 1877, living there twenty years. From there he moved to Denver, Colo., living there until 1910, when he moved to Colorado, where he spent the rest of his life. His companion preceded him by six years. Services at his home in Holly by the writer.—H. F. Richards, Wiley, Colo.

Fike, Sarah A., nee Peck, born June 5, 1847, in Somerset County, Pa., died July 1, 1922. She was a most devoted Christian and was loyal to the church. She had been in declining health for almost six months. She is survived by her husband, one son, two brothers and three sisters. Services in the home at Somerset by the undersigned. Interment in the Husband cemetery.—C. G. Hesse, Somerset, Pa.

Foust, Bro. Albert C., died at the home of his daughter, Mrs. Jonas Hissom, June 19, 1922, aged 65 years, 6 months and 7 days. He was a faithful member of the church and served for many years in the Back Creek congregation, and was a trustee of the Brethren church at the time of his death. He was anointed before his death. His wife preceded him about ten years ago. He is survived by four children and twelve grandchildren. Services from the home of the writer by Brethren J. I. Baugher and Albert Niswander. Interment in the St. Thomas cemetery.—Pearl Heckman, Williamson, Pa.

Glass, Wm. Edgar, son of Albert M. and Sarah Glass, of Fredericksburg, born Nov. 17, 1892, died June 2, 1893, at the age of 13, from a complication of diseases. He is survived by his father, mother and two brothers. Services at the Clover Creek church by Eld. A. R. Brumbaugh, assisted by Eld. L. R. Holsinger.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

Hollinger, Bro. Samuel D., born June 4, 1842, died June 12, 1922. He was a member of the Church of the Brethren for many years. He is survived by his wife and four sons, all of whom are members in the White Oak congregation. Burial in the adjoining cemetery.—E. R. McDannel, Elizabethtown, Pa.

Hunt, Serena, nee Evans, born Jan. 26, 1850, died at Peebles, Ohio, July 5, 1922. She leaves a husband, five daughters, one son, twenty-six grandchildren, eleven great-grandchildren, four sisters and two brothers. When seventeen years of age she united with the Christian Church and lived a devoted Christian life. Services from the home of the undersigned. Interment at Locust Grove cemetery.—Van B. Wright, Peebles, Ohio.

Kauffman, Zola Marie, nee Crox, born in Wolcottville, Ind., June 15, 1896, died at her home in Elkhart County, Ind., June 15, 1922. June 15, 1911, she married Mervin S. Kauffman, who survives with one daughter and two sons. One son preceded her. In 1915 she gave her heart to her Savior, and lived a consistent Christian life. Services at the Yellow Creek church. Burial in the cemetery near by. Harvey W. Schwalm, Wakarusa, Ind.

Knight, Thos. L., born in Grundy County, Mo., Aug. 10, 1859, died at the home of his daughter, Mrs. Dewit Culver, Bridge, Ore., July 4, 1922. With his wife and two children he came to Myrtle Point, Ore., in 1882. He married Elizabeth Frazier, March 18, 1881. There were six sons and four daughters, all of whom survive with twenty-two grandchildren and one great-grandchild, one brother and one sister. His wife died Sept. 19, 1920. He identified himself with the Church of the Brethren in 1899 and was chosen to the deacon's office in 1911, serving the church in that capacity ever since. Services by the writer.—Thos. Barklow, Myrtle Point, Ore.

Kolp, Sister Mary H., wife of Martin Kolp, born Dec. 23, 1836, died May 15, 1922. She was the first member of the Church of the Brethren in Elizabethtown. She is survived by four sisters. Services in the Elizabethtown church by Brethren J. H. Kline and S. H. Hertzler. Interment in Mt. Tunnel cemetery.—E. R. McDannel, Elizabethtown, Pa.

Martney, Mrs. Geo., born in December, 1852, died June 3, 1922. She was a faithful member of the Church of the Brethren for 50 years. Services in the Somerset church of which she was a member, by the undersigned, assisted by Bro. H. Q. Rhoads. Interment in the Husband cemetery.—C. G. Hesse, Somerset, Pa.

Sherman, Bro. Wm. F., died May 24, 1922, aged 62 years, 6 months and 28 days. He lived in Woodstock, Va., with the exception of one year spent in Alabama. He was well thought of and lived a Christian life. Services by Eld. J. Carson Miller. Burial in Cedar Grove cemetery.—J. H. Garber, New Market, Va.

Smith, Sister Bettie Ollie, nee Simmons, born near Moyers, W. Va., July 5, 1881, died at her home near the same place, July 28, 1922. She married Geo. A. Smith, Aug. 18, 1898. She leaves her husband, one son, two daughters, her mother, six brothers and five sisters. She was a member of the Church of the Brethren for a number of years. Services in the Sugar Grove union church by Bro. E. S. Coffman. Interment in the Sugar Grove cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Smith, Sister Christena, born at Clear Springs, Md., June 12, 1849, died June 6, 1922. She married Robert D. Smith, Feb. 25, 1869. There were five daughters and three sons. There are also twenty-seven grandchildren and fourteen great-grandchildren. She united with the Church of the Brethren in 1910 and was ever faithful. Services by Bro. Clinton Stauffer.—L. Alice Flory, Polo, Ill.

Stern, Mary C., born in Lancaster County, Pa., July 15, 1861, died at her home in Noblesville, Ind., May 15, 1922. She came to Indiana with her parents when four years old and lived in Hamilton County all her life. She was married to Samuel Stern Nov. 11, 1880. There were five children, two of whom died in infancy. One son died in April, 1908. The husband, two sons and two grandchildren survive. She united with the Church of the Brethren in 1881 and was faithful till death. She has been afflicted for over eight years, but bore it patiently. Services in the Brethren church in Noblesville by Eld. M. Smeltzer.—Catharine Smeltzer, Noblesville, Ind.

Switzer, Daniel B., born in York County, Pa., Aug. 27, 1848, died July 4, 1922, at the home of his daughter, Mrs. Frank Arnold, in Mt. Carroll, where he made his home during the past year. His wife died Aug. 7, 1920. He leaves four sons, one daughter and thirteen grandchildren. He united with the Church of the Brethren in an early day, remaining faithful to the end. He was a man of great faith, and enjoyed his religion, never being more happy than when engaged in the Lord's work. A few weeks before his death he called for the anointing. Services in the Church of the Brethren at Cherry Grove, by the writer, assisted by Brethren I. R. Young and Chas. Delp. Interment in the adjoining cemetery.—Ezra Lutz, Mt. Carroll, Ill.

Toms, Sister Mary E., nee Woltz, born in Hagerstown, Md., May 29, 1842, died at the home of her son, Elva Toms, in Grand Junction, Iowa, June 13, 1922. In 1865 she married Chas. E. Toms. There were five children. The husband and one child preceded her. She united with the Church of the Brethren in early girlhood and lived a beautiful Christian life. Services at the home of her son by the writer, and in her old home church at Fols, Ill., by Eld. Wm. Lampin. Burial in the cemetery at Pine Creek, Ill.—Oscar Diehl, Beaver, Iowa.

Trimmer, Sister Lydia Ellen, daughter of Michael M. Brown, born near East Berlin, Pa., died in the bounds of the Harrisburg church, June 17, 1922, aged 49 years. Death followed a very serious operation at the Polyclinic Hospital. She was a member of the Church of the Brethren for thirty-four years and was devoted to her church. She was known for her social life, especially among the young people. She is survived by one daughter and her husband, Wm. A. Trimmer. Services at her home by Brethren J. H. Beechley and D. K. Kreider, and in the Brethren church at York by Brethren J. A. Long and W. R. Conner. Interment in the York cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Wagner, Geo., born at Oak Orchard, Frederick County, Md., June 19, 1844, died near Union, Ohio, May 25, 1922. He was the son of Geo. and Catharine Milliards Wagner. In early manhood he came to Montgomery County, Ohio. Here he was married to Henrietta Detrick Nov. 21, 1871. There were three sons and two daughters. He united with the Church of the Brethren in the Salem congregation March 5, 1888, and has lived a quiet, consistent life. His wife preceded him nearly thirty years ago. A short time before his death he called for the elders and was anointed. Services from the central house by Eld. D. M. Garver, assisted by the home ministers.—Wm. Minnich, Union, Ohio.

Wampler, Mary E., daughter of Benj. and Annie Wampler, born Sept. 20, 1848, died at the home of her brother, D. W. Wampler, near Edom, June 25, 1922. Death was due to the infirmities of age. She had been in failing health for a year or more. She was a faithful member of the Church of the Brethren for many years. One brother and one sister survive. Services by Bro. J. Carson Miller, assisted by Bro. S. C. Garber. Interment in the Greenwood cemetery.—Annie Miller, Harrisburg, Pa.

Wells, Mrs. Grace Lilligh, born Feb. 8, 1878, in Northeast Prairie, died in a sanitarium at Waukesha, Wis., June 29, 1922. The body was taken from Wisconsin to Wichita. Services by Rev. John Bunyan Smith. Burial in Maple Grove cemetery. She was a daughter of Mr. and Mrs. J. P. Lilligh and is survived by her son, her mother, two sisters, one half-brother and one half-sister.—Mrs. N. E. Lilligh, Greenville, Ohio.

Woltz, Sister Nancy Jane, born in Washington County, Md., Oct. 24, 1866, died July 13, 1922, at her home in Grand Junction, Iowa. She married McClelland Woltz in 1885. There were nine children. She united with the Church of the Brethren in her girlhood and lived a consecrated Christian life of service. She leaves her husband, eight children, two grandchildren, four sisters and two brothers. Services at the Methodist church in Grand Junction, by the writer.—Oscar Diehl, Beaver, Iowa.

Wright, Anna M., nee Hoffman, born in Champaign, Ill., Jan. 27, 1868, died at her home July 6, 1922. She married John F. Wright Feb. 28, 1888. There were eight children, all of whom survive but one. There remain an aged mother, four sisters and two brothers besides several grandchildren. Sister Wright was for many years identified with the Christian Church; since Jan. 4, 1920, her church home was with the Church of the Brethren. Services at the home by the writer, assisted by Bro. C. A. Lewis. Burial at Rose Lawn, in Urbana, Ill.—J. W. Kitson, Champaign, Ill.

Yoder, Joseph Edward, son of Clarence H. and Hazel Palmer Yoder, was born at Fowler, Calif., April 27, 1919, and died of cholera infantum, June 28, 1922. He is survived by his parents and one brother. Services by the undersigned, in the United Presbyterian church at Fowler. Interment in the Fowler cemetery.—John I. Coffman, Laton, Calif.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration, the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); foot-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4, 13; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salvation (Rom. 16: 16; Acts 20: 37); proper, apostolic worship (1 Cor. 11: 2-16); the anointing for healing and in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with untruth (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thes. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued From Page 477)

church is bonding the Jobe Man fund for his support through college. Our Vacation Bible School began with very good attendance—much larger than last year. Bro. Yoder is the superintendent. Our love feast will be held Oct. 22. Bro. Walter Long will give us ten days of Bible teaching before the feast. Mrs. John Snogerger, New Enterprise, Pa., July 18.

Pleasant Hill.—June 25 we held our Children's Meeting at the Pleasant Hill house. The attendance was large. We had with us Bro. Monroe Danner, of East Berlin, who preached an uplifting sermon in the morning. He also gave a splendid address to the children in the afternoon. July 7 we observed Children's Day at the Beaver Creek house. Bro. S. C. Godfrey preached in the morning and also gave a very appropriate address to the children in the afternoon. We expect to begin a series of meetings at the North Codorus house Aug. 6, to be conducted by Bro. S. C. Godfrey, of Red Lion, Pa.—Paul K. Newcomer, Spring Grove, Pa., July 19.

Spring Creek.—June 25 the Missionary Council rendered a program. An address on "Our Needs" was given by Eld. J. C. Zug. Our Conference offering amounted to \$604. Our Children's Day services were held July 2. A splendid program was rendered by the children, followed by an address by Eld. Geo. Weaver, who also preached for us in the morning. July 8 our church met in council, with Eld. J. C. Zug presiding. A splendid spirit prevailed. A committee of five was appointed to investigate plans and costs of building a new churchhouse at Hummelstown. July 9 Bro. Lininger, of Mechanicsburg, preached for us at Hummelstown. July 10 our Sunday-school started a Daily Vacation Bible School, which is to continue for two weeks, in charge of Sister Martha Martin, of Elizabethtown.—Emmert Baecher, Hershey, Pa., July 13.

Stonerstown congregation met in regular council July 1, with Bro. Harris, the pastor, presiding. Reports showed that 300 had been paid on a note of indebtedness held against the church. The interest has also been paid on standing notes. Arrangements were made to have pictures of the church and its organizers placed in the church history. Bro. S. C. Godfrey, in charge of the church, elected two deacons July 16. This resulted in Brethren Wm. Dilling and Chas. Stapleton being chosen. Following the election, conducted by Elders H. H. Brumbaugh and S. I. Brumbaugh, the installation took place. Brethren S. B. Ritchey and Daniel Brumbaugh and their wives, and Sister T. S. Forman were also installed—having been called several years before. The church now has six deacons. We are to have evangelistic services some time during the fall months. A goodly number of our young people attended the Daily Vacation Bible School in Saxton June 19 to July 19.—Roy X. Wilson, Saxton, Pa., July 17.

Upper Cumberland (Newville).—Bro. H. K. Ober, of Elizabethtown, held all-day services in the congregation July 9. In the evening he gave an illustrated lecture on his trip to the International Sunday-school Convention, held in Tokyo, Japan. The meeting was a success all the way through. Large audiences appreciated hearing Bro. Ober. The York chorus, under the leadership of Prof. Lean, furnished some very fine music for the occasion. We contemplate hearing Brethren Sayer, Dick and Bonasch, who are making a missionary tour and will be at Hummelstown July 21. I wish to correct a statement in regard to the amount of missionary money that Newville sent with Bro. Stouffer to Annual Conference. The amount stated was \$12; it should have been \$121.—Mrs. C. S. Coblick, Newville, Pa., July 17.

West Greentree.—On the same date a series of meetings is to begin at Greentree, in charge of Bro. Wm. Fretz, of Hatfield, Pa. We have song practice every Saturday evening. Bro. John Zug, of Palmyra, has charge of the class.—S. R. McDannel, Elizabethtown, Pa., July 19.

SOUTH DAKOTA

Willow Creek.—July 4 the Sunday-school gave a community picnic in a grove near the church. About 250 were present and had an enjoyable time. Our revival meetings closed July 9. Bro. J. F. Swallow gave us inspiring messages each night and did effective personal work through the day. Three were received into the church by baptism, and one was restored to church fellowship. We feel that we have been much benefited by his stay among us. Our love feast was held July 8.—Lola M. Root, Wetonka, S. Dak., July 14.

TENNESSEE

Jonesboro.—Bro. J. R. Jackson, of Relief, N. C., and the writer began a series of meetings at Bailey Grove in a union churchhouse known as Love's Chapel, July 2, and continued to the 16th. Six were received by baptism and one awaits the rite. Five were reclaimed. There are about thirty members in the congregation now. They contemplate building a new churchhouse in the near future.—Jesse D. Clark, Jonesboro, Tenn., July 18.

TEXAS

Pleasant Grove congregation enjoyed a two weeks' series of meetings, conducted by Bro. J. A. Miller. Each inspiring sermon was rendered with a zeal that is sure to bear fruit in the hearts of those who were interested. Two were added to the church by baptism. We held our love feast July 1, with nineteen communicants present. Our pastor, Bro. Miller, and Bro. Roy Boyer were elected delegates to District Meeting at Ft. Worth, Texas.—Jessie Mahaffey, Hufsmith, Texas, July 17.

VIRGINIA

Chimney Run.—During the past two weeks it has been our privilege to enjoy another Vacation Bible School, conducted by Sister Orvie Kendrick, of Harrisonburg, Va., and Sister Virginia Cool, of Delaware. These sisters did a wonderful work. We had Bible School in the day time for the children, and services at night for the older folks, including song service and some good lectures along the line of Sunday-school work. July 14 we enjoyed a very interesting program, also an exhibition of the work done by the children, which demonstrates the fact that much good has been accomplished. We lack the words to express sufficiently our gratitude for the school, and for our pleasant association together.—Geo. R. Robertson, Warm Springs, Va., July 15.

Johnsville church met in council July 8, with Eld. D. C. Naff presiding. Two members were received by letter. Bro. Naff was re-elected elder for another year. Delegates to District Meeting are Bro. Owen Wells and Joel P. Grisso. The annual visit will make its report Aug. 26. We are glad for the good interest every one takes in the prayer meetings. Sunday morning Bro. D. C. Naff preached a powerful sermon on the subject, "Be a Man." The Sunday-school at this place is progressing nicely.—Mrs. Lillie L. Grisso, Catawba, Va., July 15.

Manassas church met in regular council July 15, with Eld. E. E. Blough presiding. Brethren J. M. Kline and M. J. Hottle are delegates to District Meeting. Sister Mabel Hurley was elected representative of the Christian Workers. July 23 Bro. Chesley Hinegardner will begin a series of meetings at Bradley, Aug. 6. Eld. E. E. Blough, assisted by Eld. J. M. Kline, will begin a series of meetings

at Cannon Branch. July 31 we will begin a Vacation Bible School at Cannon Branch. The teachers are Sisters Elizabeth and Mabel Hurley and Alice C. Blough. Sister Elizabeth Harley is conducting a junior chorus class. July 23 we will hold our Annual Sunday-school outing. On Educational Day Eld. E. E. Blough preached a practical sermon on education. An offering of \$31 was lifted for Hebrew Seminary.—Alice C. Blough, Manassas, Va., July 17.

Roanoke.—June 7 the Trout Bible Class had charge of an interesting program, after which the audience was given a delightful surprise when Prof. D. W. Persinger, chairman of the city school board, gave an address on "Service." June 11 Bro. D. C. Moosaw preached in the forenoon and Bro. D. P. Hylton in the evening. Our pastor and elder were both attending the Conference. June 18 was Children's Day. The Primary Department rendered a program in the morning, followed by an address by Bro. Beahm, of the Progressive Church, on the subject, "Our Church." In the evening the older boys and girls rendered an interesting program. June 21 the Young Men's Bible Class gave the midweek program. The president of the Young People's Christian Union is Bro. R. P. Jordan. June 25, to our great joy, Prof. Otto Winger, of Manchester College, gave us two sermons. The evening sermon, especially, was very beautifully commented on. July 4 the picnic at Daleville was a splendid success. There has been a very novel contest for new members in the Trout Bible Class the results of which were very gratifying. Bro. Flory is now giving special sermons on "Personal Problems" each Sunday evening. The Southeast Mission reports a fine program and attendance on children's Day. They held their picnic at Hoovers Park with an attendance of nearly 100 per cent. Tinker Creek has just completed a very successful Vacation Bible School, with about sixty in attendance. Sisters Barnhart and Wolf were the superintendents. Last Friday night the Ladies' Aid of Tinker Creek gave an ice cream social to help defray the expenses of the school.—Mrs. John H. Shickel, Roanoke, Va., July 18.

WASHINGTON

Forest Center church met in regular council in June, with Eld. W. H. Tigner presiding. Two letters were received and one was granted. Bro. Tigner was elected delegate to District Meeting. A finance committee of three was chosen. The attendance and interest at Sunday-school and preaching services are on the gain.—Nora A. Willey, Valley, Wash., July 11.

Olympia church met in council, with Eld. D. B. Eby presiding. One letter was received. Our delegate to District Meeting is Bro. W. C. Lehman. We decided to have our Sunday-school and Christian Workers' officers continue their work to the end of the year. The Sunday-school had a picnic at Hicks Lake July 4. We are having a good attendance at our Junior Christian Workers. July 9 Bro. Leland Brubaker delivered two splendid sermons. He was here in the interest of La Verne College.—Ida McNamee, Olympia, Wash., July 12.

Omak church met July 8 for a love feast, with Bro. C. E. Holmes, of Tonasket, Wash., officiating. A large number from the Okanogan Valley church were present to enjoy the services with us. June 26 Bro. Sutphin, of North Yakima, was here in the interest of the Sunday-school work. Bro. J. U. G. Stivers, of Portland, has permanently located here and will move here in August. We also had the privilege of meeting with Bro. W. H. Tigner, who was here on District Mission work. We expect to be represented at the District Meeting.—Mrs. E. S. Murray, Omak, Wash., July 13.

Outlook.—On Children's Day we had a short program, consisting of songs and recitations. Seventy-five children were present. In the afternoon baptism was administered to three applicants. July 1 we convened in council. One letter was received. Two delegates were chosen to represent us at District Conference. July 4 the

members of the Sunnyside church joined us in a picnic. A basket dinner was served and the day was spent in a social way. July 9 Bro. Otto Woods, of Wenatchee, conducted a live song and testimony meeting in the evening. Mrs. C. A. Wagner, Outlook, Wash., July 11.

Wenatchee Valley (East Wenatchee House).—The attendance and interest at all our services are most encouraging. We are very much hindered by lack of room for our Sunday-school. We have twenty-two classes in the three departments—each department conducting its own opening and closing exercises. The adult department, in the main auditorium, consists of eight classes; the beginners' and primary department, in the basement, also has eight classes; the junior department, in the "Tabernacle," has six classes. So we feel greatly the need of the new building which is now being planned. Much interest is also being manifested in our regular Sunday services. Sunday morning we were permitted to enjoy a splendid sermon on the subject of "Having a Purpose," by Bro. Paul Graybill, one of our young ministers, just back from Bethany Bible School. The Sunday previous we heard a splendid message from Eld. Ralph Eikenberry, recently from Bethany. Our District Sunday School Secretary, Elmon Sutphin, of Yakima, gave us a strong message on Sunday-school work on the Sunday preceding. Special interest is also being manifested in our midweek Bible Study Class. Our pastor is teaching the "Seven Church Epistles," and the attendance has not fallen below sixty, at any time.—Lula O. Guthrie, Wenatchee, Wash., July 11.

WISCONSIN

Maple Grove church met in council July 8, with Bro. Ralph G. Rarick, presiding. It was decided to have Sister Brubaker conduct a Vacation Bible School, commencing July 24 and continuing for two weeks. A revival meeting, conducted by Bro. John Graham, will begin July 30 and continue for two weeks.—Edith R. Shade, Stanley, Wis., July 13.

ANNOUNCEMENTS

DISTRICT MEETINGS	
July 29-Aug. 3, Southwestern Missouri and Northwestern Arkansas, Peace Valley, Mo.	Sept. 9, Andrews. Sept. 9, Killbuck, at Pleasant Run house.
Aug. 7-10, District of Washington, at Spokane.	Kansas Aug. 26, Osage.
Aug. 8-11, Southern District of Virginia, Bethlehem church.	Maryland Aug. 6, Maple Grove.
Aug. 31, Middle Missouri, South Warrensburg.	North Dakota July 29, 7 pm, Berthold.
Aug. 31, Eastern Virginia, Cannon Branch house, Manassas congregation.	Aug. 6, Williston.
Sept. 2-4, Middle Iowa, at Brook-	Aug. 12, Minot.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.	Ohio Sept. 9, 10 am, Upper Twin at Wheatville.
LOVE FEASTS	
Indiana Aug. 12, 7:30 pm, Maple Grove.	Pennsylvania Aug. 19, Sugar Valley.
Aug. 19, Centerville, at Lena, Ill.	Aug. 27, Maple Glen.
Aug. 20, 6 pm, Clear Creek.	Washington July 29, Wenatchee Park.
Aug. 27, Ladoga.	West Virginia Aug. 19, Eglon, Maple Spring church.
Sept. 3, New Paris.	Sept. 2, Union Chapel.
	Sept. 9, Bean Settlement.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Better Method of Approach

If you were five years younger than you are, would you be the same person that you are, or a different person? If you were suddenly to forget your whole past life—your mind becoming an absolute blank—and were to begin life anew, acquiring an entirely new set of impressions, ideas and memories, would the resulting personality be the one that had lived in your body heretofore, or another one? What is sameness of personality? Exactly where is the line between likeness and identity?

Is personality the same thing in God that it is in man? Is the difference between personality in God and personality in man a difference in kind or a difference in degree? What is the difference between differences in kind and differences in degree? If the latter are great enough, do they become the former?

Are God and the Holy Spirit different Persons in the same sense that two human beings are different persons? Are the Father and the Son different Persons in the same sense that you and your son (or father) are different persons? Is the Entity which constitutes the Son (or the Holy Spirit) the Entity which constitutes the Father, or a similar one? Are the three Persons of the Godhead three Entities? What is the difference between an entity (possessing intelligence and volition) and a person?

You see, no doubt, how tremendously important it is that all such questions should be answered correctly! Are not the doctrines of the Trinity, The Incarnation, The Deity of Christ, and The Personality of the Holy Spirit, fundamental to Christian faith? And how can one embrace these doctrines intelligently unless he understands what they are?

That sounds very plausible, but there is a subtle fallacy lurking in it, nevertheless. It lies in the confusion between the practical and the metaphysical aspects of these doctrines. "Understands what they are?" Certainly one must understand what it is that he is asked to believe. If one is asked to believe that grass grows, he must know what is meant by the statement, but he need not know how to answer all the questions that may be raised in connection with the subject of growth. He can accept the proposition in-

telligently and be quite ignorant of the sciences of botany and biology. He can believe that grass grows, without believing or caring how it grows.

In the history of Christianity great councils have been held for the purpose of settling some of the questions in the foregoing list, under the delusion that correct views on the points in dispute were vital to a sound Christian faith. There are people still alive, laboring under that same delusion. It is no sin to study metaphysics if one has the time and inclination for it, but it is a sin to give this out to people under the name of religion. It is a sin to give a stone to people who need bread.

We once heard of a certain young man who became troubled about the Person of Christ. Unfortunately he fell into the hands of some wise (?) teachers who had so little appreciation of the problems involved in the whole subject of personality and personal identity that they did not know when they were wading in beyond their depth. They undertook to explain The Incarnation to this young man, with the natural result that they only made matters worse. By the time they were through with him he did not know whether he believed in the Deity of Christ or not.

What a pity these people could not and did not lead the thought of this earnest and truth-seeking young man away from the philosophical mire, in which he was floundering, to the practical side of the question. Why didn't they begin by asking him what he thought of the character of Jesus? And how he would like to worship and serve a God possessing just such qualities and attributes as Jesus had? Whether he could suggest any changes or improvement in Christ's attitude toward men and his remedy for the sorrow and sin with which mankind was afflicted? Whether, in fact, he did not find in Christ his own highest conception of the kind of God the world ought to have?

An examination on some such line as this would, ten chances to one, have enabled the young man to surprise himself by discovering that he did believe in the Deity of Christ, after all, in the most vital sense of the term. And following out this method of approach, it would not have been long until one of two things would have happened. The metaphysical problem would have cleared up for him or else, which amounts to about the same thing, it would have ceased to interest him because he would have seen that the points which had been troubling him were purely metaphysical, without practical bearing on his faith and life. He might study them calmly, if he chose, when he was not too busy with more important matters, or he might simply dismiss them from his mind. Anyway, he would have found intellectual and spiritual peace and have gone on joyfully serving his Lord.

God give us teachers and leaders in whom the Spirit of God is, and every one of them a wise and understanding heart!

Summertime Religion

A LEADING periodical asked a number of distinguished people to tell its readers about their plans for this summer's reading. The answers were varied and some of them were interesting—one, especially.

This writer had no special summer plans. He had in mind certain books which he intended to read as soon as he could, but he was not making any special arrangements because it was summer time. He kept on reading all the year round, he said, just as he kept on eating, without paying much attention to the seasons.

Now it may be that this answer was a little extreme, in its attitude toward the question, but it

seemed to us to contain more wisdom than any of the others. It further seemed to us to illustrate a healthy attitude toward the question of a religious program for the summer. What to do about the church services and church activities in general, during the hot months, is often regarded as a perplexing question.

Probably it is. Suppose we allow that some modification of the usual program is wise, such, for instance, as shorter and snappier sermons, and out-door meetings when practicable. But isn't the chief factor in the solution of the problem such a deep and constant and purposeful interest in Kingdom activities that one forgets to notice what season of the year it is?

What's your religious program for the summer, did you say? Would it be pertinent to inquire what it is for the rest of the year? A person or a church that has a satisfactory answer to the second question is not likely to be greatly worried by the first one.

Forearming Against Despondency

GENERALLY you are in fairly good spirits, probably. Your health is good and your immediate friends are well. Crops are good also. A few things in the world are not just as you would have them, but on the whole the outlook is favorable and faith in the goodness of God is easy.

But you sometimes have experiences of another kind. You get the "blues." Reverses come of one kind or another, or of several kinds all at once. Everything is going against you. Discouragement threatens to become despair.

Here is a suggestion that some have found useful by way of forearming against the time of adversity. When everything is lovely ask God to strengthen your memory a little, so that when the dark days come you can remember how often you have been that way before and how invariably the good times came again. And how little real damage you had suffered.

But don't ask God to keep you out of the valley altogether. Don't expect to live always on the mountain top. Expect the descent to lower altitudes and be ready for it. Don't allow yourself to be taken by surprise.

It will help much, too, if, when you are on the heights of happiness, you give a thought to the special obligation to your fellow-men which your own good fortune imposes on you, and if you then proceed to convert your surplus strength and hilarity into service rendered. A good stock of the spiritual temper which that begets will be sure to "tide you over."

Dynamic Devotion

SOME natures are energetic; some are meditative. Some are impatient of everything but action; some like to spend much time in reflection. Devotional books naturally make their strongest appeal to the latter class. And most of them are suited to such a mood. They encourage restfulness, but it is the rest of inactivity.

Is this so, necessarily? Can not devotion be dynamic? Must it not be dynamic to justify itself? Should it not find its proper type in him whose meat it was to do his Father's will and "to finish his work"?

Jesus told the people to come to him for rest, but he told them also to find rest in taking up his yoke. True devotion must strike the proper balance between "intuition and initiative." It can not commune with God to the exclusion of the affairs of men.

Indeed, if our communion with God is of the kind that Jesus had, we will find it in "the arena of achievement" no less than in "the heights of ecstasy."

CONTRIBUTORS' FORUM

Whatever You Are

If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub at the side of the hill;
Be a bush if you can't be a tree.

If you can't be a bush be a bit of grass,
Some highway happier to make;
If you can't be a muskie, then just be a bass
But be the liveliest bass in the lake.

We can't all be captains, we've got to be crew,
There's something for all of us here;
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star,
It isn't by size that you win or you fail—
Be the best of whatever you are.

A Workable Policy for the Rural Church

BY E. E. ESHELMAN

In Five Parts—Part Three

IV. Developing a Group of Leaders to Carry on the Work of the Rural Church Most Effectively.

THE church should spare no effort to call into service large numbers of men to lead in country church and country life work. These should be of two classes: experts, giving their whole time to the work, such as pastors, secretaries and mission workers; and lay workers, trained by experts for service in the local church.

We will all agree that the future of the church depends upon its leaders. This being true, each generation must raise up the leaders to meet its needs. Not for a moment would we discredit the leadership of the past. Our leaders led well and according to their need and day. But the need of the rural church today, in this time of scientific farming, coöperation and community life is far different from the days of the pioneer or early settler of two generations ago, or the household farmer of one generation ago. Just as conditions are different, so the kind of leadership must be different. And yet we often see the work of the country church carried on as it was twenty-five years ago. There can be but one end to the church that does this, and that end is death, and the story is told in the abandonment of another country church.

Now our leaders must be trained for the work they are to do. The man who is planning to go to the country church needs special preparation for his difficult task. Our country churches are worthy of the best that the church has, and our country leaders should be given the best possible training. It is true that in the first part of a minister's preparation the subjects will be the same as given to all others, such as psychology, the sciences, Bible study, methods of teaching, etc., but in the later years, those subjects should be taken up that deal with the particular field in which the student aims to spend his life. No young preacher, now in school, has any business to go out as a country pastor who has not taken work in Rural Sociology, Rural Economics, Practical Farming, Animal Husbandry, Soils, etc. He should know something about the struggles of the farmers toward coöperation, about the Farm Bureau, the Extension Work of the Agricultural College, the County Agent, etc. These are the themes of his people's everyday life and thought, and if he is to help them spiritually, he must be able to enter sympathetically into their life-work. The calling of the rural pastor is a life-work, and different from every other kind of work. It calls for men of conviction and sterling worth, who believe in country life and the country church. These men must be called out from our country churches and encouraged to prepare for their strenuous work, for thus it is. It is a part of the pastor's and elder's work to seek out and encourage young men and women to take up the mantle of the leaders of the past, and present, as they, one by one, lay down their burdens and go to rest.

One of the most important tasks of the trained pastor is the finding and training of lay-leaders. Quoting Mr. Agar in "Dead or Alive"—"If the Christian church is to meet the opportunities and the demands of this new day, we must develop, to a much higher degree of efficiency, the lay-leaders of the church. The tasks are simply beyond the accomplishment of the church if it insist upon placing the responsibility upon the ministry alone. It is beyond the power of any one man, or any small group of men. The task is so large that it requires the active participation of every capable member of the church, and the ideal which we must hold before ourselves is the training and developing of these lay-forces into active, efficient agents." By means of personal contact, group study-classes, in the Christian Workers' Society, in the Aid Society, in the Missionary Society, and in other classes this can be done. Thus Sunday-school officers and teachers may be prepared, personal workers developed, missionary committees trained, and men and women trained as specialists in church finance.

Now, of course, this can not be done in a year or in two years. No church ought to expect a man to do it. Nor ought it to expect or plan for a man to stay with them less than five or eight years. The short pastorate develops inefficient leadership and means lost time and effort, on the part of both church and pastor. No program of any real value to the church and community can be carried out under five years, and twenty-five is much better. The ideal is to secure a man, give him a support so that he can live as he ought—that is, on a par with his people—give as he ought, and save as he ought. Then get back of him and follow his leadership until he becomes superannuated. Then pension him so that he can live in peace, piety and prayer the rest of his days. I believe that when we have learned how to train our country pastors as we ought, and our churches learn to support them and follow them, as they ought, and keep them in one place long enough so that their work can really count for something, our country church problems will be largely solved.

Bellefontaine, Ohio.

Conference Reflections

BY J. H. MOORE

WE may be a little late in offering these reflections relating to the Winona Conference, but no later than was Luke in reporting what he had to say about the conference at Jerusalem.

We have always taken a deep interest in the proceedings of Annual Meeting, and, beginning with the meeting of 1873, have attended nearly forty of them. To us they have been both inspiring and instructive. They have kept us in close touch with the life, thought and progress of the Brotherhood. In fact, our Conferences have become a part of the life we live. Here one comes in direct touch with the men who help to mould sentiment—the men who aid in steering the old ship of Zion, and stand for the principles to which the Church of the Brethren is committed.

Reaching the Conference grounds at an early date—even early enough to attend the first preliminary meeting—enabled us to see how an assembly of a few advanced workers can grow into a great multitude and then quickly melt away. Even the beginning and ending of a Conference has its interest as well as its lessons.

But to the real purpose of this article, and we trust that some things we may say, or suggest, will not be looked upon as an attempt to criticise the sincerely-directed work of the past. Our purpose in these reflections is not to criticise but to get men and women to thinking. It is the careful thinking that enables us to do the right thing.

There was nothing at the Conference that impressed us more than the meetings, from day to day, of the members of the different State District Boards. Here these members could talk of their home mission problems and their needs, in order to carry on their work successfully. It seemed to us that the meetings held at Winona were simply the beginning of something more

far-reaching than what could be experienced on this occasion. We think of nothing, among all of our activities, that can be made so helpful.

The work entrusted to the District Mission Boards has to do with the very foundation of our success as a people. If we would succeed in a world-wide sense, there must be ample resources, and the greater the work we undertake, the greater must be the resources. The home base must be broadened and strengthened. We must have more home churches, and these must be working churches. It is not enough to have a lot of home mission points, but these points must be developed into fruitful congregations—not only taking care of themselves, but greatly contributing to the aid of our outlying fields, whether these fields be on this continent or in other lands.

To develop these mission points, and to open up and care for others, is the growing problem of the District Mission Boards. When they meet from year to year, as they met at Winona, they can have heart-to-heart talks that are sure to prove helpful. The experience on one field, when related and explained, may aid the workers in a dozen other States. Not only so, but the different boards become acquainted with the work and methods of each other, and in this way they may find themselves in a position to help and to encourage each other.

We wish to urge that these meetings be continued and be more fully perfected. In some way the problems of home mission work should be sufficiently programmed as to permit careful study and consideration when the members of these boards meet from time to time. Such meetings ought to be considered a vital part of the Annual Conference. We would, however, suggest that they be held in a moderate-size room, where the members can feel that they are together around their own council table. Generally speaking, they are not intended for the public, though the doors should be open for any one to attend. Here the members of the Boards meet to confer with each other and not merely to entertain the public.

Then the work done, and the problems and methods considered, should be written up more fully for the MESSENGER. In this, as in some of our other lines of work, we do not make use enough of printer's ink.

The Conference program was full. To us it seemed too full. Meetings followed too closely on the heels of each other. So far as we could learn, all the meetings were good, and some of them exceedingly fine. But we have been wondering if there might not be fewer meetings, with some resting spells between them. Let the hour be set for each meeting, and then let the program be strictly adhered to. At present we have a number of activities, and there is a demand for an hour for each one, and it is here that the program committee is up against a real problem. Probably we want to educate our people away from the thought that each and every interest must be programmed and represented during the Conference week.

May we not suggest that, so far as practicable, the Conference be made highly characteristic of our people as a religious body? We do not mean that all the addresses be of this type, but there ought to be enough of them to enable the public to know where we stand on a number of vital questions. Along this line we had some splendid addresses this year, but possibly not enough of them. Some arrangements should be made to publish the best of such addresses. Some of those given at Winona were too good, and too far-reaching in their splendid make-up, to be lost. Maybe the Full Report might be sufficiently enlarged to include the more helpful sermons.

Still another suggestion. In a suitably-arranged room there ought to be a Bible class for those wishing to take a course of instruction on the generally-accepted doctrines of the church. To our Conferences come a class of young ministers, Sunday-school teachers, and others, who could greatly profit by a half dozen or more lessons on what we call "the faith and practice" of the church. A course of lessons of this type should be clear, clean cut and presented in such a manner as to be easily understood. In this way much could be

done to strengthen and stabilize our people in the principles which we recognize as representative in the Christian.

Much that we have had during the last few years, has aided in creating a united sentiment in favor of the present-day activities, and to stimulate us along the lines of these movements. All of this has been well and proper. But as a body we have reached a condition in the history of the church when much intelligent and well-directed attention should be given to the well-worked out principles characteristic of our plea. For these principles we have a reputation that should be unflinchingly maintained. In order to encourage this, nothing will likely prove so helpful as a properly-conducted Bible class during the Conference week.

There was a time when the whole interest of a Conference was centered on the disposition to be made of the queries coming from the different churches. The queries still hold an important place, but they do not overshadow everything else. Our Conference is becoming largely educational and it is for this reason that we should give the educational character of the Conference program all the more consideration. This is what we call growth and development, and for these it will be found wise to provide in the most helpful and intelligent manner possible.

Sebring, Fla.

The Salvation Army

BY GALEN B. ROYER

In Three Parts—Part Two

General Booth and the Salvation Army

THE foregoing, though meager detail, is needful to appreciate the reason why the Army is what it is. The personal equation, in this instance, means much. Booth longed, from a lad, to be a preacher of salvation and not of dogmatism and denominationalism, nor could laymen or ministers, committees of conferences turn him from his purpose. He was not headstrong; he was simply trying to follow his Master's leading—the Guiding Hand of the Holy Spirit. The Voice from heaven, he felt, had spoken as clearly to him as centuries before the Voice spake to his yoke-fellow, the Apostle Paul, on his way to Damascus.

Booth was the inspiration of the East London Mission. His organizing abilities and the confidence of men, which he enjoyed, brought the necessary money to push the work. Friends, in sympathy with his evangelical methods, rallied to his support. No one else could have met the difficulties he did, and overcome them so successfully. His very leadership qualities made him "General"—a title he never sought. But when given him, it suggested an organization along military lines, even if the idea was repulsive to the many. Undaunted he followed the leading, and the organization grew and grew till it has filled the earth with its message of salvation to that part of the world which the church has so greatly neglected.

Did I say: "Repulsive to the many"? Indeed, uniforms, marchings, brass bands—especially those inefficient ones of earlier days—stirred up strong opposition among those who were loyal to the traditions of Christian worship. Among the number was Sir Arthur Blackwood, who had served in the Crimean war with honors, and who was helping Booth's work very liberally while the work was still a mission and not an Army. He did not like to bear the titles of the honored English army thus used. Booth heard his criticism and then asked Sir Arthur to go with him to Coventry, where the Army was prosecuting a war during the week of the fair at that place. Let the account from here be given in the words found in the life of Mrs. Booth:

"Sergeant ———!"

"Captain Blackwood!"

"The last time they had met was in the trenches of Sebastopol, now it was beneath the flag of the Salvation Army. Formerly the Sergeant had been one of the greatest blackguards in the Queen's Army, now he was a saint of the Most High, and Color-Sergeant of the Coventry Corps, standing with flag in hand, and a loud halloo on his lips, to welcome the General, as he stepped

out on the station, and ready to help him besiege the modern Sebastopol of vice and crime in his native town. It was a strange encounter, but there was not time for more than a passing word. The General's chariot was in attendance. It consisted of a green-grocer's wagon—the green-grocer being the chauffeur. He, likewise, had been a notorious character, and had enjoyed the reputation of being the greatest scoundrel within fifty miles; and it was commonly reported that he had committed every crime except murder. The General took his seat beside him. They were followed by some forty or fifty officers and then came the soldiers all over the road, like a flock of sheep."

Mr. Blackwood was completely overwhelmed by the sight and the change and as soon as he could get the General's hand he said: "Dear me, Mr. Booth! That was a most remarkable procession!"

Prejudice was steadily overcome, and the work extended rapidly. Other lands wanted to come under the flag, for where are not the wretched and sinful to be found! The call, "Come over and help us" came even from "far-away America" and from Australia also. In 1880 a small party of officers entered Philadelphia, to begin work in this country and shortly afterward another party entered Australia. I turn to the "World's Almanac" to gather the latest available statistics of the Army. International Statistics for the year ending Dec. 31, 1920: Countries and colonies occupied, 70; languages in which the Gospel is being preached, 42; corps and outposts, 11,175; social institutions, 1,276; day schools, 751; naval and military homes, 41; officers are numbered, I discover, but the number of "soldiers" is not given. Do not these figures speak of large things for the Lord?

Life was drawing to a close, and Mr. Booth realized it. Just a few weeks before the end came, he was, with great physical weakness, addressing an audience and said to them: "And now, comrades and friends, I must say good-bye. I am going into dock for repairs, but the Army will not be allowed to suffer, either financially or spiritually, or in any other way, by my absence. And in the long future, I think, it will be seen—I shall not be here to see it, but you will—that the Army will answer every doubt, banish every fear and strangle every slander, and by its marvelous success show the world that it is the work of God, and that the General has been his servant."

Aug. 20, 1912, the General laid down his sword. Among those who sent messages of sympathy was his Majesty, King George, in these words: "I am grieved to hear the sad news of the death of your dear father. The nation has lost a great organizer, and the poor a whole-hearted and sincere friend, who devoted his life to helping them in a practical way. Today there is universal mourning for him, and I join in it and assure you and your family of my true sympathy in the heavy loss which has befallen you."

Dr. Wilbur Chapman, the great American preacher, tells of an interview he had with the General, which helps us to understand him. "This question was put: 'Tell me what has been the secret of your success all the way through.' Booth hesitated for a second, and I saw tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there is of me. There have been men of greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do for the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army today, it is because God had all the adoration of my heart, all the power of my will, and all the influence of my life!' He looked at me a minute, and I soon learned another secret of his power." He said: "When do you go?" I said: "In five minutes." He said: "Pray," and I dropped on my knees with General Booth by my side, and prayed a stammering and stuttering prayer. Then he talked with God about the outcasts of London, the poor of New York, the lost of China, the great world lying in wickedness. He opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still over-

flowing with tears, he bade me good-bye and started away, past eighty years of age, to preach on the continent. And I learned from William Booth that the greatness of man's power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you."

Huntingdon, Pa.

The Doctrine of the New Birth

BY I. J. ROSENBERGER

WE have the following words of Jesus on the necessity of the new birth: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." These are the words of Jesus to that anxious seeker, Nicodemus, setting forth conversion by employing birth in nature as a symbol.

I have in my library a very interesting little volume, entitled: "Natural Law in the Spiritual World." It would seem that the eyes of Jesus fell upon nothing in nature, but that he employed it as a symbol to explain various phases of grace. This he could do because there is a natural law in the spiritual world. Christ employed the natural to explain the spiritual—the visible to make plain the invisible.

We must note, in this connection, that birth is the sole agency by which our race is propagated. I recently examined a tabulated list of the growth, in inhabitants, of Asia, Africa, and of the Eskimo tribes. The writer did not say how this increase came about, for he presumed that people would know, and so do the readers know that the increase of humanity all comes about by birth. It is true that "man hath sought out many inventions," but no device has been obtained nor sought to supplant natural birth.

Now Jesus employs and names this unyielding and unyielding law of nature as the law in grace, and the thought is prefaced by a double "verily." Faith and obedience are all important, as we sometimes sing, "There is no other way but believe and obey." There must be a birth of water and of the Spirit—a double or twofold action. Here it is of interest to notice how closely the apostles followed this mysterious law in their doings and teachings. At the interesting Pentecostal revival, Peter taught the seekers to be baptized for the remission of sins and they should receive the Holy Ghost. When Christ, after his baptism, came up out of the water, the Spirit of God visibly descended upon him. In the case of the conversion of the Samaritans, in Acts 8: 12-17, and the rebaptism of the twelve, in Acts 19, there was open and manifest twofold action. Besides Paul says: "He hath saved us by the washing of regeneration and the renewing of the Holy Ghost" (Titus 5: 6).

In these cases we not only have the twofold action, but the order that Christ named is, in each case, followed: Water first, and the action of the Spirit followed.

The foregoing facts are confirmed by the Scriptural statement that baptism includes the new birth and shows a transition or change of relation. Listen: "By one Spirit are we all baptized into one body" (1 Cor. 12: 13). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3)? "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3: 27). These texts provide that penitents are baptized "into Christ," implying a transition or change of relation, wrought in baptism, just as a change of relation is wrought by birth. By birth we become members of our parents' family. In like manner we become spiritual children of the heavenly family by baptism. The foregoing texts plainly so declare. Christ himself was never called the Son of God until after his baptism. True, we have life and are nourished before our birth in nature, and just so in grace. We are often asked: "Can not a man be saved without baptism?" I answer by asking another question: "Can a man be saved before he gets into Christ? As

(Continued on Page 490)

Sawquehanna, the White Lily

BY W. O. BECKNER

THAT was the name of the white girl who was captured by the Indians, away back in the time of the French and Indian War, in the middle of the eighteenth century, of whom Bro. M. G. Brumbaugh told in the Historical Society Sectional Conference, at Winona, on Saturday afternoon. It was a thrilling story.

The Society Conference was well attended. A Constitution was adopted which provided for an enlarged study of the history of the church. Our church fathers were stalwart men who faced the problems of their times with a confidence in God, and with a determination to find out what God would have them do in given situations. It was their concern to live godly lives, touching the lives of men about them in such ways as to have God's will done more fully. It was a world of people and people's problems, in which they lived. Their religion was applied to the solution of their problems. The Historical Society is set to preserve this spirit.

Bro. D. W. Kurtz presided at the meeting. Bro. Otho Winger was elected president under the new constitution.

The thing which folks thought about, when leaving the auditorium, was the story of Sawquehanna (Saw-que-han-na), which was told by Bro. M. G. Brumbaugh. He could tell it only in outline, and yet it was most captivating. Away back in Colonial days, Christian Ellicott fled from Alsace-Lorraine to Holland, because of religious persecution. There he died, but his wife and children found their way to America. The three sons in the family of children grew up and figured in the affairs of the old Ephrata community. An old bell, now in the City Hall, at Lancaster, Pa., was once in the possession of the Ephrata people. The Ellicotts were connected with the survey of the Mason and Dixon Line, were finally captured by the French Indians during the French and Indian War and were, for a long time, held at old Fort Duquesne.

A little white girl, named Martin, was captured by some Indians at about the same time, and she it was who was named by the Indians, Sawquehanna, White Lily. She was only a child when captured, and soon forgot her native language. For years she was with the Indians as one of them, but once, in some way, she saw one of the Ellicott lads, who was also a prisoner of the Indians. She followed him for pure love, but could never come up with him, and was doomed to suffer an unsatisfied love. Both the Ellicotts and the Martins were members of the church of which we are now the representatives.

When the turn of war's fortunes left a large number of these captives in friendly hands, rather than in hostile, the English set about helping them to get back home. A word picture, which can never be forgotten by those who heard Bro. Brumbaugh tell it, was given when he said he wished some skilled artist would paint a great picture of one hundred and twenty-five white children marching across the mountains of Pennsylvania to get back to the place whence they had likely been stolen by the Indians—among them Sawquehanna. Word was sent out for those who had lost loved ones to come to headquarters and, if possible, find their lost ones in this number. Sawquehanna's mother came. But no one there looked like her little daughter of sixteen years before.

After scanning them all closely, she gave it up, telling the officer that her daughter was not there. "Was there any mark or scar or anything on her body by which you could identify her?" asked the officer. "No, no," she replied, "my child was a perfect child." "Well," continued the officer, "did you ever sing when she was with you at home?" "Yes," she replied. "Then go in there now and sing one of the songs you used to sing, and maybe she will recognize you." "No, no, Mr. Officer," she said, "I am old and my voice is gone; I can't sing now." "How long has your daughter been lost, Madam?" he asked. "Sixteen years, Sir," she said. "Well, you go and sing. Sixteen years is a long time and your daughter may

have changed a great deal during that time. She was only a little girl sixteen years ago, but maybe she will remember your song." "No, no, Mr. Officer, your men would laugh at me." "That doesn't matter, Madam; your daughter may be there, and that may be the way you will find her. Go and sing."

She went to the place where the lost ones were, and raised her voice in an old Pennsylvania German melody which had been so dear to her heart in the days of long ago, when the little girl had caught hold of her skirts. Scarcely had she begun the second stanza, when Sawquehanna, the White Lily, tall and beautiful, listening to those sounds, experienced an awakening within her of something which she had long ago forgotten, even her native language being strange to her; but that song went down to the depths of her understanding. With a rush she left the company and, with arms outstretched, she exclaimed: "MOTHER." Thus two hearts were reunited, whom the sad tragedies of the past had made to suffer untold grief.

Sawquehanna gave the rest of her life to helpful service, up and down the valley, in sweet devotion to a love of her Savior, and in memory of a love for one whom she had known but to lose in the days of her captivity.

There is a wealth of such material which should be gathered and put into form where our people may have the use of it and where they may know something of the principal part which many of our forebears played in the establishing of this nation upon a basis of Godliness and in the freedom and liberty of the New Testament.

Chicago, Ill.

The Church School of Missions

BY H. SPENSER MINNICH

Is It a New Thing Or Just a New Name?—It would seem that a group of folks must be sitting up nights, thinking out new things for us to do, and, in fact, we know a lot now that we have not yet done. It is almost as bad as getting advice from the grandmothers, aunts, maids and bachelors, on how to raise children. Yet we do crave new things—something different to eat—a better way of fixing the salad—and even a more forceful method of teaching the truths of the Bible.

The Church School of Missions is not a new thing—rather a new method. Mission Study classes have been a mighty factor in promoting missionary activity, but we must confess that at two points we have failed. *First*, in most cases the study has been confined to a few people in a church, while the many did not get the direct benefit. *Second*, there are far too many churches that have never had a mission study class in the history of their organization. The remedy for the former is to be found in the Church School of Missions, which, like a Sunday-school, enrolls the whole church in mission study. For the latter weakness, we believe, there is sufficient merit in mission study that an increased emphasis and a renewed effort along this line is well worth while.

The Need.—A boy in possession of a lot of fine hard-shell hickory nuts would starve if he did not have a hammer, or some other instrument, by which the nuts could be cracked. The excellence of the kernel avails nothing unless the boy gets into it. The very kernel of God's Word—missions—will not be enjoyed by the church, unless we have at least a fair amount of intelligence on the subject. Two things we need to know: (1) Our commission to carry the Gospel to the unsaved world. (2) A knowledge of this unsaved world, and the best methods of carrying out the commission. Of course, these two are not all of our needs, for there must be unity of purpose and an intelligent, cooperative spirit among Christians.

A man came into our office to transact business on a farm loan, and after our deal was concluded, he asked us to tell him about our foreign mission work, how we did it, etc. A church Yearbook was lying handy, and turning in it to the map of our India mission, I explained how there are missionaries at the different stations and how children are being trained in the boarding-schools. These, in time, will become the

native workers, carrying on the activities to best advantage. Then, looking straight at me, he said: "Isn't that fine! I wish my church did mission work so thoroughly and so business-like. If they did, I would be glad to give for missions." To tell the truth, his church is doing splendid mission work, but he does not know about it. It is too bad that this Christian man is not as well informed on the missionary activities of his own denomination as he should be. The Church School of Missions attempts to bring knowledge of the Lord's commission, of the needy world, and of the missionary program of the whole church.

The Plan of Organization.—The best way to describe the school is to say that it is organized like a Sunday-school. First there must be a superintendent and teachers. When the church decides to have a school, it should elect this superintendent and provide for the appointment of the teachers. These should be the best whom the church possesses. They should carefully select the material to be used in the school, and should take time to master it well before the school actually starts. A class for adults, and others for young people, intermediates, juniors, and children, respectively, will be sufficient in the average church. A school continuing for six weeks would be about the right length. A time for recitation should be selected and approved by the church. This could be either on Sunday evening, or on some week-day evening. Sunday evening seems to be preferable, for the problem of attendance will be more readily solved. The advisability of substituting a School of Missions for the regular preaching services, might be questioned by some. Each church must decide this matter as deemed best. However, a change is a good thing, whether it is in what we eat, in our work, or even in our method of conducting public worship.

Jesus gave far more time to teaching than to public preaching. Many of us have heard so many sermonic injunctions of things we have not yet done, that it would be profitable to go into a definite study of how to do them. Furthermore, if Sunday evening were given over to the School of Missions, it might be conducted on the following schedule: 7:30, song service; 7:45, Scripture reading, prayer and announcements; 8, recitations by the separate classes; 8:40, reassembling of the school in one body, closing the evening with "good-night devotions." Treat the church, in this closing service, as one big family. Establish the family altar with many verses read or quoted, and in the prayer service let many of all ages, including the children, give expression to their feeling of devotion.

This plan of program is necessarily brief, and can be supplemented by many helpful features, such as programs, dialogues, special songs, stereopticon pictures, or a meal together before the school begins.

Results to Be Expected.—It is reasonable to expect at least some of the following results to a very noticeable degree: Increased intelligence of missionary need. Increased interest and sympathy in the missionary program of the church. An increasing acknowledgment of God's ownership and man's stewardship, attended by better praying, more liberal giving of money and personal service in church work. With it all there will be greater blessings from the Lord.

Elgin, Ill.

Divine Healing

BY QUINCY LECKRONE

THE design of the Gospel was to conquer the devil and to cure the world. To this end Jesus called to him twelve men and ordained them to the apostleship by giving to them a commission. This was the first call to the Christian ministry.

The purpose of the call is indicated by the commission given to them. It required of them two things—to preach the Gospel and to heal diseases (Matt. 10: 7-8).

They understood the commission literally and acted upon it in that way. This they did not only while Jesus walked in their midst, but they continued to do so after his ascension. Multitudes were converted (Acts 2: 41), and multitudes were healed (Acts 5: 16).

The disciples disclaimed all power of themselves,

to perform these miracles, but attributed it to Jesus through whom they had received their commission.

These twelve men were the first to be called to the Christian ministry. All received the same commission, but all did not make equal proof of their ministry. So far as they did, they carried out the design of the Gospel, to deliver the world from the power of Satan and to heal all manner of diseases.

When these men first received their commission, they were limited to certain territorial or racial boundaries. The church was then in process of being organized, but when the work of Jesus was done on earth, and he had renewed the commission, making it world-wide, the restriction was removed and the disciples went everywhere with the work of their ministry.

The power was of God. The dispensation, through which it came to the disciples, was that of Jesus Christ.

Their call to the ministry was of God, through Christ, and in his dispensation, while on earth, but the performing of the mission extended over into the dispensation of the Holy Ghost, in which dispensation we now live.

God is still calling men into the ministry, setting them apart with a commission, making of them ambassadors to declare to the world the purpose of the Gospel, which purpose has not changed.

These ministers are sent forth into all the world, privileged to exercise the same gifts that were given to the original twelve, first called. They may not all make equal proof of their ministry—the first that were called did not. They may not all have equal faith—the first twelve did not. Some may doubt now, as they did then, but their call is from the same God; their commission is the same; the purpose of the Gospel has not changed, and the needs of humanity are still the same.

To say that the power of healing the sick was a gift, limited to the original twelve disciples alone, and that the time in which miracles may be performed, through the power of the Holy Spirit, was confined to that period, is basing a conclusion entirely upon supposition. Were this accepted as true, it must then be conceded that the purpose of the Gospel has changed, and that the commission does not mean today what it did in the early days of the church.

The belief and the practice of the early church clearly shows that they understood that it was the purpose of the Gospel to benefit humanity in body and in soul.

To this end James (5: 13-15) gives specific instruction. It should be noted that the anointing was to be done by men who were not of the original number, first called to the ministry, that the objective was to restore to health those who were sick, and that the results to be expected were literal ones.

Why is the teaching and practice of divine healing given such a small place in the creed of the church?

Why is the practice looked upon, even among Christian people, with suspicion and derision? Is there any intimation in the Scriptures that the practice was expected to die out and that it would be lost to the church, as time went on? May it not be that even we, who yet, in some small way, hold on to the teaching of James, with respect to the anointing, are woefully lacking in faith, which is a very necessary credential for the accomplishing of results in any Christian endeavor, or that we misconstrue the purpose of the anointing?

Is it not true, in anointing, that our thought, more often, is to prepare the sick person to die, rather than to get well?

When James wrote: "And the prayer of faith shall save the sick, and the Lord shall raise him up," he surely meant that the sick person would be restored to health. By what method of interpretation could any other meaning be attached to it?

The fact that we fail so often, and that so few are restored to health, does not prove that the day of healing is past, but on the other hand, it rather proves that we have miserably failed to use our opportunity.

Then, to excuse or justify ourselves for this failure, we are prone to seek interpretations for the scripture, comfortable to our broken-down condition.

We have a habit of spiritualizing everything in which we fail to produce literal results, or, rather, to

shift the responsibility from ourselves to the Lord. We say, when the anointing has failed, that it was not the will of the Lord that the sick person should recover and be raised up. When James says: "The prayer of faith shall save the sick and the Lord shall raise him up," we apply his promise to a spiritual salvation, if the person does not get well. If the afflicted one does get well, we make the interpretation a literal one.

Paul tells us (1 Cor. 12: 4) that there are diversities of gifts given by the Spirit. He names nine of these gifts and among them is the "gift of healing." Again he mentions, in verse 28, that God has "set some in the church" possessing these gifts, and again, in verse 31, admonishes us to "covet earnestly the best gifts."

Why is it that we should covet, recognize and use some of these gifts and not the rest of them? Paul was certainly not engaging in idle verbiage, nor was he setting up a picture of what once existed in the church, but what died out and could never be restored.

Jesus said (John 14: 12): "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father."

The Forward Movement Department

CHAS. D. BONSAK, Director

C. H. SHAMBERGER, Assistant

What Do We Less Than Others?

THE records of the Southern Presbyterian church from 1919-1922 show that their giving for benevolences increased from \$7.48 to as high as \$14.84, per capita. The average amount given for the year, recently closed, was \$13.28. During this same period their membership advanced from 364,230 to 411,854.

In comparison with our own giving, it should also be taken into consideration that the average giving for congregational expenses was much higher than our own. For example, in 1921 it amounted to \$15.69. As yet we do not have any way of knowing the average amount given in our church for congregational expenses, but surely it would be considerably less than \$15.69.

It is scarcely possible that the difference in amounts contributed is due to the per capita wealth. It is rather due to the fact that the Southern Presbyterian church has had thoroughgoing teaching in Christian stewardship for a period of years, while we have barely begun it. We have made great strides in giving, but have not begun to touch our possibilities.

One Hundred and Thirty-Two

REFERRING again to the financial report, we want to call attention to a second group of churches. This list of one hundred and thirty-two includes those churches which report the acceptance of certain apportionments but which were not able to reach that amount in cash or pledges.

A variety of conditions is back of these. One example is the ——— church in Indiana. An apportionment of \$300 was agreed upon. An every-member canvass resulted in about one-third being raised in cash. The Local Director is an aggressive worker, and there is good ground to believe that this church will do much more during the remainder of the year.

A church in Illinois, in its every-member canvass, came within less than \$200 of its goal. A liberal cash offering was sent to Conference. Much stewardship teaching has been done in this congregation. The envelope system is being successfully used. While not reaching the goal they had hoped, they have raised their goal for the year 28%.

A small church in Tennessee came within \$29 of reaching its goal of \$75. Eighteen dollars was paid in cash while \$28 is to be paid during the year. Here is a church in Missouri, that agreed to pay \$240 during the year. The goal set had been considerably higher.

If, today, the church has a ministry called of God, and set in the church by him to use the gifts he has bestowed upon them, by what manner of interpretation can any one say that they ought not to exercise the gifts they possess?

Jesus is coming again—it may be soon—and he will want fruit from the gifts which have been bestowed. Not from some of them only, but from all of them. Not from some of us alone but from all of us.

The design of the Gospel is to save and to heal. The mission of the Christian ministry is to preach this Gospel to every creature.

Ashland, Ohio.

RESOLUTIONS OF RESPECT

WHEREAS, The Great and Supreme Ruler has, in his infinite wisdom, taken from among us Sister Catharine A. Gingrich, one of our oldest, worthy, and highly esteemed members of the Spring Creek Sunday-school;

WHEREAS, The intimate relation held by her in this Sunday-school makes it highly fitting that we record our appreciation of her; therefore, be it

RESOLVED, That the removal of such a life from among us, leaves a vacancy that will be deeply felt by all the members and friends of this school, and will prove a serious loss to the community, as well as to the public

RESOLVED, That in deep sympathy with the bereaved family, we express our hope that even so great a loss to us may be overruled for good by him who knoweth best.

RESOLVED, That a copy of these resolutions be placed upon the records of this school, a copy printed in the "Hershey Press" and the "Gospel Messenger," and a copy sent to the granddaughter.

Committee: B. M. S. Ebersole, Allen D. Blough, Morris Henry.

An every-member canvass in California resulted in pledges of \$100. They had hoped to make it \$130.

Similar instances might be taken from every State District. In some places apportionments were agreed upon by financial committees or certain church officers, and the every-member canvass was made, but the total apportionment was not subscribed. A more frequent reason was the absence of the every-member canvass, where dependence was placed exclusively in one cash offering.

These churches should have credit for having attempted something definite and for correctly reporting their action. A study of the churches also reveals that, along with those which raised their total apportionment, these are the churches upon whom much of the responsibility for the work of the church depends.

Forward Movement Notes

LATE IN THE SUMMER a church in the Middle West decided to have a Vacation Church School. They began with twenty in attendance but the number increased to fifty-five before the school closed. Six of the boys and girls united with the church, following the school, and an older man saw such reality in the occasion that he, too, sought baptism.

SEVERAL COPIES OF "THE BLUE RIBBON" have reached us from India. This little magazine is the organ of the Blue Ribbon Temperance Association, of which Brother A. T. Hoffert, one of our own missionaries, is National Superintendent.

A REPORT FROM ONE OF OUR CITY CONGREGATIONS shows that there are eighty-six tithers among its membership. This church oversubscribed its suggested apportionment in this year's Forward Movement budget by 200%. This amount was contributed through the regular financial system rather than any special effort.

"THE YOUNG CONVERT, STAND BY HIM," is the title of a recent pamphlet published by the committee studying the conservation of our children to the church. It is a helpful leaflet for any person interested in this problem, which confronts every church.

"ONE SOMETIMES WISHES he had some sort of automatic, self-starting machine which would straighten up everything in a day," was the way a field worker wrote, who found the members of a certain church looking for a short way out of problems which had developed through a long time.

THE ROUND TABLE

"In the Beginning God"

BY GEORGE W. TUTTLE

THE first four words of the Bible echo loudly in my ears: "In the beginning God." Not only would our God be in the beginning of a world but he would be in all our beginnings—in the beginning of a life, of a home, of a church or of a kingdom. God would be in the very foundations; he would make stable that which must, of necessity, be unstable, evanescent, changing, without him.

He would be in every beginning of our young folk; in every thought and ideal, in every chain of habit forged, that they may be habits that shall bind our young folk to Jesus Christ, and not estrange from him. To the dear young people we would say: "Is God in your beginnings—is every sunrise a golden beginning with him? When you take up a new task, do you look to him for help and blessing? Do you realize that you are laborers together with God, and that he would be your Partner in everything that you do? Hark! Is not that the voice of Paul that echoes down the centuries: 'I can do all things through Christ which strengtheneth me.' Do you realize that God is as much interested in the usefulness and outcome of your life as he would be if you were the only living soul in all his universe? Humility and faith are twin channel-diggers to deepen the channel until God comes in to make the most possible of your life."

How thankful we should be that God sees, not only what we now are but what, by his grace, we may yet become. We need that clear understanding of the Master that gives wondrous power and winsomeness to the Christian life. We need that understanding of the Word of God that brings joy to the heart and fragrance and usefulness to the life.

How powerless are words until God inspires them! Then even the stammering tongue is endued with power. Men read between the words—they glimpse the ideals and sense the motives back of very imperfect expression. We would have our words smooth and beautiful but God would give them power. He furnishes the life current if we keep the connection unbroken. His are the seed-sowing and the harvest of the lips, as well as the fruitage of the field. Is God in the beginning—and in the ending—of our speech?

Pasadena, Calif.

Sympathy

BY DAISY M. MOORE

SYMPATHY makes the whole world kin. It is a universal emotion and moves the entire human race, irrespective of race, color or creed.

Deeper than the color of the skin is the sympathetic bond of humanity. One need not speak of one's troubles—many of them—to have them understood.

What the eye perceives, the heart understands. Words may be mere jabber, but any one's extremity fails not to appeal to the heart of another.

How many times the tongue fails in the face of another's difficulties, but never has kindness of heart been known to falter or blunder in the directness with which it approaches consolatory action. If the heart is right, the intuitive sympathy of the individual will span any chasm of class or creed.

Simply seeing another human being in distress, arouses this peculiar attribute of sympathy, and a helping hand is extended.

Through all history we have records of such instances. When Paul was on his way to Rome, a prisoner, and was shipwrecked near Melita, the natives in the island, although they spoke a strange tongue, instinctively sensed the plight of the cold, wet survivors and, in their inherent kindness of heart, soon had a fire lighted in their efforts to make the castaways more comfortable.

They could not pass the bar to language, and question the unfortunates, nor could they understand the story that the sailors would have been all too glad to

tell, but they *could* help practically, and they hesitated not to do it. Sometimes actions serve a purpose better than words could.

Those who are cold want warmth—not a sermon. The hungry want food—not advice. The discouraged want cheer—not rebuke.

So, even though the tongue falters, let the heart speak in times of adversity for your brother.

Fairfield, Pa.

The Unseen Foe

BY KATIE FLORY

WE look at some people about us and admire their lives, because of their good works and holy behavior. We think of them as being perfect in this world. They seem to be at peace with every one and have no enemies that we can see. But Jesus says: "Beware when all men speak well of you." Why? There is danger for the one, so spoken of, because he or she may feel at ease and be content at the thought: "All is well, I am happy; there are no dangers; I am well thought of. Who would hurt my character? Am I not at peace with all? I am trying to do my best, and I have a clear conscience."

Yes, there is danger for the best saint on earth. Sometimes the devil tries that one the hardest. That foe may not be a bold one and make himself known. He may subtly and slyly keep himself hidden. He may speak pleasantly to your face, but his heart works mischief against you. Later on some folks will be surprised how they allowed themselves to be used as Satan's tool. If we are not right with God at heart, then look out—there is room for the adversary. We must love righteousness and justice, and hate all kinds of sin and iniquity, or the foe will work through us. Satan's ways are endless in trying to catch us. We are no match for him.

One of Satan's best traps, and the one through which he works more mischief than any other, seems to be jealousy. Ah, the treacherous, green-eyed monster of jealousy! What neighborhood or town, or city, is free from this monster evil? What life is altogether free from its power? You may have developed and grown in the Christian life, so that no jealous spirit is in you, but even because you prosper spiritually, some one may be jealous of you. Where does jealousy begin and where will it end? It has been here since Cain's time and will continue until the Lord comes. Then it will be cast into outer darkness.

The unseen foe works, and has worked, more evils through this trap than any other, it seems. Cain and Haman yielded themselves to hatred, because of jealousy. Because David was applauded more, Saul tried to take his life. The apostles became jealous of each other—each one wanted the highest position. Have we not seen some today, even in our midst, trying to be above and ahead of others? The Savior—the best and most innocent, suffered and died because of man's jealousy. The best people today often suffer for the same causes that Jesus did.

The cure: Always be willing to take the lowest place. In honor prefer others before self. Keep humble, and when you feel the evil spirit within, pray to be preserved from its destroying power.

Union, Ohio.

Anæmic Christians

BY ARCHER WALLACE

A GREAT preacher has been protesting that there are too many anæmic Christians. His reference, of course, is not to things physical, but rather to the spiritual life. He insists that, just as there are people physically anæmic and therefore sickly, depressed and lethargic, so in the church there are vast numbers, whose spiritual life is at so low an ebb that they are neither happy nor useful.

"I can give you a recipe for misery," said Henry Drummond, "it is this: 'Be a half-hearted Christian.'" No doubt he was right. The people who really enjoy religion are those who commit themselves wholly to it. Anæmic Christians are not happy, because, while they have not enough religion to enjoy it, yet

they have too much conviction to enjoy the pleasures of sin. Rev. W. L. Watkinson says that it is generally from such people that most complaints are heard. They bewail the poverty of the pulpit. They complain that the church is cold and unfriendly. They harp about the good-old times they once enjoyed. They live in what some one has called the "northeast side of religion," and to them everything seems wrong.

From a physical standpoint our safety lies in having a vigorous constitution. The best way to throw off disease is by the energy of health. When a sickly man gets a chill, he is in constant terror lest it develop into pneumonia. A healthy person scarcely knows he has a cold; he throws it off with comparative ease. We do not agree with those people whom we have heard declare that a Christian may get beyond the reach of temptation, but we do believe that it is possible for Christians to possess so vigorous a spiritual life, that the very glow of it makes temptations feeble. They fortify themselves against disease and death by the possession of a spiritual life which is full and free and joyous.

Toronto, Canada.

A Rainy Sunday

BY MARY PRENTICE WILSON

SHOULD we go to church on a rainy Sunday? Yes, we may get our shoes or the new car a bit muddy, but that can easily be wiped or brushed off.

God has blessed the Lord's Day and hallowed it, making no exceptions for hot, cold or stormy weather. We certainly expect our minister to be at his post. Wouldn't we be surprised if he were not? If, through weakness, his hands fail, we have great reason to blame ourselves unless, by our presence and prayers, we sustain him. By staying home we may lose the sermon which would have done us great good. Our presence is more urgently needed on stormy Sundays than on those days when the house is overcrowded.

Whatever position we hold in church, our example naturally influences others. If we remain at home, why may not they? Let's go!

Aline, Okla.

Ten Commandments for the Summertime

(From the Church Bulletin of First Church, Philadelphia, Pa.)

1. Thou shalt not have two standards of conduct—one at home and one away from home.
2. Thou shalt not bear false witness regarding thy summer experiences.
3. Thou shalt not kill anyone's reputation by word, nor shrug of shoulders, nor by lifting an eyebrow.
4. Thou shalt not steal thy neighbor's fruit, nor vegetables, nor his boat, nor his oars, nor anything else.
5. Thou shalt not covet thy neighbor's house, nor car, nor boat, nor room, nor anything that he has.
6. Thou shalt be unselfish, share thy car, thy games, thy means of pleasure.
7. Thou shalt not be a grouch and grumbler, but play the "glad game."
8. Thou shalt remember to keep the Sabbath. In six days thou shalt take thy excursion trips, do thy sailing and thy playing, but upon the Sabbath thou shalt reverently attend the public worship of thy God.
9. Thou shalt every day give time to prayer and private devotions. Other pleasures are sweetened by it.
10. In short, thou shalt make thy vacation time contribute to character building in every possible way. These commandments observe and thou shalt return to thy tasks refreshed in body, mind and spirit, ready for the King's service.—E. A. E. Palmquist.

What Is a Christian?

BY JULIA GRAYDON

HAS any one ever asked you that question? What has your answer been?

Probably you have said, as many others have said before you: "A Christian is one who witnesses for Christ."

That is a good answer, but I heard another one, not long ago, and I will quote it for you: "A Christian is one whose footsteps follow in the direction of Christ."

How often we are told to watch our footsteps, for fear we will trip or fall. If we go on in the right direction, we can not fall, and so it is in the Christian life—not hurrying in front of our Master, Christ, but going in the same direction, keeping step with him.

We meet a man by the road and we say: "You are going my way. I'll walk with you." And we find ourselves unconsciously keeping step with him.

Doesn't this definition of a Christian encourage us to walk in the same path with Christ, who always leads in the right direction?

Harrisburg, Pa.

HOME AND FAMILY

Today and Tomorrow

BY EDYTH HILLERY HAY

The day is gone. I would not call it back,
But rather let it take its noiseless track
Into oblivion.

The day? Yes, but the deeds that I have done
Live on. I can not kill them now;
I can not even bid them vanish with the day—
They are immortalized:

Thought of my thought, fruit of my mind,
Children of my hand;
Some day these deeds shall be my judge,
And by them I shall stand,
Or fall condemned.

A fearful thing it is to mar a day, God-giv'n;
A day whose every hour should prove
A stepping-stone toward heaven.
Lord, for a closer walk with thee, in coming days—
Let me not err again. These self-same ways—
Deliberate in heaping woe upon my soul
For time to come:

Abide with me, for I am weak alone, and prone to roam
Into forbidden ways—"keep thou my feet";
The path of holy service will be sweet,
If thou art near—

Help me to trust, and not to fear,
And may tomorrow's eve find me
Still nearer thee!

Goshen, Ind.

"Their Works Do Follow Them"

BY MRS. JOSEPH MILLER

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

THE words rang out strong and true as they came from the minister's lips. Rest—yes, she was resting from her labors, for she lay there so peaceful and calm, with a smile upon her face, and those who looked upon her, marveled. She seemed to be having pleasant dreams, and we felt that, indeed, she was.

During the discourse, many times her pastor's voice was broken, and his words were disconnected. Sobs were heard over the vast congregation, for she, who lay so cold and still, was one dearly beloved. But, like many others, her friends and loved ones had failed to tell her of their love, and of their appreciation of all that she had done for them. Now their hearts were sore with grief and torn with contrition.

Her pastor kept thinking of the many times he had called upon her for favors, and she had never failed him. When downcast and discouraged, he knew where to go for help and comfort. He knew on whom to call when he needed some one to sit at a bedside, or to soothe a dying one, or to visit the poor and humble, and take them relief. She had never been "found wanting" in all the years he had known her.

As her large class of Sunday-school scholars passed and looked upon that cold face, they began to realize just what she had been to them. They had confided to her their joys and sorrows, their trials and temptations, and found her ever ready to listen and to help. Through her words and prayers many of them had been led to seek the Lord and found him very precious to their souls.

Old Jonas Clark—sitting way back in the farthest

corner of the church—could not keep back the tears, as he thought of how much she had done for him, how she had lifted him out of darkest sin and misery into heavenly light and peace. When it seemed as if there were no friend left—that all had forsaken him, in those dark years of the past—she had taken an interest in him and had written to him, every week, words of comfort and cheer, while he was spending those two long years in prison. Through her earnest prayers and petitions, God had graciously saved him one night, at the midnight hour, in his dreary cell. It was then that darkness was dispelled, and a glorious light seemed to fill the entire place. Peace and joy came into his heart, and ever since he had been a new creature in Christ Jesus.

There were others in that large assembly whose hearts were breaking with grief, and it seemed as if no ray of light could penetrate the gloom. There was the daughter, who had been thoughtless, proud, and arrogant, and ashamed, many times, of the dear mother in her plain attire and simple bonnet. In her soul anguish she cried out: "Oh, God, only let me live my life over! Bring back my mother, and I will never be ashamed of her again, or cause her sorrow. Oh, bring back my darling mother, who has done so much for me."

The son, who had caused his mother much anxiety and many hours of fervent petitions on her knees, in behalf of his salvation, looked with an aching heart upon the little white face in the sacred prayer covering, and then and there he made a vow to the Heavenly Father, that he would give his heart and life into his keeping: Oh, if mother only knew!

The proud, worldly sisters, who had reproached her many times for dressing so plainly and old-fashioned, and who had derided her for wearing the "queer little bonnet," and holding other "strange notions," realized, for the first time, what it had all meant to her who had given her life in service for others. How conscience-stricken they were and broken of heart! If she could only come back—even just a little while—that they might ask her forgiveness and tell her of their love! How they longed to express due admiration of her zeal and earnestness of heart! They felt they could never forgive themselves, but if God would but forgive them, from henceforth their lives would be changed and they would try to make amends, in some way, for the worldly lives they had been living. They knew, by the crowded house, that she, who lay so still, was held in high esteem by all.

Rich and poor, high and low had come to pay her homage. She was always sweet and kind, and humble—ready to lend a helping hand and to give a word of comfort to those whom she could serve. Oh, to bring her back and tell her that at last they understood and loved her dearly for her faithfulness and her devotion, in doing what she believed to be right and true. But as they looked upon that calm, placid face for the last time, they knew that no words of theirs had ever caused her to falter or swerve from the path she had chosen. Nothing they had ever said or done had been able to mar her perfect trust in her God. The Loving Father dwelt so completely in her heart and life that the cares and sorrows of this life had all been cast upon him, who said: "Cast thy burden upon the Lord, and he shall sustain thee." She could lie down to pleasant dreams with no malice in her heart for anyone. "Asleep in Jesus, blessed sleep."

Los Angeles, Calif.

A Mother's Prayer

BY IDA M. HELM

MANY a person, in anguish of soul, will say: "Why does God not answer my prayer? I have prayed with heart and soul and mind and strength for the blessing I so much desire, but my prayers seem directed against a wall of steel; they seem never to reach the ears of the Lord of hosts."

"He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad."

But God does not forget his children. Listen to the

broken-hearted Jesus: "My God! my God! Why hast thou forsaken me?" What does this silence of the Father mean? In the light of nineteen centuries of Christianity, we see that God was only waiting his time to reveal his glorious presence to the Son.

Hannah, a Hebrew woman, the wife of Elkanah, had an aching void in her heart. Any Hebrew woman could testify to the fact that Hannah's burden was peculiarly heavy to bear. To have no child was not only a disappointment, but appeared to be a mark of God's disfavor. It would indicate that such a one was unworthy of any part in the plan that was to bring about the fulfillment of the promise: "In thee and thy seed shall all the families of the earth be blessed." Every Hebrew woman hoped to be the mother of the Messiah. Hannah longed for children. Peninnah, the other woman in the house with her, had children. She knew the great sorrow of Hannah's heart, and watched for opportunities to reproach her with her childless state.

It was customary for households to attend the public feasts at Shiloh, and Peninnah, with her children about her, selected this joyous time to bring sorrow to the childless Hannah by her cruel insinuations. We are made to wonder what sort of communion Peninnah could have had with God!

Is there not a lesson here, for us all? Why don't we try to make other lives brighter? Why don't we endeavor to purify men's hearts, and to diffuse love-liness in the world all around us?

Year after year passed, while Hannah continued to carry the ache in her heart. Her burden seemed to weigh heavier and heavier, until finally, one day, at the sacred feast, she could not eat, but sat weeping bitterly. Her husband tenderly asked: "Why is thy heart grieved? Am I not better than ten sons?" But Elkanah could not fully understand his wife's feelings, and consequently there was, perhaps, not much comfort in his words.

Hannah's sore trial resulted in sending her to God. Our afflictions may be blessings in disguise, if we but look at them in the light of God's love. Presently Hannah's lips began to move in prayer to God. She was entering into a solemn covenant with her Maker. To have a man-child was the desire of her heart. This was not merely to gratify her personal wish, but she wanted a son that would glorify God, the Giver of all. Above the desire of her own soul there rose the sense of God's claim on the son he would grant her. If God should give her a man-child it should not be hers, but God's. She would specially dedicate him by the Nazarite vow to God's service. Not one drop of strong drink, or of the fruit of the vine should ever be lifted to his lips. No razor should ever come on his head. This was a dedication for life.

After Hannah had poured out her prayer, her burden was removed. A sweet peace—as of one who has been in the presence of the Lord and received a benediction—stole into her soul. The high priest sent her on her way with a blessing that gave to her soul the assurance that her prayer would be answered.

"Hannah went her way and did eat, and her countenance was no more sad." Her prayer was remarkably answered, when a man-child came into her home, according to her covenant with God. Immediately she gave expression to her grateful acknowledgment of God's answer to her prayer. The child was named, and dedicated to the service of God. Faithful to her promise, in due time little Samuel went to live at the house of God at Shiloh.

God is a Loving Father to all his children. He is seeking in all ways to reveal his love to them, that in him they might have life. He has graciously promised to listen to our prayers.

Six times, at least, in the New Testament we read that Jesus was silent to the requests of men, but in every instance he had a good reason for his refusal. We are sure that Jesus hears and answers prayer, but sometimes the spirit of the prayer may not be right, and God must necessarily be silent. Sometimes, however, he does not say "no," even when he seems to do so, to our imperfect view.

Ashland, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, August 6

Sunday-school Lesson, The Temple Rebuilt and Rededicated.—Ezra 3:1 to 6:22.

Christian Workers' Meeting, The Nature of Life.—Psa. 90. * * *

Gains for the Kingdom

Two baptisms in the Sterling church, Ill.
Two baptisms in the Midway church, Pa.
Two baptisms in the Albany church, Ore.
One baptism in the Ft. Worth church, Texas.
Four baptisms in the Roaring Spring church, Pa.
Four baptisms in the Painter Creek church, Ohio.
One baptism in the First Church, Philadelphia, Pa.
Three baptisms in the Good Will house, Lost Creek congregation, Pa.

Four baptisms at Winona, Minn.—Bro. John F. Graham, of Chicago, Ill., evangelist.

Three were baptized and four reclaimed at Austin, Ark.—Bro. C. H. Brown, of Lowell, Ark., evangelist.

Two baptisms in the Milk River Valley church, Mont.—Bro. Chas. E. Wolff, of Fairchild, Mont., evangelist.

Seventeen additions to the Ladoga church, Ind.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Eight baptisms in the Pleasant Hill house, Codorus congregation, Pa.—Bro. F. S. Carper, of Palmyra, Pa., evangelist.

Six were baptized and two reclaimed in the Mt. Hebron church, W. Va.—Bro. E. S. Kiracofe, of Bridgewater, Va., evangelist.

Ten were baptized and one awaits the rite in the Nezperce church, Idaho.—Bro. W. E. Trostle, of San Gabriel, Calif., evangelist; one was baptized following the meetings.

One was baptized and one awaits the rite in the Maple Grove church, Ind.; eleven were baptized and one reclaimed at Jasonville.—Bro. Fred L. Fair, of Kokomo, Ind., evangelist. * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. B. Smith, of Stuart's Draft, Va., to begin Aug. 6 in the Koontz church, Pa.

Bro. D. D. Fleshman, pastor, to begin Aug. 6 in the Saunders Grove church, Va.

Bro. Geo. L. Studebaker, of Muncie, Ind., to begin Sept. 1 in the Arcadia church, Ind.

Bro. Oscar Diehl, of Beaver, Iowa, to begin Sept. 10 in the Indian Creek church, Iowa.

Bro. J. T. Glick, of Bridgewater, Va., to begin Aug. 6 in the Beaver Creek church, Va.

Bro. David Kihlfner, of Ephrata, Pa., to begin Aug. 19 in the Maiden Creek church, Pa.

Bro. S. E. Thompson, of Clovis, N. Mex., to begin Aug. 13 in the Red River church, Okla.

Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., to begin Aug. 6 in the Jonathan Creek church, Ohio.

Bro. E. M. Detwiler, of Johnstown, Pa., to begin Aug. 26 in the Diamondville house, Manor congregation, Pa.

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Personal Mention

Bro. H. F. Richards, late of Wiley, Colo., is to assume the pastorate of the McPherson church, Kans., entering upon his new duties Sept. 1.

Bro. D. H. Keller, for some time in pastoral charge of the Grundy County church, Iowa, is to leave about Oct. 1, to enter upon the pastorate of the Minneapolis church, Minn.

Bro. D. M. Brower's address is changed from Vincennes, Ind., to 915 E. Eleventh St., Muscatine, Iowa. Bro. Brower has lately assumed pastoral charge of the Muscatine church.

Bro. J. H. Moore and wife have returned to their home at Sebring, Fla., where their correspondents should now address them. "Had a nice time in Northern Illinois," the postcard said, as they were leaving Chicago, south-bound, on Wednesday morning of last week.

This is Young People's Week at Winona Lake, where the second of this season's Conferences is now in progress. Naturally this is commanding the energies of several members of our secretarial force, for the time being. The Conference is under the general supervision of Bro. Shamberger, Secretary of the Christian Workers' Board. Bro. Zigler, of the Home Mission Department, is representing this interest there, and Bro. Bon-sack could not resist the call to crowd this rare opportunity for service into his schedule, as he was returning from his work in Southern Pennsylvania.

The **Sunday School Secretary** is in Southwestern Missouri this week, engaged in institute work, in connection with the District gatherings at Peace Valley.

Bro. I. D. Leatherman, of Monticello, Minn., has accepted the pastorate of the Grundy County church, Iowa, and will also serve as elder of the congregation. His correspondents will please note his change of address, after Oct. 1, to Grundy Center, Iowa.

We are requested to give notice that the annual reunion of the Blanch-Blough family, discontinued with the opening of the world war, will be resumed this year, the gathering to be held at Arbutus Park, Johnstown, Pa., Saturday, Sept. 9. The Committee in charge hopes to see every branch of the family in the country represented by goodly numbers on that occasion. Arrangements to accommodate a large number of visitors from distant points are in progress.

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Special Notices

The **District Meeting of Washington** will be held in Whittier School, corner E Street, and Seventh Avenue. Those coming by auto, via Sunset Boulevard, should turn to left at First Street, after entering the city limits, and go three blocks north. From the railway station, take Pacific car, change to Garden Springs car, and get off at E Street; walk three blocks north.—E. S. Gregory, Olympia, Wash. (Programs on page 492.)

The **District Conference of Northeastern Ohio** will be held at the Maple Grove church, Ashland, Ohio, Aug. 29-31. Tuesday, 10 A. M., Elders' Meeting; 1:30 P. M., Ladies' Aid Society Meeting; 7:30 P. M., Program by Ladies' Aid Society. Wednesday, Ministerial Meeting; evening, sermon. Thursday, District Conference. Announcements regarding railroad connections will be made later.—Mrs. C. L. Bowerize, Ashland, Ohio, July 25.

The **Beatrice Assembly**, Aug. 19 to 27, offers a splendid program for all the people, old and young. Your congregation ought to have one or more delegates at Beatrice. The Training School furnishes not only the theory, but at Beatrice we have the practical work in connection, for all. Juniors and Vacation Bible School Demonstration work will be in charge of Mrs. Allie Eisenbise, State Worker for Nebraska and Northeastern Colorado. She is an expert and is choosing a fine corps of assistants. Mrs. Eisenbise had charge of the Juniors at the Nebraska State Convention at Fremont, recently, and her work won much attention and merited praise. Your older people will enjoy the special programs for them. These will be filled with reminiscences, short talks and special addresses by those who planted our churches and civilization on these fertile prairies. The expenses for the delegates are kept as low as possible. All exercises are free. Free-will offerings will be taken. The lunch counter serves a hot Hamburger sandwich for a nickel and a regular meal for thirty cents. The charges for the special groups are less than actual cost. The Parks are ideal! All things are ready—come!—Edgar Rothrock.

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Miscellaneous Mention

July 9 a very interesting preaching service was held in Riverside, Calif.—Bro. L. D. Bosserman being in charge. This is a new point for our people, but, judging by the report just received, there are good prospects of organizing the members at that place into a working body at an early date, and entering actively upon the work of the Kingdom. Any one who may know of members or friends who should be interested in church activities at Riverside, will please communicate with Bro. Bosserman at an early date.

We are in receipt of a copy of the "Manual of the Dedication" of the new church at South Bend, Ind., which event took place Sunday, July 23. It is a well-prepared booklet, containing a brief history of the congregation, a dozen excellent illustrations, the dedication program and other matters of interest. It makes an interesting souvenir of the occasion, which marks the beginning of the new epoch in the progress of the South Bend church. The congregation is under the pastoral care of Bro. H. H. Helman, who has just completed his third year of service. Bro. Frank Kreider is elder-in-charge.

One of our correspondents, in reporting local happenings from his congregation, makes this significant statement: "Our young people, home from college, are proving a great help during the vacation period." Some might regard it as a matter of course that our college students should act in accordance with the statement quoted above, while enjoying a brief respite from their school work. But since it is a fact that not all students seem thus inclined, it might be well to ascertain just why there is this difference, and some questions along that line may be decidedly pertinent: "Does your congregation encourage the student members to make themselves helpful in the local church activities? Do your members receive the well-meant efforts of the students in full con-

fidence and sincere appreciation, or do they manifest a lurking suspicion that the college-trained worker can not be fully trusted?" In some congregations there has been an overly-critical attitude, and as a consequence the student members have become discouraged, and fail to take an active interest in congregational activities. This is an all-round loss, entirely uncalled for. Using the talent we have insures further development and increased congregational efficiency—an asset of immeasurable value.

"More than a year ago this church adopted as its slogan, 'The church that aims to serve the needs of the community.' . . . We believe that any church, worthy of the name, should render a service to the community in which it is located. But as you think of the church serving your community, also remember that the church is made up of individuals and, unless enough individuals are lined up with any organization, it can not function properly. So, while you are looking for the church to serve this particular community, see that you are, doing your best to make a serving church." So says the "Pine Creek Community Booster," published monthly by the Pine Creek church, Ill., Bro. J. W. Fyock, pastor.

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A Bystander's Notes

Loyalty Is All-Important.—In these days, when open defiance of duly-authorized enactments is all too common, it is really refreshing to note that some executives, at least, have the courage of their convictions. Governor J. W. Folk, of Missouri, is one of the men in authority, who is not afraid to demand strict obedience to law. Insisting that St. Louis, St. Joseph and Kansas City must obey the Sunday laws, as well as the anti-gambling laws of the State, he recently said: "We hear a good deal about what is commonly called the 'lid.' When they talk about taking off the 'lid' on Sunday, what do they mean? They mean to let the law be broken with impunity. If we take the 'lid' off on the Sunday law, can we not with equal propriety take the 'lid' off the larceny statute and the murder statute? Then we would have anarchy and no government at all. Let me tell you the greatest breach of good government lies in the fact that the laws are not enforced. . . . The business man who fears to give his support to any movement towards law enforcement, lest it should injure his business, is just as much a coward as the soldier on the battlefield who turns his back to the enemy and flees for safety."

How Angry Passions Mar Life.—"Check a moment of anger," say the Chinese, "and spare thyself a hundred days of sorrow." The truth of that adage we are all ready to admit, for the sad consequences of an outburst of petulance may extend much farther than just a hundred days. Years may be robbed of all their happiness—even a whole life may be marred. Mariners tell us that in the shallow seas, in times of stress, the gardens of coral suffer the greatest havoc, while in deep waters the rough weather is imperceptible at a depth of two fathoms or more. It is truly symbolic of human experiences. How easily some people are "put out," exasperated, fretted, surprised into furious temper and speech! Shallow-souls, to be sure, but intensely human, when unsustained by Power Divine. How self-possessed are others, subjected to severe provocation! Deep-souled and strong are these—anchored securely to the Rock of Ages! A truly devoted soul is a sleeping sea, large and profound, that no vagrant breeze may disturb. Well may we implore the Father to give to us the never-failing security against sudden wrath—a great soul, wholly stayed on the Divine promises, fully confiding in the keeping power of the Great Jehovah!

The Small College Has Its Advantages.—President Harding's recently expressed preference for small colleges is undoubtedly based on facts that are worthy of serious consideration. The tendency in recent years has been toward large colleges, at the expense of the smaller ones. As a logical consequence, many of the larger institutions have been crowded far beyond their capacity for rendering good service. Educationally, they can not live up to their highest ideals. Moreover, the overcrowding destroys the possibility of administering to individual requirements. Student bodies, when unduly augmented, become so unwieldy that the individual is merely a part of a conglomerate mass. It should be obvious, therefore, to any considerate observer, that a moderate-sized institution, with no more students than it is equipped to handle efficiently, can often render better educational service than the overwhelmingly large schools. Then, too, life in a smaller school is likely to be far more profitable for the student. There he has a chance to develop himself amid the best of environments. Instead of merely contenting himself with being an unrecognized part of a huge system, he can find play for all his faculties under the best possible environments. He can participate, to the fullest extent, in all the various student activities, conscious, all the while, of the fact that he is a real part thereof. In his life as a student he will achieve distinction for whatever special ability he may be able to demonstrate. In a very real sense he will shape himself for his future life of responsibility.

AROUND THE WORLD

Strike Bill Already One Billion

Up to July 20, the coal and rail strikes cost the nation nearly a billion dollars, according to carefully-prepared estimates of government officials. The losses to the 680,000 striking miners, in wages, are estimated at about \$230,000,000. Coal operators lost \$150,000,000. Damages to mines and other property, through violence and deterioration, was placed at \$5,000,000. Losses to business men of mining communities and other industries, affected by the coal shortage or the rail strike, were estimated at \$400,000,000. Rail strike losses, in wages and otherwise, were placed at \$50,000,000. Such is the deplorable showing. And just to think that the agreement, that will finally be decided upon, could readily have been reached at the very beginning, if both sides had manifested the right attitude!

Waldensians Gaining in Influence

For centuries the Waldensians of Italy were persecuted bitterly, and the mere fact that they survived at all is really remarkable. To their credit it must be said that they adhered to the principles of evangelical Christianity with a tenacity that knew no fear. Of late, however, it seems that the tide has turned. Their real worth is being recognized. The mayor of Venice is a Waldensian, and his efficiency in the honorable administration of civic affairs is duly recognized. Other Waldensians also hold positions of responsibility, and are giving a good account of themselves. We learn that the Waldensian Church is carrying on a decidedly vigorous evangelistic campaign in Italy, and several American churches are coöperating in that work by means of this organization. Many Italians, who have left the Roman Church, are now without religious affiliation. Among these, the Waldensians are doing a great and much appreciated work.

"World's Ills Due to Alcohol"

That indomitable advocate of prohibition, William "Pussyfoot" Johnson, is entering upon another anti-liquor campaign in England. After a careful survey of the situation he declares that Europe's financial and economical problems, including the payment of all war debts, will be solved and wiped out in five years, if prohibition is adopted. He tells us: "The United States reduced its debt \$5,000,000,000, last year, and will entirely pay off the total in from five to ten years, because of prohibition. Similarly, the British and French could pay the United States, if the people were willing to economize through prohibition. One reason why America will never cancel the debts that European nations owe this country, is this: We read in the newspapers daily about their convivial drinking bouts, and how champagnes, wines and whiskies are freely, while in America we have done away with all that. Let Europe quit drinking and pay up."

Greater Spirituality in Y. M. C. A. Work

It has been said with much truthfulness that the Y. M. C. A., in many places—especially the larger cities—is devoted more attention to the physical training of men and boys, than to their spiritual development. At the recent conference of Y. M. C. A. Secretaries, at Lakehurst, N. J., expression was given to a wide-spread feeling that the Association must become more effective as a spiritual agency. Accordingly it was decided that the Association must plan and agitate for a greater emphasis everywhere upon the religious feature of Y. M. C. A. work. Friends of the Association's activities will rejoice that the following clear-cut declaration was made: "Every employed officer should be, primarily, a religious leader, and no man should be a secretary in any department unless he has a desire and a capacity for spiritual upbuilding. In order that such vitality may not be lost sight of, the religious objectives must be so thoroughly centered in each secretary, that to all his activities he may impart the potency of a consistent life attitude."

Proposed Union of European States

Jules Romains, a leading French statesman, gives renewed emphasis to a plan of European federation, urged every now and then, during recent years. Viewing the present discord among European nations as a most deplorable hindrance to general reconstruction, he urges that the various countries of that continent be united in one great federation, invoking the kind offices of America in furtherance of the laudable project. Here is his plea, in part, at least: "It is a man of Europe—of torn and divided Europe—who addresses himself to the men of America. You, of the favored United States, look on the trials of the Old World with souls troubled and oppressed. . . . Each time when it was a question, on previous occasions, of establishing great or good work in the Old World, men of America have appeared, bringing the good-will of their souls, the strength of their material power, and the richness of clear thought. I do not doubt that it will be the same in this crisis." Undoubtedly such a plan, if it could be effected, might be a practical

solution of European problems. United in one federation, age-old jealousies and rivalries would be disposed of summarily. There would be unanimity of purpose and action, making possible the utmost development in every field of human endeavor.

A Significant Showing

According to the latest statistics, 10 out of every 106 persons, in the United States, have no religious affiliation through membership, financial support, attendance, or other ties, with the various religious bodies. The total church population of the country is as follows: Roman Catholic, 17,885,646; Eastern Orthodox, 411,054; Latter Day Saints, 587,918; Jewish, 1,600,000; Protestant, 75,099,489. According to the figures submitted, the Methodists, with 22,171,959 members, and the Baptists, with 21,928,700 members, far exceed the total membership of the Roman Catholics, who, some decades ago, boasted of the largest numerical strength. It should be remembered, also, that in computing church membership, Protestant bodies count communicants only, whereas Catholics include all children of their constituency.

Bicentennial of Moravians

Moravians of this country and those in Europe are celebrating this year a significant bicentennial. They trace their origin primarily to the reformatory activities of John Hus, in Bohemia, five hundred years ago. Persecution during the first three centuries of their existence almost resulted in extinction. The event they are celebrating this year is the rebirth of their organization in 1722, when a company of less than 700 Hussites fled from their hostile homeland to Saxony, to be welcomed to a settlement at Herrnhut, belonging to a wealthy young Protestant nobleman, Count Zinzendorf. Shortly the count himself joined the little band and became their leader. Missionary enthusiasm grew mightily among them, and ten years later they embarked on the marvelous worldwide missionary endeavor which marks the beginning of modern missions. To this day the Moravians stand foremost among all mission workers, willingly choosing the most difficult and otherwise objectionable mission fields as their sphere of labor. Their work among the lowliest and most degraded of earth's benighted ones, is most commendable.

American Movies a Menace to Foreign Missions

At the recent session of the Presbyterian Synod for California and Arizona the Women's Foreign Mission Board presented a report, deploring what they consider a real menace to the arduous efforts of the missionary on the foreign field. The Board maintains that many American film concerns export to the foreign field pictures that are decidedly sensational and sensuous, and which "constitute a gross libel on a majority of our population." The report further states that after pictures of that sort have been displayed in various parts of the foreign field, the missionaries have a hard time convincing their congregations that the lurid scenes, delineated on the screen, do not portray a true picture of American life at its best. With their utmost persuasion they can hardly prove to their audiences that the movie pictures are not, in any sense, the product of American church life. "In Jerusalem, within 100 yards from the grave in the garden where the world's Savior lay after his crucifixion," declares the report, "there is displayed a movie, conducted by an enemy of all righteousness, showing revolting and sensual pictures of American life."

Basic Causes of Prevailing Unrest

In a previous issue (July 15) we referred to the deplorable conditions, brought about through the nationwide strikes, as mentioned under the heading: "Defiance of the Law Can Not Be Tolerated." Since we are necessarily limited, as to space, in discussing the various questions at issue, we did not enter into the diversified phases of the situation. That the workers as well as the capitalists have rights that should be considered, we admit as a matter of course. Bro. John P. Jones, of Delphi, Ind., has just favored us with a communication that sets forth his ideas on the strike situation, and matters incident thereto, from the viewpoint of the worker. While we can not quote his article in full, we will give at least the more important points: "Defiance of the law is not all on the part of the striking miners and railroad men. . . . Let us examine the great daily papers of our country. All of them agree that we are witnessing the greatest orgy of graft and plundering that has ever existed, not merely in America, but in any country of the world, or at any period of history. We have had exposures of political graft and high finance in the past, but all we have learned therefrom is nothing, compared with what we might learn today by a complete exposure. All the money that has been wrongfully taken since history began is less than the money that is today being diverted from lawful purposes. . . . The financiers of today are thinking and stealing in billions, where ten and twenty years ago they stole in millions. They are seemingly in complete possession of our government, not merely in Washington, but in all States and many of our cities. They have written

the laws, and are interpreting them to their own interest. They have arranged the tariff for their own profit, and are writing a new and still more profitable one. They are in possession of all the natural resources of our country—the means of production and distribution—not only of material things, but of ideas and of information. It is their privilege to fix the prices we pay for goods, and the wages the worker gets for his toil."

Quakers in a New Activity

Undisturbed by the contentions of the various factions, responsible for the unfortunate strike conditions in West Virginia and Pennsylvania, the Society of Friends is quietly but efficiently coming to the rescue of the miners' families. On the back of each food card the same statement appears, with which German children were made thoroughly familiar, while being sustained by the liberality of the Quakers: "This food is contributed by Americans and is distributed through the Religious Society of Friends (Quakers), who, for the period of 250 years, have held that love and good will, and not war and hatred, will bring about better world conditions." As soon as it became known that the industrial strife had caused malnutrition and increased cases of tuberculosis in the mining regions referred to, the American Friends Service Committee got ready for immediate action. Their prompt administration of needed food and medical treatment is alleviating suffering and saving many lives.

Helping Bankrupt Austria

To assist individuals who may be in dire need, is a Christian obligation that should not be disregarded, and practical assistance to an entire state is even more important and far-reaching. China and Russia have been participants in the liberality of American givers, and now Henry Morgenthau, former American ambassador to Turkey, proposes to reconstruct Austria by means of an international corporation, amply capitalized. This is not a move of distributing funds to the needy, but a practical attempt to get Austria on its feet again, financially. As planned by Mr. Morgenthau, efficient American organizers are to develop the industrial possibilities of Austria to the fullest extent. By this means employment, at fair wages, will be given to every unemployed citizen of Austria. By their own efforts they will be enabled to enter upon a new era of industrialism, and, eventually, much of the old-time prosperity will be theirs. A plan of that sort, it is thought, will not only be of immediate help to Austria, but will prove to be an object lesson of value to other war-stricken countries of Europe.

A Lesson from Mormonism

Religious denominations in general have yet to learn the lesson of efficient tract distribution, and dissemination of religious literature in particular, if they desire to attain the best of results. In a recent address, President Grant, of the Mormons, expressed his conviction that at least eight million pages of tracts by one man were used during the last nine months of his superintendence of the British mission alone, during the war. Besides this he edited a Mormon paper there, and many books of Latter Day Saints' dogmas were sold or given away. These tracts and papers are printed at their headquarters in England, on their own presses. In addition, two tons of tracts were printed by outside concerns. With such amounts of printed matter, and every page of it prepared with crafty skill, to make the worst kind of teaching appear logical, it is not strange that many are deceived! But let us not fail to get the one obvious lesson—that the dissemination of religious literature always has its effect, and that it is our business to counteract Mormonism and other deceptive teachings by the unflinching truths of the Gospel.

The Need of Modern Sunday School Buildings

In a recent number of the "Dearborn Independent" Dr. Charles M. Sheldon says some pertinent things concerning the priceless value of the Sunday-school to the community in general. He insists, to begin with, that church members should pay enough into the treasury to enable the church, first of all, to construct a modern building, adapted to teaching the boys and girls—a structure as well equipped with material as a modern high school. Most churches are not constructed for teaching purposes. If the men of the churches, who are spending thousands of dollars to send their children to colleges, would spend even a small per cent of that outlay on needed facilities, splendid religious education buildings could be constructed for every church in America, and equipped with all the wonderful material which the church has at its disposal, but is unable to buy, on account of the expense and the failure of its members to recognize its value to their children. The best of things, by way of equipment, would make of the Sunday-schools of America an entirely new power in the lives of the young, and bring in a new order of things for the dignity and power of religion. The main question is simply this, and it comes home to every church member: "Are you willing to pay something to have your religion really mean what it ought to mean for your boy and girl?"

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation

Finding Real Happiness—Where and How?

John 4: 9-14; 13: 12-17; 15: 11

For Week Beginning August 13, 1922

1. Happiness a Universal Longing.—We all yearn for happiness. It is an innate desire of man that clamors for gratification. So insistent is the longing for happiness that man is ever searching for it, and yet it is all too true that he who seeks happiness for its own sake, will find it ever the elusive will-o'-the-wisp, luring the restless searcher from place to place in a vain quest. Not so is the happiness that heaven has in store for God's elect. Jesus spoke of his "joy," which he desired his friends to have—bliss to its fullest extent. Christ opened the way to man's greatest boon, and gave it freely to whosoever would lay hold upon it, to keep it forever. The world's Redeemer, indeed, lived the life of perfect happiness before his followers. In his radiant presence, happiness ruled supreme and became contagious. When the Blessed Master gave a vision of better things to the Samaritan woman, she saw the possibility of a brighter life, and was not slow to seize it as an immediate possession. How powerfully the daily press, in its sordid chronicles of man's vain endeavors to find happiness in the maze of sensuality and sin, confirms the teaching of Holy Writ, that HAPPINESS CAN COME ONLY THROUGH RIGHT DOING!

2. "If Thou Knewest the Gift of God."—In those significant words Jesus touches upon the secret of real happiness. Here is the corner-stone of true joy—to know the Father and to trust him fully—to build a life of faith and comradeship with the Divine. To have joy in the heart, we must live our daily lives with the upward look. Possibly we may all profit by studying, more intently, the life of our Blessed Redeemer. See him as he faces his own life problems with the uplifted face: "Father, I know that thou hearest me always." "I thank thee, Father." "Even so, Father, for so it seemeth good in thy sight." With this joy within, well could he say to the woman at the well: "If thou knewest the gift of God." She did, indeed, believe, and as a result she found the royal pathway to peace and joy. If all of us could only know—really know—that Christ is the Source of all genuine and lasting happiness! If we could but realize that he gives new and salutary direction to the hunger and thirst of our souls, and answers with new satisfactions! Then earthly allurements will cease to attract, and will no longer lead us astray.

3. We Should Cause Other Hearts to Rejoice.—True happiness in the Christian life does not come to us by reason of what we have, but by what we ARE and what we DO. We are all aware of the fact that our happiest moments are found in unselfishly ministering unto others by devoted and self-sacrificing service. That explains what rejoicing Christ's disciples had, when, returning from their first journey of evangelistic endeavor, they came to the Master in the triumph of good deeds wrought. How Peter and John must have rejoiced that day, in helping the impotent man at the gate Beautiful of the temple! All days are made forever charming, when service for others has rendered them memorials of heaven's best.

4. To Be Happy, Count Your Many Blessings!—Let your thoughts turn to the sunny side of life! "Go, bury your sorrow, the world has its share!" It will do you good to recall your many blessings; they are more numerous, surely, than you have ever imagined. Cultivate the habit of cheerful song and the sense of absolute trust in God's abiding care! Make the most of life's sunshine! Rejoice in your friends! Throw yourself, without reserve, into noble tasks! Then your joy will be full, because your very life has brought happiness to others.

5. Suggestive References.—Job's unique experience (Job 5: 17-23). The Psalmist's blessed promise (Psa. 128: 1, 2). Happiness when the Lord rules our lives (Psa. 144: 15). Happiness through trust (Prov. 16: 20). The happy state of God's children (Matt. 5: 3-12). Rejoicing in hope (Rom. 5: 1, 2). Happiness in patiently bearing persecutions and reproaches for Christ's sake (2 Cor. 12: 10). "The peace of God which passeth understanding" (Philpp. 4: 7).

The Doctrine of the New Birth

(Continued from Page 483)

we have seen, we are baptized into Christ. We are then heirs of our Heavenly Father's family."

Again: It is a matter of interest to remember that rejoicing takes place in nature after the birth, and just so in grace. What rejoicing there was after the souls were born of water and of the Spirit on Pente-

cost—glorious Pentecost! The eunuch went on his way rejoicing after he was baptized—after his spiritual birth. After the jailer was baptized, "he rejoiced, believing with all his house."

It is true that the foregoing Bible facts cast a gloom over many of the efforts of the religious world. The popular evangelists of today tell their story all to the contrary. Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father." "Why call ye me Lord, Lord, and do not the things which I say?" The mass of professors today, through strong appeals, prayer and song, awaken a species of religious experience with the penitent that produces a peculiar thrill and a sensation of joy. They are told that this is conversion and the baptism of the Holy Ghost. Such conversions have no baptism in them. Their exponents say they do not need baptism. How effectually we are warned of deception, and how forcibly we are reminded of the numerous throng on the broad way! I am thankful for God's plain Word which is "a lamp to our feet, and a light to our pathway."

Greenville, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

CHINESE WOMEN GO TO SCHOOL

Very few women, in this part of China, have ever gone to school. We are working for a literate church. We want every woman, who joins the church, to be able to read her Bible. So, besides individual teaching in many homes, we have our Bible School and do all we can to get the women to attend.

Our spring term closed May 26. The total enrollment for the term was thirty-six. Several came only a few days. Others came several weeks and then dropped out, and a few entered late in the term. The average attendance was about twenty-eight. One woman came thirty miles over the mountains, bringing two small children with her. She often held the younger child while she studied or recited. She is an exceptionally bright woman and did good work. The plan is, for her to come here for special training and then go back as a teacher to her own home village people. She went home full of enthusiasm, and eager to tell others of what she had learned here. Another young, capable woman is the second wife of a rich railroad man. Another is very poor—almost a beggar woman—whom one of the missionaries helped and then put her in school. They come from various classes and stations in life and we have to do our best to adapt our work to their individual needs. Our first aim is to teach them Christian doctrines, and second to help them to be better home makers, and then to train the best among our students as Bible women.

On Thursday, May 25, we held our Graduating Exercises in the church. The address was given by the Chinese pastor. Our four graduates were the first class to complete our three years' course. However, they took about double this time to do the required work, for with the exception of this last term they studied only a half day, and part of them helped in the teaching of the other half. On Friday afternoon the students gave a program of three short dramatic reproductions, which were chosen and prepared by themselves. It was amateur work, but it was a success in that they had overcome difficulties, worked together, and themselves accomplished the thing that they set out to do. This means much for these women, who have never had any experience in working together.

Besides the four who received diplomas in the Regular Course, there were six who were given phonetic script diplomas.

Three of the four graduates will give full time as Bible women, and two help as teachers in the Bible School during the school term.

Ping Ting, Shansi, China, June 8, 1922.

Lulu Ullom.

THE CHRISTIAN'S ARMOR

What company of men anywhere, in whatever connection—soldiers, sailors or whatever their duties—ever had such an armor as that of God? Goliath, you know, was heavily armed and wore a ponderous coat of mail, but one unprotected spot was exposed to the stone from the sling of the stripling David. Thus the great giant was brought to naught.

How true that the armor of the living God has no weak spots in it! All is secure. Just note the different pieces of that armor—all of them able to stand the test. Verses 14 to 18 say: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of

the Gospel of peace. Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit which is the word of God; praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints."

With such an armor every Christian soldier is well prepared. If we obey orders, as every Christian man or woman ought to do, ample wisdom and power will be given us by the Lord. He who puts on the whole armor, will surely be able to stand. Where is the power—human or satanic—that is able to cause any one, thus arrayed, to fall?

May all true Christians, everywhere, accept the leading of the Spirit and realize, as they should, the length and breadth, height and depth of the genuine religion of Jesus Christ!

S. M. West.

Westfield, Mass.

BUILDINGS FOR 1922, CHINA MISSION

About the middle of January a cable from the Board told us that two residences for Ping Ting, and the church for Liao Chow, were granted. Reports of financial conditions in America had not given us much hope of having many grants for buildings this year and the cable came as a pleasant surprise indeed. As the winter months, and the Chinese New Year in particular, afford best opportunity for the purchase of materials obtained locally, we were very glad to get word of the Board's action shortly before the Chinese New Year. However, other conditions were involved, so that we were not able to take full advantage of this, the best time for purchases.

Possibly the greatest obstacle to beginning our work at once was the fact that the building plans had not been passed upon by the mission, except in general outline. Stress of other duties, together with scant hopes of realizing our requests, probably caused this failure.

On taking up the plans for the residences, we found more suggestions for changes than had been anticipated, and to obtain final approval by correspondence, required no little time. However, contracts were let for brick and stone, and flooring and lumber for doors and windows, and that for framing timbers in a general way. As the station was hoping to make some additions to the Mission Compound, we could not have brick or stone delivered until those matters would all be settled. That done, spring was opening up and the time to begin work almost as soon as the delivery of materials began. Famine had reduced the number of beasts of burden in the surrounding country, and all spring we found it difficult to keep the workmen supplied with materials. At this writing, June 27, the tile roofs of both residences are being laid, and we hope that the buildings will be ready for occupancy by early fall.

The church plans, while following the same general plans as indicated at the time of our mission meeting, were much larger, including a gallery on three sides. The building is to be sixty feet by ninety feet, with a main audience room sixty feet square, and Sunday-school rooms at either end, with a basement under all but fourteen feet of its length.

There are two reasons for building as large as planned now. First, our experience at Ping Ting Chow, where, after seven years, we find the church inadequate for present needs. Our schools at Liao Chow would nearly fill a church of similar size. Second, as the church is located in the heart of the city, it seemed better to build more compactly than is usual in Chinese building schemes. We aim to provide accommodations for from eight hundred to one thousand people.

The plans required eight large pillars, to support the central portion of the roof—these to be connected by arches running lengthwise of the building—the center spans being well trussed. Before venturing to build according to these plans, we sought advice and approval of several experienced architects. From them we received some valuable suggestions as to construction and symmetry. After these were incorporated in the plans, the reconstructed designs were finally adopted by the mission.

In the meantime the grounds were cleared of the old buildings, consisting of chapel, Sunday-school rooms, reading room, and rooms for teachers and helpers. Conditions are somewhat different at Liao Chow, from what they are at Ping Ting Chow. Here trees were purchased from which timbers of the required lengths would later be sawed. Stone and brick, and boards for flooring, and doors and windows were also contracted for. The basement was also dug and the dirt hauled out of the city. The plans being adopted, work was begun in earnest, though somewhat belated. The war in China has hindered the delivery of materials that must be purchased at Tientsin. However, it is hoped that the building will be roofed this year, and that the finishing can be done next winter, when labor will be cheap, and when time can be given to drying the lumber properly. This will also give the larger timbers, time to dry, and the walls to settle.

The Ward Building, at Liao Chow, the foundation of which was begun last year, will be postponed for the present, so as to not hinder the construction of the

church. As operations at Liao last year had experienced delays, at times, because of temporary exhaustion of supplies and the amount of surplus brick was very small at the beginning of the year, it was thought best to postpone the Ward Building.

Our request for a Boys' School Building at Show Yang was granted by the Board at its April meeting, and most of the present year will be used in gathering materials. Probably the foundation of said building will be put in this fall, so as to make it possible to have the building ready for the opening of school by the fall of 1923. Experience has taught us that materials can be obtained more economically, if more time can be given in the purchase of the same.

So much for the mechanical side of our building program. We appreciate the fact that the church and the board are making it possible for our work to be equipped with buildings and our workers with homes. It would seem that the latter should keep pace with the former. With the residences under construction, there will be ten foreign and two semi-foreign residences in the China mission. Eight others are needed for the present force.

With the awakening of the Chinese church, it is a question what portion of the institutional buildings they will be able to finance. The church buildings will probably be the first phase of construction they will attempt, and yet, for a time, the churches at the main centers may have to be built by the mission.

A favorable outcome of the recent Christian Conference at Shanghai is a larger share given the native church in the administration of Christian work in China. The mission body is convinced by experience, that where the responsibility of the church is shared by Chinese leaders, the life of the church becomes more virile. The recent Conference itself is a striking example. More and more will the influence of our native leaders be felt in the administration of the various phases of our mission work. As the church increases in power and influence, may the mission rejoice, as John of old. And as her influence increases, I am sure it will be felt in the design and purposes of all our institutional buildings. We rejoice in the brighter prospects for an indigenous church and welcome her assistance in our efforts to provide suitable buildings for churches, schools, hospitals and industrial work.

J. Homer Bright.

Ping Ting Chow, Shansi, China, June 27.

(Written at Pottaiho Beach, East Chih.)

IN MEMORY OF ISAAC WHITLOCK

Bro. Isaac Whitlock died July 1, 1922, aged eighty-nine years. Death came after years of suffering, which were borne with Christian fortitude. He was one of the oldest members of the Church of the Brethren in Montgomery County, Va.

Nothing short of consistency of life, in every avenue, can be ascribed to him, and while the community in which he lived and the church in which he worshiped, will deeply feel its great loss, heaven will rejoice and be glad. The writer has had the pleasure of knowing him these many years, and can testify to his life of consecration, and his triumphant death. A man's life is of paramount importance so far as his death is concerned. Ask me not how he died, but how he lived. Let me answer that his life was above reproach, and that his death was precious, in the sight of the Lord, whom he served.

Riner, Va.

L. H. Bowyer.

REPORT OF THE CONFERENCES FOR THE NORTH DAKOTA AND EASTERN MONTANA DISTRICT

The Cando congregation, N. Dak., entertained these meetings for our District in their Zion house, July 10 to 13. On the evening of July 10, Eld. Ezra Flory, of Elgin, Ill., gave an address on "Marks of the True Minister." It was a fitting introduction to our various meetings. On the same evening, also, the elders of the District had a session, in order to organize for their responsible labors, in connection with the Conferences. Eld. D. T. Dierdorff, of Surrey, N. Dak., was selected as Moderator for the elders, and Eld. G. I. Michael was chosen as Secretary. During the three days of the Conference, the elders held a half dozen sessions and worked ardently for the advancement of the Kingdom in the bounds of our District.

The Sisters' Aid Societies of our District are recognized and privileged to render a program, in connection with our yearly Conferences. From 8:30 to 9:30 A. M., July 11, this year, their program was given. These meetings are sure to increase interest in the work.

The Temperance and Christian Workers' Conference was in charge of our District Temperance Committee. Eld. G. I. Michael was Moderator and Eld. Earl L. Flora acted as Clerk. This followed the Sisters' Aid program and continued until the noon hour. The afternoon was devoted to the Sunday-school Conference, the officers of which were Lewis Hyde, Moderator, and Willard Smeltzer, Clerk. At 7:30 P. M. the District Educational Committee was in charge of the service, and Eld. John Heckman, of Polo, Ill., gave an address. It was followed, at 8:30, by an address along the lines of "Religious Education," by Bro. Ezra Flory.

The Ministerial Conference occupied most of the day

July 12. Bro. Lewis Hyde served as Moderator, and Bro. Ray Harris as Clerk. Some special music was rendered during the day at intervals. The ministers present—about twenty-five—sang, "Take my Hand." The deacons and their wives present—about fifteen—sang, "He Leadeth Me." A chorus of about twenty-five young people sang, "Since the Fulness of His Love Came In." The 7:30 meeting was in charge of the District Mission Board, at which time Eld. Michael Flory, of Mulberry Grove, Ill., gave an able Missionary Address. At 8:30 Bro. Ezra Flory gave his splendid presentation of the "Organization of the Sunday-school."

July 13, at 8:30 A. M., the District Conference proper organized as follows: Eld. G. I. Michael, Moderator; Eld. J. D. Kesler, Assistant Moderator; Bro. Lewis Hyde, Reading Clerk; Eld. Joseph D. Reish, Writing Clerk; Eld. Earl L. Flora, Assistant Writing Clerk.

The six regular queries considered, seemingly were of little import, as all were returned with the exception of one. Eight of our twenty-three congregations were not represented by delegate. Thus the representation was not as District-wide as is desirable. The young people of the District requested to be represented on the program each year. This was placed in the hands of the Program Committee. A request for the organization of a new congregation, to be formed by the division of an existing congregation, was granted. It was also decided to disorganize one congregation, where only one family of members resides. An Auditing Committee was granted to the various Treasurers of our District.

Eld. D. T. Dierdorff was selected as a member of Standing Committee to our 1923 Annual Conference, with Eld. J. S. Geiser as alternate.

A joint call for the District Conference of 1923, from the Ellison, Brumbaugh and Egeland congregations, was accepted, and it is probable that our next meeting will be held at Egeland, N. Dak.

At 4 P. M., we sang together, "Blest Be the Tie That Binds," and the closing prayer for our 1922 Conference was offered by Eld. Michael Flory.

The excessive rain and mud, on the first day of our meetings, prevented a large attendance, but weather conditions were ideal on the other two days and the representation was splendid.

The attendance and assistance of our visiting brethren was welcome and much appreciated. Besides the three elders, mentioned above, we were glad for the presence and help of Bro. Floyd Malott and wife, of Chicago, Ill. They are spending their vacation this year in evangelistic work in our District.

The members in the Cando congregation know how to care for a meeting, such as we enjoyed, and left nothing undone for our comfort and welfare. Varied and abundant provisions were supplied for the temporal man, and thus the spiritual man could work unhampered.

May God's blessing attend the efforts we are putting forth for the advancement of his cause in our District. May he keep us faithful and may we work more diligently during the coming year, and until he says: "It is enough."

Joseph D. Reish, Writing Clerk.

Berthold, N. Dak., July 20.

HAPPENINGS IN THE CHINA MISSION DURING JUNE

This month has seen the closing of our schools, and the shutting down of the most strenuous work for a few weeks during the summer. Our schools closed here, at Ping Ting, with eight graduates from the Boys' School and six from the Girls' School. Mr. Liu, of the Tai Yuan Fu Y. M. C. A., gave the commencement address. He has spent two years in the United States. He was a student at Bangor, Maine. He stressed the thought that their graduating from our schools here was not the goal, but only a beginning, from which they should work on for more education, thereby fitting themselves for greater usefulness.

Most of these young people are going on to Middle School. One of the girls is going to take a course in Kindergarten work, and another one is going to the Nanking Bible School for women, for a two-year course in training, to prepare herself to teach in our Woman's Bible School. It is encouraging to see these young people preparing themselves for leadership among their people. Some of the first graduates from our schools are back now, helping in our schools and evangelistic work.

Last week the first Y. W. C. A. convention for Shansi was held at Fen Chou Fu. Mrs. Pollock and Miss Mary Cline, with two of the Liao Chou schoolgirls and two of our Ping Ting girls, attended this convention. This was the first experience of the kind for our schoolgirls and the first time most of them had ever been away from home. It was quite an experience for them and one long to be remembered, not only because it gave them a little vision of the world, outside of their small court-yards, but for the inspiration they received by coming in contact with some of the Chinese women leaders, who have high ideals of righteousness and service.

Next week is the Y. M. C. A. convention at Tai Ku. Several of our people will be present at this meeting,

too. We are glad for such organizations at work among the young people of China, and we encourage them all we can.

A number of the missionaries have gone for their summer vacations. The Brights and Myers, with Miss Ullom and Miss Flory, have gone to Pei Tai He, a sea-coast summer resort, for their inter-furlough vacation. They were held up for several weeks in Peking, because of fighting near Pei Tai He. But the fighting has stopped now, and they have moved on to Pei Tai He. Others of the missionaries have gone to the hills, not far from their places of work, for a few weeks of rest from the heat.

Several of the children at Ping Ting have contracted trachoma. While they have not suffered a great deal of inconvenience from it, yet it is something that must be attended to, as it often develops seriously. So last week four of them—our three and Kathryn Blickenstaff—took an anesthetic and Doctor Wampler scraped the inside of the eyelids. At present they are all recovering nicely and we hope that they will soon be entirely rid of the disease. This is one of the inconveniences that, at times, come to missionaries' children because of having native helpers in the home.

Each Sunday afternoon the men from the Bible school, with Bro. Crumpacker and Bro. Oberholtzer, have been going out to the surrounding villages, preaching to the soldiers.

Several of the women from the Bible school are out this summer in the villages, doing evangelistic work. They go in groups of two, and live in a village for several weeks at a time, visiting as many homes as possible and telling the women the Gospel Story. They use in their work many of the Sunday-school chart pictures which have been sent out from the homeland. Some of the women think they are having a splendid time. It is fine to see them enjoying this work.

Susie Vaniman.

Ping Ting Chou, Shansi, China, June 27.

FROM JALALPUR, INDIA

For India the month of June is an anxious time. The rains are expected to begin from the tenth to the fifteenth of the month, and if there is even a few days' delay, there are many who are anxious. This year they began about a few days later. At Jalalpur they were delayed only a few days, but now all seem happy that rain has come, and farmers are busy sowing the early crop.

Sunday, June 11, was Conference Sunday. Naturally our hearts were also in the great Pentecostal gathering at Winona Lake, and we have been praying that great good may result. We have felt also that you, who were at the Conference, were praying for us in India, for on Conference Sunday nine souls were born into the Kingdom at Jalalpur. Also, at intervals, in the several weeks preceding, twelve others came, making twenty-one in all who were baptized.

Most of these have been brought in from the outside villages—from Bhat, from Mowardi and from Chikili—where schools are being conducted and where faithful workers are also giving the message that saves. From the fisher-folk of Bhat, during the past few months, six have become Christians. From Mowardi, on the east of Jalalpur, the same number have come, besides several of our boarding-school girls. Other villages in the outlying districts seem hopeful. Bhunvada was given a school for several years; then the work, for various reasons, was closed. We had decided to move the mission school building to a more favorable location, but when the workmen came to tear it down, the people of the village pleaded to have it remain. They asked also to have us send them a teacher for their children. We then decided to let the house stand and the people were happy.

Recently a worker was sent to Unai. This is the farthest east of any of our outstations and nearly half way to the Dangs, where the Ebeyas are. The people of this district are of the backward classes, but seem hopeful. The three months, just closing, constitute the propitious season for Hindu weddings. We were invited to one in which the boy was less than two and a half years and the girl just three years of age. When the time came for the boy—the bridegroom—to be taken to the house of the bride, he was taking his afternoon nap and had to be awakened. He objected to the interruption, as most good babies would, but was finally appeased, dressed for the occasion and taken on a horse in the procession to the home of the bride. The custom of child-marriage is one that is hard to break away from.

The missionary has a variety of experiences. Sister Forney and Sister Replogle have both had the unfortunate experience of having their watches stolen from the bungalow. Sister Forney's watch was found by the Navsari police in the hands of our sweeper-boy, as he was trying to sell it in the bazaar. Sister Replogle was not so fortunate and has not recovered hers. More recently we had the experience of thieves entering our bungalow at nighttime, by removing the heavy iron bars from the windows. Drawers and cupboards were searched for money and valuables. Trunks and boxes were carried outside and gone through very thoroughly, in search of

(Continued on Page 494)

DISTRICT MEETING OF TEXAS AND LOUISIANA

The District Meeting of Texas and Louisiana will be held at Ft. Worth, Texas, Aug. 5-7.

Ministerial Program, Aug. 5. Church Government: (a) Elder's Relation to the Church.—J. F. Hoke, J. A. Miller. (b) Church's Relation to the Elder.—M. H. Peters, D. G. Brubaker. Faults of the Laity While the Minister Is Preaching.—W. L. Bowers, Edith Joiner. What Is the Relation of the Simple Life to God's Word?—Sue Bowers, Cora Leicht. Importance of Family Altar.—G. B. Landis, Samuel Badger. Do Outsiders Think More of Us If We Are Loyal to the Church?—E. A. Frantz. Necessary Effort to substantial Progress of Church Work.—J. B. Firestone, E. M. Kidwell. 7:30, Musical Period.—J. Wm. Miller.

Sunday-school Program, Aug. 6. What Work Can We Give Our Children, to Keep Them Interested in the Sunday-school?—Edith Joiner, Sue Bowers. How Can Pupils Be Induced to Study the Lesson?—J. A. Miller, M. H. Peters. Importance of Trained Workers.—A. J. Wine, Aaron Longenecker. Importance of Reaching the Sunday-school Standard.—Cora Leicht, D. B. Brubaker. Reverence and Respect for God's House.—J. William Miller, Bertha Landis.

Sisters' Aid Society: Organization, Reports.—Cora Leicht, 7:30, Temperance Period.

District Meeting, Aug. 7.

SOUTHERN CALIFORNIA AND ARIZONA

The united conventions and District Conference of the above-named District will be held at Long Beach, Aug. 8-14, at the First Church, East Third and Walnut Streets.

Tuesday, 9:30 A. M., Christian Workers. Business Session. Six-minute speeches: Social Relation of the Older and Younger Members of the Church. Cooperation in the Activities of the Church. Our Heritage from the Past. A Vision of the Future. Temperance Program, 2 P. M. Address.—Prof. F. W. Lough. Liquor or Law—Which?—A. H. Briggs. 7:30 P. M., Sermon, Ye Are God's Building.—E. S. Young.

Wednesday, Sunday-school Session, 9:30 A. M. The Relation of the Pastor to the Sunday-school.—H. A. Brubaker. Organizing the Church for Religious Education.—David Bomberger. Making the Sunday-school Pay.—J. E. Steinhour. 1:30, Business Session. A Message from the Secretary.—J. B. Emmert. A Message from the General Sunday School Board.—J. W. Cline. 7:30, Sermon—Lecture.—L. V. Funderburgh.

Thursday, 9:30 A. M., Educational Program. Why Do We Need a School on the Pacific Coast?—J. M. Boaz. What Kind of a School Is Needed on the Pacific Coast?—J. S. Zimmerman. How Promote the School Spirit in the Churches?—Jacob Funk. How Promote the Church Spirit in the School?—J. B. Emmert. 1:30, Mothers and Daughters' Program. Business Session. Address, Then and Now.—Mrs. Mac Miller. Fundamentals in Home Making.—Mrs. Edna Dettler Boaz. Mothers and Daughters' Library.—Mrs. W. E. Trostle. 7:30, Sermon—Lecture, The Bible and Modern Thought.—W. I. T. Hoover

Friday, 9 A. M., Ladies' Aid Society Program. Business Session. Making Aid Society Attendance Contagious.—Mrs. S. W. Funk. Aid Workers of Fifty Years Ago.—Mrs. L. R. Kagarise. The Pastor's Wife's View of the Aid Society.—Mrs. R. H. Miller. Cooperation Between the Ladies' Aid and the Christian Workers' Society.—Mrs. M. Q. Calvert. 1:30 P. M., Ministerial Program. Organization. The Minister's Task of Leadership.—W. I. T. Hoover, J. A. Smeltzer, Jacob Funk. Factors that Make for Pulpit Power.—G. F. Chamberlen. 7:30, Address, The Great Christian Fundamental in Its Most Emphatic Expression.—Dr. Cortland Myers.

Saturday, 9:30 A. M., Missionary Program. Business Session. The Pastor in the Community.—G. W. Hilton. The Pastor's Preparedness.—Jacob Funk. A View and Review of Our District.—J. B. Emmert.

District Conference, Aug. 14, 8 A. M. Elders' Meeting, Aug. 12, 1:30 P. M.

The Ladies' Aid Society of the Long Beach congregation will serve three meals every day during the Convention.

DISTRICT MEETING OF WASHINGTON

The District Meeting of Washington will be held Aug. 8-10 in the South Spokane church, Spokane.

Christian Workers' Program, Aug. 8, 2 P. M. The Success of the Christian Workers' Society.—C. W. Guthrie, B. J. Fike. Does the Christian Workers' Society Have a Particular Field?—Dolly Leavell, Pearl Hixson Boyd. The Christian Workers' Programs.—Noble Deardorff, Jesse Baughman. The Advantages of Having the Christian Workers' Society and the Sunday-school Directed by One Local Educational Board.—Arthur Dull. Otto Woods. Temperance Meeting, 4 P. M.

Sunday-school Program, 7 P. M. A Practical Demonstration.—Dela Eikenberry. General Discussion.

Ministerial Meeting, Aug. 9, 9:30 A. M. How and What Step Can We Take, as a Church, to Encourage Young Men to Take Up the Work of the Ministry?—Ervin Weaver, D. B. Eby. From the Standpoint of the

Laity, Wherein Does the Ministry of Our Church Lack?—Ed Gensinger, Orpha Eby, H. M. Rothrock. Bible School Meeting, 1:30 P. M.

Missionary Program, 3 P. M. The Divinity that Shapes Our Ends.—W. A. Deardorff. Are We Equal to Our Opportunities?—M. F. Woods. Report of Missionary Conference.—J. A. Eby. 7:30 P. M., Missionary Sermon.—C. W. Guthrie.

Mothers and Daughters' Program, Aug. 9, 4:30 P. M. What Makes a Good Mother?—Ida Brubaker. General Discussion.

District Meeting, Aug. 10, 8 A. M. Preaching, 7:30 P. M.

NORTHERN INDIANA

The Summer Assembly of Northern Indiana will be held at the Goshen City church, Aug. 8-10.

Aug. 8, 8:30 A. M. The Supremacy of Christ.—A. C. Wicand. Music Conference. If Jesus Were Teaching My Sunday-school Class.—Burton Metzler. 1 P. M., The Sevenfold Doctrine of Christ.—A. C. Wicand. The Home as a Factor of the Sunday-school.—David Metzler. The Ministerial Problem of Northern Indiana.—Manly Deeter. 7:30 P. M. Temperance Lecture.—T. E. George. The Prayer Life of the Christian.—A. C. Wicand.

Aug. 9, 8:30 A. M., The Meaning of the Holy Spirit.—A. C. Wicand. Music Conference. If Jesus Were Teaching My Sunday-school Class (Continued).—Burton Metzler. 1 P. M. The Christian Sacraments.—A. C. Wicand. Relation of the Home to Simple Life and Social Purity.—H. A. Claybaugh. Reading of Essays on Tobacco. 7:30 P. M. Leadership in Christian Workers' Society.—H. H. Helman. The Ear-mark of a Christian.—A. C. Wicand.

Aug. 10, 8:30 A. M. Consecration.—A. C. Wicand. The Vision of the Sunday-school Secretary.—H. S. Bowers. The Field Worker's Review.—Manly Deeter. 1 P. M. Guidance.—A. C. Wicand. Sunday-schools and Missions.—H. A. Claybaugh. Social Functions—Their Use and Abuse.—T. E. George.

IN MEMORY OF JOSEPH KAYLOR

Joseph Kaylor, son of John and Keziah Kaylor, was born Feb. 28, 1845, in Logan County, Ohio, and died near his birthplace, July 12, 1922, aged seventy-seven years, four months and fourteen days.

Oct. 21, 1869, he was married to Jemima Catherine Snyder, who died in 1876. There were three daughters and a son. One daughter survives. July 8, 1877, he was married to Nancy Swank. To this union was born one son, John Irwin, who is serving as a missionary in India.

Through the influence of his first wife, Bro. Kaylor confessed Jesus Christ as his Savior, uniting with the Church of the Brethren, to which he remained faithful. He served as a deacon for about forty years.

The immediate cause of his death was heart failure, accentuated by attacks of pleurisy and influenza.

The funeral was held in the home of the deceased. A large number of friends and neighbors were present to testify to the high regard in which the community held Bro. Kaylor. "Several near neighbors of 'Uncle Joe,' as they called him, said to the writer: 'You never preached the funeral of any man who was regarded by all the neighborhood as more honorable, in every relation, than the deceased. His home, business, community and church life always had a true ring to it.'"

In his earlier aspirations for his family, when John, now in India, was just in his later teens, Father Kaylor planned for a home for him. But it seemed that the Father had another plan for this boy, and so it was with no small sacrifice of human desires that they surrendered their own preferences, and said: "Not our will but thine be done, in our boy."

A beautiful arch had been built out of cedars by the grandsons. Here the bier was held, after leaving the house, for several minutes, while the minister made a few appropriate remarks concerning the activities of the deceased in his home ventures and accomplishments.

The text used for the funeral was Heb. 11: 16: "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Burial took place at Bellefontaine, Ohio. The services were in charge of the writer, assisted by H. Z. Smith. S. Z. Smith. Sidney, Ind.

GOLDEN GATE MISSION

We held our first Vacation Bible School this summer, beginning June 19 and continuing until July 7. We had a total enrollment of 114 and our average attendance was 81. Our members' children all attended regularly, yet only seventeen of the 114 children came from homes where there were any members of our church. Our greatest difficulties were insufficient room, and lack of help. All our brethren and sisters here did all they could, and a few who are not church members assisted, yet we did not have enough help to do the best work, and we were much too crowded for so many scholars.

Our greatest surprise was the number of older boys and girls—over twelve years of age—who attended, and the great interest they manifested in the work. There

were twenty-eight enrolled and the average attendance was twenty-two. Some of them, from homes where there are no church members, have already asked to have a longer Vacation Bible School next summer. They came from homes where the parents belong to Christian Science, Catholic, Lutheran, Episcopal, Mormon, Danish Baptist, Swedish Mission, Bethany Hall, and Christian churches. Several came from homes where none in the family belong to any churches.

While our school was in progress, two other churches—a Baptist and a Presbyterian—with much larger congregations than ours, and less than ten blocks away from us, were also holding Vacation Bible Schools. There were numbers of schools all over Oakland at the same time, and yet many children were playing in the streets, reached by none of them. Some of these we might have reached if we could have had more room and workers.

Our school closed with an evening session—a demonstration of assembly and class work—and an exhibit of craft work, which had been done by the children. The churchhouse was crowded with parents and relatives of the children who had attended.

Ivy Walter.

Oakland, Calif.

SUNDAY-SCHOOL CONVENTION

It was the writer's privilege to be present at the tenth annual Sunday-school Convention of Surrey, Minot, Kenmare and Berthold Sunday-schools at the Surrey church July 9. On Saturday evening the Surrey church had a love feast, which was well attended by members from the above-mentioned churches. Eld. Michael Flory, of Illinois, and Bro. B. F. Lightner, of Pennsylvania, were visiting ministers present. Their wide experience and good talks were much enjoyed.

The people were a bit slow in gathering because of the rain, but by noon there were about 150 present. Eld. Earl Flora was chosen moderator, and the writer secretary. A well-arranged program had been prepared for the day. Every topic was discussed with enthusiasm. Every one seemed to be interested in how to make their Sunday-school a better one.

This field, like many others, has a shortage of workers. The Minot church has no resident minister. The preaching is done by a brother from the outside, who already has more than enough to keep him busy. Here, in one of our North Dakota cities, is a small group of faithful workers, who would appreciate having a minister among them. May some brother, now located in a large congregation, where there are five or six ministers, hear and answer the call for workers! Price Umphlet.

Kenmare, N. Dak.

A VISIT AT BETHANY BIBLE SCHOOL

In the time of Christ the little town of Bethany probably was a quiet, restful place, and so I look at the Bethany of Chicago as a place of rest, though, perhaps, it is not as quiet as the Judean town.

Students come to Bethany from far and near and when they attend to their studies as they should, they receive much Biblical information. While the noise, the hurry and the bustle of the great city are in evidence all around one, it does not disturb the ambitious, loyal student. He can apply himself faithfully to the study of the Blessed Book, and shut out all else.

The school is under the supervision of Brethren Hoff and Wicand, and by next October will have been in progress for seventeen years. I am happy to say that the work is growing. The management chooses such workers and helpers as are in sympathy with the work.

Simply listening and observing, one can learn many interesting things. It surely makes me wish that I might be young again, to enjoy the work of studying the Bible with them. Even at my advanced age, I can gather many precious truths that thrill my heart and that fill my hungering and longing soul with joy and gladness.

I feel that many more should be encouraged to attend a school of this kind. As now planned, three more buildings are to be erected. One is to be a Brethren church. Thus far services have been held in the chapel of one of the present buildings, which is often full to overflowing. McPherson, Kans.

Amanda Witmore.

BRETHREN'S HOME, SOUTHERN OHIO

We were pleased to have Brother and Sister J. Edwin Jarboe visit our Home, and we enjoyed their short stay very much. They have been conducting a very interesting revival in the Oakland congregation. We love to meet with our brethren and sisters who are laboring so earnestly in the cause of the Master.

July 23 we enjoyed the pleasure of having forty of the members of the Prices Creek congregation meet with us; also Brother and Sister Ira Blocher, who have recently returned from Chicago; Brother and Sister Friend Couser, of Dayton, Ohio, and Brother and Sister Phillips, of Indiana. We enjoyed the prayers and song service very much. Brother and Sister Blocher each gave a very good talk, which was appreciated by our aged people and all present.

The sisters of Prices Creek gave us some very fine cakes, which were thoroughly enjoyed for our Sunday evening lunch. The brethren and sisters of the Prices

Creek congregation also remember the aged and the children of the Home each year, with a song and prayer service. We are very grateful to them all for their interest and kindness. Mrs. Wm. K. Sell, Greenville, Ohio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Phoenix.—Sister Ida Landess left us in May, after serving eighteen months in our midst as a missionary. Bro. J. Irvin Thomas and wife came at that time to take up the work. We entered upon a series of meetings soon afterwards. One was baptized as a result of these efforts, and one young woman expressed her desire to be re-instated into membership. We conducted a Daily Vacation Bible School for two weeks ending thirty-three. We were somewhat handicapped by a lack of workers, as our membership is small. We feel, however, that good results were attained, and are looking forward to a larger school next summer. The church met in regular session June 27, and in a deferred session, July 5. Church and Sunday-school officers were elected for the next year. Officers: Bro. D. D. Thomas, elder; Bro. Ed. Folk, church clerk; Sister Lois Greenwalt, "Messenger" agent and correspondent; Bro. Forney, Sunday-school superintendent. We decided to organize a Home Department, and Sister Mary Goff was chosen for this work. Since the epidemic of smallpox has subsided, we have been much gratified at the steady increase in attendance at all of the services. The church work in a tourist town is always hindered in the summer by the absence of some of the enthusiastic workers.—Helen Oelting Thomas, Phoenix, Ariz., July 22.

ARKANSAS

Austin.—We closed our series of meetings with a love feast July 4 and a half. There were seven additions to the church—three being baptized and four reclaimed. Bro. Brown preached very good sermons, upholding the principles and doctrines of the Bible with power. Good interest was shown throughout the meeting. There are many people in this community who are in sympathy with our doctrine. The writer is here for the first time, and they need a wide-awake minister to locate here. There is a wonderful opportunity here for anyone that wants to work for Christ and the church.—Harry L. Smith, Austin, Ark., July 25.

COLORADO

McClave church met in regular council July 1, with Eld. H. F. Richards in charge. Three letters were granted. Bro. Richards' resignation as elder was accepted, as he expects to assume the pastorate of McPherson (Kans.) church Sept. 1. We deeply regret his loss, but rejoice in his position for larger and better service. Bro. Homer Ullom, of Wiley, was chosen to succeed him as elder. This church closed a most helpful and profitable two weeks' series of meetings recently, in charge of Bro. W. T. Luckett, of McPherson, Kans. He preached strong, convincing sermons, and all feel that we have been helped and strengthened spiritually through his efforts. Sister Luckett helped greatly by her singing and chalk talks. There were seven accessions to the church.—Anna P. Stinnette, McClave, Colo., July 18.

IDAHO

Nezperce.—June 5 Bro. E. A. Trostle, of San Gabriel, Calif., began a two weeks' Bible Institute and evangelistic campaign here. The Bible class met from 9:30 to 11 each morning, to study the Book of Romans. While the attendance was not as large as it should have been, we feel that those who did come were doubly repaid. I wish every young Christian and older ones, just entering the Christian life, could study this book with as able a teacher as Bro. Trostle. At the evening services the sermons were largely concerning prophecy and revelation, and were given in a way to make every hearer more zealous in the work to be done. As a result of these meetings ten were baptized and one awaits the rite. Through the efforts of our pastor, one has been baptized since our last report. July 4 a number of our Sunday-school pupils, Sister Emma Mitchell was baptized. June 23 we met in regular council. Sister Emma Mitchell was re-elected Christian Workers' president. Bro. Fred Greek was chosen to fill a vacancy in the Ministerial Board. Two letters were received and two were granted. We are in the midst of our second year of Daily Vacation Bible School work. So far we have had a larger attendance than last year.—Lelah Greek, Nezperce, Idaho, July 25.

Payette Valley.—The Fruitland church has been built up by several special services during the last few weeks. We felt fortunate in having Dr. Kurtz, of McPherson College, with us for several days. He spoke on Sunday, July 2, also on Monday night at the church, and on July 4 to a crowd of thirty and friends, gathered at the school grounds. Our young people, who have been attending college, are a great help during vacation. Earl Fisher, of McPherson College, and Amsey Bollinger, of Manchester College, have each given us a splendid talk. Our pastor, Bro. H. G. Shank, has labored faithfully for us. Our Sunday-school, in its various departments, continues in interest in spite of hot weather. The young people have organized a Christian Workers' Meeting of their own, making three divisions. The prayer meeting for the summer has been of vital interest and inspiration. The Men's Gospel Team, a recent organization, sang each Monday night with a splendid interest and attendance. They have been able to accomplish much good in the community.—Clara E. Sargent, Fruitland, Idaho, July 15.

ILLINOIS

Champaign church met in regular council July 8, with Bro. W. T. Heckman presiding. We are very sorry to report that Brother and Sister Kitson are closing their work here, Sept. 1. Our Daily Vacation Bible School, under the leadership of Sister Emma Gibson, as superintendent. We have thirty pupils enrolled. Sister Lucile Kester, of Bethany Bible School, Chicago, is visiting here and will help with the school. We hope to make it a success for the uplift and betterment of the community. Our Ladies' Aid is doing a noble work. We are trying to do all we can to help with the expenses of the church.—Ethel Fabert, Champaign, Ill., July 20.

Girard church met in regular business session July 11, with Eld. W. H. Shull presiding. He was re-elected elder for one year, and the writer corresponding clerk for two years. Sister Clara Shull was elected on the Junior Christian Workers' committee. Bro. C. Rostach was elected clerk. Brother and Sister L. J. Harshbarger were elected delegates to District Conference with Bro. W. H. Shull and Bro. E. A. Gibson, alternates. Bro. A. J. Brumbaugh, president of Mt. Morris College, recently gave two splendid addresses. Bro. Ota Gibson, of Chicago, also preached for us recently. Several churches of the area are sending a community Vacation Bible School, which is being well attended by all the Sunday-school children; also several Catholic children. This affords a splendid opportunity for teaching Bible stories to some who can never be reached by the Sunday-school. The school is in session the entire month of July.—Mrs. L. T. Weddle, Girard, Ill., July 18.

Romine church met in council July 22, with Eld. Griss Brough in charge. We decided that if any one of our members goes to District Meeting, he should represent us. We have the promise of Eld. N. H. Miller to help us in a revival after District Meeting. We expect to have a communion at the close of the meetings.—Delia M. Blough, Salem, Ill., July 25.

Sterling church met in regular members' meeting July 1. Among the several items of business, the matter of our local financial budget

was discussed, and a committee of eight (five brethren and three sisters) were elected to make special effort to complete the 1922 budget. This committee did very efficient work, and completed the drive with a special program. Sunday, July 21, with very gratifying results. Brethren Peter Frantz and Sunday School workers, delegates, with Laura Casey and Levi Killebrew, alternates. Prof. M. W. Emmert, of Mt. Morris College, was with us on Sunday, July 16, and preached both morning and evening. His messages were forceful, and were well received by the people. We also had the pleasure of listening to Eld. J. H. Moore, of Scranton, Pa., on Sunday morning, July 9. The same evening the "Willing Workers" (our young people's class) gave their program, competing for the prize, in a contest with our in our Christian Workers' Meetings. The program was entitled, "A New Era in the Church," and was excellently rendered, and highly enjoyed by the congregation. Bro. Elgin Moyer and wife and son are located with us for the summer. Bro. Moyer is giving us some excellent talks on "Missions in the Church of the Brethren." He also is doing the preaching, during the absence of the pastor, Bro. E. F. Caslow, who left July 25 for a three weeks' vacation, in Mt. Pleasant, Mich., where he and his wife are engaged in a two weeks' revival meeting, in the Shepherd congregation. Since our last report, two of our Sunday-school girls have been baptized. Mrs. Anna L. Stow, Sterling, Ill., July 25.

Yellow Creek. The Waldman Grove and Yellow Creek churches held a joint Fourth of July meeting at Yellow Creek, Ind. In the forenoon Shepherd Garrettton lectured on the subject, "Is America a Christian Nation?" A basket dinner was enjoyed by all at the evening. A program was rendered by the young people in the afternoon. We had a very successful Vacation Bible School with over forty children enrolled. The work was done by the Waldman Grove, had charge of our school. The children rendered a program the last Sunday to a large audience. The work at this place is progressing nicely.—Minnie Kuhlman, Pearl City, Ill., July 21.

INDIANA

Aracadia.—We met in regular council July 22, with Eld. Fred Fair presiding. Bro. Jos. Stout was chosen delegate to District Meeting, with James H. Hill, alternate. We will hold our Harvest Meeting Aug. 6—in all-day meeting. Dinner will be served at the noon hour. We expect Bro. Geo. L. Studebaker to begin a series of meetings Sept. 1.—Sarah Kinder, Aracadia, Ind., July 26.

Bethel Center.—Our Harvest Meeting will be held Aug. 6. A welcome is extended to all.—Lola Waters, Hartford City, Ind., July 22.

Blue River congregation will have a Harvest Meeting on the first Sunday in September. Bro. Samuel Burger, who has been serving as pastor since April 30, will be in charge of the meeting. The church recently purchased property, to 7 acres, a parsonage. Christian Workers' officers were chosen for the last half of the year, with Bro. Ralph Swihart, president.—Kittie Bittling, Albion, Ind., July 24.

Indianapolis church met in council July 22, with Eld. J. W. Norris presiding. As our pastor is on a leave of absence, the duties of supplying the pulpit was discussed. Bro. S. A. Elyton was appointed as acting pastor until such a time as some one can be secured to take full charge. The Ministerial Board was reorganized as Bro. Elyton is not in touch with some one who might take up the work here.—Lunette Mitchell, Indianapolis, Ind., July 22.

Maple Grove.—We met in council July 22, with Eld. W. H. Hatcher presiding. The date for our Harvest Meeting and love feast was set for Aug. 27. The writer was chosen delegate to District Meeting. Bro. Hatcher preached three stirring sermons while here and expressed a willingness to serve the Master. One has been baptized and one awaits the rite. Bro. L. F. Fair, of Kokomo, Ind., began a series of meetings at Jasperville. As a result of the revival effort, eleven were received into the church by baptism and one was reclaimed. The meetings closed with a love feast July 14, at Jasperville. Bro. Hatcher, assisted by Bro. Hazel Mitchell, Center Point, Ind., July 25.

Middletown.—Bro. Aldredge, of Anderson, preached for us the third Sunday of this month, and Bro. Diller, the first Sunday. We would have services every Lord's Day if we had a minister. Bro. Zirkle preaches occasionally. Our homecoming services were held July 4. The audience was not quite so large as usual, because a misadventure meeting was held at the Missisnewa church that day. The meeting was good and all enjoyed dinner together in the grove near by. Bro. Chester Poff, of Greentown, has promised to help us some in preaching services.—Blanca J. E. Green, Middletown, Ind., July 21.

Missisnewa.—A homecoming is being arranged for Sept. 3. We give a hearty invitation to all who have ever had their home in this congregation. There will be an all-day meeting, and a basket dinner at noon.—Mary E. Studebaker, Eaton, Ind., July 24.

Pine Creek.—We held our Vacation Bible School June 18 to July 1, with Bro. Burton Miller, superintendent, assisted by seven teachers. The average attendance was 100, with children ranging in ages from four to fifteen. The parents volunteered to see that the children were brought to the church in autos. The children were very eager to come and the mothers showed their appreciation by having the children dressed in their best. The school closed with a splendid program. We have been very fortunate in the help of Bro. Burton Miller, who preaches for us and we appreciate it very much. July 16 we had the pleasure of having with us Eld. Daniel Wysang, who gave us a splendid sermon. July 21 we were favored with a fine sermon by Bro. C. H. Winger, of Mt. Morris, Ind., Liberty, Ind., July 24.

Rosam.—May 28 we were glad to have with us Bro. Deardoff, of North Manchester, who gave us an inspiring sermon. Bro. Deardoff, June 18 Bro. S. Bucklew, of Virginia, preached both morning and evening. Just before the sermon in the evening, Sister Ada Dunning, an outgoing missionary for China—gave a splendid talk, which was very well appreciated. June 20, Bro. C. H. Fennell, of Elgin, Ill., gave an illustrated lecture on "The Little Brown God and the White Imps," which was both profitable and interesting. We observed Children's Day July 16, with a program in the evening. We decided to hold our Vacation Bible School the first two weeks of August.—Estella Musselman, Danvers, Ind., July 21.

Santa Fe.—We enjoyed the privilege of having Bro. Arthur Mote and wife, of North Manchester, Ind., with us July 23. Copper Creek church has closed her house. Some of the members came to Santa Fe and others go to Plevina. We are glad to welcome Bro. Sherman Kestner, a minister and wife, to the church. The church has set the time for the love feast Sept. 23, at 6 P. M. Our Harvest Meeting and church work will be held the last Sunday in August. Sunday-school and church work is moving along nicely.—Mrs. Dossie Webb Fowell, Liberty, Ind., July 26.

South Whitley.—Two weeks' Vacation Bible School, conducted by Sister Marie Wert, was held here at the churches, taking part. At the close a good program was given by the children. July 4 the children of the Vacation Bible School, with many others, enjoyed a picnic in a wooded lot near town. Dr. Arthur J. Folsom, of Elgin, Ill., was the principal speaker of the day. We met in council July 12, with Bro. Ira Kester presiding. Sister Morris was installed as a minister's wife. Two letters were granted. A correspondent was chosen.—Lizzie Poland, South Whitley, Ind., July 26.

IOWA

English River.—The Sisters' Aid Society has been busy quilting all summer. Some other sewing also has been done. The Aid met recently with Mother and Sister Israel Miller, as they are not able to attend our meetings. A short program was given, consisting of singing and short talks in regard to Aid work. Refreshments of ice cream and cake were served. Forty-four were present. It seemed to bring sunshine and cheer into this home.—Sylvia Senger, South English, Iowa, July 25.

English River church closed a two weeks' term of Daily Vacation Bible School, June 30. There seemed to be a great interest manifested with a large attendance every day. There were five classes, with an enrollment of 129 and an average attendance of 104. Sisters Anna Hamer and Esther Snively, of Waterloo, had charge of the work. Some of the members of the Ottumwa church were with us June 24

and had charge of the services, which were very interesting. Bro. Ezra Flory, of Elgin, Ill., gave us the very inspiring addresses July 4. The work of our church seems to be progressing nicely.—Sylvia Senger, South English, Iowa, July 25.

Grundy County.—Brother and Sister I. S. Long, of Bridgewater, Va., were with us June 18 and gave a number of very interesting talks on the mission work. The Vacation Bible School began June 22 and continued for two weeks. Sister Mansel gave musical instruction in the school and had a class each evening. Our pastor, Bro. D. H. Keller, will leave for the work in Minneapolis, Minn., about Oct. 1. Bro. L. W. Leatherman was chosen to be our pastor and elder, coming from Monticello, Minn. Bro. Brunbaugh, of Mt. Morris, was with us over last Sunday—Hannah C. Messer, Grundy Center, Iowa, July 26.

Indian Creek.—June 5 and 6 we held our love feast, with about sixty members present. Bro. O. C. Caskey, of Des Moines, gave the examination. Sunday morning Eld. E. D. Fiebel talked to us, after which a basket dinner was served. At 2:30 Bro. Dan Wise, of Fernald, gave us a talk. All these services were well attended and made us feel the need of living closer to Christ. July 23 Brethren Irving Houghten and E. C. Trostle were with us in behalf of the Child Rescue work at Ankeny. A collection of \$110.00 was taken. We are making preparation for a series of meetings to commence Sept. 10, and to be conducted by Bro. Oscar Diehl, of Beaver, Iowa.—Bessie M. Enfield, Maxwell, Iowa, July 25.

KANSAS

Ottawa.—July 9, Bro. H. A. Brubaker and family, of Pasadena, Calif., were with us. Bro. Brubaker filled our pulpit both morning and evening, giving us strong spiritual food. His sermon on "Abiding and Frustrating" was especially helpful. Our church Vacation School was in session July 1 to 14. We had a very good attendance, with an average attendance of 41. The school work was put on by home talent exclusively. Good work was done in all classes and departments. One class of boys made a bookcase, which was much needed and will be used in the church. Some of the classes made scrap-books, and others dressed dolls, to be sent to the Chinese missions in China. The closing program was given on Friday evening at the church, consisting of songs, memory work, Bible reviews, essays and dramatization. Both children and parents felt pleased with the results. Mrs. H. B. Wheeler, Ottawa, Kans., July 21.

MINNESOTA

Winona.—The little mission here has enjoyed a season of spiritual refreshing. Our revival meetings, under the leadership of Bro. J. O. Graham, of Minneapolis, began July 9 and closed July 23. Bro. Graham delivered seventeen sermons, with a convincing power, and gave two addresses to the Juniors at the Christian Workers' hour. Our love feast was held July 22, with fifty-four present. As an immediate result of the meetings, four adults were received by baptism, and the membership was wonderfully strengthened. Considering the opportunities which the city of Winona has for our people in the way of work and school facilities, we can well afford to provide a church home for all who desire it. Less than two years ago we took up the work with a membership of twenty; today we have an enrollment of forty-seven. Of that number six have been received by baptism, the others by letter.—J. C. Forney, Winona, Minn., July 25.

MONTANA

Milk River Valley. One of our home ministers, Bro. Chas. E. Wolff, gave us eight inspiring sermons, and one of our Sunday-school boys were baptized. The meetings closed with a love feast. Mrs. Saloma Peters, Kremlin, Mont., July 19.

NEW MEXICO

Miami church met in council July 1, with a splendid representation of the membership present. Bro. Ira Lapp was unanimously chosen pastor for the coming year. Our Vacation Bible School will be held at the church, in August. Bro. S. B. Miller, of Cedar Rapids, Iowa, brought us two messages, June 25. In the evening he gave a report of the Annual Conference, which was much appreciated. After having spent a month in the mountains, Bro. Lapp returned very much improved in health and resumed his work with renewed vigor. Bro. J. O. Graham, of Minneapolis, Minn., was with us July 2. The Children's Day service was held July 2 and was rendered very nicely.—Mrs. D. M. Eller, with her corps of Primary and Junior teachers, having it in charge. July 4 was observed by the Miami people, with the usual picnic. A short program was given before dinner, after which games and contests were engaged in.—Mollie Bollinger, Miami, N. Mex., July 20.

OHIO

Ashtand (Dickey).—June 4 Sister Goldie Swartz gave us an instructive and much appreciated talk on her work in India. June 11 the District of Pennsylvania College, preached for us from the text, "Tarry ye at Jerusalem until I send you power." Bro. Floyd Scott and Sister Hetty Bailey, delegates to the Sunday-school Convention at Beech Grove, gave their report of the Convention. July 2 Bro. T. S. Mohrman preached for us on the subject, "Reckless Youth." Our pastor, Bro. C. A. Helm followed with a talk on the same subject. July 4 our Vacation Bible School, the first ever held in Ashtand Church, continuing for two weeks. Sister Ruth Shriver was our director and was assisted by local talent. The school opened with fifty-eight in attendance and closed with an enrollment of 101. Our pastor, Bro. DeLaurer, is teaching a Sunday evening Bible class. At present they are studying the Book of Daniel. July 16 Bro. DeLaurer, in his morning sermon, told us how the higher critics have eliminated practically all that is left from the Bible. They offer a stone to those who ask for bread. He further showed us how much we can use our wealth and all of our talents for the good of others and for the advancement of Christ's Kingdom.—Ida Helm, Ashtand, Ohio, July 20.

Deshler church held her council July 1, with Bro. Lytle presiding. Two letters were granted. We will hold our communion services Sept. 9, at 10 A. M. Bro. Reuben Shroyer, of North Canton, Ohio, held a series of meetings here, June 25 to July 2. Sister Emma Weaver led the song services. While there were no accessions to the church we believe some were much impressed.—Esther Dishong, Deshler, Ohio, July 25.

Lower Stillwater.—June 24 Sister Lawrence Shultz, of North Manchester, gave us a very impressive reading in our congregation. The scene was drawn from the time of the persecution of the Christians. The scene was so vivid that it seemed as if we were reliving the persecution of the early Christians. Their steadfastness should inspire us to greater faithfulness in our day. July 16 Bro. Reuben Boomershire, of Brookville, Ohio, delivered an inspiring talk on "The Golden Rule in the Church." He gave us a strong vision of what this world affords, when viewed through the "specie." We expect Bro. R. H. Nicodemus to begin a series of meetings July 30. Aug. 27, at 2 P. M., a joint Sunday-school Meeting will be held here. It comprises the circuit of Sunday-schools of Bro. McKinley, Lower Stillwater, Bear Creek, Trotwood and Lower Stillwater.—L. A. Bookwater, Trotwood, Ohio, July 24.

North Poplar Ridge.—This church has been enjoying the privilege of having Sister Mary Cook as instructor and director of a two weeks' Vacation Church School. Sister Cook directed the work of the other teachers during the forenoon, and in the evenings she gave some excellent talks on Religious Education. They were rich in facts for us all, and we can surely recommend Sister Cook as a splendid Vacation School Director—one who is loyal to all for which the church stands, and enthusiastic in her work. Sunday, the 16th, Bro. V. E. Swalm, of North Manchester, gave a strong, inspiring sermon on Religious Education. In the afternoon—and after a basket dinner served in the basement—the children gave a program. Bro. Swalm also spoke to us again in a telling address on "The Worth of a Child." Bro. Swalm assisted in the song service and her help was appreciated very much. The Vacation School, by interesting the children outside our own church homes, is interesting the parents, many of whom are non-church attendants.—Nora E. Berkebile, Jewell, Ohio, July 21.

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FROM JALALPUR, INDIA

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loot. Clothing was left scattered about—very little being taken. The safe, in another room, in which were 700 rupees, was not disturbed. In all, some twelve or fourteen dollars in cash and other articles were carried away. We were thankful that not more was taken and that we were not otherwise molested.

Mr. Gandhi and other non-cooperation leaders are in jail. Some of them are taking time to read the Bible, and it is to be hoped that they will also imbibe the teachings of the Christ during their time of incarceration. Christian people are much engaged in prayer for the conversion of Mr. Gandhi. Would that he might become a truly converted man and use his influence to turn his people into the paths of righteousness and truth!

D. L. Forney.

THE KANSAS HOME

On the Fourth of July a delegation of twenty-one came by auto from the East Wichita church, including Bro. J. R. Wine and Eld. Brown, one of the founders of the Wichita church. After driving a distance of fifty miles, they arrived at the Home about ten o'clock, and at once began to arrange to serve refreshments, which they brought with them, to make happy the nineteen brethren and sisters as well as the members of our family. Tables were provided in our little park, and near the noon hour these good brethren and sisters had the tables loaded with an abundance of good things to eat. All of us were invited to partake of the good things provided.

The afternoon was begun by a brief season of social intermingling followed by services. Bro. J. R. Wine gave a good sermon to the old people, encouraging them to be faithful and thankful for their good home. Then Eld. Brown gave us some encouraging thoughts, after which the writer and wife tried to express our appreciation for their coming, and the way they have helped the Home by furnishing a room complete, besides doing many other helpful things. The Aid Society of this church has the credit of furnishing the room. May the Master bless the Aid Societies of our church in their great service of helping the needy! May this be a challenge to other Aid Societies to do definite work in the Lord's vineyard!

We hope that next year, on the Fourth of July, a number of churches will plan to spend the day with us at the Home. The aged brethren and sisters, as well as those in charge, enjoy the fellowship of the brethren. Why not make the aged ones happy while there is opportunity?

We wish to thank all of the donors and Aid Societies that have been so faithful in the past, in remembering the needs of the Home. May the Heavenly Father bless all, as they are doing their part to maintain this Home, and may he keep us for his Kingdom above!

Darlow, Kans. T. P. Oxley, Superintendent.

FIRST SOUTHEASTERN KANSAS TRAINING-SCHOOL

What was inaugurated as an experiment in the District of Southeastern Kansas, has now become an experience. And the experience was so helpful and pleasant that the sentiment is very strong that it shall be continued next year, and become a permanent institution of the District.

The experience above alluded to, was its first "Training School in Christian Education for Sunday School and Daily Vacation Church School Workers," held in the Parsons church June 28 to July 5. Delegates who were present, represented the leadership of eight different congregations. This is quite significant when we stop to consider that Southeastern Kansas comprises twelve churches with only 750 members, scattered over an area of 13,258 miles. Many a single congregation in the East has greater financial and numerical strength than this entire District.

Each forenoon was given over to a Daily Vacation Church School, which was very helpful in providing an opportunity for observation and practice teaching. The principle, applied throughout the entire week was, "Learn to do by doing," and this practical emphasis meant much to the success of the school. Immediately preceding the Vacation Church School was a Workers' Conference, to which all Training School students brought their problems for discussion.

The afternoons were given over to class instruction in methods, and problems of supervision that confront Vacation Church School and Sunday-school workers. Handwork, as a means of expression, received special attention. An hour was given over to recreation, in which were taught a large variety of games for each age—such as could be used in the supervised play of the Vacation Church School.

The evenings were given over to demonstrations and special programs. The subjects for each evening were as follows: "Demonstration of Special Methods in Christian Education," "Demonstration of a Model Workers' Conference," "Evening Story Hour," "A Model Christian Workers' Society," "Points in the Sunday School Standard," "Robert and Mary—a religious drama, and the "Commencement of the Daily Vacation Church

School." It will be noticed that the program of each evening was exceedingly practical in its nature.

Bro. Roger D. Winger, director of Christian Education in the McPherson Region, was the general director of the Training School. Sister Winger was expected to assist as instructor in Expressional Methods, but could not be present on account of sickness. Eld. D. P. Schechter, of Waverly, Kans., was the director of supervised play, both in the Vacation Church School and in the recreation hour of the afternoon. Sisters Schechter and Gladys Edwards were critic teachers for the Beginners' Department; Sister Emma Miller, for the Primary Department; Sisters Edna and Lota Neher for the Junior Department; and Brethren H. C. Wenger and Willis Neff for the Intermediate Department of the Vacation Church School. Sister Mabel Amos was the musical director.

In every respect the Training School was a great success, and the plan is to be recommended to other District Boards. If we want efficient workers for our churches, we must train them, and the District Training School is a step in that direction. None of the students, that attended, thought seven days too long. The schedule was a little heavy for such oppressively hot days, and the time conflicted a little with the busy days of harvest, but the results far exceeded our expectations. The efficient leadership of Bro. Winger was an inspiration to all. His instruction was so helpful that it is difficult to see how any one could have left without feeling greatly benefited by being present. Churches contemplating an Institute should confer with Bro. Winger. Our own congregation has seen the vision for better service.

Parsons, Kansas. John S. Clark.

A CHALLENGE FROM THE WILLIAMS CREEK CHURCH, OREGON

Somewhere, in the early eighties, a Brethren minister, Bro. Geo. Hoxie, now nearly ninety years old, settled with his family in this valley and faithfully built up a church which now is sadly depleted. At present the only resident minister, Bro. Moomaw, is an invalid, consequently services are irregular and our doctrine is falling into disrepute for want of workers. Here are opportunities that far outstrip those found in many other places, where crops are uncertain, storms a terror, and winters severe.

Here is a delightful climate—never oppressively hot and never cold—as the thermometer only goes down to ten degrees above.

There is plenty of timber for fuel. The seasons are productive and afford a chance to grow any fruit, especially berries. Opportunities are unlimited in the production of live stock and poultry. While the general contour of the country is broken by mountains, the roads are good, and the soil is very fertile.

Members who wish to live and enjoy life in a healthful climate, should rejoice to locate here and encourage this little band of God's children. Ministers who are not overly anxious for the almighty dollar, but who want to serve Almighty God, should come to this locality. You will never find a more hearty welcome than here. Young members, looking for a long and useful life, could do marvels here in various lines. Who will hear the call and put those latent talents promptly to good use?

Grants Pass, Ore. A. B. Coover.

SISTERS' AID SOCIETIES

CANTON, ILL.—During the first six months of 1922 the Ladies' Aid quilted four quilts and finished another; made and sold one comfort; made one bonnet and eight prayer-coverings; eleven prayer-coverings were donated; made and sold twelve sun-bonnets. On hand, Jan. 1, \$127.44. We gave \$9 to missions; \$5 towards the pastor's salary. During the six months we received \$32.05 and spent \$33.29. There is now in the treasury, \$16.35. Six all-day meetings were held and eleven half-day meetings. Average attendance, 7. Sister Pearl Rohrer, President; the writer, Secretary-Treasurer—Cecil Downing, Canton, Ill., July 22.

MONT IDA, KANS.—The Sisters' Aid Society met Feb. 16. Officers were elected as follows: President, Elmira West; Vice-President, Sister J. Sherry; Superintendents, Sisters Vancocoy and Kate Hesp; Secretary, Sister Hazel Tilton; Treasurer, Sister Addie Robinson. There are not very many of us, but we want to do our part in helping the good cause along. We have decided to do our mite in aiding the Industrial School of Virginia in helping the young girls to prepare for further usefulness in life. Our average attendance is six. We have \$45 in the treasury.—Hazel Tilton, Secretary, Mont Ida, Kans., July 7.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bush-Barnhart.—At the home of the bride's parents, in Centralia, Wash., June 18, 1922, by the undersigned, Edward Bush, of Tacoma, Wash., and Eva E. Barnhart, of Centralia, Wash.—D. B. Eby, Olympia, Wash.

Busse-Arnold.—By the undersigned, at his residence, near Larned, Kansas, July 19, 1922, Mr. Earich Busse, of Larned, Kansas, and Miss Maude S. Arnold, of Garfield, Kans.—Michael Keller, Larned, Kansas.

Metzler-Eldredge.—By the undersigned, June 6, 1922, at the church, Fruitland, Idaho, Bro. John D. Metzler, of Nappanee, Ind., and Sister Margaret B. Eldredge, of Fruitland, Idaho.—Herschel G. Shank, Fruitland, Idaho.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Fannie Longenecker, died at her home near New Enterprise, June 29, 1922, aged 35 years, 2 months and 28 days. After a long illness, in December, 1921, she was operated on in the Mercy Hospital, in Altoona, hoping to recover, but instead grew worse. She was born in Woodbury. In 1899 she married Andrew B. Baker, and survives with three small children, two foster-sons, her mother, two brothers and six sisters. She was a member of the New Enterprise church. Services by Brethren Detwiler and Yoder. Interment in the cemetery near by.—Mrs. John Snoberger, New Enterprise, Pa.

Brunton, Bernice Goldie, little daughter of J. W. and Goldie Brunton, born June 6, 1922, died July 11, 1922. Services by the writer at the home of the grandparents, Brother and Sister Walter Brunton. Interment in the Sunny Slope cemetery.—C. W. Guthrie, Wenatchee, Wash.

Connell, Harold B., son of Lloyd and Rose Connell, born Aug. 14, 1903, near Brooklyn, Iowa, died July 8, 1922. He leaves father, mother, one brother and two sisters. He became a member of the Church of the Brethren at the age of thirteen. He was a wide-awake and ambitious youth, with high ideals. His hope was to become a medical missionary. He was taken ill June 20 with acute appendicitis. Services at the Brooklyn church by Bro. J. T. Schechter, assisted by Brethren J. Q. Goughnour and I. W. Brubaker. Burial in the Brooklyn cemetery.—Mattie F. Wise, Bridgewater, Va.

Craun, Audrey Marion, born June 2, 1915, died at the home of his parents, near Summit church, July 9, 1922. He was the oldest son of Bro. M. J. and Sister Laura Craun. He is survived by his parents, two brothers and one sister. Services at the Bridgewater church by Dr. Paul H. Bowman, assisted by Bro. J. T. Glick. Christian and as a deacon's wife. Services at the church in Flora by Bro. Geo. Miller, assisted by Bro. I. R. Beery. Interment in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Eikenberry, Sister Grace, nee Bigles, daughter of John and Clarinda Bigles, born at New Berlin, Ill., Oct. 29, 1884, died at her home west of Brimhurst, Ind., July 4, 1922. Sept. 2, 1906, she married Orien Eikenberry. There were eight children. She leaves her husband, seven children, three brothers and four sisters. In 1908 she united with the church and served in the Church of the Brethren, Christian and as a deacon's wife. Services at the church in Flora by Bro. Geo. Miller, assisted by Bro. I. R. Beery. Interment in Maple Lawn cemetery.—Mattie Welty, Flora, Ind.

Failor, Sister Maria, of the Newville congregation, died June 18, 1922, aged 64 years, 10 months and 24 days. Death came after a long siege of suffering which she bore patiently. She will be missed in the home and in the church. She leaves three sisters and one brother.—Mrs. G. C. Schick, Newville, Pa.

Gingrich, Sister Catharine, died at Hershey, Pa., July 8, 1922, of dropsy, aged 82 years, two months and thirteen days. She was a daughter of Brother and Sister Wendall Henry, and was the last of her family to pass away. She united with the church when young and was a regular attendant at the sanctuary services at Hershey until her last sickness. Her first husband, George Balaugh, preceded her in death fifty-six years ago. Later she married Christian Gingrich, who died about twenty-four years ago. One grandchild, two nieces and one nephew survive. She was laid to rest in the Spring Creek cemetery. Services by Brethren Benjamin S. Ebersole and John C. Zug. Text, Job 19: 25.—Emmett Basehor, Hershey, Pa.

Heath, Mrs. Ellen M., died at Bijou Hills, S. Dak., June 28, 1922, aged 73 years, 10 months and 29 days. She was the daughter of W. H. and E. Zarabee. She married Jonathan Heath April 4, 1872. She leaves her husband, three daughters, five grandchildren, one brother and one sister. She united with the Brethren Church in 1887 and remained faithful until death. Services by Rev. J. T. Brown, pastor of the Methodist church. Burial in the union cemetery at Bijou Hills.—J. N. Hoover, Bijou Hills, S. Dak.

Himler, Charles, born in Prussia, Germany, Oct. 4, 1835, died June 13, 1922. When Bro. Himler was two years of age, he came with his parents to America and settled in Ohio, where they lived for sixteen years. Moving to Iowa, he was married to Catherine Garver Jan. 8, 1862. Bro. Himler and wife united with the Church of the Brethren in 1865, and have ever been faithful. For more than thirty years Bro. Himler served the church as deacon, and at the time of his death was the oldest member of the Fruitland Gospel Team. His voice was heard in prayer and testimony whenever opportunity afforded. Some years were spent in Nebraska, but since 1903 he has lived in Idaho—mostly at Payette. The last two years were lived at Fruitland. Besides his aged companion, there are four children and many grandchildren surviving. Services at the church by the writer and Bro. C. H. Sargent.—Herschel G. Shank, Fruitland, Idaho.

Hoffman, Sister Susan (Joder), died at her home in Cambria County, Pa., July 14, 1922, aged 76 years, 9 months and 29 days. Death was due to dropsy. She was the widow of Wm. Hoffman, who died twenty-seven years ago. Surviving are three sons and one daughter, thirty-three grandchildren and five great-grandchildren. Services in the Palestine Evangelical church by the undersigned. Burial in the Oak cemetery, near Johnstown.—L. B. Harshberger, Johnstown, Pa.

Hurst, Clara, born July 16, 1847, died June 26, 1922. Services at the East Codorus church by Bro. J. A. Long. Interment in the cemetery at York.—Mrs. G. W. Kraft, York, Pa.

McFadden, Emma M. Jefferies, born Jan. 11, 1838, died June 18, 1922. She married Peter L. Crites Sept. 1, 1874, who died May 11, 1876. May 1, 1877, she married Wm. McFadden, who also preceded her. She became a Christian at the age of eighteen years and has led an exemplary life. She is survived by her husband, two sisters and eight stepchildren. Interment near the Wooster church. Services by Bro. A. I. Heestand.—Miriam Hoff Fetter, Wooster, Ohio.

Monroe, Bro. James Sanford, born in Saratoga County, N. Y., Aug. 17, 1852, died at the sanitarium in Wichita, Kans., July 4, 1922. He married Mary M. Cook Nov. 30, 1880. There were three sons and two daughters. He came to Oklahoma in 1893 and fled on a homestead, enduring the hardships of frontier life. He was a charter member of the Church of the Brethren in the Monitor congregation. He served faithfully as a deacon for a number of years. He was a sufferer from cancer for several years, which finally caused his death. He leaves his wife, three sons, one daughter and seven grandchildren. The youngest daughter preceded him early in life. The remains were brought back to his old home. Services in the home church by Bro. I. H. Miller, assisted by Bro. A. B. Diller. Interment in the cemetery near by.—Sarah Miller Logsdon, Nash, Okla.

Moore, Sister Susie, daughter of Henry and Harriet Bortoff, born in Marshall County, Jan. 23, 1853. She married Byron Moore Dec. 11, 1879. They were four children, all of whom are dead. She united with the church of her choice when very young in years and was true and steadfast to the end. She lived to serve others, thinking but little of self. After a long illness, which was of a serious nature, she was stricken with paralysis May 5, and died the next day. She leaves her husband and one brother. Services at the Plymouth church by Bro. J. F. Appleman. Interment in the Union cemetery.—A. Laura Appleman, Plymouth, Ind.

Oller, Bro. Samuel J., died July 9, 1922, aged 82 years. He was the youngest son of Joseph and Rebecca Stoner Oller, and the last of a family of five brothers and two sisters. His wife preceded him last April. He was clerk of the Lay Synod for many years, and a regular attendant at church services. He was a father of four sons and one daughter. Services by Brethren C. R. Oellig and W. C. Wertz. Interment in Price's cemetery.—Jesse Demuth, Weynesboro, Pa.

Pendro, Joseph Franklin, born in Ohio, Jan. 10, 1846, died July 7, 1922. March 7, 1868, he married Jennima Howard, who died in

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1917. There were eleven children. Sept. 8, 1920, he married Luella McCloy, who survives with eight children, twenty-three grandchildren and twelve great-grandchildren. Services at the Methodist church by the writer, assisted by the Methodist minister—Jno. R. Peters, Wrentham, Wash.

Potter, James, son of James V. and Cora Potter, died April 19, 1922, aged 7 years, 2 months and 3 days. His parents, three sisters and two brothers survive. Services by Bro. J. A. Long in the First Church, York. Interment at Greenwood cemetery—Mrs. G. W. Krafft, York, Pa.

Roach, Nancy Jane, daughter of Archie and Ruth Ann Sloane, born in Morrow County, Ohio, Feb. 25, 1839. She married Jackson Roach in 1856. There were no children, but a foster-daughter was reared in the home. Sister Roach was baptized into the church many years ago and was always ready to do her Christian duty in her humble way. Her husband preceded her in 1892. She was a patient sufferer for many years. She died at the home of her foster-daughter June 24, 1922. She is survived by the daughter, six grandchildren and four great-grandchildren. Services at the Union church near Plymouth by Brethren J. F. Appleman and Jesse Brown. Interment in the adjacent cemetery—A. Laura Appleman, Plymouth, Ind.

Shively, Sister Flory B., nee Love, born Aug. 5, 1860, near Clunette, Ind., died at her home near Etta Green, Ill., of heart failure, July 14, 1922. She married Wilman E. Shively Jan. 6, 1884. There was one son. Early in life she united with the Christian Church, but later became a member of the Church of the Brethren. She is survived by her husband, son, grandson and two brothers. Services at Stony Point by the writer, assisted by Eld. J. W. Shively. Interment at the place of service—I. S. Burns, Topoka, Ind.

Vann, Rova Flora, daughter of Brother and Sister Samuel Flora, of Overbrook, Kans., born Sept. 25, 1891, died Jan. 14, 1922. She united with the Brethren Church at the age of twelve. She married Sidney Vann Jan. 8, 1914. She died in the home of her brother Geo. at Quinter, Kans. The body was brought to the home of her parents. Services in the Appanoose church by the writer. Interment in the cemetery near by. She leaves her parents, husband and son, two brothers and three sisters—S. J. Heckman, Overbrook, Kans.

Walters, Robert Lee, only child of Jesse L. and Lillian Walters, born at Rock Island, Ill., June 21, 1905, died at his home in Canton, Ill., July 16, 1922. He gave his heart to the Lord and united with the Church of the Brethren nearly two years ago. He had high ideals and his mind was on heavenly things. He also expressed a desire to become a minister. Services by Bro. N. H. Miller—Miss Cecil Downing, Canton, Ill.

Wassam, Bro. Peter W., died July 7, 1922, aged 79 years, 6 months and 7 days. He was instantly killed when he fell from a wagon. He was a member of the Montgomery church, near Hillsdale, Pa., having united with the Church of the Brethren in early life and remaining faithful to the end. He was married Sept. 9, 1864, to Sarah J. Armstrong, who died in 1875. He married Mary Isabelle Armstrong, who died Sept. 17, 1912. Two sons and three daughters survive. Services at his home by the writer and Eld. Oran Foyek. Interment in the Hazlet cemetery near his home—D. R. Berkey, Marion Center, Pa.

Whitmore, Sarah, daughter of Henry and Rebecca Meyers, died May 19, 1922, aged 82 years, 2 months and 14 days. She married Adam Whitmore. There were four sons and two daughters. She united with the Church of the Brethren early in life and was loyal till death. Services at the Riverside church by Bro. I. Wm. Miller. Interment in the cemetery near by—C. W. Ritchie, Genoa, Va.

Young, George, born Feb. 22, 1848, near Frenchtown, Ohio, died in Hamler, Ohio, July 13, 1922. He was the son of Wm. P. and Mary McKim Young. He was the eldest of a family of ten children. His brothers and one sister preceded him. He married Miss Virginia Morris March 23, 1871. There were one son and one daughter. He was raised in the Catholic faith but at the age of twenty-eight became a member of the United Brethren church and later of the Church of the Brethren, to which he remained faithful. He leaves his wife, son, daughter and two grandchildren. Services at the Ford Ridge church by the writer. Interment in the cemetery near the church—D. P. Weller, Continental, Ohio.

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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 493)

Painter Creek.—July 2 was a day full of spiritual blessings for those who had the opportunity of attending services. At 9:30 our Sunday-school opened with quite a large attendance—200 being present. At the close, Sister Elizabeth Baker, R. N., for China, gave us a very impressive talk, after which Bro. Cyrus Funderburg, District Sunday School Secretary, gave us an interesting address. As an invitation hymn was being sung, four routes came forward to be received into the church and were baptized. Although unable to tell us of their joy in words, they made us feel by the expression on their faces. Our Daily Vacation Bible School will begin July 31.—Mrs. Pearl Fourman, Greenville, Ohio, July 22.

OKLAHOMA

Red River church met in council June 29, with Eld. Jos. Hill presiding. Our series of meetings will be in session Aug. 13-27. Our love feast will be held the 26th. Bro. S. E. Thompson, of Clovis, N. Mex., will conduct the meetings for us.—Pearl Whitlock, Loveland, Okla., July 25.

OREGON

Albany church rejoiced July 16, when two were baptized—one an old man and the other the writer's oldest son. July 19 Eld. J. B. Emmert was with us in the interest of Religious Education and Missions, giving a splendid address. July 30 we expect Eld. Elias Barklow, of Grants Pass, to commence a series of meetings.—E. W. Pratt, Albany, Ore., July 20.

PENNSYLVANIA

Elk Lick church has just passed through a splendid three weeks' revival meeting. Bro. John R. Snyder, of Huntingdon, Pa., began the meetings June 18 and continued until July 2. Sixteen were added to the church and we feel that we have all been helped. Bro. Snyder certainly preached powerfully. The meetings had been advertised quite thoroughly and the attendance was good. Our love feast was held July 9, with about 115 present. July 15 the church met in council, with our pastor, Bro. D. K. Clapper, as moderator. It was decided to organize a Mission Study Class and probably a Junior Christian Workers' Meeting, so that those just entering the church, as well as our other young people, might feel that they have a part in the work.—Mrs. Lloyd R. Vought, Meyersdale, Pa., July 23.

Juniata.—Our Vacation Bible School opened July 10 and closed on the 21st. A splendid program was given on Sunday evening, July 23 to a well-filled house. Eight denominations were represented in the classes, with an enrollment of 180. We used home talent, and much credit is due to Sisters Althea Beery and Pauline Brumbaugh as directors, also to the teachers who did such splendid work. At present our pastor, Bro. C. O. Beery, is holding a revival meeting in Claysburg. The attendance is good and large returns are expected. The object of the meeting is to organize a congregation and build a church-house there in the near future.—J. W. Wilt, Juniata, Pa., July 26.

Koonz.—Beginning Aug. 6, Bro. C. B. Smith, of Stuart's Draft, Virginia, will conduct a protracted series of evangelistic meetings at the Koonz church. Bro. Smith's ability as an evangelist is well known here, as he labored among us in this capacity some years ago. As a church, we cordially invite all brethren in the near by congregations, as well as those at a distance, to attend these meetings and enjoy with us the inspiration and spiritual strengthening that will surely come from Bro. Smith's efforts.—Calvin Hetrick, New Enterprise, Pa., July 25.

Maiden Creek.—The annual world-wide missionary offering of the Maiden Creek church amounted to \$267. Eld. David Killefner, of Ephrata, Pa., has promised to be with us in a series of meetings, beginning Aug. 19.—Edwin S. Ernest, Bernville, Pa., July 18.

Midway.—Bro. Geo. W. Weaver, of Manheim, and Bro. J. R. Plautz, of Myerstown, were with us July 9 at the Cornwall house. Bro. Weaver preached from Rev. 2: 10: "Be thou faithful unto death and I will give thee a crown of life." July 23 our young sisters were received into the church and were baptized July 24. Our Harvest Meeting will be held Aug. 6, at 2 P. M., at the Midway house.—Elizabeth B. Nolt, Lebanon, Pa., July 25.

Philadelphia.—Calvary church, at East Venango and Helen Streets, was organized July 4, having been a mission for two years. The organization concluded with a prayer and praise service, making the evening one of unusual pleasure and a Fourth of July long to be remembered.—Margaret E. Rogers, Philadelphia, Pa., July 10.

Philadelphia (First Church).—We held closing exercises of the Vacation Bible School July 14, with a program given by the children, including a pageant entitled, "The Children of the Bible." The school was graded from the Beginners to the Intermediates into two classes. During the month of July we held union services each Sunday evening. One has been added to the church by baptism, since our last report.—Mrs. Wm. H. P. Schnell, Philadelphia, Pa., July 24.

Roaring Spring.—The work at this place is progressing very nicely. Bro. L. R. Blasinger, of Martinsburg, continues his work as pastor. Since our last report four have been baptized—three of them heads of families. Quite a number of letters of membership have been received. Our Sunday-school and preaching services have been very well attended. We have cleared up the debt on the parsonage, and are now ready to prepare for enlarging the church building. July 3 our business meeting was held, with Eld. W. S. Long presiding. Our Vacation Bible School begins July 24. Some of our people, home on vacations, have consented to help in the teaching. We will have our Sunday-school outing Aug. 19.—Mrs. Eliza Over, Roaring Spring, Pa., July 24.

Somerset church met in council July 3, with the pastor presiding. Our fall love feast will be held Oct. 12, at 7:30 P. M. A Young People's Society has been organized, which meets every Sunday evening. The young people are showing splendid interest. July 17 the church met in special council. Brethren E. M. Dettwiler and Lewis Knepper were with us. Our pastor was ordained to the eldership. Three deacons were elected and installed: Brethren E. D. Walker, G. P. Cober and H. F. Maust. It was a special treat for our church to have the Young People's Conference here. The instructors were among the best to be had in the church, and succeeded in making the Conference a success. On Sunday they met with us for morning worship in the Stone church. Bro. Bousack preached a timely message. In the evening we all went to the Grove. Dr. A. B. Van Ormer gave the message, and a most heart-grIPPING one it was. The Conference was a mountain-top experience for the young people. Our work is progressing well. Our attendance, so far this summer, has been quite satisfactory. Our church school shows an increase of more than fifty per cent over last year. July 23 Bro. T. T. Myers gave a helpful message to our appreciative audience. The District Sunday School Convention will be held here Aug. 23 and 24.—C. G. Hesse, Somerset, Pa., July 25.

TEXAS

Ft. Worth.—July 18 we had a birthday dinner at the church, in honor of Eld. A. J. Wine's sixty-seventh birthday anniversary. An offering was presented to him in appreciation of his faithfulness. In the morning he gave an appreciated talk, reviewing his life and noting the changes during the years. Immediately after services he had the happy privilege of starting a young brother out in the new

life through baptism. Our young minister, Roy Leicht, is preaching for us on Sunday nights, and does well, considering his experience. He plans to take up work in Bethany Bible School this fall. Sept. 1 Bro. W. J. Horner, of Denver, Colo., will take up the work at this place. At that time Bro. D. G. Brubaker will cease his labors here, having been with us for two years. Through his labors we have been able to organize for better work. He held two revivals, with the result that eighteen were added to the church. He is taking up work in the Fruitdale church, Ala. We regret very much that he is leaving our District.—Mrs. Cora Leicht, Ft. Worth, Texas, July 25.

VIRGINIA

Saunders Grove church met in council, with Eld. S. R. Saunders presiding. Bro. Saunders was appointed delegate to District Meeting. Bro. B. D. Fleishman, who has charge of the mission work at this place, is now at Nace, Va., where he and his wife are conducting a Vacation Church School. Aug. 6 Bro. Fleishman expects to begin a series of meetings here. We were very glad to have Bro. Fleishman with us again this summer as his work last summer proved quite a success.—Mary L. Thomas, Goodview, Va., July 25.

Summit church met in council July 9, with Eld. J. T. Glick presiding. The following visiting brethren were with us: Elders H. G. Miller, Peter Garber, B. B. Garber and Abe Early. The brethren gave an interesting and encouraging report of the year's visit. We now have in our congregation 215 members. The advice and counsel of the brethren who came to us was very much appreciated. The voice of the church was taken for an elder, which resulted in the calling of Bro. M. J. Craun. He was not present, consequently the installation will take place at a future council, which will be called on July 29.—Mattie F. Wise, Bridgewater, Va., July 21.

Trevilian church met in council June 24, with Eld. C. H. Petry presiding. We decided to hold a two weeks' Bible School, beginning July 14. Eld. Petry was elected delegate to District Meeting, with Bro. A. H. Jones, alternate. Our series of meetings will begin Aug. 6.—C. M. Shumake, Trevilian, Va., July 22.

WEST VIRGINIA

Mt. Hebron.—This church has been enjoying a season of refreshing. June 20 to July 8 our Vacation Bible School was in session, with Sisters Corda Wertz and Mildred Connor as teachers. The school was entirely satisfactory and was a general encouragement to all. After the school closed, our series of evangelistic meetings commenced, with Bro. E. S. Kiracone, of Bridgewater, Va., as evangelist. The meetings lasted till July 23. Six were baptized and two were reclaimed. The church was greatly encouraged and general rejoicing prevailed. Bro. Kiracone commenced a series of meetings July 26 at Mt. Zion, in Barbour County. Bro. D. W. Kirk, our elder in charge, came to us July 21 and on the following day held our council. Bro. Richard Howe and wife were installed in the deacon's office. The following were chosen as trustees of the newly-named church: Mr. Hebron: Richard Howe, Sister Anna Myers, Lewis Wade, John Showalter and A. S. Cool. Sister Anna Myers was chosen church secretary; the writer, "Messenger" correspondent. Delegates to

District Meeting are A. S. Cool, with John Showalter, alternate; Sunday-school delegate, Sister Anna Myers; alternate, Sister Carrie Howe. July 23 Bro. Kiracone preached the dedicatory sermon, at which a goodly number were present.—A. S. Cool, Littleton, W. Va., July 25.

Oakdale (W. Va.).—By request of the Greenland congregation we went to the Oakdale church to assist in the election of ministers. The lot fell on Brethren Ross Johnson and Quinn McNemar, both of Laureldale, W. Va. The first-named was installed in office. Bro. Dennis Clark, elder in charge, was present to assist in the work. Two young brethren were also elected to the deacon's office. At this point they have a Sunday-school in charge of Ross Johnson, as superintendent, and also have a Christian Workers' Meeting. The regular preaching services are in charge of Bro. B. B. Ludwick, a pastor.—Emra T. Fike, Oakland, Md., July 24.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 5-7, Texas and Louisiana, Ft. Worth, Texas.

Aug. 7-10, District of Washington, at Spokane.

Aug. 8-14, Southern California and Arizona, Long Beach, Calif.

Aug. 9-11, Southern District of Virginia, Bethlehem church.

Aug. 29-31, Northeastern Ohio, Maple Grove church, Ashland.

Aug. 29-Sept. 1, Oklahoma, Panhandle of Texas and New Mexico, Big Creek church, near Cushing, Okla.

Aug. 31, Middle Missouri, South Warrensburg.

Aug. 31, Eastern Virginia, Cannon Branch house, Manassas congregation.

Sept. 2-4, Middle Iowa, at Brooklyn.

Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.

LOVE FEASTS

Indiana
Aug. 12, 7:30 p.m. Maple Grove.

Aug. 19, Center.

Aug. 20, 6 p.m. Clear Creek.

Aug. 27, Ladoga.

Aug. 27, Maple Grove.

Sept. 3, New Paris.

Sept. 9, Killbuck, at Pleasant Run house.

Sept. 9, Andrews.

Kansas
Aug. 26, Osage.

Maryland
Aug. 6, Maple Grove.

Michigan
Sept. 16, Crystal.

Nebraska
Sept. 16, Afton.

North Dakota
Aug. 6, Williston.

Aug. 12, Minot.

Ohio
Sept. 9, 10 am, Upper Twin at Wheatville.

Oklahoma
Aug. 26, Red River.

Pennsylvania
Aug. 19, Sugar Valley.

Aug. 27, Maple Glen.

West Virginia
Aug. 19, Eglon, Maple Spring church.

Sept. 2, Union Chapel.

Sept. 9, Bean Settlement.

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Fall Semester Opens September 5, 1922

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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Elgin, Ill., August 12, 1922

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...EDITORIAL...

Making Trinitarianism Practical

It was our intention to say, last week, all we had to say on this subject at this time, but we found the story lengthening out too much, so we just cut it off abruptly, changed the title and left the rest of our reflections for this issue.

The point at which we had arrived was this: While the doctrine of The Incarnation or Deity of Christ is bristling with hard questions on its metaphysical side, a vital and thoroughly satisfying faith does not have to wait on the answers to these questions. It is independent of them, because the practical meaning of the doctrine is simple and clear. That is, the truth which it is important to understand and believe is easy to understand and believe.

In Christ God was manifest in the flesh. His character and attributes were precisely those which we ascribe to God and must ascribe to any God whom we could love and worship. He was "the effulgence of his glory and the very image of his substance." In him God was fully and perfectly revealed to the world. To know what God is, look at Jesus Christ.

Here is the heart of this great doctrine. This is the point at which it touches religious faith and life. Just how the personality of Christ was related to the personality of God, the Father, is a fascinating subject of study, to be sure, but there is nothing specially religious or virtuous about it. It is an intellectual exercise, innocent of harm as long as one does not mistake it for piety, and set out his own opinions on the subject as a test of Christian loyalty.

The same thing is true of our thought about the Third Member of the Trinity. Whether we can make a satisfactory distinction between God and the Holy Spirit, matters not at all. When Jesus gave his sorrowful disciples the promise of another Comforter, he took no pains to warn them against mistaking his (the Spirit's) work for that of God himself. Their danger was all on the other side. Their trouble was that God was too far off in their thought. What Jesus was after, was to assure them that the divine help would be just as real and just as near at hand, after he had gone away, as while he was with them.

This is the practical bearing of the doctrine of the

Holy Spirit. This is easy to understand and all that we need to understand. The Holy Spirit is simply God himself dwelling in the hearts of his children, guiding them, strengthening them and sanctifying them. Let those who have nothing more important to do, amuse themselves by determining the nature of the personal distinctions in the Trinity and the duties of each Member. And let them, by all means, see that a correct classification is made, so that nothing is overlooked and there is no overlapping!

Is it any wonder that young people, especially, show so little interest in a doctrine like that of the Trinity? It seems so far removed from actual life and the things they are concerned about as they try to find their place in the world. We recall a young people's meeting struggling with this subject and vainly trying to get some inspiration out of it. Well, as a problem in metaphysics it is certainly a long way off from the concerns of daily living. But the real function of this doctrine is intensely practical, and for none more than for young people. For who, more than they, long for a Friend to show them the right path and give them strength and courage to walk in it?

That is the true meaning of Trinitarianism. You see God was away off, in human thought, and none too good-natured at that. He was powerful but distant and cold. Jesus Christ brought him down into the midst of men and showed him as the loving Father that he is. But Jesus went away again. What now? Is God gone too? No. The Comforter has come, and the good God is still here just the same.

In Jesus God came near to us. In the Spirit he stays near to us.

Oh, that Christians everywhere, and especially Christian teachers and leaders everywhere, were more appreciative of the simple, practical values of these great fundamental doctrines! Then unbelief and fatalism both would well-nigh cease to trouble us.

Add Your Own Moral

In a late number of the *Christian Century* Arthur B. Rhinow tells an interesting story about the Stone family. John Stone, a lover of beautiful bookbindings, had bought a rare old volume. This binding was of grained leather, with slightly impressed points and lines of gold, stamped with a picture of David and his harp.

"This must become an heirloom in the Stone family," he said. But so rare a treasure ought to be protected. He had a bookbinder cover it with soft morocco. The color was a rich maroon. This second cover was merely for protection but he wanted it ornamental enough to serve as an introduction, so to speak, to the beauty of the original. So he had an artist paint a coat of arms on it. Very few knew of the treasure beneath, but he knew.

By and by he died. His son Henry Stone found the book in his father's private drawer, from which fact he concluded that it had been very dear to him. He would keep it and cherish it. But it was too precious to be left unprotected. So he had it covered with a cloth binding, beautiful and artistic, for why should not a cover be ornamental as well as useful? But it was too sacred a matter to talk of to just anybody and the volume was locked away.

Some years later the executor of Henry Stone's will said to young Samuel Stone: "Look at this old book. What a heavy and pretty cover it has. Your father must have prized it much. It was with his valuables."

Samuel Stone agreed that it was pretty. On the title page he found the names of his father and grandfather. The volume became venerable to him. He de-

cided to have it covered, just for protection of course. It was just a paper cover, this, but beautiful, of soft purple color and the names of John Stone, Henry Stone and Samuel Stone were embossed in gold. The book was laid aside in a safe place.

One day the widow of Samuel Stone sat by the fire weeping over a beautifully-bound book which her lawyer had handed her. The names embossed on the cover were dear to her, especially the last. She laid the book on a chair beside her and gave free rein to her memory. The cover attracted the attention of Charles Stone, heir to the estate, sitting on the floor and carving a boat with his new knife. Wouldn't it be fun to cut out those bright letters and play with them? So he cut, and cut deeply.

Imagine the horror of the mother when she awoke to what was taking place. Charles did not understand her surprise and grief and sharp reproof, but eagerly awaited developments. The mother noticed another cover beneath the pretty one and another, apparently, beneath that. She wondered. An expert antiquarian was sent for. His cheeks flushed as he began to peel. He removed the paper cover and they beheld the cloth. He removed the cloth cover and they saw the soft morocco with the artistic coat of arms of almost a hundred years before. He removed that and their eyes feasted on the quiet beauty of the original. They were enrapt.

"And to think of it," the antiquarian exclaimed, "each generation has revered something of less value."

Learn How to Tell It Over

ONE of the best preachers of our time had something to say lately about "the art of artistic repetition." Did you ever hear of it?

There isn't very much to hear. This is the idea: The message of salvation which the world needs and which the Bible tells about is very simple. There is not much of it—not many ideas—but it is exceedingly important. It is the same Old Story over and over. So the preacher's problem is to tell the same thing again and again without letting it get stale.

How can he do it? By gathering fresh facts all the time, which verify and clarify and enforce the few simple truths he has to proclaim. And the place to find these facts is in contact with life. It's packed full of them.

That was the way Jesus did. His theme was the Kingdom of God—how God loved men and wants them to love him and one another so that he can live in their lives and make them happy. But every day's touch with the life about him gave him a new fact—a lost coin or a lost sheep or a lost boy—with which to drive the truth home.

Why Be Afraid of Either?

The second chapter of Hebrews speaks of those "who through fear of death were all their lifetime subject to bondage." A good many people still live under the cruel bondage of that fear. What a terrible tyranny it is!

Deliverance from that fear is one of the great blessings of fellowship with Christ. And the sweetness of it is too great to measure.

But what is that thing which, while it makes people "unafraid of death," makes them, at the same time, "afraid of life"—shrinking from its responsibilities and the human contacts which it entails? And from the opportunity for soul enrichment which real living brings?

Is that a high class grade of the religion of Jesus or a cheap and shoddy imitation?

CONTRIBUTORS' FORUM

Save the Ship

Cut the cordage and free the ship
From the fallen spars that hamper her way:
Cast them adrift to the winds and the waves,
And let them carry them where they may.
It takes a heart that is bold and brave
While the storm is raging to leave the deck,
To sever the ropes in the angry sea:
But then it may save the ship from wreck.
Now have you ever a mast or spar,
That in the voyage o'er the sea of life
Will hamper the way to the heavenly shore
As you press along through the stormy strife?
Oh, cast it over; and if a rope
Or a cord yet hold it, go cut it free:
Bold heart, brave heart, if it save from wreck,
How glad will the sight of the Haven be!

—Author Unknown.

Baptism—Its Importance

BY J. H. MOORE

A FEW years ago a leading Bible student in Chicago, when instructing his class regarding early Christian duties, said that the churches were making too little of the sacred rite of baptism. While some of them are entirely ignoring the rite, others are treating it with the utmost indifference. In many instances it is made to serve as a mere church ceremony, without any regard to the relation it sustains to New Testament conditions of pardon, or its relation to church membership.

As an institution, it is being relegated to the rear by all the so-called popular evangelists, while those who would be popular are following their example. Even when venturing to speak of baptism, some of them speak lightly of the rite, and as a matter of no special consequence whatever, as it relates to the Christian life and experience. Even when it is deemed proper to mention the institution, its symbolic character is often so thoroughly emphasized as to leave the rite a mere shell, a mere outward ceremony, essential or non-essential in the Christian experience, just as one may be disposed to take it.

Possibly among our own evangelists, in fact among all of our ministers, there seems to be a decided lack of teaching regarding the nature, purpose and importance of baptism. An evangelist may spend two or more weeks in a revival, preaching one sermon after another on the necessity of conversion, the importance of accepting Christ, and never say one word about being "baptized into Christ," or "putting on Christ in baptism." The preacher may grow eloquent and enthusiastic, discoursing on the importance of the new birth, without uttering a word about being "born of water" as well as of the Spirit. An influential pastor may address large assemblies, Sunday after Sunday, for a year or more, and never even mention baptism or any other New Testament ordinance. This, in principle, may be true of the work done in half of our Sunday-schools, to say nothing of the lack of interest in the subject shown by writers who help to fill the columns of our church publications.

There is another custom that is as misleading and damaging as it is popular and common. A minister in the pulpit may laud to the skies men and women who, in their lives, never gave Christian baptism any consideration whatever. Preachers hold up as models the lives of men who, in their teaching and practice, made it a business to ignore completely everything that Christ and the apostles ever said about baptism. As an example of proper Christian living, the pulpit recounts the deeds and experiences of men and women who, in their manner of life, deliberately ignored everything said in the New Testament concerning baptism or any other Gospel institution. It is the custom of endorsing and emphasizing this type of Christian living that is doing more than any one thing in losing our fine young people to the Church of the Brethren. They reason that if these men, so highly spoken of by the minister, could live the devout Christian life without paying any attention to baptism, or the other Scriptural ordi-

nances, why can not they? Thus they reason, and thus they decide in favor of the way of the least resistance, or the way requiring the least sacrifice in life.

The preacher among us, who spends his time holding up, as models, the lives of people who have no regard whatever for the faith and practice of the Brethren, is doing more to help fill other churches than he is to increase the membership of his own. This is also true of every evangelist who has more to say in his pulpit about the devout men and women of other denominations than about those of his own church. He is helping people to decide against the interest for which he is laboring. And the more of this kind of work there is done, the less consideration will be given to any of the New Testament demands, even upon the part of thinking people. What is needed to counteract this misleading way of doing things, is more of the old-time Gospel ring in the pulpit—"more about Jesus," more about the apostles, and more about what they taught and practiced.

For a moment let us take a look at what the New Testament has to say regarding the importance of baptism in the Christian system.

There can be no question about John the Baptist being sent to baptize, for he says: "He who sent me to baptize," meaning that to have been a part of his mission. Not only so, but his baptism was from heaven, showing that God was back of it. We are told that John baptized all those accepting his teaching. Jesus himself honored the rite by being baptized, and about the last thing he did was to authorize his apostles to go into all the world, to teach the people and then to baptize them. He thus placed the divine stamp of approval on the rite, and this, too, after his resurrection, and just before ascending up into heaven.

On the Day of Pentecost, when the apostles were under the direct influence of the Holy Spirit, Peter told those, inquiring after the way of salvation, to "repent and be baptized every one of you." Not one of the three thousand, added to the fold that day, refused to accept baptism. It was a vital point in their acceptance of Christ. A little later Peter is in the house of Cornelius, when there was a clear demonstration of the presence of the Spirit, and we hear the apostle asking if any one can forbid water for the baptism of persons who had already been blessed with the outpouring of the Holy Spirit. Upon the part of Peter there was no thought of neglecting baptism.

Philip, we are told, held a fine revival in the city of Samaria, and there he baptized both the men and women who applied for membership. After the close of this meeting he is sent southwest of Jerusalem, on the Gaza road, where he meets a man of standing—the eunuch—interested in the Scriptures. After telling him the Gospel story, Philip baptized him, and that, too, inside of a few hours after giving him his first lesson regarding the way of salvation. There was no disposition, upon the part of this eminently successful evangelist, to minimize the rite of Christian baptism.

We next refer to the interesting experience of Paul, the gifted and active apostle to the Gentiles. He is out persecuting the churches, but on approaching Damascus is struck down by a great light, shining above the brightness of the sun. Here the Lord speaks to him, and sends him, then blind, into the city for necessary instructions regarding one seeking the way of salvation. After three days of mental agony, fasting and prayer, he is visited by Ananias, an earnest and faithful preacher of the Gospel, who told him to tarry no longer, but to arise and be baptized. This devout preacher minced no words in telling the future apostle his duty. He told him just what to do, and without any further waiting, to arise and be baptized. This he did, and then followed a ministerial career that has never been surpassed for its success, skill and far-reaching results.

It was at this point that the apostle to the Gentiles entered into his vital relation with Christ, for one time, writing of himself and others, he said: "That so many of us as were baptized into Jesus Christ were baptized into his death" (Rom. 6: 3). For in this way, and at this time, he "put on Christ." Having thus accepted

Christ and all that he taught we find him faithfully teaching the form of doctrine once delivered unto the saints. At Philippi, after properly instructing Lydia and other women, he has her and her entire household taken into the water and baptized. While in the city he is cast into jail, but before leaving the prison walls he sees to it that the jailor and those connected with his house receive the New Testament form of baptism. Looking over the whole field he declares that along with the one body, the one Spirit, and the one God, there is "one Lord, one faith, and one baptism." In matters relating to unity, he classes faith, the Lord, the Father and baptism in one and the same list.

This is the way Paul and other ministers of the apostolic age taught. They taught the full Gospel, and among other things placed all necessary emphasis on baptism. No one ever thought of neglecting the rite in thought, teaching or practice. To them it was the visible part of the new birth, the line between the world and the church, the visible part of the process through which the converted man entered Christ. They made it so important that no one even dreamed of becoming a member of the body of Christ, a member of the church, without being baptized.

These early Christian preachers, working under the direct influence of the Spirit, gave a whole lot more attention to baptism than the average church, or the average preacher is giving to the rite in this day and generation. If we would claim the manifest guidance of the Spirit in our work and methods, it behooves us to get back to the old way of preaching the whole Gospel and ignoring no part of it. We do not ask for undue emphasis of the importance of baptism, but we do urge that the rite receive all due consideration, with all the other steps in the New Testament process of conversion.

Sebring, Fla.

A Workable Policy for the Rural Church

BY E. E. ESHELMAN

In Five Parts—Part Four

V. The Relation of the Church to the Community in Which It Is Located.

THE country church is the heart of the country community, supplying the life-giving Gospel to each member, inspiring every activity for good, and denouncing every tendency that is bad. The church that is about its business, is central to the life of the community, and is interested in every influence that affects that community. All the interests of rural life and the home are knit together as a unit and whatever affects one affects all. Every successful country church today is deeply interested in the community needs and is organized for work on a community basis. The church that has not done, or is not doing this, has or is going out of existence. This is the real cause of so large a number of abandoned rural churches.

Now the interests of a community follow six general lines—the spiritual, intellectual, social, physical, economic and civic. Into all of these the church must inject the religious motive and so direct their work as to Christianize all. We may not take up each of these separately, and in detail. Time will not permit it. But we wish to consider them briefly so as to indicate the real need of the church taking into account each of them.

That the church is responsible for the spiritual interests of the community is self-evident. This is the church's first duty, and all other things should be kept subordinate to this. The church's sole reason for being concerned about the other interests above named, lies in the fact that these phases of life are so vitally connected with the spiritual as seriously to affect it.

Therefore the church, through its various organizations, will be interested in the moral conditions of the schools of the community, securing the best teachers possible, whose life is an example of Christian character.

Nor can our children grow strong and good without good health. It is really surprising how little attention is given to the health of the home in some sections. Often children are robbed of needed sleep that more work may be done, and at times the mother and

children compelled to labor beyond their strength. In many such cases, however, the father has all the labor-saving machinery that can be secured. Truly the church should be a friendly helper in this matter.

The Christian has his civic relation to the community. In a republic, such as ours, the security of the state depends upon the recognition of his civic responsibility by each citizen. The same force that drove out the saloon, for instance, must keep it out, and to this end the Christian people of the nation must exercise their rights as citizens. If the nation is to be made safe for our children, it must be done by the church.

We all see the absolute necessity of Christianizing the social life of the country. Where a boy or girl spends his spare moments, and how he spends them, tells more of his real character, and has more effect upon it than where and at what he works. If the church does not take care of the recreation and amusements of her young folks, the world will, and will receive its reward by claiming them for its own. Therefore the church should encourage good, clean home-gatherings of all the young folks of the community. Community gatherings, such as Fourth of July outings, lectures, etc., should be fostered.

A bit of reflection will show us that the religious experience of a community is matched by its economic experience. If the people are noncoöperative in making their living, the churches will be competitive. No matter how kindly the neighbors may be in their treatment of one another, if their work life is divided, their church life will be also. Economic unity and coöperation will greatly help religious unity. Under the conditions of present farming, coöperative farming is an almost absolute necessity for success. Production must be increased, losses decreased, if prosperity is to be ours. Now you can not build up a prosperous church in a community where agriculture is declining. Hence the church will do all that it can to better the farm life of its people. We do not mean to say that the church should be a social club, or a political party, a farm bureau or a board of health but we do mean that the church should elevate all of these from the sordid plane of material gain to a life of real and true worth.

We have given this time and emphasis upon community work of the church, because this is made necessary by the changing conditions of the present. Time will not permit us to trace the development of our farming communities through what Dr. Wilson calls the four periods of American agriculture—the pioneer, with his isolation and independence in his home, social, church, educational and business life; and then the household farmer, with his competition and non-coöperative life, and robbery of the soil of its surface values and not replacing it. This period culminated in a third—the speculative period of farming, when the farmer placed a money value on his land, sold out and moved away. These three were followed by a fourth, which we are now entering—the period characterized by the application of scientific methods and coöperation in production and distribution. A generation ago farming was on a competitive basis and so was religion. Now farmers are helping their neighbors to raise better crops and stock. This same spirit is coming to characterize our churches and is reflecting itself in the community service obligations of the church.

Bellefontaine, Ohio.

What About Taking a College Course?

BY LEANDER SMITH

"COME NOW, and let us reason together" is a Scriptural injunction. We want to reason with you about a very important matter—the education of your boys and girls.

To begin with, God's testimony is in favor of education. By his providence Moses was placed where he could enjoy all the advantages of a good secular education.

In the capacity and craving of the human mind there is a longing for knowledge that can only be responded to by education. The great value of education can hardly be realized. It will help you to collect

your thoughts. Reading is a tonic. It has a stimulating effect upon the mind.

Think of the increased power that education gives! By it mental diamonds are polished and nuggets of gold are converted into current coin.

We want to "reason" with parents about their own boys and girls. "Should they be sent to college?" is the question in the parental mind. Sometimes parents are willing to have their children go if they will work their own way through. Some parents can not do otherwise. Other parents, who could send their children, are hesitating. Our plea is with the last named.

There is one point, on which all ought to be agreed. No boy or girl should be sent off to college who is not prepared for college. They might want to go before they are ready, and simply because they want to get away from home, but the high school at home is the better place for them. There they can have parental care till they receive the adequate preparation for a successful college course.

Many parents think that a high-school education is all that is necessary. They take it for granted that, after graduation at high school, diligent, thoughtful application to business will be enough to insure success.

It is a fact, which any one can verify by looking around him, that many of our best citizens and leading men have not had a college training. Some of these have far surpassed others who hold college degrees. It is this undeniable fact that prejudices many a parent against a college course for his children. But this point should be properly considered, lest it be given more weight than it deserves.

If it is duly considered, one will recognize that these successful business men have not succeeded merely because they failed to go to college. On the contrary, in every single instance, their success has been in proportion to the knowledge they gained by their skill in business. What is significant is the fact that they have become educated—not, perhaps in book knowledge, but in the knowledge of their calling and of life. It is quite remarkable how much education these men have. It can also be said that those men who quit before or after their high-school training, and who also failed to acquire an education in business, have not succeeded. They have, in fact, failed in larger numbers than we are likely to suppose. They become inconspicuous and are not counted.

From this we conclude that an education is essential to success. It must be acquired somewhere. If one has failed to get it in the schools, then he simply must get it out in life and business, or fall short in the race. Another conclusion is that quitting at the high-school stage, does not give an adequate education. It more likely will work the other way.

One says, "The high school is all that is necessary. A boy will be worth more by fighting the battle upward for himself."

Is this a wise conclusion? There is certainly one truth in it that must be recognized. A boy, to amount to anything, must fight the battle upward for himself. And no amount of college training can relieve any boy of this necessity. If parents undertake to remove this necessity from the lives of their children, whether they send them to college or not, they are doing the very thing to make them failures.

It is a mistake to suppose that a college education will relieve a young fellow of the necessity of working his way upward. This is exactly what it does not do. We confess that this idea has, it seems, prevailed in the minds of some who have gone to college, and it is also a fact that these are the ones who have furnished the conspicuous college failures. A real college course simply puts one in a fair position to fight his way upward. It does not relieve him of the necessity of mastering his business or profession in the only possible way each can be mastered. It is, rather, to prepare him for the battle.

This puts the college education in its true light. Should parents give their children the best armor for the struggle of life, or the best they can obtain? Should they, if they can do otherwise, send their children to the battle before they are armed? The high

school will have to suffice, if that is the best within the parents' reach. But to say: "It is enough, and a boy can get along with a high-school training, if there is anything in him," is not quite the word for a parent. Some boys will "make it," some will even "make it" if they stop before attendance at high school. Some have succeeded in business who never had any school advantages at all. Nothing, it seems, can hold down some men. If the theory, "He" will succeed if there is anything in him," is good against a college course, then it is good against a high-school course. But it is no argument against either. While some men rise despite everything, thousands upon thousands sink and fail, in the great battle of life, simply because they have not been properly armed for the struggle. When we start our children to struggle with the great problems of life, we should give them the best armor, not to save them from battle, but to enable them to fight successfully and to win the victory. You want your children to have the best. This is the great lesson for parents.

But why need we make this argument in our day? Experience has abundantly demonstrated the almost unrivaled value of a thorough college training for the work of life. There are successful men who never took a college course, but they are few, compared with the thousands who fail for want of an ample education. There are college failures, but they are few, compared with the college men who take the prizes of life. And as our civilization advances, college training is ever becoming a greater necessity.

We know the prejudices which have prevailed against education. It has been supposed that it necessarily produces pride. But even were this true, is it not a fact, on the other hand, that ignorance naturally produces crime?

Education has been objected to, on the ground that it is unfriendly to the spirituality of the mind, and to that devotional attitude so necessary in the Christian life. But is this objection sustained by universal experience? Are not some of our most influential and leading brethren men of education?

The circumstances of the age show that a greater work is before the church than she has yet ventured to undertake, even in imagination. And much as the field of foreign missions needs more generosity by way of pecuniary contributions, it is a well-known fact, that in WORKERS, and not in MONEY, the deficiency is greatest and most distressing. Let every member of the Church of the Brethren arise to consider his duty in this matter to God and man!

Council Bluffs, Iowa.

The Salvation Army

BY GALEN B. ROYER

In Three Parts—Part Three

The Salvation Army in the Light of God's Word

INASMUCH as the ultimate source of the "Right" rests in the being and nature of God, that worship which honors him above all else (Matt. 22: 38) and successfully points men and women, steeped in sin, to look to this same God for salvation (Matt. 11: 28), must go a long way toward being a true and acceptable service (Luke 9: 49, 50). Let us weigh the Salvation Army by the foregoing standard in a brief way.

First. Its message to the world is not a social Gospel, an ecclesiastical Gospel, a denominational Gospel—it is purely salvation for the lost. It would be difficult to find, in Christendom, a simpler message, and one more consistent with the Master's own words: "Come unto me all ye that are weary and heavy laden and I will give you rest."

Second. Its "principal doctrines" (which I have epitomized in some sections, to save space) as far as they go, surely are beyond question. Note them:

I. "We believe that the Scriptures of the Old and New Testaments were given by the inspiration of God, and that they only constitute the Divine Rule of Christian faith and practice."

II. There is only one God, Creator, Preserver and Governor of all things.

III. That the Godhead is three Persons, "undivided in

(Continued on Page 506)

The Sequel of Sonship

BY D. C. REBER

WHAT does it mean to be a Christian in deed and in truth? Divine sonship implies that one has the testimony of the Holy Spirit that he is a child of God. The redeemed soul enjoys deliverance from the thralldom of sin and experiences the glorious liberty of the children of God. Actuated by new desires and righteous longings, he loves to feed on the Word of God as his spiritual meat and drink. He cultivates the spirit of prayer and lives daily in communion and fellowship with the Father.

The new creature in Christ Jesus possesses a spirit of aspiration. He is not yet what he shall be, but he has the consciousness of becoming like his Master more and more until, when Christ shall appear again, his followers shall be like him. Having this hope, each child of God purifies himself, so that he may become blameless and harmless, shining as a light in the midst of a perverse world. The change from carnality to spirituality becomes more apparent to his associates. A daily growth in grace means growth Godward, as expressed by full stature of Christian manhood.

The foregoing describes spiritual development on the Godward side. All this, so far, might be described as hot-house Christianity, which is puny and unable to flourish in the midst of the opposition and persecution of a wicked world. Such was the conception of Christianity of the Middle Ages—the product of the monastery or nunnery. In order that Christianity may be vitalized and effective, it must function toward humanity. True Christianity is also active as well as contemplative. It must save others, as well as self. Physical health is dependent on exercise as well as nourishment. So spiritual well-being is conditioned upon vital contact with the divine source of power on the one hand, and with a lost and ruined world, which is to be saved, on the other.

The Christian's attitude toward the cruel, sinful world is set forth by Christ in Matt. 5: 10-16. Sonship in Christ involves *suffering*. "All that would live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12). Paul again says that to the Christian it hath been granted, in behalf of Christ, not only to believe on him but also to suffer for his sake (Philpp. 1: 29). The suffering which the Christian will experience is to be for Christ's sake. The purpose or necessity of it may be, at the time, a mystery to him. It is, however, only a means to an end and that end is his purification and God's glory. It is an earnest or proof of our inheritance by and by (Rom. 8: 17). It is a part of the cleansing process that results in richer fruitage for our lives (John 15: 2). It is God's chastening that proves our divine sonship (Heb. 12: 7, 8).

Perceiving, then, the deeper meaning and purpose of suffering, the Christian's attitude toward persecution should not be murmuring but rather that of the early Christians, who rejoiced that they were counted worthy to suffer dishonor for the Name (Acts 5: 41). Peter points out the rich blessings to be derived if one suffers as a Christian (1 Peter 4: 12-16). The attitude of patient endurance and meekness towards the enemies of the cross is not passive but silently active, as salt and as light. Our enemies are to be overcome by doing them good, instead of evil. Just as the sun's rays gradually but certainly melt the iceberg and dispel the gloom of darkness and dense fog, so, by returning good for evil, the sinner that would destroy us may gradually, but just as certainly, be won for Christ. The Christian's life, described as a warfare, is constructive, not destructive. It is peaceable, not hostile.

The second fact that sonship involves is *fruit-bearing* or glorifying Jesus Christ (John 15: 8; Matt. 5: 16). The fully-developed Christian man or woman is not to serve as a mere ornament in the Kingdom of God, nor merely for the sake of himself. Not goodness, merely, but good for something, is the Christian desideratum. The logical and inevitable sequence of a living being is actions, deeds or works.

Christ's command to us, as sons, is: "Abide in me

and I in you" (John 15: 4). Are you worrying about the necessity and burden of working in the Lord's vineyard? Does the branch of the vine trouble itself about the fruitage at harvest time? If it continues in vital connection with the trunk of the vine, it can not help but be fruitful in due time. So, if we are in vital relation to Christ and the Father, the spiritual life will flow through us, culminating in good deeds to our fellow-man.

In many so-called Christians, and even in unbelievers in Christ, there is a delusion concerning the efficacy of good works for salvation. This error consists in regarding works as the *cause*, rather than the *result* or *proof* of one's salvation. It is only Christ who can save, and no manner of good works can avail. What makes good works in God's sight? Only the deeds of God's children are good. His children are those only who are justified by faith in Christ, his Son. Justification pertains to man and not to works. Before one is justified, he may perform works which he himself calls good, such as Cain's offering, which God did not respect (Gen. 4: 5). No work can be acceptable to God unless the doer thereof is first accepted by him (Gen. 4: 4; Heb. 11: 4). He who is occupied in works without faith is to be regarded only as a servant, but *he* is a son of God who is righteous by faith alone (Gal. 2: 16). The works of mere servants result in a temporal reward only—such as wages, honor, etc., but the works of *sons* result in an inheritance that is imperishable (1 Peter 1: 4).

Hence the third consequence of divine sonship is *heirship*. This inheritance of the child of God is spiritual and immediate, continuing throughout the life that now is and that which is to come. There can be no inheritance without sonship, no sonship without a spiritual birth, no spiritual birth without Christ, no Christ without faith. Hence salvation is not by virtue of works, but by faith in the only-begotten Son of God. The glad sequel of being sons of God is being joint-heirs with Christ and a blessed immortality in the ages to come.

North Manchester, Ind.

Seek and Ye Shall Find

BY A. V. SAGER

"KNOCK and it shall be opened unto you." This is a clear-cut message to his disciples and to us as well. There can be no doubt as to the strenuous life of Jesus, both mental and physical. The implied meaning of the words "seek" and "knock" is one of active, persistent effort. The world is full of activity in various lines. Men are striving everywhere, with all their mental and physical powers, to accomplish certain purposes. Some are seeking after wealth, some for glory, honor and popularity. Others are satisfied with the days as they come and go. Idleness had no part in the make-up of the Master. This is demonstrated in the parable of the talents. His warning, too, was very emphatic against a life devoted to the accumulation of the grosser things of life. Evidently Jesus must have had something in mind that was far more important than mere mental and physical endeavor.

He sought continually to teach his disciples, by symbols and parables, the truths underlying his great mission. No history can record; no painter can paint, no drama can produce the thoughts that inspired this heroic figure as he struggles to impress his followers with the great importance to reach out after that higher plane in the realm of the soul. The disciples could not understand this. And does Christianity today realize the full significance of his constant plea?

He said: "Labor not for the meat that perisheth, but the meat that endureth unto everlasting life." How much thought do we give to the contemplation of the great mysteries of life? To you and me there is a vast field yet to be explored in the spiritual realm. If we can once get our feet off the earth and our minds centered on God, we shall have made some progress.

In other words, if we can spend as much time in reflecting on the things that are eternal as we do to

the things that are earthly, we shall be making much progress.

But let us never forget the implied meaning of the Master: If we do not seek we shall not find. And how simple it all is! Jesus said it was very easy to understand, and he said it very emphatically. Any child can comprehend it if his mind is not clouded by speculative theology and religious dogmas. What does the Day of Pentecost mean to you and to me? It means nothing if we have our minds engrossed nine-tenths of the time in worldly pursuits. Some one has said that only as the mind becomes spiritualized do we become receptive to Christ. "Seek and ye shall find." Christ has not placed any limitations on the seeking or finding. There is none if we seek aright. Plow the earth, sow the seed, reap the harvest. But let us keep our mind fixed on the Bountiful Giver!

Fairfax, Va.

What Is Salt For?

BY A. B. COOVER

WHEN we are converted, baptized, and received into God's church, how satisfying to the soul the words: "Ye are the salt of the earth," especially as our dear old brethren tell us that now we are saved, now we are preserved—salted down, as it were—like our forebears cured their hams. By and by we, indeed, feel proud that we are the preserved (spiritually) of all people, and that through us faith is still found on the earth. A barrel of salt had sat in an unused building for years—forgotten—but in remodeling it was found. Was it salt or merely one hundred pounds of waste?

Here is another viewpoint: We slice a piece of steak, a fish, or some vegetables and sprinkle on these a spoonful of salt. Shortly afterwards we find no salt, for it is the nature of salt to be absorbed and thus ward off decay. So it is the spiritual nature of a Christian to save from destruction other souls. We are "saved to serve." As salt is lost in service (spent by serving), so the disciple of Christ is saved by spending his life for others.

But remember that the barrel of unused salt was just one hundred pounds of dead waste. May not a Christian, whose saving power is barreled up, be just that much forgotten waste? To quote Dr. Anderson, of Portland, Oregon: "Oh! my, my! I wish we could shake these salt cellars (Christians) until they upset! I sometimes wish a tornado would come along and upset all our churches. I sometimes wish we had to get into the church by climbing up through the steeple—anything, anything to get people stirred up and spilled over!"

Grants Pass, Ore.

Are We as Wise as the Birds?

BY PAUL MOHLER

"Yea, the stork in the heavens knoweth her appointed times; and the turtle-dove and the swallow and the crane observe the time of their coming; but my people know not the law of Jehovah" (Jer. 8: 7).

THE law of Jehovah is for birds as well as men. It tells them when to depart for the warmer climates to escape the rigors of the northern winters. It tells them when to return for summer nesting. The birds that obey its mandates are happy. If there be any that refuse its precepts, they suffer. The Lord will not temper the winter to protect the birds that neglect to go south when told. He will not make conditions right in the South, for those that refuse to return for the nesting. God is not cruel in this, nor is he arbitrary. He is doing what is best for all.

When man was first created, he had as sure and certain Guidance in his daily living as have the birds. He knew what was best for him and always did it. His paths were always paths of peace, and in everything he did, he prospered. But there came a time when he decided to do things according to his own notions. He has been doing that more or less ever since, and he has been making a bad mess of it. If you want to find some creature that is failing, don't look to the birds—look to man. Man is the animal that fails. If you want to find misery, don't

look to the birds—look to man. He is the animal that is miserable. And Jeremiah tells us why: "My people know not the law of Jehovah."

When man first knew the law of Jehovah, he did not have it in a book. It was within him, where it could control him without his conscious effort. In the centuries of sin that followed the fall, he became more and more blind and deaf and unresponsive to the voice of God until the time came when it had to be taught to him word by word and line by line, as precepts and commandments. Moreover it had to be enforced by penalties to insure that it would receive genuine attention. But Jeremiah says that even that was a failure. The people did not know it even then.

And the people were destroyed for lack of knowledge. If a little bird, whose tender frame required the mildness of the southern climes, should fail to know when the time for its departure had come, its ignorance would not give it a warmer coat, a stronger constitution or a milder climate in the North. It would certainly be destroyed for lack of knowledge. Just so it was with Israel and just so it is with those who fail to exercise knowledge today. Their lack of knowledge can not put them on the safe road or into the Shepherd's fold.

Did God leave them without knowledge? Through Jeremiah he says: "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God and they shall be my people." Complete fulfillment came when the Divine Spirit of God came upon the disciples at Pentecost and passed through them unto "all that are afar off, even as many as the Lord our God shall call unto him."

How do we compare with the birds today? How many of us know as much as the stork, the turtle-dove, the swallow, or the crane? How many of us know the law of Jehovah so well that we follow it? Whose fault is it that we do not know it? Is God hiding it from us? Is he avoiding us?

Again, what are we losing by not knowing God's law? How much of our sorrow is due to our ignorance? How many of our failures? Is it not about time we were learning something from the birds? What a splendid thing it is to have the law of Jehovah within the heart, on the mind, in touch with the will, prompting every thought, word and deed! That is what is promised in the Beatitude which says: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Oroville, Wash.

Heroes of the Bible

BY S. Z. SHARP

THE heroes of the Bible are among the greatest the world has ever produced. The elements which make men heroes, are courage, valor, fortitude and manly qualities. The incentives to deeds of heroism, considered from a human standpoint, are patriotism, love of humanity and love of life. From the Divine standpoint, that which makes men heroes is the love of God.

Passing by the heroes, described in the Old Testament—than whom there are none greater—we confine ourselves to the heroes of the New Testament—those who displayed extraordinary courage and fortitude, impelled by the love of God and directed by the Holy Spirit. While the heroes of the New Testament are legion, there are three that are especially prominent. These are Peter, Stephen and Paul. The consideration of their characters and their acts is a subject of profound interest.

The early life of St. Peter was not heroic. Some of his acts were even cowardly. He was bold and impetuous, which made him the leader among the disciples. He was thoroughly convinced that Jesus was the Messiah, and he had absolute trust in him. This qualified him—together with James and John—to be one of three special disciples whom Jesus took with him on specific occasions, such as the transfiguration and the agony in the garden.

That Peter was bold as long as he felt himself to be under his Master's protection, is evidenced by his attempt to walk ~~on~~ the sea, and by his quick move to defend his Master, when the latter was arrested in the garden. That he was cowardly, is shown by his disgraceful flight when he saw his Master in the hands of the officers. This cowardice caused him to slink behind, at a safe distance, to the palace of the high priest. That he was not fully converted until he was endowed by the Holy Spirit, is proved by his denial of his Master. He told a falsehood and swore to it, when Jesus was being tried. It is further proved by Jesus saying to him: "When thou art converted, strengthen thy brethren."

After the Day of Pentecost, Peter was a different man. It shows how the grace of God can make heroes out of the most unpromising material. After Peter was endowed with the Holy Spirit, he was ready for any fate. Danger or death had no longer any terrors for him. Was not death simply a transition from a life of sorrow to one of unspeakable joy, and did not the Master say: "He that will lose his life for my sake shall find it?"

On the Day of Pentecost, Peter took the lead among the disciples, explaining the work of the Holy Spirit and the fulfillment of the Scriptures. Charging the rulers of Israel with the murder of the Savior of mankind, he said: "Him, . . . ye by the hand of lawless men did crucify and slay; whom God raised up, having loosed the pangs of death." The rulers before whom he previously quailed, he now boldly charged with the murder of his Master, nor was this the only time he accused them of putting the Christ to death.

When Peter had caused a man to walk who was lame from birth, he was arraigned before the rulers, and asked by what authority or in what name he had done this. Then, truly, it was an act of heroism for him to say: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. . . . In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." In this spirit he lived the rest of his life. There is a tradition handed down, stating that when he was condemned to be crucified, he requested that he be crucified with his head downward, not wishing to be equal with his Master.

The story of Stephen is short but glorious. We first learn about him soon after the first Christian church was formed at Jerusalem. The complaint was made to the apostles that the widows of the Grecian Jews were neglected in the daily administrations. The apostles said: "It is not fit that we should forsake the Word of God and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Holy Spirit and of wisdom whom we may appoint over this business." Among the seven was Stephen. We learn that he was a man of good report, full of the Spirit and of wisdom—just the qualifications to make men heroes.

Next we learn that he wrought great signs and wonders among the people. This aroused the jealousy of some of the Jews, who came to dispute with Stephen, but could not withstand the wisdom with which he spoke. Then they induced some men to accuse him of blasphemy against Moses and against God. They stirred up a mob, arraigned him before the council, and brought false witnesses against him. Then we read: "All that sat in the council beheld his face as if it were the face of an angel." It was the Spirit within him that shone forth. It made him a hero. He made his defense before the council fearlessly. Like Peter, he charged them with being "betrayers and murderers" of the Righteous One. He called them "stiffnecked and uncircumcised in heart and ears." In ecstasy he looked up into heaven and saw Jesus standing on the right hand of God. In their madness they rushed upon him, dragged him out of the city and stoned him to death. He crowned his

heroic death by saying in a loud voice, "Lord, lay not this sin to their charge," and passed away—a brilliant star—into the everlasting glory of God.

The third great hero of the New Testament is the Apostle Paul. Standing out into public life as the enemy of the Christian religion and prominent at the murder of Stephen, he seemed as one of the most hopeless characters to do anything heroic, and yet he ended as one of the greatest heroes whom Christianity ever produced, thus showing what the grace of God can develop from the most unpromising material. The whole life of Paul, from his conversion to his death, is graced by acts of heroism. It was a heroic act when, after his baptism, he went before the disciples at Damascus and preached Christ unto them—the very persons he had come to persecute and to bind with chains. From this time on, his life was one of continuous conflict. Scourged, stoned and imprisoned, he was driven from city to city, yet, like a mighty conqueror, he erected the banner of the cross, and established churches wherever he went. Let him tell his own story: "In prisons more abundantly, in stripes above measure, in deaths often. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, . . . in cold and nakedness." He labored more than all the other apostles and impressed his character upon all coming generations as no other Christian hero ever did. His most glorious dying words are these: "The time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness which the Lord, the righteous judge, shall give to me at that day."

Fruita, Colo.

Why Missionary Education?

BY IDA M. HELLM

THE time was when I believed that the purpose of missionary education was merely to arouse an intelligent interest in the home and foreign missionary enterprises of the Christian church, thereby to insure the backing of the great work. Important as home and foreign missionary work is, I have learned that the purpose of missionary education is more than that—it is to train a generation of people who are individually moved by the Christian spirit of helpfulness in all relations of life. It works on the principle that every true Christian is a missionary at heart.

It is said that "missionary education is the Christianization of all our social contacts." This means that missionary education is to make sure that all relations of man with his brother—whether direct or indirect, shall be relations of mutual helpfulness, whether at home, in the stores, in the mine, on the railway trains, in Sunday-school, in church or wherever you may be. The education of the child must be instilled in the home—that is, the desire to serve, to be helpful in play, in giving gifts to playmates, or money to a worthy cause. Missionary ideas must be put into the schools if we would inculcate them into the national life.

The other day I heard this expression: "Forty years ago forty German professors began teaching the young Germans that they were supermen, and that they should rule and thus they started the world war."

It is said that "there is not an existing institution in the world of civilized humanity which can not be profoundly modified or altered, or abolished in a generation. There is no ideal . . . dreamed by any idealist, which can not be realized within the lifetime of those around him." It requires incessant, arduous labor and large sacrifice to accomplish any great undertaking. The Christian church has a world task on her hands. The situation would be hopeless but for the fact that she is backed by the Holy Spirit. Jesus' promise is, "Lo, I am with you always." But the young must be taught of Christ.

Ashland, Ohio.

THE ROUND TABLE

Three Means of Christian Growth

BY REUBEN BRESHEARS

THE first of three very good means of Christian growth, which I have in mind, is daily Bible reading. Some of the reasons why every Christian should read God's Word every day are as follows: First, Jesus said: "Search the Scriptures—they testify of me." Paul says: "Let the Word of Christ dwell in you richly." How are we to do this if we neglect the Word? Furthermore, we are exhorted to "grow in grace and in the knowledge of the truth," and we certainly can not do this if we neglect God's Word.

A person who has not read God's Book, is unaware of the wonderful gems of truth therein. Only fifteen minutes a day, or a little over three chapters, will take a person through the whole Bible in a year, or through the New Testament four times. Surely, we should not be so busy but that we could, if we would, find fifteen minutes a day for reading God's Word. One of the best ways I know of, to train our children and young people for the church, is this: Get them interested and have them read God's Word every day.

Another means of Christian growth is daily prayer. Jesus repeatedly commanded the disciples: "Watch ye and pray always." Jesus, in Luke's Gospel, spoke a parable to this end, that men ought always to pray and not to faint. It can be said of prayer as of feet-washing: "I have given you the example that ye should do as I have done." Some of the promises in regard to prayer are: "Ask and ye shall receive: seek and ye shall find; knock and it shall be opened." Furthermore, John says: "Whatsoever we ask in accordance to his will, he heareth us." Our brethren and sisters should not be so busy but that they can spend at least five minutes a day in prayer. One verse of a sacred song runs thus:

"Take time to be holy, the world rushes on,
Spend much time in secret with Jesus alone—
By looking to Jesus, like him thou shalt be;
Thy friends in thy conduct his likeness shall see."

Another means of Christian growth is tithing, paying a tenth to God, the Giver of all. It is a very practical means of expressing our stewardship to God. Are we faithful stewards if we give less than a tenth? It seems to me a tenth is the very minimum a Christian should give. If ye have been unfruitful with the unrighteous mammon, who will commit to your trust the true riches?

Let us all resolve to search the Scriptures daily, to pray always, and not to faint, and give as the Lord has prospered us. Then we are sure to grow in grace and in the knowledge of our Lord Jesus Christ.

(Omak, Wash.)

The House of Character

BY GEORGE W. TUTTLE

THE hammers are ringing merrily. "Going up! going up!" they echo, for three new houses will almost rub elbows when they are completed. Does it not take many a stroke of the hammer, and many a turn at the saw, to build a house—even the carpenter end of the job? Every hour, as the carpenter labors patiently, he has in his mind a vision of the finished house. Should we say, after he had worked and whistled cheerily for a day or two: "Are you getting discouraged? It will take a long time to build a house," he would laugh at us. Possibly he would say: "A shanty can be built in a day, but it takes time to build a fine house."

It takes time to build the house of character. Why be discouraged? It must be built on the sure foundation—Jesus Christ. Day after day we must use the hammer of service and the nails of loyalty. Ever we must have a vision of the completed structure, when we shall be complete in him, when we shall awake in his likeness.

Very incomplete the character building may seem to us now. If someone says: "How imperfect the build-

ing!" we can not but rise up in faith and say, with David: "The Lord will perfect that which concerneth me." If we are faithful workers, if we only build for him, how cheering is this passage: Is it not one of the beacon lights of the Word of God? How wonderful will be the perfecting of our God, of the Master-Workman!

Our part of the work must be done faithfully if we would have the character building ready for his perfecting. Our Father loves us too well to do for us that which we can do for ourselves. Will the architect show his plans to the carpenter, save as he is satisfied that the carpenter will work according to the plans?

These houses that are rising before my eyes show but scant growth in a day, but if I should close my eyes to them for a week, it would seem as if they had grown magically. So the growth of character may seem small for a single day, but as time passes, the profiting stands out clear and unmistakable.

"Little by little, sure and slow,
We are shaping our future of bliss or woe
As the present passes away:
Our feet are climbing the stairway bright,
Or gliding downward in the night,
Little by little, and day by day."

Pasadena, Calif.

Your Portion

BY ELEANOR J. BRUMBAUGH

How much is your portion of the estate? This is an interesting question when an estate is to be divided. How much do you get? Satan is leading people to do such dreadful things in order that they may get money. Children, who seemed to be kind and loving, may be quarreling over what they think is coming to them. "Do unto others as you would have others do to you," is sadly disregarded by so many people. Shall we allow love of money to make such wrecks of us? Shall we do unkind things that estrange friends, that make us unhappy because of a consciousness of wrongdoing, and finally separate us from Christ?

Oh, be careful! The love of money will do all of this, if you allow it. Do not allow it! The love of money can be so controlled that none of these disagreeable things occur. Self-control is needed, these days, but if we refuse to accept Christ, we lose out on every hand. In him, we succeed. Without him we fail shamefully.

Are you servants of God? You have a mighty Helper. If not, you will fail. Are you doing things that make for peace? Are you enjoying your portion of the blessed life in Christ?

You say: "I simply can not control my passions!" Of course you can not. Will you let Christ do it for you? He offers you some things of great value. Are you willing to receive them? He says: "Peace I leave with you. My peace I give unto you." But this is for those who receive it gratefully. It is a wonderful heritage, and he must be grieved because so many refuse it.

How it grieves us when something we prize is considered worthless! Grandmother's quilt was given to a young housekeeper who did not care for it. She used it for a door-mat. "That ugly old furniture shall not come into my home," said a young man whose parents were helping him to get a home started. The furniture was not very old, nor was it ugly, but he was ugly. How sorry we are for our ugliness, later on in life! So is the peace that Jesus offers turned out of hearts and homes, leaving them desolate.

Another great gift he offers is *salvation*. Behold how some refuse it! They trample it under foot and despise it. Just think of the beautiful home in heaven—the place Christ has prepared for us—a priceless gift! How can people ignore it? How can they mock and make light of those who prize these things? What is your portion? Sorrow and disappointment. Some people think they are having a good time, by staying away from God's house, desecrating the Lord's Day and taking his name in vain. "Be not deceived. God is not mocked."

Your portion is being prepared for you. See to it that you accept the worth-while things that God is

offering to you today. If we are wise, we will receive with gratitude these better things. Then will our portion be a heritage that shall bring us joy and peace, and all the wealth that heaven can bestow. They are abundantly worth our greatest effort. Turn away from them no longer! Do not refuse such riches! "Choose you this day whom ye will serve."

Huntingdon, Pa.

What Is Our "Best"?

BY CHESTER E. SHULER

IN a certain factory, where textile-goods are made, there is posted a large placard, reading: "If your threads get tangled send for the Foreman."

One of the workers, a diligent and busy woman, got her threads tangled, and she tried to disentangle them, but only made them worse. After that she sent for the Foreman.

He came and looked. Then he said to her: "You have been trying to disentangle these threads yourself."

"Yes," she replied.

"But why did you not obey instructions by sending for me?"

"Well, I did my best," she answered, rather suddenly.

He replied: "Remember that 'doing your best' is sending for me."

And often "doing our best" means taking our seemingly impossible difficulties to the Great Foreman. Trying to solve them with our own reasoning and efforts, often serves only more greatly to "tangle the threads."

Harrisburg, Pa.

Don't Turn Back

BY EZRA FLORY

THE other day a dear brother said: "Things go so poorly in the church that I just have a great mind to turn back. What's the use trying when members quarrel, neglect paying their dues to the Lord, and in other ways fail of their own ideals? I have worked hard with them and this is the reward." How many others feel like that, at times, I do not know. I fancy there are others.

When things seem dark, that is the very time to let the real value of one's character shine out most brightly. Not infrequently the richest blessings are in store only a little way ahead. May we not defeat God's plan for us and cheat ourselves out of great blessings by retreat and unfaithfulness at the very time when a blessing is due? Thomas Dreier once said: "A captain might as well turn about his ship when he strikes a fog bank, and still expect to make his distant harbor, as for one to drop a victorious attitude and face the other way, just because he has run into a fog bank of disappointment and failure. He may not see the way, but he can follow his compass."

We must be true to our ideals in times of fog, as well as in hours of light. If you can't see ahead, go on, anyhow! Hold the right mental attitude—an attitude of faith, courage, hope and determination—and you'll find the fog lifting.

The sunshine of happiness may be just beyond that fog bank of doubt, you know. If your compass of purpose is true, follow it. Go on! *Don't turn back.* Tomorrow may see you safely in the port of your desires.

Elgin, Ill.

The World's Demands

BY MARY PRENTICE WILSON

THE world demands an evidence of us, regarding the genuineness and value of our religion. And every day we are busy in answering that demand—one way or another. That evidence is right living. The world does not really care about our talk, creed or even devotions. Our hope of heaven or fear of hell fails to move them. They demand a different kind of faith from that exercised by devils which caused them to tremble. They want the Good Samaritan kind of faith

working by love. They want the kind that Paul had on the road that day—the kind that makes one willing to say not only, "Who art thou, Lord?" but, "Lord, what wilt thou have me to do?"

Our actions speak loudly. They fairly shout. They are heard everywhere by everybody—far above the noise of business and pleasure. The very words of our mouth are mere faint whispers, in comparison. Unbelievers do not care to hear us tell what Christ has done for us. They want to see.

Paul said to Titus: "In all things show thyself a pattern." On every side we are being watched.

It is of supreme importance that people say of us: "There is a man who *lives* and enjoys religion." Such a demonstration makes others want our religion. It proves itself to the world. It is the satisfying kind. We must be very, very careful how the world reads the "Gospel according to you."

Aline, Okla.

HOME AND FAMILY

In Loving Remembrance

BY JAS. A. SELL

Sacred to the memory of Sister Anna V. Blough, who died May 9, 1922, on the mission field of China. "She hath done what she could" (Mark 14: 8). These verses are affectionately dedicated to her father and mother. Music, "Brethren's Hymnal," C. M. double.

The voice of God kept calling her,
While in her youthful days;
She chose to heed the blessed call
And walk in wisdom's ways.
She strove to store her mind with truth
To make her life a pow'r,
That she might choose the true and right
In the decisive hour.

And when the call for workers came,
In China's distant land,
She bade farewell to home and friends
To join the mission band.
Though filial ties were strong and sweet,
That bound her to her home,
She rose upon the wings of faith
In foreign lands to roam.

She braved the dangers of the deep
To reach the distant goal.
There she might tell of Jesus' love
To many a precious soul.
Her winsome ways and cheering smiles
Had won the natives' heart,
And they were looking now to Christ
And chose the better part.

And as the years were passing by,
Her power the stronger grew,
For she was dwelling with the Lord,
His life was shining through.
She thus was leading souls to God,
With influence sweet and strong,
That lingers in the hungry hearts
Of those she helped along.

But God saw fit to call her home,
While in her youthful bloom,
And in a far-off heathen land
She found a silent tomb.
The wonder of her noble life
Appeals to every heart,
For in this world of sin and strife
She chose the better part.

She has attained the peaceful rest,
Within the Savior's fold,
She's reaping now the great reward,
Which only heaven can hold.
She waits within the gates of light,
For souls she won from sin,
So when they cross the chilly stream
She'll gently lead them in.

Hollidaysburg, Pa.

What Is the Matter With Our Young People?

BY OLIVE A. SMITH

THE query implies the suggestion that Young America is not satisfactory to his elders; also that he may not prove to be satisfactory to himself when time forces him to take upon himself the responsibilities that are now borne by his elders. Yet he must be—as all products are—the inevitable result of the forces within him and surrounding him.

About fifty years ago there began the definite change

in the public mind, which has caused the present condition of family relationships. Previous to that time, children had been taken somewhat as a matter of course—the natural element in marriage, and supposed to be slightly subordinate in the home. It was the general impression that the child should, in some degree, conform himself to the life routine of his elders.

Then came the era of child-study, of child-culture, of exaggerated humanitarianism and mental analysis. Parents were confronted, continually, with the awful responsibilities which made them criminals in the eyes of scientists and reformers. They were harangued with the doctrine that, as no child ever requested entrance into this vale of tears, no child should be permitted entrance unless there could be guaranteed ideal conditions for his entire life. At the same time, the industrial world was opened to women. Social standards became more imperative in the life of the average individual, and the home began to lose its position as the real center of life.

Very gradually these changes gained headway until the relation of parent and child is exactly the opposite to that of former times. The child is now the center of interest and attention. Even though his presence was never desired in the home, his slightest wish is law. He is the chief factor and entertainer in the home. His demands are met to a degree which seems impossible to the casual observer. In more senses than one it has come to pass that "the child is father of the man."

Why, then, should we find fault with our young people? Are they not charming, interesting, vigorous, marvelously quick of perception, fun-loving, possessed of many kinds of wisdom that we never possessed at their age? What is wrong? Yet the query is constantly kept before us and at least ten thousand distinct varieties of reformers are absolutely sure that their remedies for the shortcomings of youth, are the only true remedies. Imagine the predicament of the fond parent who would attempt to apply, personally, a small fraction of the earnest advice he receives, in the rearing of his family!

Truly, there seems to be something insanely mysterious, something uncanny and ludicrous, in the parental instinct, as demonstrated in the lives of many fathers and mothers in the flesh. We may as well admit that parentage is not altogether a matter of the physical body. There may be, and often is, more genuine motherhood in the lives of unmarried women than there is in the life of many a woman who sustains the mere physical relationship to a child, however maudlin her sentiment, or dotting her attitude, toward the child she has borne. This dotting instinct, popularly called "mother-love," is common to all animals, and there is surely no reason why its possessor should assume a virtuous pose because it exists. This is the kind of instinct which leads parents to say, "I don't want Henry to have such a hard life as I have had," or, "I want Mary to have every social and intellectual advantage that we can give her. I don't want her to wish for anything. She will develop into a beautiful woman if we just give her the things she needs."

We act as if giving, providing, encumbering youth with material "advantages" could ever result in the production of manhood and womanhood! Yet we have all heard parents, who are considered above the average in intelligence, make such remarks.

In reality there is nothing the matter with our young people except that they show a tendency to exaggerate the general attitude toward life which we, their elders, now assume. We worship success in any and all of its phases, but we still cling to the idea that it is associated with labor and conscientious effort. Naturally, "Son" would achieve the end without the means which, to his flash-light mind, belong to a slow age. We love pleasure and he has exaggerated the same love, because he is a human being, and found it possible to do so. We want him to be young and happy always. In fact we have undertaken to provide for his perpetual youth. Then, suddenly, we awake to the fact that he ought to be a man, and we are peeved because he has not become one.

Just as the parent has maintained this attitude toward the individual child, so that indefinite body, we term "Society," has maintained a similar attitude toward youth in general. It has provided liberally for higher education, for pleasure and culture, for religious training and athletics, for all those things which are supposed to be essential for ideal development. But the demands of youth have grown with the supply, the imperfect humanity has failed to reach ideal development in an imperfect world. So now we are not content.

Our young people are not consciously selfish. They believe in charity and philanthropy, but they have not gained the conception of an honest earning of their three meals per day and the luxurious bed which is provided for them. They are not consciously wanting in moral standards, but the theater, the movie, the daily press and the novelist, have given them an idea of individuality and self-fulfillment which is not compatible with traditions of family life. Hence marriage has become an experiment, not to be considered too binding, and religion has become a legendary thing, with small place in real life. They hear us lay, at the door of the government and faulty legislation, all the troubles of the times, and their philosophy naturally turns toward the problem of "getting even" with the powers which oppress them. Hence they make no effort to prepare themselves for leadership in civic affairs.

One of the theories advanced by the up-to-date parent is, that one should never say: "Don't" to a child. His reason should be so developed, his judgment so cultivated that the positive negation never need occur. Such parents argue that a five-year old, a ten-year-old, and even a fifteen-year-old mind may attain to such judgment, such balance of relations, that they should never surrender to a maturer judgment!

Twenty years ago it was unusual to hear a young person of sixteen flaunt a personal opinion opposed to that of older persons. Now, a pert little miss of ten will say: "Well, I think—," and all the older persons within hearing will give respectful attention, while she draws her logical conclusions with reference to the case in hand. Moreover, they will accept her decision as final.

Our institutions of learning were once supposed to wage efficient warfare against materialism, to uphold spiritual ideals, and to emphasize moral values. Now, it is alleged that some university professors have actually preached anarchy and Bolshevism in their class-rooms, and flaunted their personal agnosticism and irreverence. Others spend time in compiling statistics on the money value of education.

Altogether, we have scant reason to wonder whether "Young America" and his pretty athletic sister are unsatisfactory persons to whom we may entrust the future of the land we love. And what is to be done about it? We made no conscious error. And we know that the cheap orator, who pleads for a return to the "good old ways," is merely feeding us on platitudes. The inexorable law of nature is that we go forward. We can not go back to the discipline of the rod, or the reestablishment of that which has been, in any sense, outgrown by the public mind. We must go forward in some way, and the manner of our going is the puzzle. To meet the problem of the worldly-wise girl, who has learned, from movie stars, all the lessons of sex-lure, we begin, at the tender age of six, to give "sex instruction." To meet the influence of the cigarette and the gaming-table, we instruct tiny boys in the subjects which only mature manhood should encounter. Just where this conflict with precocity is to end, we find it hard to imagine. With all our effort, to provide perpetual childhood, as far as responsibilities are concerned, there is very little real childhood left for the boys and girls of today. Their age-old wisdom is appalling.

But, with all their faults, our young people are alluring. And we must go ahead—not back. And—

"We must have faith and we must have hope,
We must love, and be strong, and so—"

Emporia, Kans.

AMONG THE CHURCHES

Calendar for Sunday, August 13

Sunday-school Lesson, Esther Saves Her People.—Book of Esther.

Christian Workers' Meeting, Measures of the Value of Life.—Luke 12: 13-21.

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Gains for the Kingdom

Five baptisms in the Calvary church, Pa.

Two baptisms in the Oronoco church, Va.

One baptism in the Pittsburgh church, Pa.

Three baptisms in the Albright church, Pa.

One baptism in the Mt. Hope church, Wash.

Five baptisms in the Fredericksburg church, Pa.

Six decisions at Pontiac mission, Mich.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Seven additions to the Jonesboro church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, evangelist.

Eighteen baptisms at Shady Grove church, W. Va.—Bro. B. B. Ludwick, of Scherr, W. Va., evangelist.

Nineteen baptisms at Brushy Run schoolhouse, Seneca congregation, W. Va.—Bro. Lester E. Fike, of Chicago, evangelist.

Five were baptized and one was reclaimed in the Stark-weather church, N. Dak.—Bro. Louis Hyde, of Ellison, N. Dak., evangelist.

Eighty-four were baptized and three received on former baptism in the Oakland church, Ohio.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Three baptisms at the Pleasant Union house, Snake Spring congregation, Pa.—Bro. I. B. Kensinger, of Martinsburg, Pa., evangelist; two baptisms in the Black Valley Union house, same congregation.—Bro. J. B. Miller, of Curryville, Pa., evangelist.

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Our Evangelists

Bro. Chas. Cripe, of Bremen, Ind., to begin Aug. 27 at the Toms Run church, Ohio.

Bro. Levi K. Ziegler, of Denton, Md., to begin Sept. 3 in the Shamokin church, Pa.

Bro. D. R. Murray, of Union City, Ind., to begin Aug. 20 in the Bear Creek church, Ohio.

Bro. Oscar Winger, of North Manchester, Ind., to begin Aug. 20 in the Cart Creek church, Ind.

Bro. Harry K. Ziegler, of Shamokin, Pa., to begin Aug. 12 in the Springville church, Denver house, Pa.

Bro. Ira Kreider and wife, of North Manchester, Ind., to begin Aug. 19 in the Samson Hill church, Ind.

Bro. Nathan Martin, of Lebanon, Pa., to begin about the middle of August in the New Fairview church, Pa.

Bro. A. B. Miller, of Bridgewater, Va., to begin Aug. 23 in the Keyser church, New Creek congregation, W. Va.

Bro. J. I. Baugher, of Elizabethtown, Pa., to begin Aug. 20 in the Hummelstown house, Spring Creek congregation, Pa.

Bro. F. D. Anthony, of Belle Vernon, Pa., to begin Sept. 4 in the Purchase Line house, Manor congregation, Indiana County, Pa.

Bro. Ora DeLauter, of Ashland, Ohio, began Aug. 6 in the Danville church, Ohio; to begin Sept. 3 in the Canton Center church, Ohio.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Aug. 20 in the Central Avenue church, Kansas City, Kans., followed by meetings at the Armourdale Mission, same city, and First Church, Kansas City, Mo.

Bro. R. H. Nicodemus, of North Manchester, Ind., is in the midst of a series of inspirational addresses in the Lower Stillwater church, Ohio. The sermons lay special stress on the development of the spiritual life and the building up of Christian character.

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Personal Mention

Bro. Jas. H. Elrod will be available for evangelistic work after Nov. 1. Any one desiring his help should address him at Madison, Kans.

Bro. D. L. Mohler, of Leeton, Mo., has been on the sick list for some weeks past, but we are glad to learn, from a recent communication, that he is now well on the way toward recovery.

Bro. R. H. Miller, pastor of the La Verne church, Calif., has accepted the pastorate of the North Manchester church, Ind., and will enter upon his new field of labor about the middle of September.

Bro. Ira E. Long will close his engagement with the Mission Board of Middle Indiana Sept. 1 and will devote the winter to evangelistic work. He will also consider a pastorate to begin in the spring. Address him at Andrews, Ind.

Bro. J. Z. Gilbert, of Los Angeles, Calif., gave us a pleasant surprise the other day. He has been visiting the old home neighborhood near North Manchester, Ind., and a brother in Chicago, and utilized the opportunity to run out to Elgin and see the Publishing House and the friends there.

Early callers at the Publishing House, last week, were Bro. Homer E. Blough, pastor at Lindenwood, Ill., and Bro. Henry Keltner, of Pearl City, Ill. Bro. Blough thinks the Church of the Brethren has a great opportunity for leadership in rural communities, which it is slow to see and lay hold of as it might. Wonder if he isn't right?

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Special Notices

Recently, in printing an obituary, the address of Mrs. N. E. Lilligh was given as Greenville, Ohio. It should have been Greenville, Ill.

Special Announcement—The love feast at the Maple Grove church has been postponed indefinitely because a road, passing by the house, is now being improved, which closes it for traffic.—J. Galen Whitehead, New Paris, Ind.

The Annual Special Service for the pleasure of the old people in the Brethren Home at Fostoria, Ohio, will be held on "Labor Day," Sept. 4. The members of the District are cordially invited to help in giving the old folks a day of cheer. A short program will be rendered in the afternoon. We would be very glad for any special music, or readings, from either young or old, from any church.—M. E. Roberts, Superintendent.

Notice to Ministerial Boards of Southern Ohio—We make the following announcement to every member of the District and Local Ministerial Boards of Southern Ohio: Bro. Walter S. Long, of Altoona, Pa., will be on the program at our Assembly on Tuesday, the first day. He is a member of the General Ministerial Board. By meeting with him, we can better acquaint ourselves with the duties and responsibilities of these Boards.—L. A. Bookwalter, Member of District Board, Trotwood, Ohio.

All-Day Service in Lower Stillwater Church, Ohio—The meetings now in progress in the above-named church are to close Aug. 13 with an all-day service and basket dinner. The light and airy basement, with its tables, will be utilized for greater convenience. There will be a Sunday-school session at 9:30, preaching at 10:30 A. M. and 2 P. M. Addresses by R. H. Nicodemus, J. W. Fidler and others will be given. The Couser family of singers are expected to be present. All are welcome to be with us and to spend a day—as Israel did of old—in feasting together and talking about the good things of God.—L. A. Bookwalter, Trotwood, Ohio.

The Aid Society and Ministerial Meeting of North-eastern Ohio will be held in the Maple Grove church, four miles north of Ashland, Aug. 29 and 30. Tuesday evening, Aug. 29, The Mountaineer Work.—Corda Wertz. The Ideal Aid Society.—Trude Mishler Irvin. Ministerial Meeting, Wednesday, 9:30 A. M. The Program of the Rural Church.—Frank Meyer. Round Table, Pastoral Problems.—D. R. McFadden. 1:30 P. M., Worship: In Private.—A. D. Helser. In the Family.—A. F. Shriver. In the Sunday Morning Service.—J. I. Byler. 7 P. M., A Minister's Equipment for His Work.—Chas. Deardorff. Illustrated Lecture, Stewardship.

Announcement—To those coming to the Southern Ohio Summer Assembly Aug. 15-17: West Charleston is on the Old Troy Pike, twelve miles north of Dayton, east of Miami River. Those to the south will take the National road to Charleston, thence go north two miles. Those from the North will take the West Milton, Tippecanoe and New Carlisle Pike, to the cross-road east of Tippecanoe; thence south two miles. Those coming by traction line will be met each morning at Tippecanoe—from south at 7:43 and 8:43; from north at 8:10. Those wanting to be met at any other time will notify C. J. Eidemiller, Tippecanoe City, Ohio. There will be telephone connection with the church. Breakfast and lodging free; other meals will be served by the Sisters' Aid Society at a reasonable price.—Jacob Coppock, Tippecanoe City, Ohio, July 27.

To the Middle Indiana Churches—Every local church board or committee—Temperance, Missionary, Ministerial, and Finance—should be present on Tuesday, at 1 P. M., at Summer Assembly. Special Temperance work will be given on Friday all day. One of the strongest programs of the week will be the work on Friday. Church finance leaders will have a splendid conference on Friday at 8:30 A. M. The Aid Society workers will have a conference at the same hour. Some special features of the assembly program: Morning Watch, Daily, 6:30, led by C. C. Kindy. Bible Hour, daily, 9:30, R. H. Nicodemus, speaker. Vesper Service, daily, 6:15, led by Moyne Landis. Dedication of Chimes, Tuesday night, 7:30. Lecture, Wednesday night, 7:30.—C. H. Shamberger. Young People's Night, Thursday, 7:30, "The Light of the World," a sacred pageant. Special Speakers—Winger, Schwalm, Albertson, Shumaker, Todd. A large and interested number is expected at each session, for this Assembly has a series of four great days. Each one is full

and well planned. Will your school win in having the largest percentage of your average attendance registered at this Assembly? Pray for the success of this Assembly.—L. W. Shultz.

The Eastern District of Maryland announces its annual Ministerial and Sunday School Conference for Aug. 30 and 31, to be held in the Meadow Branch church. (Westminster, Md., is the station.) The programs will appear next week.

To the Churches of Michigan—Those coming by railway to District Meeting at Onokama, week of Aug. 14-18, inclusive, will please note: Purchase tickets to Norwalk, Mich. Autos will meet each train. Those coming by boat will keep in mind the following: Michigan Transit Boat Line arrives at Onokama at 9 A. M., every day of the week except Tuesday.—J. E. Joseph, Chairman of Committee of Arrangements, Onokama, Mich.

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Miscellaneous Mention

Late in the evening of July 30 the members of the Mont Ida, Kans., church were again deprived of their house of worship. Owing to defective wiring—it is thought—the structure became ignited and was burned to the ground. The loss to the membership is all the heavier, since the building, just destroyed, was dedicated only a year ago. We are sure that the sympathies of the Brotherhood will be with the little group of members in their unexpected misfortune.

One of our most successful evangelists makes use of a Decision Card, on one side of which is printed, "Three Great Steps, Accept Christ, Confess Christ, Obey Christ," with appropriate Scripture quotations. Below this is the following pertinent comment: "The first two steps you can take in a moment, the third will require all your life. Will you take the first step now?" On the opposite side of the card is the following statement, with space below for signature: "I accept Christ as my personal Savior and intend henceforth to live a Christian life and unite with the church at the first opportunity."

"A Christian automobile is one that brings as many people as possible to church." "When one says: 'I am good enough without going to church,' it is a sign that one needs to go to church to grow a conscience." "The older men and women of today had in their youth but three or four annual holidays, no Saturday half-holidays, no summer vacation and no eight-hour limit to a day's labor—yet they did fairly well, enjoyed their Sabbaths and are the strongest friends of the Sabbath today." These and other good things we find in a late number of the "Green Tree Messenger," issued by the Green Tree church, Pa., Bro. H. S. Replogle, pastor.

"The Church of the Brethren of Ambler, Pa.," as the newly-incorporated congregation is now known, has been steadily growing in church and Sunday-school attendance, until the old churchhouse on Butler Pike—small and without the necessary facilities for up-to-date Sunday-school work—has become entirely inadequate to the situation. Work has been begun on a new house of worship within the limits of the borough of Ambler, and the membership is making strenuous and praiseworthy efforts to bring the enterprise to completion as early as possible. With the better location and better equipment, it is believed that a great work for the Master can be accomplished.

As described by the correspondent from the Hartville congregation, Ohio, the Daily Vacation Bible School, carried on by all the schools of the community, seems to have been a great success. By a concerted effort, a complete survey of the town and the surrounding country was made—the aim being to enroll every child between the ages of four and fourteen in the school. With an average attendance of 176, the school seems to have met with general favor. The community in general was, undoubtedly, greatly blessed by this cooperative effort of training and uplift of the rising generation. We would not imply, of course, that a community effort would be advisable in ALL towns where our people are located. The congregation must decide that matter as its best interests indicate.

"Blessed" and "Being a Blessing."—These two phases of life should always go together. As a matter of fact, they can not well be separated. Really blessed ourselves, we ought to be, and can not help being a blessing. There are two ranges of windows in every life—one range toward God, and one toward those with whom we come in touch. Both must be kept open. We should keep every window open toward God, to receive continually the blessings which he delights in sending to us from heaven. Thus God's richest blessings will glorify our lives. Then, too, the windows towards our fellow-men should be kept open. That is the way God wants us to live—not keeping our blessings for ourselves. Indeed, nothing becomes our own, really and truly, until we have shared it with some one else. Things we selfishly keep, only spoil in our hands and in our hearts, and nothing good comes from them. As we share with others, God gives to us all the more abundantly.

AROUND THE WORLD

China to Adopt United States Form of Government

In looking about for a permanent form of government for China, the Parliament and President Li Yuan Hung are in complete agreement over the adoption of a constitution, patterned closely after that of the United States. If the new regime can manage to restore order, and unite the various provinces for concerted and harmonious action, the contemplated constitutional attempt will be an important step in the progress of China. While, to a large extent, the different provinces will insist on retaining autonomous control of affairs, it is hoped that the importance of a really effective general government will be duly recognized, and the more so since well-tested American ideals will pervade its functions.

Twelve Thousand Strikes and Lockouts in Four Years

In a recent statement, the Federal Bureau of Labor announces that more than twelve thousand strikes and lockouts disturbed the industrial progress of the United States during the last four years. This deplorable showing would seem to indicate that in a nation like ours, of intelligence and progress, better ways should undoubtedly be found of adjusting supposedly defective working conditions, than the inflicting of enormous losses on the country, and all who live therein, through strikes. Keeping in mind the fact that the wage-earner, with his family, is always the chief sufferer, it is also true that the capitalist sustains great losses. The general public, of course, is always subjected to great inconvenience, in addition to the fact that all too often it is compelled to pay the cost of strikes by largely augmented prices of various industrial products.

The Story of the Tablets

Modern civilization may pride itself in the achievement of many notable reforms and accomplishments in general, but the fact remains that every now and then we are reminded that there is "nothing new under the sun"—that the old-time civilization was not wholly devoid of really worth while attainments. Recently the archaeologists succeeded in deciphering cuneiform inscriptions, dating back to 2400 B. C., found in the ruins of a Babylonian city. From the evidence thus furnished it appears that the right of suffrage was enjoyed, in that early day, not only by the sterner sex but by women also. It is furthermore shown that the city was ruled by a prince and a princess, and that many offices of public trust were acceptably filled by representatives of the gentler sex. That the people of that early age accorded equal rights to both sexes, is truly remarkable, especially in view of the fact that modern civilization had to struggle for a long term of years to reach the same achievement.

Ill-Gotten Gains Prove a Curse

Holy Writ tells us: "Better is a little with righteousness than great revenues without right." This ancient precept was never more forcibly illustrated in modern life than by the cupidity of the Cuban sugar growers in recent years. When, during the era of an alleged sugar shortage in the United States, an opportunity for high prices for that commodity presented itself, the sugar growers of Cuba quickly seized upon the opportunity, exacting from the long-suffering people of our country "great revenues without right." Late information seems to indicate that the ill-gotten gains thus wrested from the people, proved to be the worst possession they could have acquired. Luxury and a life of ease, such as never before experienced, were indulged in, wholly unfitting them for the industrial activities, hitherto carried on with diligence. As an object lesson, indicative of the fact that riches, not administered in harmony with Scriptural stewardship, are a curse, rather than a blessing, the experiences above referred to are decidedly illuminating.

"What Would Jesus Do About Strikes?"

In a recent issue of the "Christian-Evangelist," the editor maintains that for a Christian the words of our heading constitute "the supreme question." He insists: "Christ is the standard of the Christian's life, the dynamic of his conduct and the sum of his wisdom. . . . Industrial problems that break out in strikes, are within the realm of his teachings." Quoting the familiar words of Matt 18: 15-20, the editor maintains that Christ's method of settling difficulties, as there stated, is eminently practical, embodying the following essentials: (1) The principle of personal conference. Parties at variance meet face to face, with ample opportunity to arrive at a fair settlement. (2) The principle of arbitration, in the event of failure to agree by their own endeavors. (3) The principle of carrying the appeal to the highest authority, which, in the case of a difference between capital and labor, would be the National Labor Board. The editor is strongly convinced that God's plans for the settlement of human variances are best, and the only ones with a promise of permanency.

What a Centenarian Said

Somehow the human family is always interested in the experiences of those who have more than rounded out a century of human life. Samuel De Grossky, who recently died in Chicago, at the age of 108 years, attributed his length of years to a very simple program. "Moderation in all things" seems to have been a leading rule of his life, but above all else he placed great stress on a close adherence to his religious principles. He abstained from the use of tobacco in any form, and was exceedingly careful in his general habits, considering a "simple life" conducive to highest bodily health.

The Negro and Journalism

That the colored people are more and more developing along literary lines, is indicated by the significant fact that at this time one hundred and thirteen newspapers and fourteen magazines in the United States are owned and edited by them. It is a most encouraging showing—all the more so, because competent literary critics assure us that these publications of the colored race are fully up to the standard of modern journalism. Of the publications above referred to, ninety-six are secular, and twenty-three are religious. The large circulation of the latter would seem to indicate that the colored people are by no means neglectful of their spiritual needs.

Germany to Enroll for Prohibition

Most remarkable, among many unexpected announcements, is that of a contemplated campaign for a "dry Germany." Strange as it may seem, the movement is of purely German origin. There is a "committee" for the introduction of prohibition in Germany, headed by a well-known statesman and including numerous academic, political and labor leaders, as well as professional men and women in all sections of the country. Quite significant it is that this redoubtable organization is in favor of the Volstead law, so greatly maligned in this country by the defenders of "personal liberty." The reformers seem convinced that prohibition, with all its alleged defects of administration, has been good for America, and they believe it would be just as good for Germany. If they succeed, eventually, and the land of beer and wine finally yields to the better regime of sobriety and decency, what hope will there be left for the so-called "liberals," now so loudly voicing their protests against prohibition?

More Open-Air Preaching

It is related of John Wesley that much of his preaching was done outdoors—not always by preference, but sometimes by force of circumstances. It is not surprising, therefore, that a Wesleyan paper, "The Preacher's Magazine" (London), should insist on a more general utilization of opportunities for open-air preaching. So far as the experience of some of our own members of the Church of the Brethren is concerned, the results, when tactfully engaged in, have always been of the best. That in most localities there is a regrettable lack of church attendance, on the part of all too many, is admitted by all. When churches are half empty on Sunday, and when the all too evident indifference to religious services in general, is strongly in evidence, there is surely need of a plan by which such individuals should be reached. Experience has shown that the outdoor services will attract the attention of hundreds who never enter a church. Why not use the opportunity to deliver the Gospel Message at a place where they are ready to give it their undivided attention?

Palestine and Its Problems

In past issues, reference has been made to various matters, in connection with Palestine, and recent press reports seem to indicate that the future will not be devoid of further complications. Palestine is the holy land for three, world religions—Hebrew, Christian and Mohammedan. There are, in the world, 12,205,000 Jews, 564,510,000 Christians and 221,825,000 Mohammedans. This indicates that forty-eight per cent of the world's population, whose religious interest centers in this comparatively small spot of Asia, are vitally interested in the future of Palestine. More money has come to the Holy Land from pilgrims in past centuries and tourists of the present, and from contributions to religious establishments, adjacent to the various sacred spots, than from any other source. As a matter of fact, the holy places are the country's chief item of income—practically its only really dependable source of revenue. It is not strange, therefore, that the holy places, and revenues connected therewith, bid fair to become an international political issue. The Church of the Holy Sepulchre, at Jerusalem, and the Church of the Nativity, at Bethlehem, are the most sacred shrines for the Christian world. In a lesser degree they are sacred to the Moslems also. In past years the rivalry for control frequently brought on bloody outbreaks within the sacred edifices, so that Moslem guards had to maintain order by the force of arms. With the end of Turkish rule, it is a question to whose control the sacred spots are to be confided. Mary's well and the adjacent site of the carpenter shop at Nazareth, the Via Dolorosa and other sites, made memorable by reason of their association with

the earthly sojourn of Christ, are also of sacred interest to Christians, but there is no special rivalry, on the part of different factions, for their possession. As to the eventual disposition of the Mosque of Omar, built on the place once occupied by Solomon's temple—that is a question so grave that it is to be considered by the League of Nations. There is strong pressure to eliminate this stronghold of Mohammedanism, and replace it by a structure in keeping with Christian ideals.

Cuban Lotteries to Be Eliminated

There was a time in this country when, under less exalted moral standards, a lottery was not only permitted, but even authorized by State officials. Later on, the corruptive tendencies of lotteries were so fully recognized that a general prohibition banished them completely from our land. Just now the President of the Cuban Republic is trying to make an end of the lottery in that island, where, according to reliable statistics, \$10,000,000 a year is lured from the people by means of this delusive and yet persistent institution. We are told that the action of Cuba's President is the outgrowth of rather insistent advice from America's official representative—Major-General Crowder.

Stewardship Duly Recognized

More and more is the principle of stewardship given practical expression by a really consecrated appropriation of individual resources. As a matter of fact, the limitation of a mere tenth is actually lost sight of. An exchange relates that a Presbyterian church in Norfolk, Neb., with a membership of 125, and an aggregate assessed valuation of only \$200,000, recently gave \$30,000 to a church-building fund. If you wonder how they managed to raise so large a sum, note a few of the pledges: A traveling man pledged twenty per cent of his income. A young girl, with an income of \$1,200, gave \$200. Another, with an income of \$1,000, gave \$400. Such instances are inspiring. They are an indication that with some, at least, their stewardship is a reality.

A New Peace Movement

According to a recent announcement, Christian churches of all countries are urged to unite with the Quakers in a definite organization for peace. The new movement is sweeping in its requirements, demanding the complete rejection of war, and all preparations incident to hostilities for any purpose. The Society of Friends in the District embracing Pennsylvania, New Jersey, Delaware and Maryland, started the movement through the world-wide circulation of an appeal, adopted at their recent yearly meeting in Philadelphia. The Church Peace Union, of New York, has not only heartily endorsed the appeal, but has also forwarded it to 20,000 ministers in all parts of the United States. The appeal of the Quakers to the churches in general, in behalf of peace, is a wholly new departure. Never before have they urged other churches to adopt one of their fundamental tenets. The move is a commendable one. "Seek peace and ensue it," is a command to every Christian, but are we in earnest about it?

How Industrialism Destroys Caste

For many years faithful missionaries have ardently struggled to remove the caste system from Oriental countries, though seemingly with scant success. Now we are told that industrialism of the western world is rapidly invading the Far East, and is working miraculous changes in the age-old civilizations of that conservative realm. It is breaking down hoary customs, changing ideals, conquering superstitions and prejudices, and leveling social barriers. Nowhere is it more strikingly illustrated than in India, where the efficiency of American industrial methods is eliminating, slowly but surely, the caste system, which has withstood the test of the ages. It has met its conqueror at last, however. To understand the full significance of the change, one must recall the centuries throughout which the caste system has gradually grown up, and the succeeding periods, during which it became fundamental in Hinduism. It has been characteristic of caste adherents in India to cling to their affiliation at all hazards, choosing death even, rather than to have fellowship with any one of a lower caste. But when the modern factory system came along, there was a change that could not be withstood. The process is simple but undoubtedly effective. Contacts with the western world through missionaries, teachers and, later, mercantile representatives, have had a salutary effect. Then, too, many of India's natives have visited America, and some have studied in its universities. All this has awakened a vast longing in the Oriental youth for both the material and spiritual benefits of the new civilization. New blood is beginning to flow, new ideas are being considered, new aspirations revealed. Naturally, when the youth of India—as well as of China, Japan, and the other Asiatic countries—finds that the civilization he covets is coming to him, he seizes upon it. He appreciates the worth of industrial development, and his ambition is aroused as never before. Musty traditions and antiquated customs are being relegated to oblivion from which there is no recovery.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Divine Guidance of Our Lives

Galatians 5: 16-26

For Week Beginning August 20, 1922

1. Divine Guidance the Source of Our Power.—Critically considered, what is the difference between a Christian and a non-Christian? It will be generally conceded that a Christian's distinctive characteristics partly rest in the loyal acknowledgment of the "Lord of Glory"—an unquestioning obedience that leads to the observance of all Divinely-ordained ordinances of the Lord's house, and a life wholly dedicated to his service. When thus our "calling and election" has been made sure, Divine Guidance will be to us a source of supreme power. The anguished cry of Job, in the long ago, is still the plea of the human race: "Oh, that I knew where I might find him!" The brilliant Athenians felt the need of Divine Guidance, as indicated by the erection of an altar to a deity, as yet unknown to them. It was the specific mission of Jesus to usher in an era of brighter promise when, through Divine Guidance, all who believe would be led to the truth that never fails.

2. God's Protecting Guidance.—If we wonder as to the nature of the goal towards which Divine Guidance is directing travel-weary humanity, we may rest assured on the one point of chief importance—perfect safety. Daily we may hear the Divine Voice saying: "This is the way; walk ye in it." Continually we shall be guided, cheered by this blessed promise: "Thou shalt be like unto a watered garden, like unto a spring whose gushing waters fail not." In his certainty of victory, Isaiah fairly searches the world field for similes beautiful enough to describe the good fortune of a man who is guided by Power Divine.

3. God in the World.—"What humanity needs most of all, these days, is a profound faith in God's overwhelming guidance of all things terrestrial," said General Gordon. John Wesley had that faith when he said: "I read my newspaper, in order to see how God's power guides and prevails in all world affairs." Cromwell had that faith. "What are all our histories," he asked, "but God manifesting himself?" Lincoln had that faith. "No human council has devised, nor has any human mind worked out these great things," he declared. "They are the gracious dispensation of the Most High God, who, while dealing with us in anger for our sins, has nevertheless arranged matters for our eternal good." Later on he said: "At the end of three years' struggle the nation's condition is not what either party or any man desired or expected. God alone guided the trend of affairs."

4. God's Providential Guidance in the Great Cause of Missions.—The biographies of leading missionaries are exemplifications of guidance truly Divine. William Carey's inborn adaptation to his work as translator, made possible the publication of the Bible in the vernacular of India's tribes. Livingstone's career, as a missionary explorer, opened up the Dark Continent as no other man could have done. Jerry McAuley, by his peculiar experiences, became a mighty instrument, to lead thousands of the down-and-out to the foot of the Cross. Adoniram Judson was specially fitted, by his early training, to enter upon the building of an apostolic church in Burma.

5. Our Days Are in God's Hands.—The prophet compares man to the clay in the potter's hands. He implies that Divine Power guides all the affairs of man. Hands of love are fashioning the rough materials that the plans of the Most High may be carried out to his glory. Only thus it is possible to demonstrate the perfection and beauty of God's designs for our lives.

6. Suggestive References.—A gracious promise (John 16: 13). Our happy state when led by the Spirit of God (Rom. 8: 14-16). "He leadeth me" (Psa. 23: 1, 2). David's prayer for guidance (Psa. 25: 5, 9). A sure refuge (Psa. 61: 2). David's assurance (Psa. 73: 24). God's leading can not fail (Psa. 139: 9, 10, 23, 24). A definite promise (Prov. 8: 20). Divine guidance is continual (Isa. 55: 12). The mission of our Great Guide (Luke 1: 79).

The Salvation Army

(Continued from Page 499)

essence, co-equal in power and glory, and the only proper object of religious worship."

IV. "We believe that in the person of Jesus Christ the Divine and the human natures are united, so that he is truly and properly God and truly and properly man."

V. First parents were created in innocence; through disobedience they became "totally depraved."

VI. "We believe that Jesus Christ has, by his suffering and death, made atonement for the whole world, so that whosoever will may be saved."

VII. "We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation."

VIII. "We believe that we are justified by grace, through faith in our Lord Jesus Christ, and he that believeth hath the witness in himself."

IX. "We believe that the Scriptures teach that not only does continuance in the favor of God depend upon continued faith in and obedience to Christ, but that it is possible for those who have been truly converted to fall away and to be eternally lost."

X. Even after sanctification there remains in the heart an inclination to evil, which must be overpowered by Divine Grace.

XI. "We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the everlasting punishment of the wicked."

Third. The organization, patterned after the armies of the world, has some striking advantages, especially for the class of people to whom the Salvation Army addresses itself. It is simple. Most Protestants, I fear, do not understand the church government under which they worship. But the most ignorant can understand the simple rules of the Salvation Army. Then, too, it is a powerful organization. Its very genius is conducive to unity, harmony and strength. Perhaps no better form could be followed to work out such splendid results among so many, convicted of sin in life's lowest walks. Indeed, is not the Army organization much like that of a well-regulated home, or after the manner of God's government in his Kingdom here on earth?

Fourth. The Army reaches down in the gutter, lifts men and women to respectability through Jesus Christ, and passes them on to some church that would not stoop to lift them up. The whole plan of the Army is a spur for the lowest wretch who lays hold on Christ, by him to rise higher and higher. In some of their "Homes," they take in the drunk, give him in the basement a bed suitable to sleep off his debauch, clean him up, show him better apartments on the first and second floor, and, as he becomes more and more a man, he is permitted to go higher, until, on the upper floor, he has a room for which he pays a reasonable rent and lives respectably in Christ Jesus.

Even the uniform of the Army has a similar pull. In the first place, only officers are permitted to wear it. One may join the Army and help in winning others, be in good standing, have the assurance of the witness in his heart, and never wear a uniform. Under no circumstances can one accept Christ under the Army flag, and have a uniform until he has proven his worthiness to wear it. The soldiers seek it because of the token of honor, in being a soul-saver. No greater disgrace can come to one than that he must lay off his uniform, because of his sinful life. To what more stimulating use can a uniform be put?

Fifth. The Army not only calls men to repentance but the down-and-outer is given employment through his new-found joy. This helps him to help himself and yet it is done in such a way that he feels the uplift and believes that Christ is lifting him.

Sixth. Perhaps the brightest picture of all is, that the Army seeks to save people from sin, and never concerns itself about how many are saved or "belong" to the Army. It is left for the denominations who, in times past, have criticised the Army, to "count noses" and publish their membership. And when the final roll call is made, up yonder, more will be to the credit of the Salvation Army than some Christians may think.

Huntingdon, Pa.

The Interest of the Local Church in World-Wide Missions

BY GLEN E. NORRIS

First Prize Essay, Juniata College

THAT the Spirit of God still works through man, is amply demonstrated in the lives of missionaries. Consecrated men and women are pressing on to all parts of the world with the Gospel Message, overcoming obstacles and difficulties in a way that can be explained only by attributing their successes to the power of the Spirit in their lives. The personal histories of missionaries, portraying their manner of

life, their experiences, and their work, afford stories of true heroism of the finest type, as well as instances of the steady progress of Christianity. Nevertheless, in so many of the local churches, where, of all places in the homeland, the missionary and his activity should be known, there exists the greatest indifference to missionary work. An occasional missionary sermon, or an appeal for financial support for mission work, often affords the only instance when some congregations have the subject of missions brought to their attention. Such lack of information indicates a corresponding lack of interest. Now, this lack of interest in world-wide missions is an undesirable condition in the churches, for there are very pertinent reasons why the mission enterprise should be uppermost in the attention of the churches.

The interest of the church in general, in this work, should be vital, for the work of missions constitutes the aggressive work of the church. The church, if obedient to her Leader, can not remove herself from contact with the world, but must put forth the greatest effort where the power of sin is the strongest. The work of propagating Christianity is not merely optional with the church—it is a duty. Christ plainly commands his followers to carry on the work which he instituted. The commission to make disciples of all nations can not be laid aside by the church without her disregarding one of her most important purposes of existence.

A congregation that is vitally interested in the world-wide advance of Christ's Kingdom is found to be active in spiritual work. It is a common but true expression that a missionary church is a growing church. The reason is that the church that is truly interested in the salvation of souls abroad, will be interested in the salvation of souls at home. The objection of some, that there is too much local work to give attention to foreign missions, will not stand in the light of facts. Interest in missions has a quickening effect upon each individual in the church. It keeps him in touch with the growth of the Kingdom of God, it develops within him a broad sympathy and interest for his fellow-men, it creates a sense of responsibility toward them, and it serves greatly to increase his faith in the saving power of the Gospel of Christ. From the standpoint of its own need for growth and spiritual power, the local church should maintain a vital interest in world-wide missions.

There should be this interest, also, for the sake of the missionaries whom the churches send out. These have a right to expect their home churches to support them through intercessory prayer. Missionaries need the prayers of the Christians in the homeland; for, located as they are where moral and spiritual conditions are debasing in the extreme, a continual drain is made upon their own spiritual resources, which need to be renewed through the intercessions of their friends. However, without interest in what the missionary is doing, the local churches will fail to keep informed of his work; and under such conditions there can not be intelligent, helpful prayer.

The financial needs of the mission enterprise must also be met by the home churches. The most degrading poverty is prevalent where Christ has not been known. On this account a self-supporting church upon the mission field can scarcely be hoped for until the ideals of Christianity have had time to transform the social and economic conditions of that field. The means for carrying on the work until such transformation occurs, must, of necessity, be supplied from the home base. But, as in the case of intercessory prayer, there will not be intelligent, cheerful giving to the mission cause until the churches display sufficient interest to keep themselves thoroughly informed upon their foreign work.

Furthermore, the local churches must keep alive to missionary interests, for they must supply new workers for the field. The mission enterprise is a growing enterprise, and is constantly in need of recruits for the work. There are many whom God wants for the field who will give themselves to this work if they receive the proper encouragement from the home

church. In order that these workers may be secured, the churches should have some way of fairly presenting the mission field as a possible location for one's life work. If the entire work of missions is properly represented and wrong impressions are guarded against, God's call will be heeded by those whom he wants for this work.

How can a vital missionary interest be aroused? It is necessary, first of all, for some one in the church, awake to the need of missionary activity, to influence others to give attention to the work. It is well if this person happens to be the pastor, for he can then awaken missionary ideals by regular teaching along this line from the pulpit. If this person is some one other than the pastor, he should secure the pastor's cooperation, in carrying out some plan of systematic missionary instruction. Mission study classes should be conducted as a regular part of the work of the church. Effort should also be made to secure a more widespread use of current missionary literature.

But the most logical and most practical way of all, to promote interest in missions, is to include missionary instruction in the work of the Sunday-school. If this is done, the children of the Sunday-school will grow up in the missionary atmosphere and will come to look upon mission work from a sane viewpoint. Impressions will be made upon them at the age when impressions are most lasting. The way in which this instruction can best be included in the Sunday-school program is largely a problem for local solution. The regular Bible lessons may be supplemented by missionary lessons, or the missionary lessons may be substituted for the regular lesson, at stated times. Whatever method is adopted, the instruction should be thorough enough and broad enough to bring about an accurate, detailed knowledge of world conditions and of mission-work, and should be so presented as to stimulate, on the part of the scholar, an attitude of coöperation in the missionary enterprise.

Since there is a way, then, for this missionary interest to be promoted and maintained, may those who are awake to the need for missionary instruction, strive earnestly to stimulate in the local churches a vital interest in world-wide missions.

Huntingdon, Pa.

Arbutus

BY AGNES M. GEIB

It was only a faded spray of arbutus—but around it still clung a faint fragrance of dried leaves and mosses. Around it, too, clung memories of one's first arbutus hunt. It is a delightful experience to one unaccustomed to the beauties of nature, except through books and pictures. Then it was not difficult to find

"Tongues in trees, books in running brooks,
Sermons in stones and good in everything."

The dainty arbutus brings a message of hope and faith—of toil rewarded. This little "flower of God" frequents stony places—often we must climb and search—but the beautiful shell-tinted buds are ample reward. So in life

"If we climbed life's roughest hills
And searched with earnest, hearty wills
In haunts and spots that squalor fills,
We'd find amid
The ignorance and briery ills
Some sweetness hid.

"And hidden bits of loveliness
That do earth's scanty places bless,
Bid us with touching tenderness
Be glad to know
'Neath struggles, failures, and distress
Hope buds may grow."

Another lesson Whittier brings us. Amid the sheltering pines he found the blossoms that inspired these lines:

"As pausing o'er the lonely flower I bent,
I thought of lives thus lowly, clogged, and pent,
Which yet find room
Through care, and cumber, coldness, and decay,
To lend a sweetness to the ungenial day.
And make the sad earth happier for their bloom."

Manheim, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MY IMPRESSIONS OF THE CONFERENCE OF NORTH DAKOTA AND EASTERN MONTANA

These meetings were held in the Cando, N. Dak., congregation, Zion House, July 10 to 15. I made the trip to the meeting in the car of Bro. Earl L. Flora, of the Turtle Mountain region of North Dakota. Brother and Sister D. S. Petry, of Surrey, N. Dak., were also with us. We started from Surrey on Monday, July 10, and reached Zion at 6 P. M., after traveling a distance of about 110 miles. The elders of the District were in session when we arrived. Considerable business awaited their disposal. Eld. D. T. Dierdorff ably moderated the sessions. The spirit continued to be uplifting throughout. Eld. John Heckman, of Polo, Ill., and Eld. Ezra Flory, of Elgin, Ill., also met with them, and gave some timely suggestions, when called upon for advice.

At 8:30, each evening, Bro. Ezra Flory gave a fine lecture on various topics along Sunday-school lines, etc.

Tuesday morning at 8:30 the Sisters' Aid Society organization of the District held their Conference. Eld. J. M. Myers, of the local congregation, gave an address of welcome. The sisters discussed the topic, "The Benefits of Directing Efforts More Effectively Materially and Socially." Many good thoughts were given. At 9:30 the Temperance and Christian Workers' Conference began. Eld. John Heckman gave a splendid talk against the cigarette habit, and against the violation of the Eighteenth Amendment. He stands firm on both questions.

The Sunday-school workers met in Conference at 1:30 P. M. The opening song, by the children, was directed by Sister Duffy. The topic, "How Shall We Measure Progress in the Sunday-school?" was answered in this way: "By additions to the church from the Sunday-school ranks and by the growth of the Sunday-school itself." An address by the District Sunday-school Secretary, Bro. Earl L. Flora, on "What Are the Opportunities of Sunday-School Extension Work in Our District?" brought out the facts that the outlook for such work is good, but that there is a great lack of workers. We need encouragement here, he stated.

Tuesday evening, at 7:30, Eld. John Heckman gave an able address on "Christian Education." He showed the needs of such and endeavored to inspire the young people to seek such training, in order to insure high Christian character. He related some of his own experiences, which were very impressive. Eld. Ezra Flory's address, which followed, bore fine testimony to the facts given by Bro. Heckman.

The Ministerial Conference opened at 8 A. M. on Wednesday. It was an all-day meeting and consisted of two sessions. The subjects were very ably handled and some very conclusive remarks were given on the following topics:

1. "Benefits Derived from the Ministerial Group Meetings of the District." These meetings are held quarterly. The District is divided into four sections and each section has within it four or more churches. These various groups discuss the problems, etc., peculiar to local conditions and much benefit is derived from the work. The helpfulness of association is a chief benefit thus obtained. Arrangements are perfected in these meetings for joint revival efforts. The writer is, at this time, engaged in such work in the Kenmare, Surrey, Berthold and Minot churches of the District.

2. "The Evangelist." This topic was very well ventilated. Some cautions as well as some things on his aim, his message and methods, were given. His message is the Word—Christ and him crucified. He should not lay stress on the financial support he is to receive, nor on sight-seeing or on land-prospecting, but should desire souls for his hire.

3. "Why Are Not More Men Entering the Ministry?" Thoughts on proper home training were given. Hannah was referred to as a model for others in dedicating their children to the Lord. Too many parents discourage their sons from the high calling. They speak disparagingly of the ministry. The ministry is the great ally to the church's uplift.

4. "The Rural Church's Social Life and Recreation." This topic was treated with quite a bit of spirit, emphasizing proper methods of safeguarding in keeping with a plain people. Some thought that some latitude should be given. On the whole, the thought of safeguards being needed was urged.

Eld. Ezra Flory talked on "The Future Church," and gave his hearers much food for consideration. It was a masterly discourse and, seemingly, was well taken.

At 7:30 P. M. the District Mission Board had charge of a service. The writer gave the missionary address to a fine, spiritual audience. The subject used was, "Jesus and Money." The scripture used was Matt. 6: 19-34. At the close of this service an offering of \$67.08 was lifted, and placed at the disposal of the Mission Board. Bro. Ezra Flory followed at 8:30, with a lecture on "Organization of the Sunday-school."

The District Conference proper was organized at 8:30

A. M., July 13, by the delegates. At this point we close our remarks, as the District Clerk will officially report the meeting.

May God's blessing rest with those who are so nobly caring for the Lord's work in the District!

Mulberry Grove, Ill.

Michael Flory.

NOTES FROM AHWA, DANGS, INDIA

It is good to be home again after three months' absence at Landour, among the majestic hills of the Himalayas, where our children are in school. The invigorating mountain air, the majestic grandeur of the hills, the beauty of the trees and flowers, the clouds and hills, the fellowship of kindred souls, the missionary conferences and the joy of being with our children, made the days pass pleasantly. But when we thought of the needs at home and of others toiling away in the heat of the plains, we were eager to return. Our twelve-year-old Lois remained under the care of other good mothers, who kindly offered to take her in their home. Our seven-year-old Leah Ruth returned home and is counting the days when her sister will return at the close of the school-year in December.

Bro. Lichty, mission builder, spent nearly six months in Ahwa with a small force of masons and carpenters, that he brought in from Anklesvar. He put in many a hard day's work himself, thus keeping the workmen and such laborers as the place could furnish, at work. When he left, May 19, the bungalow was under roof and well on the way to completion. As soon as monsoon is over, and the roads are open, Brother and Sister Shull, who have been appointed to this station, will join us in the work among these ignorant, but open-hearted people of the Dangs.

Eighteen have been added to our church by baptism recently. Several more requested baptism, but it was thought best to keep them under instruction for a time longer. In the evening after baptism, about 150 members surrounded the tables of the Lord in holy communion. For several months two families had been quarreling, but on this day they made peace, seemingly with mutual and full-hearted forgiveness. They sat down together at the table of the Lord to enjoy communion with their Lord and the restored fellowship with each other.

About two years ago we divided the Women's Sunday-school class. The pastor's wife took charge of all the Christian women, except three, who were very raw converts, and were placed in a large class of non-Christian women. Now twenty of these women are Christians, and several others await baptism. Truly, God's Word is still powerful, and not many who sit regularly under its teaching can resist its winsomeness and power.

Among the converts in this class are a grandmother, a daughter and a granddaughter, who sit together in the class to learn of the Way. Now, for the past few months, a little great-grandchild comes to the class in the arms of his mother. We praise the Lord for these four generations who are striving to walk in the way of the Lord.

We have among our Christians another great-grandmother. Her son was the first Christian in Ahwa and her granddaughter one of the first girls in the Ahwa mission school. For fourteen years she withstood the entreaties of her relatives, the teaching of the missionaries and the strivings of the Spirit. Finally, about two years ago, she yielded, and though she lacks much in Christian knowledge, she testifies of great joy in her Savior, even though she has been greatly afflicted for some months past.

An aged man, who has not long known Christ, came the other day for a bit of tea and sugar for his sick wife. He said: "Mem Sahib, I have a hard time to earn food for ourselves and little granddaughter. When the old woman could do the grinding and cooking and sometimes earn a few pice, we had enough to eat. But now I must grind and earn our living. Other men in this country just put away their wives when they can no longer work, but I have learned that God never blesses the man who thus shirks his duty. I have learned, too, that God wants me to take care of the woman who has served me well as long as she had strength to do so." Is this not a soul suffering patiently in his own way for Christ's sake?

Somla was a bright young lad who lived in our village, and for several years spent much of his time assisting our Christian carpenter on the mission premises. He was not a Christian but attended our Sunday-school and church services, and we hoped this quiet, industrious young man would soon give his heart to the Lord. But one Sunday he was not at church. Monday morning he did not come to work. Later his father came to ask whether we had seen Somla. On Sunday he left home, saying he would gather some "greens" for their dinner. On Wednesday his father found that the body of his only son had fallen down over a high cliff, with a wild vine drawn tightly about his neck. Now the court is trying to decide whether it is a case of suicide or of murder. We ask ourselves whether we did all we might have done to bring Somla to his Savior, who died for such as he.

(Continued on Page 510)

SOUTHERN INDIANA

Our District Conference will be held in the Anderson congregation Aug. 21-24.

Monday evening, Aug. 21, 8 o'clock, Temperance Program. Address—W. S. Ellis.

Tuesday, Aug. 22, Ministerial Program, 8:30. The Minister: His Responsibility for Holding Reverence and Respect for the House of God.—Lina Stoner. To What Extent Should He Exercise in the Business Management of the Church.—L. W. Teeter. Relation and Cooperation of Ministers and Pastors.—E. O. Norris, E. N. Goshorn. His Unspoken Sacrifice.—W. L. Hatcher. Ministerial Problems of Southern Indiana.—W. Carl Rarick. His Leadership in Stewardship.—Fred L. Fair. 1 P. M., Ministers' Conference and Aid Society Meeting. 4 P. M., Educational Meeting. 8 P. M., Missionary Program. Southern Indiana as a Mission Field.—Chas. D. Bonsack.

Wednesday, Aug. 23, Sunday-school Meeting, 8:45 A. M. Cooperation with Township and County Associations.—V. B. Browning. Possibilities of Child Nurture in the Orphans' Home.—Frank Dillon. System in Sunday-school Operation.—David Rinehart, Jr. The Sunday-school a Community Benefactor.—Paul Stoner. The Local Sunday-school Secretary.—Russel Showalter. The Heritage of the Church and Her Present Day Challenge.—Ezra Flory. 1 P. M., Music in Worship.—Wm. Marshall. The Sunday-school and Missions.—Arthur Shively. A District Program of Religious Education.—Ezra Flory. 7:45 P. M., The Church and the New Generation.—Ezra Flory. Thursday, Aug. 24, 8 A. M., Business Meeting.

HUNTINGDON, PENNSYLVANIA

July 30 a program was given by the children who had, for the past three weeks, been attending the Vacation Bible School. The program consisted of recitations in concert of psalms and other portions of Scripture, voluntary prayers by the Junior Department, songs by each department, and the naming of the books of the Bible by individual pupils. Biographical sketches of missionaries were given by some of the Juniors. Mrs. Grover L. Wine had charge of the Juniors. Mrs. A. J. Bolinger taught the Beginners, using the sand table with good success. She demonstrated the parable of the Good Samaritan to the audience on Sunday night. Mrs. Galen B. Royer taught the Primaries, and Eld. Royer the Intermediates. Bro. Galen Walker, the pastor, was superintendent of the school and was very much pleased with the results. The enrollment was 117; average attendance, 96; verses committed, 2,216. This was a special feature of the school—whole chapters being learned.

Daily offerings were given by the children, which amounted to almost \$12 and went to help defray the expenses of the school.

July 30 was regular missionary day in the Sunday-school. The program consisted of echoes from our late Conference, regarding missionary activities. This meeting was in charge of Bro. Geo. Griffith, who took an active part himself, in the Conferences held at Winona. The offering for India work amounted to \$30.61. The missionary offering for June was \$61.68.

I am wondering if every church would not like to try the plan we follow here, with very good results. We have a missionary superintendent in the Sunday-school, who has five other sisters associated with her—the six forming what we call a Missionary Committee. This committee arranges a program along missionary lines for the last Sunday of each month. Announcements are made on the previous Sunday, concerning the program, and what the offering is to be given for. By making these special appeals, we are able to help in many needy fields. From \$800 to \$1,000 is thus raised every year.

Mrs. J. H. Cassidy.

PITTSBURGH, PENNSYLVANIA

Notwithstanding the warm weather and the vacation period, our church services at Pittsburgh are very well attended. June 18 we held our Children's Day Service, participated in largely by the children of the Sunday-school. The adult chorus, however, rendered two splendid selections.

June 24 we held our annual Sunday-school outing at Schenley Park, with a large attendance. A splendid program of recreational games was arranged by the committee, which were entered into very enthusiastically. A picnic supper was enjoyed by all.

June 25 our third annual musical was enjoyed by a large audience. July 12 the congregation met in quarterly council, with our pastor and elder, C. Walter Warstler, presiding. A short business session was held.

July 18 and 19 the church entertained the Seventh Circuit Sunday School Convention, which proved to be a success in every way. The addresses by the speakers were inspirational and helpful. H. E. Carmack, of the Allegheny County Sunday School Association, addressed the Convention on "Broadening the Vision of Our Young People," in which he stated: "The young people are the challenge to the world. Train them for world-wide service and fit them for his kingdom; this is our duty." This talk was very helpful to workers with young people.

Another very interesting message was that brought by Bro. W. J. Hamilton, Field Director of Western Pennsylvania, on "Catching the Eye of the Boy and Girl," in which he said: "There is just one way to catch the eye of the boy and girl, and that is to appeal to them through action. If you will give them something to do, you will catch them and hold them." A number of other helpful messages were given by other speakers. Music was rendered by the visiting schools, as well as our own. Several very fine readings were given. The ladies of the church, headed by Sisters Horner, Wareham and Mosier, furnished meals in a very commendable way.

Since our last report, one has been added to our church membership by baptism. In order to stimulate better attendance during the summer months, the adult classes of our Sunday-school are holding a contest. Keen competition is being shown and the attendance is very much improved. We are happy to state that Mrs. C. W. Warstler, wife of our pastor, who underwent a serious operation in June, is feeling very much better, and is back at her post again, as superintendent of our Junior Department. Our pastor and his wife are planning to spend their vacation, beginning Aug. 1, at Accident, Md. Our best wishes go with them for a safe and pleasant trip.

Helen McWilliams.

July 29.

SOUTH BEND, INDIANA

The new First South Bend church was dedicated July 23 with impressive ceremonies. Three times during the day the house was filled. The dedicatory services proper were held in the morning, with Eld. H. C. Early as the speaker. Even at the Sunday-school hour the crowds were beginning to come, and before the close the church was full. By the time for the dedicatory service the balcony, aisles and halls were full. Bro. Early brought a splendid message on the purpose and stability of the church. Eld. Otho Winger had charge of the offering, which amounted to almost \$12,000. Bro. Early also gave an address in the afternoon. In the evening Dr. Kurtz, of McPherson, gave one of his popular lectures.

Because of illness, Bro. Horst could not be with us on Tuesday evening, and Eld. J. W. Lear gave a strong address. Eld. T. E. George, pastor here from 1915 to 1919, now pastor of the Goshen City church, was here on Wednesday evening. He brought with him his splendid men's chorus, which gave three selections. Bro. George delivered a great message on "Heaven." On Thursday evening Bro. Ezra Flory, of Elgin, gave one of his lectures, which held the attention of young and old.

We had only the three week-day services. July 30 the pastor gave a message based on 2 Cor. 6: 16. The Sunday-school attendance registered 298. The offering was \$31.90. This attendance during the hot weather of July indicates that we will go much above 300 during the better days of fall and winter. July 30 the chorus gave a sacred cantata, "The New Jerusalem." Our cantatas always attract much attention in the community, but this time the interest was unusual. It is estimated that over 600 people were in the audience. This closed, what we term, the special services in connection with our dedication. Five times, during these services, we had capacity audiences. Our people are enthused with the outlook for the church here.

The cost of the building exceeds \$64,000. Some have pronounced it the best-planned building in the Brotherhood. For utility we think it would be hard to excel. Nothing was spared in workmanship and material, though there is little real ornamentation on or in the building. The cost of the building is covered with pledges to the amount of over \$54,000. Cash paid in amounts to over \$30,000. Every effort will be made to clear the indebtedness in five years.

The attractiveness of South Bend, as an industrial city of unusual opportunities for skilled or unskilled labor, is bringing many people from elsewhere in the State, and without, to this busy city. Many more would, no doubt, locate here, were it not for the shortage of houses for rent. The church people are always willing to help folks, desiring to locate here, to find homes. Inquiries will be cheerfully answered.

This new church, with a rededication of lives, will surely mean an unprecedented growth in the membership. We expect to have Bro. M. C. Swigart with us in a revival effort in October. We hope to reach many souls at this time. We close the revival with the first communion in the new church.

We will entertain the District Conference the fourth week of August.

H. H. Helman.

MISSION BOARD TOUR

The Mission Board of Southern Ohio planned to visit the southern counties, but plans to that end failed. However, Eld. J. W. Fidler, chairman of the Board, came to us, and relieved some disappointments in regard to preaching, as announcements had been made at all four points, namely, Cassels Run, Stray Creek Valley, May Hill and Marble Furnace. All these were met save Marble Furnace. At Cassels Run, a baptism preceded the preaching service.

We journeyed, prior to the evening service, to Rome, on the Ohio River, thus having the privilege of seeing some of the charming scenery of Southern Ohio. The visits to each point were helpful, and we were sorry that the entire Board could not have lent inspiration to the occasion. We are isolated, and the workers are few. Altogether, a great problem is constantly before us. Van B. Wright.

THE INSTITUTE OF SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

Our growing conviction, that each State District differs from others, is strengthened since we attended the District gatherings at Peace Valley, Missouri. This District has a population of over 840,000, with but 430 of our members in it. It spreads over more than 20,000 square miles, containing twelve of our churches, with seventeen preaching points and ten Sunday-schools—nine of which are evergreen. The non-church people constitute 360,000, or 42.4% of the population. There are twenty-one ministers and elders of our church.

There were two Vacation Church Schools held during 1921—one of which was not reported. Several of these schools are being held this summer also. There is no good reason why more of these schools should not be held. Children are everywhere in abundance. They are a crop of Missouri that never fails, though dry seasons come and go. Not all churches are as active as they might be. Young people are there of the very finest sort, and doubtless we shall hear from some of them in the future. If only the adults and leaders could be more fully converted, or made willing to see the needs before them, there would be more Vacation Church Schools and better Sunday-school work, too.

They report fifteen teachers in training work. There are a total of seventy teachers and officers—one to every five pupils. The rate over the Brotherhood is one teacher and officer to every 10.4 pupils. One school had a teachers' meeting. The Home Department shows 18 enrolled and the Cradle Roll, 35. There are 330 enrolled in the main school, or 33 to each school in the District. This means but 76.7% of the membership of the church. The total enrollment is 360, or 83.7% of the church membership. In the entire Brotherhood the total enrollment reaches 128.7% of the total membership of the church. The average attendance is 267. There are six organized classes. Twenty-nine were baptized last year. None of these schools are "Front Line," but two are "Banner" schools and three are "Star" schools.

There are fifty-one Districts in our entire Brotherhood, including those beyond the borders of the United States. In size of attendance at Sunday-school, this District ranks 48th, and in number of schools 45th. Some of our schools, that are small, are doing the best work, but as a rule the larger schools do the best work.

A great field lies before this District, but we are persuaded that most of our members are entirely too contented with things as they are. Some folks have the notion that our people ought to "be a peculiar people," and in some respects we are "peculiar," without putting forth much effort. This is true in Sunday-school work. But there are hungry people—as hungry as I ever talked to. There were three special sessions for the benefit of teachers and officers. They poured forth a volley of questions, that kept the secretary going. They need better organization and more teacher-training. There should be less tendency of young people being held back by older people in the church. One brother asked what he should do with a member who comes punctually to every council meeting, but who—a minister and living near the church—does not attend Sunday-school very much. I suggested that they might try to have more councils. What would you say?

People of the community attend services, and would attend more, if the churches would build programs for the needs of the people they serve. This was evidenced by the many who, coming in increasing numbers, from night to night, stood at the door to hear. Somehow churches have gotten into the notion that they must build the communities into the church, instead of building the churches into the communities. This is about as sound as the method of many a teacher, who tries to spray a bit of theology upon children, instead of helping the child to discover God and to live the Christ-way. The program provided for one-half day as "Community Day." When we read the program, we thought that we would see a demonstration of something new. We got good instruction—splendid—but there was no community day. The community was invited, in a general way, from the pulpit, but it was not there. Why should it be? The good brethren reviewed the good things in the history of our church, during the last thirty years—that was all. No program, to secure the general attendance of people, will reach them unless a real contribution is made for their present welfare.

The spirit of unity seems to pervade these dear brethren who come from long distances to greet each other once a year. I do not know how many workers this District has sent out during the last ten years. I do fear that some of these young people will go to other fields.

unless the challenge for their needed services at home is made greater.

I have said nothing about the customs of the people. What I did see as I, for the first time, passed through Arkansas, to make connections on my return home, was some very dry weather. I experienced the dirtiest ride I ever had on a train. That is unnecessary.

I pray that the church may be a real beacon in the moral darkness of that region and that she will raise up her young people to go forth in the cause of Christ.

Elgin, Ill.

Ezra Florio.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Live Oak.—Our second annual Vacation Bible School closed July 7, with much interest. The school lasted four weeks. At its close, July 8, we held our love feast, with Bro. Blocher, of Rio Linda, officiating. We were greatly favored, July 11, to have with us Bro. S. P. Miller, who gave an interesting report of the Annual Conference. Bro. J. B. Emmert stopped with us July 15 and 16, on his way to the District Meeting of Washington, and delivered three very inspiring sermons, that were greatly appreciated. Our Wire young people's service was continued to the end of the year. A program to be rendered at surrounding churches during the summer.—Rose Landis, Live Oak, Calif., July 25.

CANADA

Bow Valley.—Bro. Leland Brubaker, of La Verne College, dropped in on us from his return to the District Meeting, held in the Province of Saskatchewan, and preached for us on Sunday, July 23, on the subject of "Sin." Bro. Brubaker's visit among us was very pleasant, and his assistance, during the series of meetings in progress, is appreciated. The following delegates represented this church at the District Meeting, held in the Merrington church, Sask., July 20. Brother and Sister N. M. Rensberger, and Sisters Salter and Lehman. They report a very good meeting—the first to be held in the Province. The church here is in the midst of a revival effort, conducted by Eld. John H. Brubaker. The attendance has been good, conferring the best season, as harvest is rapidly approaching. The church is looking forward to the Conference, to be held in Calgary, with a great deal of interest.—Stella Bowman, Gleichen, Alta., Canada, July 31.

Irricana.—Bro. J. H. Brubaker, of Gleichen, with us, recently, in a two weeks' series of meetings. He also made a number of calls among our neighbors and friends. At our regular council the officers for the first Sunday-school were continued to the end of the year, with Wm. Culp as superintendent. The Second Sunday-school was provided for and Sister I. M. McCune has been chosen as superintendent. Brethren H. H. Wray, I. M. McCune and G. C. Long were chosen delegates to District Meeting; First Sunday-school, Clara Hines and Elsie Wagoner; Second, A. C. Scratch; Sisters' Aid, Sister Alice Spitzmuller; and G. C. Long, delegate to Annual Meeting, gave a brief report.—G. C. Long, Irricana, Alta., Canada, July 10.

DISTRICT OF COLUMBIA

Washington City.—July 9, in the absence of the pastor, the pulpit was filled by Bro. McKinley Coffman, of Blue Ridge College. Sunday evening, July 16, at the close of the service, two applicants were received by baptism. July 21, Sister J. S. Wampler, of Parkersburg, Va., favored us with two interesting addresses on her work among the mountaineers. July 22 our Sunday-school held its regular annual outing in the Zoological Park, with a large attendance. Our Vacation Bible School closed July 21, and on the following Sunday evening a program was rendered by the children, giving a practical demonstration of the excellent work, which was accomplished under the efficient leadership of Sister Esther Swigart, of Philadelphia. We had an enrollment of seventy-five, with an average attendance of sixty-eight. The attendance during the summer months at Sunday-school and church services is keeping up far above our expectation.—Mrs. J. H. Hollinger, Washington, D. C., Aug. 1.

ILLINOIS

Astoria.—July 9 an all-day Missionary Meeting was held—the Missionary Committee being in charge. Bro. W. B. Stover was the principal speaker, giving an interesting address at each session. The day was fine and a large crowd was in attendance. This year all four churches of the town cooperated in a Daily Vacation Bible School. It was held in the Methodist and Christian churches, closing July 21 after being in session two weeks. Sister Edith Bubb was the principal, assisted by ten teachers for eight weeks of the different churches. The enrollment was 147, with an average attendance of 110. There were thirty adult visitors and twenty-one children. The course recommended by our Sunday School Board was used, and all were well pleased with it. Bro. Bennett Stutsman, of Mt. Morris, who was here for the interest of the college, preached for us July 16. Bro. J. Johnson, of Dixon, preached on Sunday morning July 23.—Hettie L. Gibble, Astoria, Ill., July 28.

INDIANA

Blue River church will hold a Harvest Meeting Sept. 3. Our pastor, Bro. S. J. Burger, will do the preaching. Sister Wilham Zumburn and Bro. Burger are our delegates to District Meeting.—Laura Frick, Chubbuck, Ind., Aug. 3.

Pleasant Valley.—Bro. Geo. Sherck, of Shipshewana, preached for us June 4. The children gave a very interesting program on Sunday evening, June 23. With two other churches in Middlebury, we held a two weeks' Vacation Bible School. Sisters Forney and Book, of North Manchester, with a number of local workers, conducted the school. At the close, a program was rendered, giving an idea of the work covered, which favorably impressed the public. Bro. Galen Bowman preached for the Rock Run congregation on Sunday morning, July 9. We held our Harvest Meeting July 16, when Bro. A. J. Yontz, of Topeka, preached for us. His sermons inspired us all to a greater appreciation of the goodness of God. Bro. Leo Miller, of Ladoga, Ind., will begin a series of meetings here Aug. 6. We are making a special effort to advertise the meetings throughout this community.—Mrs. Galen Bowman, Middlebury, Ind., July 11.

Turkey Creek.—At our council meeting we decided to hold our Harvest Meeting Aug. 13, and our communion Sept. 9.—Mrs. Vera Brinkman, Gravelton, Ind., July 30.

West Goshen church met in special council Aug. 2, with Eld. Calvin Huber presiding. Nine letters were received and two were sent. Delegates to District Meeting are Brethren Calvin Huber, Lewis Overholser, Hiram Forney, Leander Kurtz and Samuel E. Miller. The church decided not to have a Junior Christian Workers' Meeting. Our Harvest Meeting will be held Aug. 27, with Bro. Harvey Schwalm preaching the missionary sermon in the forenoon. The young people will have a special program in the afternoon. Pine Creek services were held on Sunday evening, July 22, and preaching in the forenoon, and Christian Workers' Meeting and preaching in the evening. Since the last writing two young sisters have united with the church. Our Vacation Bible School proved quite a success again this year. It closed July 28 with an average attendance of 105.—Eld. L. Hoover, West Goshen, Ind., Aug. 3.

Yellow River church met in an all-day Harvest Meeting July 30. Bro. J. W. Grater, of South Bend, gave us two inspiring discourses—

a Harvest Sermon in the forenoon and a Missionary Sermon in the afternoon. A basket dinner was served at the church during the noon hour. An offering of \$40 was lifted for World-wide Missions.—Alma E. Hanawalt, Plymouth, Ind., Aug. 2.

IOWA

English River.—Our church has been progressing fine, with large attendance at services. July 23 Bro. W. W. Holsapple, of Missouri, gave a very good talk. Bro. W. H. Brower, of Chicago, has been in our midst for several weeks. Sister Nettie Burger, missionary from China, is with us now and gave two interesting talks about China last Sunday morning and evening.—Sylvia Senger, South English, Iowa, Aug. 2.

Greene.—Our Daily Vacation Bible School opened July 10 and continued for two weeks under the supervision of our pastor, Bro. Burton. The boys and girls, with their instructors, enjoyed the work very much. Visitors were much impressed with the earnest spirit manifested. July 16 we had a special Missionary Meeting, with readings and talks concerning the great sacrifice of those who have gone out, and especially of one who has recently made the supreme sacrifice—Sister Anna Bligh, of our own District. Bro. Burton delivered a special talk on "Giving." This meeting was the subject of a special prayer at a previous service, that the hearts of the people might be open to the great needs of our District. The Redeemer Department of our Sunday-school contributed to this offering also. July 23 our pastor and wife left for Chicago, where the latter submitted to an operation at the Bethany Hospital. Latest reports are that she is getting along very well. Bro. Burton will have charge of a revival meeting at Girard, Ill., before returning, beginning about Aug. 27. Bro. Burton will be in charge of the work at the July 30. Bro. Harvey A. Nagay delivered two good sermons.—Elsie A. Pyle, Greene, Iowa, Aug. 1.

KANSAS

Abilene.—Bro. J. A. Blair, of McPherson College, was at the Holland house July 16 and gave us a very interesting talk. We are planning to have our Vacation Bible School Aug. 7. Our love feast, held May 27, was well attended—about 25 persons. Bro. E. C. Sherly, of Conway Springs, and Bro. Slater, of Manhattan, had charge of the services. Bro. Sherly delivered a very impressive sermon on Sunday morning.—Mrs. Geo. Weber, Elmo, Kans., July 31.

Chanute.—July 16 was a day long to be remembered by the little band at this place, when we enjoyed the presence of brethren thirty-five and forty members of the Gospel Team from Independence. They drove over in two large trucks and were here in time for the Sunday-school. They took part of the morning service, giving us an excellent program. A basket dinner was served at the church, which all enjoyed. In the afternoon another program was given by the Gospel Team. In the evening Bro. F. G. Edwards preached his farewell sermon. We are now without a pastor, but we trust that some one will soon be called to take up the work at this place. Our Vacation School closed with good interest. Our attendance was not as large as last year, because of lack of teachers. We are expecting Brother and Sister Austin to be with us in November, in a series of meetings.—Emma S. Miller, Chanute, Kans., July 28.

Larned (Rural).—The work at this place is growing nicely and a good interest is shown. June 12 we began our two weeks' Daily Vacation Bible School, in charge of Sister Viola Templeton, assisted by some of the local workers. The school is progressing fine, the attendance was good and nearly every new pupil were enrolled. On Sunday night, at the close of the term, a splendid program was given to a full house. The children made many useful and ornamental articles, and the display of handwork was very fine. Several of the young men gave an interesting program. July 23 the young ladies gave a musical reading, entitled: "A Doubter's Daughter," which was much enjoyed. On the first Sunday in August our Sunday-school and that of the City church, plan to have a picnic together. July 28 an Educational Board was elected to have charge of all educational work of the church. Four young men were called to the pastor's office: Dick Baker, Walter Baker, Elvin Brown and Will Cline. All with their wives, except Bro. Cline, who was absent, were installed. The following officers were elected for the coming six months: Walter Baker, Sunday-school superintendent; Elvin Brown, Christian Workers' president. The church will be pleased to have Bro. and Sister Templeton as pastor; they were re-elected for the coming year.—Ira Marker, Larned, Kans., July 29.

Mont Ida.—The members here are again deprived of a house of worship. July 30 between eleven and twelve o'clock the churchhouse burned to the ground. The cause of the fire is unknown but it is thought that the lighting system might have started it. The building and contents were completely destroyed. Nothing has been decided upon at present as to rebuilding. This is a heavy loss to the membership, as it is only a little over a year since the new building was dedicated.—L. E. Watkins, Mont Ida, Kans., August 1.

MARYLAND

Meadow Branch.—A joint Sunday-school meeting was held in the Meadow Branch church by the local No. 4 of Eastern Maryland. An interesting program was well rendered. Bro. Ober, President of the General Sunday School Board, and Bro. Nye, Sunday-school Secretary for Eastern Pennsylvania, both gave great inspiration to the Sunday-school work. Rev. McKinney and Eld. Martin, of Baltimore, made some remarks and added to the interest of the meeting. The presence of others from various congregations, was much appreciated. Bro. Walter Long and others made special efforts to implant Bible truths in our younger folks. Prof. Fletcher, of Blue Ridge College, led the singing.—Wm. E. Roop, Westminster, Md., Aug. 1.

MISSOURI

Clear Fork.—We had our Children's Day program July 23, consisting of songs and recitations. A large number were present. A basket dinner was served at the noon hour and a social time was enjoyed. In the afternoon an enjoyable musical program was given by the Mineral Creek young people. Two delegates, Galen Laughman and Zaul Parney, were chosen to represent us at the District Conference, to be held at the South Warrensburg church Aug. 3. Bro. Roger D. Wagner, of McPherson, Kansas, was with us July 27 and 28, and gave three very interesting talks on the Sunday-school, which were very much appreciated.—Erma Sprott, Warrensburg, Mo., Aug. 1.

Shady Grove.—This is a mission point in the Cabool church. We had the privilege of having Bro. W. R. Argabright, of Fairview, Mo., with us in a two weeks' series of meetings, beginning July 16. The crowds were good at every service, and good sermons were delivered. While there were no conversions, good impressions were made. Bro. Argabright's sermons were encouraging to all.—Rachel Wade, Cabool, Mo., July 31.

NEBRASKA

Enders church is devoting an evening of each week to singing. We believe that singing does much to promote the Gospel and we are uniting our efforts to that cause. The annual union meeting of Sterling, Haxton and Enders churches, was held on July 27 and 28. Visitors from Cambridge also spent the day with us.—Leta F. Wine, Wauneta, Neb., July 31.

NORTH CAROLINA

Maple Grove.—Our Vacation Bible School closed July 22. The teachers were Bro. S. D. Bowman and Misses Blanche Bowman and Gertrude Flora, who did good work. Bro. Bowman is with us for the summer and we are more than glad to have him. Our projected meeting will begin Aug. 13, with Bro. Bowman and Bro. Jack Woodie as ministers.—Blanche Miller, Lexington, N. C., Aug. 1.

NORTH DAKOTA

Carrington.—We held our love feast July 22, with a splendid representation of our members—eighty-two coming. Bro. A. H. Carrington officiated. On the following day our Sunday-school convention was held, which was well attended. A goodly number from other churches were present. Many interesting topics were discussed. The children did their part by singing and speaking. Sunday evening Bro. Smith, of Lincoln, Nebraska, gave us a very helpful sermon for us.—Emma Stambaugh, Carrington, N. Dak., July 28.

New Rockford.—The members of the Carrington church, living at New Rockford, had a special meeting for the purpose of organizing a church. Bro. Thos. Allen, of York, and Bro. Myer, of James River, had charge of the meeting. The election resulted as follows: Bro. Alfred Kleya, elder; Bro. McCann, assistant; Brethren Clerk, John Weeks and Chas. Olson, deacons; Bro. Wm. Cline, clerk; Sister John Alspa, "Messenger" agent; and Sister Effie Colony, church correspondent. The newly-organized church has a membership of forty-three. It was decided to call it the New Rockford church.—Effie Colony, New Rockford, N. Dak., July 29.

Salem church began a two weeks' series of meetings July 16, with July 27 with our love feast. Bro. Louis Hyde was the evangelist. Five were baptized and one was reclaimed—all adults. The members were much encouraged and strengthened by the forceful manner in which he delivered his messages. A splendid influence has followed in the wake of the meetings and we look for further results.—J. Will Shively, Starkweather, N. Dak., July 31.

OHIO

Akron.—July 17 our Vacation Church School opened with Sister Ruth Shriver, of New Philadelphia, in charge. It continued with half-day sessions for two weeks, and closed with a very interesting program July 28. The school was very successful, as it can reach the goal set by Christ—Came ye, learn of me, go ye and teach—brings to our mind the great value of this department of the church as a soul-winner and soul-builder. One hundred and one pupils were enrolled, with an average attendance of sixty-two. There were several classes representing nine different denominations, including Catholics. Seventy-five per cent of the pupils were in our own church. The school proved to be very interesting and helpful to the pupils. All work was open for public approval. The closing period consisted of a practical demonstration given by each class of a portion of the work done by the class.—G. C. Kaufman, Akron, Ohio, Aug. 1.

May Hill.—Our Harvest Meeting was well attended on Sunday, despite the showers that fell in the early morning. Bro. J. W. Fidler, of Brookville, Ohio, preached a great sermon both morning and evening. A large audience greeted him. He and his wife were accompanied by A. E. Hay and wife, who conducted some of the singing. Bro. J. A. R. Couser, a former pastor of May Hill, gave in song, brought his sons, and together they rendered some very acceptable music. A bountiful dinner was served at the noon hour. Brethren J. W. Fidler, R. C. Davidson, Van B. Wright, G. H. Williams, and J. S. Underhill were the ministers present. A good day was spent together.—Margaret T. Gorman, Seaman, Ohio, July 31.

PENNSYLVANIA

Albright.—We are glad to report growth and interest in both our congregation and Sunday-school. Three members have been added by baptism recently. Our Sunday-school work was first placed in a contest between two Sunday-school districts. In percentage of increase in attendance we won first place, having more than doubled our attendance this year. Our pastor, Bro. Jacob Kinsel, is with us for another year.—Scott Johnson, Roaring Spring, Pa., July 31.

Codorus.—July 23 we closed a two weeks' series of meetings at the Pleasant Hill house, conducted by Bro. E. S. Carper, of Palmira, Pa. As a result of his efforts, eight were baptized. Bro. Carper is a very forceful speaker, and the interest manifested was very good. The house was full and at times not all the people could get in. Many of other denominations attended. We feel sure that the church has been strengthened.—G. C. Gouffrey, Red Lion, Pa., July 25.

Curryville.—Our Sunday-school has just closed a very successful Community Daily Vacation Bible School, with an enrollment of sixty—an increase of thirteen over last year. The school continued two weeks under the leadership of our pastor, Bro. Maynard Cassidy, closing July 21 with appropriate exercises, in which the children participated. We are convinced that this is one of the proudest movements for Bible instruction ever undertaken taken among the young people. In the evening, during these two weeks, Bro. Cassidy gave interesting and helpful instruction in Hebrews. Thursday evening of each week he is also giving systematic instruction on the life of Christ. Bro. Cassidy is putting forth every effort to build up and to build up the church in every activity, being specially interested in the young people. We have decided to hold a Bible Institute some time in August.—Alice M. Baker, Curryville, Pa., July 29.

Fredericksburg.—Since our last report five have been received into the church through baptism. May 22 and 24 our love feast was held at the Memorial house, with Bro. Wm. Dubble, of Heidelberg, Pa. Bro. Dubble, of the Heidelberg congregation, held a series of meetings at the Union house. Through his efforts one stood for Christ. July 9 a Children's Meeting was held at the Union house, with Bro. W. N. Zoller, of East Petersburg, Pa., speaking. The Kankakee congregation, of East Petersburg, with Brethren S. H. Hess and F. S. Carper as speakers. Our regular council will be held Aug. 28, instead of the 7th. Aug. 6 Bro. W. N. Zoller starts a revival at the Fredericksburg church.—Peter W. E. Eddis, Fredericksburg, Pa., July 31.

Georges Creek (Fairview House).—We have enjoyed another Vacation Bible School, conducted by Sister Anna Florio, of Fairview, Pa. The school began July 17 and closed July 28 with a program and exhibition of the work done by the children. We lack words to express our gratitude for the school. Sister Anna Florio, of Virginia, has been with us for some time, and also assisted in the Bible School. The Tri-County Sunday-school Convention is to be held at this place Aug. 16 and 17. Our pastor and Eld. Bro. C. M. Driver, expects to leave us the first of September, which we regret very much. He will take up the work in Greene County, Va.—Hattie Merryman, Masontown, Pa., July 31.

Lost Creek.—June 4 we closed a two weeks' revival meeting at the Good Will house. Interest and attendance were excellent throughout. Each evening we used a brief sermon or lessons of the church board, which proved interesting to both young and old. Three were received by baptism. June 25 the Good Will Sunday-school rendered a splendid Children's Day program to a large audience. July 22 Brethren C. D. B. Black and W. B. Black, of New Market, Md., gave a mission work and the developing of the local churches for greater and efficient service. Their labors were very instructive and edifying.—J. E. Rowland, Bankertown, Pa., July 25.

New Fairview church met in regular council July 17, with Eld. D. Y. Brillhart presiding. We decided to hold our love feast the third Sunday in October, the 15th. We have a very large attendance to hold our series of meetings about the middle of August.—L. E. Chronister, York, Pa., July 29.

Philadelphia.—Calvary church held its annual Sunday-school outing July 15 at Hunting Park, closing the day with an evangelistic service. On Sunday evening, July 23, Eld. J. H. Cassidy preached for us. Each evening we had a brief sermon or lesson of the church board. A largely attended and inspiring communion service—Margaret E. Royer, Philadelphia, Pa., July 31.

Shade Creek.—July 14 we closed a two weeks' Vacation Bible School, at the Berkeley house, with fifty-nine enrolled and thirty-four in perfect attendance. Appropriate closing exercises were held on Sunday, July 16. Sister Lois Detwiler, of Johnstown, directed the work. Her work, as well as that of the other teachers, was much appreciated, and steps were taken to have another school next year.

(Continued on Page 512)

NOTES FROM AHWA, DANGS, INDIA

(Continued from Page 507)

Last Sunday afternoon our Christians and their families gathered in the church to witness the marriage ceremony of two young Christians of their own community. The Indian pastor and the missionary used the occasion to emphasize the sacredness of the marriage vow and the need of husband and wife to love and serve each other until death—an exhortation greatly needed among these wild tribes, who have, for generations, thought of marriage as an arrangement as long as convenient or advantageous. These young people are poor in this world's goods but we trust that they may establish one more truly Christian home. The church in India depends largely on her Christian homes and for the increase in the number and the piety of our Christian homes we need to labor and to pray.

Chankal is a village across the river, a few miles from Ahwa, where Bro. Pittenger, some years ago, located some Christian farmers and opened a mission school. It seemed to be a promising venture, but four years ago, when the "influenza epidemic" wiped out many villages in the Dangs, Chankal was one among the stricken ones. Christians and non-Christians sickened and died, until there were not enough left to bury the dead. Finally all who could walk, deserted the village, leaving their cattle to wander away, and exposing their grain and household utensils to the depredation of wandering thieves, of whom there were many in those days. Among those who died was the Christian patel or headman, to whose efforts much of the early success of the village must be ascribed. By and by two Christian families and a few non-Christians returned to their deserted and plundered homes. The mission placed a Christian teacher and his wife there, to do what they could among the impoverished and discouraged villagers. The worker became discouraged and the missionaries wondered whether it was wise to expend mission money on workers, or upon a place where there were no returns. But a few months ago the Government appointed one of our Christian farmers as patel, to succeed the non-Christian patel who did not encourage the people to send their children to school. Since Raisingbhai, the new patel, is getting the people to send their children to school, the village begins to lift up its head, the worker is encouraged and we are expecting the Lord to do great things for us in Chankal.

Alice K. Eby.

UMALLA, INDIA

By all reports, as the native people say it, "The monsoon has broken." It does not break everywhere at the same time. Here, at Umalla, we had the first heavy rain last night. Before that, we had some showers at intervals, and the people were busy repairing their huts and houses. Farmers were in the fields early and late. Bajri and rice have been planted here. Towards Bombay they grow wet land rice. It is planted in deep water and ripens in water. Around here they grow it like other grain. How soon, after good rain, the scenery changes from a dry, dusty color to a beautiful green! I am sure that everything, in its own language, is giving praise for the refreshing rains. Even the frogs have come from their seclusion and are doing their part with all the strength they have.

Weather like this brings the evangelistic work in the villages to an end for a while, but institutional work continues about as usual. Boarding-schools and colleges, that had been closed for the hot season, are reopening. June 14 the Boarding-school at Bulsar opened with an enrollment of 120. More would like to come, but they do not have room. Results of the vernacular final examination, in April, show that five of the Bulsar Boarding-school boys passed, and are now ready to enter training college.

Ragval Jerome, who has been assistant in the Bulsar dispensary for some years, recently passed the government medical examination, receiving a certificate to practice medicine.

After more than a month and a half at Bulsar, on account of whooping cough at Dahanu, Sister Alley and baby daughter have gone home. June 11 Donald Galen came to gladden the Holsopple family.

Early in June Sister Shumaker returned from Landour, and while she can not visit the village schools, she will go to villages close to Bulsar, when possible, and have Sunday-school classes for children. Each Sunday afternoon Sister Kintner has two Sunday-school groups on the railway compound.

Bro. E. H. Eby spent a short vacation with his family at Naini Tal. He returned in time for the opening of the school at Bulsar.

Just about the beginning of the rains, the folks at Bulsar noticed that the foundation of one of the bungalows was giving way. Little could be done while the rains were on hand, but they succeeded in securing a bungalow on the road towards the sea, where Brethren Eby and Hoffert live. The Blickenstaff family moved into some native quarters, which had been fixed up for the

Eby family. So the bungalow is empty now, and ready to be repaired.

Since the beginning of April, Vuli has been without any missionaries. Some of the Christians are very anxious for some one to live there. They are not quite as ready to have things in their own hands as they thought they were. Plenty of them are willing to give orders but no one is left to obey orders.

Some time ago a number of the boys in the school at Vuli were down with influenza, but none died. Several were very sick, but by the care and direction of Sister Himmelsbaugh, who went out twice a day, some days, and nights, too, all recovered. At present, all in the school and in the Christian community are well.

The little folks, in the "Home for the Homeless," are doing nicely. For the older ones there are several hours of kindergarten work each day. They have learned to do a number of exercises and are good singers. Two girls and one boy went to the boarding-schools from here, and a baby girl was brought in. At present there are twenty-one in the Home. Three have been taken into private homes, but their support comes from here.

Last week Sister Himmelsbaugh took a trip, out over the hill, to two villages—the farthest about fourteen miles—where one of the workers lives, whose wife needed medical attention. We found her better than we had expected, for which we were grateful. We were out two nights. In both villages they have small night-schools. Boys who are herding cattle, or on day labor and can not come in day-time, come and sit for an hour, or until they fall asleep. Often we censure these village people; then, again, one is surprised that they do as well as they do.

We enjoyed the trip. The scenery was grand and those hills—what a welcome sight to a Pennsylvanian! But I have never yet seen a tiger. They come to the village where we are, but not near enough to be seen.

June 27. Kathryn Ziegler.

BEATRICE ASSEMBLY, AUGUST 19-27

Separate Camp for Boys and Young Men

M. R. Ziegler, Home Mission Secretary, Elgin, Ill., Superintendent. W. H. Yoder, Edgar Rothrock, W. O. Becker, A. D. Sollenberger, B. N. Eshelman, Assembly Board. Chas. E. Plath, Camp Director.

THE PLACE

The boys will use the Y-Camp, five miles from Chautauqua Park. The Camp is located in a walnut grove on the Big Blue River. A fine, large camp lodge, built of rough lumber from the Ozark Mountains, makes a wonderful assembly and mess hall. The grounds contain forty acres, most of which is heavy timber, clear of underbrush, and provides ideal conditions for nature-study. The river and woods assure every boy a wonderful time in swimming, boating, fishing and hiking.

TENTS

Water-tight tents are pitched over concrete floors, eight inches off the ground. Each tent will be occupied by seven boys and one leader. Each boy is furnished with an army cot, which assures comfort at night.

WHAT TO BRING

Necessary: A Bible, a smile that won't come off, two heavy blankets or comforters, one complete change of old clothes, swimming suit, toilet articles, sweater or coat. Each boy should have knife, fork, spoon, plate, cup and bowl (all of tin), and a small flour sack to keep dishes in.

Desirable: Camera, book, ball, glove, fishing tackle, flashlight and rain-coat.

DISCIPLINE

The Camp will be governed by a Camp Pledge and Rules. We expect to be able to trust and depend upon every boy in Camp doing his bit toward making it the best Camp he ever attended.

The only invariable rule the Camp will have, will be in regard to swimming. No boy will be allowed to go swimming except at swimming periods. Failure to live up to the rules will be sufficient cause to expel any one violating them, from the Camp.

VISITORS

Friday, Aug. 25, will be Visitors' Day, at which time parents and friends are requested to visit the Camp. Please do not come to the Camp on other days, except on invitation. The Y-Camp and Chautauqua Park will be connected by telephone.

A WORD TO PARENTS AND CHURCH LEADERS

A great deal of care and thought will be given to the picking of the Camp Leaders. Young men of character, strong personality, and ability to lead boys, will be chosen.

The instructors and leaders from the regular Assembly will be in Camp from time to time, to talk to the boys on subjects of vital interest to them.

We will accept boys over 10 years of age and young men up to 25. The boys will be grouped according to age when they arrive at Camp. Fathers and Sunday-school leaders may secure appointment as tent leaders by applying to the secretary of the Assembly.

There is an abundance of shallow water for the boys who are just learning to swim. An experienced swimmer and licensed lifesaver will be in charge of the swimming. There is also a shower bath.

Regular Bible study will be conducted. Each evening there will be a camp-fire with its stories, songs and talks.

We plan to arrange for all the boys to spend most of the Sundays at Chautauqua Park, and a part of the evenings there.

An experienced, well-qualified cook, with a good kitchen and proper equipment will be on the grounds to prepare plenty of good, wholesome, substantial food for the boys. Fies, cakes, candies, etc., sent to the boy from home, tend to cause sickness, loss of pep and interest. We urgently request that you do not send foods or sweets to the boys while in Camp.

RATES, ETC.

One dollar per day for each person, with the Camp ready Saturday, Aug. 19, and open until Aug. 28. It is urged that all enter on Saturday afternoon or evening. No one will be accepted after August 22, and no one for less than \$7.00. This rate is less than actual cost. Applications should be made in advance, by writing or seeing Edgar Rothrock, Sec'y-Treas., Holmesville, Neb.

The Boys' Camp, as conducted this year by the Beatrice Assembly, is a healthful, beneficial and delightful experience for all red-blooded boys and young men, and they crave it. It is adapted to their nature, implants into their lives ideals, surrounds them with physical and moral safeguards, inspires ambition, increases physical ability, starts life-long friendships, gives them much valuable information, as to how to care for their bodies and for themselves.

It develops unselfish service, stimulates Christian living, and through the Spirit in worthy leaders, helps the "young men to see visions" which are so necessary in developing strong Christian character.

Separate Camp for Girls and Young Women

Miss Nettie White, Superintendent. Miss Tillie Hadley, Nature Study and Hand-Craft. Miss Mildred Van Every, Games.

THE PLACE

On the tract of ground, known as Horseshoe Bend, in the center of Chautauqua Park, under the beautiful large oak trees, cut off by the winding creek on three sides, will be pitched the group of tents for the girls and young ladies. In the center will be located a large tent for assembly purposes. The bank of the creek affords a fine place for the evening camp-fire.

TENTS AND MEALS

A good iron or canvas cot will be furnished each girl, in tents 12x14. A leader will be in charge of each tent. The superintendent will arrange with the lunch counter on the grounds, to serve meals to the girls in a group. The splendid park, with many places of interest near by, assures every girl a wonderful time, doing the things that a girl loves.

WHAT TO BRING

Necessary: A Bible, a smile that is real and lasting, two heavy blankets or comforters, middies and skirts, a pair of shoes for hiking, toilet articles, and a sweater or coat.

Desirable: Camera, book, flashlight and umbrella.

DISCIPLINE

The Camp will be governed by Camp Pledge and Rules. The honor system will be used and recognition given to the girl, tent and tribe making the best record.

All girls must respect the rules, and absence from Camp will not be allowed without permission of the superintendent. Failure to live up to the rules, will be sufficient cause to expel any one violating them from the Camp.

A WORD TO PARENTS AND CHURCH LEADERS

Great care will be used in choosing Camp leaders. Young women of character, strong personality and love for girls will be selected. The girls will be present at the Convocation each morning and at the evening programs in the Tabernacle. The rest of the day will be filled with classes, talks, expressional activities, games, sight-seeing trips, and plenty of good, wholesome fun.

We will enroll girls over 10 years of age and young women. The girls will be placed in the tents according to age. Mothers and Sunday-school teachers may secure appointment as tent leaders by applying to the secretary of the Assembly.

One or more girls from each congregation, to whom will be given the rare privilege of enjoying the varied program for girls at the Beatrice Assembly this year, will become centers, about which you can build organizations for young people in your local church. We are carrying out, for the first time, in connection with the Assembly program, plans we have been considering for a long time.

If you can not come and bring the girls, we will be glad to meet them at the train, and do everything possible for their help and enjoyment.

An enrollment fee of \$2 will be charged, which will cover the cot and tent charges, but not the meals; 90 cents ought to cover the expense for each girl for one day.

Send in reservations to Edgar Rothrock, Sec'y-Treas., Holmesville, Neb., as soon as possible, or at least a day or two before the Assembly opens. We urge all girls to arrive Aug. 19 or 20.

The Girls' Camp, as conducted this year by the Beatrice Assembly, is a healthful, beneficial and delightful experience to every girl and young woman. It provides a safe, sane, sensible program for growing girls who love nature and are ambitious to develop physically, mentally and spiritually into the finest type of beautiful girlhood and graceful womanhood. It is adapted to their nature, implants into their lives right ideals, surrounds them with physical and moral safeguards, starts life-long friendships with those who will be leaders in the activities of the church, and gives them much valuable information in caring for their bodies and for themselves. It develops police, fosters unselfish service, stimulates Christian living, builds strong Christian character, and will help each one to find the true "Path of Life."

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent to the printer.

Blough-Ream.—By the undersigned, at Huntingdon, Pa., April 4, 1922, Samuel L. Blough and Susan Verna Ream, both of Johnstown, Pa.—M. Clyde Horst, Huntingdon, Pa.

Mills-Brydon.—By the undersigned, at Huntingdon, Pa., July 2, 1922, Bro. W. Foster Mills, and Miss Margaret B. Brydon, both of Johnstown, Pa.—M. Clyde Horst, Huntingdon, Pa.

Musselman-Price.—By the undersigned, at the home of the bride, near Vernfield, Pa., June 24, 1922, Brother Melvin G. Musselman and Sister Bessie C. Price, both of Vernfield.—A. A. Price, Harleysville, Pa.

Patrick-Whisler.—By the undersigned, at the Bethany church, near Lebanon, Ind., June 1, 1922, Brother Archie Patrick, of Michigan, and Sister Anna Whisler, daughter of Brother and Sister John W. Whisler, of Lebanon.—Otho Winger, North Manchester, Ind.

Reppert-Manson.—By the undersigned, in the Elk Creek church, July 23, 1922, Brother J. J. Reppert, pastor of the Elk Creek congregation, and Sister Ethelinda Manson, both of Elk Creek, Calif.—W. R. Brubaker, Live Oak, Calif.

Thompson-Sipe.—By the undersigned, at the parsonage of the Moxham church, July 10, 1922, James K. Thompson and Lillian Grace Sipe, both of Johnstown.—D. P. Hoover, Johnstown, Pa.

Widick-Netzel.—By the undersigned, at the home of the bride's parents, Brother and Sister Rufus Netzel, June 8, 1922, Mr. Ernest W. Widick and Sister Lucile C. Netzel, both of Naperville, Ill.—W. E. Buntain, Naperville, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Abbott, Elmer E., born in Clinton, Iowa, died at his home in Batavia, Ill., July 24, 1922, aged 60 years, 5 months and 9 days. He married Mary E. Peacore May 19, 1920. She survives with two sisters and one daughter. He was united with the Church of the Brethren May 20, 1920, and remained a faithful member until death. Services at the Batavia church by the writer, assisted by Bro. H. S. Masterson. Interment in the East Batavia cemetery.—C. H. Kaiser, Batavia, Ill.

Amey, Wm. Jerald, infant son of Banks and Sister Verna Amey, died July 13, 1922. Death followed a complication of diseases. Surviving are his parents and two brothers. Services by the writer and Bro. Solomon Lauver.—J. E. Rowland, Burkettown, Pa.

Bonebrake, Bro. Alpheus, son of Lewis Bonebrake, died June 17, 1922, after an illness of about three years from diabetes and heart

trouble. He was a loyal member of the Church of the Brethren. Surviving are two sons, four daughters, one brother and six sisters. Services by Bro W. C. Wertz, assisted by Rev. J. M. Francis, of the Lutheran church. Interment in Green Hill cemetery—Jessie Demuth, Waynesboro, Pa.

Byerly, Bro. John A., born in Tennessee, died in Elk City, Okla., July 21, 1922, aged 74 years, 10 months and 23 days. In 1884 he married Elizabeth Emmert. During all their married life they were devoted members of the Church of the Brethren, serving in the office of deacon. For many years he has also been a member of the Home Mission Board. He is survived by his wife, one son and three daughters. Services by the writer—D. E. Cripe, Thomas, Okla.

Clark, Louella, born at Locust Grove, Ohio, July 12, 1862, died at Peebles, Ohio, of cancer, July 25, 1922. She was converted and united with the Methodist church when twelve years of age. Just before her marriage she united with the United Brethren church. Nov. 11, 1885, she married Rev. G. B. Weaver. She leaves her husband, two brothers and two sisters. Services at the home by the writer, and Rev. Hazelwood and Rev. Price, of the Methodist church. Burial in Locust Grove cemetery—Van B. Wright, Peebles, Ohio.

Cole, Catherine Pentecoff, daughter of Geo. Pentecoff, born in Pennsylvania, Jan. 11, 1846, died near Kent, Ill., July 20, 1922. She was married to John Cole in 1860. There were three children—one dying when very young. Two sons survive, with eight grandchildren and sixteen great-grandchildren. She joined the Church of the Brethren her early married life and has ever been a zealous and faithful member. She was a patient sufferer throughout her sickness. Her influence will be a constant memorial, pointing men to her Master, whom she loved and humbly served for many years. Services by Bro. August Kuhlman and the writer at the Yellow Creek house—L. L. Erbaugh, Kent, Ill.

Culler, Geo. Long, born in Owen County, Ind., May 2, 1857, died July 20, 1922. He married Lydia Jane Huffer Nov. 6, 1881. There were three sons and five daughters, all of whom survive except Sister Culler and one daughter. He united with the Church of the Brethren in 1884 and was elected deacon in 1897, proving faithful until death. Services at the Maple Grove church by Bro. W. L. Hatcher, assisted by Bro. J. C. Mitchell. Services in the Baumunk cemetery near by—Hazel Mitchell, Center Point, Ind.

Finn, Sister Susanna, born March 4, 1837, in Carroll County, Ohio, died July 9, 1922. She was the daughter of Catharine and Wm. Norris. In 1849 she came with her parents to Indiana and settled near Wawaka. In 1853 she married John W. Finn, who died in 1859. She was one of the pioneers who did her part in making the country what it is today. She was a member of the Brethren Church and was strong in the faith. She had taken the church paper since 1870. She leaves four children and a number of grandchildren and great-grandchildren. Services at the Wawaka church by Bro. Samuel Heger—Cornelious Finn, Albion, Ind.

Freest, Sister Eliza Ann, born in Waynesboro, Pa., Jan. 4, 1838, died July 5, 1922. Seventeen years ago, with her sister and her husband, moved to Ridgely, Md., where she has since made her home. She united with the Church of the Brethren when young. She was the first Cripple Roll superintendent of the Ridgely church, which place she filled well until her health failed. She was one of the charter members of the Sisters' Aid Society, serving as president for a time. She was a great friend of the sick, the needy and the aged, and where there was sorrow or death she could be relied upon for sympathy. She was a regular attendant at all church services. She believed much in the prayer life, and during her declining years her Bible was her constant companion. Services in the Ridgely church by the home ministers. The body was taken to Altoona for burial—Deborah K. Reber, Ridgely, Md.

Gelsinger, Bro. Albert, born Feb. 12, 1863, died July 14, 1922. Services at the Swamp church by Eld. I. W. Taylor, J. Butzer Johns and home ministers. Interment in adjoining cemetery. He is survived by his wife, three daughters and one son, and a number of grandchildren. He united with the church thirty-eight years ago and was later elected to the office of deacon, in which he served faithfully. He lived all his life near Blainsport, Pa.—Aaron R. Gehl, Ephrata, Pa.

Heller, Sister Esther, daughter of Abram and Martha Heller, died June 6, 1922, aged 79 years. Death was due to pneumonia. She was a faithful member of the Church of the Brethren. She is survived by two sisters. Services by Eld. M. A. Jacobs. Interment in Price's cemetery—Jessie Demuth, Waynesboro, Pa.

Hyre, Sister Anna Mary, oldest daughter of Brother and Sister E. Hertzler, born at Port Royal, Pa., Dec. 12, 1868. She married Bro. Chas. W. Hyre Oct. 25, 1888. There were three children. She united with the Church of the Brethren in 1892 and was a faithful Christian throughout her entire life. She leaves her husband, two daughters, the son, her father and mother, one brother and two sisters. She died at the Dr. Simmons Hospital, Lawrence, Kans., July 16, 1922. Services at the Church of the Brethren by the writer. Burial in the Oak Hill cemetery—R. A. Yoder, Lawrence, Kans.

LeFavre, Bro. John A., born April 1, 1859, at Gettysburg, Pa., died at Augustana Hospital, Chicago, July 18, 1922. Dec. 27, 1884, he married Julia Ann Schaeuecker, who preceded him many years ago. He is survived by one son and two daughters. He joined the Church of the Brethren at Naperville in 1918 and has lived a consistent and devoted Christian life. Services by the writer at the residence in Wheaton, Ill. Interment in the Wheaton cemetery—W. E. Buntain, Naperville, Ill.

McKinley, David Jr., infant son of Brother and Sister David McKinley, died at the Methodist Hospital, Indianapolis, July 20, 1922. Services at the church in Flora by Bro. I. R. Beery. Burial in Moss cemetery—Mattie Welty, Flora, Ind.

Miller, Alfred James, son of Clyde and Clara Miller, born in Council Bluffs, Iowa, March 15, 1920, died July 22, 1922, of meningitis. Services by Eld. Leander Smith. Burial in Walnut Hill cemetery. Mary Smith, Council Bluffs, Iowa.

Miller, Jacob M., born in Fayette County, Pa., Sept. 26, 1842, died at his home, near Sterling, Ohio, July 17, 1922. He married Maria Hoff Oct. 31, 1867. There were four sons who survive, with one sister and nineteen grandchildren. His wife preceded him thirteen years ago. He united with the Church of the Brethren in 1866. In 1895 he was elected to the deacon's office, serving faithfully and efficiently to the end. He lived a quiet, earnest Christian life and will be missed by the church and the community. Services by Eld. D. H. McFadden. Interment in the cemetery at that place—Mrs. John W. Weaster, Ohio.

Redding, Sister Catherine, born Dec. 20, 1852, died July 6, 1922. She was a conscientious and devoted member of the church for many years. She was a daughter of Henry and Elizabeth Funk. She leaves three sons, three daughters, eleven grandchildren, one brother and one sister. Services at the home by Eld. C. R. Oelling, assisted by Bro. F. F. Holsapple. Interment in Burns Hill cemetery—Jessie Demuth, Waynesboro, Pa.

Smith, Bro. Chas. H., of the Lost Creek congregation, died in the hospital at Philadelphia, Pa., June 6, 1922, aged 37 years, 7 months and 6 days. He was a member of the Brethren Church for twenty-one years. He is survived by his wife and one son, his parents, two sisters, one brother and one stepbrother. The body was brought to his home, Cocolamus, Pa. Services in the Gospel House by the writer and Eld. C. G. Winey. Interment in the cemetery near by—J. E. Rowland, Bunkertown, Pa.

Stout, Anna A., born in Dekalb County, Ind., November 29, 1866, died July 18, 1922. At the age of sixteen she married Samuel Stout, who preceded her. Services at the home by Bro. E. C. Swihart. Burial at Rice cemetery—Sylvia E. Uery, Elkhart, Ind.

Stout, Samuel, born in Ohio, in 1856, died July 16, 1922. He is survived by two brothers, three sons, and two daughters. Services at the home, by Bro. E. C. Swihart. Burial at Rice cemetery—Sylvia E. Uery, Elkhart, Ind.

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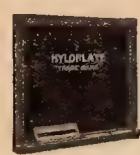
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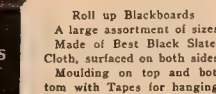
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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren
Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at \$2.00 per annum, in advance. (Canada subscriptions fifty cents extra.)

EDWARD FRANTZ, Editor
L. A. PLATE, Assistant Editor

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Notes From Our Correspondents

(Continued from Page 509)

year. Our pastor, Bro. S. P. Early, with his family, will leave us Sept. 1, to take up work in Baltimore. They have been with us over five years and have made many friends, who regret their leaving. We are glad, however, that we shall not be left without a pastor. Bro. F. R. Zook, of Martinsburg, Pa., with his family, will come to help us in the work. On Sunday night, Aug. 27, we expect to have a service at the Berkeley house for the whole congregation, as this will be Bro. Early's last service with us. We are planning for a Homecoming Day Sept. 10, at the Berkeley house. Our fall love feast will be held Oct. 1.—Mrs. J. L. Weaver, Hooversville, Pa., July 26.

Shamokin.—The work here has been moving along as usual. July 23 we had services in the Mahoney Valley, south of town, where the Brethren held services years ago, but not of late. Our services seven miles north of town, every four weeks, continue to be a source of inspiration. Our Sunday-school is larger this summer than usual. We expect Bro. Levi K. Ziegler, of Denton, Md., a former pastor, to be with us for our evangelistic meetings, beginning Sept. 3. Aug. 12 our pastor begins evangelistic meetings in the Springfield church, Denver house, Lancaster County. During his absence the services will be in charge of Bro. Edw. K. Ziegler.—Florence Ziegler, Shamokin, Pa., Aug. 1.

Snake Spring.—May 8 Bro. I. B. Kensingor, of Martinsburg, Pa., began a series of meetings at the Pleasant Union house and preached ten spiritual sermons. Three confessed Christ by baptism. May 12 Bro. J. B. Miller, of Curryville, Pa., began a series of meetings at the Black Valley union house and preached twenty places the church was weak, but was strengthened and built up by these efforts. July 9 Eld. Galen B. Royer, of Huntington, Pa., gave us two interesting talks on Sunday-school work at the Cherry Lane house. July 29 Bro. D. I. Pepple, of Alum Bank, Pa., came to the Cherry Lane house and preached on Saturday evening and also held our Harvest Meeting July 30. Both meetings were well attended. Bro. Pepple gave us two interesting and instructive sermons. At the Harvest Meeting a collection of \$10.67 was lifted for mission purposes.—Emanuel G. Koonen, Clearville, Pa., Aug. 1.

Spring Creek.—Our Vacation Bible School closed July 21 with a program and exhibition of the handwork done. We had morning and evening sessions. The missionary offering of the school amounted to \$10. The evening sessions consisted of an adult class, where lessons on "Doctrine and Devotion" were taught, and a young people's class, in which "Missions" were taught, and handwork was done, consisting of puzzles, toilet-bags, sewing-bags (ready filled) and bandages. The offering and handwork were sent to India. The enrollment of the day-school was fifty-two with an average attendance of forty. The enrollment of the evening school was thirty-four, with an average attendance of twenty-two. The work was in charge of Sister Martha Martin, of Elizabethtown. Our series of meetings at Hummelstown will start Aug. 20, with Bro. J. I. Baugher, of Elizabethtown, evangelist. Eld. Michael Kurta, of Richmond, preached for us July 30. Our Harvest Meeting will be held Aug. 13, at 2 P. M. In the evening the Look-out Committee will render a program.—Emmert Bashore, Hershey, Pa., July 31.

Upper Codorus (Pa.).—July 27 we had with us, in an all-day meeting, held at the Black Rock house, Brethren Wilbur B. Stover, Chas. D. Bousack and Trostle Dick. They are working in the interest of the Mission here. Brethren Stover and Bousack gave us some very interesting talks. The meeting was well attended and highly inspiring. Aug. 13 the Sunday-school at Melrose house will hold Children's Day exercises. Brethren Dan Royer and Amos Wolle have been elected by the singing as representatives to the Sunday-school Meeting. That school class, organized several weeks ago, is progressing nicely.—E. E. Baugher, Luncboro, Md., July 31.

TENNESSEE

Jonesboro.—Bro. A. M. Laughrun has just closed a series of meetings in Jonesboro, with thirteen conversions and seven additions to the Brethren church. The meetings were well attended by the people of Jonesboro. All seemed to be more than pleased with the meetings and with Bro. Laughrun's manner of presenting a full Gospel. It is hoped that much and lasting good has been done.—N. T. Larimer, Jonesboro, Tenn., July 25.

VIRGINIA

Beaver Creek.—Our Vacation Bible School began July 31. We have an enrollment of sixty-one and expect to continue for two weeks. Our series of meetings will begin Aug. 6. Eld. J. T. Glick, of the Summit congregation, will do the preaching. Our communion will be held on Saturday, Aug. 19, at 4 P. M.—Nannie J. Miller, Bridgewater, Va., Aug. 1.

Burks Fork church met in regular council July 15, with Eld. Joel Weddle presiding. Bro. T. T. Weddle and Sister A. Hylton were elected delegates to District Meeting. On the Sunday following we met for Sunday-school, after which preaching services were conducted by Elders Joel and A. J. Weddle.—Hattie E. Hylton, Floyd, Va., July 25.

Fairfax.—July 22 Bro. I. S. Long, of India, came to the Oakton house and gave three very interesting lectures on India, one being illustrated. Sister Long also gave a talk on Sunday evening. Sunday morning she went to Bull Run and favored the members at that place with a talk. July 22 meetings held at the Oakton house. M. G. Early and J. M. Cline, from adjoining congregations, preached for us. In the afternoon we had a short council meeting. Bro. Neff, our elder, feeling that he needed an assistant, was granted his request, and Eld. L. B. Flohr was elected as his helper.—Maggie Miller, Vienna, Va., Aug. 1.

Oranoco.—Our church met in council June 24, with Eld. R. M. Figgers presiding. He was chosen elder for three years. Sister Mary Figgers was chosen correspondent; Sister Kate Figgers "Messenger" agent. One was baptized April 23. Bro. S. G. Greyer, of Indianapolis, Ind., was with us July 12-16, and delivered five very inspiring messages. One young man was baptized.—Mary Figgers, Oranoco, Va., July 29.

Trout Run.—July 15 Eld. J. Carson Miller began a series of meetings in Trout Run, a mountain section in Hardy County, W. Va., belonging to Tumberville, Flat Rock and Pleasant View congregations, and preached one week at the Sugar Grove house and also at Mt. Vernon house, five miles apart. The church gave them a Sunday-school program on the 29th at the latter place, which was enjoyed by a full house. The meeting closed on the 30th with excellent interest. There were no additions to the church, but we feel that the members were very much encouraged and built up, and we believe that some were almost persuaded.—J. H. Garber, New Market, Va., July 31.

WASHINGTON

Mt. Hope church met in council July 22, with Bro. J. O. Streeter presiding. Sister Mary Hixson was elected delegate to District

Meeting, to be held Aug. 7-10 in Spokane. Our Christian Workers' Meeting is progressing nicely. One has been baptized since the last report.—Alice M. Streeter, Chewelah, Wash., July 28.

Wenatchee Valley (East Wenatchee House).—On the evening of July 23 the Wenatchee Valley Missionary Society gave a missionary program in honor of our outgoing missionary, Sister Ada Dunning. The above-named Society has supported her during her seven years' preparation. Having been accepted by the General Mission Board and the late Conference, she is now on her way to the China field under the continued support of the Society. "The Need of Missions" was discussed by Bro. C. W. Guthrie; "The Preparation," by Paul Graybill, and "Answering the Call," by Ada Dunning. The program was an interesting one. The church was filled to overflowing—the city church and the Sunnyside church having dismissed their services for the occasion.—Lula O. Guthrie, Wenatchee, Wash., July 27.

WEST VIRGINIA

Keyser (New Creek Congregation).—The regular council of the New Creek congregation was held in the Keyser church July 22, with Eld. B. W. Smith presiding. On the following day Bro. Otis Johnson and wife were installed in the ministry, following which Bro. Smith preached an inspiring and helpful sermon on "Abiding." July 19 and 20 Bro. Minor C. Miller, Instructor of Religious Education of Bridgewater College, was with us. He gave two stirring lectures on the following subjects: "The New Day in Religious Education" and "The Organization of the Local church for Religious Education." He also held a conference with our Sunday-school workers. The outlook for the Keyser church is very promising. The membership, while small at present, is full of life and wide-awake. Aug. 1 to 3 Dr. Galen B. Royer will be with us to deliver the following illustrated lectures: "A Capital Built on Mud," "India and Her Problems" and "The Cross in the World." We are now putting on a big campaign for a revival, which is to be conducted Aug. 23 to Sept. 12 by Bro. A. B. Miller. We have also engaged Bro. Nelson Huffman, of Bridgewater, to direct the music. At Thanksgiving we hope to have a four days' Training Conference, conducted by instructors of Bridgewater College, for ministers and Sunday-school workers.—Russel G. West, Keyser, W. Va., July 31.

Shady Grove church has just passed through a splendid revival meeting, beginning July 8 and closing Sunday evening, July 23, with Bro. B. B. Ludwick, of Scherr, W. Va., evangelist. The Word was proclaimed with all power and purity. Eighteen accepted Christ and were baptized. We were made to realize the value of souls, and we consider that the meetings were well worth the labor and effort put forth.—Ida D. Wilson, Brandonville, W. Va., July 29.

WISCONSIN

Stanley.—We have come to the latter end of three very busy weeks. July 10 was the beginning of our two weeks' Daily Vacation Bible School. About 100 enthusiastic boys and girls were directed each week day in profitable work and play by ten teachers and assistants, and the superintendent, Mrs. Albert S. Brubaker, of Rice Lake. Our church was packed with pleased people on the night of the closing program. Sister Brubaker is now heading a Daily Vacation Bible School in the country church—Maple Grove. In the second week the Stanley Chautauqua was held, with a program each afternoon and evening. During last week we, who

are in the pastorate here, were most of the time out of town, managing the annual outing of our intermediate boys.—Ralph G. Rarick, Stanley, Wis., July 31.

White Rapids.—During the month of July we have been blessed with a number of splendid messages from Sister Nettie Senger, who is home from China on furlough, and is visiting her sister, the writer. The church has enjoyed her inspiring talks very much. An hour was given the children to ask questions, and they eagerly took advantage of it. Sister Senger also addressed the Congregational people. Her theme was "The Religious Superstitions of the Chinese." Bro. Will Brower, who is a student of Bethany, Chicago, also ministered to us July 16. We appreciated his splendid sermon very much.—Laura Harley, Amberg, Wis., July 28.

ANNOUNCEMENTS

DISTRICT MEETINGS	Iowa
Aug. 8-14, Southern California and Arizona, Long Beach, Calif.	Aug. 26, 6 pm, English River.
Aug. 21-24, Southern Indiana, Anderson.	Aug. 29, North English.
Aug. 23-25, Southern Iowa, North English church.	Kansas
Aug. 29-31, Northeastern Ohio, Maple Grove church, Ashland.	Aug. 26, Osage.
Aug. 29-Sept. 1, Oklahoma, Panhandle of Texas and New Mexico, Big Creek church, near Cushing, Okla.	Maryland
Aug. 31, Middle Missouri, South Warrensburg.	Sept. 3, 2 pm, Sams Creek.
Aug. 31, Eastern Virginia, Cannon Branch house, Manassas congregation.	Michigan
Sept. 2-4, Middle Iowa, at Brooklyn.	Sept. 16, Crystal.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.	Sept. 24, Shepherd.
LOVE FEASTS	Minnesota
Aug. 19, Center.	Sept. 9, Nemadji.
Aug. 20, 6 pm, Clear Creek.	Nebraska
Aug. 27, Maple Grove.	Sept. 16, Alton.
Sept. 2, New Paris.	North Dakota
Sept. 3, Ladoga.	Aug. 12, Minot.
Sept. 9, Turkey Creek.	Ohio
Sept. 9, Killbuck, at Pleasant Run house.	Sept. 9, 10 am, Upper Twin at Wheatville.
Sept. 9, Andrews.	Sept. 9, 10 am, Deshler.
Sept. 23, 6 pm, Santa Fe.	Oklahoma
Sept. 30, 6 pm, Wabash Country church.	Aug. 26, Red River.
Sept. 30, 7 pm, Osceola.	Pennsylvania
	Aug. 19, Sugar Valley.
	Aug. 27, Maple Shen.
	Sept. 24, Quakamoning.
	Virginia
	Aug. 19, 4 pm, Beaver Creek (Second Dist.).
	West Virginia
	Aug. 19, Eglen, Maple Spring church.
	Sept. 2, Union Chapel.
	Sept. 9, Bear Settlement.
	Sept. 24, Pleasant Valley.

Read What These Men Say

About the Manuscript of I. J. Rosenberger's Book—"PRACTICAL SERMONS"

Bro. J. H. Moore says, "It has been my pleasure to read the manuscript for PRACTICAL SERMONS that Bro. Rosenberger has prepared for a sermon book that has been published. I do not recall that I ever read a more helpful set of discourses. These sermons are not only interesting but instructive. While not especially doctrinal they have woven into them in a most skillful manner nearly all the New Testament fundamentals. These sermons when published will make most helpful, edifying and instructive reading, both for the Ministry and those of the laity. Many devout Christians who cannot attend service regularly can read this book, read one of these sermons and feel greatly refreshed. I should like to recommend this book to all our people, and those of other persuasions."

Elder John M. Stover, Bradford, Ohio, says: "I have had the pleasure of reading the manuscript copy of Brother I. J. Rosenberger's PRACTICAL SERMONS. They are an epitome of a long life of experience in the Master's cause as a minister and evangelist, and gives forth no uncertain sound; which

makes them safe and pertinent in this day of religious uncertainty and upheaval. It gives me great pleasure to recommend the book to those who desire meat in due season."

Brother Otto Winger, says: "I have read the manuscript of Brother I. J. Rosenberger's book PRACTICAL SERMONS. Many of these sermons were prepared by the author when he was in the prime of life, and were used by him with great power for good, both in bringing men into the kingdom, and in building up the church spiritually; they will therefore be read with interest. Few men in the church today have been the means of bringing more people into the church than Brother Rosenberger."

Brother Rosenberger is paying most of the manufacturing cost and is donating the manuscript. He will not receive any profit from the sale. The profits are used for the Supernatural Ministerial Fund. The book is sold at a low price considering the size and make-up. 435 pages. Price, postpaid, \$1.75.

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Fall Semester Opens September 5, 1922

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., August 19, 1922

No. 33

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...EDITORIAL...

Rescue, Reconstruction and Prevention

WERE you ever in a disastrous railroad wreck? Or see one? Then you know how gladly and earnestly everybody able to help sets to work to rescue the people still alive from under the heavy timbers which are crushing them to death or from the debris of broken glass, splintered beams, twisted iron, hissing steam and crackling flames which, in one form or another, threaten quick destruction. That is the most urgent duty. That must be attended to first.

The next thing is to get these rescued people to hospitals or the best places available for taking care of their broken limbs and ribs and cuts, bruises and burns. Their bodies must be restored to soundness again if possible. Who would think of leaving them to starve, after they had been saved from immediate death, or to perish otherwise, or even to remain permanently disabled, for lack of care?

But with these most pressing measures disposed of, or provided for, people are not long in asking what the cause of the disaster was, whether it might not have been prevented and, most important of all, whether some improvements in railroad management can not be made which will make such things less frequent in the future. It is in line with this that "careful crossing campaigns" have been inaugurated lately. And more effective safety devices are constantly being sought.

We would not make too much of the parallel between this and its spiritual counterpart, for analogies are easily overdone, but it will serve us very well in directing attention to the threefold responsibility of the church in a world of people whose lives have been wrecked by sin.

To "rescue the perishing" and "care for the dying" is the church's first and most pressing duty. "All around us are men, women and children on the verge of eternal ruin. We must do our utmost to "snatch them in pity from sin and the grave." Any religious program which ignores this is blind to the plainest of realities.

So is any religious program which devotes itself to rescue work exclusively. To snatch people from the jaws of death and then leave them to perish

while you go on snatching others, and so on, is a very doubtful mercy indeed. And it is but little better to offer only such chances of survival as make certain or probable spiritual lives which are dwarfed and stunted. We must do our utmost to nurture the rescued into healthy manhood and womanhood.

But the third phase of Christian responsibility is now pressing hard upon us for attention. Must we go on forever, setting up our spiritual hospitals in the midst of moral swamps, whose miasmas constantly defeat our efforts to create a healthy atmosphere? That was the way they once tried to make a Panama Canal. And some said it never could be done on account of the deadly fevers. Very likely it never would have, if the fevers had not been attacked and conquered. Just so the church can not ignore the sanitary character of the conditions in which she carries on her work of spiritual reconstruction. To do so would be the supremest folly.

Nor can the primary work of rescue go on indefinitely without raising the question whether the quantity of spiritual human wreckage, or at least the seriousness of its nature, could not be reduced. It would be criminal not to raise this question. And to raise it is to answer it. We know that this wreckage could be greatly reduced. We know it from the experience of the past in this regard, little as it is. Christianity can thrive better without saloons than with them. The rebuilding of human lives and the development of spirituality goes on more successfully in clean surroundings than in vicious ones. And so on. Enough has been learned on this point from such improvements in social conditions as have been made in the past, to put the answer beyond doubt. And this fact ought to quicken greatly the sense of Christian responsibility.

"The ambulance in the valley" must be kept in constant readiness since people will insist on falling off the ledge. But the building of better fences along the edge of the precipice should be carried on with much greater vigor also.

Rescue, reconstruction and prevention are all important phases of the duty of the church. It seems hard to keep these factors all in sight and give to each its proper weight. There was a time when attention was almost wholly given to the first. In later years the second has received a good deal of emphasis. The third is rising into general Christian consciousness and will have increasing notice for some time to come. Its possibilities are greater than we have dared to dream.

Rescue will always be the most immediately urgent. But that is almost cruelty instead of kindness unless seconded by a vigorous policy of reconstruction. And prevention is the largest field of all. It remains to be explored.

To what unguessed realms of Christian conquest these avenues of service will lead the church, if she has eyes to see them and courage to walk in them!

The Full Opportunity of the Gospel

THERE are many ways of telling what the business of the church is, but here is a way of phrasing it we came across the other day: "to give the Gospel of Christ its full opportunity in the world."

How do you like it? Does it cover the ground? The business of the church is surely nothing less than that, is it? And what more could it be, if the Gospel is given its "full opportunity"?

But that statement suggests two important questions, which would have to be answered before the import of it could be grasped. What is the "full opportunity" of the Gospel? And how is that opportunity to be given to the world?

These questions are too big to answer in a word or two, but wouldn't it do you good just to look at them and start them to "soaking" in your mind?

There's the first one—think of that for a minute. What would the Gospel do for the world if it had a good chance—a "full" chance? What for the folks deep down in sin? Would it rescue them? What for those who have been rescued—barely rescued? Would it rebuild their lives into a fully-developed Christian manhood? And what for the multitudes who live in an environment of varying degrees of unwholesomeness and degradation, if the Gospel had a full chance at that environment? Isn't the "full opportunity" of the Gospel rather large?

But how is the Gospel to be given that kind of an opportunity in the world? That's the more troublesome question, because its implications are apt to become personal. Certainly the Gospel has never had anything like such an opportunity. But seeing what the possibilities are, if it should have, must one not wish it could have?

Why doesn't the Gospel have "its full opportunity in the world"? Can you think of just one reason?

Restraint and Constraint

BOTH are necessary in a well-ordered life, human nature being what it is, but the more there is of the latter, the less there need be of the former. And the sweeter and healthier the life will be.

Children must be restrained until they can be constrained and older folks too, quite often, but the constant effort should be to supplant the former with the latter, as far and as fast as possible.

The latter was the controlling force in Paul. "The love of Christ constraineth us," he said. It is easy to keep from the wrong when such a powerful motive as that is impelling you toward the right.

Why He Wanted to Live There

You remember that good man of old who wanted to spend all his life in Jehovah's house and asked that "one thing" of Jehovah and decided also to "seek after" that? But did you notice the twofold object he had in view, in addition to the protection which such relationship would afford him?

First, he desired "to behold the beauty of Jehovah." He had an esthetic sense and the satisfaction of it gave him pleasure. And nothing satisfied it so well as the loveliness of God. Not his physical proportions or features, but the qualities and attributes that make up the Divine Personality—the character of God. To see that, to contemplate the Supremely Beautiful and surrender his soul to it in rapturous abandon—this was the grand prize he coveted.

But this was only half of it. He also wanted "to inquire in his temple." So there was something he desired to know and the fact that he sought this knowledge in the closest companionship with God, implies that it was knowledge which in some way concerned that relationship. There were unsettled questions in his mind about the right thing to do, perhaps, in certain circumstances, about the best kind of a life program. He had an ethical, as well as an esthetic, sense. And that was hungry for satisfaction, too. And he could find this only in the search for truth.

Wasn't that double ambition of his a noble one? Could you think of a better reason for desiring, above all things else, to live always in Jehovah's house? To look upon what is beautiful and lovely and to discover what is true and right—wouldn't you enjoy that kind of an experience yourself?

CONTRIBUTORS' FORUM

The Birth of Prayer

When I complete my outline of life's beauty,
Its colors, like a candle-shade's design,
Must seem but commonplace and poorly tinted,
Unless transfigured by the Light Divine.

When Time has made an echo of my singing,
I shall have sung but half of all I hear,
For, oh! the sweetest strains of Memory's music
Have grown, within my heart, into a prayer.

—Lilla Vass Shepherd in "The Living Church."

A Workable Policy for the Rural Church

BY E. E. ESHELMAN

In Five Parts—Part Five

VI. Every Church Should Have a Well-Defined Policy on Evangelism.

THIS program should consist of at least five parts—an annual series of evangelistic meetings, a week of evangelistic work at Easter time, Decision Days in Sunday-school, study classes in personal work, personal evangelism and evangelistic sermons throughout the year.

The annual series of meetings is an inspiring season, and of great value to the church and the community. The strange preacher, the special song services, the appeals to Christian living, the sustained attention to things spiritual, are forces that no church can afford to lose. Much power and efficiency is gained through regular prayer services before and during the meetings, and through the organizing of the membership for personal work.

The appropriateness of evangelistic work at Easter time needs no more than mere mention. Every church should give earnest thought and prayer for souls at this time.

However much the special seasons of evangelistic effort may mean to the church, these alone are not sufficient. The evangelistic spirit and evangelistic sermons must be continued throughout the year. Invitations to come to Christ should be given often, and personal work should be continuous. Decision Day should be a regular feature of the life of the Sunday-school.

VII. If the Kingdom of God Is to Be Spread Throughout the World, the Church Must Have a Missionary Program.

This will include both home and foreign work. It will mean adequate financial support for both these departments. It will also lay upon our youth the great responsibility of responding to the call of the Lord for workers in these fields.

If this is to be done adequately, the conditions and needs of the world, and the call of the Lord in the world must be kept constantly to the front. The regular monthly missionary program, the missionary sermon, the missionary prayer, the missionary library and the Mission Study Class are avenues of doing this. Folks will not pray and give and go, unless they feel. They will not feel unless they know, and it is the business of the church, through its committees and classes, to cause people to know the crying needs, that they may be led to respond with life, service, and means.

VIII. The Church That Begins to Work in Real Earnest Will Soon Find That It Will Need a Financial Program for Its Local and Community Work and for Its Benevolences.

The benevolence program should include a budget of not less than twenty-five per cent of the local expense budget, and should gradually increase to one-half. It is assumed, of course, that the church is supporting a pastor.

The first thing in this program is, somehow or other, to make general in the church the conviction that we are stewards of God, that we must make an adequate acknowledgment of God's ownership and of our stewardship, and that such an acknowledgment must be in kind. That is, when God gives strength, we

must return to him strength in service. We must return time to him for the time he has given us. And when he gives us substance, we must return substance to him, and the standard valuation of substance is money. Prov. 3: 9 must become real to us and an actual practice: "Honor the Lord with the first-fruits of all thine increase." This will take teaching. It can not be done in a day or a year, but it must be done if we, as individuals and as a church, will be fair to God. The Stewardship Study Class, the stewardship sermon and the stewardship campaign are of great value in gaining this end. Our giving should be in the Bible way, regular and systematic, on the first day of the week. Individual means, each one of you. Proportionate implies, as the Lord has prospered you. In order to gain these ends, no better method has been found than tithing or laying aside a definite per cent of our net income, as it comes in. Then give it through the duplex envelope system at the Sunday offering at morning worship. The offering should be received with a consecration prayer. The every-member canvass has also proven its worth in inspiring the church and raising funds.

So the policy is before us. Let us make it our program. Let the elder or pastor call his officials together and lay out the part of it that seems possible for the year's work and then enlist the service and sympathy of as many of the laity as possible, in carrying it out. Then, year by year, add to this and so enlarge the work. We believe that when we prayerfully and unitedly make out our program, and help our minister to carry it out, the problems of the country and of the country church will be solved. To do this will require coöperation of the church with its leaders through a period of time of sufficient length to build up a community spirit and make of the church a community center.

Bellefontaine, Ohio.

How to Interest the Unsaved

BY PAUL MOHLER

IT is well enough known that some people have the faculty of interesting others in religion, while other people do not have that faculty. Not often do we stop to consider why this is; but there is generally a reason and a good one. Perhaps a little study of human nature will help to understand and to do better work for the Master.

We all have certain natural instincts that move us. We are always interested in the satisfaction of those instincts and the desires that arise out of them. For example, we all have the instinct for life. It is wholly natural for us to want to live, to protect and to prolong life, and to provide the means of living. Anything that affects life interests us. We can't help being interested in it, if we feel that it either lengthens or shortens life, makes it safer or more dangerous; but there are some other things entering in.

We are naturally more interested in what is immediately before us than in what is remote—far in the future. We are more concerned in what we see with our eyes than in what we hear about. We are more impressed by what is clear, vivid, and tangible, than by what is vague, indefinite, and abstract.

Knowing these things does not solve our problem, but it helps us to find the solution. For we understand now why so many successful evangelists dwell so much on death, eternal judgment, and the terrors of the damned. They are appealing to the instinct for life. They are bringing the danger near—clearly vivid to the mind. They make it as definite as they can, and some of them are wonderfully skillful in impressing the people with the thought that death hangs over them, immediately imminent, liable to take them at any moment, without opportunity for preparation—likely to take them into eternal woe if not prepared. The more thoroughly this idea takes hold of people, the more interested they are, and if they can be held in this state of mind long enough, there is nothing they will not do—no price they will not pay, to be assured of full salvation from their sins.

In doing all of this, there are many things that can be done. The preacher may stick close to the

Bible revelation and preach only what is clearly taught or may be reasonably inferred from the Scriptures. If he does this with sufficient skill and enthusiasm, he will arouse great interest. Most evangelists, however, do not confine themselves to Scriptural material, but tell many death-bed stories, draw much on their imagination, and speak in frightful tones of voice. They are often criticised for this, and sometimes they are undoubtedly open to criticism; but one thing is certain, these methods create interest; in even the desperately wicked as well as in the smugly indifferent. I think an evangelist should be allowed a good deal of latitude here, if he does the rest of his work correctly. It is impossible to overestimate the danger in which the unsaved stand, or the misery that they will experience in an eternity away from Christ.

Another natural trait is the *instinct of gaining possessions*. It is a strange man that does not care to own anything. Anything that promises to increase or decrease our possessions, interests us. Think of the thousands that sacrifice everything, every time there is a gold strike, or an oil-gusher, in order to secure a share of the wealth uncovered. Notice how often the Lord and his apostles appealed to this instinct, promising treasures in heaven, true riches, mansions in the skies, a seat on the throne, etc. Remember that they were dealing with the Jews, primarily. How well they knew where a Jew's interest lies! Get a man to see definitely, vividly, and as if at present, the wealth that is in store for the redeemed, and you have him interested. If he is already interested in his life, you have two strings to his instincts, but there are other instincts still.

There is the *instinct for companionship*. Not many people like to be alone. We like to have friends—at least one. The Scriptures set before us, very beautifully, the blessed and glorious society of heaven. Even here we have the beginning of it in the spiritual companionship of our Lord and in association with the members of the church. It is perfectly right to set these facts before a man, and to invite him into the blessed society of the redeemed. This is a third line of interest, a third natural interest to which we are appealing.

There is also the *instinct for superiority*. Everybody likes to feel that he is superior to others in at least one thing. Didn't you ever see a boy swell up with pride, just because he had a bigger boill than any of the other boys could show? Grown people are just as queer about that, and we all have the trait in one form or another.

Again and again did Christ and the apostles appeal to this instinct. "Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is but little in the kingdom of heaven is greater than he." "Blessed are your eyes, for they see; and your ears, for they hear, for . . . many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear and heard them not." "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." How these words must have thrilled the apostles with enthusiasm because of the superior state in which they already were and were yet to be! Peter hands it on to us, saying: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession." Paul glories in his Great Leader and Savior, Christ, and so may we, knowing that he that is within us is greater than he that is in the world.

We may even appeal to a man's *instinct for combat*. Get him to see that there is a great warfare between Christ and Satan, between good and evil, between the forces of light and righteousness and those of darkness and unrighteousness, and if he is a fighter, he will get interested at once.

I can not here go on and finish the list of instincts that may be aroused, but I am sure that it is clear that there are a number of strong, primal instincts that will compel a man to take interest in becoming a Christian if the Christian worker works patiently and

skillfully to bring the sinner to realize that the satisfaction of these instincts, both now and throughout eternity, depends entirely upon his becoming a faithful follower of Christ. Think that through and you will see it yourself. Jesus satisfies every natural instinct forever, and nothing else does. Every other means of satisfaction disappears at death, and death comes sure to all. Interested! Only a fool could be anything else but interested, if we do our part as we should.

But, best of all, we have the sure promise of the active assistance of the Holy Spirit, working in answer to our prayers to make the truth evident and impressive in convincing the sinner of sin, and of righteousness and of judgment, the most tremendous facts with which we deal.

Oroville, Wash.

Has the Church Failed?

BY HARRY H. ZIEGLER

ALL things known have had, or are having, or will have, a testing time—a time when, on their own merits, they will, before an inexorable tribunal, either stand or fall, succeed or fail.

Man may aspire to any vocation, but in each one there are certain standards by which he is measured. Certain tests will be made, as to his qualifications and ability, ere he can be an accredited workman in his chosen vocation. If a man would be a minister, sooner or later his fitness for the work—his qualifications for it—will be tested, possibly years after he has passed from the seminary. A medical practitioner must pass more than a State Board of Examiners before he can be considered a worthy physician.

So, no less, must the church meet certain acid tests. It must face searching inquiry, as to its fitness to carry on the work entrusted to it.

But notice, in passing judgment on any piece of work, on any mechanism, we always bear in mind what it was intended for. A man would be considered foolish if, when he wanted to use a boat, he would get an automobile. If he wanted to make use of a delicate surgical instrument, he would hardly take an ax instead, though both are made of steel.

So, in order to secure a fair answer to the question, we need to go back and ascertain, if possible, what the design of the church was, and whether the object and the fulfilling thereof are the same today as they were originally. Can we have a glimpse of the purpose of the One who designed the church, and find out what was his mind, his plan, his purpose, as to the church?

A striking fact about the church is this—that, as a called-out people (which is what the word means in the Greek), the idea, the name, the scope and the nature of its work were not revealed to any of the prophets. They speak much of Christ's coming and his humiliation. The prophet, in Isa. 53: 10, seems to see some of the results of Christ's "emptying out" of self, and of his ultimate glorious reign, but regarding the church all are silent.

To get an idea, then, of the church's design, work, and purpose, we must look to what God, through his Holy Spirit, has revealed in the New Testament. The church is referred to first by Christ in Matt. 16: 18: "And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." This language is prophetic of the nature and growth of the church, and also touches upon its enduring character. Again Christ refers to the church incidentally in Matt. 18: 17: "If he shall neglect to hear them, tell it unto the church," recognizing the church as a body of believers with a common aim and interest.

The Book of Acts records the growth and problems of the early church, but when we turn to the epistles, the nature and design of the church begin to unfold more fully. And as we pause to contemplate the design of it, the purpose for which it was designed, and the enduring character of it, as described in the symbols used, we feel that it has not, will not, can not fail.

In the Epistles and the Book of Revelation, the church is described and pictured under three different

symbols, in each of which it must pass the test, or stand before the world as having failed.

In Eph. 2: 20-22, Paul uses the figure of a building to describe the church, using this language: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

As Paul pens the picture, he shows a building having characteristics of an enduring building—a good, broad, sure foundation, with the seal of Jesus himself—he being the Chief Cornerstone, and a well-constructed and workmanlike job in framing, fitting and executing the work. Again, the specific object for which the building is intended is mentioned, viz.: "An habitation of God through the Spirit."

In 1 Peter 2: 5 the Holy Spirit again speaks: "Ye also as lively stones are built up an spiritual house." And how inadequately, at best, can these tangible things—the things that we can sense, that we can touch or see—express the beauty, the sublimity, the more than man-made design and grandeur of the spiritual house! And here, again, is a hint as to its enduring character—the lively, the living stones, the cleansed, redeemed and sanctified building. If they were dead units, of course it would fail, but since there are lively, living stones, can it or will it fail, or has it failed? Not while God rules in heaven—not while the Holy Spirit is in the earth.

The passages referred to suggest several thoughts, relative to the church as a building. One of them is the unity of the church—not the need of, or desire for unity, but the *unity*. Scan the pages of church history as closely as you may, and you will note that, while organizations have in the past, and do today, fail in observing the unity of the church, yet today there is no other thing as prominent about the church as the unity of professed belief in the fundamental doctrines of the Gospel, though our practice often falls far short of our professed belief.

Another idea, suggested by the thought of the church as a building, is that of a shelter. This idea not only gives us comfort in times of distress but also shows us our duty to each other in shielding, protecting and helping each other to bear the burdens of life. And has the church failed in this? Has anything better been offered? Have people found a substitute for the consolation of Christ amid all the strife, turmoil, and anxiety of life? Has not the spirit of helpfulness grown more evident, as the centuries have rolled on? Shall not the church be credited with fostering the idea of caring for the unfortunate and outcast? Are not our hospitals and benevolent institutions a monument to that very principle of helpfulness, which was given its rebirth by Christ, and perpetuated by the church?

Again; a building suggests a place of employment—a place where one finds both means of livelihood and a development of the individual's energy and initiative. And has the church failed in this? Where are there larger opportunities for service—more room for hard work than in the church?

The second figure of the church is that of the body of Christ, with Jesus himself as the Head—the controlling and directing Power. This thought is beautifully pictured in 1 Cor. 12. Several things are implied in this figure—one of them being life. Christ, the ever-living Head, who has tasted death for every man, is united to his body—the church, by an indissoluble bond of union. Can the body die while the head lives? Can the body fail while directed and controlled by the head? Is the church alive today? There may sometimes be diseased members of the body that cause pain and suffering to the rest; but is not this capacity for pain, this suffering, an evidence of life?

Again, the body is for manifestation. We need only to look, as we pass along the street, to see on the bodies of men and women what their thoughts are—what their souls are like. As an extreme case note the

blear-eyed, dull and depraved expression of the habitual drunkard. Isa. 3: 16-24 is a picture of the ultimate manifestation in the body of impure, haughty, unholy thoughts. Who has not seen pure, holy thoughts and high, noble aims stamped on the countenance of men and women of God, especially as they are sometimes calmly waiting the call to go home?

Is the church manifesting Christ to the world? Are his thoughts, aims and purposes for the world written on the church? The universal extension of the mission work and the thousands of Student Volunteers, in all of our schools and colleges, should be an answer to this question to satisfy the most doubting.

The figure of the body also implies service, and how could an intellect, however keen, carry its wonderful message without feet? How could a heart, however loving, minister to humanity without hands? How could a mind, filled with good and holy thoughts, tell these to others, to their edification, without a mouth?

So the church functions as the eyes of Christ, seeing the need of the world; its ears listen to the world's cry of need; its mouth speaks the comfort of Christ; its hands minister to the world's needs; its feet carry the blessed message of salvation to *all the world*. Has it failed? Your own heart will answer: "Never, as long as there are one-half dozen members who are longing for the salvation and the redemption of the world."

The third figure, used to describe the church, designates it as the bride of Christ. And cold, indeed, must he be, who does not warm up to the picture, as John gives it to us in Rev. 21. What sweet memories of that shy, loving girl, courted maybe long ago, are brought up by the very name of "bride," and how the jewels, she may have worn, could not compare, in your eyes, with the adornment of a meek and quiet spirit! Nothing could quite compare with the love-light in her beautiful eyes. How sweet was her loving welcome, and how you appreciated the shy admission that she was longing for your coming, and then how, as husband and wife, life's issues were faced together—the bond of love growing stronger each day and year of living together! Is it any wonder that John compared the church to a bride?

But suppose, when you came to see the loved one, to claim her, that she could not meet and return your expressions of love—what then? Might it not be true that something, or some one else, attracted her more, thus causing sore grief and sorrow to her espoused husband? Rightly do we ask our brides to come to the marriage altar pure and sweet, with a single heart. And shall not Christ expect his bride to be pure and sweet—adorned with all the Christian graces, wholly devoid of the foolish trappings of the world? Will he find her so? Has the church gotten away from the simplicity of the early Christians, from the modesty of the saints, from the happiness of the faithful, from the power of their inspiration, from the methods of the first missionaries? If we have, what has been the cause of it? Have we been flirting with the world? God help us to face the issue squarely and, if guilty, put away all that will prevent us from anxiously looking and longing for the glorious coming of Christ.

Can it fail? In Ephesians we find that God has given us all things in Christ. He has favored us with spiritual blessings—not because we were worthy, not because we are pure, but to the praise of his glory, to the exaltation of his grace. With such a purpose of mind—since his own glory, too, is concerned—he will not, he can not, let it fail. The foundation is too broad, the design is too majestic, the end is too noble, to allow the church to fail.

The church has not, it will not, it can not fail!

Shamokin, Pa.

The Labor Problem

BY A. V. SAGER

"THERE were ten virgins—five were wise—five were foolish." Today millions are out of work—thousands in the bread-line. What is wrong? Is our boasted

(Continued on Page 522)

Accessions vs. Conversions

BY EVA M. BRALLIER

MANY of us have read, no, doubt, with some degree of satisfaction, of the greatly increased number of accessions, within the past year, to the various Protestant churches. Perhaps we have hailed this news as a beginning of the post-war religious revival, promised us a few years ago. It is true that any true religious revival will be accompanied by *conversions*—mark you not merely *accessions*. Are accessions a true index of a revival? How about the change from paganism to Christianity of a large part of mediæval Europe, when thousands were received into the church in a few days at the behest of their respective kings? That those were not revivals we will all agree. Scrutinize our modern-day revival. Does it bear the earmarks of a true revival? A true revival will be marked by a hungering to hear the Word of God with a corresponding change of life, to agree thereto. Do we find it so? Verily, no. The churches are still largely pleading for hearers, to fill their empty benches.

As to a change of life, it is hardly expected or encouraged by many pastors and evangelists. What is the dominating thought of our American people? Is it not materialism? Money, fashions and amusement occupy the chief place in the thoughts of most Americans. Would such things predominate if we were in a revival? Would we see the mothers at their bridge parties, while children are attending the movies and the dances? And the home is left well-nigh desolate. We rejoice that such accusations (and we read them in the papers almost daily) do not apply largely to our Brotherhood, but let us take heed, for we are drifting too.

It may seem harsh to say so, but one great need of our age is a revival of faith among the Christian ministry. This is written with all due apologies to scores of earnest ministers who are sound in the faith and who are laboring with all their powers to combat the evil tendencies of our civilization. In a very recent number of a ministers' magazine we read an article, purporting to show that the Bible is not to be relied upon either as authoritative history or as the rule of practice for living. Another writer says that if we would gain the attention of the educated young people of this generation we must stop teaching the miracles of the Bible. They are purely mythical—this writer avers. Shame, shame, upon so-called ministers of God, who thus deny his holy Word!

Here is an instance of revival (?) work which occurred in our part of the State. A minister came into a rather small church—not of our denomination. He immediately fell to the task of ingratiating himself with the young people. He went before the high school students and made a flattering speech. In the course of his remarks, he said that he thought there was no harm in a nice clean dance. It is evident, by what follows, that he was ignorant of the nature of the dance, or else he thought he could play into the hands of the devil for a while and finally win out. By virtue of the charm of a pleasing personality, free and easy teaching, enthusiastic community work, an emotional revival and all the rest that goes to make up the present day successful pastor, he tripled the membership of his church in one year. The increase was made up almost exclusively of young people. But he began to taste some of the bitter fruits of such evangelism. His support diminished to an almost negligible quantity. To stem the rising tide of evil and worldliness among the new converts, he preached a sermon against the modern dance. Presto! His quickly-built-up congregation vanished. As a parenthesis, I do not wish to be misunderstood as being opposed to community work. However, it presents problems to the church which need our most careful attention, lest we compromise with evil.

Can we find a reason for the above-mentioned collapse? Assuredly. The increase in this man's church was not built upon the Word of God and faith in Christ, but on social pleasure and emotional appeals. Such increase is the wood, hay and stubble of Paul's

writings. The fact that present-day evangelism appeals to young people, seems to be a source of satisfaction to many. In view of the fact that so many of the converts to early Christianity were mature people, we should seriously consider, if we are on the right track in our evangelism. Please do not understand me that we do not want the young people in the church. Indeed we do, and more of them, but we want their fathers and mothers, too, and we want them all to stay. In order to accomplish this we must abandon the shallow emotionalism and social pleasure-seeking, and build our increase upon the Word of God.

Let us not be deceived! The revival we need, is a revival of sincerity of belief and action. It must begin with our ministers, who must, with the apostle Paul, show us that the money consideration is the least of their thoughts. It must be taken up by the laity in an absolute sacrifice of pleasure, money and time in the true upbuilding of the Kingdom. When that time comes we shall see conversions and not merely accessions. May God hasten the day of his visiting the church in a general revival! Without it, our nation will drift farther and farther into the shallows of materialism and unbelief, until we strike the rocks of national destruction. With it, the glory of the Lord will shine through the church, guiding the nations into the blessed haven of eternal safety.

Curlew, Iowa.

The Influence of a Good Friend

BY ALICE BIRKIN

THE influence of a good friend is far-reaching in its effects. Every one has an influence which is being exerted on some one, sometime, somewhere. How careful we should be in choosing a friend! We can place a fairly good estimate on the results of a friendship if we stop to consider the character and influence of the person whose friendship we desire.

At one time I had a splendid friend, and I feel sure, in my own mind, that God planned the friendship which existed between us. Herewith I give some details about this friend and her influence over me.

Some years ago, in England, I was working in a large manufacturing house, where they made ladies' waists. I had just accepted a position as designer in one of the departments. Although the work was light, in some respects, yet it was very fatiguing. I was new to the work and it required much planning and executing of designs. The strain on my nerves was at times very heavy. One morning I felt as though I wanted to give up in despair, for everything seemed to go wrong. In disgust, I picked up a piece of work and went to the ironing-table, to have it pressed out. The ironer, a tall, slender girl, with dark hair, a well-shaped mouth, and large, deep-grey eyes, took the piece of work and ironed it out very neatly for me. I could not help noticing, as she ironed the front, how strong and capable, yet how refined she seemed.

With a smile, and a searching look from her beautiful eyes, she handed back the work to me. I thanked her but was loath to turn away, for I felt so discouraged, and her deep, kind eyes were searching me through and through. I decided that she was a girl to be trusted, so I told her how downhearted I felt. She put her warm hand over mine and her eyes deepened with sympathy as she listened. Then she said some very kind words which, somehow, seemed to ease and lighten my trouble. I did not know it then, but that was the beginning of a warm and sincere friendship which was, and is yet, very precious to me.

After that morning, mutual sympathy developed between us. I would often have occasion to go to the ironing table, and during the time she ironed the piece of work which I brought, we would converse in low tones. How she did cheer and encourage me, and, what is more, taught me to take my discouragements to One who is ever ready to hear, whose tender heart ached far more than mine ever did, but who was always compassionate. She illustrated to me how God cared more for us than our own mothers. If our mothers would not willingly grieve us, how much

less would God, who created all things for our benefit. At first I could only say a few simple words in prayer besides the Lord's Prayer, and, because of this, did not pray as often as I should. But Loua said that God loves just that kind of prayers. To her, God was a Great Big Heart of Love, and she explained that the more simple and natural we are, in praying to our Great Loving Father, the more pleased he is. After that, I did not mind so much if my words were simple, because they came from my heart and I felt that God understood.

One day my friend asked me to go with her to her home for dinner. It was Easter Sunday, and a beautiful day. Again I was impressed with Loua's devotion to her mother and frail little sister, for, while I was there, she seemed to be mother, comforter, and helper in the home. After dinner my friend asked me to play some of the church hymns, as she dearly loved music. I had not, heretofore, played many church hymns, having had more experience in other kinds of music, but I played them for her. When I turned round, I saw that her eyes were full of tears. She explained the comfort that certain hymns were to her, and as I listened to her explanation, I began to see new meanings in the hymns, and so they began to have a charm for me also.

In the evening she suggested that we go to Wollaton church—an old, old church in the country. The memory of that walk I will always retain in mind. The evening was so calm, so sweet, as we started. It was a three-mile walk to the church, which lay at the end of a winding road. On each side of the road grew tall trees with wide-spreading branches. It being the spring of the year, the foliage was tender and of a vivid green. During our walk my friend would stop to talk about the beauties of nature. The lilac and laburnum were in bloom, and their sweet fragrance, together with the song of birds, caused us to linger on the way. Then it was that she would use these beauties to illustrate some truths of the Master.

As we approached the end of the road she said: "Stop, listen! Don't you hear? Close your eyes." I did so, and, borne on the breeze were the sweet tones of the old organ, and the sweet singing of the choir. We almost could fancy we were at the threshold of heaven, so sweet and appealing was that sacred music. We would have lingered there, but the service had begun, and so we quickened our pace. We came to the bend in the road, and from there we obtained a good view of the church. It was built of grey stone, and although it was erected several centuries ago, it was still in good repair. Its tall spire stood out in relief against the sky, and its walls were mantled with ivy, which had twined around the stained glass windows.

The interior was built after the Gothic plan. Lofty arches of finely-chiseled stone directed the gaze upward. The choir were still singing as my friend led the way to a pew. She knelt down and reverently bowed her head. Oh, how I did admire and respect her! Her sweet face appeared so calm, as she rose from her knees. She pointed to special scriptures, as we gazed on the same book. She knew just the right one which would help and comfort me. They were not new to her. She had such implicit faith in God.

After the service was ended, she led the way into the pastor's garden, which he always threw open to the public. She pointed out the good man's kindness, as we saw him pluck flowers, to hand to the little children. She directed my gaze to the bowls and pans which were placed in different parts of the garden, so that the birds could have water and make their homes near by. She saw good in everything.

As we commenced our homeward walk, she placed my hand within her hand. Then she talked about the trials which we must face and endure. She explained how a Loving Father allowed these things to come—not to grieve us but to be the means of building finer characters. She explained: "Gold is not worth so much until it has passed through the fire and come through a finer and purer metal." We came to the end of the road all too soon. She seemed like the

strong, towering oak, and I felt like the ivy which clings to it.

My friend, accompanied by her frail little sister and myself, spent many pleasant hours together, after that memorable walk, and always she would direct the conversation into inspiring channels of thought. It seemed so easy to be good in her presence.

At last came the day when I was to leave England. I embarked on a vessel which was to bring me to my future home in America. Again her dear presence was a comfort to me. In all the formalities which must be gone through before sailing, she was there to help me, and as I clung to her, before the ship sailed, my eyes were blinded with tears, but her dear, kind face looked into mine most tenderly, as she tried to cheer me with thoughts of what awaited me at the end of the journey.

It is now eleven years since we saw each other. During that time she has found her life-companion and is happy in her husband's love. I am also happy in the same way. Although we do not write as often as we did at first, there is still that true, abiding friendship between us, and her influence lives on.

"What is the secret of your life?" a lady once asked a gentleman who was noted for the beauty of his character. "Tell me that I may make mine beautiful, too." His striking reply was: "I had a good friend."

If a good earthly friend can thus benefit and beautify our lives, how much greater is the influence of our Heavenly Friend, who sticketh closer than a brother, for "greater love hath no man than this, that a man lay down his life for his friend!"

McPherson, Kans.

Vacation Religion

We have never been able to understand the so-called "slack season" in church and Bible-school activities. We have searched in vain for a real reason why Christians should desert their church, and suspend all worship and all religious interests from the first of June to the first of September. Yet year after year this is done, and is expected and is looked for, and the church strives to make some provision to fide herself over the "lean" months—the result of indifference and neglect on the part of her membership.

We are beginning to wonder if it is not this expectation, on the part of the church, that her membership will neglect and desert her during the summer, that is the cause of it all. The church has adopted the wrong attitude and has used poor psychology in this respect. Why place before the minds of the church membership the thought of decreased contributions and suspended activities? Why intimate that lessened interest is looked for and expected, and that the congregations will be fewer in number during July than during November? Why give people the idea that they do not need God as much in August as they do in April? Is not man's soul in as great danger in June as in December?

Human nature is just as weak, sin is just as damning, the devil is just as wide-awake, and the evil propensities of humankind just as near the surface, no matter what the season of the year. We need God at all times. "I need thee, O, I need thee; every hour I need thee." We need the steadying and sobering influence of the worship of his sanctuary, no matter what the degree of heat or cold. We need the common touch of human friends, that one feels, as no place else, in God's house. We need to keep ever before our minds that picture of the stained and begrimed cross of him who was despised and rejected of men, and who died of a broken heart, just for our sakes; and we see that cross against the darkened Judean sky, as we see it no place else, in this table of our Lord. We need to have our hearts touched and our souls gripped by the thought of his love and sacrifice for us. And here, in the quietness and sanctity of the house of prayer and praise, with the great hymns of the church releasing the emotions in our hearts, with the read and preached Word of God, to keep our sin ever before us, we may stand in holy places and think on holy things, and have the sacred and intimate fellowship of the Lord.

The church assembles her forces and gathers her resources together in the winter for a grand campaign of advance. Many plans are made, much money is spent, workers are imported from somewhere, much shouting is done from the housetop. The noise and the din and the commotion of a great army preparing for the advance fills the air. Then comes the campaign. It ends with a great spectacle. Then comes May, then June, then July and August, and the first of September finds the church where it was the first of January. The fall months are spent in preparation, the winter and early spring months are spent in agitation, and the summer months of June, July and August are spent in

dissipation. And the dizzy round of senseless repetition starts all over again.

The generation, now in control of the church, can be impressed or influenced but little. The hope lies in reaching the hearts of the coming leaders of the church—in the boys and girls of today. If the church will teach these the senselessness of this procedure, and the necessity of being faithful and loyal, all the year round, the time will come, some day when the church of Jesus Christ will be the church militant and at work all the year through. God speed that day!—*Franklin R. Payne, in Knoxville Disciple (Pittsburgh, Pa.).*

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Winona Makes Good

THEY came to Winona Lake from every District in Indiana and Ohio, and a few were present from Illinois. A little over a year ago the first Conference for Young People was held at Winona Lake. This was the second for this summer. Two more are to follow—one at Cedar Falls, Iowa, Aug. 28 to Sept. 1, and the other at Pacific Palisades, Calif., Sept. 5-10.

A distinct growth was shown in the Conference over last year—splendid as that was. The plan was entirely new then and all were finding the way. One of the encouraging features, this year, was the large number who were present on the opening evening, and who came to see it through. There were nearly a hundred of these. Among them were several who had been present for part of the time last year. Different ones of these stated that the Conference had an entirely different message for them because of their attending the entire time.

A second development was the increased percentage of young people. It was distinctly a young people's group, with just the proper proportion of interested and sympathetic adults present.

Interest in the class sessions could not have been better. It was distinctly evident that those present were there, determined to learn and discuss how they might better promote the work of their home church. Nor could interest have been better in the devotional and inspirational meetings.

In addition to those who were present through the entire Conference, there were, perhaps, one hundred and twenty-five who came for a part of the time.

Leaders could not but be challenged to give their best to such a group. Young, ambitious, seeking, hopeful, our young people were there, searching to know the Will of God and how to carry it out in their lives. And many found that Will, as they decided to enter the ministry, do mission work, or received inspiration and help to go back home, determined to do more efficient service there.

By Way of Suggestion

A THREE-COURSE BREAKFAST is suggested by an Australian paper as follows: "First course, Bible; second course, prayer; third course, something to eat." Such a breakfast will maintain normal spiritual health in American homes, too, as many can testify.

RALPH ARNOLD, one of the boys of the Elgin church, recently made and presented to the church four offering plates. Skill in manual training and loyal church support are both evident in such a gift. Other boys would do such service with a little encouragement. Try it!

IT WAS OUR PLEASURE to be in the good home of an elder, a few weeks ago, where thirteen children have been raised. All are in the church; all have been, or are, in high school. More than half of them have attended Brethren colleges and are teaching—two of them doing splendid service in the ministry. If we would be able to give a million dollars to the church, it is likely we could not equal the contribution of this good home. Raising families like this, for the Lord's

work, is a mighty important part of the King's business!

AT A RECENT FUNERAL in Toronto, Canada, the family requested that any flowers, intended for them, should be sent in suitably-arranged bunches to the city hospital—the cards only to be sent to the house of the deceased. There is economy and Christian wisdom in such a procedure.

IT IS REFRESHING to hear of so many congregations improving their churchhouses. This work has been much delayed by the war and prohibitive prices, but with the modern improvements in our own homes, we must not retard the Lord's work with selfish neglect any longer. Let the good work continue.

The Question Box

Don't you think we have too many ministers?

If the query means those who minister to others of the good things the Lord has revealed to us, then we would answer emphatically "No." If it means those who have been set apart for this work and do *not* minister, then, of course, there are too many of that kind. But be careful before you place the blame for this condition! Likely we all share in it. This, like most of our problems, is not a matter of the number of ministers, so much as the kind of religion we have. As long as so many in the pews fail in their duty, so long will those selected from among them be subject to the same weakness. Our ministerial force *does need better organization and direction*, however, which, we believe, the General Ministerial Board is trying to do. We did not get into our present situation in a day, and it will require time to correct it.

So many of our folks do not attend church; what is the difficulty?

They have likely lost their appetite for worship. This may be the result of having received stones instead of bread, at the hour of worship, or, perhaps, food that was stale or poorly prepared. It may also mean that a lack of exercise in spiritual work or excessive indulgence in the things of the world have impaired the appetite for spiritual things. The remedy is likely to be found in removing the cause and giving them a good taste of the goodness of God. Oh, that we knew the goodness of Jehovah and that the hour of worship would always present him in every part of the service! Then those who love the Lord would go to the synagogue, as did the Master, regularly, even if the preaching were sometimes cold and formal, as it was in his day!

Should a church give to missions when it is unable to support its own work at home?

Certainly, if for no other reason than to hinder the tendency to selfishness of a work that is limited in its purpose to that of its own welfare. Moreover, the Lord will give more, in return, to those who share with him the burdens of others for whom also he gave his Son! The books of the General Mission Board show that, through a period of years, a congregation grows at home about in proportion as it gives to the work abroad. Giving to the Lord, proportionately and regularly, in faith, is not a *loss*, but a *gain*!

THE ROUND TABLE

Pray While You Work

BY ELGIN S. MOYER

WHY not? It saves time. You are doing two tasks at once. You are doing business in the spiritual world, while busy in the material realm. The Father will hear your conversation with him while your hands are busy at your plow, your dishes, your machine, or tying up groceries. Much more could be accomplished than is being done, if all of God's children were more constant in prayer. Think of the promises that could and would be fulfilled, but are not because we do not pray enough. Think of the blessed communion and companionship that might be ours while our hands are busy toiling. The hours would be shorter. The days would pass more pleasantly. Our minds would be filled with choicest thoughts.

As a personal testimony I can say that some of my best thoughts and most inspiring moments come to me while I meditate or pray, even while I am busy at work. It is only natural and plausible to expect God to reveal himself to us more fully and to illuminate our minds more while we are in the attitude of prayer. So he who is all the time living in that close prayer relationship with the Father has more opportunity of hearing the Father's words coming to him.

So should we not recommend praying while we work, to take the place of our regular family or private devotions? No, not at all. We can not afford to miss our hours of quiet communion with God. We ought to pray more while we work, but we dare not let that be an excuse for rushing our special devotional seasons. Sometimes we do seem to get so busy that we think we can not find time enough to pray, and so we just pray while we work. A missionary, sometime ago, told me that she was so busy that she had to pray as she ran. Well, praying while running is good, but if that is the only praying, I do not believe even a missionary will get the best results. It is said of Luther that, when he had the busiest days before him, he took the most time for prayer. I believe that George Müller prayed much in his closet, or he would not have had the great spiritual success he did have in Bristol. I believe that D. L. Moody communed much with his Lord, else the Lord could not have used him so wonderfully.

I am sure it would be very wholesome for us if we would give the Lord a little corner of our time each day for meditation, Bible study and prayer, and then just talk with him, all day long, as we go about our duties. If we do this, we will be happier, we will do better work, but, most and best of all, God's Kingdom will prosper better.

Sterling, Ill.

Our Mexican School

BY WM. J. TINKLE

In Two Parts—Part One

CHANCING to be at Corpus Christi, during the threatened Mexican trouble, several years ago, we saw our soldiers come in and set up a camp. We walked through the camp—a high, open piece of ground overlooking the bay—and noted that all was order and precision. Here was gathered the cream of the nation—physically speaking.

But what were these men here for? To watch our illiterate and misguided neighbors on the south and shoot them down if they set foot across the line. Imagine, if you can, those same young men armed—not with rifles—but with books and tools, together with the Sword of the Spirit, going down to teach the Mexicans! Within one generation we would have no need of a border patrol and the cost would be much less than that of our present policy.

When Columbus landed in America, the Mexicans had a civilization equal, in some respects, to our own. They made fine pottery, wove good cloth, wrote many books, and built houses of polished stone. But by a nation, supposed to be Christian, they were ground

down and reduced to a horde of ignorant slaves. Hernando Cortez was received in a friendly spirit because they took him to be the god of light. But the foul wretch, who called himself a Christian, treacherously imprisoned the Mexican king, Montezuma, and carried back to Spain many million dollars' worth of stolen gold and silver.

It arouses our imagination, to think what Mexico would be today, if she had been given Christianity at its best, instead of the base imitation. What might have been the result, had she been assisted in the way of salvation? No doubt she would be a flourishing nation and her people would show strong traits of character. But biology assures us that, despite the centuries of oppression, those traits are still there, needing only to be uncovered and developed. The Church of the Brethren is starting to do this work at the Mexican school at Falfurrias, Texas.

This school is no longer a vision in the minds of Brother and Sister John Stump, for reality is being given to the enterprise. A brick building is nearing completion, with room for twenty-five pupils. There are broad, fertile acres which, some day, will make the school largely self-supporting. Best of all an able brother and sister have been secured to superintend the work.

Is it not a privilege to have a part in this great work? Send your gift to the treasurer, Mrs. John Stump, Falfurrias, Texas.

In the next article I shall relate some personal experiences that prove the Mexicans to be well worth educating.

Portland, Ind.

Happiness

BY DAISY M. MOORE

WHAT is happiness? Whence does it come? What causes it? And how can we make it ours? These are questions each heart sometimes asks.

We all want to be happy; there is not a soul on earth who would not, if he consciously had his choice, have happiness as a daily companion.

Happiness, wherever it is, attracts us. We long for it for ourselves and for our loved ones. We would make it ours, if we knew how.

Fortunately for us all, we are coming into a better understanding of the true nature of happiness. We are learning the methods whereby we can make it ours—learning that it is within our conscious power to generate it.

We learn that it is not the result of environment or dependent upon exterior circumstances.

One psychologist says: "Happiness and harmony are states of consciousness and are not dependent upon the possession of things."

The above statement is one which every one of us can put to the test; we need not take any one's word for it. No belief is of any value which has not been put to use and demonstrated to be a fact. When this has been done, what was once a belief has become a living truth.

Happiness comes only from one source—it comes from within; it can not be bargained for; no one can confer it upon us. We must generate it ourselves; the dynamo lies in the world within.

It lies within us to determine whether or not happiness shall be our portion; whether or not our faces shall reflect happiness, whether or not our lives shall radiate it.

Happiness is like sunshine—it makes our entire environment or vicinity bright; it is universal in its effect.

You may have heard the story of the two men, one of whom was going on a trip. "Well, I hope you will have a good time," the other said heartily.

"O, I shall. I know it. I always take my good times with me."

That man understood his power to create happiness—and used it. No possession is of value unless it is used. All the knowledge in the world would be valueless unless it were put to practical use.

The secret of happiness lies in the creative power of thought. It is our mental attitude—and we can con-

sciously control that—which determines whether we shall be happy or not.

A realization of this fact is a long step in the right direction, and the next one is a determination to use this wonderful power of thought.

A good way to start on this crusade is absolutely to refuse to think evil. The thought is parent to the word and grandparent—so to speak—to the action.

Thought is the origin and cause of all things, and control of it means the control of actions, conditions and circumstances.

Hence happiness is a result; it comes from within; our mental attitude creates it and we can make it ours by consciously and systematically governing our thoughts.

Surely this is meat for hungry humanity and an incentive for longing hearts.

Fairfield, Pa.

"Like Friends"

BY CHESTER E. SHULER

Two little girls, sisters, were seen walking slowly along the street one day, apparently on their way to school. One, a bit older than the other, seemed to realize her responsibility to take care of her little sister. Usually they were very happy and walked along with little arms entwined, chatting gayly. This morning, however, little sister's face wore a frown, and a big tear glistened in one eye.

"Oh, come along," the elder one was heard to say, coaxingly, "give me your hand, and let's go like two little friends—not like two little sisters!"

How splendid it is to find, in the home, that the same kindness and consideration, so freely shown to friends, is also poured out to members of the family! It is a sort of consecrating oil, making the home holy unto God.

The child's words, quoted above, contain food for thought, don't they?

Harrisburg, Pa.

Fire, Water, and Honor

BY AGNES M. GEIB

THE Italians tell a little fable of a league made by Fire, Water, and Honor. Since the first two were always moving, Honor was persuaded to accompany them.

Before setting out, they agreed that it was necessary to adopt a sign by which each could be found in case of separation.

Fire said: "If you lose me, remember, that wherever you see smoke, there I am."

Water said: "Should you lose me, do not look where the ground is dry and barren. Look for me where there is green grass, where tall trees grow, and flowers bloom."

Honor said: "Keep me always in sight, for if you lose me, you will never, never find me again."

Manheim, Pa.

Our Path

BY JULIA GRAYDON

WHILE reading a little book of sermons, I came across this sentence: "The path from innocence to holiness lies through temptation."

And is it not true? As we go from childhood, on up to the higher and more beautiful life, do not we, like Christian in "Pilgrim's Progress," pass through many temptations?

If we let them, they would throw us out of the path altogether, but we are determined to keep straight on, and though we can not find a path which is free from them, we heed them not, but brush them aside like the weeds which will spring up in spite of all care, and we go bravely on until we reach a safe spot and then, looking back, we thank our God for leading us away from temptation, and, best of all, for giving us the power to resist it.

Harrisburg, Pa.

ON the trip of life it is good to ride in the observation car as much as possible.

HOME AND FAMILY

The Railway to Heaven

Selected by Florida J. E. Green, Middletown, Ind.

Life is like a mountain railroad,
With an engineer that's brave.
We must make the run successful
From the cradle to the grave.
Watch the curves, the fills, the tunnels,
Never falter, never quail,
Keep your hand upon the throttle,
And your eye upon the rail.

Chorus

Blessed Savior, thou wilt guide us,
Till we reach that blissful shore
Where the angels wait to join us
In thy praise forever more.

You will roll up grades of trial,
You will cross the bridge of strife,
See that Christ is your Conductor
On this lightning train of life.
Always mindful of obstructions
Do your duty, never fail,
Keep your hand upon the throttle
And your eye upon the rail.

You will often find obstructions,
Look for storms of wind and rain
And a fill, or curve, or trestle,
They will almost ditch your train.
Put your trust alone in Jesus,
Never falter, never fail,
Keep your hand upon the throttle
And your eye upon the rail.

As you roll across the trestle
Spanning Jordan's swelling tide,
You behold the union depot
Into which your train will glide;
There you'll meet the Superintendent
God, the Father, God, the Son,
With the hearty, joyous plaudit:
"Weary pilgrim, welcome home!"

The Things That Interest Joyce

BY ELIZABETH ROSENBERGER BLOUGH

JOYCE was crying. Such uncontrollable wailing must be seen to. I hasten to the kitchen to ascertain, if possible, what may be done to assuage her clamorous woe. I was met with this plaint: "Oh, mother, mother! It's poor and little and sick. I heard it crying in the alley. And you said—only said—"

Alas, yes. Do I not recall that I said: "Now, children, you must bring no more kittens to this house. We have no room for them. One dog is more than we should have. You know we are likely to have trouble with our neighbors, on account of Rover."

And Russel had patted Rover's head half guiltily. He had brought Rover to the house and tearfully begged me to keep him—a lame dog with a wounded side, which had healed rapidly after the dog was well fed and safe in our tiny back-yard. Now here was Joyce with a sick kitten. I went to the cupboard and got a saucer of milk for it. The kitten lapped it up eagerly. Then I saw that it was only half-starved—not sick. We said no more about the kitten. Joyce knew it was safe.

Our talk at the table is always full of interest, because Joyce and Russel say what they think. They know so definitely what they want, that it is comparatively easy to please them. For any good times we plan they are eager and have lively anticipations beforehand. They take short views of life, as children always do. That night, at the dinner table, Joyce made this announcement: "There's too many kittens in the world. There's not enough places for them to live. Nobody wants them!"

Joyce sees life near at hand. She reflects swiftly, and her conclusions, though always interesting, are not always sound.

Why we talk down at children, is a perpetual source of wonder. Most of the time we mothers realize that we know too little—that the child has a keener understanding than we possess. Why not regard them as having the right to be listened to with respect? Give them a warm, uninterrupted hearing! Give them an

unstrained, effortless sympathy that makes them feel like telling you all they know. My nearest neighbor has this secret of winning children. No matter where she is, she is always surrounded by children. They help her with her work. No matter what she is doing, they are held under the spell of her sweet enchantment. To hear her say: "Why, Honey, is that what you meant?" is to interpret something so vibrantly tender and appealing that we wish there were more of it in the world.

The home spirit of sympathetic understanding is one of the things we should not willingly lose. Planning together the various affairs which mean so much to one or to the other, is most interesting.

"My birthday comes on Saturday, and I am to have company," announced Joyce at the table.

"Maybe you'll have measles. Jack Benton has them now. Then what'll become of your good times?" asked Russel with the lack of hopefulness which is characteristic of a ten-year-old brother.

But there are no doubts in the mind of Joyce. Her birthday shall be kept, and she is going to keep it. When it is time to send out invitations, Joyce knows exactly how many are to be sent, and where they are to go.

"Lisbeth and Susan must come because I always go to their birthdays. We are going to have lanterns in the trees. Father is going to hang them up and light them," she announces with that finality which leaves nothing to be said. As to the complexion of the ice cream, or the kind of cakes, she has decided such details in former conversations.

"We are going to have pink ice cream and pink lemonade. The little round cakes are going to have pink icing too. Everything is going to be beyewbeutiful!" she sighed rapturously.

She had no misgivings about it. These belong to older people. No fears that the company might not have fun or that she herself might be unhappy. Neither had she any doubts that birthdays are worth all this trouble. She knew they were.

There is no joy in the world like this joy of understanding each other in a family. One evening, when the two children and I were alone together, we read and played and told stories. "Aren't we having a good time?" asked Russel. "Surely," I answered. Joyce was too busy to notice. To see her inspecting things, is to see a live person, abounding in human interest.

Life is a great serial. The chapters follow one another, containing all the riches of the world, if we know how to relate ourselves to things in general—if we know how to share experiences, and know how to look at things. Thus you can induce the children to look at them with you. That is the real sympathy. Their confidence in mother and father, when they are in doubt or in trouble, is a sacred thing. I think it is like the talent which the Master will come for some day. He will ask for the talent and for what has increased with it, to meet new demands. We thank God for the safety of the old home. Its immovable timbers and solid foundation are like the Almighty strength beneath us. For our children—

"Starting forth on life's rough way, Father, guide them;
Oh, we know not what of harm may betide them;
'Neath the shadow of thy wing, Father, hide them;
Waking, sleeping, Lord, we pray, go beside them!"
Huntingdon, Pa.

Winsome Young Folks

BY GEORGE W. TUTTLE

WINSOMENESS is of character, not of natural charm of face or manner. The face may be handsome, the bodily lines may be as clear cut and as graceful as the soft, clear contour of the hills against the horizon, and still winsomeness may be lacking. Winsomeness may be clad in either broadcloth or in overalls, in silks from famed Cathay, or in common calico. Winsomeness—true winsomeness—is of the heart.

Young folk, it is not the vessel, but the cargo that makes you valuable to the world, that makes you both winsome and useful. It is the cargo of thoughts in

the hold of your heart that will enrich or impoverish your friends and companions, that will make you either a blessing or a curse. Good and evil must not be mixed in the cargo of your heart, lest your heart be like the vessels that once carried both missionaries and rum to heathen lands. Ever we need, to the fore, that prayer of the Psalmist: "Create in me a clean heart, O God; and renew a right spirit within me."

A clean heart is the forerunner of cleanliness of speech—when the spring is undefiled the waters of the brook run clear. Coarse words are repellent, the outward index of inward defilement. Only the clean heart has delightful thoughts of God, and only the clean heart is swift to see, and quick to respond to that which is helpful and Christlike in other lives.

Winsome young folk are always appreciative—always! They find the golden grain and feed their souls on grain instead of chaff. Remember that when you cease to be responsive and appreciative, both to God and to man, you cease to be winsome. The most appreciative man who ever walked this old earth was Jesus Christ. Is he less appreciative today? If we could but realize how the great heart of the Master joys in us when we are faithful and loyal, would we not say to discouragement: "Get thee behind me, Satan! The Master smiles, and I am content."

Remember, that winsomeness does not fall upon you in a moment, like a garment. It is a growth, it is an evidence of the indwelling Jesus. It is the opening of a human flower under the shining of the Sun of Righteousness. Selfishness must be banished from the heart before winsomeness echoes in the very tones of the voice, and even flows out of the finger tips. All Christianity is winsome; we only lack winsomeness as we lack the Master's likeness.

Pasadena, Calif.

Would We Call Them Back?

BY OLIVE A. SMITH

"I SHALL go to him but he shall not return to me," said David, when he realized that he must face the reality of his child's death.

It is one of my earliest childhood recollections, that my mother quoted this text, as having been the basis of a funeral sermon she had heard delivered over the body of a child. The text and the address had impressed her deeply, and her emotional response to it had, in turn, affected me. Now, as I am able to recall that first childish realization of the finality of death, I can recall also the passionate protest against such a finality. But time has worn away the intensity of that protest, just as it wears away the majority of childhood's emotions. Time after time we are called upon to ask ourselves seriously this question: "Would we, if we could, call back our loved ones?" Even to cure our desperate heartaches, would we have them return to the life of the flesh?

Something checks us, something forbids us to register, in our own souls, such a wish. We wish, with a yearning too deep for expression, that we could have another opportunity to be with them. We would give anything to be able to remedy our mistakes. But to bring them back to life as it was—our finest instincts rebel against such gross selfishness.

"I shall go to him." This determination to be ready, to be fit, in every way, for the reunion we hope to enjoy, is one of the strongest incentives to the living of a Christian life. We know not whether they are near or far, whether their intelligence is utterly detached from ours, or closely related to it. But we know that they can not return to the earth environment, and we know that we must go on to the environment of the spirit. So it is a crime against nature and against God, to wish to go backward. More than all, it is a sin against him who said that he went to prepare a place for his followers. Nothing but the perfect home can ever cure the homesickness of the human heart. Even to mourn for them is wrong. They shall not return, but we shall go to them.

Emporia, Kans.

AMONG THE CHURCHES

Calendar for Sunday, August 20

Sunday-school Lesson, The Second Return from Exile.—Ezra 7: 1 to 8: 36.

Christian Workers' Meeting, The Purpose of Life.—2 Tim. 1: 7-14.

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Gains for the Kingdom

One was baptized in the Harmonyville church, Pa., Aug. 7.

One was recently baptized in the Beaver Run church, W. Va.

Three were baptized in the French Broad church, Tenn., recently.

One was added to the Kalispell church, Montana, at a recent meeting.

Five were added to the fold at a mission Sunday-school of the Basic church, Va., recently.

Eight were baptized in the Big Creek church, Okla., since the last report from that congregation.

Nine accepted Christ in the Spruce Run church, W. Va.,—Bro. E. C. Woodie, of Daleville, Va., evangelist.

Three were baptized in the Woodland church, Ill., Aug. 6, having confessed Christ at a union revival in Astoria.

Nine were baptized in the Monocacy church, Md., during the meetings at the Rocky Ridge house,—Bro. S. D. Miller, of Mt. Sidney, Va., evangelist.

Five were baptized, five were reclaimed, and one awaits baptism at the Mt. Hermon church, Eastern District of Virginia,—C. G. Yagel, Belmont, Va., evangelist.

Seventeen were baptized, one was restored, one was received on former baptism, and two renewed their vows in the Bethlehem congregation, Cedar Bluff house, Va.,—Bro. H. W. Peters, of Wirtz, Va., evangelist.

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Our Evangelists

Bro. Harrison Gipe, of Richland, Pa., to begin Oct. 15 in the Ephrata church, Pa.

Bro. Noah Miller, of Lintner, Ill., to begin Sept. 10, in the Camp Creek church, Ill.

Bro. Jacob Funk, of Pomona, Calif., to begin Sept. 17 in the Empire church, Calif.

Bro. G. E. Yoder, of New Enterprise, Pa., to begin Sept. 4 in the Claar church, Pa.

Bro. Newton D. Cosner, of Mahaffy, Pa., to begin Aug. 26 in the Chess Creek church, Pa.

Bro. D. R. McFadden, of Smithville, Ohio, to begin Oct. 8 in the Pleasant Hill church, Ohio.

Bro. J. M. Foster, of Spring Creek, Va., to begin Aug. 19 in the Valley Bethel church, Va.

Bro. A. S. Thomas, of Bridgewater, Va., to begin in the Basic church, Va., sometime in October.

Bro. E. O. Norris, of Pendleton, Ind., is now engaged in a revival at the Woodland church, Ill.

Bro. A. B. Miller, of Bridgewater, Va., to begin during November in the Manchester church, Ind.

Bro. A. S. Arnold, of Williamsport, W. Va., to begin Sept. 17 in the Beaver Run church, W. Va.

Bro. D. L. Little, of Hanover, Pa., to begin Aug. 27 in the Upton house, Back Creek congregation, Pa.

Bro. J. W. G. Hershey, of Lititz, Pa., to begin during November at the Kemper house, Spring Grove church, Pa.

Bro. F. D. Anthony, of Belle Vernon, Pa., to begin Sept. 4 in the Purchase Line house, Manor congregation, Indiana County.

Bro. J. E. Myers, of Hanover, Pa., is at this writing engaged in a series of meetings at the Fountaineale house, Monocacy congregation, Md.

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Personal Mention

Bro. Fred Fair, of Kokomo, Ind., is to enter upon pastoral duties at Fostoria, Ohio, about Sept. 1.

The First District of Virginia has chosen Eld. P. S. Miller as Standing Committee delegate to the General Conference of 1923.

Correspondents of Bro. S. B. Wenger and wife will please note their change of address from North Manchester, Ind., to 827 East Seventh Street, Hutchinson, Kans.

Bro. Chas. D. Bonsack is attending the District Meeting of Michigan, this week, at Onkama, and looking after some of the business interests of the General Mission Board in that State.

Sister N. K. McKimmy, 536 Dearborn Street, Toledo, Ohio, wishes to express her gratitude to brethren and sisters and friends of Northwestern Ohio for financial assistance in connection with the burial of her departed husband.

Bro. J. J. Johnson, pastor of the church at Dixon, Ill., for the past six years, has accepted the pastorate of the Omaha church, Nebr., to begin about Sept. 1, after which date his address will be 2615 North Twenty-second Street, Omaha, Nebr.

Bro. C. H. Shamberger represented the Forward Movement interests at the District Meeting of Southern Virginia, held in the Bethlehem church last week. Wednesday evening, the 16th, he was scheduled to address the Summer Assembly of Middle Indiana at North Manchester.

Bro. A. D. Helser, lately returned from London, England, where he has been taking special medical studies in Livingstone College, gave us a pleasant surprise the other day. His visit specially concerned the Mission Rooms, however, where he was in consultation with reference to the Africa Mission field, for which he is under appointment.

Bro. Stoler B. Good, Treasurer of Juniata College, was one of our last week's callers. Bro. Good was a member of a committee which met in Chicago to consider the subject of standardizing the bookkeeping and tabulation systems of our schools, and came out to Elgin to make his first visit to the Publishing House. He reports a very large attendance at the Juniata summer term.

Bro. L. W. Stong, of Springdale, Arkansas, secretary of the Mission Board of that District, has been in poor health for some time, and now Sister Stong writes that the doctor considers his condition very critical. She pleads earnestly that he may be remembered in the intercessions of God's people. Bro. Stong is a leader in his section and would seem to be greatly needed both in his family and in the church. Let us not forget this distressed family in our sympathies and prayers!

The Home Mission Secretary was in consultation with the District Mission Boards of Middle Missouri and Northeastern Kansas last week, at Kansas City, with reference to the more efficient organization and development of the work in that city. Kansas City is an important center, one of the largest and most rapidly-growing cities of the country, and it is felt that there are great possibilities there for a greater Church of the Brethren. The coming week Bro. Zigler will be engaged at the Beatrice, Nebr., Summer Assembly.

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Special Notices

The Annual Auto Day of the Sidney church, Ohio, is to be held Aug. 27.—Bro. C. C. Ellis being the speaker for the day, assisted by others.

A cordial invitation is extended by the Ludlow and Painter Creek churches, Ohio, to all who may wish to attend the Old People's Meeting at the Pittsburg house Aug. 27.

The District Meeting of Southwestern Kansas and Eastern Colorado is to be held in the Salem church, at Nickerson, Kans., Oct. 14-18. Programs in detail will follow later.

We are requested to announce an all-day Harvest Meeting, Sunday, August 27, at the Cedar Creek church, Ind. Dr. O. G. Brubaker, returned missionary from China, will have charge of the meeting.

Notice to Aid Societies of Middle Missouri.—Please be sure to make your report, and forward your \$1.00 dues before the time of District Meeting, thus greatly aiding the work of the Secretary. We are thankful for those who have paid promptly. Remember, please, the meeting of the Aid Society at District Meeting, Aug. 22, at 2 P. M.—Ida M. Mohler, Secretary, Leeton, Mo.

Announcement.—Those who propose to attend the District Meeting of Oklahoma, Panhandle of Texas and New Mexico, to be held in the Big Creek church, near Cushing, Okla., Aug. 29 to Sept. 1, will please note: Trains will be met at Ripley and Cushing on Tuesday and Wednesday. Any one coming at other times will please write to O. D. Kinzie, R. D. 1, Ripley, Okla.

Notice to the Churches of Southern Illinois.—Since the Writing Clerk of District Meeting has moved from the District, Bro. G. O. Stutsman, of Cerro Gordo, Ill., has been appointed to fill the vacancy. All matters for the program of next District Meeting should be in his hands not later than Sept. 10, that the program may be prepared and printed in ample time. The District Meeting will convene Oct. 4, in the Woodland congregation, Astoria, Ill.—I. D. Heckman, Moderator of District Meeting, Cerro Gordo, Ill.

District Meeting of Northern Illinois and Wisconsin.—This meeting is to be held at Lena, Ill., Sept. 2-4, on the beautiful, well-equipped Methodist Camp Ground, where the District Meeting was held in 1919. The grounds are only a few blocks from the Illinois Central Depot, with-in easy walking distance. Any one wishing to engage lodging ahead, on the grounds, can do so by writing to Joseph Eby, Lena, or Jesse Hetrick, Stockton. There will be plenty of shady room on the grounds for parking of cars, and meals will be served on the grounds also. All who want the benefits of an inspirational program and a pleasant outing, are invited to attend this meet-

ing Sept. 2-4. The complete program of the meeting will be published in the "Messenger." A booklet, containing all the details of this meeting, will be ready soon, and may be had by writing to A. J. Brumbaugh, Mt. Morris, Ill.—Wm. U. Wagner, pastor of Waddams Grove church, Ill.

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Miscellaneous Mention

All orders for the Full Report of our recent Conference, have now been filled. Those who have not yet secured a copy, may still be supplied, provided their order reaches us in the near future. Only forty cents per copy post-paid.

The Bridgewater College Bulletin for August contains a Digest of the President's Report for the session of 1921-22. It is interesting to find that one hundred per cent of the college students, who comprised about two-thirds of the total enrollment, were church members and that of the academy students ninety-seven and a half per cent were church members. Listing some of the needs of the college the report says: "A constituency which believes in the objectives of Christian education and has the spirit of self-sacrifice and devotion for the college." A good supply of that will be found useful to any of our schools.

The Summer Assemblies are now in full swing. Those of Southern Ohio and Middle Indiana are both in progress this week. The program of the latter has been published. From that of the former, received too late for advance publication, we note among the participants in the program, besides local talent, the names of W. S. Long, J. W. Lear, Otho Winger and J. Edson Ulery. The Beatrice Assembly, Beatrice, Nebr., commanding the patronage of Nebraska and adjacent States, begins on the date of this issue and continues throughout next week. Among those who have part in the extensive program, prepared for this occasion, are the well-known names of W. B. Stover, M. R. Zigler, H. J. Harnly, E. E. Eshelman, V. C. Fennell, Mary P. Ellenberger and others. As suggested by one of the announcements, these gatherings bring fellowship, inspiration and recreation to those who are privileged to enjoy them.

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A Bystander's Notes

Child Labor in Japan.—In a recent report Rev. Theodore D. Walter, of Tokyo, Japan, declares that it is a difficult task to preach of the "abundant life" which Christ came to give—not only to men but to children—in places where child-life knows little but suffering and hard labor. Where the stern form of the Master does not stand between little children and overwork, there seem to be no restrictions whatever. In many of the Japanese factories children of tenderest age are given tasks far beyond their strength. The little toilers struggle on as best they can, but their haggard and lifeless faces haunt the visitor as he leaves the factory for brighter scenes. Social and industrial injustice are given but scant attention in the heathen world. Only Christianity accords due consideration to childhood, and to social questions in general.

Sunshine Makers.—A story is told about a gentle old lady who, upon entering the elevator in the rear of a large New York department store, said to the man in charge: "You don't get much sunshine in here, do you?" With instinctive courtesy the elevator man replied: "Only what folks like you bring in, ma'am. Some folks carry enough sunshine 'round with 'em to light others up a bit." The little incident aroused a train of thought. How true it is that many of those whom we meet, day after day, are wholly dependent on others for a little sunshine, to brighten their dreary lives! But what a pity that so few of us carry enough extra sunshine around with us to illuminate even one dark corner! Why not smile and be ready with a word of cheer, as we go about the streets, or as we come in touch with others in their homes or in places of business? Remember the old saying: "A pleasant smile fits any face."

What Is Our Attitude?—The three outstanding needs of the church, at this time, are concisely stated by Dr. R. C. Gillie in the following: "(1) A wider horizon. (2) More real interest in others. (3) A reawakened spirit of sacrifice." Let us note the applicability of the suggestions: (1) That there is great need of a wider horizon for all of us, as members of the church militant, is obvious. While our vision should extend to the uttermost parts of an unsaved world, too often we are satisfied with the cramped limits of our immediate environments. Not until our horizon approximates that of Christ, in outreach and all-inclusiveness, can we truly claim to be his followers. (2) More real interest in others is sure to manifest itself in greater efforts in their behalf. "Am I my brother's keeper?" is a question that can be answered in the affirmative only. (3) It is all too true that in many cases the spirit of sacrifice, characteristic of our early days in the Christian life, has lamentably declined. We need a rekindling of our "first love"—of the zeal that counted no sacrifice too great in the upbuilding of the Kingdom.

AROUND THE WORLD

Harnessing the Jordan River

Latest reports tell us that the Jordan River, hitherto wending its tortuous way southward unhindered, is now actually to be harnessed and made to yield light and power for the whole of Palestine. Hebrews of America and Europe are engaged in a campaign to raise \$5,000,000 for the initial phases of the enterprise, of which about a fifth has already been pledged. The river is to be dammed just where it emerges from the Sea of Galilee, making that beautiful lake—so closely associated with the life of our Blessed Master—a great storage reservoir. The current, generated by turbines, will be conveyed, at 66,000 volts, to the main centers of consumption, such as Jaffa, Haifa and Jerusalem. Work is to begin at once, and we may rest assured that ere long other phases of modern progress will work sweeping changes in the Land of Promise.

A Giant of Modern Times

Bible critics have, every now and then, called in question the various allusions to giants, as found in the Sacred Record. Confirmatory of the fact, however, that men of large stature might readily have lived in Bible times, are the many well-authenticated instances of later centuries, and even of today. According to the Siberian correspondent of the "Journal of the American Medical Association," a Siberian, named Kazanloff, is thought to be the most formidable giant of modern times. His height is nine feet and three inches, and his bodily development, with a weight of 458 pounds, is of huge proportions. His chest measurement is fifty-six inches; his hand, from finger-tip to wrist, measures one foot and one inch; his foot is one foot and nine inches in length. His food consumption is equal to that of four men, but his bodily activity is negligible, as most of the giant's time is spent in sleep.

English Language Spoken by 600,000,000

"A century and a half ago there were only 26,000,000 people who spoke English, while today one-third of all humanity—600,000,000 people—use the English language," so we are told by Julian B. Arnold, son of Sir Edwin Arnold, English author, now on a visit in the United States. It is freely predicted by linguistic experts that in fifty years English will be spoken everywhere, and that it will be the language of commerce and diplomacy. It is claimed that two-thirds of all letters, carried by the postal unions, all over the world, are written in English. Already four-fifths of all newspapers, throughout the world, are printed in the English language. All ships on the sea communicate with one another in the English code. Nearly every big river in the world flows into some sea which is protected by those who speak the English language. Undoubtedly, too, world-wide missions are already largely in special charge of English-speaking people.

Death of a Noted Scientist

Alexander Graham Bell, inventor of the telephone, and one of America's most distinguished scientists, died at Baddeck, Nova Scotia, Aug. 2, at the age of seventy-five years. Born in Edinburgh, Scotland, March 3, 1847, and graduating from several European universities, he came to Canada in 1870, settling in Boston one year later. He concentrated the powers of his inventive genius on his leading achievement, the telephone, in 1876, while a professor in Boston, and received a patent for it the same year. Other discoveries of scientific value are also credited to him. His efforts to aid the deaf are worthy of special mention. He was the founder of the American Association for the Teaching of Speech to the Deaf, and contributed \$250,000 to the cause. As one who, by his valuable scientific achievements, has added materially to the enhancement of human welfare and happiness, the name of Alexander Graham Bell will always be gratefully remembered.

Mob Violence Goes Unchecked

Judging by current newspaper reports, the deplorable acts of mob violence at Herrin, Ill., are likely to go unpunished. Neither the officers charged with the solemn duty of executing the law in Williamson County, nor the officers of the State government, appear to know of a way of taking to task the mob that displayed such savage cruelty toward the unarmed and unresisting "strike breakers." Dispatches from Herrin seem to indicate that "the incident is regarded as closed." There is no intimation from Springfield that would lead us to expect a "reopening" of the case by the Governor. Perhaps it is true that as an "incident" the Herrin affair is "closed," but as a symptom of decadent execution of law, it can be neglected or forgotten only at the imminent peril of the nation. A government by and for the people has manifest advantages, but it can succeed only by inflexible adherence to principles of right and justice, and by insistence upon the strict enforcement of the laws, duly provided for the maintenance of order.

Opium Traffic in China Reviving

Owing to the disordered conditions in China, it now appears that the well-designed prohibition of opium manufacture and traffic is about to be nullified. Chinese military commanders have assumed control of sectional parts of the country, and are forcing the farmers to grow opium poppies, so that the revenues accruing from the noxious drug may be of financial benefit to those in charge of affairs. As an immediate result, opium smoking is once more gaining a foothold in the areas affected, with the pernicious results that are sure to follow. "Military necessity" is given as the reason for the revival of the noxious traffic. How unflinching pernicious are the requirements of militarism! If there is any evil thing that war fails to promote anywhere, it has not been reported.

Troublous Conditions in China

Li-Yuan-hung, provisional president of China, tendered his resignation to the national parliament Aug. 7. This action, inadvisable as it may seem to the stability of Chinese affairs, is the result of a belief that a well-laid conspiracy is on foot to overthrow the Peking government and to turn it over again to Tuan Chih-jui, former Anfu leader, who is exceedingly wealthy and influential—well able to lend the government needed financial resources to meet administrative expenses and pay the salary installments, now far in arrears. Gen. Wu and other military leaders seem to be exerting undue influence in various sections of China. As long as the central government is unable to change that state of affairs, there are bound to be contending factions and a lack of union.

Will Book Censorship Be Next?

Committees, representing organizations of book publishers and authors, will meet immediately after the vacation season to discuss a plan that is to insure the general acceptability of manuscripts. Many publishers, we are told, are eager to prevent their business from suffering further from the dispute, which has been brought upon it by recent novels that appeal to the baser instincts of man, rather than to the moral uplift of the race. It is to be regretted that purely commercial reasons, at times, induce authors and publishers to place literature in circulation which constitutes a real danger to pure thought and a clean life. If, by a plan as above suggested, the unduly suggestive and outright vicious can be eliminated from the books to be issued, it will be, undoubtedly, an immense gain to the reading public.

Typhoon Kills 28,000 in Swatow, China

Latest reports of the fatal typhoon at Swatow give the number of the killed as 28,000, besides thousands that were more or less severely injured. Graphic reports of the havoc wrought by the disastrous storm, are being brought in by vessels which buffeted their way through the perilous waters. Starvation and tragedy are in appalling evidence throughout the devastated area. The harbor is a mass of wrecked shipping, while the town proper is a pile of splintered dwellings. Relief is being rushed to the survivors as rapidly as possible. Calamities, such as this, of the overwhelming tidal wave, should remind us anew of the uncertainty of life, at best, and the obvious need of being ever ready for the change that awaits us all, sooner or later. "My times are in thy hands," says the Psalmist. May a like attitude of perfect trust prompt God's children everywhere to lives of greater consecration and watchfulness.

The Church and the Anti-War Issue

While it is gratifying, indeed, that the churches of our land, as well as those in Great Britain, are thoroughly united in their opposition to war, several of the leading journals are inclined to ridicule and bitterly oppose any attempt to decrease military preparedness. Not such is the attitude of Premier Lloyd George, of England, judging by the eloquent and logical plea he made, recently, to an assembly representing a goodly part of the British churches. "I speak as one who has had something to do with war," he said, "and had to make a close study of it. During the war the cry was: 'Never again!' Despite all that, however, there is a growing belief that a conflict is coming again, sooner or later. It is the business of the churches to meet that very issue. Nations are building up armaments. There are national animosities, unreasonable fears, suspicions, dislikes. Unwise ambitions are fostered and exaggerated. More than that, however, needs watching. Keep your eyes on what is happening. They are right now constructing more terrible machines of destruction than the late war ever saw. What for? Not for peace—that is sure. These terrific appliances are not designed to disperse armies mainly. They are to attack cities that are unarmed, where there are defenseless populations. They are to kill, to maim, to poison, to mutilate, to burn helpless women and children. If the churches of Christ, throughout Europe and America, allow that to happen, they had better close their doors. The next war, if it ever comes, will be a war on civilization itself. Everything depends on the temper, the

spirit, which is created throughout the world. It would be a sad thing—an inexcusable happening—if the world were forced to come to the conclusion that Christianity, despite all its principles, notwithstanding all its ideals, is perfectly impotent to prevent a calamity of that sort." No man in the world is better fitted by experience and position, to give this warning. Peace among nations must first be established in men's hearts.

More Suffering in China

Under date of Aug. 3 we have a press report that another most appalling famine is raging in Inner China. Thousands of lives have already been lost in the Yuan-chow district, province of Hunan, about 450 miles southwest of Hankow. This district can only be reached by river boats—commonly known as junks. Hermann Brecker, in charge of the China Inland Mission of that section, writes that 800 to 1,000 are dying daily in his immediate district. The mission has in its camp 600 orphans, whom it is feeding and clothing, but is unable to rescue any others, owing to lack of funds. Mr. Brecker says: "Considering the area, the famine is far worse than the one in Russia. There is hope for a fifty per cent harvest, but unless rain falls we will lose the harvest for the third successive year."

Policemen of a Missionary Type

In a recent issue of the "Christian Herald," Dr. Charles M. Sheldon, editor-in-chief, directs attention to a vital point, concerning the maintenance of order in our cities. He urges that the only right way to police cities, is to employ, for protection and guardianship, as well-educated and well equipped persons as those we send as missionaries to foreign lands, to convert the heathen. Dr. Sheldon maintains that the police force of the cities of the United States should be educated men and women, trained in special schools for their work, as thoroughly as people should be trained for service as civil engineers or railroad experts. The world is, undoubtedly, very slow to learn that the welfare of a city, so far as its human element is concerned, is of far greater importance than guarding against the ravages of fire or of thieves.

World-Wide Preservation of Birds

For some years scientists have insisted upon the more adequate protection of birds, and while this has been measurably attained to in the United States, a wider outreach has been deemed necessary. The Conference of the International Committee, which recently met in London, gave renewed emphasis to the fact that only by a world-wide conservation of birds, to insure their further efficiency as insect destroyers, can the world's food supply be properly safeguarded. As arranged by the Great Creator, a most important task has been confided to a large part of the winged creation, and any interference therewith is sure to disturb the finely-adjusted equilibrium arranged by a Master Hand. Modern interference with nature brings about disastrous results at times. Wastage from oil-burning ships—we are told—is killing ducks and other seacoast birds by the hundreds. Poison, that is meant to destroy grasshoppers in the Transvaal of Africa, is gradually killing off the storks of Holland which winter there.

Christianity Practically Exemplified

Strange, indeed, it is that the eminently practical precepts of the Great Teacher, as to the mutual relations of man to man, should be so largely disregarded. As a matter of fact, there are all too many who, while implicitly believing the teachings of the New Testament in a general way, regard many of Christ's sublime tenets as highly idealistic—hardly applicable to this intensely materialistic age. Nation-wide interest was aroused recently, when a newly-formed manufacturing concern in Georgia announced frankly that it proposed to apply the principles of Christianity to business. A clothing manufacturer in Cincinnati has, to the general surprise of the business world, been operating successfully under the auspices of the Golden Rule. So profound has been the impression of this rather unusual procedure, that many columns in leading newspapers have been devoted to the descriptions of the new undertaking. But why this unwonted stir? It has been estimated that 25,000,000 sermons per year are preached from American pulpits, and that nine-tenths of the population are in more or less intimate touch with sanctuary services. It must be regarded, therefore, as passing strange, that special distinction should be attached to the Georgian enterprise, and to the business methods of the Cincinnati clothing factory. May there not be ample justification for the conclusion that, in spite of the religious trend of the people in general, the Christian ideals of tolerance, kindness and helpfulness, have not been made part and parcel of the people's business relationship? One thing is sure—the church, which must stand at all times on the side of righteousness and justice, if it is to fulfill its mission, should make a constant appeal for the exercise of the spirit of altruism which insures fair dealing. The opportunity is hers to conciliate conflicting interests, and to devise ways and methods of ending industrial strife.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Grace of Contentment

Philipp. 4: 10-14, 19

For Week Beginning August 27, 1922

1. Reasons for Paul's Contentment.—The calm and contented spirit of Paul, resting in the all-embracing love of Christ, was as impressive as some mighty mountain, reflected faithfully and reassuringly in the placid surface of an inland lake. Note Paul's exultant refrain: "I rejoice in the Lord." Because he found his supreme joy in Christ, he was not dependent upon his environments for contentment. In a very complete and definite way he had committed his entire life to Christ. He was persuaded that the Loving Master was able "to keep that which he had committed unto him that day." He knew that all things were working together for good in his life—the dark, painful experiences as well as the pleasant happenings. He had dedicated himself to God and was being transformed by the renewing of his mind, thereby demonstrating the reality of the good and acceptable and perfect will of God, as a ruling factor of his experiences. Various happenings, that vitally affected his career, he accepted as God's plan for his life.

2. Contentment Does Not Imply Indolence.—Paul's contentment with his lot in life is not, however, to be interpreted as entire satisfaction with his past attainments, or he would have been no longer climbing the long and weary road towards greater perfection. He realized that he was in an arduous race, the goal of which was far ahead, and he knew he was facing momentous conditions, while pressing forward toward the goal unto the prize of the high calling of God in Christ Jesus. With him salvation was an achievement by faith in Christ, but the prize or reward was another matter—an attainment which required the close enlistment of all his faculties and powers. God was working mightily in his soul, and Paul was fully conscious of that fact. It was necessary for him to work out what God was so graciously imparting to him.

3. What Paul's Experience Would Suggest.—The logical connection in which this noble sentiment of Paul is expressed, suggests one of the chief causes of discontent—the complications that follow in the wake of material possessions. The apostle would not allow his heart to be centered upon earthly treasures, nor would he permit the lack of material things, to disturb his peace of mind. In a very real way he was "anxious in nothing." It is the love of money—covetousness—that robs humanity of real contentment.

4. Contentment Almost a Lost Art.—People are no longer satisfied with the simple life. There is an unceasing struggle, on the part of many, for the possession of riches. The craving for the luxuries of life has swept away the peace of mind that characterized Americans of earlier days. Totally oblivious of the fact that a man's life does not consist in the abundance of the things that he possesses, great multitudes spend most of their time in seeking the fleeting things of earth—its pleasures and its greatly-coveted treasures.

5. How Contentment May Be Ours.—To make the grace of contentment truly ours, we must begin by uprooting covetousness from the soil of our heart. There is no easy road to a happy life. The cross makes its appeal and it can not be evaded by the sincere believer. We must die to self and the world, and that is not an easy task. But only in dying do we receive the enriching fullness of Christ's resurrection life, which brings a spirit of joy and contentment that the world or its treasures can never give. Contentment finds its sweetest peace in the Lord.

6. Suggestive References.—"Godliness with contentment is great gain" (1 Tim. 6: 6-11). Perfect trust leads to genuine contentment (Psa. 37: 1-7). An assurance that brings contentment (Rom. 8: 31-33). The Psalmist's contentment (Psa. 16: 6). Contentment does not depend upon an abundance of material blessings (Prov. 16: 8). Contentment with our lot in life (1 Cor. 7: 17, 20, 24). God's abounding promises should lead to contentment (Heb. 13: 5). A recipe for real contentment (Rom. 12: 12).

The Labor Problem

(Continued from Page 515)

civilization breaking down? Evidently there is something wrong with our organic make-up. One year we reach the peak of what we call prosperity. The next year we are down in the valley of adversity. One year we are resting serenely in the lap of luxury, the next year we are paralyzed or in a panic. Must history repeat itself again and again, and yet we fail to listen to its warning? The signposts have been set up many years ago by the prophets and sages. "This road,

by a sane and judicious life, leads to happiness and contentment. The other road leads to failure and disappointment."

The fundamental laws of life can not be trifled with. To ignore them is to bring disaster on our own heads. The parable of the ten virgins is strikingly illustrative of this fact. Most of the time of the wise and frugal person is spent in preparing for the exigencies of life. He knows there will be lean years—sickness, drouth, and accidents of various sorts. Eventually old age comes creeping on, and many unknown contingencies that no man can foresee. The farmer plows and prepares his ground for the seed, of which he hopes to reap a harvest with which to nourish himself, his family and the dumb animals that are dependent upon him through the long and cold winter. There are many wild animals, even, that have their habits of thrift sufficiently developed to lay by a store when the harvest is plentiful. Their activity dought to put to shame the sluggard and thoughtless.

The problem of today is more especially connected with those who depend on others for labor. But no matter whether a man works with his brains or his muscles, the law of frugality, of saving, of laying by for a rainy day, for the lean years that are sure to come, is all-important. The example of Joseph, who was, with his great wisdom, the salvation of Egypt, is surely worthy of imitation. The old adage: "You can't eat your cake and have it too," is as true today as it ever was. In harmony with that figure, too many of us eat our cake before it is baked. By adhering to a habit of thrift, it will be no great hardship to adjust ourselves to these economic disturbances.

A ravenously hungry man is a dangerous man. He is still more dangerous when he is ignorant of the fundamental principles that govern life. This he must be taught in season and out of season, or the nation goes on the rocks. And as to the relations of employer and employes, there must be a more sympathetic and happy agreement—each to serve the other to their best ability. While there must always be hewers of wood and drawers of water, it is evident that Christ did not regard physical labor as simply a menial task. He did, however, censure those who stood idly by, unconcerned and indifferent to the hard and arduous task of their fellow-men. Society is largely to blame for this shameless waste and extravagance. They set the pace, and all grades were inoculated with this monstrous evil that swept the earth like a typhoon. We have sown to the wind and are now reaping the whirlwind. We have talked and preached the simple life and Satan smiles at our stupidity. What is the remedy?

Experts are trying seriously to do something. They all agree that employment must be given somehow. But in our opinion that is only bridging a serious situation. It can only be temporary. Too long have we been taught, by precept and example, that prosperity is in terms of dollars—to have whatever our depraved appetite may crave, regardless of cost. In a temporal sense we would say that real prosperity is to live frugally and simply, to serve unselfishly our fellow-men; to do our best in whatever occupation our lot is cast; to lay by a few dollars for a rainy day; to own a home, if possible. With health and strength this can be done if we get over the foolish notion that we must live up to the standard the world has set.

Fairfax, Va.

The "All Nations" Among Us

BY REBECCA C. FOUTZ

ALTHOUGH Christ, in his parting message, distinctly said "all nations," when giving the disciples directions for the scope of their work—and Peter and the other ten were there to hear it—yet not long afterward it required a special revelation to convince them that the Jews were not "all nations."

Now we may be inclined to criticize, saying they were selfish and narrow-minded, that race prejudice was so strong, they could not comprehend the breadth of that message. But we had better pause a little and look right around home before we apply too many harsh terms, for fear they may fit us.

We have the same orders the disciples received, but are we any less selfish or less prejudiced—no, I don't mean toward the "all nations" across the water—I mean toward the ones that are among us—maybe in the next block.

It would seem as if one of the greatest indictments against the Christian church in America is her neglect of the "all nations" that live in her midst. Why have they not been reached to a greater extent? Isn't class feeling and race distinction and prejudice one of the main reasons—our not living what we profess?

Certainly we give liberally to missions and piously we sing, "From Greenland's Icy Mountains." We love the "all nations," as yet unsaved, and want to save them—yes we do—just as long as they don't want to sit in our church pew.

Is it any wonder that they are a national problem, yea, even a menace—the way most Christians draw their garments of superiority around them, thinking the foreigner to be beneath them, instead of trying to reach him with the Gospel? What will the church's answer be some day?

We may as well be honest and admit that if we were as zealous for the foreigner in the next block as we are for the one in Africa, China or India, he would be reached.

But doing this would require the giving of ourselves, as well as our money, dropping the respectable robe of caste and viewing him as one of God's children, with a soul to be saved. We might even have to change some of our ways of living, so as to set him an example.

Several concrete examples may help us to see ourselves as we are. Many city churches, founded in the early days of the city, were situated at that time in the midst of their congregations, but later deserted because of changing conditions and the shifting of the residence section. Either business or the foreigner crowded in, and their members moved farther out for homes. This condition caused many problems and some churchhouses were abandoned altogether.

The members of the one—specially in the mind of the writer—moved out as the neighborhood filled with Jews and Italians. As the congregation dwindled, it was suggested that they try to gather in these people, but this was bitterly opposed. Finally they could not support a pastor, and in time less than a dozen members remained, but still they refused, preferring, because of prejudice, to let the light go out, rather than to admit to their fellowship the "all nations" in the neighborhood.

One of the interesting facts in this incident is that the denomination to which this church and members belonged, has been one of the most active of the Protestant bodies in doing aggressive mission work among the Italians—not in this land but in Italy. Without doubt, this particular church had contributed its share towards this work—maybe even rejoicing over what was being done by their Mission Board in reaching the Italians of their native land. Yet when these same people came within their reach, they preferred to close their church doors, rather than share the Gospel Message with them.

Thus dissolution came and the Home Extension Department of the denomination took the church over, placed a worker there, and in time had a thriving Sunday-school. So the old edifice still served the cause for which it had been built and dedicated.

We are not unaware of the other side of the question—that of association with or mixing of races and nationalities and all the problems incident thereto, and yet I wonder whether we are justified in our attitude of aloofness when it is a question of giving these foreigners the Gospel. Will such an excuse stand in the day of judgment?

Christ ate with publicans and sinners. He gave of the water of life to the woman of a despised race at the well, and told the story of the Good Samaritan—all cases of direct contact in an effort to help—but how he did shock the very nice and correct people of his day by so doing! Even the disciples failed to get the lesson fully.

Then there was the case of the girl of one of the

oppressed peoples, who was educated in a mission school in the Near East. She was obliged to walk most of the way from her home, carrying her few possessions in a bundle.

She grew up there, and what a happy girlhood it had been! She never could express the joy of life there, as compared to her lot at home. And those wonderful teachers! Even her vivid imagination could not picture the glory of that country that had made this possible and sent such people. Like many others, she felt that the crowning joy would be to go and live in that land.

In time she came over, and married the man to whom she was engaged. At first everything was so strange and bewildering, but, strangest of all, no one held out welcoming hands to her. Instead she realized that she was shunned. She even heard herself called by the derisive nickname of her race in this country.

The first few years were periods of struggle. Sometimes her husband was out of work, living costs were very high and they had to reside in undesirable places. But never a friendly hand was stretched out to her.

In spite of the heartache and disillusionment, she hunted up a church of the denomination that had supported the school that had done so much for her and to which she herself belonged, thinking that here, surely, she would find a Christian welcome, as well as the love and companionship that had been such a wonderful part of that school-life and for which she now greatly hungered.

But no. She was not only ignored, but shunned. Very fashionable folks attended there, and she saw that she was not welcome. But they had such wonderful music, which she loved, and oftentimes she would slip in, at the rear of the church, to hear it because of the solace it gave her.

She wondered about many things, especially where people like her teachers came from, for she hadn't been able to find any like them.

A baby came and this was a great comfort. Then, as they prospered, they moved into better quarters and her husband was able to buy her a piano, which gave her great pleasure, for she had been taught to play at the mission school.

About this time there was a missionary convention at the church above mentioned, and through some neighbor who had found that she was a cultured, refined woman, she was "discovered" and put on the program to speak, as a living and concrete evidence of the worth-while results accomplished by missions—but missions across the sea.

How about the result of the same efforts if put forth here?

Philadelphia, Pa.

Working Out Ideals

BY GEORGE W. TUTTLE

Is there not a real danger of surrounding a high ideal with a mist of words instead of making practical plans for the attainment of the ideal? Not even a cottage—to say nothing of a skyscraper—is built in that fashion! Some speakers have wonderful powers of oratorical indefiniteness. They paint a beautiful picture in glowing colors, but the detail is lacking. Often banquets and words take the place of practical plans. Ideals are as necessary as sunshine gold, but cultivation and hard work are needed to make them practical, to get results. Ideals are like horses—you have to harness them to life before they are of service.

Three new houses have just been started on the corner below me. I look out of my window and see a man walking around, with a blueprint in his hand, and I know that those three houses are not being built by presumption! God bless the folk who have ideas as well as ideals—the folk who are God's under-architects! Mind indolence is often one of our besetting sins. Why should we expect some more consecrated Christian to do all our planning and blueprinting for us? Satan may chuckle at wordy resolutions, but he looks askance at well-laid plans to give evils their quietus, or to open a channel for Christ to come into needy hearts and lives.

I confess to being an ardent admirer of the Christian who is chock-a-block with practical plans of work—who does not simply enthuse over high ideals and then shut off the power. We may need a visionary man, at times, to stir us up, but we have continuous need of the practical, blueprint man, to keep us building steadily and effectively. "It is steady that counts." An ideal is not attained—worked out—in a moment. Are not our ideals life buildings which are yet to be erected? Are we not workers together with the Great Master Builder?

Ideals for young folk need workaday traces attached to them. Who was more practical than Jesus Christ? What lessons of industry, humility, service, etc., he taught us! What wealth of illustration he saw in homely, humble things! How he interwove ideals and life with a master hand!

Pasadena, Calif.

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

HARTVILLE, OHIO

May 22 to June 2 our Daily Vacation Bible School was in session—all the Sunday-schools of the town (Brethren, Reformed and Lutheran)—taking an active part. Rev. Tome, pastor of the Lutheran church, was director. Dr. Steele, of the Reformed, and Bro. S. S. Shoemaker, of the Brethren, helped as instructors. A complete survey of the town and surrounding country was taken, and an effort was made to get every child between the ages of four and fourteen into the school. The pupils from the country were brought in—several rural routes being covered each day by machine and trucks. The total enrollment was 176; average attendance, 166. We had a corps of twenty-three teachers and helpers, including a director for calisthenics and two special teachers for music. The daily program was divided into four parts: First, a devotional period, with all of the pupils meeting together. Second, the Bible lesson, followed by recreational and handwork periods. It was the first Vacation Bible School held in this community, and the people, as a whole, were very appreciative of the movement and entered whole-heartedly into the work. In addition to the work of the teachers and director, much of the success of the school is due to the business firms of the town and individuals, who brought in pupils from the country when the farmers were very busy.

The Christian Workers, at the beginning of the year, were organized into Adult, Young People's and Children's Departments, and meet each Sunday evening. The Adult Department is using programs outlined in the booklet. The Young People are studying "Playing Square with Tomorrow," and find it interesting. The children are having lessons from the life of Christ. Sister Morris Weisel is president of the Christian Workers.

Our Local Missionary Committee is working hard to raise our quota for home missions by August. For some time, on the first Sunday of each month, we have had a short missionary talk and a special offering. By having these regular offerings, the committee has money available when calls come for funds. The lecture course of last winter was successful in every way. There is a balance of \$142 in the treasury, which will be used for home missions.

The Ladies' Aid has averaged two whole-day meetings each month for the year.

The Teacher-training Class of eight has recently completed the Old Testament division. The class is growing in interest and numbers. Two new members have joined for the remainder of the course. Roland Wolfe has charge of the class during vacation months.

Bro. R. H. Nicodemus, of North Manchester, was with us for a two weeks' series of meetings, beginning June 18. The interest and attendance throughout were splendid. Many helpful and valuable lessons were given. The people of the community always appreciate Bro. Nicodemus' work.

Virginia I. Bixler.

INGLEWOOD, CALIFORNIA

Inglewood church finished a most encouraging two weeks' Daily Vacation Bible School July 21. With the exception of Sister J. Z. Gilbert, of Los Angeles, as superintendent, and Bro. G. W. Hilton, of Hermosa, as teacher of the adult class, and supervisor of play, the faculty consisted of local talent. The school was the first of its kind held in Inglewood, and far exceeded our expectations in attendance and interest.

The total enrollment was 140, representing all denominations, with an average attendance of 100. Including the teachers and visitors, the average attendance was 115. As a special feature, Bro. Hilton conducted three evening

sessions, giving illustrated lectures on China. On the last day a treat of ice cream and cookies was served.

The closing program was indeed a credit to the teachers. A large and appreciative audience filled the house. After seeing the exhibit of handwork, illustrative of the Bible lessons, the parents gave many expressions of gratitude for what the school had meant to their children. The school was not entirely self-supporting—part of the expenses being paid from our Sunday-school treasury.

The Sunday-school observed Homecoming Day with its picnic July 25, at Lincoln Park, Los Angeles. An enjoyable day was spent with former members of the Inglewood church.

Susan L. Stoner.

UNION CITY, INDIANA

The Vacation Church School, conducted by the Union City church, was a grand success. The average attendance for the two weeks was 101. Many boys and girls came every day, and promptly on time, too. The children have, no doubt, received more religious instruction during these two weeks than is usually given in one whole year of the Sunday-school. The boys and girls greatly enjoyed the school. Some asked if they could keep on coming all summer; others requested that we have school at least one more week.

The quality of work done was very good. The memory cards, junior Bibles and note-books were well made and kept. The handwork would be a credit to any older person. Some of this work, including other articles, will be sent to China, to Bro. Moy Gwong.

The teachers and workers were very-faithful in the service. This meant much, for home talent was used altogether, and no one received remuneration for work done.

During the chapel services, some of the prominent professional men of the town gave talks to the school, including a doctor, dentist, banker, our postmaster and mayor.

On the last Sunday morning a demonstration was held for the benefit of those who could not visit the school during the week. The work of the boys and girls was displayed and also the contents of the mission box. In the evening Prof. L. W. Shultz, of Manchester College, gave an address on Christian Education. D. R. Murray.

VISITING SOME WESTERN CHURCHES

After nine years in the office without a vacation, I locked the doors June 5 and took the family by auto to Winona to Conference, where the children and grandchildren formed an unbroken family circle during Conference week. Returning home I left the family and auto and took the train westward. My first Sunday was spent at Miami, N. Mex., where I had held their first revival services in the schoolhouse, twelve years ago. Then, nine years ago, I held another series of meetings, following the dedication of their new church. I was surely pleased to find an increased attendance and interest over the conditions when I was last there.

The next Sunday morning Bro. Boaz graciously granted me the service in the South Los Angeles church, where I met a number of familiar faces. On Sunday evening I spoke in the Pasadena church. Bro. Brubaker, the pastor, was a former school pupil, years ago, and was at this time in Ohio. I took the "turn" of our dear brother, H. R. Taylor, and was privileged to be entertained in his home once again.

On Wednesday afternoon an old-time friend of my youth, John Harney, took me in his auto to Pacific Palisades, the coming conference center of the Pacific Coast. Last fall the California Methodist Conference endorsed a plan to establish a conference ground on the coast, similar to Winona Lake, Ind., Chautauqua, N. Y., etc. A committee was appointed, with power to act, and a site of 1,100 acres, just north of Santa Monica on the coast, was secured, and already three conferences were in session at the same time, while I was there.

When the California brethren ask for our Conference in 1925, as no doubt they will do, their request will receive due consideration, not only for their patience, but for having the finest conference ground in the United States.

On Thursday evening I met with the pastor and teachers at teachers' meeting in the Long Beach church, where our good Iowa brother, J. S. Zimmerman, is now serving as pastor. Of these three congregations, I was impressed with their peculiar problem—to do efficient work with a large percentage of tourist membership.

The next Sunday morning, Bro. Frantz, at Lindsay, Calif., gave me the privilege of speaking to that splendid congregation in a country church, six miles from town, but which has already outgrown its splendid equipment for up-to-date community church work.

On Sunday evening I spoke at Fresno, where my old pupil, A. O. Brubaker, has just taken up pastoral work in a mission point. Here, as at Portland, Grand Junction and Fruita, the brethren have not yet solved the mission problem. And, sad to say, my twenty odd years of ex-

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DISTRICT CONFERENCE OF NORTHERN INDIANA

The Conference of the "above-named District, with associated gatherings, is to be held in the First South Bend church, corner of Miami Street and Indiana Avenue, Aug. 22-24.

Persons coming to South Bend by railroad will take Miami Street car and get off at the church. Those coming by Interurban from the East will get off at Miami Street and walk three blocks south. Those coming by Lincoln Highway will turn off Lincoln Highway at Miami Street, and go three blocks south.

Elders' Meeting

Tuesday, Aug. 22, 2 P. M.

District Aid Society Program

Tuesday, Aug. 22, 2 P. M.

Devotional.—Nettie C. Weybright. Reading of Minutes. Business. Offering. She Hath Done What She Could.—Mrs. Bert Neff. Reading.—Gertrude Bollinger. The Qualifications of an Ideal President.—Mrs. E. E. Shively. Special Music.—West Goshen Church. Reading.—Mrs. Ethel Piper. What Part Should the Aid Society Play in Fostering the Community Spirit?—Mrs. H. A. Claybaugh. Special Music.—New Salem Church. Round Table: (1) Can a Person Be a Christian and Not Be an Aid Worker? (2) Ways and Means of Raising Funds. (3) How Does Your Pastor Boost the Aid Society? (4) What Are You Doing to Acquaint Your Members with the Big New Industrial Movement Among the Mountaineers? (5) Do You Have an Entertainment Period During Your Aid Meeting? How Conducted? (Chorister, Edith Hillery Hay.)

Committee: Edith Fletcher Weaver, Nora Burger, Maude C. Jones.

Ministerial Program

Tuesday Evening, Aug. 22, 7:30

Music.—Union Center Male Quartette. Sermon, "The World's Challenge to the Church."—T. E. George. Music.—Union Center Male Quartette. Chorister, George Anglemeyer.

Wednesday Forenoon, Aug. 23

8:45, Opening Devotions. General Subject: Problems Confronting the Ministry.

9:00, Religious Education: (a) Its Need and Importance.—E. C. Swihart. (b) How Conduct It to Obtain Best Results?—Burton Metzler. Discussion, 20 minutes.

10:00, Minister's Relation to Social Activities.—H. A. Claybaugh. Discussion.

10:30, Denominational Loyalty.—Jesse Gump. Discussion.

11:00, Spiritual Quality vs. Formal Quantity.—Mrs. Bertha Neher. Discussion. Closing Devotions.

Wednesday Afternoon, Aug. 23

1:00, Opening Devotions.

1:10, Round Table, The Pastoral Question: (a) Should Every Church Have a Pastor?—J. H. Fike. (b) Should the Pastor Be the Elder of His Own Congregation?—Eli Roose. (c) Pitfalls for Pastors.—H. H. Helman. (d) How Shall a Pastor's Term of Service Be Determined?—Milo H. Geyer. (e) Should the Pastor Be His Own Evangelist?—Wm. Overholser.

2:50, Preachers and Prayers.—Maude C. Jones. Discussion. Closing Devotions.

Wednesday Evening, 7:30

Sermon, "Doctrinal Preaching."—I. S. Burns. Edith Weaver, Chorister.

District Conference, Thursday, Aug. 24.

LA VERNE, CALIFORNIA

We closed our four weeks' Daily Vacation Bible School last Tuesday, with appropriate exercises at 7:30. We had a basket lunch out-of-doors at 6 o'clock. At seven o'clock the doors to the exhibit rooms were opened. Each department had a large display of handwork, all of which aimed to help the child to understand God's Word more clearly. In our program we aimed to reproduce, as nearly as possible, a day in our Daily Vacation Bible School. Our average attendance of pupils was 110; our average enrollment was 124. Bro. C. E. Davis was our general superintendent as well as supervisor of the boys on the play-ground, and superintendent of the intermediate department. Mrs. Marie Brubaker had charge of the music and of the girls on the playground. Mrs. Alberta Frantz had charge of the beginners' department. She was assisted by Mrs. Neva Taylor, Ruth Blocher, Velma Vaniman, Pauline Miller, and Mina Shirk. The writer superintended the primary department and was ably assisted by Mrs. E. R. Bickenstaff, Katie, Mary and Evelyn Garber, Mary Fink and Lois Miller regularly. Mrs. Barbara Culley, Ashton Overholzer, and Miss Lucile Beckner contributed special features to this department. Miss Ruth Barnhizer presided over the junior department. The teachers who assisted her were Miss Bright Eikenberry, Mrs. Marcus Garber, Mrs. Cecil Brower, Miss Florence Kreps, Mrs. E. B. Thomas, Mrs. Ira Vaniman and Miss Maurine Miller (substitute). Our pastor, R. H.

Miller, assisted by Rev. T. H. Broad, gave special talks to this department. The pupils voted very enthusiastically to have a Daily Vacation Bible School next year.

Each Tuesday we took an offering for the "Babies' Home in India." The children marched up and dropped their money in a quart jar, which was placed on scales. The fourth Tuesday the jar was brimful—the scales registering 9 lbs. When counted, the offering totaled \$51.56.

Just before our delegates left for Annual Meeting, in June, we had a wonderful "Missionary Convocation." Many of our "fathers and mothers in Israel," who have or have had children on the foreign field, sat upon the platform, with Eld. J. B. Emmert. A number of these parents gave touching testimonies. Next came an appeal from Bro. Emmert and then we lifted our Annual Meeting offering. The grand total of our Annual missionary offering for our congregation is near the \$3,000 mark.

Our delegates to District Meeting are Eld. J. P. Dickey, Bro. W. I. T. Hoover, Bro. L. J. Lehman, and Bro. Harper W. Frantz. At our recent council meeting we reelected Bro. J. P. Dickey as our elder, with Bro. W. I. T. Hoover as assistant.

We held a Daily Vacation Bible School at the Mexican Mission during the last three weeks of June (the one in our church began July 5). The writer superintended it. Lois Miller, assisted by Mary Garber, took care of the music. Katie and Evelyn Garber had charge of the primaries; Ashton Overholzer gave chalk talks; Mrs. Barbara Culley, health talks; Pauline Shirk, first aid instruction; Mrs. Alberta Frantz, cooking lessons. This school was conducted along the line of general helpfulness, as well as Biblical instruction, but it all was done to the glory of God. Our enrollment was 85. The Mexicans came by families (as is their style). The interest was very good and much good resulted. Grace H. Miller. La Verne, Calif., Aug. 6.

MONOCACY CHURCH, MARYLAND

Our Daily Vacation Bible School opened at the Detour house July 17, and continued for two weeks, with an enrollment of 40. It was in charge of Sisters Naoma Royer, Helen Roop and Madalene Geiman, all of Westminster.

On the evening of July 28, a splendid program was given by the children to a well-filled house. Their work also was on exhibition. This is the second year for the Vacation School at Detour, and the children are becoming very much interested. We already see the good effect of these schools upon our Sunday-school, both in attendance and interest.

July 23, Bro. S. D. Miller, of Mt. Sidney, Va., began a series of meetings in the Rocky Ridge house. He preached in all seventeen sermons. Bro. Miller labored hard for the salvation of souls. He held forth the doctrines and practices of the Church of the Brethren, according to the teaching of the New Testament, fearless of what people might think. Large crowds attended these meetings, and much interest was manifested. They closed on the evening of Aug. 6.

The following day we gathered on the banks of old Monocacy River, where nine young souls were baptized, as an immediate result of our meetings. We feel that the church has been strengthened and much good seed sown, to be gathered after many days.

Sunday, Aug. 6, Bro. J. E. Myers, of Hanover, Pa., came to the Fountaineale house and is now engaged in a series of meetings at that place. Elsie A. Eigenbrode. Aug. 8.

SHADY GROVE, PENNSYLVANIA

July 17, Brethren C. D. Bonsack and Wilbur Stover were with us at the Shady Grove church in the interest of missions. They had three meetings—morning, afternoon and evening. Owing to the busy season of the year, the attendance was small, except in the evening. These talks were very helpful and instructive and were much appreciated. It is hoped that the members have a better understanding of how the Lord would have us give.

An unusual coincidence was noticed when Bro. Stover was at the home of Bro. D. S. Flohr. He sat on the same chair, on the same porch, and in the same spot, to write a card to Sister Miller, that Bro. D. L. Miller occupied during his last illness.

We held our Harvest Thanksgiving Meeting at the Hade meetinghouse July 29. Bro. Harry C. Mock preached the sermon, which was a splendid one, bringing many things to our remembrance for which to be thankful. Bro. Mock's sermons are always very much appreciated. An offering was lifted for home missions. The amount will be reported later.

July 30 a member of the District Committee on Child Rescue Work gave a program in the Shady Grove church in the evening. Several of the children, who have been placed in homes in this community, gave recitations. The committee has two boys for whom it would like to get homes, as they can not receive boys till they can find homes for them. The committee is endeavoring to buy a suitable place for a receiving home, where the children can be kept until permanent places can be secured. Aug. 4. H. N. M. Gearhart.

PERU, INDIANA

Peru church met in called council July 27, with Bro. Ira Kreider presiding. A large number of members were present.

The purpose of the meeting was to consider our pastoral problem. Bro. A. G. Crosswhite was unanimously elected as pastor for three years. Having a call from another field, he made a great sacrifice by staying with the Peru church. We appreciate this very much. We feel that the Lord has greatly blessed the work done by Bro. Crosswhite.

Our two weeks' Vacation Bible School closed July 28, with the enrollment reaching 140. Quite a number attended from the other churches of our community. Sister Georgia Miller, of Laketon, Ind., was principal, assisted by Sister Marie Wirt, of Illinois, and several from the local church. The work was done in a very efficient manner and was very much appreciated by all. In the evening a large crowd gathered for a demonstration of the work done in the two weeks. It was the first school of the kind ever held here. We feel that much good has been accomplished. Mrs. Grace Brown. Aug. 8.

RICE LAKE, WISCONSIN

Since our last report, of July 8, the Rice Lake congregation has taken a number of forward steps for the strengthening of the church and for the social and spiritual development of this community.

During the last few weeks we have organized three of our Sunday-school classes and also a Young People's Society. This meets each Friday evening. Our average attendance has been twenty, thus far. You ought to have been here Friday evening, Aug. 4, and heard the splendid talks on the subject: "Better Prayers." These talks were given by the young people. At the close of the program, four of our boys and girls prayed some real prayers of faith. As pastor of the Rice Lake church, I can sincerely say that the hope of the church depends largely upon the young people of the church and community. May God continue to bless all, the young people of the Church of the Brethren, and of the community!

We curtailed off our auditorium, making five good Sunday-school rooms. This is, indeed, a fine asset to our Sunday-school work. Since June 18 our Sunday-school has increased 31.4%. Our Sunday-school and church offerings have also increased during the last few weeks.

We greatly appreciated the visit of Bro. C. H. Gnagy, the Director of Religious Education for this territory. Bro. Gnagy gave us two good talks on the Sunday-school and missionary work of the church, on the evenings of July 18 and 19. He also held a short conference with the Sunday-school officers and teachers.

The Ladies' Aid Society are an active body of workers for the church. They have done, they are doing, and they are planning great things for this community. They donated a nice sum for the furnishing of a room in the New Hospital.

The city is responding to the work of the Church of the Brethren. Those in charge of the hospital have invited us to sing at the hospital on Sunday afternoons. They have also placed your servant on the list, with the other pastors of the city, to speak at their Wednesday morning meetings. We believe that this is the opportune time for the Church of the Brethren to build up a strong church in this city. May God's will be done in all things, and may we say with Christ, our Savior: "Not my will, but thine, be done." A. S. Brubaker. Aug. 8.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Empire.—Sunday, July 16, Mr. H. J. Knott, of San Francisco, Calif., Financial Secretary of the Northern California Anti-Saloon League, gave us an interesting talk along the line of temperance work. July 23 Bro. J. B. Deardorff, of the Patterson church, preached for us. July 30 Bro. S. P. Noll, of Lindsay, our District Missionary Secretary, gave us an interesting discourse on "The Needs of the Local Church and the District." He was also with us at a Workers' Meeting in the afternoon. The evening of Aug. 4 we met in monthly members' meeting. Certificates of membership were granted to Eld. John H. Price, wife and daughter, who are leaving us to reside in the East. A committee was appointed to carry out a plan for continuing the pastoral work. One request was sent to District Meeting, Aug. 6, Bro. L. L. Feighner, of Fresno, Calif., preached for us, and in the evening Bro. J. H. Price gave us a farewell address. Bro. E. C. Davis, of La Verne, here on a visit, will preach for us Aug. 11. Our series of meetings is to begin Sept. 17, conducted by Bro. Jacob Funk of Pomona, Calif.—John W. Vetter, Empire, Calif., Aug. 7.

COLORADO

Fruita.—Our Christian Workers' Society is doing splendid work. The Sunday-school is also awake to its interests. Our ministering brethren, though all laboring men, are not neglecting their part of the church work. Sunday, July 23, at 8:30 A. M., we enjoyed a splendid sermon by Bro. S. B. Miller, of Cedar Rapids, Iowa. Isolated members only can appreciate the visits of those who are ready to lend a helping hand. We invite other brethren, who may be passing this way, to stop with us.—J. A. Austin, Box 12, Fruita, Colo., Aug. 2.

Sterling.—July 18 we started our Vacation Bible School. The first day we had 13 enrolled. Our attendance has increased gradually until we now have between fifty and sixty each day. We will have a four weeks' school. Children from almost every denomination in town are represented in our school. Our hand work is very closely connected with our Bible work—such as map drawing. Oriental house

building, creation story booklets, etc. Bro. Roop, of Haxton, organized the work for us and helped us to get started. July 27 Bro. F. C. Edwards and family arrived to take charge of the church here. We are rejoicing to have them here, for we have been waiting a pastor for some time. Our prayer meeting has been started again.—Mrs. Ollie Ullery, Sterling, Colo., Aug. 3.

IDAHO

Twin Falls church met in quarterly council June 23, Eld. C. Fahney presiding. Christian Workers' officers were elected for the last half of the year with Bro. F. M. Heistand as president for the Adult Division, and Sister C. W. Runk for the Junior Department. On Mother's Day the men and boys of our Sunday school gave a very interesting program, and the children did their part well on Children's Day, with a splendid program under the direction of Sister Runk. July 4 our Sunday-school of over 100, enjoyed the day by going to Shoshone Basin, or "Pines," thirty-five miles from Twin Falls, this being one of the beauty spots of Idaho. July 30 Bro. J. E. Steunor preached for us in the morning. Letters of membership were granted to him and his wife, as they are leaving for other fields of labor. For the summer our church has united with the other churches of the city in holding union services at the park on Sunday evenings. July 30 Bro. Ralph Fahney delivered a splendid sermon at the park to a large and appreciative audience.—Anna Hesp, Twin Falls, Idaho, Aug. 5.

ILLINOIS

Charry Grove.—We have just closed another very enjoyable term of Vacation Church School. We are quite sure that it is possible and profitable to conduct such a school in the country church. Last year we felt that our school was a success, but this year, at the very opening session, we realized it more conclusively, when we saw the interest taken by the children in the work before them. The attendance was fine from the start. The enrollment of pupils was 57, with an average attendance of 51. The teaching was done by several of our Sunday-school workers, who had made preparation for the work. Not only in the class-room did the teachers function as leaders, but on the play-ground also, in directing the recreation period, aiming for a program of clean, honest play. Our teachers are to be congratulated on their willingness to sacrifice time and effort for the betterment of the children of this community. Some of the teachers left their household duties, some were of the teen age, and proved that the young people of the church are willing and anxious to work. We closed with a final program, well rendered by the school to a full house.—L. E. Weaver, Lanark, Ill., Aug. 5.

INDIANA

Manchester.—Last Sunday morning the Children's Division of the Sunday-school rendered a good program. The promotion exercises of the class, entering the Intermediate Department, also were given. Many letters of membership were granted and quite a number received. About a year ago Bro. T. E. George resigned as elder and pastor of Manchester church. The church had tried to secure a pastor but failed until a recent council, when a call was extended to Bro. R. H. Miller, of La Verne, Calif. He will begin his pastoral duties about the middle of September. Last summer Bro. Otto Wenger was elected elder of the church. In the absence of a pastor, he has done much, in keeping in touch with the homes, visiting the sick, and organizing the work in general. In November we expect Bro. A. B. Miller, of Bridgewater, Va., in a series of evangelistic services. The Vacation Bible School is in session. Over two hundred have enrolled.—Mrs. G. E. Wright, N. Manchester, Ind., Aug. 5.

Markle.—One made the good confession and was baptized recently. Our Harvest Meeting will be held Sept. 17, and our communion Oct. 28.—B. D. Kerlin, Markle, Ind., July 31.

Middletown. Bro. Frank Dillon, superintendent of the Old People's Home, preached a soul-stirring sermon for us today. We greatly enjoy his services, and also those of Bro. J. S. Aldredge, of Anderson, who comes on the third Sunday each month. Our attendance at Sunday-school is not very large, but we try to keep the work going as best we can.—Florida J. E. Green, Middletown, Ind., Aug. 6.

North Winona Lake.—Sunday, July 30, Bro. Kreider gave the preaching hour to the young people's class. An interesting program of special singing, reading and talks was given, after which Bro. Oscar Winger, of North Manchester College, spoke to us, using as a subject: "Speak, Lord, for thy servant heareth." At the noon hour tables were spread under the beautiful shade trees in the church grounds, and all enjoyed dinner together. In the evening the class gave another fine program, and Bro. Winger followed with a wonderful message on "Fruitfulness." A large audience was present both morning and evening, which greatly encouraged the class. Our class enrollment is forty members, of whom thirty-seven took an active part in making the day's work a success. Sister Laurie Whitehead and Bro. Randall Yeager were sent as delegates to the District Conference at Winona Lake. Just recently we had the privilege of listening to a very interesting talk from Sister Nettie Senger, a returned missionary from China. At our last council we decided to have Bro. Kreider remain as our pastor for the coming year.—Mrs. Ed. Piper, Warsaw, Ind., Aug. 7.

Spring Creek church met in quarterly council on Monday evening, Aug. 7, our elder, Bro. Geo. Snell, presiding. Five letters of membership were given, and a very interesting program was given. We will have an all-day Homecoming Meeting Aug. 27, and we anticipate also a spiritual feast. Our love feast will be held on Thanksgiving evening at 7 o'clock. We expect to hold a revival one time in the near future, the time to be announced later. Delegates to the District Meeting are Frank H. Hardman and Miss Newcomer.—Mrs. Clyde E. Rusher, Sidney, Ind., Aug. 8.

Syracuse church met in a called council on the evening of Aug. 5. We enjoyed a very pleasant meeting, with Bro. Amsey Clem, our elder, in charge. It was decided that on the Sunday when there is no church, we will have Sunday-school and Christian Workers' Meeting in the evening, commencing at 7:30 o'clock. There is to be a love feast at the Syracuse church on the evening of Oct. 7.—Mrs. Chas. Pressler, Syracuse, Ind., Aug. 8.

KANSAS

Sabetha church met in council on Tuesday evening, Aug. 1, with our elder, Bro. Roy Kistner, presiding. Church officers were chosen for the coming year. Delegates to District Meeting: Brother and Sister Kistner; Brethren N. R. Fike and Harvey Bechtelheimer, alternates; for the Sunday-school, Harvey Bechtelheimer and Mildred Fike; Faye Carpenter and Dorothy Lichty, alternates. One letter of membership was granted. Delegates to the District Bible School next summer, some of our members are planning to attend the Beatrice assembly.—Mrs. John Heikes, Sabetha, Kans., Aug. 5.

MARYLAND

Beaver Creek.—July 30 we held our Harvest or Thanksgiving meeting at the Beaver Creek house. Bro. S. D. Hartranft, of Maugansville, Md., preached a very interesting sermon. Bro. Rolot, of Ridgely, of Myrsideale, Md., and our elder, Bro. J. O. Butterbaugh, were with us. July 9 we held our Children's Service at Mt. Zion. A very good program was rendered, after which Bro. Harry Rowland gave a talk.—Cora Foltz, Mapleville, Md., Aug. 1.

MINNESOTA

Jewett.—We were very agreeably surprised, July 18, by having Brother and Sister Ross, missionaries from India, come to us, accompanied by Bro. A. J. Nickey, of Monticello. Bro. Ross gave us a splendid talk and outline of the work in India, also of the need of more work. His talk was very much appreciated by all present. Our members are very much scattered at this place, but all that were present will not soon forget their words. Sister Ross told us something about the ignorance of the women of India. Services at the Town Line are also progressing nicely. There is a fairly good attendance and good interest. A few of

the faithful members at that place kept their Sunday-school evergreen during the long winter. We were unable to meet with them the spring, but since then Bro. Sheridan and myself have been doing what we can to help to keep the good work going each Lord's Day.—Mrs. Fred Sheridan, Seavey, Minn., Aug. 1.

MONTANA

Kaliispell.—July 22, evening, we held our love feast, at the close of a two week's revival. About thirty members surrounded the tables, some coming from a distance. Our membership is very scattered, this being a great disadvantage to us. Bro. Graybill helped us very much during the short time he was here and we feel encouraged to go on. One soul was saved for the Master.—Nellie Rao, Creston, Mont.

NEBRASKA

Enders.—Professor Mohler, of McPherson, Kansas, spent a few days here in behalf of McPherson College. We were fortunate in having him with us over Sunday, during which time he gave us two splendid addresses.—Leta Fern Wine, Wauneta, Nebr., Aug. 7.

OHIO

Brookville.—We recently closed our second Daily Vacation Bible School. It was in session for two weeks, and proved to be a great success. Sister Lucy Hollinger was superintendent, assisted by home talent—ten teachers and their helpers—making a working force of twenty in all. We had 230 enrolled, with an attendance of nearly that every day. The program was given at the close of the school, which was attended by many of our large home being full. The exhibition of handwork, manual training and expressional work was favorably commented on by many, which was encouraging to all, the pupils as well as the teachers. Bro. Lawrence Shultz, General Agent of the Daily Vacation Bible School for Ohio, Indiana and Michigan, was well pleased with the program; also the handwork, which he suggested be sent to the Young People's Conference at Winona Lake, finally to be distributed among various missions.—C. Arthur Hay, Brookville, Ohio, Aug. 5.

Fostoria church has just closed a very successful Vacation Bible School, directed by Sister Mabel Funderburg. The rest of the teachers, we of our own work. There was a large attendance and we believe that much good was done. We have been without a regular pastor since last March, but the work has been moving along very nicely, by the help of our adjoining ministers. We are looking to the time when Bro. Fred Fair and wife, of Kokomo, Ind., will take up the work here, about Sept. 1. Two letters have been received since our last report.—Mrs. Lydia Dickey, Fostoria, Ohio, Aug. 7.

Lick Creek church has just finished its first Daily Vacation Church School. It began Monday, July 17, and continued for two weeks, with an enrollment of 176, and an average attendance of about 100. On July 30, evening, our Sunday-school gave a program, as a demonstration of their Vacation School work. This was really good, and shows what training will mean to the next generation. The Book says to "train up a child in the way he should go, and when he is old he will not depart from it." Aug. 6 Bro. William Stover, of Southern Ohio, returned to us, and gave us a very interesting address on missions and missionary work. We feel richly blessed by having Bro. Stover's message brought to us direct from the mission field.—O. B. Bosserman, Bryan, Ohio, Aug. 7.

Ludlow and Painter Creek churches, which were once combined, but now separate organizations, have decided to have an Old People's Meeting at the Pittsburg church Aug. 27. A cordial invitation is extended to all who wish to attend.—Mrs. S. E. Delk, Pittsburg, Ohio, Aug. 4.

Pleasant Hill.—The Sunday-school outing was held at Sugar Grove July 1. The churches of the town held a community Vacation Bible School for two weeks. There was good attendance, especially of the class of the kindergarten age. On Sunday evenings our pastor has been giving a series of sermons on "Satan, the devil, our religion to be conducted by Bro. D. R. McFadden, will begin Oct. 8. The attendance at our Sunday-school has kept up well during the summer.—Mary West, Pleasant Hill, Ohio, Aug. 5.

Sidney church met in a called meeting on the evening of July 4, with Eld. L. A. Bookwalter and the pastor (Bro. S. Z. Smith), and two members of the Mission Board of Southern Ohio. The deontological services were conducted by Eld. Bookwalter, after which our pastor and elder stated the purpose of the meeting—the electing of a deacon. The church unanimously chose Bro. John Oldham. To the members of the Sidney church this was a very impressive service. Elder L. A. Bookwalter offered the assistance of our pastor. We decided to hold our communion on Sunday evening, Aug. 20, at 7:30 o'clock. Our Annual Auto Day is scheduled for Aug. 27th. Dr. C. C. Ellis will be the speaker for the day. Other associated speakers will be affiliated with Dr. Ellis. Music will be a great feature at this occasion. The churches of the town and other churches of Southern Ohio. Our Sunday-school and church services have been very encouraging during the summer months. Usually the city people go out into the country for a vacation—especially so with the children. Our pastor and wife are in a revival service at the Mission Board of Southern Ohio. Our pulpit is being supplied by Eld. Shively and other invited ministers. Bro. Jacob Coppock was with us over last Lord's Day and gave two splendid sermons, which were appreciated by all present.—Bessie S. Snyder, Sidney, Ohio, Aug. 4.

Toledo (First Toledo Church of the Brethren).—Since the death of our pastor, Bro. N. K. Holsinger, Mission Board is supplying us with a minister each Sunday, which we appreciate very much. Aug. 5 we met in regular council, with our elder, J. L. Guthrie, presiding. The president of the Mission Board, Eld. Geo. Thorne, was also with us. The business passed off pleasantly. Bro. Thorne informed us that he would have a pastor locate with us in the near future, Aug. 6 our elder, Bro. J. L. Guthrie, delivered a most forceful sermon, which was appreciated by all present. All who have been giving their service may rest assured that we appreciate their efforts.—Erma Kaser, 536 Dearborne Street, Toledo, Ohio, Aug. 6.

OKLAHOMA

Big Creek.—Our church met in special council Aug. 2, in preparation for our District Meeting, which will be held in our church Aug. 29 to Sept. 1. Trains will be met at Ripley and Cushing, on Tuesday and Wednesday. Any one coming at other times will please write to O. D. Kinzie, R. D. 1, Ripley, Okla. Our Daily Vacation Bible School began July 3, and last week closed with 100 enrolled. Bro. Holsinger, Nebr., in charge, assisted by the pastor and other home workers. The enrollment was 44. Eight of our Sunday-school scholars have been baptized since our last report.—Mrs. Nellie B. Holsinger, R. D. 1, Ripley, Okla., Aug. 7.

OREGON

Grants Pass.—Aug. 6 Eld. Hiram Smith, our District Sunday-school Secretary, came over from Ashland, preaching both morning and evening. He is bringing us very inspirational sermons on the "Evangelistic Gospel." After morning services a very useful brother minister in another Sunday-school, having thoroughly acquainted himself with our doctrines, and accepting them most joyfully in the Lord. At the close of Sunday-school, Sister Jennie Hill brought us an excellent report from our recent District Meeting, urging us all to do better work, with promptness and perseverance. In the afternoon our Sunday-school cabinet met to make arrangements for our Daily Vacation Bible School, to be held Aug. 28 to Sept. 8, in charge of Brother and Sister Smith. Our Sunday-school Convention Program Committee announces Sept. 3 as the date for our next joint convention, to be held in the Williams Creek church.—Lizzie Coover, Grants Pass, Oregon, Aug. 7.

Grants Pass Mission.—The District Meeting at Oregon is now history. Our church and its various departments were well represented, and all report a very beneficial service. We expect the various reports from delegates soon. We were anxious to have the

District Meeting next year, but decided not to make the call. Some others seemed to feel the same way and failed to call. At a council of our delegates and members, they requested to have the meeting and was granted. We were much encouraged and spiritually strengthened by the message of Bro. J. Emmert with us on Saturday evening and Sunday morning. His evening message was, "Voices from the Dark." The morning address was "Some of India's Christians." His fifteen years of experience on the field have given him much opportunity for study, and one can see with the mind's eye as he portrays so vividly the conditions in India. Since District Meeting, the Mission Board has sent Bro. Barklow to Albany, to conduct a series of meetings. We will be assisted by Ashland ministerial aid.—Lizzie Q. Coover, Grants Pass, Oregon, July 31.

Portland church met in regular council July 29, with Eld. Silverman in charge. Largely because of health conditions, Brother and Sister Silverman are retiring for a while from the active pastoral work in which they have been engaged for more than twenty-five years. The past year was spent in Portland, where they labored earnestly. They left here by auto Aug. 2 and will visit points in Idaho and then attend the Washington District Conference at Spokane, thence to Omak, Wash., where they will make their future home. It has not yet been definitely decided who will take up the work here. Brother and Sister Geo. Carl, who have spent several months in evangelistic work, are at home again, but plan to attend the Washington Conference also. A goodly number of our members attended the Oregon Conference and they report a good meeting.—Grace W. Hewitt, Portland, Aug. 31.

Weston church met in regular council June 3, with Eld. Bonewitz in charge. Our Sunday-school superintendent, Bro. E. L. Withers, of Pendleton, has secured a position so that he can take charge of the school. They will have to come a distance of twenty miles. Heretofore they had no car, so it was impossible for them to attend services. Our evergreen Sunday-school of the mountain, in charge of Bro. E. E. Tucker, is progressing nicely. The attendance is increasing, the average being 28. The Sunday-school in town, with only a few in attendance, is keeping up well. We have our young people's meeting in the afternoon, at which our members, who have charge of the school on the mountain, can attend our meetings. While we do not have large crowds, the interest is good, and we have fine lessons. We feel that the Lord is with the Methodists have commenced preaching where we have our Sunday-school on the mountain. This was the first time in a long opening for our people to have regular preaching if there had been some one to do it.—Huldah Metz, Weston, Oregon, Aug. 3.

PENNSYLVANIA

Clear.—Last Sunday we had temperance services in our church, conducted by the Anti-Saloon League. We had a good audience and a forceful speaker. July 2 our children's services were held. A splendid program was heard by a large audience. Our Sunday-school is doing well. There are 150 enrolled, and the average attendance was 110 in July. Our fall term will begin Oct. 15 on Sunday evening, Sept. 17, at 7 o'clock, preceded by a series of meetings by Bro. G. E. Yoder, of New Enterprise, Pa. The meetings will commence Sept. 4 and continue over the love feast. All work seems to be prospering. E. F. Claar, Kishar, Pa., Aug. 8.

Ephrata church held a council Aug. 1, with Eld. David Kilb in charge. It was decided to have a Harvest Meeting Aug. 13 and love feast Oct. 8. A series of meetings will begin Oct. 15 at this place, conducted by Bro. Harrison Gipe, of Richland, Pa. At the election of Christian Workers' officers Bro. Elmer A. Shirk was chosen as president, July 16 Prof. Gaige, of Millersville, Pa., conducted the morning service, speaking on the interest of the Anti-Saloon League. July 23 seven physically disabled children and adults—one on a bed, another on a wheel-chair attended the Sunday-school session, and at the close sang several selections, and gave recitations in concert. They are residents of Lancaster, and were brought here by truck and entertained by the church. Bro. Elder, The Sunday-school gave them a contribution of \$10. Bro. Elder, son of Bro. Harry Ziegler, of Shamokin, Pa., recently elected to the ministry, conducted the preaching service July 23. Bro. Levi Meek and wife, of Octavia, Nebr., are visiting friends at this place. Bro. Meek has filled the pulpit on several occasions.—Gertrude R. Shirk, Ephrata, Pa., Aug. 2.

Spring Grove congregation met in regular council July 29, with Eld. I. W. Taylor presiding. Bro. Amos M. Martin and Sister Lillian Hecker were elected delegates to the Sunday-school Meeting, decided to hold a Harvest Meeting Sept. 2, at the Kemper house. Our love feast will be held Oct. 3, also at the Kemper house, beginning at 1:30 P. M. We expect to hold a series of meetings some time in November. Bro. J. W. G. Hershey, of Litzitz, has promised to labor with us.—Virginia R. Wanner, Ephrata, Pa., Aug. 2.

Upper Cumberland church held her August council at Newville Aug. 3. Our elder, S. M. Stouffer, presided. We expect to hold our love feast services Oct. 15, beginning at two o'clock. Our Harvest Meeting will be held at Huntsdale, Sept. 2. Aug. 6 we had an all-day meeting at Newville. Eld. Mitchell Stewer, of Waynesboro, gave a temperance talk in the morning, and the afternoon exercises were conducted by Bro. Lighter, of Greencastle. This was a Child Rescue program. Two certificates were granted. Delegates to District Meeting are Bro. E. L. Mellinger and the writer; alternates Eld. S. M. Stouffer and Bro. Wm. Burkholder.—A. A. E. R. McDannell, Elizabethtown, Pa., Aug. 8.

West Greentree.—We met in regular council at Rheims, Aug. 1, Eld. Hiram Kaylor presiding. The time of the trustees for Rheims, and one for Marietta house, having expired, they were reappointed. It was decided to have more song books for Greentree. Our love feast is to be held at Rheims Nov. 8, and to begin at 10 o'clock.—S. R. McDannell, Elizabethtown, Pa., Aug. 8.

Windber.—Since our last writing the work at our church has been progressing rapidly. Our old church has been torn down and the wall for the foundation of the new one is nearly completed. We are planning a corner-stone laying in the near future. The contract for the building has been let to the Windsor Lumber Company, which is planning to begin as soon as the material can be gotten. We are using the Recreation Hall for our services, which are well attended, with splendid interest. We have an attendance of about 250 in Sunday-school. July 6 Bro. Brougher, of Greensburg, Pa., was with us. A vote was taken to make Bro. D. J. Jones into an elder. At our regular council July 14, Brethren Lewis Penrod and Wm. Gahagan were elected trustees. Quite a number of certificates were granted to members who have moved to other congregations. July 19 Bro. H. K. Wine, of Huntington, Pa., was elected pastor of our church. His home is to be located here by the latter part of September.—Mrs. C. E. Replogle, Windber, Pa., Aug. 8.

TENNESSEE

French Broad church met in council Aug. 5, with Eld. R. B. Pritchett presiding. Delegates elected to District Meeting were Bro. A. R. Roddifer and the writer. We will hold our love feast on Saturday night, Oct. 28, in connection with our Ministerial Meeting. We extend a hearty welcome to all who will come. Three young sisters have been baptized recently.—Mollie Satterfield, Dandridge, Tenn., Aug. 5.

VIRGINIA

Basic church met in council July 29, with our elder, Bro. N. W. Coffey, presiding. Our pastor, Bro. W. B. Garber, and Bro. Smith, of Mt. Vernon, were also with us. Brethren Bud Cortney and Geo. Miller were installed into the deacon's office. Our Vacation Bible School begins July 31, and is to continue for two weeks. At the close we will have a Children's Day program. Bro. S. Thorne has a series of meetings in the near future. Our Sunday-school has been doing good work. Some of our workers have been conducting a branch school on top of the Blue Ridge Mountain in the afternoon, followed by a sermon every two weeks, by our pastor. Since the last five souls have been added to the fold.—Ruth Gordon, Waynesboro, Va., July 30.

(Continued on Page 528)

VISITING SOME WESTERN CHURCHES

(Continued from Page 523)

perience in city work did not qualify me to give them the needed counsel.

On Tuesday evening Bro. W. R. Brubaker, at Live Oak, Calif., called a special meeting to hear my report of the Conference. The splendid attendance and attention speaks well for the spiritual condition of this congregation.

The next day I visited the Butte Valley congregation, at Macdoel, and found a closed churchhouse, deserted houses, barns and farms—a most pitiable example of over-zealous attempts at colonization by misrepresentation of land values.

On Sunday morning and evening I met with the Portland congregation. Bro. Stiverson graciously yielded his place to me. It was a rare treat to me to face members to whom I preached nearly thirty years ago.

The next Sunday morning I spoke at the country church near Grand Junction, Colo., and in the evening enjoyed a wonderful visit with our dear old brother, S. Z. Sharp, in his home at Fruita. Later I preached in the evening to the Fruita congregation. These congregations are well located in a fruitful land, and fine audiences met me at both places.

At every place I tried to carry the message of inspiration in song, that I received from Mrs. Kurtz at Winona Conference. I am sure that our young members can be of great service by dedicating their lives and their voices to the singing of the "Old, Old Story that will be our theme in glory."

Dr. S. B. Miller.

Cedar Rapids, Iowa.

SENECA CONGREGATION, WEST VIRGINIA

Two years ago the writer spent his summer vacation in the Seneca congregation, under the direction of the Mission Board of the First District of West Virginia. Here I found a needy field and people, whose hearts are open to the truth. I returned again this summer, with the hope of extending the Kingdom of God into other hearts.

I entered the field June 20 and have been busy in the work ever since. July 5 a series of meetings was begun in a little schoolhouse on the mountain. This lasted until the night of the 14th—eleven sermons being delivered. The meetings were well attended and a good interest was shown. Some walked from one to three miles every night. While there were no visible results, we feel sure that the good seed has been sown, that will some day bring forth fruit. The people there have had preaching only once or so, in a year, and some years none at all.

July 15 a series of meetings began at the Brushy Run schoolhouse, about two and a half miles from Onego, W. Va. The interest was good throughout, and the little schoolhouse would not hold the crowds. Some nights even the standing-room was all taken and many stood at the windows, so that they might hear the message.

We want to thank the many brethren and sisters, who have been praying for the work here and are rejoicing that prayers have been answered. I never held a series of meetings in which I realized the power of the Spirit as in this one. The people became deeply interested at the beginning. On Monday night of the second week four stood for Christ. Others followed each night and by Sunday nineteen had accepted Christ as their Savior.

These were days of great rejoicing with the members here. Four were baptized on Saturday, and fifteen on Sunday, July 13, which was the closing day of the meetings. One of the number was a grandmother, almost seventy-two years old. Seven others were fathers and mothers.

We are praying that God may send some one to take up the work here permanently, until leaders can be trained from among the people, to carry on the work. Aug. 12 a series of meetings will begin at the Onego house. Chicago, Ill.

Lester E. Fike.

NOTES BY THE WAY

Having previously arranged with a group of four churches in Ward County, N. Dak., for a series of evangelistic efforts, the first of which was to be at Kenmare, I arrived there Saturday, June 10. Bro. T. U. Reed, elder of the church, met me, and took me to his home. We began our work on the following day, to continue for two weeks. The weather was very fine, most of the time, and the attendance was good. The membership in each of these groups has been much weakened on account of failure of crops since 1915. Ministerial help has been very much weakened and work much impaired, but those remaining are doing their best against odds. They are also hampered by financial conditions. But in spite of all this, the hearts of those remaining are ablaze with Christian fervor and determined effort. We had very spiritual meetings. The crowds were small to begin with, generally, but grew larger as the meetings progressed. A love feast—a very spiritual meeting—was held on Sunday, the 25th, with a fine audience.

We were conveyed to the Surrey church, eight miles east of Minot, in time for the evening service. Eld. D. T.

Dierdorff has the work in charge. The writer gave a message on the subject, "The Power." My home, while there, was with Brother and Sister Lingelfelt, and proved to be very congenial. I also made some visits to others. Crowds were good, considering that it was just around the time of the national holiday, July 4. This, at one time, was a very flourishing congregation. Their love feast was held July 8. Ministering brethren present included Elders G. I. Michael, J. D. Reish, Earl Flora and B. F. Lightner. The occasion was inspiring in the true sense. While a storm raged without, with lurid lightning and pealing thunder, the clouds gave forth much needed showers to refresh the earth.

July 9, at 9:30 A. M., the four Sunday-schools of this group held their Annual Convention. A fine program was well rendered, and the open discussions were very spirited. At 7 P. M. the writer gave his last discourse on "When the Son of Man Shall Come."

Mulberry Grove, Ill.

M. Flory.

EASTERN MARYLAND

The Annual Ministerial and the Sunday-school Conference of the above-named District are to be held in the Meadow Branch church (station, Westminster, Md.), Aug. 30 and 31.

Ministerial Conference

Forenoon of Aug. 30, 9 to 12. Prayer by W. E. Roop. (1) How Make the Hour of Public Worship More Devotional.—Geo. A. Early (15 minutes), Chas. E. Resser (10 minutes). General Discussion (15 minutes) led by A. P. Snader (2 minutes). (2) What Aggressive Steps Should Our Elders Take to Keep Our Congregations in Step with the General Spirit and Methods of Our Annual Conference?—J. H. Hollinger (15 minutes), Wm. Kinsey (10 minutes). General Discussion led by J. Walter Englar. (3) How Can We Increase the Efficiency of Our Ministers, or Double Their Power as Preachers of the Word?—W. B. Yount (15 minutes), R. Paul Miller (10 minutes). General Discussion led by I. R. Stottemyer. Closing Prayer by Silas K. Utz.

Afternoon Session, 1:30 to 4. Five-Minute Exposition on Psalms 117:1-2 and Prayer by C. F. Bucher. (1) The Real Needs of Our Church Today.—T. S. Fike (15 minutes). Marshal Wolfe (10 minutes). General Discussion (15 minutes), led by J. O. Willard (2 minutes). (2) Christian Manhood and the Ministry: (a) In Department and Business Integrity.—Levi Zigler (15 minutes). (b) In Piety and Bible Truth.—D. O. Metz (10 minutes). General Discussion led by J. M. Prigel. (3) The Fundamental Worth of the Church of the Brethren: (a) To Our Own People.—C. A. Ausherman (15 minutes). (b) To Society in General.—J. M. Henry (10 minutes). General Discussion led by A. B. Rice. Closing Prayer by C. N. Frushour.

Evening Session, 7 to 9. Prayer by E. C. Bixler. Address, Facing Our Educational Problem.—J. Maurice Henry (20 minutes). Address, Value of Blue Ridge College to Churches in Maryland.—J. A. Garber (25 minutes). General Discussion (five-minute speeches).

Sunday School Program

Forenoon of Aug. 31, 9 to 12. Devotional Exercises.—J. Walter Thomas. (1) Relation of Sunday School to the Church.—J. J. John (15 minutes). General Discussion (10 minutes). (2) What I see by Looking: (a) Over My Shoulders.—J. Kurtz Miller (10 minutes). (b) All Around Me.—J. C. Leatherman (10 minutes). (c) Ahead.—Miles Murphy (10 minutes). (3) The Ideal Sunday-school.—J. H. Hollinger (15 minutes). (4) Best Method of Selecting and Electing Superintendent.—W. M. Wine (15 minutes). (5) Shall the Sunday School Advertise?—A. L. B. Martin (15 minutes). (6) Suggestions on Appropriate Closing Exercises.—S. F. Rairigh (15 minutes).

Afternoon Session, 1:30 to 4. Devotional Exercises.—W. B. Yount. (1) Business Session. (2) Sunday Desecration.—Levina Roop (10 minutes). (3) The Sunday-School and Social Conditions.—Earl W. Flohr (10 minutes). (4) The Sunday-School Cooperating with Christian Workers' Meeting.—Lewis E. Green (10 minutes). (5) Go-to-Sunday-School Day.—Ross D. Murphy (10 minutes). General Discussion. Offering. Benediction.

THE PONTIAC, MICHIGAN, MISSION

The writer, assisted by Sister Sara E. Freed, 'song leader, recently spent two weeks with the Brethren and friends at the above-named mission. This is a new field for our people, but one full of promise and opportunity, if rightly directed and completely manned, with such workers as the cause demands. This work had its beginning, in a small way, in the home of Brother and Sister Enoch Eby, and it has grown in two years until now they are meeting in a new church—not completed, it is true—but a sure evidence of growth.

The new church, when completed, will be a structure 34x50 feet in size, with full basement, splendidly located and arranged to meet the needs of a growing Sunday-school and congregation. The building of this church is a monument to faith. Perhaps it would be better to say "faith and works," for the few members there and a few

kind friends are doing the work. So far practically all of the work on the new church has been donated. Directed by Bro. Samuel Crumrine, a master carpenter, almost impossible conditions have been surmounted. Bro. Crumrine alone has given almost two months' work to the building of the church. His son, Bro. Frank Crumrine, Bro. Eby and a few others have also been faithful, working at their regular work during the day and on the church evenings and holidays. When completed, the church will be a monument to their faith and energetic labors. It will be worthy a place among the other churches of the busy city where it is located. It is in a section of the city almost wholly unprovided by churches. Scores of children are not in Sunday-school, and home conditions in many places are not conducive to spiritual development. Much of the work, needed to be done, is "mission" work in the fullest sense.

But the members there need help. They ought to have a minister who could devote his entire time to the building up of the work, if possible. If not feasible, just now, to have a full-time worker, one who could give part time service would answer for the present. Work is plentiful in the city. They need a few strong, substantial families of members, to give the work stability. They need financial help, for all who are there now are dependent on their own resources for their living. But they have wrought marvelously with what they have. They have "done with their might" with what they had at hand. They should be encouraged. We most earnestly commend them to the churches of Michigan.

Pontiac is a city of about 40,000 population and growing. It is about twenty-five miles from Detroit, and an industrial city. The Brethren have an opportunity to enter that part of the city and preempt it for Christ and the church. Will we help them do it? John R. Snyder. Huntingdon, Pa.

THE PASSING OF SISTER FRIEDLY MIKESSELL

Sister Jane Berry Mikesell was born near Bremen, Ohio, March 28, 1840. When she was three years old, the family moved to Iowa where she grew to womanhood. She was educated in Howe's Academy, which later became a part of Iowa Wesleyan University. During the winter of 1865-66 she taught school east of Covington, Ohio, being the last to teach in the old log schoolhouse. On New Year's Day, 1867, she was married to Bro. A. F. Mikesell at her Iowa home. When Mr. Mikesell went to the wedding, he crossed the Mississippi River, walked on planks laid on the ice. After several days, he and his bride returned, crossing the river this time in a sleigh, drawn by four horses.

To this union were born eight children: Arthur L., Alma, Nora, Vinnie, Maurine, John L., Margaret and Wilbur, one of whom, Alma, preceded her mother to the spirit world. Surviving are her husband, one sister, seven children, nineteen grandchildren, and one great-grandchild. She was one of those good old mothers whose home interests rank second only to her church interests, and we, who know the family can silently marvel at the results of such conscientious motherhood.

For about fifty years she was a consistent member of the "Church of the Brethren." She was always interested in the various activities of the church and served as teacher in the Sabbath-school for many years, where her ready smile and her quiet influence will long be greatly missed.

She passed to her reward on Saturday evening, July 8, at 9 o'clock, death resulting from apoplexy. It can truly be said: "Like one who wraps the drapery of her couch about her and lies down to pleasant dreams." Kathryn Lehman. Covington, Ohio.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Horner.—By the undersigned, July 29, 1922, at the East Dayton church, Brother Ralph W. Brumbaugh and Sister Vada V. Horner, both of Dayton, Ohio.—J. Howard Eidemiller, New Carlisle, Ohio.

Bunnell-Hartleroad.—By the undersigned, May 11, 1922, at the residence of the bride's parents, Santa Fe, Ind., Mr. and Mrs. Earl Bunnell, of Peoria, Ind., and Sister Violet Shirley M. Hartleroad, A. G. Crosswhite, Peru, Ind.

Glover-Medlock.—In the home of the bride's parents, June 29, 1922, by the undersigned, Brother H. F. Glover and Sister Rena Medlock, both of Lindsay, Calif.—M. S. Frantz, Lindsay, Calif.

Dearing-Phillips.—In the home of the bride's parents, Lindsay, Calif., by the undersigned, Mr. Calvin Dearing and Miss Edna Phillips, both of Lindsay.—M. S. Frantz, Lindsay, Calif.

Nafzinger-Krabill.—By the undersigned, July 29, 1922, at the home of the bride's parents, Brother and Sister J. W. Krabill, of Denton Md., Lewis Morris Nafzinger, of Long Green, Md., and Lois Rebecca Krabill.—Levi K. Ziegler, Denton, Md.

Sonsfrank-Mutchknaus.—By the undersigned, July 8, 1922, at the

bride's residence, Peru, Ind. Brother Carl David Sonafank and Sister Hazel Pearl Huchelknaus.—A. G. Crosswhite, Peru, Ind.

Yohn-Wirt—By the undersigned, July 27, 1922, at the bride's home, near Lewiston, Minn. Brother Samuel J. Yohn and Sister Florence G. Wirt.—D. F. Landis, Lewiston, Minn.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Cline, Mrs. Aly, born in Clinton County, Ohio, April 19, 1843, died in Toledo, Ohio, July 30, 1922. Sept. 24, 1860, she married John Cline. There were two sons and one daughter, all of whom are living. The father died in 1891. In early life she united with the Christian Church. Four sisters, with the children, are left, besides several grandchildren. Services at the home of the daughter, by the writer. Burial at Locust Grove cemetery.—Van B. Wright, Fectles, Ohio.

Flory, Bro. Abraham M., born in Augusta County, Va., died at his home in Twin Falls, Idaho, May 7, 1922, aged 79 years, 2 months and six days. He was married to Susan Miller March 17, 1870. They celebrated the fiftieth anniversary of their union two years ago. He leaves his wife, two sisters and two sons, John S., of Polo, Ill., and Elmer N., of Twin Falls, Idaho. He united with the Church of the Brethren in 1870 and lived true to his faith, also serving the church as deacon for a number of years. Farther Flory was a patient sufferer for fifteen years, being almost helpless for the last three years of his life. Services at the Twin Falls church by Bro. C. W. Rook.—Anna Hesp, Twin Falls, Idaho.

Fox, Bro. Cyrus J., born near Harrisburg, Pa., Jan. 27, 1846, died at the home of his stepdaughter, Mr. and Mrs. Hugh Geiger, Waterloo, Iowa, July 20, 1922, aged 76 years, 6 months and 2 days. At the age of twelve the family moved to Illinois, locating near Shannon, Carroll county. Here he grew up to manhood, and was united in marriage with Amy Forey, who died early in life. He then married Susan Shank, of near Polo, Ill. To this union two children were born—both living. After a few years he was again bereft of his companion. Some years later he came to Waterloo, Iowa, where he was united in marriage with Sister Susan Hoff. This union was blessed with one daughter. Early in life he united with the Church of the Brethren and was ever consecrated and faithful. The good of the church was his greatest interest and his chiefest joy. Services in the Waterloo City church. Burial in Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Hoover, Bro. Andrew Frank, born in Miami County, Ohio, Dec. 21, 1857, died in Perry Hospital, in Easton, Mich., Jan. 12, 1922, of a complication of diseases, aged 64 years, 5 months and 19 days. He was married to Miss Josephine Whitcomb, Feb. 18, 1892. To this union were born two sons. In November, 1913, he, with his wife, united with the Church of the Brethren, remaining ever faithful. A father, two sons and one daughter survive. He preceded his wife two years and one brother survive. Services by the writer in the Woodland church. Burial in the Barryville cemetery.—Harley V. Townsend, Woodland, Mich.

Kindig, Abraham, died at his home at Mt. Airy, in the West Congestoga congregation, May 26, 1922, aged 81 years, 10 months and 9 days. He leaves his wife, two sons and two daughters. He was a member of the Church of the Brethren for many years. Services at Millers church by Brethren Cyrus Gible and Adam Fahnestock. Interment in the adjoining cemetery.—J. M. Bollinger, Litzitz, Pa.

Lichty, Bro. Jacob, son of John A. and Magdalena (Fike) Lichty, born near Somerset, Somerset County, Pa., Jan. 28, 1853, died in Waterloo, Iowa, Aug. 2, 1922, aged 69 years, 6 months and 4 days. When he was a lad, seven years of age, the family moved to the then "Far West," locating in Orange township, Black Hawk Co., Iowa. March 2, 1876, he was united in marriage with Sarah A. Schrock, who was also reared in the same community. To this union two children were born—both living. He is survived by his companion, two children, seven grandchildren, one sister and three brothers. Fifty years ago, in June, he made an open confession of his Christ, as Lord and Master of his life. To him he gave fifty years of unalloyed service. He was greatly interested in all the activities of the church. He gave unstintingly of his time, as well as of his means, for the furtherance of her work. He was one of the most regular attendants upon all of her services. He died as he had lived—full of faith, an abounding trust, and a hope to be soon realized in "going home." Services in the Waterloo City church. Interment in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Lichty, Sister Sally, daughter of Dr. John A. and Anna Good Buechly, born near Berlin, Somerset Co., Pa., July 4, 1857, died in Waterloo, Iowa, at the age of 84 years, 11 months and 25 days, Jan. 5, 1857, she was united in marriage with Joseph Shrock. In 1863 the family came to Waterloo, Iowa. In 1887 her husband died. In 1891 she was united in marriage with Eld. Jonas Lichty, who passed to his eternal reward in 1895. She is survived by six children, twelve grandchildren and twelve great-grandchildren; also by four sisters and four brothers. Services in the Waterloo City church. Interment in Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Loose, Bro. Henry, died at his home at Rothsville, Pa., July 1, 1922, aged 75 years, 10 months and 27 days. He leaves his widow and two sons. Services at Middle Creek by Eld. C. R. Gible. Interment in the adjoining cemetery.—J. M. Bollinger, Litzitz, Pa.

McCauley, Sister Martha A., nee Crawford, born in Rockingham County, Virginia, March 26, 1847, died July 24, 1922, aged 81 years, 4 months and 28 days. Dec. 22, 1861, she married John McCauley. To this union were born nine children, five of whom preceded her. When but a girl, she united with the Church of the Brethren and lived a consistent Christian life. Services were held at the home of her son, by the writer. Interment in Myers cemetery.—J. C. Inman, Springfield, Ohio.

Miller, Bro. Silas B., born near Waterloo, Black Hawk Co., Iowa, June 2, 1875, died at his home, in the same township, June 2, 1922, at the age of 47 years. He is survived by his companion, seven children, two brothers and three sisters. Services in the South Waterloo church. Burial in the Orange township cemetery.—A. P. Blough, Waterloo, Iowa.

Miller, Margaret, daughter of Brother and Sister A. W. Miller, born Oct. 11, 1909, died July 17, 1922, after a serious operation. She confessed Christ at the age of ten and was always very regular in her attendance at church. She leaves father, mother, three brothers and two sisters. Services at the home by Brethren D. P. Miller and W. H. Long, the home pastor. Interment in the South English cemetery.—Mrs. Gertrude Miller, North English, Iowa.

Miller, Sister Lydia, wife of Bro. Joel Miller, born in York County, Pa., July 21, 1837, died July 24, 1922. About forty years ago her husband died. She is survived by two sons, elders in the church, and three daughters, eight grandchildren and nineteen great-grandchildren. She has been a faithful member of the church for more than sixty-five years. She always showed a great interest and appreciation of the work. It seemed that the burden of her heart was the welfare of the young people. She was active in the work of the church as long as her physical condition permitted. Services by Bro. N. S. Sellers at the Black Rock house. Interment in the adjoining cemetery.—E. E. Baugher, Lineboro, Md.

Shideler, Ellen Lavinia, born in Carroll County, Ill., March 6, 1863, died in a hospital at Lewiston, Idaho, July 16, 1922. She leaves three sons, one daughter, two sisters and nine grandchildren. Interment in the Clearwater cemetery. Services by Bro. A. J. Patrick, assisted by Paul Lind.—Mrs. Mollie Harbacher, Lenore, Idaho.

Walters, Ella, died at the home of her grandparents, Mr. and Mrs. Isaac Getz, of Millway, June 28, 1922, aged 15 years, 7 months and 19 days. She had made application to enter the church, but on account of her condition was not baptized. Services at Middle Creek by Eld. C. R. Gible and H. B. Yoder. Interment in the adjoining cemetery.—J. M. Bollinger, Litzitz, Pa.

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Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 525)

Cedar Bluff (Bethlehem Congregation).—July 5-17 Eld. H. W. Peters, of Wirtz, Va., labored with the Christian people of this community in a series of meetings. He preached in all fourteen Gospel sermons, which were delivered with great power and earnestness. The meetings were well attended and the interest was fine throughout the meetings. As an immediate result seventeen have been baptized, one restored, one received from the Progressive church, and two who had strayed away, but had not been disowned, renewed their vows. We feel that much good has been done as a result of Bro. Peters' labors with us. He visited in twenty-seven homes while here, and seemingly used every opportunity to encourage Christians, and to reach the unsaved.—E. E. Bowman, Naffs, Va., Aug. 3.

Valley Bethel.—Our Vacation Bible School was held from June 19 to the 30th. The daily program included Bible Study, Mission Study, and songs for the children. The night services for the older folks consisted of song service and Sunday-school work. June 30 a program of the work was rendered. It was well attended. The school was under the supervision of Sister Iva Kendrick, of Harrisonburg, Va., and Sister Virginia Coll, of Bridgewater, Va. We expect Bro. J. M. Foster, of Spring Creek, Va., to begin our series of meetings Aug. 19 and continue for two weeks. Our love feast will be on Saturday, Sept. 2, at 4 P. M.—Mrs. Chas. B. Gibbs, Bolar, Va., Aug. 2.

Valley church held its Harvest Meeting July 29. Eld. S. H. Flory preached for us. At the 10 o'clock offering \$113 was taken for the Richmond, Va. Mission. Our quarterly council will be held Aug. 12, at 1:30 P. M.—Mrs. Davis Nolley, Nokesville, Va.

WEST VIRGINIA

Beaver Run.—A young lady of thirteen years has just been received by baptism. Our love feast will be held Sept. 2, at 4 P. M. in the morning service, we received an inspiring message from Bro. Clarence H. Gnagy, of Mount Morris, Ill. He is director of Religious Education for the territory of Mount Morris College. July 30, in our evening service, Sister Frances Crisp, one of our young people, spoke with good effect upon her hearers, about her recent attendance at Bethany Bible School, Chicago. Yesterday was another "high day" for the church here. Brother and Sister Clinton I. Weber, in pastoral charge of the Chippewa Valley church, near Mondovi, were with us in the morning service. We were touched for the better by their singing, and Bro. Weber's sermon on "The God-Planned Life." We say it in truth that these consecrated collaborators with us are giving a noble contribution to the cause in Wisconsin. Last evening a good-sized audience gathered and heard, with rapt attention, the thought-provoking message on "Stoning Jesus," delivered by Eld. Isaac J. Harshbarger, pastor of the church at Girard, Ill. Brother and Sister Harshbarger and the pastor and wife made a family quartet, and from it came two good old songs: "The Unclouded Day" and "It Is Well with My Soul."—Ralph G. Rarick, Stanley, Wis., Aug. 7.

Chippewa Valley.—July 2 we dedicated our fine new parsonage. Bro. Ralph G. Rarick, of the Stanley church, same State, delivered the address to a crowded house. Bro. Rarick gave us a splendid talk, which was well received. July 4 we, as a Sunday-school, met for a picnic in the grove of one of our members, in which over one hundred took part. The dinner was all put together and served in cafeteria style. As we sat down on the grass, we found ourselves assembled as one family. Sister Maggie Nelson Weber, the pastor's wife, started a singing school June 12, in which twenty-four of the young people took part. Now we have a rousing song service and very good special music in our regular services. July 24 Sister Weber began a singing school for the Juniors, from six to fifteen, in which seventeen Juniors took part. Judging by the examination papers we will some day have some more real musicians here. Our elder, Bro. C. C. Price, of Polo, Ill., was here on Sunday, July 23, and gave us a splendid discourse. Monday and Tuesday evenings, July 24 and 25, Bro. C. H. Gnagy, of Mount Morris, Ill., was here in the interest of better Sunday-schools, and all-around better religious education. His talks were a great help to us. We are now very busy getting ready for the Daily Vacation Bible School, which will begin on Monday morning Aug. 7, with Sister Mabel Crist Brubaker, of Rice Lake, Wis., in charge as superintendent.—C. I. Weber, Mondovi, Wisconsin, Aug. 4.

WISCONSIN

Stanley.—June 16 the pastor exchanged pulpits with Bro. Albert S. Brubaker, pastor of the church at Rice Lake. Bro. Brubaker has not been long in the ministry, but he is rendering commendable service. He preached here both morning and evening on the above date, on the themes of "Working Together With God" and "Joy Through Service." Then and through the week following, we had with us Eld. C. C. Price, of Polo, Ill., Chairman of our District Mission Board. July 23, in our morning service, we received an inspiring message from Bro. Clarence H. Gnagy, of Mount Morris, Ill. He is director of Religious Education for the territory of Mount Morris College. July 30, in our evening service, Sister Frances Crisp, one of our young people, spoke with good effect upon her hearers, about her recent attendance at Bethany Bible School, Chicago. Yesterday was another "high day" for the church here. Brother and Sister Clinton I. Weber, in pastoral charge of the Chippewa Valley church, near Mondovi, were with us in the morning service. We were touched for the better by their singing, and Bro. Weber's sermon on "The God-Planned Life." We say it in truth that these consecrated collaborators with us are giving a noble contribution to the cause in Wisconsin. Last evening a good-sized audience gathered and heard, with rapt attention, the thought-provoking message on "Stoning Jesus," delivered by Eld. Isaac J. Harshbarger, pastor of the church at Girard, Ill. Brother and Sister Harshbarger and the pastor and wife made a family quartet, and from it came two good old songs: "The Unclouded Day" and "It Is Well with My Soul."—Ralph G. Rarick, Stanley, Wis., Aug. 7.

Chippewa Valley.—July 2 we dedicated our fine new parsonage. Bro. Ralph G. Rarick, of the Stanley church, same State, delivered the address to a crowded house. Bro. Rarick gave us a splendid talk, which was well received. July 4 we, as a Sunday-school, met for a picnic in the grove of one of our members, in which over one hundred took part. The dinner was all put together and served in cafeteria style. As we sat down on the grass, we found ourselves assembled as one family. Sister Maggie Nelson Weber, the pastor's wife, started a singing school June 12, in which twenty-four of the young people took part. Now we have a rousing song service and very good special music in our regular services. July 24 Sister Weber began a singing school for the Juniors, from six to fifteen, in which seventeen Juniors took part. Judging by the examination papers we will some day have some more real musicians here. Our elder, Bro. C. C. Price, of Polo, Ill., was here on Sunday, July 23, and gave us a splendid discourse. Monday and Tuesday evenings, July 24 and 25, Bro. C. H. Gnagy, of Mount Morris, Ill., was here in the interest of better Sunday-schools, and all-around better religious education. His talks were a great help to us. We are now very busy getting ready for the Daily Vacation Bible School, which will begin on Monday morning Aug. 7, with Sister Mabel Crist Brubaker, of Rice Lake, Wis., in charge as superintendent.—C. I. Weber, Mondovi, Wisconsin, Aug. 4.

ANNOUNCEMENTS

DISTRICT MEETINGS

Aug. 21-24, Southern Indiana, non Branch house, Manassas congregation.
Anderson.
Aug. 22-25, Southern Iowa, North English church.
Aug. 29-31, Northeastern Ohio, Maple Grove church, Ashland.
Aug. 29-Sept. 1, Oklahoma, Panhandle of Texas and New Mexico, Big Creek church, near Cushing, Okla.
Aug. 31, Middle Missouri, South Warrensburg.
Aug. 31, Eastern Virginia, Can-

Sept. 2-4, Middle Iowa, at Brooklyn.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.

LOVE FEASTS

Illinois
Aug. 26, Astoria.
Sept. 23, Camp Creek.
Indiana
Aug. 20, 6 pm, Clear Creek.

Aug. 27, Maple Grove.
Sept. 2, New Paris.
Sept. 3, Ladoga.
Sept. 9, Turkey Creek.
Sept. 9, Killbuck, at Pleasant Run house.
Sept. 9, Andrews.
Sept. 23, 6 pm, Santa Fe.
Sept. 24, Upper Fall Creek.
Sept. 30 6 pm, Wabash Country church.
Sept. 30, 7 pm, Osceola.
Oct. 7, Syracuse.
Nov. 30, 7 pm, Spring Creek.
Iowa
Aug. 26, 6 pm, English River.
Aug. 29, North English.

Kansas
Aug. 26, Osage.
Maryland
Sept. 3, 2 pm, Sams Creek.
Michigan
Sept. 16, Crystal.
Sept. 24, Shepherd.
Minnesota
Sept. 9, Nemadji.
Nebraska
Sept. 16, Afton.
Ohio
Aug. 20, 7:30 pm, Sidney.
Sept. 9, 10 am, Upper Twin at Wheatville.
Sept. 9, 10 am, Dehler.

Oklahoma
Aug. 26, Red River.
Pennsylvania
Aug. 19, Sugar Valley.
Aug. 20, 7 pm, Rockton church, Greenville.
Aug. 27, Maple Glen.
Sept. 3, Chess Creek.
Sept. 17, 7 pm, Clair.
Sept. 24, Quemahoning.
Oct. 8, Ephrata.
Oct. 15, 2 pm, Upper Cumberland, at Huntsdale.
Oct. 31, 1:30 pm, Spring Grove church at Kemper house.
Nov. 1, 2, 10 am, West Green-tree church at Rheims.

Tennessee
Oct. 28, French Broad.
Virginia
Aug. 19, 4 pm, Beaver Creek (Second Dist.).
Sept. 2, 4 pm, Valley Bethel.
West Virginia
Aug. 19, Egton, Maple Spring church.
Aug. 19, Sandy Creek, Salem house.
Sept. 2, Union Chapel.
Sept. 9, Bean Settlement.
Sept. 16, Beaver Run.
Sept. 24, Pleasant Valley.
Oct. 14, 2 pm, Johnsonstown.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., August 26, 1922

No. 34

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...EDITORIAL...

What Lack We Yet?

WHAT could be finer than the unassuming godliness and quiet life of a typical Brethren community? Can you think of anything?

First to be noticed is the simplicity of the life habits of the membership. In dress they ignore the silly fashions of the moment. Neatness, modesty, comfort, service, the beauty of good taste—these are the qualities that appeal to them. The same ideals control in their homes and furnishings and everything they use. In their social relations they are natural and unaffected. The stiff conventionalities of "the smart set" find no place among them.

In business matters they are strictly honest. They are industrious, work hard, make money and save it, but they try to deal justly with their fellow-men, and would not knowingly defraud any one of a single penny.

They are kind to strangers as well as to each other, and would not turn a hungry tramp from their door empty-handed. As a rule they are fairly well-to-do. Some are wealthy, most of them live quite comfortably, and the poor among them are not allowed to come to want. In any case of special destitution in the homeland or abroad, they respond generously to appeals for help.

In their church duties, as they have been accustomed to regard them, they are faithful. In attendance at public worship and the observance of the ordinances of the New Testament, they are especially diligent, making it their aim to keep all the commandments.

On a number of moral issues they have taken advanced ground, and in the case of some, particularly the cause of temperance, they take much personal interest, as shown by their votes and contributions in money.

But was "typical" the right word in our opening sentence? We raise this question because we have heard it hinted that some congregations are not up to the standards indicated above, and if this condition should spread extensively, the typical Brethren community would be of a different kind. For example, it is said that our simple life ideals in dress and other

things are not universally regarded; we have heard of a few business transactions that do not balance properly on the scales of justice, and it is even rumored that some members prefer pleasure riding to going to church. But you know what we mean. On the supposition that the principles named are realized in practice, and there are many congregations where this is measurably true at least, the question is, could anything be lovelier, in the sight of God or man, than such a situation?

What do you think about it? If this is the ultimate goal, there is nothing for those churches which have reached it to do, but to rejoice in the fact and stay right where they are; and there is nothing for the churches which have not reached it to do but to speed up until they reach it. That is indeed a consummation devoutly to be wished, but is that all?

Recall the story of the model young man who came to Jesus with the supreme question. And he was a model young man. His whole bearing indicated it. He impressed Jesus that way. He had kept the commandments, that is, what were commonly understood as the commandments. And Jesus seeing his manifest sincerity and many splendid qualities could not help loving him. Not merely as he loved any one in need, but with the love of satisfaction. He was pleased with this young man. Yet he found one great lack in him.

Isn't this young man a type of the typically good member in the typical Brethren community? He was honest and sincere and amiable. So are we. He kept the commandments. So do we. He was a good young man, an exceptionally good young man, by all the conventional standards of his day. So are we good people by the conventional standards of our day (and, let us add, in a whisper among ourselves, exceptionally good people). But this young man lacked something. So do we.

And what we lack is the same thing, in principle, that he lacked—a passion for "other-ness." Why, wasn't he kind, even generous, to others? Yes, respectably so, at least. So are we. But he did not regard his personal blessings as a trust for the common good. Neither do we. He never thought of the welfare of others in the same terms that he thought of his own. Neither do we. He honestly believed that he rightfully belonged to the privileged class. So do we.

Wherefore it is that these typical Brethren communities, made up of the best and finest people alive, are content to live out their peaceful careers in all godliness and honesty, without troubling to inquire how the other folks are getting on. There is no urge of "other-ness" upon their souls. That is all.

That is all the young man lacked. But that was enough. He went away sorrowful. How are we going away?

Sound Conversion and the Social Problem

"A SOUND conversion of the soul would solve the social problem," said an earnest Christian thinker and he spoke much truth. A sound conversion of all the souls in a community or nation or world, would solve completely the social problem of that community or nation or world. Indeed, a sound conversion of a large proportion of the souls in a community would go a long way toward solving the social problem of that community. Still further, a sound conversion of your soul, reader, and of mine, will solve the question of your duty, and mine, toward the social problem.

But if the statement is taken to mean that a sound conversion of the souls of people who are suffering injustice or misfortune at our hands or through our

neglect, would solve the problem of our duty toward them, the interpretation is a gross perversion of its truth. The question of first importance in this matter pertains to the soundness of our own conversion. The relation of the church to the social problem will be settled rightly and quickly when professing Christians themselves have been soundly converted.

What Do Ye More Than Trees?

You have heard of John Davey, no doubt, the famous "tree doctor." You have seen his advertising and may have had occasion to call on some of his experts to treat a "sick" or "wounded" tree. But did you ever hear his thrilling story of the tree that kept on living when it should have died? *The American Magazine* is our authority.

Though you do not know as much about trees as Mr. Davey does, you know that when a tree has been completely girdled, that is, when the bark has been removed at any point all the way around, the tree will die. The reason is that the roots get an essential part of the tree's nourishment from the sap which, after rising in the body of the tree, flows down to the roots along the inside bark. A friend desired to show Mr. Davey an exception to this rule. And the latter was just as anxious to be shown.

They went to the tree in question and examined it. There it was, sure enough, a girdled tree and yet alive with no signs of approaching death. So impossible did it seem that Mr. Davey searched with extra care to see if there might not be a tiny bit of inside bark somewhere serving as a "bridge." There was none. The girdling was complete.

Such a baffling mystery must be solved if possible, and solved it was. Some distance from the tree stood another in perfect health. Digging and digging more they found at last one of its roots so joined to a root of the injured tree that the latter was receiving by this means from the sound tree the essential element which it could not supply itself. Mr. Davey says it was the most thrilling thing he ever saw. And do you wonder? Think of it! A tree actually sharing its own life-blood with a wounded brother and so enabling it to live and thrive!

O God! Am I less Christian than a tree? Shall conscious beings with the imprint of God's own likeness on them, allow a tree to outdo them in vicariousness?

Seek After What You Ask For

"ONE thing have I asked of Jehovah, that will I seek after," said the sweet singer of Israel, indicating thereby the striking difference between his way of doing and that of many modern petitioners at the throne of grace. It is not uncommon, nowadays, for people to ask one thing of Jehovah and then go and seek something else.

Why ask for a closer walk with God and at the same time seek satisfaction in the things which are displeasing to him? Why ask for good health and seek indulgences which violate God's laws of health? Why ask for peace and seek the things that stir up strife? Why ask for more holiness and go right on seeking more worldliness? Why ask for God's Kingdom to come and then seek to establish your own?

Asking that does not enlist one's energies in pursuit of the thing asked is no real asking at all. It is a form without meaning. It is not the kind Jesus referred to when he said the Father was ready to give the Holy Spirit to them that ask him.

Actions speak louder than words.

CONTRIBUTORS' FORUM

Gird Thyself for Each Day's Need

Convention Hymn Dedicated to the Sixteenth International Sunday School Convention

BY RALPH WELLS KEELER

Comes anew thine eager message,
"Gird thyself for each day's need;
In the paths by Christ made perfect
Turn thy steps and onward speed."
Other followers of thy precepts
Into life thy teachings turned;
As they walked along beside thee
In their hearts thy Spirit burned.

Ours a heritage of courage,
Martyrs' blood and prophets' claim,
Shoulder close to shoulder pressing,
We march onward in thy name.
Ours to know and live for others
In such service as Christ gave;
Teaching us thy love and justice
In our day a world would save.

Millions call! Shall millions answer?
Let our battle haste the day
When mankind the whole world over
At thine altars humbly pray,
Give us faith, and knowledge perfect,
Help us each thy Word to live.
Thou who givest Life abundant,
May we daily service give!

Why We Do Not Baptize Infants

BY J. H. MOORE

SOME months ago one of our intelligent ministers, a very interesting and a well-informed speaker, was in a meeting of young people. At the conclusion of a short address, dealing with "loyalty to the church," he gave permission for questions. One question after another was passed up and briefly commented on by the speaker. Finally some thoughtful young member handed in this question: "Why are infants not baptized in the Church of the Brethren?"

The question was a big one and aroused general interest. The speaker paused a moment, to grasp the nature and the magnitude of the subject, and then proceeded to tell the congregation for what class of people, young and old, baptism was intended. He made it clear that baptism should be classed with the conditions of pardon, such as knowledge of the Word, faith, repentance and confession, and that it is intended solely for those who can understand its purpose in the scheme of redemption.

Infants, he said, are not actual sinners. They come into the world as innocent creatures, knowing nothing, and capable of believing nothing. They have nothing of which to repent, and are therefore reckoned innocent until they reach the age of accountability—that is, the age or time when they can know good from evil, or can understand their duty towards God as well as towards those about them. They can not have faith in Christ, God, or the Bible, without knowing something about them. This means that they must be taught and be in a position to possess the necessary knowledge to enable them, of their own free will, to apply for baptism. To baptize infants, he explained, would be to baptize beings incapable of exercising faith, or anything else, leading up to a proper subject for baptism.

It was also further explained that infants, coming into this world, are in a state of innocence, and were, by Jesus himself, declared to be real subjects of his kingdom—not by virtue of the new birth of water and the Spirit, but by virtue of the atoning power, fully invested in Jesus, who, by his death, wiped out the sin of Adam, and left the race without this old sin standing against it. This paved the way for infants to enter the world in a state of innocence, and therefore free from sin—real subjects of the Kingdom and needing no baptism for the remission of sins.

Then came the instances of baptism, mentioned in the New Testament. John the Baptist baptized those who brought fruits meet for repentance. All of those baptized on the day of Pentecost were persons of un-

derstanding. The same can be said of those baptized by Philip at Samaria—they were men and women.

The cases of household conversions were looked into—the household of Cornelius, Lydia and the Philippian jailer. It was shown that all those baptized in these homes were capable of hearing the Word preached, understanding it, and were qualified to make a decision. They were in a position to exercise faith. In fact, there is no evidence whatever that there were infants in any of these households. People were baptized by the apostles on the evidence of faith, and since small children can not exercise understanding faith, they are not New Testament subjects of baptism. They need no baptism, and, should they die in their state of innocence, there can be no question about their their salvation.

The preacher never had a more interesting time than that experienced in this meeting. The young people said that they had enjoyed hundreds of sermons, but they never heard one in which the reasons for not baptizing infants were so clearly stated. Some of the older brethren and sisters, who had been in the church for years, expressed their gratefulness for the explanation, saying that they had never heard a sermon treating the subject of infant baptism. Everybody was greatly pleased with that special feature of the meeting, and especially the young people. They went home with something to think about, and felt that, for the first time in life, they were in a position to give not only a reason, but reasons, for the faith they had in baptism for believers only.

And so it developed that, for possibly fifty years, earnest men had been preaching the Gospel in that community, but they had not preached *all* of it; they had not preached the "all things" set forth by Christ and the apostles. Men and women were growing up in a community where all the church activities were carried on, where the Gospel was preached, and where Bible classes were taught, Sunday after Sunday, and yet this part of the Word of God had been entirely overlooked.

Of course this was not altogether an isolated condition. The situation might easily be duplicated in every State District of the Brotherhood. Men who are presumed to understand the New Testament—and to understand it well—will preach for decades and yet never think of properly instructing their people regarding the rightful subjects for baptism. Scores of them may not have given the matter any special consideration, thinking that it is something that members, even the younger ones, should know without being told.

But now comes the vital lesson to be set forth and emphasized in this article. Is the pastor, who preaches to his people, year in and year out—possibly one hundred sermons a year—doing his duty towards his flock when he fails to instruct them regarding the Gospel principles that every Christian should know something about? His business is to instruct as well as to feed the flock over which the Holy Ghost has made him overseer. It is not sufficient merely to fill the appointments—just to preach sermons. Every minister ought to be capable of teaching his people the things they should know. A sermon may contain information and then it may not, but these are days when men and women, boys and girls, should know things, and it is to the pulpit that we must look for the information necessary for the intelligent and active Christian life. Inspiration and enthusiasm, as well as the comforting and emotional in religion, are proper, commendable, and even essential in Christian character-building, but they do not take in the whole pulpit curriculum. There must be teaching and a whole lot of it, to insure success in the lines of work that should be accomplished by the church in any given community.

So it is a real live question as to whether the preacher is doing the right and honorable thing by the people of his community, when he fails to instruct them, or have them instructed regarding the all things enjoined by the Scriptures. In these all things are included facts, commands and promises—ethics as well as doctrines—and to overlook either line of instruction

is an injustice, not alone to the community, but to the church and the cause represented. But along this line we have another article, telling what certain wide-awake and real up-to-date preachers are doing to prepare their flocks for meeting the temptations, the errors and responsibilities of the present-day life.

Sebring, Fla.

Selling the Gospel

BY PAUL MOHLER

THIS is the time for evangelism, but evangelists are scarce. We need more evangelism by elders, pastors, deacons, teachers, laymen, by everybody. So many people think they can do nothing toward winning people to Christ. If they understood what it takes to win a man to Christ and just how to go about it, they would know that any one can do it, if he works at it. As a matter of fact, evangelism is much like salesmanship and one can easily study it from that stand point.

There are a few things that will sell themselves under certain circumstances. When Esau came in hungry, and smelled Jacob's savory pottage, that pottage sold itself—at an enormous price. Esau paid the price because he had naturally a strong instinct for life, which, he thought, he was about to lose. His appetite, naturally strong, was whetted by his abstinence. The smell of that pottage smote his nostrils and added an appeal to the overwhelming desire already moving him. He knew he oughtn't to sell his birthright. He tried to dodge by telling Jacob that he would die anyhow, but Jacob pressed the matter, and Esau—swayed more by what he wanted to do than by what he ought to do—bought the pottage. Jacob didn't sell it—it sold itself and Jacob simply pocketed the price.

Once, in a great while, some soul gets so hungry for salvation that it sells itself. The man listens eagerly, hungrily, to the story of the Gospel, and accepts it all, without question or quibble—glad to get it, and willing to pay any price for it. Zaccheus was that kind of man and so were Matthew, Nathanael, and other apostles, Cornelius, and quite a few men today, notably some of our Chinese brethren in Chicago. If everybody were like that, the world would soon be evangelized, but these are the exception.

It takes some effort to get most people to accept the Gospel. This seems strange, but it is so. Their instincts may be dormant, or they may not see how the Gospel meets their desires. They have to have help and sometimes very efficient help, indeed, before they can see the necessity of it.

When a good salesman undertakes to sell an article, he first studies it, to see just how it meets the needs of his customer. The greater that need is and the more perfectly his article supplies it, the more enthusiasm he has for it. He thinks through all the details of its application to his customers' needs, how much better off they are with it than without it, how their lives will be safer, richer, happier, more prosperous, superior, more triumphantly successful, etc. He does not stop with thinking of only one way in which his customer will be benefited. He thinks of every possible detail in which it helps. Of course he is an enthusiastic user of the article himself—able and willing to demonstrate its value. This is one of the first essentials of good salesmanship.

You see the application at once. The Gospel salesman needs just exactly the same preparation. He should know how obedience to the Gospel will make a man safe, strong, rich, happy, prosperous and gloriously triumphant; how it will help a man in his business, and in his industry; how it will help socially in his home life, now and evermore. He should seize upon a full measure of it for himself. He should go into it so deeply that he experiences its benefits and can demonstrate them in his own life every day. He should think upon it until his enthusiasm is keen and strong, overpowering all fear and timidity, doubts and reluctance. He should be like the life insurance agent, who is so full of his subject that he just can not talk five minutes with any man without saying

"life insurance." This is one of the essentials of good evangelism, but it is an essential that is just as available to the laymember as to the evangelist.

There is this much more to be said for this method of getting ready to sell the Gospel—the Gospel really *does* all these wonderful things for those who accept and make use of it. If one never succeeded in getting a single other person to accept it, it would be worth so exceedingly abundantly more to himself than any price he might ever have to pay for it, that he would be supremely happy in his possession of the Gospel and its possession of him.

Then again: It was the *sight* and the *odor* of the real food that appealed to Esau. He was probably hungry enough, that, if compelled to do so, he would have waited for a meal to be cooked for him, but I doubt if Jacob would ever have got such a price out of him. So, the sight and the sweet odor of a true Christian character, right before the sinner, will do more to get him to pay the uttermost price for Christianity, than anything else of which I know. When so demonstrated, it is not hard for the Gospel to sell itself. If you want to make selling easy, give your customer a sample of it.

Oroville, Wash.

The Value of Modest Clothing

BY JOHN W. LEAR

A Sermon Delivered at Bethany, Chicago

In Three Parts—Part One

In the splendid oracle, taught to King Lemuel by his mother, the following striking words are to be found:

"A worthy woman who can find?

For her price is far above rubies. . . .

Grace is deceitful, and beauty is vain;

But a woman that feareth Jehovah, she shall be praised."

Simon Peter, of Galilee, in describing the apparel of a worthy woman gave utterance to the following: "Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold or of putting on of apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

The first of these authors placed a premium upon a worthy woman, and that premium still abides. Many women, in all generations, have bartered their opportunity to be called worthy, catering to a class of men of the baser sort, and thus they have, in the measure that this is true, weakened rather than ennobled the race. For women, more than men, are endowed with the instincts and the faculties which increasingly perpetuate in the race, beauty, strength and moral fiber. Worthy women alone can pass on these and other splendid graces, and they must find their resources for this accomplishment in a right attitude and relation with Jehovah.

The second author quoted above declares that the God of power and resource for the worthy woman considers the embellishment of the heart the highest achievement—an achievement that will make unnecessary and indeed undesirable, the adornment of the body with jewels of gold, immodest or expensive clothing. He ventures to suggest that "after this manner aforetime the holy women also, who hoped in God, adorned themselves" and adds that with this sort of adornment God is well pleased.

Some things have an intrinsic value, while there are other things that simply reflect values. We, as individuals, must discern whether a thing has worth per se, or whether it reflects value because of relationship with that which has intrinsic worth. I maintain that simple, modest clothing worn by men or women embodies both intrinsic and reflective values, and with this understanding, I shall endeavor to estimate and unfold the utility of modest apparel.

Economic Value

Extravagance is a deadly sin. It deals out the material with reckless fingers; it devitalizes the sense of values; it vitiates the moral fiber of the race; its insatiate appetite for abnormalities plunders the loftiest

domains and devours, with unspeakable impudence, the sacred shrines of heaven and earth. Money possesses almost infinite values. Brain, brawn and time are treasured there, while these are tempered together with the perspiration of application that wrinkled brows, frosted heads, and slackened paces. "Money fills so important a place in human affairs, it is capable of representing the value of so much that goes to make up the sum total of life, that it comes to possess extraordinary power for weal or woe." It has come to be almost the sole medium of exchange and as such holds the measure of value for nearly everything under the sun.

Spending measures the individual. To spend that which holds such high potential values in a careless or reckless manner not only fosters extravagance but at the same time reveals the character of the individual. The individuals who have trained themselves to dress simply and modestly prove that they possess a sense of economy that properly estimates values. The costly apparel and jewelry, worn by both men and women, totals tremendous amounts and reveals an extravagance that is appalling.

Charles C. Cook, in his little book, entitled "Stewardship and Mission," says: "There are ladies who spend more on personal adornment every year than would support many a missionary on the foreign field. A missionary from the West, attending the meetings of the American Home Missionary Society at Saratoga, wrote to his wife that he saw among the fashionable crowd there one young lady 'whose costume was worth one meetinghouse, twenty-three Sabbath-school libraries, and forty cottage organs.' A gentleman recently paid three thousand dollars duty on dresses which his wife brought with her from Paris. Among the wedding presents given a bride of fashionable society was a necklace worth one hundred and twenty-five thousand dollars. A Christian lady pays five hundred dollars for a shawl, and a Christian gentleman pays two hundred for a fur coat." Rev. Merton S. Rice, in an address before the union ministerial meeting of Chicago stated that a wealthy lady of Detroit wears a necklace that cost the fabulous sum of \$3,000,000.00. At a recent Methodist conference Rev. Luther E. Lovejoy, of Chicago, said: "American women last year spent thirty-eight times as much money for powder-puffs, rouge, lip-sticks and perfumes as all of the Methodists gave to the missionary work of the world." The individual who would make his environment, while his environment is going into the making of himself, must, while taking care of a good many details, take care of what he does with his money. Dr. Theodore L. Cuyler once said: "What one earns in the day time goes into one's pocket; but what one spends in the evening goes into one's character."

It seems to me I can hear some one remark that the extravagant spenders described above represent a class entirely foreign to our own. Altogether likely we have no millionaire dressers in our communion. It may be to our credit, but as to that I cannot say. Howbeit, if we refrain from such exorbitant adornment simply because we do not have the means, what reward have we? Do not even poor sinners do likewise? There is no individual merit in being compelled to dress economically. The individual who looks upon expensive apparel and costly jewels to lust after them, even though that individual has not the money to make the purchase, has already committed the sin of extravagance in the heart. Since the action of expulsion from the church has been slow in execution, in some cases, at least, the conceived lust has borne fruit with amazing rapidity.

Again, if we practice economy in the purchase of our wearing apparel, simply because it is a rule of the church, the action does not represent the fruit of our own character. That condition of affairs may save our money, as long as we are under the authority of this prohibitive measure. But if economy is a grace, the principles thereof should be builded into our character, so that we would be a law unto ourselves in these matters. The question that should always arise in the matter of expenditure is this: "Is the

thing that I want a necessity, a comfort, a convenience, or a luxury?" I would advise that we examine our person and our wardrobe in the light of this question before we congratulate ourselves too heartily on the economy we use, relative to the clothing of our bodies. It might be true that we are sinners in kind along with our millionaire friends, even though we are not in the matter of degree.

The thing that challenges the Christian to a wise and careful expenditure of money is the need of the world. Such Scriptures as "He that giveth to the poor lendeth to the Lord," "The poor ye have always with you and whosoever you will you may do them good," "Inasmuch as ye did it unto the least of these my brethren ye did it unto me," "Seek first the Kingdom of God and his righteousness," "He that seeth his brother in need and shutteth up his compassion from him, how dwelleth the love of God in him," "Preach my Gospel to every creature," "Lay not up for yourselves treasures on the earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is there will your heart be also."

How much has this challenge gripped the Christian who can spend a dime for missions and a dollar bill for lace? Or the one who can contentedly worship in a dingy, unkept temple of worship, but lavishly spends upon the body—the temple of the Holy Spirit—that which is neither convenient nor becoming? Motive is the determining factor. Money spent upon one's self is not necessarily wrong. If it is spent to make one more efficient and effective in carrying forth one's Christian mission in the world, no censure dare be attached thereto. Any expenditure for clothing or what not, that would produce impedimenta in the promotion of the kingdom of heaven on earth, would fall under the censure of the great judge. "Whatsoever ye do . . . do all to the glory of God" is a safe and sane principle to motivate our wardrobe.

Chicago, Ill.

Is the Church Filling Its Mission?

BY W. H. FAIRBURN

IN taking a general view of the spiritual conditions, as they exist in most of our cities, I am moved to ask the above question: "Is the church filling her mission?" As I see it, I am obliged to answer in the negative.

The question, then, arises: "In what is she lacking?" Like the "rich young ruler," nothing seems to be lacking.

Taking our own city, of more than three hundred thousand souls, there are more than fifty denominations represented, with two hundred and fifty places of worship. There is a good working force in all branches of church work, and yet only about forty per cent are Christians, or claim to be.

There are thousands who know not Christ or anything of the plan of salvation. In many instances, the gambling den and the vile brothel ply their nefarious activities within the sound of the minister's voice and the earnest prayers of the saints of God.

While a few thousand children are congregated in the Sunday-schools, other thousands are roaming the streets and alleys, and a still greater number are patronizing the motion picture shows, never hearing the name of God except in a profane way.

These things are not hidden from the eyes of the Christian professors. In many cases, indeed, they are endorsed by them. How, then, can we expect any better things of the world, so long as Christian professors patronize places of sin and vice?

What is lacking? What is to be done about it? How are we to reach the masses with the Gospel? It is clear that our present methods are not reaching out far enough. Of course, while we can not expect to convert all who are outside of the fold, there still remains the Great Commission: "Go ye and make disciples of them, teaching them to observe all things whatsoever I have commanded you." Every man, woman and child should be told of Jesus and the great plan of redemption.

A great deal is said about mission work, and a

(Continued on Page 538)

Do I Appreciate My Church?

BY MARGIE JOHN GARST

How often we sing these beautiful words:

"I love thy kingdom, Lord,
The house of thine abode—
The church our blest Redeemer saved
With his own precious blood.
I love thy church, O God:
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.
Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

How inspiring to meet, free from the toils and cares of life, in the house dedicated to his service and to sing, with a heart overflowing with gratitude, these old hymns that were the favorites of our fathers years ago!

How we should treasure the church today! In this busy age in which we are living, I sometimes wonder if we, as a people, appreciate what our church stands for.

How glad we were when the world at large began to look at the temperance question as we viewed it! And more thankful yet were we when the peace question, that so long has meant much for the Church of the Brethren, became the question of the hour. How hopeful for us, as an American people, that such questions were discussed before our able-minded men at Washington. Especially anxious were we, as a church people, to see these follow in line with the teaching we have done for these many years.

And how rejoiced we are again, when the "simple life" comes before the public, among our Federation Clubs, when it is discussed by the press, and when it is the question of the hour with a number of our religious organizations. Is this the time for us, as a church that has always contended for sanity in dress, to open our doors to all the evils of the modern-day indulgences in our living?

Do we, as fathers and mothers, pastors and teachers, realize the great responsibility we have placed upon us in the bringing up of our future church workers for the years to come? We are so thankful for the young life in our church, for the aspirations that are mounting higher and higher in the buoyant life of our young manhood and womanhood. We are thankful for the high ideals that they have and because of what may be accomplished through our young people. Then I wonder again if we, as older people, are doing all in our power to direct along the line of Christian living.

Some author has said this: "Simply to be in this world, is to exert an influence—an influence, too, compared to which mere language and persuasion are feeble." Solomon also says: "The righteous is a guide to his neighbor, but the way of the wicked causeth them to err."

Did you ever stop to think of your influence over your fellow-man? Do we, as members of the Church of the Brethren, realize that we are the cause of some life being a nobler one for our having lived, or a sad failure, as far as Christian example goes? Our influence goes on and on. Even after life with us is over, it still tells for something. Will some soul have a greater reverence for things eternal because of my having lived? Will some soul have an inheritance in his Kingdom because of my godly life and yours? If we think that the church should not say what we should do, what we shall wear, or where we shall go, then we should get the song, "Only Remembered by What I Have Done," and sing it through and through, over and over, till the words are indelibly impressed upon our hearts. Has our influence been what we would have ourselves remembered by?

Why should we, as mothers, be ashamed to stand for simplicity in dress, when we, as a people, have

been admired and respected for our doctrine along this line?

Do we, as mothers, want our daughters to be loyal to us and to our homes? If we do not respect the teachings of our church, if we are not willing to respect her entreaties, if we are not willing to abide by her decisions, can we feel hurt if our children take the same stand in regard to our discipline?

If we are not willing to eat the Lord's Supper, not willing to partake of the communion, not willing to wash feet, not willing to admonish and be admonished, not willing, as sisters, to wear our bonnets and prayer-coverings—can we make, may we make anything out of these "ifs" but disloyalty and disobedience?

My influence and yours, dear sisters, for what does it stand? Shall we discard our bonnets and prayer-veils, shall we array ourselves in jewelry and the indecent styles as they come? Shall we go to the movie and the theater and follow this up with the dance of the day? Do we have members of our much loved church doing these things? Are they becoming more spiritual by so doing? Can we, as a church, become a stronger spiritual body by permitting our members to do these things? For if we continually do all these, without the church chastening us, we soon feel that we have full permission, since we are let alone on the subject. Just because what we wear and where we go, in this twentieth century, is not a popular subject, does that relieve us as far as responsibility goes?

If we don't go to the movie, does that mean that we know nothing at all about them? We don't have to indulge in a drink of whiskey to know the evil. We don't have to smoke a cigarette to know the danger of it. We don't have to go to the good (?) and the immoral movie to know something of the degrading influence of such places. There are some good scenes, to be sure, but the good is in a very small proportion to the evil. Even though some do not like this kind of an argument, we are not relieved of our responsibility to teach against such evils.

If our boys and girls, whom we love with a mother's pure devotion, and the pride of a father's heart want to indulge in things that are questionable, shall we, as conscientious parents, encourage the desire, or shall we teach against the popular trend of the day?

Does it seem like mockery to you, dear sister, never to wear a prayer-veil till the time for the communion service draws nigh, then to hunt one up, to partake of the body and blood of our Savior?

And isn't it mockery for our brethren, also, to witness scenes of immorality, to encourage the jazz music of the day, and to indulge in the drinking of wine, with its attendant evils, excusing themselves by saying: "The church has no right to say what we shall do, or where we shall go?"

"Jesus, thou Friend Divine,
Our Savior and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

"Sure as thy truth shall last,
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven."

Salem, Va.

A Peculiar People

BY S. Z. SHARP

God's people have always been a peculiar people. Before the Flood, the descendants of Cain, headed by a murderer, became the worldly people, while the descendants of Seth, for a season, called upon the name of the Lord and were his peculiar people. When, however, they began to intermarry, they all, with few exceptions, became so wicked that the Lord decided to destroy the human race, saving only Noah and his family.

After the Flood, with the exception of a few patriarchs, the people forsook Jehovah and glided into idolatry. Seeing this condition, the Lord decided to select a man and make him the head of a people all his own—make them a peculiar people, separate and distinct from all the rest of the people of the earth. He

would keep a close watch over them and make them a pattern and an object lesson for all the rest of the people. To be the head of this peculiar people, God selected Abraham, a man noted for his great faith in God. Abraham lived in Ur of the Chaldeans, in Mesopotamia. The Chaldeans were a nation many centuries old, and far advanced in civilization but addicted to idolatry. To keep Abraham and his descendants free from idolatry, it was necessary to remove him far from his native land, his relatives and his friends. The Lord's call to Abraham was: "Get thee out of thy country and from thy kindred and from thy father's house, into the land that I will show thee, and I will make of thee a great nation and I will bless thee and make thy name great." Again and again the Lord appeared unto Abraham and assured him that his descendants should be countless as the stars of heaven, and should be a peculiar people, separate and distinct from all the rest of earth's inhabitants.

To save his people from mixing with other nations, he gave them the sign of circumcision. The children of Abraham are still a peculiar people—separate and distinct from all other nations. They are still God's people and some day, when the time of the Gentiles is fulfilled, the Israelites will again be restored to God's favor, and inhabit the land promised to them, and in fulfillment of the prophecies. From the days of Abraham, all down the ages, until the coming of the Messiah, the Lord kept in close touch with his people by means of his prophets.

The descendants of Abraham were cattle-men and sheep-men, and did not live in cities, nor did they engage in agriculture. The land of Palestine was too small to support the Israelites, if they lived merely on the products of their flocks, so he sent them to Egypt, one of the most civilized countries of the world. There they might learn the arts and be prepared to live in cities and engage in agriculture. From Egypt the Lord brought his people as if on "eagles' wings." He gave them laws and a systematic religion, and dwelt among them. He permitted all other nations to have their own way, and confined himself to his own peculiar people until he sent them the Messiah, his only Son.

When the Messiah came, he introduced a new order of things. He began his public ministry by going into the temple and cleansing it by driving out the cattle profiteers and the bankers, saying: "My house shall be called a house of prayer: but ye make it a den of robbers." He performed miracles to prove to the Israelites that he was the promised Messiah, so that one of their leaders said: "We know that thou art a teacher come from God, for no one can do the signs that thou doest except God be with him," but the great body of Israel rejected him. "He came to his own and his own received him not, but as many as received him, to them he gave power to become the children of God."

He did not interfere with the governments of this world or its rulers, but set up a Kingdom of his own in this world. His subjects are those who come out of the world and become a separate people. Christ and his followers recognize the civil government as ordained of God, "a minister of God to do good, an avenger of wrath to him that doeth evil and a protector of those who do well," hence we are taught to support the civil government by paying taxes and praying for its rulers and all in authority.

From the day of Pentecost till now, the followers of Christ have always been a peculiar people, separate and distinct from the worldly people. All down the ages they have been "scoffed at and persecuted and put to death." They were stoned, slain with the sword, destitute and afflicted" (Heb. 11: 37). It became a common saying that "this sect is everywhere spoken against."

What makes the followers of Christ a peculiar people is the Spirit which they possess. "They that have not the Spirit of Christ are none of his" (Rom. 8: 9). They are converted, changed. What they once hated they now love. Paul is a shining example. From a bitter hater and persecutor of the Christians he became the ablest apostle and strongest defender of Christ and his religion.

Every one can tell whether he belongs to Christ's peculiar people by his tastes and desires. A dove will not eat carrion; it is the vulture that looks for food of that sort. In like manner the follower of Christ has no desire for the foolish fashions of this world, the theater and the dance. It is the worldling that is interested in those things. No literature the Christian likes better than the Bible; no place of resort better than God's sanctuary. What the worldling wants is not edification, but amusement. The world is in a craze for entertainment. Ten times as much is paid for entertainment as for religion, in the way of salaries. Judge Landis gets nearly six times as much as referee for the baseball association as he got as judge of the civil court. Will Hays is given twice the salary of the President of the United States, to be head of the movie show association. The church, the Sunday-school and the prayer meeting are passed by, by the majority of the people, who rush for the shows and ball games.

Christ's peculiar people are often known by their personal appearance. They are instructed to appear "in modest apparel, not in outward adorning of braiding the hair, or of wearing of pearls or of gold" and "not to be fashioned after this world."

When Christians are loyal to Christ and his religion, they do not hesitate to be known by their appearance. The soldier who is loyal to his government, does not hesitate to wear the uniform. It is the traitor that feels uncomfortable in it.

One of the greatest drawbacks to the success of the Christian religion is, that so many professed Christians want to look like the world and act like the world. That is what the Israelites did when they rejected the sovereignty of Jehovah and chose a king.

What are the characteristics of Christ's peculiar people? (1) They are "an elect race," chosen out of the world into the kingdom of Christ, elected unto eternal life. (2) "A royal priesthood." In Rev. 1:6 we read that Christ "made them kings and priests." Notice the difference between being kings and priests, reigning with Christ, and belonging to the world, serving Satan, and at last to dwelling with him. (3) "A holy nation." What is holy, is closely related to God. It also means "pure" and "washed in the blood of the Lamb." (4) "A peculiar people," having the wedding garment on when the King shall come to inspect his guests (Matt. 25: 31-41): "When the Son of man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels."

Fruita, Colo.

An Appreciation

The "Full Report of the Proceedings of the Annual Conference of the Church of the Brethren, held at Winona Lake, Ind., June 7 to 15, 1922," reached me a few days ago. I was not at the Conference. The report is, therefore, of especial interest.

Personally I wish to express my appreciation of the workings and doings of this Conference. I took the Report with me to Sunday-school, Aug. 13, and called the attention of the school especially to the Religious Education Session; also the great Missionary Convocation, as given in the Report. We urged the reading and study of these great addresses by all officers of the school, especially by the superintendent and teachers. We said that a copy of the Report should be in every home of the Brotherhood.

"The Growth of Religious Education during the Last Decade," by Bro. C. C. Kindy, is well worth careful perusal and study. "The New Day in Religious Education," by Bro. Minor C. Miller, is a real classic from the point of view of vision and historical appreciation. Every Sunday-school worker, who wishes to be well informed, should carefully study this address. It is packed full of historical insight and pedagogical soundness. "Jesus Christ and the Changing World," by Bro. I. S. Long, is

so full of gems and rich treasures that we read before the school the following paragraph: "Now that the world is awaking, the ethnic faiths are decaying, and Jesus Christ and the principles of Jesus Christ are more esteemed today than ever, and peoples and tongues and tribes and nations are pressing into the Kingdom of God, it is the time of all times to work. It is high time that you, brethren, make it possible for a large number of your own children, longing to go forth in Jesus' name, to go. They are ready. Are you?" This whole address is a wonderful message. It is worth many times the price of the report.

"Christ for the Nations of the World," by Bro. J. J. Yoder, is a most excellent presentation. This same spirit of excellence runs through all the shorter talks and addresses of these two Conferences.

We urged upon our Bible Class—The Truth Seekers—of about thirty men, most of whom are members of the Brethren Church, the value of the Full Report, to keep us in touch with the pulse of our church.

As to the Conference Session, I am impressed that it was somewhat thronged and strenuous. Matters of importance came before this Conference but, so far as I am able to judge, these matters, business, etc., were discussed and disposed of in a brotherly, fair and just manner. Of course, it is sometimes necessary to be frank, direct and explicit in statement. Such a spirit seems, at times, to have pervaded the meeting. In the main, I think an appreciation was shown of the work of the various Boards and Committees of the church; also confidence expressed in their ability and excellent work. This is as it should be, as at times these Boards and Committees labor hard and make much sacrifice for the cause of the church and the upbuilding of the Kingdom of God.

Just two things impressed us right here. One is: Might

it not be well to pass by further discussion and attempted adjustment of bequests and legacies, that may have been made by will or otherwise—gifts, perhaps, by parties while still living, for the future work of the various departments of the church, missionary, educational, etc.? It seems to me that such public discussion and attempted readjustment, after the death of the individual, making the gift or leaving the legacy, may not have an encouraging and favorable effect upon persons contemplating such gifts and legacies for the future. The psychology of this discussion to me seems bad in its effect. The question might arise: If I bequeath to such and such a cause, will my wish be carried out or will it, by juggling, tangling or what not, be diverted or turned into another channel? Should not, I say, the whole subject be dropped?

The second point is this: It does not seem wise to the writer that the work and doings of the various Boards and Committees of the church be subjected to open and public criticism—arraigned, perhaps antagonized—before these seeming irregularities are at least brought to the attention of the members of the individual Board and Committee. Should they not at least have an opportunity to explain before undue publicity is given?

These men and women—members of these various Boards and Committees—do not claim infallibility. Doubtless they would be very glad to adjust and correct any seeming or real mistakes or errors that might have occurred. This is simply a little plea for a little more charity, brotherly consideration and kindness.

Again we wish to express our appreciation of the work of the Conference, and to urge that a copy of the Full Report be in every home and family of the Brotherhood. See your local agent or send direct to the Publishing House. The cost is only forty cents. Amos H. Haines.

Huntingdon, Pa.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Middle Indiana Assembly

THE fifth Annual Assembly of Middle Indiana was held at Manchester College last week. Others may write of it in detail; we just want to mention one phase of it—the Conferences. Each day a number of these were held simultaneously. They varied in scope from children's work to the duties and office of the deacon.

There is a place in an Assembly for purely inspirational and educational programs, but there is also a need for people, interested in a particular line of work, to sit down and discuss their own problems.

It was noticeable that interest was always good in the Conferences. This is due, in part, to the fact that all are definitely interested in the questions discussed, and again because of the opportunity of individual expression. The common complaint was that the time was too short. Ordinarily, the subject under consideration was treated briefly by a few speakers. Then an opportunity was given for further discussion. The daily Conference of Deacons was not only novel but worth while.

Through these discussional groups the best plans and methods are presented and exchanged. The churches, availing themselves of these Conferences, are wise.

Hospitality

To visit a District Meeting in Southern Virginia, is to experience the hospitality we have heard about, or experienced slightly, in earlier days. "Come, go home with us," is asked of almost every visitor by many different people. There always seem to be room and meals for one more. Housing is often a problem in connection with some District Meetings, but if it was a problem with the members of the Bethlehem congregation, they succeeded in completely concealing the fact.

Thirty of us stayed at a farm-house one night and for breakfast the next morning. What an opportunity for renewing old acquaintanceships and making new ones! The older brother, from Floyd County, was talking with the brother from Carroll County. They were recalling how they used to get together in District Meetings, the type of program they had then, and the brethren who had leading parts in those days.

In another room, or in the same one, were sisters going over similar reminiscences, or possibly tracing back family relationships, and mentioning the births, deaths, and marriages which had taken place since they last met. And, too, there were young people becoming acquainted, recalling college experiences, or discussing questions of interest to individuals of their age. The hour may have been a little late, when sleeping provisions were completed, and some had the experience of sleeping on the floor, but the joys of fellowship made any inconveniences insignificant.

Much the same spirit of warm hospitality manifested itself in the recesses of the meeting proper. The handshake is cordial among these members, many of whom have grown strong physically, as they have lived vigorous lives in that mountainous section of Virginia.

One is inclined to believe that this spirit of hospitality has played an important part in the life and history of the Church of the Brethren. We must also admit that this type of it is passing rapidly from many sections of the Brotherhood. We are not so certain that the change is for the better.

Forward Movement Notes

DLMAND FOR THE ILLUSTRATED LECTURE ON STEWARDSHIP continues to grow.

A WORKER IN ONE OF THE CHURCHES, in a mountainous section, tells of a family which lives on the mountain-side, three miles above the church. They walk both ways, and seldom miss a service at the church. All last summer they attended regularly—the father and mother carrying the two small children, who could not walk the distance.

SIMULTANEOUS EVANGELISTIC MEETINGS are being planned for all of the preaching places in the First District of Virginia. Bro. D. C. Naff is directing the work.

A BROTHER IN PENNSYLVANIA writes: "As you recollect, wife and I had been paying on a half-share of India Share plan, but have neglected it for some time. We do not believe in trying to rob God, when, all the while, he is so good to us, but we have been neglecting this. We are tithers and it pays fine dividends. Oh, that all would tithel!"

THE ROUND TABLE

Our Mexican School

BY WM. J. TINKLE
In Two Parts.—Part Two

THE year the first compulsory school law was passed in Texas, there was a good deal of speculation in our county as to whether it would be enforced. The State Superintendent made a very earnest appeal at the Teachers' Institute to enforce the law. It was feared that the Mexican children would not be made to attend. They had been enumerated, every one, so that the school district could draw as much as possible of the State funds. But it did not matter about the little "greasers' " education and the school was better off without them.

But the Mexican children in our neighborhood did not have to be forced to go to school. On the first morning there they were—four little girls and one little boy—cleaned up and in their best clothes, with a timid but eager look in their dark eyes. As the desks were mostly occupied, they were assigned to a low table and a long bench, of which they seemed very proud; they were attending the white man's school.

But here was the rub: they could not speak a word of English and their teacher could not speak a word of Spanish. How were they to be taught? I started by showing them a ball. I said the word "ball." They repeated it. I showed them the printed word "ball" in their books. Then I tried to have them write the word but I found they could not control their hands well enough. So I gave them copies of little circles, squares, triangles, etc., and found to my delight that they never stopped until they had filled the page. They applied themselves much better than American children.

Two of the little girls, Julia and Ophelia, lived on the farm of some friends of ours, who told us how they reviewed their lessons at home. Many an evening they would hear them read in their peculiar brogue: "This is Will." They were teaching their father and mother and little brother what they had learned at school.

Have you thought of the Mexicans as an inferior race, who could not learn? So far from that there are hundreds of Mexican children in our own country who could be educated and sent back to win Mexico for Christ. This is already being done in some schools, and our school at Falfurrias will soon be doing her part.

The writer of these articles has no connection with the Mexican school except a genuine interest and desire to help. This should be the relation of every brother and sister. It is our opportunity; it is our responsibility; it is our school.

"But there are so many calls for help." Yes, but the Lord has also given us many blessings. Business prospects are now looking bright. I am glad he has given you the desire to help in this work. Send your gift to the treasurer, Mrs. John Stump, Falfurrias, Texas.

Portland, Ind.

"Ye Are the Salt of the Earth"

BY ELGIN S. MOYER

THE other day, while I was working, the meaning of this scripture came to me with a new emphasis. For the time being it was my task to sort a pile of boards. I noticed that while the straight and the crooked boards were all together, they made a rather respectable and even pile. But after I had removed all the good boards, and was about to pile the crooked and twisted ones by themselves, I found there was something wrong. They did not want to fit together. Some were inclined to lie one way, and others another. They would not make a solid and even pile.

Then I began to compare this incident with a possible human experience. I had to wonder what would happen if all the crooks and criminals and outlaws in the world were placed in a country by themselves.

What kind of society would they have? What would be their government? I fear the situation would be such as has never been in human history, and, we hope, never will be. The condition would simply be indescribable.

Do you realize, brother, that the presence of good people, and especially Christian people, is what equalizes and stabilizes society, governments—in fact, all human relationships? How this responsibility ought to impress itself upon us! Be as optimistic as we may, we can not help but realize that there is much sin and degradation in this world. And the world is going to be just as good as the good people make it. We would not, for a moment, wish to leave the affairs of life in the hands of unjust and wicked men. On the other hand, we must make this old world just as good as we can make it. We must help to our utmost, to keep it straight and make it a fit place in which to live, in spite of the crooked and unjust people who are living among us.

This scripture ought to take a new hold on us. We are the salt of the earth. If we Christians can not counterbalance sin, if we can not stabilize society, or the governments, or the world, who can? What we do will be about all that will be done. As long as God lets this world stand, and as long as he permits us to live here, we ought to spare no means to counterbalance the evil that Satan has placed here and is fostering through the lives of evil men.

Yes, brother, we are the salt of the earth—the only salt that God has left here to preserve the earth for a season. Let us be good, strong, savory salt, and help to preserve this earth and make it a better place!

Sterling, Ill.

Nuggets

BY AGNES M. GEIB

WHAT maintains *one vice* would bring up *two children*.

Suspicion may be no fault, but *showing it* may be a great one.

Liberality is not giving *much*, but giving *wisely*. Because children are good *imitators*, parents should be good *examples*.

One thing worse than a *quitter*, is the man who is afraid to *begin*.

Do not stand in your *own light*—it produces shadows. Stand in *God's light*, where there are no shadows.

It is better to adorn the *mind* than the *body*.

Manheim, Pa.

"If He Had Lived"

BY A. B. COOVER

THAT tone of grief in some one's voice! Death, the grim reaper, has passed and, like a gardener with sharpened shears, has snipped a cherished bud from the vine, leaving a barren space that seems, somehow, to show more clearly the blossoms that are left. Through years to come, that place is never filled, nor are the beauties remaining sufficient to make good the loss of that one cherished bud which the gardener chose.

"Oh, if she had only lived!" The heartache in the tone—the tragedy behind each spoken word! Plans overthrown—lives suddenly made strange and alien things, to what they once had been! Hearts turned to coldness that a childish hand might easily have warmed! Fondest affections severed, that were thought to have been tied with lasting cords, to hold throughout eternity! Ambitions killed at a single stroke! Visions and dreams and purposes turned aside, like bits of twisted string, caught by a vagrant wind and flung with wild abandon into a bramble bush.

"If only he had lived!" Ten thousand tongues have said those words—shall continue to say them over and over—nor can anything we say, stop such utterances from blanched lips. But strange is life, and contrary to man's desire, yet in some hearts a greater sorrow lives than that which grows from loss of cherished buds. It is that son or daughter, inno-

cent in birth, intended by God, the Creator, to benefit mankind, who fell, and, throughout a wasted life, caused others to fall. Of such we hear the cry: "Oh, if he had only died."

"So live, that, when thy summons comes to join
The innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unflinching trust, approach thy grave,
Like one that wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Grants Pass, Oregon.

True Greatness

BY ARCHER WALLACE

COULD anything better be said of any man, than was prophesied of John the Baptist: "He shall be great in the sight of the Lord"?

History has seen some strange reversals of human judgment. In many cases men who, in their own generation, were thought very lightly of, or were even despised, have come to be regarded as truly great men, while some, who were thought to be wonderful men by their contemporaries, are now very lightly esteemed. Alexander Pope and John Bunyan lived at the same time. Pope was a great favorite at court, and the most extravagant praise was lavished upon him, while Bunyan was regarded with ill-concealed contempt. It would be a safe estimate to say now, that for every person who reads Pope's works, a hundred read "Pilgrim's Progress."

But even granting this, the judgment of time is not in itself sufficient or infallible. There is a Divine approval or disapproval which is the ultimate verdict. There will be a great many surprises in the day of judgment—not the least of these will be to find that God will completely reverse many human estimates.

A great American university recently sent out a questionnaire, to find out whom the students considered to be the greatest man living. A question like that is always interesting and, of course, reveals just what multitudes consider to be true greatness. Human estimates of success are very often hasty and superficial and the same applies to such attempts to state true greatness. In this connection it is interesting to recall some stanzas of a well-known hymn:

"What is the creature's skill or force,
The sprightly man or warlike horse,
The piercing wit, the active limb?
All are too mean delights for him."

"But saints are lovely in his sight,
He views his children with delight,
He sees their hopes, he knows their fears,
And looks and loves his image there."

Toronto, Can.

Coals of Fire

BY CHESTER E. SHULER

AN interesting story is told of Peter Miller, a very godly preacher of Ephrata, Pa., in the days of the Revolutionary War. Near his church lived a man who abused the pastor to the last limit. The man became involved in treason, was arrested and sentenced to be hanged. This old preacher started out on foot and walked the whole seventy miles to Philadelphia, that he might plead for the traitor's life. General Washington heard his plea, but he said: "No, your plea for your friend can not be granted."

"My friend!" said the preacher. "He is my very worst enemy."

"What," said Washington, "you have walked nearly seventy miles to save the life of an enemy? That puts the matter in a different light. I will grant the pardon."

This man of God had evidently learned to "heap coals of fire" upon the head of his enemy.

Harrisburg, Pa.

MANKIND divides itself into two classes—benefactors and malefactors. The second class is vast, but the first is a handful.

HOME AND FAMILY

If We Had the Time

(Selected by Agnes M. Gehl, Manheim, Pa.)

If I had the time to find a place
And sit me down full face to face
With my better self, that can not show
In my daily life that rushes so—
It might be then I should see my soul
Was stumbling still toward the shining goal;
I might be nerved by the thought sublime—
If I had the time!

If I had the time to let my heart
Speak out and take in my life a part:
To look about and to stretch a hand
To a comrade quartered in No-Luck Land;
Ah, God, if I might but just sit still
And hear the notes of the whippoorwill,
I think that my wish with God's would rhyme—
If I had the time!

If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness feigned
Could flow, and the wrong be quite explained,
Brothers, the souls of us all would chime—
If we had the time.

—Richard Burton.

Amid the Encircling Gloom

BY HILDA ROBERTS

QUIETLY, deftly she closed the iron gate and started down the faintly-outlined footpath that led from her friend's home to hers. Many times she had wended this path in as many different moods. Today a feeling that had never possessed her before, made her thoughts wander far away from the peaceful country about her. True, the birds were singing, and spring was in the very air, but blind Alice could not know what these beauties meant. Slowly, with that higher instinct, she wended her way homeward. Her dearest friend, Beth—rather Elizabeth—had noticed her abstraction, but in her gentle forbearance had said nothing to wound the gentle blind girl who so adored her. "Why is it," Alice almost sobbed, "why, oh, why is it that some are made to suffer while others can go through life in the health that they so often do not appreciate, that some are blind while others can see the world that I long to see?"

Alice Lowell was not by nature a critic, neither a fault-finder, but once in a while things seemed unbearable, and is it not so with the best of us? She was sunny and by and by the people grew to forget her blindness. She crept into and about the hearts of the people of the neighborhood. Besides, she had a lovely voice for singing and usually sang old favorite songs. Her favorite song was, "Lead, Kindly Light," as it seemed to fit her place in life.

As Alice slowly walked along, her spirit changed. She became penitent, for she really had not intended to complain. Still her heart was filled with unrest and she applied her surest remedy—music. Her voice rose and fell pleadingly as the liquid music trembled from her lips:

"Lead, kindly light, amid the encircling gloom,
Lead thou me on!
The night is dark and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene,
One step's enough for me."

Her brown, sightless eyes were widened piteously, her golden-brown hair curled damply around her pale, fair face, and her whole form quivered with the spirit of the hymn. In this position the great specialist found her. One glance assured him that she was blind. He was about to speak when again the pleading voice rose in half prayer and half song:

"I was not always thus, nor prayed that thou
Should'st lead me on!
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day and spite of fears,

Pride ruled my will—
Remember not past years!"

The doctor listened in amazement to the voice of this wonderful creature. Then the last verse started:

"So long thy power hath blest me, sure it still
Will lead me on!
O'er moor and fen, o'er crag and torrent, till
The night is gone!
And with the morn those angel faces smile
Which I have loved long since
And lost awhile!"

A smile so sweet and fleeting that it seemed almost angelic, played around Alice's lips and then was gone—she was content now.

* * *

Two months had elapsed. April had slipped away, May was gone and June the month of roses was half gone. Again the iron gate was closed with those deft fingers, but the eyes were no longer sightless. The operation had been successful.

She and Beth had just said good-bye. She was going to a music school and would not return for several months. And again, as she slowly walked homeward, the old hymn welled from her lips:

"Keep thou my feet; I do not ask to see
The distant scene,
One step's enough for me!"

Hamler, Ohio.

Watching Folks

BY EDYTH HILLERY HAY

In Two Parts—Part One

I AM waiting for a car—a long wait, since I "just missed" the other one. But it is gratifying, indeed, to know how much genuine amusement and actual educational compensation one may find in these long waits, by simply sitting down and *watching folks*. Folks are the most interesting things in the world, and I often think that if any one else gets one-half the solid comfort, pleasant entertainment, or even chagrin, at times, out of watching me, that I do by watching others—he is welcome a thousand times, and I don't care if he is sometimes pleased, or sometimes peevish—it all goes in the game, and a fascinating game it surely is.

To be sure, one must not *stare*—that would be rude. But one can see a great deal without pretending to notice.

Here come two dear, elderly ladies of the old-school, conservative type, and I always love to see such. Even their dear, primly held mouths are attractive. Their neatly-gloved hands are holding neatly-wrapped parcels—*just so*. Their black "deaconess" bonnets are tied fairly beneath the chin—*just so*. The ends lie out squarely and flatly, just like your mother used to tie your hair ribbon when you were a little girl—if you were a girl—and then, when she wasn't looking, bless her, you'd "fluff" it out a bit.

They have passed on now, but a most interesting item may still be observed—each lady is about to lose her "back" comb, and both combs "hang" at precisely the same angle.

Here comes a young man, carrying a guitar case. Why are they always *young men*? But musicians are always "different," and I'm interested at once. Tall, broad, fair and fine-looking—he surely is not disappointing. It has been a pleasure to see him.

Now a mail clerk stops to unlock the "box on the corner," and to collect the missives. Most mail clerks frown, but this one smiles and whistles a tune—a pleasing exception. He has two moles on his left cheek—and I see now, as he turns—a big chew of tobacco, or perhaps a chocolate cream, inside the other one.

Here come two giggling girls (I've given my two little girls fair warning, whatever they do, not to giggle on the street or in church), patting their dog-ears, and powdering their noses, as they walk along. One feels a bit disappointed in these over-bedecked, drug-store-complexioned young girls—or is it in their mothers, perhaps?

An old man—a grand old man—snowy-haired, exceptionally well-preserved, and of erect carriage, and

humming a low tune, somehow revives your faith in life.

Next I see one of those hopelessly unlovely sights—a slovenly woman. Straggly, unkempt hair, greasy skin, gaping skirt—blissfully oblivious of the fact that her petticoat is altogether too conspicuous.

Two young matrons, wheeling baby carriages, are talking about the latest comedy. One looks worried, thin and ill, but her baby is a great, crowing, gurgling youngster. The other, redundant of health and good spirits, has a frail, delicate babe. "What a combination of opposites," is my mental soliloquy, till I note that the two men following are apparently the husbands of these ladies, and the fathers of these babes—and the riddle is solved: The one is a typical cigarette fiend, the other a genial, smiling, healthy, happy fellow. Yes, I was right—they are crossing the street now—each claiming his own.

Here comes a lady, dressed—or, rather undressed—in the latest fashion. A fierce-visaged bull pup strains at a leash, secured by a silver-monogrammed buckle around the lady's wrist. It may seem a bit strange, but somehow I can't help noting a distinct resemblance one toward the other. But dusk is falling and perhaps distorting my vision, so I close—and mercy! I nearly missed this car!

Goshen, Ind.

The Bubble of Self-Conceit

BY GEORGE W. TUTTLE

"Self conceit's a fairy bubble,
Someone pricks it on the sly,
And the owner of the bubble
Thinks that Heaven and earth's awry!"

SOONER or later the conceited young person has a puncture and would fain "fold his tents like the Arabs, and as quietly steal away." No matter how far he can jump, some fellow is certain to show up who beats him by a clear inch—seems like a foot to the conceited fellow! Experiences of this sort wait for us at every corner of life. Would there be any living with us if we did not get taken down occasionally! Did you ever hear of the little mud puddle who thought itself a great ocean, because the children sailed their chip boats on its bosom; then, when the sun shone down upon it, it dried up—an abbreviated parable of self-conceit?

Just about the time when we think we are the sum of all wisdom, we meet our Waterloo and conclude that we are only a cipher! Folks are interested in the frankly ignorant young person—the fellow who would be a learner and not a boaster—the fellow who inquires and acquires. Are we not all anxious to help a humble learner? Yes, your well-wishers stand in line, like the purchasers at a postage stamp window, and say: "Let me help!" Folks head the other way when self-conceit has its inning in a life. Do they not say: "Let him blaze his own trail and solve his own problems!"

Genuine humility is as attractive as is the flower that is opening in response to the soft impelling of the sun. Self-conceit repels—too much human malaria in it! Beware of mock humility. A fair estimate of your powers is not self-conceit, for we should learn to measure ourselves impartially. Are not all of our powers and attainments of God?

Before honor is humility. At the time of a great review and parade of Union troops, the commander-in-chief said to that great Christian leader, General O. O. Howard: "Howard, General A— wants the place in this parade that is rightfully yours." When General Howard hesitated, the commander-in-chief added: "You are a Christian, and you can afford to give him the place."

General Howard at once gave his consent, possibly remembering that "even Christ pleased not himself." Then his commander-in-chief smiled as he said: "Now, Howard, I want you to ride with me at the head of the army." Will not the vanguard of the army of the Lord be composed of those who have exercised this grace of humility?

Pasadena, Calif.

AMONG THE CHURCHES

Calendar for Sunday, August 27

Sunday-school Lesson, Nehemiah's Prayer.—Neh. 1: 11.
Christian Workers' Meeting, The Mysteries of Life.—Rom. 8: 28; Eph. 3: 20.

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Gains for the Kingdom

One baptism at Richmond, Va.
 Fifteen baptisms in Shou Yang, China.
 One baptism in the Walnut church, Ind.
 Three baptisms in the Mt. Morris church, Ill.
 Two baptisms in the Kingsley church, Iowa.
 One baptism in the Ft. Worth church, Texas.
 Five baptisms in the Knob Creek church, Tenn.
 Four baptisms in the Mountain Valley church, Tenn.
 Nine baptisms in the Aughwick congregation, Pa.
 Sixteen were baptized and five restored in the Mt. Hermon church, Va.
 Five baptisms in the Brick church, Va.—Bro. E. E. Bowman, of Naffs, Va., evangelist.
 One baptism at Four Mile, Ky.—Bro. Elbert Stewart, of Beards Fork, W. Va., evangelist.
 Four baptisms in the Pulaski church, Va.—Bro. L. A. Bowman, of Callaway, Va., evangelist.
 Fifteen baptisms in the Mt. Zion church, Va.—Bro. A. B. Miller, of Bridgewater, Va., evangelist.
 Three baptisms in the Maple Grove church, Md.—Bro. J. E. Whitacre, of Pinto, Md., evangelist.
 One baptism in the Merrington church, N. Dak.—Bro. David Hollinger, of Red Cliff, Alta., evangelist.
 Three baptisms in the Berthold church, N. Dak.—Bro. Michael Flory, of Mulberry Grove, Ill., evangelist.
 Seventeen accessions to the Middle District church, Ohio.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.
 Twenty-five additions to the Oak Grove church, Peters Creek congregation, Va.—Bro. W. M. Kahle, of Daleville, Va., evangelist.
 Twenty were baptized and one was restored in the Maple Grove church, Wis.—Bro. John Graham, of Chicago, Ill., evangelist.
 Four baptisms at Mountain Grove, W. Va.—Bro. Norman Wilson, of Middletown, Md., evangelist; ten baptisms at Columbus, W. Va.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jos. Spitzer, of Middletown, Ind., to begin Sept. 3 in the Plevna church, Ind.
 Bro. H. J. Beachley, of Harrisburg, Pa., began Aug. 20 in the Frederick church, Md.
 Bro. D. K. Clapper, of Meyersdale, Pa., to begin Sept. 2 in the Broadfording church, Md.
 Bro. John Graham, of Chicago, Ill., began Aug. 20 in the Donnels Creek church, Ohio.
 Bro. A. P. Musselman, of Kitchel, Ind., to begin Sept. 3 in the Marble Furnace church, Ohio.
 Bro. H. B. Yoder, of Lancaster, Pa., to begin Oct. 7 at the Richland house, same congregation, Pa.
 Dr. C. C. Ellis, of Huntington, Pa., to begin Sept. 17 in the Twenty-eighth Street church, Altoona, Pa.
 Bro. S. Z. Smith, of Sidney, Ohio, to begin Sept. 10 in the Lanark church, Ill.; Oct. 8 in the Sterling church, Ill.
 Bro. G. S. Batzel, of Everett, Pa., to begin Aug. 26 in the Mt. Zion or Fahrney meetinghouse, Beaver Creek, Md.
 Bro. T. R. Coffman, of Meyersdale, Pa., to begin Sept. 25 in the Sipessville church, Pa.; Oct. 15 in the Meyersdale church.

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Personal Mention

Oregon has selected Eld. C. H. Barklow as Standing Committee delegate to the Conference of 1923.
 Southern Virginia is to be represented on the Standing Committee of the next Conference by Eld. A. N. Hylton.
 Bro. Walter Sell, of La Verne, Calif., has accepted the pastorate of the Dixon church, Ill., and will enter upon his new duties early next month.
 Bro. Jas. M. Moore, pastor of the Lanark church, Ill., has accepted the pastorate of the church at Waynesboro, Pa. We are not informed as to the date of beginning work in his new field.

Writing from London, England, under date of Aug. 1, the Doctors Cottrell tell of their "most profitable" work in that city, in further preparation for their calling. They were to sail for India on the 24th of this month. "Glad we can return," they say and yet there are people who can not understand how that can be so.

Michigan has chosen Eld. H. V. Townsend to represent the District on the Standing Committee of the next Annual Conference.

Bro. H. K. Ober, who has been taking advanced studies in Columbia University the past year, has recently entered on his work as pastor of the Elizabethtown church, Pa.

Bro. G. L. Wine, late of Huntingdon, Pa., has been chosen as pastor of the Windber church, same State, and will locate in his new home during the early part of September.

Our first out-of-town visitors this week were Bro. J. E. Wolf and family, and Sister Mary Lahman, of Franklin Grove, Ill. One of the daughters of Brother and Sister Wolf, Mae L., was appointed missionary to India at the last Conference, and expects to leave for the field Oct. 10.

Bro. John Graham, formerly of Ephrata, Pa., more recently of Chicago, is now in the evangelistic field. He favored us with a pleasant interview last week, as he was returning from his labors in Minnesota and Wisconsin. He is now with the Donnels Creek church, Ohio, from which point he goes to Oakley, Ill.

Bro. John R. Snyder, of Huntingdon, Pa., spent several hours calling on friends at the Publishing House, last Friday, the 18th. Bro. Snyder was on his way to Kansas City, to begin a series of evangelistic meetings in the three churches of that city—or the two cities rather—since there are two Kansas Citys side by side.

Bro. E. M. Wampler and wife, who went to the China Mission field in 1918, are to return shortly for an indefinite furlough, on account of the illness of Sister Wampler. A necessity of this kind is a painful one to the whole church and particularly so to those immediately concerned. May the Loving Father be very gracious in the dispensation of his will!

A wedding among our mission workers on the foreign fields is so rare an occurrence as to call for special mention. It is fifteen years since India celebrated an event of this kind, but our congratulations and good wishes are now due Bro. Benjamin F. Sumner and Sister Nettie P. Brown who, on July 6, were united by Bro. J. M. Blough in the holy bonds of matrimony.

It may be a little early to make arrangements for the trip to the next Annual Conference but there is evidence that some of our people are thinking about it anyway. Bro. Lewis B. Flohr, of Vienna, Va., writes: "I am planning to take a party of thirty or forty people to next Annual Meeting from this part of the country, by way of Niagara Falls, and then west through Canada by tourist sleeper to Calgary."

It is cause for universal regret that continued ill health in the family of Bro. Quincy A. Holsope has made it necessary for these faithful workers to give up their labors in India and return to the homeland. They are possibly on their homeward journey at this time. Resolutions, expressive of the feeling of their fellow-missionaries, in view of this event, will be found in Bro. Hoffert's communication on page 540 of this issue.

Southern hospitality must have sustained its time-honored reputation in an admirable manner at the recent District gatherings of Southern Virginia, according to the testimony of Bro. C. H. Shamberger. His report referred primarily to the way those good people entertained the visitors in their homes, but he says the response to his address on Stewardship was correspondingly cordial—so much so that he found it impossible to stop in less than an hour.

Bro. Bonaack brings back a good report of the District gatherings at Onkama, Mich., last week. Two things seem to have impressed him particularly—the fine spirit of cooperation, which was so abundantly manifest, and the exceptionally good speeches made by the sisters. From what he says, there must be some splendid feminine talent up there. A query—which was not passed, however—concerning the propriety of holding our General Conferences less frequently than every year, brought out some interesting discussion.

Writing on board the "Taiyo Maru," under date of Aug. 3, Bro. R. C. Flory and other members of the China missionary party tell of their pleasant association with the brethren and sisters of Oakland, Calif., and their experiences since sailing from San Francisco. The first day out was rather stormy, but after that the voyage was delightful. Among their most enjoyable experiences was the daily meeting after breakfast for devotional services and talks on subjects helpful to Christian workers. One morning a man who had been a missionary in the Philippines for twenty-one years gave a splendid talk. The ship was due to reach Honolulu the next day, where opportunity would be given to mail their communications and see something of that interesting city.

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Special Notices

The Full Report of our recent Conference is being read with intense interest by our members. The various addresses, on topics of vital interest, are well worthy of special study. The discussions at the business session will also appeal to every wide-awake member. Send your

order for the Report NOW, while a supply is still available. Only forty cents prepaid.

Eastern Pennsylvania.—The Sunday-school and Missionary Meetings of the Southern Section of the District are to be held in Mohler's church, Springville congregation, north of Ephrata, Pa., Monday, Sept. 4. Sunday-school Program, 9 to 11:30 A. M., The Advantages of the Sunday-school: (1) To the Home.—W. N. Zabler. (2) To the Community.—Norman K. Musser. (3) To the Church.—J. W. Myer. The Superintendent: (1) His Duties as an Organizer.—H. R. Gibbel. (2) His Administrative Duties.—Nathan Martin. Missionary Program, 1 to 3:30 P. M., Define a Bible Foundation of Missions.—J. H. Longenecker. Awakening a Personal Sense of Responsibility in Missions.—R. P. Bucher. Gleanings from the North China Field.—Bessie M. Rider.

Vacation Bible School Handwork.—Those wishing to send Vacation Bible School handwork, and other articles to the mission field, should not fail to correspond with the General Mission Board, before sending these things to Elgin. The missionaries are glad for useful articles, but since the sending of these things would, in some cases, involve considerable outlay by the Board, it is asked that all who send materials for the foreign mission fields, arrange to pay the transportation. You should first write to the General Mission Board, Elgin, Ill., advising as to the weight and kind of materials you wish to send, and state the preference of the field. You will then be advised where to send the goods. **Do not send goods to Elgin without first getting instructions to do so.** It is often more economical to assemble goods in Chicago or in one of the port cities.

The District Meeting of Northeastern Ohio will convene on Thursday morning, Aug. 31, at the Maple Grove church, four miles north of Ashland, Ohio. The Ministerial Meeting will be held on Wednesday, Aug. 30, and the Ladies' Aid Society Meeting on Tuesday afternoon, Aug. 29. The elders will meet on Tuesday morning, at 10 o'clock. Cars on the Cleveland, Southwestern and Columbus Electric line will be met at Nankin. Elder trains (No. 15 and No. 16) will be met at Nankin. Elders planning to come on Tuesday morning, on Erie train No. 7, will please notify us, and they will be met at Ashland. Passenger service on the Lorain, Ashland and Southern Railway, via Custaloga, is not dependable; do not come that way. Passengers from the Pennsylvania Lines should come via Wooster or Mansfield and Electric line. Those motoring via Ashland should go north on Orange Street and proceed north on Troy Road.—H. H. Helman, Ashland, Ohio.

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Miscellaneous Mention

Owing to an unusually large influx of church news, during the week just past, we are compelled to defer publication of several of the communications until the next issue.

Our readers, of course, are greatly interested in the "Brethren Industrial School for Mexicans," at Falfurrias, Texas. Bro. H. D. Michael, who has been placed in charge of the work, will give some interesting information about the school in our next issue. Meanwhile we would remind our members that ample funds are still urgently needed for the successful completion of the work. As Bro. Michael puts it: "When you think about 'Falfurrias' think large."

The correspondent from the Salem church, Ohio, speaks of a very severe hailstorm that recently wrought great destruction in that vicinity. Vegetables and field crops were, in many cases, a complete loss. But even that dark cloud of adversity had its silver lining. Some of the adjoining churches, with others assisting, came promptly to the rescue of the stricken ones by sending truck-loads of provisions, to be distributed among all the sufferers—whether members or not. Such a practical demonstration of real sympathy is cheering indeed, reminding us of the fact that, after all, there still abounds much of the love "that faileth not."

The Supreme Remedy.—Many a break-down, attributed to jaded nerves or overwork, may be readily traced to religious retrogression. The soul has been seriously injured, and every individual process has shown the result. The physician, at times, is puzzled, but he does not venture, of course, to pry into the patient's personal faith or religious life. Too often we think of the religious life and the physical life as wholly separate phases of existence, when, in reality, they are closely interwoven. The trouble with many lives wholly centers in something of which they never speak, and there are thousands of cases of men and women, who are now in a physically-deteriorating condition, who would find peace and health and power coming back to them, with a fortnight's old-fashioned and persistent adherence to the spirit of prayer, of trust and of obedience. But so long as they think their trouble is only physical, they attribute all their decline to bodily weakness. There are bodies which have been made sick and weak, not by injury or disease, but by the debilitating influence upon them of a spirit which would not obey the laws of the Kingdom, as the body was willing to obey all laws governing its functions.

AROUND THE WORLD

Europe's Homeless Wanderers

One of the many post-war problems, which the League of Nations has been attempting to solve, is the most puzzling one, what to do with the world's waifs and strays, more particularly those of Russia. There are thousands of human beings, at the present time, on the continent of Europe, who can not claim citizenship of any country. They are scattered over all the various lands, and are registered by the police as being on the tolerance list, but in reality they are, to a certain extent, prisoners. They can not pass from one country to another with the freedom of the individual whose passport admits of no question. Certain American citizens, who lived in Europe before the war—during the days when passports were required for Russia and Turkey only—found during the war that they had lost their American citizenship because of having been too long abroad.

A Preacher's Divorce Remedies

We are told that a Nebraska minister, Rev. George Dorn, has been given special recognition by a university for his researches on the problem of divorce. A few of his deductions are these: (1) Abolish hasty marriages. Make them more difficult, serious, religious. (2) Determine mental and moral fitness of applicants before issuing licenses. (3) Make divorces harder to obtain by legal obstacles. (4) Criminal prosecution should follow divorce suits when evidence is submitted regarding improper and criminal conduct. (5) Punish individuals who break up homes to the fullest extent. Imprison the seducers. (6) Let church and the various States cooperate in securing uniform divorce laws." The points, above given, are well worth pondering—not neglecting, however, the all-important home and pulpit teaching on marriage and its sacredness.

The Peace Parley at Shanghai, China

Aug. 14 the first actual peace parley between the discordant elements of North and South China was opened. Military chieftains of the various factions, and the former as well as the present chief executive of the republic, met with Sun Yat-Sen, former head of the southern government. This prominent participant in China's reconstructive efforts announced in his opening remarks that his principal purpose, in coming to Shanghai, was to confer with the dominant military and political elements of all China, and to offer them a program to end all strife immediately, and to effect a reunion. This evidently sincere desire to extend the olive branch of peace to the warring factions of China, is looked upon as a most promising development in the troubled career of the great Oriental Republic. May the fondest hope of the reconstructionists be abundantly realized!

Death of Great Britain's Noted Journalist

When, Aug. 14, the death of Lord Northcliffe was announced, it came as a shock, not only to the people of his own country, but to all sections of the civilized world. Beginning his career as plain "Alfred Harmsworth," a penniless youth, he ended as one of the greatest journalistic forces in the world, and one of the few most powerful men in the British empire. Of him it may be justly said that he made history—just how far-reaching, future generations may judge more accurately. He was, undoubtedly, the leading force in British affairs during the trying years of the war. Fully convinced that Great Britain's best interests could most effectually be furthered by good relations with the American people, he constantly employed his great influence toward the development of Anglo-American amity and cooperation. As publisher of the all-powerful London "Times" and a number of other journals, he had abundant opportunity to demonstrate that "the pen is more powerful than the sword."

The Great Battle Against World Plagues

One of the most inspiring tasks on earth has been confided to Dr. Geo. E. Vincent, who, as president of the Rockefeller Foundation, "the biggest philanthropy in the world," has watched the development of notable victories over disease in many lands. Almost every civilized country has, directly or indirectly, participated in the blessings conferred by the great organization—"the promoter of good health." The Union Medical College, opened in Peking, China, last September, will be a mighty power in the warfare against disease in that vast realm. It is chiefly, however, in forwarding medical science, and especially in the great work of prevention, that the Foundation is making its beneficent efforts count most effectually. There its vast funds are spent to the great good of humanity. Tuberculosis, malaria, typhoid and yellow fever, the hookworm, and other scourges, have so effectively been dealt with that in some sections many of these afflictions have been greatly mitigated, if not wholly eliminated.

Further Need of Religious Education

That some sections of the United States are still untouched by religious influences, is being demonstrated by recent investigations of Sunday-school workers. In hundreds of communities in the United States, children actually grow up to maturity without ever seeing a minister or knowing what a Sunday-school is. The names of the Deity are made use of only in curses. There are rural sections in the Pacific Coast States where public schools flourish, but where the rising generation is given no teaching whatever about God. In many mining camps and fishing villages absolute paganism prevails. Sons and daughters of newly-made American citizens in some of our large cities are callously neglected because they are "foreigners."

Death of John G. Woolley, Prohibition Worker

Press reports announce the death of John G. Woolley, of Madison, Wis., former prohibition candidate for president of the United States. He passed away at Granada, Spain, Aug. 13, after an illness of several days—before members of his family could reach him. The deceased was universally and favorably known as an ardent promoter of prohibition, as well as an entertaining lecturer and author. He was a leading member of the devoted and persistent group of temperance workers, who, with might and main, labored in earlier years for the eventual ushering in of prohibition, when such an achievement was not deemed to be as popular as in later years, and when it was, as a matter of fact, hardly thought possible of early realization.

Help the American Indian

Friends of the American Indians—particularly those interested in their Christian welfare—should use their influence in the support of House Bill 10,738. It has particular reference to that portion of the American Indians, with whom the use of the pernicious peyote drug has become a habit, attended by the gravest peril. Indulgence in that drug has been found highly detrimental to physical health, mental sanity and moral control. The peyote bean is imported from Northern Mexico, and while it is a narcotic drug, as well as an intoxicant, its use is not prohibited by any enactment so far passed. Since Indians in eleven States are users of the drug to their great impairment, mentally and morally, an early passage of the prohibitory bill should be urged by every citizen.

Communism Threatens America

Judging by recent news reports the "red peril" is diligently laboring to turn strike sentiment into radicalism, and to give free rein to the pernicious teachings of communism. While it is not strange that efforts of this sort should be discovered, there is no immediate danger that the industrial workers of our land will allow themselves to be ensnared by the delusive teachings of the communists. At the same time, we can not afford to ignore the real danger that undoubtedly threatens, by reason of the widespread, persistent, and well-directed propaganda of revolutionary radicalism. There seem to be well-authenticated reports that the wily machinations of communism are visibly affecting labor organizations of the American type. If we hope to preserve the cherished ideals of our republic, we must preserve, by every means possible, our own system of real progress. The utmost vigilance is needed to defeat the plans of the "red peril."

Another Conference That Failed

Much was hoped for when the recent conference of allied leaders was announced to be held at London. Somehow or other, however, the final outcome of that gathering seems to have been even more disappointing and ominous than the conferences at Genoa and The Hague. The next development in European affairs will be awaited with considerable anxiety. So far as the people of the United States are concerned, there is ample reason for thankfulness that our government, by non-participation in this and the other conferences, avoided embarrassing entanglements in European affairs. The French Chamber of Deputies, according to latest reports, will now, undoubtedly, seek to obtain single-handed what the conference did not sanction, in the interest of European peace generally—excessive financial exactions that are practically impossible for a nation as nearly bankrupt as is the German Republic. If the extreme measures, hinted at, are actually carried out, there is no telling what may occur in Central Europe. Should the valuable industrial Ruhr region be occupied by French forces, and the Rhineland be virtually made a French dependency, the present moderate German governmental regime would undoubtedly be brought to a swift termination. What may happen after that, no one can accurately foretell, but it is wholly within range of possibility that the tidal wave of Russian communism might overwhelm all Germany and threaten the stability of all other European nations. That theory is advanced by leading diplomats of Europe and it would seem to be well supported by available data. One point is quite clear—so far as the United States is concerned, we have no business to meddle with European

complications at the present time. While the prosperity of our country is largely dependent upon the economic and financial restoration of Europe, we must, just now, simply await the time when more promising conditions allow us to cooperate in the work of reconstruction.

Bible Messages by Means of the Radio

Had some one predicted, even ten years ago, that Bible chapters would be sent through the air—and without wires at that—he would have been ridiculed, or regarded as one bereft of his senses. At latest reports, however, the great radio broadcasting station at Newark, N. J., is doing that very thing, and the reports received, regarding the new venture, conclusively show that the Scripture messages are greatly appreciated. Mr. P. W. Wilson, an English Baptist, and also the New York correspondent of the "London News," makes the selections of Scripture which are thus scattered to the four winds of heaven. Talking to larger audiences than were ever addressed by a minister, the deliverer of the radio Bible messages reaches multiplied thousands, and we have God's assurance that "his Word shall not return unto him void."

What About the Armenian Orphans?

Latest reports, from sorely-stricken Armenia, inform us that orphan children greatly outnumber adults in several Armenian cities, where Turkish atrocities have been allowed full sway. Alexandropol, with 31,000 orphans, has less than 3,000 able-bodied adult males. Erivan has nearly twice as many children as adults. The Near East Relief workers are doing their utmost to care for the orphans, so far as their funds will permit, but they can not do all that is really needed, because their funds are wholly inadequate. A plan is on foot to bring some of the Armenian children to America, for adoption in various families. While this plan may not be a feasible one for some who really wish to help these children, all can certainly give their mite for the sustenance of such of the little ones as must necessarily remain in Armenia. "The Lord loveth a cheerful giver."

University Extension Work

Few people, perhaps, are aware of the unprecedented spread of "non-resident" or "extension work," as carried on by various universities, colleges and other educational institutions of our land. To illustrate the phenomenal growth of that educational phase, we here give the number of students in three representative institutions—more than half of the number being identified with the non-resident or extension departments: Columbia, 32,420; University of California, 42,300; University of Wisconsin, 20,000. Since the benefits of a higher education can thus be made available to many who are prevented from attending the institutions in person, the extension department is doubtless a great boon to hundreds. Not only the young people, but those of maturer years, may thus be brought in touch with educational influences to their great benefit. A wider outreach is thus given to every school.

Missionary Influences a Real Power

Persistently reiterated reports of anti-Christian uprisings in China, at certain student centers of that country, are now discovered to be due to Bolshevik propaganda of Russian emissaries. In all probability the pernicious activities have been finally traced to the proper source. Communism, as exemplified by the red regime of Russia, takes every opportunity to attack, with its so-called "internationalism," the age-old and time-tried world force—Christianity. This mighty power for righteousness, against which the Bolsheviks have incited uprisings in China, teaches justice and fraternalism—its results are constructive. Missionary activities throughout the Orient, as carried on by the American mission boards, have been an undoubted power for good for more than one hundred years. During that time multiplied millions of dollars have been raised and expended for Gospel propagation, and thousands of lives have been unselfishly dedicated to the task. At this time there are between ten and twelve thousand American men and women in the foreign field, unselfishly and devotedly winning souls for the Kingdom. Their endeavors include the building and conducting of schools, colleges, hospitals, orphanages, and similar institutions. In their places of instruction they aim to lift the benighted natives to a higher plane, and to bestow upon them the enlightening influences of a Christian civilization. Native doctors and teachers, as well as preachers, are adequately trained. Missionaries of today, it should be remembered, are aiming to be of the greatest helpfulness, and the results speak for themselves. One striking result of missionary endeavor in foreign lands is seen in the fact that fifteen thousand young men and young women, representing forty different nationalities—mainly Oriental—are now students in the 600 universities and colleges of the United States. Absorbing American ideals, and preparing to utilize them most advantageously in their native lands, later on, will prove to be constructive internationalism of the highest sort, based, as it is, on friendship and wholly unselfish cooperation.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Stewardship of Possessions

Luke 12: 15-21

For Week Beginning September 3, 1922

1. **All Are Stewards.**—God holds every individual responsible for what he has, or might have by diligent endeavor. Every man who has financial resources or special qualifications that may be advantageously utilized for the extension of the Kingdom, is listed on God's books as a possessor, who must, on the great day of judgment, render a strict account of his stewardship. He must present a faithful report of the management of his affairs, because God still retains the ownership of all that man possesses. "The silver is mine, and the gold is mine, saith Jehovah of hosts" (Haggai 2: 8).

2. **God's Claim Should Come First.**—While, according to Scriptural authority, the steward may rightfully claim his living, it is understood that the Owner's claim has precedence over all others. Christian stewardship is largely a failure because we do not observe the right order. Most Christians, with all honesty of purpose, intend to render something to Jehovah, but too often there is, with the laudable intention, the proviso: "If there is anything left after I have helped myself." Note the Lord's plan: "Honor Jehovah . . . with the FIRST FRUITS of all thine increase" (Prov. 3: 9).

3. **Our Dependence Upon the Lord's Bounty.**—Careful and strictly conscientious stewardship helps us to keep in mind that we have nothing of ourselves, and that to God we owe all that we possess. Too often we are inclined to credit to our industry and enterprise whatever achievements may have been ours. As a matter of fact, all we have and are, has come to us through the undoubted favor of God. "Remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant" (Deut. 8: 18).

4. **In Robbing God, We Rob Ourselves.**—Under the old dispensation, keeping back the tithes was called "robbing God." I wonder if we realize where the statement leads when we say that the cause of religion languishes for want of money to carry it forward! Where is the money—God's money? When Malachi so convincingly charged the nation with robbing God, he impressed upon the people the incontrovertible fact that they were robbing themselves of the rich blessings which a Loving Father would so gladly bestow upon a loyal people (Mal. 3: 10).

5. **Conscientious Stewardship.**—The various teachings of the Holy Scriptures on stewardship make it quite plain that we should be businesslike and systematic. God's house being one of order, slipshod methods are decidedly unbecoming to the faithful steward. It is doubtful whether the "haphazard" person can ever hope to make an absolutely just return to the Great Giver. While it is true that we are under the law of love, let not that fact lead us into a mistaken attitude of indifference. Rather let love work within us a transformation that prompts us to use ALL that we have and are to the extension of Christ's blessed Kingdom. Such a spirit of consecration can only be ours by taking Christ into our lives, and then passing him out to others. Only thus can we hope to be stewards worthy of the name.

6. **Suggestive References.**—All is the Lord's (Psa. 24: 1). The Great Owner of earth's bounties (Psa. 50: 10, 12, 14). A significant and personal question (Psa. 116: 12). The testimony of Solomon (Prov. 11: 24, 25). A gracious promise (Eccl. 11: 1). Christ's assurance (Luke 6: 38). A systematic plan of giving (1 Cor. 16: 1, 2). "God loveth a cheerful giver" (2 Cor. 9: 6-8). Treasures in heaven (Matt. 6: 19-21). Acceptable giving (2 Cor. 8: 12).

Is the Church Filling Its Mission?

(Continued from Page 531)

great many good sermons are preached—sometimes to empty pews—on the subject of salvation. But if we desire effective results, we must remove the obstacles hindering the Christian progress that is within our power. We see churchhouses, costing nearly half a million dollars. No expense has been spared to make them, in every way, comfortable and inviting. And why not? No sacrifice is too great to make, in behalf of God's service, though many of the contributors act as if they thought to confer a favor upon the Lord by their liberality in erecting such commodious edifices to his name.

In conversation with a fellow-workman, recently, on the subject of the Christian religion, he freely de-

nounced the whole plan of salvation. Among other things he spoke of the fine churches, the fine clothes, etc., saying that they were entirely out of his class, and that the hypocritical smiles were for Sunday only. He claimed that on any other day they had no use for the poor and poorly clad. And as for the sermons, he could not understand them—they were too scholarly for him.

I am not inclined to encourage opposition of any nature, to the church of the Living God. I could not but think, however, that there was some truth in what he said. In this man's opposition we have the keynote to the whole question. The church has hedged itself about with conditions entirely beyond the reach of the common or poor class of people, therefore it is not filling the mission intended for it. It has spent much money in useless show and extravagance. It has employed the most learned men of the day to preach to its congregations, and in other ways has made it appear that it is doing great things. Despite all that, the masses of the people are not reached. The only plan for lifting the people to a higher standard of living is to reach down and lift them to a higher plane.

In my humble opinion the plain Gospel, preached and practiced, as it is by the Church of the Brethren, may readily find general acceptance among the common people of the cities. What we need most is a force of earnest workers in every city. If a part of the money, spent for the gaudy display, indulged in by some of the Christian professors, were devoted to the task of reaching the common people, a far better condition would ere long prevail, morally and spiritually.

Indianapolis, Ind.

THE hearts of men are their books, events are their tutors; great actions are their eloquence.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT MEETING OF OREGON

Our District Meeting convened at Bandon July 23-27. On Saturday evening, we had an instructive sermon by Eld. W. E. Trostle, of Pasadena, Calif.

The Sunday-school and Christian Workers' Convention met at 9:30 A. M., Sunday, July 23. After an inspiring season of devotion the various topics were discussed. First came the report of the District Sunday School Secretary. After considerable discussion, his recommendations were adopted. Various topics were ably discussed by the different speakers. This was followed by a spirited general discussion. On Sunday night we were favored by a splendid sermon on "Evangelism," by Eld. Hiram Smith, of Ashland, Oregon.

On Monday morning, July 24, at 9:30, the Musical Committee gave a very interesting and instructive program. The chairman then inquired into the sentiment of the various churches, as to whether they wanted a musical instructor. All expressed themselves in favor of securing such an instructor as soon as possible.

Monday afternoon, at 1:30, the Sisters' Aid Society met in annual session. We had a very interesting and uplifting meeting, and decided to do more and better work. This was followed by a very touching Mothers' Meeting.

The Ministerial Meeting convened on Tuesday morning, July 25, at 9:30. The topics discussed were as follows:

1. "The Elements of an Effective Sermon," was the topic of Bro. Ernest L. Root, of Ashland, Oregon. The speaker emphasized that the sermon should be logical in its arrangement, Biblical in its composition, and also effective in its delivery.

2. "Give Some Effective Methods for Teaching New Testament Doctrine," was discussed by Eld. H. H. Ritter, of Mabel, Oregon. The principal thought of this speaker was the value of special doctrinal sermons.

3. "A Minister's Ideal Work and Largest Opportunity for Service," This was discussed by Eld. W. E. Trostle. He dwelt on the thought that the minister should study his Bible, his congregation, and the people of his community.

4. "How to Maintain an Apostolic Ministry" was the topic of Eld. E. W. Pratt, of Albany, Oregon. He mainly emphasized the importance of preaching the Word. We should look for men filled with the Holy Spirit and with wisdom.

5. "The Need of the Hour." This was discussed by Eld. Hiram Smith. He emphasized three things: (1) A man filled with the Holy Spirit. (2) A Bible-taught ministry. (3) The great need of the hour.

The District Meeting proper opened at 9 A. M., on Wednesday, July 26. Eld. J. U. G. Stiverson, of Portland, Oregon, was elected as Moderator; Eld. Geo. C. Carl, Reading Clerk; Bro. E. J. Michael, Writing Clerk. Eld. Hiram Smith was elected as a representative from this District to cooperate with other Districts of the Pacific Coast, in the forming of a committee to appoint a Director of Religious Education for the Pacific Coast Region.

Eld. C. H. Barklow, of Grants Pass, was elected as a member of the Standing Committee for 1923, with Eld. Geo. C. Carl, alternate.

Grants Pass was selected as the place for the 1923 District Meeting.

We were favored with the presence of Eld. Jesse B. Emmert, from India, who gave us several very inspiring talks and sermons. This was one of the best and most inspiring District Meetings I ever attended.

Grants Pass, Oregon. Alta P. Morton.

OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The District Meeting will be held in the Big Creek church, near Cushing, Okla., Aug. 29 to Sept. 1. 2 P. M., Aug. 29, Elders' Meeting. 7 P. M., Purity Address.—J. E. Small. 8 P. M., Temperance Address.—Ralph Y. Strohm.

Aug. 30, Ministerial Meeting. Influence of the Ministry.—Josiah Lehman, S. E. Thompson. Importance of a Consecrated and Efficient Ministry.—I. H. Miller, C. D. Fager. How Gain a Better Distribution of Our Ministerial Force.—N. S. Gripe, E. R. Herndon. The Minister in the Community Life.—J. R. Pitzer, James Hardy. What Should Be Expected of the Pastor's Wife?—Sisters E. S. Fouts and J. R. Pitzer. A Model Simple Life Sermon.—J. H. Morris. 2 P. M., Educational Meeting. 3 P. M., Special Sectional Meeting. 7 P. M., Missionary Drama.

Aug. 31, 8 A. M., Sunday-school Meeting. The Advantages of Graded Lessons in the Sunday-school.—Birdie Morris. The Pastor's Place in the Sunday-school.—J. W. Sala. How May We Interest More of Our Young People in the Sunday-school?—Virgil Niswander. Why Do We Need Teacher-Training Classes?—C. C. Clark. What Should Be the Relation Between the Teacher and the Home?—Sister J. E. Small. What Qualifications Should a Teacher Have?—Edd R. Herndon. Ways and Means of Holding the Interest of the Pupils.—Sister E. S. Fouts. What Are Some of the Ways by Which We May Adapt Sunday-school Work to the Needs of the Children?—S. E. Thompson. An Ideal Sunday-school at Work.—Oma Holderread. 2 P. M., Christian Workers' Meeting.—Elements of a Successful Christian Workers' Meeting.—Glady's Pitzer, Ora Houston. How Create a Larger Interest.—Wilmer Lehman, Nellie Kinsey. How May We Interest More of Our Young People in Bible Reading and the Prayer Life?—J. E. Small, J. R. Pitzer. Advantages of a Junior Society.—Oma Holderread, S. E. Thompson. What Should Be the Goal of Our Christian Workers' Meeting?—Frank Howell, Sister D. H. Hostetter.

Sept. 1, 8 A. M., Business Session.

MOUNTAIN TOP EXPERIENCES AT SHOU YANG, CHINA

Recently Dr. Wampler, Bro. B. M. Flory and myself enjoyed a day's outing at Fang Shan, the highest mountain peak in this vicinity. This mountain is over five thousand feet high. Much of the path to the top was steep and none too smooth, and thus we experienced no little fatigue until we reached the top. But the mountain top experiences more than repaid us for the toils in the valley and on the mountain-side. The beautiful vision, which we were permitted to see from this vantage point, broadened our narrower views and inspired our souls to nobler things. The mountain ridges, which the eye could see in every direction, set new goals for us to attain to, and at the same time revealed that other valleys must necessarily be crossed to attain them. The pure, fresh air on this mountain top filled us with new vigor and enthusiasm, so that we could, with joy and hope, begin the descent into the valley below. How much we would have enjoyed to stay here for a longer time, but the descent into the valley was necessarily to prepare us for new mountain-peaks!

In life's experiences there are also similar mountain-peaks, which produce like effects upon one's character and life-work. A missionary's life on a foreign field is no exception. The events which I wish to relate below are factors, I feel sure, in the life of every missionary at Shou Yang.

Miss Schaeffer, one of our workers here, who, for many days, lay at the point of death, with the dreaded typhus fever, was, through the mercy of God, made strong enough to pass the crisis, and, a few weeks later, enabled to return to her home in Shou Yang. For this manifestation of God's love we were truly thankful. The occasion of her return was celebrated by killing the "fatted kid"—all of us enjoying a bountiful feast, which was partaken of in her home.

The commencement and closing day exercises of both the Boys' and Girls' Schools was another occasion for much joy and happiness. The athletic meet and various programs were lacking in no detail, and were much enjoyed by the grown folks as well as the children. We rejoice with the principals and teachers of the schools that another successful year has been brought to a close. We further rejoice that the environment and teachings of these schools have been such that about fifteen of these young lives have been led to confess Jesus Christ as their Savior. These were taken into the church by baptism some weeks ago. Will you all pray that their lives may mean much for the cause of Christ in China, and especially in their home communities? Remember, they will have many powerful temptations to contend with in trying to live faithful lives in this land, where the devil seems to have set up his throne.

Bro. Yin, the Ping Ting Chou native pastor, delivered the commencement address at the Boys' School. His message gave Christian education its rightful place, and made knowledge of Jesus Christ of supreme importance in this education. The commencement time makes us look forward with great hopes for the new year, which opens in September.

During the latter part of June the Annual County Fair was on here in Shou Yang. This fair lasted for ten days. Great crowds were in attendance. They came from every section of the country. This was a great opportunity for us to preach the Gospel, to become acquainted with the people, and to break down some of the fear and suspicion that many people still have of the foreigner. We fixed up a place on our mission compound where the people might come and rest, drink tea, etc., while we talked to them. There was also daily preaching done at the theatrical stage. We all trust that much good has come to the people of Shou Yang and vicinity because of this ten days' effort. I will not go into detail on this subject, as I think Bro. Heisey intends to report on it in detail.

Recently we received permission to enter the jail each Sunday evening and talk to the prisoners there. These fellows are a sorry-looking bunch, and lead a very miserable life, although the Shou Yang jail is better than most Chinese jails. We are glad for this opportunity, and hope that our messages may bring a ray of joy and hope into some of their lives. We are glad for the interest that the jail authorities manifest in the service, which we are rendering to these poor, unfortunate creatures.

On the evening of the Fourth of July, we, with Dr. Wampler, celebrated our beloved country's birthday anniversary by enjoying a picnic supper at one of our near by temples. There was nothing lacking that goes to make up a picnic supper, except the ice-cream, and that was only because we found out that we could not get any ice at the last moment. After singing several patriotic songs, quite a patriotic spirit was aroused, in truly American style. It is needless to say that we had an interesting crowd of curious onlookers. We all went home feeling that we had had a very good time—children as well as we older ones.

Undoubtedly the greatest event which I have to report at this time is the recent four days' Conference, which was held here at Shou Yang. We had been anticipating this Conference for some time. It was in reality a Chinese Church Members' Conference. It was called to give them some special instruction and new inspiration, especially the evangelists and teachers, and not for business. However, there was some very important business transacted on Saturday after the Conference had closed, and just before those attending from Liao Chou and Ping Ting left for home. Although this Conference really was for the benefit of the Chinese, I believe I voice the sentiment of all foreigners attending, that they also received no little benefit. Most of them, if not all, look upon it as an epoch-making event in the history of the Chinese Church of the Brethren. Why? Because at this meeting our Chinese church members set in motion machinery which will, in the course of a few years, lead to a self-supporting, self-propagating, self-governing Chinese church, or churches, in our territory. Our church members received some things, at this Conference, from the various lectures given, which will, undoubtedly, set them to thinking as they have never thought before. Just a little more in detail, concerning this Conference.

It will be impossible for me to report fully this Conference, because of three reasons: (1) Because it would make this article too long. (2) Because all that was said was spoken in the Chinese language, and my Chinese vocabulary is too limited to get perfectly all that was said. (3) Because I failed to hear two addresses that were delivered.

Most of the delegates arrived on Monday, July 10. The reception and entertainment of these delegates and others, who came from a distance, was all confided to our local church members. As the schools had closed, the boys' and girls' school buildings were empty, and ready for occupancy. Thus all had a comfortable place to sleep. The women delegates had a cook, who prepared their food, and the men likewise chose a man to look after this necessary part of their entertainment. All paid

for their own food. We foreigners had nothing to do with these arrangements; we simply told the Chinese to go ahead. These two committees did their work exceptionally well. This and many other instances, of a similar nature, during this meeting, have convinced us that we ought to give the Chinese church members more freedom in church affairs.

The meeting opened on Monday evening with a short prayer meeting and announcements relative to the program. Each day, for four days, beginning on Tuesday morning, had four sessions. There was an early morning watch, a forenoon, an afternoon and an evening lecture hour, which, along with the discussions, which usually followed the lectures, made quite a full day. Although the weather was quite warm, and the flies not a few, good audiences attended every session and listened very attentively. Such subjects as the following were quite fully discussed:

1. "How to Get the Chinese Christians to Do Personal Work." This subject was very well discussed by a Ping Ting Chou Bible School teacher. One point, which he emphasized very strongly, was the social contact. The Chinese enjoy having you come into their homes and chat, while you drink a cup of tea or hot water with them. They also enjoy a similar invitation into our homes.

2. "How to Get the Chinese to Think of the Church as THEIR Church. Rather Than a Foreign Business Establishment, Which, If They Join, Means a Job for Them," was the substance of the theme for another address by our local evangelist. The view alluded to is certainly a false impression, which we really wish we could get out of the Chinese mind.

3. "An Illustrated Lecture on Health Topics," by Dr. Wampler. If cleanliness is next to godliness and we want to make the Chinese God-like, we need more of such lectures.

4. "A Report of the National Christian Conference" by the Ping Ting Chou native pastor.

5. "Relation of Home Training to General Education" was ably discussed by Mr. Chiang, the Principal of the American Board Mission Academy at Tai Ku, where some of our own mission boys attend. He discussed very clearly the various relationships which one finds in a Chinese family, and outlined various Christian methods for overcoming much that is unpleasant in the ordinary Chinese home. He made it plain that home-training is the foundation for other Christian education. Mr. Chiang is an able young man. He intends to go to America next year, to attend Columbia University. In another lecture he set forth, in detail, the relation which the church should sustain to general education and especially in this province. He looks forward to the time when all the various missions in this province will cooperate and establish a Christian college at the capital of the province.

6. Three lectures, relative to the self-governing, self-supporting and self-propagating Chinese church. Two of these were delivered by a Canadian Presbyterian missionary, named Griffith, from another province. He told of the methods and practical workings of several churches of that kind in the district in which he works. He says that the people are not as well off, financially, as they are here in our district. He says that the missionary's labors increase, as this kind of churches increases, because he has so many more persons to get ready for baptism and so many more to baptize into the church.

The other address was by a Ping Ting Chou Chinese evangelist. He is a Presbyterian from another province. He gave a masterly address, pointing out many weak excuses which the Chinese are prone to make when it comes to giving money for the church. He not only pointed them out, but showed their ridiculousness, and told how to meet them, as well as the real problems, connected with giving. The address was made up of his various experiences, which were interesting and sometimes humorous. This address ought to be printed in simple language, and distributed to every Chinese member that can read. With the exception of two very helpful sermons, the above briefly describes the various messages.

On the last day of the Conference about fifteen grown people were received into the church. We rejoice in seeing these people come into the church at this time, when they had such a splendid opportunity to hear such messages as the above. Pray that they may be faithful to the end!

Friday evening about eighty-five people assembled to partake of the Lord's supper and the communion, as well as to observe the ordinance of feet-washing. This was the first communion service ever held in Shou Yang. It was a very quiet, orderly service—much more so than some that I have attended in the States. I believe every one thoroughly enjoyed this service—Chinese as well as foreigners. This was certainly a genuine Christian experience for the new converts and a fitting climax to the Conference program. We were delighted to have such a large crowd at our first service of this kind in Shou Yang. The Chinese managed all the arrangements for this service, and certainly did remarkably well. I might say that we ate Chinese food and used chopsticks in this

service. I hope we may have many more splendid services like this one at Shou Yang.

On Saturday morning there was a short business session, at which the Chinese Christians again made it known that they are now ready to take a more active part in the work of the church. They took some very definite steps in this direction, but as those present were not delegates, with power to act, everything done will have to be referred to the church. We were glad for this business, as it showed us that the Chinese are in earnest about this thing, and the course pursued was the only way of conserving the results of the Conference. Of these forward movement steps taken here, you will hear more later.

W. Harlan Smith.

DISTRICT MEETING OF THE FIRST DISTRICT OF VIRGINIA

Aug. 2 the elders met at the Peters Creek church, Roanoke County, Va., and organized for the work of the Conference which followed. Eld. P. S. Miller was chosen Moderator; Eld. C. D. Hylton, Reading Clerk; the writer, Writing Clerk. Following this Elders' Council, there were held five inspirational sessions, representing the various interests of the District.

The Ministerial and Educational problems were given through discussion, with final conclusions that the only salvation for our church is an educated and supported ministry. Never before was there such seeming harmony and likemindedness on this question. It seems evident that the First District of Virginia would welcome some plan by our Annual Conference, making possible such provisions as will aid in a program of ministerial supply in our churches.

The Sisters' Aid Society was given a place on the program for both private and public programs. Splendid reports and plans were given. Our Sisters' Aid have a unique place in our great program of church extension.

One striking characteristic of the meeting was the large attendance and interest of our young people. To observe their consecrated enthusiasm, one could never doubt that there are great possibilities for our church. The young people of our region have organized themselves into a Christian Education Association and have pledged their lives and service to find other young people, and aid them to secure a Christian education for the purpose of serving the church. Their Conference song, "I Am Ready; Are You?" was sung at the close of their program with such spirit and earnestness that it became a challenge to those of us, older in the service.

The missionary cause received its share of emphasis in a special session, at which time Eld. D. H. Zigler, of the Northern District of Virginia, gave an address. Our Mission Board is putting on its usual program of vacation workers at various mission points. Both brethren and sisters are being used as pastors and mission workers during school vacation. Other pastors are permanently located and supported by the Board.

The Business Conference was held on Friday, Aug. 4. This session reflects the usual activities of our District in its appointments and reports. Solicitation for an Old Folks and Orphans' Home was authorized. The Forward Movement was reorganized, with plans for a simultaneous evangelistic campaign in all the churches during four weeks in October and November. A financial campaign was also provided for, to replenish the treasuries of our District.

A call for the next District Meeting was accepted from the Daleville church. The election of a delegate to Standing Committee of Annual Conference resulted in choosing Eld. P. S. Miller, with the writer as alternate.

The Conference closed with a general expression that it was one of our most spiritual and harmonious meetings. The hospitality of the brethren and sisters of the Peters Creek church will not soon be forgotten.

Daleville, Va.

C. S. Ikenberry.

PINE CREEK, ILLINOIS

We are glad that we are able to report a splendid interest and good attendance at our services. Our Sunday-school, this summer, has an enrollment of ninety-five. This is just about double our church membership. Considering the busy season for the farmers, our prayer meetings have been well attended. For two weeks, during the haying-time, our attendance at prayer meeting ran as high as thirty.

July 17 we began our Daily Vacation Bible School and reached an enrollment of eighty-one, with an average daily attendance, for two weeks, of 63.7. This is entirely rural territory and our school was held during the time when the farmers were cutting their oats and barley. Our committee divided the territory and made a canvass of all homes where there were children of a school-age, and there were very few families within reach of our school that did not have their children attend.

Not only our own members, but several residents, who are not connected with our church, readily gave of their time and used their cars to transport the children from their homes to the church and then back home again.

(Continued on Page 542)

NORTHERN ILLINOIS AND WISCONSIN

The District Conference and associated gatherings of the above-named District are to be held in the Waddams Grove church, Ill., Sept. 1 to 4.

Elders' Meeting—first session opens Friday, Sept. 1, at 1 P. M.

Ministerial Meeting, Saturday, Sept. 2, 9:30, Devotional. 9:45, Stewardship, The Need of Stewardship in the Churches of Northern Illinois and Wisconsin.—O. F. Shaw and M. J. Weaver. 10:00, General Discussion led by C. D. Bonsack. 11:15, Pastoral Fits and Misfits.—G. G. Canfield. 1:00, Present-day Pulpit Problems.—J. Hugh Heckman. 1:30, Parish Evangelism.—J. S. Flory. Business Session.

Sisters' Aid Society, Saturday, 1 to 2 P. M., Devotional.—Mrs. Wm. Wagner. Address, Unity Between God and Needle Points.—Mrs. Bessie Blocher. Address, Proper Means of Increasing Our Aid Society Funds.—Mrs. Jno. Gniagy. Discussion of Topics. Report of District Secretary.

Young People's Program, Saturday, Sept. 2, 2:00 P. M. (Meeting in charge of Dan Gilbert.) (1) The Challenge to Promote the Spiritual Life Which Has Characterized Our Church.—Galen Lehman. (2) Religion Through Recreation.—Paul Studebaker. (3) Education and the Future of Our Church (to be supplied). (4) Social to Save.—Thomas Dolby. Discussion on How to Promote the Fourfold Life Among Young People Through the Departments of the Church. Social Hour.

Junior Hour, Saturday, 4:00 to 6:00 P. M., in charge of Mrs. Eva Whisler.

Young People's Social Hour, Saturday, 4:00 to 6:00 P. M.

Ministerial Conference, Saturday, 4:00 to 5:00, under the direction of the Ministerial Board.

Educational Program, Moderator, O. F. Shaw, Music Leader, Clarence C. Heckman. Song by Congregation. Devotional.—M. J. Weaver. Address.—Pres. A. J. Brumbaugh. Closing Exercises. Note: A question box is provided into which may be dropped questions concerning any phase of the work of Mount Morris College. Answers to such of these questions as are of vital interest to the constituents of the college will be given in the College Bulletin throughout the year.

Sunday-school, Sunday, 9:30 to 11:00 A. M., Lesson: Nehemiah Rebuilds the Walls of Jerusalem (Neh. 4: 7-16). Organization: Superintendent, J. P. Holsinger; Secretary-Treasurer, Mrs. June Lehman; Director of Music (to be supplied). Departmental Superintendents: Beginners, Mrs. Delta West; Primary, Edna Wolf; Young People, Merlin Shull; Adults, Ralph G. Rarick.

Sermon Hour, Sunday, 11 to 12, Song by Congregation, Devotional Exercises. Special Music. Sermon. Song. Congregation. Closing Prayer.

Missionary Program, Sunday, 2:00 to 4:00 P. M., under the direction of the District Mission Board.

Forward Movement Program, Sunday, 7:00 P. M., A Forward Look for the Work in Our District, 7:00, Devotional. 7:15, Advantages of a Closer Correlation of District Activities.—Ezra Flory. 7:40, The Necessity of a Forward-Looking Program in Every Local Church.—John Heckman. 8:10, Things to Be Considered in Such a Program.—Chas. D. Bonsack.

District Meeting, Monday, 8:00 A. M., Retiring officers: M. W. Emmert, Moderator; G. G. Canfield, Reading Clerk; A. J. Brumbaugh, Writing Clerk. Devotional. Roll Call of Churches. Election of Officers.

MEETING OF INDIAN MISSIONARIES AT BULSAR

With more than usual interest our missionaries turned their faces toward Bulsar July 3. In the first place this was because business matters of more than usual importance were to be transacted, and in the second place because of the wedding—an affair that always attracts great interest, and especially so when you consider that this is the first wedding of missionaries to occur on our field since the marriage of Charles Brubaker and Ella Miller, in 1907.

Let me say here that we have great cause to praise the Lord for plenty of rain, thus far, at all our stations. People are busy planting their crops and the indications are that there will be a normal amount of rain-fall this year.

Prior to the opening of the business session, on Tuesday morning, two or three of the committees had been busy getting their work ready, to be acted upon. A devotional meeting was held on Monday evening, conducted by Bro. J. I. Kaylor. He spoke on "The Cross of Christ."

Business Matters

One matter that required much consideration at this meeting was the adoption of a constitution for the mission. The Constitutional Committee, however, had performed its work so well that the constitution was adopted with only minor changes. In place of the final authority being vested in a Field Committee, as at present, this constitution provides for a Mission Conference, to meet regularly twice a year, in March and October, and this Conference will give the final word on all matters pertaining to the mission work in our area, and be responsible

to the Home Board. This constitution is the first to be adopted by the India Mission, and has been sent to the General Mission Board for approval.

The preamble of the constitution reads as follows:

"Christian work in the area of the Brethren Mission in India shall be carried on through two organizations, viz., the mission and the Indian church. It shall be the policy of the mission to transfer her work to the Indian church as rapidly as she becomes able to take the responsibility."

Ten Standing Committees are provided for by the constitution. The work of the station conferences is given an important place. A method is also outlined for co-operating with the Indian church. One interesting feature, if approved by the Home Board, is the efficiency blank, to be filled out for each missionary going on furlough. For instance, when Bro. A. is to go on furlough, each missionary will receive a blank with certain statements, to be filled out regarding Bro. A., the same to be sent direct to the Home Board. Among other things, these questions touch his spiritual life, his doctrinal views, methods and policies of work, attitude toward his work and toward the Indian people, willingness to co-operate with others, good judgment, sociability, whether he is easy to live with, easily discouraged, whether he gossips, etc. It is a searching list of questions and requires a high standard.

A committee has been working on the question, as to the total number of missionaries required to man our field for the next ten years. The policy of the mission will be to place a man and his wife in charge of each Boys' Boarding-School and a lady (two if the school is large) in charge of each Girls' Boarding-School. It is desired to place an evangelist and his wife at each station. This will make nine in all, four of whom should have a short medical course and will be called "medical evangelists." Five sisters for evangelistic work, two normal-trained men, two normal-trained women, four doctors, eight nurses and two Bible teachers are in the list. Where home duties will permit, definite work is to be assigned to married women. An agriculturalist, accountant, children's missionary, teacher for missionary children and a few others are included. This makes a total of twenty-four men with their wives, and twenty-four to twenty-six single ladies.

A furniture committee, consisting of sisters, made a report, revising the list of furniture, to be provided for each bungalow.

The mission decided to give a commercial training to at least two young men, who are to be stenographers and office assistants. More help in the office will greatly increase the efficiency of the business end of the mission.

Bungalow No. 2 to Be Repaired

Due to outside foundations giving way and the walls cracking, a few weeks ago it became necessary for the Bickenstaff family to move out of bungalow No. 2. It was possible for the Bulsar Station Conference to rent a bungalow for the coming year. The old bungalow will be torn down and the Board is being requested to sanction the building of a new one this coming season. The building program for the coming year will be very heavy. This means that the budget, which was approved at this meeting, is larger than usual. However this is partly due to the fact that a more liberal estimate was allowed this year on buildings, so that there is less danger of not having sufficient funds to finish, as has often been the case in the past.

Bro. Shull to Write Sunday-School Notes

Bro. C. G. Shull was appointed to write explanatory notes and helps for teachers, which will be used in both the Gujarati and the Marathi Sunday-school Quarterly. This will relieve Sister Alice Ebey of a big task, which she has been doing along with her many other duties.

It was decided that the Girls' Boarding School at Vada will be called the Rosa Kaylor Memorial Girls' School. The new institution at Anklesvar is to be called the Vocational Training School.

Return of Holsopple Family

The one sad feature about our recent gathering was the realization that this is most likely the last time the Holsopple family will meet with us in committee session. Hence, it was very fitting that the following resolutions in their behalf were passed by a rising vote:

WHEREAS, on account of continued ill health it has been deemed advisable for Brother and Sister Holsopple and family to leave their work in India and return to the homeland,

Therefore we, the missionaries of the India mission, do hereby express our deepest sympathy for them in their sickness and in the laying aside of their labors in their chosen field.

And furthermore, we desire to express our appreciation of their fellowship and service with us and commend them to the loving care of an all-wise Father, praying that he may keep them safely while on their homeward journey, and that he may continue to use them in further service wherever he will.

And furthermore, be it resolved that a copy of these resolutions be published in the "Gospel Messenger," the "Missionary Visitor" and the "Prakash Patra."

Committee: D. L. Forney, B. F. Summer, J. E. Wagoner.

A Beautiful Wedding

July 6, at 5 P. M., in the Bulsar church occurred an impressive ceremony, conducted by Bro. J. M. Blough, which united in marriage Bro. B. F. Summer and Sister Nettie Brown. The church was simply but beautifully decorated,

and a large number were present to witness this important ceremony. As the mission was in regular business session, there was a large representation of missionaries present.

July 4 an interesting program was rendered in honor of the "divorce" of the early colonies from their mother country, and also in honor of the couple soon to be married. At the close of the program they were each garlanded with a beautiful string of small sacks that were sewed together, and inside of each sack was a rupee. Then they were provided with scissors and told that the one who succeeded in removing his rupees from the sacks first would be "boss" in the new home. In this thrilling affair Bro. Summer was victor, and proceeded to assist his partner, after which the counting of the rupees began. But as this was going on, the tables were turned, for it was discovered that Bro. Summer failed to find one of his rupees.

From the way many of our good sisters, with the help of several brethren—mostly Indian—planned and worked for days before, and up to the time of, the wedding, also by the beautiful appearance of the decorations and the high quality of the eatables, one would conclude that weddings are rare occurrences on the mission field, and when one does take place, every effort is put forth to make it a grand occasion—long to be remembered.

Brother and Sister Summer hold the high esteem of the entire mission family. They came to India in the spring of 1920 and along with their language study have given good service in boarding-schools and other lines of mission work. They will take up the district and station work of Rajpipla State, until recently carried on by Brother and Sister Q. A. Holsopple. It is a large field and a new work for our brother and his companion. May needed grace be theirs for the large tasks that await them!

A. T. Hoffert.

Bulsar, July 13.

MIDDLE MISSOURI

The District Conference of Middle Missouri is to be held in the South Warrensburg congregation Aug. 29-31. Tuesday, 2 P. M., Elders' Meeting. Aid Society Meeting. 7 P. M., Temperance Meeting in charge of Temperance Committee.

Wednesday, 8:45 A. M., Ministerial Meeting. Theme, "Prerequisites in Ministerial Qualifications." Why Has It Become Necessary to Enlarge the Installation Requirements?—Azro Breshers. What Is Meant by "The Bible, as the Inspired Word of God"?—D. L. Mohler. What Difference Does It Make Whether the Candidate Believes in "The Deity and Atoning Sacrifice of Christ"?—E. A. Markey. The Sacred Obligation of the Ordination Pledge: the Elder as an Interpreter of God's Will; the Reverence Due the Eldership.—G. W. Lentz. The Minister as a Messenger of God.—Speaker to be supplied.

Afternoon, Theme, "Recruiting the Ministry." Advantages and Disadvantages of Volunteering for the Ministry.—H. L. Holsopple. The Advisability, or Reverse, of Sisters in the Ministry.—S. J. Neher. Getting Our Recruits in the Ministry to Work.—I. V. Enos. Should There Be More Ministers in the Church than Are Required for the Pastoral Force of the Brotherhood?—Jas. A. Campbell. Advisability of a Trial Period before the Candidate for the Ministry Is Installed.—James M. Mohler.

3:30 P. M., Sunday-school Program, in charge of District Sunday School Secretary. 7 P. M., Educational Address. 8 P. M., Missionary Meeting, in charge of District Missionary Secretary.

Thursday, 8:30-A. M., Organization of District Meeting.

ANNUAL MEETING FOR 1923

The Committee of Arrangements, for the coming Annual Meeting, met in the city of Calgary Aug. 8, and made such arrangements and observations as were possible to make at this time.

The meetings with the city and railroad officials were very pleasant. All concerned seem to be in a mood to make the coming meeting the very best that it is possible to make it.

The grounds are thought to be, in every way, adequate, and the buildings ample, to take care of the people and the business of the meeting to the best interest of all concerned. The time for holding the meeting next year is set a little later than the time at which it was held this year. The reason for this is, that owing to the distance which Calgary is from the schools, and keeping in mind the time when most of them hold their commencements, an earlier date would not give those, desiring to attend, time to get to the place of meeting.

The date set for the convening of the Standing Committee is June 14. The names of the members of the Committee of Arrangements are given below. Those who will likely have business with them, would do well to make a note of their names and addresses, thus saving time and possible mistakes. The Secretary will be glad to answer any and all questions, addressed to him, and, in fact, each and every member of the committee puts his services at your command, and will spare no effort or means, to make the coming meeting as much

of a success and blessing to our people, spiritually, as it is in their power to do. We come to you with but one request—that you permit us to serve you to the extent of our ability.

Albert Hollinger, Kindersley, Sask., Chairman; David Hollinger, Redcliff, Alta.; J. S. Culp, Gleichen, Alta.; L. S. Shatto, Gleichen, Alta.; G. C. Long, Irricana, Alta.; A. C. Scratch, Irricana, Alta.; O. C. Tigner, Calgary, Alta.

T. A. Eisenbise, Secretary-Treasurer, Gleichen, Alta.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Glendora church met in regular council July 25, with Eld. G. H. Rohlmer presiding. Four were baptized. It was decided to hold a series of meetings this fall, with communion services in the evening, also to have a singing class prior to our meetings. Our delegates to District Meeting are Brethren Bashor, Cline and Rohlmer. The church has chosen Bro. Bashor as pastor for another year. That the efficient and untiring labors of Brother and Sister us are appreciated, was manifested in a substantial way at our special council in June. Bro. Bashor is at present conducting a special Bible Study Class one night each week, which is growing in interest and attendance. Young and old attend—some from neighboring congregations, also from other Glendora churches.—Lula N. Miller, Glendora, Calif., Aug. 15.

CANADA

Merrington church met in council July 11. Bro. Isaac Baker was re-elected elder in charge for one year. Our Sunday-school teachers and officials were also re-elected. Brethren Eli Baker and Norman Church were chosen delegates to District Meeting. Bro. David Hollinger began a series of meetings at the Merrington church July 2 and continued for two weeks. There was good interest. Bro. Hollinger preached some interesting and instructive sermons. He also gave us a few short talks on his Palestine trip. One young boy was baptized, and some of our outside people were deeply impressed. We have Bro. F. Weimer, of Yorkton, India, at Sixth us, and we are improving in our singing since he is here.—Norman E. Church, Kindersley, Sask., Can., Aug. 8.

IDAHO

Winchester.—We held our love feast July 8. The Sunday-school Convention for Northern Idaho and Western Montana was held in the Winchester church. Members from the Clearwater and Nezperce churches were present. Officers were elected for next year, with Sister Leah Greek, of Nezperce, president. The 1923 Convention will be held at Moscow, Idaho, the third Saturday in July. July 30 Miss Edna Lowery, returned missionary for the union work in China, lectured at the Brethren church. She gave a very interesting talk concerning the people of China.—Amanda E. Flory, Winchester, Idaho, Aug. 6.

ILLINOIS

Camp Creek. At our quarterly council, July 29, presided over by Bro. A. H. Lind, we arranged to begin our series of meetings Sept. 10, in charge of Bro. Noah Miller, of Lintner, Ill. Our love feast and communion services are to be held Sept. 23. We have Sunday-school on the days of our preaching services every two weeks. Bro. Ed. Myers is the superintendent.—Carrie Hummer, Colchester, Ill., Aug. 1.

Champaign.—The Church of the Brethren just closed a very successful Vacation Bible School, with an enrollment of 129, and an average attendance of 87. The children came from seven Protestant churches, one Roman Catholic, two Salvation Army, two Tabernacle, and three unknown churches. The school was held in the evening. It was a ten-day school, with Sister Lucile Gibson, of Girard, as superintendent. Bro. B. C. Whitmore, of Cerro Gordo, assisted. This is our first attempt, but the success fully justified having it. We realized more than ever the need of greater preparation and training for successful Sunday-school work. The school was also an inspiration to the parents and people of the community, as they listened to a well-rendered program at the close of the school and saw the exhibit of work done. The parents, teachers and pupils all voted for a school next year.—Ethel Fabert, Champaign, Ill., Aug. 10.

Mt. Morris.—Since our last report three more have been received by baptism. Our two weeks' Vacation Bible School closed July 28. The total enrollment was seventy-eight. The work was conducted with a strong practical trend. A number of the boys were given instruction in manual training, the work following the class. We begin rev-d meetings at the Colgate church, Aug. 12, with Bro. Paul Studebaker, of Mt. Carroll, Ill., as evangelist. The churches of our town have been conducting open air union services in Sunday evenings during July and August. Many of those otherwise un-reached by our community are taking an interest.—Nelson E. Shirk, Mt. Morris, Ill., Aug. 10.

Polo.—The interest and attendance at our church services during July were splendid. At our business meeting Bro. Dan Gilbert, our Sunday-school superintendent, was re-elected for the coming year. He has proven himself the man for the place and we are expecting big things under his leadership. Bro. J. S. Flory and wife were elected delegates to District Meeting. Sister and Sister Heckman and Bro. Allen Wade, alternates. Our Sunday-school picnic was held in a country park and all voted it a decided success.—L. A. Flory, Polo, Ill., Aug. 14.

INDIANA

Flora.—At a recent meeting of the church Bro. I. R. Beery informed us that his time would not be available any longer, so the church authorized the Ministerial Committee to secure an elder. The elders said they would consider it, and the church having voted, their choice was Bro. H. C. Early, of Penn Laird, Va. Bro. Beery has served us faithfully for five years. He and his family are going back to Bethesda, where his daughter is already in school. To show their appreciation, nearly two hundred members and friends gave a supper for them at the park Aug. 16. Afterward all gathered for prayer meeting, where it was announced publicly that the Aid Society had paid off the indebtedness on the parsonage.—Mattie Welty, Flora, Ind., Aug. 16.

Lower Deer Creek.—The Daily Vacation Bible School began July 31, with an enrollment of seventy-one. The interest increased until the total enrollment was 130. This was our first school, but the interest was great and many people gave their time and automobiles to bring the children. The school was in charge of Brother and Sister Geo. Phillips, with several assistants. The final program given on the evening of Aug. 11, was largely attended and showed splendid work done by teachers and pupils. We are all greatly pleased with the Daily Vacation Bible School movement and hope to have another school next year. The Harvest Meeting will be held Sept. 10—an all-day meeting, with a sermon in the forenoon, and a missionary program in the afternoon.—Edna Mac Burrows, Lincoln, Ind., Aug. 16.

Muncie.—We had short services at the church Aug. 10. Bro. Geo. L. Studebaker talked on the subject of baptism, which was greatly enjoyed by all. Afterward one was baptized. In the morning our Sunday-school was conducted by Sister Mary Studebaker, in the absence of our superintendent. Our Sunday-school has increased 100 per cent in the last six weeks. After Sunday-school, Bro. Studebaker preached an inspiring sermon on the subject of loyalty. Following the service, we all went to Brother and Sister Studebaker's home and enjoyed a bounteous dinner. We also surprised Bro. Studebaker

by presenting him with a purse. Then we assembled for class meeting, led by Sister Carmen.—Geo. Kimmel, Muncie, Ind., Aug. 12.

Pleasant Hill church met in council Aug. 12, with Eld. S. J. Burger in charge. One letter was granted. We will hold our Harvest Meeting Sept. 10. Brethren Everett Chairman and Chas. Gump are the delegates to District Meeting, with Brother Albert Gump and Chester Pepple, alternates. We expect to hold a revival sometime in October, with a love feast at the close—the date to be announced later.—Gertrude Gump, Chubbuck, Ind., Aug. 14.

Pleasant Valley.—The church and Sunday-school are planning to give the following program, Sunday, Aug. 27: 9:30, Sunday-school, A. H. Weimer, teacher; 10:30, sermon by Bro. Otto Winger; 11:30 to 1:30, dinner hour. In the afternoon there will be songs and talks and an address by Bro. Winger. At 7:30 a program will be given by the Sunday-school.—Amber Clark, Union City, Ind., Aug. 15.

Sugar Creek.—Aug. 27 an all-day Harvest Service will be held. A revival will also be held here this time the time has not yet been set.—Harry R. Bollinger, Columbia City, Ind., Aug. 16.

Walnut.—Aug. 6 we held an all-day Harvest Meeting. Our pastor, Bro. H. A. Claybaugh, gave us two good sermons one in the morning and another in the afternoon. The evening service marked the close of our Vacation Bible School, which had been in session the week before. The children gave a review of their lessons, which consisted of memory work and song. The Juniors and Intermediates had studied Paul's Life and His Missionary Journeys. The attendance was over 200, including teachers and helpers. About half of these children came from homes where the parents are not members of our church. One thing which was very helpful in keeping our attendance up, was the fact that several members drove over from the country gathering the children and then taking them home again. Our pastor held a Bible Class for these drivers, and any one else who cared to attend. An offering of about \$45 was given on Sunday and was carried to the treasury. There has been no conversion and baptism since our last report. The Young People's Class has organized, with Hayward Claybaugh, president. This makes three organized classes in our Sunday-school.—Mrs. D. R. Rohrer, Argos, Ind., Aug. 14.

Wakarusa church met in council Aug. 16, with Eld. Christian Metzler in charge. Bro. Ed. Nussbaum and Chr. Metzler were elected delegates to District Meeting. One was restored to church fellowship. Bro. Wilbur B. Stover is expecting to be with us Sept. 7-10 and will give addresses each evening concerning India and Missions. An all-day Harvest Meeting will be held Sept. 10. Bro. Stover will have charge, giving addresses in the forenoon, afternoon and evening. Our revival meeting will be held in November, with Bro. Chas. Oberlin, evangelist.—Bertha Metzler, Wakarusa, Ind., Aug. 17.

IOWA

Kingsley.—Our love feast was held July 1. A number of visitors from the Sheldon church were present. On Sunday a joint program was given by the Sheldon and Kingsley Christian Workers during the preaching hour. A splendid temperance program was also given, after which a picnic dinner was served at the church. July 10 we began our first Vacation Bible School, which continued for two weeks, with Sister Anna Hamer, of Waterloo, as superintendent. We had an attendance of forty-eight the first day. Recently two young men were baptized.—Edith Lehman, Kingsley, Iowa, Aug. 14.

MARYLAND

Maple Grove church met in council July 29, with Bro. J. E. Walls presiding. This summer the churchhouse was painted outside, and next summer it will be painted inside. July 23 Bro. J. E. Whitacre, of Pinto, Md., began a series of meetings at the church, which was a love feast. Three were added to the church. Elizabeth Yost, Grantsville, Md., Aug. 11.

Peach Blossom congregation met in the Easton house, Aug. 5 for a business session, with Eld. Wm. E. Sanger presiding. We decided to accept the action of the Ridgely church to hold a joint Sunday-school outing—the time and place to be decided by the Sunday-school officials; also to hold a joint Christian Workers' program Sept. 10. Our Vacation Bible School begins Aug. 21, to continue for two weeks.—Ida B. Secrist, Easton, Md., Aug. 7.

MICHIGAN

Battle Creek church met in council July 29, with Eld. Harley Townsend, of Woodland, in charge. Sister Blanche Arnett was elected delegate to the District Meeting. A Daily Vacation Bible School was started for two weeks, beginning July 30. The work was under the supervision of the church, with Bro. Wm. Water, who was assisted by a staff of teachers from the local membership. The interest of both teachers and pupils was excellent throughout. The total enrollment was eighty-seven, with an average daily attendance of forty-seven. The school was closed with an evening program and exhibit of work done by the children.—Mrs. Lloyd Weller, Battle Creek, Mich., Aug. 14.

MINNESOTA

Monticello.—Recently we have had the pleasure of hearing Sister Ross and Dr. Nicky tell of their work in India. Bro. Glen Montz, of Ray, Minn., and Paul Nicky, of Hancock, each visited us and gave some fine sermons. Our Sunday-school, which began Aug. 6, was very busy. The work was very ably carried on by Brethren Leatherman and Nicky, assisted by the Sunday-school teachers. A demonstration was given Aug. 6. The average attendance was seventy-five, with a good many visitors. We are highly pleased with the work and hope that each year will see more schools in the community. Our regular business meeting convened July 28, with Bro. Landis in charge. All church and Sunday-school officers were chosen or retained, with Bro. Landis, elder, and Bro. A. J. Nicky and J. E. Burkholder, superintendents. Bro. Landis was chosen as our pastor. Bro. J. G. Nicky was chosen foreman till other arrangements are made. A. M. Norton, an Anti-Slavery League worker, gave us a fine talk on Sunday evening, Aug. 6.—Mrs. W. S. Sink, Monticello, Minn., Aug. 13.

MISSOURI

Shool Creek.—We had the pleasure of having Bro. Ray S. Wagoner, Field Secretary of McPherson College, with us over Sunday. He delivered three good sermons. We are expecting Bro. O. H. Austin and wife to be with us in a series of meetings soon.—Mrs. W. R. Argabright, Fairview, Mo., Aug. 11.

South St. Joseph.—The Mission Board placed Bro. C. S. Garber in charge of the church Jan. 1 and through his splendid efforts, and the help of his coworkers, about sixty-five were reclaimed and baptized. Of that number more than two-thirds have stood loyal to the cause. Our Sunday-school is progressing nicely also, with a large attendance every Sunday. We met in regular council July 12 and a vote of thanks and confidence was extended to Bro. Garber for his excellent work. July 4 the church held a picnic at Krug Park. More than 200 were present and all had a fine time. Ice cream and watermelon were served in connection with the regular dinner.—Earl C. Weiser, St. Joseph, Mo., Aug. 7.

NORTH DAKOTA

Berthold congregation has just enjoyed a two weeks' revival meeting. Eld. Michael Flory, of Mulberry Grove, Ill., worked very faithfully among us from July 15 to 30. Our love feast was held July 29, with a number of members coming. The services were reclaimed on Sunday following our love feast, and a basket dinner was served in the church. Bro. Flory delivered his final sermon at 3 P. M. and then went to Minot, and that evening began a series of meetings there. Three of our Sunday-school pupils were received by baptism. This is the first revival for this country and the church, and the farmers are reaping an abundant harvest—the first good crop for some years.—Margaret M. Reish, Berthold, N. Dak., Aug. 16.

OHIO

Ft. McKinley.—Our Vacation Bible School was held July 31 to Aug. 11. The total enrollment was 146, with an average attendance of 115. The interest was splendid. The daily program included Bible Study, mission study, training in song, and handwork. On the closing evening, a program was given to a full house. Sister Vera

Swank was superintendent of the school. Our love feast will be held Oct. 14.—Margaret Smith, Dayton, Ohio, Aug. 15.

Marble Furnace church will begin her series of meetings Sept. 3. Bro. A. P. Musselman, of Kitchell, Ind., will preach. Sept. 16 the love feast will be held. The following day, Sept. 17, will be the all-day basket meeting.—L. C. Ramsey, Peebles, Ohio, Aug. 10.

Middle District.—Since our last report we have had a two weeks' revival with Bro. S. Z. Smith, of Sidney, evangelist, and Sister Etta Helman as song leader. There were seven teachers. There was also Smith is a very forceful and interesting speaker. With his messages, and those in song by Sister Helman, we were inspired and uplifted. The experience and interest were indeed splendid. The community experienced one of the greatest revivals held in this neighborhood.—Bertha Coy, Tippecanoe City, Ohio, Aug. 12.

New Carlisle.—We held our second Vacation Bible School, beginning July 17. The school was in progress for two weeks, opening at 8:30 in the morning and lasting until 11:30. There were 184 enrolled and the average attendance was 129. The school was divided into four classes. There were seven teachers, besides the assistants—all home talent. Sister Hazel Dickey, of North Manchester, Ind., superintended the work. All the children enjoyed the school, and most of them were sorry when the time came to close. A program thing which showed, in part, what they had learned. There was also an exhibit of the different things made. Some of the work will be sent to our schools in China and some to the children's hospital in Chicago. Quite a few of the parents were present every day and seemed to be well pleased with the school. A number of the town people also visited the school. The children's offering was \$10.00, which will go towards supporting our missionary on the foreign field. Nellie M. Evans, New Carlisle, Ohio, Aug. 12.

Salem.—Aug. 12 our church met in regular council. Bro. L. A. Bookwalter opened the meeting. Bro. Newton Binkley was present also. Brumbaugh was elected elder for the coming year. We had a very destructive hailstorm through a part of the country. Many of the members sustained a complete loss of crops and vegetables. But the Lord never forgets those who trust him. He sent it into the hearts of some of the members of adjoining churches to remember us by remembering us by the truck load, and we want to thank all who had a part in this noble work. July 17 we began our Vacation Bible School, which was very interesting for the children. The helpers were Sister Pauline Eisenbise, of Chicago, for kindergarten work and Bro. Perry and Bro. H. C. Smith, of eighth grade boys. The rest of the classes were taught by home teachers. One was received by letter at this council.—Alma Slough, Union, Ohio, Aug. 16.

Sidney.—We will have our eighth annual Auto Day, Aug. 27—an all-day meeting, with Dr. C. A. Smith as speaker. There will be three services during the day, with Sunday-school lessons and sermon at 10 A. M., At 2:30 P. M. the service will be at the Baptist church, to accommodate the city people. A special program is being arranged by the Church of the Brethren. S. Z. Smith, Sidney, Ohio, Aug. 14.

OKLAHOMA

Pleasant Plains church met in regular council Aug. 12, with Eld. I. H. Miller presiding. We elected our Sunday-school and Christian Workers' officers. Sister Mary Spurgeon, of Woodward, was elected Will Root, president. Our love feast will be held Nov. 4. We will have a series of meetings some time during the fall. We sent a query to District Meeting, asking for the meeting of 1923. Our Daily Vacation Bible School closed last night with a program at the church. Sister Olney Howard conducted the school, and the program was a complete success.—Mary Prentice Wilson, Aline, Okla., Aug. 14.

OREGON

Portland.—August 6 J. J. Handsaker, State Secretary for the Far East Relief Work, spoke during the morning service. He revealed many startling facts regarding Armenia and her people. An offering was taken, and several pledged to contribute monthly to this cause. We heard Mr. Handsaker's address, which was deeply impressed and made to realize the wonderful blessings which come to us daily.—Grace W. Hewitt, Portland, Ore., Aug. 8.

PENNSYLVANIA

Aughwick.—Nine have been baptized in the congregation since June 1. The pastor, Bro. DeWitt Miller, recently held two series of meetings, one at the church in Germany Valley and another in Hill Valley houses, which were largely attended. Much interest was manifested. Bro. Miller is attending school at the state of the gives faithful service to the work here, and has won the love and respect of those in the church as well as those outside.—Mrs. Wealthy Burkholder, Shirlensburg, Pa., Aug. 15.

Little Swatara church met in special council Aug. 12. The following elders were with us and had charge of the meeting: John Her, E. M. Wenger, Jacob Meyer, and John Schaefer. Bro. D. G. Gilman was ordained to the eldership. Brethren Geo. Snyder and Geo. Keeney were called to the ministry by the church as licensed preachers. Bro. Wilmer Ziegler was elected to the office of deacon. The church members were duly informed of the work of the Bible Institute at the Merkey house, in charge of Brethren G. N. Falkenstein and F. J. Byers. They gave us some helpful and inspiring talks. Our Harvest Meeting will be held Sept. 9, at the Merkey house, at 2 P. M.—Anna Keeney, Bethel, Pa., Aug. 14.

Moyersdale.—Our Vacation Church School, held during the last week of July, was in every respect a success. Our instructors were Sister Lois Detweiler, of Johnstown, and Sister Ruth Cupo, of Somerset, both of whom are students of Juniata College, and considered the best vacation school instructors in Western Pennsylvania. The total enrollment was 166, with an average attendance of 112. A certain amount of the success of the school is due to the efforts of the last week of the term. The closing exercises were held on the Sunday evening following the close of the term. The exercises were very largely attended, and were pronounced the most interesting and instructive ever held under the auspices of the local Sunday-school. A certain amount of the success of the school is due to the efforts of members of the local Sunday-school, who assisted the instructors in caring for the children, among them Sisters Alice Voth, Prema Gauntz, Elizabeth Coffman, Elizabeth Gnagay, Ruthelne Shumaker and Sally Day. Exercises in the Sunday-school on the evening of Aug. 12, were very successful. The closing exercises were held the second Sunday in September. The closing exercises program will be rendered. We will hold our love feast Oct. 29, preceded by a two weeks' series of meetings, in charge of Bro. T. R. Coffman.—Mrs. Theo. Bittner, Meyersdale, Pa., Aug. 15.

Midway.—July 30 Bro. H. H. Nye, District Sunday School Secretary, visited our school and spoke very encouragingly. He also preached for us from Acts 4: 12. Our Sunday-school meeting was held Aug. 6, with a good attendance. We again had the pleasure of having with us Bro. H. H. Nye, also Bro. Wm. H. Overholzer and J. L. Royer. Bro. Nye used for his theme Psalms 50: 14. An offering was taken for the Newberry Orphanage. Bro. Smith, of Roy, offered, preached for us Aug. 13. His encouraging words were much appreciated. Our council was held Aug. 14, at Midway, with Eld. Nathan Martin presiding. A request came to use "Hymns of Praise" in our Sunday-schools. The committee on Religious Education recommended that the teacher-training class be continued. The course in doctrinal study will begin. Both will be started in the near future. It was decided to have a tent meeting again at the mission in the northern part of Lebanon. Our love feast is to be held Oct. 11, beginning at 10 A. M. Our Children's Meeting will be held Sept. 10, when we have the promise of Bro. S. G. Myer, of Jonestown, to be with us.—Elizabeth B. Nolt, Lebanon, Pa., Aug. 15.

Palmyra.—July 30 the church enjoyed the privilege of having Bro. B. F. Masterson, of California, preach for us. Aug. 10 Mr. Derstine, of Quakertown, Pa., a returned Mennonite missionary from Armenia, gave us a talk concerning conditions in Armenia. A collection for the meeting an offering of \$73 was lifted. Our second annual Vac-

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PINE CREEK, ILLINOIS

(Continued from Page 539)

One man, who was busy cutting and shocking oats, would get in the field early in the morning, work until time to get the children, then bring about ten children to the church, go back to the field and work until eleven o'clock. He would be on the spot when school closed, and return the children to their homes in time for dinner. It was the splendid cooperation of all the residents of this community that made the success of the school possible. No outside help was used this year. The pastor acted as director and also taught one of the classes, while the other classes were under the direction of Mrs. Virgie Hanes, and Sisters Bertha Davis, Kathryn Fyock and Marian Stauffer.

The school closed on Friday, July 28, and the following Sunday a program was given, that was pronounced by many to be one of the best given here for some time. The children all played their parts well, and almost a full house was present to listen to them. Our elder, Bro. S. S. Plum, gave us a splendid sermon at the morning hour of worship this same Sunday.

Recently the Women's Excelsior Bible Class of our Sunday-school gave us a fine program on a Sunday evening and now one is being planned by the Men's Class, to be given at an early date. A little rivalry had been staged between the two classes, to increase the membership, attendance and promptness, and, needless to say, the ladies won out. Now the men owe them a feed, and the men will pay what they owe.

The pastor goes to the Shannon, Ill., church, the latter part of September, to conduct an evangelistic campaign. The work in the old Pine Creek church, at the present time, is very encouraging. J. W. Fyock.

Polo, Ill.

OTTUMWA CHURCH, IOWA

The work at this place has been very encouraging this summer. All services have been well attended—in fact, the best in the history of the church. The pastor and his family took a vacation during the month of July, and enjoyed a much needed rest. They have been with us for three years and this was the first real vacation they have had. When they came home, the members gave them a surprise at the church, where an evening was spent in a social way, and where a big supper was enjoyed. Such occasions inspire the pastor and his family to greater zeal, and also help the church in many ways. During their absence the pulpit was supplied by different ministers of the District. Their services were much appreciated.

Our Gospel Team has done some splendid work this summer, in some of our surrounding churches. They gave programs and then received offerings, to be used in our building fund.

Our pastor has been preaching at a Methodist church, seven miles out in the country, this summer, every two weeks, on Sunday afternoons. Sisters Anna Weimer and Beatrice Bishop will be our delegates to District Meeting. Our third annual "Community Day" service was held Aug. 6. It was a great day. The folks gathered in from the surrounding churches until our church was filled to more than its capacity. Bishop W. D. Grove, of South English, Iowa, gave the morning address on the subject of "Church Advertising." When he was through, we felt a very keen desire to be of more help in placing the Church of the Brethren in a higher realm than it has ever occupied before. He made it plain that if the church is to hold its proper place in the busy world, each member must be wide-awake and alert to the best interests of humanity. In the afternoon a splendid program was given by a number of different speakers.

The offering of the day amounted to \$29.32 and was put in our building fund. Mrs. Lillie M. Thompson.

A NEW CONGREGATION ORGANIZED

November, 1877, Eld. T. B. Digman, then residing near Oakland, was invited to preach at the Bray schoolhouse by Thomas Cross and wife. Accordingly, Mr. Cross piloted Bro. Digman along a log road, about eight miles northwest of Oakland, where he preached at the above-named schoolhouse, leaving an appointment for December. Before this time one of Cross' children had died, and Bro. Digman preached the funeral on this trip.

April, 1878, Bro. Cross was baptized, and a woman soon after. The next winter, at a series of meetings, the following persons were baptized: John Sines, Freeman Lewis, Wm. Cross and Alex. Sours. The three first were baptized the same night, but the last deferred his baptism, and next June Joe Friend was baptized. Then, for six long years, there was no ingathering.

In 1884 a meeting was held and eight were baptized, and by 1887 the membership had grown to fifty-four members, when they were organized.

During the coming summer, at every monthly appointment there were some baptized—at one time eleven. By October, the congregation had grown to 125 members. Among these was W. T. Sines, who later became elder of the congregation.

The congregation was formed of a part of the Bear Creek, Md., congregation, and a part of the Egion congregation of West Virginia. They now decided to build a churchhouse, and Bro. Adam Sell offered to saw the lumber free of charge, if the members would do the "off-bearing."

Adjoining congregations were solicited and \$170 having been received, they proceeded to build, but when the frame of the house was up, the money was all spent.

Some advised discontinuing the work, but others said: "Our enemies have boasted that we are not able to build," and so the building was completed and dedicated on the third Sunday of August, 1888.

Eld. T. B. Digman was ordained and given charge in 1887. The following have been her ministers: Eld. T. B. Digman, Eld. W. Taylor Sines, H. B. Sines, A. L. Sines, P. P. Snyder, Walter Spiker, Jonas Sines—all of whom are yet living except the second named.

The following have acted in the office of deacon: John Sines, H. B. Sines, Alph Nethkin, Henry Sines, Wm. Reams, L. G. Shaffer, Zenas Mellott, Perry Sines, C. B. Sines.

At the regular quarterly council, in June, 1922, at the Pine Grove house, it was decided to divide the congregation. The adjoining elders were notified, and the Ministerial Board invited, with one of the adjoining elders, to be present at the division of the congregation July 29, at the Pine Grove house.

This history would not be complete without stating that the name of the congregation was changed from the Oakland to the Pine Grove congregation in 1921.

The council convened July 29, and effected the division very harmoniously. The line runs from Cranesville, W. Va., to the mouth of Hoys Run, then to Deep Creek bridge on the State Road, then up Deep Creek.

The new congregation decided that their name should be Oak Grove, and they will have their first council at the Seybolt schoolhouse Aug. 19, more fully to organize.

The writer was chosen as elder in charge for the balance of the present year.

There will likely be between 75 and 100 members in the new congregation. Emra T. Fike.

Oakland, Md., Aug. 5.

WOODLAND, ILLINOIS

During a part of May and June, Bro. Forrest Eisenbise and family, from Nebraska, spent their vacation in our community. While with us, they favored us with some splendid, helpful sermons, more especially to the young people. They were much appreciated.

A short time ago the "Stand True and Ready Class," of the Woodland Sunday-school, entertained the young people of the Astoria and Woodland Sunday-schools in a grove near the church. They enjoyed a good social time together. Refreshments were served, followed by a short program, urging all to greater usefulness and service for the Master. Having only the moon and stars for a roof over our heads, made the Lord seem all the nearer—yes, in our very midst.

A very successful ten-day Vacation Bible School closed Aug. 4, giving a program in the evening, together with an exhibit of the hand work. Sister Edith Bubb was the superintendent. The number enrolled was 147; average attendance, 114; offering, \$10.46. Excellent work was done, and the children certainly enjoyed the work. The teachers and helpers are to be commended; also the parents and friends, for the splendid help they gave in conveying the children to school. Only eternity can reveal the good accomplished.

Aug. 6 three dear souls were baptized that came out at a union revival, held in Astoria recently. This was also the beginning of our revival, conducted by Eld. E. O. Norris, of Pendleton, Ind.

Aug. 9 was our regular quarterly members' meeting, Eld. C. Walter presiding. Three letters were granted. A committee of arrangements, composed of five brethren, was chosen to take care of the District Meeting, to be held in the Woodland church in October. Eld. C. Walter and S. G. Bucher are our delegates, with Bro. S. J. C. Senger, alternate. Our love feast will be held Aug. 26. Our meetings continue with good interest and attendance. Aug. 9. Mrs. Lydia Bucher.

GREENTREE, PENNSYLVANIA

Our Sunday-school held its annual picnic July 29, going to a fine grove of massive white oak trees, about ten miles away. Children and parents were conveyed in autos and trucks.

After reaching the woods, long tables were erected, and the contents of many baskets and boxes were spread on them. Then we gathered around the tables, as one large family, in a joyous feast. The afternoon was spent in various games, arranged for the children and some of the older folks. At eventide we returned home, feeling the day to have been well spent.

On Sunday evening, July 30, we held what might be called commencement exercises for our first Vacation Bible School that has just closed. We had an enrollment of over fifty, which we consider good for a country

church. Our pastor, Bro. H. S. Replogle, was director, assisted by willing helpers. After hearing the children recite many of the things they had learned, we were certainly convinced that much good was done. Many of the portions of God's Word that they learned during the Vacation School sessions will remain with them through life.

On Sunday, Aug. 6, the Greentree church observed a Homecoming Day. It was planned and arranged by our efficient pastor, Bro. Replogle. We planned to invite as many as possible, of those who had formerly worshipped here and later on moved away, and we had a wonderful response. Among those who were here was our former pastor, Bro. McKee, and son and daughter, now located at Covington, Ohio.

We had an all-day meeting. We sang, we prayed, and we ate together. At the afternoon meeting a feast of reminiscences was enjoyed by a large assembly of members and friends. After the evening service we separated, feeling greater love for our congregation and for the entire Church of the Brethren. We trust, too, that there will be a greater longing for the homecoming over there. J. C. Kopenhaver.

MINNEAPOLIS CHURCH, MINNESOTA

On the evening of July 23, the Minneapolis church enjoyed a period of Bible Study, relating to the Spirit, led by Bro. Paul Mohler, of Oroville, Washington.

Another very inspiring and efficient speaker was with us July 30—Bro. C. H. Gnagy. Bro. Gnagy is Director of Christian Education for the Church of the Brethren in the Mt. Morris College territory. His enthusiastic messages were full of instruction for leaders and Christian workers.

Brother and Sister D. F. Warner are giving up the pastoral charge of the Minneapolis church, notwithstanding a strong petition to have them remain. Sister Warner is a most faithful worker in church and community. She organized and conducted the first church and community Aid Society at this place, which did splendid service. Elder Warner's work was marked by efficiency. He is a strong, vigorous speaker in the pulpit and has unique ability in interpreting Gospel teachings and applying them to modern conditions. His serial discourses on the ordinances of our church should be heard—we feel—by many others. Our prayers go with these good folks.

Aug. 10.

Grace V. Dull.

DEATH OF SISTER ELIZA ANN FREET

Sister Eliza Ann Freet, daughter of John and Kathrine Freet, both deceased, was born near Waynesboro, Pa., Jan. 5, 1838, and departed from this life July 5, 1922, for that beautiful city whose Builder and Maker is God, there to be with her Savior, whom she loved and served all her life.

She was baptized Oct. 7, 1860, and from that time on has been a faithful worker in the Church of the Brethren. She moved to Altoona, Pa., Dec. 20, 1869, with her brother, J. O. Freet, and built a home on Sixth Avenue, near Fifth Street. She was one of the founders of the Brethren church at Altoona. Feeling the need of a Sunday-school in the church, so that the young might be brought into the fold of Christ, she aided also in accomplishing its organization, July 5, 1874. She began teaching a class the first day, and faithfully taught this class for thirty-four years. Many were brought to the Savior through the school and her teachings.

The Aid Society of the church was organized July 1, 1885, and she was its treasurer for twenty years.

She was kind to all, and no one knew her but to love her, for she was always ready to go to the homes of sorrow and sickness. She will not only be missed in the home, but everywhere.

She moved to Ridgely, Md., Aug. 14, 1905, and worked faithfully in the church at this place. She was president of the Aid Society here, and of the Cradle Roll, also treasurer of the Christian Workers' Society till her health failed. She was always abounding in the work of the Lord, and always in her place in the church that she loved so well. She had many friends, but our loss is her gain.

Her body was brought to Altoona, and the funeral services were held in the First Church—just forty-eight years from the day she began teaching her first Sunday-school class here. A number of ministers were present, who paid a fitting tribute to her helpful life of service.

"Sleep on, beloved, and take thy rest,

Lay down thy head upon thy Savior's breast;

We loved thee well, but Jesus loves thee best,

And called thee home."

Altoona, Pa.

Mrs. Emma Freet.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Calhoun-Livingston.—By the undersigned, at the home of the bride, April 22, 1922, Mr. Harry Calhoun and Sister Edith Livingston—E. M. Detweiler, Johnston, Pa.

Clement-Good.—By the undersigned, at the home of the bride's parents, Brother and Sister Aaron Good, of Dutton, Mich., Aug. 1, 1922, Mr. Frela G. Clement, of Dutton, and Sister Ruth Good, of Albert R. Smith, Grand Rapids, Mich.

Glover-Kint.—By the undersigned, Aug. 10, 1922, at the home of the bride's mother, in Hutchinson, Kans., Ferd Calvin Glover, of Forgan, Okla., and Alice Kint, of Hutchinson, Kans.—O. H. Feiler, Navarre, Kans.

Cunningham-Miller.—At the home of the bride by the undersigned, June 15, 1922, Mr. Merrill Cunningham and Sister Carrie Miller—E. M. Detweiler, Johnston, Pa.

Gunn-MacDonald.—By the undersigned, at the home of the bride's parents, July 15, 1922, Howard W. Gunn, of Los Angeles, Calif., and Marion MacDonald, of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

Hershey-Lehman.—By the undersigned, Aug. 8, 1922, at the Church of the Brethren, Dixon, Ill., Owen G. Hershey, of Lititz, Pa., and Alice C. Lehman, of Dixon, Ill.—Chas. D. Bousack, Elgin, Ill.

Sarver-Good.—By the undersigned, at the home of the bride's parents, Brother and Sister Aaron Good, of Dutton, Mich., Aug. 1, 1922. Mr. Melvin R. Sarver and Sister Rachel Naomi Good, both of Grand Rapids.—Albert R. Smith, Grand Rapids, Mich.

Summer-Brown.—By the undersigned, in the mission church, Bulsar, India, July 6, 1922. Bro. Benjamin F. Summer and Sister Nettie P. Brown, both missionaries to India.—J. M. Blough, Vyara, India.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Berkey, Dean Ray, infant son of Milton and Nellie Berkey, died at their home in Windber, Pa., July 6, 1922. Services by Bro. A. L. Beeghly at the house. Interment in the Berkey cemetery.—Mrs. C. F. Replogle, Windber, Pa.

Geib, Paul Ercil, born near Cordova, Md., March 5, 1921, died June 25, 1922. He was the only son of Bro. Jacob H. and Thelma N. Geib, who survive with one sister. Services at the Fairview church by Eld. Wm. E. Sanger, assisted by Bro. Norman Warner. Interment in adjoining cemetery.—Jda B. Secrist, Easton, Md.

Hart, John E., born May 10, 1842, died at the home of his daughter, Ephrata, Pa., Aug. 1, 1922. He was a member of the Church of the Brethren for nearly fifteen years. Bro. Hart was married twice. His first wife died forty-one years ago and his second wife eleven years ago. He is survived by four daughters. Services at the church at Ephrata by Elders David Kilheiner and Samuel Kulp. Interment in the Denver cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Jacobs, Charles Otis, born Feb. 13, 1883, at Hamburg, Iowa, died Aug. 6, 1922, at Clarinda, Iowa, after two years of suffering from an injury, sustained by a falling timber from a barn loft. He was united in marriage with Sister Eliza Cornelison Jan. 7, 1909. He is survived by his wife and father and mother, two brothers and three sisters. Services were conducted by Eld. Leander Smith at King's Chapel. Burial in Walnut Hill cemetery.—Mary Smith, 888 Avenue E, Council Bluffs, Iowa.

Latchaw, Clara Belle, daughter of Wm. and Jane Hundley, born May 26, 1864, in Grant County, Ind., died June 2, 1922. She married John Latchaw Oct. 24, 1889. There were seven children, four of whom preceded her. Three sons with the father survive. More than thirty-eight years ago she joined the Church of the Brethren, and remained a faithful member until death. Her afflictions were many and her suffering great, but through it all she bore up patiently with Christian fortitude. Services at the home by Bro. Jos. Spitzer, assisted by Eld. W. L. Hatcher.—Ella Hatcher, Summitville, Ind.

Puderbaugh, Mrs. Hannah, died at her home at Martinsburg, Aug. 4, 1922. She was born at Martinsburg, June 28, 1832. In 1858 she married Geo. Puderbaugh, who died in 1882. She has been a member of the Church of the Brethren since she was seventeen years of age and was a devoted Christian woman. Surviving are two sons, four daughters, six sisters, twelve grandchildren and eight great-grandchildren. Services at the Church of the Brethren, Martinsburg, by Bro. M. R. Brumbaugh. Interment in Fairview cemetery.—Mrs. L. R. Holsinger, Martinsburg, Pa.

Ripple, Sister Mary Ann, died at the home of her daughter, Mrs. Martin Rowzer, in Windber, Aug. 2, 1922, aged 81 years, 8 months and 20 days. She was the mother of five children—all of whom survive. There are also twenty-four grandchildren, thirty great-grandchildren and one great-great-grandchild. She has been a member of the Church of the Brethren for a number of years. Services by Bro. A. J. Beeghly. Interment in the Ogletown cemetery.—Mrs. C. E. Replogle, Windber, Pa.

Tombaugh, Bro. Jacob, son of George and Margaret Tombaugh, born in Ohio, Sept. 3, 1855, died near Rodney July 30, 1922. He united with the Church of the Brethren in his twentieth year. He was married to Clementine N. Bosserman, June 5, 1879. To this union were born seven sons and three daughters. Two sons preceded him to the spirit world. Services at the Rodney church Aug. 1, by Eld. J. E. Sherrick and the writer.—Samuel Bollinger, Vestaburg, Mich.

Wilcox, Jesse M., born Sept. 3, 1883, near Jonesboro, Tenn., died July 5, 1922, at his home in Vienna, Va. He united with the church while young and remained faithful. During his last sickness he called for the elders and was anointed. He is survived by his wife and two daughters. One son preceded him. He also leaves one brother and five sisters—his father having preceded him three weeks ago. Services at the Oakton church by Elders J. F. Britton and L. B. Flohr. Interment in the cemetery near by.—Maggie Miller, Vienna, Va.

Wineland, Sister — (nee Sedenberg), died in the bounds of the Leamersville church, Pa., July 4, 1922. She was born Feb. 19, 1852, in the bounds of the Clover Creek church, with which she united while young. She was a devout Christian and greatly enjoyed the services of the church. She married David Wineland and was the mother of several sons and daughters. Her sickness was of short duration and the end came through a stroke. Services by the writer, assisted by Bro. Geo. Rogers.—Jas. A. Sell, Hollidaysburg, Pa.

Witmer, Lizzie G., died Aug. 5, 1922, aged 64 years, 9 months and 4 days. Her husband, John W. Witmer, and one son preceded her. One son and three grandsons survive. Services in the Chickies church by the home ministers. Burial in the Chickies cemetery.—P. C. Geib, Manheim, Pa.

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1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-24; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18); Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 3; Gal. 3: 22-25; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 541)

tion Bible School closed Aug. 11, with much interest. The school lasted two weeks, under the direction of Sister Anna Gruber. The work was most successful. The enrollment was 153 and included children of various denominations. The daily attendance was 130. The children made many articles for China. Their offering amounted to \$22. Sister Gruber was assisted by the following teachers, each of whom had a helper: Rev. E. S. Carpenter, Samuel Miller, Mrs. John Longenecker, Mrs. Arthur Appenashale, Mrs. Frank Carpenter, Elizabeth Hollinger, Agnes Gible, Nora Gerberich and Anna Grubb. Aug. 13 we were more glad to have Bro. Herman Heisey, of Lewis-town, Pa., with us in the morning services. He gave us a splendid sermon on the theme, "He Has Given Us All Things That Pertain Unto Life and Godliness." Our Harvest Meeting will be held Aug. 27 on an all-day meeting—Elizabeth A. Blaich, Palmyra, Pa., Aug. 16.

Richland church held a local Missionary and Sunday-school Meeting July 9. Many members from adjoining churches were present, helping to make the meeting very interesting. Bro. Geo. Weaver, District Missionary Secretary, gave a very impressive sermon on different phases of mission work. Brethren Thos. Patrick and Aaron Reber visited our church recently and gave us inspiring sermons. Aug. 6 the Millbach Sunday-school held Children's Day exercises. After a short program Bro. E. M. Wenger gave a very practical talk on "Habits." He also preached for us in the morning and evening. Our Harvest Meeting will be held Aug. 27 on an all-day meeting at the Richland house. Bro. H. F. King expects to be with us. A series of meetings will open at the Richland house Oct. 7, with Bro. H. B. Yoder, of Lancaster, evangelist.—Laura S. Frantz, Richland, Pa., Aug. 14.

Waynesboro—June 18 our Sunday school had Children's Day service in the Waynesboro church with exercises by the small children. Bro. Laban Letter, of Elizabethtown College, favored us with an instructive talk on "The Lifes." Bro. Earl Eshelman, of Bellefontaine, Ohio, preached for us on the morning of July 8. We held a two weeks' Vacation Bible School under the management of Bro. Trostle Dick, of Carlisle, Pa. There were 28 scholars and we had an average attendance of 150. The school closed July 14, with a program. July 16 Elders Chas. D. Bensch and Wilbur B. Stover, and Bro. Trostle Dick, were with us while on a tour among the churches of the Southern District of Pennsylvania. They spoke at three services along missionary lines, also defined the work, duties, needs and responsibilities of the church. Their efforts were much appreciated, judging by the interest and attendance.—Jessie Demuth, Waynesboro, Pa., Aug. 12.

TENNESSEE

Knob Creek church met in annual visit council Aug. 5, with Eld. D. M. Glick as moderator. The visiting brethren gave a good report. Preparations were made for our love feast, which will be held Sept. 30. The church elected Brethren John Thomas and Claude Simmons delegates to District Meeting. Brethren Alfred Pritchett and Landon Roe, alternates. We sent one query to District Meeting. Five have been added to the church by baptism since our last writing. Mrs. C. R. Simmons, Johnson City, Tenn., Aug. 8.

Mountain Valley Sunday-school rendered a Children's Day program July 9 to a large and attentive audience. Special songs and quartettes were rendered by the choir. July 29 we enjoyed a ministerial program. Only five visitors were present, but the topics were well discussed. Bro. R. B. Pritchett preached an excellent sermon in the evening on "Prayer." He also addressed the congregation on Sunday morning. Bro. A. M. Laughran continued these meetings until Monday night, when one accepted Christ and was baptized. This was the first baptism since our last report. Aug. 5 we met in regular council, with Bro. A. E. Neal presiding. The deacon brethren gave a report of the annual visit. Brethren Albert Marlock and Henry Gaby were elected delegates to District Meeting, with Bro. Harrison Kilday and wife, alternates. Our communion service will be held Sept. 30.—Mary M. Gaby, Bailey-ton, Tenn., Aug. 9.

Pleasant View congregation met in council Aug. 12—it being the time of the annual visit. Brethren J. D. Clark and J. P. Swinner were chosen delegates to District Meeting. Bro. J. D. Clark presided at this meeting. Bro. D. F. Bowman conducted the services on Sunday. On the second Saturday and Sunday of next month our love feast will be held.—N. T. Larimer, Jonesboro, Tenn., Aug. 14.

VIRGINIA

Barren Ridge—We met in council Aug. 5, with Eld. N. W. Coffman presiding. Three letters were granted. We had a good representative body of our congregation present. Bro. S. G. Greyer and wife, also Bro. J. W. Wright, were present. Bro. Greyer gave a very interesting and instructive talk in the morning. The business session was held in the afternoon. Among the several items of business was held in the afternoon. Movement bureau was discussed. We decided that our love feast should follow our series of meetings in September or October. Mrs. Homer Garber was installed as a deaconess. Sunday-school rooms are being placed here, which is a great improvement to our church and we hope they will be a benefit when completed. We held our Harvest Meeting a few weeks ago.—Ruth Duvr, Staunton, Va., Aug. 10.

Brick church is in the midst of an intensely interesting series of services. Bro. Early is presenting the Word with power. The last part of July Bro. E. E. Bowman conducted a series of meetings at the Piedmont church. Eight made the good choice, five of whom were baptized. We were encouraged and strengthened.—Edith F. Peters, Wirtz, Va., Aug. 15.

Elk Run. Since our last report we have enjoyed a two weeks' Vacation Bible School, commencing July 3. The enrollment was not as large as last year. Some, who would have liked to attend, could not on account of the busy season. The school was enjoyed by those who did attend, and they took hold of the work with great interest. The teachers, Mrs. B. C. Miller, B. C. Beavater, Va., Bertha Hoffer and the writer. We had a program on Sunday morning, which was well rendered by the children. We are hoping that great good will result from the work. Bro. Miller preached two inspiring sermons for us. Aug. 26 the Sunday school will have a picnic at Fauver Spring. Aug. 31 the young people's convention will be held at this place.—Grace Hodge, Churchville, Va., Aug. 10.

Mt. Zion church has just passed through a splendid two weeks' revival meeting. Bro. A. B. Miller, of Bridgewater, Va., began the meetings July 23 and continued until Aug. 6. Fifteen confessed Christ and were baptized. We feel that we all have been spiritually built up and a general rejoicing prevails. Bro. Miller certainly preached the Word with power. The weather was fine, the attendance was large, and much interest was manifested throughout. Among those in attendance were visitors from Pennsylvania, Washington, D. C., Nokesville, Va., and Rockingham County, Va.—H. F. Sours, Luray, Va., Aug. 14.

Oak Grove—Bro. W. M. Kahle, of Daleville, Va., came to Oak Grove in the Peters Creek congregation July 9 and stayed for two weeks, preaching eighteen sermons. His deep conviction so won

the hearts of the people that unusual crowds attended. Twenty-five young people and children were added to the church. Bro. Kahle labored day and night to strengthen the church and gather in the unsaved.—C. E. Elker, Salem, Va., Aug. 10.

Powells Fort.—Our council and Harvest Meeting will be held Sept. 9 and our love feast Sept. 16.—Susie Clem, Carmel, Va., Aug. 16.

Richmond.—The home meetings continue twice a month at four different places. July 23 there were thirty-three persons at one, and twenty-five at another—highwater marks. Bro. Eye, his wife and mother—all members—were with us for the first time. Anxiety grows for a church home. An effort will be made to become organized into a local congregation as a working representative unit. A young man was recently added by baptism. Much ardent desire, much prayer, much cooperation, much patience, and much persistent effort are needed under Divine Guidance and joyful personal sacrifice, to make this work in the chief city of Virginia a success.—Katheryn Ewing, Richmond, Va., Aug. 16.

Trevilian church opened a Vacation Bible School July 14 with an enrollment of twenty-six. The attendance was very regular during the entire period. Mrs. Petry was the teacher of the Primaries, and Eld. C. H. Petry of the Juniors. July 30 the school gave a special program, which showed the large number of subjects covered in the short period. The school was an inspiration to each scholar and an uplift to our Sunday-school. C. M. Shumake, Trevilian, Va., Aug. 10.

WEST VIRGINIA

Columbus (W. Va.).—Bro. Norman Wilson began a two weeks' series of meetings at Columbus, W. Va., closing Aug. 13. Ten publicly confessed Christ and were baptized by Bro. Paul Zook.—Noah P. Castle, Brownsville, Md., Aug. 16.

Goshen.—This congregation is situated in the Second District of West Virginia and is in a mountain community. We are having preaching on an average of three times a week. The attendance averages about fifty. The membership is somewhat scattered. Recently we reorganized the church. One of the most important items of business was the call for a permanent pastor. Aug. 13 we had a community Children's Day, and gave the program, which was prepared by the teachers of the Vacation Bible School. The children did their part well. We had invited two other Sunday-schools to be with us and had a large attendance. All seemed to have a good time. Our Vacation Bible School closed last Friday. We had an enrollment of thirty-eight and an average attendance of about twenty-five.—Clement Bontrager, Newlinton, W. Va., Aug. 15.

Mountain Grove (W. Va.).—Bro. Norman Wilson went to Mountain Grove, W. Va., and labored earnestly until the 17th, closing with the love feast. Four accepted Christ. After the examination service and a public examination of applicants, we repaired to Back Creek, where baptism was administered.—Noah P. Castle, Brownsville, Md., Aug. 16.

Seneca (W. Va.).—Since the close of our meetings at the Brushy Run schoolhouse one more has been baptized and two await the rite. The new members here are eager to do something for the Lord and have organized a prayer meeting for each Saturday night. The attendance and the interest have been splendid, so far, and we hope that sometime they will have a church building there. The little schoolhouse is too small for the crowds that gather for worship.

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Much might be accomplished here with a permanent leader. The writer is now conducting a meeting in the main church at Otego. Will you pray for us in this needy field?—Lester E. Fike, Chicago, Ill., Aug. 15.

ANNOUNCEMENTS

DISTRICT MEETINGS	Maryland
Aug. 29-31, Northeastern Ohio, Maple Grove church, Ashland.	Sept. 3, 2 pm, Sams Creek. Sept. 3, 4 pm, Frederick.
Aug. 29-Sept. 1, Oklahoma, Pan-handle of Texas and New Mexico, Big Creek church, near Cushing, Okla.	Michigan Sept. 16, Crystal. Sept. 24, Shepherd.
Aug. 31, Middle Missouri, South Warrensburg.	Minnesota Sept. 9, Nemadji.
Aug. 31, Eastern Virginia, Cannon Branch house, Manassas congregation.	Nebraska Sept. 16, Afton.
Sept. 2-4, Middle Iowa, at Brooklyn.	Ohio Sept. 9, 10 am, Upper Twin at Wheatville. Sept. 9, 10 am, Deshler. Sept. 16, Marble Furnace.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.	Pennsylvania Aug. 27, Indian Creek, County Line house. Aug. 27, Maple Glen. Sept. 3, Chess Creek. Sept. 17, 7 pm, Claar. Sept. 24, Quemahoning. Oct. 8, Ephrata. Oct. 15, 2 pm, Upper Cumberland, at Huntsdale.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Samuel church, Nickerson, Kans.	Oct. 31, 1:30 pm, Spring Grove church at Kemper house. Nov. 1, 2, 10 am, West Green-tree church at Rheema.
LOVE FEASTS	Tennessee
Illinois	Sept. 9, 10, Pleasant View. Sept. 30, Mountain Valley. Sept. 30, Knob Creek. Oct. 28, French Broad.
Aug. 26, Astoria.	Virginia
Sept. 21, Camp Creek.	Sept. 2, Greenmount. Sept. 2, 4 pm, Valley Bethel. Sept. 16, Powells Fort. Sept. 2, Union Chapel. Sept. 9, Bean Settlement. Sept. 16, Beaver Run. Sept. 24, Pleasant Valley. Oct. 14, 2 pm, Johnsonstown.
Indiana	
Aug. 27, Maple Grove.	
Sept. 2, New Paris.	
Sept. 2, 6 pm, Plevna.	
Sept. 3, Ladoga.	
Sept. 9, Turkey Creek.	
Sept. 9, Killbuck, at Pleasant Run house.	
Sept. 9, Andrews.	
Sept. 23, 6 pm, Santa Fe.	
Sept. 24, Upper Fall Creek.	
Sept. 30, 6 pm, Wabash County church.	
Sept. 30, 7 pm, Osceola.	
Oct. 7, Syracuse.	
Nov. 30, 7 pm, Spring Creek.	
Iowa	
Aug. 26, 6 pm, English River.	
Aug. 29, North English.	
Kansas	
Aug. 26, Osage.	

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THE GOSPEL MESSENGER

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., September 2, 1922

No. 35

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...EDITORIAL...

If We Had the Urge of "Otherness"

THAT one notable lack which was discovered last week in these fine Brethren communities has some important consequences. They are, in fact, tremendous consequences, and they might even become terrible. At the very least, they are interesting.

You have forgotten what the lack is? Why, it's just the *urge of "otherness."* And for the convenience of those readers who may not have at hand a satisfactory dictionary, we will add that "otherness" is concern for others, and the urge of "otherness" is that queer feeling in your system that will not let you go on enjoying the blessings God has given you without asking whether there is anybody else who does not have them.

Will somebody mistake the bearing of these observations if we neglect to say here that Brethren are not the only people in whom this lack is found? In this respect we are probably neither better nor worse than others. But that is who our readers are, mostly. And we are writing for them. Now is the coast clear?

One of these "tremendous consequences" is that our Brethren churches, many of them, are missing a great opportunity right at their very door. It's the lack of the *urge* that's doing it. The life of quiet contentment is good enough for them. Why should they bestir themselves? Aren't they getting along fairly well? Haven't they a nice congregation as it is? At least the appointments are kept up regularly, and anybody can come if he wants to. Why disturb the serenity of these fine people who attend to their own business so well and never make trouble for anybody?

Because right next to them are people living on a different plane, a lower plane, much lower, for some of them. They do not know the quiet joy of constant fellowship with a living Savior, nor the fine satisfaction of a life in accord with the higher Christian ideals. If, indeed, the immediate vicinity is thoroughly saturated with these ideals in all of its activities, it can not be very far to where things are different. And how can any group of Brethren be satisfied to enjoy these superior privileges without doing their level best to share them with their

neighbors? It is possible only because they lack what the model young man lacked, the *urge of "otherness."*

Our churches are mostly rural. Ever since President Roosevelt appointed his Rural Life Commission, interest in the problems of rural communities has been growing. And special stimulus has been given to it, in the last few years, by the surveys which have been made by various religious organizations. Public attention has been challenged by the conditions thus brought to light, especially those which pertain to the decline of rural churches. Do not these two factors in the situation—the present popular interest in rural life and the fact that we are, by heritage and present position, a rural people—constitute a special call to the Church of the Brethren? Why should not our country churches, by sheer force of merit, step right into the forefront of the Community Church Movement and become the community churches of their respective constituencies?

What better opportunity to serve the Cause can we find? Or who is better fitted for this service than we ourselves? Haven't we the principles that all the country folks need to make rural community life just what it ought to be? Haven't we the best and truest interpretation of the Gospel Message? Who knoweth whether we are not come to the Kingdom for such a time as this? For if we altogether hold our peace at this time, may not relief and deliverance arise from another place, while we perish?

We have always been a temperance people, but we were not leaders in the movement which resulted in the eighteenth amendment. We have always been a peace people but we are not the leaders of the peace movement of today. In view of the splendid moral ideals we have so long espoused, it would seem that we must have a special genius for standing by until the procession is well started and then jumping into the band wagon for the home stretch and the grand rally. Why not head the procession once—the procession of a true rural revival through the infusion into rural community life of the principles and ideals of the Gospel of Jesus Christ?

"But we need leaders for that." Of course we do, and followers too, and we'll get both of them when, and not before, we get the *urge of "otherness."*

A Strange Combination

WE are aware that things quite unrelated are sometimes brought together in this strange world of ours, but one of the strangest combinations we ever heard of, we read about the other day. It was practiced by certain "extortioners who combined plunder with prayer."

You might think such things would not work together but these people appear to have managed it quite successfully. It was like this: They carried on their business operations with none too much regard for the principle of justice and with none at all for the principle of love. What happened to the other person was of no concern to them, just so they made a good grab themselves. But they were experts in prayer, that is, in the external practice which is commonly called prayer. They had clear ringing voices and prayed very earnestly for every good cause, especially for the poor, afflicted and oppressed.

Looking the matter up we find that this idea of combining "plunder with prayer" was not original with them at all. They are only cheap imitators unless, possibly, they are full-blooded descendants, of an earlier breed which devoured widows' houses and for a pretence made long prayers.

The Master told those folks exactly where they belonged—a fact which contains a very useful hint for modern praying plunderers.

"If Any Will Not Work"

THE coming of another "Labor Day" should freshen up the old truth that labor is the law of life. There is a mischievous notion that work is a curse, inflicted on the race because of sin. Sin did add greatly to the hardship of it. Sin made it irksome and painful instead of joyous. That is where the curse came in. But man was made to work, and the world was made to be worked upon. The first commandment, given to man, contained the injunction to subdue the earth.

On this depends the welfare of mankind, and any man who refuses to take a man's part in the job, is a traitor to his fellows and a rebel against his Maker. The infirmities of age or earlier incapacity is always a just claim upon the charity of others, but able-bodied and able-minded persons, who seek to evade the obligation to labor, are unworthy of the respect of decent people. Nor is this fact much mitigated in the case of those who, by reason of their previous industry, are able to continue some sort of existence without further work. There are too many babies and aged and other helpless ones who can not work, the earth is too far from having been subdued, human need, both material and spiritual, is too vast and terrible, to allow anyone to shirk.

Useful work is of many kinds. The subduing of the earth is a progressive and unceasing process. New avenues to her treasures are being constantly discovered through the physical forces hidden in her bosom and the psychological forces latent in the laborers themselves. Whatever helps to unlock her secrets, or to compel her to yield up her treasures and thus to feed the bodies, minds or souls of humankind, is honorable work.

The laborer is worthy of his hire and should have it. The idler is worthy of his stripes and should get them.

The Church and the Labor Troubles

WHAT can the church do about the labor situation? Anything? Ought it to do anything if it could? Are strikes and industrial warfare any concern of the church?

That something is wrong with the industrial order is very evident. What do you think of the possibility that this is a lack of the right spirit, the spirit of Jesus Christ in one or both of the contending parties? If that's the trouble, then it is distinctly within the concern of the church, for putting the right spirit into folks is exactly what the church is for.

If the church as an organization were to go into the business of settling industrial disputes by direct action, it would probably make as bad a mess of it as other agencies have done. But if the church were to go, in dead earnest, into the business of putting into both employers and laborers the spirit of Jesus Christ, which is the spirit of justice and fair play and brotherhood and the golden rule, it would make a valuable contribution toward the inauguration and preservation of industrial peace.

An important fact, generally overlooked in times of disturbance, is that there are many factories and business enterprises which never have any labor troubles. There's a reason. The secret of it is the spirit which pervades the management of these enterprises. To foster that spirit and to do it much more aggressively than it has been doing it, is the duty and opportunity of the church.

CONTRIBUTORS' FORUM

"Make the Answers Right"

A little child, with lessons all unlearned
And problems still unsolved, before me stands;
With tired, puzzled face to me upturned,
She holds a slate within her outstretched hands:
"My sums are hard—I can not think tonight;
Dear father, won't you make the answers right?"

Thus do I come to thee, great Master, dear;
My lessons, too, are hard; my brain is weak.
Life's problems still unsolved, the way not clear,
The answers wrong—thy wisdom I would seek.
A tired, puzzled child, I pray tonight:
"Here is my slate—oh, make the answers right."
—The Baptist.

Religious Needs of Our Complex Civilization

BY C. ERNEST DAVIS

Resumé of an Address, Delivered at the Quarterly Ministerial Meeting of Southern California and Arizona, held at Pasadena, Calif., July 10, 1922.

It is not my purpose to outline a detailed program for any local church, but rather to suggest some of the basic and primary teachings in such a program.

In the first place, a local church should teach the great fundamental doctrines of the Bible. There should be no uncertainty nor equivocation about these. People have a right to know just where we stand on these things, and they should be told in a definite, clear-cut manner. We hear a great deal today, about "Modernism" and "Fundamentalism." In the midst of the present turmoil and excitement, the Church of the Brethren should give no uncertain sound on the fundamental truths. However, I do not believe that we need to be stamped into that position. Those are the doctrines for which we have always stood. Let the local church realize that we shall suffer much loss if we do not teach our position in a definite, unmistakable way.

It is also necessary that the local church give a place on its program for a strong presentation of the distinctive doctrines of the Church of the Brethren. The churches today, that are making remarkable advances, are the churches that are persistently preaching their distinctive doctrines. We think we have the best set of distinctive doctrines to be found anywhere. Why don't we push those doctrines? In many of our congregations there are converts from the outside, and even members reared in the church, who are more or less ignorant of our distinctive principles. As a result, these members are not gripped by our distinctive doctrines, and sometimes certain phases of their conduct do not harmonize with our position. Often people in the communities around our churches are ignorant of the real position and teaching of the Church of the Brethren, on many of our distinctive principles. The remedy is a persistent, thorough, tactful, attractive presentation of our belief.

The world needs our doctrines. We were pioneers in the field of temperance, peace, and the simple life. Yet the men who are winning the prizes for books, articles, and efforts, in behalf of world peace, are other than members of our church. Those who are writing and saying the things that count, in placing the idea of the simple life before the world, are not members of the Church of the Brethren. What a chance we have for a church literature of world-wide appeal and scope! How mighty could be the presentation of the distinctive doctrines of the Church of the Brethren! We claim to have a message for the world, and we really have it. What shall be said of us if we fail to give that message?

The local church is rapidly awakening to a new appreciation of the need of religious education for its boys and girls. A church that can not meet the religious needs of its own children, doesn't need to expect to meet the religious needs of its community. The time has past, if it ever was, when we can let boys and girls run for twenty-five years and then expect satisfactorily to gather them into the fold. We live too fast today for that sort of thing. America is being invaded by three great armies: Five and one-

half million illiterates, above nine years of age; fifty million people above seven years of age who are not identified with any church—Jewish, Catholic, or Protestant; twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday-school or other institution of religious training. These twenty-seven million children and youth, who are receiving no religious instruction, may be said to be Protestantism's weakest spot. Of the three armies, this one is the most dangerous. The local church must care for its children and youth in the home, in the Sunday-school, in the Christian Workers' Society, in the Daily Vacation Bible School, in the Week-Day School of Religious Education, and in special classes for teacher-training, mission study, etc.

The church can not afford to neglect the social life of its community. If we are to have that fine spirit of solidarity, which makes the church a unit and a power, we must see to it that our people get together often, and so come to know, understand, and appreciate one another. The Church of the Brethren has a splendid record in hospitality and sociability, and we can not afford to fail in that point. However, there does not seem to be the same amount of visiting in the homes, that once was common. Out here in California we never hear that hearty invitation: "Come and stay a week," that is one of the memories of my childhood days in the South. And if you will visit one of our modern apartment houses, flats or bungalow courts, you will know the reason. In some of these places there isn't room for family life, much less for social life. Since conditions have changed somewhat, we should see to it that our members, and our neighbors, for that matter, have the opportunity to get together sufficiently often to satisfy man's need of companionship with his fellows. People will get together. The local church should set the conditions and standards, rather than to allow the movies and other commercialized amusement interests to do so. Make the social life of the church contribute to its spiritual welfare.

To carry out this program, and other activities, which we have not even mentioned, will cost something in money and in life. Stewardship and systematic giving will have to be a part of the program of the successful church. This part of the program will call for some good teaching on the part of the ministry, and for some even better practicing. We need not expect any very large results from our preaching of systematic giving unless we do the thing we advocate. I believe the local church will profit from a campaign for tithing—not as a legalistic requirement but as a fine practical method of working out the New Testament principles of systematic and proportionate giving. Yes, the local church should include in its program a strong campaign for stewardship of both life and possessions.

These, then, are our few suggestions toward a program for the local church: A clear, certain, definite stand on the great, fundamental, underlying doctrines of the Bible; a vigorous, persistent, attractive presentation of our distinctive doctrines; an adequate program of religious education for our children and youth; an intelligent attempt to make the social life of the church vigorous, wholesome, and contributive to spiritual health; and a campaign of stewardship to meet the expense in men and money.

La Verne, Calif.

Pastors Helping Their Churches

BY J. H. MOORE

WITH normal conditions, every well-equipped minister of the Gospel not only plays the part of a teacher, evangelist, leader, overseer and shepherd, but he must perform the duties of a faithful watchman upon the walls of Zion. As a watchman, to warn his flock of approaching or present dangers, he has responsibilities that are far-reaching. He is confronted by a duty, that it is a crime to neglect or even to overlook. As such he owes to his people, as well as to those of his community in general, a duty that he, as a faithful minister, or shepherd, dare not shirk. While a part of the flock, still, in a sense, he stands between his flock

and the enemies of his faith, as well as between the flock and the Great Shepherd of the fold. His duties and responsibilities are not only great but unique. He must not only teach, comfort and lead, but he must protect—that is, protect his people against the things that tend to mislead. Along these lines we invite attention to experiences, or possibly incidents, that may serve as practical lessons.

One of our watchful ministers learned that there was considerable confusion in the minds of a number of his members regarding the doctrine of close communion. These members understood, of course, that our people should not take part in the communion services of other churches, though often invited to do so, and that we never invite those of other beliefs to commune with us. Since we often attend the services of other persuasions, and even take part in other prayer meetings, they could not see why there should be a separation at the Lord's table.

There were three things open for this minister to do. One was to let matters rest until some one would violate the rules of the church, and then call the party to account, as a warning to others. The second was to have a private talk with some of those having unsettled convictions, and instruct them in the way of the Lord more perfectly.

Neither of these appealed to our minister. He was a very conscientious man, and felt that, as a teacher and a shepherd, he possibly owed a duty to his flock, as well as the community, that he had probably been overlooking. So, after prayerfully considering the situation, a third course was decided upon, and on this he acted.

He studied the question as thoroughly as circumstances would permit, made ample preparations and preached a sermon on the "Doctrine of Close Communion." He did not call it that, but rather dealt with the qualifications necessary to appear at a gospel-regulated communion table. Of course he told in what way the communion table was introduced into the church, how Jesus had associated the rite of foot-washing and the Lord's supper with the loaf and cup all at the same communion table, and how our people, as a Christian body, were continuing the primitive practice, while other churches had dropped out foot-washing and the supper. He went on to show how denominations, with these radical differences in their practice, could not consistently sit in communion at the same table. In fact, he took in the full line of the necessary teaching on the close communion question, and in this way cleared up the whole matter in the minds of the members, and astonished the entire community besides.

This settled the close communion question in his congregation. It strengthened the faith of members young and old, and gave the people in general to understand why we can not consistently commune with those of other persuasions. And, by the way, Bro. Landon West wrote a splendid little book on the doctrine of close communion, that for years has been kept on sale at the Brethren Publishing House [thirty-five cents, postpaid]. It will pay any of our ministers to secure a copy of this book, give it a careful reading, and then prepare for a sermon on the subject treated.

Another minister, a regular pastor, found that his members, as well as the entire community, were considerably stirred up over the Sabbath question. Tracts were being freely distributed in support of adopting the Seventh Day Sabbath. He might have called in an expert to preach a sermon or two, in opposition to the Sabbatarian claims, and in favor of the First Day of the week for the Christian people. But this he did not do. He did something better. He read up on the question, and preached the much needed sermon himself. That settled the Sabbath question so far as his flock was concerned. But there may be a few other communities more or less unsettled, and for their benefit we suggest a free circulation of Bro. I. J. Rosenberg's tract on the Christian Sabbath question. When in his prime, Bro. Rosenberg held a public discussion with a gifted Sabbatarian, and tore his arguments to fragments. We know of no better tract on the Sabbath question. Secure copies and make good use of

them. The tract can be had free by writing the General Mission Board, Elgin, Ill.

The same pastor, on learning that the Russellites were trying to disturb the faith of some of his weaker members, made the necessary preparation, took up, in a sermon or two, some of the Russellite hobbies, and showed up their misleading tendency. He not only confirmed the faith of his own members, but he did a service to the community that was highly appreciated and complimented.

We mention still another pastor. Some of his members were being confused by what is known as the "Holiness Doctrine," along with the claim of "Absolute Perfection." There were also those who were almost swept off their base by what they saw and heard of those who claimed to speak with tongues. This pastor was both wise and brave. He felt his responsibility as a watchman on the walls of Zion, and realized his duty, at this time, towards the flock, that by the Holy Ghost, had been placed in his care. After studying these matters until he was sure that he had the subjects well in hand, he let his congregation hear from him in a reverent, intelligent and forcible manner. He did not content himself with merely denouncing the errors he exposed, but he gave well-chosen and appropriate scripture for each point made.

All of these ministers did the right and the logical thing. They performed a duty they owed to their flocks, to the community and to the cause they represented. To prepare themselves for the different tasks required time and work, but the effort made them only the stronger in the pulpit, added to their influence in the community and greatly strengthened the faith of the members, young and old, composing their respective congregations. More of this kind of work, upon the part of pastors, will not only greatly stabilize the Brotherhood, but will give to the churches far more efficient and influential pastors.

One thing more, however, these preachers might have done, and it is not yet too late to do it. After becoming fully familiar with the subjects considered in their sermons, they might have prepared some very helpful articles for the MESSENGER, and in this way might have favored a large circle of readers with the benefits of their satisfactory research.

Sebring, Fla.

The Values of Modest Clothing

BY JOHN W. LEAR

A Sermon Delivered at Bethany, Chicago

In Three Parts—Part Two

Hygienic Value

THAT there is a hygienic value in the clothes we wear goes without argument. The body was made to enshrine the soul of man and is the mechanism through which the ego finds ways of expression. Paul said: "Know ye not that your bodies are the temples of the Holy Spirit?" The body, therefore is the workshop in which eternal possibilities are being worked out.

The clothes we wear should be made to fit the body and should provide for both comfort and convenience. The body was not made for clothes, but clothes ought to be made for the body. The ancients were warped in their minds in reference to the Sabbath and it was necessary for Jesus to bring them back to the right idea. The Rabbis had worked for years on the Sabbath and after they had it completed they tried the very delicate and painful job of fitting man into it. They tried to fit Jesus into it and found a great deal of fault with him for not entering heartily into their arrangement. In his answer to their criticism he announced: "The Sabbath was made for man and not man for the Sabbath."

The women of our day are being tricked, not by the same men, but by the same spirit, for men today are endeavoring to commercialize the bodies of women by working out styles of clothing and then finding the women whom they may be able to fit into their styles. The bodies of these women must undergo certain changes, and very often to the destruction of health, in order to move about in the garb. We will admit that occasionally these wise ones spring a surprise by bring-

ing out some styles that really fit the body and make possible the easy functioning thereof; but we must declare that these occasions are accidental rather than purposeful. I mean the purpose in mind was change, rather than benefit. Bishop Alma White of New York, a Christian woman of some influence, recently said: "Woman's immodesty in dress is due to man's cupidity, and it is for mercenary purposes that woman has been forced before the public to become the object of criticism. The bared neck and chest is a trick to give jewelers a greater demand for their wares, and every part of her dress is regulated so as to bring in the most money. Woman is never consulted about any of the details of her clothing; she claims to be independent, but she wears just what the male style-mongers tell her to."

We are just now getting relief from the miserable high-heeled shoe, which forced the foot into an unnatural position, placed the weight of the body on the ball of the foot and tended to disturb the delicate organs of the body. Many women have suffered almost intolerable misery because they tried to fit themselves into this style of walking on stilts. Let us hope, too, that the abominable sweltering practice of wearing furs around the neck in the heat of the summer, has gone forever. What indignities and discomforts were placed upon women folks because they sold themselves to these profiteer fur traffickers, all because they dare not break with the style! Let us hope, too, that our mothers, wives and sweethearts will have more concern in the future for the protection of their bodies from the rigors of winter, than to follow the decrees that would expose their chests, arms and limbs to zero weather, thereby laying the "foundation for 'flu,' 'grip,' pneumonia, tuberculosis and kindred forms of lung diseases. Which way are we headed, when folks will suffer in summer's heat, and winter's storm and cold, for that one ungodly, preposterous motive of following the decrees of masculine fashion makers?

It has not been so long since, that we berated the ascetic for torturing his body. He denied himself of many of the necessities of life, reduced himself to poverty, forced his body to undergo some of the most inhuman tortures, thereby hoping to attain to a higher degree of holiness and purchase unto himself a merit from Jehovah that could not, as he thought, otherwise be obtained. In the main, he was possessed with a good motive, but the method he used was very faulty indeed. But, on the other hand, what can be said for the individuals who act silly and sinful, both in motive and method, in that they offer their bodies to be tortured, in order that men, who are lovers of money, may advertise their stock in trade? Do we not need men like Luther, Erasmus, Huss, Zwingli, and scores of others we might name, to arise now with holy boldness, and strike the death-blow to this commercial Babylon that fetters the mothers and prospective mothers of the race? The unborn millions have a right to be born by mothers whose bodies are and have been unhampered by the offerings of Satan's cohorts, and who, on the other hand, have dedicated their bodies to work out the will of our Heavenly Father.

Aesthetic Value

The natural lines bespeak beauty. The majority of the race despise affectation. In our minds we hang the red lantern at the first signs of hypocrisy. To camouflage is to lose friends. Natural roses interest at all times. We grow ecstatic at the amazing beauty of the rambler as it fills our front stoop trellis, and we again and again whiff the fragrance with pure delight. Just so we admire the natural roses that tint the cheeks of our maidens, wives and mothers. Nature places these decorations at the proper place to bring out the contrast, but what a sickening smear is made by the improvised exuberance! Better it would be to spend more money and time in taking proper exercise, the proper amount of sleep, and providing correct habits and diet, so that nature could blossom, rather than to give it for nostrums that deceive and not infrequently destroy the possibility of natural beauty.

Simple clothing provides for the beautiful. The lines and contour of the normal body are beautiful; so, when the clothing we wear follows these general

lines, we may expect the beauty of the body to be preserved. In a very large measure the styles are ridiculous because they refuse to parallel these natural lines. I remember the yards of goods built into the dress in bygone years, inside of which great wire hoops abominated the wearer thereof, and this great swelling was further extenuated by a bustle of greater or lesser dimensions, attached on the small of the back at the upper extremity of the skirt. Then there was the ancient trail that left a cloud of dust, or gathered unto itself the filth of the street, only to be replaced in our day with the extreme of abbreviation that is alarmingly suggestive. We still remember the dress collars that, with their little spires, tickled the ears of the wearers, and the sleeves that almost drove the glove manufacturer out of business. But these extremes have long since been replaced by the near sleeveless dress that would embarrass the washerwoman in the presence of strangers, and cause her to unroll her sleeves, and by the less than collarless dress that causes the pure man to look out of the window of the car in which he is riding, or read the signs above the windows thereof.

There was a time when we wanted the gewgaw, the "ginger-bread," the furbelow, the flounces, etc., on our houses, our barns, our dresses, our furniture, etc., and the more bric-a-brac we had, the richer we were. Now we are adopting the plain finish on our buildings, mission furniture in our homes, and we are burning the bric-a-brac, because it is unsanitary and because it makes a lot of extra work. Let us hope that the day is near at hand when we will throw off the extremes in styles of clothing—all of which belong to the works of darkness—and come to the simple, natural, beautiful forms that suggest modesty and at the same time bring to the surface the feminine characteristics that not only charm, but ennoble the race.

Chicago, Ill.

Optimism and Pessimism Analyzed

BY I. J. ROSENBERGER

THE terms referred to in our title, are usually applied to the extreme conceptions that some persons are supposed to hold. An optimist holds views that are encouraging. A pessimist clings to views that are discouraging. The former points to certain achievements and successes as assurances of a promising future. The latter points to the appalling trend of evil and decline, as indicating a dark future. He tells us that "evil men wax worse and worse." Let us look at each:

I. Optimism

The Christian has always been greeted with messages of cheer. It is a fact that God never authorized any measure without assuring success. But the success does not always come to us along the lines of our own choosing. The prophets all spoke of "a bright day coming." In Luke 1: 26-38 the angel gave Mary the assurance that she should give birth to the long-looked-for Prince. She was told: "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Christ, with emphasis, declared of his church that "the gates of hell shall not prevail against it." Peter says of the Lord: "He is not slack concerning his promises." Joshua, at the closing of his day, left this pleasing assurance: "Not one thing hath failed of all the good things that the Lord hath promised thee." Such evidences render the Christian hopeful constantly. He has good reason to be optimistic.

II. Pessimism

Many of the teachings and many of the Divine sayings are given in the shadows. Gen. 1 and 2 are on the sunny side. Chapter 3 begins with a sad story, and this depression continues—with only an oasis here and there—until chapters 21 and 22 of Revelation—the two closing chapters of the Book—are reached. In these we have a most joyous story. As the reader is almost constantly confronted by sin and its sad consequences, pessimistic views are inclined to predominate. The prophet's messages were mostly in a spirit of rebuke for the sins of the people. In fact, the appearance of a prophet was usually an evidence that something was going wrong. Rev.

(Continued on Page 554)

How to Win Men

BY PAUL MOHLER

In a former article I referred to the fact that the soul-winner should know everything that he *can* know, both by study and experience, about the many ways in which acceptance of the Gospel makes a man strong, happy and useful in this world and in the next. In this article and others I hope to go into more of detail along the same line, hoping that Christian workers will find really practical help herein.

Evangelists are often criticised for converting people to themselves rather than to Christ. One should studiously avoid any such result, yet it is necessary to win the people to yourself, to some extent, before you can win them for Christ. It is useless to talk to a man about anything, unless you can win his confidence. He must believe in you at least enough to think that you know what you are talking about. If he doesn't believe that at first, he must come to that belief before you get through with him, or you will never win him for Christ. Often that is your chief task—to win confidence.

In the days of the apostles, they won the confidence of the people by the performance of many miracles, but the effect of those was only temporary. We find Paul, in his appeals to the Corinthians and the Galatians, referring to his great labors and sacrifices, as evidence of his true apostleship. Sometimes it was his great love for them that he pleaded, but there is no question about what he was trying to do—to win, to hold, and to regain, where lost, the confidence of the people in his wise leadership. Paul knew that they must believe in him, or he could not lead them in following Christ. You will find it so yourself today.

How shall we win confidence? First of all by being worthy of it. There is absolutely nothing, in all the world, that can be substituted for real genuineness of Christian faith and character, as a qualification for the Christian worker. A man may make all the excuses in the world for his weaknesses, he may point to as many examples of others' weaknesses as he will, but the fact remains that every little detail, in which he comes short of the glory of God, is certain to cripple his work for the Master. When the people, to whom he is talking, do not know of his weaknesses, even then his power for real good will be lessened, for character will tell, and the people intuitively know whether they are in the presence of a man of high character, or whether he is of a lower order. The weaker man may be able to get people to turn to Christ for pardon, but he will not inspire them to come to Him for great consecration, without which salvation is not secure. It is said of a certain elder, long since departed, that it was a sermon to the people to see him walk down the street. Win confidence by meriting it.

But even that is not enough. The man who would win confidence must give some thought to the way his deeds appear to others. Many a good man has been long misunderstood and misjudged, without the influence he ought to have had, because he was too careless or to proud to take pains to appear well in the eyes of the people. Some men say: "If they want to think that of me, they can just think it. I won't run after anybody to get them to think well of me. If they want to think that of me, after the way I have always lived, they can just think it." There speaks out a stubborn pride that is often disastrous to a good reputation. Men owe it to the cause they represent, to swallow their pride and take pains to be "honest in the sight of all men," "of good report of them that are without," etc.

There is, of course, an extreme to which this can be carried. Henry Ward Beecher once said that a man always thinking about his reputation reminded him of a kitten chasing its own tail. "What people think" must not be the *main* thing in mind, but it must not be forgotten. What God thinks is the main thing, and when we have taken care of that, the other will not be a great matter.

Fortunately for the evangelist, he sometimes gets into a community where the church is strong and its members of such a high order of spirituality that the

confidence of the people is already won. He is believed because his brethren in that community are trustworthy. That is a tremendous asset, and if he is a good evangelist and there is a ripe field to harvest, a great ingathering is the result. The evangelist should not take too much credit to himself for such results. Let him go in where the Brethren have not lived as they should, and it will not be so easy. The church owes it to the cause, to its ministers, and to its evangelists to furnish the foundation for all aggressive work, and that foundation is careful, prayerful living.

It may be said, in this connection, that very few people come into the church who have not seen some one living what they at least thought to be a true Christian life. Because of that life they turned to Christ, to be made after the same character of righteousness.

Oroville, Wash.

"The Trust of the Gospel"

BY CORA A. MCKONLY

First Prize Essay, Elizabethtown College

IN 1 Thess. 2: 4 we find these words, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

These words were written by Paul to the Christians at Thessalonica, to show them how mindful of them he was at all times. He tells them of the great mission, the disciples "were allowed of God"—to be put in trust with the Gospel. He tells them, also, how he and Silvanus and Timothy delivered this Gospel—how they carried out and fulfilled their mission—how they worked to please God, not man.

We notice Paul says "as we were . . . put in trust with the gospel." Whom does the *we* mean? Does it mean Paul and his companions? It did, at that time, but it also means all others who received the Word. It means that all who received the Word from God, through his people, were put in trust with it. "They were not expected to keep it as their own—for their own selfish benefit—but to pass it on and on. They were to tell it in all its beauty and purity and fulness to save. Jesus said: "Go ye into all the world." All who have received the Word were to go. Whom does this include or exclude? What a responsibility! Dare we say: "I am not called," or, "I can't"? Should we say this, when he has said: "And, lo, I am with you always, even unto the end of the world"?

A certain story tells us that when Jesus left the earth, he asked Peter and John and Andrew, and a few more, to tell all the people, beginning at Jerusalem, the story of how he had suffered and died for them. Those who heard the story were to tell others, and others, and others, until every person, to the uttermost edge of the circle, had heard the glad news, and had profited by it. Does that show us who the *we* are? Think of it, dear people, *we* were allowed of God, to be put in trust with the story of Jesus, his own dear Son! What a great responsibility! Is God willing to trust us with something so important? He is. We may teach the same words that Jesus taught. We may live as close to God as we possibly can. We may become as obedient to God's will as Jesus was, and yet we need not do more than he did.

If no one had continued the work of Jesus and his disciples, how would you and I have ever heard about it? Many men and women have devoted their life to the telling of the Gospel, so, why need we consider our life of so much greater value? Why should we save our life? Jesus said: "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it" (Matt. 10: 39). We now see that all who have received the Word, are put in *trust* with it, to pass it on to others.

How eager we are to tell it to others, when we are put in trust with something in every-day life! No matter what it may be, we are quick to tell all about it—not only once but repeatedly—to every one we know. Each, in turn, is told of our new trust. Why, then, are we not more eager to tell about the Word of God? Why do we pray for opportunity to speak for God and then let each day go by without doing

something for him and his cause? Do we live too far away from God? Are our minds too full of the carnal things of this world? Is there no room in our hearts for the spiritual things of life? Probably we do not take enough time for meditation on God's Word, and, therefore, do not grow accustomed to speak of it with ease.

Paul says: "Therefore we speak not as pleasing men but God, which trieth our hearts." When we do speak of the Gospel, how often we try to speak so as not to differ with those to whom we speak. How faithfully Paul carried out his work; how earnestly he preached whenever and wherever he had opportunity; how zealous he was in order to please God! He was ready to tell people that he did not care to please them, but to do the will of God, for he expected to win a prize if he remained faithful. Paul found his life work on the way to Damascus, and immediately started to prepare for it. All should be ready to do the same. When we find the Word of God to be our Guide, we should be ready to stand four-square for it, as God has given it to us.

Oh, how we need men and women today who will tell of the Gospel, as we have it, anywhere and to anyone, at any time! We have enough people who wear their religion, and use their Bible, as a sort of Sunday cloak. We find it easy enough to talk of our Bible to our fellow-Christians and to those of our own order, but why not talk of this to those of different opinions? Whether they agree with us, is not the question, but whether we have the courage to tell it as we believe it—that is an all-important point.

Why not tell those who do not know of it? Why not obey our Savior and "go into all the world"? We dare no longer say that we are not called. We dare no longer say that the Bible does not teach us to engage in foreign missions. What else could it mean? We dare not forget that we are some of those others, and still others, to whom Paul told the story of Jesus. It is our duty to tell the others, out to the very edge of the circle of humanity. If we do, it means that some of us *must* go to China, India, Africa, South America, and some to the islands of the sea. Some will have to go to Europe and begin to tell the Story over again, for many have forgotten it. Some will need to stay at home and hold the fort—but it will not take all to do this work. It matters not *where* we go—we *have* to preach Christ and his Gospel that sinners may be saved.

Whether we are called to stay at home, or go away to teach, we are trusted with the same Gospel. May the Master count on you?

Mountville, Pa.

Gleanings

SELECTED BY AGNES M. GEIB

THOUSANDS of years ago a leaf fell on the soft clay, and seemed to be lost. But last summer a geologist, in his ramblings, broke off a piece of rock with his hammer, and there lay the image of the leaf, with every line and every vein and all the delicate tracery preserved in the stone through those centuries. So the words we speak and the things we do today may seem to be lost, but in the great final revealing the smallest of them will appear.—James Russell Lowell.

Impatient people water their miseries and hoe up their comforts; sorrows are visitors that come without invitation but complaining people send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they even chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water.—Charles H. Spurgeon.

Ideals are like stars—you will not succeed in touching them with your hands, but, like the seafaring man on the desert of waters, you chase them as your guides, and following them, you reach your destiny.—Carl Schurz.

How can you tell whether you are growing? Ask yourself these questions: Are you getting taller? Are you able to overlook some things you were unable to overlook last year? To overlook the sneering glance,

the harsh word, the selfish, unkind or malicious deed? Serenely to overlook failure when you have done your best? Bravely to overlook misfortune when it was unavoidable? Cheerily to overlook dark days and darker frowns? Are you getting tall enough for this? —Amos R. Wells.

One hot summer day I was driving along, when I overtook a woman who carried a heavy basket. She gladly accepted my offer of a ride, but sat with the heavy basket still on her arm.

"My good woman," I said, "your basket will ride just as well in the bottom of the carriage, and you would be much more comfortable."

"So it would, sir," she said; "I never thought of that."

"That is what I do very often too," I said.

The woman looked up inquiringly: "Yes, I do the same thing. The Lord Jesus has taken me up in his chariot, and I rejoice to ride in it. But very often I carry a burden of care on my back that would ride just as well if I put it down. If the Lord is willing to carry me, he is willing to carry my cares too."—Mark Guy Pearse.

Manheim, Pa.

Taking Time for Meditation

BY PHILIP E. HOWARD

It was in an efficiency conference of the officers and department heads of a corporation, and a director, present by invitation, had the floor.

"Another thing I want to suggest is this," he was saying, "a day off each month for each one of you."

That simple suggestion was variously received.

"No, I don't mean just what you think I mean," the director went on. "You shouldn't spend the day at home, doing odd jobs. You shouldn't go off on a sight-seeing trip, or on a picnic. It must be a day in a place where you can be quiet, and alone, and with no excitement of any kind. Don't take any work along, don't plan a program. Just go to a quiet place, away from home, and let your mind lie fallow all day. Start the day with a prayer time, and then, throughout the day, whether you are indoors, or out, just let God speak to you. You listen. Try it, and I'll promise you'll be glad you tried it."

The president was older than any man there, and a little fixed in the groove that twenty-five years in business had made for him. But he thought the idea worth trying, so he arranged that each one in the group, including himself, should make the experiment.

Severing the threads of business a week or two later he spent a night at a farmhouse twenty miles away, and rose early for his "rest day." How still it was! How keen the autumn morning air as he came down to breakfast! He was ill at ease. His mind seemed all at loose ends, gently chaotic, shot through with indecision, and a little ashamed. Moreover he realized that he knew far less how to wait and listen than how to push ahead and give directions to others.

The prayer time after breakfast was another experience. It was not a hurried time, and that was unusual. But the man found it curiously hard to concentrate in prayer. He ceased to try. Kneeling there in his quiet room, he waited in a singularly helpless and unforced state of mind. No great vision came, and no clear voice spoke to him, save the sharp consciousness that he knew far too little about the kind of prayer that is communion.

After that, a walk in the autumn woods—late autumn, with its brown and grays, and the tracery of trees against the sky. He sat for a long while upon a fallen log, watching the frolics of squirrels, and listening to the conversation of the winds. It was all so different from the coming and going of secretary and managers, and the series of decisions made across his desk, the imperatives of telegraph and telephone, and the steady hum of the city. Nothing to do! It was almost grotesque, clownish, a farce, for him to be sitting on a log in the woods, when his office was so busy. But he had agreed to try it.

In the afternoon something happened. Suddenly it did not seem foolish to be still. Out of the quiet, with no mental effort whatever, ideas about work, and

life, and rest, and fellow-workers, began to come to him, and out came a notebook where these hints were entered. And then, and then, the tension gone, he went to his room and slept for an hour!

The day was waning when he awoke, and to awake was like coming in from play, tired, and hungry; to find that father had untangled the old fishing line for you, and mother had supper all ready, and that everything was just as a boy likes to see it at twilight. Some of the things he had thought were cares at the office seemed very trivial now. The closing prayer time before he walked down the darkening roads to the station was a happy lesson of fellowship with the Lord Jesus. How refreshed and steadied, and aglow with new determination was this man as he came to his own home that night! It is amazing to discover what one can learn in a day of quiet listening, when the tension is gone.

But we know too little of the teaching of the quiet day or the quiet hour. Few really believe in any such break in activity—not diversion, not amusement or exercise, but just waiting for a little while until God can overtake us, and have a quiet word with us. Almost any business man is a little ashamed to be found in his office in business hours doing nothing but thinking. Many a woman plans no such time when she can listen or think, or pray. Not many are like a certain

farmer's wife who takes the half hour from five to half-past five each morning for prayer and Bible-reading, and then with a clear mind, a glad heart, and strengthened hands, goes down to her day of taxing service as mother and housekeeper, doing her own work.

Meditation will be a lost art unless some of us have the courage and the sense to cultivate the habit of a daily quiet time. We have an altogether too exalted idea of the importance of constant production. The man who "must always be doing something" is not efficient. Enforced absence from work often leads to far better service. The Christian life requires study, patient seeking for light, deliberate time alone with the Lord Jesus, in order to get his mind for us, his guidance, and, often indeed, not with the object of asking for anything at all, but in order to expose the whole being to the experience of uninterrupted fellowship with Christ.

We shall not know our Lord, our own needs, or God's plan for our lives unless we take—yes, lay strong insistent hands upon—noticeably long sections of time for quietly turning over the pages of experience, for looking closely into the Word of God; for just listening to God's voice. We shall never do this if we wait until we have time. We must take it—now!—Selected by J. M. Blough.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Finding the Community's Needs

It is comparatively easy for a congregation to become ingrown, and to restrict its service to a comparatively few people in the community—usually its own membership. Years go by, and it appears that there is no response to the message of the church, on the part of the community. Not uncommonly, church people come to place responsibility for the condition upon the indifference and hard-heartedness of the people in the community. More frequently than otherwise, the church has not studied its community's needs and shaped its program to meet it.

The Salamonie church, in Indiana, is one which makes a thorough-going effort to build up its community. It is invigorating to sit down with the pastor, Bro. H. L. Hartsough, or any member of that congregation, and learn of the activity, both for the members and others. It is easily discernible that interest in others has quickened the interest in the work of the church.

A community periodical is one factor in the program of this church. It is edited by the pastor, but the school, other churches, and various organizations are glad to contribute material. This paper is put up in readable form and each issue eagerly anticipated.

The pastor, through organization, mail or personal contact, keeps in constant touch with the people. A year or so ago, when the weather began to get uncomfortably hot, the attendance at church services began to decline. Instead of nagging people for not staying to church, the pastor got in touch with them, and asked how many would favor a more brief service. Many expressed themselves in favor of it, and showed that they were in earnest by an almost one hundred attendance, as soon as the length of the service was shortened.

Recently about two hundred and fifty people met one evening for a stereopticon lecture. Slides of a high order were shown—the pictures being reflected upon the side of a barn, which provided a splendid screen. "We must have more of these," said the people of the community, and other high-class pictures will be shown.

It was felt that a sermon might well be preached on the worth of church attendance. Such a discussion would naturally include a treatment of reasons why people do not attend church. Instead of asking his members for these reasons, the pastor sought out a man who did not attend church at all, and asked him

just to tell him why he didn't. When the sermon was preached, it had life to it, because it was not dealing in generalities, but was meeting a specific need.

These are just a few of the ways in which this church is enlarging its ministry. It is not necessary to say that the community responds. We would that every church might so effectively reach out in such a positive ministry.

Questions About Giving

What and how much is a tithe? Is it always exactly a tenth?

THE word means a tenth. Scripturally, it carries with it the idea of consecration, or a portion set apart as "holy unto the Lord." Perhaps the latter meaning carries larger spiritual values than the mathematical portion. It is probable that the average Jew gave not less than one-fifth of his income.

What motives did Christ appeal to for our giving?

His appeal was varied, but the following represent the outstanding motives as we see them: *Love for God.* Even a tithe lost its vitality without it (Luke 11:42). *Love for man.* This is the second great commandment (Matt. 22:39). *Human need.* There was no other charge against the rich man, except that he neglected the need at his gate. Those who "go into everlasting punishment" are those who heeded not the call of the sick, the stranger, and the prisoner! *That we might have treasures in heaven.* Everywhere the Master assures us that by keeping for ourselves we lose, but that which we give to the Lord means treasure in heaven which can not be stolen or lost. *To prevent selfishness.* Jesus warns us of this tendency in the possession of wealth for its own sake everywhere! The student of the Gospels will find many additional motives, to which Jesus appealed, for willing service and cheerful giving.

How can we best teach our people the importance of giving?

That depends on other things somewhat. See that they are not requested to give for any selfish or personal reasons. This has often spoiled the grace of giving. Get the people to see the goodness and providence of God. Teach the necessity of our faithful stewardship, in God's plan, for the promotion of his grace and the preaching of the Gospel to all men. Have some definite system to crystallize into action our good intentions on the giving question, such as tithing, the every-week offering, etc.

THE ROUND TABLE

Fostering Righteousness

BY C. A. ESHELMAN

JESUS has often been called the Master Preacher and the Master Teacher. A. R. Bond has written a book in which he sets forth Jesus as the Master Preacher and recommends the book as a study of the homiletics of Jesus.

Christ was always interested in the welfare of those with whom he came in contact. He was a great character and loved mankind. Unlike Shakespeare, Jesus is always personal and conscious, and that is the great distinction between great intellect and great character. Character is essentially and intensely personal; genius is not. Socrates cared not for loyalty to himself if only his pupils studied his philosophy. Christ demanded loyalty to himself as an essential test of discipleship, for he did not come to promote a system but a Kingdom. Jesus said: "Follow me," and demanded that men take up his cross and go the way he went, and keep on going.

In his Sermon on the Mount, Jesus gave the only way to foster righteousness in the world. In Matt. 5: 16 he said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The greatest power in the world for righteousness is the life of the godly man or woman. Ingersoll said: "I can answer every argument in favor of Christianity save the life of the saint." This noted infidel was not fearful of being unable to refute a verbal argument, in favor of the Christian doctrine, but the life of the consecrated soul baffled him. One noted missionary, who exemplified the Christ-life in many details, impressed his converts so much that they called him Jesus. This illustrates the power of a life that is given wholly to the Master's work.

It is impossible to legislate against sin fundamentally. Before men can be forced to do the will of God, there must be sufficient sentiment among the people in general, to stand behind the truth. Men must be persuaded and constrained to do the right by the example and life of those who are shining in the world to enlighten men. Men can not be forced to do the right, but they can be led in the right path by those who show them the true way of life. There are few men, if any, who will not respond to the light if they come in contact with it. Many have their spiritual eyes closed to the light, but their vision can be cleared by the earnest and devoted man of God.

The world needs men and women of Christ who are allowing the white light of purity and righteousness to beam from their soul, thus bringing glory and honor to God. We, who love the church or pretend to love it, are the ones that are living epistles, read and known of all men. The world is watching us, and if we deviate from the path of rectitude, the world knows it and we cast a sad reflection on the cause we represent. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Bloom, Kans.

Kindness

BY J. W. WILT

KINDNESS is one of the leading character builders, contributing to human happiness. A plant without leaves will not grow to be a successful fruit-bearing tree, so an individual can not, without the spirit of kindness, hope to mature into a successful life.

How much the domestic animals around us, as we come in contact with them, appreciate kind and sympathetic treatment! How much more influence can be exerted over them when they are kindly spoken to, than when we are rude and boisterous to them!

How much the human heart appreciates kind words, kind treatment, kind looks, a kindly-beaming face! It means much in the social life of men and women, boys and girls. No man or woman can be ultimately suc-

cessful in business without the spirit of kindness. It is a boon richly enjoyed by one and all who come in contact with such a noble characteristic.

A kind and sympathetic word from the lips falls like oil upon the bearings of the great master wheels of the power plants of our land. Only for a short time could they exist without oil, and so, without kindness, a high standard of business could not be attained. Kindness wins, while an arrogant, selfish, and independent spirit, and an air of self-importance, repel.

The home life without kindness is a failure, for kindness should be an ever-living plant in each and every home. Even to those employed in the home—however menial be their capacity—it is not only our duty, but our interest, to show forbearance and kindness. None of us, if working for some one, would feel like making the interests of our employer our own, if constantly reminded of our failings. There never yet was an instance, in which kindness, fairly exercised, did not overcome existing enmity. The first effort may not succeed, but if persisted in, it will shed the dew of its holy influence upon the revengeful soul, so that it will soon become beautiful with every flower of tenderness.

Juniata, Pa.

Some Recurrences

BY EZRA FLORY

WITHIN a short time four instances of almost identical problems came before the elders of four different Districts for adjustment. Two were handled as they should be, and two were not, for twice, when applications for District committees were made, the elders appointed these committees to work with the churches, to effect proper adjustments, which is the only privilege of the elders. The other two bodies sent committees to go into churches, claiming such were District Meeting committees.

This can not be done by elders. No committee may be termed a District Meeting committee, and be clothed with such authority, unless it be confirmed by the District Meeting. When so sent and instructed, it has authority to hear and render decisions, which, if accepted by a church, ends the matter. If their work is not accepted by the church, the committee will make its report to the District Meeting which sent it out, and if this report is accepted by the District Meeting, the committee's work stands and the church stands corrected. But let it not be forgotten that elders of the District have power only as elders, which will be in an advisory way with the churches. They have no authority to send out committees to the churches in other ways.

Elgin, Ill.

Benefits of the River

BY ARCHER WALLACE

A GREAT labor leader confessed recently: "When great moral battles have to be fought, we must fall back on the churches." During the dark days of the Civil War in the United States, Abraham Lincoln said: "Thank God who giveth us the churches." His experience led him to see that the best support he received in keeping up the morale of the army, nursing the sick, and caring for the dying, came from that source.

In Ezekiel's vision he tells, in most glowing terms, of the reorganization of the church and of the river which brought life and fruitfulness to the land: "Everything shall live, whithersoever the river cometh." The prophet was living in a time when everything seemed black and desolate. The Hebrew glory was a thing of the past, and it seemed as though the national hope had forever perished. But he saw clearly and confidently that a brighter day was coming, when obedience to God would bring life, and health, and peace to the nation.

There is an indirect influence of the church which is persistent and life-giving. Every one knows how in Egypt the river Nile overflows its banks each year. This means a great deal to those who occupy the low-lying lands in the valley of that great river. What would often be a poor season has been turned into a

profitable one, and melons, leeks, onions, cucumbers and much rich grain grow in large quantities as a result of this annual overflow.

Our legislation is becoming more humane and beneficial to the people. There never was so much consideration for the weak and unfortunate, so much sympathy for the afflicted, and so many earnest efforts to improve the conditions under which people have to live, as there is today. And while these healthy things have not all proceeded directly from the church, they have, in nearly every case, received their chief impetus from that source.

Toronto, Can.

Courtesy in Public Places

BY JULIA GRAYDON

WHILE standing near the baggage department in a large station, a few weeks ago, I witnessed the following scene:

A very fine-looking young woman, well-dressed and apparently well-bred, was asking the baggage agent to perform some service for her. When he said he could not do it, she said: "Well, the other man did it." "Yes," said the agent, "but he does not know his business."

"Well, he's much nicer than you are, anyway," was her reply, to which he answered nothing.

A little bit of rudeness, and how it can fairly change the atmosphere and spoil a place, a day or an hour.

To me the lady was no longer attractive—she had lost her poise and, worst of all her temper, over a very little thing. Her education may have been of the best, but to me the one who answered nothing was in possession of something which mere education can not give.

Harrisburg, Pa.

Foreigners and Morons

BY OLIVE A. SMITH

ONCE more the foreigner is charged with the responsibility for strikes and riots, and the "moron"—whatever he may be—is blamed for the majority of the crimes perpetrated in our cities. How often must statistics be presented to prove that a large per cent of our outlaws are not foreigners, but American—the products of our own American homes and American education?

The "intelligence test" is leading us to an arbitrary classification of human beings on a very narrow basis. We class as "morons" all those who fail to measure up to a certain standard on one of these tests, and we fail to appreciate the fact that some of our grossest immoralities—our most sickening failures in citizenship—come from the ranks of those who measure the highest in mental "tests." It is not keenness of intellect, but keenness of moral sense, that we need—not so much education of the mind as of the heart. The foreigner and the moron are not our greatest menace.

Emporia, Kans.

For How Trifling Things Shall We Pray?

BY ELGIN S. MOYER

IF we pray every morning and every evening, and then pray all day long, will we not run short of material for prayer? Will not all our needs be supplied, and will not all our reasons for thanksgiving be remembered? Well, whoever thinks this might be the case, has perhaps never carefully itemized all his needs, or all of his occasions for thanksgiving. Perhaps he has not thought of every blessing that the Lord has given him.

As long as we are blessed with activity, or even with active minds, I feel sure we will have sufficient material for conversation with our Father. Not the least thing he does for us is too small for us to remember with gratitude. We ought to thank him for every blessing—large and small. Nor is the smallest task, that might be ours to perform, too little to talk about with God. If we contemplate doing anything that is too insignificant or too trifling to bring to the throne, it is too insignificant and too trifling for us to engage therein.

In other words, anything that is worth our doing, is worth bringing to the Father for advice from him. He is willing and ready to hear us in ever so small a matter. Whether it be our daily routine of work, a special trip to town, a contemplated purchase, a long and dangerous journey, deciding on a life career, choosing a life companion, or whether it be a call at the neighbor's, taking our daily exercise or rest, or watching the sunset, we ought to feel it our sacred privilege to talk with the Father about these things. We ought to make it the rule and practice of our life to bring everything—no matter how trifling it may be—to the Father for his advice or sanction, before we presume to go ahead with the task.

Sterling, Ill.

HOME AND FAMILY

The Weaver

BY EDGAR A. GUEST

The patter of rain on the roof,
The glint of the sun on the rose;
Of life, these the warp and the woof,
The weaving that every one knows.
Now grief with its consequent tear,
Now joy with its luminous smile;
The days are the threads of the year—
Is what I am weaving worth while?

What pattern have I on my loom?
Shall my bit of tapestry please?
Am I working with gray threads of gloom?
Is there faith in the figures I seize?
When my fingers are lifeless and cold,
And the threads I no longer can weave,
Shall there be there for men to behold
One sign of the things I believe?

God sends me the gray days and rare,
The threads from his bountiful skein,
And many, as sunshine, are fair.
And some are as dark as the rain,
And I think as I toil to express
My life through the days slipping by,
Shall my tapestry prove a success?
What sort of a weaver am I?

Am I making the most of the red
And the bright strands of luminous gold?
Or blotting them out with the thread
By which all men's failure is told?
Am I picturing life as despair,
As a thing men shall shudder to see,
Or weaving a bit that is fair,
That shall stand as the record of me?

—Just Folks.

David the Finder

BY ELIZABETH ROSENBERGER BLOUGH

"DAVID, I need two more dessert dishes. They are on the left-hand side in the sideboard."

David goes, and returns with two saucers and one small dish, but no dessert dishes.

"No, not these. The dessert dishes are the ones I want for the strawberries. You will find a pile of them on the left side. I am beating the eggs for a white cake, or I would go myself." David comes back empty-handed, saying: "You are mistaken. I've looked carefully and the dishes are not there."

"They surely are in the sideboard, but I am nearly ready to put this cake in the oven; then I'll look."

I pour the batter into the tins, while David looks on interestedly. He likes to see the transformation which the oven brings about also.

When I open the sideboard door, the first thing I see is a pile of dessert dishes—pushed a little bit towards the right side and somewhat hidden by a pile of plates.

David is watching me. "You said on the left side," he explains aggrievedly.

"Oh, I know. Perhaps I can send little David for my things soon," I say consolingly.

But David's face clouded, for there is no little David. We have been talking of taking a child into our home, but so far we have not found our girl or boy.

If this were the only time that David failed to find the required article, it would hardly be worth setting down, but it is a frailty peculiar to men—they can

not find whatever we send them for. They always say: "It isn't there." They go upstairs to get a wrap, and return with the assurance that the article in question is not in the house.

"My *Missionary Visitor* is on my desk in the library," I say, appealingly.

David goes to the library, but calls back: "Where did you say it was?"

"On my desk. I want you to read an article in it."

David soon comes into the kitchen, but without the *Visitor*.

I am anxious to have him read it, so I go myself. I know just where it lay this morning. But the letters near it have been scattered over it, so that it is not plainly in view.

David began in his argumentative tone: "Now, where did you find it?" He never gets over being surprised at his failure and at my success.

"Right on my desk, only the letters were scattered over it."

"It hid away, likely enough, when I was looking," is all he says.

David has the same trouble with his pockets. He looks through one and then another, for whatever he wants to give me. I have learned to wait patiently for whatever is to come. I keep on reading or sewing, as the case may be, while the search is going on. My reward is sure—he finds it at last. David seldom really loses anything, but he seems doomed to spend much time in searching for what he wants.

"When we have our girl—" he stops there.

"Or our little boy—" I answer.

Came the time when David had something to tell me. I heard him come in quietly. Then, a few moments later, he came to me. I was writing letters in the library.

"Alice," he began. "I only hope you will like what I've found." I turned, when he added whimsically: "This time I've been the finder."

No box or parcel was in sight. David, smiling, went into the hall. He came back with a boy of seven.

"This is what I found. He is hungry. Shall we have supper?"

I couldn't say anything. I went with them downstairs. The boy said little, but David talked to both of us, while I got the supper. Then when, later on, the boy was sleeping, he told me the story.

"He thinks he is visiting us for the night. So we need not keep him unless you agree."

I said nothing. I only waited to hear more.

"He was on the train with a tag on him. He looked so lonely that I sat down beside him. He told me he was going back to 'the Norphan Sylum.' Then he gave small attention to me. It seemed to me that in his childish way he knew that he walked alone in the world—that he was afraid, and that he was lonely—and that he wished most woefully for some secure and natural attachment—such as other children were safe and happy in having."

"But we know so little!" I said it questioningly. My own heart pleaded for the boy who belonged only in an "Norphan Sylum."

"No, we know nothing. But, somehow, I felt that I couldn't bear to leave him. The thing gripped me—his helplessness. But I leave it all to you. The decision is yours only."

I went into the room where the boy lay asleep. He looked pitifully small, and so unfit to take care of himself. There were traces of tears on his cheeks. I turned away hastily. I could not bear to stay longer. I saw the pain and the need of a child that has no mother, his despairing loneliness.

"David, since you have found him, I believe we'll keep him." It was all that I could say just then.

Huntingdon, Pa.

Watching Folks

BY EDYTH HILLERY HAY

Part Two

I DON'T believe anyone could be in a very poetical frame of mind on a street-car. The only "rhyming" lines I can think of are:

"On a car, on a car,
A local interurban,
That stops at every single street,
Both up-town and suburban."

This is not inspired, unless the swing and jostle of the trolley inspired the tempo.

Even this fat, jovial conductor, whom I have known for years, seems to be growing one-sided from jerking the rope for so many stops. I always enjoy watching him, because he has such a very funny little baby nose, for such a large man. Ah, he remembers me, and asks, with a twinkle in his eye, if I would care for a suit-case to sit upon. Will he never forget that awkward experience? You see, it was this way: I had, a year ago, been about to leave this car—was near the exit, waiting for it to stop—but the stop came so suddenly that I, with equal promptitude, seated myself upon a fellow-passenger's suit-case (which, by the way, should not have been lying in the aisle), most precipitately. My face burns every time he reminds me, but I laugh, for it *was* funny.

The gentleman in front of me has his nose (figuratively speaking) in a newspaper. He wears great, bowed spectacles, is well dressed, and impudent-looking.

A lady is hunting a seat. All are taken but the one ahead.

"May I sit here, sir?" she asks nervously.

"I suppose you may, if you're able," grunts "His Dignity."

She appears dismayed and frightened, and looks about, as if not knowing what to do, but in a moment the gentleman who occupied the outside half of my seat, stands and says: "Sit here, lady—I'll change places." A *real* gentleman, that, and I'm glad he did, for it gives me a chance to see what he's like. I couldn't turn side-wise and "stare" while he was with me. He is of medium height, squarely built, with homely but strong, kind features—possibly sixty years old—anyway, he's a nice man and I like him.

The lady is very nervous indeed—keeps twitching her hands, and asks the conductor some vague sort of question every time he goes past. Evidently her eyes have spied my "stack" of books. "Are you a teacher?" she asks with a jerk.

"Hardly," I reply, "I am an evangelistic singer just now."

"Oh," she says. "I suppose they pay you good wages?"

"Wages?" I ask. "I set no price upon such singing. I simply take what I get."

"Oh," again, with an intonation that made it seem like she meant, "Poor fool."

"Was that my street?" she fairly shrieked at the conductor, gesticulating wildly.

"No, I'll tell you when we get there," is his reply.

Across the aisle are a father, mother and two small children. The mother looks pale and anæmic, wears a red blouse—the worst color on earth for an anæmic—and coral ear-rings. She also wears false ear puffs, for the one on this side is coming loose, and I see her ear—a pretty ear, too. One wonders why she wants to cover it. The older child, a girl, looks as pale and lifeless as her mother. The younger—a lively, black-eyed little fellow—is playing horse with his daddy's tie.

"My street?" screams the lady at my right.

"No," says the conductor, with a mischievous wink in my direction, "I said I'd tell you when we got there."

"O," she replied weakly, and relaxes.

"This is your street now—" this the next moment.

"But you said you'd tell me when we got there," she gasps.

"Exactly what I'm doing—Burdick Street."

The lady is gone, and involuntarily I breathe deeply with relief. Poor thing! She seemed dazed—a dope fiend, in all probability.

I am busy now collecting my "traps," for I shall soon be "home." The kind gentleman ahead, says: "May I carry your grip?" I thank him and take my leave of the local interurban for fairer fields

Goshen, Ind.

AMONG THE CHURCHES

Calendar for Sunday, Sept. 3

Sunday-school Lesson, Nehemiah Rebuilds the Walls of Jerusalem.—Neh. 3: 1 to 7: 4.

Christian Workers' Meeting, The Impulsive Man.—Matt. 16: 13-28.

* * * *

Gains for the Kingdom

One baptism in the Salem church, Va.
Nine baptisms in the Baltic church, Ohio.—Bro. Chas. Light, of Howe, Ind., evangelist.
Three baptisms in the Beech Grove church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.
Six baptisms in the Dry Creek church, Iowa.—Bro. W. E. West, of Mt. Morris, Ill., evangelist.
Four baptisms in the Chico church, Calif.—Bro. P. E. Robertson, of Lindsay, Calif., evangelist.
Three baptisms in the Bethany church, Ind.—Bro. A. L. Patrick, of Lovewell, Kans., evangelist.
Seven baptisms at Cannon Branch, Manassas, Va.—Bro. E. E. Blough, of Manassas, Va., evangelist.
Nine baptisms in the Mountain Grove church, Va.—Bro. P. I. Garber, of Harrisonburg, Va., evangelist.
Ten accepted Christ in the West Branch church, Ohio.—Bro. W. L. Hatcher, of Summitville, Ind., evangelist.
Twenty-two were received into the Maple Grove church, N. C.—Bro. Elbert Woodie and his father, evangelists.
One baptism in the Lower Stillwater church, Ohio.—Bro. R. H. Nicodemus, of North Manchester, Ind., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. H. Petry, of Trevilian, Va., to begin Sept. 2 in the Nokesville church, Va.

Bro. T. E. George, of Goshen, Ind., to begin Oct. 14 in the Plymouth church, Ind.

Bro. J. D. Frederick, of Nappanee, Ind., to begin about Nov. 1 in the Bethany church, Ind.

Bro. W. W. Blough, of Falls City, Nebr., to begin Sept. 3 in the Wade Branch church, Kans.

Bro. C. L. Wilkins, of Grand Rapids, Mich., to begin Oct. 1 in the Homestead church, Mich.

Bro. Aaron Heestand, of Wooster, Ohio, to begin Sept. 17 in the East Nimishillen church, Ohio.

Bro. R. N. Leatherman, of Cincinnati, Ohio, to begin Oct. 8 in the Big Creek church, Okla.

Bro. R. E. Gotschall, of Hartford City, Ind., to begin Sept. 3 in the Hickory Grove church, Ind.

Bro. L. L. Lininger, of Mechanicsburg, Pa., to begin Sept. 3 in the Pleasant View church, Lower Cumberland congregation, Pa.

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Personal Mention

Bro. John I. Byler changes his address from Columbiana to Homeworth, Ohio.

Bro. Sylvan Bookwalter changes his address from New Paris to Phillipsburg, Ohio.

Bro. J. E. Whitacre, of Creekdale, W. Va., is to take pastoral charge of the Uniontown church, Pa., Sept. 10.

Northern Indiana is to be represented on the Standing Committee of the next Conference by Elders Chas. C. Cripe and T. E. George.

The new church at Columbus, W. Va., in the Johnson-town congregation, which belongs to the Middle District of Maryland, will be dedicated on Sunday, Sept. 10. Services at 11 A. M. and 2 P. M. The dedicatory sermon will be delivered by Pres. J. Maurice Henry, of Blue Ridge College.

Bro. C. H. Shamberger, Christian Workers' Secretary, is busy, these days, directing the Young People's Conferences, assisted by other leaders. The third of the season is in progress this week, at Cedar Falls, Iowa, and the fourth will be held next week at Pacific Palisades, California.

Bro. Chas. D. Bonsack attended the District Meeting and associated gatherings of Southern Indiana at Anderson, last week, and reports an excellent spirit characterizing the discussions. The District sends one query to the General Conference. The Standing Committee delegate is Eld. D. W. Bowman.

Bro. Wm. J. Tinkle and wife, of Portland, Ind., have accepted appointments as Field Secretaries for the World's Purity Federation, the well-known organization, whose executive offices are located at La Crosse, Wis. Brother and Sister Tinkle's territory is Indiana, north of Indianapolis, and the western part of Ohio. They hope to spend much of their time in the churches of our own Fraternity. They may be addressed, as heretofore, at Portland, Ind.

At the late Conference some brother from the East gave Bro. I. J. Rosenberger an order for some of his writings on Divorce. By some chance the brother's address was lost and the order could not be filled—a fact which Bro. Rosenberger especially regrets because he was paid the money for it. If this should meet the eye of the brother concerned, and he will kindly send his name and address to Bro. Rosenberger at Greenville, Ohio, the latter will be glad to give his order immediate attention.

Bro. S. S. Blough, in sending in a report of Ministerial Board activities, which will appear next week, writes that the work in Decatur, Ill., is going nicely, in spite of summer days and hot weather. "Two large audiences yesterday and a record Sunday-school attendance almost up to the enrollment. We are in the midst of our Vacation Church School. The work is done by our home folks. Attendance was 107 average for the first week, for the day sessions. In the evening we have one hour from Studies in Doctrine and Devotion."

The second installment of Bro. J. W. Lear's sermon on "The Values of Modest Clothing" appears in this issue. It will no doubt interest many readers to know that Bro. Lear has put the sermon into pamphlet form and will have another edition printed if the demand warrants. It is the kind of teaching that is needed everywhere, and churches could hardly do a better service than to distribute it freely among their own members, and others too. Write Bro. Lear about it at 3435 Van Buren Street, Chicago, Ill., telling him how many copies you could use.

The Conference Program Committee has a communication on this page, which will interest you because it gives you a chance to say what you would like to see on the program next year. The committee does not promise to arrange the program entirely to your personal taste, but it will give due consideration to any suggestions that you may offer. And, of course, you read the announcement in last issue, by the Committee of Arrangements, relative to the time of the Calgary Conference. The Standing Committee is to meet Thursday, June 14, which will mean that the business session will open Tuesday, June 19.

Sister Carrie Gibson Miller, wife of Dr. S. B. Miller, of Cedar Rapids, Iowa, our General Transportation Agent, was returning home from a Vacation Bible School for colored children Thursday evening, Aug. 24, when she was run down by an auto and fatally injured. She passed away early Saturday morning, the 26th, without regaining consciousness. In the sudden departure of Sister Miller, not only the home congregation and community, but the District also, loses one of its most capable workers. To Bro. Miller and children and all the bereaved ones, the whole Brotherhood will extend its deepest sympathy.

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Special Notices

Ready for Pastoral Work.—Bro. C. A. Wright, who, for the past one and one-half years, has been employed as Director of Religious Education for Gratiot County, Mich., expects to take up pastoral work. Any of our churches desiring his services, will please communicate with him at Ithaca, Mich.

To the Churches of Northwestern Ohio.—In the largest city of our District it has been made possible, by kind hearts and willing hands, that a church be erected and dedicated to the honor and glory of God, but we find that some of the pledges have not as yet been paid. The Mission Board strongly desires that the debt be lifted this fall. In order to do this, we ask that the donors will please note this announcement and, if possible, remit by Oct. 1. Will elders also take note of this, and urge remittances from their local churches, that the Toledo church may be free from debt? Send money to S. H. Vore, Treasurer, Lima, Ohio.—J. F. Hornish, Secretary, Defiance, Ohio, Aug. 18.

Getting Ready for Calgary.—Already the name Calgary is familiar to us. Many of us have hunted through our atlas, or perchance through the maps, given in the literature which the commercial interests have already sent out, to find where Calgary is. It is almost straight north of Salt Lake City, and about one hundred and fifty miles across the border in Canada—a good long journey for most folks in the United States. But what are we going there for? Or, to put it more directly: What should we go anywhere for? Why go at all? What is the good to be served by our gathering? A number of answers can properly be given to this question, but with just one phase of it is the Program Committee concerned, at this time. Already we are planning the program for next year, and it is our ardent desire that our work shall result in the largest possible good for the church. The success of the past program has indicated to us some lines along which we can work, but yet next year will be different. We have sent out a number of requests, asking for suggestions for next year's program. But we do not wish to limit the number of folks who may wish to offer help. No matter whether you got a personal request or not, give us the benefit of your thought. Write a letter about

it to our Secretary, Bro. L. W. Shultz, North Manchester, Ind. We are arranging to have a meeting soon and hope to make plans for the program quite definitely.—W. O. Beckner, Chairman Program Committee.

Announcement.—Heretofore assessments, donations and other accounts for the Brethren's Home were sent in too late for presentation at the District Meeting for that year. I would suggest, therefore, that all assessments and other accounts be sent to me as soon as convenient after reading this notice, so that I may have a good report for the District Meeting in October. It would be well, too, for those who wish to donate to the Home this year, to send the money as early as possible, so that it can be included in the yearly report. If the donation is in cash, send it direct to me. If not in cash, send it to the Home, and give me your name, your congregation and also state the nature of the gift, so that it may be entered in the report. I trust we will have much to report in the way of donations, etc., at our coming District Meeting.—G. W. Harlacher, Trustee, Dover, Pa., Aug. 23.

Vacation School Reports.—Presumably we had more than four hundred Vacation Church Schools over the Brotherhood, this summer, but no more than one hundred of these have been reported. We hope that every worker and leader will read this notice, and hurry his report to the office of the General Sunday School Board, Elgin, Ill., if this has not already been done. Proper blanks will be furnished for the asking. Remember that we want reports of Union Vacation Schools also, if our people participated in them. In reporting union schools, make the usual report of the entire school, and then append a note, stating the approximate number of our representatives that attended in each grade, and also give the total. State also the number of teachers that we furnished. Please do not necessitate the office to write again and again, as we have been forced to do in the past. Let this report be attended to NOW! Call the attention of your secretary to this item. If a number of persons call the attention of the same person to this item, it will be all the better, for in some instances we shall have to add several letters and, perhaps, get no report in the end.—Ezra Flory, Elgin, Ill.

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Miscellaneous Mention

We like the way one of our correspondents puts it in telling what he is in the church for. He says: "I am in the church for all the good I can get out of it, by putting all in I can." Doesn't it look as if some are in the church for all they can get out of it, without putting anything into it?

If any one desires to know just how much enthusiasm may be aroused for a Vacation Church School, let him note that a pupil of the Boise Valley school, Idaho, willingly rode horseback, seventeen miles each day, to attend the sessions. He must have been convinced that he was getting something worth while.

Constructive Bible Teaching.—In a recent address, G. Campbell Morgan, the noted Bible student, made mention of the fact that his chief dependence, in teaching the Holy Scriptures, is 2 Tim. 3: 14-17 (Am. Rev.). He finds in it (1) a reference to "teaching"—a fundamental basis of instruction; (2) "reproof"—an accurate lining up of convictions, ruling impulses, relations and general aims; (3) a definite and satisfactory result—the well-balanced equipment of the earnest student as "a man of God." This most significant citation of Holy Writ may well be studied to excellent advantage by every devout reader of the Scriptures.

Referring to a recent article, on the first page of the "Messenger," on the subject, "The Full Opportunity of the Gospel," in which the reader is asked to "think of just one reason" why the Gospel does not have its full opportunity, Bro. J. M. Snyder, of Wichita, Kans., says he can give a reason. "Because it is not preached," is the one he suggests. He means that the full Gospel is not preached, and names subjects which are seldom, if ever, touched upon. He says he never heard a brother preach on Holiness in his life. But he isn't knocking, he explains. He is only calling attention to some things that might be improved. He is enjoying his religion better all the time, but believes heartily in the "full Gospel."

The Lost Chord.—A writer in one of our exchanges declares that there is a lost chord in the melody that emanates from the lives of many Christians, because they persistently harp on only one or two strings. His conclusion is this: "The lost chord is composed of only three notes. The letters which spell the name of the chord, also stand for the individual notes: 'J' stands for justice, 'O' stands for obedience, and 'Y' stands for yearning. Justice is required of Christian men in all their dealings with their fellows. Obedience is better than sacrifice in the sight of God. Yearning is that hunger and thirst after righteousness which leads one to develop Christlikeness." How lamentably true it is, however, that all too many of us fail to grow in grace and in the knowledge of our Lord, because we fail to include the all-important chord of joy!

AROUND THE WORLD

No Conflict Between the Bible and Science

Every now and then, these days, some exponent of "science falsely so called," directs attention to some alleged discrepancy between revealed religion and the teachings of science. In that connection the testimony of Dr. Adolph Lorenz, the world-famous Austrian surgeon, in reply to an inquiry, is of decided interest: "Does medical science or any other science tend to destroy belief in God? My friend, you are young; I am old. Science, truly pursued, does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man humble. It makes him realize how little he knows. It makes him believe in God." So many preposterous things have been said about these so-called conflicts between the Bible and science, that the testimony of Dr. Lorenz is decidedly reassuring to every lover of truth.

A Fair Outlook in Russia

Latest reports from Russia indicate that the grain crops are good, and promise to yield sufficiently to feed the country, if properly distributed. This showing is truly remarkable, especially in view of the fact that during the year of famine a large proportion of the working cattle and other stock had to be consumed by the starving masses. Then, too, it was hardly to be expected that the energies of the people, greatly impaired by undernourishment, would be equal to an unusual amount of reconstructive effort. That they have so admirably succeeded, despite the blight of Bolshevik terrorism, is really noteworthy. If the people of Russia could, in some way, be favored with a government truly constructive, and looking to the best interests of the people, the vast realm might readily become one of the most flourishing sections of Europe.

Ireland's Chief Slain

Under date of Aug. 22 the assassination of Michael Collins, minister of finance and chairman of the provisional Free State government, was reported by the press. The news of his death overwhelmed the great majority of the Irish people with sincere sorrow, for they had seen in him an assurance of orderly conditions after long years of contentions. His death, in addition to that of Arthur Griffith, on Aug. 13, will affect Ireland's stability to an extent not fully realized at this time. The importance of strong leadership at a critical time, is too often lost sight of, and as a result, the ship of state is at the mercy of troubled waters and disastrous storms. At this time Ireland needs, most of all, leaders who will unselfishly devote their energies to the highest development of the country.

The Span of Human Life Lengthened

Medical experts assure us that the improved health of human beings, of late years, is largely due to better preventive measures against the inroads of disease. In consequence, the span of human existence has been materially extended. Some years ago the average age, at the time of death, was but fifty years. Since then, improved methods of sanitation and hygiene have worked wonders, so that the white male of today, in the country districts of America, attains to an average of more than fifty-five years, while the women live to almost their fifty-eighth year. City dwellers are not quite as long-lived—the average being fifty-two years for men and fifty-three for women. Kansas makes the best showing of any State in the Union—an average of sixty years for men and sixty-two years for women. The greater vitality of women is attributed by medical men to their more virtuous, temperate and well-ordered lives.

Good Books as a Cure of Physical Ills

Carefully-selected books have proved of undoubted value in the successful alleviation of physical ailments among wounded ex-service men, according to Miss Caroline Webster, library specialist in charge of hospital work in the United States Public Health Service. We are told: "Good reading swings the pendulum from the tendency of constantly brooding over the physical ills of life, to the more important essential—the right sort of mental attitude. A refreshed mind can much more successfully meet the repeated pain or hemorrhage than one worn and tired with the dread of thinking of the next attack. Hence the decided therapeutic value of good literature, with all suggested therein, along the line of uplifting power." Corroborative of the above is the recently-reported advice of a noted physician to a wealthy lady, suffering from a nervous breakdown. He told her that medicines would be of no avail in her case. What she needed was mental poise and thinking along right lines. "Study the Book of Psalms," he said, "and you will get a new view of life and a wider outlook. Try it for a month and report results." When the lady again faced the physician, she did not need to tell of the great change that had been wrought. Her very demeanor told its own story. The Word of Life had proved its power.

America's Bounty for Russia

In a letter, recently received by the American Relief Administration, the noted author, Maxim Gorky, says: "In the history of practical humanitarianism I know of no accomplishment which, in terms of magnitude or generosity, can be compared to the relief that the people of America have rendered to suffering Russia. Your timely assistance will be inscribed in history as a unique and gigantic accomplishment, worthy of the greatest glory, and will long remain in the memory of millions of Russian children, saved from death by you." Mr. Gorky, in another communication, suggests that the recollection of American self-sacrifice, in saving these children, will make them better and more generous men and women.

Bible Society Back to Pre-War Prices

Christian workers everywhere will be glad to learn that the Bible, at least, and portions thereof separately published, are getting back to pre-war prices. For the first time in almost five years, the American Bible Society is able to offer Gospels, bound with heavy paper covers, for one cent. An edition of the Gospel of St. John, is already off the press, and the other Gospels will be issued in the same style and in various languages. It is really amazing that a book of sixty-four pages, attractively covered, can be issued for so small a price. A dozen of these can be easily carried in an ordinary pocket, to be handed out as opportunity may offer. It is a sowing of precious seed that will not fail of a gracious harvest.

Preparing for Another War

Recent press reports assure us that France, with a decreasing population and a realization that her enemies can, in a few years, develop superior man power, is preparing to protect herself for the next war in a way that will assure her undoubted supremacy. Gas bombs are to be dropped on cities and villages of the foe from huge aerial fleets, thus bringing about destruction on so large a scale that further warfare will be almost impossible. The French bombs are charged with an improved mustard gas. This, according to the engineers, now experimenting with the all-penetrating substance, will cause instant and hopeless insanity and in many cases will result in speedy destruction. Judging by what happened during the last war, the alleged potency of France's bombs is wholly within the range of possibility. Well may we pray that humanity may be spared the unspeakable horrors of any future wars.

Neglected Opportunities

Those who have gone to the trouble of looking at the contents of "free literature" racks, in railroad depots and other public places, report that very seldom do they find religious journals of recognized evangelical churches in these receptacles. On the other hand, there is an abundance of literature by Seventh-Day Adventists, Christian Scientists, Russellites, Latter Day Saints, etc. Judging by the degree of zeal, exhibited by these cults, they evidently find it a profitable means of propaganda for their respective claims. But why should such a wonderful opportunity be left wholly to them? Why should not the members of the Church of the Brethren supply our literature to the racks in railroad depots and other public places? Here is an activity in which a Christian Workers' Society or an active Sunday-school class could render profitable and far-reaching service. Every congregation has an abundance of available church literature that might be advantageously placed where the general public can have ready access to it. What do you say?

Miners and Coal Operators Agree on Terms

Aug. 22 agreements were entered into between mine operators and mine workers, to end the strike that began April 1—nearly five months ago. This settlement is based on the Cleveland agreement, decided upon recently, and since then accepted by mine owners in various sections of the United States. In all probability coal production will now be resumed in a very short time, throughout the country, on such a scale as will allay all anxiety on the part of householders as well as industries and public utilities. It is to be hoped that transportation problems of the railroads will also be speedily adjusted, to insure adequate distribution of coal. Undoubtedly it is a great relief to every citizen of the country, to know that the deplorable strike has been settled ere more serious interference paralyzed general industrial activity, and early enough to insure a fair supply of fuel for families. The almost equally important problem, however, still remains—that the right steps be taken now to prevent similar strikes in the future. President Harding has asked Congress for authority to appoint a commission of investigation, to look impartially into all the phases of the coal situation. This group of competent men is to enter upon its duties as soon as possible. Investigating all phases of the coal industry, they will undoubtedly be able to recommend such a reorganization as will place the business upon a more satisfactory basis. A large number of unprofitable mines may possibly be closed, and the industry—largely overmanned during the war—may be reduced to just enough workers to keep fully employed in getting out an ample supply of coal. In that way pro-

duction and prices would be stabilized, and steady, all-the-year-round employment would be given to the men that remain. The President's further suggestion, that by proper action of government undue inflation of coal prices be prevented, is also of importance. The people should be protected against the rapacity of conscienceless coal speculators.

Colored Women Urge Passage of Anti-Lynching Bill

Recently a delegation of women, representing the National Colored Women's Association, called on President Harding and leading members of the Senate, to urge the early passage of the Dyer anti-lynching bill. Assurance was given to the delegation that the bill is likely to be passed in the December session, though strong opposition is to be expected by the southern senators. Strong hopes are entertained that the whole-hearted support of senators from the north will insure the passage of the bill, which is now conceded to be strictly constitutional by even its opponents. It is generally admitted that if the anti-lynching bill had ere this been a law, it would have been decidedly effective in preventing massacres, such as the deplorable one at Herrin, Ill.

What Does It Mean to Us?

Government experts forecast a 3,000,000,000 bushel corn crop—the largest with but three exceptions in the history of American farming. Then, too, there are good prospects of 200,000,000 bushels of apples, a rye crop larger by one-fifth than last year and the second largest potato crop on record. There will be 190,000,000 more bushels of oats than a year ago, and so on, through most of the list of farm products. No government reports are needed to tell us that the supply of coal and iron—fundamental of our mineral resources—is unimpaired, and sufficient for many years to come. Favored, therefore, by one of the greatest eras of prosperity this country has ever seen, what shall be the token of our appreciation for the Lord's signal blessings to us? Should we not, out of the fullness of our hearts' thanksgiving, give to the Lord so bountifully that ours may be the blessing that comes to the liberal giver?

China Faces Serious Problems

At this time China is confronted by two serious problems—one, the unification of the North and the South; the other, the arousing of her people to active participation in public affairs. It is a generally admitted fact that the 400,000,000 Chinese are largely indifferent to national progress. This appalling apathy is slowly being overcome by the activities of progressive thinkers and the growing influence of Chinese newspapers. General Wu-Pei-fu has just addressed an appeal to the nation, requesting the people to indicate their wishes as to the country's future. "The Republic of China," says General Wu, "has been established for eleven years, but the country has not been united and the constitution has not been respected. These defects are apparent and a remedy is needed. . . . It is to be hoped that the eminent statesmen of our country will consider the matter and express their views so that the permanent unification of China may soon be effected."

Why Not Get Things Truly Worth While?

In the days of the long ago, the prophet Isaiah directed attention to an important matter when he said: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" Probably his well-meant advice fell upon deaf ears, to a large extent, just as similar counsel does today, concerning lavish expenditures for things of little value—and worse. A leading authority on statistics has tabulated the prodigious amounts, spent last year by the people of the United States for what he terms "luxuries," and according to his reckoning the total runs to twenty-two billion dollars. In his classification of the various expenditures, he did not include, under the general head of luxuries, things absolutely sinful, but simply the many modern commodities, without which people could get along quite readily, and still enjoy life very well, if they made up their minds to that effect. The main items of his list include tobacco in its various forms, moving picture shows, theaters and other forms of like entertainment, candy, chewing gum, soft drinks, cosmetics, jewelry, pleasure trips, etc. Other things might have been added to the list quite properly, swelling it to a still larger extent. A matter of considerable importance, however, impresses itself in this connection: "Just how much is spent by the people of the United States for the highest and best things—those truly worth while?" It is somewhat humiliating to note that the people of our land spend only a billion dollars for education annually, counting in all institutions, from the most noted university to the little red schoolhouse. All churches of our land—important as they are to the moral uplift of the nation—are given but half a billion, by way of upkeep. It would seem that the truly worth-while things do not receive a fair share of our expenditures. No one, perhaps, would say that all luxuries should be abstained from, but in a very real sense no Christian can escape the claims of stewardship that insist upon the wisest use of the means wherewith the Lord has blessed us.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Triumph Well Worth While

2 Cor. 2: 14-16

For Week Beginning September 10, 1922

1. The Willingness of God to Manifest Himself in Us and Through Us, to His Glory.—This was one of the wonderful things for which Paul thanked God. At Troas he had found an open door. Always looking for "open doors," he found them in plenty. No one ever needs to seek an open door in vain. Christ always is near a door that needs to be opened if thereby he can help his faithful ones. Owing to difficulties, however, Paul changes his plans, and goes to Macedonia. There he gives thanks to God, "who always leadeth us in triumph"—if not in one place, then in another. He was thankful that God manifested through him "the savor of his knowledge . . . in every place." He was the channel through which God manifested himself "in every place."

2. The Triumph of the Church Through Her Workers.—What a blessing it would be if every worker in the Kingdom of our Lord would yield himself as a vehicle whereby God would transmit "the savor of his knowledge"! Might it not bring about more quickly the triumph of the church? Indeed, how, otherwise, can the triumph of the church be brought about? God works through men—the only means by which the Kingdom is transmitted from age to age. God makes use of very humble means, at times, to carry out his plans, but he always uses men to catch men.

3. How the Triumph of the Church May Be Furthered.—When each vessel, humble or exalted, goes forth filled with the water of life—a chosen vessel—then the day of the Lord draws near. Kingdom building is unit building. We first bring ourselves, then our "brother Simon." If we have not found the way ourselves, we will make poor pilots for others. If our little cup is empty, we can carry no refreshment to parched souls. It will be hard for us to speak the right word, if the word has never been spoken into our own hearts. The Kingdom can not rest upon a foundation of sand. It can not rest upon empty professions. If the grace of God is within you, it will work out from you to others. If it does not work out, the probabilities are that there is no saving grace there.

4. Essential Conditions of the Church's Triumph.—The triumph of Christ's church will be sure to come, when the triumph of the individual has come. The battle will be won when we "bring our men up to the flag." The flag wins only as men win. The church advances only as men advance. "Where there is no vision, the people perish."

5. What the Decisive Triumph of the Church Might Mean for the World.—The Spirit's influences are wonderful indeed! By the power of the Spirit entire communities have been mightily moved. Whole neighborhoods have been completely transformed. Gambling houses and places of ill-repute have been closed. New motives have actuated the hearts, and controlled the lives of the people. Though this was but the triumph of Christianity in a comparatively small section, it shows, nevertheless, what is in man when his motives and purposes are actuated by the love of God. And if this transforming power could only be extended until it embraces a whole State or nation, we might be able to comprehend what the triumph of the church might mean to mankind. The smaller section shows the possibilities of the church. It shows, on a small scale, a little of what the world might grow into, if a triumphant church controlled the destinies of man. It shows what would happen if Christianity rules in municipalities—when it controls traffic, enacts laws, and places the rights of man ahead of the greed of the corporation.

6. Suggestive References.—Joy triumphant after a sowing of tears (Psa. 126: 5, 6). God's promise to the faithful worker (Dan. 12: 3). Christ's gracious assurance (Matt. 28: 20). Rejoicing for the sower as well as the reaper (John 4: 36-38). Christ's promise of power to those who witness for him (Acts 1: 8). A positive assurance (Matt. 16: 18, latter clause). John's glorious vision (Rev. 3: 12). A voice and vision of the church's triumph (Rev. 21: 3, 10).

Optimism and Pessimism Analyzed

(Continued from Page 547)

Scotfield, D. D., says: "The prophets were invariably pessimists." For that reason they met with much disfavor. Even Christ's teaching was interwoven with a twill of what now is called pessimism. He wept over Jerusalem and warned his disciples of the problems of the future. But all these clouds in his teaching had a silver lining—an assurance of triumph.

Much of the apostles' teaching was heavily tinged with discouragements. Paul said to the Ephesian elders: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." "This thou knowest, that all they which are in Asia be turned away from me." "At my first answer no man stood with me, but all men forsook me." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." The entire Book of Jude sounds very pessimistic, and the messages of Jesus to the Seven Churches of Asia are deeply dyed with discouragement. The foregoing are but a sample of Bible sayings and circumstances that tend to arouse pessimistic fear.

III. Lessons Gleaned from the Foregoing Analysis

The mission of the prophets and apostles was to deliver God's messages. The same is true of us. These messages are sometimes sweet and at other times bitter. Sometimes they create joy, and at other times they arouse sorrow. At times they wound, and at other times they heal. God's Word has a twofold effect—the "Sword of the Spirit" has a double edge. As to delivering the message, we are without choice: "Woe be unto me if I preach not the Gospel." When the kings of Judah and Israel joined forces to take Ramoth in Gilead, they sought to ascertain the plans of the Lord. The prophets bade them, "Go, the Lord deliver it into thy hand." Jehoshaphat then inquired: "Is there not a prophet besides, that we may inquire of him?" Then the king said: "There is yet one man, Micaiah . . . but I hate him; for he doth not prophesy good concerning me, but evil." Micaiah was summoned, and the officer said to Micaiah: "Behold now, the words of the prophets declare good concerning the king with one mouth: let thy word, I pray thee, be like the word of one of them." Micaiah replied: "As the Lord liveth, what the Lord saith unto me, that will I speak." Micaiah further said: "I saw all Israel scattered." His speech was pessimistic, and for that reason he was smitten, and fed on the bread and water of affliction. Then the king of Israel said unto Jehoshaphat: "Did I not tell thee that he would prophesy no good concerning me but evil?" Jehoshaphat fell in the battle, even as Micaiah had predicted. Micaiah's pessimistic speech was a true prophecy.

I, therefore, aver that any discussion, as to the merits or demerits of optimism or pessimism, is seldom followed with good results. Optimism commonly condones the wrong and hence is not to be relied upon. Pessimism is likely to foster a depression of spirit, as seen in Jehoshaphat. We would do better to discuss the rights and wrongs of a question without employing either of the terms—optimism or pessimism. I think we might well nigh, with safety, dismiss optimism and pessimism from our vocabulary.

Greenville, Ohio.

Does Your Branch Need Pruning?

BY REBECCA C. FOUTZ

IN John 15: 2 Jesus says: "And every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Many twigs and much foliage make quite a show, and one would almost think that the branch amounted to something, but as a matter of fact, these extra branches lessen the vine's power to bear much fruit or fine fruit.

Now the branches are grown on the vine for the purpose of fruit-bearing, hence anything that interferes with or detracts from this, must be trimmed off.

We are saved—made a branch in Christ—for the same reason—to bear fruit—much fruit, fine fruit. As with the branch in nature, we can not allow useless twigs and foliage, which, though they may look well, consume strength which should go to the main business of the vine.

Serving Christ and the church, and making a living, is all the average Christian can do and do well.

Even the church itself sometimes may grow life-sapping twigs.

Outside interests are so numerous. We sprout out into this activity and that. Some seem to be worthy causes, but unless we are careful, they may, before we realize it, take too much of our time and strength from the main business of our Christian life.

There are the many clubs, orders, societies, movements—some commendable, but most of them not so—to which we give of ourselves as well as of our means.

There is the great amount of money, as well as time and energy, given to pleasure-seeking, causing the branch to fail in fruit-bearing, thus increasing the danger of being cut off.

There is the striving for wealth, with which to gratify worldly desires—the labor for those things which do not belong to the simple life—these and many more.

Twigs and foliage, which, though they are pleasing to the eye, have never been known for their fruit-bearing, dissipate the branch's life. Thus, all too often, the church goes begging for the membership's time and strength, to aid in the supreme task of fruit-bearing.

What might the result be if we were to prune all life-sapping tendrils?

Philadelphia, Pa.

Both Individual and Social

THE misgiving on the part of many Christians, concerning the "social gospel," is, that something else is being substituted for a personal experience of the saving power of Jesus Christ. To the degree that this may be the case, the misgiving is justified. There is nothing to take the place of the experience of Christ in one's own heart. George Fox records the basic fact in the religious life of us all: "Then, O then, I heard a voice which said, 'There is one, even Jesus Christ, that can speak to thy condition.' And when I heard it, my heart did leap for joy."

A Christian society can begin in no other way than it began on the shores of Galilee—in response to Jesus' call to the individual: "Follow thou me." We shall never have a better world except as we have better men. Changed environment is not a substitute for a changed heart. Nor shall we get a greatly changed environment until men's hearts are changed. The City of God will never be built on the earth at all except as individual men and women, in increasing numbers, find a new motive and new power in their lives, and deliberately commit themselves to the way of brotherhood and love and service incarnated in Jesus.

But, on the other hand, to save the individual members of society is not all that is necessary to the saving of society as a whole. Onesimus and his master were both saved individuals, but the society in which they lived was so unchristian that one man owned the other. The president of a corporation and its employé may be Christian individuals, but both involved in a competitive industrial order that denies to one an income adequate for a worthy life. Not only do the motives of individuals have to be Christianized, but also the social organization and the inherited arrangements in the industrial, the racial, the international and every other realm. For it is this social environment, in which the individual has his being, that for good or ill is all the while affecting personal character.

This means that the church must definitely set itself to moulding public opinion. For it is public opinion which is chiefly responsible for the social arrangements under which we live. The liquor traffic was not abolished simply by keeping the man away from the liquor, but by a group sentiment that decided to keep liquor away from the man. Slavery did not cease by the conversion of slave-holders one by one. Duelling was not banished by dealing with individual duellers. A tide of Christian public sentiment had to be created, great enough to break through the inertia of existing forms of social organization and to create conditions more consistent with Christianity.—*Federal Council Bulletin*.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SIMPSON, WEST VIRGINIA

At this place there are but few Brethren. The people here are mostly Baptists and Methodists (Americans). But we have many foreigners—some of them Catholics—and many—both foreign and American—who make no pretension of religion at all.

Those of us here, who are interested in the religion of Jesus Christ and the whole Gospel, decided to have a series of meetings at Gabes Fork schoolhouse, about one and a half miles from Simpson, in Taylor County, W. Va. We secured Eld. B. W. Smith, of Burlington, W. Va., to hold the meetings. Aug. 5 he began his services at the schoolhouse, and continued till Sunday evening, preaching three excellent sermons. The hearers gave marked attention and the number so increased that the meetings were continued at Simpson, in the Methodist church. The audiences were larger each evening and at last we had a crowded house, with the best of attention and good order. Bro. Smith preached with power and his hearers showed that they were very much interested. We believe that many of those, out of the fold of Christ, are seriously considering their souls' interest. Three requested to join the church, but have not yet been baptized. Bro. Smith preached, in all, eleven fine sermons. The meetings closed too soon. If they could have been continued for another week or so, I believe several would have accepted the Christ-life. Bro. Smith put forth every effort possible to have the sinners come, to be saved. The Methodist brethren also manifested interest and were very kind in letting us use their church-house for our meetings. They made us feel welcome. Their minister was present on Sunday, and although it was his time to preach, he kindly gave way to Bro. Smith. I believe if we had regular preaching, we could build up the work here, and have quite a membership.

J. F. Ross.

HUTCHINSON, KANSAS

Since the last report from First Church, we have conducted our third Daily Vacation Bible School. Sister Michael was our superintendent. With her leadership and the cooperation of our body of teachers, we feel that the school was very successful. Bro. H. D. Michael, our former pastor, is now located at Falfurrias, Texas, where he and his wife are in charge of the Industrial School. We were sorry to lose them, but are glad that they are willing to offer their service in this much-needed mission work. Bro. S. B. Wenger, of Indiana, accepted the pastorate here and is now with us. We feel blessed in having him, and feel that he may be able to accomplish much good.

For our midweek prayer meeting we have taken up, as a study, the Life of Christ, and find it very interesting and helpful. The young people of our congregation formed an organization for the purpose of developing more fully the physical, social, mental and spiritual life.

We held our annual Sunday-school picnic July 28. A very enjoyable time was had by all.

We have planned for our Harvest Meeting soon; also for a Rally Day in the Sunday-school. The work is moving on very nicely and we hope that through the leadership of our pastor, and with the cooperation of the membership, the church may continue to grow and prosper, and that we may be able to meet the needs of the present day and be a church and people of real service to mankind.

Mrs. Alice Kint Glover.

SISTERS' AID SOCIETY

The Sisters' Aid Society of the Second District of Virginia held their Second District Institute at the Middle River church July 26. The meeting was well attended and a very helpful program was given. It was an inspiration to the Society to have the brethren and juniors present, and to have them take part in the program. We feel that the juniors should be encouraged to organize a Society in every congregation. There are twenty-four societies in the District, with an enrollment of 586 members. Two of these are Junior Societies. All the Societies of the District except four, which are in the mountain territory, were represented by delegates. The amount of money, used by the District during 1921 for home work, was \$838.39; for foreign work, \$879. Sister Nellie Wampler told of her work in Greene County, Va.

The meeting for 1923 will be held at Bridgewater, Va. The officers for the year are Mrs. Mattie Wise, President; Mrs. Effie Cline, Vice-President; the writer, Secretary; Mrs. Mary Coffman, Assistant. Lizzie S. Thomas. Bridgewater, Va.

ALTOONA, PENNSYLVANIA

Twenty-eighth Street church recently received six letters. The Men's Organized Class erected a large Dietz bulletin board. The outing of the Sunday-school and the Daily Vacation Church School was the largest and best

ever held. It came at the end of our very successful Church School. The committee arranged two Kindergarten classes, three Primary, two Junior, three Intermediate, and one Training Class. The grades used the Gary system. The training class studied "Christian Heroism in Heathen Lands," and a class of seven is ready for the examination, leading to the "Missionary Certificate." The average attendance was 105. Eleven different denominations and thirty different congregations were represented in the day sessions. The pastor is visiting the homes of all enrolled in the school. The evening session was of more than ordinary interest. Ten laymen spoke on the peculiar doctrine of our own church. They handled, in a masterful way, the following: "Feet-washing," "The Lord's Supper," "The Communion," "Christian Baptism," "The Anointing," "Non-conformity," "Stewardship," "War and Peace," "Marriage and Divorce," and "Law and Oaths." The Teacher-Training Class, twelve in number, who are studying Hurlbut's "Teacher-Training Lessons," passed their first examination.

Dr. C. C. Ellis, of Huntingdon, Pa., will be with us in our series of meetings, starting Sunday, Sept. 17.

Our pastor, Bro. B. F. Waltz, has been preaching a very interesting series of sermons on the subject of "Sin and Salvation." The subjects "The Presence of Evil," "The Sense of Sin," "The Imperishable Hope," "The Christ of the Old Testament," "The Christ of the Gospels," and "The Christ in the Epistles," have been very gratefully received, not only by our own membership but by numbers of members of adjoining churches.

Mrs. Cyrus B. Replige.

COLORADO SPRINGS, COLORADO

Our Daily Vacation Bible School which began July 31, closed Aug. 11 with a program and exhibition of handwork done. Many of the parents were present and seemed much pleased with what had been accomplished by the children under the efficient leadership of Sister J. B. Moore, of Denver. The work consisted of memorizing Scripture and sacred songs, telling Bible stories, habit and character-building stories, teaching in missions, Bible geography, etc. The handwork done by the Juniors and Intermediates in plastacine maps of Palestine was splendid. Most of the handwork was associated with the teaching given.

Sister Elsie K. Sanger, of Sebring, Fla., as director of the kindergarten department, showed great tact and efficiency, and we feel greatly indebted to her for the close attention she gave in the work.

The instructive handwork was one of the most interesting features of the program. Sister Nora Rhodes, of Dallas Center, Iowa, assisted in teaching basket-weaving to the girls. Other handwork was also done, such as making scrapbooks, sewing card mottoes, etc. Mrs. Harman, Ruth Baker and Eva Hughes were present each day, and their devotion to the task helped to make the school the success it was. There were eighty-four enrolled, with an average attendance of sixty-three. Nine churches were represented. The interest was fine from beginning to end, and a large percentage of the children were eager for the school to continue another week. Mother Root, who is spending the summer months with us, contributed her bit to the work also. Bettie Crist.

GREENE COUNTY, VIRGINIA

The work in Greene County has been going forward with renewed energy and an impetus for larger things in the future. A force of new workers has been added to the present staff. Sister Martha Senger, of Bridgewater, has charge of the home and the six children for the summer. Brother and Sister C. G. Yagel came into the work as summer pastor the middle of June. Sister Yagel had to go back to the hospital for an operation and has not yet returned. She is spending some time with her parents in Georgia, while recuperating. Bro. Yagel and Sister Mary Knight had charge of a two weeks' Vacation Bible School at the Mt. Hermon church in July. The school proved a great success. Bro. Yagel preached each evening in connection with the school. As a result sixteen were baptized and five restored. The church was much built up and strengthened. Bro. Yagel began meetings at Fern Hill July 27 and spent ten days, closing Aug. 3. A most splendid spirit and kindly interest was manifested throughout the meeting. While there were no additions to the church, we believe good seed has been sown that will bring forth a harvest in due season.

Eld. H. C. Early has been spending a part of his time here, directing the work of the Industrial School project. Bro. H. S. Knight has been managing the affairs under Bro. Early's direction. The combination building is going steadily on to a finish. The building is under roof and is ready for the plasterers. We are anxiously looking forward to the time when we shall begin operations. Daily applications are coming in, for children to enter the school. The only regret we fear is that our building will be too small to accommodate the present needs.

The Evergreen church met in council Aug. 12. In the

absence of our elder, Bro. G. A. Maupin, Bro. H. S. Knight presided. A favorable report was brought by the visiting brethren. Sister Vallet Vernon and the writer were elected delegates to District Meeting.

We are looking forward to the coming of Eld. C. M. Driver as pastor in the near future. It was decided that our series of meetings be left to his charge, to begin about Sept. 12, closing with a love feast. Nellie Wampler.

Pirkey, Va.

THE BRETHREN INDUSTRIAL SCHOOL

When "Messenger" readers think of Texas, I am sure they think of the largeness of the State. It IS large. It has some great resources and large industries, too. Now when you think "FALFURRIAS," I want you also to think large. This is the home of the largest dairy herd of fine Jersey cows in the world, and some of the ranches are still large, covering one-fourth to one-half of a million acres, for this is yet a frontier.

But the reason why we want all "Messenger" readers to think large, when they think "FALFURRIAS," is because here is being opened the largest work our church has yet begun among foreign peoples in America, "La escuela industrial por Mejicanas"—"The Industrial School for Mexicans." We know there is much excellent work being done for and with other foreigners in our midst, but this is to be a permanent institution, which is destined to grow beyond the greatest hopes of most of our people. Though it is being undertaken by a District numerically weak, yet it is to be large enough and of enough importance, both nationally and internationally, to demand the help and prayers of our entire Brotherhood.

The twenty-room, two-story brick building, in which we are to open the work Oct. 30 of this year, is nearing completion as far as the shell of the building is concerned, but the finishing is yet to do. Then, with but one other building, which will at present be used as kitchen and dining-hall, much yet remains to do before that date. Wife and I are here to do the field work, and to superintend the school. The farm of 472 acres is in a good location and has a large future, as a support for the work, after much clearing and improving has been done.

The Mexicans are all about us—near and far. On a recent trip, down into the Rio Grande Valley, we saw much unoccupied territory, as far as subjects for the school's industrial training are concerned. Many of the finest type of Mexicans are there—many of the ones largely Spanish and less Indian. Many of these had wealth, or position, or education, in Mexico, before the last few years of unsettled conditions disturbed their homeland. Now, with their children, they are refugees here, making the most of life possible, yet without large opportunities for their children. While there, we viewed the land across the river—a land largely unoccupied for the Master. What a field it is!

WHEN YOU THINK "FALFURRIAS" THINK LARGE! With it think of our present needs. Brother and Sister Stump are doing all they had agreed to do and more. However, just now we need considerable financial assistance. The Aid Societies have done nobly in supplies, and some in funds. Several individuals and churches have helped to further this work, but we need sufficient funds, just now, in order that we may rush to completion this building, so finished and equipped that it will be a credit to our church and the cause it represents. Then, too, may it be an inspiration to all of the children who will be within its walls!

Though this work is approved by the General Mission Board, the solicitation and securing of the needed funds is left to a committee chosen by the District. We trust that many hearts and purses will soon be opened very wide, and we are sure they would be, if you only knew. Mrs. John Stump, at this place, is treasurer, and will receipt for all funds sent in for this work.

H. D. Michael.

WESTERN CANADA

The second District Meeting of Western Canada was held July 18 to 20 in the Merrington congregation, near Kindersley, Sask. The nature of these meetings was rather new, but was of much interest to the members at Merrington, as they had but a short time ago come to us from the River Brethren Church.

An interesting trip of more than 250 miles was enjoyed by a half dozen auto-loads of members from the Irricana and Bow Valley churches, as well as others from different points, which seemed to add interest to the meeting. The spirit and interest, throughout, were most splendid. Much dependence was placed upon the guiding influence of the Holy Spirit, and the abiding fruits of peace and joy were much in evidence. Bro. Leland Brubaker, of La Verne College, Calif., and Bro. Frank Weimer, of North Manchester, Ind., were present and added much interest. Bro. Brubaker addressed the meeting on Monday evening. As a definite program could not be arranged for Tuesday forenoon, a sermon was delivered by Eld. J. L. Weddle, on the subject of "Making Us a Name," which was full of interest and teaching.

In the afternoon, problems relative to Sunday-school work and workers were considered. Some time was given

(Continued on Page 558)

DISTRICT MEETING OF TEXAS AND LOUISIANA

The District Meeting of Texas and Louisiana, which convened in Ft. Worth Aug. 5, 6 and 7, was a very encouraging one. Though the District is not as large, numerically, as it is in area, and though the number at the meeting was not as large as at District Meetings of the North, yet we had a very pleasant and profitable time together.

If I were to make a statement as to the spirit of the meeting, I would put it in two words: "Better organization." That seemed to be true in enlarging the District Mission Board from three to five members, and in the work of the Aid Societies, together with the appointment of a committee to look towards definite work along Child Rescue lines. Then, too, the Mexican Industrial work of this District came in for some discussion, with a general good feeling as to the progress being made in the building and plans for opening that work Oct. 30, at Falfurrias.

H. D. Michael.

FIRST CHURCH, DAYTON, OHIO

We are just closing a very pleasant and successful year's work—the second under the pastorate of Brother and Sister Detrick. Our Sunday-school has kept up in attendance—the best in the history of our school. Our average attendance has exceeded 225, and the interest manifested has been fine.

We had our second Daily Vacation Bible School during the month of July. It was managed by our local workers, with our pastor as principal, and Sister Seitz as principal of the Primary Department. Our enrollment was 128, with an average attendance of 107.

Our Sunday-school superintendent for the coming year is Bro. Harry McPherson, with Sister I. E. Seitz as superintendent of the Primary Department. All of our teachers have been chosen, and we are planning for our installation services Aug. 27.

We have added five to our church membership since our last report. On the evening of Aug. 16 the church met in a called council, to consider our financial plan and budget for the coming year. At this meeting we held a choice for a minister—the lot falling on Bro. Randolph VanScoyk, who was duly installed by Eld. G. A. Snider. Bro. VanScoyk is one of our young men, born and raised in this community. During the last several years he has been attending Berea College, Berea, Ky., from which institution he will graduate this year. The church feels greatly benefited by adding Bro. VanScoyk to the list of workers we have here, and we feel sure that he will be a great help to the church, wherever he may be.

We are looking forward to a greater year than the last, and are now planning some great things. The Rev. Wm. A. Sunday is to be in our city with his evangelistic party during the months of November and December. Following this campaign, we are to have Eld. H. C. Early with us during the month of January. Our pastor is conducting classes now, in personal work and evangelism, preparing our people for the coming campaigns.

Kindly remember that any one living in the vicinity of Dayton, or moving into this vicinity, is always welcome and urged to come to our services. **Come to the church of the glad hand.**

Leroy M. Fish.

BAREVILLE, PENNSYLVANIA

The Conestoga church held a two weeks' Daily Vacation Bible School at the Bareville churchhouse. Sister Vera Hackman, who superintended the school, secured a splendid force of teachers. The community and vicinity responded in a remarkable way for a rural district, and thus made the school a grand success. The total enrollment was 218, with an average attendance of 198. The children came from homes of eight different denominations. They came by truck, auto, trolley, horse and wagon and on foot. The climax was reached at the close, when a program was given, showing the work done. There was also an exhibit of expressional work, done by the different departments. The children's work will be sent to a hospital in Lancaster, and some also to China and Sweden.

Aug. 5 Bro. Jacob Myer, of Elizabethtown, opened a series of meetings at the Monterey house. The attendance and interest were good. Five were made willing to follow the Master. Aug. 12 we held our Harvest Meeting at the Earlville house. Brethren Geo. Wolf and Jacob Myer preached for us, bringing many things to our remembrance for which to be thankful. An offering of \$78.45 was lifted for the Orphanage at Neffsville.

Mollie G. Myers.

A BROKEN RECORD

For thirty-four years I was absent from church only two Sundays. I attended forty-one District Meetings in succession. In the care of the fourteen churches, of which I had charge, I never missed one time for council meeting. In the twenty-six years, of our work in Kansas City, there was not one Sunday that I was unable to attend services. We now realize that, during all this time of thirty-eight years of active service, we did not appreciate those wonderful blessings as we should.

For some time past I have been sorely afflicted with

nervous trouble, and have gone down in weight from 150 to 119 pounds. The doctor wants me to go up into the mountains of North Carolina, but we do not see the open way. While we are forced to a wonderful change in our activity in the Lord's work, we see the large open and ripe field in the Southland, and want to do our part in the work. Will you hold us up at the throne, that, if it be the Lord's will, we may give him a few years more of service? To my good wife is due more than half the credit for the long-continued work, which we did as best we could.

I. H. Crist.

Middleburg, Fla.

FROM MANCHESTER COLLEGE, INDIANA

Tuesday, Aug. 15, is a day long to be remembered in Manchester College. The new college chimes were dedicated at that time. The chimes are the gift of the alumni, students and citizens of North Manchester. For several years the students have been working to this end, which was unexpectedly realized by the interest and help of the business men of the town. At the dedication, the people of the town joined those attending the Midsummer Conference of Middle Indiana, making the largest crowd ever assembled on the college grounds. A number of appropriate talks were given. Now, from the college tower, daily there goes forth the melody and sweetness of sacred Gospel hymns. Perhaps more people have listened to the tunes of old-fashioned hymns, during the last few days, than for many a day. We expect the chimes to be a great blessing to the students, this coming year.

Manchester closed another summer session Aug. 10. The attendance was the largest we have ever had in a summer session, and the work done was excellent. Regular members of the faculty were assisted by special teachers. A number of our teachers were in different universities this summer. Some valuable improvements have been added recently. A new chemistry building has been erected, an apartment house has been newly remodeled, and new equipment has been provided for the department of commerce. Many new plans are being carried out for the opening of the new school-year, Sept. 12.

North Manchester, Ind.

Clara Harper.

PLYMOUTH, INDIANA

Since our last report for the Plymouth church we have had the pleasure of having with us, in a Sunday evening service, Eld. H. C. Early, of Virginia. He came unannounced, but the church was full of people to hear him. His fine discourse on "Prayer" was heart-searching and uplifting to the believer in Christ. It is needless to say that we were happily surprised at his coming.

On Sunday, Aug. 13, Brother and Sister Ferda Rohrer, from Chicago, were with us in our morning service—each giving a good talk concerning their mission work in the city. Both young and old were intensely interested in their work. We certainly invite one and all, who may be passing through our little city, to stop over and enjoy the services with us on the Lord's Day.

At our recent members' meeting, Bro. J. F. Appleman was chosen delegate to the District Meeting, which will be held at the First South Bend church the third week in August. Bro. Cecil Reed is the alternate.

Again we wish to mention the date of our love feast, which will be held on the evening of Oct. 7, beginning at 7 o'clock. On Sunday evening following we begin our evangelistic services, being assisted by Eld. T. E. George, of the Goshen City church. We are praying for a good meeting. We invite the neighboring churches to join us in this religious campaign for soul-saving.

A. Laura Appleman.

GRAND RAPIDS, MICHIGAN

The workers of the Grand Rapids church will be glad when the summer vacation is again a thing of the past. Many of our workers being away for some time, during the summer, makes it harder for those who stay at home.

Our Sunday-school has been doing very well. We had our annual outing three weeks ago, in John Ball Park, with about 100 present.

A month ago the members of our adult Bible class, our pastor and wife, and our Sunday-school superintendent and wife went to the home of one of our aged brothers. We had a basket dinner, and afterward a song and prayer service was held, which was much enjoyed especially by the old people.

Our evening services are well attended. Bro. Smith has been giving us very helpful sermons, which stay with us during the week. We are using the book, "Studies in Doctrine and Devotion," and find it very helpful.

Our church closed a very successful Vacation Bible School. One hundred were enrolled, with an average attendance of seventy-two. We feel that, through the earnest effort of Brother and Sister Smith, much was accomplished. About two weeks before school started, they visited the homes of the children, got in touch with the parents, and told them of the work. The school started at nine and closed at eleven thirty. Bro. Smith

took those that lived some distance, back and forth every day. The workers all gave their time free. We feel that much has been accomplished by this school, as the children really got more in those two weeks than during a whole year in Sunday-school.

Our District Meeting was held at Onkama last week. Our delegates and others, who had the privilege of attending, reported wonderful meetings. Sunday morning the delegates gave their reports, which were much enjoyed.

Mrs. Katie Register.

OUR DISTINCTIVE PRINCIPLES

In these few lines I want to make an earnest plea to the members of our beloved church, to fall in line and to get back to our distinctive nonconformity principles in dress.

My spirit is stirred within me, when I see our plain, nonconformity principles, to which the church has clung for years, and which have made us so distinctive from the world, so largely disregarded. Precepts, that the New Testament so strongly teaches, are trailed in the dust by some. This is done thoughtlessly, perhaps, but it has its results, nevertheless.

Yes, we have been known, whether on the street among the throng, at the railway stations, or whatever place we happened to be, as a plain people, and are respected accordingly. Unfortunately some of our members are ashamed of the bonnets of our sisters and the brethren's plain garb—representative of the simplicity, fostered by our beloved church, just as the flag is an emblem of our country. No, there is nothing in either one of these in and of itself, but there is a great principle back of both, so let us raise high our standard, and rally our forces, and stand together as one body, along this line! What a power for good we will thus be, in favor of greater simplicity in dress—a question which is agitating the minds of many thinking people of today. Extravagance in dress is being preached against from pulpit and press. Various papers and magazines are devoted to this subject. Let us be loyal to all of our principles!

"Church of the Brethren dear,
Thy name we do revere,
Thy house we love.
Long may our lives be bright,
With love's pure, holy light,
Oh, keep us by thy might,
Great God, our King!"

Sterling, Ill.

Sarah Slater.

LOWER STILLWATER, OHIO

July 30 Eld. R. H. Nicodemus, of North Manchester, Ind., began preaching for us and continued until Aug. 13. He certainly gave us an inspirational message each evening. The doctrines and teachings of the Bible were exalted far above any story that might have been introduced. The church was given a vision of her responsibility to God and the community. One was baptized and the church was strengthened for better work in the future. Aug. 13 an all-day service, with basket dinner, was very much enjoyed. Many members from the surrounding churches gladdened us by their presence and sociability. Bro. Nicodemus preached in the morning, and at 2 P. M. Bro. J. W. Fidler gave us a fine sermon on "The Forgotten Sheaf." The Couser family rendered some fine music. Seven of our young sisters sang in a very acceptable way. It was a day long to be remembered.

Our quarterly council convened Aug. 23. Two letters were received and two were granted. Our communion has been appointed for the last Saturday of October, at 6 P. M. Bro. Ora B. Bowman was elected church trustee for a term of three years. We expect Sister Barbara Nickey, medical missionary on furlough from India, to be with us some time in December.

Eld. S. Z. Smith, of the District Ministerial Board, and Eld. Wm. Swinger, representing the Elders' Meeting of Southern Ohio, were present to have charge of the ordination of Bro. Hugh L. Cloppert, of our congregation. The work was unanimously supported by the church, and the installation service was impressive indeed.

Trotwood, Ohio.

L. A. Bookwalter.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico.—Bro. P. E. Robertson came to us Aug. 1 and started meetings on the 2nd, continuing till the evening of Aug. 20. Bro. Robertson's sermons certainly found their way into many hearts. The crowds were not as large as we expected, on account of the very busy season, but all were interested, as evidenced by the part they took, and the attention they showed. The church was more closely united by the manifestation of the great power of God. Four were baptized, and we look for others to return to the church. Besides having a good meeting, we had the privilege of meeting and associating with Bro. Robertson's family.—J. C. Wright, Chico, Calif., Aug. 31.

San Diego church met in council July 22, with Eld. S. G. Lehman presiding. Bro. Edmund Taylor was chosen delegate to District Meeting. Three letters were received. In September we will start operations on our new churchhouse. The lot was purchased some time ago, and is located on Pacific Avenue in East San Diego. Aug. 20 Bro. Lehman gave us a fine sermon on "Faith." The interest was good and our crowds are increasing steadily. We expect to secure a minister to take charge of the work this fall, or by the first of the year. The prospects for the work here are very encouraging now. Members, having children or friends living in or near San Diego, can write to the undersigned, giving address, and we will try to find them.—Anna R. Hyatt, Santee, Calif., Aug. 20.

IDAHO

Boise Valley church held a two weeks' Vacation Bible School, with an enrollment of sixty-three and an average attendance of forty-nine. One boy rode thirteen miles, each day, so that he might attend. A program was given by the children at the close of the school. July 5 and 6. Dr. Kurtz, of McPherson College, spoke to us along educational lines. Mrs. R. M. Rhoads, Nampa, Idaho, Aug. 17.

ILLINOIS

Big Creek church met in regular council Aug. 12, with Eld. I. D. Heckman presiding. Church officers were elected for the coming year. Bro. I. M. Miller, our pastor, was elected delegate to District Conference, with Bro. D. W. Bowers, alternate. We expect to begin our series of meetings Oct. 8, with an all-day service, including basket dinner. Bro. R. M. Leatherman, of Cincinnati, Ohio, will conduct our meetings.—Dow A. Ridgely, Parkersburg, Ill., Aug. 18.

Canton.—Our Daily Vacation Bible School opened June 26 and continued for two weeks, with Sister Edith Bubb, of Astoria, as instructor, assisted by our pastor, Bro. C. D. Brendlinger. Local teachers were Sisters Lizzie Westerfield, Cecil Downing, Ethel David, Goldie Brendlinger and Pearl Rohrer. The boys and girls, as well as their teachers, enjoyed the work very much. It was our first term. Our pastor resigned and left us July 31, and we are still without a pastor. Bro. J. F. Burton began a series of evangelistic meetings Aug. 1, and continued until Aug. 16, preaching fifteen times. The attendance was good. The members were very much encouraged and strengthened. There were two confessions. The church feels very grateful to Bro. Burton for his efforts.—Pearl Negly Rohrer, Canton, Ill., Aug. 23.

Virden.—July was a day of blessings to us. Sister Nettie Senger, on furlough from China, gave us a very interesting missionary address. We have just closed a two weeks' Daily Vacation Bible School, under the leadership of Sister Mabel Brubaker. We had an average attendance of 138 and feel that much good was accomplished. A singing program was given to a crowded house of interested listeners. Our new Sunday-school officers, to begin work Oct. 1, are adult superintendent, Bro. Irvin J. Brubaker; intermediate, Sister Vida Masterson; primary, Sister Ada Snell. Our delegates to District Meeting are Brethren E. H. Brubaker and Irvin J. Brubaker. Sister I. Mabel Daugherty has been chosen agent for our church literature.—Siella Brubaker, Virden, Ill., Aug. 12.

INDIANA

Bethany. We expect to hold our Harvest Meeting Sept. 17. Sister Mary Morris, of Mishawaka, will talk in the forenoon, and a home talk program will be given in the afternoon. We expect Sister Mary Morris to give us a week of lectures following this meeting. Sister J. D. Frederick will be with us in a series of meetings about Nov. 1. We are having good interest in our services.—Mrs. Bertha B. Weybright, Syracuse, Ind., Aug. 22.

Bethany. We have just experienced a splendid revival meeting. Brother and Sister A. L. Patrick, of Loveland, Kan., have been to us with power. All of his twenty sermons were filled with the inspiration of the Holy Spirit. Three young people were baptized. Aug. 13 we held our first all-day service. An offering of \$41 was lifted, to be used for mission work in the Southern District of Indiana. One letter has been handed recently, and one received.—J. B. Hicks, Lebanon, Ind., Aug. 21.

Guernsey church held an all-day Harvest Meeting July 30. Bro. J. C. Schwalm, of North Manchester, gave us two inspiring discourses—one in the forenoon and one in the afternoon. A basket dinner was served at the noon hour. An offering of \$24.20 was lifted. In the evening the children and young people gave a very interesting program.—Laura Sicker, Reynolds, Ind., Aug. 15.

Hickory Grove church met in council Aug. 19, with Eld. J. W. Rogers presiding, assisted by Eld. John Cline. One letter was granted. Bro. John Taylor was elected delegate to District Meeting, with Bro. Lloyd Sultz, alternate. An election for officers of \$24.20 was lifted. In Brethren Lloyd Sultz, Cecil Fox and the writer being chosen. Bro. Cecil Fox felt that he could not, at this time, accept the office. Bro. Lloyd Sultz and the writer, together with their wives, were duly installed.—Eld. A. C. Cropper, Pennsville, Ind., Aug. 19.

Lower D. C. Creek church met in regular council Aug. 5. The date of our love feast is Oct. 7. We decided to hold an all-day meeting, commencing at 10 A. M.—Mary Dilling, Camden, Ind., Aug. 14.

Nettle Creek. Aug. 11 we closed a two weeks' Vacation Bible School, of which Sister Carrie Huffman, of North Manchester, had charge. The total enrollment was 163; average attendance 150. We were very much encouraged and the interest manifested by the children. We believe that this interest will continue to grow in the coming years. All of the teachers were from our local church. The collection given by the children, every morning, amounted to \$25.20, which will be sent to the children at the Aged Persons' Home in North Manchester. Our next meeting is Aug. 12, with Eld. L. W. Teeter presiding. The following were elected delegates to District Meeting: John A. Miller, John Herr and D. E. Bowman. Sunday morning we were favored by having with us Bro. Samuel Barnett, of New Castle, Sunday evening Bro. Oscar Winger, of North Manchester, and Bro. A. C. Cropper, of Pennsville. We were present Bro. Winger delivered the sermon.—Mary E. Rinehart, Hagerstown, Ind., Aug. 18.

Oscola church met in council Aug. 12, with Eld. C. Metzler presiding. It was decided to have an all-day Harvest Meeting Sept. 3. Eld. Metzler was elected delegate to District Meeting. We have finished remodeling our church, having painted it on the outside. We are thankful to say that we are also out of debt. The report of the annual visit was given, which was very satisfactory and encouraging. Mrs. Nora Heffner, Oscola, Ind., Aug. 22.

Osann. Our Vacation Bible School opened July 31, with Sister Mildred Zook, of Huntington, as instructor, assisted by four teachers and several of the young people. The church was well pleased with the school. Very good interest was manifested throughout. There was an enrollment of seventy-one and an average attendance of fifty. The work was done in a very efficient manner, and was very much appreciated by all. The school closed Aug. 11 with a demonstration of the work done, consisting of songs, Bible lessons, memory work and dramatization. We were very glad to have with us Bro. Ray Zook, who also assisted with the work. Aug. 6 he gave us a very impressive sermon on "Higher Ideals." The church met in council Aug. 3, with Bro. A. C. Cropper presiding. Sunday-school officers were elected, with Bro. C. C. Miller, superintendent. Aug. 7 the Sisters' Aid Society was organized, with Sister Leslie Cooper, president. The Christian Workers' Meeting was organized Aug. 13 in three divisions. After the Christian Workers of the West Manchester church entertained us with a very impressive program. Estella Musselman, Denver, Ind., Aug. 19.

IOWA

Coon River.—Recently we have been favored by having many visiting brethren and sisters in our midst. Bro. Clarence Gnaug, of Mt. Morris, was among the first, followed by Brother and Sister Elsie Caslow, of Illinois, who were born and raised among us. Sister Nettie Senger, of China, gave us a talk on her work. Aug. 15 she also exhibited a number of the home-made products of the Coon River, where several women assembled to hear her talk. Bro. S. C. Duvillib and Bro. R. T. McCune and wife of Ottawa, Kans., were with us. Aug. 20 Bro. McCune gave a splendid sermon at the country church in the morning, and at the evening. We were also helped by having Bro. Brown, of South English, La., with us in our services Aug. 13. We feel strengthened by these talks and by our associations with those whom we have known in years past.—Mrs. Zora B. Ott, Panora, Iowa, Aug. 22.

Dry Creek church closed a very interesting and inspiring series of meetings, conducted by Eld. W. E. West, of Mt. Morris, Ill. Eld. S. B. Miller, of Cedar Rapids, led the song service. The church has been greatly strengthened in faith and courage and is looking forward to greater service. Six were added to the church by baptism. We also had Eld. W. E. West, of Mt. Morris, West offticiating.—Georgia Burgess, Robins, Iowa, Aug. 21.

KANSAS

Appanose church closed a very successful two weeks' Vacation Bible School Aug. 13, under the supervision of Bro. Roger D. Winger, of McPherson. He was assisted by four regular teachers and twenty-five teachers. There was an enrollment and attendance of twenty-five on the last day. The enrollment reached ninety, and the attendance seventy-six, before the close of the school. Eight autos took the children back and forth. At least six denominations were represented in the school. The closing program was largely attended and demonstrated very well the work done. Over \$12 was donated by the children and teachers toward the building of a school in Africa. They also filled a box, to be sent to the boys and girls of India. Bro. Winger also gave us a number of strong sermons, which were much appreciated. One mother, whose home had been reached by the school, confessed her faith in Christ. Bro. Winger, H. Feiler, of Navarre, Kans., to be with us in a revival service in the near future.—Cordelia Beckner, Overbrook, Kans., Aug. 21.

Wade Branch church met in council Aug. 13. A budget system of raising funds was adopted. Bro. F. S. Ruyer was elected delegate to District Meeting. We expect Bro. W. W. Blough, of Falls City, Mo., to be with us in a series of evangelistic meetings Sept. 3, at the close of which we will have our annual love feast. Our Vacation Bible School closed Aug. 13, with a public program. Bro. J. E. Thorne and five assistants, of Ottawa and three local teachers composed the faculty. Fifty-five children were enrolled. The average attendance was thirty-five. Twenty-five children did not miss a day. The patrons responded with offerings of \$71.20 toward the building of a school. The teachers An Aid Society was organized recently.—Mrs. Jessie Mason, Paola, Kans., Aug. 18.

MARYLAND

Longmeadow church met in annual members' meeting Aug. 19, with Eld. J. O. Butterbaugh presiding. Elders C. M. Hicks and S. D. Hartrant were with us to assist in the election and installation of new deacons. Brethren Spencer Witter and Wm. Leatherman were elected to this office. We elected Bro. Thad Wolf to represent us at District Meeting. We decided to hold our love feast at Longmeadow Oct. 21 and 22, beginning at 1:30 P. M. Bro. D. R. Petre preached an interesting Harvest Sermon for us. An offering was taken for home missions.—K. Mac Rowland, Hagerstown, Md., Aug. 23.

Sams Creek.—July 16 we had an all-day meeting in the interest of the young people of the community. Bro. Walter Englar, Sunday School Secretary of Eastern Maryland, gave a very helpful talk in the morning, which led the young folks to the point of organizing a class. Bro. Miles Murray, of Baltimore, Md., gave a sermon in the afternoon, on the subject, "Young People of the Rural Church." Bro. Earl Flohr assisted Bro. Englar in completing the organization of this class of young people to whom we are looking for great things. Our Vacation Bible School was a complete success. The enrollment was sixty-six, with an average attendance of forty-nine. The teachers were Sister Ethel Roop, principal, and Sisters Helen Roop and Florence Duvall, assistants. The school was in session two weeks and closed Aug. 4, with a well-rendered program. Aug. 20 we had with us Brethren Earl Flohr and O. S. Miller, of Virginia, who gave us a much appreciated sermon. Our love feast was held on Saturday, Sept. 2, at 2:30 P. M.—Paul B. Wagner, New Windsor, Md., Aug. 20.

Welsh Run.—July 23 we rededicated our remodeled churchhouse. Dr. Bier, of Blue Ridge College, conducted the morning service, which included a very fitting and inspiring devotion. The afternoon service, in the afternoon Bro. Elmer Rowland, of Loudon, Va., preached. Beaver Creek congregation, preached a powerful sermon. In the evening Dr. Bixler delivered another helpful sermon. Our remodeling gives us individual class-rooms—still maintaining our usual auditorium space. A creditable demonstration of the results of the work done. Among the interesting things rendered were Bible memory verses by all, a song by the Junior boys, a drama of Ruth and Naomi, the story of Samson, and other stories and songs. Our motto was "Other and this was emphasized in an excellent manner. The Beginners alone made nineteen scrapbooks, mounted 100 pictures, made thirty-four booklets from the Sunday-school papers, and five posters. The attractive handwork of all classes will be sent to hospital and to home and foreign mission fields. Those who have charge of Vacation Church School should be very careful of things worth while require effort, and we might have stronger workers for Christ and the church, if we could induce more of our people to sacrifice some of their time and put a more earnest effort into the work of training boys and girls.—H. L. Yingling, Westminster, Md., Aug. 16.

MICHIGAN

Homestead church met in council Aug. 5. Sister Clara Lung and Josie Stoniker were elected delegates to District and Sunday-school Meeting. Bro. C. L. Wilkins will assist us in a revival meeting beginning Oct. 1. We will hold a love feast Oct. 14. Sept. 21 the eight Sunday-schools of Northern Michigan will meet in a joint convention in the Homestead church Jacob Stoniker, Benonia, Mich., Aug. 19.

Vestaburg congregation met in council Aug. 2, with Bro. Samuel Bollinger in charge. It was decided that in the near future we would add several rooms to our church, for use in communion services and for classes. We regret to say that Eld. Jos. Robinson is in impaired health. Our series of meetings commenced Aug. 20, with Bro. C. H. Hinegar, of Midland, Va., in charge.—Mrs. L. R. Myers, Vestaburg, Mich., Aug. 17.

MINNESOTA

Jewett. We were very glad to have Bro. Gnaug, of Mt. Morris, with us two evenings. He gave us an inspiring sermon, which was for our encouragement. We also have had Bro. Clarence Heckman, a singing teacher, with us for two weeks, holding singing school every evening. Bro. Heckman also gave us an interesting talk on two Sunday-mornings. Aug. 6 he gave a talk on "Does War Pay?" and "Needs of India." Those attending the singing school consider his teaching a success.—Estella Thoman, McGrath, Minn., Aug. 22.

Jewett.—Aug. 2 we were blessed by having Bro. C. H. Gnaug, of Mt. Morris, Ill., come to us. He remained two evenings and gave two very encouraging talks, one on the Sunday-school and one on the Sunday-mornings. Aug. 6 he gave a talk on "Does War Pay?" and "Needs of India." Those attending the singing school consider his teaching a success.—Estella Thoman, McGrath, Minn., Aug. 22.

Worthington church held a very successful Daily Vacation Bible School, with an enrollment of thirty-six and a very regular attendance. The school was conducted entirely by home talent. The Beginners' Class was taught by Sister Alma Schultz; the Primary Class by Sister Ruth Eddy, the Juniors by Sister Elsie Finckh. Aug. 6 at the close of the term, a thank-you service program was given, which was greatly enjoyed by a large audience. The work on our new church is progressing nicely. The corner-stone was laid Aug. 20. Eld. J. E. Rolston, of Sheldon, Iowa, assisted the pastor, Bro. J. A. Eddy, in laying the corner-stone. About 300 people were present.—Ruth Eddy, Worthington, Minn., Aug. 21.

MISSOURI

Walden church met in council Aug. 12, with Eld. Oscar Early in charge. We elected Christian Workers' officers for the coming year, with Sister Ida Hollar, president. Delegates to District Meeting, which will be held in our church this fall, are as follows: Bro. Frank Van Pelt and Sister Emma Van Trump will represent the church, with Sister Fannie Van Pelt and Sister Margaret Bowman, alternates; Bro. Earl Hollar and Sister Grace Bowman will represent the Sunday-school, with Sister Mary C. Bowman and Bro. Luther Van Pelt, alternates. Bro. Earl Summers and Sister Fannie Minn will represent the Christian Workers' Society. Our evangelistic meetings are in progress at present. Bro. L. A. Walker, of Sheridan, Mo., who was with us last year, is the evangelist, and Sister Ada Scholes, of Des Moines, Iowa, is conducting the song service. Bro. Walter is an able speaker. Much interest is being manifested and we look for a good meeting. We will hold our love feast at the close of our meetings.—Mary A. Bowman, Hardin, Mo., Aug. 21.

NORTH CAROLINA

Maple Grove. Our series of meetings closed Aug. 20. Bro. Robert Woodie and his father did good work, assisted by Bro. Jesse Robertson. Twenty-two were received into the church, which we are very glad. We had our love feast Friday night, with sixty members present. Blanche Miller, Lexington, N. C., Aug. 22.

Spray Mission.—We recently closed a very instructive Vacation Bible School, conducted by Bro. S. H. Flora, assisted by Sisters Blanche Bowman and Gertrude Flora. About sixty were enrolled, with an average attendance of thirty. We feel that this school has been a great help to the children. Bro. Flora, of Lexington, N. C., while with us, and his sermons were very much enjoyed. The school closed Aug. 6. Eld. L. A. Bowman was with us Aug. 6 and gave two inspiring sermons. He also presided at our council on the same day. We expect Bro. J. E. Wimmer, of Bluefield, W. Va., to begin our series of meetings Aug. 20.—Mrs. Lucy Rickman, Leaksville, N. C., Aug. 18.

OHIO

Baltic. Our series of meetings began July 30 and closed Aug. 13, with Bro. Chas. Light, of Howe, Ind., as evangelist. Sister Emma Holmquist, of Greenville, Ohio, led the song service. Many accepted Christ and were received into the church through baptism. We held our love feast Aug. 13, with Bro. Light officiating. We had a good, spiritual meeting. We consider ourselves very fortunate in being able to have a religious and educational lecture course this summer. We have already had three of the lectures, which were highly appreciated. Brethren W. D. Fisher and Wm. Shutt were highly appreciated delegates to District Conference.—Mrs. Nettie Fair, Baltic, Ohio, Aug. 21.

Beech Grove church just closed a series of meetings which began July 10 and continued for three weeks. There were added to the church by baptism. Bro. O. V. Haines, of Lima, Ohio, was the evangelist. We feel that the meetings have been up to all of us.—Hettie Rice, Hollansburg, Ohio, Aug. 19.

Cedar Grove church has just closed a very interesting series of meetings, conducted by Bro. Hugh Miller. The meetings began July 30 and closed Aug. 15. There were many converts, who await baptism. As members we have been encouraged and inspired.—Omer Pearson, New Madison, Ohio, Aug. 17.

East Nimsibish church has just closed a very successful Vacation Bible School, directed by Sister Albertine Morse. The rest of the teachers were from our own number. We had an enrollment of thirty and an average attendance of eighty-eight. On Friday evening the children gave a program, which was very much enjoyed. Bro. Aaron Heestand will be with us Sept. 17, to begin a two weeks' series of meetings, closing with a love feast Sept. 30. Four letters have been received since our last report. Ruth Corther, Huron, Ohio, Aug. 22.

Marion. Much interest is being shown in the work here this summer, not only by the members, but by the outsiders. On July 30 was Young People's Evening, the young people having entire charge of the program, which consisted of solos, duets and readings. A pantomime, "Rock of Ages," was given. Bro. Hatten's subject for the evening was "Washington." Which? This was a very inspiring sermon. Aug. 6 the annual convention of the Richland, Wyandot and Marion churches, was held at Marion. This was an all-day meeting and was well attended by all three churches. At noon dinner was served in the basement. The topics for the day were fully discussed and those who were very much benefited, spiritually as well as socially. The convention will be held at Richland in 1923. Aug. 11 Bro. Virgil C. Fennell favored us with his stereoscopic lecture, "The Little Brown God and His White Imps." This was a very interesting and instructive lecture. On Aug. 5 and 6 Bro. Fennell will give this same lecture before the W. C. T. U. of Marion. Velma McAfee, Marion, Ohio, Aug. 19.

Oakland.—Bro. J. Edwin Jarline and wife, of Lincoln, Neb., were with us in a three weeks' evangelistic campaign. The members were very much strengthened by his helpful, spiritual sermons. Eighty-eight were added to the church and reclaimed. The meetings closed July 30 with a Christian Workers' program, which all witnessed with spiritual services. The spirit of God is evidently striving with our people, for since the close of the meetings four more have been baptized and one reclaimed. Our Sunday school and church are growing in interest and attendance.—Mrs. Ruth Miller Mack, Bradford, Ohio, Aug. 19.

Reading.—July 24 our Vacation Bible School opened with Bro. Floyd Irvin in charge during the first week. He had to leave, and our superintendent, Bro. W. W. Stroup, took charge. The average attendance was ninety-five. We closed with a program Aug. 4, each class giving some special feature. We had a very much enjoyed evening also a demonstration of handwork done by the children. We had eight classes. Most of the handwork was taken to the Children's Home, near by, and was greatly appreciated. On Thursday afternoon eleven autos took all the Juniors and Intermediates and teachers for a trip to the Children's Home. Aug. 7 we held our council, with Bro. A. I. Heestand presiding. All officers were re-elected, with one exception. Sister Vesta Braid was chosen corresponding secretary. Bro. Heestand was elected elder for the coming year. Bro. J. L. Byler, of the West month congregation, donated property and moved into our congregation. He has been secured as our pastor. Our delegate to District Meeting is Bro. Byler. Aug. 16 the Sisters' Aid Society held a special all-day quilting. Forty-one were present and our Aid furnished lunch. A very pleasant day was spent and we wish to thank those who were present from Fredburg and elsewhere.—Rena Heestand, Moultrie, Ohio, Aug. 19.

Silver Creek church met in council Aug. 12, with Eld. Geo. Thorne presiding. One letter was received. Bro. Mahlon Meyer was chosen as trustee. Bro. Russell Shull will hold a series of meetings at the Walnut Grove house this fall, and Bro. Edson Uery at the Hickory Grove house, somewhere in December. We expect to hold an all-day Harvest Meeting Sept. 3, with a special program for the children in the afternoon. Our love feast will be held Oct. 7, at 10:30 A. M. The first two weeks of July we held a Vacation Bible School. We had an enrollment of 171, with an average attendance of 141. Sister Grace Hollar, of North Manchester, Ind., was the evangelist. We had the cooperation of the parents, and the school proved to be a successful one.—Mrs. Otis Fisher, Pioneer, Ohio, Aug. 22.

West Branch church has just closed a very successful series of meetings, conducted by Bro. W. L. Hatcher, of Summitville, Ind. The meeting commenced July 31, which was our Community Day. Some of the interesting talks were given by Bro. Hatcher. Ten accepted Christ.—Mrs. Ira Baker, Greenville, Ohio, Aug. 23.

West Milton church closed a helpful series of meetings Aug. 13, after continuing for three weeks under the leadership of Bro. Wm. J. Buckley, of the East Dayton church. One was received by baptism. Aug. 20 we had the privilege of hearing a year of American history during the last three days during the last while in the Turkish and English armies.—Gertrude C. Oaks, West Milton, Ohio, Aug. 23.

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WESTERN CANADA

(Continued from Page 555)

in the evening to a consideration of reports, organization, etc., of the Aid Societies of the District, and we hope for a much better report next year. Bro. Melvin McCune presided over these meetings in a pleasing manner.

Wednesday was given over to the discussion of the ministry and its work. Eld. J. S. Culp, chairman of the Ministerial Board, ably presided through the day. The topics of the efficient ministry, encouragement to young men to take up the ministry, the needs and work of the minister in the community, ways and means of opening up work in new fields, were considered in a very interesting and profitable way, for these things seemed to lie upon the heart of the workers.

On Thursday the business portion of the work was taken up. Eld. J. L. Weddle was chosen Moderator; Eld. T. A. Eisenbein, Reading Clerk; Bro. Melvin McCune, Writing Clerk. A committee having been chosen last year to arrange and care for the Annual Meeting for 1923, in case it was granted us, was continued and given authority to call to its assistance such other help as may be necessary. Bro. J. L. Weddle was appointed District Evangelist and Sunday School Secretary. He was also chosen a member of the Standing Committee, with Bro. J. S. Culp, alternate. The next meeting will be held in the Bow Valley congregation. A permanent program committee was appointed consisting of Sister E. C. Cawley, Brethren J. S. Culp and J. H. Brubaker.

Eld. Albert Hollinger, who served the District on Standing Committee this year, gave a very touching explanation as to how it all came about that the Annual Meeting was granted our District, to be held in Calgary, Alta., in 1923, attributing it to the directing influence of the Holy Spirit. Much interest obtains in the coming meeting on the part of the Canadian people, who have a high regard for our church. May our beloved church gain in influence and power and spread far and wide in this great new, needy field!

J. H. Brubaker.

Gleichen, Alberta.

SOUTHWESTERN MISSOURI AND NORTHWESTERN ARKANSAS

The combined Bible Institute, Sunday-school, Ministerial and District Meeting convened in the Peace Valley church July 29 to August 3. Bro. J. H. Morris, of Chicago, was the instructor of the Institute, which began July 29 and closed August 1. Bro. Morris gave some strengthening and helpful lessons from Hebrews and Corinthians, including the Superiority of Christianity, the Doctrine of Marriage and Divorce. Bro. Ezra Flory gave several very enjoyable lectures, concerning the organization, activities, and present needs of the Sunday-school. Every one present gained a larger vision of the Sunday-school.

Bro. Ray Wagoner, of McPherson College, gave an uplifting sermon on "The Gospel of the Other Side."

The Sunday-school and Ministerial Meetings were fine. The topics included sacrifice, spirituality, and relation and benefits of the home to the Sunday-school. The meeting seemed to reach its climax on Wednesday evening. Bro. Morris delivered a stirring sermon on "Expect Great Things of God and Attempt Great Things for God." Afterward nine consecrated their lives for service. An offering of \$48 was given for missionary work.

Thursday the District Meeting was held. Bro. J. B. Hylton was elected chairman; Bro. Orin Harvey, Reading Clerk; Bro. P. L. Fike, Writing Clerk. Bro. Peterson, of Mountain Grove, was chosen to go to Annual Meeting. Not only was the spiritual side of the meeting enjoyed but also the social hours. Brotherly fellowship and love were manifested during the entire meeting. All in all, everyone was very much strengthened and returned home with a greater determination to have better reports and a greater meeting next year. The meeting will be held in the Jasper church.

Ramie Gass.

Macomb, Mo.

SIPESVILLE, PENNSYLVANIA

Sipesville church met in regular council July 11, with Eld. E. M. Detwiler presiding. Bro. H. Q. Rhodes and wife were elected to the eldership and ordained. The ordination service was conducted by Elders Hoover and Sollenberger.

Our Daily Vacation Bible School started July 17 and continued for two weeks. We had an enrollment of 122, with an excellent average attendance. This we considered very good for a rural district at such a busy season. The school was divided into four groups: The Beginners, in charge of Sister Fannie Edmiston; Primary, in charge of the writer; Juniors in charge of Sister Gasteiger; Intermediates in charge of Sister Mary Maust and Bro. Rhodes. Commencement exercises were held July 30. Some of the craft work and the picture of the school will be on exhibit at the annual convention at Somerset Aug. 24. The school was so successful that bigger and better plans are being thought of for next year. An increase in attendance in the Sunday-school has resulted because of the school.

The annual picnic of the Sunday-school was held in

Schmuckers Grove July 22. An excellent time was had by all. Addresses were made by Eld. Detwiler, Bro. A. F. Heiple, Rev. G. E. McCarney and Judge J. A. Berkey.

The Community O. A. B. C. Conference was held in the Casebeer church July 27. The next will be held at Sipesville sometime in October. These conferences have been conducted as community affairs for several years and we find them very helpful and instructive.

A series of meetings will be conducted by Bro. T. R. Coffman, of Meyersdale, beginning Sept. 25 and continuing for two weeks, followed by a love feast Oct. 8.

Oct. 15 will be Rally Day for the Sunday-school. Dr. T. T. Myers and Dr. Van Ormer, of Juniata College, will be the speakers of the day. A lecture will be delivered on Saturday night, Oct. 14, by Dr. Van Ormer.

The Ladies' Aid Society reports very successful meetings. They are planning to remodel the basement of the church and to provide suitable chairs and material for the children.

Bro. Chas. Blough, of Maple Spring, has occupied the pulpit on several occasions, in the absence of our pastor, who is supplying the pulpit at the Geiger church once a month both morning and evening.

Sister Bessie Darr represented our school at the Young People's Conference at Edgewood Grove. Others, however, took advantage of the Conference, and spent at least one day there. Sister Fannie Edmiston was a representative of our school at the State Camp—Camp Caledon. Mrs. W. R. Critchfield.

IN MEMORY OF ELDER O. R. McCUNE

July 16, 1922, marked the first anniversary of the passing of Eld. O. R. McCune, and these words were written in memory of our many pleasant associations together.



Eld. O. R. McCune

He was the son of Eld. R. F. McCune, who is still living. The subject of our sketch, therefore, was rocked in the cradle of the church from his birth—we might say. He was united in marriage to Ella Winegardner in 1901. In 1904 they moved to Kansas City, where he was called to the ministry by the Central Avenue church. He labored faithfully and earnestly for the church. In 1916 he was ordained to the full ministry, and was elected elder of the Central Avenue church, which office he faithfully filled until his death.

He loved children, and their home was always open to them, although they had none of their own. He was loved by his associates in business, and by all who knew him. Their home was always open to any one passing through the city—often at no slight inconvenience to themselves. He was never too busy to have a heart-to-heart talk with any one whose burden was heavy, or any one who was interested in doing work for the Master. However, he was always busy, as he did more than his share of the preaching and other church work, without any monetary remuneration whatever. He performed his regular daily tasks to defray his living expenses. He was a liberal contributor to all church work, and many gifts were made, unknown to any one except his wife.

His constant prayer and purpose was to build up the church in Kansas City to the glory of God, and his faith in the future of the work here never wavered. He was optimistic, and often under adverse circumstances. He was unassuming, never claiming personal credit for any results obtained from work done under his direction.

He is deeply mourned by all who knew him—especially by those who have labored with him. Words can not express our sympathy to his bereaved wife. She has tried to lighten her sorrow during the year by nursing, thus pouring out her soul through her sympathizing touch, to alleviate the suffering of others.

We continue our tasks, strengthened by the ideals and love which Bro. McCune had for the work here. We pray that, as his soul rests in peace, his ideals may be worked out to the glory of the Father, who took him home before he had reached the end of the allotted time for man to labor.

Kansas City, Kans.

W. P. Strole.

FT. WORTH, TEXAS

August 5-7 the District Meeting was held at this place. It was a very pleasant meeting. It has been the means of strengthening and upbuilding the cause. A good spirit prevailed throughout. Brother and Sister Michael, of Falfurrias, Texas, rendered much assistance in directing the music. They have taken charge of the Mexican Industrial School, started by Bro. John Stump. The work on the school building is progressing nicely. As a result of our meeting one was baptized by Bro. D. G. Brubaker.

August 6 the sisters of our District organized a District Society, with the writer as chairman. The result of the

election was as follows: Sister W. L. Bowers, of Roanoke, La., President; Sister H. D. Michael, Vice-President; the writer, Secretary-Treasurer. After the organization the meeting was thrown open for reports and discussion. Our delegate from Nocona reported good work being done there. At Roanoke an organization was reported with the Juniors. Sister Lizzie Sutter presented a good report, with promises of more work from the mothers. We organized a Society at this place Feb. 2, 1922. We are making quilts for the Industrial School. Our work was displayed in the church, in order to create enthusiasm along that line. We have at this time three Societies in the District, with the promise of others falling in line. The talks were very interesting. The brethren being with us gave much assistance in the way of advice and admonition. We also discussed the work that the Aid Societies have accomplished, and what they are planning for the future. The brethren promised to stand by us, aiding financially and in any other way possible. There are only six churches in this District, and being scattered, the work is made more difficult. Mrs. Cora Leicht.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gnagy-Walker.—By the undersigned, at his residence, Bro. Daniel J. Gnagy and Sister Barbara Walker, both of Waterloo, Iowa.—W. H. Lichty, Waterloo, Iowa.

Noll-Stoffer.—By the undersigned, June 6, 1922, in my home, Chester A. Noll and Sister Fern Stoffer, both of Homeworth, Ohio.—Jno. I. Byler, Homeworth, Ohio.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker, Russel Geo., infant son of Geo. and Elizabeth Baker, born Aug. 8, died Aug. 11, 1922. Father, mother, brother and sister survive. Services by Bro. B. F. Emley at the home of the grandparents, Brother and Sister Phares Bolinger. Interment in the Eberhard cemetery—Harry R. Bollinger, Columbia City, Ind.

Blauch, Edna Elizabeth, daughter of Brother and Sister Amos Blauch, born July 4, 1922, died July 19, 1922. She is survived by the parents and one sister. Services at the home by Bro. J. H. Longenecker. Burial in the South Annville cemetery—Elizabeth A. Blauch, Palmyra, Pa.

Clemmer, Harry, born Dec. 9, 1871, died Aug. 15, 1922. He married Joan Corbette, who survives with three sisters. Services at his sister's home, in Batavia, by Bro. H. H. Kaiser, in the East Batavia cemetery—C. H. Kaiser, Batavia, Ill.

Haas, Mary E., died July 29, 1922, aged 64 years, 11 months and 27 days. Surviving are her husband, Andrew Haas, and three daughters. Two daughters and a son died in infancy. She was a devoted member of the Church of the Brethren. Services in the Mechanicsburg church by Bro. J. R. Herhsman—Elsie M. Lininger, Mechanicsburg, Pa.

Laugerbaum, Sister Sarah, daughter of Brother and Sister Michael Holzshu, born May 5, 1865, died at the Somerset Hospital, of tuberculosis, July 29, 1922. She was twice married, her first husband being Bro. Edw. Shoemaker, who preceded her about twelve years ago. They had one son who survives with her second husband and one sister. She was a life-long member of the church. Services in the home by Bro. T. R. Coffman. Interment in the Reformed cemetery—Mrs. Theo. Bittner, Meyersdale, Pa.

Mohler, Sister Sarah A., born Jan. 2, 1856, died July 5, 1922. Dec. 25, 1895, she married Thos. Mauk, who died a few years later. Aug. 5, 1902, she married Eld. J. M. Mohler, who preceded her three years ago. Together they did much evangelistic work, traveling in almost every section of the United States. Sister Mohler was a very patient sufferer for more than three months. She leaves one brother and two sisters. Services at her home in Mechanicsburg by Bro. John A. Miller, assisted by the home ministers. Burial in the Mechanicsburg cemetery—Elsie M. Lininger, Mechanicsburg, Pa.

Niasly, Elder Jacob, was born in Lancaster County, Pa., March 7, 1841. He was the only surviving child of Peter and Susanna Ploutz Niasly. In his youth his parents came to Lebanon County, where he has resided ever since. He was married to Rebecca Zug. This union was blessed with three sons and five daughters, all of whom survive. He and his wife united with the church in 1866. He was elected to the deacon's office April 3, 1875. After serving in this capacity for a period of about six years, he was elected to the ministry April 30, 1881. He was ordained to the eldership Aug. 20, 1900. He earnestly contended for the faith and practice of the Church of the Brethren. He died June 20, 1922, aged 79 years, 3 months and 13 days. Services at the Tulpehocken house. Interment in the adjoining cemetery. Services by Brethren Charles Zigler and William Oberholzer. Text, Rev. 21: 4.—Laura S. Frantz, Richland, Pa.

Opel, Sister Mollie, wife of Jacob Opel, and daughter of Brother and Sister Manassas Miller, born in Meyersdale, Dec. 9, 1870, died Aug. 9, 1922. She had been suffering for some weeks with dropsy. She was one of the most faithful and active members of the church, having become a member thirty-five years ago. She is survived by her husband, one son, four brothers and two sisters. Services at the home by Bro. T. R. Coffman, assisted by Bro. D. K. Clapper. Interment in the Union cemetery—Mrs. Theo. Bittner, Meyersdale, Pa.

Ransom, Bro. Morris, died of the infirmities of age at his home, near Nimrod, Va., June 23, 1922. He leaves an aged companion, four sons and four daughters, besides a number of grandchildren. Services were held at the Mountain Grove Chapel by Bro. Cameron Yagel. Burial in the family graveyard—Nellie Wampler, Pirkey, Va.

Robert, Bro. John, born Dec. 5, 1838, in Cumberland, died near the same place July 7, 1922. There survive one daughter and one son. His wife preceded him eight years ago. He was a very faithful member of the Church of the Brethren. Services by Bro. John Miller, of Carlisle—Elsie M. Lininger, Mechanicsburg, Pa.

Row, Moses Rush, born at Hagerstown, Md., June 15, 1853, died at his home at Beatrice, Neb., Aug. 12, 1922. He married Miss Fannie Barnes forty years ago. Ten years later they united with the church and were faithful members. Services from the city church by the writer and Bro. J. S. Dell. The wife and one son survive—Edgar Rothrock, Holmesville, Neb.

Ryman, Bro. Abraham, born March 30, 1835, died Aug. 11, 1922, at the home of his son in Springfield, Ohio. March 23, 1856, he married Charity Furrow, who preceded him twelve years ago. He

is survived by three sons, two daughters, nineteen grandchildren and twenty-two great-grandchildren. He united with the Church of the Brethren in 1862 and was a faithful member. Services at the Donnels Creek church by Bro. Cyrus Funderburg, assisted by Bro. D. S. Dredge. Burial in the Myers cemetery.—Ruth Drescher, Springfield, Ohio.

Shelley, Bro. Loyal Leslie, son of Hamilton and Almazina Shelley, born near Waynoka, Okla., July 30, 1905, died at a hospital at Colfax, Wash., Aug. 8, 1922, aged 17 years and 9 days. During a meeting near Potlatch, Idaho, in March, 1921, he confessed Christ and united with the Church of the Brethren. Though suffering great pain from tumor of the stomach, which caused his death, he bore his suffering patiently. Services at the Union church in Potlatch by the writer. Burial was made in the Frieser cemetery.—Fred A. Flora, Nezperce, Idaho.

Sines, Sivilla, born near Canaan, W. Va., April 11, 1894, died Aug. 11, 1922. She united with the Brethren Church while in her youth. June 18, 1911, she married Arthur D. Sines. There were three children. She leaves her husband, two children, father, mother, three brothers and two sisters. Services by the undersigned. Burial in the Goshen cemetery.—Clement Brontager, Newton, W. Va.

Snow, Thomas, infant son of Willie and Susie Snow, died at the home of his parents at Dyke, Va., Aug. 4, 1922, aged 16 months. Services at the Evergreen church by Rev. Walters. Burial in the near by cemetery.—Nelle Wampler, Fike, Va.

Spidle, Bro. James Wm., died July 26, 1922, at his home near Upton, Pa., in the Back Creek congregation, aged 80 years, 4 months and 6 days. Bro. Spidle was a member of the Church of the Brethren for many years and a loyal citizen. He leaves a widow and nine children. Two sons preceded him. Services at the Upton church by Elders D. A. Foust and J. D. Wilson. Interment in the cemetery adjoining.—J. D. Wilson, Greencastle, Pa.

Thatcher, Isaac, born Jan. 11, 1854, died Aug. 8, 1922. He married Matilda Hunter April 7, 1878. There were four children. One son died in infancy. He is survived by his wife, three children, six grandchildren, two brothers and one sister. He became a member of the Church of the Brethren in 1905, and remained faithful to the end. Services by Eld. Ora DeLauter in the home.—Mary Workman, Buckeye City, Ohio.

Trefren, Floyd Theo., son of Brother and Sister Bert Trefren, died Aug. 5, 1922, aged 9 years, 10 months and 23 days. He was born in Valley County, Nebr. Services at the Brethren church by Bro. Albrecht, assisted by Rev. Alcorn, of the Congregational church. He met his death in being thrown from a horse. He leaves his father, mother and two brothers.—Elva Hoisington, Arcadia, Nebr.

Wine, Mary L., daughter of G. T. and Lucinda Nichols, born at Franklin Grove, Ill., June 10, 1869, died at her home at Roanoke, Ill., in the bounds of the Panther Creek church, Aug. 16, 1922. She married Lemuel M. Wine March 11, 1888. There were seven sons and five daughters. She united with the Church of the Brethren at the age of sixteen and has been a faithful Christian through all these years. She leaves her husband and children, eight grandchildren, three sisters and two brothers. Services at the Panther Creek church by the writer, assisted by Eld. J. H. Neher. Burial in the cemetery near the church.—J. W. Switzer, Roanoke, Ill.

Weaver, Sister Lydia, born in Holmes County, Ohio, March 28, 1850, died at her home near Bristol, Ind., within the bounds of the Pleasant Valley church, Aug. 9, 1922. She married Moses B. Weaver Feb. 18, 1869. There were two sons and three daughters, all of whom survive with three brothers, two sisters and seven grandchildren. She was a faithful member of the Church of the Brethren for many years. Services by the writer, assisted by Bro. Leo H. Miller.—J. H. Fike, Middlebury, Ind.

Wingert, Peter Newcomer, born at Winchester, Ohio, Nov. 14, 1832, died Aug. 12, 1922. Sept. 1, 1859, he married Miss Cassie Brander. The same autumn they came to Kansas and the next spring located on the farm which was their home for almost fifty years. He is survived by his wife and five children. He became a member of the Church of the Brethren in 1868. Services by the undersigned and C. W. Fisher, of the Baptist Church.—Walter Mason, Paola, Kans.

Young, Mary Thomas, born in Ashland County, Ohio, March 12, 1832, died in Nappanee, Ind., Aug. 6, 1922. She married Samuel D. Young. There were seven children, five of whom, with the father, preceded her. She was a member of the church for seventy-four years and lived a true Christian life.—David Metzler, Nappanee, Ind.

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RALLY DAY

Of the annual days of the Sunday-school, Rally Day is one of the most important. The special efforts to reach all who in the past have been identified with the school is a great incentive that will arouse all the workers. It provides opportunity to secure the renewed interest and attendance of those who have ceased attending as well as some who have never been in Sunday-school.

My Cup Runneth Over. This is a service designed for Rally Day or Harvest Home Day. Prices postpaid; each, 6c; per dozen, 85c; per hundred, \$6.00.

Rally Day Post Cards. These Cards are for invitations to those whom we wish to come to the services.

No. 45. Especially suited to the children of beginner and primary grades. Printed in colors. Per hundred, \$1.25

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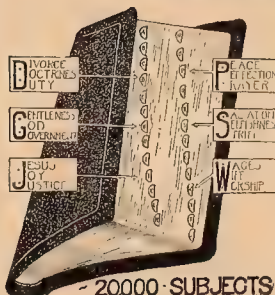


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Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 557)

OKLAHOMA

Thomas church met in council July 29, with Bro. Jacob Appleman presiding. The members living near Hydro, Okla., requested to be organized into a separate church and a committee was chosen to effect an organization, which will take place Aug. 21. Six letters were granted. Sister Cook to assist us in our Vacation Bible School, which closed July 28, with a program at the park. A large crowd was in attendance. One hundred and ten children were enrolled and the interest was good. Susie M. Hostetler, Thomas, Okla., Aug. 16.

PENNSYLVANIA

Ambler.—On Sunday afternoon, Aug. 20, appropriate services were held by the Church of the Brethren in connection with the laying of the cornerstone for the new church edifice at the corner of Rosemont and Butler Avenues, Ambler. Special music was a feature of the program, and an address was delivered by Bro. H. Stover Kulp, pastor of the First Church, Philadelphia. It is expected that the church will be finished by Christmas.—Elizabeth Halteman, Ambler, Pa., Aug. 23.

Harrisburg.—Our Vacation Bible School is now in progress. It is interesting to both teachers and pupils. Eld. Abram C. Rosenberger, of Souderton, Pa., will conduct a series of Bible studies along prophetic lines, beginning Sept. 14 and continuing to the 24th every evening at 7:45, except on Sunday, when the time will be 7:30. (Sabbath School, Harrisburg, Pa., Aug. 23.)

Lower Cumberland.—July 28, Bro. C. D. Bousack and Bro. Willbur B. Stover held an all-day Missionary Meeting at Mechanicsburg. The talks were very inspiring. Bro. Geo. Lehmer, of Los Angeles, Calif., was also with us for several Sundays and delivered some very good sermons. There was a Sunday-school started July 2, at the Miller house, and an enrollment of eighty-five. Bro. H. A. Smith was elected superintendent. A splendid interest is shown in all the work.—Elsie M. Linger, Mechanicsburg, Pa., Aug. 15.

Philadelphia (First Church). Our quarterly council was held July 24. Four letters of membership were granted and one sister was received on confession of faith. On the first Sunday of each month we have a short missionary service. On the first of August, the offering is put in a missionary fund. Bro. Ross Murphy gave us a short missionary talk Aug. 6. July 15 our Sunday-school had its annual outing at Burholme Park. This is always a great treat to our city boys and girls. The day was ideal and all were happy.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Aug. 19.

Pleasant Hill.—July 26 we were greatly encouraged by much having with us Brethren Bousack, Stover and Dick, who were on a missionary tour. We believe the church was greatly encouraged by the information they brought us. Our series of meetings, which began Aug. 6, at the North Codorus house, conducted by Bro. S. C. Godfrey, of Red Lion, Pa., closed Aug. 13. Bro. Godfrey is a good speaker and we feel that the church was greatly strengthened by the Gospel messages which he so forcibly brought to us. One has accepted Christ. We expect to meet in annual council at the Pleasant Hill house Sept. 2. Paul K. Newcomer, Spring Grove, Pa., Aug. 23.

Ridge.—An all-day meeting was held at the Ridge church Aug. 13 with a Children's Service in the morning, and a missionary meeting in the afternoon. Elders J. A. Miller, D. A. Faust and E. J. Egan gave inspiring talks. Sister Francis Lotter, of Greencastle, gave a talk on Child Rescue work. Good and lasting impressions were made. An offering of \$50 was taken for world-wide missions.—Jos. Burkhardt, Shippensburg, Pa., Aug. 19.

Spring Run.—July 29 we held our regular council, with Eld. J. C. Swartz presiding. We decided that our series of meetings begin Oct. 7, and continue at least two weeks, with Bro. Shaffer, of Roaring Spring, evangelist. A love feast will follow the meetings Oct. 28, at Spring Run church. Our Sunday-school has increased considerably during the last year. We have Christian Workers' Meeting on Sunday evening and Y. P. D. every two weeks.—Ruth Mascum, McEystown, Pa., Aug. 19.

Uniontown.—Our Sunday-school and church work is moving along very well. The Sunday-school rendered a very interesting Children's Day program June 25. Our attendance at the services is good, despite the fact that we have been without an active pastor since April 1. We are anxious to look for a pastor to the fall. Our new pastor, Bro. J. E. Whitacre, who will take charge of the work Sept. 15. Our Vacation Bible School opened July 10 and continued for two weeks, under the able instruction of Bro. I. J. Kreider, assisted by Miss I. Anna Schwenk. Our enrollment was seventy-five. The program was very interesting. Bro. J. M. Kline preached an excellent sermon. The course included Bible and mission study and the history and drill of hymns. The collection each day, together with money obtained from the sale of articles made in the school, amounted to \$15, to be used for mission work.—Orpha Collier, Uniontown, Pa., Aug. 19.

SOUTH DAKOTA

Willow Creek.—Aug. 13 our church enjoyed a visit from our District Director of Christian Education, Bro. C. H. Gaag, of Mt. Morris, Ill. He gave us two much appreciated addresses on that day. These special services are very acceptable to our congregation. Our church and Sunday-school attendance is keeping up well during the hot weather.—Lola M. Root, Wetonka, S. Dak., Aug. 21.

VIRGINIA

Greenmont church met in visit council Aug. 12. The visiting brethren gave an encouraging report. Brethren Carson Miller, C. E. Long, S. D. Zigler, S. Miller, J. S. Roller, Geo. Falk and I. W. Miller gave us some very helpful instruction. The voice of the church was taken as to the ordination of an elder; also the election of ministers and deacons. Bro. P. I. Garber was ordained to the eldership. Brethren S. Blair Myers and Ralph G. Myers were chosen as ministers. Brethren Robert H. Miller and Dennis Davis were elected deacons and installed. The communion service at the Greenmont house will be held Sept. 2.—Annie Miller, Harrisonburg, Va., Aug. 19.

Manassas.—July 22 Bro. Cheslie Hinegardner began a meeting at Bradley which continued with good interest for two weeks. Two young girls decided to live the Christ-life. Aug. 6 Eld. J. M. Blough began a series of meetings at Cannon Branch which continued two weeks with good interest. Nine accepted Christ during this meeting. Seven were baptized Aug. 20; two will be baptized this week. Three of this number are heads of families. Aug. 12 we held our Harvest Meeting. Bro. J. M. Kline preached an excellent sermon. An offering of \$13 was taken for District missions. July 21 Brother and Sister I. S. Long gave addresses in our church, which were exceedingly interesting. July 30 the District Semiannual Christian Workers' Review was held here. It was well attended and was very helpful. We installed electric lights in our church at Cannon Branch just before our meeting, which added much to the services.—Alice C. Blough, Manassas, Va., Aug. 23.

Mountain Grove church has just passed through a splendid two weeks' revival meeting. Bro. P. I. Garber, of Harrisonburg, Va., began the meetings July 29, and continued until Aug. 14. Nine were baptized and two reclaimed. We feel that we have all been helped.

Bro. Garber certainly preached the Word with power. The attendance was the largest we ever had, with the best of interest. Aug. 17 we met in council, with Eld. Daniel Turner presiding. Five letters of membership were granted and one was received. Our love feast will be held Oct. 28, beginning at 3 P. M. Brethren J. S. Roller, I. W. Miller and S. D. Zigler were with us recently in council. Our congregation being a large field, we asked to have it divided. Brethren J. Carson Miller, J. W. Wampler and P. I. Garber were with us at this meeting. The visiting brethren gave a good report. We expect to have Bro. Virgil C. Finnell with us soon, to give some lectures.—P. H. Turner, Genoa, Va., Aug. 21.

Pleasant Valley (Second District).—Our church met in regular council Aug. 19, with Eld. S. D. Miller presiding. Elders H. G. Miller and Abram S. Thomas were with us. The visiting brethren brought in good reports. Brethren Miller and Thomas gave splendid talks. Letters were granted to four members who have moved to adjoining congregations. We decided to have our love feast Oct. 14, commencing at 3 P. M. It was decided to hold an election for deacons. Brethren W. B. Wampler, W. H. Wright and M. C. Williams were chosen. They and their wives and also Sister B. F. Miller, were installed in office. We held an election for Sunday-school superintendent for next year, retaining Bro. M. L. Wright. Eld. Peter Garber has been sick for some time, but is improving now. Our Vacation Bible School was held during the first two weeks in August, and pronounced good by those attending. We had our Sunday-school outing Aug. 12.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 23.

Salom church met for Harvest Meeting and council Aug. 19. Elders J. S. Roller and S. D. Zigler, of this District, delivered excellent sermons on simplicity and stewardship. Eld. L. R. Dettra presided at the council meeting. Visiting brethren reported the church in a healthy condition spiritually. We decided to have our love feast Sept. 16. We expect Bro. S. B. Landis, of Harrisonburg, Va., to hold a series of meetings for the near future. One was recently added to the church by baptism.—Esther B. Leidig, Middleton, Va., Aug. 22.

Timberville church met in council Aug. 5, with Eld. P. S. Thomas presiding, assisted by our home elder, Bro. John F. Driver. The pastoral committee reported the securing of Eld. J. T. Glick, of Bridgewater, Va., as pastor. The church accepted the committee's report and Bro. Glick will begin his work in the early fall. Our church held another very successful Vacation Bible School in July, with an enrollment of 100. The following teachers had charge: Brother and Sister O. S. Miller, Sisters Edna Cline, Virginia Flory and Monella Evers. The school had the general support of all denominations in town. Our church has made some improvements lately by putting in a memorial window in the main auditorium. The Sunday-school continues to grow in interest.—Mrs. L. M. Clower, Timberville, Va., Aug. 23.

WEST VIRGINIA

Bethany. Bro. Edgar S. Kirafoe, our District Evangelist, sent here by the General Mission Board, is in the midst of evangelistic services in the Bethany congregation, Antioch house. He goes from here to Shiloh, remaining two nights, and on to Union Chapel Aug. 23, where he will remain till after Dark. Our love feast will be held Sept. 30.—A. C. Auvil, Thornton, W. Va., Aug. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

Sept. 2-4, Middle Iowa, at Brooklyn.
Sept. 4, Northern Illinois and Wisconsin, at Lena, Ill.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Samuel church, Nickerson, Kans.

LOVE FEASTS

Illinois
Sept. 23, Camp Creek.
Oct. 8, Shannon.
Indiana
Sept. 2, Cart Creek.
Sept. 2, New Paris.
Sept. 2, 6 pm, Plevna.
Sept. 3, Ladoga.
Sept. 9, Turkey Creek.
Sept. 9, Killbuck, at Pleasant Run house.

Sept. 9, Andrews.
Sept. 23, 6 pm, Santa Fe.
Sept. 24, Upper Fall Creek.
Sept. 30, 6 pm, Wabash Country church.
Sept. 30, 7 pm, Osceola.
Oct. 5, 6 pm, Yellow Creek.
Oct. 7, Syracuse.
Oct. 7, 10 am, Hickory Grove.
Oct. 7, 7 pm, El River.
Oct. 7, 7 pm, Anderson.
Oct. 7, 7 pm, Lower Deer Creek.
Oct. 7, 7 pm, Plymouth.
Nov. 30, 7 pm, Spring Creek.

Iowa

Oct. 7, 6 pm, Monroe County.
Kansas
Oct. 7, Scott Valley.

Maryland

Sept. 3, 4 pm, Frederick.
Sept. 23, 2 pm, Sams Creek.

Michigan

Sept. 16, Crystal.
Oct. 24, Shepherd.

Minnesota

Sept. 9, Nemadji.

Nebraska

Sept. 16, Alton.
Ohio
Sept. 9, 10 am, Upper Twin at Wheatville.
Sept. 9, 10 am, Deshler.
Sept. 16, Marble Furnace.
Sept. 30, 10 am, East Nimitzville.
Oct. 7, 10:30 am, Silver Creek.

Pennsylvania

Sept. 3, Chess Creek.
Sept. 17, 7 pm, Clair.
Sept. 24, Quemaoning.
Sept. 24, 6 pm, Ten Mile.
Oct. 1, Shade Creek.
Oct. 8, Spiesville.
Oct. 8, Ephrata.
Oct. 10, 11, 10 am, Midway.
Oct. 12, 7:30 pm, Somerset.
Oct. 15, 2 pm, Upper Cumberland, at Huntsdale.
Oct. 11, 1:30 pm, Spring Grove church at Kemper house.
Nov. 1, 2, 10 am, West Green-tree church at Rheems.

Tennessee

Sept. 9, 10, Pleasant View.
Sept. 9, Cedar Grove.
Sept. 30, Mountain Valley.
Sept. 30, Knob Creek.
Oct. 28, French Broad.

Virginia

Sept. 2, Greenmont.
Sept. 2, 4 pm, Valley Bethel.
Sept. 16, Powells Fort.
Sept. 16, Salem.
Sept. 16, 6 pm, Nokesville.
Sept. 2, Union Chapel.
Sept. 9, Bean Settlement.
Sept. 16, Beaver Run.
Sept. 24, Pleasant Valley.
Oct. 7, Midland, at Mt. Hermon.
Oct. 14, 2 pm, Johnstown.
Oct. 14, Lunville Creek.

West Virginia

Sept. 30, Bethany, Antioch House.

Wisconsin

Oct. 1, Rice Lake.

Read What These Men Say

About the Manuscript of I. J. Rosenberger's Book—"PRACTICAL SERMONS"

Bro. J. H. Moore says, "It has been my pleasure to read the manuscript for PRACTICAL SERMONS that Bro. Rosenberger has prepared for a sermon book that has been published. I do not recall that I ever read a more helpful set of discourses. These sermons are not only interesting but instructive. While not especially doctrinal they have woven into them in a most skillful manner nearly all the New Testament fundamentals. These sermons when published will make most helpful, edifying and instructive reading, both for the Ministry and those of the laity. Many devout Christians who cannot attend service regularly can with this book, read one of these sermons and feel greatly refreshed. I should like to recommend this book to all our people, and those of other persuasions."

Elder John M. Stover, Bradford, Ohio, says: "I have had the pleasure of reading the manuscript copy of Brother I. J. Rosenberger's PRACTICAL SERMONS. They are an epitome of a long life of experience in the Master's cause as a minister and evangelist, and gives forth no uncertain sound; which

makes them safe and pertinent in this day of religious uncertainty and upheaval. It gives me great pleasure to recommend the book to those who desire meat in due season."

Brother Otto Winger, says: "I have read the manuscript of Brother I. J. Rosenberger's book PRACTICAL SERMONS. Many of these sermons were prepared by the author when he was in the prime of life, and were used by him with great power for good, both in bringing men into the kingdom, and in building up the church spiritually; they will therefore be read with interest. Few men in the church today have been the means of bringing more people into the church than Brother Rosenberger."

Brother Rosenberger is paying most of the manufacturing cost and is donating the manuscript. He will not receive any profit from the sale. The profits are used for the Superannuated Ministerial Fund. The book is sold at a low price considering the size and make-up. 435 pages. Price, postpaid, \$1.75.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fullness of Christ."—Eph. 4: 13.

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...EDITORIAL...

A Second Consequence of the Lack

ANOTHER of those "tremendous consequences" pertains to our relation to the world at large. The one referred to last week had to do with the folks at home. But that is not the whole story. Anything so significant as the thing we are dealing with, in these studies, has a very wide outreach. There is no end to it, in fact.

That thing, you will please recall, is the thing that isn't there—the one thing lacking in these fine Brethren communities, these congregations full of the best people in the world, clean, honest, industrious and kind, faithful in church and Sunday-school, and careful that all the commandments are observed. But they lack one thing—and if Jesus was the Son of God and knew whereof he spoke—an exceedingly important thing.

It was, at least, for the model young man, for it was keeping him from eternal life. How can any one think it will do less for us?

"But do you mean that these splendid Christians in these splendid Brethren churches are neglectful of their poor? That they will not relieve a brother or a stranger in distress?" O no, not that. Instances of such neglect there may be, but speaking generally they are as generous and open-hearted, within the limits of their vision, as any people anywhere. Let us say it again and as often as is necessary: Best people in the world barring none. But they lack, in spite of all this, that compelling inner *urge* which drives them to inquire, and does not let them rest until they find out, whether there is anybody, anywhere, in all the world, who needs something which they could supply. They do lack that. And who will stand up and say it doesn't matter?

But what of that second consequence of this lack? It is that we are not rising to our responsibility and opportunity to help our fellow-men. There are multitudes of them, millions of them, in the direct need, especially are they in the direct spiritual need, and we are more than half way content to have it so. These finest and best people in the world, which make up the bulk of our church communities, are satisfied to

live in comfort, even luxury, and in the enjoyment of the full Gospel light, while these vast millions continue to live in ignorance, poverty and spiritual degradation.

How will you explain it? There is but one explanation: There is no *urge* of "otherness" upon our souls. We do not care *very* much what becomes of other people, as long as we and a small circle of our friends are comfortable and safe. That is a hard thing to say but it needs saying and how will it get said unless somebody says it? We do *not* love our neighbors as ourselves, and we can *not*, therefore, love God with all our heart and soul and mind and strength. We lack exactly what the model young man lacked. And may God have as much pity on us as the Master had on him! And may our sorrowfulness work in us a more genuine repentance than we have any assurance the young man's sorrowfulness worked in him!

If these words seem to have an unnecessary note of earnestness, we beg the reader to remember, first, that this is a time when the fundamentals are receiving special emphasis and, second, that there are no fundamentals more fundamental than these. So Jesus said. He knew. Besides this, it is reasonable to put the stress where the lack is. And this is where it is. It is an actual fact that there are people in the world, millions of them, who need something we could furnish them and we are not doing it. We are *not* as much concerned about them as we are about ourselves. Nothing like as much.

And this does not state the whole urgency of the case. The most significant feature is that this thing, which we lack, is the most important of all. If it were a minor matter we might take the situation more calmly. But when it concerns the most fundamental truth of the whole Gospel, according to the express testimony of the Son of God himself, seconded by that of his greatest apostle, how could we be silent or even speak in moderation?

This lack ought to be supplied. It ought to be supplied soon. It is very small comfort to know that the same lack is found in other people. It only makes the whole situation worse. Anyway, our responsibility is ours. This lack is greatly hindering the progress of the Kingdom. It is the only real hindrance there is. Every other obstacle can be easily surmounted when this one is removed.

We are a splendid people but we lack one thing, the *urge* of "otherness." We must get it.

Which Follows the Other?

MOST readers of the first chapter of Genesis have been struck by the peculiar sound of those recurring clauses: "And the evening and the morning were the first day," and so on. We would have said "the morning and the evening." We are accustomed to think of the day as beginning with the morning and closing with the evening. Even when we include the whole twenty-four hours in our day this holds true, for we make the division at midnight rather than at noon.

Whatever may be the primary significance of the Genesis usage, it must reflect an ancient way of regarding the day, for it was surely adapted to the modes of thinking of the people to whom it was first addressed. And we recall, too, that the later Jewish practice of reckoning the day from sunset to sunset agrees better with this than with our modern method.

Is it, perhaps, more logical to regard the evening or night as the first part of the day because this fits in with the idea of progress? Is this a fundamental law of the universe and a habit of thought, therefore, which God would cultivate in his creatures—after darkness, light?

Should any period of decline, whether in the physical or spiritual realm, be thought of as marking not an approaching end but the beginning of something better yet? Sometimes the watchman had to report: "The morning cometh and also the night" but, for those who love the Lord his message is that, though this may be night, "joy cometh in the morning."

Remember that the creation days of the material universe were made, not of mornings and evenings but of evenings and mornings. Wonder if the days of the Kingdom's building are not made the same way?

Pray for the Schools

THIS is the season when our schools and colleges are beginning another year's work. Have you been thinking about them—the vital place they hold in relation to the church and the difficult problems which constantly confront them?

If you happen to have a son or daughter going away from home to spend the year at one of our schools, you have been thinking of what that means to you, undoubtedly, but have you been thinking too, how anxious the men and women are who have the schools in charge? How they plan and toil and pray that their son or daughter may have the best possible chance to make good?

Pray for the schools, their faculties and trustees. It seems to you, perhaps, that they are always after your money, and they do need plenty of that, but they need also the help which comes from the consciousness that your heart is with them. They want your moral support. They want to know that you sympathize with them and pray for them.

Three Symbols of the Spirit

WE can not get far in the apprehension of truth without the use of symbols. It is too abstract, too hard to grasp. So we must have something concrete, something that we can see and handle.

That is why we have ordinances. They are symbols of spiritual realities. And we can generally get a better notion of these realities through the symbols than through attempts at formal definition.

But symbols are necessarily incomplete in their suggestiveness. No one symbol can convey the whole truth. So we must approach a truth through different symbols, to avoid distortion of emphasis and to get a fairly accurate grasp of it.

Three symbols are used in the New Testament, with reference to the office of the Holy Spirit in human lives: the dove, the fire and the wind. They are not to be set off too sharply from each other, but each contributes something to the proper shading of the picture.

The first is the emblem of tranquillity, quietness, beauty and loveliness. It is the messenger of peace and restfulness to storm-tossed and troubled souls, much vexed by life's problems and disappointments.

The second is the symbol of cleansing and testing, sometimes also of zeal and light. But chiefly it is the agent which burns out the dross of carnality, that there may be left only the gold of a purified spirituality—a tested and well-tempered tool in the hands of God.

The third is the herald of motion and action. It suggests the dynamic aspects of the Spirit's function. It is the antidote for the temptation to withdraw into the cloistered contentment of selfish unconcern for the ills of the world. It puts the "urge" of the Spirit into the human spirit.

What then do these symbols say the Spirit does for us? He is the soul's Stabilizer, Refiner and Dynamo. He is our Peace, Purity and Power.

CONTRIBUTORS' FORUM

Oh, Stir Me, Lord!

Stir me, oh, stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray.
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, Thy heart was stirred
By love's intensest fire, till thou didst give
Thine Only Son, thy Blest Beloved One,
E'en to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou wilt then be all in all to me.

The Bluffton Conference

BY W. J. SWIGART

"A NATIONAL Conference of religious bodies who hold that peace between nations can be maintained by following the teachings of Jesus" was held at Bluffton, Ohio, the first week in August.

Bluffton is a town of two thousand people, fourteen miles north of Lima. Bluffton College is a flourishing institution under the care and patronage of some six "branches" of the Mennonite church. There is a college and a theological seminary maintained on the same campus.

The day-sessions of the Conference were held in the college chapel, and the evening meetings in the First Mennonite church of the town. The Mennonites are strong in this part of Ohio, but are divided into several schools or branches. The Mennonite people of the college and the town were hosts of the Conference and took excellent care of delegates and visitors.

The delegates, and visitors too, for that matter, were mostly from those churches that hold to the teachings named in the call. They came from a wide territory—from New England to California. Seventeen States, two Canadian provinces and Russia were represented. The delegates numbered less than one hundred. At one time, when they asked for a showing, there were forty-two of the various branches of Mennonites, twenty-eight Friends, eight Brethren and three Schwenkfelders. I do not know whether all the Brethren were "delegates." The attendance was quite good. The church was crowded at some of the sessions.

The attendance from our own church was not large—not more than twelve to twenty, I think. The Conference at Winona had authorized "the present Peace Committee" to represent the Brotherhood. Brethren I. W. Taylor, J. M. Henry and the writer were there in that function. Bro. Anglemyer, with several of his flock, of the Williamstown church, Bro. G. A. Snider, a Bro. Kreider, and Bro. J. C. Keever, of North Manchester, were those of our people whom I met. Bro. Keever had been with the Friends, in their reconstruction and relief work in France and the other countries of Europe.

Some of us remember rather vividly the "Special Goshen Conference," held in 1918, when the throes of the war were on, and when the perplexities of the draft and camp experiences were harassing us. But the war is over now, and our young brethren are now being taken from their homes and placed in military camps. Why trouble ourselves about the matter? Let us not be deceived! We need teaching and stirring up. Non-resistance is a Gospel principle that needs to be clearly established in sincere conviction within the mind, and testified to the world—not merely a convenience to exempt one from the objectionable military service when the test is on.

During the war, while there were many noble, intelligent and sincere testimonies of conscience and conviction, in the refusal to enter upon military service, there may have been some who laid hold of the privilege rather to be spared from the rigors of war and the hazard of battle. Others there were, whose views were hazy and uncertain on the subject. They

inquired as "to the position of the church about going to war." They had not thought it through for themselves, and had no positive personal convictions. They had a traditional opinion that the Dunkers and Quakers and Mennonites did not go to war—now that the war is over, interest in the matter has dissolved—hence the need of conferences and renewed teaching.

"In time of peace prepare for war." Now, when the war-craze has subsided, and the world has time to reflect on, not only what the war cost, but what it is now costing and will continue to cost, for a few generations to come: now, when people will listen to peace advocacy—or at least when the advocate of peace and the protester against war is not likely to be placed in the federal prison—is an opportune time to preach the Gospel on this subject and exploit the follies and sinfulness of war. Hence the propriety of peace conferences—just as much so as at Goshen in January, 1918.

Among the subjects presented at the Bluffton Conference were: "Obligations and Opportunities of Christian Service," "Obligations of the Christian in Times of National Danger," "Christianity and Patriotism," "The Heroic Appeal of Christian Service," "Methods of Developing Peace Sentiment," "The Key to a Warless World," "How Young People Can Further the Peace Testimony," "The World Outlook for Permanent Peace."

The effort and the desire seemed to be to seek findings and finals from the New Testament, from the teachings and example of Christ. There was nothing sensational, nothing extreme. Just the counseling of earnest Christian minds to know the truth, and receive inspiration and grace to stand on the truth, and courage to magnify the truth.

One thing forces itself upon me and rests heavily on my heart, and brings regret. It is the fact that these churches that have, through all their history, extolled the doctrine of peace, apparently have behaved so intolerantly among themselves, as to become divided up into so many branches and schools. There are three or more such divisions in our own church—all claiming to be *Brethren*. Five schools among the Quakers—all claiming to be *Friends*. And some thirty or forty branches in the Mennonites—all clinging to the name *Mennonite*. These three bodies, that have borne such noble testimony to the Gospel doctrine of non-resistance in time of war, and in the commanding presence of military dignitaries, and have protested to the world and persuaded ourselves that we are too conscientious to fight; and ask exemption from military service—"refusing to engage in war or learn the arts of war" because of conscience, have failed so signally to live peaceably and forbearingly and tolerantly among ourselves; and have split up into branches and schools and conferences, until we must appear ridiculous in the eyes of those to whom we apply for exemption from militant service. And we become embarrassed in explaining just where we do belong or in satisfying the outsider (or ourselves, for that matter) just what sort of a Dunker we are; or what the difference is between an Orthodox and some other kind of Quaker; and the distinction between this School and that Conference of Mennonites.

We seem to have been pretty thoroughly non-resistant when confronted by the military insignia and test, but rather scrappy and intolerant among ourselves in our ecclesiastical councils. We ought, by the grace of God, and the guidance of the Holy Spirit, to re-assemble these branches and fragments back into the original union. "Be at peace among yourselves." "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Three things, I think, appeared as the purpose of the Bluffton Conference. *First*: To confirm and establish and quicken our own conviction on this important Gospel doctrine. *Second*: To develop and extend the teaching to others. *Third*: To unite our efforts, so far as consistent, with the organizations at work for the elimination of war and militarism, and ask that international differences be settled by peaceful methods of arbitration instead of resorting to war—in other words, to *out-law* war.

It may be interesting to know that at the present time there are more than forty councils, associations, leagues, societies, federations, etc., organized and working in their own ways for the reduction of armaments and the elimination of war. Most of these organizations are now uniting their efforts through the Council for the Reduction of Armaments whose headquarters are in Washington City. These various associations have membership of over twenty millions in the United States.

Among their published methods and plans might be named:

First, The limitation of the task. Briefly stated, it is an answer to the claim set up that war can not be eliminated by pact or treaty; men can not be made peaceable by legislation: you can not make men temperate or moral by law enactment. We, say these organizations, do not set ourselves to this task. We aim at the institution. We set ourselves to the task of making war, as an institution, unlawful; just as other reformers aimed to make slavery an unlawful institution. And as the prohibitionists aimed to make the rum traffic unlawful as an institution.

Second, The agitation of the subject, and the education of the masses by lectures and the distribution of literature—just as was done in the cases of slavery and intemperance.

Third, Continue this agitation and education and creation of sentiment until the legislative powers are reached.

The Bluffton Conference closed with the feeling that good had been accomplished, and a general desire that similar conferences should be held, either as national or local assemblies.

Huntingdon, Pa.

General Ministerial Board Notes

BY S. S. BLOUGH, SECRETARY

THE General Ministerial Board, desiring to discharge its full duty, went into session on Thursday morning after the close of the General Conference. All members of the Board were present and many phases of the work were considered. It is hoped that this may be a good precedent for our Boards. By meeting at this time, several hundreds of dollars were saved to the Brotherhood, which would otherwise have been spent in car fare for a later meeting.

The Board reorganized with Bro. W. S. Long, President; Bro. D. H. Zigler, Vice-President; Bro. S. S. Blough, Secretary; Bro. David Metzler, Treasurer; Bro. S. J. Miller being the other member. The only change made in the organization was the enlarging of the number of offices by electing a Treasurer.

Considerable business was transacted, and plans were laid for the present work of the Board. A general policy was laid down, which is constructive in its aims. We still believe that many of the problems belong to the District Boards and Local Committees. It is our aim to get in touch with these as rapidly as possible and assist where we may.

It is our thought that Ministerial Boards of Districts should not assume responsibilities belonging to the elders of that District. It is our conviction that ministers should be free from outside hindering alliances. We believe also that Ministerial Boards should strive to assist the organized churches, especially such as need assistance, and leave mission churches to the care of Mission Boards. These Boards would do well to confer with each other, in supplying the pastors in such churches.

It is our desire and purpose to correct, as much as possible, the former survey, to get in touch with and encourage District Ministerial Boards, and to create a larger interest in the work of the ministry. Some plans have been put in motion upon which report can not be made at this time.

Since the Conference some of the Board members have been able to get in touch with the ministers in District Conferences. Brother Zigler has been doing a good work in a number of the Virginia Districts. Other members are getting in touch with their Districts as rapidly as their time and the circumstances will permit.

The Secretary will be glad to receive information from any authoritative source, as to ministerial problems, statistics and needs of whatever kind there may be. It is hoped that the District Ministerial Boards will get in touch with its ministry and be helpful to the highest possible degree. Bro. Metzler's home District, Northern Indiana, has taken hold of the work in fine shape and results are already evident. One of these was a Ministerial Bulletin, issued in conjunction with Bethany Bible School. This is one way in which the ministry may be reached. Others may have still other methods. Let us hear your plans and the results. It is the Lord's work, and his ministers must be faithful.

Decatur, Ill.

The Values of Modest Clothing

BY JOHN W. LEAR

A Sermon Delivered at Bethany, Chicago

In Three Parts.—Part Three

Moral Value

THE clothing we wear has an ethical value of no little importance. We are judged today by the clothes we wear, as well as by the company we keep. Clothes have a moral or immoral suggestiveness that dare not be overlooked by the Christian, for it belongs to the Christian's creed to abstain from every form of evil. Christian women, if properly instructed, will refrain from any attire that would invite or even suggest evil thoughts. We are today on a toboggan slide to moral decay, and what we need, to save the country from a debasing moral land-slide, is the educated, courageous, yet feminine, modest girl. The "flapper" type of girl, that we see every day riding in the cars, walking the streets, attending our schools, and infesting every public place, will bring about this country's downfall just as surely as fair Delilah brought Samson to a sorrowful end.

The *Pathfinder* editor defines the "flapper" thus: "The flapper, in a broad sense, personifies immodesty; she snaps her finger at womanly reserve, sweetness and purity, and goes in for whatever is shocking. The flapper has a sort of daring that declares for license to carry on her contagious immodesty. Resenting the criticism of the public against her bobbed hair, rolled stockings, short skirts, lipsticks, and dimpled knees, the flappers in Chicago recently organized what they are pleased to call the Royal Order of Flappers. The interesting thing is that the applicant, who must be at least seventeen years of age, is required to furnish references of *good family and character*. And the dreadfully alarming situation is that many of the mothers of these girls are giving their endorsement to the organization and urging them not to submit to the whims of the industrial or religious public who would dare to dictate how they should dress."

The trouble with too many folks is that they brand a thing and then go away and leave it, thinking that possibly the naming of the thing will be sufficient to kill it. We named saloons hell-houses in the past, but they went on dealing out the fire of hell in spite of their name, and not until the better-thinking public rose up in mass, armed themselves, and started in to strike the death blow to the nefarious business, did we succeed in its overthrow. I am glad there are some people in this country who are not satisfied simply with calling out bad names to these disturbers of the moral peace of our country. In many places an effective warfare has already been carried on against this epidemic of immorality, which, like a contagious disease, has entered many of our best homes and has left its ugly scars on many of the best and sweetest of our girls. Quoting the *Pathfinder* again: "The women's magazines of the country, almost unanimously, started a campaign, several months ago, against this blighting disease. They sent out agents to observe; they carefully gathered statistics, and they stated facts that were appalling to those who stopped to read. They found city, town and country affected. Everywhere was indecent dancing, joy-riding, 'petting parties,' in short a throwing off of reserve and a frank, bold abandonment to sex excitement. Some of the investigators went to the logical conclusion of the matter,

like a surgeon with his lance, and gave statistics, showing that the rate of illegitimate motherhood and criminal operations has strikingly increased within the last few years."

Several Men's Mutual Matrimonial Protective Associations have been formed, in various parts of the country, as a protest against the prevailing immorality among the women, and Miss Aurelia Trujillo, a newspaper reporter, in commenting on this fact, said: "When the girls learn to dress so as to show more of their ears and less of their knees, to dance with more grace and less indecent wiggings, they will be more desirable in the eyes of serious-minded men." The Fidelity Union Trust Co., of Newark, N. J., has ordered that their 130 female employes shall wear "an ordinary garment, over which must be a loose jumper waist with long sleeves, the front coming well around the neck and with skirts reaching to within twelve inches of the floor." Rev. W. C. Robertson, an Episcopalian minister from Tennessee, has worked out a set of rules for the prospective brides of his church as follows: "No evening dress will be allowed; there must be a complete back and front; skirts must be long enough to avoid indecency in sitting or kneeling." At the Atlantic City high-school the faculty ruled that the class-room was no place for knickers, and prohibited their scholars from wearing them while at school; as far, of course, as their authority could reach. At Vassar College the authorities ordered that the wearing of knickerbockers in the class-rooms or in the city must be discontinued immediately. Archbishop S. G. Messmer had read, in the 250 churches of his diocese, that low-necked dresses and knickerbocker suits must be discarded by the communicants thereof.

Geo. D. Mitchell, of Washington, D. C., remarks: "Who is to blame for this lowering of moral average? Mostly, the parents, for children in their teens will always feel that it is permissible to do what they are allowed to do. They are somewhat irresponsible because they do not realize the danger and after-effects of their action. If their parents do not guide them they will allow themselves to be guided by their own senses and by bad examples. . . . Investigators found that for the most part parents did not know what their children were doing, and when informed they suffered a terrible shock. Several of them brought their children home from school on account of what they learned. . . . The crusade against moral degeneracy, against evil conditions which sprang up during the war and have increased since, has reached the stage of counter-campaigning. In other words, the comic papers, funny rimesters, the humorous movies and the vaudeville artists have begun to poke fun at those working for a betterment. They picture in ridiculous colors and lights those who decry our national shame. They call such people 'cranks,' 'old maids,' 'blue stockings,' 'hypocrites,' 'persecutors,' and 'fools.' Such defenders of flapperism may be funny but they are not helpful. They represent an element of humanity that must always be reckoned with. No brutal, cold-blooded murderer, sentenced to be hanged, ever fails to receive misplaced sympathy when his just punishment is imminent."

Captain Westbrook, of the Cook County jail, in Chicago, has been under the condemning censure of many of the so-called-citizens because he punished into submission the men in the jail who persisted, against all entreaties, in destroying the property in the jail. One woman was heard to say, "He should have suffered them to burn down the jail rather than to have punished them as he did." We have those in our own ranks who are ready to pounce upon the would-be reformer and seek to shield and excuse the parties who are taking liberties that point toward certain apostasy. These folks, in their blindness, always add momentum to the swiftness toward our ruin. I am not seeking to stabilize that harping criticism among the ultra-conservative, that would make mountains out of mole-hills, but, on the other hand, I discover amongst us a radical laxness that bids for the deterioration of our church.

May I say, in passing, that when the banking institu-

tions in our cities, the factories and the department stores issue orders, placing the line of demarcation between decent and indecent, clothing for their employes, in order that they shall not offend their customers, lest they cripple their business, it is high time that the church should begin to raise her voice and have something to say, relative to the way the members of her communion appear in public worship, in order that they shall not offend our God, lest they apostatize her influence. Paul's words are timely: "That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, and gold or pearls or costly raiment"; and Paul could add now, if he were here, not with low-necked dresses, abbreviated skirts, or clothes that pertain unto the man. When faculties and boards of colleges, and high-schools set in to regulate the clothing that is worn, in order to protect the morals of the students and pupils from contagious and hurtful influences, it is high time that the churches begin to preach and practice the antiseptic teaching of Jesus: "Ye are the salt of the earth" and that illuminating doctrine: "Ye are the light of the world." It might be good policy, also, to take a cue from the apostle John: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." If the present day garb of the "vamp" and "flapper" and the "shifter" is not catering to the lust of the flesh, the lust of the eyes and the vainglory of life, I am disqualified to be a minister in the church of Jesus Christ.

Do not understand me to say that everybody who dresses in the near flapper garb is guilty of prostitution. I am not able to know always what is in the human heart. Do not take it, either, that I think we, as a church, are grossly infected with the virus of flapperism. But, on the other hand, I would say that I am opposed to decent, respectable, Christian girls or women dressed up in the insignia of the flapper class. If we are not of them let us come out from among them and utterly abandon a mode of dress that would in any way align itself with their order. "Touch not the unclean thing, and I will be to you a Father and ye shall be my sons and daughters," saith the Lord Almighty.

Again; while we are not grossly affected with the virus, we do have some of the earmarks. I have seen the bobbed hair, and penciled eye-brows, the lipstick effect, the smeared face, the abbreviated waist and skirt in unbecoming proportions. Not all of these in the same individual, neither in the same congregation, and I am not saying where I saw it. However, I am thinking of the exclamation: "Watchman, what of the night! The morning cometh; also the night!" If the watchman seeth the danger coming and fails to warn, and the people perish, their blood shall be required at his hand. If he warns and they perish, their blood will be upon their own heads.

But, again, we have no license to keep quiet even though our own Fraternity is seemingly secure. Some of our people have taken that position in the past, relative to reform movements. I have heard again and again from our people: "These things will not hurt you if you let them alone." In the first place that statement has been proven false many times over. In the second place the Christian has no privilege given to him to be quiet in the presence of evil. "Bear ye one another's burdens and so fulfill the law of Christ." "No man liveth unto himself." "We wrestle not against flesh and blood, but against the principalities, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." We move in the midst of the forces of unrighteousness, not as a passive, inert mass, but as a mighty army, constantly battering against the fortresses of sin, and he who claims to belong to this army but disarms himself while he complacently admires the robed specters

(Continued on Page 570)

Spirit, Soul and Body

BY PAUL MOHLER

I AM inclined to think that the most important line of study, in which the average Christian can engage for the present, is that which gives him a better understanding of the relation of the above-mentioned divisions of his being, together with the wonderful possibilities that lie in the gift of God—the Holy Spirit. What here follows, is offered as a feeble contribution, with the hope that it will provoke an interest and a consequent study of the subject that will be of profit.

Paul says in 1 Thess. 5:23: "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

How suggestive this is of Gen. 2:7, "And Jehovah God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Here we have recorded the creation of the body and the soul. The body was formed out of the earth—of earthy material—such as will certainly return to earth in dissolution. Into this body was breathed the breath of life and there was there formed another thing entirely new—the soul of man.

The soul was not the body, though it dwelt in the body. It is not the eye, yet it sits back of the eye, and looks out through the eye on all around. It is not the ear, yet it sits back of the ear, and listens to the world around. It is not the touch, yet it sits back of the organs of touch, taste and smell, and takes knowledge of the world around through these senses. Then it meditates on what it sees and hears—thinking, liking, disliking, deciding, willing, purposing, and all the wonderful things that take place in the intellectual, emotional, determining faculties of the soul—mind, passion, will. The soul is in a wonderful world, but it is more wonderful than the world. It is in a wonderful body, but it is more wonderful than the body. As far as we know, it is, of all God's creations, the most wonderful, both in its origin and in its nature.

Its origin is wonderful, because it was begotten by the breath of God—not made by his hand. Its nature is wonderful because, like God, it thinks, feels, and wills. It is wonderful in its situation also, for it is poised between two worlds—the natural and the spiritual—and able to reach out toward each for enjoyment and for development. As he was created, man was to receive control from the spiritual realm, from God, and exercise control upon the natural world as his dominion. In other words, God was to rule the natural world through man as an intermediary. This is why he was so wonderfully endowed. Think what was man's glorious prospect in the beginning—to have dominion over the whole earth, with all its teeming life, under God.

So far, nothing has been said about man's spirit, yet Paul mentions his spirit first of all.

The soul has its connection in the natural world through the body. It had also its connection with the spiritual world, and especially with God, through the spirit. God, who is Spirit, spoke to man who was spirit, soul and body. It was to man's spirit that God spoke—to that which was deeper than mind, but which man *was*, rather than what he *thought* or *did*. "In him was life and the life was the light of men." In those days it was not the mind, with its reasoning faculties, that controlled man and enlightened him morally. It was the life within. Man did not have to *think*, to know what was good. He had simply to respond to the power of life within him—spirit-life—and all that he did was right and pure and good. God intended that it should be so always, so he put in the garden the tree of life, from which man could take freely.

Man had his intellectual activity also, and of a high order. He had the living creatures about him to study and understand. He had the earth to subdue. He was given the beauty of the world to enjoy. Everything was open to his intellectual activity except matters of right and wrong. For everything in the moral realm he was to look to God, and he had in

full power with him the means of responding to the will of God—spirit. Then it was possible for God to be in man just as the Lord promised, that he would be again. Listen to these: "Because I live, ye shall live also. In that day, ye shall know that I am in my Father and ye in me and I in you." "If a man love me, he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him" (John 14:19-24).

These are wonderful promises, but are they more wonderful than the reality when man was without sin? I am sure that they are not. What, then, happened when man sinned? Was it not the death or degeneration of that life through which God moved him? Yes, physical death came also, but that was but the reflection of the greater fact, the separation of the soul from God. The death of the body is the outward sign of the inward fact, just as the resurrection of the body is the body's response to the spiritual power of God.

What, then, is man's spirit? Will it help to understand if we say that it is that which is active in the Christian, but dormant in the non-Christian? It is that part of man's being in which the Holy Spirit makes his abode. It is the seat of eternal life. As Jesus says, we can not tell whence it cometh or whither it goeth. We can not lay it on the table and dissect it, any more than we can our natural life of the body. We can study it only in its results, but we know that it is—that we have spirit as well as soul and body.

Oroville, Wash.

Viewpoints of the Field

BY EZRA FLORY

WE can not help being impressed with certain outstanding conditions in the churches we have had the opportunity of studying. One, in particular, impresses me so much that I can not cease thinking about it and praying about it. I have thought of it till I dream of it—it is the failure to set to work the vital energies of the young people who are waiting, waiting, waiting to be used.

Every place they say: "We want to use them, but they do not accept the work suggested." I ought to say, at the outset, that some churches are making a success of this problem, but most of them are not. The problem is not wholly one of our denomination either.

What shall be done with this question? Are there are not other vital matters, about which we need to be concerned? Yes, there are other matters to engage our attention. Looking at our programs, it would appear that other matters are of so much importance that this far-reaching one will have little attention for years to come. At two District Meetings that I attended within the last year, nothing was prepared for either children or young people in three-day meetings. At another place, when the young people spontaneously gathered into a meeting of their own, for singing, prayer and a Bible lesson, some leaders among the adults could not understand why young people would not be interested in the important discussions of the problems of the ministry. They further declared that when young people have meetings, older people ought to be present, to see what they are about.

We have looked upon the delegate bodies of some of our District gatherings, and we have wondered why there could not be *some* representatives under the age of forty. Can you tell me why not? It is not because young people are not to be found among the membership. Where shall this absence of young members, from such important work, lead us? In one State District the average age of Sunday-school teachers is almost forty.

I am frequently asked to speak on the subject, "Leakage." I do not suppose it does much good, for I have heard folks say afterward, "Now I wonder if the young people will take the lesson." At one time, when I spoke on the subject of "Our Young People and the Church," I was advised, before leaving the platform, that it might be better not to tell of the possibilities of young folks in their presence, since

so doing would tend to make them bold and self-assertive.

What would we think of a business concern which, after training its future office force, would neglect providing these newly-prepared folks with an opportunity to practice? Children and young people have an inalienable right to make mistakes. We did so. We have forgotten how awkward we were at first. I have become so ashamed of some of my "crack" sermon outlines, that I burnt some, and more need similar treatment. In the same way I am mortified when some one reminds me of some of those old experiences through which I passed, on the road to the present. Let us never forget that some of the finest traits of character were extremely unattractive in the making.

A son returned from college where he had been only four months. True, he had new trousers and a new shirt and a new tie. The father's first words were, as he looked at his son: "You look like a fool, sure enough." A moment later a neighbor happened in and was surprised to see Tom. His remark was: "Hello, Tom; mighty glad to see you. Why, you remind me of your dad when he was a young man."

But these ready-made leaders—what are we to do with them? Dare we trust them? Will they not make a mess of the work of the church? They are irreverent, restless and snobbish. If they were really serious we might count on them. They are off to the show. They chew gum. They are even so wicked as to fix up their hair in "cupa-rolls." They do not read the Bible nor do they ever think of the serious side of life. When they show piety, the church will entrust them with her sacred responsibilities. Did you ever hear such talk? I have, more than one time. It is true, they *are* restless, but they do not mean to be irreverent. They wear articles of dress that are foolish, but let us stop saying that they are wicked. They are really more serious than we allow. I think I have not attended one of the twenty-four institutes and other gatherings, during 1922, at which one or more have not come to me with some sort of church problem. Sometimes so many come that we can not interview them all. Here is one of the reasons I take courage. These will soon, oh, so soon, be directing the church work we shall leave. There are thousands of these high idealists, eager to enter the ranks.

But how, oh, how, shall we awaken the adults, yes, the officials of our churches, to plan for this host? Too often a cloud of suspicion shrivels this sensitive dynamic that would mean new life to our work. Shall we turn them into other channels and to other churches by our sheer lack of understanding, or unwillingness to direct them, or to permit them to direct themselves under careful supervision? Here lies one of the very gravest of our problems today. Most churches are not preparing to meet it.

The present generation of young people has conflicts that we older people never knew. Let us enter sympathetically into their personal problems, and there apply the true spirit of Matthew Eighteen in winning souls whose future years shall be many in his service. Let us plan our homes, our church buildings and our programs of religious education for the benefit of all, so as to meet all and save all!

Elgin, Ill.

"And He Wist Not"

BY ALBERT D. HELSER

SAMSON could kill a lion barehanded, and slay a thousand Philistines with the jaw-bone of an ass, but he was helpless in the hands of a woman. His wife not only hindered his work in the Kingdom of God, but she undid him completely. At first her hand was tender and gentle, but after she had him in her grip, it became a mailed fist.

Friends, this mighty man had fallen so gradually that "he wist not that the Lord was departed from him." After his hair was cut off, he said: "I will go out, as at other times before, and shake myself." (We would say: "I will pull myself together.") But he had lost the power of the religion of his youth. Sin had become his master so gradually, that he did not realize his helplessness. The cruel master, "Sin,"

put his eyes out and bound him and made him grind in the prison.

Many a church member says: "I'll have a fling or two; I can pull myself together." It is dangerous to play with the stream called "Sin." Several miles above the Niagara Falls men go out in boats, to get the thrill of feeling the sweep of the current that pulls down the Niagara River. The current seems so gentle and harmless, and yet it brings certain death to many who think they are quite secure.

It is so easy to be too tired to pray. It is so easy for the minister to meditate on his knees, rather than to pray. So many things claim our attention and the present shuts us up within itself. Unconsciously we drift from the Rock that is our Anchor and Stay. Samson needed a frank friend to touch him on the shoulder and say: "Samson, it is time to invoice your standing with God." Samson was a strong man, and might have knocked him down, but the incident would have been good for their souls.

Those who really care for us, can help us if they will. Personally I have been approached by three kinds of would-be helpers. The first came with a large supply of self-righteousness and wanted to pass some of his own on to me. The second came as a would-be helper, but under the impulse of anger he simply made some impudent remarks. The third came from the angle that touches me where I live, and I immediately knew that he was a sincere friend who came to help. I have always tried to be enough of a man to get some good out of the first two, and I can testify from experience to the great value of the third. We owe it to one another to be sincere and frank.

Suggestions all help us to see ourselves. A notable rich drunkard, a few years ago, tried every known cure with no effect. One day a friend presented him with his own photograph, taken while he was dead drunk, and it cured him.

I grant you that some people are like live wires—you touch them and you get a shock, but they can be touched quite easily with the right kind of gloves on.

Are your little sins as black as they used to be? You say little sins are only trifles. My friend, he who trifles with little sins will be mastered by them as Samson was. Sin blinds today as it did in Samson's time, and in the prison that it throws about its victim, he grinds away the rest of his days.

When a man starts over the Niagara, no rope is long enough and no hand is quick enough to save him. When a man is being mastered by the stream called "Sin," he may "shake himself" and try to pull himself together, but he finds he is helpless. What is he to do? Throw up his hands. One may throw up his hands when he is going over the Niagara, but he is lost. Not so in the stream called "Sin." When one throws up his hands in the stream called "Sin," he touches the Son of God, who comes with healing that can not fail, and with songs of triumph and of victory on his lips.

Take warning from Samson and invoice your standing with God.

Thornville, Ohio.

Hillsdale Suburban Church of the Brethren

A Country Church Soliloquy

BY MARY PRENTICE WILSON

I AM completely discouraged this summer. I desire to be beautiful, as much so as does my sister the Hillsdale City Church. I am just four miles from town, located in a pleasant farming community—flourishing, to be sure. Back and on my left are gently sloping, beautiful hills. To my right Hills River, with its clear crystal stream of water, flows toward our enterprising little city.

I have many more natural possibilities surrounding me, than the city church building has, but because she occupies a more conspicuous place, her members keep the house neatly painted, lawn closely clipped, trees trimmed, and walks white and clean. To be sure, it is a very inviting house of worship, but her members, as a whole, are not so wealthy as mine.

I should be kept in a more presentable condition, for the sake of the refining influence which tidy surroundings exert on young people. I am so afraid that they will leave me and go to town to live.

Imagine, if you can, how humiliated I am when an occasional visitor from the outside and a few city members come out for services. My lawn is all hummocky and full of holes that are filled with water after each rain. I blush for shame whenever I look at that pile of refuse in the corner behind the woodshed. I want to hide my face, whenever a visitor steps on my walks—they are only pieces of old boards, remnants of other days, that swash, whenever stepped upon in muddy weather. I should have cement walks, like

the city church, or gravel walks, around the building, arranged conveniently. Then, too, cement walks make a church look so much more inviting. My grass should be given proper care. It could be so green and cool and pretty with a little care. Then, too, it needs re-seeding. If a fence were put up and kept in repair and if no papers from the church were thrown about, I would become so attractive that my members would be proud of me, and the city people would almost envy me, and wish they lived in the country. People would cease calling me "Hillsview" and I might be known as "Hillsdale Suburban Church of the Brethren"—my correct name.

Aline, Okla.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

More Questions About Giving

Give the most practical way of handling the tithe.

If all Christians tithed, the proceeds could be given to the church upon the first day of every week. Those, whose income does not come to them by the week, can easily estimate it, and adjust it from time to time. Then the church could administer these contributions as a part of its program for all local and world-wide needs, in such proportions as its united wisdom would direct. This, we believe to be the Biblical way (see Mal. 3: 10; 1 Cor. 16: 2, 3; John 13: 29), and one that would bring great honor and blessing to the church of God.

Since it would seem unfair for but a few to give the tithe to the local church, while the majority do not, and then have the church administer such funds, we could scarcely expect such a disposal of funds under these circumstances. Under such conditions each donor can handle the tithe himself, which may be done either by careful bookkeeping, separate bank account, or other adequate provision. The tithe is not for *keeping* but for *use*. It is holy unto the Lord and therefore should be used, to accomplish the purposes for which Christ died, always remembering that the church of God has first claim and honor in its administration.

What do you think of one who tells others to give liberally, but does not so give himself?

We think his teaching will not have much influence, until the words of Jesus, "Physician, heal thyself," are made manifest in his own life. One reason, why there is so much failure to get a response to our teaching on giving, is seen in the fact that we too often urge tithing on the grounds of *personal* preferences, or for some cause in which *we* are interested, rather than for the spiritual good of the giver or the honor of God.

Is the giver of benevolences responsible for the way in which such funds are used?

One who gives to the Lord is responsible for seeing that the channels, through which his contribution goes, are legitimate and authorized, and that proper reports are given. We believe he is not responsible for the spending of it beyond this, unless he should have reasons to doubt honest administration. He has a right to investigate, but suspicions and evil imaginations are not a sufficient reason for not giving, or not sharing the blessings of God by contributing to the urgent needs of the world, which are always calling for our assistance.

A Purpose That Can Not Fail

THE great purpose of our lives must rest in great ideals, rather than in methods of accomplishing them. We sometimes may have to change our method of procedure, but in so doing we may only be the more successful in the cause we have espoused. This truth is well illustrated in the following story, that comes to us from England.

The medical examination showed that an applicant was unfit for service in a foreign climate, and he passed out bitterly disappointed, exclaiming: "If,

then, it is God's will for me to stay in this country in business, my business shall be the Lord's, and all the profits shall be devoted to his work in foreign lands."

He entered business life. His first year's profit was 75 pounds. This he sent to the mission board. The next year he sent 480 pounds. The next three years he sent 2,500, 3,000 and 3,500 pounds successively. God is making him more useful than he could have thought! How his purpose is being carried forward! But his relation is so different from what he thought.

There is yet room on this consecrated altar, for others to go and do likewise.

Would We Measure Up?

THE following item is clipped from the *Dnyanodaya* (Rise of Knowledge). This is a paper published in Bombay, in which our own, with six other missions, is interested. It is printed in the English and Marathi languages. The journal is well calculated to stimulate the spiritual life and faith of the Christians in the temptations of their heathen surroundings.

The account shows that a church of five hundred Christians has been built in an Indian community where there were none ten years ago. But recent evils had broken out, because of their heathen surroundings, and the following rules of discipline were agreed upon and signed, by thumb-mark signatures of all native Christians. While some of these may seem strange, and the idea of fines for violation may be unusual, yet we were wondering if we would sign up against these and other corresponding evils as loyally as these natives, who have so recently emerged from heathendom!

1. Observance of the Sabbath.—We will attend worship both morning and evening. If we are prevented from doing so, by causes beyond our control, we will inform the evangelist of our village. If we absent ourselves for no satisfactory reason, we agree to be fined four annas. We also agree to do as little work as possible on the Lord's Day.

2. Total Abstinence.—We agree to abstain from toddy, arrack and other intoxicating drinks, or, if any member of our families indulges in the use of them, we agree to the imposition of a fine of Rs. 5 for each individual.

3. From Eating Forbidden Things.—We agree to abstain from eating the flesh of animals that have died of themselves, the flesh of animals offered as sacrifices to idols, and all fruit that has been so offered. A breach of this rule will involve each offender in a fine of Rs. 2.

4. Each One Must Be Ready to Perform Any Necessary Work Connected with the Church.—If any member refuses to come when called, we agree that a fine of eight annas be imposed.

5. All Disputes That Arise Among Members of the Church Shall Be Heard and Settled by the Church Court.—Those who break this rule shall be dealt with as the Church Court decides.

6. No Christian Shall Take Part in Hindu Festivals, or Give Any Assistance Therein.—They shall not contribute any of their cattle, or any other things to help such festivals. Any breach of this rule shall be punished according to the decision of the Church Court.

7. All Children of a School-going Age Shall Be Sent Regularly to School.—Those who keep their children from school without satisfactory reasons, shall be fined one anna for each child absent.

THE ROUND TABLE

Eighty Years of Morning

He had lived for more than eighty years. His hair was like the snow, but there was a fine fire in his eyes, and his face reflected the calm peace that abided in his heart. For almost seventy years he had been a disciple of Jesus Christ.

On being invited to address a class of young people in the Bible school, he announced that his subject would be "Eighty Years of Morning."

"It is my purpose," said he, "to bring to you a message of confidence and trust. My speech is contained in one little sentence: 'Be loyal to your Guide!' If the passing years have taught me anything, it is this: The Christian can always safely trust his Leader. My life has been woven of sunshine and shadow. I have tasted both the honey and the wormwood of life; and I hope that you will believe me when I say that each has been equally kind.

"Once a cherished ambition turned to dust in my eager fingers.

"Again, the disloyalty of seeming friends filled my heart with a bitterness that drove sleep from my pillow and hastened the whitening of these locks.

"And then, one day, death entered my home with soundless footsteps, and, almost without a moment's warning, took away my cherished love.

"But today, as I look back to those dark places, they are all rainbow-crowned! I would not change them if I could!

"Every regret of my life is, in some way, connected with a doubt. And the big, splendid moments were the times when faith led me along a dim path towards a goal which I could not see. In brief, it might have been morning all the way—eighty years of morning!—if I had only believed and gone straight ahead!

"This is my message to you: Let your whole life be morning. Have no eclipses of faith! Glory in tribulations! Your great Taskmaster knows what is best! Prosperity and adversity will work together for your good! In all things give thanks, for every calamity conceals a blessing. Nothing but what is good can ever touch your life if you trust and obey the One who said: 'Lo, I am with you always.' And all that death can do is to make your morning eternal!"

—E. C. Baird, in *Christian Standard*.

How the Soul Grows

BY ARCHER WALLACE

EXERCISE is a good thing for the body. It is, in fact, essential, and there can be no physical health without it. Every organ of the body grows by being active and similarly every faculty of the mind develops in just the same way. How does the soul grow? How is that condition of perfect health and fullness to be attained? The same truth holds good here as obtains in regard to the body and the mind. The soul grows by exercise. Spiritual health is obtained as the Christian attempts great tasks and is controlled by lofty purposes.

Professor Dewey says that personality depends upon the assembling of its parts. A person may have splendid natural ability and a fine education, and yet not come to his own in personality. It requires some high and exalted task, in order to assemble the powers and organize them to their full efficiency. Without the urge of some great task, no man can attain to his best. St. Paul did not become the great spiritual giant of his latter years, until he took upon himself the task of carrying the Gospel to the Gentiles. For many years he had possessed great and unique gifts, but it was not until he received the heavenly communication and went forth to conquer new worlds for Christ, that he realized his best.

Mr. A. C. Gardiner, the well-known essayist, has a criticism of a great English statesman, which is almost brutal in its frankness. After telling of the wonderful gifts of the man, Gardiner says: "But his path leads from nowhere to nowhere." There had been

no great and passionate purpose—no task which compelled the man to brace himself and assemble together his great gifts. Over against such dismal aimlessness, we have the Christian ideal of service which finds expression in a well-known hymn:

"To serve the present age,
My calling to fulfill;
Oh, may it all my powers engage,
To do my Master's will!"

Toronto, Can.

"Not Any Fault of His"

BY A. B. COOVER

THOUGH we do the very best we can, results are often disappointing. We plan and pray, we toil and sacrifice, hoping expectantly that a small beginning will ultimately grow into a unified church and be a cause of joy and praise to God. But interest subsides, workers go elsewhere, death breaks into the ranks and some say: "What's the use?" Man proposes but God disposes, and we must rest assured that God does all things well.

God gives us beautiful children, and we proudly shoulder every task that they may grow comfortable and accomplished, but in a moment our home is torn asunder and the mother called away. Then, again, sickness and doctor bills may reduce us to poverty. Perhaps the children are scattered, to exist as best they can, amongst strangers. Is it of no use? Ah, conscience assures us that it is "not any fault of his" and "I know in whom I have believed and that he is able to keep that which I have committed unto him against that day."

Grants Pass, Oregon.

Sentence Sermons

BY AGNES M. GEIB

QUICKER than by express or telegraph, help can be sent to a distant friend by way of the throne of God.

When one lives close to God, it is readily detected.

Irreverence in God's house is a sin which arouses Christ's righteous indignation.

A heart, full of joy in its Savior, must find utterance.

Instead of vainly regretting the past, let us arise and grasp the present, and prepare for the future.

Though we may fail to appreciate another's way of serving God, let us refrain from unjust criticism.

If we can not do the good we would, we ought to do what good we can.

There is a divine law of compensation which gives to each that for which he has prepared himself.

The good may suffer with the ungodly, but can not suffer like them.

Small wonder is it that there are so many puny children in God's family, when they refuse the heavenly food the Father provides.

Manheim, Pa.

Our Neighbors or God

BY JULIA GRAYDON

I KNEW of an old man who did not work much during the week, but he would go home from church on Sunday and chop wood all afternoon. He always looked about him, to see whether the neighbors were watching his violation of God's Day.

One day his wife came to the door and called out to him: "Don't look around, Jake, look up."

After that he ceased to chop wood on Sunday afternoons, for he suddenly realized that it was not what the neighbors thought, but what God thought.

Harrisburg, Pa.

Don't Be a Knocker

BY ELGIN S. MOYER

DON'T be a knocker! It doesn't pay. You gain nothing and no one else does. If you can't say something good or helpful or constructive, don't say anything. Destructive and fault-finding statements always lead

in the wrong direction. They are akin to gossip and may work as great or even greater harm than does gossip. They are quite likely to end in misrepresentations or untruths. If you persist in being a knocker, you will make yourself both unlovable and unloving. You will become a grouch, a pessimist. People will be happier when they have the pleasure of your absence.

Be a builder, a booster, an optimist! If events have not gone your way, or according to your liking, withhold any voiced judgment until you find out whether something good can not be said. Don't criticize unless your criticism will be a help and a benefit! Destructive criticism is worse than no criticism. Constructive criticism is always welcomed by the wise and thoughtful man.

Now listen! If you don't like a man's goods, his workmanship, his dealings, his actions, his manners, his habits, his beliefs, his character, don't criticize them unless your remarks will be helpful and constructive. Always seek his good in all you do or say. Don't be a knocker!

Sterling, Ill.

An Intelligence Test for Your Sunday-school

BY IRA J. LAPP

PSYCHOLOGISTS, teachers and social workers are making a growing use of the intelligence scale. Does it not occur to you that it would, at least, be interesting to check up the familiarity of your adults with ordinary Biblical information? Give the following statements to your class or department, and have them mark the declaration false or true:

1. Barnabas was the first Christian martyr.
2. The Sanhedrin was a Jewish temple.
3. During the absence of Moses, the Children of Israel made a serpent of brass for an idol.
4. Jacob left home, for fear that his brother would kill him.
5. Abraham lived before Moses.
6. Caleb was the leader of the Israelites after the death of Moses.
7. David was the first king of Israel.
8. Peter wrote the Book of Mark.

Give the test to your school, and see if you do not find a good argument for the Vacation Church School.

Miami, N. Mex.

The Rolling Stone

BY OLIVE A. SMITH

THE adage, "A rolling stone gathers no moss," was intended to be applied to material interests. But it is equally applicable in the spiritual realm. Our towns and cities swarm with people who drift from place to place, seeking a location where they can get the most for the least expenditure of money and effort. They own no homes, because they are persuaded that it is cheaper to rent than to own property. They contribute little or nothing to the finer life of a community, because they will not take the responsibility of any feature of community building. Naturally they become expert critics of places, because they are free to observe, compare, and criticize. The church seldom enlists their services, or even their interest, because they never remain in one place long enough to make membership worth while.

Thousands of these "rolling stones" spend their best years in these wanderings, paying a large per cent of their incomes for temporary places of residence. Then, when age or misfortune overtakes them, they rail at the industrial system which, they say, makes them helpless.

They have ignored the principle of home-building—one of the fundamentals upon which our government was built, and without which it can never endure. They fail to achieve the discipline which comes from personal responsibility and personal sacrifice. They lose the fine moral fiber which comes with the task of home-building and community building.

Verily, in more senses than one, "the rolling stone gathers no moss."

Emporia, Kans.

HOME AND FAMILY

Humanity

BY EDYTH HILLERY HAY

Great seething masses of struggling men—
Toiling for sustenance—for daily bread;
Plague-stricken beings who weakly moan;
Naked, starving, dying and dead,
Criminal souls behind prison bars;
Insane and imbecile, blind and maimed;
Giants, whose intellects fathom the stars;
Geniuses, muses, degraded and shamed;
Souls who live on in one luxuriant dream;
Others who follow the lone Nazarene;
All, by the All-Father's eye are seen—
Humanity!

Goshen, Ind.

The End of the Journey

BY EDNA N. OLWIN

EVERY fall, all over this land, thousands of children enter school. Our citizens have made it possible that every child can have a free education. The only requirement, on the part of the child, is the desire for, or the willingness to accept, this gift.

The God of this world, likewise, by the sacrifice of his only begotten Son, made it possible that the children of men might have salvation.

Salvation is a free gift of God's grace, offered to all alike. Those who accept the gift are children of God, "and if children, then heirs; heirs of God, and joint-heirs with Christ."

When on earth, Jesus said to those who had accepted this gift: "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This home is the Christian's inheritance, but in no way can any one become a sharer in this home, except by becoming a child of God. Good works avail naught unless we are children of God.

What a blessed promise Jesus gave, and how the Christian's heart must burn within him, as he meditates upon and anticipates, its fulfillment, at the end of the journey!

Jesus will come for the Christian and take him to that beautiful home. He will receive him with a welcoming hand, and the blessing of the Father, and all will feel that—

"Henceforth my heart shall sigh no more
For olden time and holier shore,
God's love and blessing then and there,
Are now and here and everywhere."

God is the Architect and Builder of this beautiful city. All is clean, pure and bright. All is perfect. If we could look down upon our cities from above, we would find many unsightly spots. It is not so with the heavenly city, for God, who built it, does all things well.

John says that this city has the "Glory of God." "God is light and in him is no darkness," so this city must be radiant with its light—so pure, so bright and so soft.

This city has a wall which is of jasper, and its gates are of solid pearl. The streets are pure gold—pure gold beyond all earthly refinement. The city itself is of pure, transparent gold, which far outshines the most sublime creations of which the human imagination ever dreamed. It is a great city—not only in magnificence, but in size. It will cover a place as large as from Northern Maine to Southern Florida, and from the Atlantic Ocean to the State of Colorado. It is a perfect cube. There will be streets above streets, and mansions above mansions. When we read of this great city we wonder as the disciples of old: "Lord, are there few that be saved?"

God certainly did not build this city for display and self-glory, as men do their work, but because he knew the need and the thirsting of mankind for salvation.

There will be no need of gas corporations and municipal light companies in heaven. Neither will there be need of the light of the sun or the moon, but the light of God and the Lamb will illumine this city, and

there shall be no dark places. The light of the city shall send its rays over all the earth.

There will be a beautiful stream of running water. "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Along this stream there will be beautiful trees. What a charm each imperfect tree adds to this world, but how much greater will be the charms of the perfect trees of the heavenly city! Then, too, there is the wonderful Tree of Life, with its beautiful fruits!

All that is in the city shall be holy, for where God is, only that which is holy can find place. There will be no sin, nor will there be any effects of sin. The glory and blessedness of God shall never again give place to darkness, sin and death. Man will not desire the evil. He shall be so full of the light of God that all darkness fleeth away. There will be happiness, joy and peace everywhere. The whole city will be singing praises unto God.

Through the unfailing help and mercies of God the Christian will have won the victory which will forevermore set him free from sin and its curses. He will have no desire for anything but the riches of grace, and to dwell in the presence of God. Where there is no sin, there will be no suffering.

The Christian shall see Jesus face to face; he shall be with him and, more than all else, he shall be like him—perfect as he is perfect, holy as he is holy, and immortal as he is immortal, for "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him."

This is all the free gift of God, but there is also a reward for those who run well the Christian race. As scholarships are offered to the students who diligently seek to attain to a high standard, so God has offered a reward, beyond the gift of his grace, to those who will strive earnestly to secure it.

Paul worked diligently for this prize. He said: "I press toward the mark for the prize of the high calling of God in Christ Jesus." He was perfectly sure of eternal salvation, as a free gift from God through the finished work of Christ, but he was not, at this time, sure of the prize which is a reward for faithfulness in life and for service. He, nevertheless, desired it.

We, who have received salvation, shall be rewarded according to our obedience and loyalty to God. God remembers the individual who acts, and he records the acts of every individual. He remembers what any one does to insure his reward.

It is said that a Christian woman had a dream. She thought she was being conducted by an angel to view the different mansions prepared for God's saints. She had a very godly gardener in her employ, who was noted for his self-denial and devotion to the Lord's work. As the angel was showing the several mansions, she noticed a very fine one, and inquired to whom it belonged, hoping the angel would say, "It is yours."

"That mansion," replied the angel, "belongs to your gardener."

Then she noticed a small mansion close to it and asked: "To whom does that one belong?"

"That is yours," was the reply.

"Surely, there is some mistake," the lady exclaimed.

"No," said the angel, "there is no mistake. You see we can only build with the material that is sent."

While this is only a story and an old one, too, it illustrates a great truth. Some will be merely tenants of the mansions, some will fill honored positions, and still others will receive the full reward—a crown of righteousness and the right to sit with Christ on his throne. Jesus said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame." This is a personal sharing with Christ of his throne—a promise to those who overcome.

To overcome does not mean to destroy all sin. "Whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith." Jesus knows that the Christian can not change all the sin of the world into good,

but he can conquer his own evil inclinations, and he need not allow himself to be affected by his worldly environment. It means laying hold of Jesus Christ, the Son of God, and through the power of his might and strength, overcoming everything of the present world. Again, overcoming the world means that the Christian does not need any props whatever; that all his faith is so rooted in the Living Christ, that he does not require any one to help him to stand.

As Paul neared the end of his journey, he had a vision of the reward which awaited him: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not to me only, but unto all them also that love his appearing."

It is the Lord's desire that all should have this full reward which he has laid up for his faithful children. The greater the reward is, that the Christian deserves, the greater joy he brings to God. It gladdens God when he can gladden his children. Let us not be content with anything less than what will make him content. So let us pray,

"O Lord, I cry to thee,
That I may faithful be,
Let me in thee abide,
Let me in thee confide;
My aim to do thy will,
My life to trust thee still;
And my reward shall be,
To sit on thy throne with thee."

With such a beautiful home prepared and so great a reward promised, the Christian ought to be ready for the journey's end now. God has not said how long he will permit this life of ours to continue, neither has Jesus said how long he would tarry, but he has said: "Be ye ready, for in such an hour as ye think not the Son of man cometh." "Watch and pray, for ye know neither the day nor the hour wherein the Son of man cometh." God may call us when but young in years, or he may wait until the head is bent low and the step is uncertain. The time of his coming matters not but the important point is: Will he find us ready when our journey is ended, with our lamps all trimmed and filled?

As we, thus victoriously, enter the pearly gates, we shall hear Christ say: "To him that hath overcome will I grant to sit down with me in my throne, even as also I overcame and am set down with my Father in his throne."

San Gabriel, Calif.

A Gift Which Brought Good Fortune

BY ELIZABETH ROSENBERGER BLOUGH

JOHN always looked up at their little house when he came home. He glanced about the yard, which had a flower garden in the front and two oak trees. Things were wilting in the burning sun. The heat was almost as unendurable as a summer in the tropic's heat—airless, irritating, unceasing. John's thoughts were in the little room upstairs, where mother was doing what she could for their boy Clarence.

"Now you're some better. It's not quite as hot as it was," she murmured soothingly.

Clarence lay white and still on the pillows. "I feel some better." But his eyes were closed as he said it.

John Reed's body ached with weariness. His feet were sore, for he had walked miles and miles, looking for a job, since he had no work at the mine. His heart, perhaps, ached the hardest of all. "What shall I do?" he asked himself. He sat down on the doorstep, gazing straight before him at the dusty road.

They had lived in Coalport just six months. Unfortunate circumstances and a dishonest partner had driven John from a little store, in which he had invested all the money he had. They moved to Coalport because he knew that he could find work in the mines there. But in the past week the mines had shut down.

Mellie came to the door and said: "John, will you go and sit by him while I get some supper?"

(Continued on Page 571)

AMONG THE CHURCHES

Calendar for Sunday, Sept. 10

Sunday-school Lesson, Teaching the Law of God.—Neh. 8: 1-18.

Christian Workers' Meeting, The Cautious Man.—John 20: 24-29.

* * * *

Gains for the Kingdom

Three baptisms in the Flora church, Ind.
One baptism in the Outlook church, Wash.
Three baptisms in the Irricana church, Alta., Canada.
One baptism in the Roxbury congregation, Johnstown, Pa.
One baptism in the Fulton Avenue church, Baltimore, Md.

Four baptisms in the Bachelor Run church, Ind.—Bro. Fred Fair, of Kokomo, Ind., evangelist.

Three baptisms in the Woodland church, Ill.—Bro. E. O. Norris, of Pendleton, Ind., evangelist.

Six baptisms in the Meadow Branch church, Md.—Bro. F. S. Carper, of Palmyra, Pa., evangelist.

One baptism in the West Milton church, Ohio.—Bro. Wm. J. Buckley, of Dayton, Ohio, evangelist.

Three baptisms in the West Nimishillen church, Ohio.—Bro. Roy S. Mishler, of Wabash, Ind., evangelist.

Eleven baptisms in the Flat Rock church, N. C.—Bro. Clayton B. Miller, of Campobello, S. C., evangelist.

Six were received into the Pipe Creek church, Md.—Bro. Marshall Wolf, of Blue Ridge College, evangelist.

Seventeen baptisms in the Pleasant View church, Ohio, Bro. R. N. Leatherman, of Cincinnati, Ohio, evangelist.

Eighteen were baptized and one restored in the Beaver Creek church, Va.—Bro. J. T. Glick, of Bridgewater, Va., evangelist.

Nineteen confessed Christ and one decision was made in the Jonathan Creek congregation, Ohio.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Ten were baptized and two reclaimed in the Pleasant Valley church, Ind.—Bro. Leo Miller, of Ladoga, Ind., evangelist; three baptisms following the meetings.

One baptism in the Red Creek congregation; four baptisms at the Rethel churchhouse.—Bro. P. B. Sanger, pastor, in charge; seventeen were baptized and one restored at Dryfork, W. Va.—Bro. Sanger in charge.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. S. Brubaker, of Rice Lake, Wis., to begin Sept. 17 in his home church.

Bro. J. H. Morris, of Chicago, to begin Sept. 10 in the Happy Hill church, Mo.

Bro. E. O. Norris, of Ingalls, Ind., to begin Oct. 7 in the Pine Creek church, Ind.

Bro. J. S. Flory, of Polo, Ill., to begin Sept. 10 in the Root River church, Minn.

Bro. H. C. Early, of Penn Laird, Va., to begin Oct. 1 in the Martinsburg church, Pa.

Bro. B. F. Lightner, of Gettysburg, Pa., began Sept. 3 in the Mercersburg church, Pa.

Bro. Roy Mishler, of Wabash, Ind., to begin about Oct. 15 in the Pipe Creek church, Ind.

Bro. E. C. Crumpacker, of Roanoke, Va., to begin Oct. 14 in the Peters Creek church, Va.

Bro. A. M. Laughrun, of Jonesboro, Tenn., to begin Nov. 18 in the Pleasant Hill church, Tenn.

Bro. Obed Hamstead, of Oakland, Md., to begin Sept. 9 in the Harman congregation, W. Va.

Bro. D. H. Keller, of Grundy Center, Iowa, to begin Sept. 17 in the Franklin County church, Iowa.

* * * *

Personal Mention

Bro. J. W. Kitson, of Champaign, Ill., is to be in pastoral charge of the Toledo church, Ohio.

Southern Iowa is to be represented on the Standing Committee of the next Conference by Eld. Wm. E. Thompson.

Southwestern Missouri and Northwestern Arkansas has chosen Eld. A. M. Peterson to represent the District on the Standing Committee of the next Conference.

Bro. S. G. Greyer, recently of Indianapolis, Ind., has just entered on the pastorate of the Ashland church, Ohio. His new address is 236 College Avenue, Ashland, Ohio.

Bro. P. B. Sanger, of Bridgewater, Va., has assumed the pastorate of the Red Creek congregation, W. Va., and should be addressed hereafter at Dryfork, W. Va.

Bro. R. A. Yoder changes his address from Lawrence to 118 E. Main Street, Sabalia, Kans.

Western Canada has elected Eld. J. L. Weddle Standing Committee delegate to the Conference of 1923.

Bro. H. C. Early, of Penn Laird, Va., has accepted the pastorate of the Flora church, Ind. He expects to begin labors in his new field about Dec. 1.

Bro. Oliver Royer changes his address from Circleville to 222 North Tenth St., New Philadelphia, Ohio, having entered on his new pastorate at the last-named place Sept. 1.

Bro. Wm. Beery, Secretary of the General Music Committee, was with the Waddams Grove church, Ill., last week, directing the congregation in musical preparation for the District Meeting of Northern Illinois and Wisconsin which convened there Sept. 1-4.

Bro. H. Spenser Minnich was scheduled for missionary educational addresses at Akron, Ohio, and vicinity over last week-end. He was hoping also to be able to bring Sister Minnich, who has been convalescing from typhoid fever, along back with him, and thus reestablish normal family life again.

The Young People's Conference at Cedar Falls, Iowa, last week, according to the report which Bro. Bonsack brings back from it, was a splendid success. There were a hundred and ten registrations and much interest was taken in the various classes. The grounds are said to be exceptionally well adapted to such use.

Returning from the District Conference and associated meetings of Northern Illinois and Wisconsin, just as we go to press, the brethren report interesting discussions and a good spirit. No queries are sent to the General Conference this year. The Standing Committee representative is Eld. Chas. D. Bonsack.

According to word just received, Bro. Quincy A. Holsopple and family, returning from India, arrived at the home of Sister Holsopple's parents, Brother and Sister Galen B. Royer, of Huntingdon, Pa., last Saturday evening, Sept. 2. Bro. Holsopple and the little daughter, Frances, are both in impaired health and it is earnestly hoped that the change in environment may lead to restoration and many years of useful service in the homeland, if that could not be on the foreign field.

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Miscellaneous Mention

Owing to the observance of Labor Day we are compelled to close the columns of this issue somewhat earlier than usual. This will necessarily delay the publication of late news from the churches, but all will appear in next week's "Messenger."

The Sisters' Aid Societies, at the District Convention, recently held at Long Beach, Calif., suggested the desirability of purchasing an automobile for Bro. J. B. Emmert and wife. The proposition met with instant favor and the two faithful workers are now enjoying a "Ford Sedan" which will prove exceedingly valuable to Bro. Emmert when, as District Sunday School Secretary, he desires to reach the various schools of the District. A thoughtful act of this sort is truly commendable, and the mere mention of it may prove suggestive to other Districts.

"Besides a well organized and graded Sunday-school and Vacation Bible School the church has correlated religious and moral instruction with the High School program. The classes meet in the school-room as do all other classes. The courses are on the same academic basis and the same efficient standard of work is required as in other courses listed in the curriculum." The foregoing is taken from a circular published by the Board of Education, descriptive of the program of religious education fostered by the church at Miami, New Mexico.

A Community Day, recently held at the Greenwood house of the Mountain Grove congregation, Mo., demonstrated the great value of such an undertaking. A forceful address in the forenoon, a basket dinner, a pleasant social intermingling, and further talks in the afternoon, on the social, moral and religious life of the community and the things that help to make an ideal neighborhood, gave new life and a wider outlook to all in attendance. It pays any community to have its constituent elements get in closer touch with one another. It gets rid of prejudice and builds up the highest interests of the community.

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Special Notices

To the Churches of Middle Indiana.—All queries and programs intended for the District Meeting in October, should be in my hands not later than Sept. 15.—V. F. Schwalm, Clerk, North Manchester, Ind.

Announcement.—The dedication of the new church at Columbus, W. Va., in the territory of the Middle District of Maryland, will not take place on Sept. 10 as announced, because the building committee finds it impossible to complete the church by that time.—John S. Bowls, Burkittsville, Md.

A Bible Conference is to be held Sept. 14 to 24 at the Hummel Street church, Harrisburg, Pa., with Bro. A. C. Rosenberger, of Souderton, Pa., as instructor. A series of interesting topics should insure a large attendance.

To the Churches of the Northern District of California.—The District Conference will be held in the Raisin church, Raisin, Calif., Oct. 6-9. All reports, queries and business, to appear in the Program of Business, should be in the hands of the Writing Clerk not later than Sept. 15, to give time for printing and distribution.—A. O. Brubaker, 2230 Tyler Avenue, Fresno, Calif., Aug. 23.

Notice to the Sunday-schools of North Dakota and Eastern Montana.—All Vacation Bible Schools should be reported to the District Sunday School Secretary at once. If you do not have the report blanks, write to me for them. Union schools should report the approximate number of pupils from Brethren homes.—Earl L. Flora, District Sunday School Secretary, Carpenter, N. Dak.

* * * *

A Bystander's Notes

The Bible You Really Have.—Each man's real Bible is comprised by the amount of the Scriptures that he is trying to LIVE OUT. What he knows for the mere purpose of argument with other folks, who don't read the Book exactly as he does, has no Bible value to him. What he is willing to live out, and what he honestly desires to put into practice from day to day, is surcharged for him with the veritable inspiration of God. And he can make a bigger Bible for himself with a surer inspiration, if he will "search the Scriptures" for more and more that he can tie to and live by.

The Sort of Neighbors You Have.—A story, now going the rounds of the various journals, relates how an old resident of a certain town answered two men who had just moved to that place, and who were anxious to know what sort of people they would have to deal with. His answer, while not the same to each inquirer, was, nevertheless, an utterance of profound wisdom. He simply asked each man what kind of people lived in the town whence he had come, assuring each that he would find, in his new home, the same kind of neighbors. And this response was strictly true, though one man reported that he had come from a community of the finest people in the land, and the other said that his former neighbors were all rascals. There are all kinds of people in all places on earth, and in whatever place we may happen to be, each of us will be the most conscious of the kind nearest to ourselves. The mere changing of homes never makes any great difference in that note of human nature.

Our Disturbed Industrial Relations.—In these days of grave labor complications, to the great loss of all concerned, we are forcibly reminded of the fact that this is an age of RIGHTS, rather than of DUTIES. It is very noticeable that there is almost nothing about mere "rights" in the teachings of Christ. The Lord seeks to train the spirit of his followers, into doing things for others—suffering, even, for the general benefit of humanity. By emphasizing love and duty, the Gospel has been the Guide of nations, the Friend of man, the Champion of his rights. Its teaching is of duty and of love, and wherever these ideas have come, freedom and earthly happiness have followed. One thing is sure—our age needs to be reminded that, in a very real sense, each of us has the keeping of his brethren confided to him, and that love is the law, as well as the fulfilling of the law. The rights of men to our love, to our consideration, are divinely-ordained. Love never grows weary. The more it pours itself out, the fuller the fountain.

The Strangers Within Our Gates.—In the early days of Jewish history, considerable attention was given to the courteous reception of strangers, sojourning with the Children of Israel. Note the proviso of Lev. 19: 33, 34, "And if a stranger sojourn with thee in your land, ye shall not do him wrong. . . . He shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt." Josephus and other Jewish writers assure us that the sojourners, who at that time happened to dwell among the Israelites, were kindly treated. They did not cling to their heathen systems of worship very long—soon being won over by the devout worshippers of Jehovah. That was in the days of the long ago, but, as Christian people of today, can we point to similar results with the strangers who come flocking to our shores from every country on the globe? Thousands upon thousands of aliens pass and repass through our ports and cities, unnoticed by many of us. We are criminally indifferent to their spiritual needs. Are we making even the most rudimentary efforts to acquaint them with the principles of our evangelical religion? Do we recognize the fact that religion, with the majority of these newcomers, is a mere form, and not a vital relationship with Jesus Christ? Are we taking steps by which they may be taught the way of the Lord more perfectly? These are questions, well worth, of our consideration, while emphasizing the importance of the Great Commission.

AROUND THE WORLD

Even "Scrapping" of Warships Is Expensive

To scrap twenty-eight of Uncle Sam's big fighting ships—845,000 tons, all told—to comply with the terms of the Washington Conference, will cost seventy million dollars, so it is estimated. Salvaging the usable materials will create practically a new industry, at which war veterans will be chiefly employed. Some of the hulls, when stripped of their armor, will be converted into merchant vessels, but most of the older ships will be broken up. The metal parts and all of the armament will be demolished, melted, and rolled into ingots, later to be made into farm machinery and other implements of peaceful industry. All of this process of "conversion" is strongly suggestive of the prophetic declaration, according to which the weapons of war are to be changed to the implements of husbandry.

Persia Favored with an American Treasurer

Confronted by a most perplexing state of its finances, Persia once more has turned to the United States for a competent administrator. It will be remembered that about ten years ago Mr. W. Morgan Shuster, of New York, acted in a like capacity, proving his efficiency most conclusively. In 1912, however, he left Persia, owing to his unwillingness to be governed by the policies, insisted upon by the Czar of Russia, then in control of Persian affairs. Later on both Belgian and British officials were at the helm of affairs, but recently the Persian government applied to the Washington authorities for a really competent financial adviser. Mr. Arthur Chester Millspaugh was, accordingly, chosen for the work. He is well equipped for his task and will doubtlessly render good service to the realm whose origin dates back to early ages of Biblical history.

China's "Great Wall" Slowly Crumbling

Recent visitors to the Great Wall of China, extending for more than 1,500 miles from Shanhaikuan, on the sea, almost to the borders of Tibet, describe it as slowly crumbling. Many of the turrets which command the salient points, as the Wall climbs over the mountain-tops, are in ruins, and many of the massive stones of the structure are now in the valleys below. Construction of the Wall was begun 200 B. C., by Emperor Chih Huang Ti, a contemporary of Hannibal. It was the original aim to keep out the Tartars by means of the Wall, and the builder made the proud boast that it was built of sufficient strength "to last to all eternity." At one time 700,000 criminals and prisoners of war were engaged in the work. The main part of the Wall, however, was not undertaken until the seventh century, when 1,000,000 workers were employed in the gigantic undertaking.

An English Daily for Jerusalem

It is no slight testimony to the growing influence of English-speaking people, that more and more the English language is gaining ground in all parts of the world. In fact, it is wholly within the range of possibility that the English tongue may ere long become the universal language. In harmony with that statement, it is no surprise to learn that the publication of an English daily in Jerusalem has practically been decided upon. The journal is to be owned and edited by an American woman, Mrs. Gatling, of New York, who for several months has investigated the possibilities of the field. Mrs. Gatling has already purchased a building for her venture, at an outlay of \$250,000. The presses and other equipment are now on their way from the United States. Whether an undertaking of that sort could be maintained by merely local patronage, is doubtful. Many subscriptions, however, might come from other points throughout the world.

An Eloquent Testimony

Recently Mr. Bruce Barton, representing "The American Magazine," asked Mr. H. G. Wells, the well-known novelist and historian, the big question: "Which man, in character and influence, has left the most permanent impression on the world?" Though a man of erratic views, at times, Mr. Wells gave the following, generally acceptable answer: "You probably expect me to answer 'Jesus of Nazareth.' There can be no other answer. His is easily the dominant figure in history. I am speaking of him, of course, as a Man. . . . A historian simply can not portray the progress of humanity honestly without giving a foremost place to the penniless Teacher from Nazareth. The old Roman historians ignored Jesus entirely. . . . He left no impress on the historical records of his time. Yet more than 1,900 years later, a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly about the life and character of this simple, lovable Man. . . . His talents alone would not have given him the permanent place of power which he occupies. That place is his by virtue of the new and simple and profound doctrine he brought—the universal, loving Fatherhood of God, and the coming of the Kingdom of heaven."

English Language Richest in Expression

A German philologist has, with inexhaustible patience, succeeded in counting the words in the different languages of the world. English dictionaries give a total of 260,000 words; German, 80,000; Italian, 75,000; French, 30,000; Turkish, 22,500; Spanish, 20,000. Very aptly it has been said that the unusually copious vocabulary of the English language is, in a large measure, due to American amplifications and additions, significantly characteristic of the restless and boundless energy of the people. While, of course, the mere abundance of words does not necessarily prove the literary superiority of any one language, the unusual richness of choice expressions in the English language is, nevertheless, a significant tribute to its abounding vitality and permanence.

"Fiction Is Down"

Stores in various cities, at this time, display the somewhat ambiguous sign: "Fiction Is Down." While various interpretations could be given to that announcement, the vendors doubtlessly allude to the low price of the fiction they have for sale. Undoubtedly that sort of literature has depreciated in value, for never before was the market so thoroughly surfeited. The candid admission of the dealers, however, that fiction is "down," might well be extended to the further fact that fiction is decidedly "down" in really worth-while quality. It is far, far down the scale, so far as moral integrity and uplifting ideals are concerned. Many of the stories in books, as well as in magazines, are decidedly below par—they are far below the level of respectability and decency.

"America Holds the Fate of Europe"

Ex-Governor James M. Cox, now traveling in Europe, made use of the words, above quoted, to describe his view of the European situation. His first-hand knowledge of affairs is undoubtedly reliable. "The storm center of the economic world is Central Europe," said Mr. Cox. "Those who have visited Austria and Germany are of one opinion as to the state of things now, and the tragic point to which both countries are drifting. Austria has reached a stage of almost complete dissolution. The approach of Germany to the same condition, is steadily marked by every passing hour. The nations of Europe are deadlocked on the reparations question. The master key to an adequate solution is held by the United States. Should an economic collapse of Germany ensue, the government will go down too. If Germany fails, France is without reimbursement. Such a loss could not be sustained without serious consequences."

Liquor Men Organize for Action

We may not like it, of course, but it is a fact, nevertheless, that "The Association Against the Prohibition Amendment," with headquarters in Washington, is organizing to defeat fifty prohibition congressmen, this fall, and to elect, in their place, fifty disciples of rum. Mr. Hanson H. Gillett, the spokesman of the movement, admits that their fight will be a most strenuous one, in the dry districts, because they have no local bases. "The Anti-Saloon League"—he frankly says—"has an enormous advantage, because almost every sectarian church in the country is a local headquarters for the promotion of prohibition." Mr. Gillett, in the statement quoted, points out an important fact—one that prohibition workers will do well to remember. A united move of the church people made the prohibition amendment a part of the constitution, and only a united move of temperance workers will protect it against the onslaught of the liquor men.

A Better Spirit Is Needed

In an article, written by a well-educated Greek scholar of New York City, on the horrors of war, he cites the fact that Thucydides, the Greek historian of 2,300 years ago, insists, in his third book of the Peloponnesian War, that the prolonged hostilities of that era introduced every species of outrageous wickedness into the lives of the people. The historian, in his arraignment of war's iniquity, paints a picture so truthfully accurate as to be applicable to world cataclysms ever since. Note his description: "It had become the universal practice to keep up a constant enmity, by insinuations against one another, and never to believe the best. No promise was strong enough, no oath sufficiently solemn to banish such diffidence. Even the words employed lost their former significance. For truly, what before was prudent consideration, began to be esteemed as specious cowardice. Modesty was regarded as the disguise of effeminacy, and being wise in all things, was deemed to be good for nothing. Sincerity was laughed out of countenance and forever banished." And what do we see today? It has now been fully revealed to humanity in general what war really is, in all its ghastliness, what its sinister causes are, its substance and its results. The sinfulness of war has been exhibited to us in all its horrors. If Christians, by virtue of their profession, are to take a stand against war, a great crusade to that end must be planned for at once. Preventive measures must be urged and insisted upon. What the last war has told us about the sinful results of

international struggles, should prompt us to constructive and intelligent teaching against carnal warfare. We must preach peace by every conceivable means. We must proclaim it from the pulpit and by means of the printed page. There must be a mighty, world-wide crusade against war. Irritants in our present international relations, productive of war, should be replaced by a spirit of conciliation and altruism.

British Churches United for Temperance

Coöperation of the Christian forces of Great Britain in a fight against liquor is now assured. A united campaign against the traffic in strong drink has been decided upon, and will be pushed through most energetically. The key-note of the campaign will be education. As may be rightfully expected, the inculcation of temperance principles is to begin in the churches and later on reach out, through the public schools, to the homes of the people. The mere fact that the churches of Great Britain propose to stand shoulder to shoulder, in the fight against the liquor traffic, is an assurance of the ultimate success of the movement. The struggle is likely to be bitterly contested from the very start, as many brewers and distillers are men of prominence in church and state, but in the end the cause of right is sure to triumph.

America's Only Moslem Temple to Be Demolished

Highland Park, Detroit, is to lose its Moslem mosque, the only shrine of the Islamic faith in North America. Constructed a year ago by M. Karoub, a wealthy Moslem real estate man, at an expense of about \$55,000, the mosque stood as the only outward symbol of Islam in the western world. Remarkable as Mr. Karoub's zeal may have been, for the propagation of the faith of his fathers, dissension in the ranks of Mohammedans themselves seems to have completely defeated his plans. The demolition of the building has been decided upon. Mr. Karoub says: "I would rather tear the building down than sell it to be used for unworthy purposes, for the mosque was dedicated to the worship of the God the Moslems revere." Judging by reliable reports, Mr. Karoub is a man of liberal views and willing to concede to Christianity many of the claims made for it. This, it is said, turned many of his coreligionists against him.

A New Opportunity at a State University

So far as we know, the University of Illinois was first among all other institutions of like standing, to grant university credits for work done on religious subjects, in denominational schools, established in close conjunction with the university. These religious schools, of course, operate under State charters entirely independent of the university. No responsibility is assumed for them by the university, beyond inspection of the scholarship, shown and maintained in class-room work. If the courses are of sufficient "caliber," and the work is carried forward in a diligent university spirit, due credits are allowed for it. These will count toward graduation for any student, regularly matriculated in the State's institution. So far only the Methodists and Catholics have signified their intention to avail themselves of this privilege. Should the plan be accepted by denominations in general, the university pastors, on the campus at present, will be succeeded by professional faculties.

The Need of Religious Training

In several prominent dailies, special emphasis is being placed on education as a means of developing the religious life of America. The very fact that these journals are devoting valuable space to a discussion of this important subject, is indicative of the great value attached to it. The religious development of any community is generally acknowledged to be a matter of vital importance, these days, whatever the indifference may have been in former years. Remarkable progress has been made in attaining to the highly-desirable goal, suggested by Holy Writ: "Ye shall know the truth, and the truth shall make you free." Heart and hand are joined in well-ordered effort for human betterment in general. The move towards religious education is being given more concrete attention than ever before. The most supreme efforts of the people in general are centered upon the one aim of spiritual uplift. In many communities without religious advantages, Sunday-schools are being started, even before church organizations are attempted. Many of the churches are finding it highly advantageous to employ skilled directors of religious education. Buildings, specially adapted for religious instruction, are provided by many churches, in full recognition of the importance of the work. Then too, communities, by united action, are aiding in religious education. While, in some places, such instruction is given by churches, apart from public schools, due credits are allowed for it in public school courses. Gary, Ind., provides for religious instruction in its school curriculum, and like provision is being made in several other cities. It must be conceded that among the various movements of community uplift, the present-day emphasis on religious education is of the most vital importance—not only for the rising generation, but also otherwise.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Conquerors Through Christ

Romans 8: 35, 37

For Week Beginning September 17, 1922

1. A Great Privilege.—To be more than conquerors is to be overwhelmingly victorious. It is not enough, merely to get through the battle after some sort of fashion, nor is it sufficient barely to master the difficulty that confronts us—we must emerge from all our tribulations with rejoicing, with song and with gladness. Not only is it our great privilege, as Christians, to be conquerors, but nothing less than that is expected of us. We dare not yield. We know that the evil in us and the evil all around us can not be allowed to overcome us. Carnal inclinations, base passions and hasty tempers should not be permitted to rule us.

2. Our Power Comes Only Through Christ.—We must not lose sight of the closing words of Paul's statement: "In all these things we are more than conquerors through him that loved us." We could have no hope of succeeding if the last five words were left off. We can not leave Christ out of our lives, and still expect to be true overcomers. The Roman Emperor, at one time, saw—as he thought—the emblem of the cross blazing in the sky, and over it the legend: "By this shalt thou conquer." Before every young soldier of the cross, as he goes out to begin life's battles, shines the same symbol, with the same legend: "By this shalt thou conquer." Well may we encourage ourselves by the glorious assurance: "We are more than conquerors through him that loved us." It is only through Christ that the power is ours to overcome sin, sorrow, or trial.

3. Our Omnipotent Defender.—In the great struggle which is ever waged between right and wrong, truth and error, we are constantly in danger of leaving the Mightiest Factor on the side of right and truth out of the reckoning. We forget that the cause of right has an Omnipotent Defender. We forget that all wrong has an Omnipotent Antagonist. We may not understand just why the final victory is deferred, but we do know that it is sure. And it is only because we lay so much stress upon our own feeble contribution to that final result, and fail to reckon on what the Great Antagonist of our foe has promised, and is amply able to do, that we often tremble for the outcome.

4. We Can Conquer Only as We Depend on the Power of Christ.—When Paul said: "I can do all things through Christ which strengtheneth me," he recognized the fact that he had an important part to perform in all of God's work for lost souls. "I am debtor," he said, "to the Greeks and the barbarians." His conscience was fully aroused to the obligation incumbent upon him, to aid in the rescue of all for whom Christ died. And such was his great willingness, to throw himself and all his splendid powers into the breach, that he said, upon another occasion: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

5. Our Responsibility as Members of the Body of Christ.—Every church member should rouse himself to a sense of responsibility for the real success of the church. He should be willing to make sacrifices for the church, which Christ purchased with his own blood. To evade this responsibility, or to shift it to other shoulders, is cowardly and disloyal. Men and women are the wires which God charges with the electricity of his saving grace. Through consecrated workers, saving grace is to find its way into the hearts of the wayward and the lost. Considering it a distinguished honor to be collaborators with God, we should purge ourselves of everything that makes us nonconductors of the Divine electric current.

6. Suggestive References.—The life victorious (2 Cor. 4: 8-12). Paul's blessed experience (2 Cor. 6: 4, 5, 8, 9, 10). Through suffering to glory (Philpp. 1: 12, 13, 14, 28, 29). The faithful ones who gloriously overcame (1 Peter 4: 12, 13, 14, 16, 19). Conquering through righteousness (Job 17: 9). A glorious promise (John 10: 28, 29). A good motto (1 Cor. 16: 13). A fine exhortation (Gal. 5: 1). Essentials of the overcoming life (Col. 1: 10, 22, 23).

The Values of Modest Clothing

(Continued from Page 563)

of the enemy, will soon discover that he has been out-distanced by the army and encompassed by the enemy.

The Brethren church is in a sort of menopause. She may have been a bit long on method and short on emphasizing the principle during the past years. She may have depended too much on church rule and not enough on individual indoctrination. However that

may be, we are at the present time in the throes of a dangerous silence, in which neither method nor principle, as it relates to dress, is being taught within our borders, either from the pulpit or the press. If we hold our peace at such a time as this, we are in the gravest danger. Even for self-defense we are compelled to "cry aloud and spare not."

Lord, help us to save ourselves, our children and others from this wicked and adulterous generation, is my prayer!

Chicago, Ill.

The Worthy Ascent

BY OMA KARN

"Walk worthily of the calling wherewith ye were called."

SUCH is the Apostle Paul's loving appeal to the Ephesian brethren. In the instruction which follows is found the manner of this worthy walking. As is the invariable rule along the highway which leads to heaven, the incline of the road is ever upward. There is an ascent—steps which call for care and patience and restraint in traversing.

"With all lowliness and meekness." The thought of lowliness is associated in one's mind with that of stooping or prostrating one's self. Dr. Jowett, in speaking of the word, as used here, says: "Back of it, in translation, is our word *tapestry*." One of the uses of tapestry is that of a soft rich covering. It is possible that something of the kind was in the mind of the Apostle when he expressed himself in the language he did. His example seems to imply as much. Like his Divine Teacher, humility was the key-note of his triumphant overcoming. He bent low that he might get near. He stooped that he might lift. By his stooping, others were enabled to walk upright. From the time of the revelation, on the road to Damascus, to the rendering up of his life, a martyr to the cause, what a perfect type of true meekness of spirit we have before us! Nor can we study his life and remain with the very prevalent idea that humility means "self-abasement."

We sometimes sing: "Oh to be nothing, nothing." A very fine sentiment, in a way, and practical, providing we do not get so far from the real meaning of the author of the hymn that we make his words an excuse for not doing anything at all.

Humility is not self-elimination. Humility is self, charged with the electricity of divine love—"the Christ which worketh in me." It is a condition of growth and advance, and a spirit of teachableness in which the Master-Teacher can do wonders with us. It is the result of measurement and comparison. When one compares himself with others, his life may appear to be reasonably satisfactory, but when one lays his life beside the Divine Life, and measures it by divine standards, ah, how our self-centered complacency dwarfs and dwindles! "I saw also the Lord," says the prophet Isaiah. His vision of the Lord was a vision of his own life, as it appeared to the Lord. That vision banished pride and selfishness. Before the revelation, conveyed by the vision, he could only prostrate himself and say, "Woe is me! I am undone. I am a man of unclean lips." Before the power of Christ, Peter could only fall down and say: "Depart from me; for I am a sinful man, O Lord."

Our smaller experiences are not dissimilar. Not until we are brought face to face with our own littleness—and are convinced of the same—are we ready to take the second step of the ascent. When once we become fully impressed with the knowledge of our own shortcomings, very quickly we shall find ourselves exercising patience with the shortcomings of our fellow-men. Forthwith there appears in our life that beautiful Christian characteristic, long-suffering. It is a long step—one upon whose wide expanse we often stumble and fall.

There may come a time in one's life when we do not lose patience over the faults of others! Beware! Face forward! Like the advance, in the mastery of the notes in music, the harder lesson is followed by an easier one. The secret of accomplishment is likewise the same—constant practice. Persistent action along

this line will lead gradually from long-suffering into that noble attribute of Christian character— forbearance. "Forbearing one another in love" the apostle has it. Oh, how can we help forbearing when we have come into its spirit in the way we have! One look backward above that upward ascent, will remind us how often we have stumbled, how easily we have erred, how keenly we have regretted! And straightway the Spirit of Grace floods our hearts, and in this simple forbearing, learned through sad experience, we come nearer loving as he loves us than at any other time.

Have we been proud and conceited? Have we thought of ourselves and what people thought of us and of our influence and standing, or have we just quietly sought to serve?

Have we longed for great things, or have we done our duty in quietness?

Have we needlessly stirred up useless talk and fomented an unnecessary committee meeting? Have we thought often of Christ and compared our walk and demeanor with his? Where are we along the way of the worthy ascent—far advanced or far in the rear?

Ashland, Ohio.

The Singer and the Song

BY EDITH HILLERY HAY

THERE are all sorts of singers and all sorts of songs. There are, even in this day, singers who sing for the glory of God. Also, there are some who sing because the sound of their own voices is pleasant to their ears—frequently much more so than it is to the ears of the suffering audience. Such people, however, are not so very popular, for even the most placid of critics loves best to hear some one who has forgotten "self," and is lost in the message of the song.

A director of congregational singing needs not so much elegance of style and technique, as he needs a consecrated, consistent heart-life. This latter, with an ordinarily good voice, will mean inexpressibly more than the former, if Christ is not all and in all to the possessor of it.

Poise and personality, however, are certainly not to be despised. The successful leader of song is the one whose every movement before the audience unconsciously implies that he has the situation well in hand. He does not keep his nose in the book, but with his eye, as much as his hand, sways his audience. Indeed, the eyes are perhaps a more important factor in successful directing than is the hand. Then, too, the efficient leader reads a whole line, straight across the page, at a single glance, not only words and music, but pauses and expression as well. But sight-reading must be accurate as well as rapid.

Even if one is directing without the aid of an instrument, there is little excuse for being tedious in getting the pitch. You have seen choristers stand and twirl a thumbscrew (or whatever it is) on a tuning-fork or pipe, in order to find the do, mi, or sol in the particular key of the song selected, until the delay became embarrassing, to say the least. A leader's sense of tone should be well enough trained that the slightest hum of a "C" (or, I was about to say, any other tone) will enable him to shift readily and accurately to the proper pitch. To be sure, all leaders make occasional blunders, but they should be exceptions—not rules.

Your hand can become very expressive to your audience, but even so, you should not use your hand in directing any and every song. Some songs are quietly thoughtful and meditative. "Abide with Me," for instance, is marred rather than enhanced if the leader persists in marking the measure.

Avoid "stiffness" always. A stiff, jerky movement is sure to make the people ill at ease. Because of this fact, the bare, empty hand is the ideal baton. Never hold a tightly-pinched tuning-fork in your fingers, to beat time with it. If you must use a fork to get the pitch, shift it quickly to your left hand, and let the right one free, to open and partially close—as the expression of the song suggests. Ordinarily your fingers will be half closed, but where special

stress and emphasis are required, you will involuntarily open up your hand, and your motions will be slow and impressive.

Thus far I have said nothing about the personal appearance of the singer. This never concerns me so very much, unless he or she is conspicuously dowdy or immodest in dress. The appearance of a director of song has some influence, to be sure, but not any more in singing than in any other worthy engagement. But I do like to watch the facial expression of the leader. One certainly can tell in an instant if that leader is on fire with the love of God—not by his motions—or “antics,” as some say—but by the light in the eye, as well as the lights and shadows that play upon their features.

Concerning songs, we have good ones, bad ones and “medium.” These latter we are compelled to use to some extent, for they are so very abundant. Those *really good* are rather more limited. But there is no excuse for using the “bad ones”—though there are a few such in our books—which certainly is not to our credit. A song with a “soul” is a *good song*. Bad songs have no “souls”—not to good people. And how shall you *know* if it has a soul? Does it fill and thrill your own as you sing it? Well, even if a song does have a “soul,” ‘tis not said that it is a fitting song to sing at any time, anywhere. “In the Sweet By and By” will be dear to our hearts till we “meet on that beautiful shore,” but it certainly is not appropriate for a common church service—unless, perhaps, as the closing hymn. “I Come to the Garden Alone,” is always sweeter in the summer time. And so you see the “eternal fitness of things” must be considered in song, too, even though the emotions may suggest otherwise.

Goshen, Ind.

Our Country

BY ELEANOR J. BRUMBAUGH

I AM sometimes encouraged to hear America complimented, and called a Christian land, but I am sadly disappointed to find that we do not deserve the praise we get. Especially sad it is when people, far away, who know missionaries, somehow get the notion that every person from America is Christian. How we long for the time when it shall be so, for we know that such a time is coming!

Clinton N. Howard, speaking at Winona Lake August 10, intimated that professed Christians—some of them—are holding that time so far off that they lose sight of it. Now is the time to accept God's Word as truth. We need not be afraid nor ashamed to hold up this truth, though many things oppose. Christian people are too timid.

Another speaker, Wm. S. Fleming, said that although Indiana had, several years ago, passed a law ruling out prize-fighting, it has now been proved that Michigan City, Ind., is the United States center for that kind of amusement. This was an eye-opener to some Indiana people in the audience, and when the speaker asked them to write to their representative, asking him to have that law enforced, I heard them say: “We will do it.” They also passed a resolution that it is the wish of this assembly to have the law enforced. This is right. In just such ways individuals can help. Somebody must propose these things, present them, and move and second the motion.

Proud of our country? Yes, and also ashamed of it. It would take more space than the MESSENGER can spare, to mention all of the things that are blighting our fair land. Too many professed Christians are earning money in ways that help to deepen this blight. May their eyes be opened! Our country is sadly in need of more helpers in the work of reform. Will you be one? Too many are willing to let others take the lead, but are unwilling to do the things that support the leaders.

We pray for our rulers and those in authority. Keep on praying and pray oftener for them! Many in places of trust are not doing their best. They pretend to be trying to enforce laws when they are not, and in some instances do not want enforcement. The Christian Citizenship Association secured speakers for

this week who are not afraid nor ashamed to speak the name of God and Christ, and tell the people what sad fate will come to this fair land soon, if the Bible is not restored to its rightful place in family, schools and business. O God, may the time soon come when our country may truthfully be called “Christian America!”

Huntingdon, Pa.

A Gift Which Brought Good Fortune

(Continued from Page 567)

John went softly to the room where his eight-year-old boy lay. He picked up the fan and fanned him slowly as he had seen Mellie do. Looking at the white, set face on the pillow, all the beliefs of his life seemed false. Instead of faith there was chaos. But underneath all he kept saying to himself: “I’ve got to hold on to something. I am not going to be unfair about this, even if I am under the load.”

And plainly as he ever had, he knew and understood. Jesus had suffered on the cross that he might help now. Everywhere there were men and women who were in straits. Jesus understood. John prayed earnestly for the help they needed—health for Clarence, money for themselves.

That night several of the men who lived on their street stopped to ask how Clarence was. Then they talked of the mines and condemned their employers. One of them denounced the manager, Paul Telford, as the worst of them all. “He would rather that poor folks should starve than not.” He described him as cold-blooded, cruel. “He has nothin’ but meanness inside of him!”

But at the same time a different conversation was going on in the home of Paul Telford. His wife told him about Reed's sick boy. Paul was interested. He did not know John Reed, for he seldom came in contact with his men. He only knew that John was one who suffered because of the strike.

“I wonder if I could take money and help them,” said his wife, feeling an irresistible impulse of sympathy.

“Best not, dear. A man like that is sensitive. I’ll see that he gets money.”

His wife knew that he would care for John. But as Paul began writing his letter, he thought of how it would seem to John. “He hates me now as the men have been told to do by these spell-binders. They are blaming me for their trouble right now. I know how he feels. He’s my brother in pain, sure enough.”

Paul wrote slowly this letter:

“To John Reed:

“This money is from a friend who has had trouble. Please let me help you just as you would help me if I needed money in a like case. Don’t get discouraged. You can repay this by giving it to some good man who needs it. A man can’t be so good a fellow as you are, and not have it noticed.

Your Friend.”

Then he enclosed two hundred dollars in money.

The letter came to John that evening in the last mail. When his fingers touched the two hundred dollars, he was afraid at first that this was a delusion. “Things like this do not happen,” he said to himself. Then he called Mellie. When she came in he held the two bills towards her.

“Oh, John. We can take him to the hospital tomorrow!” It was all she could say for the moment. Wonder and the wish to know who had done this might come later. Now they must see the doctor and take Clarence to the city at once.

John told the old doctor that they had money enough to go to the hospital. The joy of the doctor was worth seeing. “We’ll save him yet. He needs an operation; then you’ll see!”

“But, doctor, could you go with him? We have two hundred dollars, and I’ll pay when I get work,” said John.

“Yes, I’ll go with him. We’ll take the morning train for Philadelphia. I know the surgeon well.”

Afterwards, John and Mellie hardly knew how they had managed to get their sick boy to the train. Only they remembered that the doctor was everywhere, doing just what was needed.

The surgeon did his part also, and Clarence, after a few weeks in the hospital, was brought home, convalescent.

Almost two years after this, another strike was on. The men were discontented. In John's home, he and Clarence were talking about the affair. There had been months of work with fair wages. John was thinking of using his savings in a venture which appeared promising. Yet, a little more capital would be needed, so he was hoping for more work at the mines soon.

John said: “The leader who is persuading the men to hold out on the strike is saying the meanest things he can against Mr. Telford.”

“Do you hate him?” asked Mellie.

“Why should I?” asked John. “I’ve never talked with him and I guess he’s doing the best he can for all concerned.”

Clarence was telling of some boys who wanted to burn down the offices of the coal company. “They talk as if that would make everything right.”

“What a wicked thing to plan, and to talk about it before their children,” said Mellie.

John was reading his paper. He looked up to say: “There’s only a few of that hard sort of men!”

“Yes. When I think of the one man and he a stranger to us that did what some folks are slow to do for their own kin. When I think of that two hundred dollars, I am ready to believe that this is a good place to live in.”

John looked up again from his paper. “There’s nothing on earth I wouldn’t do for that man! It wasn’t only what he did but the way he did it! He understood our trouble.”

That same evening, a roadster drew up beside their cottage. To the surprise of the entire family, Paul Telford stepped out and came up on the little porch. Mellie asked him to be seated. He sat down by John and began at once to talk to him about the strike then pending, and their need of a better understanding.

“I wish you could see to it that a Board of Arbitration takes up the disputed questions and settles them to the mutual satisfaction of employers and men. I am asking you to read what the president of our Labor Council says to all this.”

John took the letter into the house to read it by their light. On the margin of this letter were a few sentences in Mr. Telford's handwriting. John took from his drawer the worn letter which had accompanied the two hundred dollars. When he came back to the group on the porch, he said:

“I’ve read your letter. And I’ve learned something else. You are the man who sent us money over a year ago!”

Paul Telford looked straight at John. “I never wanted you to know that.”

John went on, his words coming quickly as he tried to express his gratitude. “There’s the boy! Your money saved his life. It was not only his life. I used to read your letter and think that I had one well-wisher and friend in this place. Oh, I haven’t any words to tell you what you did for us!”

His very earnestness proved to Paul Telford how, though humiliated and friendless, this man had faced an insolent and cruel world alone. “I never thought of your finding out.”

“No. And that was wonderful. I was with you in this fight. So there is nothing more to be said except that I shall do every last thing to help you that I can.”

Huntingdon, Pa.

CORRESPONDENCE

“Write what thou seest, and send it unto the churches.”

ROXBURY CONGREGATION, JOHNSTOWN, PA.

June 23 Dr. M. G. Brumbaugh gave his lecture, “Some Current Events of Our Country,” in our church, to an appreciative audience. The lecture was timely and instructive.

June 24 and 25, Professors I. H. Brumbaugh and A. W. (Continued on Page 574)

DISTRICT MEETING OF SOUTHERN IOWA

We sometimes hear different ones speaking in a very discouraging manner of our church activities, and of Christianity in general. One might be led to believe that the spiritual life of the church is, indeed, at a very low ebb. But those who attended the District Conference of Southern Iowa, held at North English, surely could not leave that meeting with any pessimistic ideas concerning the work of Southern Iowa. All meetings were largely attended, and we heard many say that they never attended a more spiritual meeting.

The Sunday-school Meeting, the Christian Workers' Meeting, the Missionary Meeting, the Ministerial Meeting and, in fact, every service, seemed to thrill us with holy enthusiasm. The speakers had given their topics careful thought and consideration, and were prepared to give us their best. We were made to feel that we were sitting in heavenly places, and listening to those who were quickened by the Holy Spirit. From their lips came messages which encouraged us, cheered us, and which will help us for many days to come.

There were a number of visitors, who helped to make the meeting such a decided success, such as Bro. C. H. Shamberger, Bro. A. P. Blough, Sister Nettie Senger, Bro. John Flory, Bro. M. W. Emmert and Bro. John Heckman.

Bro. A. P. Blough gave a missionary sermon; Sister Nettie Senger told us about China, and Bro. C. H. Shamberger gave an illustrated lecture on "Stewardship," besides holding some special meetings with the young people.

The business meeting was held on Friday, and was more largely attended than usual. Bro. W. D. Grove was chosen as Moderator, Bro. Jasper Smith, Reading Clerk, and the writer, Writing Clerk.

All reports showed that efficient work is being done over the District. The District is most interested in the book which will soon be printed, giving a history of the work in Southern Iowa. Those who would like a copy of this work, should address Bro. A. H. Brower, at South English, Iowa.

A number of queries were presented, but back of each query there seemed to be a deep concern for the welfare of the church, and in raising our standard to a maximum of efficiency. Officers were elected to fill all vacancies on committees and boards.

The writer was chosen to represent our District at our next Annual Meeting, with Bro. Leander Smith as alternate. It was decided that our next District Conference be held in the Salem church. We heard many speak of the splendid way in which the North English church cared for those in attendance. The tables were spread with an abundance of good things to eat, without costing those in attendance a cent. Thus we were supplied with both spiritual and physical strength.

Wm. E. Thompson, District Clerk.

Ottumwa, Iowa.

WISCONSIN DAILY VACATION BIBLE SCHOOLS

Aug. 19 the writer closed eight weeks of Daily Vacation Bible School work in a group of four Wisconsin churches—Rice Lake, Stanley, Maple Grove and Chipewa Valley, respectively. These were the first schools for the Church of the Brethren in Wisconsin. Each church had a two weeks' school. Attendance, interest and response were good. Many of the children expressed a wish for six weeks instead of two. Some walked three miles each way, and came every day. Good, faithful work was done by those who did the teaching, and all enjoyed the work. Many of the parents expressed their appreciation of the schools.

Each school was closed with an appropriate program, consisting of numbers from the daily class work of the children, and exhibits of the hand-work, including gifts to be used in missions. In every instance the children did very good work on the program.

We believe that these schools will hold a large place in the forward march of these churches to stronger and better service for the Master. Both the religious training of the children and the inspiration of the older people will mean much. Many are already looking forward to Daily Vacation Bible School next year. And possibilities and probabilities are great for larger and better schools next year.

Mabel Crist Brubaker.

Rice Lake, Wis.

IN MEMORY OF ELD. HARVEY W. SCHWALM

That "God works in a mysterious way his wonders to perform" is never more apparent than when a young man, in the full strength and vigor of manhood, is called to lay down his earthly labors when he seems to be just entering his largest field of usefulness.

Harvey W. Schwalm, son of Eld. Harrison M. and Margaret Schwalm, was born in St. Joseph County, Ind., Jan. 22, 1882, and died Aug. 18, 1922, aged forty years, six months and twenty-seven days.

In 1896 his parents moved with him to Elkhart County, where he lived the remainder of his life. Harvey grew up on the farm, and was always known as a hard-working boy. He attended the Sunday-school and church

services at the Baugo church, where he united with the church when he was about twenty-one years of age.

He was married to Sister Susie Miller, daughter of Josiah and Mary Miller, Jan. 20, 1906. To this union was born Feb. 22, 1909, one son, Merle LaMar. For eight years Albert Ketner made his home with them, and has come to seem like a son.

Harvey was called to the ministry in the Yellow Creek church in 1910. At once he began a very earnest, prayerful study of the Scriptures. Many times he was found preparing his sermons in the silent hours of the night, when others were asleep. He had not had the advantages of a higher education, but he determined to do what he could, to master the Scriptures. It was remarkable how well he succeeded, and those who heard him, attest to the force and vigor of his preaching in the latter days of his ministry.

Jan. 1, 1918, he was ordained to the eldership and Feb. 23, of the same year, he took charge of the Yellow Creek church, which charge he retained until his death. He was also elder in charge of the Elkhart Valley church at the time of his death.

He was always interested in the sick and the poor in the community. His last ministrations was to a sick sister, whom he visited when he was already sick, and who preceded him to the spirit world. As a pastor and shepherd of his flock, he was found faithful. In the last sermon—preached three weeks before the day of his funeral—he said that though the body was often weary, he would rather die in the harness than to be idle in the Master's vineyard. This he literally did, for while a farmer, working hard on the farm, he was carrying much church work when he fell.

One of his members says of him: "His messages were always simple, so that a child could understand them, yet quite touching and full of warning and truth. He would often have his congregation repeat Rom. 12: 1, 2, and on the last Sunday he was with us, he had the audience repeat those verses. He was loved by all, and was ever ready to help the church in any way he could. He was concerned for the young people and praised them for attending services and tried to encourage and help them. In his prayers he would remember all."

On or about Aug. 7, he took his bed with typhoid fever. He suffered much, but seemed to be doing quite well until hemorrhages set in. These did their deadly work, and at seven o'clock in the morning of Aug. 18, he fell asleep—called home to the blessed abode where there is no sickness, poverty, nor sorrow.

Harvey was a frugal, prosperous, hard-working farmer, a useful citizen of the community, a faithful, conscientious and devoted pastor, and a forceful preacher.

The funeral was held at the Yellow Creek church on Sunday afternoon, Aug. 20—Elders David Metzler and Moyné Landis officiating. The main sermon was preached by Bro. Metzler from a text in the Book of Revelation, in which he showed, in a beautiful way, God's care for the church and for his ministers, even though we do not understand. The immense throng that gathered for the funeral, bore witness to the fact that many lives were touched by the godly career of the departed one. Twenty-one hundred people viewed the remains, besides many who did not attempt to get into the church at all.

Bro. Schwalm leaves, to mourn their loss, a wife, a son, a father and a mother, three brothers and four sisters, besides a host of relatives and friends. Last, but not least, he leaves in his church a shepherdless flock. May the Lord raise up some one to step into the ranks where a valiant soldier has fallen.

"I long for household voices gone.
For vanished smiles I long.
But God hath led my dear ones on,
And he can do no wrong.

"I know not what the future hath
Of marvel or surprise.
Assured alone that life and death
His mercy underlies.

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

North Manchester, Ind.

V. F. Schwalm.

PLEASANT VIEW CHURCH, OHIO

July 24 Eld. R. N. Leatherman, of Cincinnati, Ohio, began a series of evangelistic meetings at the Pleasant View church and continued for two weeks. Several meetings had been held in preparation for the meeting. The attendance and interest were good from the beginning but increased as the meetings progressed.

The first Sunday of the meeting a goal of 265 was set for attendance at Sunday-school; the attendance was 274. The next Sunday the goal was 300 and the attendance was 335. Bro. Leatherman, accompanied by one of our local ministers, called in every home within the vicinity of the church. That, in connection with the powerful sermons delivered, and the inspirational singing, led by Bro. Gordon Armentrout, of Lima, Ohio, created a very great interest, both among members and non-members.

As a direct result of the meeting, seventeen were baptized—three of whom are heads of families; the others

are pupils of our Sunday-school. On the last Sunday afternoon a meeting for men was held, with an attendance of 152. The Sunday following Bro. Finnell gave us two interesting addresses—the one in the evening being illustrated.

Our Daily Vacation Bible School has been in session the past two weeks, with an average attendance of about 125. Miss Morse and Miss Warstler directed the work. Lima, Ohio. Ruby E. Byerly.

THE SUMMER ASSEMBLY IN SOUTHERN OHIO

The fourth Summer Assembly of the Church of the Brethren in Southern Ohio was held in the West Charleston congregation Aug. 15-17. This is where Eld. Jacob Coppock, well known throughout the Brotherhood, has served as resident minister for forty-three consecutive years. He served as Chairman during the first day of the meeting.

The Assembly, which included in its program topics related to almost every department of church work, is an outgrowth of the Ministerial Meeting, begun a third of a century ago, and the Sunday-school Meeting, begun almost a fourth of a century ago. There is a conspicuous change in the make-up of the attendance, then and now. The greater part of those engaged in carrying out the earlier programs exhibited some of the characteristics of age, while not a few have been called home. Quite a redeeming feature was manifest in the large number of young people in attendance and their splendid response, when placed on the program.

Eld. L. A. Bookwalter gave some very practical ideas in discussing "The Cooperation of the Ministry." Bro. J. A. Robinson discussed the "Organization of Local Boards," in order that a greater scope of work might be accomplished. Bro. S. Z. Smith told how to relate the working agencies of the local church with those of the District or Brotherhood.

In the absence of Bro. W. S. Long, of Pennsylvania, a member of the General Ministerial Board, Bro. J. W. Lear gave a substitute address, in which he emphasized the sacredness of the Christian minister, as well as his opportunity in directing the Christian, moral and social welfare of his community. Sister S. Z. Smith gave a talk on "Outward and Inward Adornment."

"The Sunday-school Functioning in the Community" was the subject of an address given by Bro. R. N. Leatherman, in which he stated that Sunday-school teachers get closer to the people than preachers. Bro. Cyrus Funderburg, our District Sunday-school Secretary, gave some interesting statistics and comparisons.

"What the Daily Vacation Bible School has done for Us" was the subject assigned to Sister Katie Flory, of the Salem congregation, where a short time ago about 450 were enrolled in their Vacation Church School. More than twenty Daily Vacation Church Schools were held in Southern Ohio this summer.

Bro. J. C. Inman gave a fitting address on "Stewardship of Life." Sister Levi Minnich explained "Our New Task" as undertaken by the Sisters' Aid Society of the Brotherhood. "The Mothers and Daughters" carried out a well-planned program, with Sister E. C. Funderburg presiding.

Among several short and helpful addresses, given by Bro. Ezra Flory, Secretary of our General Sunday School Board, was one given at the Fathers and Sons' Meeting. Bro. Flory was visiting his old home in an adjoining congregation, and was an unexpected but welcome caller at our Assembly.

"Jesus and Human Values" was the subject of a most helpful and well-rendered address by Bro. Reuben Boomershine.

The maximum attendance was on Wednesday evening, when a musical program, arranged by Bro. J. C. Flora, was given. Ten selections, each with a message, were given by nine different Sunday-schools. Ninety singers, mostly young people, arranged in duets, quartets and chorus classes, rendered the songs in a most creditable manner, closing with a number given by the Couser male quartet. This part of the program was an indication as to how much music is appreciated, as it was the only time during the Assembly when the church building was too small.

Following the musical program, Bro. Lear gave his address on "The Overcoming Life." He gave several addresses during the Assembly. He also directed "Bethany Hour." On the succeeding day Bro. Otho Winger directed "Manchester Hour." Many short talks were given by those who attended these schools. Brother Winger gave a very practical address on "Recreation," emphasizing the need of properly-supervised recreation and play in school, as well as in the home. He said that parents should be the best chums their children have, and that the time that the parents spend in playing with their children, is time well spent.

The temperance part of the program included the reading of some prize essays of a contest, put on by the District Temperance Committee. (A more complete report of this contest will be given in a later issue of the "Messenger.")

Bro. L. A. Bookwalter gave some timely suggestions

to voters, urging them to cast their ballots at the coming November election for such candidates only as ring true to Prohibition. Separate conferences were held by Sunday-school superintendents, Home Department and Primary workers. Bro. J. W. Couser, Edith Drescher and Etta Helman served as choristers.

The West Charleston congregation is to be commended for the splendid manner in which they entertained the Assembly. While all in attendance seemed to be enjoying a spiritual feast, the local Aid Society made ample provision for the material wants. Levi Minnich, Greenville, Ohio.

Man is, properly speaking, based upon hope; he has no other possession but hope. This world of his is, emphatically, the place of hope.—Carlyle.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Covina church held her first Vacation Bible School this summer. The school was in session for a period of two weeks, with an average attendance of sixty-eight, out of an enrollment of eighty-six. Some new Sunday-school pupils were gained, and renewed interest is evident. We feel that a commendable work was done and the success is largely due to the untiring and united work and interest of the teaching force and our pastor, Bro. J. A. Smeltzer, who was the director. All the teachers were from among our own number. The children enjoyed the story-hour as well as the hand-work. One class made maps of the journeys of Paul. Different colored threads were used for each journey, pins being placed at each place visited, and the threads connecting them. Recently Bro. Raymond C. Flory gave a talk on the work in China, which was much appreciated. Bro. Decker, of Glendora, also filled the pulpit one evening.—Eulalia Overholzer, Covina, Calif., Aug. 26.

McFarland.—Our Vacation Bible School, held in June, was a splendid season of Bible Study for our Sunday-school. Our pastor was agreeably surprised on Friday evening of last week. The whole congregation suddenly appeared on his front lawn. Some speeches were delivered by Brethren W. E. Hanawalt, Andrew Bickelstein, W. H. Neher, our pastor, Harvey Snell, and others. A very good program followed and the refreshment committee was prepared to keep every one interested the balance of the evening.—Raymond E. Armantrout, McFarland, Calif., Aug. 22.

Rio Linda church enjoyed a special program July 30, given by the Live Wire Class of the Live Oak church. It was very instructive and helpful and has given our young people a greater desire to do more work. Aug. 23 Bro. S. P. Noll, of Lindero, Calif., gave a very interesting talk on missionary work.—Mae Earnst, Rio Linda, Calif., Aug. 23.

CANADA

Irricana.—Although there were no immediate results manifested at the close of our recent two week meetings, conducted by Bro. J. H. Brubaker, of Glenora, yet the good seed was sown. Aug. 6 three made known their desire to walk in fellowship with Christ, and were baptized immediately following the services.—Mrs. John E. Wagoner, Irricana, Alta., Aug. 23.

ILLINOIS

Astoria church met in council Aug. 19, with Eld. M. Flory presiding. One letter was granted. Our delegates to District Meeting are Brethren Geo. Ruth, Lee Ribbing and A. H. Lind. Bro. S. G. Gible is the alternate. Aug. 27 Bro. D. D. Funderburg, of Chicago, preached an interesting sermon. He is here in the interest of Bethany Bible School. A singing class began Aug. 28, with a good attendance, and will continue every evening for three weeks. Sister Marie Olson, of Bethany Bible School, is the teacher.—Hettie L. Gible, Astoria, Ill., Aug. 30.

Hickory Grove.—Our Vacation Bible School began July 3 and closed July 14. Forty-four pupils were enrolled. On the evening of July 14 a splendid exhibit was given, also a very good program was arranged. Our pastor, Bro. Studebaker, is away on a month's vacation. Aug. 20 the pastor from Cherry Grove was with us.—Mrs. Wilbert Lau, Savanna, Ill., Aug. 24.

Woodland.—Our meetings and communion are things of the past, and we surely had a feast of good things. For three weeks Bro. E. O. Norris preached the Word to us with no uncertain sound. Aug. 26, before the feast, three of our Sunday-school pupils were baptized. Bro. Norris officiated and Bro. D. E. Eschelman, of Canton, assisted. About 160 communed. It was a very spiritual meeting. On Sunday morning Bro. D. D. Funderburg, of Bethany, gave a short talk concerning the work they are doing in Chicago. It is a great work, and made us realize that we, in the country, enjoy many blessings which those in the city do not. Bro. Norris delivered another powerful evening, which closed our meetings. A number of fresh-air mothers and children have spent two weeks in our homes, enjoying the meetings and the good things of the country. Monday evening the Astoria and Woodland churches met in a singing class, which will be continued for several weeks, conducted by Sister Marie Olson, of Chicago.—Lydia Bucher, Astoria, Ill., Aug. 30.

INDIANA

Bachelor Run.—Aug. 1 Bro. Fred Fair, of Kokomo, Ind., commenced a series of meetings for us, continuing for two weeks, closing on the 15th. Bro. Fair preached the Word with great power. Four young people were baptized. Aug. 20 Bro. James Kesler, of Tergarden, Ind., gave us a splendid sermon.—Wm. L. Angle, Brimhurst, Ind., Aug. 26.

Correction.—In my report from the Flora church, Ind., as published in "Messenger" of Aug. 26, there is a slight error. In regard to the church's choice of an elder, it should have read: "Two elders said they would consider this church, to take up the work here." The church then voted—its choice being Bro. H. C. Early, of Penn Laird, Va.—Mattie Welty, Flora, Ind., Aug. 25.

Flora.—After preaching services, Aug. 27, three came forward for baptism. The District Meeting of Middle Indiana will be held in the Flora church the second week of October. Aug. 27 Bro. I. R. Beery delivered an impressive farewell sermon to a full house. Four ministers from other churches in town were present and showed their regard for him.—Mattie Welty, Flora, Ind., Aug. 25.

Pine Creek.—Aug. 13 we were favored with a splendid sermon by Eld. Chas. C. Crisp, of Bremen, Ind. We had the privilege of having with us Bro. Arthur Miller, of the Blissville congregation. He gave us an excellent sermon. Sept. 10 we expect to have with us Eld. J. W. Grater, of South Bend, Ind., in an all-day Harvest Meeting. Dinner will be served in the basement. We are planning for Bro. E. O. Norris, of Ingalls, Ind., to begin a series of meetings Oct. 7, closing with a love feast Oct. 21.—M. S. Morris, North Liberty, Ind., Aug. 26.

Pine Creek.—We had the pleasure of having Bro. Arthur Scrogum, of Accident, Md., preach for us twice recently. Aug. 13 Brethren Shultz and Peter Rohrer were with us. The latter gave a talk to the children at the close of Sunday-school, which was much appreciated. Bro. Shultz preached a splendid sermon. We expect to have Bro. Roy Misher with us in a series of meetings the last two weeks in October.—Ruth Dailey, Peru, Ind., Aug. 26.

Pleasant Valley.—Brother and Sister Leo Miller, of Ladoga, Ind., were with us in a two weeks' revival effort, closing Aug. 13. The

meetings were an inspiration to us all. Baptismal services were held just before the last service. Ten were baptized and two reclaimed. Mrs. Gale Bowman, Middleport, Ind., Aug. 22.

Plunge Creek Chapel church held an all-day meeting on Sunday, Aug. 7. Bro. E. C. Swihart, of Elkhart, preached a Harvest sermon in the forenoon. In the afternoon the Sunday-school gave a missionary program, followed by a missionary sermon by Bro. Swihart. We expect to begin a revival meeting Sept. 3, continuing one week, closing with a communion service on Sept. 11. These services will be conducted by the pastor, Bro. John Smeltzer.—Mrs. Nettie E. Miller, Sidney, Ind., Aug. 28.

Wabash City.—Bro. W. C. Detrick, of Dayton, Ohio, was with us in an all-day Harvest and Homecoming Service. He delivered three inspiring and instructive practical for every day service. During the day one made application to be baptized. Sept. 17 was selected as the date for our Harvest Meeting, which will be only a forenoon service.—Irvin Miller, Goshen, Ind., Aug. 29.

Yellow Creek church met in regular council Aug. 26, with Eld. Hiram Rouse presiding. Elders C. A. Huber and H. M. Schwalm assisted. The report of our annual visit was given. Eld. Rouse was selected as our elder for the present. Sept. 17 was selected as the date for our Harvest Meeting, which will be only a forenoon service.—Irvin Miller, Goshen, Ind., Aug. 29.

IOWA

Grundy County.—Aug. 26 Brother and Sister Keller gave their farewell addresses.—Bro. Keller speaking in the morning, and Sister Keller in the evening. At our late business meeting the church unanimously decided to license Sister Keller to preach. They go from here to Greene, Iowa, to begin a series of meetings Sept. 3 and to continue church work to the Franklin County church to begin Sept. 17 and to continue for two weeks. After Oct. 1 their address will be 1210 25th Avenue N., Minneapolis, Minn.—Hannah C. Messer, Grundy County, Iowa, Aug. 27.

MARYLAND

Brownsville.—Our Vacation Church School closed with an interesting program Aug. 12. The children did their parts in a very comical and instructive manner, and the work of the church was very successful. The report of our annual visit was given. Eld. Rouse was selected as our elder for the present. Sept. 17 was selected as the date for our Harvest Meeting, which will be only a forenoon service.—Irvin Miller, Goshen, Ind., Aug. 29.

Fulton Avenue.—Our Vacation Bible School opened July 5 and continued until July 21. We had an enrollment of forty-six and an average attendance of twenty-six. July 21 a program was rendered, and parents and friends were invited to view the expressional work. July 16 a joint meeting of the Woodberry, Long Green, Washington, D. C., and Fulton, Md., churches was held in the Woodberry church. The weather was delightful and a good representation from each congregation was present. The manner of conducting the Sunday-schools, and methods of increasing attendance, were discussed, and we feel that many good suggestions will be placed in operation. The work of the church was very successful. The report of our annual visit was given. Eld. Rouse was selected as our elder for the present. Sept. 17 was selected as the date for our Harvest Meeting, which will be only a forenoon service.—Irvin Miller, Goshen, Ind., Aug. 29.

Meadow Branch Sunday-school, at its annual summer outing, Aug. 12, was favored with an instructive talk on China by Sister D. B. Rider, of New York, missionary. The day following was Children's Day, when Sister Rider, of New York, gave a very interesting and instructive talk on the work in China. When we hear of the hardships which our missionaries have to undergo, we appreciate what sacrifice is being made to save souls in those far-off countries.—Ellora S. Ford, Baltimore, Md., Aug. 29.

Pipe Creek.—Aug. 6 Bro. Marshall Wolf, of Blue Ridge College, began a series of meetings, which continued for two weeks. He preached a very interesting and instructive talk in the morning in the Vacation Bible School. He was assisted by Bro. Margaret and Hilda Englar, and Bro. John Young and wife. There was an enrollment of over sixty. The Bible School and the earnest appeals of Bro. Wolf, in holding up the principles of right, were rewarded by six young people who received their fellowship on Aug. 21. Our brethren volunteered the use of their homes for the purpose of having meetings in the church. One thirteen-year-old boy brought each day seven or eight of his boy friends with him. Much interest was manifested and many lasting impressions were made.—Ida M. Englar, Uniontown, Md., Aug. 29.

MINNESOTA

Jewett (Town Line Appointment).—Aug. 13 we enjoyed having with us Bro. Clarence Heckman, of Mt. Morris, Ill., Bro. Len Smith, of Malmoe, and Bro. Jim Swallow. Bro. Heckman gave us a very interesting talk on mission work in India, after which Bro. Smith delivered a splendid sermon. Bro. Swallow closed the meeting with words of encouragement to the members and workers at this place. All enjoyed the meeting very much. We are always glad for help. Bro. Heckman led us in our song service, which was very much appreciated.—Mrs. Fred Sheridan, Seavey, Minn., Aug. 28.

Seavey (Minn.).—I have just come from the Seavey church, where for two weeks I conducted a singing-class. I would like to say that I have never been, in any church in the Brotherhood, where there was such an interest in the spiritual welfare of the community and for the good of their neighbors and friends. Many of those who attended the meetings came from long distances and had to make great sacrifices to attend, but there were as often as possible in spite of these drawbacks. There were about twenty-five who shared the benefits of the class. If, at any time, any of our members should be going that way, I am sure that those people would be more than glad to have them stop off, to be with them. As for hospitality, they can not be surpassed.—Clarence Heckman, Mt. Morris, Ill., Aug. 25.

MISSOURI

Happy Hill.—Our two weeks' Daily Vacation Bible School closed Aug. 4. Miss Lola Neher, of McCune, Kans., directed the work in a very efficient manner. The enrollment was thirty-four and the interest and attendance were excellent. The parents were much pleased with the work and all were convinced that it was worth while. The school closed with an interesting program in the evening. The Bible stories of Ruth, The Ten Virgins and the Good Samaritan were dramatized. Each class gave a summary of the work done. Our revival meetings, which will be in charge of Bro. J. H. Morris, will begin Sept. 10.—Mable Beshore, Rich Hill, Mo., Aug. 25.

Mountain Grove.—A Community Day was held at the Greenwood house Aug. 27, with Sunday-school and church services at the regular hour. Bro. Ramie Gass, of Macomb, Mo., gave a basket of apples to the subject of the school. A large crowd of people gathered for dinner was served on the lawn at the regular hour, and a large crowd enjoyed a social time together. The Baptist church at Dunn dismissed services for the day. The afternoon program consisted of talks on the social, moral and religious life of the community, and the things which help to make an ideal community. There were a number of good readings, solos and quartets. This sort of program

will help to give new life to any community. It builds a stronger friendship between the churches and individuals in the community.—Hester Osley, Mountain Grove, Mo., Aug. 28.

Pilot Knob.—This is a mission point in the District of Southwestern Missouri and Northwestern Arkansas. The writer began meetings there Aug. 12 and preached eleven sermons in the Baptist church in the town of Alpena. We had good crowds at every service, and sometimes the house would not hold the people. Interest was good all the way through. They gave me a hearty invitation to come back and give some more meetings. Much good might be done in this field if they had a minister located among them.—W. R. Argabright, Fairview, Mo., Aug. 25.

NEW JERSEY

Sergeantville.—The work is still moving along nicely, with good attendance at services. Aug. 20 we observed Girls' Day, when the girls had full charge of the services. Mrs. John Hoppe, of Flemington, was the speaker. Eld. Henry Kline, of Reading, Pa., also gave us a very good talk. It is very encouraging to have with us these speakers.—H. T. Horne, Sergeantville, N. J., Aug. 28.

NEW MEXICO

Miami church closed its first Vacation Bible School Aug. 11 with an enrollment of seventy-three and an average attendance of sixty-nine. The work was in charge of home talent—eight teachers in all. Every one was enthusiastic over the work. Aug. 11 a program was given, illustrating some of the work done during the school. We feel that the Vacation Bible School is a long-felt need, and expect to continue the good work so well begun.—Mollie Bolinger, Miami, N. Mex., Aug. 25.

NORTH CAROLINA

Flat Rock.—Aug. 10 Bro. Clayton B. Miller came to this place and conducted a two weeks' Bible School for us. He is a talented Bible teacher and we appreciated his work very much. He also preached an excellent sermon each night. Eleven were added to the church by baptism.—Jane Welch, Warrenville, N. C., Aug. 25.

OHIO

Canton Center.—Bro. J. I. Byler, of Columbiana, Ohio, conducted a class in music during July. Although it was a very busy season, the attendance was fair. Bro. Byler's work is splendid. Bro. I. W. Moomaw, of West Union, Ohio, spent one Lord's Day in his home church here, and spoke both morning and evening. His talks are always appreciated. Sister Ruth S. Swope, of our Vacation Bible School this year. One hundred and seven children were enrolled, with an average attendance of eighty-two. The children were taken by cars to and from the church by members who volunteered their services. Much interest was manifested by the children, who seem to appreciate the efforts put forth by our members. A meeting was held Aug. 12, with Eld. Taylor presiding. It was decided to have our communion service Sept. 16, at 6:30.—Rachel A. Mohr, Louisville, Ohio, Aug. 29.

Jonathan Creek.—On Sunday evening, Aug. 20, Bro. J. Edwin Jarboe made a successful revival meeting, covering a period of two weeks. Nineteen came forward for Christ and one decision was made. The meetings were well attended from the beginning. People came as far as sixty miles to hear the soul stirring messages of Bro. Jarboe. Homes were united in their work for the Kingdom.—Eugene Schell, Glenford, Ohio, Aug. 28.

Toledo (First Church).—The untiring efforts of Brother and Sister N. K. McKinney have come to a close, and now we are expecting Brother and Sister J. W. Kitson, of Champaign, Ill., to continue the work at this place. Aug. 20 Bro. D. G. Berkebile, of Bradford, Ohio, preached two impressive sermons. Aug. 27 Eld. Geo. Garner gave us a very interesting and instructive talk on the work in China. K. McKinney gave us words of admonition, which were appreciated by all present. Sister McKinney has the sympathy and prayers of the Toledo church.—Erma Kaser, 536 Dearborn Street, Toledo, Ohio, Aug. 29.

OKLAHOMA

Antelope Valley church met in council Aug. 23, with Eld. J. R. Pitzer presiding. Delegates were elected for District Meeting as follows: Church, Eld. J. R. Pitzer; alternate, Paul Schnaitmann; Sunday-school, Elsie Dunbar; alternate, Gladys Pitzer. Five letters of membership were received. Our members' meetings were strengthened in our church work since Bro. Pitzer and family have moved into our community to labor with us. We now enjoy the privilege of preaching services twice each Sunday and also a good Sunday-school. The attendance and interest are increasing rapidly.—Gracie Underwood, Billings, Okla., Aug. 24.

OREGON

Portland.—Bro. Leland Brubaker, who is working in the interest of La Verne College, spent Aug. 6-8 in Portland. He occupied the pulpit on Sunday morning and delivered a strong sermon on the subject, "Trust Ye the Lord." He spoke at the evening service also. Bro. Brubaker is particularly interested in the welfare of young people. A number of our young people have been students at La Verne College, and we expect to encourage them for the coming term.—Grace W. Hewitt, Portland, Ore., Aug. 27.

PENNSYLVANIA

Ansville congregation held a Harvest Meeting Aug. 19 at the Ansville church. Bro. Wm. Dubble, of Reistville, Bro. John Zug, of Palmyra, and Eld. John Zug, of Spring Creek, delivered some interesting sermons. An offering was lifted for the Orphanage. Our council will be held Sept. 4, at P. M.—Florence Keller, Ansville, Pa., Aug. 26.

Cedar Grove church met in council Aug. 12, with Eld. A. E. Nead presiding. The writer was chosen secretary and treasurer. Delegates elected to District Meeting were Simon Henard and Dan Simmons. We will hold our love feast Sept. 9. Brethren A. E. Nead, J. W. Brooks, J. E. Sizemore and the writer went to Lee County, Va., to Powell Mountain, where Bro. Nead preached one of his cheering Gospel sermons. Two were received into the church by baptism. This place is about twenty-five miles from the church and is a fine field for the Brethren. In that part of Virginia we have only a few members.—V. D. Ienburgh, Rogersville, Tenn., Aug. 25.

Germanstown.—On Sunday evening, Aug. 20, Bro. S. G. Greys, of Indianapolis, Ind., preached for us. On Sunday morning, Aug. 20, Bro. Calvert Ellis, son of Bro. C. Ellis, of Juniata College, preached for us. His text was John 16:33, and his theme, "Christ, the Only One Who Can Give Lasting Peace." With the interest and enthusiasm of the Brethren, the church was well represented. At a special church meeting, plans were made to equip a Sunday-school room in the basement of the old church, which is the only unused place we have. The room, when completed, will cost about one thousand dollars. Our love feast will be held Aug. 27, at 6:30.—M. C. Swigart, 601 Germantown Avenue, Philadelphia, Pa., Aug. 29.

Heidelberg congregation met in regular council Aug. 7, with Eld. John Herr presiding. Two certificates were granted. Bro. Herr's term as elder having expired, he was re-elected. Our fall love feast will be held Oct. 21 and 22, at 9:30 A. M., at the Heidelberg house. Aug. 13 we had a Harvest Meeting. Brethren Alfred Gingrich, Michael Kurtz, Ira Gible, J. F. King and B. F. Zug were with us. An offering was lifted for the benefit of the Orphanage at Neffville. Aug. 20 Bro. Linn Longenecker, of Litz, preached for us at our regular service. At the annual church meeting for Bro. F. R. Zook, day-school will be held. Bro. Grant Group, of East Berlin, expects to work with us in a series of meetings in December.—H. F. King, Lebanon, Pa., Aug. 25.

Martinsburg.—A committee was appointed at a special business meeting, held recently to arrange the affairs of the new church building. The subject of the meeting was a matter of great importance to the church. We expect to hold the love feast for the Clover Creek congregation at Martinsburg this fall. Aug. 16 the United Workers' Class, of women, invited the men's organized Bible class to join with them in a fast on the 17th. The fast was for the Zook family. Bro. Zook goes to serve the Berkeley church as pastor.

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ROXBURY CONGREGATION, JOHNSTOWN, PA.

(Continued from Page 571)

Dupler, of Juniata College, gave us a week-end Bible Institute of three sessions. It being Education Day, Bro. Brumbaugh gave one talk on Christian Education.

June 18, our pastor gave us an interesting report of the Conference, and some comments on the work of the same.

July 10-21 was held our third Vacation Bible School. Two hundred and fourteen children were enrolled, with an average attendance of 175. The teachers were the pastor, E. M. Detwiler, Sisters Elma Haynes, Mayme Livingston, Edith Calhoun, Idabelle Berkley, Luella Livingston, and Ada Speicher—all except the last one named being home talent. On the evening of July 23, the children gave an excellent program, in which they showed forth some of the work done in the school. Their hand-work was also on exhibition. The church was practically filled, and much interest was shown. The children performed their parts very creditably, reflecting the thoroughness of the work done by the faithful teachers.

July 13 about 75 members and friends gave a "Farewell Social" for the families of Brethren C. C. Lambert and J. P. Coleman, who moved to Los Angeles, Calif., the following week.

Aug. 3 the churches of our Fraternity, of the city and vicinity, viz.: Johnstown, Roxbury, Moxham, Morrellville, Conemaugh, Viewmont, Pleasant Hill and Locust Grove, joined in an all-day union picnic in Lorain Park. The attendance was large and all seemed to enjoy themselves.

Brother and Sister E. Percy Blough placed their membership with us recently. Bro. Blough is a minister and preaches at Maple Grove—a point in the Johnstown congregation.

Sister Elma A. Haynes, one of our active Sunday-school workers, and superintendent of our Young People's Department, has just returned from Lake Geneva, Wisc., where she graduated from a four-year course in the International Training School for Sunday School Workers. She presided at the Young People's Division Conference at our Sunday-school Convention at Somerset.

Sister Fern W. Baer, one of our active workers, who has been teaching in Pittsburgh, Pa., for several years, was with us at our morning services on Sunday, on her way to the Somerset Convention. We miss her help here, and long for her return.

Beginning Aug. 26, our pastor will be gone two weeks, holding a meeting in the Diamondville house of the Manor congregation. During his absence our pulpit will be occupied by E. P. Blough, Calvin Beam, O. A. Holsinger and the writer.

One Sunday evening the Temperance Committee will render a program, and on another the young people will have a program. A number of our workers attended the Sunday School Convention at Somerset, Aug. 23-24, when our chorus rendered two selections at the closing session. We built a garage at the church for the pastor's automobile. Our Aid Society is doing faithful work. The Society furnished a room at the Old Folks' Home, at Scalp Level. Prior to the death of Brother Jacob Speicher, we had three members at the Home. The attendance at our services is keeping up well this summer. We did not join the other churches in union night meetings this summer, because we do not consider it advantageous. One brother was baptized lately.

Jerome E. Blough.

MINISTERIAL AND DISTRICT CONFERENCE OF NORTHERN INDIANA

The members of Northern Indiana met in their annual District Conference at the First Church in South Bend Aug. 22-24. Weather conditions were favorable and there was a representative body of members present throughout the sessions.

The Ministerial Conference was opened with a sermon by Eld. T. E. George on the subject, "The World's Challenge to the Church." A clear, forceful vision of the world's needs was presented and he pressed the challenge for LIFE through stewardship and service.

The subject for Wednesday's program was: "Problems Confronting the Ministry." It was readily admitted that the ministerial problem is the greatest one confronting the church today. Such problems as the following, "Religious Education," "His Relation to Social Activities," "Denominational Loyalty," "Spiritual Quality vs. Numerical Quantity," helped the ministers of our District to realize the largeness of their task, the need of deeper consecration, and greater zeal and devotion to the cause in promoting the Kingdom of Christ.

A very interesting "Round Table" discussion was held on various phases of the pastoral question. The following questions provoked interesting and profitable discussion: "Should Every Church Have a Pastor?" "Should the Pastor Be Elder of His Own Congregation?" "Pitfalls for Pastors," "How Shall a Pastor's Term of Service Be Determined?" "Should a Pastor Be His Own Evangelist?" "Preachers and Prayers" was the subject of a most helpful message, presenting the fact that prayers should be brief, concise, clear and powerful. Then, too, preachers need prayers the same as other folks do.

The closing session was a sermon on "Doctrinal Preaching." This showed the crying need of such preaching in the face of destructive criticism, undue striving for popularity, and catering to the liberal sentiment, so prevalent in the world today. We should have more of the old-time, powerful doctrinal preaching.

The speakers were all filled and thrilled with their message, hence could not help but fill and thrill their hearers. There was a marked spiritual atmosphere pervading throughout the meeting.

* Thursday morning the District Conference convened at 8 o'clock. The retiring officers conducted the organization, which resulted as follows: Moderator, Eld. T. E. George; Reading Clerk, Eld. Manly Deeter; Writing Clerk, Eld. Chas. C. Cripe. The reports from the various boards and committees showed much constructive work being done in the District and a great desire, and further plans to do more. Quite a number of queries and requests came up for discussion—all of a local nature. No queries are sent to Annual Conference. Delegates to Annual Conference of 1923 are Elders Chas. C. Cripe and T. E. George, with Elders J. W. Grater and Frank Kreider as alternates.

The brethren and sisters of the First South Bend church were most untiring in their service and cordial in their hospitality. A fine spirit was manifested in the meeting and it was the consensus of opinion that it was inspiring and helpful to all. A resolution of commendation is being sent to the Governor of Indiana because of his recent attitude toward prize fighting in our State.

Bremen, Ind.

Chas. C. Cripe, Writing Clerk.

THE CONFERENCE IN CANADA

Returning from a pleasant eastern trip among the churches, in which I took an active part in sixty meetings in thirty days, my heart was filled with joy. I am glad to be useful. I want to be used. I like to see others enjoy that spirit too. To me it seems good.

On this trip several brethren made mention of the fact that they had received the first installment of land advertisements from Canada. To this I replied: "I hope not." I heard that an armful had reached Elgin. It was suggested that I would find stuff of the same sort awaiting me at home.

Home with the home-folks—here is the stuff—land advertisements from Canada: "Best land in all the world. Going at a very reasonable price." There are pictures showing the whole story. It looks as if the next Conference were to be used as a boom for the land agent, but I hope not.

However, Brother Moderator, if you will give me the floor, I make the motion that the decision to take the Conference to Calgary be cancelled, and that the next Conference go to Winona again.

I further move, Brother Moderator, that every member of the Standing Committee, who has received any Canada land advertising literature, without asking for it, send his vote on this question to you at an early date.

I further move, Brother Moderator, that every member, who attended the Winona Conference, and received any Canada land advertising literature without asking for it, send his vote on this question to you at an early date.

And lastly, Brother Moderator, I move that if two-thirds of the Standing Committee members, and a majority of the Conference members, vote for the change, you decide the change is authorized, and so announce it.

P. S.—I am not opposed to taking the Conference to Canada, but I am decidedly and emphatically of the opinion that Conference need not lend itself to land agents, even of the highest type. Wilbur B. Stover.

Mt. Morris, Ill.

A WORD OF APPRECIATION

The District of Southern California and Arizona is exceedingly fortunate in having for its Religious Director Bro. J. B. Emmert. He has been at the head of this work a little over a year, and during that time has carried forward a constructive program, which time and space forbid to mention at this time.

Bro. Emmert's moral and spiritual value was more fully revealed to the District at our United Convention, held recently in the Long Beach church, where he appeared on various programs. During the Sunday-school session he exhibited a large, charted report, unique and original in style, with which he gave the relative standings of all the schools in the District, creating an incentive of healthful value.

The largest fruit of his faithful labors among us, thus far, was his showing of the Daily Vacation Bible Schools, held in ten churches. Bro. Emmert arranged an exhibit of the work done by the primary and junior ages, in one of the rooms of the church, and the many interesting articles shown created much prospect for the Daily Vacation Bible School to become a permanent work of the District. Bro. Emmert's fruitful mind conceived the idea of taking pictures of the teachers and children at work in the various schools. Making these pictures into slides, he showed them on the screen, thus adding a new feature to our Convention, of great interest.

The Ladies' Aid Societies, in session during the Convention, proposed the plan to buy Brother and Sister Emmert an automobile. The proposition was quickly passed by a unanimous vote of the delegates, and nearly five hundred dollars was raised in less than thirty minutes, as an expression of approval of the plan. At this writing, Brother and Sister Emmert are enjoying a "Ford Sedan," which will aid Bro. Emmert in his work among us in a delightful way. Our hearts were made to rejoice as we saw the glow of prospect on Bro. Emmert's face, as, with tears of gratitude, he told the Convention in session what it will mean to him and his family. The audience stood and sang: "Praise God from whom all blessings flow."

The climax of the Convention was reached when Bro. Emmert gave the closing address: "A View and Review of Our District." The "Review" was a recapitulation of our moral and spiritual resources. The "View" was a setting forth of the larger results that may be obtained, at an ever-increasing rate, in proportion as we invest those powers and labor in unity. This fact was strikingly illustrated by an improvised mixed quartet, "My Jesus, I Love Thee." During the singing each singer tried to destroy the harmony of the song, thus ending the whole in dismal failure. Three of those failures were repeated. Finally, the singers harmonized their parts, and it seemed to us that nothing was ever sung more beautifully.

The episode had its desired effect. Bro. Emmert offered no explanation. Some understood the suggestion immediately. To others it was like a parable, the truth of which unfolded itself slowly and in a startling manner. Among us all the conviction deepened that there is no beauty, no harmony, nothing permanent in discord. The suffering we endured, during the singing of those discordant notes, could but faintly convey to our minds what we suffer when God's people are not one in each, and each in one, and what can the Holy Spirit of God do! We felt that nothing was quite as much worth while as concord in the Father's family. Our ultimate aims and purposes ought to neutralize every present differing view and opposite opinions, which, in the main, are often only highly-magnified issues of no essential value. For a moment—one brief moment—we sat enraptured as the barriers to our possible spiritual attainments were let down by that episode, and our vision swept on like the prophet's winged-wheel of the Spirit's progress. It was a solemn moment—a most fitting climax to our convention. The writer has no recollection of anything that has happened for some time, in which the Holy Spirit was more manifestly in the midst.

We feel honored of God to have such a force and spiritual power in charge of our religious educational work, as seen in the person of Bro. Emmert, who has been one of the pioneers of our foreign missionary work. We thank God that we are privileged to give Brother and Sister Emmert a home in our midst. Sister Emmert sacrificed her health to the church and for the cause of God on the mission fields of India. May we all pray earnestly that our Heavenly Father may grant Sister Emmert perfect health again, and that, hand in hand, and heart in heart, Brother and Sister Emmert may yet live their best days for Christ and the church to which they have dedicated their lives.

Los Angeles, Calif.

J. M. Boaz.

SISTERS' AID SOCIETIES

PARKERSBURG, ILL.—Report of Dorcas Aid Society for Big Creek church: July 17, 1921, we organized our Society. During the year we held thirty-four meetings, of which three were sale-dinners. Amount of money received, \$66.32. We purchased 100 copies of "Hymns of Praise," and paid \$10 on the parsonage ground. We bought a library table and a scarf for the church; also window-shades and window-lights for the church. We donated three days' work and received pay for one day's work. We pieced one quilt and quilted five quilts. We sewed twenty-one and a half pounds of carpet-rags. We have \$6.47 in the treasury. We expect to re-paper our church soon. July 27 we reorganized, with Sister Elsie Bowers, President; Sister Maranda Ridgely, Vice-President; Sister Maude Matthes, Treasurer; the writer, Secretary.—Pearl C. Ridgely, Parkersburg, Ill., July 28.

WEST MILTON, OHIO.—Report of Aid Society from January to July, 1922: Amount on hand, Jan. 1, 1922, \$192.50. We received \$80 up to July. We made and sold a comforter and top and 111 bonnets. We sent to the Secretary of our District, \$10.20. A donation of two bags of clothing was sent to a family at Peebles, Ohio, valued at \$25.75. We sewed and donated clothing for a needy family at home; also made about 12 coverings. We purchased a carpet for aisles of church, \$100. We have twenty-five enrolled.—Sue Wenger Baker, Secretary-Treasurer, West Milton, Ohio, Aug. 23.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Alling-Patterson.—At the home of the bride's father, W. F. Patterson, July 13, 1922, by the undersigned, Brother Alfred Alling and Sister Gladys Patterson, both of Wichita.—J. R. Wine, Wichita, Kans.

Danner-Weber.—By the undersigned, May 10, 1922, at the home of brother and Sister Jesse LaRue, Decatur, Ill., Brother Bransford W. Danner, of Astoria, Ill., and Sister Sidney Weber, of Ipava, Ill.—S. S. Blough, 328 Central Avenue, Decatur, Ill.

Foster-Riffey.—By the undersigned, at the home of the bride's father, Mr. M. W. Riffey, Aug. 20, 1922, Mr. Owen S. Foster and

Sister Vesta M. Riffey, both of Girard, Ill.—M. Flory, Mulberry Grove, Ill.

Gockely-Woods.—At the home of the bride's parents, at Tonasket, Wash., Aug. 20, 1922, Brother Frank E. Gockely, of Wenatchee, Wash., and Sister Dora E. Woods, of Tonasket, Wash.—M. F. Woods, Tonasket, Wash.

Holmes-Woods.—At the home of the bride's parents, at Tonasket, Wash., May 28, 1922, Mr. Leon P. Holmes, of Tonasket, Wash., and Sister Lela M. Woods, of Tonasket, Wash.—M. F. Woods, Tonasket, Wash.

Kistler-Ulery.—By the undersigned, at the home of the bride's parents, Aug. 9, 1922, Mr. Cecil J. Kistler, and Sister Sylvia E. Ulery, both of Elkhart—E. C. Swihart, Elkhart, Ind.

Metzger-Bechtel.—By the undersigned, at the home of the bride's parents, Brother and Sister Aaron M. Bechtel, of Empire, Calif., Aug. 18, 1922, Brother Ivan Wm. Metzger, of Hughson, Calif., and Sister Ruth Margaret Bechtel—C. Ernest Davis, La Verne, Calif.

Ott-Davis.—By the undersigned, at the home of the groom, Aug. 20, 1922, Brother Royal Ott and Sister Alice Davis, both of Live Oak, Calif.—W. R. Brubaker, Live Oak, Calif.

Rea-Whisler.—By the undersigned, Aug. 20, 1922, at the home of the bride's parents, Ajlune, Wash., Mr. Bud Rea and Sister Pearl M. Whisler, of Ajlune, Wash.—J. A. Eby, Ajlune, Wash.

Wingard-Frye.—By the undersigned, July 23, 1922, at the Scalp Level parsonage, Mr. Howard Wingard, of Richland Township, and Sister Florence E. Frye, of Scalp Level—L. S. Knepper, Windber, Pa.

Yoder-Lawrence.—By the undersigned, at the home of Brother and Sister J. H. Mishler, Sabetha, Kans., Aug. 2, 1922, Brother Paul R. Yoder, of Lawrence, Kans., and Sister Wave Irene Davis, of Sabetha, Kans.—R. A. Yoder, Lawrence, Kans.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Britton. Sister Annie R., wife of Eld. J. F. Britton, died at the home of her daughter, Mrs. F. H. Nelson, at Vienna, Va., Jan. 29, 1922, aged 66 years, 3 months and 10 days. She had been in ill health for the last few months and on July 27 received a fall which resulted in her death. She and her husband joined the Church of the Brethren in Madison congregation, Va., in 1886. She is survived by her husband, three daughters, five sons and fifteen grandchildren. Services in the Church of the Brethren at Oaken, Va., by the writer, assisted by Eld. M. G. Early. Interment in the same place.—Lewis B. Florin, Vienna, Va.

French. Etta P., born at Lanark, Ill., Nov. 15, 1887, died in Clarence, Iowa, Aug. 17, 1922. She married J. J. French Jan. 25, 1897. She was of a quiet disposition and much attached to her home. She was a generous helper to those in affliction. Her late sickness began ten months ago. She was afflicted with heart trouble and her sufferings were intense at times, but she manifested much patience and helpfulness. Services in her home by the writer. Burial in the Clarence cemetery.—John Zuck, Clarence, Iowa.

Gaumer. Susanna Dilling, daughter of George and Sarah Dilling, born in Blair County, Pa., Nov. 24, 1863, died Aug. 23, 1922, at the home of her brother, Wm. Dilling, near Royal Center, Ind. She married Marion Gaumer Nov. 11, 1886. There were five children, who survive, with the father, two grandchildren, two sisters, five brothers, one half-brother and three half-sisters. Services by Bro. G. B. Heeter at the Monticello church. Burial in the adjoining cemetery.—Netta Whitecher, Monticello, Ind.

Gripe. Sister Hannah Bowser, born in May, 1834, died in July, 1922. She was twice married—both companions having preceded her. She united with the Church of the Brethren early in life and remained faithful until death. She called for the elders of the church and was anointed about one week before she died. She leaves three children, eight grandchildren and several great-grandchildren. Services from the Church by Brother Hosok and Klempner. Burial in the Metzger cemetery.—Rud. Diller, Peru, Ind.

Groff. Samuel, Jr., son of Brother and Sister Samuel Groff, died July 26, 1922, at their home near Bareville. He is survived by his parents, two brothers and one sister. Services at the Bareville church by Bro. D. S. Myer. Interment in the Bareville cemetery.—Mollie G. Myers, Bareville, Pa.

Halterman. Bro. Geo. W., born June 29, 1840, died Aug. 2, 1922, aged 82 years, 1 month and 3 days. Bro. Halterman had moved to Petersburg, W. Va., where he spent his last days with his son. Services by the writer—S. W. See, Mathias, W. Va.

Higgs. Elizabeth Nalley, born in Washington County, Md., Jan. 5, 1842. Sept. 27, 1868, she married Thos. Higgs who died in 1903. There were two sons who survive with three sisters, one half-sister and two half-brothers. Aug. 30, 1919, she suffered a paralytic stroke, when she lost her eyesight. June 30, 1922, she suffered the second attack, after which she was confined to her bed. She died Aug. 18. She united with the Church of the Brethren in 1873 and was a faithful, earnest worker to the last. Services in the Brethren church, south of Maxwell, by the writer—E. D. Fisel, Yale, Iowa.

Holsinger. Bro. Jacob, died at the bounds of the Conestoga church at his home near Leola, July 27, 1922, from a complication of diseases, aged 69 years, 2 months and 11 days. He is survived by his wife, one son, one daughter and one adopted daughter. Services at the Ephrata church by Eld. Martin Ebersole and D. S. Myer. Interment in the Wolf cemetery.—Mollie G. Myers, Bareville, Pa.

Nehrer. Martin V., born in Clinton County, Ind., died at his home in Rossville, Ind., Aug. 7, 1922, aged 79 years, 9 months and 22 days. With the exception of about four years, he lived his entire life in Ross Township. He was twice married. Besides the son and daughter, he leaves five grandchildren, one great-grandchild and two brothers. He was a member of the Church of the Brethren. Services at the Church of the Brethren by Bro. Jas. L. Hazlett—Clara Metzger, Rossville, Ind.

Replogle. Christian Z., son of Daniel and Elizabeth Replogle, born at Maria, Pa., May 19, 1859. He married Nannie Brumbaugh in 1883, at Fredericksburg. There were four children. He leaves his wife, one son and one daughter. His analysis was the cause of his death. He united with the Church of the Brethren early in life and was a devoted member. Services by Bro. Fred R. Zook, assisted by Bro. L. R. Holsinger. Interment in Greenlawn cemetery.—Mrs. Eliza Over, Roaring Spring, Pa.

Schindler. Sister Annie L., died July 16, 1922, at Hagerstown, Md., aged 82 years, 8 months and 21 days. For more than fifty years she was an active member of the Hagerstown church and was active in its organization. She was of a quiet disposition, generous in the support of every good cause, and patient in every trial. Services in the Hagerstown church by the writer—F. F. Holsopple, Hagerstown, Md.

Speicher.—Bro. Jacob, born in Somerset County, Pa., Aug. 26, 1846, died at the Old Folks' Home, Scalp Level, July 14, 1922, aged 76 years, 10 months and 19 days. Bro. Speicher united with the church in 1869. His first wife was Elizabeth Ream, and his second one was Saloma Ream. He is survived by two sons, two daughters, one step-daughter, three sisters and a number of grandchildren. Bro. Speicher fell from a load of hay, six years ago. From the injuries thus sustained, he never fully recovered. He was a great sufferer. Services in the Roxbury church by Eld. E. M. Detwiler. Interment in Berkeley cemetery.—Jerome E. Blough, Johnstown, Pa.

Walker. Bro. Wm., of Shanksville, Pa., died July 18, 1922, aged 56 years, 1 month and 2 days. He married Nora Rayman Dec. 29, 1867. There were four children. His wife and one son preceded him. He is survived by two sons, one daughter and one grandson. He united with the church twenty-five years ago and was always loyal. Services by the writer at the Rayman church. Interment in the Rayman cemetery.—L. S. Knepper, Windber, Pa.

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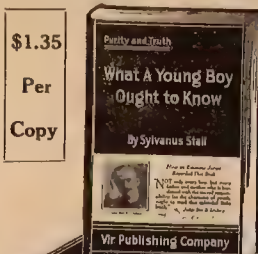
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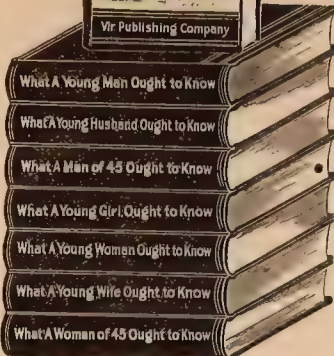
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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 573)

After an interesting program, consisting of special music, readings, addresses, etc., Bro. L. R. Holsinger, in behalf of the classes, presented Bro. Zeok with a substantial purse of money. We anticipate holding a Bible Institute in the near future. We also look forward to having Bro. H. C. Early with us in a series of meetings, beginning about Oct. 1.—Mrs. L. R. Holsinger, Martinsburg, Pa., Aug. 28.

Red Bank.—We recently enjoyed several spiritual feasts. July 22 Bro. W. J. Hamilton, Field Director of Western Pennsylvania, gave us a very inspiring talk on Sunday-school work. He also preached for us July 23. Bro. J. P. Hetrick, of Philadelphia, preached for us Aug. 6 and 13. Aug. 10 we entertained the Young People's Conference of the eighth district of Armstrong County. Aug. 20 the tenth circuit Sunday-school Convention of Western Pennsylvania was held in our church with a good attendance at both sessions. Several phases of Sunday-school work were ably discussed. It was our privilege to have Bro. Hamilton with us again during the convention. He gave us a splendid talk on the "Making of Sunday-school Workers." Our Teacher-training Class has successfully passed the first examination. Our fall love feast will be held on Sunday evening, Oct. 8, at 6:30.—Narcissa Ferguson, New Bethlehem, Pa., Sept. 28.

TENNESSEE

Pleasant Hill.—We met in quarterly council Aug. 19, with Eld. S. H. Garst presiding. Our love feast will be held Sept. 16. An all-day service will be held, and we especially invite ministers from adjoining congregations to be with us. Our delegates to District Meeting are Eld. S. H. Garst and H. A. Garst. Our Vacation Bible School, taught by Sisters Mabel Pence and Mabel White, began July 24, and closed with an all-day program Aug. 6. The children's program, in the forenoon, was very entertaining, and showed the splendid training they had received. The program in the afternoon consisted of some good talks, special music, etc. Our series of meetings, to be conducted by Eld. A. M. Laughran, will begin Nov. 18. One dear young sister was baptized Aug. 14.—Sister E. Garst, Blountville, Tenn., Aug. 28.

Sweet Water Valley.—Bro. X. L. Coppock, of Ohio, came to us July 1 and has been preaching each Saturday night and Sunday. He and Sister Laura White taught a Vacation Bible School, beginning July 27 and continuing until Aug. 5. Bro. A. M. Laughran began a series of meetings Aug. 5, preaching twenty-three sermons to attentive audiences. Aug. 16 Bro. Coppock, with Bro. Laughran as moderator, The visiting brethren gave a good report. Bro. Coppock and Sister Pearl Harrington were elected delegates to District Meeting. Our love feast was held Aug. 19, with forty members present. The house was filled to overflowing and many could not get in to attend the first love feast ever held here. Sunday night Bro. Laughran closed the meetings. One was received from the Progressives, and the church was greatly strengthened. Bro. Coppock expects to be here until about Sept. 20. We feel that he is accomplishing much good through his preaching and personal work. He expects his wife to be with him after Sept. 1. We are having an interesting Sunday-school.—Mrs. J. L. Clark, Niota, Tenn., Aug. 29.

VIRGINIA

Boaver Creek.—Our Vacation Bible School began July 31 and closed Aug. 12. We had an enrollment of about seventy and the attendance was good throughout. Bro. Ira Shick was the director and taught the Intermediates; Sister E. J. Thacker and the writer, the Juniors; Sister Vergie Hess, Primaries, and Sister Nannie V. Miller, the Beginners. Our series of meetings, conducted by Eld. J. T. Glick, of the Summit congregation, began Aug. 6. The Sunday following nine young girls were baptized. During the second week six young men and three young women were baptized. Three other young girls, who came forward, joined the Methodist church. One brother was restored to fellowship. Our communion was held on the evening of the 19th. A goodly number were present and it was, indeed, a rich spiritual feast. Bro. Glick officiated.—Nannie J. Miller, Bridgewater, Va., Aug. 26.

Linville Creek church met in council Aug. 4, with Eld. I. W. Miller presiding. The brethren gave a good report of the yearly visit. The following visiting brethren were present: J. H. Kline, J. W. Wampler, C. E. Nair and J. S. Roller. Their talks and advice were much appreciated. The church was greatly encouraged and two were received. We decided to hold our love feast Oct. 14.—Florence T. Kline, Broadway, Va., Aug. 29.

Lebanon church met in council Aug. 12, with Eld. J. C. Garber presiding. The report of the visiting brethren was heard. Elders H. G. Miller and A. S. Thomas gave us good admonitions. There was a call from the three points in the congregation for preaching each Sunday. The Ministerial Board was present and an election was held, resulting in Brethren W. A. Cline, J. H. Cline and W. E. Fleisher being called to the office of deacon. Brother and Sister J. H. Cline were installed into office; the other two will be installed later. It was decided to begin the Sunday-school year with Oct. 1. Bro. E. C. Garber was re-elected Sunday-school superintendent. Bro. P. I. Garber, of Harrisonburg, contemplates being with us in November, in a series of meetings. Our love feast will be held Sept. 9, at 3:30 P. M. One letter was granted.—Lila B. Wine, Mt. Sidney, Va., Aug. 28.

Manassas.—Fifty-six boys and girls and five teachers enjoyed a Vacation Bible School from July 31 to Aug. 11. Aug. 13 the children rendered a public program in the church, which gave to the large audience an idea of the nature of the work. In the expression and craft-work periods the children took delight in making various things, to be sent to the boys and girls in India as Christmas gifts. These were exhibited on the evening of the program. Excellent interest was manifest in this—the first school in our church. More than sixty per cent had perfect attendance and the average attendance was about ninety per cent of the enrollment. The school closed with an intense longing by the children for a month of Bible School.—Mabel E. Harley, Manassas, Va., Aug. 24.

Newport church held her annual all-day meeting Aug. 13. A good crowd was in attendance, and a pleasant day was spent. Ministers present were Elders G. W. Painter, Jos. Comer, D. W. Strickler and Amosy Cubbage. Bro. Comer preached a fine sermon at 11 o'clock. In the afternoon Bro. Cubbage talked from the words of David: "I will take heed to my ways." Both services were food for hungry souls. Mr. Bowers and wife, of the Free Will Baptist church, gave us a song service in the afternoon, which was greatly enjoyed. Our Sunday-school is progressing nicely, with Bro. Geo. M. Painter, superintendent. We have ninety enrolled, with an average attendance of seventy-five. Quite recently we re-enrolled our chorale. We also made a number of other improvements.—Mrs. Emma E. Housden, Stanley, Va., Aug. 28.

Peters Creek church met in council Aug. 19. The report of the visiting brethren was brought in and all are looking forward to the communion service which will be held on Sept. 16 at 8 P. M. We are also anticipating our series of meetings, to be conducted by Bro. E. C. Crumacker, beginning Oct. 14.—Ida Shewalter, Roanoke, Va., Aug. 29.

Schoolfield.—Bro. L. A. Bowman closed a successful meeting here some weeks ago. Eld. H. J. Woodie came to us Aug. 19. We held our council meeting on Saturday night. Bro. Woodie gave us two

uplifting sermons on Sunday, at which time four made application for baptism—two fathers and two mothers. The church feels much encouraged, and Bro. Woodie goes to other fields rejoicing.—W. C. Swift, Schoolfield, Va., Aug. 24.

Unity congregation met in the yearly visit council Aug. 5. The visiting brethren gave their reports, which were fine. Some good admonitions were given us by Bro. L. Wm. Miller, of an adjoining congregation, and also by Eld. J. S. Roller. We decided to have our love feast at Fairview Oct. 28, at 4 P. M., and also to arrange for a series of meetings at Bethel, to be held this fall. Our Vacation Bible School closed July 29 with an enrollment of sixty-seven, and an average attendance of fifty-six. Bro. Leonard Roller was principal, assisted by five teachers. We have just been favored with an interesting and instructive series of sermons, delivered by Bro. M. L. Huffman, one of our home ministers. As a result one made application for church membership.—Nina Huffman, Timberville, Va., Aug. 24.

WASHINGTON

Outlook.—Aug. 20 was a day planned for a meeting of people of sixty years of age and over. The previous week invitations were sent out, asking them to be present at the morning service. A goodly number came, and were seated in a group. After the service they were invited to the home of Bro. S. A. Shokly, where a basket dinner was served and where the afternoon was spent in visiting. Bro. S. H. Miller, of Sunnyvale, gave a very interesting discourse, "Grandpa," as he is usually called, is the oldest active minister in Washington, and his encouraging words, cheerful disposition and godly life are an inspiration to all who meet him. Towards evening one of our Sunday-school girls was baptized. The same evening, in our Christian Workers' Meeting, quite an interest and enthusiasm was manifested. Afterwards we listened to an interesting discourse by our pastor, Bro. Fike. We feel that the day was well spent. We are much encouraged in the work, and the Lord is blessing us in many ways. Our hearts have been made sad by the death of Bro. Walter Shokly, who was a very promising young man, alive to the work and actively engaged in the same.—Mrs. C. A. Wagner, Outlook, Wash., Aug. 21.

WEST VIRGINIA

Red Creek.—June 29 Bro. P. B. Sanger, of Bridgewater, Va., with his family, moved to Dryfork, W. Va. He has taken the pastorate of Red Creek congregation. One was received into the church July 11 by baptism. Aug. 13 Bro. Sanger began a revival meeting at the Bethel churchhouse. Four were baptized as an immediate result. He preached two weeks of Dryfork, closing Aug. 20. Twenty-four stood for Christ. Seventeen have been baptized and one was restored to fellowship. Thirteen of the number baptized were under forty years old. Bro. Sanger is now engaged in a meeting at Courtland, in Canaan Valley. The writer, with the children at Dryfork, observed Children's Week, taught Vacation School two weeks at Big Run schoolhouse, one week at Bethel churchhouse and two weeks at Dryfork, and will conduct a short school in Stringtown, beginning Aug. 28.—Mary E. Shickel, Dryfork, W. Va., Aug. 26.

WISCONSIN

Maple Grove.—Our Vacation Bible School, conducted by Sister Albert Brubaker, was in our mind the best thing that ever came to Maple Grove. It would be impossible to express in words the benefit the children received in the way of instruction and Bible knowledge. The interest and attendance increased daily. The closing program was the evidence of the interest taken by the pupils. Our revival meetings, conducted by Bro. Graham, were a wonderful outpouring of God's Holy Spirit. Twenty were added to the Kingdom and one was reclaimed through the powerful messages brought to us night after night. Bro. Graham preached the Word with power and simplicity. Communion services were held at the close, with about seventy-five members present.—Edith Shade, Maple Grove, Wis., Aug. 28.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 6-9, Northern California, Rustin church.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Samel church, Nickerson, Kans.
Oct. 24, 25, Southern Pennsylvania, Perry, Farmers Grove house.

LOVE FEASTS

Illinois
Sept. 23, Camp Creek.
Oct. 8, Shannon.

Indiana

Sept. 9, Turkey Creek.
Sept. 9, Killbuck, at Pleasant Run house.

Sept. 9, Andrews.
Sept. 11, Plunge Creek Chapel.
Sept. 23, 6 pm, Santa Fe.
Sept. 24, Upper Fall Creek.

Sept. 24, Walworth City.
Sept. 30, 6 pm, Wabash Country church.

Sept. 30, 7 pm, Osceola.
Oct. 5, 6 pm, Yellow Creek.

Oct. 7, Syracuse.
Oct. 7, 10 am, Hickory Grove.
Oct. 7, 7 pm, Eel River.

Oct. 7, 7 pm, Anderson.
Oct. 7, 7 pm, Lower Deer Creek.
Oct. 7, 7 pm, Plymouth.

Nov. 30, 7 pm, Spring Creek.
Oct. 14, North Liberty.
Oct. 14, 6 pm, Fairview.

Oct. 14, Union Center.
Oct. 21, Pine Creek.

Sept. 10, 7 pm, Muscatine.
Oct. 7, 6 pm, Monroe County.

Oct. 7, Scott Valley.
Sept. 23, 2 pm, Sams Creek.

Michigan
Sept. 16, Crystal.
Sept. 24, Shepherd.

Oct. 7, Harlan.
Oct. 14, Homestead.

Minnesota
Sept. 9, Nemadji.
Sept. 23, Root River.

Nebraska
Sept. 16, Alton.

North Carolina
Oct. 14, Pleasant Valley.

Ohio
Sept. 9, 10 am, Upper Twin at Wheatville.
Sept. 9, 10 am, Deshler.

Sept. 16, Marble Furnace.
Sept. 16, 6:30 pm, Canton Center.
Sept. 30, 10 am, East Nimishillen.

Oct. 14, Ross.
Oct. 14, Painter Creek.
Oct. 14, 10 am, Beach Grove.
Oct. 14, 10 am, Donnels Creek.
Oct. 14, Ft. McKinley.
Oct. 14, 5:30 pm, Sugar Hill.
Oct. 14, Poplar Grove.
Oct. 15, 6 pm, Akron, First Church.

Pennsylvania
Sept. 17, 7 pm, Claar.
Sept. 24, Quemahoning.
Sept. 24, 6 pm, Ten Mile.

Sept. 30 and Oct. 1, 1:30 pm, Lower Conewago, at Bermudian house.

Oct. 1, Shade Creek.
Oct. 1, 5 pm, Middle Creek.
Oct. 8, York.

Oct. 8, 7 pm, Red Bank.
Oct. 8, Lower Claar.
Oct. 7 and 8, 2 pm, Perry at Three Springs.

Oct. 8, Sipesville.
Oct. 8, Ephrata.
Oct. 10, 11:10 am, Midway.

Oct. 10, 7:30 pm, Somerset.
Oct. 15, New Fairview.
Oct. 15, Hanover.

Oct. 15, 2 pm, Upper Cumberland, at Huntsdale.

Oct. 21, 22, 9:30 am, Heidelberg, at Heidelberg house.

Oct. 21, 1:30 pm, Spring Grove church, at Kemper house.

Nov. 1, 2, 10 am, West Greentree church at Rheems.

Tennessee
Sept. 9, 10, Pleasant View.

Sept. 9, Cedar Grove.
Sept. 16, Pleasant Hill.
Sept. 23, Meadow Branch.

Sept. 30, Mountain Valley.
Sept. 30, Knob Creek.
Oct. 28, Brethren Broad.

Virginia
Sept. 9, 3:30 pm, Lebanon.
Sept. 16, 4 pm, Peters Creek.
Sept. 16, Fowells Fort.

Sept. 16, Salem.
Sept. 16, 6 pm, Nokesville.
Sept. 2, Union Chapel.

Sept. 9, Bean Settlement.
Sept. 16, Beaver Run.
Oct. 14, 3 pm, Pleasant Valley.

Oct. 7, Midland, at Mt. Hermon.
Oct. 14, 2 pm, Johnsonstown.
Oct. 14, Linville Creek.

Oct. 14, 3 pm, Pleasant Valley, (Second Dist.).
West Virginia
Sept. 16, Harman.

Sept. 30, Bethany, Antioch House.
Wisconsin
Oct. 1, Rice Lake.

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...EDITORIAL...

We Must Get the "Urge"

Must get it? O no, not necessarily. There are no "musts" in the absolute sense, where the human will is concerned. You can always do the other thing and take the consequences.

Jesus once said, "Ye must be born again." But he meant that only if you want to enter the Kingdom of God. You can stay outside if you prefer.

Just so, we can go on indefinitely, if we choose, in the same easy-going fashion being nice, good people, like the general run of professing Christians, or even a little better than the rest and always lack the one supreme thing. But if we want that thing—without which we can never know the real meaning of eternal life, nor amount to anything much in the extension of the Kingdom—if we want that, we *must* get the urge.

There is no mystery about getting it. This is perfectly easy if we want it, and perfectly impossible if we do not. The matter is up to us, entirely.

The first condition is *acquaintance with Christ*. He had this quality as no one else ever did. You know how intimate association with another tends to make one take on the traits of that other. If we knew Jesus well enough, our problem would solve itself.

Many readers of this paper remember Bro. John Wise, one of the leaders of a generation ago. He used to tell a story about a little boy who was accustomed to walk home from school with his teacher whom he loved very much. The teacher had a short leg, which caused him to limp as he walked. By and by it was noticed that the boy began to limp too.

The trouble is we are not acquainted with Jesus Christ. We have a sort of speaking acquaintance with him, but we do not know him intimately. If we did, we would be so drawn to him by the loveliness of his personality that we would unconsciously absorb much of it ourselves. This trait of which we speak—the *urge of "otherness"*—was particularly strong in him. It was the inspiration of his whole life and mission. Because of it he "counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." That same *urge* was his dominating passion all through. It determined everything.

The New Testament tells all about it. A careful reading of this remarkable story—a *careful* reading, mind you—would certainly work marvels in our knowledge of the leading Figure in it. For it is manifest that we know very little about him. Rather, perhaps, that we know him very little. We could not know him intimately without partaking more deeply of his nature.

The second condition of acquiring the *urge* is *acquaintance with men*. It is perfectly amazing how acquaintance with people kindles your interest in them. You find out that they are folks of like passions with yourself, with the same capacity for happiness and heartaches that you have, and first thing you know, you would rather they would have the former than the latter.

You meet a stranger. You never saw him before or heard of him. His affairs do not concern you in the least. Then you get acquainted with him. You get his inside story. You learn just what he has been up against. And what a change in his appeal to you! If he is hungry, you want to feed him. If his heart is hungry, you want to feed it with the nourishing meat of human sympathy and understanding. Contact with human life is a powerful stimulator of the *urge of "otherness."*

And how the facilities for such contact are increasing! Surely the old saying that one-half of the world does not know how the other half lives can not survive much longer. At least it would seem that only wilful ignorance can keep it true. It is easy now to get acquainted with our fellow-men if we want to. The world grows smaller daily.

There is yet a third thing that helps much in acquiring the *urge of "otherness."* It is the *practice of it*. But this is absurdity raised to the "nth" degree! How can you practice something which you do not have?

The answer is that we are speaking in relative terms. We do have something of the feeling of "otherness" though it is not strong enough to *urge* us on to wide adventure. We have the germ of it, so to speak, but it is undeveloped. It is sadly in need of cultivation. We can take the little we have and practice on it till it grows and grows and grows.

You can verify this by appeal to your own experience. Recall some instance in which you did practice that impulse to help somebody. You well remember what a delightful sense of satisfaction and self-respect it gave you. Suppose you had kept right on at that sort of thing until it became a veritable passion with you. There is no calculating the result either in your own character-building or in blessing to the community. For the contagion might have spread until the whole church was gloriously "infected." That is where you missed your great opportunity.

That is where we have all missed it—and where we must find it again. We must cultivate this sense of "otherness"—the little we have—until it becomes a mighty *urge* within us that nothing can stop as long as a single human being anywhere remains outside the field of our concern.

We are a fine people, we Brethren, but we lack one thing, the *urge of "otherness."* We must get it. The practice of what we have, with a deeper acquaintance with Christ and with men, will bring it.

Glorifying and Enjoying God

An old catechism says that the chief end of man is to glorify God and to enjoy him forever.

Which is very true if one does not forget that God

is glorified by men when they cooperate with him in the achievement of his supreme desire.

And also, if one does not forget that men can enjoy God's company only when they share his interest in the welfare of the world.

You can not feel at home with God if you want to talk about one thing, while he is all the time thinking of something else.

Deeds and Motives

THE moral quality of an act is determined chiefly by the motive, yet this may not be the whole measure of its value. It may do somebody good even though it brings no blessing to the doer as, for example, when one is led to give money to a worthy cause purely out of a desire to appear generous. Such a motive can not destroy the service which the gift may render, but it certainly does destroy its credit value to the donor. It adds nothing to his merit.

On the other hand, a good motive can not sanctify a deed which is evil in itself. Even so laudable an ambition as ridding a community of sin, would not justify one in killing all the sinners.

Nor can any of the facts we have cited, justify one in going into the business of judging other people's motives. They do proclaim the supreme importance of searching one's own motives but not those of others. That belongs to them and God. To assume that place is the most presumptuous usurpation.

We have heard of folks who can scarcely credit those who disagree with them, with any good acts at all. They are always discerning some evil purpose behind the acts of such, and measure them by this purpose. The very fact that others differ, is to these experts in judgment proof that there must be something ulterior in their thinking. So condemnation is passed upon them at once.

This is an exceedingly bad practice, for many reasons besides the one already given. The liability to err, in judging the motive, is too great. It is impossible to know all the factors in the case. Only Omniscience is fit for such a task.

The teaching of the Gospel is emphatically against it. "Judge not," says Jesus. "Let us not therefore judge one another any more," says Paul.

One of the worst things about this judging habit is the way it reacts upon the disposition of those who indulge in it. Inevitably they grow suspicious and pessimistic, seeing only evil where most people see much good. It is a sad state to get into.

Let expert dietitians take the pudding apart and catalog its component elements, if they choose. The practical person will judge by eating it. Infinite Wisdom can analyze the secret chambers of the heart. "By their fruits ye shall know them" is the best rule for common mortals.

Light and Power

JUST a few weeks after Jesus told his disciples that the Spirit of truth would guide them into all the truth, he told them also that they would receive power when the Holy Spirit was come upon them.

Did he want them to understand that illumination carries responsibility—that discernment of truth is no end in itself but an equipment for work? The Spirit not only enlightens; he also energizes. If he has not done the latter there is good ground to question whether he has done the former.

But he can not do either for an unresponsive soul. He guides into the truth only those who are seeking truth. He bestows power only upon those who are conscious of the need of power.

CONTRIBUTORS' FORUM

The Christ of Common Folks

I love the name of Christ the Lord, the Man of Galilee,
Because he came to live and toil among the likes of me;
Let others sing the praises of a mighty King of kings;
I love the Christ of common folks, the Lord of common things.

The beggars and the feeble ones, the poor and sick and blind,
The wayward and the tempted ones were those he loved to find;

He lived with them to help them like a brother and a friend,
Or like some wandering workman finding broken things to mend.

I know my Lord is still my kind of folks to this good day;
I know because he never fails to hear me when I pray.
He loves the people that he finds in narrow, dingy streets,
And brings a word of comfort to the weary ones he meets.

My job is just a poor man's job, my home is just a shack,
But on my humble welcome he has never turned his back.
Let others sing their praises to a mighty King of kings;
I love the Christ of common folks, the Lord of common things.

—George T. Liddell, in Nashville Christian Advocate.

The New Rural Church

BY ENOCH VAN DYKE

Up to the last few years, the problem of the city has attracted the attention of most of the leaders and students of our colleges. All the phases of this problem have been studied and debated so thoroughly that the very dangers which surround the solving of it have been the strongest force that has drawn these people to the city as a field for their work.

But in recent years the problem of the country has demanded its share of attention. There is a country problem as is evidenced by the social conditions of many of our poorer farming communities. That this problem is important, is shown by the interest that the State and Nation have taken in trying to solve it. The farmer is being helped in many ways to make his task of feeding the world a more profitable and pleasant one. More efficient business systems are being given to him by the best advisors in the country. Better methods of buying and selling his commodities are being shown to him on every hand. The rural banks are operating more and more for his convenience and benefit. His schools are continually being made more attractive. And even the business side of his home is being improved. But the development of his social and religious life, as expressed in the home and community, is the question that calls for our consideration now.

The city is today the highest expression of our civilization. It is powerful and vast in its work. It is the controlling power in government, industry, finance, commerce, and education. But the city, in all its power, is dependent upon the country. It is able to do its mighty work only as the country supports it. The city could not live long if the country and the farmers of the country were to fail in their work, for the city looks to the country for its supply of food. In a recent railroad strike, one of our large cities was put in a grave situation, for it was found that within that city was a food supply large enough to last two weeks only. Every other city within the range of that strike was put in a similar situation. Were the farmers ever to fail in the work entrusted to them, of feeding the city, the city would soon starve.

The city, also, is being supplied with a stream of new, healthy, strong leaders, in the form of young people who have grown up amid the most healthful environments, where nature is known in the green, growing plants, fertile fields, pure air, wholesome food, and hard work. These young people are the source of the leaders of our cities. Over ninety per cent of our most prominent men—leaders in every line of activity—are raised in the country. The city is the "graveyard of our national physique," and should this

ever-replenishing flow of new life cease, the city would crumble and decay under the burden of its own mental, moral, and physical strain. It is of vital interest to this generation, then, what kind of farmers we have in our fields, producing our food, and what kind of homes we have, where the future leaders of our cities and nation are being trained.

Our country is still in the formative period. Every industry, every business—in fact, every activity of our life—is still developing. And of all these developments, that of the farmer's activities is now of most importance. Agricultural colleges are giving him valuable aid in the form of experiments and bulletins, in the matters of better methods of farming, of managing his business, and of securing the highest profits from his work. And under the stimulus of these institutions, the state and nation are giving him all the aid they are able. State and federal loans are being made to him that will more nearly meet his needs, both in length of time and amount of money. His schools are being so efficiently organized that every advantage of the city schools, in teachers, buildings, and equipment is being enjoyed by his children. But with all these developments one phase of the farmer's life has been neglected—the country church has fallen behind in its work. It has not kept pace with the other activities in the development of the farmer, until now the need for more and better religious education is the one big need in the development of the rural community. Other activities have attempted to supply this religious education, but they have failed. The church is the only agency that can meet this need, because it is the only agency entrusted with the teaching of the principles of Christian living—those principles that will do the most in solving the country problem. The farmer is hungering and thirsting for religious help. Because of the nature of his work, he has time to think; and he *does* think. He thinks a great deal, and with his thoughts of new farming, new schools, and new cooperation, he wants thoughts of a new religious life. But his church is not giving him these thoughts. It is not living up to its mission. It is the business of the country church—and only the country church—to get the religion of the Lord Jesus Christ into the hearts of every person in its community, thence into the community and thence into the world. When the country church gets its members "right with God" and right with one another; when it saves them not only for heaven, but by bringing his Kingdom down to this earth, starts them on their heavenly life now; when it furnishes them a place in which to worship simply and sincerely, and proves, by Christian deeds, its own sincerity and simplicity; and when it furnishes vision, power, faith, hope, and all the rest of the unseen powers of eternal life, and molds these powers into the pure, tangible metal of brotherly love—when the country church does these things, then, and only then, is it doing its fullest duty. Then will it send out leaders that will direct our cities in a way that will insure a successful Christian nation. Then the homes and communities of our farmers will be happy and contented, and we will have a class of people in our country that will be an invaluable asset to the nation.

This is the challenge of the new country church. Will it meet it? In answer to that question we might ask, "Can it meet it?" And the only answer that ever can be given to that question is: "Yes, by the help and grace of God!"

But the answering of this challenge will not be by the teaching of religion entirely. The greatest influence of the church will be felt in other lines. Man is not all spirit. If he were, the task would be easier, for then we would have to save only the soul of the man. But the object of the country church is to save all men and *all* of the man. In many communities, where the church is needed the most, there are no other activities at work to help in the uplift of the farmer. In these places it is the duty of the church to develop the community along social and physical lines, as well as along religious and moral lines. The farmer can best be helped by letting him know that he is a part of the community, and as the community advances,

he will advance. The church should be the heart of the community, in every respect, and the source of all the influences for good. This is the broad function of the church. The first office of the church, however, should be in supplying the religious teaching and spiritual inspiration to the community. The secret of all successful effort in country, city, or world uplift is clothed in a few simple virtues—faith, hope, love, godliness—such virtues as are found only in the church. If the church is only a social institution, the true purpose of its existence is lost and its work is not completely done. The heart of the social problem of the rural church is that of a loss of faith of the people—not in the doctrine of the church, but in the life of the church. Only as the church can renew in its followers this faith in itself, is it able to accomplish its fullest good. And with the country church, in renewing this faith, founded as the spiritual leader of the community, its highest responsibility is reached.

To accomplish its fullest mission, there are several factors in the organization and operation of the church that must be considered. In the first place, the rural church must have a broad financial system. This system must be founded on business principles—principles that accept the church as a vital institution in the community, and one whose power must not be weakened by such a factor as money. Many of our rural churches are now suffering because of old-fashioned ideas of property, economy, and finance. But a policy that abolishes penny collections and advocates mission contributions, tithing, and other liberal donations to the church, besides a liberal salary to the pastor—a policy that does this will insure a financial program for the church that will be sufficient for all its needs.

The social life of the church has sometimes been called the neglected half of the church. There is so much that *can* be done and *should* be done, in this respect, that a brief summary of facts is all that can be given. The school and the Farm Bureau may have their social programs, but that will not interfere with the program of the church. The church must provide means to save the social side of its followers, if it desires to keep within its doors the spiritual side. Reading-rooms, boys' and girls' organizations of all kinds, an assembly hall for lectures, a gymnasium—all these are means by which the church can reach and hold the people of its community.

In one locality that had become very discouraging, an annual plowing contest was started, which proved so popular that the pastor was able to found there the largest and strongest community for many miles around. In another community, a "New Era Club" was started, as an answer to the demand for some form of social activity. Dancing was the only amusement in this. The moral standard of the community was, as a consequence, slowly declining. But a resourceful young pastor came in, and from an insignificant, old-fashioned singing-class, built up such an attractive young people's club that the "New Era Club" soon disbanded. These young people are now growing to be the healthiest and happiest people in their large county. The social influence of the church is one of its strongest tools in securing a hold on the community.

The church has many allies to aid it in the work. The Sunday-school, and the Young Men's and Young Women's Christian Associations are always ready to help, and their influences are such that the church can not afford to disregard them. The Christian Associations are anxious to work with the church, and act independently of it only when the church seems to be a detriment to the work of the community.

With all these agencies working in harmony for the church, and with its difficulties largely overcome, it would seem that the work would go on with very little trouble. But the largest factor that will determine the success of the church is leadership. The church is the spiritual leader in the community, and its pastor must be one who can successfully lead the church in spirituality. He must be able to reach into the everyday lives of his followers, and give to them, as simply and as effectively as did The Great Pastor,

the doctrines of Christian living. The rural pastor should be a leader of the highest type—ever sacrificing, ever resourceful, and ever effective. He should be acquainted with every phase of country life, better to enable him to meet the problems and needs of his people. He should have a clear and thorough training in his theological lines. And, finally, he should be, above all, a man of God—faithful, hopeful, forgiving, loving, and diligent.

Two personalities are outstanding in the history of spiritual accomplishment through humanity—the farmer and the preacher. The first great want of creation was for a man to “till the soil.” The first great commission of the Creator to man required him to “subdue the earth”; the last great commission of the ascending Savior was to “preach the gospel to all the world.” This last great commission to man, as a world-wide preacher, is the complement of the first great commission to man as a universal farmer. The tiller of the soil and the tiller for souls have always held a close relation in the designs of God.

These two personalities, combined in the person of the rural pastor, make his office one of vast importance. Is it not a high privilege to frame the pattern of life in the Rural Home which shall lead our city and national strength? And is it not a privilege and a serious duty to lead manhood, and develop noble leadership in the training-ground of spiritual strength—the country church?

Surely, the pastor of a rural church, who is a real pastor, can not but realize the duty thrust upon his position. And in performing his duty, and in exercising his privileges, who can mark the worth of his efforts? Who but God can reward him fittingly for his great service to humanity? By his work the church will develop into the force for good in the community that it should be. It will be able to hold its place with all the other agencies in the development of the farmer. It will be the source of all the spiritual influence to its followers, and an ever-efficient force in bringing Christianity to our country communities. By the work of this new, strong, effective country church, the great challenge of the country will be answered. And in answering this challenge, the first step toward the Christianization of our cities, and ultimately our nation, will be taken.

Winona Lake, Ind.

Christian Discipleship

BY D. C. REBER

JUST as a Christian, in regard to faith, is a believer, so, in regard to knowledge, he is a disciple. *Disciple* is a name given to the follower of any teacher. Primarily it means a learner. There can be no follower without a leader, no pupil with a teacher, no discipleship without lordship.

Christian disciples are learners in the school of Christ. Jesus said: “If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free” (John 8: 31, 32).

The soul, by nature, and due to sin, is blind and lost. It is in need of a Guide, a Leader, yea, a Teacher, to show the way to life and out of the maze of ignorance, superstition and bewilderment. Ignorance is helplessness, weakness, slavery. Knowledge of the truth is power, joy, freedom. Truth is the food of the soul. Error is poison to it and brings darkness and death. The soul craves for the truth, and its hunger and thirst for knowledge are unquenchable and well nigh insatiable. These facts make schools and teachers and education indispensable to the welfare of the race, and, above all, Christian education—the most worth-while cause of all noble causes.

The world has had all sorts of leaders and teachers in the past. Such leaders as Moses, Caesar and Luther, and such teachers as Socrates, Plato and Aristotle, have led our race to make great strides in knowledge, morals, science, philosophy and religion. But the greatest Leader, and the most fearless Teacher the world ever knew was Jesus, the Man of Galilee. Jesus not merely taught the truth but he was the Truth.

He not merely pointed to the way of life, but he was the Way. He not merely possessed life but he was Life. To become and be a disciple of Jesus of Nazareth is to be a learner of the greatest, the wisest and the holiest Person that ever lived, and is certainly to be regarded as the highest privilege and the greatest blessing any one can desire.

Christ said: “Come unto me and learn of me.” The chief activity of all Christians, and especially of young Christians, should be to learn of Christ and the truth as it is in Christ. What are some of Christ's great lessons for his disciples to learn?

1. *Righteousness or right living* (Isa. 26: 9). This was the theme of his Sermon on the Mount. Various standards of living have been placed before the world's inhabitants, but Jesus' standard surpasses all others. No one can live a truly successful life who does not follow Jesus' code of ethics. The life lived right, according to Jesus' rule, seeks first God's Kingdom.

2. *Fear of God* (Deut. 31: 13). Every disciple of Christ believes in the true God and reverences him. If reverence for God is learned early in life, sin and evil will be hated and shunned.

3. *Wisdom*. Solomon says: “The fear of the Lord is the beginning of wisdom.” Human wisdom abounds in error and is insufficient for true guidance to eternal happiness. Divine wisdom makes wise unto salvation, and its source is Christ. It satisfies the inmost needs of the human soul and leads to union with the eternal Spirit.

4. *Peace*. “Thou wilt keep him in perfect peace whose mind is stayed on thee.” Peace is a fruit of the Spirit of God in the heart of man, when man is rightly related to his Maker and to his fellow-men. Christian men will endeavor to abolish war and the art of war will become a lost one. Christian statesmen see the prime necessity of universal military disarmament at the present time, to insure the blessings of peace and prosperity to the inhabitants of famine-stricken and war-torn lands. May the reign of the Prince of Peace become a permanent reality throughout the whole world in the near future!

5. *Obedience* (Heb. 5: 8). Obedience will be a natural consequence where love of God exists—not a slavish obedience born of fear, nor a mechanical obedience, resulting from a sense of duty merely, but a true, heart-felt obedience, obtained when the human will is in harmony with God's will. Such will ever be the Christian desideratum.

6. *Maintenance of good works* (Titus 3: 14). Christianity is a religion that is productive of good deeds from lofty motives done to the glory of God. Asceticism is unchristian. Vital Christianity tends to break down such social barriers as caste, selfishness, race prejudice and national hatred, and makes brothers of all kindreds and tongues and peoples.

7. *Contentment* (Phil. 4: 11). Christianity is the only sure cure for world-wide unrest and discontent. Christian contentment is a difficult lesson for most disciples of Christ to learn, and yet true joy in the Christian life without it is impossible. If we reduce our wants to actual needs, cultivate an unselfish spirit, and become truly interested in those less fortunate than we are, our blessings will appear to be countless, and the spirit of contentment will take possession of our lives.

8. *Humility*. To be Christ-like is to be truly humble. Humility is an essential element of true greatness, as well as of true goodness. There is a vast distinction to be made between humility and humiliation. Humiliation is a sense of shame that we experience from unworthy actions done. Humility is such an absence of self-consciousness, or pride, and such an all-absorbing thought of God's goodness, greatness and love, that we magnify our calling as Christians.

Can you truly and worthily claim to be a follower of Christ? What tests are to be applied, in order to determine your spiritual status? Four essentials have been stated by Jesus himself. See Matt. 10: 32-39; 16: 21; 19: 21; Luke 12: 8, 9; 14: 26, 27, 33; John 12: 25, 26; 14: 15: (1) Confession. This implies a

public and formal acknowledgment that Jesus Christ is the Son of God and brought redemption to mankind. (2) Self-denial. Self must be dethroned and Christ must be recognized as Lord of all. This can not be done once for all, but requires daily practice throughout life. The carnal nature must be brought gradually, but entirely, under the dominion of the spiritual. (3) Renunciation of life and kindred. For this reason your best friends often are no relatives of yours. (4) Obedience to commandments. This is the supreme requirement of discipleship.

North Manchester, Ind.

A Night of Miscalculation

BY GALEN B. ROYER

Luke 12: 13-31; Acts 2: 37

FOLLOWING his going visibly from the earth, Jesus knew that his disciples would get into trouble and persecution. He therefore sought to encourage and fortify them for these trying times by warning them against hypocrisy, covetousness and anxiety. He cures these evils in this most wonderful way.

Hypocrisy he cures by telling them: “There is nothing covered, that shall not be revealed” (verse 2). Better be open and frank all the time. Though one wears a cloak before men, sooner or later God will take it off. Just wait—the hidden shall be revealed.

The Lord was continuing his unfolding of blessings and principles, of greatest import to the soul, when suddenly a man interrupts him by saying: “Master, speak to my brother that he divide the inheritance with me.” Strange that such a request should break in upon the highest and noblest thoughts of heaven, but that is man for you. Unless his heart is held in grace, he is really concerned about earthly matters alone.

Of course, the request was clearly outside of the mission of the Lord, who had come to win men's hearts to heaven, to unfold God's love to man, to bring light into darkness, and so he replied: “Man, who made me a judge and a divider over you?”

But what follows is the more important word for the Lord's disciples today: “Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth” (verse 15).

What is covetousness? Did you ever see any one who believed he was guilty of that sin? Stripped of all theories and strained interpretations, to satisfy the cravings of a covetous heart, it is the desire to get what one does not have, a desire to gather and build up—to gather around one's self. Of course it is the ruling principle of the world, but that is all the more reason why Jesus spoke so strongly as he did.

Notice it is not getting things *wrongly*, that is spoken of. It is the desire of acquisition for the things of time and sense—of this life—so strong in about all of us, that is warned against. The reason for the warning is very clear. “A man's life consisteth not in the abundance of the things which he possesseth.”

What, then, does a man's life consist in? Reader, in what does yours consist? IS CHRIST YOUR LIFE? Paul said: “For me to live is Christ.” Paul would tell us that not earthly possessions but Christ should be our objective.

Using this man's request as a starting-point, the Lord spake a parable: “The ground of a certain rich man brought forth plentifully.” Observe, “rich”; we would say “prosperous”—owned all he could manage—developed it to a high point of productivity. True, since he owned the land, he had a right to tear down and build larger barns. He evidently liked to be rich—most men do—for it gives fame, power and influence. “Riches talk.” “Dollars make the mare go.” People termed him clever, successful, sagacious, opulent.

The time came when seed-time was unduly propitious. Through splendid rains and abundant sunshine, the crops ripened far beyond his expectations and far exceeded his capacity for storing. Gracious, indeed, was God's bounty.

(Continued on Page 586)

The Kingdom and the Church

BY SALOME YORDY WOODWARD

"For the kingdom is Jehovah's; and he is the ruler over the nations" (Psa. 22: 28). "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John 18: 36).

THE Kingdom is the great theme of the prophets. From Isaiah to Malachi, the burden of the prophetic testimony is the Kingdom to be set up by the Messiah, David's great Son, but who was to be also "the Mighty God, the Everlasting Father." "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it" (Luke 16: 16; read James 2: 5). Isn't an heir one that receives something in the future, and how about a promise? So, according to that, the Kingdom is in the future. We know we already have the church.

In the fullness of time, John the Baptist and then the Christ came preaching: "The kingdom of heaven is at hand." "But his own received him not" (John 1: 11). Israel would not have her King "meek and lowly." And so, when his rejection, by the bulk of the nation, became manifest, the Kingdom was postponed (read Matt. 16: 18, 19). Christ says: "I will build my church." This is the first time that the Bible mentions the church, and "will" is in the future (Acts 1: 6, 7). Before the ascension the apostles wanted to know more regarding the Kingdom, but what does Christ tell them? In Acts 1: 8 Christ points them to the Day of Pentecost, when he will send the Holy Spirit to give them power to be his witnesses. And as we go through Acts, we find that the church is "built" and "many saved." Eph. 3: 8-11 tells of the mystery, of the calling of the Gentiles into the church. Now the word selected by our Lord for the name of this new thing is singularly descriptive of what it is, of the process of its formation, and hence of the purpose of God in this age. The word is "*ecclesia*" and it means "the called out ones." The church is composed of called-out people (John 17: 6; Acts 15: 14).

Another purpose of God in the church is as the bride of Christ. Still other purposes, for which the church is called out, imply that, as the earthly habitation and temple of God, she may be, in the ages or dispensations to come, an object lesson and an illustration of the grace of God. The church is also revealed as being, in this dispensation and for eternal purposes, a priesthood.

When the time of the Gentiles or the church is fulfilled, according to Eph. 1: 22, 23 and Rom. 11: 25-27, then the Kingdom will be set up in earth and our prayers will be answered in the Lord's Prayer, for his "kingdom to come," and his "will to be done in earth as in heaven." All promises in regard to the coming of the Kingdom will be fulfilled and Israel, or the Jews, will accept Christ.

Kirkland, Arizona.

God's House—and Mine

BY DAISY M. MOORE

How careful we are about the appearance of our houses! At the least indication of needed repairs, we get together the necessary material required to preserve the life of the buildings.

We love our homes! It gladdens our hearts to keep them fit for the housing of our family and ourselves. We enjoy doing it and we spare no expense in keeping them as they ought to be.

And all this is exactly as it should be.

Then, there is another house which is *your* house and *my* house. We are all joint owners in God's house.

The church belongs to us and we are responsible for her well being, physically as well as spiritually.

Whose duty is it, if not yours and mine, to see that the paint is good, the woodwork perfect, the windows in good condition, the walls smooth and clean and the pews and floors well cared for?

And it ought to be a joy to see that God's house is

kept in perfect repair. We love it. We go there, week after week, to be refreshed and strengthened. It is dear to our hearts and should receive the same careful consideration that is given to our homes.

Love and reverence for the sanctuary should make it impossible for us to contemplate anything but perfection in the equipment and general condition of our church property.

The business end of the church has its place, no less than the spiritual. Business methods are as necessary, in the conduct of the church, as elsewhere.

King Joash, when he found the temple becoming dilapidated, instituted a repair program which we might do well to emulate.

According to his plan, the money for necessary repairs was received as free-will offerings, and we learn that it was freely and abundantly placed upon the altar for that particular purpose.

The need for such free-will gifts still exists, and it is our duty, as it should be our pleasure, to feel as much pride and responsibility in the house of God as we do in our own homes.

Fairfield, Pa.

Point of Contact

BY EZRA FLORY

SINCE the Christian religion is one of teaching, including the avenues of home, school, and church, I have no hesitancy in offering a few notes.

In speaking of point of contact, we mean contact with the other person's mind—the mind of the one being taught. Isaiah says: "Cry aloud, spare not, lift up thy voice like a trumpet." We sometimes find preachers and teachers who think they are doing this to the letter, when they roar like a lion in a zoo. They do all the talking, expecting folks to do the listening.

After the approach, nothing is more important than the point of contact in teaching. Often an ounce of interest, shown by the pupil, is worth more than a ton of talk, centered on one's self or on the lesson to be taught. A minute of preliminary talk in the class seldom fails to draw from the pupil an inkling of what he is interested in. This may be business, history, farm matters, or postage stamps. Discover in what your pupil is interested, and hook up your mind with his at that point. Perhaps you will know only a word or two on the subject, to offer something of interest, but that word or two will do more to pave the way to pleasant contact with him than a whole regiment of soldiers clearing the path. Think how tactfully Jesus approached Peter, the rich ruler, the Samaritan woman, and how Paul began his sermon at Athens.

Again, beware of jumping in and telling a pupil why he should accept your point of view, after you have succeeded in gaining his attention by a good approach. Antagonism is as quickly aroused by such a course as by a poor approach. Try to lead the pupil around to your subject while his antagonism slumbers on harmlessly.

Some teachers and speakers start out well and then grow careless. They throw away their vantage, already gained, and go on talking at full speed, as if they planned to wear down the pupil by argument. They sometimes win. So does force.

A good teacher or a good preacher will speak interestingly and with enthusiasm. He is endeavoring, all the while, to have the listeners feel as he does, about his goods. He does so by mixing talk about common things with things of value to the pupil. By putting himself in the pupil's place, the teacher induces the mind of the pupil to think in the channels of the speaker.

Every one of us is inclined to feel that his own problems and experiences are the most important on earth. Talking to a pupil about the mansion of King George, has little of interest for the pupil. Talking about feeding cows, or about his auto, has interest. He never expects to see King George, nor to live in a mansion. He does plow corn, feed stock, drive to the village in his flivver. These latter things are the ground of contact with him.

A little girl came home from church disappointed, saying, "No one saw my new shoes." Some, I suppose, would have thought that speaking of her new shoes would engender pride. Others would be swift to use the child's instinct of ownership and of appreciation.

Of course, all persons are not constituted alike. If they were, all that teachers would have to do would be to learn how to teach one of them, in order to teach all the rest. What satisfaction would that be for the teacher? One likes pickles and salads; another likes chicken and noodles. One likes lessons, sent home with a stab right from the shoulder; another wants you to make him a sort of confidant, telling him all the inner secrets. The same information is to be given to all, but, oh, what a difference in the packages it is put in!

Elgin, Ill.

A Scripture Lesson

[Out of the many favorite passages marked in the Bible of Sister Carrie Gibson Miller, of Cedar Rapids, Iowa, recently deceased, the following were selected and arranged by her son, Merlin G. Miller, and read as a Scripture lesson at her funeral service. They are reprinted here with the thought that they might not only be of special comfort to the many friends of Sister Miller but also of value to ministers who might wish to use the clipping on similar occasions.—Ed.]

I. Loyalty to God's Word

God's Command: "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1: 8).

His Servant's Reply: "Thy word is a lamp unto my feet, and a light unto my path." "The law of thy mouth is better unto me than thousands of gold and silver." "Thy word have I laid up in my heart that I might not sin against thee." "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119: 105, 72, 11, 18).

II. Devotion to Duty

The Command: "Even so let your light shine before men that they may see your good works and glorify your Father who is in heaven" (Matt. 5: 16).

The Answer: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I, send me" (Isa. 6: 8). "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave himself up for me" (Gal. 2: 20).

III. Service for Fellow-men—Missionary Spirit

The Appeal: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9: 37, 38).

The Response: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him" (Acts 10: 34, 35). "I delivered the poor that cried, the fatherless also, that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the needy: and the cause of him that I knew not I searched out" (Job 29: 12, 13, 15, 16).

IV. Trust in the Lord

Promises: "They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. 40: 31). "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of thy righteousness" (Isa. 41: 10).

Acceptance: "And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries in necessities, in persecutions, in distress, for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12: 9, 10). "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 37-39).

V. Hope in the Hereafter

"These are they that come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and they serve him day and night in

his temple: and he that sitteth on the throne shall spread his tabernacle over them. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat: for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto the fountains of waters of life: and God shall wipe away every tear from their eyes" (Rev. 7: 14-17).

"O death, where is thy victory? O death, where is thy sting? Thanks be to God who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 55, 57, 58).

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

Delegates and other representatives of the twenty-nine churches of Northern Illinois and Wisconsin assembled in District Conference at Lena, Ill., in the bounds of the Waddams Grove congregation, Sept. 1 to 4. The Conference was held on the Camp Grounds of the Methodist Church—the grounds being very well suited to a meeting of this sort. This State District is becoming accustomed to seek out locations in which larger accommodations are afforded than those offered by churchhouses. There was a good attendance throughout the various sessions, and we were specially delighted to find the large representation from the Wisconsin field. Last year, for the first time, the District Conference was taken to Wisconsin. As a reaction, this year the Wisconsin churches were represented more largely than ever before in a District Conference held in Illinois.

One of the marked features of the Conference was the absence of those stalwart leaders, who, in years past, were prominent in Northern Illinois and Wisconsin and throughout the entire Brotherhood. One by one these have passed over, in recent years, until none of them are left and a younger generation has now replaced the older people. But this younger generation shows the same devotion to the church and Jesus Christ as was shown by those who have gone before.

On Friday afternoon and evening the elders met in their session. The deliberations were marked by perfect frankness and a readiness to lay hold of any problems vital to the welfare of Zion within the District. The officers of the previous Conference were all present and presided at the Elders' Meeting.

Saturday was a busy day, being devoted to the Sisters' Aid, education both religious and secular, the ministerial work and the work of young people. Those on the special programs had made adequate preparation, and thus were able to bring helpful suggestions. The young people enjoyed their social hour, as they also did their special program.

Nearly six hundred attended the Sunday-school session on Sunday morning and a larger number joined in the helpful period of worship which followed. The afternoon was devoted to home mission work, and all were enabled to learn something of the various problems handled by the District Mission Board. The evening service dealt with several phases of the Forward Movement, and was a fitting close to a busy and helpful day.

On Monday morning came the regular District Meeting. Twenty-eight of the twenty-nine churches were represented by forty-eight delegates. Bro. M. W. Emmert, the Retiring Moderator, called the meeting to order and, after devotions the delegates proceeded at once to elect the officers. This District has never had a Committee of Credentials for its District Meeting. It has always been the rule to call the roll of churches, to which the delegates of the several churches respond. The election of officers, which consumed more than an hour—the vote being by ballot and without nominations—resulted in choosing James M. Moore, Moderator, Charles D. Bonsack, Reading Clerk, and J. E. Miller, Writing Clerk. After these officers took charge, the delegates voted on the appointments to be made to the several boards and committees. Charles D. Bonsack will represent the District at Annual Conference; A. C. Wicand is alternate.

The next order of business was the presentation of the reports from the regular boards and committees. Opportunity was given to discuss these reports, so that all might have full information of the work being done. The District Mission Board was voted \$8,500 for its work for the coming year.

There were but two queries. The one related to the granting of certificates of membership, and was returned because the wording was not clear. The other asked that the Moderator of our District Meeting be elected one year in advance. This was spread on the minutes for one year, to give ample time for careful study. At 4:45 the session closed, after voting to hold the next Conference at Chicago.

Waddams Grove church entertained the meeting royally and received a vote of thanks for its splendid service. Elgin, Ill. J. E. Miller.

WASHINGTON CITY CHURCH, D. C.

On Sunday, Aug. 6, the morning and evening appointments were filled by Bro. Grover L. Wine, of Huntingdon, Pa. At the close of the evening service, Aug. 13, baptism was administered to four applicants.

On Sunday, Aug. 20, the morning and evening appointments were filled by Bro. D. E. Miller, of Bethany Bible School. Brother and Sister Miller had been identified with the Washington City congregation for a number of years, prior to assuming their duties at Bethany, and their visit among us was much appreciated. A reception was given them by the organized Sunday-school class,

with which they had labored faithfully in the capacity of teachers. At the close of the social hour, a bountiful meal was served, after which Brother and Sister Miller were presented with a fine bouquet.

On Sunday, Aug. 27, our pastor, Bro. J. M. Henry, preached his farewell sermon, prior to leaving for his duties as president of Blue Ridge College, and on the following Tuesday evening a farewell reception was given to him and his family. Much credit is due Bro. Henry for his faithful labors among us, during the five years of his pastorate here. We regretted exceedingly to see him go.

Bro. Roger D. Winger, of McPherson, Kans., has been called to the pastorate of the Washington City church. He will assume his duties here Sept. 17.

Sept. 6.

Mrs. J. H. Hollinger.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Our Prayer

Dear Lord, thou, who didst call young men to be thy disciples, and who didst receive children into thy arms, we come to thee, pleading for the army of youth of all ages, who are entering school. Wouldest thou bless them, and grant that, in their training, they may be given such lessons of faith, love, obedience and industry, as will qualify them for the service to which thou wilt call them. Lay upon our hearts our responsibility to them, so that, as teachers and parents, we may not fail them in these important and impressionable days! Grant that the atmosphere of their surroundings may be wholesomely Christian! Grant that the privilege of service for others, in the name of the Lord, may challenge them to do their best, in whatsoever manner thou wouldest have them use their talents, for Christ's sake. Amen.

Things That Might Be Tried With Profit

THE CHURCH AT MIAMI, N. MEX., under the direction of its pastor, Bro. Ira J. Lapp, is directing the recreational life of the community in a way that will certainly conserve the young life for the church. If the instinct to play is given by God, why should it not be directed for his glory, like every other talent ought to be, that God has given us?

BRO. LAPP ALSO DIRECTS CLASSES IN BIBLE STUDY in the high school, which move is authorized under the school management. With a little effort and care, many other communities could arrange such Bible study in their schools. We can never expect to improve moral conditions, or save any souls, by passing laws to prohibit sin—it will require the Living Word to do that. Better give this matter some consideration!

DID YOU EVER THINK of trying to get the whole church busy, some day, carrying the friendship of Christ into the homes of the community? Much of the work of Jesus and the apostles was of just this kind. We are not as emphatically told to get sinners to come to church, as to have the church go to them. Why not take an occasional day for such service, going into every home that will permit of it, or that wisdom would dictate? We believe that in so doing we shall increase our church attendance, besides learning something more about the real possibilities of Christian service in our communities. The Church of the Brethren has been built up through its vital home life and fellowship in the past, and this method is not yet out of date!

USUALLY, IF YOU ASK SOME ONE, returning from a service of worship, whether or not there was a good service, he generally refers to the attendance. This is not always the barometer by which you can determine the value of a religious service. Let us shift the emphasis to the atmosphere—ideals presented and conclusions reached—rather than to speak of the few or the many in attendance. Of course, we want many to worship and know the Lord, but we will accomplish this more quickly by putting the emphasis on the inspiration, rather than the aggregation of folks. We need convictions of truth and joy in worship in ourselves, before we can expect our meeting to at-

tract others. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

WHO SHOULD COMPOSE THE OFFICIAL BOARD OF THE CHURCH? When there were no other services besides the regular worship, and no organizations within the church, besides the church itself, then it was right that the official board would be composed of the regular officers of the congregation only. Since Sunday-schools, Sisters' Aid Societies, Young People's Departments, etc., have made their advent among us, it will be well to include representatives of these organizations in every meeting that looks toward any program of activity or polity for the congregation. This will bring about coöperation, and give a better understanding by having the viewpoint of all concerned. Besides it unites the enthusiasm of youth with the counsel of the aged, which is an advantage to both. Try it!

Just to Remind Us

WE have always believed that our people will support fully the reasonable program of missions that they have undertaken. We believe so now. But just a word to remind us may not be amiss at this time. The General Mission Board desires to avoid an emergency call this year. Neither should it be necessary. The bountiful crops throughout the country—even though our industrial folly may decrease the profits therefrom—should certainly inspire us, as never before, to do our full part as a church to give the Gospel of Christ to as many as possible in this needy and sin-sick world.

New and improved churchhouses, pastors to organize and shepherd the local churches, the needs of our colleges, increased budgets for the District Boards and other calls will come, and they must be provided for. We can not keep up the work in the foreign field without this work at home being well supported in faith and finance.

Since we have not all learned to give liberally out of our living and to make the King's business first, but give rather sparingly out of our surplus, and since these calls are rather more numerous than for some years, it may be an easy matter for some to postpone their giving to the world-wide work until it is brought into dire need.

Building programs have been delayed on the field, the work in Africa has waited, and an increased program in Home Missions has been begun. If any of this work is neglected longer, it will reflect upon the sincerity of our purpose. Besides, the opportunity was never so big as right now. We believe that our people will do their part, when given a chance. Do not put off your missionary offering until other needs will crowd it out, or until, by your delay, other imperative needs can not be met.

The price of an ice-cream cone per week, or of a gallon of gasoline per month, for each member, for the remainder of the fiscal year, will avoid a deficit. Is that too much to give for our faith in the power of the Gospel, when the world is in such need? We think not! Only two things are necessary—pray over it and give all our members a chance to do their part!

THE ROUND TABLE

Four Kinds of Men

He who knows, and knows that he knows—
He is wise—follow him!
He who knows, and knows not that he knows—
He is asleep—wake him!
He who knows not, and knows not he knows not—
He is a fool—shun him!
He who knows not, and knows he knows not—
He is a child—teach him!

—Arabian Proverb.

"Love Is Blind"

BY W. O. BECKNER

I HEARD a different interpretation put upon the facts, which are usually back of this statement in our minds, and it seemed to me so good that it should be passed on. It has in it a whole sermon.

A minister who had been in a given place but a short time and who was making his first round of visits among his people, called at a home one afternoon. The mother was there—a very talkative woman and one who expressed deep interest in her son, a youth of sixteen or seventeen, and who was at that hour still in the schoolroom. The mother remarked repeatedly that she was so anxious to have the minister meet her son, that he was such a fine chap.

The minister began to think it was about time for him to go, but still the lad had not come in. The mother feverishly seated herself by the window, where she could easily push the curtain back and keep an eye on the street, in watchful waiting for her "boy." "Oh, you must see my boy; you just must stay until he comes in; you can, can't you?" And so the minister settled himself down to wait, wondering what a prodigy that boy could be.

At last he came in. He was tall and awkward and gawky, but he had grown that way, and couldn't help that. He had a mop of "foot ball" hair on top of his head, which he kept from over his face with some difficulty. He lurched across the room and threw himself into a seat, and gave a display of some of the most exquisite slang known to youth. But there sat that mother smiling with benign satisfaction upon "her boy."

The minister said to himself, regarding her—not of course so she would hear it—"You old goose; what a boy that is to make a fuss over. That's just the way of it; love is blind."

But as he left, a new idea came to him: "Love is blind; is that the way of it? Oh, no, love is the only thing that *can* see. And this mother, because of her love, can see all those good things in her boy which to common eyes are hidden. Love is blind? No, love is the only thing that is *not* blind."

And so he got a good illustration for his sermon. That is just the way we are in God's sight. We have all our imperfections and shortcomings, yet God, because his love can see so much good in us, that is, in what we have the possibility of becoming, has faith in us that we shall measure up to "the measure of the fullness of the stature of Christ."

Love is blind? No, love is the only thing that has eyes to see the great possibilities that lie in us.

Chicago, Ill.

Pressing Forward

BY GEORGE W. TUTTLE

No stationary, indolent, purposeless life for those who are new creatures in Christ Jesus! We can fall backward, but we have to press forward. How luminous, how purposeful, those words spoken by Paul: "I press toward the mark"! "Speak unto the children of Israel, that they go forward," was God's word to Moses when the hearts of the children of Israel were heavy with fear, and they cried out unto God. Their God was more powerful than the Egyptians, but if they would have deliverance they must do their part, and their part was to press forward.

How is it today? No pressing forward, no deliver-

ance from besetting sins. No pressing forward, no growth in Christian life, no increase of usefulness. Service is a burden instead of a delight. We need to say: "O Lord, quicken us until we know the joy of service." With what humiliation we sometimes think of these words in regard to the Master's joy: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

There is little use to get down on our faces before God save as we get up on our feet afterward and say: "Lord, what wilt thou have me to do?" He, who has prayer for his vanguard, has God for his rear-guard, as he presses forward. Prayer without pressing forward is like the farmer who plows but never plants.

There is such a thing as too much introspection—dwelling too much upon each trifling failing and imperfection. God has wondrous patience with us, why not have a bit with ourselves? Not that we would belittle our failings and say: "They are naught," but rather that we would look to the All-Powerful One and say: "Lord, thou art able, and thou wilt surely give me the victory," and then press forward.

It is while we are pressing forward that the little failings that have grieved our friends, fall from us like an outworn garment. The higher supplants the lower, heart interests change, the soul gets out in the sunshine of the Sun of Righteousness. The life that is hid in Christ knows no monotonous grind, no common round—hath he not made all things *uncommon*? There is one Gospel song that runs something like this: "O lift me up and let me stand, by faith on heaven's tableland," but we have to *press forward*, to move our *own* feet, if we want the Lord to do the lifting.

Pasadena, Calif.

A Guide for Our Thoughts

BY ELGIN S. MOYER

WE CAN not see our brother's thoughts, but we *can* see his deeds. Since our thoughts, however, determine, in a large measure, our actions or deeds, we may learn, sooner or later, what he is thinking. And since our thoughts figure so largely in our life activities, it is highly important that we let our thoughts be guided by the highest ideals.

Truth is one of these high ideals. When we think on truth, and nothing but what is truth, no lies, or falsities, or deceptions of any kind, will have an opportunity to germinate in our minds. God is true, nature is true, all of God's principles and laws and promises are true. Just meditate upon God's wonderful truths.

Honor is another worthy ideal. Think only on the things that are honorable. There is much that passes in the world that is not honorable. Graft, animosity, jealousy, gossip, anarchism, dishonesty—none of these are honorable. Think not in their direction, and you will never be in danger of stooping or falling to their level.

Then, too, let the ideal of justice guide your life. Think only upon the things that are just and right. In a time of much scheming, trickery, crookedness, bribery and wire-pulling, there is great reason for cultivating the highest degree and sense of justice in our thinking. If we do not expect to be partners in the works of injustice tomorrow, we must guide our thoughts in the paths of right today.

And how necessary it is to keep our minds dwelling on the pure and clean things of life! There is so much impure talk and action about us that we must often exert our minds to keep thinking only on the pure and holy. So many men and women are sensual, low and immoral in their thoughts, their talk and their deeds, that the Christian finds it necessary to guard his thoughts carefully, that he may be able to counteract the influence upon himself, of his evil and impure surroundings.

One splendid way of diverting our thoughts from the evil that is about us to the good and holy, is to notice and meditate upon the beautiful, the lovely

things about us. God has given us many beauties and glories to enjoy, and if we will let our minds revel in them, there will be no room for impure thoughts.

Then, too, let us think only of the things that are reputable. So much that we hear is gossip, tale-bearing, fault-finding, error, slander, evil report. We dare not let our minds dwell on such. Think only upon the reports, the stories, the news items that are uplifting, true and good.

We find that there is much trash afloat, with which we might fill our minds. But let us remember that there is also much good and wholesome food for thought. Let us be wise, and choose that which will edify our souls and draw us nearer our God!

Notice how Paul sums up this whole matter: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

3435 Van Buren Street, Chicago, Ill.

Count Your Blessings

BY MARY PRENTICE WILSON

"NAME them one by one," the song says. "Some people don't seem to think they have very many blessings, but they have many, indeed, and they are numberless too. Haven't you found it so? They are priceless. A good night's sleep is a miracle of mercy, and then there is the dawn of a new day. Spring, too, in all its beauty, is wonderful. The birds' songs, in the tree-top by your window, are charming. Health, with which to face the many tasks, is yours. A pleasant meal, with your family about you, how cheering! Don't you feel like giving thanks? What joy is afforded by an interesting book, a letter from a dear friend, a pleasant hour spent with a neighbor! A Sunday's quiet resting hour, while you read the MESSENGER and *Our Young People*, is truly inspiring. Even a new thought or interest, gotten from the minister's Sunday morning sermon, is quite an uplift. Oh, we have so many blessings!

Small ones, far more than great special blessings, make up the sum of a happy life. If we would think more intently upon things of that sort, and appreciate them more, each day would be worth giving thanks for. Cheerfulness is never a *quality*. It is an *art*, to be cultivated. Let us radiate it from our lives to others!

Aline, Okla.

Nuggets

BY AGNES M. GEIB

As the light of a single star may fall upon many regions, so a single unguarded expression may injure many lives.

Not in any cloister or cave, but here, in the hearts of men, we should labor and love.

If you have a minute to spare, don't worry a man who hasn't.

Truth is elastic, but don't stretch it unless you want it to fly back and sting you.

Do not unburden your imaginary troubles on those who may have real ones.

Do not break a record if it means breaking a heart. Calm minds and calm waters give the best reflections.

Fruit kept too long becomes flavorless, and kind words postponed lose their sweetness.

The trouble with most people who do a kindness is, that they throw all crusts on the water and expect to get frosted angel-cake in return.

Manheim, Pa.

Why Accumulate?

BY A. B. COOVER

"I HAVE made a success of life," said the "ragged millionaire" of New York, Calvin Stevens, when he died in 1877, and then, for forty-five years, his heirs "laved" over the fortune he amassed, to receive at last only a small pittance.

For a man to heap to himself riches—always more, more, and never to give as a steward should—is surely contrary to the teachings of the Blessed Book.

A thousand times better it is, when he who, favored in making money, *honors God daily with his substance*. Such a man will return to the Lord his part so faithfully that his Kingdom will be planted in the hearts of men. Churches will receive his liberal gifts that the Gospel may be preached, and God's ambassadors will not be stunted in their daily ministration of the Word.

For real success read Joshua 1:8.

Grants Pass, Oregon.

HOME AND FAMILY

Mountain Tops

BY EDYTH HILLERY HAY

Respectfully dedicated to my interested friends who would have me abandon home duties for a season, and study professional grade work.

Who seeks to climb to heights sublime—
To mountain-tops of world renown—
May have quite lofty aspirations,
And may, in time, reach expectations;
But, while 'tis great and grand and glorious
To mount on high—to be victorious
O'er obstacles that bar the masses—
Yet, when you've left the common classes,
And far beyond your fleet soul passes,
You'll find you'll need a mighty prop—
The air is thin on mountain-top.

Give me the plain of middle ground,
There let my weak abode be found.
For I myself, by far, had rather
Live where my humble hand can gather
Sweet daisies that bedeck the meadows,
And cheer away life's gloomy shadows:
Where, should I hear a faint voice call me,
From down below, in some dark valley,
I swift can lend a hand most gladly,
To lift that soul, let it share with me.
The blessings that so richly fill my cup—
'Twere difficult to reach so far from mountain top.

So, friends, I find my joy in common things,
Nor do I pine to soar, as if on wings.
To dazzling heights of famed soliloquy
Where I could breathe, without restraint and free.
The good, plain oxygen God meant for me—
Where I could not enjoy sweet fellowship, and see
God's flowers bloom. On meads of middle ground let my
feet stop—
'Twould be too lonely on the mountain-top.
Goshen, Ind.

Our Attitude Toward Life

BY WM. J. TINKLE

It is not my purpose to discuss our attitude toward life in general, for that is good. Here in America we do not call our young men "cannon fodder," nor do we throw little girls over the city wall. We have a good idea of the value of human life—once that life has been started. But our attitude toward the *beginning* of life needs revision.

I shall take as a text Gen. 1:28: "And God blessed them; and God said unto them, Be fruitful and multiply and replenish the earth."

When we discuss the bringing of life into the world, we must recognize, at the outset, that it is the plan of God. The Creator might have gone on forming mature men and women but, in his infinite wisdom, he chose a better plan. He gave us the family, in which every child, as he starts his life, has a father and a mother as protectors, teachers, and guides into a strange world.

Moreover, God gave the race that creative power which has come to seem ordinary to us, but which is, in truth, the most wonderful of man's endowments. A watch, with its delicate mechanism, is a wonderful invention. But could this watch produce little watches, with the power of growth, it would be infinitely more marvelous.

In Solomon's temple there were two rooms. The first was the Holy Place, and the second the Holy of holies, which only the High Priest might enter, and even then but once a year. So it seems to me that while our bodies, as a whole, are the work of God, those parts of our bodies, through which new lives are brought into the world, are the Holy of holies.

Reproduction, therefore, is the work of God, but not altogether—he invites man to help. The delicately-curved chrysanthemum, six inches in diameter, was not the work of God alone. Man contributed his part by selection and care. So it is in the inception of an immortal soul. Here also man joins hands with God.

But has our attitude toward God's plan been that of reverence and coöperation? Far from it. Recall the hushed whisper, the lewd joke, the vulgar story, that has characterized our attitude in the past.

For centuries Christendom has been teaching her youth not to steal, not to swear, not to drink, but has neglected the command, "Keep thyself pure"—a most difficult and important injunction. What is to blame? The old attitude that denies the existence of sexual purity.

We have been trying to find the reasons why our children are lost to the church. The undermining of morality is one big reason and the tragedy of it is, that by our attitude we have closed every avenue to help them. We have said that we must let them grope in the dark because reproduction is impure.

What is it that keeps hundreds of Christian parents from telling their children how they came into the world? Some say: "Ignorance of biology." But parents don't invent a story about the stork bringing a watermelon for dinner. No, if parents have the right attitude toward life, they will not find it hard to talk about the origin of life.

We are shocked by the young folks who are so loud, so loose in morals, who hold their virtue so cheap. Is there no remedy? There is. As I stood, at one time, before some engines, three stories high, running smoothly, powerfully, almost intelligently, pumping water for a great city, I thought: "Only a vandal could throw a stone into one of those engines." So I appeal to you: Reveal to our youth the human engine, with its wonderful and sacred mechanism and they can not prostitute its powers.

Rest assured that young people will never get the right attitude toward life from the street, the novel or the movie. They will come to feel that a marriage license is only a permit to be vulgar, so, why not be vulgar without the permit? Definite instruction is required, both conscious and unconscious.

A conviction of the essential purity of life processes is the cornerstone of the Purity Movement. Our degree of purity is governed by our attitude toward life.

Portland, Ind.

"Still Waters Run Deep"

BY LEO LILLIAN WISE

PRISCILLA often declares that it does not matter much where Uncle David is, or whom he is with—he always finds an opportunity to "speak his mind." Priscilla could have gone on and said that it does not make much difference upon what subject he ventures to speak, nor to whom he speaks, but that his message is always worth pondering and meditating upon. Only in the world beyond will be known the measure of good he has done by speaking his mind, for be it remembered, that he does *not* talk of that with which he is unfamiliar—a thing that some of the rest of us too often do not sufficiently keep in mind.

Aunt Ella was having company in honor of an old-time friend, who now resides in a Western State. The ladies sat, busy with their fancy work, and more busily engaged in conversation. Just to one side sat Uncle David, while across the room from him sat Priscilla, speculating upon what he might be thinking. Priscilla would not have much to say. She would be ready, though, at a signal from Aunt Ella, to bring in the dainty refreshments that had been prepared earlier in the day.

Mrs. Busby and the guest, Harriet Brown, were reminiscent. "Do you ever see anything of Mandy Smith?" asked Harriet Brown.

"Oh, yes, she lives over by Liberty. She has a girl and a couple of boys too. She married a man by the name of Hawkins, you know."

Another interrupted: "Did you know that her oldest boy is studying to be a doctor?"

"Why, no," answered Mrs. Busby. "I've not seen Mandy for several years. She has awfully good children, I know. So one of her boys is going to be a doctor; that's nice."

"Yes," mused Harriet Brown, "it would be like her to have a child to study medicine. Do you remember how she always was doctoring any of us, if we got hurt or sick at school?"

"I do," chimed another, "I know how good she always was to the little tots. It seemed as if they always knew whom to go to, for just as sure as one of them would fall down, he'd make a dive for Mandy."

"Another thing I remember about her," said Harriet Brown, "is that she was so unselfish. If any one wanted the place she held in the game, they would go and ask for it, and she would give it up to them."

"But do you think she didn't mind underneath?" Uncle David asked. Priscilla had noticed him fidget, and thought to herself: "Now we will hear something."

"Oh, I don't believe she minded so very much," thought Nancy.

"Still, I don't know about that," declared Harriet Brown. "I think she was like some of the rest of us—she would have liked to be let alone, to keep her place once in awhile."

"I know I heard her father say once that she and Sarah (her sister) were so unlike. He said that if Sarah was denied anything she would fret and pout, and make life miserable for all around her. But if Mandy could not go or do as she wished, that was all there was to it. She would not say anything more about it."

Uncle David had settled himself more comfortably in his chair and now was ready to "speak his mind."

"Right there is where he was mistaken," Uncle David began. "Just because Sarah would whine and howl, he thought she would take things more to heart than Mandy, and so he was partial to Sarah. But if he did not want Mandy to go here, or do this, he'd say so, and in his dumb, unseeing way imagine that it had not hurt her any."

"I remember one time when the two girls both wanted to go to a conference. Sarah wanted to go for the good time she would have, Mandy for the sake of some lectures that would help her in teaching her Sunday-school class. For some reason or other it was thought that both girls could not be spared, and Sarah was the fortunate one to go. Her father said to me: 'Mandy never minds if she can't go.'

"I didn't answer him, but I was thinking of how, as I had come through the forest a certain day, I had stumbled upon Mandy sobbing as though her heart was broken, all because she could not go to that conference. She had forbidden me to say anything of it, but I had had a glimpse of the heart of the girl. She said something like this: 'I must be terribly wicked, but they always say, I never mind because I can't go, or I must give up a new dress, or let Sarah and Jim do the things I wanted to do. They don't know how rebellious I am underneath, or how hard I have to grip myself to keep from saying some bitter words.' No, I didn't tell him what she said."

Harriet Brown was curious: "I'd like to know what you said to her."

Uncle David smiled: "What do you suppose I said? Well, I told her something like this: 'You are more than conqueror of self. Because you rule your spirit, and control yourself, great will be your reward.' I am inclined to think so too, when I look at her splendid family."

Aunt Ella added decisively, as she gave Priscilla the signal for the refreshments, "One time, when her father was talking in his usual way, Davy astonished him by saying: 'Let me tell you that still waters run deep, and you don't know how turbulent it was, way down deep, for you have never fathomed the depths of Mandy's character.'"

"Amen," Harriet said, heartily, folding her work.

Bellefontaine, Ohio.

AMONG THE CHURCHES

Calendar for Sunday, Sept. 17

Sunday-school Lesson, The Message of Malachi.—Mal. 3: 1 to 4: 3.

Christian Workers' Meeting, The Ambitious Man.—Matt. 27: 3-10.

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Gains for the Kingdom

Six baptisms in the Garrison church, Iowa.

Six baptisms at Robins, Iowa.—Bro. W. E. West, of Mt. Morris, Ill., evangelist.

Sixteen baptisms at Monte Vista, Va.—Bro. C. D. Hylton, of Roanoke, Va., evangelist.

Six baptisms in the Mineral Creek church, Mo.—Bro. J. H. Morris, of Chicago, evangelist.

Two baptisms in the White Hill church, Va.—Bro. J. D. Andes, of Mt. Sidney, Va., evangelist.

Nine baptisms in the Shipshewana church, Ind.—Bro. A. H. Miller, of Akron, Ohio, evangelist.

Eighteen baptisms in the Salem church, W. Va.—Bro. H. S. Replogle, of Oaks, Pa., evangelist.

Nineteen confessions in the Broadwater church, Mo.—Bro. Wm. Beahm, of Chicago, evangelist.

Three conversions in the Wakenda church, Mo.—Bro. L. A. Walker, of Sheridan, Mo., evangelist.

Fourteen baptisms in the Green Hill church, Va.—Bro. H. Wilford Peters, of Wirtz, Va., evangelist.

Eleven united with the Tearcoat church, W. Va.—Bro. L. S. Yoder, of Weyers Cave, Va., evangelist.

Five accessions to the Bethel Church church, Ind.—Bro. B. D. Hirt, of Huntington, Ind., evangelist.

Two baptisms in the Sugar Valley congregation, Pa.—Bro. Trostle P. Dick, of Carlisle, Pa., evangelist.

Four accepted Christ in the Maple Glen church, Pa.—Bro. J. C. Beahm, of Connellsville, Pa., evangelist.

Two baptisms at Fountindale, Monocacy congregation, Md.—Bro. J. E. Myers, of Hanover, Pa., evangelist.

Nineteen baptisms in the Middle River church, Va.—Bro. Saylor Greyer, of Indianapolis, Ind., evangelist.

Eleven confessed Christ in the Chess Creek church, Pa.—Bro. Newton D. Cosner, of Mahaffey, Pa., evangelist.

Eighteen baptisms in the Bow Valley church, Alta., Canada.—Bro. J. H. Brubaker, of Gleichen, Alta., evangelist.

Four baptisms at the Denver house, Springville congregation, Pa.—Bro. Harry Ziegler, of Shamokin, Pa., evangelist.

Eighteen accepted Christ in the Cart Creek church, Ind.—Bro. J. Oscar Winger, of North Manchester, Ind., evangelist.

Nineteen were baptized and two await the rite in the Virden church, Ill.—Bro. Chas. Flory, of Union, Ohio, evangelist.

Twenty-two confessions, twenty baptisms in the Germantown congregation, Wirtz, Va.—Bro. H. C. Early, Penn Laird, Va., evangelist.

Eight were baptized and one awaits the rite in the Chapman Creek church, Kans.—Bro. Oliver H. Austin, of McPherson, Kans., evangelist.

* * *

Our Evangelists

Bro. G. S. Batzel, of Everett, Pa., to begin Sept. 30 in the Johnsonstown house, W. Va.

Bro. A. G. Crosswhite, of Peru, Ind., to begin about Sept. 15 in the Huntington church, Ind.

Bro. Clarence E. Schrock, of Falls City, Nebr., began Sept. 10 in the Richland Center church, Kans.

Bro. John R. Zug, of Palmyra, Pa., to begin Sept. 24 in the Gettysburg house, Marshcreek congregation, Pa.

Bro. John R. Snyder, of Huntington, Pa., has just closed an interesting series of meetings at the Central Avenue church, Kansas City, Kans., with six confessions, five of whom have been baptized; the other one is to be received later on. Bro. Snyder is now in a revival at Armourdale, with good interest. One confession so far.

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Personal Mention

Bro. Geo. A. Phillips changes his address from Waynesboro to Bridgewater, Va.

Bro. John Wieand, formerly of Wooster, Ohio, is to serve as pastor of the Oak Grove church, same State.

The Sunday School Secretary's work this week, including the two Sundays, is with the Sunday-schools of Northern Missouri.

Bro. J. W. Kitson is open to an engagement for a few revival meetings this year. His address is 536 Dearborn Street, Toledo, Ohio, where he has lately taken up pastoral work.

The Second District of West Virginia has elected Eld. A. C. Auvil as Standing Committee delegate to the next General Conference.

Oklahoma, Panhandle of Texas and New Mexico has chosen Eld. S. E. Thompson to represent the District at the Conference of 1923.

Following the Pacific Palisades Young People's Conference, Secretaries Zigler and Shamberger are spending several weeks among the churches of the Northwest.

Bro. Roger D. Winger, of McPherson, Kans., has been called to the pastorate of the Washington, D. C., church, entering upon that work Sept. 17.

Bro. E. R. Fisher, who has given part of his time to pastoral work the last two years, is now open to engagement for full time service. Churches seeking pastors are invited to confer with him at 351 E. Walnut Street, Nappanee, Ind.

The General Mission Board will meet in regular session at the Publishing House at 8 A. M., Tuesday, Sept. 26. Other Boards will hold meetings the same week, and a joint session of the Boards is set for 8 A. M., Wednesday, the 27th.

The Temperance and Purity Committee, which had not hitherto had an opportunity to reorganize since last Annual Conference, held a meeting last week in Washington, D. C., and effected the following organization: Chairman, S. A. Blessing, West Milton, Ohio; Secretary, H. S. Replogle, Oaks, Pa.; Treasurer, J. Carson Miller, Moores Store, Va.

A number of the Wisconsin delegates stopped off with Elgin friends and visited the Publishing House last week as they were returning from District Meeting. First came Bro. A. S. Brubaker, pastor of the Rice Lake church. He was followed by Bro. Ralph G. Rarick, pastor of the Stanley church, with his wife and little girl, and Bro. C. I. Weber, of Chippewa Valley.

The Orphanage at Mt. Morris, Ill., has six boys for whom Christian homes are desired. There are three brothers aged six, seven and eight respectively, and two brothers aged fourteen and fifteen. The other boy is twelve. For the brothers a single home is desired, or at least homes in the same congregation. Inquiries should be addressed to the Superintendent, O. B. Redenbo, Mt. Morris, Ill.

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Special Notices

Bro. J. J. Johnson, now in pastoral charge of the work at Omaha, Nebr., requests that any one, knowing of members or former members of the church, now residing in Omaha, but not as yet identified with the work there, send the names and addresses of all such to him at 2615 North Twenty-second Street.

All delegates coming to the District Meeting of Northern Missouri should notify one member of the Transportation Committee as to the day of arrival and the train. Committee: Luther Van Pelt and Roy E. Bowman, both of Hardin, R. D. 1, and Laban Hollar, Hardin, R. D. 3.—Mary A. Bowman, Hardin, Mo.

Notice to Churches of Southern Ohio—There remain some unpaid pledges given during the summer of 1921 for the joint budget of Bethany Bible School, of Manchester College, and the building fund of the Springfield church. As the building at Springfield is now under way, it would be much appreciated by the Mission Board if these pledges would be paid at the earliest convenience. Send money to Manchester College, Ind.—J. C. Inman, Springfield, Ohio.

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Miscellaneous Mention

"There's no accounting for tastes" is an old saying that receives frequent verification. The following comments from different people refer to the same articles, though not the editor's this time: "I can not approve of your articles on . . . They seem to be lacking in depth." "How yours about . . . cheers life's weary mile!" God bless you for the sunshine you have scattered." "My object is to turn your attention from such silly writing as you have in last 'Messenger.' . . . I want you to get higher than to write such trash." "You are gifted of the Lord in the study of human nature and it was real kind of you to write down your observations for our blessed 'Gospel Messenger.'" And the writer of the articles in question adds, "Well, God bless them all."

* * *

A Bystander's Notes

Prayer a Real Power.—Time and again, in the large affairs of missions, prayer has proved itself a power beyond all that man could do. A striking instance of this is seen in the remarkable crisis in the Telugu field of India, when Dr. Clough was threatened by the indignant high castes with the loss of their support, if he received into his mission school certain low-caste applicants. Dr. Clough and his wife, praying over the matter in different rooms, were simultaneously led by God to open to 1 Cor. 1: 26-29, "God hath chosen the weak things of the world," etc. They received the low castes and, as expected, lost all their high-caste pupils. Speedily, however, came the

greatest revival since Pentecost, and a church of 30,000 communicants. We must never forget that, as Phillips Brooks so wisely said: "Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness." That is the real secret of its success—all power rests with the Lord, for his willingness to bestow upon man is unchallenged.

The "Go Ye."—Of one thing we may be quite sure—in proportion as we are careless whether men are Christian, we ourselves are not Christian. That leads to the further thought that in proportion as we are willing to go forth for Christ, the Blessed Redeemer has really come to us. Have you ever thought of the many errands on which Christians may be of real service? "Go," says Christ, "minister cheer to the gloomy, faith to the skeptic, sympathy to the sorrowing, and money to the poor. Go to the prisons, and sick-rooms, and slums. Go into the highways and hedges, the frontiers, the dark continents. Ah, who will go on my errands?" asks the Great King. Christians in general are not saying: "Send me." By action and word they are saying: "Send the other man." They do not insist: "Take my money," but they are lustily proclaiming in song what they would do in case "the whole realm of nature" were theirs. Why not pray with our brains, our pocket-books, our time, and our energies: "Thy Kingdom come?"

Loving Our Neighbor.—When we are admonished, in Holy Writ, to love our neighbor as ourselves, the command at once suggests the wisdom and necessity of looking into the question of how, after all, we really do love ourselves. In putting his admonition in that form, the Master evidently intended to put us squarely up to the question. Clearly, if our love for ourselves is not a fine, strong, clean, noble thing, we can not even understand what it is that Jesus is talking about, and much less can we hope to measure up to the thing which he asks us to do. If I do not think well of myself, if I do not cherish in my own soul the sentiments and ideals that will allow me to think well of myself, there will not be much chance that I will have the esteem and respect for my fellow-man, without which any real love toward him would be impossible. I can not love my neighbor except as a noble, unselfish affection is an instinct of my own soul. Evidently Jesus intended to teach us that the task of loving our neighbor—difficult as it is—has to be preceded by the harder task of growing a soul that would make it possible.

Nothing so Grand as a Noble Personality.—"The whole object of the universe to us is the formation of character," says Emerson. We admit the truthfulness of the statement, but do we really shape our lives in conformity to its import? Millions of so-called "successful men," so far as amassing of wealth is concerned, forget that life is a great wheel or circle, made up of many different segments, and that money is, or should be, but one of those segments, and a comparatively small one. After they have made their millions—have won what they regarded as success—they wake up to find that they are really failures. That is, they have succeeded in business, but failed as men. They have accumulated a pile of money, but failed in almost every other respect. They are often bankrupts in health, they have prematurely aged, they are failures in their homes, failures as fathers and husbands, failures as far as friendships are concerned, failures socially, failures in self-improvement, failures in self-enlargement and self-investment. How true, that fame, position and achievement are nothing without manhood! If a man fails to achieve that, he has not made his life a real success. Character, as outlined in Holy Writ, is the crowning glory of life. Nothing can compare with it, for it proves its own excellence.

When an Invitation to Family Worship Was Given.—At a recent prayer meeting—says an exchange—a painter and decorator related a rather peculiar experience through which he and some of his workers passed, when unexpectedly invited to attend family worship. "It was some years ago," said he, "when we were still beginning a day's work at 7 o'clock in the morning. I took my men to start a job of wall-papering in the home of an elder of this church. We were getting well into the job when the gentleman of the house came to me and asked if my men and I wouldn't join the family in morning prayers—which, he said, they always had at 7:45. I had never had such an invitation before and hardly knew what to do about it, as some of my men were Catholics, and might be reluctant to respond. I tried to offer an excuse by saying that, being in our working clothes, we were hardly fit to appear with his family in the living-room. But he said that did not matter, and so I told the men to stop work and we all filed in with the family. Well, I'll never forget that prayer. It was manly, all right, but wonderfully tender. I never heard a sermon that did me more good. I didn't ask any of the men how they liked it, but you could see it got into them deep. There was no profanity in that house while we worked there. I have often wondered whether anybody else ever did such a thing as inviting others to family worship. Nowadays, of course, our day begins too late, for such a thing to happen."

AROUND THE WORLD

The Parent-Teacher Association

Some twenty-five years ago the first Parent-Teacher Association was organized. Since then the value of this organization, as a means of cooperative effort, has been so thoroughly demonstrated, that Columbia University has established a three weeks' lecture course on the Parent-Teacher Association, and best ways of furthering the aims of the organization. A recent resolution, which has already been endorsed by thousands of signatures, reads as follows: "I will aid by influence and example, in establishing, for girls of high-school age, a modest form of dress, both for school and social functions." It is gratifying, indeed, that greater simplicity of attire is gradually being recognized as a factor of importance.

Visiting the Sick and Shut-Ins

Some of the religious journals are strongly urging that Protestant ministers, as well as laymen, give more attention to the visiting of the sick at public hospitals, and the shut-ins in general. It is claimed that Catholic priests visit their members several times a week, rain or shine—their visits being greatly appreciated by their members—while Protestants are said to be notoriously lax in the exercise of this plain Christian duty—one that is so emphatically enjoined upon us by our Blessed Master. Just how fully the severe indictment applies to our own members of the Church of the Brethren, we do not know. At any rate, all of us may well give more attention to this important phase of Christian activity. The mere fact that the hospital management amply provides for the physical needs of its patients, does not excuse us from administering to their spiritual wants.

Just a Glimpse of Light in Central Europe

A faint ray of hope, at least, seems to have cheered Germany's government, when the reparations commission in Paris agreed to a virtual moratorium for six months. Under previous agreements Belgium was to receive the next several payments from Berlin. Under the plans finally arrived at, Germany will be permitted to pay the sums it owes Belgium as reparations, in bills against the German treasury, running six months, and guaranteed by securities to be agreed on between Brussels and Berlin. The decision thus made seems to be acceptable to all parties concerned. More and more it is being realized that the German government is trying its best to exist amid tremendous odds. The Monarchist-Militaristic party on the one hand, and the Red Peril on the other hand, make the political situation in Germany a most serious one. Europe's stability rests largely in the retention of the present government of Germany.

Investigation of the Herrin Massacre

Indictments for perjury, in addition to those for murder and rioting, are sure to result from the grand jury investigation of the Herrin, Ill., massacre. Attorney General Brundage has already accumulated a mass of evidence, some of which is certain to refute the testimony, given under oath by some of the witnesses already called, and to pin the guilt of the murders on some members of the community. That is as it should be. It is also becoming apparent that the people of Williamson County are awakening to the tremendous gravity of the situation. They are confronted by the fact that the community is responsible and must pay, when more than a score of men are brutally murdered within its borders, and they are gradually taking steps to make sure that the heaviest payments are made by those most guilty. Already damage suits, amounting to \$245,000, as the result of the massacre, will have to be faced in the courts.

The Generous Siamese Lepers

Not only the lepers in America, but also their fellow-sufferers in mission countries, are interested in the proposed new church for the leper colony at Hospital 66, in Louisiana. The lepers, living in the asylum at Ching-mai, Siam, under the benevolent care of Dr. James W. McKean, of the Presbyterian Mission, have just sent to Secretary Wm. E. Danner, of the American Mission to Lepers, at his office in New York, a check for \$41.01, as a contribution for the new church fund. The offering is lovingly sent by the leper church in far-off Siam, to the leper church in Louisiana—a latter-day exemplification of the generosity that prompted the church at Antioch, in apostolic days, to send greatly-needed relief to the church at Jerusalem. Then, too, it should be remembered that a contribution like the above means long weeks of saving and deprivation for the lepers of Siam. While provided with food, clothing and shelter, they have practically no money. Only by doing odd jobs for a pittance, are they able to secure the meager resources at their command. What they gave, therefore, towards the building of the Louisiana church, was in a very real sense given out of their "deep poverty," though, as in the case of the churches of Macedonia, their gift "abounded unto the riches of their liberality."

Textbooks in Harmony with Bible

Complying with the instruction of the Southern Baptist Convention, the Educational Board of that body has named a committee to secure Christian men of ability, fully competent to write first-class textbooks for the study of the various sciences. These are to be books "that will not seek to discredit the Christian conception of the Bible as the inerrant Word of God." The committee is to elevate all the Baptist schools of the South to the highest standard of educational efficiency, and to this end ample means are to be provided by the membership.

Disastrous Defeat of Greeks

Whatever the plans of the Greeks may have been, in trying to wrest Asia Minor from the Turks, their ambitious attempts came to a sudden halt when the Ottoman forces gained a decisive victory, and at this writing (Sept. 11) the city of Smyrna is in their hands. For the Christians of Asia Minor, the triumph of the Turkish troops constitutes one of the greatest calamities that ever befell Christianity and civilization. Unless speedy and emphatic intervention is made by the great powers, and especially by the United States, more than a million Christians—innocent people, helpless old men, women and children—will be exposed to the ruthless atrocities of the merciless Turks. President Harding has already been appealed to, and will likely take steps by which the Christians of Asia Minor can be given immediate protection, and by which their future well-being will be amply guaranteed.

Promoting a Better Understanding

Secretary Hughes' visit to Brazil, in recognition of its centenary of independence and progress under freedom, Sept. 7, emphasizes American friendship for that country, and our sincere interest in its advance and prosperity. An approach of that sort is always productive of good, and well calculated to strengthen the mutual regard entertained by the two nations. There are many interesting similarities—physical and otherwise—between Brazil and our own country. It is the proud boast of the Brazilians that their constitution is modeled upon that of the United States, and that, in course of time, they hope to pattern after us still more closely. The growth and advance of Brazil, in its century of autonomy—and especially since the abolition of slavery in 1871 and 1888—have been remarkable. Its population has increased during this period from 3,000,000 to 31,000,000, or tenfold. America's good will and neighborly cooperation in its affairs are deeply appreciated by the people of Brazil.

The Latest News from Russia

Mr. E. M. Flesh, of St. Louis, who recently spent a month in Russia, on behalf of the American Relief Administration, reports decidedly favorable conditions in Russia, so far as supplies of food are concerned. He saw the crops harvested, and declares them to be plentiful and of good quality. He is quite sure that the grain crop is sufficient to sustain the people of Russia, provided it is properly distributed. Mr. Flesh also states that he saw large herds of cattle, sheep, and goats in the country, as well as a fair number of draught animals, including horses and oxen. While most of the adults will be able to get along, help for the children and the sick is still needed. Russia is absolutely bare of drugs, medicines, surgical instruments, and all medical supplies, except those provided by the American Relief Administration. The Russian people are grateful for American help, though few of them are able to understand the altruistic spirit, prompting the assistance bestowed upon them by our nation.

Europe's Stabilization a Great Task

At the time of this writing, the Assembly of the League of Nations has fully entered upon its deliberations at Geneva, Switzerland. It must be admitted that problems of far-reaching importance are awaiting settlement—so grave, in fact, that their speedy and equitable adjustment can hardly be expected at this time, unless concessions are made by all the parties concerned. As a matter of fact, there is much in European developments to dishearten the champions of the ideals and methods of the League. On the other hand, it would be short-sighted to despair of the experiment in international cooperation and new diplomacy that the League represents. No other choice is left to Europe, but to persevere in seeking the most efficient adjustment of its problems. To this end, the League should be kept alive, and as much important work should be confided to its deliberative body as circumstances may permit. Impartial endeavors of that sort may well justify hopes for a brighter and greater future, so far as the work of the League is concerned. One thing is sure—if patient effort fails to bring about the peaceful and just solution of international disputes, moral chaos and reversion to brute force is to be expected. The program of the present Assembly of the League of Nations, therefore, is a most important one. Such questions as the admission of Germany to the League, the rescue of Austria, and the extension of the Washington armament limitation agreement to other nations, surely challenge the highest endeavors of any

deliberative body. Scores of minor questions on the program are also of great importance. Courageous and candid discussions of the various problems before the League Assembly will undoubtedly go far to lessen existing friction, and to promote just solutions in the end.

American Colleges in Near East Provided For

Our readers will be gratified to learn that the three American colleges in the Near East—hard hit by the war—have been provided for by an emergency fund. The three great missionary institutions are Robert College at Constantinople, the American University at Beirut, and the Constantinople Women's College. Heavy debts were hanging over them, and their equipment had seriously deteriorated. The very continuance of the schools was at stake. Their discontinuance would have meant the serious impiment of civilization in Southeastern Europe and Western Asia. The fund of \$1,100,000, just raised by generous donors of America, will provide ample funds for two years, and there is every reason to believe that further means will be forthcoming as the need arises.

Further Developments in China

It now appears that Dr. Sun Yat Sen may yet figure as the central figure in China's political situation. In a recent announcement this leader of Southern China stated that the civil war between the contending sections is now over, and simultaneously the Peking President, Li Yuan Hung, intimated that he is willing to resign in favor of Dr. Sun, provided the parliament so decides. General Wu Pei Fu, whose successful military campaigns have largely conduced to the restoration of orderly conditions, is in favor of the elimination of military governors, self-government for all the provinces, and the disbandment of military forces. Judging by press reports, the reign of terror and intimidation in China may soon be ended. The better element of the population is realizing that only a strong, representative central government can safeguard the best interests of the country.

Winning North Africa

Considerable attention is being directed, just now, to North Africa, as a promising field for missionary activities, in view of the fact that the southern portion may be reached later on by that move. Like all other fields where the Mohammedan religion predominates, it has its difficulties, but that is no reason why the Christian church should not come to the rescue of the millions who know not Christ. In North Africa alone, apart from Egypt, there are about twenty million Mohammedans—every one of these a more or less active propagandist of the doctrines of Islam. For about thirteen hundred years Mohammedanism has been in chief control, and it now appears that by a definite effort, the pagan races of Central Africa are to be won for the teachings of the prophet. Can the forces of Christianity afford to stand by unconcerned, while Mohammedanism is gaining still further strength? The answer should be given clearly and emphatically, by far-reaching and constructive plans for the systematic evangelization of Africa. The onward rush of Islam must be met by the triumphant progress of the Gospel. In the name of the Great Conqueror the Gospel Message must be carried to the darkest parts of Africa.

Prevention of Crime Better Than Punishment

At the recent convention of the International Association of Chiefs of Police, in San Francisco, Calif., the vital problem of increased juvenile delinquency, and methods of overcoming it, were given special consideration. According to press reports, these conservators of law and order are heartily in accord with Solomon's precept: "Train up a child in the way he should go; and when he is old, he will not depart from it." These criminologists are quite sure that the beginning of crime dates back to a very early period of life. If every boy and girl could be taught the proper path, and the great ultimate benefit of continuing therein, the grist of court records and convictions would be materially decreased. Further we are told that, if every boy and girl could be given, through education, the habit of industry, the sum total of crime would be vastly lessened. Prevention of crime must be brought about by education of the right sort, by every instrumentality possible, and it is the conviction of most officials that the police forces must become educators, in the highest sense of that term, instead of acting merely as punitive agents. Suggestions, like those cited above, are indicative of a new era in crime prevention. It should be understood, of course, that by "education" is not meant, exclusively, the knowledge to be gained from the books at school. Briefly stated, the following three factors are included: (1) The establishment and maintenance of good health in all children by every available means. A physically sound body is deemed to be a great help in the formation of right ideals. (2) The development of the mind of the child along lines that will insure its greatest usefulness in after life. (3) The retention of the child in schools until he or she has learned the great value of knowledge as a life force. According to these police chiefs, idleness of mind and body is responsible for more crime than any other factor of human inefficiency.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Radiant Lives

Matthew 5: 14-16

For Week Beginning September 24, 1922

1. A Christian's Radiancy Is Self-Evident.—We need not resort to elaborate explanations, to demonstrate the beauty and permanence of the figure by which our Blessed Master represents his friends as the light of the world. Note these characteristics: (1) The world is in darkness because sin dominates it. Sin darkens the mind, so that God, truth, duty, and the way of salvation by Christ, are obscured. (2) Because of this prevalent darkness, the world needs light—penetrating, revealing, awakening. We have all seen the wondrous change when the glorious light of the morning sun dispels the shades of night. So the moral world needs the spiritual light—the light of Christian example, instruction and influence. (3) This Light is not OUR OWN LIGHT. It is given from above. Christ is THE LIGHT OF THE WORLD, and the light that is in us is derived from him, just as the reflected light of the moon is from the sun. It is not given to be hidden, but to shine forth. The old Roman law insisted upon "the right of every citizen to unobstructed light," and Divine Law is equally clear on the importance of every Christian being fitted as a light-bearer. First of all the Christian's radiancy must result in an illuminated home. The radiancy of an entire church should be as clearly perceptible as that of a well-illuminated city at night.

2. The Unconscious Influence of a Radiant Church.—The benign influence of light is exercised without demonstration, yet in the most effective and searching way. In a similar way the influence of the church is often so gentle, so steady, so regular, as to be unconscious, both to the Christian and the church on the one hand, and the person affected thereby, on the other.

3. The Power of a Truly Radiant Church.—Light always illumines and nothing can impede its elimination of darkness. Light reveals the REAL STATE OF THINGS. Then, too, light BEAUTIFIES. It touches the earth with varied colors. It gives lights and shades; it gives form and figure. In a very real sense, also, LIGHT PURIFIES. It can penetrate into the foul pool, and convert that which is corrupt into that which is clean. By means of the camera, light has the power to impress, upon the sensitive film, the image within the range of its vision. So, too, the church and its individual members, as bright lights shining in darkness, dispel all gloom, and reveal visions of God and Christ to man, that humanity may gain a clearer perception of the Perfect Pattern.

4. How Christ's Radiancy May Shine Out Through Us.—In the natural world the sun is the great luminary which sheds its light upon the objects of earth. In turn, these objects reflect the light, thus received, upon other objects, whereby it is still further distributed and multiplied, and its effects are increased. Jesus Christ is the Great and Unfailing Light of the spiritual world, and naturally the light of the Christian is derived wholly from him. As Jesus shines into our hearts, we are enabled to reflect his light to those with whom we come in touch. How careful we should be to serve as real reflectors of Christ's glorious light!

5. Keep in Sight of the World's Only Light.—One evening some men were crossing the Caspian Sea in a boat. One of the crew was seen to have his eyes fixed upon a certain star. When asked by one of the passengers about the matter, he said: "Do you see that star? That indicates the way to steer our boat. It means safety." So we must keep in sight of the Ever-shining Light—it insures absolute safety.

6. Suggestive References.—The Lord's ambassador as "a light to the Gentiles" (Isa. 49: 6). The Life that was "the light of men" (John 1: 4, 5, 7, 8, 9). Christ's gracious promise (John 3: 19-21). "Walk as children of light" (Eph. 5: 8-14). "Shining as lights" (Philipp. 2: 15). "Children of light" (1 Thess. 5: 5). Called out of darkness unto Christ's marvelous light (1 Peter 2: 9). "If we walk in the light as he is in the light" (1 John 1: 5, 7).

A Night of Miscalculation

(Continued from Page 579)

But the matter of a big crop was on his mind, for one night in his counting-house (his sleepless bed, because of his abundance) he thought within himself, saying: "What shall I do, because I have no room where to bestow my fruits?" All his barns were crammed to the roof—his storehouses were full to the bursting point. He knew not where to put his incoming goods which God was giving him.

Odd enough, his predicament! Were there no poor within his reach? The trouble was that such people never disturbed him, and no such thought entered his head that his surplus could have been used to aid the helpless.

Instead he decided: "This will I do: I will pull down my barns and build greater." In the night-time, through his mind's eye, he saw his good barns come down, new and larger ones go up, and into these greater ones he sees the goods, that God had given him, packed away. As he completes his plans for larger space, he says to himself: "There will I bestow my fruits and my goods. And I will say to my soul, Soul, thou hast much goods for many years; take thine ease, eat, drink and be merry." A smile of placid satisfaction rests upon his face as he thinks over the "many years" of provisions ahead. But how about eternity? Has he not left it out of his calculations?

Really, what audacity and folly this man exhibits! "Much goods," "many years," "take thine ease," etc. An unwelcome, unlooked for, unwanted visitor intrudes himself into this rich man's life. The voice of God awakens him, who had his plans for the future so well laid, and says: "Thou fool, THIS NIGHT thy soul shall be required of thee!"

Now, here is a pitiable situation. This man miscalculated. He figured on "much goods" and "many years" and the next thing he faced was HELL. And as he passed from time to eternity, the last words he heard were those from God himself: "Thou fool!"

This man was an eternity-neglecting fool and, sad as it is, the world as well as the church has many such fools. They have an ambition to get on in the world, and to do so they must work hard, which, in turn, attaches them to the things of this life. Nevertheless the man who neglects his salvation is denounced by God as a "fool."

I realize that this is a grave charge; but behold, what a large class of people the Lord includes among these fools: "So is he that layeth up treasure for himself, and is not rich towards God." Observe that one must be "rich towards God." Such a statement of the Lord does not admit of living "at a poor dying rate," "following afar off," or a "just-a-doorkeeper-in-the-house-of-my-God" whine, and all that lukewarm service which Christians try to palm off on the Lord during life, and then want to be taken into heaven when death comes.

This rich man was intensely poor, because his riches came between him and his God. Another (Matt. 19: 21, 22) did not follow the Lord because "he had great possessions."

Few men are asking these days: "What shall I do to inherit eternal life?" Instead the question is on every hand, in and out of the church: "What can I do to enjoy life here—make myself secure and easy on earth?" Many a "retired" Christian warmed a rocking-chair for a few years, and then passed beyond, to meet judgment, when adequate service would have prolonged life and assured him happiness beyond. Such people spend their best energies to accumulate and make themselves easy, but when they are old, they can not part with their possessions in any kind of loving service. Is it too much to say that it is the devil's way to defeat the Lord when he failed on Calvary?

There is no better decoy duck, in the hands of Satan, than profession of the Christ-life without having Christ in the life. It is one of the great miscalculations of today, and here lies the secret of doubts about being saved, that possess so many otherwise good church members. Not until the full blessing of the Holy Spirit, can assurance be complete. God stands willing and waiting to bless every unsaved man, in and out of the church. What a boon! Why not "know" as did Paul (2 Tim. 1: 12)?

Huntingdon, Pa.

Grace and Works

BY JAS. A. SELL

WHEN people become anxious about their soul, the question that they naturally ask is: "What must I do to be saved?" The answer that is now gaining

popularity is: "You are saved by grace; you have nothing to do." This answer amounts to saying that there will be a universal salvation. If man has nothing to do with the saving of his soul, if God is going to save him by his grace, he will surely do the same for all others.

When penitents are converted, it has become a stereotyped saying that they are "saved," and obedience follows because they are "saved." Thus obedience to commands was not the cause of their conversion—rather the result of it. It follows, therefore, that if obedience, or works, had anything to do with conversion, it could not be grace.

This position does not seem to coincide with creation or revelation. The whole realm of created things is subject to the laws that govern it. This applies to man in his spiritual state, as well as in his mental and physical states. To enlighten his understanding and lead him from a lower to a higher life, God gave him a law to regulate his deportment. As he becomes acquainted with it, he is continually reminded that the best interests of his soul are enhanced by his obedience to its requirements. In short, man was made to be obedient to law. But some object to this view of the subject in the Christian system, claiming that obedience means works, when we are said to be saved by grace.

In support of this idea of grace, it is agreed that man, in his fall, had to have a Mediator to make reconciliation with an offended God, to make an atonement and satisfy the Divine justice. We are told that our Savior, by his death on the cross, paid the debt and set us free. Now we are saved by his grace. To confirm this view, we are cited to the saying: "By grace ye are saved—not of works," as a conclusive argument where all controversy shall cease, as these are the words of One who knew whereof he spake. We will take notice of this farther on in this discussion. The dearest interests of the soul are involved in the principles and doctrines of the religion in which we profess to believe, and it is, therefore, nothing to our interest to be wrong. We want to be right.

Let us see what our Savior himself taught:

In John 14: 22 we have "Judas (not Iscariot)" asking Christ how he would manifest himself unto his people in a way that he would not unto the world. The answer was: "If a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him." The Father, Son and Holy Spirit manifest themselves and abide with the believing, loving, obedient ones, and not with those who keep not his sayings.

Matt. 11: 28 tells us that the Savior invited the weary, heavy-laden souls—tired of sin—to come to him and, after giving them rest and comfort, to take upon themselves his yoke. The yoke is the symbol of labor, service, submission and restraint. It seems from this that, although his grace abounds, as shown both by his invitation and promise, the believers are required to do something, for, says Jesus, "You shall find rest for your soul."

In Luke 17: 10 the Savior makes a very concise statement, when speaking of the duties and relations of servants to their masters. He said to his disciples: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." This is the key to the whole situation of grace and works. Commandments are given and we are required to obey them, but even after doing so, we are still unprofitable servants. We have merited nothing and all that we receive is a matter of grace.

But conversely: If the obedient have only done their duty and are still unprofitable, where will the disobedient appear? Can the Lord say: "Well done, good and faithful servant?"

Man has a soul that is destined to live in an eternity that can not be measured by the flight of years. He is a sinner without a claim, and has no means of righting the wrong that offended his Maker. But God, in his infinite compassion, sent his Son to make a reconciliation—an atonement. All this on God's part was grace—free grace. Now the greatest question

that can engage the attention of mankind is: "What must I do to be saved?" Is there anything for me to do? Will I be saved because the Savior made the atonement?

When penitents asked the Savior or his apostles what to do to be saved, the answer always expressed or implied faith, repentance and obedience to commandments.

The Savior devised a plan—a simple plan—by which he will save the sinner. It is conditional. If the sinner accepts and complies with the conditions, his salvation is assured. He is given something to do, and he is required to do it. And when he has done all that he is commanded to do—when he has done his whole duty—he is still an unprofitable servant of his God, and it is God's grace that saves him. The sinner is placed in a position not to work for salvation, but to "work it out." He was the servant of sin, but he is now renewed in mind and heart. Rom. 6: 17 tells how this was accomplished. "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Psa. 19: 7 tells us: "The law of the Lord is perfect, converting the soul." The doctrines of the Lord have both a converting and a sanctifying effect upon man's spiritual nature when, from his heart, he yields implicit obedience to them.

Timothy, as a minister, was admonished by his spiritual father—Paul—to take heed to his life and to continue in the doctrine, for in so doing, he would both save himself and those that heard him.

Peter speaks to his brethren as "having purified their souls in obeying the truth."

It matters not what effect obedience to the command may have, in converting, saving or sanctifying the soul—it is all a matter of favor or grace—free grace.

Rev. 20: 12 gives a sublime account of the final adjudication of all human affairs. All ranks and classes are arraigned before the Supreme Tribunal. Let the Record speak for itself: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The sequel shows that some of the vast company fared better than others. Their lives were cleaner, their works were better. They were more obedient and had fed the hungry, clothed the naked, visited the sick, taken in the strangers, and visited the prisoners. Now, on account of what they had done, the final decision was very much in their favor. The Righteous Judge said: "Inherit the kingdom prepared for you from the foundation of the world."

Yet it is not to be supposed that any one of this favored company did more than his duty. With all their good works they were unprofitable servants. So their unspeakable felicity was a free gift—a favor—grace.

It is to be presumed that the members of that company who had no good works to their credit were, or will be, in the same predicament as the man who found himself at the wedding with the wrong garment on—"speechless."

In Rev. 14: 13 we have the comforting assurance: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

This truly will be a blessed experience at the close of life's weary journey—to lay aside the sandals and travel-stained garments and to go from the tribulations of earth into the glories of a better world, to rest from labor and have good deeds to follow.

But how are we to rest from labor if we have not been laboring? How are our works to follow, if we have not been working? But note: The works do not go before. They follow. We are not saved by the merit of our works. We are saved by grace.

Paul, in Eph. 2: 8, says: "By grace ye are saved,"

and a little farther on he says: "Not of works, lest any man should boast."

This is the star text for those who think that works and obedience are not essential in Christian life. The text is so direct, so definite, so positive, that it seems with one stroke to settle the question and quiet all opposition.

But when carefully and critically analyzed, it undoubtedly teaches the direct contrary. The text is overworked. The quotation of it is always confined to the first part which says: "By grace are ye saved"—"Not of works lest any should boast." But the inspired writer hesitates, as though he feared that he might be misconstrued and further explains that we are "created unto good works which God has ordained that we should walk in them."

He doubtless meant to teach that we will not be saved by virtue of our works, neither will we be saved without works. God has ordained that we shall walk in them.

Call this legalism, if you please. But it is the legalism of the New Testament. The legalism of the Levitical priesthood and law ceased when the Savior introduced a new order, and the announcement was made: "This is my Son; hear ye him."

Paul sums up the whole subject in these words: "Christ became the author of eternal salvation to all them that obey him" (Heb. 5: 9).

We are not saved by Christ's obedience, but by our obedience to him. Obedience is as necessary as faith. It is by obedience that we show our faith. Jas. 2: 18 says: "Show me thy faith without thy works, and I will show thee my faith by my works."

Holidaysburg, Pa.

Which Side of Your Cross Are You On?

BY DAISY M. MOORE

Do we all have a cross? How many of us know just what a cross is?

Perhaps we think we know. Perhaps we believe we have a good-sized one. There is a wide range of latitude in the interpretation of "cross."

The busy mother may believe that she has a cross when baby is fretful for a day or two, when he is getting teeth. The man afflicted with boils thinks he has a sure-enough cross.

When the pigs get into her garden and destroy the vegetables, the housewife assumes a long face and declares that if ever any one was tried, *she* is!

But, oh, these are the merest trifles, friends!

They are fleeting, short-lived annoyances and can not, in any sense, be catalogued with those deep, constant, life-long, harrowing conditions which make life well nigh unendurable, for many in our midst. It is the perspective—their very nearness—which gives them the appearance of mountains. You know we can shut out the entire universe by holding a penny before the eye—if we hold it close enough!

If we sit down and, deliberately and philosophically, consider our lot, and compare it with that of some others, we shall have to admit, many times, that our cross is a light one, comparatively. And this, too, even though we can not fathom the length and breadth and depths of the mental, moral or physical suffering of another.

But most of us have a cross—yes.

Did you ever know that nowhere in the Bible is there a reference to *crosses*? Only the singular form is ever referred to.

Many years ago a woman, who was a shut-in, always told her friends that much depended upon which side of the cross they were on.

Said she: "If we are under the cross, trying to bear it, it will crush us, but if we are on *top*, and will make it bear us, it will lift us above the world and very near to God's loving heart."

And her life proved her contention.

She lived on the sunny side of her cross, and taught others to do the same. By giving of herself—and self is what the world is hungering for—to scores of other afflicted ones, she was borne triumphantly through the years on the cross which at first had threatened to crush her!

Lifted above despair she was, and enabled to help others to climb above theirs—to rise superior to the galling things.

We can all apply her lesson and endeavor to keep on the right side—the bright side—of our cross.

And all this reminds us of the beautiful lines:

"Keep your face to the sun, my dear,
If you want the shadows to disappear!"

Fairfield, Pa.

A Precious Prayer

BY CHESTER E. SHULER

"Now I lay me down to sleep . . ." Who has not learned those precious words in childhood, at the knee of a mother? If there be such, he or she is to be pitied. There is more eloquence in that prayer than in the utterances of the greatest pulpit orators. There is power in it *two*—power that reaches the throne of grace—when it's uttered by childish lips at the knee of a saintly mother.

"After the first gas attack was over," a soldier in the late war says, "I went back to my blankets and without realizing I dropped to my knees. Later I realized with a shock that, as I had knelt in the dirt by my roll-up, I had prayed, in the simple words of my childhood, the prayer I had learned with my face buried in the calico that covered the holy knees of my mother: 'Now I lay me down to sleep.' And as I lay there, in the crowded dark, with angry noises all about, I knew that no other prayer could have expressed more or reached farther."

God bless the mothers who have taken, and are taking, time to teach that prayer to their children! It may some day be the means of their salvation.

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
And if I die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake.—Amen."

Harrisburg, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AUTO DAY AT SIDNEY, OHIO

The Auto Day services, under the auspices of the Church of the Brethren at Sidney, Aug. 27, were a real success. This occasion was the eighth annual Auto Day, and many of the people over Southern Ohio, who were present at these meetings, and who attended other meetings of the same kind, at Sidney, said that this one was, beyond all contradiction, the greatest assembly of the kind held in our city.

The actual count of attendance at the Church of the Brethren, in the morning service, was 460, and several machine-loads, not in this count, were present at the forenoon service. A tent was arranged back of the church for the children, where nearly one hundred were present in the morning service, at which Sister Couser interested them by telling Bible stories and singing.

The number of automobiles, during the day, was around 100. The occupants were from over Southern Ohio and represented fifty-two churches. One machine was driven from Central Illinois, one from Muncie, Ind., and one machine, from the Southern part of the State, was driven 150 miles. Delegations were present from Dayton, Springfield, Troy, Mechanicsburg, Greenville, Bradford, Versailles, Lima, Bellefontaine, DeGraff, Covington, Tippecanoe, besides many from the rural districts.

The forenoon program was full of interest. Music was furnished by the Bollinger brothers of Greenville and the Ladies' quartette of Sidney. Then, too, we had the leadership, in congregational hymns, of Friend Couser. All this was of the classical kind and acknowledged as such. The sermon by Dr. Ellis, "The Christ We Forget," was a message of extraordinary value.

The weather was ideal for the basket dinner and social hour at Wagner Park. Friends renewed their former acquaintances, and many new associations were created. The fellowship enjoyed during this hour makes every one anxious for the next occasion.

The afternoon service, at the Baptist church, was a happy surprise. Every available space was taken and many extra chairs were placed, but even then the people could not all be seated and numbers went away from the sanctuary, for the want of room. The city people were not timid in saying that the program of the afternoon was as good as they ever heard, in the way of religious topics. The Young People's Chorus Class, of Tippecanoe City, brought into the hearts of the people a new message of love. The Bollinger brothers won for themselves many

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OKLAHOMA LIVE WIRES UNION

The Oklahoma Live Wires Union is composed of the organized young people's classes of the Church of the Brethren at Guthrie, Oklahoma City, Big Creek and Paradise Prairie. It originated with an anti-tobacco program and all-day meeting at Paradise Prairie in August, 1920. Another all-day meeting, similar to the first, was held at Guthrie, Sept. 11, 1921. The afternoon was drawing to a close and the service had been dismissed, when one young brother suggested to another that the classes should organize and do some kind of missionary work. The matter was then talked over by the young people. All seemed to be interested, and again assembled in the church, where a temporary organization was formed. A committee was also appointed to draw up a constitution.

The next meeting was held at Oklahoma City, Dec. 28, 1921. A talk was given by a returned missionary and a missionary play on, "The God of the Pill Bottle." We had a business meeting and effected a permanent organization. What pleased us most was the decision to subscribe for a fifty-dollar share, as suggested by our General Mission Board. To do this kind of work was our main purpose in organizing. We now have a meeting regularly each quarter.

This organization is helpful in many ways. It brings the churches together in a common cause and fellowship that is enjoyed by all. Then, too, the outsiders, who hear our programs, see the need of missions; also they see what our church is doing. But, best of all, it helps to advance the Kingdom of God in heathen lands much more than if each class were working separately. However, the greatest results will appear in the future. If we young people see the great need of missions, and support them, thereby getting into the spirit of cooperation, it will surely help us to go deeper into our pockets, and work together better when we grow older.

We do not know if there is another such organization in the Brotherhood. There is a place and need for many of them. If there is, we would like very much to correspond with them and learn what they are doing. In this way we can improve our organization and possibly help them in return. If there is not, we pray that this may be as good seed sown in fertile ground, and that many organizations, similar to ours, will be the result.

We will be glad to explain in detail about our Live Wires Union to any one who asks for information concerning it. All correspondence should be addressed to our secretary, Mr. Cecil Williams, Rural Route 5, Mulhall, Okla. As a result of our work, the District Conference decided, Sept. 1, to give over Tuesday evening of the future Conferences to the young people. In this way all the young people of the District can come together and discuss the work.

Guthrie, Okla.

Wilmer Lehman.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Fruitdale.—Sister Anna Laura White came to Cedar Creek church Aug. 2 and held a ten-day Vacation Bible School. She was assisted by Olive Beck, of Ohio. The school was good and was much enjoyed by all who attended. A fine program was given at the close. The sisters then came to Fruitdale and held another ten-day term. The Adult Class, each evening, also well attended. We studied the Book of John. A program was given at the close, which was well attended. All expressed themselves as being well pleased. We hope Sister White can come again. We are still expecting Bro. D. G. Brubaker, of Nocona, Texas. We have some mission points where we feel that much good could be done.—J. Z. Jordan, Fruitdale, Ala., Sept. 6.

CALIFORNIA

Empire church met in council Sept. 2, with Eld. F. E. Miller presiding. His time as pastor expired, and the pastoral question was deferred for the present. Bro. Miller also offered his resignation as elder in charge, and Eld. A. M. White was elected to fill the vacancy, for the balance of the present year. Sunday-school officers were elected, with Bro. H. R. Livingston, superintendent. Delegates to District Meeting are Brethren A. M. White, H. R. Livingston, J. N. Gwin; to Sunday-school Meeting, Sisters Lulu Dull and Anna Yost. As our series of meetings begins Sept. 17, to continue for two weeks, we decided to have an all-day meeting, Sept. 30, followed by communion services that evening.—John W. Vetter, Empire, Calif., Sept.

Fresno church is progressing nicely under the leadership of our pastor, Bro. A. O. Brubaker, who came to us June 1. The members here gave them a reception one evening soon after their arrival. It was in the form of a pound social. A short program was given and all enjoyed the evening. At our quarterly council in June, Bro. Brubaker was chosen elder to take the place of Bro. Stover, who was called away by death. The writer was chosen as correspondent. Our District Missionary Secretary, Bro. Noll, was here one Sunday and gave us a splendid talk on missions. We have also been permitted to see the slides, sent out by the General Mission Board, on China and India missions. They were enjoyed by a goodly number. We have organized a chorus class and hope to assist our pastor with better singing at all services. We had a called council Aug. 25, to hear a committee report on the investigation of the envelope system of giving. This we decided to adopt. Our Sunday-school attendance has kept up near the top all summer and we hope it will increase as cooler days come. Some of our members hold services for the inmates of the Old Folks' Home who enjoy having them come.—Lola Hynton Bowers, Fresno, Calif., Aug. 27.

Live Oak congregation has been greatly helped by the recent visits of several splendid speakers. Aug. 9 Bro. Berry, of Empire, was with us in the interest of the Old People's Home, located at that place, and gave us an interesting talk. We appreciated the talk of S. P. Noll, of Lindsay, our Missionary Secretary, on Aug. 16. Aug. 20 Bro. C. Ernest Davis, of La Verne, delivered two sermons for us. He is here with his family for a short visit with relatives. Aug. 23 we were glad to have Bro. I. S. Brubaker, of La Verne, with us. He was on his way home from an extended trip

among the northern churches. Our church is always glad to welcome such leaders as these, and we are hoping to have the privilege of hearing others in the near future.—Rose Landis, Live Oak, Calif., Aug. 25.

CANADA

Bow Valley.—Our series of meetings, conducted by Bro. J. H. Brubaker, closed Aug. 4 with a love feast. Eighteen Sunday-school children from three classes were received into the church by the rite of baptism. May the Father, in whose name we labor, guard, guide and keep these lambs of the fold in his protecting care, and under the influence of the Holy Spirit, that they may grow in the stature of men and women in Christ Jesus! There is always room in the church for such as these.—Stella Bowman, Gleichen, Alta., Can., Sept. 4.

COLORADO

Rocky Ford congregation held its Vacation Church School Aug. 7-18. This is the second season for this work here. This year the work was conducted entirely by home talent. Some of the teachers had the benefit of a special training course at Denver. The Bible was made the central theme of all the work, and the results are gratifying. Last week my family and I, together with another brother and sister living here, made a trip over into the San Luis Valley, and called on some isolated members. About twenty members lately located about Jaroso, who are desirous of organizing themselves into a congregation. They now have regular services and Sunday-school. It takes much time and travel to reach some of the members. This trip took us over 600 miles by auto. Bro. D. W. Kurtz was with us over last Sunday and gave an excellent sermon on "The Temptation."—D. O. Cotrell, Rocky Ford, Colo., Aug. 28.

ILLINOIS

Lanark.—Our Vacation Bible School closed Aug. 11. The average attendance of scholars was sixty-three, which was very good, considering that all the other churches in town had schools at the same time. Bro. Arthur Sellers preached for us Aug. 20. Our business meeting was held Aug. 23. The church at that time released Bro. Moore, who will take up work in Waynesboro, Pa. Our love feast is to be held at the close of our series of meetings, with Bro. S. Z. Smith, evangelist.—Hazel Mathias, Lanark, Ill., Sept. 2.

Oakley (Brick).—Beginning Aug. 14 we had a two weeks' Vacation Bible School, conducted by Sister Mina Heckman, of Chicago. We had an enrollment of 122, and an average daily attendance of over 100. The church school is coming up well, and a bright glimpse of the work which the children had done. The school was a success from all standpoints, and it is planned to make it an annual affair. Aug. 16 the Oakley church joined the Cerro Gordo, Centennial and La Place churches in a Sunday-school picnic at a country park, a few miles from the Brick church. Between 300 and 400 people were present, enjoying themselves and trying to reach some of the members of the church. Several weeks ago the Social Welfare Committee of the church secured a speaker who gave a masterful address on the work of the Farm Bureau. This committee is planning a Homecoming Day similar to the one held last fall. Bro. John Graham, of Chicago, is coming Sept. 19, to begin our evangelistic meeting. Bro. Geo. Anglenyer, of Nappanee, Ind., will be with us to conduct our song services.—D. L. Blackenstaff, Cerro Gordo, Ill., Sept. 1.

Virden.—Our hearts are full of joy, for the past two weeks have been a rich spiritual feast. Night after night our evangelist, Bro. Chas. Flory, gave us forceful messages from God's eternal truth. About one-half hour spent each evening in song service. Sister Blanche Snell, our song leader, most faithfully did her part of the work. Twenty-one confessed Christ. Nineteen were baptized at our last Sunday service and two await the rite. Through the splendid cooperation of our pastor, with our Intermediate Sunday-school boys, arrows, advertising the revival, were nailed at every prominent cross-road for many miles, in each direction from our town.—Stella Brubaker, Virden, Ill., Sept. 5.

INDIANA

Baugo church met in council Aug. 15. The meeting was opened by Bro. Felthouse, of Florida. Bro. H. S. Bowers and Bro. Clayton Shriver were delegates to District Meeting at South Bend.—Grace M. Eby, Wakarusa, Ind., Sept. 2.

Beech Grove.—We held an all-day Harvest Meeting Aug. 27. We had the pleasure of having with us Bro. Fred Fick, of Kokomo, who delivered two good sermons—one in the morning and one in the evening. We had a praise meeting in the afternoon, which was largely attended. An offering was taken in the afternoon for missionary purposes. The attendance was about 200. Our church met in council Sept. 2, with Eld. E. O. Norris in charge. Elders Bowman and Roof, of Anderson, were also with us. We were very sorry indeed to know that Bro. Norris could not remain with us, as he has been our minister for over ten years. Bro. Moses Smeltzer, of Noblesville, was elected as elder. We also chose Bro. Even Fuqua as a new trustee. Sister Fattie Shulls was re-elected secretary and treasurer; Sister Zella Fuqua, "Messenger" agent and correspondent. Our next council will be held Oct. 11 and our love feast Oct. 14.—Maude Krall, Fortville, Ind., Sept. 4.

Bethel Center.—Aug. 20 Bro. B. D. Hart, of Huntington, Ind., closed a two weeks' series of meetings with five accessions to the church. Bro. J. O. Winger, who so faithfully served as pastor during the past year, has been retained. Communion services will be held at this place Oct. 6.—Lola Waters, Hartford City, Ind., Sept. 2.

Bethel church met in council Aug. 25, with Eld. Lee R. Cory presiding. Bro. Russell Shull, of Auburn, Ind., will conduct a series of meetings, beginning Sept. 31, and also be in charge of arrangements, preparatory to the evangelistic efforts. Our communion will be held Oct. 28, at 7 P. M. Improvements are being made in preparing Sunday-school and Aid Society rooms in the basement of the church. Bro. H. S. Randolph, of North Manchester, has been doing splendid work in the pulpit since January. This has developed new interest, and a spirit of new life is shown.—Ruth Blough, Milford, Ind., Sept. 2.

Cart Creek church has just passed through a splendid two weeks' revival meeting. Bro. J. Oscar Winger, of North Manchester, began Aug. 20 and continued until Sept. 4. Sister Mary Grossnickle, of North Manchester, led the song services, which were very inspiring and added much to the interest. The attendance was one of the largest we ever had, and the interest was splendid. Eighteen accepted Christ. Five were heads of families, and thirteen were Sunday-school pupils. Bro. Winger's sermons were forcible and inspiring. Aug. 31 we held our council, preparatory to the communion. With Eld. O. C. Rife presiding. A helpful talk was given by Bro. Winger. Officers were chosen for our Christian Workers' Meeting. Bro. Rife is our delegate to District Meeting. At the close of this splendid revival service, we held our love feast, with Bro. Winger officiating. The Sunday-school at this place has nearly doubled its attendance under the efficient leadership of our superintendent, Bro. Jesse Winger.—Mrs. Emma Winger, Marion, Ind., Sept. 5.

Eel River church met in council Aug. 26, with Eld. Amos Fred presiding. Elders I. B. Book and Moyné Landis assisted. Brethren Howard Metzger and E. L. Burger were called to the deacon's office. The installation service was deferred to a later date. Delegates to District Meeting are Brethren Herman Leckrone and John Metzger. Our Harvest Meeting was held Sept. 3, with a children's program in the forenoon, and a sermon by Bro. A. L. Wright, of North Manchester, in the afternoon. Bro. Sargent, of Chicago, recently delivered two sermons. Our communion will be held Oct. 7, at 7 P. M.—Laura Miller, North Manchester, Ind., Sept. 4.

English Prairie church met in council Sept. 1. Five certificates were granted. Our series of meetings will begin Sept. 17. We expect Bro. Hatcher to be here for a 19-day communion series. Services will be held, beginning at 2 P. M.—Mrs. Banks Light, Howe, Ind., Sept. 6.

Huntington church held a Harvest and Missionary Meeting Aug. 27. Bro. J. H. Wright, of North Manchester, preached a splendid sermon in the forenoon. At the noon hour tables were placed on the church lawn, and a dinner was served. In the afternoon Sister Laura Shock, who recently returned from China, gave the missionary talk. This being her home congregation, made it especially interesting. Quite a number attended from other congregations and also from different denominations. We expect Bro. A. G. Crosswhite to hold a series of meetings in the series of meetings in the series of September. Our communion will be held Sept. 30, beginning at 6:30 P. M.—Mrs. J. M. Lanner, Huntington, Ind., Aug. 30.

Maple Grove.—Aug. 27 was a day long to be remembered by the little band at this place. Bro. J. S. Aldredge, of Anderson, Ind., preached for us after Sunday-school on the subject of Harvest. Afterward dinner was served in a grove near the church. At 2:30 we again met in the churchhouse and listened to a well-earned program, given by the different churches and Sunday-schools of the community. In the evening we had our love feast, with Bro. Aldredge officiating. An offering of \$17.60 was taken for mission work. We are much in need of workers in our community, as we have but one resident minister. Should some minister wish to change his location and get into a needy field, we believe much good could be accomplished here, as a foundation has already been laid by our faithful men in the past.—Grace Mitchell, Center Point, Ind., Sept. 4.

Middletown church met in council last Saturday afternoon. Two members of the Ministerial Board met with us—Brethren L. W. Teeter and O. D. Werking. Bro. Werking was unanimously elected elder, succeeding Bro. J. W. Lewis. We feel that Bro. Werking will do us much good, and we hope for a successful year's work. We chose Bro. Geo. Ritchey as trustee again, and Bro. Michael Andes was chosen to take the place of Bro. Richard Labateaux. Sister Green was chosen corresponding secretary and "Messenger" agent. It was our pleasure to attend the District Meeting at Anderson. We heard many good speeches. Bro. Andes was our delegate. Bro. Dillon will preach for us on the second Sunday of each month, and Bro. Aldredge on the third. We appreciate their work and would be glad to have others come and help us when opportunity permits. The Aid Society will hold its Institute in our church Sept. 28. Bro. Frank Sargent, of Chicago, gave us a lecture, concerning Bethany Bible School, on Sunday evening, which we greatly enjoyed. We had no services of any kind on Sunday morning. The union services closed Sunday evening. We will have preaching every Sunday morning if we can secure a minister.—Florida J. E. Green, Middletown, Ind., Sept. 6.

Shipewana.—Aug. 6 Bro. A. H. Miller, of Akron, Ohio, came here to assist us in a revival. He preached eighteen inspiring sermons. He spent much time visiting in the homes of the community. We can not express in words the good we have received from these meetings. The whole church has been built up spiritually. Nine were added to the church by baptism and one was reclaimed.—Mrs. Geo. S. Sherck, Middlebury, Ind., Sept. 2.

Union church has decided to hold its annual Harvest Meeting Sept. 10-11, at this meeting. We have our evangelistic meetings Sept. 24, closing with our love feast, Oct. 6. The Sunday-school is doing fine work, and the Aid Society is increasing in interest.—Dora A. Henrieks, Plymouth, Ind., Sept. 6.

IOWA

Garrison.—During the summer months we held a very successful Daily Vacation Bible School, which was conducted by home talent alone, and which was in progress for two weeks. The pastor, Bro. U. H. Hoeft, superintended the work with eleven other teachers assisting. This was the first of its kind in the town, and everyone seemed interested. Eighty-four children were enrolled, with an average attendance of fifty-three. On Thursday evening, prior to the last day of school, we held closing exercises, which were well attended by the parents. Verses, songs and stories were given that had been learned; the handwork also was on display. After the program five children and one man, seventy-three years of age, came forward and were baptized. District Meeting was held on Saturday. Communion services were held on Saturday evening.—Mrs. Pearl Dehl Hoeft, Garrison, Iowa, Sept. 4.

Libertyville church met in regular council Sept. 2. Letters were granted to Bro. W. L. Ogden and wife who expect to take up school work at Mt. Morris, to prepare for the work of the ministry. Eld. John H. Price, of California, has recently moved into our congregation and will be able to give us much appreciated help. Bro. Virgil G. Steward is a theologist, and will give us a series of lectures, which has been quite helpful to us. Our love feast will be held Sept. 22, at 5 P. M.—Nellie F. Ogden, Batavia, Iowa, Sept. 2.

KANSAS

Bellevue.—Our series of meetings commenced Aug. 6, with a Homecoming Day, and closed Aug. 27, with Bro. Geo. Canfield, evangelist. Sister Edyth Hillery Hay, of Goshen, Ind., led the song service, which was greatly enjoyed. Bro. Canfield preached inspiring sermons and we trust that the good seed sown will bring forth results. Aug. 28 we held our regular council with Eld. E. D. Steward as moderator. Delegates to District Meeting were chosen. Our love feast will be held Oct. 7, commencing at 5 P. M. Bro. Steward was chosen to hold our series of meetings in the fall of 1923.—Anna M. Kuhn, Bellevue, Kans., Sept. 2.

Chapman Creek.—Bro. Oliver H. Austin and wife began a series of meetings Aug. 13, which continued for three weeks. They certainly have been a blessing to our community and church. Eight were baptized and one awaits the rite. We are all encouraged to do better. Bro. Austin has superintended to suggest Bro. of Allenton, Mo., who has been quite helpful to us. Bro. Steward, of Kansas, was granted.—Mrs. J. A. Sword, Detroit, Kans., Sept. 5.

East Wichita church met in council Aug. 16, with Eld. Sherb presiding. We decided to be represented at the District Meeting, and Brethren Jas. R. Wile and N. A. Duncan were chosen as delegates. Aug. 27 we held an all-day Harvest Meeting. Our pastor gave a very interesting sermon. One of the special features of the meeting was the display of ancient harvesting tools, which are relearned by Bro. Winc. Many products were exhibited, illustrating the progress which Kansas has made from a desert to a productive State. The speaker also emphasized how wonderfully the Lord has blessed us, and how grateful we should be. An offering of \$112.46 was lifted for our District Aid Society. We have started a parent and teacher organization with meetings once a month. Each meeting is more interesting and uplifting than the previous one. The attendance is increasing and we feel that much good is being done.—Mrs. Carl Ramsey, Wichita, Kans., Aug. 31.

McPherson church met in business meeting last night. Officers for the ensuing year were elected. Bro. R. E. Mohler was elected Sunday-school superintendent, to succeed Bro. of Allenton, Mo., who has left our community. Pastor Richards and Dr. Kurtz were chosen as delegates to the District Conference. The church building committee was encouraged to cover the foundation of the projected building. Eld. H. F. Richards, our new pastor, is now moving to McPherson and we are looking for a great advance along all lines of church activity.—E. L. Craik, McPherson, Kans., Sept. 5.

Osage.—Aug. 20 Bro. Edwin Groff, of Bartlesville, Okla., delivered the message in the morning. The evening message was given in the form of a temperance program, with Bro. Jones, of Parsons, District Temperance Secretary, in charge. Several people from Parsons took part in the program, as well as some from the home church. Bro. J. D. Clark, of Parsons, gave of his experience as a parent and teacher organization with meetings once a month. Each meeting is more interesting and uplifting than the previous one. The attendance is increasing and we feel that much good is being done.—Mrs. Carl Ramsey, Wichita, Kans., Aug. 31.

Our love feast will be held Sept. 22, at 5 P. M.—Nellie F. Ogden, Batavia, Iowa, Sept. 2.

tered into a class contest at the beginning of the last quarter, in which the juniors reached their starting point first.—May Nicholson, McCune, Kans., Aug. 28.

Overbrook church met in council Aug. 26. Letters were granted our pastor, Bro. J. H. Heckman, and family, as they are moving out West. Bro. I. L. Hoover was chosen clerk of the church. Sister Myrtle Hoover is our delegate to the Sunday-school Meeting and Bro. I. L. Hoover to the District Meeting at Sabbath. Our love feast will be held Oct. 28, at 6 P. M.—Chloe Wright, Overbrook, Kans., Sept. 2.

Paint Creek—Our first daily Vacation Bible School was ably directed by Brother and Sister Schechter of the Scott Valley church. They were assisted by Bro. F. E. Strohm and wife, recently of Chicago, and W. O. Neff, as teachers, with Sister Essie Bouse, of Scott Valley, Ruth Kibbie, Ruth and Ila Shull as assistant teachers. The school continued one week. There were fifty-nine students enrolled from twenty-eight families. The average attendance was forty-six. The interest and enthusiasm increased from the first, and the week seemed all too short. Some of the articles, made as expressions of love, are being held in readiness to send to India. Bro. Schechter preached each evening. His sermons, mostly doctrinal, were very logical and instructive. We recently completed the painting of the churchhouse and the rearranging of the seats. We had an impressive Children's Day program June 18. Owing to the busy season, the June council was not held. The Sunday-school officers have continued for the fall year. The Sunday-school picnic was held Aug. 16 on Paint Creek. We had hoped to find a desirable farm, which Bro. F. E. Strohm and family might rent, to locate with us, but so far we have been unable to find a place. We appreciate having the students, who are in college at McPherson and Bethany, with us during vacation.—Lee Dadisman, Uniontown, Kans., Aug. 28.

MARYLAND

Bever Dam church met in council Sept. 2, with Eld. D. O. Metz presiding. We decided to hold our love feast Sept. 16, commencing at 2:30 P. M. Bro. I. W. Taylor, of Pennsylvania, will begin a series of meetings at this place, commencing Sept. 10.—Hilda E. Metz, Union Bridge, Md., Sept. 4.

Monocacy—Aug. 6 Bro. J. E. Myers came to the Fountainebleau house and held a two weeks' series of meetings. He preached eighteen Gospel sermons. These meetings were well attended and good interest was manifested. Bro. Myers visited in many homes and in this way won the esteem of the people of the community. This point is situated about sixteen miles from Rocky Ridge, the mother church. Notwithstanding the distance, we members from Rocky Ridge attended at least a few of these meetings. Two were baptized and we trust that Bro. Myers' stay with these members will encourage them to work with greater zeal to build up the church at that point. Our council will be held at Rocky Ridge Sept. 30, and our love feast, to be held at that place, Oct. 21 at 2 P. M.—Elsie A. Eigenrode, Rocky Ridge, Md., Aug. 29.

Thurmont—Our love feast will be held Oct. 7, beginning at 2:30 P. M. The semiannual business meeting will be held Sept. 30, at 10 A. M. The Sunday-school classes are at this time being organized.—Ida H. Dern, Thurmont, Md., Sept. 4.

MICHIGAN

Long Lake church enjoyed an all-day meeting Aug. 20. Bro. D. E. Crouch, of Brethren, and Bro. D. E. Sower, of Middleton, Mich., were present. We had our regular services in the forenoon, followed by a basket dinner. The afternoon program consisted of a few recitations and talks by Bro. Harold Chambers, concerning organized Sunday-schools; Bro. M. M. Chambers spoke on organized class work. Bro. Sower gave a talk on mission work, after which an offering of \$11.55 was raised. Bro. Nevinger, of Onekama, is in the midst of a revival, at the close of which, Sept. 17, we will have our love feast.—Dorothy Snyder, Mich., Sept. 3.

Pontiac—Bro. John R. Snyder, of Huntington, Pa., held a two weeks' series of meetings here, beginning July 16. There were six confessions, three having been baptized. Aug. 31 we held our first council, at which time two deacons were elected. We also decided to hold our love feast the second Saturday in October. Our Rally Rally will be held at Long Lake in September. The work at this place is growing. Bro. John Dietz, assisted by Bro. J. M. Moore, came out from Detroit to help us in the council meeting.—Enoch J. Ehey, Pontiac, Mich., Sept. 3.

MISSOURI

Broadwater church has been enjoying a real spiritual feast. Since June 21 Brother and Sister Wm. Beahm have been with us. Bro. Beahm has brought some strong messages, and Sister Beahm is leading the singing and the church is doing splendidly. July 5 they began a Vacation Bible School, continuing until the 23rd, closing with a program and basket dinner. The interest was good from the start, and we feel that much good has been done. Our revival began Aug. 1 with the best of interest. Nineteen stood for Christ. We know that the summer, by the blessing of God, has been a blessing, and has given such a blessing as Broadwater has never before known. Brother and Sister Beahm are only young in the service, but God is wonderfully blessing them.—Maggie Gove, Dexter, Mo., Sept. 4.

Mineral Creek—Aug. 6 Sister Lota Neher came to conduct a Vacation Bible School and Bro. J. H. Norris began a revival meeting. There were 100 pupils in attendance. We appreciated the spiritual uplift of the meetings. Six were baptized. Aug. 27 the three adjoining Sunday-schools—Warrensburg, South Warrensburg and Clear Fork, met at Mineral Creek for a fellowship meeting. Bro. Markley presided, and the morning service, in the afternoon a program was given by the churches.—Salome Mohler, Leeton, Mo., Sept. 2.

Wakenda—Our evangelistic meetings, which were in progress from Aug. 15 to 30, have just closed. Bro. L. A. Walker, of Sheridan, Mo., our evangelist, was not a stranger to us, as he held meetings for us last year. He preached in all, seventeen sermons and delivered one lecture. Sister Ada Schales, of Dea Moines, led the song service in an efficient manner. The meetings were well attended, and the interest was good throughout. There were three conversions. The love feast, which was to be held at the close of our meetings, was postponed.—Mary A. Bowman, Hardin, Mo., Aug. 31.

NEBRASKA

Lincoln—Sept. 1 the church met in regular quarterly business meeting. Brethren J. C. Horach and J. S. Gable are our delegates to District Conference. Sept. 24 our communion service will be held, at 7 P. M. One question goes to District Meeting.—J. G. Kihlberg, Lincoln, Neb., Sept. 6.

Omaha—Our new pastor, Bro. J. J. Johnson, and wife, arrived Sept. 1. Bro. Johnson preached his first sermon on Sunday morning, Sept. 3. Appreciative audiences were in attendance at all the morning and evening services. A splendid reception was held in honor of Bro. Johnson at the church on the morning of Sept. 7. Renewed interest is being manifested in the work. The membership recently raised over \$300 to defray moving expenses of Bro. Johnson, as well as for necessary repair and redecoration of both church and parsonage. Brother and Sister Johnson request that any knowing of members, or former members of the church, not identified with the work here, should send the names and addresses of such to J. J. Johnson, 2615 North 22nd Street, Omaha, Neb.—Mrs. O. J. Dickey, Omaha, Neb., Sept. 5.

NORTH DAKOTA

New Rockford church met in council Aug. 21, with Eld. Alfred Kreps as moderator. This was the first council the new church has had. It was decided to hold a series of meetings sometime in November—a definite date to be announced later. Our Sunday-school hour has been changed to 10 o'clock, with preaching services every other Sunday.—Effe Colony, New Rockford, N. Dak., Aug. 28.

Turtle Mountain—Aug. 20 we held our Harvest Meeting. Although the weather was not very favorable, quite a crowd was present, in-

cluding a few from the neighboring churches. The meeting was held in a grove. We had a very fine program. Bro. John Deal, of Rock Lake, preached a good sermon, and Eld. Earl L. Flora made a few brief remarks. Since Bro. Flora has moved into our midst, we are having preaching and Sunday-school every Sunday. We also have singing classes in the various homes of the community. We expect to organize a Christian Workers' Society after threshing.—Ocie Schroeder, Dunseith, N. Dak., Sept. 4.

OHIO

County Line church met in council Sept. 3, with Eld. J. L. Guthrie presiding. Bro. Guthrie is our elder for another year. Our love feast will be held Oct. 7, at 6 P. M. Bro. Reuben Shroyer is to begin our series of meetings Sept. 6. Sister Naomi Swihart is our song leader.—Bessie L. Guthrie, Lafayette, Ohio, Sept. 6.

Lick Creek church met in council Sept. 2, with Eld. Geo. E. Stone presiding. Four letters were received. We decided to start a Teachers' Union Class in the future. Our communion meeting will be held Sept. 30, beginning at 10 A. M.—O. B. Bosserman, Bryan, Ohio, Sept. 4.

Lower Stillwater—A very interesting joint Sunday-school Meeting convened at Happy Corner church Aug. 27. The following subjects were discussed: "How Can We Win More of Our Sunday-School Pupils for Christ?" by Anna Miller, of Chicago, who is directing Vacation Church School at Trotwood; "Suggestions for Reaching Sunday-School Pupils," by Paul W. Van Dine, of Middleburg, of the Church; by S. A. Blessing, of West Milton; "In What Way Is Your Sunday-school an Asset to the Church?" by Leroy Fish, of West Dayton. These were well treated by the speakers, as well as in the general discussion. The Sunday-school certainly is a strong arm of the church. A movement was started toward the support of Sister Artie Conover in her work in the church at Springfield, Ohio. Our next joint meeting will be held in the Bear Creek church Oct. 15. Bro. Ezra Flory, General Sunday School Secretary, will address the meeting on vital topics relating to Sunday-school work. Aug. 27 Bro. Daniel Bright gave us a sermon on "Life Insurance" (spiritually considered). The audience was much interested in the parallels drawn.—L. A. Bookwalter, Trotwood, Ohio, Aug. 29.

Oak Grove—Everything looks brighter for the future to the members of Oak Grove. Our pastor, Bro. John Wiegand, and family, will move to this place to take up the work. Bro. Wiegand will preach his first sermon Sept. 10.—Irah Schubert, Alvada, Ohio, Sept. 5.

Sand Ridge church met in council Sept. 2. We decided to hold a love feast Sept. 30, at 5:30 P. M. Bro. Lee Patton preached his first sermon to our congregation on the following Sunday, Sept. 3.—Eld. Edna R. Patton, Sand Ridge, Ohio, Sept. 5.

Stonelick church met in council Sept. 2, with Eld. R. N. Leatherman presiding. Our love feast was appointed for Nov. 11, beginning at 10 A. M. Bro. Leatherman will hold a week's meetings, beginning Nov. 6. Bro. Landon Leaverton, of Cincinnati, preaches for us every two weeks. Aug. 20 Bro. Edgar Schooley, of Middletown, preached for us, which was much appreciated. Our Sisters' Aid Society has been quite busy this summer sewing and quilting. We are sending a box of clothing to Bro. Denny, of Westside (Cincinnati) Mission.—Mary S. Carr, Newtonville, Ohio, Sept. 5.

OREGON

Albany—Aug. 6 Eld. C. H. Barklow began a series of meetings at our country appointment, closing on Sunday morning, Aug. 13, with a full house. In the evening we began services in our Albany house, continuing until last night, with growing interest. Bro. Barklow spoke the Word with power. Aug. 26 we held our love feast, with Eld. H. H. Stetter, of St. Paul, Pa., presiding. Bro. Barklow, present. Bro. Barklow officiated. We had a very spiritual service. Twenty-six members were present.—Eugene W. Pratt, Albany, Ore., Aug. 28.

Portland—Brother and Sister G. C. Carl left recently for Southern California, where they will probably engage in mission work for an indefinite period of time. The work was continued at the children, who will enter La Verne College. Our Temperance and Missionary Committee is giving instruction regularly to the Sunday-school. Bro. Leslie Cullen has been chosen to fill the vacancy on the Temperance Committee. He is an active worker. He spoke interestingly to the Sunday-school Aug. 27.—Grace W. Hewitt, Portland, Ore., Aug. 28.

PENNSYLVANIA

Akron church will hold its love feast Oct. 28, at 1:30 P. M. Our Harvest Service on Sunday, Sept. 24, was well attended, with a number of ministers present who gave us rich and much needed instruction. An offering of \$57 was taken for the Orphanage at Neffsville.—David H. Smith, Akron, Pa., Sept. 5.

Conemaugh—Our church has just finished a two weeks' Vacation Bible School, beginning July 31 and closing Aug. 11. The total enrollment was 107, with an average attendance of eighty-four. We had five classes, taught by Sisters Elda Wertz, Ruth Grubb, Verda Grumbling, Neva Harrison and Mable Faight. The children enjoyed it and learned many things which will help them as they grow older. On the following Sunday evening we had a little program and exhibition of their work. There was a large crowd and all appreciated the program. We have organized a Teacher-training Class of nine recently. All seem interested and we hope more will join the class.—Mrs. R. B. Litzinger, Conemaugh, Pa., Aug. 30.

Falling Spring—Aug. 6 we were pleased to have with us, at the Shady Grove church, Bro. S. C. Baragh, of Baltimore, Md., who addressed the Sunday-school and also preached a very interesting sermon. Aug. 13 Bro. Jacob Keller, of Mercersburg, Pa., preached at the Brownsmill church. Aug. 26 we met in council at the Brownsmill church, with Eld. W. G. Smith presiding. Four letters were granted. The following brethren were elected delegates to District Meeting: H. E. Stamy, Walter R. Shank, Jacob Foust; alternates, D. S. Flohr, Wm. Hollinger, Harvey Singer. We decided to hold our love feast at the Hade meetinghouse Oct. 14 and 15, to begin at 10 A. M.—H. N. M. Gearhart, Shady Grove, Pa., Sept. 1.

Hooversville church finished a most encouraging two weeks' Vacation Bible School Aug. 11. Bro. S. C. Baragh, of Baltimore, Md., was pastor and held the summer, of time as superintendent. The school was the first of its kind held in Hooversville, and far exceeded our expectations. The total enrollment was 120, with an average attendance of ninety—representing all denominations. We had a corps of ten teachers. The boys and girls enjoyed the program, and they grew older. On the following Sunday evening, which was much enjoyed, Aug. 6 we held our commencement exercises, which were largely attended. Bro. Sell also conducted a Bible School at Sugar Grove, with an enrollment of thirty-seven and an average attendance of twenty. The Hooversville Sunday-school is continuing to grow. The day was very cool but the affair was very much enjoyed. The Sisters' Aid Societies of the Hooversville and Maple Spring churches held a joint outing Aug. 30. A fine program was rendered. Bro. Byron Sell, Bro. Paul Rummel and Sister J. S. Zimmerman each gave a talk.—Blanche M. Herschberger, Hooversville, Pa., Aug. 31.

Ligonier—Sept. 1 our church enjoyed a missionary program, "The Hero of Labrador," given by the Helpers' Class of our Sunday-school, and Sister Estelle Beahm, of Connellsville. Sister Beahm also gave a reading. The offering will be used for mission work. Sister Ruth Beahm, who has had charge of the Wilpen Mission for the past fifteen months, held Sept. 1 to continue her schoolwork at Blue Ridge College. We will miss her much in the work here. Bro. Arthur Rummel and wife will take charge of the Wilpen work after Oct. 1. He will assist with the work here also. Our love feast will be held Sept. 24, at 7 P. M.—Opal W. Leonard, Ligonier, Pa., Sept. 4.

Maple Glen—Aug. 13 Bro. J. C. Beahm, of Connellsville, began a series of meetings and preached eighteen very helpful and inspiring

sermons. Good interest was manifested, and we feel that the church has been strengthened and more closely united. Bro. Beahm preached the Gospel in its purity and simplicity, and fully endeavored to impress all with the great importance of living the true Christian life. Four accepted Christ. Our love feast, held Sept. 27, was well attended. Bro. Beahm officiated. We were greatly blessed by having such fine weather during these meetings, and that many were present at every meeting.—Mrs. P. S. Davis, Springs, Pa., Sept. 1.

Manor—Bro. E. M. Detwiler, of Johnstown, Pa., is conducting a series of meetings at Diamondville. Sept. 4 Bro. F. D. Anthony, of Belle Vernon, Pa., will begin a series of meetings at the Purchase house. A council will be held Sept. 9, at which time four deacons will be elected. A love feast will be held at the Purchase Line house Sept. 17.—Corra B. Fyock, Clymer, Pa., Aug. 31.

Marshbrook church met in council at the Marshbrook house, with Eld. J. H. Brindle presiding. We had with us Eld. Peter Lahman and wife, of Chambersburg. The trustees for the church and cemetery have been retained. A love feast will be held at the Friends Grove house Sept. 17, beginning at 1:30. Eld. John R. Zug, of Palmyra, Pa., will begin a series of meetings Sept. 24, in the Gettysburg house, to continue two weeks and close with a love feast at the Marshbrook house Oct. 8, commencing at 1:30. We have decided to hold a weekly prayer meeting each Wednesday evening, preparatory to the meetings.—Ida M. Lightner, Gettysburg, Pa., Aug. 30.

Mountview—Aug. 20 we closed a very inspiring series of meetings during which time Bro. I. N. H. Beahm gave us very strong discourses. One returned to the fold. Sept. 3 we held our Harvest Meeting. Brethren J. W. G. Hershey, Geo. Weaver and J. B. Brubaker were with us. A liberal offering was lifted for the Neffville Orphanage. Our love feast will be held Nov. 15 and 16, beginning at 1:30 P. M.—N. K. Musser, Columbia, Pa., Sept. 5.

Myerstown—The work of enlarging the Myerstown house is progressing. Since the beginning of June, all our services, except the midweek services, are held in the Tulpechicken house. Instead of our regular Sunday evening services, we have singing and Scripture quotations.—Ida M. Lightner, Gettysburg, Pa., Aug. 30.

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New Enterprise—On Sunday evening, Aug. 13, we held a Children's Day program at the close of our second Vacation Bible School. We had an enrollment of seventy-five or more, which we think, in our country school, Bro. Yoder, our pastor, directed the work, assisted by his wife and six of our girls. Bro. Yoder gave us our Harvest sermon on Sunday morning, Aug. 20. He and Bro. D. T. Detwiler represented our Sunday-school at District Convention. Our Sunday-school enjoys letters from our missionary to India, Sister Replage, very few months, for which we are very glad.—Mrs. Jno. Snodgrass, New Enterprise, Pa., Aug. 29.

Pleasant Hill church met in council Sept. 2, with Eld. David Hohl presiding. Our delegates to District Meeting are Brethren S. K. Jacobs and Howard Danner. Our love feast will be held Oct. 14, at the Pleasant Hill church, beginning at 4 P. M.—Paul K. Newcomer, Spring Grove, Pa., Sept. 5.

Scalp Level—We have just closed a very successful Vacation Bible School, which was in session from July 31 to Aug. 15. We had an enrollment of 134, with an average attendance of 118. We had the school divided into four classes: The Beginners in charge of Sister L. S. Knepper; Primary, Sister Edith Hosteler; Juniors, Sister Mary Weaver; Intermediates, Bro. L. S. Knepper. The committee to the school were held in the various church activities. The close of the school, and were very largely attended. Two Bible passages were very nicely portrayed by the children. The handwork was on exhibition at Somerset Aug. 22-24. Our love feast will be held Oct. 23. This will be preceded by two weeks' evangelistic meetings, conducted by our pastor. A Sunday-school has been organized in drawing attendance. It meets Monday night of each week.—Mrs. James Price, Scalp Level, Pa., Sept. 3.

Springville—Aug. 12 Bro. Harry Ziegler, of Shamokin, began a series of meetings at the Denver house and continued for two weeks, closing Aug. 27. Four stood for Christ. Aug. 19 we held our Harvest Meeting at Mohlers. An offering of \$38.55 was lifted for the Orphanage at Neffsville. Aug. 29 was Children's Day, when a program was rendered by the Sunday-school. Bro. H. S. Gipe addressed the children. Sept. 3 the four applicants were baptized. Sept. 4 the Sunday-school and Missionary Meeting of Eastern Pennsylvania, southern section, was held in the Mohler church, which was well attended. Interesting talks were delivered.—Aaron R. Gibbel, Ephrata, Pa., Sept. 5.

Sugar Valley congregation held their love feast Aug. 19, following a two weeks' series of meetings, conducted by Bro. Trostle P. Dick, of Carlisle, Pa. These meetings were well attended and the interest was good. Two were baptized preceding the feast. We had with us Bro. Mitchell Stover, wife, of Waynesboro. An election was held for ministers, the choice being for Brethren John Boone and Lamen Beck. Bro. Boone, being present, was installed the next day.—Jennie Geary, Loganton, Pa., Aug. 19.

Upper Conewago congregation met in council at the Hampton house Aug. 26. A great part of the business concerned plans for better and more efficient work in the various church activities. The church decided to organize a local Sunday-school Board, which was done. Brethren J. M. Danner, S. M. Lehigh, W. G. Group, Geo. Hull and J. E. Baum were chosen as members of the Board. The church adopted a rule that no delegate to District or Annual Meeting can be elected who is not a member of the church. The delegates were Brethren Geo. Hull, Buecher Harlacher, Edw. Wolf and J. E. Baum. Eld. S. S. Miller will represent Upper Conewago at Annual Meeting, with W. G. Group, alternate. Bro. H. S. Gipe, of Richland, Pa., will begin a series of meetings at the Hampton house Sept. 3. Our love feast will be held at the Hampton house Oct. 14 and 15. Towards the close of our meeting, Bro. C. L. Baker, presiding elder for seventeen and a half years, handed in his resignation. By vote, the church refused to accept it. Bro. Baker then stated that on account of his health and owing to the fact that there are no other members of the congregation, he felt justified in the step taken. The church reluctantly accepted his request and Eld. S. S. Miller was elected to fill the unexpected term.—Ruth Group, East Berlin, Pa., Aug. 29.

White Oak congregation held its annual Harvest Meeting at Mainheim house Aug. 19. Brethren Frank Cassel, L. N. H. Beahm and B. F. Madsen were the very inspiring talks. An offering of \$407 was taken for the benefit of the Armenian sufferers. After services supper was served by one of the sisters of the White Oak congregation. We also had services in the evening, in charge of Brethren Frank Cassel and Samuel W. Taylor. Aug. 27 Brethren Brethren Frank Cassel and Samuel W. Taylor gave us instructive sermons at our regular meeting at the Longenecker house. Bro. Kline spoke in the German language. In the afternoon the Longenecker Sunday-school observed Children's Day. Brethren J. W. G. Hershey, H. B. Yoder and I. W. Taylor were with us. Bro. Hershey, who gave a number of incidents of children, was the first speaker, and gave a number of incidents

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AUTO DAY AT SIDNEY, OHIO

(Continued from Page 587)

honors by their messages of song. Sister Mabel Staybrook, of Bellefontaine, and Sister Etta Helman, of Sidney, each brought a charming and soul-thrilling truth in their messages in song.

The oration by Lowell Erbaugh, of New Lebanon, a Sunday-school boy, twelve years of age, was given in such a remarkable way that he received the applause of the entire house. His subject was, "The Evil of the Cigarette." This was followed by two corresponding songs, rendered by two small girls of Dayton, and received the congratulations of many.

Dr. Ellis' message, "Why I Am a Christian," was a new revelation from the Word of Truth. All present want to hear him again in the future.

The service at the Church of the Brethren in the evening was another happy experience in the soul-life of all those who heard Dr. Ellis. Those who failed to avail themselves of this Kingdom Glory, have missed just that much of God's Glory, brought nigh unto them. Indeed, these services were a Bethel to the attendants and all are anxious to come back again next year.

Sidney, Ohio, Aug. 31.

Bessie S. Snyder.

HELPED THROUGH PRAYER

I am sending this, that it may be of help to other sufferers, as it has been to me. I feel as though I had been punished for my neglect. I have been like the one that hid his talent.

I have been an invalid for forty-two years. Almost a year ago I fell, and I thought I would never walk again, even on crutches. I was injured in my shoulder and lower limbs—the limbs being considerably swollen, although not so now. I was a doubting Thomas and had to see to believe.

There was a revival meeting in our town, and when I commenced to attend, it was necessary to lift me into a chair. At its close I could walk on crutches as well as ever, and could use my arm, and still continue to do so. I am better, in many ways, than I had ever been. It all came about through faith and prayer.

By the help of God I hope to stay out of the old rut. We know that God said, if we seek we shall find; if we ask, it shall be given, and if we knock it shall be opened unto us, but how many just read this and give it no thought! We should pray without ceasing and in everything give thanks. I hope this may be of encouragement to many.

Live Oak, Calif.

A. B. Gaunt.

DEATH OF MRS. S. B. MILLER

Carrie Belle Gibson was born Jan. 5, 1869, on a farm near Chapman's Point, Macoupin County, Ill., the oldest child of James W. and Mary M. Gibson. She grew up in the religious community of the Pleasant Hill church, near Virden, Ill. For several years she was a student at Mt. Morris College. For four years she taught in the rural schools near her home. She married Bro. Samuel B. Miller Aug. 31, 1892. There were two children. The oldest, Bro. Merlin G. Miller, of Kingsley, Iowa, is pastor of the Church of the Brethren there. The daughter is the wife of Bro. H. E. Blough. Fifteen years ago they took into their home an orphaned boy, who is still in the family. Nine years ago they took Bro. Miller's brother's two girls. Sister Miller is survived by four brothers and one sister.

Dr. and Mrs. Miller have been residents of Cedar Rapids for twenty years. During these years Mrs. Miller has been active in religious work. She took a leading part in the Sunday-school work of her own church. For several years she was Sunday-school superintendent of Sunshine Mission. In later years she was Director of Religious Education of the Linn County Sunday School Association. Sister Miller specialized in teacher-training, Mission Study Classes, and Daily Vacation Bible Schools. She was returning from a Bible School for colored children of the city when the fatal automobile accident happened.

During the last ten years more than fifty foreign students, particularly Filipinos and Chinese, have roomed in the home of Dr. and Mrs. Miller.

The funeral services were conducted Aug. 28 by the following ministers: G. E. Lair, D. E. Miller, D. W. Miller and D. J. Williams. Burial at Oak Hill cemetery.

IN MEMORY OF ELD. HENRY BRUBAKER

Eld. Henry Brubaker was born in Greene County, Tenn., May 16, 1843, died in Council Bluffs, Iowa, Aug. 21, 1922, aged seventy-nine years, three months and five days.

He united with the Church of the Brethren early in life. He was called to the ministry and advanced to the eldership while young in years. He did considerable pioneer work in Nebraska, Oklahoma and Texas, and was instrumental in the organization of a number of churches.

His first marriage was in 1865 to Sister Elizabeth Miller, of Tennessee. To this union four children were born. Two children and the wife preceded him.

In March, 1872, he was married to Sister Elizabeth Ault, of Illinois. To this union three sons and six daughters were born.

After the death of the second wife he was married to Sister Lena Heiney, of Nebraska, in 1913. She preceded him five years ago.

Bro. Brubaker is survived by four sons and seven daughters. Services by Eld. Leander Smith at the home of his daughter, Sister D. P. Hutchison. His body was then taken to Beatrice, Nebr., to his old home church, where memorial services were conducted by Eld. Edgar Rothrock, assisted by others. His body was laid to rest in the church cemetery.

Mary Smith.

Council Bluffs, Iowa.

ONE WEEK AT PEACE VALLEY, MISSOURI

July 29 was the day for opening our Bible Institute. The evening before found a goodly number at preaching services. The Institute was well attended and was very interesting. Bro. Flory was there for Saturday night and took charge of the service, giving many helpful things. The Sunday-school was in charge of the assistant superintendent. Bro. Flory gave a very helpful talk to the children, after which he preached an excellent sermon. The afternoon was taken care of by Brethren Ezra Flory and Ramie Gass, and much helpful work was done.

Monday was Community Day and an excellent program was rendered by the older people, assisted by the younger ones. The Bible and Sunday-school work was discussed again on Tuesday. In order to be home a few days before going to his next place, Bro. Flory left Tuesday night. Bro. Wagoner had now come and was rendering helpful assistance.

The work on Wednesday was very helpful in Ministerial as well as in Sunday-school Meetings. The climax of the District Meeting was in the Missionary Meeting on Wednesday night. After an address by the writer, a call was made for an offering of lives for service in the Master's work. In response, nine volunteered. A liberal offering in money was made for the mission work of the District. With the close of the business session on Thursday, the District Meeting of Southwestern Missouri and Northwestern Arkansas closed for this year.

J. H. Morris.

RECREATION PROGRAM OF MIAMI, NEW MEXICO, CHURCH

Play is instinctive—a universal element in life—and can only be crushed out by subjecting the individual to a life of such dehumanizing drudgery as to rob him of all surplus energy. This is the only way to make play impossible. Otherwise the instinct of play will assert itself even amidst the most grim and sordid environments. The fact that children must and will, and adults who are not enslaved to their tasks of livelihood, seek play, forces us to consider our responsibility for "proper direction of that play and decent facilities."

"Play," Herbert Wright Gates declares, "is the serious business of child-life and is necessary for his physical, moral and religious development." The discipline which comes from sacrificing self-glory for the group, control, self-restraint and cooperation in team play, have educational value which should not be overlooked by the religious leader.

Who can properly question the wisdom of supervised play? Dr. Forbush tells of a little boy who was brought into the juvenile court for stealing apples. He was warned and dismissed, only to return on a second and then a third complaint of the same nature. Finally the probation officer took him aside and said: "Now, Tim, tell me honestly, why do you steal those apples? Do you get so hungry for them you just can't help it?" The boy looked surprised; then he said: "Why, I don't care about eating them, but it is such fun to have old Smudge chase me." He was not after apples, but fun.

In our modern community life two facts can be put over against each other: (1) Increase of juvenile delinquency. (2) Changed attitude of the community toward the defender. Our goal now is not punishment but reformation.

In one American city 15,000 young people under the age of twenty were arrested and brought into court in one year. This naturally led them to consider the causes of delinquency in their community. Ten thousand of these delinquents were traced back to the homes, to discover the causes that contributed to their condition. There were three great groups: (1) Depleted family life in the region of bad housing. (2) Perversion of the recreation instinct and need. (3) Improper conditions of work, long hours, and over-fatigue.

Do the above facts need a prophet for interpretation? They speak their own message. All you and I need to do is to open our eyes to see. An English alienist says that one of his tests of insanity is to set the suspected person to the task of filling a barrel with water while there is an open faucet at the bottom. Let's help to close some of the open faucets.

The Miami church is just closing her fourth year in conducting a community recreation program. The fact that this last year has been the most successful, indicates

its growing popularity and that it has passed from the experimental to a permanent feature of our community and parish activities.

The Miami church serves a rural community, and it is not the unusual thing for farmers to release their hired help to come, relax, laugh, chat, play and recreate vital forces.

At our annual Community Day, which is an all-day's service at the church, a committee of three is elected to direct the program. The adult classes of the Sunday-school are each assigned days on which they serve refreshments, for which they charge a nominal price. Half of the proceeds are retained by the class and the other half turned over to the committee in charge, with which to finance the program. This program helps to meet a deep-seated rural need. A rural survey reveals among the chief causes of the exodus of its young people: (1) Anti-social conditions, (2) Overly-excessive hours.

The recreational period assists in breaking the monotony, puts color into rural life and enriches it. The people relax and next day come up to the house of the Lord, refreshed for its service. The young are invigorated and the old renew their youth in the spirit of play.

Does it pay? Ask the boys and girls, the fathers and mothers, or, perhaps, a grandfather and grandmother, as you meet them on their way home from the recreation ground.

Ira J. Lapp.

DEATH OF WALTER CARL SHOCKLEY

Walter Carl Shockley was born near Glenwood, Wash., May 30, 1902, and left his earthly tabernacle at the age of 20 years, 2 months and 3 days.

When he was six years old, his parents moved to Outlook, Wash., where there were better educational advantages for their children, and where Walter graduated from the high school at the age of eighteen years.

The following September he entered Bethany Bible School, of Chicago, where he remained for one year. Then he spent one year in Manchester College, Ind.

While here in college, he wrote his autobiography, which he closed with these words: "As yet I have not decided definitely on my life-work. I intend to major in religious education."

He planned to remain at home for a year to assist his father in his work. On the day of his death he was helping to put up some hay. Having completed the job, he was moving the derrick, when it accidentally came in contact with a live wire. A cable, attached to the derrick, swung and struck the young man, and before the father could remove the wire-cable from his arm, life was extinct.

It was a great shock to the entire community in which he had lived for fourteen years as an exemplary young man. His departure brought sorrow to the Church of the Brethren, with which he united when he was fifteen years of age, and in which he was one of the most active participants in its various departments. The leaders could always depend on him in any emergency. But the greatest shock was to the home, where he was ever obedient, considerate and helpful. His excellent standard of character was a benediction to his parents and will continue to be a blessing to his brother and his two sisters, younger in years, who will profit by imitating his worthy example. All mourn his untimely departure, and the entire church and community join the family, not only in sympathy, but also in their sorrow. The funeral services were held at the Church of the Brethren on Sunday afternoon, Aug. 6, by Bro. B. J. Fike, in the presence of a large concourse of sympathizing friends and neighbors—not half of whom could gain admission to the church. The mortal remains were interred in the Outlook cemetery, to await that great awakening on the glorious resurrection morn., when the dead in Christ shall arise and receive their reward for faithful service.

And yet our loss is not for eternity, and therefore we sorrow not as those who have no hope.

"Gone at a moment's warning,
Gone so sudden and soon,
Gone with the sun at its zenith,
Gone near the hour of noon.

"Gone at the dawning of manhood,
Gone in the bloom of youth,
Gone from a world of sorrows,
Gone to the Land of truth.

"Gone from the home and the friends,
Gone from his empty chair,
Gone from the church and the neighbors,
Gone from the world and its care.

"Not gone from our fond memories,
Not gone from his home in our heart,
From those he blessed by his presence,
His image will never depart.

Outlook, Wash.

Mrs. C. A. Wagner.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bennett-Wyant.—By the undersigned, Aug. 31, 1922, at the home of the bride's parents, Brother and Sister Hyman Wyant, of Moomaw's River, Va., Bro. Isaac Lee Bennett, of Zigler, W. Va. (a minister), and Sister Sallie May Wyant—Geo. A. Phillips, Wayneboro, Va.

Cook-Bowman.—By the undersigned, at the home of the bride's parents, Brother and Sister Benj. Bowman, Huntington, Ind., Brother Jesse Cook and Sister Edith Bowman, both of Indiana—H. A. Claybaugh, Argos, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowser, J. Howard, eldest son of Eld. Daniel and Mamie Bowser, died July 14, 1922, aged 28 years, 6 months and 18 days. Death followed an operation at York Hospital. Services at his father's residence at York, Pa. He is survived by his wife, father, mother, two sisters and two brothers. Interment in the York cemetery.—Mrs. G. W. Kraft, York, Pa.

Brumbaugh, Eld. James D., of Martinsburg, died Aug. 20, 1922. Death the result of a fall from a stepladder, while picking fruit. He was the son of Eld. and Mrs. Geo. W. Brumbaugh. He was born July 6, 1850, at Fredericksburg. Nov. 24, 1870, he married

Miss Anna Gochmour, who survives. There were twelve children. Three sons and four daughters survive. Also three brothers. They also made a home for two nephews. He was a life-long member of the Church of the Brethren. He was a minister for thirty-seven years, serving the church to the end. Although seventy-two years of age, he was still very active and much interested in the church and its work. Services in the Church of the Brethren at Martinsburg, by Elders J. B. Miller and J. K. Brown.—Mrs. L. R. Holsinger, Martinsburg, Pa.

Bushman, Bro. Levi, of Gettysburg, Pa., in the bounds of the Marsh Creek congregation, died Aug. 1, 1922, aged 78 years, 3 months and 6 days. He is survived by his wife, three sons and one daughter. He was a great sufferer for a number of years, being afflicted with palsy. He served in the deacon's office for several years. Services by Eld. J. H. Brindle, assisted by Bro. D. F. Wine- man. Interment in the Evergreen cemetery at Gettysburg.—Ida M. Lightner, Gettysburg, Pa.

Dilling, Bro. Jacob L., born near Henrietta, Jan. 1, 1847, died at his home in Frederickburg, Pa., July 23, 1922. Death was due to a complication of diseases, after an extended illness. Sept. 5, 1870, he married Miss Anna Hayes, who preceded him twenty-one years ago. Two daughters survive, with five grandchildren and two great-grandchildren. Dec. 23, 1902, he married Miss Jennie Wilt, who survives with one brother and three sisters, five half-brothers and three half-sisters. He was a member of the Church of the Brethren, at Clover Creek, Pa. Services in that church by Eld. M. R. Brumbaugh, assisted by F. R. Zook and Eld. W. S. Long. Interment in the Brumbaugh cemetery.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

Fickel, Mrs. Sarah J., died at her home in York Springs, Pa., of cancer of the liver, Aug. 22, 1922, aged 68 years, 3 months and 1 day. She leaves one son, two sons, one daughter, her five months ago. Burial in the Sunnyside cemetery, near York Springs. Services at her home by Eld. W. G. Group.—Ruth Group, East Berlin, Pa.

Fox, Mary, born in Elkhardt County, Ind., Feb. 9, 1844, died Aug. 10, 1922, aged 78 years, 6 months and 1 day. Her maiden name was Mary Coy. She was married to Jacob Fox, Feb. 14, 1863. To this union were born five children. Her husband and two daughters preceded her. She leaves two sons, one daughter, nine grandchildren and nine great-grandchildren; also two brothers and one sister. She was a kind and loving mother, and a faithful member of the Church of the Brethren for nearly a half century. She bore her affliction patiently for nearly two years. Services at the Yellow Creek church by Brethren Frank Kreider and David Miller.—Text, Rev. 14: 13.—Irvin Miller, Goshen, Ind.

Haug, Bro. James, born in Blair County, Pa., April 8, 1848, died Aug. 8, 1922. He was married to Catherine Snyder in 1869. There were five children. Three daughters preceded him. One daughter and one son survive, with three grandchildren and one great-grandchild. He united with the Church of the Brethren in 1870 and continued to live a Christian life until death. Services at the Canton Center church by Eld. J. F. Kahler. Interment in the adjoining cemetery.—Rachel A. Mohn, Louisville, Ohio.

Hiser, Bro. Noah, died at his home, near Broadway, Va., Aug. 16, 1922, aged 81 years, 1 month and 16 days. He leaves his widow, three sons and four daughters. Services at Trissell's church by Bro. L. S. Miller, assisted by the writer. Interment in the adjoining cemetery.—A. J. Fitzwater, Broadway, Va.

Hoff, Aaron R., born in Wayne County, Ohio, Feb. 8, 1862, died July 26, 1922. He married Sarah E. Younkers Nov. 19, 1885. There were three sons and two daughters. He leaves his wife, four children, seven grandchildren, one brother and two sisters. He united with the Brethren Church about 1889, remaining faithful till death. Burial at the Beech Grove church, near Sterling, Ohio. Services by Bro. D. R. Faiden.—Isadora S. Lischky, Orrville, Ohio.

Jacobs, Wm. B., of Adams County, Pa., died Aug. 4, 1922, aged 74 years and 17 days. He is survived by his wife, four sons and two daughters. He was riding on a truck with his nephew, when struck by a train and instantly killed. Services from his late home by Eld. J. H. Brindle, assisted by Bro. D. B. Wineman and Bro. B. F. Lightner. Interment in the Bendensville cemetery. He served in the deacon's office for about ten years.—Ida M. Lightner, Gettysburg, Pa.

Minnix, Dorothy Maxine, daughter of Brother and Sister Noah Minnix, died July 28, 1922, aged 2 years, 8 months and 27 days. Services by the writer in the Ottawa church. Burial in the cemetery near Harris, Kans.—Willis B. Devilbiss, Ottawa, Kans.

Oliver, Simon Willis, born June 30, 1852, at West Charleston, Ohio, died July 29, 1922, at Ottawa, Kans. Deceased came to his death while in the service of the Great Northern Railway Company as a track-man. He was struck by a passenger train, after having escaped an approaching freight train. He leaves his wife, one son, four daughters, three grandchildren and two brothers. Services by the writer. Burial at Richmond, Kans.—Willis B. Devilbiss, Ottawa, Kans.

Reeves, Mary C., nee Grimsley, died Aug. 12, 1922, aged 67 years, 4 months and 5 days. She married Charles Reeves Aug. 1874. There were four sons and three daughters, two of whom preceded her. She united with the Christian Church at the age of seventeen and was faithful to her church. Services at Constance Brethren church by the writer.—John T. Moll, Constance, Ky.

Smith, Joy Kathryn, infant daughter of Eld. F. R. and Purna Smith, died in the bounds of the Scott Valley congregation, aged 6 months and 24 days. She leaves her parents, two brothers and one sister. Services by the writer.—David P. Schechter, Waverly, Kans.

Trimmer, Mr. Lewis H., died at his home in York, Pa., of heart trouble, July 11, 1922, aged 66 years, 11 months and 25 days. He formerly belonged to the Church of the Brethren. He leaves his wife, two sons and a daughter of his first marriage. Services at the Mummert meetinghouse, near East Berlin, by Eld. C. L. Baker, assisted by Rev. Dr. Brown. Burial near by.—Ruth Group, East Berlin, Pa.

Vance, Wm. F., born May 2, 1851, in Augusta County, Va., died Aug. 18, 1922, near Beaverdam, Ohio. April 20, 1876, he married Caroline King. There were four children, the wife and two sons preceding him. Dec. 29, 1898, he married Mary A. Miller, who survives with the eight children, one sister and twenty-five grandchildren. He was an active member of the Methodist church. During his illness he bore his suffering with patience. Services by Rev. G. W. Eley and J. G. Catter. Interment in Sugar Creek cemetery.—Mary A. Vance, Beaverdam, Ohio.

Van Nordsel, Sister Viola, third daughter of Brother and Sister Henry Sheeler, born near Marcus, Iowa, Nov. 26, 1890, died at her home, near Kingsley, Aug. 16, 1922. Dec. 20, 1911, she married Roscoe Van Nordsel. At the age of seventeen she united with the church and lived a devoted Christian life. Besides her husband and one son, she leaves three children, one sister, five brothers and four sisters. Services in the Methodist church by Brethren H. H. Wingert and M. G. Miller. Burial in Kingsley cemetery.—Edith Lehman, Kingsley, Iowa.

Wise, Sister Elizabeth, born Oct. 9, 1846, at Terry Hill, Pa., died July 8, 1922, at the home of her daughter in Lancaster, City, after an illness of many months with paralysis. She is survived by her daughter and two sons. Services by Eld. H. B. Yoder in the Millersville Mennonite church. Interment in the adjoining cemetery.—Leah N. Phillip, Lancaster, Pa.

Zepp, Sister Elizabeth, died at the home of her daughter, Sister Minnie Zinn, Hanover, Pa., Aug. 15, 1922, of a complication of diseases, aged 68 years, 9 months and 12 days. Her husband, Bro. Emmanuel Zepp, died over a year ago. She was a consistent member of the Church of the Brethren for many years. She leaves four daughters. During her illness she was anointed. Services at the Mummert meetinghouse by Elders C. L. Baker and S. S. Miller.—Ruth Group, East Berlin, Pa.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 589)

on traits of character. Bro. Yoder gave an interesting illustrated talk concerning Christ changing water into wine. Bro. Taylor gave a very interesting talk on the opportunity as well as responsibility of parents in helping to mould the character of their children. He emphasized the fact that children change daily either for good or bad. He also gave several very appropriate illustrations. Four other ministers of the neighboring congregation gave five-minute talks. Bro. H. M. Eberly, of Little, Tex., sang. Many members from adjoining congregations were present, helping to make the meeting very interesting.—H. G. Minnich, Little, Tex., Sept. 2.

TENNESSEE

Limestone church met in council Aug. 26, with Eld. P. D. Reed presiding. The brethren gave a report of the annual visit. The church elected Eld. A. E. Nead and Sister Mabel Pence as delegates to District Meeting. Our love feast will be held Sept. 21.—Pearl Slagle, Limestone, Tenn., Sept. 4.

Meadow Branch church met in council Aug. 26. This being our yearly visit meeting, the deacons gave their report. Bro. R. B. Pritchett presided over the meeting. We decided to have our love feast Sept. 23. We also planned to do some work on our church, to finish covering it, build concrete steps and get new lights. We raised about \$30 for the same. We elected delegates to District Meeting three months ago: A. M. and J. W. Isenberg and S. B. Winkles, with R. C. Hileman, alternate. The writer was chosen church correspondent. Bro. J. Emmert Stover, son of W. B. Stover, has been with us for the past two months as summer pastor. Special meetings have been held during the last two weeks. There were no additions to the church, but we trust that good seed was sown. Sister Laura White came to us also. We planned to conduct a Vacation Bible School, but the children were nearly all in school, so we decided to have a school some time in the future.—Cora A. Gammon, Tate, Tenn., Aug. 29.

VIRGINIA

Fairfax congregation met at the Oakton house Sept. 4 in regular council, with Eld. I. M. Neff presiding. Brethren M. G. Early, J. M. Cline and W. H. Sanger were with us from adjoining congregations. The visiting brethren gave a very favorable report. An election for a minister was held—the lot falling on Bro. O. L. Strayer. Bro. Mow and wife were with us. Bro. Mow is now in Run (in this congregation) and Bro. Mow is preaching at night. Bro. Grapes, of West Virginia, is preaching at Dranesville, also in our congregation, and a Bible School will begin in the near future. The love feast at the Oakton house will be held Sept. 23, at 6 P. M. We recently closed a very interesting twenty-five days' Bible School at the Oakton house. The enrollment was fifty-five, and the average attendance was good. Bro. Paul Garber, of Bridgewater, was the principal. The other teachers were from our own congregation. Bro. Garber's work with the boys was very much appreciated.—Maggie Miller, Vienna, Va., Sept. 5.

Green Hill.—We have just closed a most successful revival meeting at this place, conducted by Bro. J. H. Wilford, of Indiana, Ind. He labored earnestly for two weeks, preaching sixteen convincing sermons, besides visiting thirty-nine homes. As a result, seventeen confessed Christ, fourteen of the number being baptized. We had splendid cooperation of the Christian people of the community throughout the entire meeting. The week preceding, we held prayer meetings in different homes, so that we might be more fully united in the one purpose of bringing lost souls to Christ, and we feel that God has richly rewarded our efforts. Our mission worker, Sister Bertha Ikenberry, also contributed much to the success of our meeting by her diligent personal work and also as song leader. We feel that our church is in a growing condition, both as to numbers and spirituality.—Mamie E. Kinzie, Salem, Va., Sept. 5.

Johnsville church met in council Aug. 26, with Eld. D. C. Naff presiding. Our church visit was reported. We decided to hold our love feast Oct. 7, at 4 P. M. Our collection for general expenses, at this meeting, was \$19.60.—Mrs. Lillie L. Grisso, Catawba, Va., Aug. 26.

Middle River church has just passed through a splendid two weeks' revival meeting. Bro. Sayre Greayer, of Indianapolis, Ind., began the meeting July 30 and continued until Aug. 13. Nineteen confessed Christ and were baptized. We feel that we have been spiritually built up. Bro. Greayer preached the Word with power. The attendance was good and much interest was manifested. We met in council Aug. 26, with Eld. J. W. Wright presiding. Two letters were granted. We had a good representative body of our congregation present. Brethren N. W. Coffman and J. S. Flory gave very interesting and instructive talks in the morning. The business session was held in the afternoon. Bro. J. W. Wright was re-elected presiding elder for one year. We elected Bro. Earl Spitzer Sunday-school superintendent. Our love feast will be held Oct. 21.—Ada R. Reed, Ft. Defiance, Va., Sept. 1.

Monte Vista.—The members and friends of the Church of the Brethren, living near the Blackwater Chapel, in the Bethlehem congregation, Franklin County, Va., have built a new church in their community, which they call Monte Vista. Attention was given to Sunday-school accommodations and when the basement is completed, 250 or 300 pupils can be cared for. They have installed electric lights and will heat the building by means of a furnace. It seems that these members are in good shape for a separate organization. The writer was called to this community twenty-eight years ago to conduct the first evangelistic effort held here by our people. Great improvements have been made since then. Our membership has greatly increased, and others, to some extent, have abandoned the field. The responsibility of caring for it falls largely on our people. Aug. 20 the writer was again called to conduct a series of meetings in this community. Sixteen were received into fellowship by baptism. The meetings closed Sept. 3.—C. D. Hytton, Roanoke, Va., Sept. 5.

Moscow.—We just closed a very interesting Vacation Bible School. The attendance was good, considering the busy season. The school was enjoyed by the children, and they took hold of the work with much interest. The enrollment was thirty-seven; average attendance twenty-eight. The teachers were Sister Anna Flory, of Bridgewater College, Sisters W. V. Cox and C. L. Hays, of Lexington, Va. At the close the children gave a splendid program. Aug. 25 we met in quarterly council, with Eld. N. J. Miller, moderator. Our annual visit will be made each year just prior to our August council, to be held on Friday before the fourth Saturday. Owing to not being fully organized, we will have our visit this year prior to the November council. Since the last report one has been reclaimed. We were cupped to have our Harvest Meeting on Thanksgiving Day.—J. S. Cudd, Mt. Solon, Va., Aug. 29.

Pines Chapel.—Our Vacation Bible School began Aug. 14 and closed Aug. 26, with an enrollment of forty-six. The school gave a splendid program Aug. 25, which was a good showing of what our faithful workers, Sisters Iva Kendrick and Catherine Furer, had done for the children.—Mrs. W. C. Bradley, Ellard, Va., Sept. 2.

Staunton.—Our quarterly council was held Aug. 24, with Eld. A. L. Thomas presiding. It was decided to build a small cement wall in front of our church, and to make some repairs. We received five members by letter. It was unanimously decided to retain our pastor, Bro. J. C. Garber, for another year—this making his fifth year. On Sunday last he closed a series of meetings at Arbor Hill Mission. We were exceedingly glad to have Bro. I. S. Long with us Sept. 2 and 3. He gave three deeply interesting and instructive lectures on his travels and work, explaining the many obstacles the missionary encounters. Each lecture was heard by a large audience. Bro. Long returns to India in October.—Martha E. Peters, Staunton, Va., Sept. 5.

Summit church met in council July 29, with Eld. J. T. Glick presiding. Elders M. G. Sanger and G. S. Flory, from neighboring congregations, were with us. Two letters were received. The ordination of Bro. M. J. Craun to the eldership, postponed at a former meeting was held at this time. He was chosen assistant elder of our congregation. The Sunday-school superintendent for the coming year is Bro. L. I. Cline. The Sunday-school Meeting of the Second District will be held at Summit the last Saturday of October.—Mattie F. White, Bridgewater, Va., Sept. 6.

White Hill.—Bro. J. D. Andes, of Mt. Sidney, Va., commenced a series of meetings at this place Aug. 17, closing Aug. 27. His sermons were delivered in such a simple and tactful way that both old and young could understand them. Two have been baptized. Aug. 12 Bro. Minor C. Miller, of Bridgewater, Va., gave us a fine talk on Sunday-school work. Bro. S. G. Greyer, of Indianapolis, also delivered two fine sermons. Bro. Frank White, of Trevilian, Va., preached on Saturday night and twice on Sunday. Brother and Sister Funk, of Bedford, also were with us. We appreciate the coming of these brethren.—Mary E. Hall, Mt. Spring, Va., Sept. 6.

WEST VIRGINIA

Bethel church met in the annual visit council Aug. 24, with Bro. J. W. Wampler presiding. Bro. Peter Garber gave a very interesting and helpful talk. The report of the visiting brethren was very favorable. A Sisters' Auxiliary was organized. Bro. Harvey Whetzel was installed in the deacon's office. A collection was taken, which amounted to \$8.35. Our series of meetings is going on now, with Bro. R. K. Showalter, evangelist.—Gracie A. Shreve, Landes, W. Va., Sept. 2.

Tearcoat.—Bro. L. S. Yoder, of Wevers Cave, Va., came to us Aug. 5 and held a series of meetings, preaching in all twenty-two sermons. Twelve came out on the Lord's side, and eleven united with the Church of the Brethren. Bro. Yoder is an able speaker and the church feels greatly revived. Our love feast will be held Oct. 14.—Mabel Wolford, Augusta, W. Va., Aug. 30.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 14-18, Southwestern Kansas and Eastern Colorado. Samal church, Nickerson, Kans.
Oct. 14, 5:30 pm, Sugar Hill.
Oct. 14, 10:30 pm, Poplar Grove.
Oct. 15, 6 pm, Akron, First Church.
Oct. 21, 6 pm, New Carlisle.
Oct. 21, 6 pm, Palestine.

LOVE FEASTS

California
Sept. 30, Empire.
Illinois
Sept. 23, Camp Creek.
Oct. 8, Shannon.

Indiana

Sept. 23, 6 pm, Santa Fe.
Sept. 24, Upper Fall Creek.
Sept. 24, Wash City.
Sept. 6 pm, Wabash Country church.

Sept. 30, 7 pm, Osceola.
Sept. 30, 6:30 P. M., Huntington.
Sept. 30, Salem.
Sept. 30, 2 pm, English Prairie.
Oct. 5, 6 pm, Yellow Creek.
Oct. 6, Union.

Oct. 6, Bethel Center.
Oct. 7, 7 pm, New Bethel.
Oct. 7, Syracuse.
Oct. 7, 10 am, Hickory Grove.
Oct. 7, 7 pm, El River.
Oct. 7, 7 pm, Anderson.

Oct. 7, 7 pm, Lower Deer Creek.
Oct. 7, 7 pm, Plymouth.
Oct. 14, North Liberty.
Oct. 14, 6 pm, Fairview.
Oct. 14, Union Center.

Oct. 14, 7 pm, Beech Grove.
Oct. 21, Pine Creek.
Oct. 21, Mexico.
Oct. 21, West El River.
Oct. 21, 5 pm, Somerset.

Iowa

Sept. 22, 5 pm, Libertyville.
Oct. 7, 6 pm, Monroe County.
Kansas
Oct. 7, Scott Valley.
Oct. 7, 5 pm, Belleville.

Maryland

Sept. 16, 2:30 pm, Beaver Dam.
Sept. 23, 2 pm, Sams Creek.
Oct. 7, 2:30 pm, Thurmont.
Oct. 7, 10 am, Piney Creek.
Oct. 21, 2 pm, Monocacy at Rocky Ridge.
Oct. 21, 22, 1:30 pm, Long-meadow.

Michigan

Sept. 16, Crystal.
Sept. 17, Long Lake.
Sept. 24, Shepherd.
Oct. 7, Harlan.
Oct. 14, Homestead.
Oct. 14, Fontiac.

Minnesota

Sept. 23, Root River.
Missouri
Oct. 15, 7 pm, Smith Fork.
Nebraska
Sept. 16, Alton.
Sept. 24, 7 pm, Lincoln.

North Carolina

Oct. 14, Pleasant Valley.
Ohio
Sept. 16, Marble Furnace.
Sept. 16, 6:30 pm, Canton Center.
Sept. 30, 10 am, East Nimishillen.
Sept. 30, 10 am, Lick Creek.
Sept. 30, 5:30 pm, Sand Ridge.

Oct. 7, 10:30 am, Silver Creek.
Oct. 7, 10 am, North Poplar Ridge.
Oct. 7, 6 pm, County Line.
Oct. 14, Painter Creek.

Oct. 14, 10 am, Beech Grove.
Oct. 14, 10 am, Donnels Creek.
Oct. 14, Ft. McKinley.
Oct. 14, 5:30 pm, Sugar Hill.
Oct. 14, 10:30 pm, Poplar Grove.
Oct. 15, 6 pm, Akron, First Church.
Oct. 21, 6 pm, New Carlisle.
Oct. 21, 6 pm, Palestine.

Pennsylvania

Sept. 17, Manor, Purchase Line house.
Sept. 17, 1:30 pm, Marshcreek, at Friends Grove house.
Sept. 17, 7 pm, Clair.
Sept. 24, Hooversville.
Sept. 24, 6 pm, Ten Mile.
Sept. 24, 7 pm, Ligonier.
Sept. 30 and Oct. 1, 1:30 pm, Lower Conecago, at Bernudian house.

Oct. 1, Shade Creek.
Oct. 1, 5 pm, Middle Creek.
Oct. 7, 6 pm, Dunning Creek, Holsinger house.
Oct. 8, York.
Oct. 8, 6:30 pm, Red Bank.
Oct. 8, Lower Clair.
Oct. 8, 1:30 pm, Marshcreek, at Marshcreek house.

Oct. 7 and 8, 2 pm, Perry at Three Springs.
Oct. 8, Sipesville.
Oct. 8, Ephrata.
Oct. 10, 11, 10 am, Midway.
Oct. 12, 7:30 pm, Somerset.
Oct. 14, 4 pm, Pleasant Hill, Pleasant Hill house.

Oct. 14, 15, 10 am, Falling Spring, at Hade meetinghouse.
Oct. 14, 15, Upper Conecago, Latimore house.
Oct. 15, Clover Creek, Martinsburg house.
Oct. 15, New Fairview.
Oct. 15, 15, Upper Cumberland, at Huntsdale.

Oct. 21, 22, 9:30 am, Heidelberg, at Heidelberg house.
Oct. 21, 1:30 pm, Spring Grove church at Kemper house.
Oct. 22, New Enterprise.
Oct. 22, Codorus, at Shrewsbury.
Nov. 1, 2, 10 am, West Green-tree church at Rheams.

Tennessee
Sept. 16, Pleasant Hill.
Sept. 21, Meadow Branch.
Sept. 23, Limestone.
Sept. 30, Mountain Valley.
Sept. 30, Knob Creek.
Oct. 28, French Broad.

Virginia
Sept. 16, 4 pm, Peters Creek.
Sept. 16, Powells Fort.
Sept. 16, Salem.
Sept. 16, 6 pm, Nokesville.
Sept. 2, Union Chapel.
Sept. 9, Bean Settlement.
Sept. 16, Beaver Run.

Sept. 23, Fairfax, at Oakton.
Oct. 7, Midland, at Mt. Hermon.
Oct. 7, 4 pm, Johnsville.
Oct. 14, 2 pm, Johnstown.
Oct. 14, Linville Creek.
Oct. 14, 3 pm, Pleasant Valley.
Oct. 14, 3 pm, Pleasant Valley (Second Dist.).

Oct. 14, 3 pm, Pleasant Valley.
Oct. 21, Middle River.
West Virginia
Sept. 16, Harman.
Sept. 30, Bethany, Antioch House.
Oct. 14, Tearcoat.

Wisconsin
Oct. 1, Rice Lake.

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...EDITORIAL...

What IS Christianity?

THERE is a strange contrast between the program of Jesus and the modern emphasis on organization and machinery and institutions. Strange, just because it is strange to most people when they discover it. The truth breaks in so unexpectedly. Accustomed all their lives to thinking of Christianity as a highly-organized and extensively-officered cult, and taking it for granted that it was always so, it comes with a distinct shock of surprise when they find out that the Founder of Christianity was chiefly concerned about something else. Some escape the shock by never making the discovery.

Certainly Jesus understood that the movement he was setting on foot would require organization. Twice—and it is nothing short of remarkable that in all his ministry it was only twice—he referred to his church. But he outlined no plan for organizing it. He left no scheme of officers and by-laws. He appointed twelve men to carry on his work after him. Once he appointed seventy others on a special and temporary mission. That was all. To the twelve, or eleven, as it turned out, supported by other scattered remnants of his followers, was committed, so far as any human agency was concerned, the subsequent direction of his cause.

His own energies he gave completely—his strength, his thought, his prayers, his toil, his tears, his blood—to the inculcation of the *spirit* which he wanted to dominate his movement. *That* was the essential thing. With *that* accomplished, the mechanics, so to speak, could be trusted to future development. If *that* should fail, everything of value would be lost.

Now the dark blot on Christian history is that the church has failed, not entirely but largely, to grasp and stress the very thing that Jesus made the heart of his activity, and has occupied itself mostly with the institutional side—the part that he almost ignored. We are not intimating that the church should have ignored this and not have organized itself for working most effectively, just because Jesus, in his work, made so little of it. We believe that he purposely left this for his followers, while he gave himself to more vital things. But this can not explain nor justify the course of Christian history. This ought the church to have done and not to have left the other undone. It is a blot and a dark one in the history of the church that

its efforts have been so largely concerned with perfecting its own organization and institutions and methods and that its discussions and councils and schisms have nearly all pertained to these, while the primary concern of Jesus—the infusion into men of a *new kind of life*—has been so little realized.

When a machine exhausts its energies in keeping itself going, with very little output of the thing which it was built to make, it is a failure. That is the indictment which a calm judgment of the facts must lodge against Christendom. We speak relatively, of course. Compared with a condition of blank paganism, the church has accomplished much. Compared with what it could have done, if it had caught and held the idea of its Founder, the results are as nothing.

The numerical strength of Christendom is great enough to warrant expectations of better things. The great war was possible because the professed disciples of Jesus Christ have not appreciated, much less practiced, the *kind of life* he expounded and exemplified. For exactly the same reason the nations of Europe are now in economic chaos and the United States is torn with industrial strife. And for exactly the same reason multitudes in other nations still live in the darkness of ignorance and superstition. And for exactly the same reason the quality of the spiritual life of the average church membership is far below what it could be and what it must be before the intent of Jesus can be realized.

But the contemplation of this theme at once suggests several questions:

First, What is this vital central thing, this *new kind of life*, that Jesus made the burden of his concern? It sounds like something very nice when you talk of it in vague and general terms but can we take it apart and tell what it is made of? Can it be defined or described in definite terms so that common mortals can understand it and get hold of it?

And suppose we grant, in the second place, that Christendom, as a whole, deserves the indictment we have filed against it, does it follow that all churches belong in that category? Are not some better than others? Is not one much better than the rest? The Church of the Brethren has not failed, has it, in making a correct interpretation and appropriation of the Gospel of Jesus Christ?

And a third question is, Do we miss the mark when we make so much of what Jesus did and taught? Is not the heart of the Gospel Message to be found in the death of Jesus rather than in his life and teaching? If we accept the redemption offered in his sacrificial death, of what importance to us is his ideal way of life?

Interesting questions, these, all three of them.

The Church Is Not a Morgue

WRITING recently of what to do first, second and next in a railroad wreck, we made no reference to the recovery and burial of the bodies of the dead. That is a necessary service, of course, though it is not as urgent as the relief of the living injured. Besides, it had no direct relation to the threefold responsibility of the church which we sought to emphasize.

There is, however, something analogous to this in the experience of the church. As long as there is life there is hope, and no effort should be spared to kindle the faintest spark into a living flame. But when spiritual death has taken place, there is nothing left but burial. This may or may not require public official action, but dead individual members or dead Sunday-schools or even dead church organiza-

tions should not be permitted to infect the whole community. They should be removed that something alive may be grown in their place.

The church may be conceived under the figure of a hospital or sanitarium, but it is certainly not a morgue.

They Suffer Silently and Go Ahead

HAS your experience with people brought you up against the tragic fact that large numbers of them are carrying some great sorrow in their hearts—a sorrow quite unsuspected by the folks they meet in their daily contacts, because it is too deep and personal to speak of, save only in the rarest of companionships? Overwhelmed at times by the bitterness and perhaps the injustice of it, they must seek relief in temporary seclusion where the floodgates of emotion may be opened wide. Yet, for the most part, they go on about their work with a brave and even cheerful front, most marvelously sustained by extra large supplies of heavenly grace.

Some of these spirits are the choicest of God's making. To know them is a benediction. If you have missed this you have been spared some heavy drafts upon your sympathies, but you have also missed something very fine. Should it be so, do not neglect to give a place in your devotions to these silent unknown burden-bearers. You have no idea how numerous they are, nor how terrible their need of Divine Help. Most of them are not to blame, or not much to blame. They are the innocent victims of circumstances. The keenest sufferers of all are those whose sorrow is due to the unhappy fortunes of some one near and dear to them.

Count it a privilege to share the heavy load of such, if you can. And you can, at the throne of grace, if nowhere else. And remember always, especially when tempted to harsh judgment, that there is much in the inner life of others which is hidden from you. You can not know the whole case.

Should not the knowledge of this great human tragedy of personal griefs, too delicate for public exhibition, mellow and sweeten all our contacts with our fellow-men?

The Value of Clean Ears

WASN'T that a strange way, Jesus had, of clinching an argument? There was no citation of authorities, no gathering up of the various steps of a long and difficult process of reasoning into a closely articulated summary, no gradual approach to a logical climax, nothing of that kind at all. Only this: "He that hath ears to hear, let him hear."

The explanation is that Jesus' teaching was not in the form of an argument. He did not prove propositions, he stated them. And he made his appeal to such as had the capacity to see that they were true.

If he had been expounding a philosophy, he would have had to adopt a different course, but he was explaining the true way of life, and that required him to deal with the simplest, most elemental truths—spiritual axioms, so to speak.

We do not try to convince people that two times two are four or that the whole is equal to the sum of all its parts. If we meet those who can not accept these truths, we simply pass them by. If they should become violent we lock them up where they can't hurt anybody.

What Jesus said about the way of life and salvation is clear, easy to understand, practically self-evident, but some people's ears are so full of theological cotton or the wax of worldliness that they can not hear. He that hath ears to hear, let him hear.

CONTRIBUTORS' FORUM

Immanuel—God With Us

The day is long and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done,
Tired of ourselves and of being alone:
Yet all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm;
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
And the days that seem long to live are his,
A bit of his bright eternities;
And close to our need his helping is.

—Susan Coolidge.

Man's Mistake

BY PAUL MOHLER

In a former article, I pointed out that man was, as Paul says (1 Thess. 5: 23), "spirit, soul, and body." To help you understand what follows, take a sheet of paper and draw a circle four inches in diameter. Within that, draw another, two inches in diameter. Within that draw another, one inch in diameter. Never mind being exact or perfect in your drawing. But draw it, if you want to understand me easily. Now label the space between the outer and the second circle "body," writing in the word. Then in the space between the second and third circles write "soul" (understanding that term to include intellect, emotions, and will). Then in the space within the inner circle write "spirit."

All consciousness is in the soul. The body is a fact—it is alive—but it is in the mind that we know that the body is a fact and alive. We presume that when the body dies, the soul will know that too, and think about it. The body and the soul are entirely different things, yet intimately related, so that bodily conditions affect the soul (mind, feeling, will) in a truly wonderful way. The soul (mind, feeling, will) also affects the body—controls it largely, in fact. These act and react on each other as though they were entirely one, but they are not one.

On the other side of the soul, within rather than without, is the spirit. The spirit is a fact. It is either alive or dead, but it is not conscious in itself. It is in the soul that we know of the spirit. The spirit also acts on the soul (mind, feeling, will) when it is alive and active. Normally, when man was created, the spirit controlled the soul, and the soul controlled the body, so that the lines of control were from within outwards. Then "the life was the light of men." Then man did the right thing instinctively, without stopping to study and decide on what was right and what was wrong. He *knew*, because spirit was in control, and spirit was in immediate touch with God. What, indeed, is instinct but God in control?

But there were reactions of the body on the soul also. The soul was between two, as you see on your diagram. It looked out through the body on the world, and influenced the world through the body, while it looked into the spirit, and responded to spirit control. The soul really had it in its power to decide which way it would look. It could listen to what is said from without, could think about it, and then could decide and act accordingly, just as it could listen for the inner voice and act accordingly.

When, therefore, Satan proposed that man should cease to depend on the inner voice for deciding moral questions, but should decide them by reason, knowledge, etc., he was proposing to exalt the soul (mind, feeling, will) to the place which God had so far occupied through man's spirit. When this proposition appeared, man had come to the great decision of his life. Should he continue to obey God without question, acting as moved from within, or should he take things in his own hands and depend on reason to guide him?

When God placed man in the garden, he placed

there also trees—the tree of life, and the tree of knowledge of good and evil. Man was encouraged to partake of the one, in order that he might grow in life, light, and power, as he pursued his work of subduing the earth and exercising dominion over it. He might, indeed, have lived forever. If he had partaken of this, he would have partaken of the "Word," in whom was life, and the life would have been his enlightenment. Man would have chosen good instinctively, every time, and never evil. He would not have had to think about that, any more than a bird has to think about flying; it would have been the natural thing to do. Then God would have had his way in the world through man, his viceroys. Even the soul would have been more capable. Without the distraction caused by sin and world problems the mind of man could have been given freely to the great problems of earth development, utilizing its natural resources, etc. The very fact that it is in the nations in which God has quickened spiritual life through the Gospel, that natural resources are best developed, throws light on this.

Before developing this thought further, let us turn to Philpp. 2: 5-8 and look at Christ, who, although really existing in the form of God, and entitled to become on an equality with God, did not try to make himself equal with God, but humbled himself, becoming obedient even unto death, yea the death of the cross. That was God's ideal for man, but not Satan's.

Satan pictured the supremacy of the mind as a noble state—Godlike. He appealed to pride and ambition. He got attention. Man turned from the inner voice to look out through the body. Then the tree made its appeal through the appetites of the body. Its fruit looked good for food. It was beautiful. It would certainly open up new lines of knowledge. Man made his awful decision.

Now what happened? Look at your diagram. If you were to show thereon the changes that came about, you would have to make the inner circle smaller and smaller—the spirit giving way more and more to the soul (mind and will), and the soul usurping the authority and function of the spirit more and more, until the latter has practically disappeared. From this state arises all sin in the world and all misery, because the soul is not equal to the task of control.

Now what did God do? Since man had chosen knowledge, in preference to life, as his guide, God withdrew from him the tree of life, that he might not now become immortal. If man would be immortal, he must take life as his light also. Not until man would accept life in all its fullness, as his light, could he have life as immortality.

Since man had chosen to look outside, and listen to the outside world, then meditate and decide his course, God immediately began his appeal to man's reason, his feelings, his will. He gave him the flood as one great lesson, and the rainbow to remind him of it. He gave the law as a rule of conduct, that he might know when he was thinking right. He gave the tabernacle, then the temple, with its ordinances—all designed to instruct man in his relation to God, and God's plans for his regeneration. Not being able to move men from the inside, as before, he came upon the prophets and used them to appeal to men through their ears. He instructed man's mind and developed his reason, but all in vain. Man was too weak, through the flesh, to please God.

Look at your diagram again. See that when God spoke through the law he was appealing to the soul. The soul could understand and approve, but the spirit was still dormant and powerless to control. The soul could influence the body, but not with the necessary power. Without a strong life within, the soul was continually swung from its convictions of right by the lusts of the body. In time, the soul was so far under the influence of the body that it became "the mind of the flesh" and finally was itself called "the flesh." "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (John 6: 63). But man was not then spiritual.

Just here let us consider this solemn fact that the

soul of man is still "fleshly," still powerless in the grip of the bodily influences. "Who shall deliver me from the body of this death?" Education will not do it, for that merely strengthens the soul's power to do the things that the soul was designed to do—thinking, feeling, willing—and no man has ever developed will-power enough to do "what he would."

Personal influence can not do it. The Lord kept twelve with him for a period of three years or more. He walked with them, he talked with them, he slept with them, he taught them, he prayed with them, yet even he could not keep them under influence strong enough to hold them in faith and in righteousness.

Government can not do it. The Lord commanded his followers, rebuked them, made promises to them, and yet they were continually wavering. Governments have tried to secure righteousness, but have never been more than measurably successful.

All of these things are aids, but it is always a mistake to look to these as the source of greatest strength. We must look within, and wait upon the Lord. The Lord must come, in fulfilment of his most precious promises, and must take hold of our lives.

All the suffering in the world has come from man's dependence upon his own soul. Shall we never learn the lesson? The Holy Spirit was given unto us in our regeneration; shall we not learn to wait upon him? He is willing and able to write God's laws on our hearts and upon our minds, as he has promised (Jer. 31: 31-34; 2 Cor. 3: 3-6). Let us feed on his Word, letting it sink deep to where the Spirit can give it life. Obey it with all the heart, every line, in the power of the Spirit. More and more it will become our life—the power that moulds and controls without audible speech or visible demonstration—just the inner life in the inner temple where God dwells in us in the Holy Spirit. "Even the youths shall faint and be weary, and the young men shall utterly fall [depending upon the strength of soul and body]; but they that wait for Jehovah [to enlighten and empower them in the Spirit] shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isa. 40: 30, 31).

Oroville, Wash.

Expect Great Things; Attempt Great Things

BY EZRA FLORY

We have all heard the expression of Carey, "Expect great things of God; attempt great things for God." A prominent manufacturer of shoes has this sentence over his desk: "God first, home second, shoes third." Such people with a purpose can not be kept back.

Two young men were working their way through college. One of them planned to pay all his expenses by selling specialties during the summer vacation. The other planned to earn some of his expenses that way, but he also expected that he would have to work a good deal during the winter.

These two young men appeared to possess equal abilities. There seemed to be no reason why one should not sell as much as the other during the vacation. However, one of them did pay all of his expenses by working summers. The other had to work both summers and winters. The man who planned the most and expected most, got the most out of it.

Here is a young man, starting out in life. He has a small home but is in debt. He does not expect to remain in debt. He bends his energies toward liquidating that debt and in a few years it is paid. It is done—other things being equal—by planning big things and then expecting big things.

This same truth holds good in religion. There are those who get large returns because they expect them and plan for them. Others let circumstances carry them along, without vision or the application of effort. Somehow they seem to think that the work being for the Lord, he will see it through in some mysterious way. They sometimes add, "If we're only faithful," but this last sentence is difficult of analysis, when we consider the earnest way in which they feed their hogs, and when we note how prayers and Bible readings are neglected by the same individual.

Some allow the church appointments to "be filled," like they used to be, and then wonder why children are so disinclined to attend church, these latter days. We do not expect enough. There is all too much talk about the failures of ministers and of the church going upon the rocks. Children do not want to cast their lot with a project that is in the throes of extinction.

Some boys were asked whether they would rather be Lloyd George or Napoleon. One replied quickly: "Lloyd George, 'cause he's alive." They do not want to be like a dead man. They do not subscribe to a losing proposition. Expect more! Be more hopeful, and work and talk as though you believe it, and your reward will be greater!

The backbone of genius is the ability to get up in the morning a little before the alarm goes off, and to go at the day's work with a determination. Napoleon conquered the world by getting there five minutes before the other fellow. Edison achieved success by knowing when it was time to get out of bed.

I read somewhere: "If thou wouldest be successful in life, rise early; meet the morning with a smile; go at the day's work with vigor but without wasteful haste; use thy brains and thy conscience as well as thy hands and feet; take reasonable care of thy health; do a deed of kindness for some one every day; trust God and do thy duty, and verily thou shalt have no occasion to complain that the world is unmindful of genius." It is worth trying.

We might add also: "Move quickly, think quickly, and do thy work quickly; but do not hurry when you are in a hurry. Take calm thought and do your work rightly. Plan and expect great things. Do your utmost to bring it to pass!"

The Master said: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." The word "believe," as employed above, means expectancy. It might be well to cease singing "Count on me," in the dragging manner sometimes in evidence.

Elgin, Ill.

A Night of Devotion

BY GALEN B. ROYER

Daniel 6

DANIEL'S unshaken faith in God, seen through his being cast into the den of lions, reveals forcibly the effect in the soul when one has to do with God only. What is the effect? *Fearlessness before men.*

At the time of this incident, Daniel probably was an old man. But unlike some, who are more or less filled with doubts, he undoubtedly clung to God, loved him, and in the face of what appears the most terrible fate of man—to be eaten alive by wild animals—he implicitly obeys God in spite of such consequences. To him it was the only safe path. He knew "the living God" (Dan. 6: 26), the designation used by the king to all his subjects after Daniel came forth safe and unhurt. "LIVING GOD"! How precious the thought in a world of death! Is yours a *Living God*?

Looked at by chapters, the third of Daniel portrays idolatry, the fourth, self-exaltation, the fifth, impiety, the sixth, apostasy. When it is remembered that the Book of Daniel unfolds "the time of the Gentiles," one is compelled to believe that God is here giving a picture, prospectively, of the sad results to which the pride and folly of the Gentiles will lead. And while it is true that the courtiers trapped Darius into the very pleasing idea of himself being the object of worship by all his subjects, yet he is the prototype of "the man of sin" (2 Thess. 2 and Rev. 12 and 13) who exalts himself and takes the place of God in the period under prophecy.

But the foregoing leads too far afield from the thought of devotion, which is so richly set forth in this incident for the comfort of every soul tried as by fire. Let us come back.

Daniel was a man of worth, whom Darius fully recognized (Dan. 6: 3). "He was faithful" to such an extent that even his enemies could not find "any

error or fault" in him (verse 4). And because of his "excellent spirit . . . the king thought to set him over the whole realm." He did hold second place under two different kings—the reign of Nebuchadnezzar and that of Darius.

This, surely, is testimony of a splendid character. Think you that God could record such a faultless record for each of us—that enemies could find no fault? Daniel himself could say: "Forasmuch as before him [God] innocence was found in me; and also before thee, O king, have I done no hurt" (verse 22). Paul, at one time, said to his accusers: "I do exercise myself to have a conscience void of offense before God and toward men" (Acts 24: 16). Here, then, is a standard and possibility for each follower of the Lord. Those who are washed in the blood, and who walk in dependence on and obedience to God, may and can have this blameless life.

Positions like Daniel held may be desirable, but they present many difficulties to fill them properly. The higher the place, one occupies in the world, the more one is, in a certain sense, under the power of the world. This is likewise true even in the church. Preferment always increases obligation to the body that has made the promotions, and unless one's eye is kept fixed on God, he becomes a bond-servant of man, rather than of "the living God"—a time-server of sight, rather than a servant of eternity through faith.

It is interesting to note how the enemies of Daniel made a trap and then themselves perished in it. Most gratifying, too, it is that the trap was made in relation to Daniel's religion—there was no other place where his enemies could get hold, and here they were sure he would be caught. It is to be feared that some people's religion is not worth enough to them, or any one else, to make a trap.

Now note Daniel, the man of faith and devotion! After he knew that the unchangeable decree of worshipping the king, and no one else, had been issued, with the lions' den penalty attached for disobedience, "his windows being open . . . he kneeled upon his knees three times a day and prayed . . . as he did aforetime." The awful consequences of disobedience to the king's decree did not swerve him one iota in his devotions. Consequences—the fear of them is constantly placing men on compromise grounds. Some even go so far as to persuade themselves that it is God's will to be compromising, and so they speak and act to please men, rather than to be true to God and his Word.

Why did Daniel pray with "his windows open . . . toward Jerusalem"? Simply because he was a firm believer in God's Word. Of course he had the advantage over men today. He lived closer to the time when Solomon dedicated the temple and prayed that any captive in foreign lands who prayed "towards their land," etc. (2 Chron. 6: 36-39), should be heard of God. Then, too, he lived before the time when man would presume to doubt God's Word, and when he would try to prove everything he must believe. On the other hand, Daniel, in simple faith, laid hold on that promise, and how God heard his prayer! The half-heartedness of today would have shut the windows and pulled down the curtains for, surely, God sees in the dark as well as in the light. But this devoted captive in a strange land turns neither to the right nor to the left, in his devotion to God.

Daniel had to make a serious choice—either he must bow to Darius or go to the den of lions. So must people make a serious choice today—either bow to Jesus or go to hell (Psa. 9: 17). Christ himself emphasizes the same alternative when he talks about entering into life maimed, rather than with two hands to be cast into hell (Mark 9: 43, 44).

What glee those enemies must have had as they hasten to report to the king, and how wondrously they bear witness to Daniel's devotion, at the very moment when they ask for his condemnation. When Daniel was cast into the lions' den, well might fear have laid hold on him, but it did not. He walked with the *Living God*. Even Darius, in his deep concern, strengthened the pious man's heart with the assurance: "Thy God . . . will deliver thee."

Contrast the king and Daniel during that night! The king was restless—he had no appetite to eat nor did he have a desire for music. Early he was out to ask about Daniel. Behold Daniel—aged, feeble, surrounded with hungry lions and their appointed prey—spending the night alone with God!

In the morning, when Daniel answered the king, he said: "My God hath sent an angel," etc. What fellowship in this world, what joy to be at home finally with God! Earth and heaven are the only places where one may truly say: "My God." Those in hell have no opportunity thus to claim the Almighty. Jesus also said on the cross: "My God, my God, why hast thou forsaken me?" This Jesus endured, so that men and women might say, through time and eternity: "My God." Paul also said it so full of meaning when he declared: "My God shall supply all your need according to his riches in glory in Christ Jesus" (Philpp. 4: 19).

While God is always able to deliver as he did Daniel, it is not always his way. Sometimes deliverance comes, as it did to Stephen, by opening the bliss of heaven to him, or as it came to those recorded in Hebrews 11, whose lives were of such a high type that earth was not worthy of their witnessing further. But the most precious thought is that faith in God brings deliverance according to God's will, and that is enough. Devotion to God is bound to bring a glorious reward:

"O Jesus, I have purposed
To serve thee to the end;
Be thou forever near me,
My Master and my Friend;
I shall not fear the battle
If thou art by my side,
Nor wander from the pathway
If thou wilt be my Guide.

"O Jesus, thou hast promised
To all who follow thee,
That where thou art in glory
There shall thy servant be;
And, Jesus, I have purposed
To serve thee to the end;
O give me grace to follow
My Master and my Friend."

Huntingdon, Pa.

The Brotherhood of Man

BY I. J. ROSENBERGER

OUR subject is general. From lexicons we glean its meaning as follows: (1) The state or relation of being brethren, especially by blood. (2) A fraternal or religious organization, having a common system of government. (3) A body of the same profession, trade or occupation.

From the foregoing it is apparent that in all brotherhoods there is an affinity—some recognized rules of relationship or government, some common interest. How fitting are the words of Peter when he says: "Love the brotherhood. Fear God. Honor the King!"

The Jews, with seeming pride, traced their ancestry to Abraham, hence they pointed to God as their Father. They once said to Jesus: "Abraham is our father." Jesus quickly replied: "Ye are of your father the devil, and the lusts of your father ye will do. . . . Ye do the deeds of your father. . . . If ye were Abraham's children, ye would do the works of Abraham." Truly, they were of Abraham's seed, but not of his brotherhood. They had lost that favored, happy relation long since.

Paul makes this point plain when he says: "His servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." Notice when Jesus said: "Ye are of your father the devil; the lusts of your father ye will do," he determined their class and their location by their works and deeds, and by their company. So can we locate men. We can determine their relation now by their deeds—their works and their doctrine. Christ told these children of the devil: "The lusts of your father ye will do." The children of error, the followers of Satan, do the same thing today—they follow the lusts and doctrines of their leader. They oppose Christ and his teachings.

This the people do today, hence a cult and kind of that sort can be easily detected, "for he that is sent of God speaketh the things of God."

It is known that we become members of the Brotherhood of Christ by being transformed—by being begotten and born anew. All this is wrought by his Spirit, but men do not become members of the brotherhood of evil by being begotten again; their change is not wrought by any act of their father, but it is wrought by the children of darkness themselves, as Paul says: "They, transforming themselves into the apostles of Christ." Such make the devil their father by their own personal choice, hence, Satan being their choice, they alone become responsible for the choice they make.

John tells us that there are four births. He lists them thus: (1) "Born of blood"; (2) "Of the will of the flesh"; (3) "Of the will of man"; (4) "Of God." The latter—born of God—alone is vital. But I can scarcely list all the so-called brotherhoods now extant. There are the railroad brotherhoods, the secret order brotherhoods, the brotherhood of mechanics, etc. Then we have the brotherhood of the Christian church. That alone is vital. The views of the former are narrow and selfish—unworthy of the Christian.

I point out two basic brotherhoods—the first is the state of being brethren, children of one family, related by blood. The second comprises our relationship to Christ through the church. The former is obtained by natural birth; the latter by spiritual birth—being "born of water and of the Spirit." Our birth in nature is universal—without exceptions—it is stubborn. Our spiritual birth is equally stubborn and without exceptions, as is shown by Christ when he repeats his statement to Nicodemus, with a double "Verily," hence, also without exceptions.

Some writers, in treating our subject, do so by grouping it in two divisions, viz.: the brotherhood of man and the Fatherhood of God. Our well-worded definitions, at the head of this article, clearly show that such a classification is not clear, instructive nor scientific. I fear that in the first class would be found the children of the devil, as pointed out by Christ; for numerically it is very large.

Christ determined and decided the class of all such by their deeds. In refusing the works of Abraham, the Jews rejected God. Many of the classes, we have named, stoutly reject the teachings of Christ, and as such they oppose God. This locates or classes them with the Jews in the brotherhood of the devil. It is clear that some brotherhoods relate only to time, but we are seeking the brotherhood that relates to eternity. We are seeking eternal things. My definitions, at the head of this article, will aid the reader to note that distinction. This is very essential, to make our discussion profitable.

It is a matter of interest to notice how closely and persistently the devil imitates God's means and plans. God's people worshipped him in synagogues. We are told of the synagogue of Satan. Christ sent out ministers. Paul tells us the devil "is transformed into an angel of light, and his ministers as ministers of righteousness." Paul talks of the Lord's table and cup. We read of the cup and table of the Lord. Heaven has a Christian brotherhood and now the devil—Satan—sets up his brotherhood. He has men ready to proclaim its merits and to deceive the nations. Surely Satan has gone forth with a full outfit! May the Lord give us grace and wisdom for our day and trial!

Greenville, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MEETING OF THE AID SOCIETIES OF WESTERN PENNSYLVANIA

During the recent District Sunday-school Convention of Western Pennsylvania, held in Somerset Aug. 23 and 24, the Aid Societies held a Conference of their own, with the writer presiding. The theme of the meeting was: "An Aid Society in Every Congregation."

Twenty-six Aid Societies were represented, and a member from each reported, giving a short talk concerning

their work. Some of the subjects discussed were: "The Aid Society a Necessary Asset to the Church," by Mrs. E. D. Walker, of Somerset; "Opportunities of the Aid Society," by Mrs. W. D. Keller, of Johnstown. Mrs. E. M. Detwiler, of Johnstown, gave a report of the Winona Aid Society Conference. The Brothersvalley Ladies' Quartet sang a selection, which, with all the speeches, had a tendency to spur on all present to greater activities. A few remarks were made to the effect that every Society should help the mountain folks of Greene County, Va. The effecting of the new organization for the coming year, resulted in the election of Mrs. W. D. Keller, president, and the reelection of the writer as secretary-treasurer. Mrs. L. S. Knepper. Windber, Pa.

SEVENTH ANNUAL ASSEMBLY, BEATRICE, NEBRASKA

This Annual Assembly has come to mean much to the church west of the Mississippi. It is a success and has come to be a necessity to the development of all phases of church work and the religious and social life. In addition to the program of last year, this year there were added a Boys' Camp, a Girls' Camp and a Junior Assembly. Nearly one hundred boys and girls participated in these wonderfully constructive activities under the splendid leadership of Bro. M. R. Zigler, Miss White and Mrs. Eisenbise.

There was a series of Mothers and Daughters' Conferences under the efficient leadership of Sister Ellenberger. Speakers on the General Assembly program were W. B. Stover, H. J. Harnly, V. C. Finnell, J. E. Young and M. R. Zigler. The topics and interests were many—something for everybody. Special reminiscent services were held for people over sixty.

The Sunday-school, Tobacco, Homes, etc., by V. C. Finnell; missions, unfinished tasks, etc., by W. B. Stover; Around the World, Fundamentals, Religious Education by H. J. Harnly; Work in Southern Prisons and special services for old people, by J. E. Young; home missions and rural church by M. R. Zigler. There were Pastors' Conferences, and other special conferences.

The Chautauqua Park, at Beatrice, is one of the most beautiful and best adapted places for the Assembly in the Central West. There is a large tabernacle, plenty of shade, blue grass sod—all by the riverside—and good water. Some further improvements are promised by Beatrice. This may well become the permanent assembly ground for our people of this section. The Beatrice Municipal Band and Orchestra gave two evening concerts. The attendance was good. There were about one hundred in the Boys' and Girls' Camps and in the Junior Assembly. At the morning and afternoon programs from fifty to several hundred were present. Evening programs attracted from several hundred to more than a thousand—perhaps fifteen hundred.

Brethren Yoder, Rothrock, Sollenberger and many others deserve much credit for their devotion and hard work, which have made the Assembly not only possible but a success. H. J. Harnly.

McPherson, Kans.

A NEW BOOK FOR SUNDAY-SCHOOL WORKERS

A new book, "Church School Administration," by Ferguson, has recently appeared. Having read this excellent volume, we wish to recommend it to our people. It contains 270 pages and sells for \$1.75 net. There are ten chapters, treating organization, official staff, divisions, departments and classes, teachers, course of study and expression, homes, building and equipment, training, program, school of religion. The style is clear and easy, and for this reason can be read through by the average worker. Mr. Ferguson was asked by the Sunday School Council and the International Sunday School Association to prepare the text on Sunday-school administration, to be used in the approved training course. Being himself a practical superintendent in large and small schools for many years, he has brought out this welcome volume, which will meet a need at this time.

Elgin, Ill.

Ezra Flory.

SALEM CHURCH, WEST VIRGINIA

Salem church met in council Aug. 12, with Eld. Jeremiah Thomas presiding. The visiting brethren gave a good report. We have just passed through a splendid two weeks' revival meeting, beginning Aug. 6 and closing Aug. 20, with Eld. H. S. Replogle, of Oaks, Pa., evangelist. This was Bro. Replogle's third stay with us. Appreciation of his being with us was shown by the large crowds which assembled each evening, and the interest which was manifested. Eighteen accepted Christ and were baptized. We feel that we have all been spiritually built up, and general rejoicing prevails. Bro. Replogle certainly preached the Word with power. Aug. 14 he preached a sermon to the children, which was of great interest—not only to them but to the older people as well. Our love feast was held Aug. 19, with more than 400 present.

Our Vacation Bible School began July 31 and closed Aug. 25. The work was very ably carried on by Sisters

Leola Conner and Ethel Thomas, of Bridgewater College, Va. The average attendance was thirty. The final program was given Aug. 25. It was largely attended and showed splendid work done by teachers and pupils.

We are highly pleased with the work and hope that each year will show much more interest in Bible Study. These sisters are alive in the work and were of much help in our song service during the revival meeting.

Brandonville, W. Va.

Ida D. Wilson.

SPRINGFIELD, ILLINOIS

The attendance and interest in the work here through the summer, has held up in an encouraging way. With the opening of the fall months and the observance of Rally Day Sunday, Sept. 10, we hope to start out with a new impetus. We have just closed a very successful Daily Vacation Bible School. Sister Lucile Gibson, of Girard, and Sister Estella Arnold, of La Place, assisted the workers here. The average attendance was sixty-five. A large audience of the parents and friends enjoyed the splendid program, which the children gave at the close of the school.

Miss Grace Friedinger, a missionary in Syria under the Presbyterian Board, gave a short message at the Sunday-school hour one morning.

Every two weeks, during the summer, the pastor has given a series of stereopticon lectures on "The Life of Christ." This has proven a fruitful method of giving Bible instruction, especially helpful to children.

We have also enjoyed a series of uplifting programs, consisting of music and readings. These were given by pupils of Mrs. Wilda Stutsman, a teacher of expression in the schools of Illinois.

Sunday, Aug. 27, Bro. Russell Shull, of Auburn, Ind., gave us a strong message at the morning service.

The pastor expects to go to the Champaign church Sept. 17, to assist in a revival there.

Bro. Moyné Landis, of Sidney, Ind., will begin our revival Oct. 15.

We appreciate the visitors who have stopped with us when passing through the city during the summer.

Mrs. J. C. Shull.

SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO

The District Conference will be held at the Salem church, Nickerson, Kans., Oct. 14-18. Oct. 14, 7:30 P. M., Sermon.—C. D. Bonsack.

Oct. 15, 9 A. M., Bible Hour, followed by Sunday-school. 11 A. M., Sermon.—D. W. Kurtz. 1:30 P. M., Religious Educational Program. Unifying the Efforts of the Educational Agencies of the Church.—H. F. Richards. The Teacher's Objective in Class Work.—H. R. Hostetler. Religious Education in the Public Schools.—D. O. Cottrell. Using Crayon in Religious Education.—Mrs. J. W. Deeter. An Adequate Social Program for the Local School.—S. B. Wenger. Missions as the Natural Expression of the Religious Educational Program.—C. D. Bonsack. 6:45 P. M., Temperance Address.—E. F. Sherfy. Sermon.—C. D. Bonsack.

Oct. 16, 8 A. M., General Conference on Church Problems. The Value and Need of Classical Church Music.—Mrs. Paul Pair, E. M. Studebaker. How Best Enlist the Young People in the Program of the Church?—W. A. Kinzie, Ira Lapp. The Local Church and Union Evangelism.—Paul Brandt. The Stewardship Program for the Local Church.—C. D. Bonsack. 1:30 P. M., Elders' Meeting. 1:30, Fathers and Sons' Meeting, and Mothers and Daughters' Meeting. 3 P. M., Ladies' Aid Society Meeting. 6:45 P. M., Child Rescue Meeting. 8:00 P. M., Missionary Meeting. Address.—C. D. Bonsack.

Oct. 17, 8 A. M., The Work of the Church from the Business Man's Point of View.—M. N. Mikesell, Ray Strohm, W. S. Ellenberger. The Work of the Church from the Elder's Point of View.—Homer Ullom, E. E. John, Frank Gibson. The Work of the Church from the Viewpoint of the Young People.—Margaret Mikesell, Orville Pote. The Work of the Church from the Viewpoint of the General Mission Board.—C. D. Bonsack. 1:30 P. M., Ministerial Meeting. New Fields for Spiritual Conquest.—J. H. Fries, Mrs. L. Birkin, Rio Takemaye B. E. Ebel. Advantages of Seminary Education for Ministers.—D. W. Kurtz. Continuous Evangelism.—C. D. Bonsack. 7 P. M., Educational Meeting.

Oct. 18, District Conference.

THE ANTI-CIGARET ESSAY CONTEST IN SOUTHERN OHIO

The District Temperance Committee of Southern Ohio, fully convinced that some effort should be made to save the boys and young men from becoming victims of the cigaret habit, which is sapping the vigor and life of thousands of American youths, put on an Anti-Cigaret Essay Contest several months ago. The purpose was to induce the boys and girls to investigate for themselves the effect of this deplorable habit upon the various organs of the human structure, as well as on the moral, social and mental aspects of youth. A circular letter, announcing

the contest and some rules to be followed, was mailed to Sunday-school superintendents, ministers and Local Temperance Committee men, seeking their cooperation in the movement. Many Sunday-schools responded and appointed a contest leader, who directed the contest. Some did not respond. The plan was, for each Sunday-school to put on a Local Essay Contest—the winners in the Local Contest to be eligible to enter the District Contest.

In fact, there were four contests—two among the boys and two among the girls. Those who had completed their common school course, were known as group "A" boys and group "A" girls. Those who had not completed their common school course were known as group "B" boys and group "B" girls. A first, second and third prize were to be given for each group, ranging from one dollar to ten dollars. Special arrangements were made for those winning first prize class "A" for one term, tuition free, at Manchester College.

Eighteen essays, all possessing much merit, came to our committee. These were graded by three competent judges. The first prize essays were read at the time of our Temperance Program at our recent Summer Assembly. They are as follows: Class A, "The Menace of America's Youth," Homer Royer. "The Cigaret, A White-Clad Foe," Blanche Puterbaugh. Class B, "The Cigaret," Lowell Erbaugh. "The Cigaret and Tobacco," Mary Royer.

Instead of reading his essay, Lowell Erbaugh gave his as an oration, holding his audience spell-bound. Though he is but a youth, he is receiving calls from other congregations, to give his address on "The Cigaret." Many of the essays—even some that won no prize—are being used on special programs. Some will be published by local papers. A vote was taken, asking that a similar contest be put on the coming year.

Greenville, Ohio.

Levi Minnich.

THE CONFERENCE IN CANADA

Bro. Moderator, I hope the motion, previously made, may not be passed without an opportunity to discuss it, and therefore I venture to offer a few remarks on the motion.

Just as you expected, perhaps, I am opposed to the motion. The motion seems to imply that the Calgary Conference was expected to be free from molestation by land dealers—a thing that has not happened for a good many years, even when Conferences are held in the United States. I am not a member of the Committee on Arrangements and I am not representing the committee here, but I know that it was necessary for the committee to meet with the Calgary Board of Trade and representatives of the railway companies to confer with them in regard to the Conference coming to Calgary. These men, naturally enough, would want to know something about our people, as to number, location, probable number that would attend, where the main centers of our population are, etc.

This information was given by the committee, as well as answers to many other questions by the committee. In that way the names of many of our people fell into the hands of these men. I think, perhaps, they were supplied with a copy of the Yearbook.

Now, some of the railway companies of Canada have large land holdings, which they are offering for sale, and, of course, the members of the Board of Trade have their eyes open to business as well. Knowing our people here to be of the agricultural class, they have seized the opportunity to get their advertising matter before our people.

Now, that is THEIR business, and not a member of our church in Canada has a thing to do with it. Moreover, not one has any land for sale, nor is any one offering any land for sale, outside of his own private property. Some are doing that—perhaps influenced to do so by some of the unsolicited land advertisements which came to us from the States.

Now the people of Alberta are much interested in the Calgary Conference, and are getting better acquainted with us because of it. Already a powerful influence has gone out, which has been of untold worth to the District of Western Canada. The passing of such a motion as the one referred to above, would be a tragedy. It would be calamitous in its effect. It would give us a setback that would require the passing of a generation for a recovery.

The presence of land men and their literature at our Annual Meetings and in our homes is no new thing. They have been present at most of the Annual Meetings for years. Excursion trains have been run from the meeting-places to the places where land was for sale. Our periodicals have been used for the advertising of land. All this by Brethren, too, at that. It has not been a year yet, since some of our Canada Brethren sent their money to Winona for the Conference Daily, which came with a glowing land advertisement—good land at a low price, nice pictures too.

Now, Brother Moderator, it looks a little as if the land advertising business is not so bad, as long as Canada land is not being advertised. Further, if you wish to get

the Annual Conference out of reach of the land agent, you will have to go farther than Winona Lake, and I believe it will have to be raised from the earth a little, before this is accomplished.

Now, Brethren, the members in Canada have no control over the land dealers of Canada. If we did have, I am

sure things would be different. I would suggest, therefore, that any one interested in moving to Canada, take the matter up with some of our people, who are already here. Then you will not be led astray by some land dealer.

J. L. Weddle.
Gleichen, Alberta, Can., Sept. 11.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Our Prayer

Thou art good, O God! Thy work and thy glory are the real business and joy of life! This conviction we hold in all candor and faith; but thou must be our Strength! Without thee our cowardice and the earthliness about us would wither our zeal, as with a blight! Of ourselves there is nothing to commend us, and no strength for service. We pray for strength and the forgiveness of our sins of faithlessness and fear. We would pour out the devotion of our hearts before thee, for we love thee, and long to do those things which are according to thy holy will! Accept us and equip us to serve, we beseech thee, in the grace of our Lord! Amen.

Human Means in Divine Progress

It is most interesting to remember how God uses men. It is also pathetic to know how sorrow and sin reign throughout the earth, because men fail to be used! Since the earth has been given to men for their possession, the Lord has limited himself in them temporarily. But a time of reckoning will come, "because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31).

Have you ever thought that most prayers are slow in answer—and, perchance, never realized—because men will not cooperate with God? We ask for guidance, comfort and daily bread. It will require human minds and hands for the Father to make these answers effectual! Until he can get human cooperation, these prayers must remain unanswered. A faithful remnant of the Jews in captivity longed for Jerusalem and pledged their loyalty thereto, even to the "right arm" and the power of speech, and "the Lord stirred up the spirit of Cyrus, King of Persia, to build him a house at Jerusalem."

Has the Lord stirred your heart and mine? Have we put, at the disposal of the Lord, the things in our possession, as Cyrus did? Have we forgotten that the still small voice is calling our attention to needs—visits to be made, words to be spoken, service to be rendered—all this, no doubt, through the Holy Spirit, because his children are praying? If we failed, somebody's prayer is yet unanswered! Or perchance another had the honor! Could it be that we might become so rebellious that the Lord might find a heathen more responsive, as it was in the case of King Cyrus? See that no man take thy crown.

Some of us talk about great spiritual ideals! In this world such ideals are manifest in the simplest service. God has entrusted much to us and needs our cooperation. That which produces only weeds, without our sowing and cultivation, can be made to produce food for a hungry world. So also can the lives that are now filled with sin, become fruitful, if we plant and water faithfully, as unto the Lord. What a challenge to every pastor, Sunday-school teacher and Christian! Let us use our time, our talents and our money more and more to hasten the day of his glory in the hearts of men!

Questions About Stewardship

What do you mean by stewardship?

PERHAPS one among the best definitions is as follows: "It is the acceptance and acknowledgment of God's ownership and our partnership with him, in an honest administration of our whole life."

When is a steward faithful?

A steward is one who has charge of the estate of another, entrusted to him for that purpose. He is not an owner, but is responsible for the administration of

the estate according to the will of its owner. A faithful steward is one who accepts this relationship and administers the estate to the best of his ability.

Does this apply only to property?

No, but the whole of life. Money, however, in some form, is the measure of values. Property is life stored up, and gets its value largely from the amount of life invested in it. Since modern life is so largely given to money values, the very idea of stewardship demands larger returns of that into which we are converting our lives.

Is this idea of stewardship something new?

It is as old as Eden. God created the earth and then made man—male and female—to replenish it, subdue it and have dominion over it as his representatives. The duty grew out of the relation to God and the world. God does not need our service nor money for himself, but for the people of the world whom he loves and whom he can help only through his faithful stewards.

Is not that which I have earned my own?

The Bible says: "The earth is the Lord's and the fulness thereof." That includes about all there is. Even our bodies and spirits are the Lord's, for Paul says: "Ye are not your own, for ye were bought with a price: therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6: 19, 20). If we are Christians, we must accept this New Testament teaching.

Why does an Omnipotent God need any gift of mine, since he owns all the earth?

God does not need our gifts, but we need, most urgently, the blessing that comes from giving. Since God has given to us the earth for a possession, we must use its blessings to the saving and comfort of all for whom Christ died. This is the dignity and divinity of life—entering into which, we become coworkers with God.

Is there any danger of giving too much to the church?

There may be, but we have found few that have suffered from it. The real joy of life is in having something, in character or possession, that can be given in worth while service to the Lord. From the days of Eden until now no one became great because of what he got; but what he gave. Of course, one's giving is made beautiful in proportion to its purpose and the unselfish sanity of the gift.

What proportion of one's possessions ought a Christian to give to the church?

First of all we should acknowledge God as the owner of all our possessions. This being true, we should then care for it and use it all according to the Lord's will. It is his will that we have food and raiment, provide for and train our children, and invest in such business or labor as will produce a legitimate income for all these purposes, as well as for the financing of the Lord's work. In the beginning, all references indicate that his people gave one-tenth to the Lord. Under the law one-tenth was required for the Levites for temple purposes. In the Gospel Jesus approves of the tenth for the Jews, but condemns the selfish and boastful attitude of those who did such giving in form, rather than reality, and made it a cloak for a failure in mercy and love; saying that our righteousness must exceed theirs! He commends those who gave as much as half and all their living to the poor and the Lord's treasury. The Bible would, therefore, indicate that not less than a tenth, and as much more as the needs and the goodness of God would suggest, should go to the work of his Kingdom!

THE ROUND TABLE

The Perfection of Our Master

BY GEORGE W. TUTTLE

His Physical Perfection: Nowhere do we have a hint that our Master was not physically perfect. True, he was weary, at times: "Jesus therefore, being wearied with his journey, sat thus by the well," but even the most robust physical health would not prevent weariness following some of our Master's strenuous days. I doubt not that the Master was perfect in his physical manhood. My Master was no delicate weakling in the flesh—away with the soft artist idea of womanly features and manner! The hot blood of vigorous young manhood flowed in his veins. When I read these luminous words: "In all points tempted like as we are, yet without sin," I rise up and say: "There was nothing lacking in the manhood of my Master."

A Perfect Conqueror: He rose victorious over temptations as an eagle rises above the earth. Where were our kinship or our solace, had our Master not been tempted? We may say that he understood before, but now he understands to the full. Now he summons all the resources of heaven to the aid of a tempted man who cries out for help. Because he conquered, we also may conquer. He is perfect in his understanding of our need, perfect in his sufficiency for our need in the hour of temptation.

Our Perfect Example: Here was the glory of unsullied manhood before the twelve, as they walked, and talked, and ate with him. He was their Perfect Example. Let fancy dwell on the homely details of their life for a moment. If food was ever scanty at the noontime hour, can we, by any stretch of the imagination, think of the Master as complaining? When the wind seemed to blow from all points of the compass at once, and there was more smoke than fire, do you think that the Master was ever impatient or fretful? There must have been a powerful attraction, an unspeakable charm, about Jesus, to bind the twelve to him so firmly. They understood but dimly as yet, but they saw Jesus, they listened to Jesus, they profited by his words, and little by little the eyes and the ears of their understanding were opened. There was something in the Master that ever called to his followers: "Be like him! Be like him!" What greater ambition can a man have today, what greater urge upon the life, than his likeness?

Our Perfect Savior: Men leave no stone unturned to find some other way of salvation. Human pride cries out for salvation by works, but salvation is "not of works, lest any man should boast." He paid the price; he made salvation free. "Who his own self bare our sins in his own body on the tree." He is the one Perfect, Spotless Savior; able to save and able to keep.

Pasadena, Calif.

Testing Him

BY DAISY M. MOORE

Is it not blessed that Jesus does not turn us away when we find it hard to believe?

He always has, and ever shall, give us ample opportunity to put him to the test and to prove whether he is true.

He wants us to have faith; he advises, even commands us to cultivate it, to trust, to believe. Even so much as a grain of mustard seed will work wonders for us, he insists.

He regrets it when our faith fails; he cries out, "O, ye of little faith!" but O, the infinite patience he has with our lack of understanding and belief!

How hard the disciples found it to believe that Christ had risen from the dead, even though he had foretold just what should happen!

Understanding the weakness of humanity, he showed himself time after time to different persons, that their physical senses might testify to the truth.

In the case of Thomas his patience with the individual is most marked. It was not that Thomas wanted

to doubt, in truth he was eager to believe, but he felt that what the others had told him was too good to believe. They had seen—they were sure. He only demanded the same opportunity. His faith was tried and found wanting as, alas, our own is many times.

But the comforting phase of it is that Jesus did not condemn his doubting disciple; instead he was willing that Thomas should have the proof he desired and needed.

His plea had been heard and his longing was satisfied when the Savior asked him to satisfy himself that he, who stood before him, was, indeed, one who had come back from beyond the grave, even to the extent of touching the wounded places in his hands and side!

The magnanimous Savior submitted with unutterable kindness to this testing by a frail human!

He is the same merciful, patient Savior today. He gives us the same opportunity that he gave Thomas, and he is not only willing but eager, for us to put his truth and wisdom to the test.

Test him and find him true. He graciously submits.

It must grieve Christ that we so often require to thrust our hands into his side; still he never shuts us out because of it.

As an encouragement to our faith, there comes ringing down through the ages his blessed assurance: "Blessed are they that have not seen and yet have believed!"

Fairfield, Pa.

Vacations

BY ELGIN S. MOYER

Just now many people are talking, thinking or taking their summer vacations. Others are living in the memories of the vacations that they have just recently enjoyed. Now we might ask the question: "Is it right for people to be spending the precious time, that God has given them, in taking vacations thus? Think of what could be accomplished if all would stay on the job those extra two weeks. The farmer leaves his farm and goes visiting or camping. The factory man leaves the city for a rest in the country. The teacher, the doctor and the lawyer go to some summer resort. The missionary goes to some mountain resort or to the seashore. The pastor gets a substitute, and takes his vacation. Now is all this right?"

I suppose that, after thinking it through carefully, we will be led to conclude that the taking of vacations is all right—that we are justified in spending a few days or weeks away from our regular tasks, giving ourselves a rest. These bodies and minds are human and are subject to weariness or even exhaustion, if we overtax them, and we must give them some vacation or rest.

But *how* and *where* shall we take our vacations? After thinking somewhat upon this practical question, I have wondered if it would not be possible, for the most of us, usually to take our vacations in such a manner as to get our needed rest, and at the same time do something that would be of some service to the world. Do our vacations need to be taken in mere idleness? Is not a change of work often a more wholesome vacation than cessation from all work? Can we not plan our vacations in such a way that we may get a change from our regular work and yet be engaged in some kind of profitable activity? Perhaps the farmer might take some fresh-air children on a camping-trip. The factory man might get some experience in farm-life. The student might take up a summer pastorate, or try his hand at manual labor of some sort. The pastor might take a term of school-work. The missionary might attend summer conferences. Reading or research is good if it takes us away from our regular line of thinking or activity.

Next year, when we plan on taking our vacations, why not plan to make them as profitable, in as many ways as possible, both to ourselves and to the progress of the world in general? If you need an absolute rest, by all means take it. But if a *change of work*, for a short time, will answer the purpose just as well or better, why not take the most profitable kind of vacation?

Chicago, Ill.

"And Women"

BY ELEANOR J. BRUMBAUGH

THERE is great need of helpers in church work, and many, who mention the different needs, tell how men should be in training for these places. I wish they would say, "and women." Some do, but others forget. We have some young women who would really like to prepare for this work, but they get little encouragement to do so. This is not intentionally, for it is generally known how well some women can do things. A few are working, but many more ought to be helping to train workers. I know a woman who would do well the work of assistant pastor, and she longs to find a place, but hesitates to make application, because of the prejudice that exists.

Many pastors need help, but can not afford to divide their salary. This will be provided for, of course, as soon as the need is made plain. A helper would be a great benefit in many congregations, and when women can do this work, why not use more of them in this way? Then, too, we should remember that we must not expect perfection. Some pastors are not satisfactory to all who are paying into the treasury, but if we are loyal Christians, we will help to pay, and help to pray that God will give them wisdom and show them how to improve. Surely, there should be more men and women in training for leaders.

When men and women work harmoniously in the church and Sunday-school, on committees, and all places where both are so much needed, there will be greater things accomplished for God. Let each acknowledge the ability and usefulness of the other! In short, be courteous!

Christian charity will adjust many difficulties. In places, women and girls are asked to help, and they are doing splendid work, but in other places, prejudice bars them out. They are not asked to lead a prayer or take any part in public work. In homes where there is family worship, and children are taught to read Scripture and pray, they are better prepared to take up the great task in which each of us has a part—leading souls to Christ.

O that parents might see their responsibility of not only teaching the children to repeat Scripture but to *live* the teaching! May we soon have more women like Esther—ready to save people who are in danger of destruction—men and women working together for the salvation of the whole world!

Huntingdon, Pa.

Is the Use of Tobacco Compatible With Christianity?

BY A. F. REISTE

How many professed Christians of today would feel perfectly at home in company with their Savior, the Christ, smoking, chewing or snuffing tobacco in his presence? Isn't the idea perfectly absurd? And sometime, in the twinkling of an eye, he will make his appearance. It may be in your day or in my day. "The day or the hour knoweth no man, not even the Son of Man." Then he that is filthy, let him be filthy still. Can a tobacco-monger profess holiness? What worldling would I believe him? Then again: "Whoso defileth the temple of God [our bodies] him will God destroy" (1 Cor. 3: 16, 17). Who can say that the use of tobacco is not defiling, when it has an injurious effect upon the whole system?

We are commanded not to set our affections upon things of this world. Oh, how men seem to love the filthy stuff! They are slaves, bound by the strongest of fetters. They are slaves to an insidious, insatiable poison that will eventually wreck the machine.

Oh, beloved brother or sister, shun it as you would a snake in the grass! For in the end "it biteth like a serpent and stingeth like an adder." It has no place in the ideal home. I know whereof I speak, as I lived with it for twenty-five years, and sincerely hope never to repeat the experience. How I wish that every girl would have the courage to say no to every young man that uses it!

Adel, Iowa.

HOME AND FAMILY

Autumn

BY B. F. M. SOORDS

In rich, in varied dress the woods stand,
And glory mantles hill and mountainside;
The splendor surges on the passing days,
Until the weeks of victory outglide.

I saw the bramble on the slope afar
All turned to fire and glory; and the woods
Like splendor—splendor—bathed in light
They seemed to revel in vicissitudes.

Swift-winged mutation seized the scene afar,
And foliage was turned to living joy.
Light split on light, and shattered all its streams
To paint a song no discord could destroy.

I saw the "sear and yellow leaf"; it lay
Beneath where it had lived in strength and green.
So is our life. I saw the purple, gold,
Song of the change from toil to royal sheen.

Ye hills! Ye valleys lovely now in death,
Golden your harvests. Life is happy still.
There is no death except to sin. Life lives,
Changed into glory with life's happier thrill.

Sweet songs, glad psalmody from heights above,
Imprinted on the fields and woods and plains
Like sweet vibrations of the harp afar,
Your gladness hovers, and an hour remains.

O God, thou Artist of all beautiful,
To thee we bring our hearts—life's autumn bides.
Fill us with glory; fill us with thy praise
Like to the autumn's hills and mountainsides.

Mechanicsburg, Pa.

A Daughter's Opportunity in the Home

BY EDITH DRESHER

HOME! What a hallowed name! Home is a circle within which the weary one finds refuge; it is the sacred place to which the care-worn heart retreats to find rest from the toils and disquietudes of life. The word "home" calls up the fondest memories of life and opens in our nature the purest, deepest and most consecrated thought and feeling. Each member is responsible for the making of the home. We, as daughters, have our place.

What is the real worth of a daughter? A daughter's worth is to be estimated by the real goodness of her heart, the greatness of her soul, and the purity and sweetness of her character. We hear her say: "I have no houses or lands, and I have no money in the bank; therefore my worth is very meager indeed." But it isn't what we *possess*, but what we *are* that determines what we are worth. Daughters can recognize their value in the home when they remember how much they are the center of all that transpires and how much their interests are consulted by the family.

We, as daughters, have many opportunities, but too often we do with them as children do at the seashore—they fill their hands with sand, then let the grains fall through one by one, till they are all gone. Remember, "Opportunities are the offers of God."

In thinking of the daughter's opportunity in the home we must realize that it is inevitably linked with that of the other members of the family. To build home life we must have individuals that are loyal to it and there is no institution which we need more than a good Christian home.

Daughters should be helpers and examples of Christian womanhood in the home. In order that we may be such, we must have had good teaching—physical, mental, moral and religious. This should begin with the early life of every child. Teach by experience the blessedness that comes from deeds done for others. Our help may not consist in doing great things, but it may consist in doing little things. Little acts are elements of true greatness. Life is made up of little things. They are tests of character.

A daughter's influence, as a helper, should be that of gentleness, obedience and love. We should be partners in sharing the mother's cares, busy ourselves with the numerous household duties and make them pleasant by the cheerfulness and good taste with which we do them. By making such use of our ad-

vantages, we, at least in a small way, repay those who provide them for us. Often daughters should be wise enough to defer their own wishes to those of their parents and to return their affection by obedience which seems to be the natural expression of love. Such are the daughters we ought to be.

Too often girls are not so helpful in the home. They have deft hands and fingers, to which fact the keys of the piano will testify, but they seem to be made for nothing useful. They have feet and strength but they are not used to serve others. They have power to think, but not on pure and holy things and thus can not be examples of Christian womanhood. They think of dress, the latest fashions; or ornaments, while the mother works in the kitchen and the father toils hard to pay for the extravagance. Good taste—not less than good morals and religion—requires that we, as daughters, should become useful. It is much to be regretted if fashion, dress and personal pleasure engross so much of our thoughts. We should be refined, and our presence should bring brightness, but that does not say that we should be idle or useless. Respect and love should predominate as we try to be helpers in the home. We desire to enjoy life and the best way to be happy; even in our homes, is to be helpers. "Whatsoever thy hand findeth to do, do it with thy might."

Daughters should be examples of cheerfulness. What the sun is to nature and what the stars are to the night, just that are cheerful persons in the home.

If daughters in the home are, in every true sense of the word, examples of Christian womanhood, they will be leaders for righteousness, for godliness and for justice. A daughter, by her constant, consistent, Christian example, may exert an untold power. The world needs Christian leaders. The home needs a leader. The parents are usually considered the leaders, yet the daughters should take some of this responsibility. If we are to be leaders we must live healthy, religious lives. If we live in Christian homes, or if we have had sufficient teaching elsewhere, it becomes a duty as well as an opportunity to live such a life. To live it in the home is the best way to set the example. Such a life will grow. The best evidence that we are true examples and leaders is the test that Jesus applied. He tested his spiritual life by his reaction to those about him. So we, too, can test our spiritual lives by our loyalty to others, not only in the home but to all with whom we come in contact. The one who is eager to have others share her knowledge of God, who is working in the Christian training of her brothers and sisters, is giving the supreme evidence of a noble life. Our lives are worth while in so far as we touch other lives.

We must all agree that our place, as daughters in the home, is not simply for ornament, not simply to be beautiful, neither is it simply for personal pleasure, but we have a definite place to fill. We have a part as helpers, as examples of Christian womanhood and as leaders for righteousness. We must remember that—even if we strive to be as beautiful and as attractive as angels—the angels' highest prerogative is to serve God faithfully, to be ready for every mission of kindness and to engage in every good work. Daughters, we have a great field for service in the home and we should do our part to the very best of our ability. We should not be content and satisfied with merely *existing* in the home, but we should be awake to our opportunities and follow the path of loving duty to clearer light and brighter joy.

May we each make a new resolution that our lives in the home, which God has given us, may be active, earnest, vigorous and fruitful! Then they will be lives of whole-hearted service to God.

Springfield, Ohio.

Thank God for Little Things

BY NETTIE C. WEYBRIGHT

A LITTLE boy, in his bed-time prayer, said: "Dear Heavenly Father, I thank thee that I can sleep, and that I can read and write and that we are all well." Only a child's thanksgiving, to be sure, but, coming as it did, from a child's grateful heart, I was made to

ask myself, over and over again: "Do we older ones thank God, as faithfully and sincerely as we should, for the little, unnoticed and unmentioned blessings of our daily lives?" Due appreciation, to the Christian, should mean the giving of thanks to God.

An exceptionally devout Christian, in failing health, said: "I don't think we are as thankful as we ought to be for good appetites. I never realized as I do now, what a blessing it is, to be able to eat heartily and to relish what we eat."

A city friend was visiting here at Thanksgiving time, some years ago. We were cleaning up a stack of old boards, left from some building and remodeling that we had been doing. I complained about being tired of so much trash. He quickly answered: "Did you give thanks yesterday for trash? How thankful we city folks would be, for such a pile of trash, to kindle our fires and to help reduce coal bills!" Then I fell to thinking about my ingratitude.

I read a missionary's statement about the thousands and thousands of women in India and China who can neither read nor write. Then he asked: "Do you women in America realize how terrible it would be if you could never pick up a paper, or book, or Bible, and read it, and never be able to write a letter to your friends?" I think I never realized, until then, how great a blessing is this ability, and how seldom we remember to thank God for it.

A loved relative lay sick with a nervous trouble that often made sleeping impossible. For hours and hours she lay wide-awake, nervous, restless, suffering, and longing for sleep. As I watched her and tried to make her comfortable, I often wondered if we, that can go to bed and enjoy eight hours of undisturbed, restful, painless sleep, remember to thank our Father for that wonderful blessing!

When I was a little girl, I heard my father tell of a little boy who complained because his shoes were poor. Then he met a little boy who had none, and it helped him to be contented. Farmers fail to be thankful for good market conditions until the prices drop; then complaints are heard. Laborers fail to appreciate plenty of work and good wages, until shops close, and there is no income. We remember to implore God for healing when our loved ones are sick, but we fail to thank him for good health when all are well and happy. We do not think of the fact that the tornado did not pass over us—that our homes were not destroyed—that our families were safe. Did we thank God for protection? Do we thank him for kind friends, good neighbors, love-laden letters from absent ones, material prosperity, education, church privileges? Are all these such commonplace blessings that God does not deserve a sincere, heart-felt "thank you" for them?

Syracuse, Ind.

Hedged In

BY JULIA GRAYDON

WHEN we were children, we used to feel sometimes that our parents were too strict, that we were hedged in, as it were, by a wall which divided us from some of our little friends. We seemed to be always saying, "No, we are not allowed to do that," or "Mother does not approve of it."

Many were the arguments we were drawn into, concerning certain pleasures, and we did seem to stand alone sometimes. But today, as I look about me, noting the foibles and follies of the rising generation, I smile and say to myself: "I'm glad I was brought up strictly; otherwise I would not be as contented and happy with what I have."

The motto now seems to be: "The edge of the precipice, but not quite over it"—some, indeed, seem to be hanging out over it, and we say: "Where will it all end?"

The whole trouble is that the children are leading the parents, instead of the parents leading the children, and the pace is the fastest the world has ever known.

Happy are the parents who do not give the reins to their children, but who seek to hedge them in from the destructive power constantly at work.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Sept. 24

Sunday-school Lesson, Review, The Exile and the Restoration.

Christian Workers' Meeting, The Practical Man.—James 2: 14-26. * * *

Gains for the Kingdom

One baptism in the Walnut church, Ind.
Three baptisms in the Goshen church, Ohio.
Two baptisms in the Des Moines church, Iowa.
Seven baptisms in the Manor congregation, Md.
One baptism in the North Spokane church, Wash.
Twenty-six baptisms in the Broadwater church, Mo.
Two baptisms in the South Los Angeles church, Calif.
One was restored in the Beaver Run congregation, W. Va.
Two united with the Center church, Ind.,—Bro. Floyd Schuder, of Milford, Ind., evangelist.
One baptism in the Waddams Grove church, Ill.,—Bro. J. Edwin Jarboe and wife, evangelists.
Five baptisms in the Shepherd church, Mich.,—Bro. E. F. Caslow, of Sterling, Ill., evangelist.
Six baptisms in the Smithfield church, Pa.,—Bro. Geo. Rogers, of East Freedom, Pa., evangelist.
Three baptisms in the Rockton church, Pa.,—Bro. H. A. Brubaker, of Pasadena, Calif., evangelist.
Two baptisms in the Fairview church, Pa.,—Bro. G. L. Wine, now of Mt. Morris, Ill., evangelist.
Two baptisms in the Hurricane Creek church, Ill.,—Bro. Noah Miller, of Lintner, Ill., evangelist.
Eleven baptisms in the Bear Creek church, Ohio.,—Bro. D. R. Murray, of Union City, Ind., evangelist.
Six baptisms in the Indian Creek church, Pa.,—Bro. R. W. Schlosser, of Elizabethtown, Pa., evangelist.
Seven baptisms in the Long Green Valley church, Md.,—Bro. A. C. Baugher, of Elizabethtown, Pa., evangelist.
Five baptisms in the New Freedom house, Codorus congregation, Pa.,—Bro. N. S. Sellers, of Lineboro, Md., evangelist.
Six were baptized and three reclaimed in the Bethel church, W. Va.,—Bro. R. K. Showalter, of Point Republic, Va., evangelist.
Eighteen were baptized and two received on former baptism at Zionsville, Ohio.,—Bro. J. Edwin Jarboe, of Lincoln, Nebr., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. S. Neher, of North Manchester, Ind., to begin Oct. 8 in the Astoria church, Ill.
Bro. Levi Zigler, of Deaton, Md., to begin Oct. 15 in the Reisterstown church, Md.
Bro. J. Edwin Jarboe, of Lincoln, Nebr., to begin Oct. 22 in the Sabetha church, Kans.
Bro. Reuben Shroyer, of North Canton, Ohio, to begin Oct. 1 in the Maple Spring church, Pa.
Bro. J. A. Buffenmyer, of Uniontown, Pa., to begin Oct. 6 in the Ludlow congregation, Ohio.
Bro. S. D. Zigler, of Harrisonburg, Pa., to begin Oct. 7 in the Valley house, Valley congregation, Va.
Bro. Harvey Martin, of Fairplay, Md., to begin about Nov. 5 in the Downsview house, Manor congregation, Md.

Personal Mention

Bro. Jno. T. Glick changes his address from Bridge-water to Timberville, Va.
Middle Iowa is to be represented on the Standing Committee of the next Conference by Eld. A. M. Stine.
Bro. Walter C. Sell should now be addressed at 215 Madison Avenue, Dixon, Ill., having entered on his pastorate at that place.
Bro. D. E. Miller, Secretary for Bethany Bible School, was a visitor at the Publishing House last Saturday, and favored the "Messenger" rooms with a short and enjoyable interview.
Bro. G. L. Wine, whose acceptance of the pastorate at Windber, Pa., was recently announced, has been elected to a position on the faculty of Mount Morris College, we are informed. He should be addressed accordingly at Mt. Morris, Ill.
Bro. Wm. Beahm returned last week from his summer pastorate at Broadwater, Mo., and called at the Mission Rooms to tell what a fine time he had with the good people down there. He enjoyed every day of it, he says. During the coming school-year he will take advanced studies in Northwestern University.

Bro. David F. Warner and wife of Minneapolis, Minn., will enter on the pastorate of the Glade Run church, Pa., Oct. 1. They will also direct the work at Birdville for the District Mission Board. Their new address will be Kittanning, Pa.

Bro. H. S. Randolph has secured leave of absence from Manchester College to spend the coming scholastic year in Columbia University. He will also have pastoral charge of the Brooklyn church. His new address is 358 Sixtieth Street, Brooklyn, N. Y.

We are sorry to learn that Bro. M. R. Zigler was hindered from taking his part in the Pacific Palisades Young People's Conference, by an unfortunately-timed attack of tonsillitis. Here's hoping "Bob" is all right again before this, and ready for the rest of his work in the Coast country.

The whole Brotherhood will be sorry to know of the serious illness of Bro. D. J. Lichty, of India. When last heard from, under date of Aug. 18, he had been confined to the hospital in Bombay for several weeks with a complication of malaria and an affection of the kidneys. An operation was under consideration, but awaiting further diagnosis. The fact that no word has reached us by cable, makes us hopeful that the skill of nurses and physicians, backed by the prayers of his fellow-missionaries, has availed to bring our dear brother past the crisis and well on the way to recovery.

Sister Lydia E. Taylor, Secretary of the Dress Reform Committee, has been hindered by physical infirmities from her usual activities for some time past. Though not

God's Call to Man

Not often does God summon his servants with trumpet and drum. Significant endeavor and high devotion do not come forth at the acclaim of the throng or the promise of quick rewards.

In the solitude of Midian, Moses knew the call of his countrymen; Paul at Troas saw Europe's need visualized in a single man; Wendell Phillips knelt at his bedside and dedicated himself to the black millions; Judson, in the shelter of a friendly haystack, felt the heartbeat of India.

God calls in the great inarticulate needs of the human family, in the dumb suffering of little children, in the grind of poverty, in the long dreams of youth, in the sorrows and hopes of life. Deep calls to deep. God calls by the statesman's hope, by the glorified vision of what the world may become through the plentiful healing that is in Jesus Christ.—Vernon S. Phillips.

yet able to undertake the "fulfillment of whole-District promises" she is ready to arrange schedules for a limited amount of work among the churches after Oct. 1. "The work will include illustrations and exhibits of constructive work being done by outside organizations, in addition to a better understanding of our own committee plans and the distribution of the committee's best literature." Sister Taylor can be reached most promptly if addressed at 528 South Ashland Boulevard, Chicago, Ill.

Elsewhere in This Issue

Northeastern Kansas is to hold its District Conference, and other meetings in connection therewith, at Morrill, Oct. 14-18. The programs, on page 604, give full information.

The District of Southwestern Kansas and Southeastern Colorado announces its District Conference and affiliated meetings Oct. 14-18, in the Salem church, Nickerson, Kans. The programs appear on page 596.

Special Notices

Notice to Elders of Southern Illinois.—The elders of Southern Illinois will meet in the Woodland church on Tuesday morning, at 8 o'clock, Oct. 3, for regular Elders' Meeting.—N. H. Miller, Lintner, Ill.

Ready for Pastoral Work.—Bro. H. F. Crist and wife, who, for the past six and one-half years have been employed as pastor and mission workers in Colorado Springs church, Colo., are now ready to take up pastoral work in some other place. Any of our churches, desiring their services, will please communicate with them at 2214 W. Bijou Avenue, Colorado Springs, Colo.

The District Meeting of Nebraska and Northeastern Colorado will be held in the Enders church, Chase County, Nebr., Oct. 8-12, beginning with a Bible Institute and lectures by Prof. E. M. Studebaker, of McPherson, Kans., on Sunday morning, Oct. 8. In the evening Bro. Mays Hohny, of Haxton, Colo., who will have charge of the music during all the meetings, will, in connection with a chorus, render a Gospel story in song. We are planning to make this meeting helpful to all who can come. Perhaps you

think because we are a small church that you will not be cared for. The Enders church and community want the chance to show what they can do.—I. C. Snively, Wauneta, Nebr. (Programs on page 604.)

Announcement.—Those who expect to attend the joint Sunday-school Convention to be held at the Homestead church, Mich., Sept. 24, will please note: Those coming from Hart, Sugar Ridge, Long Lake, Brethren and Ouekama, will please take Pike, M 11 to Benzonia. Then go four miles east and one-fourth mile south to the church. Those coming from Marilla and Harlan, will come to Copemish and Thompsonville; then go to the church, located at Homestead Station.—Jacob Stoniker, Benzonia, Mich.

Two Requests.—(1) Please get me a report VERY SOON from your Vacation School, if it has not already been sent. This applies to the schools held in Indiana, Ohio and Michigan. (2) THE CONFERENCE PROGRAM COMMITTEE are anxious to receive the best thought of the church, as to the nature of the program that should be planned for the Calgary Conference. Send your suggestions to the undersigned VERY SOON. The committee meets Sept. 27.—Lawrence Shultz, North Manchester, Ind.

Northern California.—The District Conference of Northern California will be held in the Raisin City church, Oct. 5-9. Thursday, Oct. 5, the Ministers' Conference convenes at 10 A. M. Oct. 6, at 10 A. M., Elders' Meeting. Oct. 7, 8 A. M., Ministerial and Educational Meetings. Oct. 8, 8 A. M., Sunday-school and Christian Workers' Meeting. Oct. 9, 8 A. M., District Conference. There are but two trains daily. The one from the Northwest is due at 8:40 A. M.; the one from the Southeast is due at 3:40 P. M. The Raisin church is expecting a large attendance during these conferences on Saturday, Sunday and Monday, and we want to serve you in the best way possible. We kindly request, therefore, each elder and pastor, to advise us immediately after the first Sunday in October, as nearly as possible, how many will attend from their respective churches. Our people want to get as much out of these helpful sessions as possible, and if this information will be kindly given us, the plans will be made accordingly.—D. Warren Shock, Raisin City, Calif.

Miscellaneous Mention

Any church having copies of "Kingdom Songs No. 2," which it is willing to donate or sell, is requested to write Miss Effie Calony, New Rockford, N. Dak., stating terms.

A few days ago a copy of Bro. E. L. Craik's "History of the Church of the Brethren in Kansas" came to our desk. The completed book fully justifies the opinion previously expressed in these columns. It contains nearly four hundred pages, is well made and well written, and is one of the best of our Church Histories—the author having special qualifications for such a task. Of special interest to all who themselves, or whose friends have lived in Kansas, it touches the general current of our Brotherhood life at many points. It is a most worthy addition to our church literature. The price is three dollars. Orders and inquiries should be addressed to the author at McPherson, Kans.

The following extract from a recent letter from Bro. H. C. Early will be of general interest: "The combination building for the Industrial School, Greene County, Va., is moving on pretty well. It's up, floors down, one coat of paint on, and the plaster just beginning. Lathing is done. But it will not be ready for use before about Nov. 1, or probably later. I have been looking after the work here since Conference. Was over last week, made the down payment on the farm and received the deed. It will be a very splendid property for its purpose when developed. Altogether the work is most interesting. And you would marvel at the interest it has excited among the people for miles around. The best people in the whole country round about are much interested. The Methodist preacher at the county-seat said to me: 'It is a wonder that work of this kind was not begun long ago among the people of the mountainous sections.' That represents the feeling among the better people."

Stewardship as Defined by Herbert Hoover.—At times the opinions of men, prominent in national affairs, are of decided interest. The following comment on stewardship, by Herbert Hoover, will, we are sure, be given thoughtful consideration by our readers: "The justification of any rich man in the community is his trusteeship—as a wise steward of his wealth. The justification of America to the world community is her trusteeship to the world at large, for the property which she holds. The ownership of this wealth carries with it serious dangers in time to come, and it behooves its trustees to take account of its responsibilities. . . . The money which has come to us is money in trust, and unless America recognizes this trust, she will pay dearly and bitterly for its possession. The justification of America's possessions can only be demonstrated by the requital of the obligation which comes with riches. Such a requital should not only be America's duty but her crown."

AROUND THE WORLD

Bryan Declares Himself on Prohibition

William Jennings Bryan—that stalwart leader—leaves no room for doubt, as to his position on the prohibition amendment, nor does he look for any radical change, affecting its efficiency, judging by his latest utterance: "So long as the eighteenth amendment remains in the constitution, the Supreme Court can not permit a law authorizing the manufacture or sale of intoxicating liquor, and no modification that does not permit that, will suit those who want modification. All this talk of wine and beer coming back is foolishness. The sentiment in favor of wine is comparatively small. The sentiment in favor of beer is larger, but not large enough to prescribe the use of beer even as a medicine. Beer can not be brought back without the breweries, but these very institutions have been more active, if possible, in the corruption of politics, than the distilleries."

India as a Subject of Mission Study

As announced in several religious journals, leaders in missionary education have suggested that the approaching church season might be devoted, in part at least, to the study of India and the religious conditions prevailing there. Few other subjects could be as interesting as the one proposed at just this time. The political and social problems, so far as these relate to missions, are so vital, and the bearing of their solution on world conditions is so obvious, that there should be no difficulty in directing general attention to the suggested topic. Colonial policies of Great Britain can be intelligently considered and justly appreciated. The passive resistance of Gandhi and his followers can be scrutinized in the light of the Christian principle of non-resistance. Race and caste antagonisms can be studied in all their phases. In fact, the entire range of topics, peculiar to India, can be given intelligent consideration.

The New Ruler of Palestine

Sept. 11, Lord Allenby, British High Commissioner for Egypt, Sir Herbert Samuel, Palestine's High Commissioner, and Emir Abdullah, the ruler of Transjordan, took their oaths of office amid imposing environments. In connection with the inaugural ceremonies, the proclamation of the British mandate in Palestine was also given due prominence. Sir Herbert, in his inaugural address under the mandate said: "The Holy Land is entering upon a period of peace and progress under British dominion. There is new hope for the revival of the religious fervor of the Jew, the Arab and the Christian. When that is accomplished, the British will be glad to give up the trust that has been placed in their hands." In this connection it may be of significance to mention that a united move of Moslems and Christians is bitterly opposing the British mandate and any other measures that may be imposed upon the people of Palestine.

How History Repeats Itself

We are told that about sixty years ago more than three hundred feudal lords were in absolute control of all the agricultural lands of Japan. These men lived in comparative luxury by the toil of the tenant farmers, who eked out a miserable existence by the cultivation of the land. Seeing the injustice of the system, the Japanese government abolished the feudal system, and placed the cultivators themselves in possession of the land, by a well-defined plan—so it was thought. But the administration failed to reckon with the selfish tendencies of human nature. As soon as the new land-owners found themselves in possession, most of them, like their predecessors, quit farming by their own efforts. Poor tenant farmers now toil day and night on these farms, while the owners live at ease. How true it is that human nature, unregenerated by the grace of God, soon forgets past favors, and is ready to inflict upon others the unjust treatment from which they suffered in days gone by!

Soviet Russia's Schools Seriously Imperiled

According to a leading journal of Moscow, an official organ of the Soviet government, the public schools of Russia have been wholly neglected during the six years of Bolshevik misrule. The article in question paints a rather gloomy picture of the utter inefficiency of the Commissariat of Education. The writer, S. Miskevitch, says: "Schools are hopelessly disorganized and have been almost totally destroyed by wanton neglect. Teachers in Moscow are now drawing the wages of twelfth class workers. Their monthly salary, of about 25,000,000 rubles, is only about \$6 in the currency of the United States, and even that pittance is not paid until two or three months after being due. Under those conditions educational privileges are naturally at a low ebb." No clearer evidence of the utter inefficiency of Bolshevism is needed, than the serious neglect above referred to. Every child is entitled to ample educational privileges, and a failure in that important essential imperils the highest interests of the state.

A Bright Missionary Outlook in Egypt

It must be conceded that by the recently-consummated changes in political affairs of Egypt, mission prospects "have fallen out rather to the furtherance of the Gospel," as the apostle would say. Certain concessions, that have been provided for, will be decidedly conducive to increased missionary activity. Absolute religious liberty to every inhabitant of the land gives an opportunity to the missionary he has never enjoyed before. All religions are protected by the government, so long as they do not interfere with public order, or the best interests of the country in general. A sweeping concession of that sort is truly remarkable. All previously-existing barriers have been eliminated.

The Passion Play to Be Suppressed

According to late press reports, the Passion Play, at Oberammergau, Germany, is to be discontinued by papal decree, after due deliberation of the matter in all its phases. The decision of the Roman Pontiff states that the Passion Play—at one time wholly of a religious trend and entirely unobjectionable—has become commercialized, and has been turned into a mere money-making affair. Profiteering and wild speculation in seats have been all too prominent, according to reports of tourists. Exorbitant prices have been charged for food and lodging, and souvenirs have been sold at extravagant figures. Apparently no undertaking of that sort, however praiseworthy it may be at the start, is able to withstand the lure of commercialism. The greed for gain soon eclipses all worthy impulses.

A Commendable Gathering

Aug. 5-11 the "International Committee of the World Alliance for International Friendship through the Churches" met in a series of deliberative sessions at Copenhagen, Denmark. The American delegates, in attendance at the sessions, were favorably impressed by the friendly spirit that characterized the conferences of the representatives from twenty-five countries. Nearly two hundred delegates, all told, were present—twenty of these being from the United States. Among the definite and important steps taken to eliminate international friction as much as possible, was the appointment of a committee to deal with educational textbooks in such a way as to prevent the instilling of racial prejudices in the minds of the rising generation. Dr. Alexander Ramsey, of England, was appointed organizer for the World Alliance. He will start at once on his mission of peace and good will to all men.

Again War Clouds Are Gathering

Wars and rumors of wars seem to threaten the respite from war enjoyed by European countries. Press reports under date of Sept. 13 announce that Bulgaria and Yugoslavia are massing troops along the Greek frontiers. Roumania, ally of Yugoslavia, and foe of Bulgaria, is also reported as mobilizing. The Serbs want Salonica, and also are determined that Bulgaria and Turkey shall not again establish close contact by seizure of Thrace. Alarmed by the ominous outlook, the Italian foreign office sent a pressing appeal to England, urging an immediate conference of the allies, with a view of bringing about peace in the Near East. If England should refuse to take part in conciliatory endeavors, grave complications are likely to ensue. Recent Turkish victories will probably strengthen their demand for immediate possession of Constantinople, control of the Dardanelles, and the granting of other valuable privileges.

India Still a Problem

With unrest in practically every country of the globe, it is not surprising that India, too, is passing through a period of turbulence, the end of which not even the most shrewd observer of world affairs can foretell. Though Gandhi, the leader of the reactionary movement, is now in prison, the natives have imbibed just enough of the spirit of insubordination to lawful authority to cause considerable anxiety to "the powers that be." According to a writer in the "Christian Patriot" (Madras) it is the present tendency in India to reject all that is European, and Christianity is classed with the things to be disposed of. From a newspaper clipping, sent us by Bro. Wilbur B. Stover, and also later information, we note that Lorin S. Gates, a missionary, seventy-seven years of age, was killed Sept. 6 during a fanatical Mohammedan uprising at Sholapur, India. This faithful soldier of the cross had labored for forty-seven years under the auspices of the Congregational Church, and was highly esteemed. Bro. Stover was acquainted with the slain mission worker, and sends us the following information of interest: "The missionary referred to came, with his wife, on the same ship on which we traveled, two years ago. They intended to return to India after only six months' stay in the homeland, deeming the American winters too severe for persons long accustomed to the tropics. The death of her husband is a sad experience for Mrs. Gates—the more so as her only son was instantly killed a year ago, by falling over a precipice. Riding up a steep mountain-side, his body was found, later on, in a ravine below, but

no one knew just what happened. Mr. Gates' death suggests that India's Mohammedan population is greatly wrought up at present. The military successes of the Turks may cause great unrest. Let us be constant in prayer that, amid all the troublous conditions of the present time, God may, somehow, work out the greater good of the whole world in the near future."

Bahaiism Cult Faces Division

Of the various non-Christian cults, perhaps few have attracted as many people of prominence as Bahaiism. Little attention was given the movement when it was started by Bahai, some years ago, but several million followers, in various parts of the world, are now affiliated with the movement, and cheerfully give nineteen per cent of their earnings for the various activities of the cult. According to latest reports, however, Bahaiism is facing the imminent probability of a serious split—mainly because of a dispute over a succession of leadership. The most influential adherents of Bahaiism are probably to be found in the United States and Great Britain—many of them being people of importance, and possessed of ample means. Others are in Persia, India, Afghanistan, Russia and Japan.

Smyrna Destroyed by Turks—What Next?

Our readers have already been informed by press reports concerning the wanton destruction of Smyrna—the city which in former days was known as "The Eye of Asia." At the time of this writing only the shattered walls of 25,000 homes remain as mute witnesses of the incendiary's torch. Just how many of the Christians of Smyrna perished in the flames, and how many others were ruthlessly slaughtered by the relentless Turks, will probably never be known. Out of 300,000 Christians, residing in Smyrna prior to the descent of the Turks, only 60,000 are known to have escaped. American relief workers have rendered great assistance to the survivors. But what will come next, since the Turks, in high spirits over their recent victories, are openly defying the Allies? Must white civilization be imperiled by what may prove to be another crucial struggle for a Caucasian Europe?

The League Seeks Disarmament

While the Assembly of the League of Nations realizes that little can be done through its instrumentality to adjust threatening complications in the Near East, yet the question of preserving peace in the future, or of preventing further complications, is one that the League has taken up in earnest, and with some confidence of success. The disarmament committee of the League has been directed to draw up a series of so-called "non-aggressive stipulations," with a view of removing obstacles to an effective reduction of armaments on land as well as on the sea. It is planned that the powers in the various sections of the world should enter into solemn treaties to refrain from invading one another's rights, or from making war for any cause, without first attempting to adjust differences by conciliation and arbitration. Europe, it is hoped, will soon regard itself as a "region" in this sense—the various nations signing, in good faith, a non-aggressive compact.

American Churches Make Progress

If we may depend upon the reliability of recently-released census figures, the increase in church membership in the United States, during the last decade, has been much greater, proportionately, than was the general growth of population. The enrollment of all denominations is, approximately, 46,000,000 persons, but the total number of affiliated and unaffiliated adherents is between ninety and ninety-five millions. Pessimists, during the last thirty years, have lugubriously reiterated that church life is on the decline, and that a few more years would see its extinction. How gratifying it is, therefore, that in spite of wars and social, political and industrial upheavals, the spiritual forces of the nation are moving on—a mighty army of progress! Amid the varied and perplexing problems that challenge public attention and as quickly pass away, it is well to concentrate, more especially, upon the enduring things that make human progress possible. From earliest childhood, through the formative years to maturity, the church unfailingly gives to the individual the message of the need and desirability of conforming to the law of God, as well as that of the state. Whether in rural America or in the nation's crowded cities, the churches constitute the very bulwark of law and order. That fact is evident to the most casual observer. Of vital significance to the highest interests of our country is the work of the churches in the field of education, so fittingly designated as "the handmaid of religion." Practically all the great institutions of learning in America, outside of State schools, were in bygone days founded by churches directly or, at least, at the instance of men religiously impressed. Then, too, we should not lose sight of the work of the church in the wide field of beneficence, philanthropy, social service and public welfare—the gracious fruitage emanating from the spiritual life of the people.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

Helpfulness That Eases Life's Burdens

Rom. 12: 10; Col. 3: 12-14

For Week Beginning October 1, 1922

1. **Be Sympathetic.**—The only way in which the manifold needs of humanity can be met is by the continual presence of INTELLIGENT SYMPATHY. Unless we can enter into the pleasures and pains of other people with some degree of sincere participation, we can not know how to promote real joy or how to avert or assuage the woes of life. Only a keen realization of our friend's feelings will prevent us from wounding them. Only a vivid realization of the needs of a community will teach us how to minister to those needs. If we are indifferent to all suffering but our own, we shall not exert ourselves to diminish it; if we care nothing for any joys but our own, we shall not strive to increase them.

2. **We Live in Days of Wonderful Opportunities.**—Unexpected opportunities come to all. Like the stones by the wayside, they lie at our feet, and he shall gather most who stoops the lowest. In this we shall do well to pattern after him, who "came not to be ministered unto, but to minister," and to "give his life a ransom for many." Our responsibilities will be measured by our capacity to do good. Many, indeed, and splendid are the OPPORTUNITIES OF SERVICE in our day. Never was the church so powerful in numbers, in wealth, in influence, in organization. There is a work for every man and woman, and even for the smallest child. What we want is more quiet consecration in all our work—more of the spirit of love in all our endeavors for others.

3. **Our Love Measures Our Power to Do Good.**—Since our love to others will inevitably determine the full measure of our power to do them good, we must cultivate and increase this love by all means within our reach. Nothing is of such consequence, or such comprehensiveness as LOVE. Nothing is so strong, so sweet, so full of power and peace. It magnifies the smallest gift and dignifies the most insignificant task. It conquers the most obdurate and binds together the most dissimilar.

4. **Helpfulness That Is a Real Service.**—When we endeavor to have our lives tell for God, we begin to be helpful. We think we love each other, but such love is only a mere sentiment until it has been wrought into a truly self-sacrificing act—into SERVICE WHICH COSTS. Personal helpfulness is the measure as well as the test of the quality of the mind of Christ that is in us. At all times people need to be helped. This does not mean, of course, that we are, all the while, to carry their burdens, to pay their debts, to do their work and to fight their battles. That sort of indiscriminate helpfulness might do harm rather than good. We help others truly when we make them strong and brave, that, so far as able, they may carry their own burdens and meet their own struggles. Helpfulness should cheer, encourage, inspire, impart larger visions and greater hope and confidence. There are men everywhere who are perplexed, overwhelmed, ready to sink down and perish, whom strong brotherly sympathy would save. They are in sorrow—disappointment has staggered them—or they may have been defeated in a cherished purpose. To be able to help these, is the highest service we can render in this world. "To be a strong hand in the dark to another in the time of need," says Hugh Black, "to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life." The true Christian life is reached only by the emptying of self, and the filling of the emptiness with Christ. When Christ is in us, we are able to help others with his strength.

5. **Suggestive References.**—Helpfulness enjoined in days of old (Deut. 15: 7-11). In our helpfulness to others we honor Christ (Matt. 25: 40). Christ is our great Example in helpfulness (John 13: 34). Helpfulness to the erring ones (Gal. 6: 1). An apostolic precept on helpfulness (1 Peter 3: 8). Our helpfulness must be given a practical expression (1 John 3: 17). Making use of our opportunities (Gal. 6: 10). Paul's solicitude for others (1 Cor. 9: 19-23). Get rid of selfishness (1 Cor. 10: 24, 33).

TOPICS FOR THE QUIET HOUR

Fourth Quarter of 1922

For Week Beginning	
Oct. 1.	Helpfulness That Eases Life's Burdens, Rom. 12: 10; Col. 3: 12-14
Oct. 8.	How Heaven's Sunshine May Be Ours, Jude 21
Oct. 15.	The Assurance of Answered Prayer, 1 John 5: 14, 15
Oct. 22.	Christ's Wonderful Keeping Power, 2 Tim. 1: 12
Oct. 29.	The Supreme Test of Our Loyalty, 1 John 2: 15-17
Nov. 5.	"Joy Unspeakable and Full of Glory," 1 Peter 1: 8
Nov. 12.	A Faith That Keeps Busy, James 2: 17
Nov. 19.	"Looking Unto Jesus," Our Example, Heb. 12: 1-6
Nov. 26.	A Real Thanksgiving, Psal. 34: 1-19
Dec. 3.	The Secret of Endurance, Heb. 11: 24-27
Dec. 10.	The Warfare and the Crown, 2 Tim. 4: 7, 8
Dec. 17.	The World's Greatest Joy, Luke 21: 10
Dec. 24.	As the Year Ends, Heb. 12: 8
Dec. 31.	Trusting God for the Year to Come, 1 Peter 5: 6, 7

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE SUNDAY-SCHOOL CONVENTION OF MIDDLE PENNSYLVANIA

The last days of August were the highwater mark of enthusiasm in the District of Middle Pennsylvania at Lewistown. Some of the Districts of Pennsylvania are leading the Brotherhood in giving attention to the organization of their young people for constructive work. Middle Pennsylvania has divided its District into six sections, and officered each by young people under supervision. Western Pennsylvania has been doing this—the same kind of work—for several years. Less than a score of years ago Western Pennsylvania numbered about 3,000 church members. Today their number is nearly 12,000.

In their convention at Lewistown, strong sentiment developed against some of the points in the standard of the General Sunday School Board. This standard will be taken up at the meeting of the Board, when revisions may be decided upon. There has been almost a stampede forward, in standards, during 1922. The gain for 1922 over 1921 has been 4.6%. The increase in enrollment is 14%, and the increase in attendance, 17%.

Middle Pennsylvania has a live Secretary in the person of Bro. Galen B. Royer. He spent thirty-one Sundays in his field, and held forty-six conferences with his workers and leaders. This kind of effort will always bring results. Conferences are needed much more than lectures. We quote from his report:

"Your acting Secretary is convinced, more than ever, that Sunday-school success does not depend so much upon location and equipment as upon hopeful, cheerful leadership—live, working officers and teachers. For instance, a certain school, not in specially favorable territory—having another school within less than two miles, and greatly cramped for facilities—has an enrollment of 150 and an average attendance, during this last July, of 145.5. This is a school that this year has stepped into Front Line, while schools in lower rank, with better facilities and territory, are making very little effort to do better.

"All rejoice in Front Liners, Banners and Stars, yet, as one comes down the line of standards from Front Line, step by step, the heart aches more and more because in most cases, these could be up too, if they would. The fault does not always lie in the superintendent or his collaborators, officers and teachers. One writes: 'Sorry we fell down in the other points. We attempted to reach No. 4—the Bible in class—but had opposition. One good brother claims that we are trying to be like other people—too progressive.' Yet this superintendent pushes forward hopefully, even without the encouragement of having one point added to their standard. Finally they will win. Let us praise God now for the victory that is coming in such schools, for it will be a great one when won.

"A number of Vacation Church Schools were held, and much enthusiasm was manifest, but full data are not available for this report."

Ezra Flory.

Elgin, Ill.

OAKLAND, CALIFORNIA

One year ago, in response to a call from the District Mission Board of Northern California, the writer and his family located in Oakland, and took up the pastoral duties of that church. While we found some grave problems awaiting us, we rejoice that, by the grace of God, these have been removed. The church is now working in perfect harmony, and during the past year much good has been accomplished.

Last Thanksgiving season the Sisters' Aid Societies of the District made it possible for the church to provide food and some clothing for a number of needy families of this city. Some of the more lasting things, such as dried and canned fruits, beans, etc., stretched out like the widow's oil so that for several months we were able to help those who were sick and destitute.

At the close of the public school this summer, a three weeks' Daily Vacation Bible School was conducted. A total of 114 children were enrolled with an average attendance of eighty-one. There were sixteen teachers and helpers. The parents and friends were much pleased with the training which the children received. These various activities for the benefit of others have given the Church of the Brethren a splendid setting in the community. When it is remembered that our membership is less than fifty it is self-evident that what the membership lacks in quantity is made up in quality.

We are now beginning our second pastoral year with this people, whom we have learned to love. The church is facing the new year with the "forward look." Our first hope is that we may have a new and much needed churchhouse soon. It is absolutely necessary to the progress of the work in Oakland. At present we worship in a small building, which is to be converted into a parson-

age. The District Mission Board has some funds to be used in the erection of a new building, but not enough to justify them in starting it. Who of the many, whom the Lord has blessed with this world's goods, will help to meet our pressing needs? We rejoice that the Sisters' Aid Societies of the Brotherhood have undertaken to help by contributions of five dollars from each local Society.

The Oakland church sustains the same relationship to the outgoing and incoming missionaries on the Pacific Coast, as does the Brooklyn church, N. Y., on the Atlantic Coast. Oakland is a growing city of about 260,000, within an hour's ride of San Francisco. A strong church ought to be established here, and if the District and the Brotherhood will get behind it, we believe the Lord will do great things for his people.

We shall be glad to correspond with those seeking a new home in a healthy, wide-awake growing city, with fine schools, where you can also help with the Lord's work. The future outlook for the church is the best it has ever been.

W. M. Platt.

MINISTERIAL MEETING OF MIDDLE DISTRICT OF PENNSYLVANIA

The ministers of the Middle District of Pennsylvania met in Lewistown Aug. 29 and 30. In the absence of the Moderator, Eld. Galen K. Walker, the meeting was presided over by the Assistant Moderator, Eld. George Rogers. Eld. W. S. Long led in the devotional period.

"The Minister's Call" was presented by Eld. O. R. Myers, who dwelt on the importance of the call and how few are heeding the call. Ministers should be sincere, should have a strong faith, and should accept the entire Word of God. Relative to the call, the duty of mothers and Sunday-school teachers, in giving proper instruction, and the church, in calling men from their ordinary vocation, was stressed. One may know he is called by realizing that he is filling a need, and is willing to serve, and, having enlisted, finds joy in that service. The present method of the church, in calling ministers, was referred to with approval.

Eld. T. T. Myers referred to the minister's call as a call from God. One should feel it as such, and that in it he is glorifying God. Volunteer service was advocated. It was shown how sometimes the call is gradual, while to others it comes suddenly. The call may be from the church or by the Spirit of God. The call is to consecration to Jesus and to invite men to him. It is a call to "preach the Word." It is the highest calling in the world.

"The Minister's Training," discussed by Eld. W. J. Swigart, emphasized that the purpose of training is, to secure a desired standard of knowledge, of conduct and of efficiency. This is accomplished by systematic instruction, continued discipline and practical application. There should be mental training, apperception, the power to draw lessons from things about us, a willingness to study, ability to use in one's own life the ideas presented, and self-training which never ends.

"The Health of the Minister," as presented by Eld. B. F. Waltz, emphasized the need of good health, care of the eyes, proper exercise and plenty of fresh air.

"The Distribution of Ministers," perhaps the most pressing problem of the church, was very forcefully and intelligently brought to us by Eld. W. S. Long. It is hoped that from what was said some definite and far-reaching results will develop. There is much expected of the pastor. There are ministers ready to go, and there are churches waiting for ministers, but the former hesitate to offer their services, and the latter hesitate to call. The church, through the general plan adopted by the Hershey Conference in 1921, must meet the present situation. Some District must lead off and make the plan operative.

Under the caption, "The Minister's Sermon," the "Funeral Sermon" was briefly discussed by Eld. J. F. Snyder. It should be brief. With Bible illustrations he showed how it should be of a character to soothe the distressed friends. It should be admonitory, comforting, consoling and instructive.

"Doctrinal Preaching" called forth a number of extemporaneous suggestions by a number of ministers present. Eld. John Bennett called attention to the value of doctrinal preaching, given in an expository manner.

Eld. O. R. Myers called attention to the value of special sermons to children.

"History of Preaching" was very beautifully and logically presented by Eld. T. T. Myers. Up to the thirteenth century preaching was largely expository. At that time more attention began to be given to oratorical presentation, and preaching became an art. Today we use logic, figures, etc., and preaching is topical, textual and expository. Martin Luther stressed "Justification by Faith"; John Wesley, "Regeneration"; Whitfield and Edwards, "Punishment and Judgment"; while D. L. Moody stressed "The Love of God." Now the emphasis is being placed on Self-reformation. Our preaching should be the "WORD." That includes "Justification by Faith," "Regeneration," "Judgment," and "The Love of God." Bro. Myers pleaded for more expository preaching. "Preach the Word!"

In discussing the theme "Missions and Preaching," Eld.

H. B. Heisey said: "Christianity is fundamentally a missionary religion." In the first promise of redemption, made to man, God meant all mankind, just as much as he did when he gave the Commission, "Go ye into all the world." It is not necessary that all sermons be missionary, but missions should be emphasized in our sermons. When we are spiritual, we will be interested in missions. Those who say: "We have enough to do at home," seldom do anything at home or abroad. God has man-power and money-power, if it is consecrated to him to evangelize the world. The New Testament has four direct commands to "go." The heathen need it—God knows they need it—and the Gospel appeals to and satisfies longing hearts. Shall we rob God?

"Preaching and Music" was the last theme. Eld. G. E. Yoder said: "Music has a distinct place in worship. Music and preaching sustain a definite relation to each other. Some give music the chief place in worship. The Jews gave it a large place in their service. David had a large influence over Saul. Music inspires weary worshippers to real worship. It conduces to activity and prepares for a larger experience in worship. It must not be mere entertainment." Ira C. Holsopple, Sec. Everett, Pa.

REPORT OF THE DISTRICT CONFERENCE AND ASSOCIATED GATHERINGS OF SOUTHERN INDIANA

The various meetings and the business session of the District of Southern Indiana were held in the Anderson church, beginning Aug. 21, and closing Aug. 24.

Temperance Meeting

On Monday evening—the first session—there were a goodly number present to hear Judge W. S. Ellis, who was the speaker on the Temperance program. He is a man of active service in the courts and spoke largely from a practical standpoint. He made it very plain that there is disregard for the law, on the part of many. He urged that every school, home and church teach reverence for the law. He spoke of the temperance problems and our relation to them. Our land is fortunate in having a man of the ability of Judge Ellis, to sit as judge in our land. We would there were more of such men.

Ministerial Meeting

Tuesday forenoon was given to the Ministerial Meeting program. Bro. F. E. Hay was Moderator, and Bro. Ira Hiatt, Secretary. The theme of the entire program was "The Minister," dealing with his life and work in various ways. For some time there has been a pressure for closer cooperation on the part of the ministers of the District, and our thoughts were directed in such channels to large profit—this feeling being so strong that a paper passed the Ministers' Conference, later in the day, calling for two all-day meetings each year—our regular District Conference not included. We are looking forward to some very constructive work. The problems of unity in District cooperative work is by no means solved with us, but we expect to face the future with a desire to do our best.

Sectional Conferences and Educational Meeting

Tuesday afternoon, from 1-4, was given over to Sectional Meetings. While the Aid Society Meeting convened in regular service, the Ministers' Conference was held in the Methodist church near by. Both of these meetings report things worth while. At 4 o'clock all assembled in the church for the Educational Meeting. Bro. Oscar Winger, of Manchester College, gave a very strong address. At 7 o'clock was the College Reunion, with Bro. Fred Replogle in charge. Splendid interest was shown here. A number of different colleges are represented in the education of our workers.

Missionary Meeting

On Tuesday evening was the Missionary Meeting. Bro. C. D. Bonsack gave the address of the evening. His way of looking to and presenting "Southern Indiana as a Mission Field," was masterful and convincing. Bro. Bonsack has been able to see some of the opportunities of the field in his recent tour of the District, and he presented them in a very constructive way.

Sunday-School Meeting

All of Wednesday—day and evening programs—was taken up in the Sunday-School Meeting. In the morning and afternoon various speakers dealt with as many topics. Bro. Ezra Flory gave three addresses, and Bro. C. D. Bonsack delivered one address. Interest was intense during the entire day. In fact, there was a larger attendance that day than on any other day of the meetings. Our District Sunday School Board has been doing some splendid work in the last year.

Varied Remarks

All of the above programs were interspersed with readings and special numbers in music, to the appreciation of all. A word must be said about the splendid hospitality of the Anderson church. They left no hand unturned to entertain the District Meeting in the best manner possible, and it was a continual pleasure to them to be able to show a kindness to some one. Visiting

members from other Districts were with us, among them two representatives from Bethany Bible School.

Business Session

Thursday morning the Business Meeting convened at 8 o'clock. There were thirty-four delegates, representing twenty congregations. Bro. W. L. Hatcher was chosen Moderator, Bro. O. D. Werking, Reading Clerk, and the writer, Writing Clerk. Several papers, relating to the work of the District, were passed, and one paper goes to Annual Conference. Reports were given, showing the work of the various Boards. Vacancies, due to expiring terms, were filled by reelection with the following exceptions: The writer was chosen on the District Mission Board, and Bro. J. J. Kintner on the Auditing Committee. Our former District Sunday School Secretary, Bro. Fred Replogle, who is leaving the District, resigned, this vacancy being filled by Bro. Russel Showalter. Eld. D. W. Bowman will represent our District on Standing Committee, with Bro. W. L. Hatcher as alternate.

There is much unfinished work in the District. All of our Boards feel the problems. The Aged People's Home and Orphanage is needing much help. May God bless the District in a greater work each year, as we face the problems anew. On Thursday evening, at about 6 o'clock, the meeting was dismissed. Next year we will meet in the Pyrmont church. A. P. Musselman. Kitchel, Ind.

A DAY AT THE OLD FOLKS' HOME

July 4 many of our people, with well-filled lunch baskets, motored to the Old Folks' Home, near Darlow, a distance of about fifty-four miles, to spend the day with our aged brethren and sisters who are spending their last days in the Home. The day was ideal and nature was at its best. The great fields of ripened grain, green pastures and growing corn, bespoke a plentiful harvest.

We arrive at the Home about 10:15 A. M. and were welcomed by the brethren and sisters and by Brother and Sister Oxley, who have charge of the work there. We explored the house and grounds and were shown the room that our own Aid Society had furnished in the new building, recently erected.

At noon we spread our lunch in the grove and invited all to eat with us. After dinner we enjoyed a season of worship together.

We found the old people happy, and most of them reasonably well. The Home is kept up by the four Districts of Kansas, but many of our people have only a vague idea of what it is like. If you live in Kansas and have never been there, be sure to visit the Home. You will be well repaid and will be doing an act of kindness to bring a little sunshine into the hearts of these dear ones, who are unable to get around as we are. We were repaid for going when we saw the happy faces of those all about us, and when we heard the thanks bestowed upon us for coming. Some of our number knew very little of the Home, but went away feeling that in the future they would do more than ever towards its support. One man, not a member, remarked that if every member in Kansas could spend a day once a year at the Home, the old building would soon be replaced by a better and larger one.

Brother and Sister Oxley are ably filling the superintendent's place and were well spoken of by all. At 5 o'clock we left for home, feeling that the day had been well spent. Mrs. J. F. Wine.

Wichita, Kans.

OKLAHOMA, PANHANDLE OF TEXAS AND NEW MEXICO

The various gatherings of the District Meeting of Oklahoma, Panhandle of Texas and New Mexico were held at the Big Creek church, Cushing, Okla., Aug. 29 to Sept. 1. On the afternoon of Aug. 29 the Elders' Meeting was held. Other sessions of this body were held during the Conference, working for the advancement of the Kingdom in the District. The same evening Eld. J. E. Small gave a Purity Address, touching on the things that affect our Christian life. This was followed by a lecture by Bro. Ralph Strohm, of McPherson College, on "The Evils of the Cigarette." This lecture was full of scientific facts, proven in the laboratory, regarding the dangerous effects of tobacco.

Beginning at 8 o'clock, Aug. 30, the Ministerial Conference continued until 12. It was in charge of Eld. Jos. Nill, moderator, and Bro. J. H. Blough, clerk. Many splendid thoughts were presented, regarding the influence and importance of a consecrated ministry and the work of the minister in the community. At 2 P. M. an Educational Address was given by Eld. J. J. Yoder, of McPherson College, emphasizing the importance of educational training. From 3 to 4 P. M. special Sectional Meetings were held. The fathers and sons were in charge of Eld. J. R. Pitzer, and the mothers and daughters in charge of Sister D. W. Hostetler. From 4 to 5 a Family Meeting was held, laying stress on the sanctity of the home. At 7:30 P. M., at the regular Missionary Meeting, the Live Wire Class of the Big Creek

Sunday-school presented the missionary drama, "The God of the Pill Bottle." These young people impressed, in a very vivid way, the great need of mission work.

Aug. 31, at 8 P. M., the Sunday-school Conference convened, and at 2 P. M. the Christian Workers' Meeting. Both of these meetings were in charge of Eld. J. R. Pitzer, Moderator, and Sister Gladys Pitzer, Clerk. Topics, relating to the improvement of our Sunday-schools and Christian Workers' Societies were discussed and many splendid thoughts were given. At 7:30 P. M. Eld. J. J. Yoder delivered a splendid lecture on his recent world tour. He gave a very vivid account of his travels, which was intensely interesting to all. At this meeting the young people sang several songs, and a special number was rendered by a double quartette from the Big Creek church.

At the regular business session, Sept. 1, at 8 A. M., Eld. S. E. Thompson was chosen Moderator; Eld. J. W. Sala, Reading Clerk; Bro. Ralph Holsinger, Writing Clerk. Several queries and petitions were considered. The disposition of our District paper was left in the hands of the Mission Board. The Old Folks' Home Committee was authorized to see what they could do toward affiliating with other Districts in this work. The young people were given a place on next year's program. Vacancies on the various church boards and committees were filled.

Eld. S. E. Thompson was selected as a member of the 1923 Standing Committee, with Eld. E. R. Myers, alternate. The District Meeting for next year will be held in the Pleasant Plains congregation, Aline, Okla.

May God's richest blessings attend the efforts put forth for his work in this District for the coming year!

Ralph Holsinger.

Agra, Okla.

SMITH FORK CHURCH, MISSOURI

Our second Daily Vacation Bible School began June 1 and lasted over a period of three weeks, but with only a full two weeks' program, as rainy weather interfered much with the attendance. The school was under the direction of our pastor, Eld. S. W. Garber, and the Sunday-school superintendent, Mrs. Geo. Hoover, assisted by three others. Under their leadership, with the splendid cooperation of all, the school was a splendid success. There were forty-four enrolled and all enjoyed the work. A program and pageant were given at the close of the school which were well rendered.

July 16 Bro. Chas. Miller, of Kansas City, began a series of meetings. On that date we had an all-day meeting, with a basket dinner, which was well attended. Our meetings continued for two weeks. Owing to the busy threshing-season, our attendance was not what we had hoped for. However, our pastor, with Bro. Miller, made a number of visits in the homes of the community. Bro. Miller labored earnestly while with us, and left many good and lasting impressions.

Sept. 2 our regular business meeting was held. Delegates to District Conference were chosen—Brethren Frank Shirk and Truman Grogan. The Sunday-school and Christian Workers' delegates are Greta Zimmerman and Pauline Shirk. Several letters were granted our young people attending college. Our love feast date is Oct. 15.

Our pastor, Eld. S. W. Garber, closed his first year's work and gave his semiannual report, which was most acceptable. Our Sunday-school is progressing very nicely, and the Sisters' Aid Society is having some very profitable sessions. A program has been arranged to inspire us to greater service in this field of activity.

Plattsburg, Mo.

Ada Sell.

THE OLD FOLKS' MEETING AT PITTSBURG, OHIO

As previously announced, the Ludlow and Painter Creek congregations held an all-day Old Folks' Meeting at Pittsburg on Sunday, Aug. 27.

It was an ideal day for the occasion. Following a well-attended Sunday-school session, Eld. L. W. Teeter, of Hagerstown, Ind., gave an appropriate address on "The Golden Text of the Bible"—John 3:16—to a large congregation of people, mostly past the meridian of life. These did not only include members from the above congregations, but also many others, from other Southern Ohio congregations. Quite a few ate their dinners in the well-shaded church grounds. Perhaps an equal number placed their dinners on the tables in the large basement.

This scene carried the memory of some as far back as a half century, when, upon love feast occasions, meals were served free to all who would come—usually several hundred. Quite a few very aged people were present. So greatly had Father Time affected the vision and countenances of some, who were well acquainted in former years, that they failed to recognize one another readily. Upon being reintroduced, their memories were refreshed by events and circumstances of those "good old days," and these recollections became the subjects of some interesting conversation.

(Continued on Page 606)

NEBRASKA AND NORTHEASTERN COLORADO

The Sunday-school, Ministerial and District Meetings will be held Oct. 8-12 in the Enders church. Prof. E. M. Studebaker, of McPherson, Kans., will conduct the Bible Institute, to begin Oct. 8, at 11 A. M., and continue until Tuesday morning.

Oct. 10, 1:30 P. M., Sunday-school Meeting. The Primary Teacher.—Mrs. Hattie Countryman. The District Sunday School Secretary's Work.—Mrs. Allie Eisenbise. The Art of Questioning.—H. A. Frantz. The Place of the Church in Modern Society.—E. M. Studebaker. 7 P. M., Young People's Meeting. Personal Evangelism.—F. S. Eisenbise. Present Day Opportunities for Young People.—J. J. Johnson. 8 P. M., Temperance Lecture.—I. B. Wagoner.

Oct. 11, 8 A. M., Ministerial Meeting. The Future Supply of the Ministry.—A. D. Sollenberger. The Outreach of the Small Church.—M. R. Zigler. The Providence of God.—David G. Wine. Sanctification.—F. G. Edwards. The Bible.—E. M. Studebaker. 1:30 P. M., Parents' Meeting. The Education of the Baby.—Mrs. Minnie Albrecht. The Ideal Daughter and Son.—Mrs. Mary Heiny. The Ideal Father and Mother.—Mrs. A. G. Turner. Liberty or Restraint in the Home.—David G. Wine. Our Girl and Her Problems.—Mrs. Maude Dick. Mrs. Ollie Ullery. 3:25 P. M., Elders' Meeting. 4:10 P. M., Music Instruction and Songs by Prof. Heiny. 7 P. M., Missionary Meeting. Our Unoccupied Field and Its Forces.—S. G. Nicky. Our Home Mission Objectives.—M. R. Zigler. Oct. 12, 8 A. M., District Conference. 7 P. M., Educational Meeting. Address.—E. M. Studebaker.

NORTHEASTERN KANSAS

The District Conference of Northeastern Kansas will be held at Morrill, Kans., Oct. 14-18. Pastors' Conference, Saturday, 2 P. M. Topic, The Church Program. W. H. Yoder in charge. 7:30, Sermon, In Remembrance of Me.—M. R. Zigler.

Sunday, 9:30 A. M., Sunday-school. Sermon, The Home, C. A. Shank. Sunday-school Meeting, 1:30 P. M. Of What Value Is a Definite Program in the Sunday-school?—Myrtle H. Hoover. Lesson Preparation by the Pupil.—W. B. Devilbiss, J. J. Tawzer. The Teacher's Call and Opportunities.—A. Sawyer. What Social Activities Should the Church and Sunday-school Encourage?—O. H. Feiler. The Value of the Daily Vacation Bible School as a Factor in Soul-winning.—Mrs. J. E. Throne. 7 P. M., Christian Workers' Meeting. Sermon.—J. J. Yoder.

Monday, Missionary Rally Day, 8 A. M., Elders' Meeting. 10 A. M., Our Home Mission Program.—M. R. Zigler. What Foreign Missions Mean to the Home Church.—J. J. Yoder. 1:45, Standard for Rural Churches.—M. R. Zigler. On the Field with Our Missionaries.—J. J. Yoder. 7 P. M., Christianizing Our Relationships.—M. R. Zigler. Travel Scenes from a Forty-four Thousand Mile Trip.—J. J. Yoder.

Tuesday, 10 A. M., Temperance Meeting. 11 A. M., Child Rescue Meeting. Ministerial Meeting, 1:30. How Best to Preserve the Spiritual Value of a Revival.—John Sherfy. Doctrinal Teaching.—R. A. Yoder. The Future Relation of Our Young People to the Church.—L. A. Whitaker. The Pastor's Junior Congregation.—Walter Mason. Church Advertising.—Parke Stroble. 7 P. M., Aid Society Program. 8 P. M., Educational Meeting. Address.—J. J. Yoder.

Wednesday, District Conference, 8 A. M.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Belvedere.—The Lord has done great things for us, whereof we are glad. We rejoice that we now have an organized church. Sixteen years ago we started a mission in this part of God's vineyard in a tent. Later we acquired a small frame house. We kept praying and hoping for a church and pastor of our own, and four years ago, under the leadership of Bro. C. W. Guthrie, who was then our pastor, we planned and built a church and parsonage. We will now be known as Belvedere church, instead of Boyle Heights Mission. Our Sunday school has an average attendance of sixty, with Bro. L. M. Davenport, superintendent. Aug. 27, Bro. J. C. Baum and wife took up the work here, and we feel that we have one who is not afraid to preach the Word in its simplicity and purity.—Sophie Wright, Los Angeles, Calif., Sept. 9.

Ingewood church held its regular council Sept. 1. One letter was received. Sister Lizette Thomas was reelected as our Sunday-school superintendent. The Ministerial Committee was appointed to engage an evangelist to hold meetings at our church some time in the near future. The Ladies' Aid was authorized, Sunday-school hymnals and also to purchase new ones. The time for the love feast was set for Oct. 15. Seven new pupils have been enrolled in our Sunday-school since the Daily Vacation Bible School.—Mrs. C. C. Roberts, Ingewood, Calif., Sept. 2.

Lindsay church met in regular council Aug. 31. An election was held of all church and Sunday-school officers for the year. Bro. H. F. Maust was reelected elder; H. M. Zimmerman, Sunday-school superintendent. We expect Bro. J. S. Zimmerman, of Long Beach, to begin a series of meetings Sept. 17, closing with a love feast. Quite a number of our people have been to the mountains and other places for vacations. Most of them are home now and we welcome them to our services again. Edie Metzger, Strathmore, Calif., Sept. 5.

Patterson church met in regular council Sept. 1. Officers were elected for the following year: Bro. M. H. Miller, elder; Sister Julia Peters, clerk; Bro. J. M. Follis, "Messenger" agent; Sister Edna Wray, corresponding secretary; Bro. Fred Starling, Sunday-school superintendent. Sisters Ida Miller and J. C. Graft were chosen delegates to District Meeting. Sisters Emma Follis and Loretta

Welty, Sunday-school delegates. Two letters were granted. We regret very much the loss of Eld. J. B. Deardoff and family who are moving to La Verne. They have labored with the Patterson church since its pioneer days, and have never failed in their faithful service for the church and community. The members gathered at their home one evening, before their departure, and spent a pleasant social hour with them. Lunch was served and Brother and Sister Deardoff were presented with a handsome Bible and casserole, as tokens of remembrance. Bro. Fred Starling was elected to succeed Bro. Deardoff as church trustee; also as a member of the Ministerial Board. Bro. S. A. Cripe was also elected church trustee. We regret that, owing to ill health, Bro. M. H. Miller resigns as pastor, but we are glad that, for the present, he remains here and will assist in the work as he is able. Dr. Miller, of Waterford, preached for us recently.—Mrs. Edna M. Wray, Patterson, Calif., Sept. 6.

COLORADO

Wiley church assembled for an all-day meeting Sept. 3 this being Bro. Richards' last day with us. About fifty from McClave joined us. A bounteous dinner, including ice cream and cake, was served in the basement. A financial drive was put on to raise at least \$1400 to meet the obligations of the church. A final calculation of free-will offerings showed a total of nearly \$1500 pledged. The Richards family started Monday afternoon for McPherson, Kans., where Bro. Richards will take up pastoral work.—Jennie Copeland, Wiley, Colo., Sept. 12.

IDAHO

Payette Valley church met in quarterly council in the Fruitland house Aug. 24, with Eld. H. A. Kaufman presiding. After reports of committees and consistory, the business of the church was discussed and approved. A committee on boundary lines was appointed, which, after a brief session, made recommendations which were accepted. Bro. H. G. Shank, pastor, gave a report of the year's work just closing, which was encouraging. The Payette Valley church met in council in the Payette house Aug. 24 and elected church officers for the year, with Bro. John Metzler, clerk. Trustees and all other boards were duly elected. The writer was elected "Messenger" agent and corresponding secretary. We have procured Eld. David Metzler, of Nappanee, Ind., as our pastor for the present church year. He arrived in the city on Sunday, Sept. 10. The Christian Workers' Meeting was organized, with Bro. Dave Howard, president. Bro. H. A. Kaufman was retained as elder until our council in November.—Mrs. S. J. Kenep, Payette, Idaho, Sept. 6.

ILLINOIS

Cherry Grove church met in business session Sept. 12, with our pastor, Bro. Ira Weaver, presiding, in place of Eld. I. R. Young who is at this time in a hospital at Sterling, Ill., having recently passed through a very serious operation. We are all hoping and praying that he may return to us very much benefited and with a new lease of life. He is a strong man in the church and has done very much indeed. We decided to have a Homecoming Day sometime in October. A committee was chosen to appoint teachers and officers for the three smaller classes, and to arrange for them to begin the new lessons in October. We are looking forward to our series of meetings, to begin the latter part of November, with Bro. H. Heckman assisting.—Lanah E. Shidler, Lenoir, Ill., Sept. 13.

Hurricane Creek.—A very interesting and successful revival, conducted by Bro. Noah Miller, was held at the Hurricane Creek church Aug. 12-27. There was a good attendance throughout the meeting. Much inspiration was received from the messages delivered. Aug. 27 Bro. Leland Baldwin was called to the ministry. Following the morning service, two, who confessed Christ during the meetings, were baptized.—Pearl Parker, Mulberry Grove, Ill., Sept. 11.

INDIANA

Beaver Creek church met in council Sept. 9, with Eld. J. G. Stinebaugh in charge. Recently Eld. B. D. Hirt and family, of Huntington, Ind., moved into the parsonage and took charge as pastor here. As we have not had a resident minister for several years, we are much encouraged by his coming and the future of the church looks bright. Because of ill health and duties to other churches, Bro. Stinebaugh resigned as elder, having served here for ten years. We regret to see him leave. Bro. Hirt was elected in his stead. We expect to hold a revival, beginning Oct. 22, conducted by the pastor. Our next annual meeting will be held Nov. 6. The writer was elected delegate to District Meeting, with Bro. Hirt. The alternate—Harry Kemp, Francesville, Ind., Sept. 11.

Center church held an all-day Harvest Meeting Aug. 6. Bro. Helman preached three sermons. Following this we had a two weeks' series of meetings, with Bro. Floyd Schuder in charge. Sister Emma Weaver, of North Manchester, Ind., led the song service. Two of our Sunday-school scholars united with the church. Sept. 9 we met in a members' meeting. We decided to hold a graded Sunday-school lessons. Bro. Ed. Aldrich was reelected Sunday-school superintendent for the next year. A request was made and granted to open a Sunday-school in Walkerton. Bro. Russell Sherman, of Garrett, Ind., who is teaching in our high school, has preached two sermons for us. We expect to hold a joint Sunday-school Convention with the Blissville church in the near future.—Lucy M. Burke, Walkerton, Ind., Sept. 11.

Clear Creek church met in regular council Sept. 6, with Eld. I. B. Wike presiding. Bro. John Miller was elected delegate to District Meeting, with Sister Verda Weddle, alternate. Sept. 24 will be Rally Day in the Sunday-school. The church and Sunday-school will render a mission program Oct. 8.—Ardeth Lassiter, Huntington, Ind., Sept. 12.

Elkhart City church held its regular council Sept. 12, with Eld. E. C. Swarth presiding. Two letters were received. Reports of the annual visit were given by the brethren. An all-day Homecoming will be held Oct. 1.—Sylvia E. Kistler, Elkhart, Ind., Sept. 14.

Middlebury.—We had a two weeks' Vacation Bible School, beginning July 4 with an enrollment of 100. We are well pleased with the results, though it was our first attempt. We are hoping for greater things next year. Those who attended enjoyed the school very much. On the last evening the children presented a program, which was enjoyed by all. Pleasant Valley and Middlebury held a joint Sunday-school picnic in July. Aug. 13 we held our Harvest Meeting when Bro. Leander Kutz preached for us. We met in council Sept. 8, with Eld. Cyrus Steele presiding. One letter was granted and the report of the visit was given. A Mission Day was organized to visit the sick and needy. The Christian Workers' Society was also organized, with Alice Haines as superintendent. Bro. Cyrus Steele was reelected elder. Sunday-school officers were elected, with Mel Haines, superintendent. Our revival meetings will begin Nov. 12. Our communion will be held Oct. 14.—Mrs. A. M. Hagan, Middlebury, Ind., Sept. 11.

Nettle Creek.—Following the visit of the deacon brethren, we held our council Sept. 9, with Eld. L. W. Tetter presiding. Elder A. M. Laughlin, of Jonesboro, Tenn., will hold a series of meetings at the Locust Grove house in October.—Mary E. Rinehart, Hastings, Ind., Sept. 12.

North Liberty church met in an all-day Harvest Meeting Aug. 13. Bro. Edw. Kintner, of North Manchester, preached three excellent sermons during the day. An offering of \$100 was raised to be used for home missions.—Mary Markley, North Liberty, Ind., Sept. 8.

North Liberty.—Bro. R. H. Nicodemus, of North Manchester, Ind., came to our congregation to hold two weeks' series of meetings and preached eighteen powerful Bible sermons. On account of the extreme heat and the busy season among country people, the audiences were not so large, but most of those who came once came every night. We feel that the members have been much strengthened.—Mary Markley, North Liberty, Ind., Sept. 12.

Pleasant Valley congregation met in council Sept. 9, with Eld. J. H. Fike presiding. The following officers were elected: Elder,

Bro. J. H. Fike; correspondent, Carrie Kindy; "Messenger" agent, Blanche Artley; Sunday-school superintendent, Luther Wehbaum; superintendent of Home Department, Nora Bowman; Cradle Roll, Bessie Schrock. It was left in the hands of the trustees to secure a bulletin board for the church. Sept. 3 Bro. Homer Schrock preached at the Blue school, west of White, Ind. Bro. Galen Bowman preached at the same place Sunday morning, Sept. 10.—Mrs. Galen Bowman, Middlebury, Ind., Sept. 12.

Walnut. Since our last report a little Chinese boy, who has spent several months in our midst, has been baptized. It is his desire to go back to his people as a missionary. Sept. 9 we held our regular council. As our elder, Bro. David Metzler, is moving away and could not be with us, our pastor, Eld. H. A. Clayburgh, acted as moderator. Six letters of membership were granted. We expect to elect a new elder at our next council. We held an election for deacons, which resulted in Brethren Geo. Neher and Chas. Rohrer being chosen. They and their wives were installed at the following Sunday morning service. Our love feast is to be held on Sunday evening, Oct. 15. We expect to have an all-day meeting—dinner being served at the church.—Mrs. D. R. Rohrer, Argos, Ind., Sept. 11.

White church met in council June 7, with Eld. D. C. Campbell presiding. We decided to hold a Harvest Meeting Sept. 3. Our delegate to Sunday-school and District Meeting was Bro. John Rettinger, with Bro. E. P. Dunbar, alternate. Eld. E. N. Goshorn, of London, and an evangelist, Lester Williams, were chosen. Brethren Joe Dunbar and John R. Rettinger were elected and installed. We met in council Sept. 6, with Eld. D. C. Campbell presiding. He was reelected elder for another year. Bro. John R. Rettinger was appointed correspondent, and Bro. E. P. Dunbar "Messenger" agent.—J. R. Rettinger, Darlington, Ind., Sept. 11.

West Manchester church met in regular council Sept. 7, with Eld. I. B. Book presiding. Two letters were received and one was granted. We decided to hold our love feast the fore part of November; the date is not certain as yet. Our church will put in a call for the District Meeting, to be held here in 1923. The delegates chosen for the coming District Meeting are: Bro. I. B. Book and Sister Edith Miller, with N. E. Miller and H. E. Weller, of Fort Jennings, Pa., as our elders. Bro. I. B. Book is our "Messenger" agent. During July we held a community Vacation Bible School, with an enrollment of 152, and an average attendance of 121. The church was well pleased with the results and will likely have another school next year. The Young People's Department is doing some interesting work.—Alta Irene Williams, North Manchester, Ind., Sept. 11.

IOWA

Des Moines.—Since the last report two have been baptized and one awaits the rite, the result largely of efforts in the Sunday school and Young People's Meeting. Sept. 24 has been set aside by the Sunday-school as Rally Day and by the church as Every-Member-Present Day. All-day services are planned, with a basket dinner. We decided to hold our love feast the fore part of November, inspiring addresses. Bro. Virgil C. Fennell gave one of his illustrated lectures in Des Moines last week. Any one knowing of members in or near Des Moines, not in close touch with the church, will please notify the writer.—O. C. Caskey, Des Moines, Iowa, Sept. 11.

Ottumwa.—Our attendance has held up real well during the hot weather. On the evening of Aug. 22 Eld. Orlando Ogden, of Unionville, Ind., preached for us. He was on his way to District Meeting and we were glad to have him stop over with us. Aug. 30 Sister Nettie Senger, our returned missionary from China, spoke to us. The folks listened attentively as she related her thrilling adventures in China. Bro. Virgil C. Fennell was with us on the evening of Sept. 5, and gave a good illustrated lecture, which were much appreciated. We were thankful to have these speakers with us. We always welcome visitors.—Mrs. Lillie M. Thompson, Ottumwa, Iowa, Sept. 9.

Panther Creek church met in council Aug. 29, with Eld. H. L. Royer presiding. The deacons reported the yearly visit. Feeling the need of a blackboard in the audience room, a committee was chosen to purchase one. Bro. Clarence G. Decker was chosen delegate to District Meeting, with the writer, alternate. Maurine Stine was chosen a member of the Program Committee for three years, and Mabel Walker will fill a vacancy on the same committee. Bro. R. W. Bentall succeeds himself on the Board of Trustees and on the Missionary Committee. It was decided to hold our love feast Oct. 7, at 6:30 P. M. Bro. Clarence Goagy, District Sunday School Director, came to us recently, accompanied by his family, and delivered two very interesting discourses. Thirty of our members journeyed by auto to the District Meeting, held in the Brooklyn church Sept. 2-4. A number of our young people left for Mt. Morris College. We will miss them very much as they were very good workers. Bro. Virgil C. Fennell was with us, delivering his illustrated lectures, Sept. 7 and 8.—Mrs. L. D. Replogle, Kennedy, Iowa, Sept. 12.

KANSAS

Abilene church met in council Sept. 12, with Eld. Geo. Manon in charge. Delegates to District Meeting are Brethren O. H. Feiler and C. A. Shank; alternates, Brethren Geo. Manon and Roy Rock. Our Daily Vacation Bible School began Aug. 7 and lasted for two weeks, with our pastor, Bro. C. A. Shank, in charge, assisted by home workers. Aug. 18 the pupils gave a program consisting of songs, Scripture verses and chapters, a tract in reference finding, and a tableau. Afterward the Willing Workers' Class gave an ice cream social. We hope to have another school next summer. Bro. Homer Engle, of the River Brethren, is filling the pulpit in the absence of our pastor, who is holding meetings at Gardner, Kans.—Mrs. Geo. Weber, Elmo, Kans., Sept. 12.

Conway Springs.—The church at this place held her Harvest Meeting Sept. 10. Although the crops in this community were hardly up to the standard, this year and prices just fair, yet there was manifested the spirit of sacrifice and determination that the Lord's work should not be hindered. The financial board set \$1200 as their goal. More than this amount was reached, thus enabling the church to pay off all indebtedness and have sufficient for the year's work. The evening of Sept. 10 was set aside for the morning on the subject, "The Church Our Spiritual Mother," and in the evening on "The Christian's Aim." Now that the summer heat is practically over, we are looking forward to bigger things. We are working for a larger Sunday-school, for the cooperation of every member, for deeper and Christian Workers' Meeting. Our love feast is to be held this fall in connection with our series of meetings, with Bro. E. F. Sherly in charge. Bro. Earl Myers was with us on Sunday and delivered two able discourses. We are glad to have with us Bro. Samuel Merkey during the school year. He is teaching in the high school and also aiding us in the ministry.—Mrs. John Moore, Portia, Kans., Sept. 10.

North Solomon church met in regular council Sept. 9, with Eld. G. W. Burgin presiding. Brethren Geo. Breon and H. C. Garber will represent us at District Meeting; Sisters Ella and Maude Merkey at the Sunday-school and Christian Workers' Meeting. Our love feast is to be held this fall in connection with our series of meetings, with Bro. E. F. Sherly in charge. Bro. Earl Myers was with us on Sunday and delivered two able discourses. We are glad to have with us Bro. Samuel Merkey during the school year. He is teaching in the high school and also aiding us in the ministry.—Mrs. John Moore, Portia, Kans., Sept. 10.

Osage.—We held our regular business meeting Sept. 10, with Eld. D. P. Neher presiding. We decided to be represented at District Meeting by two delegates for each of the following: The church, Harry Ford and D. W. Shidler; Mrs. Shidler and Mrs. Harry Ford, alternates; Christian Workers, Elmer McElwain and C. W. Nicholson; Mrs. McElwain and Mrs. Shidler; Christian Workers' Meeting, our love feast is to be held this fall in connection with our series of meetings, with Bro. Earl Myers was with us on Sunday and delivered two able discourses. We are glad to have with us Bro. Samuel Merkey during the school year. He is teaching in the high school and also aiding us in the ministry.—Mrs. John Moore, Portia, Kans., Sept. 10.

Parsons.—The members of the Parsons congregation met in business session Sept. 3, with Eld. J. S. Clark presiding. It was decided to have Bro. Oliver H. Austin and wife assist us in a meeting in January. Bro. B. S. Miller and wife will represent the church at our District Conference; the writer, the Sunday-school; Sister Blanche Milks, the choir; C. C. Sister Lena Wall, the Aid Society. Our love feast will be held on Saturday evening, Oct. 28.—Julia Jones, Parsons, Kans., Sept. 6.

Walnut Valley church held a successful Harvest Meeting Sept. 3. Bro. M. Keller, of Larned, was to give the address, but on account of rain and bad roads was unable to be present. The writer filled the pulpit morning and evening. After the morning service a collection of \$39.85 was taken. In the afternoon there was a splendid basket dinner was enjoyed by all. In the afternoon there was a good program, also a discussion of the subjects, "The Place of the Church in the Community," and "How the Church Should Care for Its Young People." At 7:45 our usual song service, in charge of Sister Alice Birkin, was enjoyed, after which a talk was given by the writer on "Mohammed and His Religion against Christ and His Religion." We have a fine church at Walnut Valley but few members. It is a splendid farming community, and opportunities are open for those who wish to buy and locate amongst us. The churchhouse is located eleven miles northwest of Great Bend, Kans.—L. Birkin, McPherson, Kans., Sept. 12.

MARYLAND

Long Green Valley.—A very inspiring and much appreciated series of meetings was held by Bro. A. C. Baugher, of Elizabethtown, Pa. He preached eight sermons, which were delivered with great earnestness and power. Several were baptized, including Sept. 3. At the close of the meetings, we had the pleasure of having Eld. W. E. Koop with us. Others from neighboring congregations also availed themselves of the opportunity of hearing Bro. Baugher. Our Synodical council was postponed until the last Sunday of this month.—Bertha L. Neuhauer, Gittings, Md., Sept. 13.

Minor.—Aug. 5 we held our annual Harvest Meeting. Bro. E. S. Rowland, of Long Meadow congregation, preached a splendid sermon, after which an offering of \$44 was taken for home mission work. Bro. H. M. Stover, of Waynesboro, preached for us in the Potomac house. Sept. 2 we held our semiannual council. Our elder, Bro. John Rowland, presided. Eld. John S. Bowles was with us. Our love feast will be held Oct. 28 and 29, beginning at 4 P. M. Bro. Harvey Martin will conduct a meeting for us in the Downsville house, beginning about Nov. 5. Since our last report seven have been added to the church by baptism.—M. Portia Rowland, Fairplay, Md., Sept. 7.

Pipe Creek church met in council Sept. 2, with Eld. J. J. John presiding. This being the time for all committees and the deacons to make their yearly reports were heard and accepted by the church. Three letters of membership were received and one was granted. Eld. J. J. John was selected elder for the coming year, with Eld. E. C. Bixler, assistant.—Ida M. Englar, Uniontown, Md., Sept. 7.

Reisterstown.—In the early summer we were blessed with a special Bible Institute, held by Brethren Kinsey and Murphy, and a little later by a program rendered by the Volunteer Mission Band of Blue Ridge College, which were very much enjoyed by our people. A few weeks ago the Young People's Class of the Sunday-school gave a program for the inmates of the Holiday Home of the Shut-in Society. The following Sunday an offering of vegetables was taken to the Home. A few of the blind women and several crippled children from the church were present. The Sunday-school and church services, and sang for us. This was much enjoyed by us, and we believe that they were glad to be with us. Sept. 24 we will hold our council meeting. Oct. 15 Bro. Levi Ziegler, of Denton, Md., will begin a two weeks' evangelistic meeting, to close with a love feast Oct. 29, at 5 P. M.—J. T. Lau, Owings Mills, Md., Sept. 9.

Thurmont church held their Harvest Meeting Sept. 10, after which lunch was served at the church. In a afternoon Bro. Arthur Schuler was ordained to the eldership. Brethren M. O. Lawler and Joshua Rice were elected and installed into the deacon's office. Brethren A. P. Snader and C. F. Bucher were with us and officiated.—Ida Pike Fern, Thurmont, Md., Sept. 11.

Union Bridge church has just passed through a splendid revival meeting. Bro. Michael Kurtz, of Richland, Pa., began the meeting Aug. 20 and continued until Sept. 2. Prior to our meeting we held song and prayer service and distributed invitation cards. We had a good attendance throughout. Bro. Kurtz very forcibly brought forth the plain Gospel truths of the Bible. An afflicted sister, who lives near the church, was occasionally carried in a chair to services, which she enjoyed very much. Much inspiration and spiritual strength has resulted from Bro. Kurtz's efforts. We expect to hold the sub-district Sunday-school meeting here Oct. 8.—Carrie L. Garner, Union Bridge, Md., Sept. 6.

MICHIGAN

Detroit.—First Church met in council Sept. 1, with Bro. Geo. Culler as moderator. Bro. John Guthrie was elected superintendent of the American Sunday-school. Bro. C. H. Williams, superintendent of the primary department, and Bro. M. B. Williams, superintendent of the Chinese Sunday-school. We were very glad to have with us Brother and Sister Arthur Mote, who are to have charge of the pastorate here. Sept. 3 special installation services were held in their honor, with Bro. Geo. Culler, of Woodland, and Bro. Chamberlain, of the Detroit Council of Churches, in charge. Special music was rendered and it was, indeed, a great occasion for the Detroit church. Bro. Mote is our first pastor to devote his entire time to the work. Oct. 1 we will hold our love feast.—Mrs. Walter Gordon, Detroit, Mich., Sept. 13.

Rodney church held a business meeting Sept. 9, with Eld. Bolinger presiding. Considerable work was done. We are adding a kitchen and vestibule to the building, which we hope to have finished in time for the love feast Sept. 30.—Wm. F. Jehnzen, Rodney, Mich., Sept. 11.

Woodland church enjoyed the presence and helpful sermon given by Bro. Jesse Byerly, of Decatur, Ind. We have appointed our love feast for Oct. 14, beginning at 10:30 A. M. Our Sunday-school children and others enjoyed an outing at a near by lake on Labor Day.—Mrs. Mary E. Teeter, Woodland, Mich., Sept. 9.

MINNESOTA

Bethel church met in council Sept. 2 at the home of Bro. Floyd Miller. Eld. M. L. Hahn presided. The report of the visiting brethren was most satisfactory. Five of our members drove about forty-five miles to attend this meeting. At seven o'clock twenty surrounded the Lord's tables for examination services. Bro. D. A. Miller officiated. He and Bro. Frank Allen gave splendid talks during the communion services, led the singing. Sunday morning we had worship and breakfast, followed by Sunday-school. Brethren Allen, Miller and Hahn each gave a short sermon. Afterward dinner was served and every one feasted both spiritually and physically.—Florence Miller, Solway, Minn., Sept. 11.

Jewett.—This has been an exceptional year in this congregation. We have had baptismal services seven times, as a result of pastoral efforts by the home ministry. The report of the exceptional presence of having Brother and Sister Ross, returned missionaries from India, with us in one evening service. Then came Bro. Gnazy, who gave us a fine service. He seemed to sense our needs and gave us much encouragement to press on. We also had a two weeks' singing class, conducted by Bro. Lawrence Heckman, of Mt. Morris, Ill. He proved fully able for the undertaking. We were especially impressed with the spiritual influence that he exerted over the church and community. Our boys and girls will be glad to have Bro. Heckman come again.—Jas. F. Swallow, Malmø, Minn., Sept. 12.

MISSOURI

Shoal Creek.—We met in council Sept. 9, with Eld. W. R. Argabright presiding. The meeting was opened by Bro. Oliver H. Austin, who gave us a good talk. Our love feast will be held Oct. 21. Bro.

Austin and wife are now in the midst of a series of meetings at this place. We are having large crowds and good attendance.—Mrs. W. R. Argabright, Fairview, Mo., Sept. 11.

NEBRASKA

Falls City church met in council Sept. 2, Eld. Clarence E. Schrock presiding. We made for better lighting and heating facilities in the churchhouse. We are to have our love feast Oct. 8. Plans were started to arrange for a Vacation Bible school next summer. The church recently purchased a supply of our new song book, "Hymns of Praise," which we are enjoying very much. We also appreciate the continuing efforts of our musical director, Bro. Lloyd Nylic, in acquainting us with the new songs. The church enjoyed an all-day Harvest Meeting. An offering was taken at the morning service for our home mission work. A basket dinner was served on the church grounds. A musical program was given in the afternoon. The young people had the churchhouse fittingly decorated with many of the visible blessings of God. Our Sunday-school is progressing nicely under the leadership of Bro. E. T. Peck. The school is now planning a fall outing for Sept. 24. We have enjoyed the inspiration and help of Brother and Sister W. B. Blough during the past summer months. They go to their new field of service in the near future.—Mrs. C. E. Schrock, Falls City, Nebr., Sept. 11.

South Beatrice church met in members' meeting Sept. 6, with Eld. J. W. Gish presiding. Two letters were granted. Our Sunday-school officers were elected for the year beginning Oct. 1. Bro. C. W. Ellinger, of Mound City, Mo., will begin our revival meeting Sept. 17. Our love feast will be held Oct. 28. The date has not yet been set.—Laura Wrightman, Holmeville, Nebr., Sept. 11.

NEW YORK

Freeville.—We are encouraged in our work, inasmuch as the Mission Board has made it possible for Bro. H. D. Jones to preach for us on Sunday during the absence of our only active minister, Bro. F. L. Baker. Bro. Jones recently held a meeting in Penna, but, unfortunately, located too far from the church. We hope that others, coming to the Empire State, will keep in mind that the matter of being located where they can be of service to the church is especially a pastor who can devote his entire heart to the church. The work in New York will not prosper till plans are laid and worked, suitable to the needs of the field. This means a vastly different method from that in use where the church has been established for many years. Brethren, wishing to know about the advantages which the New York church has to offer, can get information by addressing the undersigned.—F. L. Baker, Freeville, N. Y., Sept. 9.

OHIO

Bear Creek.—At the close of our Vacation Bible School, July 30, a fine program was rendered under the direction of Sister Lucy Hollings and the other teachers. Bro. D. R. Murray, of Union City, Ind., began our series of meetings Aug. 20. He preached nineteen sermons and labored earnestly, contending strongly for the teachings of Christ. The weather was favorable and the attendance good. Mrs. Murray led the song service. The church has been strengthened in faith and devotion to God. Eleven accepted Christ and were baptized. We enjoyed very much the presence of our boys and girls on "The Cigarette."—Bessie M. Filbrun, Dayton, Ohio, Sept. 11.

Brookville church met in council Aug. 30, with Bro. Fidler presiding. We were glad for the presence of Bro. Wm. Minnich, who gave us many good admonitions. As this was prior to our love feast, the report of the visit of the evangelist, which was very encouraging. Several letters were granted and some received. Bro. Minnich conducted installation services for Sisters Mabel Bowser and Treva Timmons, who had never been received into the ministry with their husbands. A number of our young people are going to college this fall. For several years our church has been holding an all-day meeting and love feast. We enjoyed the presence of a number of visitors from adjoining churches. The Children's Meeting was opened at 9 o'clock by Sister Mabel Couser. Sister Mabel Funderburgh also gave a talk. The services of both were much appreciated. Noon hours was much enjoyed by all in a social time. Afterward the children's Bazaar was advanced to the eldership.—Mrs. Arthur Hay, Brookville, Ohio, Sept. 12.

Donnels Creek church met in council Sept. 9, with Eld. J. D. Sandy in charge. Eld. D. S. Dredge also was present. One letter was granted. The visiting brethren gave an encouraging report. Bro. Wilbur Teach and wife, having been previously baptized by the church to the deacon's office, were installed at this meeting. Sept. 3 we closed a two weeks' series of meetings, conducted by Bro. John Graham, of Chicago. The church was very much strengthened by his helpful, spiritual sermons.—Ruth Drescher, Springfield, Ohio, Sept. 9.

Goshen church met in regular council July 31, at the White Cottage house, with Eld. Strausbaugh presiding. Bro. C. H. Deardoff was chosen delegate to District Meeting. We decided to hold a series of meetings at the White Cottage house the latter part of October. A love feast will be held at the Goshen house at the close of the series of meetings, now progress. We are also planning to have a lecture course this fall, with several lectures at each house.—Anna Slack, Roseville, Ohio, Sept. 11.

Hickville.—Our church met in council Sept. 3, with Eld. Jesse Gump presiding. We will hold a Harvest Meeting Sept. 24, with a basket dinner. Our love feast will be held Nov. 4, beginning at 10 A. M. Aug. 30 our Sunday-school went to the home of Bro. Jacob Kilian's farm, for a picnic. After dinner we had a short program which was very much enjoyed.—Bertha Williams, Hickville, Ohio, Sept. 11.

Ludlow.—Our regular council was held at the Pittsburg house Aug. 19, with Eld. N. W. Binkley presiding. Brethren B. F. Sharp and J. A. Robinson gave us some very helpful instructions. Bro. Edw. Miller and wife were ordained to the eldership. The collection was taken for the "Messenger" fund. We also met in council Sept. 9, when the report of the yearly visit was given. Bro. O. P. Haines, who is now in a revival effort at the Potsdam house, gave a very helpful talk. Our series of meetings will begin Oct. 1, with Bro. Bufenmyer, of Uniontown, Pa., assisting. Our love feast will be held at the close of the meeting Oct. 29, at 5 P. M., at the Pittsburg house.—Mrs. S. E. Delk, Pittsburg, Ohio, Sept. 13.

Pleasant Valley (Ohio).—The Homecoming, held Aug. 27, was a great success, and the church was greatly strengthened spiritually. All present enjoyed the Sunday-school hour, in charge of Bro. Allen Weiner. The addresses, both forenoon and afternoon, by Bro. Otto Wuziger, were very suitable for the occasion, and were handled as only such men know how. The Round Table talk was much appreciated. In the evening program, home talent was assisted by Ora Overholser and wife. From Greenville, Ohio, large crowds were present all day and evening. The attendance at Sunday-school was 208.—Amber Clark, Union City, Ind., Sept. 12.

West Charleston.—We had our two weeks' Daily Vacation Bible School in July, at the centralized school building, with Bro. Jesse Bookwalter, of Trotwood, Ohio, as director. At the Sunday-schools of the township united, there were 159, with an average attendance of 119. Aug. 26 Bro. Woodford Peters, of North Manchester, gave us a fine talk. Being one of our boys, we appreciated his coming very much. Bro. Galen Walker, of Huntington, Pa., delivered two very inspiring sermons while here visiting. Sept. 3 the Junior Chorus rendered a fine program, which was enjoyed by all. Circleville, Ohio, Sept. 13. Since our last report three have been received into the church by baptism. Our business session convened Sept. 9. Chas. Karns was reelected Sunday-school superintendent. Sept. 10 Mr. Forsythe, of Columbus, Anti-Saloon League representative, talked to us on temperance questions. Oct. 29 we

expect Bro. Robinson, of Pleasant Hill, to begin evangelistic services.—Bertha M. Edmiller, Tippecanoe City, Ohio, Sept. 12.

OKLAHOMA

Washita church is progressing nicely under the leadership of Bro. J. H. Blough. Our young people are becoming very active, and are organizing for better and more useful work. Bro. Blough's coming has been an inspiration to all. We closed our series of meetings Aug. 27, conducted by Bro. Blough. The interest was good and the house was well filled. We feel that much good has been accomplished. Especially do we feel that much spiritual strength has been derived from our daily consecration meetings. Aug. 27 the young folks gave a musical program, "The Prodigal Son," told in narrative and song. Sept. 3 our delegates and others gave us some of the good things received at District Meeting. Bro. Neel, of the Red River, and Sister Katie Smith, of Davis, N. Mex., stopped over Sunday on their return from District Meeting.—Mrs. LaMeta Dawson, Cordell, Okla., Sept. 9.

PENNSYLVANIA

Anville.—Our fall council was held Sept. 4, with Eld. Alfred Gingrich presiding. We decided to hold our love feast Oct. 7 and 8 at 2 P. M., at the Anville church. Our Children's Day services will be held Oct. 15, at 2 P. M.—Florence Keller, Anville, Pa., Sept. 6.

Codorus.—The series of meetings at the New Freedom house, with Bro. N. S. Sellers, evangelist, closed recently. Bro. Sellers gave us sound doctrine. As a direct result of the meetings, five were baptized and one from the Progressive Brethren was received. The Ministerial and Sunday-school meetings, held at the Codorus house, were a great good thing for all, and were largely attended. Bro. H. K. Oliver, of Elizabethtown, will give his illustrated lecture on Japan at the Codorus house Oct. 14, in the evening.—E. H. Lehman, Dallastown, Pa., Sept. 9.

Conestoga church met in regular council Sept. 9, with Eld. Martin Ebersole presiding. As his term had almost expired, the church called in Elders David Kellner and Levi Meek, to assist in the election of officers for the coming year. The choice again fell on Eld. Ebersole. The date for the church's feast will be announced later. In the afternoon of Oct. 8 the Earville day-school will have its Children's Day program at the Earville house.—Amos B. Hufford, Barville, Pa., Sept. 11.

Fairview church held a Harvest Meeting Aug. 20. In the evening Bro. G. L. Wine began a revival meeting, with Sister Wine leading the singing. The services continued for one week. The attendance was very good. Two were baptized. The church was organized. Aug. 26 the church held a business meeting, with Bro. Wine presiding. Bro. T. Myers, of Huntington, was elected elder of the church for the ensuing year. An afternoon service will be held Oct. 15. Bro. Wine preached his farewell sermon Sept. 3. Bro. Wine has moved to Mt. Morris, Ill., where he will be preaching the Bible work of the college. Brother and Sister Wine labored very earnestly in our church for almost two years. During this time thirty-one were baptized. The church has been built up and strengthened through their efforts. Mrs. Daniel Shelly, Williamsburg, Pa., Sept. 12.

Indian Creek church convened in regular council Sept. 2, with Eld. James B. Shisler presiding. David H. Casel and A. A. Price were elected as prayer meeting leaders for six months. The writer was reelected church correspondent and "Messenger" agent. The church called in Elders David Kellner and Levi Meek, to assist in the election of officers. An offering was taken for the purpose of replenishing the church treasury. It was decided, by almost unanimous vote, to deed the old and historic Kline meetinghouse and cemetery over to the Harley Family Association, which intends to repair the same in honor of members of the Harley family, who have buried there. Among them are Eld. Peter Becker, Abraham Harley, and others. The church has a fine history of the Church of the Brethren. The privilege is, however, reserved for this congregation, to use the place for services whenever desired. Our fall love feast is to be held on the afternoon and evening of Oct. 7 and 8, at 2 P. M. Bro. H. W. Schloesser, of Elizabethtown, was with us in a series of evangelistic meetings during the first two weeks of August. He preached the old Gospel with power in nineteen very helpful and interesting sermons. Six stood for Christ during these services and were baptized Aug. 20.—Mathias P. Andis, Vennfield, Pa., Sept. 9.

Koonz.—Aug. 6 inclusive, Bro. C. B. Smith, of Stuarts Draft, Va., conducted a series of evangelistic services at the Koonz church. His efforts resulted in ten conversions—all members of the Sunday-school. Aug. 23 we held our annual Sunday-school picnic. As last year, it was a splendid success. We will hold our fall love feast Oct. 15.—Calvin Hetrick, New Enterprise, Pa., Sept. 11.

Little Swatara.—Our church met in regular council Aug. 19, with Eld. Jacob Plautz presiding. One letter was received. Aug. 19 Bro. E. S. Miller began a series of meetings at the home of the church, which continued with good interest for two weeks. One young girl decided to live the Christ-life. Aug. 20 a Children's Meeting was held at the Freyhouse house. Bro. Ralph Schlosser, of Elizabethtown, gave a good talk to the children and also preached for us. A series of meetings is to be held in the home at Shultz, where we expect Bro. Amos Kuhn, of Union Deposit, Pa., to be with us. Our love feast is to be held Oct. 7 and 8, beginning at 1:30 P. M., at the Ziegler house.—Anna Kneeny, Bethel, Pa., Sept. 11.

Maple Spring. Sept. 2 we met in council, with Eld. N. H. Blough presiding. Because of the division of this and the Hooversville churches, a meeting was held at the home of Sister Anna Kneeny. Mary Thomas was elected on the Mission Board to fill a vacancy. Sister Jennie Thomas was elected clerk. Aug. 13 Brethren T. T. Myers and L. Harvey Brumblough, of Juniata College, were with us in a week-end Bible Institute. The meetings were very instructive and were well attended. Our first Sunday-school outing was held Aug. 26, in Stutzman's grove. It was well attended by the members and others. A program was rendered, and Brethren Paul Rummell and Galen Blough gave us splendid talks. Aug. 30 the Maple Spring and the Hooversville Aid Societies held a joint meeting at the home of Sister Anna Kneeny. About sixty were present. At noon we took our lunch out to the grove. In the afternoon there were talks by Brethren Byron Self and Paul Rummell, and Sister J. S. Zimmerman, of Long Beach, Calif. A profitable day was spent which, we believe, will lead us on to greater service for the Master. Our series of meetings will begin Oct. 1, with Bro. Reuben Sawyer, evangelist. Our love feast will be held Oct. 15.—Mrs. Anna Rummell Kaufman, Maple Spring, Pa., Sept. 12.

Norristown church held its monthly business meeting Sept. 6. It was decided to hold Rally Day the first Sunday in October. We are going to have a Bible Institute sometime in the winter, conducted by one of the Brethren. The Ladies Aid Society's committee has collected \$130 in three months' time for the building fund.—Wesley L. Dorworth, Norristown, Pa., Sept. 11.

Rockton.—Sept. 2 our church met in council, with Eld. J. B. Hollopher presiding. Our Ministerial Committee was continued three months longer. Our members met at the church on Labor Day, cleaned up the churchyard and started to build some cement walks. Bro. H. A. Brubaker, of California, conducted our evangelistic meetings this summer. Prof. Alvin F. Brightbill, of Elizabethtown College, led the singing. Three were baptized. Bro. Wilbur P. Beer, from Blue Ridge College, visited us and took an active part in our services. Paul Zuck, a young minister from the District Field Worker, who is visiting here, will be with us. The District Field Worker, W. J. Hamilton, held a revival in the Bethel church, this congregation, recently. The writer was chosen church secretary.—Virginia M. Smith, Rockton, Pa., Sept. 14.

Smithfield church met Aug. 26 in regular council and business meeting, with Bro. John Stayer presiding. Bro. Zorn was elected pastor, in his resignation, but he is going to continue his work in a new field of labor. Bro. W. H. Holsinger was chosen as

THE OLD FOLKS' MEETING AT PITTSBURG, OHIO

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After a brief social hour, all repaired to the church, where an informal program was carried out. Eld. Jesse Stutsman—lacking less than a dozen years of being a centenarian, but still blessed with an active mind and body—served as Chairman of the meeting. Short addresses were given by Brethren I. J. Rosenberger, D. D. Wine, Jesse K. Brumbaugh, Wm. Minnich, Samuel Snell, L. W. Teeter and others. During the discussion many reminiscences of former days were brought to mind. By the Chairman's earnest request, Sister Elizabeth Minnich, aged 84, and familiarly known as Aunt Lib—especially by a large number of nieces and nephews, whose only aunt she is (the writer's mother)—sang a song, "We Have Fathers Over Yonder." Bro. J. B. Deeter, of West Milton, led the singing, using the Brethren Hymnal.

Bro. N. W. Binkley, the present elder of the local church, took an approximate census of the ages of the congregation, when it was learned that sixty-four had passed their threescore years. Of these, six were past eighty-five, six were between eighty and eighty-five, four between seventy-five and eighty, and nine between seventy and seventy-five years of age.

While all present seemed to enjoy the occasion it was a special pleasure to the older folks to worship together once more, and to have their memories ramble for the day in the realms of youth and vigorous manhood and womanhood, as well as to look hopefully forward to the land of the unsetting sun. Levi Minnich.

Greenville, Ohio.

THE SUMMER ASSEMBLY OF SOUTHERN CALIFORNIA AND ARIZONA

"This has been one of the very best Conventions we have ever had," "What wonderful meetings we have been having." Such were the remarks frequently heard during the sessions of the recent Summer Assembly of Southern California and Arizona. Almost without exception the appointed speakers were present, and eager, alert listeners spurred them on to give their best. From the outset, a deep, spiritual influence was manifest, which continued with increasing power to the end. Not a few believe that this outpouring of spiritual blessing was in direct answer to the petition of the group which met each morning before breakfast for prayer and praise. Not least of the conditions, contributing to the success of the meetings, was the very efficient service of the members of the Long Beach church in entertaining their guests. In fact, they did their work so well that many advocated—playfully of course—that the Assembly meet there each year. Eld. J. M. Boaz did excellent work as general Director of the Assembly, and was ably assisted by the chairmen of the various sessions.

The general theme of the Christian Workers' Meeting was: "The Development of a Wholesome, Progressive Spirit and Larger Fellowship in the Relationship Between the Older and the Younger Members of Our Church," the addresses touching such subjects as "Social Relations," "Cooperation," "Heritage of the Past," and "Vision of the Future." It is a great inspiration, to see young people endeavoring to measure the heritage they have received, and humbly take up their own burden, seeking to conserve all already gained and to make their own contribution for the benefit of others yet to come.

Two exceptionally strong addresses were given under the auspices of the Temperance Board. Prof. F. W. Lough, of the Anti-Tobacco League of California, effectually presented the work of his League. Mr. A. H. Briggs, of Los Angeles, very forcefully reminded his hearers that true patriotism demands that every voter support the Wright Bill, which stands for enforcement of law.

The second day of the Assembly brought larger crowds and the speakers on Religious Education were greeted by a houseful of enthusiastic listeners. Such subjects as "The Relation of the Pastor to the Sunday-school," "Organizing the Church for Religious Education," and "Making the Sunday-school Pay," were ably presented and developed by Bro. H. A. Brubaker and Bro. David Bomberger, of Pasadena, and Bro. J. E. Steinour, of Belvedere, Los Angeles. The first two speakers dealt more particularly with necessary organization and methods, while the latter stressed the spiritual forces which alone make organization effective.

The Director of Religious Education presented a large chart, which indicated the standing of the Sunday-schools of the District, and he directed attention to encouraging features and chief successes. Twenty Sunday-schools are conducted by our people in this District—two of them being for Chinese and one for Mexicans. Eleven Vacation Schools were also reported. A Daily Vacation Bible School exhibit was an interesting feature of the Convention. No church reported regret for having had a Vacation School, but some do feel very keenly the loss sustained by not having had one. Prospects are good for a much larger percentage of schools next year. The Con-

vention was highly favored by a résumé of the work of the General Sunday School Board, given by one of its members, Eld. J. W. Chine.

The Educational Meeting was one of special interest. Few, indeed, question the need of a strong college on the Pacific Slope, but peculiar conditions make the maintenance of a school comparatively difficult. The territory served by the school is exceedingly large, extending from Canada to Mexico, while the membership in the churches in this territory is less than that of many single Districts in the East. In view of these conditions, the subjects discussed were of vital interest. Bro. J. M. Boaz told us why we need a school on the Pacific Slope, and Bro. J. S. Zimmerman presented a high ideal of what the school ought to be. Bro. Jacob Funk helped us to see how the school spirit can be developed in the churches, and Bro. J. B. Emmert discussed the promotion of the church spirit in the school. Keenest interest was shown by the audience throughout the session but the climax was reached when two students came forward and told what La Verne College means to them, in their effort to prepare for lives of usefulness and real worth. Yes, it costs something to run a denominational college, and some folks must sacrifice to do it, but when the final reckoning is made, no regrets will torment the soul for having heartily supported such a work.

Programs full of suggestion and helpfulness were rendered by the Mothers and Daughters' Association and by the Ladies' Aid. The effects of such meetings surely must appear in better homes, stronger spiritual influences and even more helpful relations between parents and children. After all, should not parents spend more time studying and planning for the proper care and training of their offspring? In the last analysis do they not live for the sake of their children—should they not? And if they so do, is not the spiritual life of the child paramount in importance?

"If you want anything done, tell the Ladies' Aid," might be a slogan well earned by this body of working Christians. They undertake big things, and smile as they go on to accomplish them. The appeal came for help in the establishment of a school for some promising folks in the hills of Virginia. They responded with a promise of their quota of the \$35,000. Not satisfied with so large a goal for the year, they came forward with another big proposition. The officers proposed that a car be bought for the Director of Religious Education in his many trips here and there among the churches. Instead of baffling them, the proposition seemed to arouse increased enthusiasm. No opposition was expressed; only details of the doing had place before their meeting. Almost before it was realized, the decision was made to get a car and a further stipulation was inserted that, for the comfort of Mrs. Emmert, it should be a closed car. The men even caught the fire of enthusiasm, and some one proposed that they better receive gifts and pledges at once. It was done, and in a short time more than \$400 was received. A committee was appointed to procure the car, and in less than a week the transaction was completed and a greatly pleased "Director" was learning to drive his new "horse." Yes, the Ladies' Aid is a body of working Christians. They propose and they do.

The Ministerial Meeting dealt largely with the minister's task of leadership. Dr. W. I. T. Hoover discussed the task as to public thought. Pastor J. A. Smeltzer, of Covina, touched on religious activity, and Pastor Jacob Funk, of Pomona, spoke on social life. Eld. G. F. Chamberlen brought a fitting conclusion to the discussion by presenting "Factors That Make for Pulpit Power."

Bro. Geo. Hilton, pastor of the Hermosa Beach church, as first speaker in the Missionary Meeting, discussed "The Pastor in the Community." His experience in the mission field of China has given him a splendid vision of how a pastor can be useful to folks about him and he is carrying his ideas into practice at Hermosa. But community helpfulness has by no means blunted his vision of the spiritual, and all that he does for folks is made to lead, in some way, to the Lord whom he serves.

Out of his own wide and successful experience as a pastor, Bro. Jacob Funk helpfully presented the subject of "The Pastor's Preparedness."

The last address of the Assembly was followed by a mixed quartette, in which each singer sang his own part well enough, but without due consideration of the other singers. The audience was uneasy, and discomfort was apparent. In the singing of the second verse two sang together without regard to the singing of the other two. It was some improvement, but still the sense of harmony was terribly violated. In the third trial each continued to sing well his own part, but in proper relation to the others. Then a feeling of relief was apparent throughout the audience. Does such an experience help us to realize how sin and a lack of love and harmony among his people must pain the perfect and loving heart of our Lord?

The evening sessions were given over to sermon-lectures. Eld. W. E. Trostle, President Funderburgh, Dr. W. I. T. Hoover and Dr. Cortland Myers were the speakers, and each brought a worth-while and uplifting mes-

sage. Each afternoon an hour was devoted to the children, in a room by themselves, where suitable stories and songs might be used. Too often, in the midst of our good meetings, the special needs of the children are overlooked. It is well that more attention is given to them.

The District Meeting convened on the Monday following the other meetings, Aug. 14, and the spirit of the previous conventions was still present as the business was transacted. A fuller report of the business session will likely be reported by the Secretary of the Conference.

La Verne, Calif.

J. B. Emmert.

MINISTERIAL AND SUNDAY-SCHOOL MEETINGS OF NORTHWESTERN OHIO

These meetings were held in the Hicksville church, Hicksville, Ohio, Aug. 8, 9, and 10. Bro. W. B. Stover gave one of his most interesting addresses on the evening of Aug. 8. Next morning the meeting was in charge of Eld. O. P. Haines, Chairman of the Religious Educational Board of the District. The topic, "The Problems of the Superintendent, Teacher and Pupil of the Sunday-schools, as Evangelistic Forces," was quite ably discussed by Brethren Hatton, Armentrout and Winters. "The Organized Class as a Religious and Social Factor," was a topic, well handled by Sister Mary Cook and Bro. Clyde Mulligan. Emphasis was placed on the fact that the class should be led into deeper spiritual things. If the class discussion is not evangelistic in its spirit, it is not serving the purpose for which it is being held.

In the afternoon Bro. Lawrence Shultz talked on the Vacation Church School, and presented exhibits from other schools.

Bro. Stover gave a most telling address on "The Devotional Hour in the Home," making us feel the need, more than ever before, of using wisdom, and maintaining the true devotional spirit, in conducting family devotions, without which no home can be really and truly a Christian home. Sister Zella Throne spoke on Bible Teaching in the home.

Evening services were in charge of Bro. Shultz, who talked on the Christian Workers' program. Bro. Stover again gave us an address on India.

The Ministerial Meeting, on Thursday forenoon, was also presided over by Bro. Haines. Bro. Shultz was the principal speaker, talking on the relations of the local churches to the District Ministerial Board.

The subject, "The Evening Service—What It Should Be," etc., was most interesting. Bro. Burger, from Indiana, and Bro. W. B. Stover gave most helpful suggestions.

The afternoon session was short. Bro. Cool ably presided over this meeting. "The Church's Relation to the Minister's Wife, and the Relation of the Minister's Wife to the Church" was the subject discussed. Sister Mary Cook, in her forceful, interesting way, made us see the need of the church standing by the faithful, loyal, self-sacrificing minister's wife in the many burdens she has to bear. The meeting was helped greatly by the presence of our aged brother, L. H. Dickey, who has been a real father of the District for many years. He led the closing exercises.

The Hicksville church did well in entertaining the people. Although the church is not large, her members gave us splendid meals for fifteen cents. A nice little surplus, thus made, was turned over to missionary work.

Jewell, Ohio.

Nora E. Berkebile, Secy.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blough-Flory.—By the undersigned, Aug. 17, 1922, at the College Street church, Bridgewater, Va. Brother Carman G. Blough, of Milwaukee, Wis., and Sister Katherine Flory, of Bridgewater—Jno S. Flory, Bridgewater, Va.

Brubaker-Clingenpeel.—By the undersigned, at the home of the bride, Aug. 10, 1922, Brother Alva O. Brubaker, of Callaway, Va., and Sister Edith E. Clingenpeel, of Boone Mill, Va.—J. A. Naff, Boone Mill, Va.

Glesner-Bryan.—At the home of the undersigned, Sept. 6, 1922, Mr. Roy V. Glesner and Sister Ada L. Bryan, both of Dixon, Ill.—O. D. Buck, Franklin Grove, Ill.

Hinegardner-Early.—By the undersigned, at the home of the bride's mother, Sister Ida Early, Harrisonburg, Va., Aug. 23, 1922, Brother Willis S. Hinegardner, of Midland, Va., and Sister Olive F. Early—Jno. S. Flory, of Bridgewater, Va.

Hume-Devilbiss.—By the undersigned, at the home of the bride's parents, Brother and Sister Willis B. Devilbiss, Aug. 26, 1922, Brother Sam E. Hume and Sister Maude E. Devilbiss—Willis B. Devilbiss, Ottawa, Kans.

Jones-Dotterer.—By the undersigned, at the home of the bride, New Windsor, Md., Sept. 5, 1922, Brother Ollie P. Jones and Sister Edna A. Dotterer, both of New Windsor, Md.—John J. John, New Windsor, Md.

Kreider-Miller.—By the undersigned, at the home of Brother and Sister Richard Johnson, of West Milton, Ohio, Sept. 2, 1922, Brother Willis C. Kreider, of Darke County, Ohio, and Sister Emma Miller, of Henry County, Ind.—Lawrence Kreider, Arcanum, Ohio.

Mensch-Schwenk.—By the undersigned, Aug. 20, 1922, in the Sugar Valley church, Rev. Mervyn W. Mensch and Martha A. Schwenk, R. N.—Charles A. Schwenk, Loganton, Pa.

Moamaw-Baker.—By the undersigned, July 6, 1922, at the McFarland church, Brother John Moamaw, of McFarland, and Sister Agnes Baker, of Larned, Kans.—Harvey Snell, McFarland, Calif.

Roller-Bowman.—By the undersigned, at the home of the bride's parents, Elder and Sister S. I. Bowman, near Harrisonburg, Va., Aug. 30, 1922, Brother John M. Roller, of Timberville, Va., and Sister Ira M. Bowman—Jno. S. Flory, Bridgewater, Va.

Stephenson-Propst.—By the undersigned, at his home, near Osceola, Iowa, Aug. 31, 1922, Brother Louis Stephenson and Sister Phoebe Propst, both of the Osceola congregation.—Chas. A. Colyn, New Virginia, Iowa.

Yaney-Dickson.—At the home of the bride, by the undersigned, Aug. 19, 1922, August Daniel Yaney and Josephine Dickson.—Albert C. Wiwend, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Cline, Sister Elizabeth Ann (nee Fahnestock), died at her home near Stephens City, Va., Aug. 28, 1922, aged 80 years, 5 months and 5 days. Aug. 25 she suffered a stroke of paralysis and was unconscious until the end. She had been blind for eight months but was almost always at services at the Salem church, where she had long been a member. She was a devoted Christian. Services at the church by Eld. J. Carson Miller, assisted by Eld. L. R. Dettra. Burial in cemetery adjoining the church. She is survived by two sons, two daughters, five brothers and twelve grandchildren. Two children preceded her.—Bro. J. A. Buffenmyer, Interment in the Park cemetery.—Mrs. J. A. Buffenmyer, Connelville, Pa.

Fike, Sister Mary Margaret, wife of Bro. Silas W. Fike, died at her home in Uniontown, July 17, 1922, aged 38 years, 8 months and 21 days. She suffered with diabetes for seven years. She is survived by her husband, two sons and two daughters. She was a member of the church since she was fifteen years old. Services at her late home by Bro. J. A. Buffenmyer. Interment in the Park cemetery.—Mrs. J. A. Buffenmyer, Connelville, Pa.

Finnell, Layton G., son of Evander and Elizabeth Finnell, born near Morgantown, W. Va., Nov. 19, 1884, died Aug. 2, 1922, in the Somerset County Hospital. He had been afflicted almost his entire life, and complications set in a few weeks before his death. He was a faithful member of the church. He is survived by his mother, two brothers and two sisters. Services at the Uniontown church by Bro. J. A. Buffenmyer. Interment near Morgantown.—Orpha Collier, Uniontown, Pa.

Hays, Bro. Samuel, died at the home of his daughter, Mrs. Boyer, at Bakersfield, Md., Manor congregation, Aug. 27, 1922, of complications, aged 89 years, 2 months and 6 days. He is survived by six daughters and two sons. He was a life-long member of the Manor congregation, and always lived a quiet, consistent Christian life. Services in the Manor church by Bro. McKinley Coffman, assisted by Rev. Remsburg, of the Lutheran church. Interment in Manor cemetery.—M. Portia Rowland, Fairplay, Md.

Hostetter, Fianna, daughter of the late Jacob and Susanna Keller, born Aug. 23, 1841, died Sept. 1, 1922, at the home of Dr. J. F. Mentzer, of Ephrata, Pa. For the past three years she has been blind. About a year and a half ago she fractured a hip and since that time has been confined to her bed. She was a member of the Church of the Brethren for forty-four years. Her husband died fifty-four years ago. One son and two daughters survive. Services at the church at this place by Eld. David Kihlnefer and Rev. John B. Moss of the Reformed church. Interment at Cedar Hill cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Johnson, Bro. Jos. David, son of Sister Amanda Johnson, died of ptomaine poisoning at the hospital in Burlington, Vt., Aug. 26, 1922, aged 41 years, 4 months and 5 days. He is survived by his aged mother, three sisters and two brothers. Services at the home of his mother in Uniontown by Bro. J. A. Buffenmyer. Interment in the Oak Grove cemetery.—Mrs. J. A. Buffenmyer, Connelville, Pa.

Little, Agnes, born June 15, 1907, died of tuberculosis Aug. 30, 1922. She is survived by her parents and two small brothers. She became a member of the Church of the Brethren in August, 1919, and remained faithful. She lived an exemplary Christian life and was a source of inspiration to all who knew her. Services in the home of her aunt by the writer.—Earl M. Frantz, Chicago, Ill.

Littler, Edna Isetta, daughter of Peter and Caroline Filburn, born May 23, 1886, in Montgomery County, Ohio, died July 28, 1922. Feb. 23, 1910, she married Richard H. Littler. There were four children. She became a member of the Church of the Brethren in 1907. She ever remained faithful, loyal and true in that covenant with her Lord and Master. She was of an unassuming nature and disposition. During her last sickness she suffered much, but manifested great patience and fortitude. She leaves her husband, four children, mother, three brothers and two sisters. The father and one sister preceded her.—Richard H. Littler, Vandalia, Ohio.

Martzell, Bro. Clayton, died Aug. 16, 1922, aged 33 years, 7 months and 25 days. He was killed by a stroke of lightning. He is survived by a widow, six small children, father, one brother and two sisters. He united with the Springfield church in 1909 and was a faithful member. Services by Brethren J. Bitzer Johns and Harry Zeigler at Mohler's meetinghouse. Interment in adjoining cemetery.—Aaron R. Gible, Ephrata, Pa.

McDonnell, Mildred Louise, only child of Hershel and Cora McDonnell, born in Anderson, Ind., March 17, 1914, died Aug. 19, 1922. During her short life she was by reason of affliction, denied the pleasures of childhood, yet through all of her suffering she was patient. She leaves her father and mother. Services at the home by Bro. Ira Hiatt, assisted by Brethren Jos. Spitzer and Ora Zirkle. Burial at Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Nabors, Bro. Ewing, died suddenly at his home in Connelville, Aug. 30, 1922, aged 61 years, 1 month and 8 days. He is survived by his wife, one son and one daughter. He was a member of the church for fifteen years. Services from the home by Bro. J. A. Buffenmyer. Interment in the Chestnut Hill cemetery.—Mrs. J. A. Buffenmyer, Connelville, Pa.

Saul, John W., born at Dillings Mill, Va., Jan. 19, 1853, where he grew to manhood. He married Ber Hodges March 6, 1875. There were seven children, one of whom died June 30, 1912. In 1886 he settled in the vicinity of Virden, Ill., and in 1903 moved to Sunny-side, Wash., where he has since resided except for a short time spent in California. He died April 1, 1922. Services by the writer, assisted by Eld. S. H. Miller.—H. E. Fasnacht, Sunny-side, Wash.

Vanman, Louisa Decker, was born near Johnston, Pa., April 25, 1843. June 23, 1864, she was married to George Vanman who preceded her to the beyond in 1895. Two sons also preceded her. Four children were born to this union. Two sons and two grandchildren survive. Sister Vanman was a devoted member of the Church of the Brethren for many years. She peacefully fell asleep Aug. 30, 1922, at the old homestead where she had lived for fifty-six years and reared her entire family. Services in the Brethren church in Virden, Ill., conducted by Elder M. Flory and the writer. Interment at Pleasant Hill cemetery, two and one-half miles southwest of Virden.—H. B. Martin, Virden, Ill.

Ward, Edw. C., born in New Jersey, died July 29, 1922, aged 81 years, 7 months and 11 days. He leaves two daughters and one son. He was an inmate for several years of the Empire Old People's Home, where he passed away. About twenty-six years ago he became a member of the Church of the Brethren and lived a faithful, exemplary life. Services at the Empire church by Elders F. E. Miller and S. F. Sanger. Burial at Orville, Calif.—John W. Vetter, Empire, Calif.

VISIBLE INSTRUCTION

Are You Using It to the Fullest Extent?

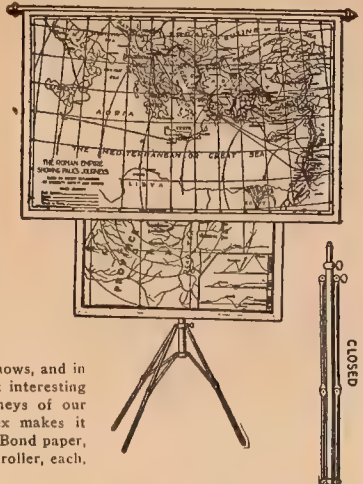
On this page are some suggestions of helps for such instruction. The double approach through eye and ear produces much more than double the impression of either alone. Note the reduced prices on our blackboards.

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THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 605)

pastor for the remainder of the year. We decided to hold our love feast on Sunday evening, Oct. 22. Our love feast, which was held Aug. 14 and closed Aug. 28, with Bro. Geo. Rogers, of East Freedom, evangelist. He preached sixteen very able and inspiring sermons. Six made confession and were baptized.—Clarence L. Smith, Martinsburg, Pa., Sept. 10.

Upper Cumberland church held her Harvest Meeting at Huntsdale church Aug. 2. Eld. John Miller, of Carlisle, was with us. Bro. Miller and our older Bro. S. M. Steffer, were our speakers. The meeting was enjoyed by all present. The offering will be used for home missions.—A. A. Evans, Carlisle, Pa., Sept. 4.

Welsh Run church met in annual council Sept. 7, with Eld. D. M. Zuck presiding. We were glad to have with us Bro. B. F. Lightner, of Gettysburg, Pa. We decided to have a series of meetings in May, if we can secure an evangelist for that time. We are also having a singing in plain dress each Thursday evening, conducted by Harry Myers.—Otho D. Martin, Mercersburg, Pa., Sept. 9.

West Greentree.—We held a Harvest Meeting at Greentree Aug. 19, which was fairly well attended. An offering was taken at the close of the meeting, for the benefit of the Orphanage at Neffsville. The series of meetings which began at Greentree Aug. 19 closed Sept. 1. The attendance was good. Bro. Wm. Fretz, of Harbort, Pa., gave us the truth in plain dress each Thursday evening. We feel that all should be newly inspired to move forward in the work of the Master. Sept. 24 a Children's Meeting is to be held at Rheems.—S. R. McDaniel, Elizabethtown, Pa., Sept. 13.

TENNESSEE

Central Point.—We held our love feast Aug. 31. A number of members from a distance were with us. Our District Conference was held Aug. 31 to Sept. 2, beginning with the Young People's Conference on Thursday afternoon. The spirit of the meeting was fine. The sermons and talks were inspiring and uplifting. An offering of \$101.66 was received, \$5 of it being given by the Sunday-school. Sunday morning Eld. A. M. Laughlin delivered a good sermon. The District Conference of 1923 will be held at Niota, Tenn.—A. C. Bayless, Johnson City, Tenn., Sept. 8.

New Hope.—We met in council Sept. 9, with Eld. J. B. Hilbert presiding. Arrangements were made for our love feast, which will be held Oct. 7. Sunday morning, Sept. 10, Bro. Charley Clark preached for us, and in the afternoon he held services in the jail at Jonesboro for the benefit of the prisoners. Brother and Sister Wm. Swadley came to us Aug. 7 and taught a Vacation Bible School, which was very interesting and helpful to the young people.—Anna Bacon, Jonesboro, Tenn., Sept. 11.

VIRGINIA

Lynchburg.—Notice was given, sometime ago, of the organization of a congregation of members in Lynchburg. The little band of twenty-seven members is working together in the interest of the Kingdom. Bro. P. E. Bowman went there to look after their pastoral needs during the vacation. The interest and attendance in Sunday-school, preaching service and midweek prayer meeting are increasing. The writer, with Bro. C. D. Hylton, of our District Ministerial Board, lately visited the church, and received into fellowship and into the ministry Bro. P. J. Jennings, of the Progressive church. Prospects are good for other additions soon.—J. W. Ikenberry, Daleville, Va., Sept. 9.

Oak Grove church (Lebanon congregation) met in council Sept. 2. Elders A. S. Thomas, J. C. Miller, S. D. Miller, J. C. Garber and J. W. Cline were present. The visiting brethren gave their report. Bro. Boyd Cupp was elected to the ministry. Bro. Roy Cupp was chosen as deacon and installed. Bro. C. C. Wine was chosen Sunday-school superintendent. July 17 our Vacation Bible School began. The enrollment was not large but the attendance was almost perfect. J. D. Zigler, Annie Wine and the writer were the teachers. Each pupil seemed to be interested and did excellent work. Brethren A. S. Thomas and H. G. Miller remained over, and the former preached for us Sept. 4.—Ollie Mae Cline, Mt. Sidney, Va., Sept. 11.

Topoco. July 24 the writer, assisted by Edna Harman, began a Vacation Bible School at Rock Hill, a mission of ours. Twenty-eight were enrolled, with an average attendance of twenty-three. This school seemed to be much appreciated, especially by those who attended. Aug. 21 we opened a school in our home church. We enrolled forty-three and had an average attendance of twenty-eight. The school was conducted by Bro. S. Benton Alderman, assisted by other home workers. The students gave a splendid but interesting program at the close. Aug. 27 Bro. H. J. Woodie, of Winston-Salem, N. C., began a revival which ended Sept. 9. Bro. E. C. Woodie also was with us for a few days during the meeting. They preached sixteen excellent sermons. The church feels very much strengthened. Sept. 2 our church met in council, with Bro. N. N. Hylton presiding. The report of the annual visit was given. Our love feast will be held Sept. 30, beginning at 3:30 P. M. The painting of our churchhouse will soon be completed, which adds much to its appearance.—Almeda E. Alderman, Floyd, Va., Sept. 11.

Valley congregation met in regular council Aug. 12, with Eld. S. H. Flory presiding. The brethren who made the annual church visit, preparatory to our love feast, Oct. 21, gave a good report. We expect Bro. Virgil C. Fennell to visit us early in October. Brethren Davis Nolley and S. J. Miller were chosen as delegates to District Meeting. Bro. S. D. Zigler, of Harrisonburg, Va., will begin a series of meetings at the Valley house Oct. 7.—Mrs. Davis Nolley, Nolkesville, Va., Sept. 12.

Woodstock congregation held its annual visit council Aug. 26. Bro. I. W. Miller was with us. The visiting brethren made their annual report. The members expressed themselves as being stronger in the Gospel faith than when they were received into the church. Bro. Miller gave us some good admonitions. An election was held for three deacons, the lot falling on Brethren Basil Coffman, Edna Ryman and Roy Gochenour. We will hold our love feast Oct. 14, at 3 P. M. Bro. B. S. Landis, of Harrisonburg, Va., will be with us at that time.—M. H. Copp, Mauretown, Va., Sept. 11.

WASHINGTON

North Spokane.—On Sunday evening, Aug. 27, Bro. Messner preached for us. He and his family were passing through the city. Sept. 3 Bro. Paul Graybill, of Wenatchee, gave us a sermon. We enjoy having ministers and others worship with us when passing through the city. Sept. 4 one was baptized. Oct. 1 the Sunday-school and Christian Workers' Convention of the four churches of Northeastern Washington will be held here.—Mrs. A. A. Dull, Spokane, Wash., Sept. 8.

Wenatchee Valley church met in called council Aug. 28, with Eld. W. A. Dearford presiding. The Ways and Means Committee brought in a unanimous report, recommending the purchase of four lots on Okanagan and Peachy Streets, as a building site for our new church and parsonage, at a price of \$5,000. The church, without a dissenting vote, decided to purchase the lots, and the Ways and

Means Committee immediately set themselves to the task of raising the funds.—Lula O. Guthrie, Wenatchee, Wash., Sept. 13.

Wenatchee Valley (East Wenatchee House).—We met in regular council Sept. 9, with Eld. W. A. Dearford presiding. Sunday-school officers were elected for the year as follows: General superintendent, Sister Della Eikenberry; adult superintendent, E. D. Gensinger; junior department superintendent, O. C. Woods; primary department superintendent, Sister Elva Kale; beginners' superintendent, Sister Bertha Schechter. The cradle roll and home departments were left in the hands of the Sunday-school Board. Our love feast was set for Nov. 18. We decided to have a Bible Normal conducted by our pastor, Bro. C. W. Guthrie, and others, beginning Jan. 8, and continuing for one week preceding our series of meetings, which will be conducted by Eld. George C. Carl, of Portland. We had a most spiritual and uplifting meeting, not only in the transacting of the business, but in a general discussion of helpfulness for our future work.—Lula O. Guthrie, Wenatchee, Wash., Sept. 13.

WEST VIRGINIA

Spruce Run church met in council Sept. 9, with Bro. Dixon presiding. We expect to hold our love feast Oct. 7, beginning at 2 P. M.—Minnie A. Halstead, Wikel, W. Va., Sept. 11.

Bethel.—Bro. R. K. Showalter's series of meetings continued till Sept. 9. Six were added to the church by baptism, and three were reclaimed. Sept. 9 we had our love feast, with a goodly number present. Bro. Showalter officiated, assisted by Brethren I. W. Sites and C. E. Judy. Bro. Showalter also preached for us that Sunday and the following one. He delivered very interesting and inspiring sermons and we feel that he has been a great help to us all.—Gracie A. Shreve, Landis, W. Va., Sept. 13.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 8-12, Nebraska and North-eastern Colorado, Enders church, Neb.
Oct. 10-12, Middle Indiana, Flora.
Oct. 14-18, Northeastern Kansas, Morrill.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Salem church, Nickerson, Kans.
Oct. 24-25, Southern Pennsylvania, Perry, Farmers Grove house.
Oct. 29, 30, 31, California
Sept. 30, Empire.
Oct. 15, Inglewood.
Illinois
Sept. 23, Camp Creek.
Oct. 8, Shannon.
Oct. 29, 7 pm, Polo.
Indiana
Sept. 23, 6 pm, Santa Fe.
Sept. 24, Upper Fall Creek.
Sept. 24, Wabash City.
Sept. 30, 6 pm, Wabash Country church.
Sept. 30, 7 pm, Osceola.
Sept. 30, 6:30 pm, Huntington, country church.
Sept. 30, Salem.
Sept. 30, 2 pm, English Prairie.
Oct. 5, 6 pm, Yellow Creek.
Oct. 6, Union.
Oct. 6, Bethel Center.
Oct. 7, 7 pm, New Bethel.
Oct. 7, Syracuse.
Oct. 7, 10 am, Hickory Grove.
Oct. 7, 7 pm, Eel River.
Oct. 7, 7 pm, Anderson.
Oct. 7, 7 pm, Lower Deer Creek.
Oct. 14, 7 pm, Plymouth.
Oct. 14, Middlebury.
Oct. 14, North Liberty.
Oct. 14, 6 pm, Fairview.
Oct. 14, Union Center.
Oct. 14, 7 pm, Beech Grove.
Oct. 15, Walnut.
Oct. 21, Pine Creek.
Oct. 21, Mexico.
Oct. 21, West Eel River.
Oct. 21, 5 pm, Somerset.
Oct. 28, Markle.
Oct. 28, 10:30 am, Nettle Creek.
Oct. 28, 7 pm, Bethel.
Iowa
Sept. 22, 5 pm, Libertyville.
Oct. 7, 6 pm, Monroe County.
Oct. 7, 6:30 pm, Panther Creek.
Kansas
Sept. 29, 2 pm, Washington.
Oct. 7, Scott Valley.
Oct. 7, Burr Oak.
Oct. 7, 5 pm, Belleville.
Maryland
Sept. 23, 2 pm, Sams Creek.
Oct. 7, 2:30 pm, Thurmont.
Oct. 7, 10 am, Piney Creek.
Oct. 19, 6 pm, Pipe Creek.
Oct. 21, 2 pm, Monocacy at Rocky Ridge.
Oct. 21, 22, 1:30 pm, Longmeadow.
Oct. 28, 29, 4 pm, Manor.
Oct. 28, Locust Grove.
Oct. 29, 5 pm, Reisterstown.
Michigan
Sept. 24, Shepherd.
Sept. 30, 10:30 am, Rodney.
Oct. 1, Detroit, First Church.
Oct. 7, Harlan.
Oct. 14, Homestead.
Oct. 14, Pontiac.
Oct. 14, 10:30 am, Woodland.
Minnesota
Sept. 23, Root River.
Missouri
Oct. 15, 7 pm, Smith Fork.
Oct. 21, Shoal Creek.
Nebraska
Sept. 24, 7 pm, Lincoln.
Oct. 8, Falls City.
North Carolina
Oct. 14, Pleasant Valley.
Ohio
Sept. 30, 10 am, East Nimishillen.
Sept. 30, 10 am, Lick Creek.
Sept. 30, 5:30 pm, Sand Ridge.
Oct. 7, 10:30 am, Silver Creek.
Oct. 7, 10 am, North Poplar Ridge.

Oct. 7, 6 pm, County Line.
Oct. 14, Ross.
Oct. 14, Painter Creek.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 10 am, Donnels Creek.
Oct. 14, Ft. McKinley.
Oct. 14, 10 pm, Sugar Hill.
Oct. 14, Poplar Grove.
Oct. 15, 6 pm, Akron, First Church.
Oct. 21, 6 pm, New Carlisle.
Oct. 21, 6 pm, Ranting.
Oct. 28, 6 pm, Lower Stillwater.
Oct. 29, 5 pm, Ludlow, Pittsburg house.
Pennsylvania
Sept. 24, Hooversville.
Sept. 24, 6 pm, Ten Mile.
Sept. 24, 7 pm, Ligonier.
Sept. 30, 6 am, Oct. 1, 1:30 pm, Lower Conewago, at Bermudian house.
Oct. 1, Shade Creek.
Oct. 1, 5 pm, Middle Creek.
Oct. 7, 4 pm, Dunning's Creek, Holsinger house.
Oct. 7, 8, 2 pm, Annville.
Oct. 7, 8, 1:30 pm, Little Swatara, Ziegler house.
Oct. 7 and 8, 2 pm, Perry at Three Springs.
Oct. 8, York.
Oct. 8, 6:30 pm, Red Bank.
Oct. 8, Lower Clair.
Oct. 8, 1:30 pm, Marshcreek, at Marshcreek house.
Oct. 8, Sipesville.
Oct. 8, Ephrata.
Oct. 8, 6 pm, Woodbury, Replodge house.
Oct. 8, 6:30 pm, Montgomery.
Oct. 10, 11, 10 am, Midway.
Oct. 12, 7:30 pm, Somerset.
Oct. 14, 4 pm, Pleasant Hill, Pleasant Hill house.
Oct. 14, 15, 10 am, Falling Spring, at Hade meetinghouse.
Oct. 14, 15, Upper Conewago, L'timore house.
Oct. 15, Clover Creek, Martinsburg house.
Oct. 15, New Fairview.
Oct. 15, Hanover.
Oct. 15, 2 pm, Upper Cumberland, at Huntsdale.
Oct. 15, Fairview.
Oct. 15, Kootz.
Oct. 15, 6:30 pm, Norristown.
Oct. 15, 5:30 pm, Maple Spring.
Oct. 21, 22, 9:30 am, Heidelberg, at Heidelberg house.
Oct. 21, 1:30 pm, Spring Grove, at Klinger house.
Oct. 22, New Enterprise.
Oct. 22, Codorus, at Shrewsbury.
Oct. 22, 6 pm, Geiger.
Oct. 28, Spring Run.
Oct. 28, 1:30 pm, Akron.
Oct. 28, Mechanic House.
Oct. 28, 29, 10 am, Upper Codorus, Blackcreek house.
Oct. 29, Meyersdale.
Oct. 29, Smithfield.
Nov. 1, 2, 10 am, West Greentree church at Rheems.

Tennessee

Sept. 23, Meads Branch.
Sept. 23, Limestone.
Sept. 30, Mountain Valley.
Sept. 30, Knob Creek.
Oct. 7, New Hope.
Oct. 28, French Broad.
Virginia
Sept. 23, Fairfax, at Oakton.
Sept. 30, 3:30 pm, Topoco.
Oct. 7, 3:30 pm, Flat Rock.
Oct. 7, Midland, at Mt. Hermon.
Oct. 7, 4 pm, Johnsville.
Oct. 14, Woodstock.
Oct. 14, 2 pm, Johnstown.
Oct. 14, Linville Creek.
Oct. 14, 3 pm, Pleasant Valley (Second Dist.).
Oct. 14, 3 pm, Pleasant Valley.
Oct. 21, Middle River.
Oct. 21, Valley.
Oct. 28, 4 pm, Unity at Fairview.
West Virginia
Sept. 30, Bethany, Antioch House.
Oct. 7, 2 pm, Spruce Run.
Oct. 14, Tencroart.
Wisconsin
Oct. 1, Rice Lake.

READ WHAT THEY SAY

About

HYMNS OF PRAISE

This new song book approved by the General Mission Board and adopted for use in our Sunday-schools, Christian Workers' Meetings, etc., has been published but a short time. It is being favorably received and many churches have already sent in their orders.

Notice a few of the testimonials from Chorists and others who are capable of judging the merits of a Song Book:

From Illinois:—"I have just examined a copy of 'HYMNS OF PRAISE,' recently put out by you for church and Sunday-school use. I must congratulate you on being able to place before our people such a uniformly excellent collection of Hymns. I may be a little old fashioned, but I do love to hear those songs that have grown so dear because of their richness of scriptural sentiment.

The type is large and clear and every selection is accompanied by the music and given ample room; there is no crowding. Yet the book with its 285 hymns and 24 responsive readings is surprisingly convenient in size.

Because of these and other excellent points the book should have a large sale and be popular among our people for many years to come."

From Virginia:—"I have examined the 'HYMNS OF PRAISE' and think it will fill a very important place in our church music."

From Iowa:—"I have carefully examined the song book 'HYMNS OF PRAISE' and find that it is just the book we have long needed in our church. I like very much the assortment of old hymns which we must hand down to the rising generation. I also think the new songs are excellent."

From Pennsylvania:—"I have just received a copy of 'HYMNS OF PRAISE' and, upon examination, I regard it the best music book the church has yet published. Surely these HYMNS OF PRAISE are worthy of our praise of the splendid variety and quality of the hymns chosen. One can easily believe there is a special reason for every song being in the book."

"Regarding the new song book 'HYMNS OF PRAISE,' the church has decided to make use of same and would be pleased to have you enter our order for 300 copies of the regular cloth binding at \$4.00 per hundred."

From Indiana:—"The new song book 'HYMNS OF PRAISE' was received some days ago. I have examined the book and in my judgment it is by far the best song book the church has ever put out (except the Hymnal). 'HYMNS OF PRAISE' contains so many of the good old hymns and songs that never grow old and the new ones are of the best. I consider it a fine collection and it should meet with general favor with all lovers of good music."

"I have examined 'HYMNS OF PRAISE' quite carefully and am persuaded that it contains the best collection of the right kind of Sunday-school and church songs that I have ever seen. It is no 'stunt book,' one that had to be issued, and so was made up of stunt music. It is a real song book, full of the best and nothing but the best. I went through it thoroughly and found it universally good all the way through. I am sure our people will give this new book the welcome of which it is worthy."

"The book certainly has the right name, for it is 'chuck full' of hymns of praise, and will certainly interest any Spirit-filled community or church. There is not a poor piece in the book, so I repeat I have nothing but words of praise for 'HYMNS OF PRAISE,' and may God bless our General Mission Board for getting before my dear church such a Spirit-filled song book."

"I have tried nearly every song in 'HYMNS OF PRAISE' and have failed to find a single defect in the harmony or the poetry."

From Ohio:—"Am very much pleased with 'HYMNS OF PRAISE.' Have had experience with a number of song books during the last twenty years, but this one contains more of my favorites than any other. The new songs which we have examined are good and appealing. The good old songs have been retained. It is my candid impression that this new book should receive the endorsement of our Brotherhood in general."

The original testimonials with the names and addresses are on file here in the office and names will be given on request. Many more could be published.

Orders are being received daily. Has your congregation adopted 'HYMNS OF PRAISE'? If you haven't seen a copy send for one. We can furnish either round or shaped notes. Specify which you desire.

Prices: Regular cloth, 55c single copy; postpaid. Introductory price, twelve or more, 40c each, carriage extra. Limp cloth, 45c single copy; postpaid. Introductory price, twelve or more, 30c each, carriage extra.

Address all correspondence to

BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Words of Jesus

THE last shall be first, said Jesus. It is often so. With such an illustrious precedent behind us let us permit the first and second questions to rest quietly on the borderline of consciousness while we look a little at the third.

The full meaning of the death of Christ is not within the scope of the present inquiry. The only point which is pertinent to this discussion is the bearing of that event on the meaning of Christ's life and teachings. Did it nullify or modify or in any wise change the force and value of what he had said and done, so that this becomes of less importance to us than it would be otherwise?

The very question looks like an impertinence. Whatever one's view of the significance of Jesus' death may be, it would seem to be self-evident that this must be consistent with what he himself had taught. It can not be admitted for a moment that he spent three years in teaching certain principles and then in his death exemplified another inconsistent with them. He did not set forth one theory of acceptance with God in his life and a different one in his death. His life and death are parts of one harmonious whole.

Any question, therefore, as to the relative importance of the life of Jesus and his death, is quite beside the mark. It is as futile as to ask whether the beginning of a journey, or its end, is the more important. Or the foundation, or the superstructure, of a building. Or either of any two things which must be taken together to make a complete unit. But the question may be more than futile. It is definitely harmful when it is asked with intent to pave the way for making the teaching of Jesus of none effect.

And this is sometimes done, practically, in so far as it concerns present Christian duty. The teachings of Jesus, it is said, are not directly applicable to the present dispensation. They were meant for the Kingdom age, and while Jesus, as well as John, came with the announcement that the Kingdom of heaven was at hand, the rejection of Jesus by the Jews made the immediate establishment of the Kingdom impossible. So it was postponed or placed in abeyance and the church age was ushered in. This is what we are living in now. In this age people are saved by grace, that is,

by trusting in the merit of the death of Christ. The ethics of the Sermon on the Mount, to cite a conspicuous example of Jesus' teaching, belong to the domain of works righteousness. This is the era of grace righteousness. The former will come in all right again by and by when the age of grace is closed and the Kingdom is really set up. But that is not our affair. Wherefore, the life and teaching of Jesus are of small concern to us. The thing for us to talk about and rejoice in is his death.

Well, one can not help but marvel a bit at the ingenuity displayed in this theory. It is certainly a most interesting mixture of fact and fancy. As a device for getting rid of unwelcome truth it is equal if not superior to anything we have ever seen put forward by the very highest of the higher critics. But it is too clever and too modern. It assumes too great a superiority over Jesus and Paul. Neither of them knew anything about it. Nowhere does Jesus give a hint of such an artificial distinction. The last thing he did—and this was after his death and resurrection—was to charge his disciples to teach the nations of the world what he had taught them—all of it. And Paul, the champion expounder of the gospel of grace, knew no better than to describe his three years' ministry at Ephesus as "preaching the Kingdom."

The issue sometimes raised between the message of Jesus' life and that of his death—between the gospel of the Kingdom and the gospel of grace—is utterly false. It has no basis except the imagination of men who are unable to understand what either gospel really is. The gospel of the Kingdom and the gospel of grace are one.

The words of Jesus are spirit and life, he said, and the standard by which men are to be judged at the last day. How is it possible, then, to emphasize too much the importance of them?

The terrible mistake of historic Christianity is not that it has paid too much attention to what Jesus said. It is that it has paid too little. That same mistake is ours. The teaching of Jesus is for you and me right now, in this present age. Woe to the man or church that fails to heed it!

Mixing the Moods of Youth and Age

WHEN the foundation of the new temple was laid by the returned exiles the old men wept and the young men shouted for joy.

The old men remembered the glory that was departed. The meager proportions outlined before their eyes gave promise of nothing like what had been in the ancient days. The ache in their hearts was intensified, no doubt, by the excessive jubilation of the thoughtless and care-free youth about them, so unappreciative of what the fathers had seen and done and endured.

The younger folks were living only in the future. They did not share the memories of the older golden days. They compared the outlook with the immediate past only, and that gave the former a very rosy hue. Things were looking up just then, and their fertile imaginations supplied every detail in the future prospect, necessary to make this a grand and glorious triumph.

It is easy for us at this distance to understand both moods and appraise them with approximate justice. It would not have hurt the younger set any if they could have tempered their rejoicing with a better understanding of the nation's history. It would have prepared them for the further disappointments they were soon to meet. And the older people—well, so far as it concerned the probabilities of material greatness,

their pessimism was fully justified. But if they could have had faith enough to believe that in spite of this and in a more important sense God could and would make the glory of that house greater than the glory of the former one, their weeping would have been less violent.

Was it just as well, perhaps, that the weeping and shouting were so intermingled that the noise of one could not be sharply distinguished from that of the other? Certainly the moods of both classes, if they experienced a like blending, were the better for it.

The reckless enthusiasm of youth which can see no clouds on the horizon, and the saddened experience of years, which sometimes can see no sunshine, make a splendid compound. Each needs to be tempered by the other.

Beauty, Health and Religion

THE editor of this paper very seldom reads anything on the subject of beauty—whether to his credit or not we do not undertake to say—but a paragraph caught his eye the other day that interested him. The writer was telling how she took ten years from her own age, in appearance and physical comfort.

The sum and substance of her story was contained in the deduction that beauty works from the inside out. Efforts to put it on from the outside are disappointing. The results are temporary and unsatisfactory even while they last. The real thing is the natural and uniform fruitage of a certain kind of life program—a way of thinking and living.

It was all so much a matter of course that you had to wonder that everybody did not see it and act accordingly. You remembered Peter's observation that there is no beauty like that of the possessor of "a meek and quiet spirit."

And how could you help thinking of other related things? It was only a short step to the truth that health works from the inside out much more effectively than from the outside in. There are laws of health which, if regarded properly, contribute more to the normal functioning of the human body than all the pills and bitters advertised in all the almanacs.

Isn't it the same way with religion? Doesn't that also work from the inside out? You can tie on plenty of correct practices and correct formulas and thus construct a certain kind of religion. But it is very artificial. Like the manufactured beauty, it doesn't wear well and the quality is poor. The real thing blossoms out into the whole life from a seed planted in the heart.

What is true religion anyway but another kind of beauty—the beauty of the soul?

Forging Passion Into Power

PEOPLE of strong passions and impulses make the most capable agents of Kingdom extension when these passions and impulses are properly controlled. They are symptoms of energy and this energy needs, not repression, but direction. How much of sin is but the misguided manifestation of power—the perversion of some capacity for goodness into something bad!

The supreme folly of asceticism is that it tries to crush out and kill these God-given energies instead of harnessing them and putting them to useful work. The great peril of the present age, however, is not asceticism but the opposite extreme. Under the specious guise of "self-expression," which is not true self-expression at all, these impulses and passions become the masters of men rather than their servants.

Only a will in which the Spirit of God dwells can forge this native passion into power for righteousness. But this will do it.

CONTRIBUTORS' FORUM

Good Books

I care not who the man may be,
Nor how his tasks may fret him;
Nor where he fares, nor how his cares
And troubles may beset him,
If books have won the love of him,
Whatever fortune hands him,
He'll always own, when he's alone,
A friend who understands him.

Though other friends may come and go,
And some may stoop to treason,
His books remain, through loss or gain,
And season after season
The faithful friends for every mood,
His joy and sorrow sharing;
For old times' sake, they'll lighter make
The burdens he is bearing.

Oh, he has counsel at his side,
And wisdom for his duty,
And laughter gay for hours of play
And tenderness and beauty,
And fellowship divinely rare,
True friends who never doubt him,
Unchanging love, and God above,
Who keeps good books about him.

—Edgar A. Guest.

The Repudiation of Ritual Religion

BY W. H. MORSE

It is to be admitted that, in regard to the valuation of sacrifice, the great prophets of Israel were not in apparent agreement with the ritual laws of the Pentateuch. Ezekiel, it is true, is at one with Leviticus in maintaining that God's favor is dependent on a strict performance of the ritual, but from Amos to Jeremiah it is plain that this view is repudiated, and that the denunciation is that of popular sentiment. The sacrificial cult is disparaged as menacing acceptable religion.

Amos says: "I hate, I despise your sacrificial feasts, and I will not smell your festal assemblies. Yea, though you offer to me your burnt-offerings, and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as an overflowing stream. Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel?"

Amos declares that in the sight of God the rites and observances of such feasts as the "hag" and "asarah" are disgusting.

The attitude of Hosea is similar to that of Amos: "I desire goodness, and not sacrifice; the knowledge of God, and not burnt-offerings."

Hosea makes plain the reason: It is because of the abuse of the sacrificial altars.

Isaiah says: "What unto me is the multitude of your sacrifices? saith the Lord: I have had enough of the burnt-offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of rams, or of he-goats. When ye come to see my face, who hath required this at your hand? Cease from trampling my courts, nor bring me vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies—I can not abide them; away with fast and festal assembly [asarah]! Your new moons and your appointed feasts my soul hateth; they are a burden unto me; I am weary of hearing them."

Jeremiah, in vigorous language, says: "Thus saith the Lord of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of Egypt, concerning burnt-offerings and sacrifices." "Your burnt-offerings are not acceptable, nor your sacrifices pleasing unto me."

The reason for this repudiation is not far to seek. The priests and the communities of professional prophets, dependent for living upon the sacrificial system, had abused it. Out of the offerings came the support of the judges and priests. In modern phrase,

there was strong temptation for "graft," for "plucking the people." Speaking of the priests, Hosea said; "They feed on the sin of my people, and hunger after their iniquity." The greed of the priests at Shiloh was not alone. It followed after. The maintenance of the priests came increasingly from the sacrificial system, and the prophets accused them of abuse of their prerogative. Levied by means of the sacrificial system, the priestly revenues amounted to a tax on the people that was all too often oppressive. Sacrificial greed, seeing its advantage, worked it for all it was worth.

But underlying the denunciation, it was to be granted that if the abuses of the sacrificial system were purified and ethicized, its retention was worth while. Repudiation of sacrifice, as a Divine institution, involved repudiation of the theory of atonement by that means. In spite of priestly formalism and graft, the prophets brought forward the ideal of that atonement which found its realization in Christ, who, indeed, came as well into contact with the same abuses.

The prophets and the people repudiated ritual religion because it was abused. Are we going too far to ask if this is not still the case in the attitude of those who, under the yoke of Romanism, chafe at it? The priests of the Latin church have abused their offices and privileges to such an extent as to alienate the people. If they had done nothing else, they have deprived the people of the free use of the Word of God, and ritualism without the Word is degenerate. Saying nothing of the French, the Italians are naturally ritualistic, but ritualism *minus* the Word, and *plus* the priestly graft, hides the Savior, while ritualism *with* the Word, pronounced and prominent, and the priestly abuses put aside to be succeeded by faithful pastoral care and teaching, means religious uplift.

Is there not, then, every reason for encouraging missionary work among these people, who, more than any other under the Roman yoke, are accessible to the Word and favorable to its free course?

Hartford, Conn.

God's Demonstration

BY PAUL MOHLER

God is not a fool. He has not gone to all the trouble of creating and endowing man for nothing. He certainly has some great purpose. He must want man to believe in and cooperate with him in that purpose.

When God created man, man was spirit, soul, and body. As we have set forth in former articles, God originally controlled man's conduct through man's spirit. To understand this better, take a sheet of paper and draw this diagram: Draw a circle, one inch in diameter. Around it draw another circle, two inches in diameter. Around that draw a third circle, four inches in diameter. Now label the smallest circle "spirit," writing the word inside. Now write "soul" in the space between the first and second circles, and "body" between the second and the third circles. This illustrates the fact that our spirit is our inmost being. Our soul (mind, emotion, will) is next, and our body is our outside—our outer man. In each of these we live, to a certain extent.

Some people live almost entirely in the *body*. They eat, drink, work and play in the body, gratifying the body, exercising it, providing for it, with little more regard or care for the soul or the spirit than if they did not exist.

Other people live in the *soul*. They neglect the body and the spirit. With them, life is thought and feeling. All that some people care about is to think great thoughts, to solve deep mysteries, to know many things. The Athenians of Acts 17: 21 were of that type. They spent their time in nothing else but either to tell or to hear some new thing.

In both of these, the spirit is dormant, having little influence; yet, as God made man originally, it was *spirit* that controlled both soul and body. "It is the spirit that giveth life; the flesh profiteth nothing." God being Spirit, gave man a spirit to which he could speak, with which he could commune, through which he could communicate to the soul and the body, and

through them, act on the created world. This arrangement was overthrown, however, when man decided to make his soul (mind, feeling, will) his director in everything, choosing the tree of the knowledge of good and evil, rather than the tree of life.

Beginning with this initial mistake, man went on, further and further from God, his soul (mind, feeling, will) getting more and more completely out of touch with God, until the time came when man denied even the God that made him. As Paul says: "Knowing God, they glorified him not as God [in refusing obedience] neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds and four-footed beasts, and creeping things." "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things that are not fitting" (Rom. 1: 21-23; 28-32).

In all of this, what was God getting? Nothing at all, we must say. Would he be satisfied with such a failure? Is it even thinkable? If God had any wisdom at all, he must have planned to set things right. What was his plan? The revelation of this plan, and its working out, is the great fact of the ages. Nothing else equals it in importance for man, and possibly for God. God's heart was so deeply set on it, his eternal credit was so concerned with it, his very supremacy depended so much upon it, that he has given his great mind unto it as to nothing else of which we have any knowledge. It is, therefore, properly the greatest study of man to know what is God's plan and how to work together with him to the carrying out of it to the eternal glory of his Name.

I find a passage in Ezek. 36: 22ff.: "Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sake, O house of Israel, but for my holy name, which ye have profaned among the nations whither ye went. And I will sanctify my great name . . . and the nations shall know that I am Jehovah . . . when I shall be sanctified in you before their eyes." Notice carefully that it was by a demonstration that God expected to win again his place in the proper regard of man.

Now notice how God was to demonstrate. He says: "I will sprinkle clean water upon you, and ye shall be clean [following the tabernacle cleansing ceremonial figure]. . . . A new heart also will I give you, and a new spirit will I put within you." Now look again at your diagram, and consider what it meant to have the spirit made new, again living, active, powerful, fit for receiving God in communion, and the will of God in communication, and becoming again the controlling center of the man. Man is to be again as he was in the beginning—spirit, soul, and body—each in its place and performing its own function as it was before man dethroned spirit and exalted mind.

But something more was really needed. When a physician deals with an acute disease, all he has to do is to restore natural conditions and let nature work out its own cure. Not so with a chronic disease. Through long habit, unnatural conditions have become as though they were natural, and special remedies must be applied to correct wrong habits and restore right ones.

So God, knowing that the soul and body of man were so habituated to ignoring spirit, that heroic remedies were necessary to restore the supremacy of spirit, says: "And I will put my SPIRIT within you and cause you to walk in my statutes, and ye shall keep mine ordinances and do them." Then come the promises of the great blessings to follow—not as the principal thing but as the natural working out of the marvelous change made by the restoration of God's supremacy.

This is God's plan: To cleanse man from all his iniquity, then to renew him, to enter into him, and to take possession of him, to work out his will and purpose before other men, and every other being in the universe. How simple, yet how wonderful in its possibilities! How infinitely better this is than to set up a king on a throne to surround him with men and

angels, with power to compel the multitudes to obey, whether they wish to do so or not! No "eye-service" here. No hypocrisy, no grudging obedience, no secret hatred, no whip-lashing—none of the methods or false glory of earth kingdoms.

Now turn to John 3: 5, 6: "Except one be born of water and the Spirit he can not enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Verse 3, "Except one be born anew, he can not see the kingdom of God." See how that renews "spirit" as Ezekiel foresaw. Turn next to John 14: 16, 17: "I will pray the Father, and he will give you . . . the Spirit of truth . . . for he abideth with you and shall be in you." In these texts we have Ezekiel's vision of one cleansed, renewed in spirit, and endowed with the indwelling Holy Spirit. This is the promise repeated. We find it fulfilled in Acts 2. *First*, in the disciples, who had been cleansed by repentance and baptism long before, who had, undoubtedly, been born also of the Spirit, and were now filled with the Holy Spirit. *Second*, with the multitudes that heard the preaching of Peter, repented, were baptized, filled with the Holy Spirit (not stated in the text but implied) and taken into the apostles' teaching and fellowship, in the breaking of bread and the prayers.

Now follows the progress of God's demonstration and its results (Acts 2: 43): "And fear came upon every soul: and many wonders and signs were done through the apostles." "Now when they beheld the boldness of Peter and John . . . they marvelled." "And with great power gave the apostles their witness of the resurrection of the Lord Jesus, and great grace was upon them all." "And they were all with one accord in Solomon's porch. But of the rest durst no man join himself unto them: howbeit the people magnified them." Follow Acts all the way through, and it is one grand and glorious succession of demonstrations of God's mind, power, holiness, and grace. As Paul says in Philpp. 2: 13: "For it is God who worketh in you, both to will and to work, for his good pleasure." This is God's demonstration. Is he demonstrating in us? Does he still want "lights in the world"? This is the great question with its responsibility for us.

Oroville, Wash.

Christians as Saints

BY D. C. REBER

SAINTS are godly souls, consecrated to God's service. They are those who strive for holiness through the perfect possession of the Holy Spirit. St. Paul, in his letter to the church at Rome, addressed the brethren at that place as "beloved of God, called to be saints" (Rom. 1: 7). Both of his letters to the Corinthians are addressed "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus with all the saints" (1 Cor. 1: 2; 2 Cor. 1: 1). The Christians in Ephesus are addressed as "the saints that are at Ephesus and the faithful in Christ Jesus" (Eph. 1: 1). Similarly the brethren at Philippi and Colosse are called "saints in Christ" (Philpp. 1: 1; Col. 1: 2). From these Scriptural passages it is evident that saints in New Testament times did not mean sinless souls or perfectly holy and faultless members of the early Christian church.

In the Old Testament, "saints" is a term applied to pious Israelites, as in Psa. 16: 3, and to godly persons in general. The Greek word in the New Testament which is translated "saint" means holy. In Bible usage, the word saint is applied to priests (Psa. 106: 16; 1 Peter 2: 5), to pious Israelites, to the first born, and to the saints of the Most High (Dan. 7: 18, 27).

No one is good but God. To be good is to be God-like. Since God is the only Source of goodness, to be holy is to be devoted to God, approaching the nature of God, which is perfect purity. Sin is impurity. Holiness is sinlessness. Under the Mosaic dispensation the lambs offered for holy sacrifice were required to be without blemish, suggesting that purity of life and conduct which is the only sacrifice acceptable to God in the Christian dispensation.

Sainthood is a state which the Christian can not attain suddenly and completely. It is a growth passing through three stages of development. These are justification, sanctification and glorification.

The sinner must come to God through faith in Christ, and accept Jesus Christ as his Savior. Repentance is a sorrow and forsaking of sin, a letting go of sinful habits on man's part. On God's part there is a forgiveness and a forgetting of the sinner's sins through Christ's atonement by his death on the cross. Through the washing of regeneration, called Christian baptism, the soul experiences in fact what is symbolized in outward form, namely, remission of sins, and besides there is an incoming of the Holy Spirit of God. Past sins are obliterated and the soul experiences justification before God. There is no longer any condemnation for past sins committed.

Satan's lordship having been renounced, henceforth Jesus Christ is to rule and reign in the heart, through the Holy Spirit. Sanctification is growth in righteousness and holiness by letting sin have no more dominion over the soul (Rom. 6: 14). God has, therefore, given the man, whose sins are forgiven, his Holy Spirit—the spirit of Truth—to dwell in him and be his Guide, Adviser and Source of life. Hence holiness describes the humanly attainable standard of purity in spirit, and sanctification represents the process of purifying the spirit from the defilement of sin.

Is sanctification the work of God or man? As salvation is a dual work, requiring the coöperation of God and man, the term *sanctification* properly designates God's part, whereas *consecration* is the part that man has to perform. Christ loved the church and gave himself wholly for it, that he might sanctify and cleanse it with the washing of water by the Word, that it should be holy and blameless (Eph. 5: 25-27). "Sanctify them in the truth; thy word is truth. For their sakes I sanctify myself that they themselves also may be sanctified in truth" (John 17: 17, 19).

"Who then is willing to consecrate his service this day unto the Lord" (1 Chron. 29: 5)? Also see Ezek. 43: 26; Ex. 29. In consideration of God's mercy, we are to present our entire selves a living sacrifice, holy, well-pleasing unto God which is our logical service (Rom. 12: 1). As we formerly yielded our powers in slavery to uncleanness and disobedience, now we are to give those same powers in service to righteousness unto sanctification, the end of which is life eternal (Rom. 6: 19). It is the purpose of God that we be in Christ Jesus, who became to us wisdom from God and righteousness and sanctification and redemption (1 Cor. 1: 30). Christ became what we are, that we might become what he is. In consideration of these things we ought to strive to please God and to persevere because of his earnest desire for our holiness. For God called us not unto uncleanness but unto sanctification. Whoever, therefore, sets aside the summons of God to holiness, frustrates not the work of any man but of God, who gave us the Holy Spirit to that end. This, then, is the will of God, even our sanctification; and each one should know how to hold firmly his own vessel (the receptacle of the Spirit) in sanctification and honor; not in the passion of lust, even as do the nations who do not know God. Concerning these things Paul exhorts us in 1 Thess. 4: 1-8. Thus we may become vessels unto honor, sanctified—meet for the Master's use (2 Tim. 2: 21).

The steps in consecration may be enumerated thus: (1) Unconditional surrender of self; (2) faith in your acceptance by the Lord; (3) entire obedience to his will; (4) holiness. If we submit to the discipline that awaits every child of God, the growth and development of holiness follows as the result of the working of his good pleasure in us. See Heb. 12: 5-14.

Before the foundation of the world, when God made man to be in his image, he chose us to be holy and blameless before him in love. Therefore, in our spirit's purification from sin, which marred the Divine Image within us, lies our capacity for God-likeness. Sanctification is, then, simply growth in likeness to the character of God, which is called holiness, apart from which characteristic no one shall see the

Lord. May God help us to increase and abound in love toward each other and toward all, that our hearts may be found established blameless in holiness before our God and Father, at the coming of our Lord Jesus Christ!

In anticipation of the coming of the day of God, how holy should our conversation and reverence toward God be! Then shall the burning heavens be dissolved and the elements shall melt in great heat, consuming the sin and wickedness of this world. But God's children, according to his promise, expect a new heaven and a new earth, the abode of righteousness and the abode of the saints. Wherefore let us be diligent, to be found in him in peace, undefiled and blameless (2 Peter 3: 10-14).

Then is the Christian's crowning day, and then occurs his glorification, when he shall be like his Blessed Master, and see him as he is. Then sin will no longer exist, but righteousness and peace and love shall cover the earth as the waters the great deep. To glorify God and Christ in our lives, here and now, and to be gathered hereafter, with his glorified saints, into God's eternal presence, is the mission of all Christians (Zech. 14: 1-9; Psa. 50: 1-5).

North Manchester, Ind.

A Night of Emancipation

BY GALEN B. ROYER

Acts 16: 6-40

THE sixteenth chapter of Acts has a peculiar interest for us Gentiles because it records the initial step of bringing the Gospel to Europe and the whole world. After efforts in other directions, one night, in a vision, Paul saw a man of Macedonia beckoning and saying: "Come over and help us." Nothing was plainer than the fact that here was a man who felt his need, and who begged for help.

Paul was at Troas, a large maritime city of Asia Minor, and he at once sought a vessel to go where he was invited. The Lord gave him a fair wind, for he made this journey in a day and half when later, on his return trip, it took five days (Acts 22: 6). Surely the Lord delights to send the Gospel to the unsaved, and here the Holy Spirit made special record of the fleetness of his messengers.

Landing in Philippi, Paul, with his company, began to search for the man he had seen in the vision. At last they found some women in a prayer meeting at the river-side. I suppose the men were absent, because they deemed it a waste of time to spend an hour in prayer. Thank God, that the blessing came to the women, and thank God still more that today the women do not have to depend upon the men for salvation, or most of them would stand little chance.

Evidently there was no regular preaching service, but Paul and his company, sitting down, engaged the women in spiritual conversation. In that way, Lydia's heart was opened to the Gospel. Hers had been, no doubt, a seeking heart—one dissatisfied with present light and attainment—one longing for something better, but not knowing where to find it. How great must have been her joy when she heard, from the apostle's lips, the glad tidings that a Savior had come into the world! How glad she felt, no doubt, to hear of his life, death, resurrection, ascension and promised return! It was blessed news to hear of forgiveness and peace through his Name. She eagerly drank in the good news. As she received the Gospel into her heart, she received the servants of the Gospel into her home (verse 15).

Is it not a beautiful beginning of the Gospel in Europe? Lydia was a godly woman. Often these are far ahead of the men in the affairs of God.

Why did God send Paul to Europe? To show the way of salvation to those in darkness. A woman was the first to walk in the truth. Paul, not at all disappointed, could say: "Thank God, I have my first convert."

But this progress of the Gospel did not suit the devil. He must, in some way, interfere. His first effort took on a patronizing air. He sent a poor, unfortunate girl "possessed with a spirit of divination"—a slave

and tool of his own possession—after the apostles, and day after day she cried out: "These are the servants of the most high God, which show unto us the way of salvation" (verse 17). Is not the devil cunning? Here he tried to discredit God's work by injecting his own testimony of its genuineness. How often he succeeds in these days!

Lydia, a high type of womanhood, had joy in Christ, but the Holy Spirit sought another field, to show the power of Christ's salvation. So Paul turned and said to the evil spirit: "I command thee in the name of Jesus Christ to come out of her." Then we note that "he came out that same hour." At once, however, the money-making masters of the girl raised an uproar, because the source of their gain was gone. Paul and Silas were arrested, and by the rulers promptly condemned. They were handed over to the care of a callous and unsympathizing jailor, after having been stripped and beaten. The jailor then thrust them into the inner prison, and made their feet fast in the stocks (verse 24). This dungeon has no counterpart in the modern jails of civilization, thank God.

Evidently, however, this jailor was the man whom God had singled out to be saved—a most unlikely candidate, as we would think, to become a Christian. How wonderfully mysterious are God's ways! The jailor, knowing that his new prisoners were secure, unconcernedly went to sleep. I suppose the devil and all his followers, the rulers and the men who owned the girl, likewise put in a good night of rest, for had they not suddenly stopped the progress of God's work?

Nevertheless, had any one been passing the jail about midnight, he would have heard very unusual singing, and, perhaps, would have concluded that the prisoners were having a good time. But how could they? With their feet fast in the stocks, their backs sore and bleeding, hungry, cold, and comfortless—their lot was sad enough, perhaps, to make almost any one pray, but not to praise. What a wonder they should be singing!

This was not the only wonder. God responded, to his servants' faith and trust, by sending an earthquake (verse 26). It almost looks as if there were two of these—a physical one, which opened the prison, and the other a moral one, which opened the wretched, godless soul of the heathen jailor. When this official saw the prison-doors open, he, of course, thought that the prisoners had escaped. This, under Roman law, would have forfeited his life. As he was about to kill himself, the voice of God's servant, whom the keeper had treated so cruelly, just a few hours before, was heard, as Paul said: "Do thyself no harm: for we are all here." No doubt the earthquake had startled the jailor, but I hardly think that it reached his soul like the tender, loving words of the apostle: "Do thyself no harm." How sweetly, out of the darkness of the night, and into the still greater darkness of his soul, did the voice of God's servant now come! Wonderful—is it not?—that Paul, in the dark, should call to the jailor, also in the dark, "Do thyself no harm?" "How could Paul know," thought the jailor, "that I was going to do myself harm? Surely, God is here." And he was. No doubt the jailor had heard of the conversion of Lydia. Perhaps he had learned how the maid said that the two ministers were the servants of the most high God, and how the girl had been delivered from the bondage of Satan. Calling for a light, the jailor came in trembling before the apostles—a sinner all undone. At once he asked the great question of life: "Sirs, what must I do to be saved?"

How characteristic of the awakened soul that it cries out: "What must I do?" Man is always thinking about what he must do to save himself, rather than to think what God has done already to save him. At one time some Jews came to Jesus, asking: "What shall we do, that we might work the works of God?" (John 6: 28)? Jesus answered: "This is the work of God, that ye believe on him whom he hath sent." Again we are plainly told that it is not our doing, but Christ's doing that saves us. Rom. 3: 27, 28 tells us that we have no grounds whatever of salvation, either by law or works, "but to him that worketh not, but believeth on him that justifieth the ungodly, his faith

is counted for righteousness" (Rom. 4: 4, 5). Where could works and grace be in stronger contrast?

The jailor was simply told: "Believe on the Lord Jesus Christ, and thou shalt be saved." How rapid was his conversion, and how complete! One moment he was asleep in sin—in another moment he was awake and anxious about his sins. Immediately he heard the Gospel and found peace and joy in Jesus.

So many think they must do something to be saved—this awful unchristian doctrine of salvation by works has such a tight grip on many, and they are always so full of doubt and fear. Why not take God's Word, and lay aside all of works for all of grace? For "faith cometh by hearing, and hearing by the word of God" (Rom. 10: 17). "Hear and your soul shall live" (Isa. 55: 3).

Now, then, saved by faith, there comes the next very important step: "And they spake unto him the word of the Lord, and to all that were in his house." After being saved, the way of life was unfolded.

What an emancipation this chapter reveals! The poor girl, the slave of Satan, and the jailor, the cruel agent of the devil, were both free! Types? Yes, the shackles have been broken for many in the Gentile world, since this beginning, and God is praised for his wonderful goodness to men.

Huntingdon, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

IN MEMORY OF ANNA MILLER NEER

Anna Miller Neer, daughter of Jacob B. and Catherine Miller, was born near Springfield, Ohio, Aug. 24, 1829, and died June 26, 1922, aged ninety-two years, ten months and two days. When she was four years of age, her parents moved to Bellefontaine, Logan County, Ohio, where she grew to womanhood, and lived the remainder of her life.



Anna Miller Neer

Sept. 23, 1849, she married John W. Neer. There were three sons and six daughters. The firstborn, a daughter, died at two years of age.

In 1888 the father was called to the great beyond, and in 1900 a married daughter. A year later a married son died.

Sister Neer united with the Church of the Brethren Dec. 27, 1849. Her love, devotion and faithful attendance proved her Christian life. She was a lover of the Bible, and tried to obey its teachings. During the last ten years, on four special occasions, she called for the anointing services. With great relief she was raised from her sickness.

The church paper was a great comfort to her. She was a subscriber of the "Primitive Christian," "Brethren at Work," and "Gospel Messenger," and was always eager to hear them read.

Sister Neer was one of those good, kind-hearted mothers whose love did not end with their own children, but who made a home for others that needed a mother's care. For sixty-four years she was in charge of a well-ordered home. She always lived on a farm of their own, and delighted in entertaining the poor as well as the rich. She was a great admirer of flowers, and loved to care for them. For the past nine years she made her home with the writer of this sketch.

For nearly seven years complications impaired her health. Her sufferings were great and many, but she bore them with patience, longing for her deliverance. At times she was very active and intelligent, for one of her age. Previous to her departure she had gone from home to stay a while with another daughter. While there, a deplorable accident took place, which resulted in her death. As she came in from outdoors, she, by mistake, entered the wrong door, and fell down the cellar-way, striking her head on two landings. A long scalp wound was inflicted, and concussion of the brain was sustained, besides bruises on the hips and other parts of her body. This occurred on Saturday evening, at 6 o'clock, June 24, 1922. Her beautiful life was brought to a close at twelve o'clock on Monday night, June 26. Words fail us to express our anguish in connection with the sudden departure of our dear mother. Surviving her are: Mrs. Catharine Baldwin, Noah Neer, Mrs. Emma Swank, Miss Nettie Neer, Mrs. Ella Smith and Andrew

Neer, twenty-two grandchildren, twenty-six great-grandchildren, and one brother, Noah Miller, of Lewistown, Ohio—the last member of the Miller family.

Funeral services were held at the Logan church by Eld. S. Z. Smith, of Sidney, Ohio. Her remains were laid to rest in the Huber cemetery.

Just a thought of sweet remembrance,
Just a memory fond and true,
Just a token of affection,
And a heartache still for you.
Just a sigh for olden moments,
Just a smile of love anew,
Just a tear, in silence falling,
And a yearning just for you.

Bellefontaine, Ohio.

Mrs. Ella Neer Smith.

FIRST SOUTH BEND, IND., CHURCH

During the month of August the First South Bend Church united with the Brethren people in Sunday night services. The pastors of the two churches alternated in the preaching—Bro. Helman preaching when the services were held in the Brethren Church, and Rev. G. W. Rench, pastor of the First Brethren Church, preaching when the services were held in our church. The services were a success in every way. The audiences exceeded in size those of interdenominational union services where several thousand members were represented, which were held at the same time. Our church people felt that more good could be realized in these union services with people of our own faith, than to unite with all the other churches and have a poor representation of our people at the services. The feeling between the Brethren church and the Church of the Brethren here is cordial and brotherly, as it should be in every community.

Recently we had a splendid sermon from Bro. J. Edson Ulery, of North Manchester. Bro. Ulery's companion is confined to the Epworth Hospital here, following a very serious operation, but is recovering nicely.

Five were recently received into the church by baptism. Many are being added to the membership continually by members moving into this prosperous city. Our new church has proved a stimulus to the attendance at both Sunday-school and church services. Unlike most of the churches of the city, our Sunday evening audiences are large. Just now Prof. Roop is directing us in thirty-minute song services each Sunday evening. Our pastor follows this with short, terse sermons. These services are proving very interesting.

Brother and Sister C. M. Wenger recently celebrated their fiftieth wedding anniversary—the people of the church uniting with them in their rejoicing. Their membership in the church here covers as many years, and three of their children, and five of their eight grandchildren hold their membership in this congregation also. All wished Brother and Sister Wenger many more happy years together.

We expect Bro. M. C. Swigart, of Philadelphia, to begin a revival with us on the evening of Oct. 2. We are looking forward to these services with great anticipations. The last of October our pastor is scheduled to be with the Four Mile church, Ind., in a revival.

Ione H. Purkey.

LEBANON, PENNSYLVANIA

The superintendent and one of the teachers represented us at the Missionary and Sunday-school Meeting, held at Harrisburg, Pa., July 4. We feel confident that through the report brought back by these delegates to the school, material changes will shortly follow in our own school.

Samuel K. Wenger, Lizzie B. Nolt and Martha Z. Eckert, having been elected by the church as a committee on Religious Education, organized July 31. After considering various needs, the committee suggested to the church council the following recommendations: First, That a Teacher-training Class be conducted in the Midway Sunday-school; second, that a course in doctrinal studies be given in connection with the weekly prayer meeting, held in the country.

A Sunday-school and church business meeting was held Aug. 4. The matter of making material changes in the Beginners' and Primary Sunday-school room, was considered and subsequently presented to the regular church council, where the petition for the improvements necessary was granted. A Round Table discussion also was held, having previously been announced, and questions assigned by Paul B. Breidenstein, the conductor of the discussion. This special feature was effective in bringing out more people to the business meeting, as well as being instructive.

The members here were agreeably surprised, Aug. 13, by finding in their midst Eld. H. B. Heisey, pastor of the church at Lewistown, Pa. He preached with eloquence from the text, "For I am not ashamed of the Gospel of Christ."

We are glad to report the earnest labors of Eld. Nathan Martin with the New Fairview congregation, Pa., for the ingathering of souls. The meetings opened Aug. 12 and extended over two weeks. Bro. Martin reports five who witnessed for Christ.

Recently one of the organized classes—the King's Daughters—made a worthy gift to the school—the Personal Help Library, consisting of four volumes.

We regret that Sisters Katie Brubaker and Elizabeth Walker have left us. They are in attendance at Elizabethtown College. The latter taught the senior girls.

Sept. 1 a special council was held in the evening, in our city church. Sept. 10 Bro. Isaac Kreider and wife, lately from Bethany Bible School, were with us. Bro. Kreider delivered a heart-searching message on the theme, "The Power of the Holy Spirit." Sept. 10 Bro. Samuel Wenger held services at the Northeast Mission in the afternoon. The Brethren held services Sept. 17 at the County Almshouse. Bro. Martin Heisey spoke to those people in the German language, which, we believe, many enjoyed. The prayer services here are especially well attended. The young people deserve much credit for the interest they manifest in the service.

Martha Z. Eckert.

WADDAMS GROVE CHURCH, ILLINOIS

Waddams Grove church held a Daily Vacation Bible School July 10-21, under the supervision of Sister Esther Snavely, of Waterloo, Iowa, assisted by home talent. The average attendance was forty-two. A very interesting program was given the last day of school, demonstrating what can be done in a short time.

July 2 we were favored with three very helpful and inspiring talks by our General Secretary, Ezra Flory, of Elgin. His plea was for a greater missionary endeavor, and a more thorough organization of our forces. This being a joint meeting, brought a large attendance.

Aug. 26 we held our quarterly members' meeting, with Eld. John Heckman in charge. The church decided to retain Bro. Wm. U. Wagner as pastor for another year. We also decided to hold a love feast Oct. 7, at 6:30 P. M.

We were especially favored by the helpful instruction in music and song practice by Bro. Wm. Beerv, of Elgin, the week previous to our District Meeting. During this time Bro. J. Edwin Jarboe, of Lincoln, Nebr., was also with us, and preached seven sermons. Two have been received into the church by baptism since our last report—Bro. Jarboe baptizing one while here.

We have had a very full program this summer, which has been the means of adding much interest to the Sunday-school and an increased attendance, bringing the average up very nearly to the enrollment.

Virginia Hetrick.

HOW FAR IS THE WEST FROM THE EAST?

Some years ago one of our western Nebraska churches was asking in District Meeting that the meeting be taken to their congregation the next year. The delegate from that "western church" was making an earnest plea for the meeting. Presently a good brother from an eastern Nebraska church arose and said: "Brother —, how far is it way out there to the Cambridge church?" "Just as far as it is from there to the East," was the reply of the congenial western brother. The discussion ended and the meeting went to the West.

The District Meeting for Nebraska and Northeastern Colorado will convene this year in Chase County with the Enders church, Oct. 8-12. We should have a great meeting there. Nebraskans should consult their road maps, locate the place, and plan to go. If any one should be asking, "How far?" just remember that the West is just as far from the East as the East is from the West—no farther. Can any one recall a time when the Western churches were not well represented at the meetings held in the East? Be there with the inspiration you can lend. What church is going to make the most creditable response to Bro. Heiney's request for some special music from each congregation? Let us have a holy and blessed convocation together!

H. A. Frantz.

Red Cloud, Nebr.

SOUTHEASTERN KANSAS

Program of the District Meeting, to be held in the Fredonia Church Oct. 23-26. Monday, Oct. 23, 2 P. M., Elders' Meeting. 7:30 P. M., Sermon.—G. L. Studebaker.

Oct. 24, 9 A. M., Temperance Meeting. How Can We Interest Our Young People in Temperance?—D. P. Neher, J. S. Clark. The Value of a Clean Life.—D. P. Schechter, J. A. Strohm. Temperance Address.—G. L. Studebaker. Afternoon, Christian Workers' Meeting. How May the Interest of the Intermediates Be Promoted When There Is No Organized Department?—Olive Schechter, Emma S. Miller. How May We Stimulate the Interest and Attendance of All the Membership?—J. H. Elrod, Mary Neher. The Value of the Christian Workers' Society as a Training School.—D. W. Shidler, F. E. Strohm. 4 P. M., Sisters' Aid Society. Devotional in the Aid Society.—Mabel Amos, May Nicholson. Which Is the Greater Value of the Aid Society to the Church—Aid to the Needy or Financially?—Mrs. T. A. Robinson, Bessie Elrod. Our Aid Society.—Awilda Buck. 8 P. M., Educational Address.—C. D. Bonsack.

Oct. 25, Sunday-school Meeting. Of What Value Is the

Family Altar to the Advancement of the Sunday-school Work?—D. P. Schechter, B. S. Miller. The Duties of the Superintendent and Teacher Outside of the Sunday-school.—Q. D. Reed, Purnia Smith. Value and Importance of a Workers' Conference.—Blanch Milks, J. L. Amos. Round Table. Address.—O. H. Feiler, 1:30 P. M., Ministerial Meeting. How May We Retain and Strengthen

Our Ministerial Forces?—W. H. Miller, J. A. Strohm. How Best to Conserve the Spiritual Value of a Revival?—S. E. Lantz, Chas. A. Chine. Who Is Responsible for a Slothful Church?—John Burkholder, Ida Logston. 4 P. M., Child Rescue Meeting. Address.—O. H. Feiler. Missionary Address.—C. D. Bonsack. Oct. 26, 9 A. M., District Meeting.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Our Prayer

Our Father, we come to thee in behalf of our evangelists and ministers, that in these days, when they are laboring to lead souls into the saving faith of Christ, thou wouldest vouchsafe to them wisdom and power for their work. Thou knowest how much men need the light of the Gospel! They grope in ignorance of thy love and wisdom. Do thou make every minister and every Christian a soul-winner for the Lord! Give us wisdom for the right presentation of the Savior of men! Give us patience as we deal with the problems of sin! Give us faith to know that thou canst cleanse and heal, even to the uttermost! Help us to be zealous always for the salvation of men through Jesus Christ! Amen.

The Helpful Church

No institution should exceed the church of Christ in real helpfulness. Some of us fully believe that none other does. Yet it would seem that there are many ways in which we might extend the church's helpfulness beyond its present accomplishment. One of these we desire to recommend.

How about a social home visitation? Why not organize the church to visit every family in it some Sunday afternoon? The conditions of life are such that we do not visit one another as we did in the past. Our home life is a bit less fruitful in contentment and good will, as a result of it. There must be an increasing percentage of folks who will grow indifferent to the claims of the church unless this is remedied. All devout Christians have it in their hearts to do more visiting, but the busy days and many demands on our time defeat our purpose, unless we do some special planning.

A sermon could be preached on Christian fellowship or friendliness. Get the church to feel the importance of it. Cards could be distributed for names, or volunteers might be asked to stand who would help in such a visit. They could be brought together by the pastor or ministers, some evening or Sunday afternoon for instructions as to how to make the visit most helpful. The church officers should be interested, so far as possible. The importance of it could be stressed—that they go in the good name of the church—that they be friendly, but not frivolous—that they talk of the church and her mission—that the members be encouraged and committed to the loyal support of the church and some definite part of church work. Some simple form of card might be given to the visitors for a list of names, ages, kind of work they prefer, problems, or such other information as would be profitable for the church or people.

On the Sunday afternoon when the visit is to be made, the people should be encouraged to remain at home until the visitors call. They should be encouraged to receive them in the name of the church. Visitors ought to be made responsible for seeing the folks assigned to them.

Some of the results of such a visit would be to create a friendly spirit in the church and neighborhood. By it criticism would be disarmed, estranged and aggrieved members would be restored to the work of the church. The whole membership would be aroused to greater loyalty to the church, prospective members would be located, the too often justifiable criticism, "You never come to see me except when you want money," would be broken down. The social life of the church and community would be lifted to a Christian basis and the every-member canvass for finances, at some other time, would be made easier, with better spiritual and financial results.

Such a visit might precede Rally Day with splendid

results, but if too late for that, do it anyway, for the sake of your church, yourself, your neighbors, and the Savior of men, who will go with you on such a mission!

The Example of Jesus in Giving

LIKE in everything else, Jesus has given us an example in giving that we will do well to consider. A few of many texts follow:

"I lay down my life for the sheep" (John 10: 15).

"It is more blessed to give than to receive" (Acts 20: 35).

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

"He loved me and gave himself for me" (Gal. 2: 20).

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

"Who, being in the form of God, . . . made himself of no reputation, and took upon him the form of a servant" (Philipp. 2: 6, 7).

In the light of such giving, are not all our gifts a poor expression of gratitude? When I remember his example, can I withhold aught from him? Can I ever reach the place where I am justified in saying: "I have done my share," in the light of such giving?

If Jesus had only done his "share," where would you and I be now? If he had supplied his own desire first, where would we be now? If he had said: "There are so many calls, I can't give to everything," and had cut me off, I should now be "without God and without hope in the world."

Yet he says: "For I have given you an example, that ye should do as I have done to you." O Christ, help us to share with thee, in some small degree, thy sacrificial giving, that thou mayest be glorified in us!

An Opportunity for Young People to Help and Be Helped

THE members of the Salamonie church, a splendid country church near Huntington, Ind., are trying to develop the work among their young people to a greater degree of helpfulness to themselves and others. They are anxious for a hundred or more Young People's Christian Workers' organizations or organized Sunday-school classes to join them in a booklet that shall be issued.

The plan will be to have such organizations write a letter, describing phases of their work that will be asked for and to pay a small fee to cover expenses of postage and printing. The Salamonie church will then edit, print and circulate these letters, with such other information as will be helpful to those interested and cooperating. They plan the November issue to include letters on the most successful social. The December issue will have the most successful public program. The January issue will be devoted to practical work ideas. The February issue will deal with evangelism and organization.

Knowing the fine spirit and success of this congregation, with its wide-awake pastor and spiritual leader, we believe that here is something that the young people's organizations can make of vital and practical value to their work. Its success will depend upon the hearty cooperation of all. Sit down right now and write a letter to the pastor, Bro. H. L. Hartsough, Huntington, Ind., Route 6, and see what you can do to help, and thus get in touch with the work.

THE ROUND TABLE

Then and Now

BY D. C. CASKEY

OUR car wasn't working very well when we started on the seventy-two mile drive to the District Meeting of the Middle District of Iowa, held at Brooklyn recently, but we got there. It missed, it sputtered, and it lacked power. Before starting home, however, a mixture of time, an experienced mechanic, and a dollar bill, removed all the dirt from gas tank to spark plugs, and we came home on high. It didn't miss, sputter, or lack power, but it did get warm, necessitating our resting and replenishing the radiator.

Before going, we missed now and then, we sputtered occasionally and we lacked power continually. The supply tank was full, but things failed to function properly. Then, we felt tired—perhaps a bit discouraged—and knew we didn't have a one hundred per cent interest in our daily duties. But we got there. Our gas line of prayer, our carburetor of self-confidence and cylinders, or hearts, opened to the Holy Spirit, were thoroughly cleansed by the mixture of hospitality, songs, prayers, speeches, and social conversations during the three big days, and we came home with more power, less sputtering and missing. Of course, we will become warm, but there are shade and water along the way. Our problems are just as large, but we have a little clearer idea of how they will be solved. Our work isn't any more important, but we see more of it to do. Then we looked at the churches, comprising the District, with no little pride, but now we see the territory, surrounding the churches, with no little concern. Then, our difficulties could not be surmounted without disaster, but now we see our brother with some just as large, and we are a bit ashamed of the way we lie down with complainings and sighs.

In telling you what was said and done, would be giving away a second-hand article, for it came to us as original, and originality, only, is worth while. But if I feel it and do it and live it, it becomes original again, which will attract and interest my neighbor. If I tell one of Christianity, that one is not interested. It is second-hand. But if I *feel* it and *do* it and *live* it, it becomes original and attracts my neighbor to him who was lifted up.

Des Moines, Iowa.

"Safety First"

BY OLIVE A. SMITH

A WOMAN was placed in a position where she was forced to expose the immoral conduct of two persons, or become a party to the permanent "whitewashing" which is so common among those who occupy prominent positions in a community. She chose the former course, but, unfortunately, she alone possessed the knowledge of what had occurred. The matter would not stand the legal test, necessary in such cases, and a friend said to her: "You should have said nothing about it. There was personal danger in such a proceeding, and my motto is always 'Safety first.'"

Yes, that is the world's motto. We are fond of talking about high standards of morals and the heroism which is demanded of us in cleaning out wickedness in high places. We like to meet in great conventions and admonish one another to be strong and fearless in the exposure of hypocrisy and the dethroning of immoral persons from positions of trust. If our moral force were measured by the grandeur of the resolutions we place on paper, at these gatherings, the world would be purified in short order. But, when it comes to the test, we are all prone to be like those disciples of old, who could not live up to their resolutions.

"Safety first!" As applied to the care of the body and material things in general, it is an excellent motto. When applied to matters of morality and Christianity, or when used in the fight against hypocrisy and villainy, it is puerile and unworthy the attention of a true man or woman.

To court danger or trouble, even in the upholding of truth, is foolhardy, but to shield crime and to be silent while in the possession of a knowledge of iniquity, is cowardly.

When did the motto "Safety first" ever control one of the heroes of history? Socrates scorned it. The Carpenter of Nazareth never taught it, nor did he live in accordance with it. Our boys did not observe it on the battlefields of France. Edith Cavell did not think of it. But we, in our poor little realms, where the penalties are not likely to be severe because our lives are so small—we cringe before an immoral man or woman who holds a position which should be occupied only by some one who is morally clean, and in defense we quote the motto: "Safety first."

Emporia, Kans.

The "Failure" of Christianity

BY REBECCA C. FOUTZ

THE war caused much discussion as to whether Christianity had failed. As far as we know, it was not given a chance or tried out. What *did* fail was a hollow form of it, as professed by those who never lived above the desires and ambitions of man's sinful nature. This kind always *will* fail, bringing forth its own fruit.

Christianity has never failed when the precepts of its Divine Founder have been followed. Here are two of them: "For I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. 25: 35, 36).

"If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12: 20).

The Red Cross, in closing its work in Europe, reports that it spent \$400,000,000 there in food, clothing and medical supplies. As we well know, these were dispensed to the needy, without regard to race, creed, color, friend or foe.

Their battle-line covered more miles of front than either the allies or their foes ever held, and they occupied stations that both sides fought in vain to possess.

Their religion of deeds, as well as of words, salvaged lives, while diplomats and conferences failed to solve the problems of distressed nations and peoples.

Should not such a concrete example of the Father-spirit, that sees all as his creation, with a soul—humans in real need—have a far-reaching effect, and take the question mark from the query: "Does Christianity fail when really tried?"

There is also a thought here for those who are inclined to class Christianity with the great heathen religions of the world. Can any of the heathen cults produce such an organization, founded on such a spirit? If they can, why have they not done so? The need and opportunity have certainly not been lacking. No, those cults can not rise higher than their human founders.

Only the spirit of the religion whose Founder was Divine, could inspire its followers to give so vast a sum—not for gain or profit, but to succor strangers in need, according to the precepts he inculcated nearly a score of centuries before.

Philadelphia, Pa.

The Soul's Challenge

BY ARCHER WALLACE

WHEN a thing is particularly hard to do, it is likely to be well worth doing. This is worth remembering when some especially difficult task stares us in the face. Easy things are within the reach of any one—they offer neither inducement nor challenge to people of power. The prizes of life are surrounded by a fence, and the name of that fence is difficulty. When Paul gave his reasons for wishing to remain in Ephesus, he named one reason which was characteristic: "A great and effectual door is opened unto me, and there are many adversaries."

The presence of these adversaries would have been sufficient to keep most preachers out of Ephesus.

There were other doors open where he could have a very much better reception and easier time. But "the line of least resistance," did not appeal to a man of Paul's calibre. On the contrary, Paul counted the opposition of the Devil as a special invitation for him to go in and work. If there were so many adversaries, then there must be something well worth having.

A few months ago the newspapers told of the latest rush into Alaska on the part of many who wished to become speedily rich. Almost unbelievable hardships were willingly endured by those who coveted so much the prize at stake. Paul would have relished using such an analogy as this. He never tired of pointing to the severe training and strenuous effort of those who raced for a fading crown. He insisted that the Christian's prize is infinitely more to be coveted and therefore more worth suffering for.

Paul never pampered himself, nor did he allow trivial troubles to turn him aside. His viewpoint was the same as that of a great preacher who said recently: "Discoverers, seeking new worlds, do not whine about the mosquito; soldiers, intent on great campaigns, do not fret about wind and weather; and when Christians duly recognize the greatness of their ideals and hopes, they, too, become oblivious of irritations and worries which plague the natural man."

Toronto, Can.

Sunshine After Rain

BY MARY PRENTICE WILSON

"You can find a joy in sorrow
A secret balm for pain
A beautiful tomorrow
Of sunshine after rain,
A whispered promise stealing
Over every broken string."

THE floods came and the winds blew and beat against a man's home, totally ruining everything—all the poor man had in the world. But as he was gloomily standing on a knoll, viewing the scene of his loss—broken-hearted, discouraged—he saw something in the bank which the waters had washed bare, something gleaming and bright. "It looks like gold," he said. It was gold.

The flood which had beggared him revealed to him that he was rich. So it is oftentimes in life. Sorrow strips off loved possessions, revealing the treasures of the love of God. We are sure, at least, that every sorrow that comes brings to us a gift from God. A blessing in disguise, one which may be ours if we accept it.

Aline, Okla.

Out of the Mountain

BY ELGIN S. MOYER

THE missionaries have returned from their pleasant summer vacations where they have been feasting on the good things at the Missionary Conferences. They have replenished their spiritual storehouses. They have been on the mountain-top for a few weeks, and have now gone back into the valley to meet the work and problems that must be taken care of.

Many of us, in this country, have been on the mountain-top at District Meeting, Summer Assembly, or Young People's Conference. Now we have returned to the valley. How do we feel? Sometimes we hear people say: "Oh, I hate to go back to work," or "I dread the thought of returning to the school-room," or "I can hardly settle down to work again." Now, what's the matter? Can't we readjust ourselves? Can't we come down out of the mountain and go to work? We should go into the mountain for the purpose of getting closer to God and preparing ourselves for better service in the valley. We should enjoy the mountain-top experiences thoroughly, fill our cup to overflowing. But then, as soon as we return to the valley, is the time for these cups to overflow.

Christ several times went up into the mountain to pray. There he was in close communion with the Father. But we find him coming down from the mountain to do some of his biggest work, to be of the most service to his people. One time, when he was on the mountain, he was transfigured before his disciples. They wanted to stay up there, in that

glorious place with the Master. But Jesus made it clear to them that their work was not there, but was down below, and as soon as they had descended, they found the demoniac boy who needed help.

Moses, at one time, went up into the mountain and had a glorious time talking with God. But when he came down he found the people in sin, and he had a hard problem before him.

From these mountain-top experiences we might learn some valuable lessons. By our own mountain-top experiences our lives should be enriched. But let us be careful that we do not go to these splendid meetings just for a vacation or to have a good time. Let us go that we may prepare for better service, and that we may receive blessings in order to become blessings to others. Then, after we have these blessings, let us watch for opportunities to use them in our service. We do not want to be selfish and build tents up in the mountain in order to dwell there. Nor do we want to refuse to let these blessings flow out to others when we get into the valley. Let us do like Jesus and Moses did—go to the mountain and get close to God, and then bring God close to the people in the valley.

Chicago, Ill.

HOME AND FAMILY

The Rose Beyond the Wall

Selected by Agnes M. Geib, Manheim, Pa.

Near a shady wall a rose once grew,
Budded and bloomed in God's own light,
Watered and fed by the morning dew,
Shedding its sweetness day and night.
As it grew and blossomed, fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall
Through which there shone a beam of light.
Onward it crept with added strength,
With never a thought of fear or pride,
And it followed the light through the crevice's length,
And unfolded itself on the other side.
The light, the dew, the broadening view,
Were found the same as they were before;
It lost itself in the beauties new,
Breathing its fragrance more and more.
Shall the claim of death cause us to grieve,
And make our courage faint and fall?
Nay, let us faith and hope receive—
The rose still grows beyond the wall.
Scattering fragrance far and wide,
Just as it did in days of yore,
Just as it did on the other side,
Just as it will forever more.

—A. L. Frink.

August Evangelism

BY EDYTH HILLERY HAY
In Two Parts.—Part One

It is 9:30 A. M. Our entire party alights and we all "go in" here, for we have met some of these people at church and we *know* we shall be made welcome. We have a grand, good visit with refined, intelligent Christian folk—people who lack nothing in the fine art of making others feel "at home." A few songs at the piano, followed by a blessed season of prayer, are an inspiration to all of us. What a joy it is to mingle with such people! The day has started out most splendidly.

The sun is already beating down upon us mercilessly. The road gleams white-hot for miles ahead. Mirages dance mockingly in the August heat, but have nothing to offer save dry, burning sand. If there's a hotter place than Kansas, in August of a dry year, then I, for one, have never found it.

Two dogs yelp simultaneously, and inform us that they, at least, are at home. The evangelist braves his way past the dogs, raps loudly, and stands mopping perspiration, as he awaits a response. A lady is speaking. Will she ask us in? Yes, the preacher beckons, and we are shown into the "best room." It is dark and cool, and surely a pleasing relief. The lady is quite genial and kind, though not especially interested in a religious life. Neither she nor her husband are Christians. With gentleness, tact and ear-

nestness, the evangelist seeks to impress the need of salvation, and asks permission to pray. It is granted—though none too graciously—and we bow our heads and hearts in unison with the fervent prayer. How precious, and how refreshing, when all else falls so far short, to be able to come to this blessed fountain-head of help. Brief good-byes and invitations to the meetings follow, and we are once again on our way.

How hot it is! The leather cushions nearly blister. Into a private driveway now, with a few scraggly trees on one side, and dry, crackling cornstalks on the other. Dogs? Yes, almost invariably one dog or more. This one is fat and round and white. It shows its teeth, but nothing daunts our preacher! He can find no gate, so, with a marked degree of caution and agility, he safely passes between and beyond some barbed wires. "Whatever shall I do if we have to go in here?" I tremblingly ask myself, and then, as quickly, I rebuke myself with, "O, thou of little faith!" But there's nobody home. Cards are left, and "safely," once more, our busy man has braved the barbs, and we are off to the "next."

"Next" is not at home—only the dog. We begin to feel fatigued and hungry; and decide to travel toward the home where we've been asked to dinner.

The forenoon's work has been enjoyable, notwithstanding the oppressive temperature, but a blessed feeling of relaxation is ours, as this dear, sweet-faced sister greets us at the door of her cheery home. It is now the hour for our special twelve o'clock prayer service, and we have a glorious waiting before the Lord.

Dinner is a dream—such lovely fried chicken, and all that goes with it, and we can not help but think of the old adage concerning preachers and chickens. A refreshing rest and chat with the family, and we are out in the August sunshine again. But not with drawn countenances—no, indeed, for there is a joy that words can not describe, in carrying the Old, New Story, and if we succeed in helping any one else to feel one-half of our happiness in possessing the priceless treasure, it is worth the physical discomfort many times over.

The afternoon is always the "big" part of the day in work of this kind, and I could tell you many interesting things, but other duties are calling.

Propitious in my mind, however, is a most enjoyable and inspiring visit with an aged Scotch-Presbyterian grandma. Her dear face fairly beamed us a welcome, and how we did feast together on the riches of God's grace! I sang for her Mary Lee Demarest's "My Ain Countrie," and she thanked me with tears in her eyes. Our prayer season there seemed to draw us all closer to "Our Ain Countrie" into which

"Some gladsome day the King
To his ain royal palace all his banished hame will bring;
Wi' een an' wi' hert runnin' ower we shall see
The King in his beauty, in oor ain countrie."
Goshen, Ind.

The Simple Life Prize Contest

Conducted by Dress Reform Committee

By Lydia E. Taylor, Secretary of Committee

This report of this work has been unavoidably delayed. However, it seems all the more timely, in following the splendid things, given us by the "Gospel Messenger," since Conference, in Sister Nora E. Berkebile's Winona Conference address, on behalf of our work ("Messenger," of July 15 and July 22) and Bro. J. W. Lear's recent sermon on "Clothing Values" ("Messenger," Sept. 9, closing the series of three articles). Besides, there were Sister Mary P. Ellenberger's excellent "Outline" suggestive for "Mothers' Meetings" (also of July 22 issue) and numerous other fitting articles and items along the way.

Our Simple Life Prize Contest, this year, differed from our contests of the past—being more general in scope, besides limiting replies to one hundred words. Then, too, the contestants observed no age limit.

The response was surprisingly gratifying. The time for announcement was rather limited, owing to our postponed committee meeting, at which the plan was worked out, and yet the contestants represented almost every State in the Union, besides Canada and India. A commendable feature was that more than half our colleges were represented—even with the short notice and the busy season for them.

The ages of these contestants varied from twelve to over ninety years—the total number of replies reaching almost one hundred, including those eliminated by their failure to comply with the "contest rules." A few of the best productions arrived after the accepted material was on its way to the judges; three were ruled out because

of being too long. A few were literally incomprehensible, while one lacked wholly in originality.

On the whole, however, the replies were excellent—gratifying proof of this being, clear through, the difficulties of agreement encountered by the judges. These difficulties were as clearly evident when qualified disinterested parties were called upon for suggestive aid. Indeed it was not until on the Conference grounds, where they were able to meet together personally, that the judges succeeded in rendering a final decision.

The judges were Bro. J. W. Fidler, of Ohio; Bro. S. P. Early, of Pennsylvania, and Sister Bertha M. Neher, of Indiana. These judges, according to "rule," knew nothing of the identity of any contestant before rendering their decision. Neither were the names of the winners given out until after the awarding of the prizes at the time appointed, viz., our regular Conference program.

It so happened that the first-prize winner was one of the two speakers who delivered such excellent addresses on the occasion of said program, when the awards were made. Sister Nora E. Berkebile is known among us, not only as a gifted writer and speaker, but through her years of acceptable service as missionary to India, as well as her numerous activities in the homeland.

The second-prize winner, Bro. Calvin Hetrick, was not present to receive his prize in person, but through those from his home congregation we heard nothing but words of praise concerning his active and exemplary Christian life as a young man.

Simple Life Prize Contest

In answer to the question "What Constitutes the Simple Life?"

FIRST PRIZE, \$15

He who eats and drinks to satisfy only the natural hunger and thirst; who builds, buys and furnishes to meet the real needs rather than the demands of selfish wants; who dresses in a plain, neat and simple manner, making the clothes for the body, not using the body for the purpose of showing off the ornaments and clothes that fashion demands; who works as God gives strength, and who keeps the body so pure that it is the best possible temple for the indwelling of the Holy Spirit—he who does this, truly lives the simple life.—Nora E. Berkebile, Jewell, Ohio.

SECOND PRIZE, \$10

He is an exponent of the simple life who sustains his body with wholesome food and enriches his soul with plain Gospel; whose drink leaves no regrets and no defilement; who each night seeks his couch at a reasonable hour, serene in the consciousness of a day's work well done and of conduct devoid of offense toward his fellows; who dresses as physical comfort and decency require, rather than as fashion arbitrarily dictates; who finds happiness in serving others, rather than in accumulating wealth or seeking fame; who loves truly God and his fellow-man.—Calvin Hetrick, New Enterprise, Pa.

Besides those awarded prizes, eight persons received honorable mention. The author of third choice, receiving first honorable mention, was Mrs. John J. Travis, Cascade, Mont., whose production, though most beautiful in thought and expression, yet, as an answer to the question, was considered to be somewhat less practical than the two answers finally selected. The remaining seven names, in line for honorable mention, were S. Z. Sharp (Colo.), James M. Moore (Ill.), D. Welly Lefever (Calif.), Mrs. Levi Garst (Va.), Anna Wolgemuth (Pa.), W. Warren Gish (Kans.) and James A. Sell (Pa.).

Perhaps you might not have agreed with the judges' decision. Well, suppose YOU try making a decision on those more than ninety productions, aggregating over 9,000 words. The manuscripts will be at your disposal. You even may not like the "selected" best two definitions of "The Simple Life." Suppose you try writing a better definition. The BEST is what we called for. 'Twas interesting to learn of some persons, seeming adepts with the pen, who did try—tried hard—but gave it up as a big job. Another class considered it not worth trying, but by far the largest class, sensing the difficulty of the undertaking, simply "hadn't time."

And after all, do we, as a church or as individuals, have a very definite idea of what really "constitutes the simple life" of the Book? We may think we have, but is it not worth trying to put into words?

The committee appreciates the earnest efforts of all those who contributed by giving of their best thought. Not being able to write all of them personally, we hereby acknowledge our deplorably tardy thanks to each one. An exceeding regret is that we could not increase the prizes to triple the number, and the amount by at least tenfold.

The original intention of the committee was that something like the best twenty-five of these replies be published in some suitable form for distribution among our people and others, and that the "prize answers" should be reproduced in some appropriate motto-form. Are you favorable to the project? How much do you favor it—how much in dollars, or cents? The only thing lacking to carry out this plan is the money.

Such mottoes might serve nicely as birthday or Christmas remembrances, and with the booklets proposed, help to direct real "simple life" thought. "Whatsoever things . . . think on these things," is the command. Is it not possible that most of us may be guilty of having "thought" on the *wrong* "things"? What have you to say? If you are sincerely interested in the simple life and in your committee's efforts to help maintain it, suppose you write us just what you are willing to do to help us in this matter.

528 S. Ashland Boulevard, Chicago, Ill.

AMONG THE CHURCHES

Calendar for Sunday, Oct. 1

Sunday-school Lesson, The Birth of John the Baptist.—Luke 1.

Christian Workers' Meeting, A Man's Rights.—Gen. 13: 1-13.

* * * *

Gains for the Kingdom

One baptism in the Greenville church, Ohio.
Ten baptisms in the Raisin City church, Calif.
Ten baptisms in the Raisin City church, Calif.
One baptism in the Cedar Rapids church, Iowa.
Four baptisms in the Mt. Hebron church, W. Va.
Three baptisms in the West Charleston church, Ohio.
Six baptisms in the Hollywood church, Va.—Bro. M. G. West, evangelist.

Seven baptisms in the Oak Grove church, Mo.—Bro. J. H. Morris, of Chicago, evangelist.

Four baptisms in the Hanover church, Pa.—Bro. H. H. Nye, of Elizabethtown, Pa., evangelist.

Four baptisms in the Bethel church, Va.—Bro. G. A. Maupin, of Free Union, Va., evangelist.

Five were baptized and one reclaimed at Gladly, W. Va.—Bro. D. B. Garber, of Basic, Va., evangelist.

Eleven baptisms in the Bear Creek church, Ohio.—Bro. D. R. Murray, of Union City, Ind., evangelist.

Four baptisms at Samson Hill church, Ind.—Bro. Ira Kreider, of North Manchester, Ind., evangelist.

Twenty-one baptisms in the Fredericksburg church, Pa.—Bro. Wm. Zabler, of Lancaster, Pa., evangelist.

Four accessions to the Okaw church, Ill., Centennial house.—Bro. L. U. Kreider, of Custer, Mich., evangelist.

Eight baptisms in the Beaver Creek congregation, Mt. Zion house, Md.—Bro. G. S. Batzel, Everett, Pa., evangelist.

Six baptisms in the Armourdale Mission, Kansas City, Kans.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Seven conversions in the New Freedom house, Codorus congregation, Pa.—Bro. N. S. Sellers, of Lineboro, Md., evangelist.

Fifteen were baptized and one reclaimed in the Liberty church, Tenn.—Bro. Rufus Bowman, of Bridgewater, Va., evangelist.

Twenty-two confessions, twenty of whom were baptized in the Brick church, Va.—Bro. H. C. Early, of Penn Laird, Va., evangelist.

Six accessions to the Brownsville church at South Brownsville, Md.—Bro. Norman Nelson, of Burkittsville, Md., evangelist.

Eight were baptized and two reclaimed in the Sugarland church, W. Va.—Bro. Emra T. Fike, of Oakland, Md., evangelist.

Four were baptized and one was reclaimed in the Fairview church, Iowa.—Bro. Jas. F. Swallow, of Malmo, Minn., evangelist.

One was baptized and two were reclaimed in the Lower Deer Creek church, Ind.—Bro. Chas. Oberlin, of Logansport, Ind., evangelist.

Twenty-five were added to the church at Walnut Grove, near Moorefield, W. Va.—Bro. Leslie E. Blough, of Bridgewater, Va., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph Hatton, of Marion, Ohio, to begin Oct. 1 in his home church.

Bro. C. B. Smith, the pastor, to begin Oct. 1 in the Mt. Vernon church, Va.

Bro. John R. Snyder, of Huntingdon, Pa., to begin Oct. 3 at Newton, Kans.

Bro. Hugh Miller, of Troy, Ohio, to begin Oct. 22 in the Oak Grove church, Ind.

Bro. Ira E. Long, of Andrews, Ind., to begin Oct. 15 in the Landess church, Ind.

Bro. Chas. Miller, of Kansas City, Kans., to begin Oct. 22 in the Alvo church, Nebr.

Bro. S. Z. Smith, of Sidney, Ohio, to begin Nov. 5 in the Buck Creek church, Ind.

Bro. Christian Metzler, of Wakarusa, Ind., to begin Oct. 1 at the Syracuse church, Ind.

Bro. M. J. Brougher, of Greensburg, Pa., to begin Oct. 2 in the Williamsburg church, Pa.

Bro. D. R. Murray, of Union City, Ind., to begin Oct. 22 in the Circleville church, Ohio.

Bro. J. W. Fyock, of Polo, Ill., is conducting a series of meetings in the Shannon church, Ill.

Bro. H. Q. Rhodes, of Sipesville, Pa., to begin Oct. 15 in the Geiger church, Pa.

Bro. W. H. Yoder, of Morrill, Kans., to begin about Sept. 30 in the Salem church, Iowa.

Bro. B. D. Hirt, of Huntington, Ind., to begin Nov. 7 in the Upper Deer Creek church, Ind.

Bro. O. H. Austin and wife, of McPherson, Kans., began Sept. 27 in the Hickory Grove church, Ill.

Bro. Harrison Frantz, of Red Cloud, Nebr., to begin Oct. 22 in the Larned Rural church, Kans.

Bro. J. A. Robinson, of Pleasant Hill, Ohio, to begin Oct. 29 in the West Charleston church, Ohio.

Bro. S. S. Blough, of Decatur, Ill., has just closed a very interesting revival in the Freeport church, Ill.

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Personal Mention

Washington has elected Eld. W. A. Deardorff Standing Committee delegate to the Conference of 1923.

Bro. Ralph R. Hatton, 155 Reed Avenue, Marion, Ohio, is open to engagement for a few revival meetings after Nov. 1.

North and South Carolina, Georgia and Florida is to be represented on the Standing Committee of the next Conference by Eld. J. H. Garst.

Bro. Fred L. Fair changes his address from Kokomo, Ind., to 329 W. Summit Street, Fostoria, Ohio, having entered on the pastorate of the Fostoria church.

Bro. B. D. Hirt, former pastor of the Loon Creek church, Ind., has accepted the pastorate of the Beaver Creek church, same State. His new address is R. D. 2, Winamac, Ind.

Bro. Elgin S. Moyer, who spent the summer at Sterling, Ill., has resumed his place in the faculty of Bethany Bible School, and should be addressed accordingly at 3435 Van Buren Street, Chicago, Ill.

Secretaries Zigler and Shamberger are both back from the West in time for the Board Meetings—the former fully recovered from the illness which interfered with part of his work on the Coast.

Bro. Ezra Flory, Sunday School Secretary, is at home this week for the meeting of the General Sunday School Board, his last field engagement being the County Sunday School Convention at South Bend, Ind., on the 22nd.

Bro. D. W. Kurtz came in Monday, to be on hand for the Educational Board Meeting. He did some lecturing en route and was scheduled to give his lecture "Philosophy of Work and Play" at Elgin, Tuesday evening the 26th.

Bro. A. C. Wiesand, Chairman of the Committee on Church Manual, and Bro. J. J. Yoder, of the General Mission Board, both reached Elgin about noon Monday, to attend a meeting of the first-named committee, set for Monday afternoon.

Bro. Virgil C. Finnell's time for October and November is fully engaged, but he still has a few open dates around the holiday season, which he will gladly reserve for churches in Indiana or near by points. Inquirers will please note his new address: 505 N. Sycamore Street, North Manchester, Ind.

Mrs. A. H. Bauer, Bois D'Arc, Mo., would be glad to hear from some of our people who have had a Vacation Bible School, "so as to get first-hand information in regard to the difficulties and obstacles that have to be met and overcome, in order to carry this through." Who can give this sister the desired help?

This is **Board Meeting week** at the Publishing House and therefore an unusually busy one, though at this writing we can not say just how many meetings this will mean. Three of the Boards, with the other two represented by their Secretaries at least, are to be on hand. The Conference Program Committee is to meet and perhaps some of the other committees. A joint session is also on the schedule. More about this next week.

Bro. I. S. Long and wife are to return very shortly to their work in India, arrangements having been completed for their sailing from New York Oct. 10. They will be accompanied by Sister Mae Wolf, of Franklin Grove, Ill., who was appointed to this field at the last Conference. Brother and Sister Long's address is Port Republic, Va., until within a few days of sailing. Their daughter Esther will remain in the homeland to continue her education in Bridgewater College. Any member of the party may be reached with a farewell message, if sent in good time to New York, care of outgoing S. S. "Lucknow."

* * * *

Miscellaneous Mention

The right kind of publicity is helpful to the work of the church, and if we were more thoughtful about seeing that the press is provided with this kind, perhaps there would not be so much of the wrong kind. This thought occurred to us, on seeing the good write-up of the late District Meeting of Northern Illinois and Wisconsin, which Bro. Ralph G. Rarick furnished the local paper, the "Lena Weekly Star."

Nine Characteristics of Giving.—Apostolic precept in 1 Cor. 16: 2; 2 Cor. 8: 1-15; 2 Cor. 9: 7 emphasizes these nine points: (1) Personal—"Each one of you." (2) Consecrated—"First gave their own selves to the Lord." Start right! (3) Proportionate—"As he may prosper." (4) Systematic—"On the first day of the week." (5) Voluntary—"A willing mind." (6) Sacrificial—"Gave out of their poverty." (7) Joyful—"Their overflowing joy." (8) Urgent—"Praying us to receive the gift." Giving is a privilege—one not to be avoided but sought. (9) Growing—"The grace of God which is being bestowed." This is living, vital, energetic—bound to grow. Keep in touch with THE GREATEST GIVER—"God so loved the world that he gave—" What are WE willing to give to demonstrate our claim of being "good stewards"?

Our people have never taken kindly to some of the methods employed by certain evangelists, such as jumping up on chairs and benches and other kindred manifestations of physical agility. So we are not surprised when a good brother writes us to express his surprise and indignation that any of our own evangelists should be found aping these imitators of the whirling dervishes. It is a splendid way to work up a spirit of mob frenzy, but that is not quite the same thing as the holy zeal and enthusiasm which should characterize the ambassadors of God. It is encouraging to observe that such excesses are not as popular as they once were. They belong to the class of things which Paul found occasion to reprove when he made the sensible observation that in Christian assemblies "the spirits of the prophets are subject to the prophets."

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Special Notices

Announcement.—Congregations of the Southeastern District of Kansas will please note that all queries for District Meeting should be in my hands at once.—J. A. Strohm, Writing Clerk, Uniontown, Kans.

Notice of Ministerial Conference.—The ninth quarterly Ministerial Conference for the Central Group of churches of the District of North Dakota and East Montana is to be held in Berthold, N. Dak., at 3 P. M., Oct. 18, 1922. It is desired that all officials in the four congregations, comprising the group, be present at this meeting. The attendance of other church officials will also be welcomed.—Joseph D. Reish, Secretary, Berthold, N. Dak.

Aid Society Meeting.—The annual meeting of the Aid Societies of Northern California will be held at the Raisin church on Saturday evening, Oct. 7. Every Society in the District should be represented by a delegate, prepared to give a report of their year's work. The business session will be followed by a program, including a paper, "The Qualifications of the Officers of the Aid Society," "Echoes from Annual Aid Meeting," and "Round Table."—Mary Brower, Reedley, Calif.

The District Meeting of Southwestern Kansas and Southeastern Colorado will be held in the Salem church, five miles southwest of Nickerson, Kans., Oct. 14-18. For the benefit of those coming by rail, the following trains will be met on Saturday, Sunday and Monday of the meeting: Santa Fe, west-bound, 9:10 A. M.; 5:06 P. M. and 6:08 P. M.; east-bound, 11:15 A. M.; 12:23 P. M. and 10:56 P. M. Missouri Pacific, west-bound, at 10:11 A. M.; 5:38 P. M., east-bound, 10:11 A. M. and 3:43 P. M. For further information notify S. E. McGonigle, Nickerson, Kans. Santa Fe No. 5 stops only to discharge passengers from east of Newton.—W. A. Kinzie, Nickerson, Kans.

Information is desired concerning John and Pirel Flora. When last heard from, they were living in or near Detroit, Mich. They were the son and daughter of Stephen Flora, who died in Illinois in 1879. Stephen Flora was the son of Jacob and Mary Flora, of Franklin or Roanoke County, Virginia, where he was born in 1840. He was married four times. His wives, in order of marriage, were Susan Flora, Magdalene Barnhart, Amanda Peters and Sarah Absyre (or, perhaps, Abshire). The last-named was most likely the mother of John and Pirel. Any one having knowledge of Stephen Flora's children, or their mother, if living, will confer a great favor upon the friends of the family, by communicating with J. E. Barnhart, New Carlisle, Ohio.

Those coming to the District Meeting of the District of Northern Iowa, Minnesota and South Dakota, which will be held Oct. 6, 7 and 8, in the Franklin County church, Iowa, will please note the following: For those coming by auto: The church is located eight miles east and two miles north of Hampton; two and one-half miles east and one mile north of Hansell and four miles west and two miles north of Dumont. To those coming by train: The Transportation Committee has decided to meet trains at Hampton and Dumont, but owing to the large number coming by auto, and the large number of trains at above points, will you kindly notify the undersigned when and where you expect to arrive? Railway lines passing through Hampton are M. & St. L., Rock Island, and Chicago Great Western. Those passing through Dumont are: Chicago Great Western, and Chicago North-Western.—Harvey W. Allen, Dumont, Iowa.

AROUND THE WORLD

America to Avoid Near East Affairs

So far as the United States is concerned, there will be no interference with the political and military complications now agitating the Near East. Under no circumstances will American military or naval forces be used for the defence of the Dardanelles. Such American warships as are now in the waters adjacent to Smyrna and Constantinople, are there solely for the protection of American lives and property—so we are told. No battleships will be sent to cooperate with the allied fleets. That a decision of that sort is entirely proper, will be apparent to any one who will give a little thought to America's real mission in world affairs. Helpfulness on our part is always in order, but when it comes to adding fuel to the ever-smouldering fires of European contentions, we will have to be excused.

A Campaign in Promotion of Honesty

In realization of the fact that hundreds of millions in money might be saved to the people of the United States if the standard of honesty were raised, and if truth-telling in advertising, stock promotion, and business enterprises of all kinds were insisted upon, campaigns to that end have been entered upon. We are told that a course on truth-telling is to be added to the curriculum of the University of Pennsylvania by the Associated Advertising Clubs. Then, too, the National Surety Company is launching a movement to engage the cooperation of school boards, teachers and public welfare institutions of every description throughout the United States, in teaching common honesty. All this may have its value and will doubtless be productive of at least some good, and yet the factor of chief importance is the creation of an intuitive principle of honesty, based on the equitable precepts of the Bible.

Ruins of an Ancient City Found

Nothing, perhaps, illustrates the fleeting character of all things terrestrial more thoroughly than the ruins of cities, once throbbing with life, but now only a heap of ruins. For some time the American archaeologist Mason has been making explorations in South America. In Colombia he has found the extensive remnants of a city, evidently a great center of population at one time, but one that flourished at so early a period that today even its very name is unknown. Judging by the vast extent of the ruins, the city must have been one of importance. Its dwelling sites were terraced with well-constructed retaining walls, and steps of beautiful cut-stone gave ready access to the residences. Undoubtedly its inhabitants were people of more culture than has been generally attributed to the early ages of humanity. This is evidenced by some of the relics, found in the ruins, which even the decay of long centuries has failed to destroy.

The Public Press and Prohibition

It is to be regretted that leading journals are openly coming out against the Volstead law, alleging that the final returns of the "dry-wet" poll of the "Literary Digest" conclusively show that "public sentiment is now decisively in favor of so amending the Volstead act as to increase the percentage of alcohol in beverages permitted, as well as to legalize the sale of some beverages not now permitted by law." In our humble judgment, many of the would-be champions of liquor, so strongly insisting upon a higher alcohol percentage, are arguing from wrong premises. A poll like that of the "Literary Digest," does not, in reality, prove anything definitely. One of the criticising editors frankly admits: "In Chicago bone-dry prohibition—such as it is—has not lessened crime, nor deprived the police of any part of its work. ACTUAL PROHIBITION doubtlessly would have told another story." The failure to enforce prohibition is responsible for its lack of real success.

The Tragedy of the Argonaut Mine

When, about three weeks ago, forty-seven California miners were trapped in an inaccessible part of the subterranean mine chambers, heroic measures were promptly instituted for their deliverance. Sept. 18, the rescuing party finally reached the place where the miners were known to be, only to find that all were dead—having survived their entombment a few hours only, judging by messages left. In the many years of California's quest for gold, this was its most fatal mine disaster. In many calamities elsewhere, the loss of life has been greater, but few mining communities have suffered from a greater strain, hoping against hope that loved ones, nearly a mile below the earth's surface, might be restored to their families. Undoubtedly the Argonaut disaster will suggest the imminent need of greater care in mine construction and operation. It is gratifying that through prompt action of the mine owners, the California Compensation Fund, and the Red Cross, the dependents of the mine victims will be adequately and permanently shielded against all need.

Denmark's Sunday School Association

A decidedly new departure in the religious life of Denmark is the formation of a Sunday School Association, by which the Sunday-school interests of the country are co-ordinated for effective service. The Established Lutheran Church, comprising more than ninety per cent of the population, has agreed to work with the other evangelical churches of the country along mutually acceptable lines, and the most helpful results will likely be realized from the new movement. The newly-organized Association has already made formal request to become a section of the World's Sunday School Association.

Jews to Demand Legal Rights

"Should any one's religious preferences debar him from admittance to hotels at summer resorts, when he is perfectly willing to pay the price of such entertainment?" This is the question which the Jews of the New England States are now bringing to the attention of the courts, hoping, by that means, to secure the privileges to which they consider themselves to be justly entitled. The issue is decidedly unprecedented for the United States, though in Europe it has been a bone of contention for many years. Hotel managers claim that the admittance of Jews would be a detriment to their hostilities, keeping away many who would otherwise be guests. Whether court action could compel a hotel manager, under those circumstances, to go against his better light and judgment, remains to be seen. It is a decidedly interesting question.

Conciliations May Avert Hostilities

As these lines are written (Sept. 25) there seems to be a disposition, on the part of the leading powers, to avoid any move that might tend to aggravate the situation in Asia Minor and in Constantinople. While the neutrality of the Straits of the Dardanelles will probably be insisted upon, in the interest of unhindered world commerce, it is quite likely that Constantinople, now held by the Allies, will be restored to the Turks. A part of Thrace, originally apportioned to Greece, will also be surrendered to the Ottoman ruler—humiliating and disappointing as it may be to the Hellenistic government. While it is practically impossible to foretell possibilities at this time, when events follow one another with incredible rapidity, the general outlook is a little more reassuring than several days ago, when the situation was exceedingly tense.

A Significant Interchange

Dr. Jowett, in his report of the "World Alliance for the Promotion of International Friendship through the Churches" recently held in Copenhagen, Denmark, refers to an incident that well deserves special mention. As given in "The British Weekly," it reads as follows: "One incident of strangely beautiful significance occurred during the evening meal at Roskilde. The French and German delegates were facing one another at the same table. All were wearing flowers in their buttonholes—the gifts of the Danish friends. At the close of the meal Dr. Monod, the leading French delegate, took his flower and handed it to Dr. Deissman, the German delegate, who immediately exchanged his own in return. Then the other delegates of the two nations caught the spirit of the act, and likewise exchanged flowers. It was a bit of the most delicate ritual, and sacramental in its motive and spiritual issues." Perhaps that impulse of Christian fellowship was more likely to heal the wounds of the great war than the most dignified conference of statesmen and diplomats.

The Church as a Promoter of Peace

A conviction is gaining ground throughout the world that the churches are somewhat responsible for the continuation of war. In view of that fact the "American Branch of the World Alliance for the Promotion of International Friendship Through the Churches" adopted the following resolutions at its last annual meeting: "(1) We believe profoundly in the power of friendly understanding to establish peaceful relationships throughout the world order. Misunderstanding breeds suspicion which, in turn, sows the seeds of hate that are the sure harbingers of war. Nations are the composite development of the individual and are subject alike to the compensations of love and the penalties of injustice, intrigue and hate. The Golden Rule grants no exceptions to nations or to any group in the social order. Upon organized society is imposed the binding obligation of obedience to moral law, and neither parliaments nor rulers can remove the ban. The churches everywhere must begin to preach the doctrine of applying to governments and international relationships the same moral and spiritual standards of life as are binding upon individuals. (2) We call upon the churches and the American people to practice the art of thinking in terms of peace and international understanding and good will. Because of a lack of this, the international mind readily turns to war as the one and only resource, when shadows begin to cross the international horizon. Humanity is prone to follow the path of its ordinary mental processes.

It is high time that our churches blazed the way unitedly for Christian thinking in international life. By such a consecrated endeavor a whole-souled Christianized movement, voicing an intelligent world opinion, might readily bring the nations together in cordial fellowship, thus rendering the destructiveness of war well nigh improbable, and ultimately impossible."

Atrocities in the Near East

Considerable light has been thrown upon the Greek-Turkish controversy, concerning atrocities, by an official report of the International Red Cross, recently made public in Geneva. The report is the more significant, inasmuch as it treats the question of atrocities from both the Turkish and Greek points of view. The report establishes that systematic atrocities were perpetrated upon Turks in Thrace by the Greek administration. Then, too, it criticizes the Greek government severely for refusing to allow a Red Cross relief commission to come to the aid of homeless and starving Turks in Thrace. It may readily be seen that cruelty is by no means peculiar to the Turk only. Beneath the thin veneer of civilization and respectability, displayed by almost any nation of repute, there is still considerable savagery and downright brutality.

Our Responsibility

Whatever we may think or say, regarding our responsibility in restoring orderly and prosperous conditions throughout the world, we can not evade the issues that clearly confront us by reason of the claims of human brotherhood. At an Episcopalian convention in Chicago, recently, a report on the betterment of social and economic life said this in part: "A fundamental change in the spirit and working of our social and industrial life is necessary to restore the world to peace and order. The fundamental change can be effected only by accepting, on the basis of all our relations, the principle of co-operation in service for the common good, in place of unrestricted competition for private and sectional good." The spirit of the above utterance is abundantly substantiated by New Testament teachings. Only by getting rid of self and working unselfishly for the good of others, can we hope for real world betterment.

Near East Relief Appeals for Smyrna Sufferers

In response to appeals from Constantinople, and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more sufferers, made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The condition of the innocent and homeless victims of this disaster—especially the women and children—is most pathetic. Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation, which is daily growing worse, makes present resources wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna, in charge of relief work. Contributions are transmitted by cable from the headquarters in New York. Since the Smyrna relief must be in addition to the work of the organization, in caring for its 100,000 orphan wards, contributors to this special emergency fund are asked to mark their checks "Smyrna."

The Smyrna of the Past

In connection with our last week's mention of the tragedy that befell Smyrna at the hands of the relentless Turk, a brief recapitulation of its earlier history may be of interest—the more so because of its close connection with the primitive Christian church. Smyrna is one of the oldest cities in the world. It has withstood the ravages of time and the attacks of nations, and has endured where whole empires have crumbled and are forgotten. The original site of the city was at the head of the Hermæan or Smyrnæan Gulf, on the northeast side, about forty miles north of Ephesus. It was captured and destroyed by Alyattis, King of Lydia, B. C. 628—its inhabitants being scattered into different villages. Antigonos, B. C. 320, founded a new Smyrna on the southeast side of the gulf, two and one-half miles from the original site, partly on the slope of a hill, but chiefly on the plain at its foot, and extending to the gulf. It was enlarged and embellished by Lysimachus, and soon became the most beautiful city of Asia Minor, as well as one of the wealthiest and most commercial. Christianity was established in the city at an early period. Of peculiar interest is the fact that it was one of the ever memorable "Seven Churches," addressed by Christ, as stated in the Apocalypse (Rev. 1: 11; 2: 8-10). In the general persecution, under Marcus Aurelius, the Christians of Smyrna suffered severely. The most distinguished of those who were accounted as being "faithful unto death," was Polycarp, the aged bishop of that church, a disciple of the apostle John, and possibly the "angel" addressed in Rev. 2: 8. He died at the stake about A. D. 166. An ancient letter from the Smyrnæan church to Christians elsewhere, describes the Jews as joining the heathen in accusing Polycarp of enmity to the state religion. Polycarp's traditional grave is still pointed out on a hillside.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

How Heaven's Sunshine May Be Ours

Jude 21

For Week Beginning October 8, 1922

1. Introductory Thoughts.—(1) THE CENTRAL TRUTH of God's nature is love. (2) THIS LOVE MANIFESTS ITSELF in (a) redemption, (b) nature, (c) providence. (3) God relies on the revelation of his love to call forth RESPONSIVE LOVE in our hearts—the very thought Jude had in mind when he urged: "Keep yourselves in the love of God."

2. How God's Love Reaches Down to Us.—The one thing whereby God can be sure that he has hold of a man at all is, when his love falls upon that man's heart, and permeates it through and through, and when there springs up, in that individual, a reciprocal emotion and affection. The men who welcome the Divine Love that sweeps through the whole world, seeking such as are willing to possess it, and to trust it, and who, therefore, lovingly yield to the Loving Divine Will and make it their law—these are the men who, as Jude says, are "keeping themselves in the love of God." If, in the realization of God's supreme love, we trust him fully in all things, we can truly say: "God is mine" and "I am God's"—two phases of a great truth. "I possess him" and "I am possessed by him" are but the statement of one fact, expressed from two points of view. In the one case you look at it from above. In the other case you look at it from beneath. All the sweet interchange of mutual surrender and possession, which animates our hearts in friendship and in domestic life, we may rightfully lift into the loftier realm of God's love to us and, keeping ourselves within its environment, enjoy perfect peace.

3. God's Great Love to Us Means Absolute Security.—Resting in full faith upon God's loving promises, we need not fear. With the warm grasp of God's hand round about us, we can bid defiance to all our foes. Sin and temptation may trouble us, but we need not fear, because we belong to God by virtue of adoption into the divine family. Trials may come upon us, but God has promised to be our Helper in whatever difficulty may come upon us. The might of evil spirits may be strong, but God's love is stronger. The valley of the shadow of death may be gloomy and sinister, but the rod and staff of the Loving Father will bring timely succor and gracious comfort into the dark ravine. God's loving care, renewed day after day, grows upon us as life unfolds. We may get wonderful glimpses of God's love in the wilderness, but it is in the shelter of the fold and in the intimacy of a deepening fellowship, that we discover most abundantly the inexhaustible riches of his grace.

4. The Great Father Heart of God.—For every degree of fear—be it the blackness of the most paralyzing terror, or the merest intimation, suggestive of possible danger—there is a corresponding deliverance into the freedom and brightness of absolute assurance. This happy state is wrought within us by a profound realization of God's love to us. Love—God's love to us—is the mighty conqueror of fear, hopelessness and despair. He who is filled with the love of the Father, need not fear what men may do unto him. If we steadfastly keep ourselves in the love of God, that love is manifested and poured out upon us in its greatest measure.

5. Suggestive References.—God's loving kindness (Psa. 63: 3). God's love like that of a father (Psa. 103: 13). God's everlasting love (Jer. 31: 3). "God so loved . . ." (John 3: 16). A blessed promise (John 14: 21, 23). How God's love to us was shown (Rom. 5: 8). God's abounding love (Eph. 2: 4, 5). A blessed assurance (2 Thess. 2: 16). The wonderful extent of God's love (1 John 3: 1). How the love of God was manifested toward us (1 John 4: 8, 9, 10, 12, 13, 15, 16).

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SUMMER NEWS FROM CHINA

(The following communication, though written as a personal letter and not intended for publication, is forwarded to us by Bro. S. Z. Sharp, of Fruita, Colo., as of general interest.—Ed.)

I suppose you are hearing much about China, these days, through the newspapers, and wonder if we are safe in our work here. The fact is, our province has had no disturbance at all. Our worthy Gov. Yen keeps his soldiers busy in more useful pursuits than fighting. He continues with his many reforms, making our people prosperous and happy. But there have been disturbances in other provinces where the governors do not have control of the troops. The soldiers and their many generals certainly

are a menace to China. There has been some fighting around Peking this spring, but we hope the trouble is over now, since Gen. Wu has driven Gen. Chang back to Manchuria, and we hope he will stay there and let the Peking government alone. Since he is gone, the former Pres. Li and his cabinet have taken office again, and we hope affairs will proceed better.

We have at least one good general here. You remember hearing me speak about Gen. Feng, the Christian, when I was home. He is still increasing in power and influence. While I was home there was so much trouble in Shansi that he was appointed governor of that province. He soon restored peace there and is now governor of Honan, where they were having many troubles. The same result is following his rule there. The secret of his power lies in the influence he has over his thousands of Christian soldiers. The following incident will illustrate some of his power.

A continued drouth in his province, this summer, caused him to ask some 800 other Christians to join in prayer with him and his troops for rain. He called 10,000 of his troops together, had singing, Bible reading, a talk on the power of prayer—all conducted by his men, closing with his own powerful prayer. He acknowledged that God was punishing the people for their sins in not sending rain. He asked that they might be forgiven and he alone suffer the deserved punishment. He was willing to receive any kind of severe punishment if the people could only be forgiven and receive the greatly-needed rain. The people were in floods of tears when he closed. Just two hours after the close of the prayer, abundance of rain fell.

Our mission work is being wonderfully blessed this year. At a Chinese conference at Shou Yang, the other day, the Chinese eagerly expressed the desire to begin to push and finance and manage the church work themselves. This was the theme of the Shanghai conference this spring, and thus results are beginning to show themselves already for which we are very thankful. When the people begin to realize that the work is their own, then the work will move rapidly. There are so many of the best families in our district, now asking for baptism, and if they all get the idea of pushing the work themselves, in all their villages, we will soon have churches springing up everywhere. They are calling for inquirers' classes among both men and women in many places this summer. We have already organized a number of classes, and we hope to continue opening them as fast as we can. I expect to go to the villages next month and teach several classes, and if we can get enough teachers, so that I do not need to teach in the Bible school and kindergarten, I will continue teaching in the villages all winter. Since Miss Blough's untimely death it is necessary that I help in this work, that she loved so much.

This spring four of our women graduated from our Woman's Bible School. It was our first graduating class. Three are now teaching and will be of much help to our work. The men graduated their first class also—six fine men—who are likewise teaching this summer. The one of our women who is not teaching this summer is Mrs. Chang, the official's wife who tried to poison herself three times before she came here, but finally found lasting peace and happiness. She has been baptized and is wielding an influence for good among the women of the city where she taught many Bible classes. We wanted her to help teach in the Bible School this year, but her brother's wife in another city being very ill, she was called home. Her sister-in-law died shortly afterwards and now her brother insists on her staying with him and taking charge of the home and children. She longs to return, but she is needed in her home which is non-Christian, and now, since she has found peace and hope, pray with us that she may be a blessing to her relatives and the people of that city.

As soon as school closed this spring, I reviewed and examined some fifty of the home-reading classes, getting them ready for the Bible women, to take over the work during the summer. We also have very interesting Thursday classes, giving nature lessons from the Bible, using the spiritual teachings for themselves, and kindergarten handwork, to illustrate how they can teach these truths to the children in the homes. They are as interested in it as children, for they know so little about child-training. We hope by this method to get them to take better care of their children in the home and not let them run on the streets so much. Mrs. Oberholzer has charge of the work now, while I am off for a month's vacation, visiting my brother and wife at Liao Chou.

We have come out from the city ten miles in the mountains, and put up a tent in a pine grove by a spring, where there is running water all the time. At ordinary times it is but a babbling brook, but when it rains it is a mountain torrent. Woods and water are scarce in this province, so we prize this place very much in summer, for it is so cool and restful after living in the hot, unsanitary city. We have four camps here, scattered among the pines, containing some twenty missionaries and children who are here for a little change. One family is from Peking University, but the rest are of our own mission. In our camp are my brother and wife, Dr. Coffman's and myself.

Mrs. Coffman is my cousin. You may be sure it seems good to have some relatives in China to visit.

We rest, study, write, visit, hunt wild game, and climb mountains, getting strength and inspiration for another year's work. We go to bed with the birds and get up when we feel like it. In the forenoon I am studying my Bible correspondence work in Church History. In the afternoon I am reading "The Three Kingdoms" with the Chinese teacher. It is a noted work on Chinese History. This is the time, too, for letter writing, for answering all the spring letters. This is a pleasure which lasts a number of days in vacation, for we don't have much time to write while we are at work. The men went on a deer hunt yesterday and succeeded in securing one. We are now feasting on venison. The rains have come now and it is cooler. We return to the city next week and begin our year's work.

I am sitting on a mossy rock, amid the murmur of the pines, the song of the birds, and the singing of the brook, writing to you. Hope you may receive a fragrant breath from these temples of God as you read.

Best wishes from the Shansi mountains!

Emma Horning.

Ping Ting Chou, Shansi, China, July 25.

AN APPRECIATION

I enjoy very much my reading of the "Messenger," and trying, in my feeble way—at times when I feel impressed to do so—to write a few lines for its columns, although I can not write as readily as many another can. As I am one of the few members of our people in New England, I need not tell you that at times I feel lonesome.

I was very much pleased with the little article, "Our Distinctive Principles," by Sister Slater. I can say Amen to every word. If Christians are a chosen people, a royal priesthood, a peculiar people, whose God is the Lord, we have a right to be righteously proud of it, and if we are sure we are strictly obeying our Lord and Savior, Jesus Christ, it should make no difference to us what the world, which is headed for destruction, may call us—odd, old-fashioned or what not. We can realize, all the while, that we are children of everlasting life. May God help us to stick to our distinctive principles and live them out to the glory of our God!

Westfield, Mass.

S. M. West.

THE CHILDREN'S HOME

July 16 a splendid program was rendered at the Maple Grove Child Rescue Home near Eggon, Va. The program consisted of a sermon, delivered by Bro. B. W. Smith, and many interesting talks and speeches in the interest of the Home. The orphans also took an important part in the program, in the way of recitations and songs. An offering of nearly \$800 was lifted during the day, which is to go toward a larger and better equipped Orphanage. We are encouraged by the interest which some have shown toward the Home, in the way of sending or giving such things as are necessary for the building up of the Home.

Oakland, Md.

Charles Vought.

SHEPHERD CHURCH, MICHIGAN

Brother and Sister E. F. Caslow, of Sterling, Ill., came to this church July 29, to conduct our series of meetings. From start to close we had the best of interest and attendance. Although a very busy season for the farmers (ours is a rural community), we were impressed with the fact that any season of the year is suitable for revival work if the members and others so determine. Many non-church members and those of other denominations, quit their work early, each evening, to attend our services. Then, too, our own members made a special effort to be present at each service. This, with the splendid personal work of Brother and Sister Caslow, contributed largely to the interest among the outsiders. Much good was accomplished through the prayer bands that met thirty minutes prior to each service—one for the old folks, one for the young people and one for the juniors. We feel that this was especially beneficial in creating an interest and a highly spiritual atmosphere among our young people.

Bro. Caslow preached in all seventeen strong, convicting sermons. The meetings closed with a special program, "The Prodigal Son," in narrative and song. This was rendered in a very impressive manner to an audience that taxed the capacity of the church. Five were added to the membership by baptism. These meetings have been a great spiritual uplift to the Shepherd church and to the community at large.

D. A. Moats.

A DIVINE CALL TO SERVICE

The admonition of Paul is that we endeavor to keep the "unity of the Spirit in the bond of peace." "Unity and variety is God's great law of harmony." That we had a mountain-top experience, I believe all will agree, who attended the District Conference of Middle Iowa.

One noticeable feature of this meeting, and also at our Annual Conference, was, that our women and young people have larger opportunities afforded them in the

Church of the Brethren than ever before. Somehow, we seem to have caught the vision to accept God's challenge: "Awake, thou that sleepest, and arise, from the dead, and Christ shall give thee light." This may apply literally as well as spiritually, for as woman—the great moral leader—steps forth in the arena of life, coming into her own, the young people and the children follow her. The "character of the mother determines the real state of the home, and shapes the mental, moral and social attitude toward the world." "Man yields to her leadership in this divinely-appointed realm." Womanhood, all over the land, is taking on new life. But is she divinely prepared for the overwhelming duties thrust upon her? Is she fulfilling her mission, or may she yet receive greater condemnation?

One thing, worthy of honorable mention in the Brooklyn church, where our meeting was held, is, that her young people outnumber the older ones, and are actively engaged in the Master's service—an example worthy of commendation and imitation—youth, filled with vim and vigor, works jointly with age and experience, in humble service. God grant that every church in the Brotherhood may get the vision of harmonizing its forces—all working together "in the bond of peace"! Naomi Shaw, Des Moines, Iowa.

SOUTHERN OREGON

The congregations of Ashland, Grants Pass and Williams Creek met in a joint Christian Workers' and Sunday-school Convention at the last-named place Sept. 3. Some live topics were discussed and many new ideas brought out, whereby we might improve our work. The speakers seemed unusually interested, as Ashland had just held a Daily Vacation Bible School, and as Grants Pass is in the midst of one. All have a new vision of the work at their doors.

Our Junior Christian Workers' Meeting is doing a very commendable work here, as we are the only ones who are able to have such an organization in Southern Oregon. They favored us with one of their songs.

The duties of superintendent and teachers to each other were summed up in the talks on Promptness and Cooperation, Special Days, etc. To increase the missionary spirit, "we should use more such available material as we have, for programs." To keep the young people, "give them work, and encourage them in it." Do not have so many "don'ts" but more "do's." To interest children, "Give them material things which they understand and lead them higher."

It was certainly a meeting long to be remembered by the outpouring of the Holy Spirit. Two special numbers were sung by the congregation at the request of some of our pioneer workers.

Grants Pass, Ore.

Lizzie Q. Coover.

SUNDAY-SCHOOL CONVENTION OF WESTERN PENNSYLVANIA

The Twenty-fifth Annual Sunday-school Convention was held in the Somerset church Aug. 23 and 24, under the supervision of the Board of Religious Education, of which Eld. D. P. Hoover, of Johnstown, is president. A large banner, giving the convention theme as "The Open Bible and the Uplifted Cross," and the motto, "We Would See Jesus," together with the triangular seal of the District, which shows the open Bible, the cross and the words, "Religious Education for All," caught the eyes of every delegate, and from the very first made all feel that it was, indeed, a worthy cause that they represented! The speeches of the various speakers did not tend to lessen their feeling of responsibility.

Prof. R. D. Murphy, of Blue Ridge College, gave messages on such subjects as, "The Message of the Cross in Modern Religious Education," "The Influence of the Open Bible in the Home and the Church School," "Training for Leadership." Dr. T. T. Myers, of Juniata College, gave a clinching message on, "Keeping the Faith." Mrs. Cora Stahly, of Nappanee, Ind., had charge of the music. Besides the general directing of the Convention music, she gave instruction to those who desire to lead, and also gave a message on "The Influence of Music in Developing Character." The messages and assistance received, from those outside of the District, were very much appreciated.

In addition to the general convention program, we had various Sectional Conferences, viz.: Administrative Division Conference, in charge of our vice-president, Prof. H. B. Speicher, considering the scope, purpose and needs of organization in Western Pennsylvania, and the selection of officers, graded organization, workers' meetings and standard of excellence in the organization of the local schools. Under the theme of Religious Education, the meaning, purpose and needs were discussed. A suggestive program was considered for the year, including pastors and superintendents' conferences, training schools for teachers and officers, young people's conferences, circuit organizations, school visitation, Daily Vacation Bible Schools, Reading Circle and Officers' Library.

The Adult Division Conference, in charge of Bro. L. S. Knepper, with the theme of "The Christian Home," con-

sidered such subjects as, "The Place the Bible Should Occupy in the Home," "The Greatest Need of the Home," "How to Observe Sunday to the Best Advantage," "Kind of Amusements to Be Furnished for the Child," and "How to Develop the Devotional Side of the Child." Under the theme, "Every Organization at Work," the subjects of its advantages and the benefits of the class meeting were well defined.

The Young People's Division Conference, in charge of Mrs. R. N. Haynes, discussed "The Sunday Sessions of the Young People's Class," "Teacher Training" and "Training for the New Day in Religious Education."

The Children's Division Conference, in charge of Mrs. W. D. Keller, considered "The Advantages of the Graded Lessons," as well as "The Preparation and Presentation of the Lesson," and "Busy Work versus Expression Work." All of these conferences proved to be very helpful.

Many other features, of which we shall but make mention, helped to make the Convention a decided success. There was the Sunday-school and Vacation Church School display of hand-work, as well as demonstration classes of the latter. At a book counter many valuable books were displayed. In the Organized Bible Class parade, almost 500 participated. Choruses and quartets were given by six Sunday-schools. Spirit-filled messages were read from Ida C. Shumaker, Olive Widdowson and Grace Clapper—our missionaries on foreign soil.

The spacious and commodious stone church and the congenial hospitality of the brethren and sisters of Somerset were some of the outstanding features that made the success of our meeting possible. I am sure that all in attendance, at one or all of the sessions, will unite with me in expressing our appreciation to the Somerset congregation for their untiring service and cordial hospitality during the meeting.

Windber, Pa.

L. S. Knepper.

MIDDLE IOWA

The District Conference and associated gatherings of the above-named District were held in the Brooklyn church, Sept. 2-4. The elders met in conference at 1:30 P. M., Sept. 2. At 2:30 the Sisters' Aid Society gave a very interesting and helpful program. Sister Nettie Senger, returned missionary from China, was present. Her talks added very much to the interest of the program.

At 7:30 P. M. Eld. J. D. Brower, of South English, gave a heart-touching address on the Child Rescue work. He was followed by Sister Naomi Shaw on the subject, "Woman—a Mystery."

Sunday morning Bro. C. H. Gnagy explained the value of the Vacation Bible School. This was followed by interesting discussions of some Round Table topics. The Ministerial Meeting convened in the afternoon. The present condition, needs and opportunities of our church in the District were very ably discussed.

A full house greeted the speakers at the missionary program in the evening. Bro. D. M. Brower spoke on the subject, "The Great Call," and Bro. C. H. Gnagy on "Stewardship."

The business session opened at 8:00 A. M. Monday. Eld. C. B. Rowe was elected Moderator; Eld. P. S. Brunk, Reading Clerk; W. H. Royer, Writing Clerk. The work of this session consisted largely of making appointments and hearing reports from the various committees in the District. Eld. A. M. Stine was elected delegate on the Standing Committee, with Eld. L. W. Brubaker, alternate.

The weather and roads were favorable to the meeting, and many, from a distance of 100 miles and more, came in their autos. As one listened to the well-prepared and Spirit-filled messages by the various speakers, he could not help but catch the same zeal and enthusiasm and resolve to go back to the home church to do better work for the Master. The part taken by younger members on the programs, gave evidence of the fact that the work of the District will not lack for leaders in the future.

The Brooklyn church is in a rural district, about one and a half miles from town. Under the leadership of the pastor, Bro. J. Schechter, Jr., it is serving this community most acceptably. That they have the good will and esteem of their neighbors and friends was fully attested to in the way they opened up their homes to lodge our people, as well as helping to care for the visitors. The hospitality and courtesy, shown by the members of the Brooklyn church and their friends, will ever be remembered by those sharing the same.

Dallas Center, Iowa.

W. H. Royer.

NORTHEASTERN DISTRICT OF OHIO

One of the most helpful and inspiring Sunday-school and Christian Workers' Conventions, ever held in this District, convened in the Beech Grove church June 20 to 22.

On Tuesday evening a large number of the workers were on hand for the program arranged by the District Temperance and Purity Committee. The spirited and spiritual song service, led by Harry Callander, was greatly enjoyed by all. The devotional period was in charge of Bro. L. J. Yoder, of North Manchester, Ind. The keynote of his remarks on Matt. 5: 13-18 was: "The mission

of saved people is not to be satisfied, but to be ready for service."

The Moderator, Bro. G. S. Strausbaugh, then called on Bro. M. M. Taylor, of Louisville, Ohio, who spoke on "Self-Control." Taking 1 Tim. 5: 22, "Keep thyself pure," as a text, he showed clearly how essential and imperative it is for the individual to have self-control in all things, in order that the family, the church, the community and the nation may attain and maintain the proper standard of living and the right attitude towards God.

This was followed by an open conference, conducted by S. A. Cassel, in which the need of religious instruction in public schools was specially emphasized. Ohio has twenty schools giving week-day religious instruction. Miss Jennings, of Perryville, a teacher in one of these schools, was called on, and impressed these thoughts: "War on liquor is not over until we have trained a generation. Teach the child in time that his body is the temple of God and that no one has a right to defile it in word, thought or deed."

Bro. A. F. Shriver's question, regarding fathers and sons, brought out the following suggestions: "Be pals; go together more; be a big brother; be frank; more Bible reading; provide work for the young people in the church."

Since all Christians are or should be workers, the usual Christian Workers' subjects were replaced by a discussion of religious education and the various avenues through which it functions. Bro. F. M. Irvin, the Moderator, introduced the subject by defining it as "a program of life which uses every available resource to help every one attain to the fullness of the stature of Jesus Christ." He stressed the importance and pressing need of such a program by stressing the world's challenge to America today: "America, by her system of education, can control the future history of the world."

Bro. D. F. Stuckey, the first on the program, made these statements during an excellent talk on Family Worship: "Family devotions are no less sacred, vital or important than secret or public devotions. Formalism and lifelessness are its greatest hindrances. Adapt the program to your daily needs." Mrs. H. M. Hoff then gave "Pictures of Two Family Altars," showing the part that children can take, and the value of song in family worship.

"Religious Education in Everyday Life" was very ably presented by Sister Jennie Shriver. A few of her thoughts were these: "Only one reference is given in the New Testament, on going to church, but there are over two hundred, referring to everyday life and living with others. If we are good Christians we can get along together agreeably."

The next half hour was spent in open conference, conducted by Bro. Ora DeLauter, and centered on the subject, "Bible Work in Day Schools."

The only town in the United States where every child in every grade gets a half hour of Bible Study two days a week is Perryville, Ohio. Miss Jennings, teacher of Bible Study there, was called on to tell how the work is conducted. It was started by joint effort of the churches. Consent of the County Superintendent, School Board, and the citizens was first obtained. A committee, composed of the pastor and two laymen from each church, raised the necessary funds by subscription and hired the teacher. The first year the course covered the Bible story from the creation to the death of Joseph, and from the birth of Christ to the Passion Week. The story method and "find-out" questions were used. During the general discussion, Bro. L. J. Yoder suggested that "the churches should foster the movement and keep it in hand, because of the dangers of a State course."

Wednesday afternoon under "Religious Education Functioning in the Community," by Bro. J. W. Myers, and Sister Fern Irvin on "Recreation and Social Gatherings," respectively, showed how the church can be a great help to the community and hold her young people by providing clean, edifying recreation and entertainment.

"Home Visitation and Welfare Work," by Sisters Emma Rohrer and Byler, pointed out clearly and forcefully the great good that the church can and should do to the aged, shut-ins, children, strangers and foreigners, found in every community. These four talks gave a vision of the many opportunities for service, open to the old and the young of every wide-awake church.

Bro. H. K. Ober was equal to the task of handling "Religious Instruction in Sunday-school, Daily Vacation Bible School and Public School," in the short time given him. He told us: "We have the stuff to make real, prepared, efficient Christian teachers, needed in these institutions. We must locate it, prepare it, and put it to work. In all our Religious Education activities we must exalt Christ."

Wednesday afternoon was given over to missions. Bro. A. F. Shriver reviewed the Home Mission work of the District. The results in Akron and New Philadelphia were emphasized, dwelling largely on the wealth of character built through the investment in these missions and the precious dividends they pay in saved souls.

The needs of mission work at various points in the District were then pointed out, followed by a vivid presentation of our individual obligations by Bro. H. H. Helman.

(Continued on Page 622)

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico church met in council Sept. 2. Church and Sunday-school officers were elected. The writer was chosen elder for another year, also "Messenger" agent and correspondent; Bro. John Reynolds, Sunday-school superintendent; Sister Clara Wright, president of the Christian Workers'; Bro. Arpie Wright, Secretary-treasurer of the Forward Movement. Delegates to District Meeting were Arpie Wright and J. C. Wright, for the church; Sister Clara Wright and Ethel Reynolds, for the Sunday-school—J. C. Wright, Chico, Calif., Sept. 6.

Figarden church met in business session Sept. 6. Officers for the ensuing year were elected, all church officers being retained, with Bro. M. J. Misher, elder; W. E. Steward, clerk; Grace E. Weimer, Sunday-school superintendent; Flossie Bowser, Junior department; Anna Lake, Cradle Roll; Mrs. M. J. Misher, Home Department; S. E. Steward, president of the Christian Workers' Band. We decided to have a revival meeting this fall, closing with a love feast the date to be given later. Mrs. Clara Stoops was elected "Messenger" correspondent and agent. We have with us several of the Gladstone brethren and sisters. Sept. 8, Bro. G. H. Mather preached for us in the morning, taking as his subject, "The Church, the Bride of Christ." It was a splendid sermon and was well received. In the evening we were favored with another splendid lesson by Bro. Decker on "The Call of God"—Mrs. F. E. Weimer, Fresno, Calif., Sept. 14.

Laton church met in council Sept. 11, with Bro. D. R. Holsinger presiding. Church and Sunday-school officers were elected for the coming year. Delegates to District and Sunday-school Meeting were chosen. Bro. Harvey Snell, of McFarland, Calif., had charge of our Vacation Bible School, assisted by local talent. The excellent program given by the children, at the close of the school, was evidence of its success. Bro. Snell conducted a Bible Study each evening, the value of which words can not express.—Erma A. Brabb, Laton, Calif., Sept. 12.

Pomona—Sept. 11 we met in regular business session, at which time our pastor, Bro. Funk, was reelected for the coming year. Mrs. E. T. Keiser, president of the Aid Society, gave a splendid report of the various lines of activity. Our Sunday-school superintendent, Bro. F. R. Hartman, and a Bible Study each evening, an extended visit among relatives and friends in the East, are with us again. As vacation time draws to a close, we hope for renewed effort in our church work.—Nettie R. Brubaker, Ontario, Calif., Sept. 13.

Raisin City church met in regular business session Sept. 5. Seven members were received by letter. Our fall love feast will be held Thanksgiving morning, at 10 o'clock, for the coming year, beginning Oct. 1. Bro. D. Warren Shock was elected elder; Bro. O. P. Hyton, Sunday-school superintendent; Sister Ernest Sheller, Junior superintendent; Sister D. W. Shock, Primary. Our District Conference will convene in the Raisin City church Oct. 5 to 9. Our delegates to District Meeting are Elders D. Warren Shock and D. H. Forney, and the Sunday-school Meeting, Sister Nellie Coy and Sister Blanche Young. Our young people are enjoying a Sunday evening chorus and Bible Study class.—Sister Shock conducting the chorus and Bro. Shock the Bible class. We are having interesting prayer meetings and Bible Study each Thursday evening, with an attendance of thirty to eighty. Sept. 3 being Devotion Day, ten Sunday-school scholars were baptized by our pastor. A Vacation Bible School was conducted in July by home talent, with an enrollment of 116, and average attendance of ninety-five. The school closed with a special program.—Mrs. Elizabeth F. Forney, Caruthers, Calif., Sept. 15.

Redley—At our late council we reelected Bro. D. F. Sink as elder for the coming year. We also elected delegates to District Meeting. Church, Bro. M. M. Wine and Leroy Clark; Sunday-school, Sisters Harry Rupert and Elgin Choate. We decided to hold another Vacation Bible School next year. Sept. 17 the Sunday-school Convention of Lindsay, McFarland and Redley churches convened here. A good program was given and a basket dinner was served at noon. Elsie Weimer, Redley, Calif., Sept. 18.

COLORADO

Cheraw church has just closed a very successful Vacation Bible School under the direction of our pastor, Bro. David Hamm. Six other teachers—all preachers—also assisted in the work. One of the interesting features of the school was the adult class in "Doctrine and Devotion," conducted by Bro. Hamm. Aug. 20 we held our first love feast. It was a most spiritual occasion and was the first feast for many of our members. Bro. Andrew Miller, of Ordway, was with us recently, preaching the morning and evening services in the council in the afternoon. We observed Children's Day, Sept. 16. Bro. Hamm delivered the sermon in the morning. A basket dinner was served in the basement of the church. The afternoon was devoted to the children's program. All who were present thoroughly enjoyed the day. Our Christian Workers' Band is giving a series of musical programs. The school was well equipped with our China missionaries and their work. "India, And What the Church Is Doing There," will be the subject of our next meeting. Two have been received by letter.—Mrs. Annie Benghe, Cheraw, Colo., Sept. 20.

Denver. It was a pleasant evening and an occasion long to be remembered when the Denver church met with well-filled baskets in Washington Park to take their last meal with Bro. Horner and family. They called it an appreciation meeting and presented the departing ones with a purse. After some remarks as to the feelings of those who labor together in the work of the church unitedly, they sang "Blest Be the Tie That Binds." The following evening the church met in council and decided to engage Bro. Fitz and Bro. Ira Sollenberger to serve in the pulpit until the close of the year. Bro. Horner will take up his new field of service at Ft. Worth, Texas.—Emily D. Moore, Denver, Colo., Sept. 15.

ILLINOIS

Cerro Gordo. We have just closed the two weeks' revival, with Bro. Wm. Hatcher, of Summitville, Ind., as evangelist. The attendance was not so encouraging, due largely to the busy season and the intense heat, but those who came were most impressed by the strong, helpful sermons delivered by Bro. Hatcher. We expect to hold a communion service in the morning. A revival meeting was held in July. About one hundred were enrolled, but the average attendance was not so large. The interest was good and the children were well pleased with their work. Miss Lucile Gibson was the director, assisted by a number of our home Sunday-school workers.—Florence M. Christner, Cerro Gordo, Ill., Sept. 17.

Champaign church met in council Sept. 15, with Eld. W. T. Heckman presiding. The election of officers for Sunday-school and church, for the coming year, was the main business of the evening. We are now in the midst of revival meetings, conducted by Brother and Sister Shull, of Springfield, Ill. We have listened to some splendid talks and sermons and are looking forward to the love feast to be saved during this meeting.—Ethel Fabert, Champaign, Ill., Sept. 19.

Decatur church held its regular quarterly meeting Sept. 7. Sunday-school officers for the coming year were elected, with Bro. Clannin, superintendent. Delegates to District Conference were chosen. Our Sunday-school will observe Rally Day Oct. 1 with an interesting program. The forenoon will be devoted to a Rally and Promotion program. The afternoon will be given to a special program. A basket dinner and social hour will be enjoyed at noon. We expect Bro. Chas. D. Bonack and others to be with us in the afternoon for a Homecoming Meeting. The adjoining congregations are invited to meet with us and enjoy these services. Several con-

ferences have been held in our city this fall, and we always enjoy having visiting ministers fill our pulpits. Recently a visiting minister gave us a splendid sermon, and later we had with us a minister of the United Brethren. At present our pastor is away in an evangelistic meeting, and these visiting ministers helped us during his absence.—Mrs. P. A. Shearer, Decatur, Ill., Sept. 19.

Okaw—Bro. L. U. Kreider began a series of meetings Aug. 27 at the Centennial house and closed Sept. 12, with four accessions. Bro. Kreider labored for about fifty-five families, and 145 members. Brethren Wm. L. Angle and Chas. F. Sink were chosen delegates to District Meeting. The date of our communion is Sept. 30, beginning at 6 P. M.—Wm. L. Angle, Brighthouse, Ind., Sept. 18.

INDIANA

Bachelor Run church met in council Sept. 9, with Eld. Jesse Barnhart presiding. The report of the annual visit was given. Bro. Kreider labored for about fifty-five families, and 145 members. Brethren Wm. L. Angle and Chas. F. Sink were chosen delegates to District Meeting. The date of our communion is Sept. 30, beginning at 6 P. M.—Wm. L. Angle, Brighthouse, Ind., Sept. 18.

Buck Creek church met in regular council Sept. 9, with Eld. L. L. Teeter in charge. One letter was granted. Our series of meetings is to begin Nov. 5, conducted by Bro. S. Z. Smith, of Sidney, Ohio, closing with a communion service Nov. 25. The work on our church is progressing nicely. When completed we will have seven class rooms and a library, besides the main audience room. We hope to have it finished in good time for our meetings. Our Sunday-school is progressing nicely, with Bro. N. Cross, superintendent. We hope to do better work when we have the church completed.—Mrs. Phoebe E. Teeter, Mooreland, Ind., Sept. 18.

Cedar Creek—Aug. 27 Brother and Sister O. G. Brubaker, returned missionaries from China, came to us to hold our Harvest Meeting. Bro. Brubaker talked in the forenoon concerning the needs of the mission field. An offering of \$28.45 was taken for world-wide missions. A basket dinner was enjoyed by all. In the afternoon Sister Brubaker talked on "Womanhood in China." In the evening Bro. Brubaker gave an illustrated lecture on medical work in China. The weather was fine and we had a well-filled house at all the meetings.—Mary E. Ober, Garrett, Ind., Sept. 15.

Cedar Lake church met in regular council Sept. 9, with Eld. John H. Urey presiding. We decided to have our love feast Oct. 28, at 6 P. M. Bro. Urey, president, requested that his resignation be accepted at the next regular council meeting. The necessary preparatory work for this, and also of securing a minister for the ensuing year, was entrusted to the Ministerial Committee.—Ethel Sherman, Auburn, Ind., Sept. 15.

Correction—Some weeks ago the report of the Daily Vacation Bible School for Upper Deer Creek was sent to the "Messenger," but appeared under the head of Lower Deer Creek. Credit should be given the former church—Edna Mae Burrous, Lincoln, Ind., Sept. 18.

Kokomo church met in council Sept. 18, with Bro. J. A. Miller acting as moderator. Our former pastor, Bro. Fred Fair, with his family, moved to Fostoria, Ohio. He was in this congregation for over two years. The church is progressing nicely, the attendance at Sunday-school going over the head of 100. Bro. Miller, of the Missionsville church, has accepted the place vacated by Bro. Fair, and will soon be a resident of this city. Two letters were received, and four were granted. Bro. Murphy was elected as a member of the Indiana State Board. The Ministerial Board is to set a time in the near future. Our next love feast was appointed for Sunday, Oct. 29. Bro. Teach, of Bethel, Ind., will be the speaker. He addressed us Sept. 3 and also the following Thursday evening. His talks were very interesting.—Mrs. Anna Davis, Kokomo, Ind., Sept. 19.

Landess church met in council Sept. 16, with Eld. M. Smeltzer presiding. Bro. Ira E. Long, of Andrews, Ind., will begin a series of meetings Oct. 15, closing with a love feast Oct. 28, at 6 P. M. Sister Long will be the hostess. Delegates to District Meeting.—Mrs. Marshall Pence, Landess, Ind., Sept. 20.

Laporte church met in council Sept. 16, with Bro. J. C. Collins as moderator. Four letters were granted. The annual visit was reported and a love feast appointed to be held at the Ross church-house Oct. 21. Arrangements were made to do the repair work needed at the Lake View Mission. Bro. Brown preached at the Mission and the Lake View church, Laporte, Ind., Sept. 16.

Lower Deer Creek church recently closed a two weeks' revival, conducted by Bro. Chas. Oberlin, of Logansport, Ind. He preached the Word with power. One was baptized and two were reclaimed. The interest and attendance were splendid. We feel that the church has been spiritually built up.—Mary Dilling, Camden, Ind., Sept. 20.

Mississinewa—Our Homecoming, Sept. 3, was a great success, if we judge by the many happy faces and the pleasant greetings exchanged by friends who had not met for some time. Our Sunday-school hour there were talks on the lesson by Brethren V. F. Schwalm and S. L. Young. Sisters V. F. Schwalm and Paul B. Studebaker gave an interesting program for the Primary Department. Afterward we enjoyed a very able and helpful discourse by Bro. V. F. Schwalm. Following the preaching service two hours were spent very pleasantly in a social way. A basket dinner was served in the basement. In the afternoon we had a round table service, conducted by Bro. Jacob Rarick. We have arranged for our communion service for Nov. 18. It will be an all-day meeting, beginning at 10 o'clock and continuing until 7 P. M.—Mary E. Studebaker, Mississinewa, Ind., Sept. 18.

Oak Grove church has secured Bro. Hugh Miller to assist us in a series of meetings, beginning Oct. 22. Our love feast will be held Nov. 4. Sister Cora Stahly gave us a course of training in music during the summer, which was much appreciated. We wish to announce also that Bro. Russell Shull will assist us in a series of meetings during August, 1923.—Harry A. Miller, North Liberty, Ind., Sept. 4.

Pipe Creek church met in council Sept. 14, with Bro. Klepinger presiding. Brethren Jos. Wissinger and Isaac Coblenz were chosen delegates to District Meeting. Our Harvest Meeting was set for Sunday, Oct. 1. Oct. 8 the joint Sunday-school Meeting of the Logansport, Mexico, Santa Fe, Peru and Pipe Creek churches will be held at the last named place. Bro. V. F. Schwalm, of North Manchester, gave us a splendid sermon Sunday morning, Sept. 10.—Ruth Dailey, Peru, Ind., Sept. 16.

Pleasant View church met in council Sept. 14, with Eld. J. A. Snell presiding. Bro. Ed. Kendall was chosen delegate to District Meeting. Bro. Harvey Kreider was reelected church clerk, and the writer "Messenger" agent and correspondent. The finance committee and treasurer were retained. The next council is to prepare a budget of the church expenditures for one year, to be presented at the next meeting. Our love feast will be held Oct. 28, at 6 P. M. We had our Harvest Meeting Sept. 17. Bro. R. H. Nicodemus, of North Manchester, preached two very inspiring sermons in the morning, from Isa. 60 and in the forenoon on "The Christian's World Task." An offering of \$73 was taken. Oct. 7 the young people of the Manchester church will give a program.—Bertha Snell, South Whitley, Ind., Sept. 20.

Rock Run—Our church met in regular council Sept. 1, with Eld. Harvey Schroek presiding. Our communion will be held Saturday evening Oct. 21. Bro. Schroek was elected elder for another year. Our Sunday-school superintendent for the year, beginning Oct. 1, is Bro. Clarence Cripe.—Mrs. Artie Berkeley, Goshen, Ind., Sept. 16.

Rossville—Our Vacation Bible School opened July 31 and closed with an interesting program Aug. 11. The total enrollment was 116, with an average daily attendance of eighty-five. All the teachers were from our own number, with the exception of Sister Gertrude Book, of North Manchester, Ind., who also held a series of meetings in the classes and directed much of the handwork also. There was an hour's song service each evening. Sister Book also had charge of the final program which was a specimen of each day's work.

This was our second Vacation School and it was much enjoyed by pupils and teachers. The next year's revival will be held Oct. 21, at 6 P. M. Bro. Frank Replage, of the Plymouth, Ind., congregation has been favoring us with a number of good sermons lately. One letter has been granted since the last report.—Clara Metzger, Rossville, Ind., Sept. 15.

Shipshewana church met in regular council Sept. 15, with Bro. J. L. Misher presiding. The reports of the annual visit were favorably received. The school was granted. Bro. W. Miller, Sunday-school superintendent, and Bro. J. L. Misher, elder. We decided to have our Harvest Meeting on Thanksgiving Day—an all-day meeting. Our love feast will be held Oct. 7, beginning at 6:30 P. M.—Geo. S. Sherck, Middlebury, Ind., Sept. 16.

Upper Deer Creek church met in council Sept. 9, with Eld. Irvin Fisher presiding. One letter of membership was granted. It was decided to organize the Wagon Mission into a church and a committee was appointed to establish the line between Upper Deer Creek and Walton and to consider the financial condition of the two places. Bro. Jacob Cripe was chosen delegate to District Meeting, to be held at Flora, Ind. Bro. Boyd Bechtelheimer was chosen as helper to Bro. Irvin Fisher, who can be here only at intervals. Our communion services will be held Oct. 14, at 6 P. M., and our council meeting Sept. 30, at 3 P. M. Our Sunday-school treasurer, Bro. Frank Cripe, is moving away, and the Secretary, Bro. Earl Smith, will assume these duties until the end of the year. Our series of meetings, to be conducted by Bro. B. D. Hirt, will begin Nov. 5. Sept. 10 we held an all-day meeting. At this Sunday-school we had a Harvest Day sermon by Bro. Irvin Fisher. In the afternoon a missionary program was rendered and an offering lifted for home missions. We have enjoyed these meetings, and our Daily Vacation Bible School, held some time ago, gives us new enthusiasm.—Edna Mae Burrous, Lincoln, Ind., Sept. 18.

Walton Mission feels fortunate in procuring the promise of Bro. Moses Landis, of Sidney, Ind., to conduct a two weeks' revival, commencing Sept. 24. Bro. Geo. Phillips, of our mission, will have charge of the music. We trust that our little flock will put forth a special effort in helping to increase and advance the cause.—Elsie F. Small, Walton, Ind., Sept. 20.

IOWA

Cedar Rapids church is mourning the loss of Sister S. B. Miller, one of its able workers. We also laid to rest Bro. Elias Snyder Sept. 3. We are praying that our ranks may be replenished and new workers added to our number. One was baptized after the morning service Sept. 10. A number of members from the office of the Brotherhood have lately come among us and we welcome them to our midst. Bro. Sherrick gave us a very helpful sermon on Sunday morning, Sept. 3. We were glad to welcome him again, as he was the first pastor in charge here, when the church was built in 1884. The church met in special council Sept. 11, to elect officers for Sunday-school. We reorganized the school Oct. 1. The interior and exterior of our church building has been refurnished lately, and we are now ready to push the work at this place. We have a rapidly-growing city and a good central location in the Middle West. We believe other wide-awake brethren and sisters might find employment here and make this their church home.—D. E. Miller, Cedar Rapids, Iowa, Sept. 17.

Des Moines Valley church met in council Sept. 14, with Eld. A. M. Stine presiding. We decided to hold our love feast Dec. 2. We expect Bro. J. W. Norris, of Indiana, to begin a series of meetings immediately afterward. Bro. Stine was unanimously chosen elder for the ensuing year. Yesterday we enjoyed our Harvest Meeting service Sept. 10. A number of members from the office of the Brotherhood have lately come among us and we welcome them to our midst. Bro. Sherrick gave us a very helpful sermon on Sunday morning, Sept. 3. We were glad to welcome him again, as he was the first pastor in charge here, when the church was built in 1884. The church met in special council Sept. 11, to elect officers for Sunday-school. We reorganized the school Oct. 1. The interior and exterior of our church building has been refurnished lately, and we are now ready to push the work at this place. We have a rapidly-growing city and a good central location in the Middle West. We believe other wide-awake brethren and sisters might find employment here and make this their church home.—D. E. Miller, Cedar Rapids, Iowa, Sept. 17.

Fairview—We have just closed a most successful revival meeting at this place, conducted by Bro. Jas. F. Swallow, of Malmø, Minn. He labored earnestly for two weeks, preaching nineteen convincing sermons, besides visiting in many homes. Four were reclaimed, and one was reclaimed. Bro. Samuel Fike, of Waterloo, Iowa, conducted the song service. We feel that we have been spiritually built up. Bro. Swallow preached the Word with power. The attendance was good, and much interest was manifested. We had an all-day meeting Sept. 17, with a sermon at 11 A. M., basket dinner at noon, and another sermon at 2 P. M. The last message was delivered at 8 o'clock in the evening. Our love feast will be held Oct. 16.—Mrs. Ola Tarrence, Udelø, Iowa, Sept. 20.

Fernald—Our church met on Sunday morning, Sept. 17, for Sunday-school, with an attendance of twenty-five. At the close, Bro. Oscar Fike told of the Sunday-school talks given at District Meeting. Afterward Dr. S. B. Miller, of Cedar Rapids, gave us a splendid sermon. He also sang several songs. He gave many an address in the evening, which we thought to be the eyes of many another closed in their hearts. Several members were born from Nevada. Bible services were well attended.—Iva French, Fernald, Iowa, Sept. 19.

Franklin County church met in regular council Sept. 9, with Eld. Buckingham presiding. Sunday-school officers were elected, with Ira Schwab, superintendent of the main school, and Anna Delp, superintendent of the Primary Department. Blanche Pyle and Sister Will Schwab were elected members of the Christian Workers' Society, and Sister Will Schwab was chosen superintendent of the Juniors. Brother and Sister Buckingham will remain with us another year. Brother and Sister D. H. Keller began a series of meetings Sept. 17, to continue for two weeks. On Friday morning from Annual Meeting, Eld. S. G. Nicky and wife, of Haxton, Colo., stopped over to visit relatives. We were favored with several soul-cheering sermons by Bro. Nicky. We were much encouraged, Aug. 27, by an address delivered by Bro. G. E. Studebaker, who recently moved to Hampton.—Harvey W. Allen, Dumont, Iowa, Sept. 19.

Grundy County church met in business session Sept. 20, with Bro. Leathem presiding. Bro. Leathem was chosen Sunday-school superintendent; Brethren I. D. Leathem and Glen Albright, delegates to District Meeting.—Hannah C. Messer, Grundy Center, Iowa, Sept. 21.

Salen—Our Sunday-school has been reorganized for the new year—most of the officers being reelected, with Sister Elsie West, superintendent. We are planning a Rally Day program for Oct. 1. The morning service will be held at 10 o'clock. The afternoon service, Bro. H. F. Caskey, will begin the meeting Sept. 24, and Bro. W. H. Yoder, of Morrill, Kans., will be here a few days later to do the preaching. Bro. Caskey has been giving us a series of Bible lessons on prayer each Sunday morning. Bro. Finnell was with us last night and gave one of his fine illustrated lectures, showing the evils of the tobacco habit. A number of our Sunday-school and community picnic was held on the church lawn. A large crowd was present and everybody enjoyed the day.—Mettie Caskey, Lenox, Iowa, Sept. 13.

KANSAS

East Maple Grove church met in regular council Sept. 2, with Bro. A. A. Vane as moderator. The church decided to follow our evangelistic program and have Rally Day Sept. 24. We have had a few nights previous to our series of meetings. Bro. C. A. Shank, of Abilene, Kans., arrived Sept. 10 to hold a two weeks' series of meetings.—Lela Day, Gardner, Kans., Sept. 15.

Kansas City (Armourdale)—We have just closed a two weeks' series of meetings, conducted by Bro. John R. Snyder. One adult and one Sunday-school pupil were baptized. The three churches of our city expect to hold a union communion service soon.—Anni Miller, Kansas City, Kans., Sept. 18.

Larned (Rural)—Aug. 20 our Harvest Meeting was held at the church. After the morning service a basket dinner was served. In

the afternoon the children gave an appropriate program. In the evening, at the Christian Workers' hour, the young people had a very interesting debate on home and foreign missions. Two baskets were passed at the close of the debate, one for foreign and one for home missions. The foreign collection was larger, but by a rising vote the sentiment of the audience was expressed in favor of home missions. One letter has been granted since our last report. The delegates to District Meeting are M. Keller and Ica Marker; alternates, Fred Seitz and John Horning. Bro. Harrison Frantz will begin a series of meetings for us Oct. 22. Our love feast will be held at the close. Our pastor, Bro. L. Templeton, is again in school at McPherson but comes each Sunday to preach for us—Ica Marker, Larned, Kans., Sept. 16.

Lone Star church met in council Aug. 12. It was not the regular time, but on account of our elder, Bro. R. A. Yoder, leaving for his home in Sabetha, it was held at this time. Three letters were granted. Bro. Quakenbush, of Fredonia, Kans., was with us both morning and evening, Sept. 10, and preached two splendid sermons, which were very much appreciated. He was also present on Monday evening at a business meeting. He decided to locate with us permanently if a suitable home can be provided.—Mrs. J. W. Gorbust, Lone Star, Kans., Sept. 20.

Mont Ida church held its regular council Sept. 17. All church and Sunday-school officers were elected for the coming year. Bro. D. P. Neher was reelected elder in charge; Bro. T. A. Robinson, Bro. D. A. Vancoy, Sunday-school superintendent. We are to be represented at District Meeting by letter. Work on the new funds has not yet started, yet, but will be as soon as the necessary funds are in sight. Brethren E. A. Vancoy, E. E. Watkins and Lafayette Watkins were elected as a building committee. Putting up another new building so soon is going to be a big load for the membership, and we would appreciate help. The amount to be raised is estimated at \$1,500 or \$2,000.—L. E. Watkins, Mont Ida, Kans., Sept. 18.

Rock Creek church met in council Sept. 13, with the writer presiding. Delegates to the District Meeting were chosen from each department: From the church, the writer; from the Christian Workers' Society, Anna B. Tawzer; from the Sunday-school, Della Manche; from the Aid Society, Berdie Bailey. A committee of three was chosen to meet with the pastor to make out a program for the year. We have not as yet received any one to conduct an evangelistic meeting for us this year, but have the promise of Bro. E. E. Eshelman, of Red Cloud, Neb., for September, 1923.—J. J. Tawzer, R. D. 6, Sabetha, Kans., Sept. 19.

Washington Creek church met in regular council Sept. 11, with Eld. J. S. Sherry presiding. We voted to begin our revival meetings Oct. 22, to be conducted by the pastor. We also decided to hold our love feast in connection with the meetings, the exact date to be announced later. Our delegates to District Meeting are Brethren H. W. Behrens and J. S. Sherry. Church and Sunday-school officers were chosen for the coming year. The writer was asked to act as "Messenger" agent and correspondent. The people here are planning for the future and expect to get down to hard work for the task is surely a big one.—Leona Sherry, Overbrook, Kans., Sept. 14.

West Wichita church met in regular council Sept. 7. Our elder, Bro. J. J. Yoder, not being present, the pastor, Bro. W. T. Luckett, presided. We elected Sunday-school officers for the coming year. Bro. J. J. Yoder was reelected elder. Two delegates were elected to the District Meeting, to be held at the Salem church, near Nickerson, some time in October, and we decided that our pastor would hold our revival meeting this fall.—Fred McConnell, Wichita, Kans., Sept. 18.

MARYLAND

Beaver Creek.—Bro. G. S. Batzel began a series of meetings at Mt. Zion Aug. 26 and closed Sept. 10. His sermons were delivered with power and earnestness, and as a result eight were baptized. The members were encouraged and strengthened.—Cora A. Foltz, Mapleville, Md., Sept. 18.

Brownsville.—Bro. Norman Nelson, of Burkittsville, Md., closed a two weeks' series of meetings at South Brownsville Sept. 3, with six accessions. He labored earnestly and his sermons were very inspiring. Bro. McKinley Coffman, of Blue Ridge College, gave us an excellent sermon Sept. 10. The time chosen for our council meeting is Oct. 1, and we decided that our pastor would hold our revival meeting this fall.—Fred McConnell, Wichita, Kans., Sept. 18.

Meadow Branch church held its regular fall council Sept. 14, with Eld. Uriah Bixler officiating, assisted by the writer. The visiting brethren reported the annual visit favorably. Bro. Frank Garner resigned as "Messenger" agent. The Sisters Aid Society and Bro. J. W. Thorne, of Thurston, Pa., were elected. The Board was authorized, with our elder as chairman. The Cemetery Board reported additional land secured for the cemetery. Our love feast will be held Oct. 14, at 2 P. M.—W. E. Roop, Westminster, Md., Sept. 14.

Oak Grove.—Aug. 19 the new congregation of Oak Grove met at the Seybolt schoolhouse, two miles west of McHenry, Md., to organize more fully. The first service was held at 7:30 P. M. The Board was present; also Bro. A. Scrogum, pastor of the Accident congregation. The following officers were elected and installed: Ministers, Carl Lytle and Clarence Savage; deacons, Joe Dewitt, Sherman Savage, Elijah Frantz, Steward Savage; clerk, Elijah Frantz. A Child Rescue Committee and solicitors for the new church were appointed. There are about eighty members in the new congregation. A majority of these have come in during the last two or three years as the result of the earnest labors of Bro. P. P. Snyder, who will hold another series of meetings at Elder Hill schoolhouse in the near future. The prospects seem bright for this congregation. This makes seven congregations now in Western Maryland.—Emra T. Fike, Oakland, Md., Sept. 16.

MINNESOTA

Nemadji church held its love feast Sept. 9, with about thirty-five members present. We were blessed by having Bro. A. Nicky and wife with us, also Bro. Montz and wife, Sister Marvel Montz and Sister Crow. Sunday morning we had a sermon by Bro. A. J. Nicky, which was encouraging and uplifting to all. Our church feels very sorry to lose Bro. Ramer and family. They expect to spend the winter at Schrag, Pa. We have just completed repairing the church. We put on a new roof, painted the house, put a new floor in the kitchen; also a brick foundation under the kitchen. Bro. Silver Cummins expects to return to Bethany Bible School in October. We were glad to have him in the home church during vacation.—Mrs. Louette Wickline, Barnum, Minn., Sept. 18.

MISSOURI

Oak Grove church met in council Sept. 5, with Bro. J. H. Morris, of Chicago, presiding. Arrangements were made for our love feast, which was observed Sept. 9. A large crowd was present, although it was a very rainy evening. Bro. Morris closed our series of meetings the following evening, and many delivered many inspiring sermons and also gave us about twenty minutes each evening in explanation of the church ordinances. Seven were baptized, six representing heads of families. Sister Elma Hilton, of Ava, Mo., who is now spending her third year in Mt. Morris College, conducted a Bible School for us at August. She is a good Bible teacher, and the little folks took a great liking to her.—F. Lee Riffey, Collins, Mo., Sept. 15.

NEBRASKA

Afton church met in council in the morning, Sept. 16, and in the evening we held communion services, with Eld. I. C. Snavely officiating. Sunday morning, after Sunday-school, Bro. Snavely gave us a powerful love feast. He preached a very inspiring sermon, and we had a young people's meeting and program. In the evening Bro. Snavely gave us a temperance lecture.—Nancy Miller, Cambridge, Neb., Sept. 19.

Also church met in regular council Sept. 16, with Eld. M. E. Stair presiding. With a few exceptions the same officers for church and Sunday-school were retained for another year. Sister Mae Wood and Bro. Orville Quellhorst are Sunday-school superintendents; the writer, "Messenger" correspondent. Bro. Chas. Miller, of Kansas City, Mo., will begin revival meetings at this place Oct. 22, at the close of which we will hold our love feast.—Edith Snavely Kitzel, Elmwood, Neb., Sept. 18.

Bethel.—Aug. 29 and 30 Eld. W. B. Stover gave us two lectures which were much appreciated. Our annual business meeting was held Sept. 10. Two letters were granted. Bro. Harry Bridge will represent us at District Meeting. Our series of meetings will begin in October, with Bro. Forrest Eisenbise, evangelist. Communion services will be held at the close of the meetings.—Katie E. Hoffert, Davenport, Neb., Sept. 14.

OHIO

Danville.—Aug. 6-20 Bro. Ora DeLaunter, of Ashland, Ohio, conducted a series of meetings for us. He preached all sixteen Gospel sermons, which were delivered with great power and earnestness. We feel that much good has been done as a result of Bro. DeLaunter's labors with us. Sept. 3 the Owl Creek and Richland Sunday-schools met with us in joint Sunday-school Convention. A very interesting and instructive program had been arranged. Prof. Otto Winger, from Manchester College, and our District Sunday School Secretary, Zuma Heestand, were with us. In the evening, Prof. Winger gave the fourth number on our lecture course. His message on "What God Wants" was delivered to a large and appreciative audience.—Mary Workman, Buckeye City, Ohio, Sept. 15.

Fairview church met in council Sept. 9, with Eld. J. A. Guthrie as moderator. The visiting brethren gave an encouraging report. Sister Lydia Roback as superintendent and organizer of a branch Sunday-school, and Sister Alice decided to hold our communion service Oct. 21—an all-day meeting. Bro. Guts preached for us on Monday.—Audrey Roberts, Swanton, Ohio, Sept. 12.

Greenville church met in council Sept. 13, with Eld. B. F. Sharp presiding. Four letters were received. We decided to organize a Junior Christian Workers' Society. Since our last report one of our Junior girls has been baptized. We are planning an organization of girls and young men to do evangelistic work. Our pastor has been giving us some very helpful discourses. At our Sunday-school had a picnic at the city park. A program was given by the young people, in which Bro. J. A. Robinson, of Pleasant Hill, gave an inspiring address. Our young minister, Bro. O. Hovatter, of Hovatter, Ohio, gave a very interesting sermon just recently.—Ella Miller, Greenville, Ohio, Sept. 15.

Marion church met in council Aug. 29, with Eld. David Byerly presiding. Our former elder, Bro. E. E. Eshelman, has accepted a church position in the West and Eld. David Byerly was elected to fill his place. Someone ago a goal was adopted by the church and Sunday-school, which has proven successful—so much so that we have increased and extended it to Jan. 1, 1923. Our meetings will begin Oct. 1, in charge of our pastor, Bro. R. R. Hutton. We have been preparing for these meetings for several weeks, both in our Sunday-school and prayer meetings.—Velma McAfee, Marion, Ohio, Sept. 20.

New Carlisle church met in council Aug. 25, with Eld. D. S. Dredge presiding. Our meetings were received and four were granted. The reports of the annual visit were given. The church seemed to be in a good spiritual condition. The communion meeting will be held Oct. 21. Sept. 17 Brother and Sister H. S. Randolph were with us. Bro. Randolph delivered a helpful message concerning some of the problems of the church. In the evening Bro. D. D. Funderburg, of Bethany Bible School, gave an interesting sermon on "Bright Light in a Great City." The Temperance Committee will have charge of the services Sept. 24. They have chosen Bro. Walter Hawk to deliver the message. He will soon return to Bethany to continue his school-work.—Nellie M. Evans, Tippecanoe City, Ohio, Sept. 18.

Pleasant Hill.—Our church will have a Homecoming Oct. 1. An all-day service will be held and the invitation is extended to all, especially those who have had their membership with us in past years.—Mary West, Pleasant Hill, Ohio, Sept. 16.

Poplar Grove church had arranged with Bro. I. D. Leatherman, of Monticello, Minn., to begin a protracted meeting Aug. 20. Because of the illness of his wife he could not come, but we were able to secure Bro. J. A. Robinson, of Pleasant Hill, Ohio, to fill his engagement. He remained two weeks. The meetings closed with a large audience and splendid interest in the community. One was baptized.—Mrs. J. R. Halladay, Greenville, Ohio, Sept. 15.

Portage church met in council Sept. 6. As our elder, Bro. A. B. Hollinger, has decided to return to North Dakota, Bro. Cool was chosen to preside. We were all glad to see him. Our meetings began at 2 P. M.—Mrs. Wm. Dauterman, Portage, Ohio, Sept. 5.

West Fulton church met in council Sept. 2, with Eld. Dan Koch presiding. Our love feast was appointed for Oct. 28, beginning at 10 A. M. Bro. Clyde Miller will hold a series of meetings in the near future.—Mrs. Aaron Beck, Wauson, Ohio, Sept. 16.

Wyandot.—We held our regular quarterly meeting Sept. 2. Elders J. L. Guthrie, J. A. Guthrie and N. I. Cool were present. Bro. J. Guthrie presided. We of the persons of Sister Mary S. Cook, the qualifications that we believe the Annual Conference had in mind when they authorized churches to license sisters to preach the Gospel. Brethren J. A. Guthrie and N. I. Cool, members of the Ministerial Board of our District, took charge of the election and installation. We were all glad to see Sister Cook accept this added responsibility. She has spent much time in preparation for the service which she is just entering, and we believe that she will perform her duties well and will bring edification to the church and honor to God. We regret that it was necessary for Sister Cook and Bro. John Cook to ask for letters. They are moving to Marion, Ohio, and we know that they will find a good church home there. We decided to hold our love feast Oct. 21, beginning at 10 A. M. Bro. J. L. Guthrie preached Sunday morning, Sept. 3, to an appreciative congregation.—Edith D. DeJean, Nevada, Ohio, Sept. 16.

OKLAHOMA

Hydro.—The members of the Church of the Brethren, living in and near Hydro, Okla., met Aug. 20 to organize a new congregation, to be known as the Hydro church. Elders Hostetter and Cripe, of Thomas, had charge of the service. We found the persons of Sister Mary S. Cook, the qualifications that we believe the Annual Conference had in mind when they authorized churches to license sisters to preach the Gospel. Brethren J. A. Guthrie and N. I. Cool, members of the Ministerial Board of our District, took charge of the election and installation. We were all glad to see Sister Cook accept this added responsibility. She has spent much time in preparation for the service which she is just entering, and we believe that she will perform her duties well and will bring edification to the church and honor to God. We regret that it was necessary for Sister Cook and Bro. John Cook to ask for letters. They are moving to Marion, Ohio, and we know that they will find a good church home there. We decided to hold our love feast Oct. 21, beginning at 10 A. M. Bro. J. L. Guthrie preached Sunday morning, Sept. 3, to an appreciative congregation.—Edith D. DeJean, Nevada, Ohio, Sept. 16.

OREGON

Grants Pass.—The days of Aug. 28 to Sept. 8 will go down in history as time well spent in our daily Vacation Bible School. Aug. 28 the church and Sunday-school met with Bro. H. Smith, District Sunday School Secretary, in a consecration and organization service. We started in with many doubts as to what to do, but we came out more than conquerors in the end. We feel now that the school was only a good beginning, and we are making plans already to improve our work next year. Although the attendance was not as large as we desired, because many of the laboring class were in the hop-fields, yet we had several from other churches. The enrollment was twenty-seven, with an average attendance of twenty. There were but three divisions, but the following workers in charge: Sisters Lydia Morton and Olive Holt; Brethren S. H. Smith and Jennie Holt and Lizzie Coover, Primaries; Brethren H. Smith and A. B. Coover, Juniors. Sister Alta Morton and Olga Johnson had charge of the music in all classes. The last week Sister H. Smith

was present to assist in the work. Our school closed Sept. 8 with a program and an exhibit of work done.—Lizzie C. Coover, Grants Pass, Ore., Sept. 15.

Myrtle Point.—The church at this place is moving along in the usual way, striving for the Master. Holding three outside appointments—one at Broadbent, one at Arago, one at Fairview, and two here in town each Sunday. We have an evergreen Sunday-school, a Christian Workers' Meeting, and the Sisters Aid Society—all working together for the upbuilding of the Master's cause.—Thomas Barklow, Myrtle Point, Ore., Sept. 11.

PENNSYLVANIA

Back Creek congregation held a series of meetings at the Upton house, Littleton, Aug. 27, and closing Sept. 10, in charge of Bro. D. L. Bittle, of Hanover, Pa. The weather being ideal, the attendance and interest were good. All the sermons were preached with power and in the demonstration of the Spirit. We are sure that good seed was sown and we trust to reap a harvest in the near future. Many homes were visited by the brethren. We will hold a local temperance meeting at the Shank house, Oct. 8, at 7 P. M. Our love feast will be held Oct. 21 and 22, at 10 A. M., at the Upton house.—J. D. Wilson, Greencastle, Pa., Sept. 20.

Bethany.—The activity and interest have been good during the summer. The pastor directed a Daily Vacation Bible School in June and July with an enrollment of 100. Bible stories, health and habit talks, craftwork and outings made up the program of the school. At the close of the summer exercises were held, with a large attendance of parents who came to witness the work. The program consisted of Bible stories dramatized, Bible verse-finding contests, music, marches and an exhibition of handwork. Vacation day being over, we expect to work with a new interest and make Bethany church a place where the soul-wick can come and go away feeling refreshed.—Mrs. Chas. Bartoletti, Philadelphia, Pa., Sept. 10.

Chambersburg church met in council Sept. 13, with the writer presiding. Eld. M. R. Stover, of Waynesboro, was with us and took the voice of the church for an elder. The writer was reelected elder in charge. The church has decided to select a pastor at some future time. Our love feast will be held Oct. 21, at 6:30 P. M., with preaching service on Saturday evening, Oct. 21, and an all-day meeting on Sunday. We also elected delegates to District Meeting: Brethren J. J. Kriner and Peter S. Lehman; with A. E. Forney and John A. Cracy, alternates.—Peter S. Lehman, Chambersburg, Pa., Sept. 18.

Conego.—Our annual Harvest Service was held at the Conego house Aug. 26, with a large attendance, including many ministers who gave short sermons, making the meeting very profitable. The offering amounted to \$75, which will go for the Near East Relief. Our church met in council Aug. 29, with Eld. John Zug presiding. Brethren H. K. Ober and K. Ober were also present. A goodly number of members were present. Besides the regular business, an election for a deacon was held. The lot fell on Bro. Hiram Gible. Oct. 22 a Children's Meeting will be held at the Conego house, in charge of Bro. H. K. Ober has consented to be with us.—M. S. Brandt, Elizabethtown, Pa., Sept. 16.

Fredericksburg church met in council Aug. 28, with Eld. E. M. Wenger presiding. Elders John Herr and Isaac Plautz also were with us. Bro. Ervin Hisey was elected to the ministry. Aug. 6 Wm. Zabler opened a revival at the Fredericksburg house. He gave very impressive sermons, and also talked to the young men and young women. Twenty-one were baptized for Christ and were baptized. Aug. 26 our Harvest Meeting was held at the Upton house, when four visiting ministers were present. Oct. 14 and 15 our love feast will be held at the Rankstown house.—Peter G. Edris, Fredericksburg, Pa., Sept. 14.

Geiger.—Until recently the church, known as the Summit church, located near Geiger, Pa., was controlled jointly by the Brothers-in-law and the Middle Creek congregation. At the District Meeting a congregation was organized at this place, known as the Geiger congregation, and to include also a part of the territory of the Spiesville congregation. Bro. J. W. Wegley is serving as elder. By arrangement with the Spiesville church, their pastor, Bro. H. Q. Rhoads, will be serving as our pastor. He will begin a series of meetings here Oct. 15, to close with a love feast Oct. 22. Our congregation is not large, but our work is progressing nicely.—F. P. Begally, Somerset, Pa., Sept. 14.

Hanover.—Bro. H. N. Hye, of Elizabethtown College, Pa., began a two weeks' series of meetings Aug. 20 and closed Sept. 3. He preached very instructive and very interesting sermons, and also talked to the young men and young women. Four were baptized. Sister Frances Lettler gave us on Sunday morning, Sept. 10, explaining how we can help our community, our church and our nation by taking care of the homeless children. Eld. Daniel Bower, of York, Pa., preached a very impressive sermon on Sunday, Sept. 10, on the subject, "The Good Shepherd."—Mary A. Rhinehart, Hanover, Pa., Sept. 10.

Locust Grove.—Aug. 2 Bro. W. J. Hamilton, Field Director of Western Pennsylvania, was with us in the interest of the Sunday-school and gave a fine talk. Our Sunday-school was represented at the annual District Convention at Somerset, Pa., by our pastor, Bro. J. Lloyd Nedrow, and Bro. Walter Berkebile, who gave a very impressive sermon on Sunday, Sept. 10, on the subject, "The Good Shepherd."—Mary A. Rhinehart, Hanover, Pa., Sept. 10.

Mingo church met in council Sept. 16 at the Mingo house, with Eld. Levi Ziegler presiding. Elders John Herr and James Shisler were with us. Four letters were granted. The visiting brethren gave reports. Bro. S. H. Hers was ordained to the eldership. We decided to hold our love feast Oct. 14 at the Skippack house, at 2 P. M. Bro. W. K. Conner, of Harrisburg, Pa., held a series of meetings at the Skippack house, which commenced Aug. 26 and closed Sept. 10. He preached the Word with power. The interest in the meetings was good, and we were greatly revived by the messages brought to us. The chalk talks given by Bro. Conner, and his sermons, were very much enjoyed, especially by the children. We held our Harvest Home service at the Skippack house Aug. 19, and at the Mingo house Aug. 26. We expect to have a Children's Day service Oct. 22.—Dora M. Ziegler, Limerick, Pa., Sept. 19.

Spring Creek.—Sept. 3 our series of meetings at Hummelstown was a success. Bro. J. B. Bauser preached nineteen sermons during this time. Two accepted Christ. We have received two certificates recently. Sept. 17 the Young Men's Bible Class of the Spring Creek Sunday-school rendered a program on "Service," followed by an address by Bro. F. S. Carper, of Palmyra. Our love feast will be held Oct. 14, at 1:30 P. M.—Emmett Baschore, Hershey, Pa., Sept. 19.

Maiden Creek.—Bro. David Kilhefer was with us in a series of meetings Aug. 19 to Sept. 3. Much seed has been sown which we hope will bear fruit in the future. One has taken the stand for Christ. Bro. Zabler preached our Harvest sermon, Sept. 10. The offering for the orphans amounted to \$167.50. Brethren S. H. Kline and Wm. E. Oberholzer also were present and made some remarks.—Edwin S. Ernst, Bernville, Pa., Sept. 18.

Oley Mission.—We had a very good and interesting community meeting, seemingly enjoyed by all who were present. The speakers were at their best, and the subjects were very ably discussed. We are looking forward to our revival services, which begin Sept. 24. The services will be at the Oley Mission, Oley, Pa., at 7:30 P. M. We hope to continue for at least two weeks. If any of the Brethren happen to come through this locality, while these meetings are in progress, we would be glad to have them stop.

(Continued on Page 624)

NORTHEASTERN DISTRICT OF OHIO

(Continued from Page 619)

Bro. M. R. Zigler's illustrated address was a fitting climax to the day's work. Workers are ready but means are lacking. We cannot be Christians and fail to help his work by withholding the means God has given us to carry it on.

Thursday was given to Sunday-school work. In his splendid talk on "Sunday-school Efficiency," Bro. H. K. Ober stressed these points: "Every worker must have the spirit of God and submit to his guidance. We must use business sense in our church and Sunday-school work. Increase of efficiency comes through better teachers."

This was followed by a number of group conferences, covering all departments. These group meetings proved very helpful and inspiring, and seem to develop greater interest in the various lines of work and arouse a greater sense of responsibility than the ordinary programs.

After dinner the business session was given first place. The District Secretary's report showed encouraging progress, and opportunities for progress as well.

Bro. M. R. Zigler in "Christianizing Our Relationships," helped us to realize more fully that we can not be Christians by serving self and being self-satisfied. We must be submissive to God's will and render service to our fellow-men in love and unity.

The good work done by Bro. R. H. Nicodemus, in the opening devotionals, was much appreciated.

If we live up to the spirit and teachings of the Convention, there will be a bounteous harvest of souls.

Wm. H. Horner, Secretary.

LOS ANGELES, CALIFORNIA

The South Los Angeles church has maintained a good attendance at Sunday-school and at church services during the summer months. Now that the vacation season is over, we are planning for much growth both in attendance and interest.

During August the Primary Department of the Sunday-school and also the Ladies' Aid have had an outing at one of the city parks. There were forty-five present at the meeting of the Aid Society. After dinner Miss Katharine Brooks interested all with her address entitled: "Why?" We were favored by the presence of our pastor and two of our ministers, N. J. Brubaker and J. D. Clear, who responded as representatives of the Brethren.

Since our last report two have been received by baptism. A number of our members attended the District Conventions at Long Beach. Our pastor, Bro. J. M. Boaz, and J. W. Cline represented our church. Eld. R. H. Miller, our former pastor, favored us with an excellent sermon Aug. 20. We regret the loss of Bro. Miller in our District. We reelected our Sunday-school officers for the coming year. We are planning to secure another building to accommodate the Sunday-school. A teachers and officers' meeting is being planned for Sept. 22. Bro. Jesse Emmert, our District Educational Secretary, will be one of the speakers. Our young people will be well represented at the Christian Workers' Conference at Pacific Palisades. Fortune came our way when Prof. and Mrs. Van Dyke located in our midst. We have arranged with Mrs. Van Dyke to conduct a class in congregational singing and anthems each Wednesday evening, in addition to directing our music at the church services.

A number of brethren and sisters from the East have been among us lately. We always welcome and invite all to worship with us, whether their stay be short or long.

Mrs. Rosa E. Calvert.

IN MEMORY OF OUR LOVED AND DEVOTED MOTHER

Aug. 16 came the message: "Mother died this morning." It was not entirely unexpected, for we knew of her failing health from heart trouble. But we had hoped that she might be spared longer. Now, since a little time has passed, many thoughts of her and her busy life have come. We wish for greater ability to express our appreciation of her love, devotion and unselfishness, which none but her own family can fully know.

Her work is done. She is gone from us. Her hands that never knew idleness while her twelve children were growing up, are quiet now. Her voice that sang hymns to us, is still now. We shall always remember her smiling face when we awoke in the morning, her encouragement and good counsel when we needed it, her happiness over any good that came to us, her loving sympathy and anxiety over any mistake, her cheerfulness at all times.

She greatly loved the church, which she joined when seventeen years old, and to which she was always faithful. Our own love for the church grew from her love for it.

Mary Louise Wine, daughter of John T. and Lucinda (Miller) Nichols, both deceased, was born near Franklin Grove, Ill., June 10, 1869, and died near Roanoke, Ill., Aug. 16, 1922. She was married to Lemuel M. Wine March 11, 1888. There were seven sons and five daughters, who, with the father, survive with three sisters, two brothers and eight grandchildren.

Another faithful Christian wife and mother has gone to her reward. Her years were fewer than many others, but they were busy years—full of many thoughts and much service for others, and of little consideration for herself. Her family calls her blessed, as such mothers deserve. There will always be a place in our hearts sacred to mother.

Mrs. E. B. McCann.

Mondak, Mont.

SECOND DISTRICT OF WEST VIRGINIA

This District has been enjoying a feast of good things this summer. At the District Meeting, held at Goshen in 1921, our District Mission Board launched a program, confirmed by the District Conference. The General Mission Board, through our Home Mission Secretary, M. R. Zigler, offered to help us put the program across, and accordingly secured Bro. Edgar S. Kiracofe to do evangelistic work, and Bro. Clement Bontrager to act as temporary pastor at Goshen. They also sent three church school teachers, for which we express our gratitude.

Bro. Kiracofe came to the writer's home June 9 and we planned the work for the season. June 11 to 15 was spent at Pleasant Valley—sermons delivered, 15; homes visited, 25; average attendance, 60. June 26 to July 4, at Goshen—sermons, 6; homes visited, 18; average attendance, 50. July 5 to 7, Antioch house—sermons, 2; visits, 4. July 8-23, at Littleton (Mt. Hebron)—sermons, 19; homes visited, 25; attendance, 60; baptisms, 6; reclaimed, 2. July 24 to Aug. 6, Mt. Zion—sermons, 13; visits, 22; average attendance, 70. Aug. 7 to 20, at Bethany congregation (Antioch house)—sermons, 16; visits, 27; average attendance, 100; baptisms, 5. Since our last report six have been baptized—one being the result of our last winter's meeting. Aug. 21-23, Shiloh—sermons, 2; visits, 5; attendance, 50. Aug. 24-30, Union Chapel—sermons, 9; visits, 20; attendance, 90. Summary: Reached 7 congregations; held 5 revival meetings; visited 150 homes (approximately); 11 baptized; 2 reclaimed; preached 81 sermons; 80 days.

Bro. Kiracofe did his work exceedingly well. We doubt if any one could have done better. His sermons were strong, forceful and always to the point. He won the love and respect of all, and we were sorry to see him go. We have asked him to help us next summer, should the General Mission Board send us a man.

The District Meetings of the Second District of West Virginia convened in the Union Chapel congregation Aug. 31 to Sept. 3. Aug. 31 we held our Ministerial Meeting. We had a very good program and the topics were well discussed. Some good and lasting impressions were made. Sept. 1 we met in District Conference. A new organization was effected, which resulted in the writer being elected Moderator; A. V. Poling, Reading Clerk; E. G. Bean, Writing Clerk. Several papers came before the meeting. One from Virginia asked that we elect a member to represent this District on a Regional Board as directors of Religious Education, and that the District Sunday School Secretary be that member. The writer was elected to fill the position. We decided to be represented at Annual Conference, and the writer was also elected to serve on Standing Committee, with Bro. A. V. Poling, alternate.

Bro. Clement Bontrager preached the missionary sermon on Friday night from the text, "Where there is no vision the people perish." That we might get the vision, he showed us the needs of the old world, and Jesus as the Cure for the ills of the world. It is the church's business to bring the two together, stressing the point that if we fail to get the vision, the people perish. In the afternoon Bro. Bontrager gave an illustrated talk on the Lord's Prayer. Then followed the examination service and in the evening thirty-seven brethren and forty sisters communed. It was an enjoyable feast. Bro. Z. Annon officiated. Brethren Kiracofe and Bontrager assisted and gave much inspiration to the meeting.

On Sunday our District Sunday-school Meeting convened. A large crowd gathered and we had a fine meeting.

The next District Meeting will be held at Shiloh.

Thornton, W. Va.

A. C. Auvil.

CONFERENCE OF THE SOUTHERN DISTRICT OF VIRGINIA

The Bethlehem congregation, Franklin County, Va., entertained the meeting Aug. 9-11. Aug. 9 the Ministerial and Mission Boards met and discussed the best plans for carrying forward their respective lines of work. In the afternoon the elders organized for their work in the Conference. Eld. L. A. Bowman was selected as Moderator; Eld. H. W. Peters, Reading Clerk; Eld. S. P. Reed, Writing Clerk. During the three days of the Conference, the elders held five sessions and worked arduously for the advancement of the Kingdom. Early in the evening the people began to gather, and by eight o'clock the house was filled with eager listeners. The temperance, simple life and purity questions were considered, each speaker having his talk well in hand. Most excellent instruction was given along these lines.

The Sisters' Aid Society and Ministerial programs occupied the forenoon of Aug. 10. Stirring speeches were made on the various topics presented. The past efforts

and future aims of the Sisters' Aid, as given by our sisters, showed how hard they have been struggling for an existence; and yet they have a large program for the future.

The Forward Movement and Missionary programs were in the hands of our Forward Movement Director, Bro. L. A. Bowman. Bro. C. H. Shamberger's address on "What the Forward Movement Has Done in the Past and What It Is Expected to Accomplish" was listened to with much interest. Bro. H. C. Early's missionary sermon was a strong appeal to the church, to live up to the requirements of the Gospel. He set forth in strong terms that our biggest work and greatest duty is to follow the example of the Divine Master.

Aug. 11 the District Conference proper began. One query was sent to Annual Meeting. A request for the organization of a new congregation, to be formed by the division of an existing congregation, was granted. Two calls were made for the District Conference of 1923. The call was granted to the Fraternity church, N. C.

Floyd, Va.

Michael Reed.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bair-Miller.—By the undersigned, at the bride's home, Aug. 12, 1922, Mr. John C. Bair and Sister Mary Annie Miller, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Branson-Goodman.—By the undersigned, at the groom's home, June 10, 1922, Bro. Edgar R. Branson and Miss Mildred L. Goodman, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Burgess-Brown.—By the undersigned, at his home, May 9, 1922, Bro. Paul Burgess and Miss Myrtle Brown, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Donner-Williams.—By the undersigned, July 2, 1922, at the Walnut Valley church, Mr. Elmer Donner and Sister Jane Williams, both of Great Bend, Kans.—L. Birkin, McPherson, Kans.

Everett-Hillan.—By the undersigned, at his residence, Aug. 10, 1922, Mr. LeRoy Albertie Everett and Miss Mary Ruth Hillan, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Helser-Bechtel.—Aug. 15, 1922, at the home of the undersigned, occurred the wedding of Bro. Albert Helser and Sister Lola Bechtel. Elders E. B. Bagwell and V. F. Schwalm were present and led in the invocation and consecration prayers. Bro. Helser is the son of Brother and Sister D. M. Helser, of Thornville, Ohio. He had received the degrees of A. B. and A. M. from Manchester College. He has done post-graduate work at Bethany Bible School, Columbia University and University of London, Eng. While in England, this past year, he received unusual honors for an American student. He was elected editor of the university paper, and before the year was over, was granted the degree F. R. G. S. by the Royal Geographical Society. Sister Helser is the daughter of Brother and Sister Jackson Bechtel, of Bellville, Ohio. She is a graduate of Manchester College and a graduate nurse. These two have consecrated their lives to the mission work in Africa, and are ready now to go at any time. They will enter upon the work well prepared. They have many friends, as well as the entire church, will uphold them and the other volunteers with prayer and support.—Otho Winger, North Manchester, Ind.

McKinley-Wampler.—By the undersigned, in Muncie, Ind., June 17, 1922, Mr. John S. McKinley and Mrs. Frances Wampler, both of Yorktown, Ind.—Geo. L. Studebaker, Muncie, Ind.

Rariden-Burkey. By the undersigned, at his residence, Aug. 26, 1922, Mr. Arthur Rariden and Miss Margarette Viretta Burkey, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

Robinson-Pucciarielli.—By the undersigned, at his residence, Aug. 17, 1922, Mr. Harry Robinson and Mrs. Rosa Pucciarielli, both of Muncie, Ind.—Geo. L. Studebaker, Muncie, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Adams, Iva May, born Nov. 3, 1880, died at her home at Myrtle Point, Oregon, Aug. 31, 1922, aged 41 years, 10 months and 3 days. She united with the Church of the Brethren when nine years old, and always earnestly contended for the faith once delivered to the saints. Her disease was cancer of the stomach. She bore all her suffering patiently. She leaves a husband and one son, a father, three brothers and three sisters.—Thomas Barklow, Myrtle Point, Ore.

Bishop, Florence, born Sept. 30, 1918, died Sept. 13, 1922. She was severely burned two days prior to her death. She leaves father, mother, four sisters and one brother. Services by Eld. Leander Smith. Burial in the Walnut Hill cemetery.—Mary Smith, Council Bluffs, Iowa.

Bishop, Bro. Michael, born in Ashland County, Ohio, Aug. 31, 1837, died Aug. 5, 1922. He was the son of Wm. and Elizabeth Bishop. At the age of twelve he moved with his parents to DeKalb County, Ind., where he resided the remainder of his life. He was a member of the Church of the Brethren. Two sisters and two brothers preceded him. Surviving are two sisters, and one brother. Services at the Lutheran church.—Ethel Sherman, Auburn, Ind.

Clek, Bro. Jonathan Miller, born in Rockingham County, Va., Feb. 22, 1841, died at his home near Horton, Mo., June 12, 1922. He suffered much the last month of his life but bore it patiently. June 16, 1869, he married Lucinda E. Cox. There were two sons and two daughters, one of whom died in infancy. He also leaves his wife, eleven grandchildren, one brother and one sister. A short time after their marriage he and his wife united with the Brethren Church, to which he remained faithful. Being unable to procure the services of a Brethren minister, the funeral was preached by a Christian minister. Burial in Balltown cemetery.—Icy L. Hamersley, Nevada, Mo.

Farmer, Bro. Henry G., died July 18, 1922, aged 73 years, 3 months and 25 days. He was a member of the Church of the Brethren for many years. Services in the Elizabethtown church. Interment in Mt. Tunnel cemetery.—E. R. McDannell, Elizabethtown, Pa.

Fasnacht, Susan, died Aug. 30, 1922, aged 80 years, 10 months and 27 days. She was a member of the Church of the Brethren for many years, and was always ready to do service for the church. She leaves her husband and two sisters. Services at the Chiques house by Brethren Hiram Kaylor, Henry S. Zug and Samuel S. Eshman. Interment in the Chiques cemetery.—P. C. Geib, Mannheim, Pa.

Fetter, Bro. Samuel M., died Aug. 15, 1922, aged 71 years, 4 months and 26 days. Death was due to tuberculosis and stomach trouble. He was a faithful member of the Church of the Brethren for many years. Services in Elizabethtown church. Interment at East Petersburg.—E. R. McDannel, Elizabethtown, Pa.

Hendershot, Elizabeth E., daughter of Martin and Leah Weybright, born in Elkhart County, Ind., Oct. 26, 1852, died in Elkhart, Ind., Aug. 19, 1922. She married Jas. Y. Hendershot Oct. 13, 1870. There were eight children, two of whom with the husband preceded her. Surviving are five sons and one daughter. For many years she has been a devoted member of the Church of the Brethren. Shortly before her death she reaffirmed her faith by calling for the anointing. Services in the Elkhart City church by Bro. E. C. Swihart. Interment in Grace Lawn cemetery.—Sylvia E. Kistler, Elkhart, Ind.

Himebaugh, Hazel Leona, daughter of Brother and Sister Geo. Roush, born in Elkhart County, Ind., Oct. 31, 1896, died Aug. 6, 1922. She married Vernon C. Himebaugh Sept. 29, 1916. There were five children, two having preceded the mother. Surviving are the husband, three children, the parents, three brothers and one sister. At the age of fourteen she united with the Church of the Brethren and lived a devoted Christian life. Services at the Elkhart Valley church by Eld. Frank Kreider, assisted by Bro. E. C. Swihart. Burial in the Prairie Street cemetery.—Sylvia E. Kistler, Elkhart, Ind.

Layser, Bro. Carmi, son of Reuben and Mary Layser, born July 8, 1871, died Aug. 29, 1922. He united with the Church of the Brethren about nine months ago. Services at the Richland house by Brethren Harrison S. Gipe and Charles Zeigler. Interment in the Tulpehocken cemetery.—Laura S. Frantz, Richland, Pa.

Leighton, Charles D., son of Adam and Elizabeth Leighton, born April 4, 1858, near Buchanan, Va., died Sept. 7, 1922, at the Rideout Memorial Hospital, Marysville, Calif. Death was due to gallstones and cancer of the liver. He became a Christian in 1877 and united with the Methodist church. In 1879 he married Mrs. Mary Showalter Bashor. In the same year he became a member of the Church of the Brethren. There were six children. The wife and one child died in Lawrence, County, Tenn., where they moved in 1896. July 10, 1898, he married Tenna E. Sherfy. There were two children, both of whom are dead. In 1920 he and his wife came to Live Oak, Calif. Burial at Lawrenceburg, Tenn.—T. E. Leighton, Live Oak, Calif.

Merkey, Bro. Tyrus, died at his home at Freystown, Pa., Aug. 28, 1922, aged 67 years, 2 months and 17 days. He was a son of the late George and Catherine Merkey. He was married to Rebecca Frantz, who survives. His only brother preceded him about six months ago. He was a faithful member of the church for many years. He was a patient sufferer for about six weeks. Services at the Freystown house by Brethren Jacob Pfautz and L. D. Gibbel. Interment in the adjoining cemetery.—Anna Keeney, Bethel, Pa.

Meyer, Catherine, nee Gible, born Sept. 4, 1832, died July 24, 1922. Her husband, brothers and sisters all preceded her. She was a faithful member of the church for many years and gave a helping hand whenever needed. Services at the Meyer house by Elders Jacob Pfautz and E. W. Edris. Interment in the Homestead cemetery.—Peter G. Edris, Frederickburg, Pa.

Orsen, Marshall, born Jan. 23, 1872, in Noble County, Ind., the son of Joseph and Elizabeth Marshall. He died Sept. 2, 1922. In 1894 he married Cora Gibson. There were four children, who survive with one grandson. He united with the Church of the Brethren some years ago and was a faithful member, being a deacon and a very able Bible teacher in the Wawaka church. Services at the Casperville church by Rev. S. S. Burger. Interment in the Casperville cemetery.—Mrs. Harry Frick, Wawaka, Ind.

Peek, Adeline J. McEldery, born in Jefferson County, Iowa, April 22, 1854, died at her home in Quinter, Kans., Sept. 5, 1922. She was married Nov. 11, 1869, to Francis M. Peek. There were four children, two having preceded her. She is survived by her husband, two daughters, five grandchildren, three brothers and three sisters. She united with the church of her choice in early life and remained faithful until death. Services by Bro. D. A. Crist, at the Quinter church. Burial in the Quinter cemetery.—Mrs. J. W. Jarboe, Quinter, Kans.

Propst, Ernest Abel, infant son of Brother and Sister A. E. Propst, died within the bounds of the Grundy County church, aged twelve days. Services in the home by the pastor. Burial in the Sheller cemetery.—D. H. Keller, Grundy Center, Iowa.

Reber, Bro. Nathaniel, died at his home near Shuberts, Pa., of cancer, July 26, 1922, aged 59 years, 10 months and 26 days. He suffered great pain, but he bore it all patiently. He was a faithful and loyal member of the church for many years. He was married three times and had four children. His wife, with several brothers and sisters, survives. Services at Shuberts by Brethren Jacob Pfautz and L. D. Gibbel. Interment in the cemetery adjoining Zeigler's meetinghouse.—Anna Keeney, Bethel, Pa.

Shock, Beniah, son of Jonas and Susan Fouts Shock, born in Montgomery County, Ohio, April 25, 1837, died Sept. 8, 1922. Sept. 15, 1864, he married Rhoda Wineland. There were two sons and two daughters. One son and two daughters preceded him. He united with the church in May, 1870. He was called to the deacon's office, in which he labored faithfully. He is survived by his wife, one son, three grandchildren and one sister. Services at the Bear Creek church by Elders D. M. Garber and J. W. Beeghly. Interment in the Eversole cemetery.—Bessie M. Filbrun, Dayton, Ohio.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); Communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (Acts 16: 18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 38-42; 18: 9-10; Isa. 53: 7, 12); intemperance in all things (Titus 2: 2; Gal. 5: 22-26; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret out-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
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Official Organ of the Church of the Brethren

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Editor

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Notes From Our Correspondents

(Continued from Page 621)

with us. The meetings will be held in the Baumstown church.—D. W. Weaver, R. D. 2, Birdsboro, Pa., Sept. 21.

Perry—Our regular council was held Sept. 16, with Bro. C. H. Steerman as moderator. The visiting brethren made favorable reports. One was restored to church membership. Bro. E. L. Weibly was elected delegate to the Ministerial Meeting. Bro. Shieby will be with us this fall, to hold a series of meetings at the Manassas Union house. The date has not yet been set. Our love feast will be held Oct. 7 and 8, at 2 P. M.—Alice Reeder, Blain, Pa., Sept. 19.

TENNESSEE

Liberty—Bro. Rufus Bowman, of Bridgewater, Va., came to our place July 1. The Sunday-school was reorganized. We have two young people's classes of about twenty-five members each, also a growing Bible Class. A new superintendent was elected and the school is getting along nicely. We made up something over \$125 to paint the church. We will also have a new floor soon. Bro. Bowman is a fine young man, full of energy. Sept. 1 we began our revival, which continued until Sept. 13. Bro. Bowman preached fifteen inspiring sermons. Twenty accepted Christ, fifteen of whom were baptized and one was reclaimed. Bro. Bowman left for his school work in Bridgewater, Va., and we regretted to see him go. But we hope to have him with us again.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Sept. 20.

VIRGINIA

Bethel—Aug. 20 Bro. G. A. Maupin came to hold a series of meetings. He preached ten sermons and then had to leave for District Meeting. Ten accepted Christ. Bro. W. E. Cunningham preached two nights longer and one more confessed Christ. One was reclaimed. Three letters of membership were granted. So far four have been baptized. We had good crowds and fine interest prevailed throughout the meeting. Brother and Sister Clemens, our delegates, started for District Meeting, but on account of Bro. Clemens' health had to stop off at Charlottesville for several days. The sisters have had the church painted. Our love feast will be held later on.—Mrs. Maggie Cunningham, Shipman, Va., Sept. 18.

Beick—Aug. 6 Bro. H. C. Early came into our midst. A large audience listened to the splendid sermon of the morning. The crowds continued to grow as the services progressed. The interest, too, grew and there was prayer and effort for the success of the meeting. Bro. Early visited in many of the homes. His splendid messages will not soon be forgotten. The friendly visits in our homes won the hearts of the people. Eighteen new converts desired to serve the Savior, sixteen of whom were baptized. The members are encouraged to go forward in the Master's service.—Edith E. Peters, Wirtz, Va., Sept. 14.

Hollywood church met in council Sept. 16, with Eld. I. A. Miller as moderator. Sept. 7 closed a very interesting and helpful series of meetings of two weeks' duration. Bro. M. G. West, who has been with us during the summer months, did the preaching. He is a young man in years and experience, he presents the truth in a very simple but earnest and forceful way. Six young people were baptized; one awaits the rite.—Mamie F. Quann, Fredericksburg, Va., Sept. 18.

Midland—Our council meeting was held Sept. 2, with Eld. I. M. Mt. acting as moderator. Eld. M. G. Early and Bro. Scott were with us. The visiting brethren made favorable reports. Eld. C. A. Maupin, of Free Union, Va., held a two weeks' revival at the Mt. Hermon house, beginning in July. We feel that the members were much encouraged and strengthened. In July Brother and Sister I. S. Long gave several addresses and illustrated lectures in both churches, which were most profitable and favorable reports. Though two weeks' series of meetings began at Midland, in charge of Eld. B. B. Garber, of Waynesboro, Va. Bro. Garber preached strong sermons—the closing one being a fine talk to the young folks which was appreciated by all. We feel that we have been strengthened for better service.—Eva Hinegardner, Midland, Va., Sept. 7.

Mt. Vernon church met in council Sept. 7, with Eld. J. R. Kindig presiding. Five letters were granted. Our revival meetings will begin Oct. 1, conducted by our pastor, Bro. C. B. Smith. It is with sincere regret that we announce that Bro. Smith and wife will close the pastorate here about Nov. 1. They have been with us three years and have endeared themselves to the congregation as well as to the entire community. Through their labors much good work has been accomplished.—Nora Kindig, Waynesboro, Va., Sept. 20.

Valley Bethel church has just passed through a two weeks' series of meetings. Bro. J. M. Foster, of Spring Creek, Va., began the meeting Aug. 20 and continued until Sept. 3. One stood for Christ. We feel that we all have been spiritually built up. Bro. Foster certainly preached the Word with power. The attendance was good and much interest was manifested. Our communion was held Sept. 2, with fifty-three members present. Several were with us from adjoining congregations. Eld. Josiah Beverage officiated.—Mrs. Chas. B. Gibbs, Bolter, Va., Sept. 13.

Red Oak Grove church met in council Sept. 9, with Bro. W. M. Yearout presiding. The visiting brethren gave a good report. On the Sunday following, our Sunday-school rendered a very interesting Children's Day program. Our love feast will be held Oct. 7, beginning at 3:30 P. M.—Lena Bowman, Floyd, Va., Sept. 16.

WASHINGTON

Sunnyside church met in council Sept. 8, with Eld. C. A. Wagner presiding. Sunday-school officers for the coming year were elected, with Bro. Walter Smith, superintendent. Our Sunday-school has held up splendidly in attendance and offering during the summer months. We decided to hold a communion this fall—the date to be set later.—Mrs. M. E. Oswalt, Outlook, Wash., Sept. 12.

WEST VIRGINIA

Gladly (W. Va.)—Aug. 28 under the direction of the Mission Board of the Second District of Virginia, Bro. D. B. Garber, of Basic, Va., and the writer, started for a mission point at Gladly, Randolph County, W. Va., to conduct a series of meetings. Sixteen sermons were preached and no result, five were added to the church by baptism, one was reclaimed, and two await baptism. There being no Brethren Church in Gladly, services were conducted in a vacant dwelling. The interest was good and we were encouraged to greet a full house each evening. This is a new field, the first series of meetings being held last year. We now have about forty-five members there. These people are anxious for a house of worship and a movement is now being made to comply with their desire.—Lora A. Miller, Bridgewater, Va., Sept. 19.

Sugarland (W. Va.)—Sept. 3 the undersigned went to the Sugarland church to hold a series of meetings. This church is in the bounds of the Zion congregation. We preached six sermons to appreciative audiences. Eight were baptized and two were reclaimed. Sept. 9 the love feast was held with twenty-seven members present. We had a very spiritual meeting. The next day we had a Sunday-school Convention with a house full of very attentive listeners.

The following brethren assisted in the love feast and convention: Eld. J. E. Whitacre, of Uniontown, Pa.; Lester Eike, of Missouri, and Bro. Noah Eike and son Earl, of Tucker County, W. Va. There seems to be a much brighter day ahead for the Brethren at this place.—Emra T. Eike, Oakland, Md., Sept. 16.

WISCONSIN

White Rapids church met in quarterly council Sept. 14, with Bro. O. L. Harley presiding. One letter was received, that of Bro. Noah Heestand and wife. Bro. Heestand is a deacon and we appreciate very much the help of such consecrated people in our midst. A Missionary Committee was appointed, consisting of Sisters Heestand, Kulp and Agnes Anglemeyer. Plans for the new church were discussed and decided upon. Work is progressing nicely on the building and we hope soon to be able to have services in the basement.—Laura Harley, Amberg, Wis., Sept. 16.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 5-9, Northern California, Raisin City church.
Oct. 8-12, Nebraska and Northeastern Colorado, Ender's church, Nebr.
Oct. 10-12, Middle Indiana, Flora.
Oct. 14-18, Northeastern Kansas, Morris church.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Salem church, Nickerson, Kans.
Oct. 23-26, Southeastern Kansas, Fredonia church.
Oct. 24-25, Southern Pennsylvania, Perry, Farmers Grove house.

LOVE FEASTS

California
Sept. 30, Empire.
Oct. 15, Inglewood.
Illinois
Oct. 7, 6:30 pm, Waddams Grove.
Oct. 7, Martin Creek.
Oct. 9, 6:30 pm, Shannon.
Oct. 29, 7 pm, Polo.
Indiana
Sept. 30, 6 pm, Bachelor Run.
Sept. 30, Wabash Country church.
Oct. 6, Union.
Oct. 6, Bethel Center.
Oct. 7, 6:30 pm, Shipshewana.
Oct. 7, 7 pm, New Bethel.
Oct. 7, Syracuse.
Oct. 7, 10 am, Hickory Grove.
Oct. 7, 7 pm, Eel River.
Oct. 7, 7 pm, Anderson.
Oct. 7, 10 am, Lower Deer Creek.
Oct. 7, 7 pm, Plymouth.
Oct. 8, 6:30 pm, Hartington city.
Oct. 14, 6 pm, Upper Deer Creek.
Oct. 14, Middlebury.
Oct. 14, North Liberty.
Oct. 14, 6 pm, Fairview.
Oct. 14, Union Center.
Oct. 14, 7 pm, Beech Grove.
Oct. 15, Walnut.
Oct. 21, Pine Creek.
Oct. 21, Mexico.
Oct. 21, West Eel River.
Oct. 21, 7 pm, Somerset.
Oct. 21, Rock Run.
Oct. 21, 6 pm, Laporte, Ross church.
Oct. 21, 6 pm, Rossville.
Oct. 28, 7 pm, Cedar Lake.
Oct. 28, 6 pm, Pleasant View.
Oct. 28, 6 pm, Landess.
Oct. 28, Markle.
Oct. 28, 10:30 am, Nettle Creek.
Oct. 28, 7 pm, Bethel.
Oct. 29, Kokomo.
Iowa
Oct. 7, 6 pm, Monroe County.
Oct. 7, 6:30 pm, Panther Creek.
Oct. 8, 6:30 pm, Dallas Center.
Oct. 16, Fairview.
Kansas
Sept. 30, Scott Valley.
Oct. 2, The three churches of Kansas City at Central Avenue church.
Oct. 7, Burr Oak.
Oct. 7, 5 pm, Belleville.
Oct. 28, Parsons.
Oct. 28, 6 pm, Overbrook.
Maryland
Oct. 7, 2:30 pm, Thurmont.
Oct. 7, 10 am, Piney Creek near Galt Station.
Oct. 14, 2 pm, Meadow Branch.
Oct. 19, 6 pm, Pipe Creek.
Oct. 21, 2 pm, Monocacy at Rocky Ridge.
Oct. 21, 12:30 pm, Longmeadow.
Oct. 21, Brownsville.
Oct. 28, 29, 4 pm, Manor.
Oct. 28, Locust Grove.
Oct. 29, 5 pm, Reisterstown.
Michigan
Sept. 30, 10:30 am, Radney.
Oct. 1, Detroit, First Church.
Oct. 7, Harlan.
Oct. 14, Homestead.
Oct. 14, Pontiac.
Oct. 14, 10:30 am, Woodland.
Missouri
Oct. 15, 7 pm, Smith Fork.
Oct. 21, Shoal Creek.
Nebraska
Oct. 8, Falls City.
North Carolina
Oct. 14, Pleasant Valley.
Ohio
Sept. 30, 5:30 pm, Sand Ridge.
Oct. 7, 10:30 am, Silver Creek.
Oct. 7, 10 am, North Poplar Ridge.
Oct. 7, 6 pm, County Line.
Oct. 14, 6 pm, Baker.
Oct. 14, Ross.
Oklahoma
Oct. 14, 6 pm, Painter Creek.
Oct. 14, 10 am, Beech Grove.
Oct. 14, 10 am, Donnels Creek.
Oct. 14, Ft. McKinley.
Oct. 14, 5:30 pm, Sugar Hill.
Oct. 14, Poplar Grove.
Oct. 15, 6 pm, Akron, First Church.
Oct. 15, Eagle Creek.
Oct. 21, 6 pm, New Carlisle.
Oct. 21, 6 pm, Palestine.
Oct. 21, 10 am, Wyandot.
Oct. 21, Fairview.
Oct. 21, 6:30 pm, Logan.
Oct. 28, 10 am, West Fulton.
Oct. 28, 6 pm, Lower Stillwater.
Oct. 29, 5 pm, Ludlow, Pittsburg house.
Pennsylvania
Sept. 30 and Oct. 1, 1:30 pm, Lower Conewago, at Bermudian house.
Oct. 1, Shade Creek.
Oct. 1, 5 pm, Little Creek.
Oct. 7, 4 pm, Dunning's Creek, Holsinger house.
Oct. 7, 8, 2 pm, Annville.
Oct. 7, 8, 1:30 pm, Little Swatara, Ziegler house.
Oct. 8, 2, 8, 2 pm, Perry at Three Springs.
Oct. 8, 9 am, Mechanicsburg at Mohler house.
Oct. 8, York.
Oct. 8, 30 pm, Redbank.
Oct. 8, Lower Clair.
Oct. 8, 1:30 pm, Marsh Creek, at Marsh Creek house.
Oct. 8, Sipesville.
Oct. 8, Ephrata.
Oct. 8, 6 pm, Woodbury, Replodge house.
Oct. 8, 6:30 pm, Montgomery.
Oct. 10, 11, 10 am, Midway.
Oct. 12, 7:30 pm, Somerset.
Oct. 14, 1:30 pm, Spring Creek.
Oct. 14, 2 pm, Mingo, Skippack house.
Oct. 14, 4 pm, Pleasant Hill, Pleasant Hill house.
Oct. 15, 10, 10 am, Falling Spring, at Hade meetinghouse.
Oct. 14, 15, 2 pm, Fredericksburg, Rankstown house.
Oct. 14, 15, Upper Conewago, Latimore house.
Oct. 15, Clover Creek, Martinsburg house.
Oct. 15, New Fairview.
Oct. 15, Hanover.
Oct. 15, 2 pm, Upper Cumberland, at Hunisdale.
Oct. 15, Fairview.
Oct. 15, Keontz.
Oct. 5, 6:30 pm, Norristown.
Oct. 15, 5:30 pm, Maple Spring.
Oct. 21, 22, 10 am, Back Creek, Upton house.
Oct. 21, 22, 9:30 am, Heidelberg, at Heidelberg house.
Oct. 21, 1:30 pm, Spring Grove church at Kemper house.
Oct. 22, 6:30 pm, Chambersburg.
Oct. 22, New Enterprise.
Oct. 22, Codorus, at Shrewsbury.
Oct. 22, 6 pm, Geiger.
Oct. 25, 26, 1:30 pm, White Rock, Kreider house.
Oct. 28, Spring Run.
Oct. 28, 1:30 pm, Akron.
Oct. 28, Mechanic Grove.
Oct. 28, 29, 10 am, Upper Codorus, Blackrock house.
Oct. 29, Scalp Level.
Oct. 29, Meyerdale.
Oct. 29, Smithfield.
Oct. 29, 4:30 pm, Carlisle.
Nov. 1, 2, 10 am, West Green-tree church at Rheems.

Tennessee

Sept. 30, Knob Creek.
Oct. 7, New Hope.
Oct. 28, French Broad.

Virginia

Sept. 30, 3:30 pm, Topeco.
Oct. 7, 3:30 pm, Red Oak Grove.
Oct. 7, 3:30 pm, Flat Rock.
Oct. 7, Midland, at Mt. Hermon.
Oct. 7, 4 pm, Johnsville.
Oct. 14, 2 pm, Johnsonstown.
Oct. 14, Linville Creek.
Oct. 14, 3 pm, Pleasant Valley, (Second Dist.).
Oct. 14, 3 pm, Pleasant Valley.
Oct. 21, Middle River.
Oct. 21, Valley.
Oct. 28, 4 pm, Unity, at Fairview.
West Virginia
Sept. 30, Barbary, Antioch House.
Oct. 7, 2 pm, Source Run.
Oct. 14, Tarscoat.
Wisconsin
Oct. 1, Rice Lake.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., October 7, 1922

No. 40

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...EDITORIAL...

The Way

COMING back to the first of those three questions we are to consider this week what that new kind of life is which Jesus came to give the world—that new spirit which he would put into the hearts of men. Is it anything but a vague abstraction suitable for tiresome sermonizing? Is it tangible? Is it something concrete—something you can understand and lay hold of?

As so often happens, it is the simplicity of the thing, not its difficulty, that baffles us. It is because we have been looking for something hidden, mysterious and hard to grasp, that we do not see it.

If the prophet had assigned the proud and mighty Syrian general some great and costly task, he would have jumped at it, but he was nonplussed by the simplicity of the prescription. The fellow-townsmen of Jesus could not appreciate him, they were too much used to the sight of him as he went about his humble daily work with hammer and saw. We have been talking so long about the plan of salvation and even about the philosophy of the plan of salvation, as if this must be a very complex scheme of some kind, that we can not believe that the secret of right relationship with God and man is the simple thing that Jesus said it was.

What a revelation it would be if we could just come to the Gospel Story openhearted, with all our preconceptions lost along the roadside! Then it would be easy to see what it is about. One of the first things that would strike us would be the frequency—constancy, might we not say?—with which Jesus was "moved with compassion," how much he did himself that was expressive of that feeling and how much he had to say about the practice of it. Equality, not that particular word but the idea, is a thing that stands out clear and bold all through his teaching. He wanted everybody to have an equal chance at the good things of life, he would have nobody take any selfish advantage of another, but wanted all to find their individual welfare in seeking the welfare of all. In short, the spirit he sought to put into all human relationships was the spirit of perfect brotherhood.

But there is another great idea running through the Gospel Story. No openhearted reader of it could fail to see how much Jesus had to say about his Father,

how much he communed with him in prayer, how much his Father was in his thought, and what the nature of that thought must have been. Isn't it as plain as anything can be that he loved and trusted his Father perfectly, and wanted everybody to do the same? That was the spirit which he sought to put into men's attitude to God.

Is there anything hazy or intangible about this? Isn't it perfectly definite and concrete? The new kind of life which Jesus wanted men to live was a *life of love*—loving trust in God and loving service of one another. To put that spirit into the new movement he set going, was the thing to which he gave his life.

This is the heart of the religion of Jesus and this, therefore, is the goal of all Christian institutions, organizations and machinery thereunto appertaining. These things are needful. We must have them, but a much more imperative "must" is that we see more clearly what it is all about. We have thought the church was fulfilling its function by gathering people unto it and building up itself. O no. It must produce the life, the spirit, the new kind of life, the life of love. All the rest is incidental. All the rest is means to the one great end, the life of love. We have thought it the business of the church to get people saved. Verily. But salvation is life, a new kind of life, a life of love.

The early Christians had the idea but the church soon lost it—lost it in the general strife over questions of technique. A striking testimony to the first part of this statement appears in the name for the Christian movement which has been preserved in several passages in the Book of Acts. Saul went to Damascus to see if he could find any that were of "The Way" (9: 2, R. V.). In the early part of the apostle's ministry at Ephesus some spoke evil of "The Way," and in the latter part of it "no small stir" arose concerning "The Way" (19: 9, 23). Answering the charge of heresy before Felix, Paul confessed his adherence to "The Way" (24: 14).

This is very interesting indeed, for it is reminiscent of the central note in Jesus' teaching and shows how strong was the impress which it left. In the thought of the infant church and apparently also in the thought of the people outside, the new religion was preëminently a different "way." It was more than a way. It was "the Way."

Going back ourselves to the words and deeds of Jesus, we see plainly what that "way" was. It was a way of living, the way of living. It was the life of love—love to God and love to men.

What It Means to Be Holy

To the ancient Israelite anything was holy which had been set apart for the service of Jehovah. That was good so far, but the sad thing about it was, the character of the service had nothing to do with it. The most revolting and immoral acts were sometimes considered holy because they were practiced in the name of religion. The idea had no ethical content whatever. Aloofness or exclusiveness was all there was to it. The struggle of the prophets was largely with that pernicious notion. They labored hard to give the nation a God with a character.

That lesson has been learned. But there is another important one which has not been learned very well. While holiness is still separateness unto God and always must be that, we often seem to forget what we are set apart for. God wants us not for ornaments but for use. He wants us to cooperate with him in the great business he has in hand, which is the establishing of his dominion throughout the world. Christians must be separate from the world in the sense that

they can not partake of its sin, but they can not withdraw unto themselves and refuse to help clean it up. Any conception of holiness which does not make the service idea the big thing in it is not the Christian brand.

Unity in Service and Unity in Belief

ONE of the best ways of promoting greater unity of opinion, in matters of Christian belief and doctrine, is to unite in some great Christian enterprise. Working together will often do more to help folks to think together than hours of argument. For that enables them to get acquainted, and mutual acquaintance fosters mutual understanding. And when people once understand each other, they have gone a long way toward agreeing with each other.

We know that this method can not succeed in all cases. There are some good people so built that they can not work together. But this is oftener due to incompatibility of temperament than to differences of religious opinion. Making due allowance for these cases it remains true that union in a common service is a mighty factor in promoting unity of belief.

And the encouraging thing about this is that such a union can almost always be established. Few Christians are so far apart in doctrinal conviction, even in the most vital matters, but that they have a large common ground which they could join heartily in working. If they could only be persuaded to work it faithfully, that ground would almost certainly grow larger.

The tragedy of this situation is that many great works of Christian service about the need of which there can be no difference of opinion and which would bring light and blessing to multitudes—these must wait while Christians thrash out their differences about other things. And the tragedy deepens as one thinks how much easier the thrashing would become if they would only go ahead with their united service of love.

The Meeting of the General Mission Board

ACCORDING to previous announcement, the members of the General Mission Board assembled in the offices at Elgin, Sept. 26. All the members were present: H. C. Early, Otto Winger, Charles D. Bonsack, J. J. Yoder and A. P. Blough. After the meeting was opened by spending some time in prayer together, the first item of business was the annual election of officials by the Board, to serve for the ensuing year. This resulted as follows: Chairman, Bro. Early; Vice-Chairman, Bro. Winger; Secretary, Bro. Bonsack; Treasurer, Clyde M. Culp; Educational Secretary, H. Spenser Minnich; Home Secretary, M. R. Zigler.

It is pleasant to note the care with which all matters are disposed of, or postponed for further study. No less than six times were matters referred back to sub-committees, with instruction to study further, and to report at the December meeting. These sub-committees are usually composed of two or three of their own number, who are supposed to develop an intelligent opinion and to be able to give satisfactory reasons for it, whatever the subject in hand.

The total number of items of business came to sixty-five. From the Secretary's book we are making the following notations:

Since the budget of about \$80,000 for China was approved at the previous meeting, the business for this field was not so large. Yet many items demanded attention, such as furloughs, equipment for the better handling of accounts, and the utility and ownership of a Ford. The latter is more expensive in China than in America, yet with the chance of reducing the journey of three days between stations to six hours, it was

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CONTRIBUTORS' FORUM

Reading the Bible

It is one thing to read the Bible through
Another thing to read to learn and do.
Some read it with desire to learn to read,
But to the subject pay but little heed.

Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read or where.

Some read to bring themselves into repute
By showing others how they can dispute.
While others read because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradiction there.

Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the things just as his father said.

Some read to prove a pre-adopted creed,
Hence understand but little that they read;
For every passage in the Book they bend
To make it suit that all-important end.

Some people read as I have often thought,
To teach the Book instead of being taught;
And some there are who read it out of spite,
I fear there are but few who read it right.

But reading prayerfully, you will see,
Although men contradict, God's words agree;
For what the early prophets wrote
We find that Christ and his apostles quote.

So trust no creed that trembles to recall
What has been penned by one and verified by all.

Suppose We Had a "Standard" Church

BY W. O. BECKNER

MAYBE we already have a standard church, but, not having a measuring rod with which to measure it, we didn't know it. A few years ago our Sunday School Board set itself vigorously to the task of helping our Sunday-schools, and as a means to that end, they established definite "standards," by which a school might measure itself, to a certain extent. I do not think it was ever the idea of the Board to measure the good which a Sunday-school is accomplishing, by the ten or more points given in the standard adopted, but there are some things which a Sunday-school can not do and maintain good work, such, for example, as discontinuing for the winter months. Then there are certain things which any school *must* do, in order properly to function, such as providing some means for training its teachers. The splendid success and wonderful progress of our schools, in the last few years, is ample proof of the wisdom of the Sunday School Board in adopting standards.

But what I started out to say was not entirely about the Sunday-schools, though that *does* furnish a splendid place to begin with. Why should not our Forward Movement Boards—if they be the ones to do it—adopt some standards by which a congregation might measure itself, to know whether it be not only in the faith—for that is set down in the New Testament fairly well already—but to measure whether it be equipped for doing what a church ought to do in a community? We are talking these days about a church functioning for the good of the community in which it is located, and not only for the good of the people who worship within the walls of its building. What is the equipment which a church should have for a proper discharge of its duties?

I came across some standards, the other day, which were worked out by somebody in connection with the Interchurch Movement, two or three years ago, which I am going to quote here just as they were given then. There are some things, in which we could not concur with them, I am sure, and yet, in order to get the matter plainly stated, I shall not attempt any cutting out at this time, but will state them as they were

worked out, and the cutting out may be done later. Here they are:

A. Adequate Physical Equipment.—(1) Up-to-date parsonage. (2) Adequate church auditorium. (3) Social and recreational equipment. (4) Well-equipped kitchen. (5) Organ or piano. (6) Sunday-school room. (7) Stereopticon or motion picture machine.

B. Pastor.—(1) Resident pastor. (2) Full-time pastor. (3) Service every Sunday. (4) Minimum salary of pastor, \$1,200 a year.

C. Physical Equipment.—(1) Sanitary toilets. (2) Horse-sheds or parking-room for cars. (3) Property in good repair and condition.

D. Finance.—(1) Annual church budget adopted annually. (2) Every-member canvass. (3) Benevolence equal to 25% of current expenses.

E. Meetings.—(1) Cooperation with other churches in the community. (2) Systematic evangelism.

F. Parish.—(1) Church serves all racial and occupational groups.

G. Religious Education.—(1) Sunday-school held the entire year. (2) Sunday-school enrollment equal to church membership. (3) Attempt to bring pupils into the church. (4) Special instruction for church membership. (5) Teacher-training or normal classes. (6) Provision for leadership training.

H. Program of Work.—(1) Organized activities for all age and sex groups. (2) Cooperation with boards and denominational agencies. (3) Program adopted annually, 25% of membership participating. (4) Church reaching entire community.

It will be noted that there are thirty points in all, given under eight different heads. Which of these do you think we should adopt in a set of standard points for our own churches? Do you think of other points that should be included instead of some that are here given? What do you think?

Chicago, Ill.

Christians as Servants of God

BY D. C. REBER

TRUE Christians are servants of the Most High God (Acts 16: 17). In relation to their faith in God, they are believers; in relation to their life, they are children of God; in relation to their learning, they are disciples of Christ; in relation to their consecration, they are his saints; in relation to their work, they are his servants.

In Biblical usage the term *servant* is generally to be interpreted as a bond servant or slave (Phil. 16; Philipp. 2: 5; Joshua 24: 29). Although the Bible does not specially uphold the institution of slavery, yet the Mosaic law recognized it, in order to mitigate its hardships and to secure to every individual his ordinary rights. In patriarchal times, before the flood, there were two kinds of bondmen: those born in the house and those bought with money. However, patriarchal servitude was regulated by principles of justice and kindness. Abraham had large numbers of servants (Gen. 14: 14), and admitted them to the same privileges as their master and gave them the seal of the covenant (Gen. 17: 27).

When the Decalogue, with its great moral principles, was given to Moses on Mt. Sinai, slavery and slave-trading were forbidden and condemned. Hence among the Israelites, the purchase and sale of slaves never prevailed, and the cities of Judea were no slave markets, as was the case with the cities of Greece and Rome. With the Israelites, service was either voluntary or judicially imposed by the law of God (Lev. 25: 39, 47). Strangers only, or the descendants of strangers, became their possession by purchase; and Jewish servants, however acquired, enjoyed many rights and privileges under the Mosaic provisions (Deut. 12: 18; 29: 10; 31: 10-13, etc.).

Most non-Hebrew slaves were war captives. At the time Christ was on the earth, there is no indication that the Jews possessed any slaves—slavery among them having been abolished six hundred years before. So the only reference in the New Testament to slavery is that of the Romans, which was barbarously cruel. With the influence of Christian doctrine, the horrors of slavery were mitigated and its gradual and ultimate abolition accomplished.

The Bible uses the term *servant* in our modern sense also. Slaves or bond servants are persons held by their masters as property. Persons employed for

wages are called hired servants or hirelings (employés). The service rendered by hirelings is usually for a definite time and no unfaithfulness is suggested by the term "hireling." Thus, too, the term "lord" does not imply undue rigor, but merely that he is an employer. In another sense, a servant is one devoted to the service of another and doing his superior's will, whether it be from a motive of love or recompense. Thus Joshua was a servant of Moses, Elisha of Elijah, and Gehazi of Elisha.

The expression, "servant of Jehovah," occurs figuratively in several senses. The Messiah is typified as the servant of the Lord (Isa. 52: 13). Paul says: "Christ emptied himself, taking the form of a bond servant, being made in the likeness of men." A servant of God means also a pious person or a worshiper of God (Neh. 1: 11; Dan. 6: 20).

Lastly, the New Testament usage of the term *servant of God* signifies a minister or ambassador. Paul, in Rom. 1: 1, calls himself a servant of Jesus Christ. Likewise James (Jas. 1: 1), Peter (2 Peter 1: 1), Jude (Jude 1), and John (Rev. 1: 1) call themselves servants of God and of Jesus Christ.

In the same household, there may be sons and servants, each sustaining a different social relation to the head and rendering a different type of service. The sons are heirs, and render a service of love; the servants are inferior to the sons and serve for hire and from a sense of duty. In the family of God, all the children are sons or daughters and also servants. Christians sustain a double relation to God, being both sons and servants, and therefore joint-heirs with Christ, the Son of God, and at the same time doing the will of God as his servants.

Three great barriers, which were the curse of the ancient world, are gradually being broken down by Christianity. These are racial prejudice, social inequality and industrial injustice. In Christ Jesus all are made one, so that there can be neither Jew nor Greek, male nor female, bond nor free (Gal. 3: 28; Eph. 6: 9). The growth of internationalism, the formation of a world mind and a world conscience, resulting in a League of Nations, is an evidence of the pervading and far-reaching influence of the religion of the Christ. The color line is disappearing in the considerations of Christian citizenship.

Through the influence of Christianity, woman is coming into her rightful place as man's equal in the exercise of the right of franchise, in the recognition of her worth as a teacher of children, and of fitness to render noble Christian service in the pulpit, on the mission field, and in social welfare activities. Various types of slavery, such as serfdom, ignorance, intemperance, and the white slave traffic, are gradually yielding to the regenerative force of Christian principles.

It is not good to be a slave of any kind, as servitude is a term of horror and reproach. But it is an infinitely more fatal predicament to be without a master. There is, properly speaking, but one slavery in the world—a bondage in which all slaveries and miseries of earth are included, and that is, strange as it may seem, the product and natural result of the thing we mistakenly call liberty—the slavery of self, or selfishness, the religion of Satan.

Since the days of Christ and the apostle Paul, it is a mark of honor and true worth to be called a servant of God. The term *servant* implies a master (Isa. 24: 2); service, not servitude. Logically, it is impossible to think or speak of servant without a lord, just as there can be no borrower without a lender; no creature without a creator; no pupil without a teacher; no people without a priest. It is only by accepting the mastership of Christ and bowing the neck to the yoke of absolute submission to God, that deliverance is possible from sin's tyranny. Jesus Christ is the way to the soul's freedom. He humbled himself, became the servant of all, by reason of which God exalted him to be Lord of all. In the church of Christ, he who would become greatest and happiest must minister to the needs of others, and whosoever would be first shall be servant of all.

North Manchester, Ind.

What Shall We Do Then?

BY ROY TEMPLE HOUSE

Sunday-school Lesson for Oct. 15, Luke 3: 7-17

JOHN the Baptist, son of a conservative priestly family, became so fully convinced that the whole social trend of his day was wrong, that he went out into the desert to be alone with God and Nature, and his only contact with society thereafter, was denunciation of its sins and exhortation to a fruitful repentance. In our own day a member of an aristocratic family, Count Leo Tolstoi, came to the conclusion that modern society is based on slavery and injustice, and went out, a modern Baptist, to preach the necessity of a complete right-about and a fresh beginning. Tolstoi was convinced that the fundamental evil is the institution of money, which brings inequality and bitterness, snobbery and selfishness on the one side, and jealousy as well as deprivation on the other. It is not necessary to accept verbatim the great Russian's economic conclusions, in order to profit by his life and his warnings. There is an instructive similarity between his teachings and those of John, notably in this matter of the inequality of the distribution of property. When asked by his conscience-smitten hearers what fruits their repentance should bear, John said to the multitude: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the publicans he said: "Exact no more than that which is appointed you." The soldiers were told: "Be content with your wages." The love of money or property, for John as for St. Paul and Tolstoi, was the root of well-nigh all evil.

Today, as in those pregnant days of young John and young Jesus, the bulk of mankind takes no heed of God's warnings, but collects in Jerusalem to quarrel with the Roman government, to rush frantically about in the pursuit of pleasure, to suffer and complain in their unwholesome city quarters. Others, scattered about in the villages and in the country, wear their lives away with matters of only conditional moment, crops, droughts, floods, neighborhood quarrels, and if they hear or read of John's labors—which happens rarely—for the newspapers, filled with scandals, finances and fashions, have little space for such matters—they smile at the dreamer, and pass to the murder mystery in the next column. And of those who do go down to the Jordan for baptism, only a few have the courage to come out of the water ready to face all the consequences of their new profession.

In Gustav Frenssen's new novel, "The Pastor of Pogge," an earnest young theology student at Kiel, who is appalled by the misery and folly about him, and whose own studies are suffering because he is so busy warning and helping others, goes to the Bishop to lay conditions before him.

"Oh, yes," says the Bishop, "I know all about So-and-So and So-and-So."

"If you knew all about them," says the student (to himself), "why haven't you done something for them long ago?"

Says Tolstoi: "I came to this simple and natural conclusion, that if I pitied that worn-out horse on which I was riding, the first thing I ought to do, if I really was sorry, was to get off and walk."

What an enormous difference in the world's comfort would ensue at once, for instance, if everybody undertook to obey literally the counsel of John, "He that hath two coats, let him impart to him that hath none"! Large amounts of second-hand clothing have been sent, in the last few years, from the United States to Belgium, to Austria, to the Near East, but the closets of even middle-class Americans of modest means are bulging with twice the amount of clothing any human being needs for comfort. And similarly with food. The average man complains of his grocery bill, when scientists are reminding us that the most of us, in easy circumstances, eat nearly twice as much as is required for health. Says Tolstoi again: "The time will come . . . when it will be a disgrace and a shame . . . to feed milk and white bread to the dogs, when there are people who have no bread and no milk."

Nearly all of us are guilty of a terrible sin of omission. We have not done our best to secure an equal distribution of those things which are necessary for physical health and comfort. How can we claim to love God, whom we have not seen, when we have shown not even fairness, to say nothing of generous love, to our brothers whose needs are constantly before our eyes?

Most of us have need of the warning to the publicans who came to John; for the spirit of the age is one of accumulation, by fair means or questionable, and nearly all of us need to learn, with the soldiers, to be content with our wages. It is appalling to notice how the average American, of either sex or any class, thinks in terms of money. Even where money is not valued—is a good in itself—it is a standard for the determination of merit. "Jones is a good man; he's getting ten thousand a year and a commission on his sales besides." All our living is vitiated by it. It makes embezzlers and speculators, it makes suicides and bitter "down-and-outers," it brings weariness and pessimism and hate and disease and all forms of wickedness. If John came today to the banks of the Hudson or the Mississippi, the lesson he would need to cry the loudest to Americans would be to be content with their wages.

Norman, Okla.

A Night Without a Morning

BY GALEN B. ROYER

Isa. 21: 11, 12; 1 Thess. 5: 1-11

To the sinner, believing on Jesus brings forgiveness of sins at once and then he as a believer receives the seal of the Holy Spirit. Two new Testament examples are in hand to illustrate this truth. On Pentecost Christ was preached to the JEWS as the exalted Savior who gives remission of sins through repentance and baptism. Later, when the Gospel was being preached to Cornelius, a representative GENTILE, and the declaration was made, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins," it is recorded that "while Peter yet spake these words, the Holy Spirit fell on all them which heard the word" (Acts 10: 44).

This is the procedure by which the Holy Spirit comes upon men today. Hearing of Jesus, the sinner feels his need of him, turns to him, believes on him, trusts him, gets under the blood through baptism, and, having received the forgiveness of sins, receives the Holy Spirit from God as his seal that he, once a sinner, now believes on the blessed Son.

When one has faith in Jesus Christ, and the work he has accomplished, God seals this faith through the gift of the Holy Spirit—this being the seal of his faith and the earnest of those blessed realities that belong to every child of God. Then the Holy Spirit comes and dwells in him. "In whom, having also believed, ye were sealed with the Holy Spirit of promise" (Eph. 1: 13). The sinner believes the Gospel, but the believer is sealed by the Holy Spirit as the earnest of the good things reserved for him and to make him sure of glory. Let us illustrate: A man goes to a distant part and buys a hundred sheep. When he pays for the sheep, they are his own. Yet he does not start home with them immediately. He takes time to put his mark on them, with brush and paint, so that on the way home, should he chance to meet other sheep, he could tell his own from other sheep. In like manner God, in giving the Holy Spirit to the believer, puts his peculiar mark, clear and distinct, upon all his own. And that mark is the Holy Spirit and nothing else.

The Holy Spirit, as that blessed mark, means much. Like the grapes, brought from the Promised Land to the Children of Israel in the wilderness—beautiful, luscious, a real taste of the fruits of the land that the people were to enter—so does the Holy Spirit give us a foretaste of heavenly joys—knowing the Father and the Son and having blessed fellowship with them.

In fact, the Christian begins his heaven here on earth, and pity it is that some say they hope to be happy over there, though they are not happy here. There is

something utterly wrong in such an experience. Why not be happy now? True, some people act as though accepting Christ were a real misfortune in their lives. When they sing: "I am so happy in Jesus," the corners of their mouth turn down instead of up, and their faces are so downcast that any person, young or old, who has red blood in him, shrinks from them instinctively. But such a one can be happy Now.

What is a real Christian? Is it not that one, free from death and judgment, because he has come to God through Christ and because his sins are forgiven—one who has a new nature, Spirit-filled, having a place before God in Christ, of whose body he is a member—one who knows he is saved, a child, an heir of God and a joint-heir with Jesus Christ—one who has nothing but glory before him and is looking for the second coming of the Lord?

But, insists one, many Christians are not of the above described kind. Instead they are downcast and look most miserable. That may be true. They are looking at themselves, what they do, and their eyes are turned away from their Lord, just as Paul's were when he cried out: "O wretched man that I am" (Rom. 7)! Indeed, much of Romans shows Paul looking at himself, for forty times he refers to himself and not once to Christ, while, if he had looked at Christ, as was his custom, his words would have been exclamations of praise unspeakable. When we look at self, there is nothing but sighing, groaning, tears; but when we look at Christ, there comes great thanksgiving. Hear Paul in his usual strain: "I thank God through Jesus Christ my Lord." It is a great day in the life of a Christian when he gets away from self into contemplation of Christ.

How does one attain this Christian life of joy? Looking to Christ dying on the cross for our sins, brings assurance that our sins are forgiven—gone forever. There we behold that we died with Christ and now have a new standing before God. Paul puts it this way: "I am crucified with Christ; and it is no longer I that live, but Christ living in me." It is wonderful to see this new standing. Once I was in Adam, a sinner doomed to judgment and death; but now, by grace, I am a believer in Christ and sharing all his privileges before God.

Romans brings out some striking contrasts. Chapter 5 points out two heads—Adam and Christ. Chapter 6 speaks of two masters—sin and God. Chapter 7 tells of two husbands—law and Christ. Of course, one can not have two heads at the same time—one is either in Adam or in Christ. One comes under the dominion of Christ through death. "As many of you as were baptized into Jesus Christ, were baptized unto his death" (Rom. 6: 3). By a like figure—death—one is freed from the old husband—the law. "Ye are also become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7: 4).

And, pray, what is the dowry in this new marriage relationship? In Rom. 8 it is set forth so clearly. No condemnation! Christ in the believer and the believer in Christ! The Holy Spirit in him, and he in the Holy Spirit. He becomes a son of God and can say, "Abba, Father." Looking for the glory of God and the blessed hope, joy fills his heart. Everything works together for good for him. He triumphantly exclaims: "If God be for us, who can be against us?" "We are more than conquerors through him that loved us." The chapter opens with "no condemnation" and closes with no separation. Shout! What standing! What assurance! What safety!

What advantage, then, has the Christian over the sinner? Much every way.

First, His desire is to be with the Lord. Christ's first coming has simply prepared him for his second coming, which is represented as that of a bridegroom coming for his bride. But is not Christ's second coming to be marked by judgment? Yes, no doubt for the unbelieving; surely not for the believing—his bride. That day of coming will be the brightest, happiest and best in the life of the bride—the believer.

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The Meeting of the General Mission Board

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decided to grant the station farthest from the railroad such a car. The matter of new territory, offered by a neighbor mission, was deferred to the next meeting. Some discussion was given to proper management of a mission field.

The hour having arrived for the actual first steps to be taken, towards the work in Africa, as contemplated for some years, the task was entered upon. Nigeria northwest is Moslem, while Nigeria northeast is pagan. The territory decided upon is the northeastern portion of Nigeria, right up to Lake Chad, with a population of 2,500,000, among whom no missionary work is being done at all. The entrance from the sea is at the City of Laos (200,000 population). The Church of England mission has been doing some work south of this field, and is willing to contribute what it can towards our successful occupation of it. It is very probable that one of their men will accompany our brethren to explore the whole region, when they go for the first time into this unknown land. This is kind of those people, but we must remember that the success of one mission also means the success of another. Other mission workers have also urged us to choose this field, because the kind of people we are will—as they say—do more here than any other. It is a piece of real jungle work, and will mean some heroic effort on the part of the brethren who go.

Brethren H. Stover Kulp and Albert D. Helser are to go this autumn, but their wives will remain home meanwhile, as the exploring work required will be hard work for men, and out of the question for the sisters. But the brethren go with a smile of joyous satisfaction stealing over their faces, as they contemplate doing some real hard work for the Master they love. In the same self-sacrificing spirit their wives remain, hoping, if it be the will of the Lord, to join the men at Laos a year later. The Brethren said, last of all, before leaving the offices of the Mission Board, here in Elgin: "Brethren, we trust to be successful, of course, but if either or both of us fall by the way and never return, our one request is that you carry on the work." May abundant success attend them—yes, success abounding!

Some folks may think this is making too great a sacrifice. It was made during the war by many men. Why should not the church be ready for a sacrifice equal to that made for the state? Yet, if any one insist on thinking the sacrifice too great, perhaps he would do well to consider his measure of love for the Lord, and revise it in harmony with the example of Jesus.

The regular budget for Sweden was approved, which is the same as last year. In addition there was granted a sum toward the erection of a churchhouse in the city of Malmö, for which they have been pleading for more than ten years.

The budget for Denmark was approved also, with some slight reductions. The use of a Ford for Bro. Glasmiere was granted, since the Sunday-schools of Eastern Pennsylvania are so kindly interested in providing it for him.

The new constitution, proposed for the management of the India Mission, received considerable thought, but its comprehensiveness, and the fact that a few of the members had not studied the plan carefully, caused it to be deferred until next meeting—the Chairman and Secretary being appointed to make recommendations thereon. The India budget was considered carefully, and it was finally decided to grant the workers \$150,000 for the year. This is a considerable reduction from the amount covering the apparent needs, but with the uncertain financial outlook at home it seemed necessary.

Great concern is felt for the strain on the health of the workers in this field. Bro. Lichty is sick in the Bombay Hospital. Bro. Holsopple and family just returned home on account of declining health. The latter are reported as improving at the Sanitarium at Clifton Springs, N. Y. It seems most unfortunate to be losing the missionaries from the work, after the ripper years of experience on the field.

Several loans were granted to young brethren in the study of medicine. A few requests could not be

complied with, because of a lack of funds. Here is a good chance for some one to help where the left hand will not know what the right hand doeth!

Several brethren were granted aid from the Ministerial Relief Fund. Requests for help from the State Districts were favorably considered in several instances.

How it does come upon one that the need for more funds is indeed great, as he views the whole situation, and wants to do a good great service for his Lord! How many points there are, into which money can really be poured, without the left hand knowing what the right hand is doing! But "they who talk much do little," is the saying not always but often true.

As the Chairman got a wire from his home that his little granddaughter was ill, and not likely to recover, the meeting of the Board closed on the evening of the second day. The sympathy of all went with Bro. Early, of course.

The meeting was open to visitors as always, who greatly enjoyed being present.

C. D. B. AND W. B. S.

Report of the Meeting of the General Sunday School Board

BY EZRA FLORY, SECRETARY

THE session of the General Sunday School Board, this time, continued for three days, with two night sessions. The five members were present, and all were tired out at the close. Many of the matters, deliberated upon, were far-reaching, and the members felt this as they grappled with their problems of Sunday-schools—teacher-training, grading, leadership, lesson materials and equipment; home worship; Bible reading courses through the Sunday-schools; vacation schools; week-day schools of religious education, and other problems.

A committee was appointed to bring out a course of reading through our Sunday-schools, and to provide ways of promoting the same in our schools. Another committee was chosen, and charged with the responsibility of studying our Sunday-school lesson materials, teacher-training courses, and vacation school courses, with a view of a revision and improvement of the same. This committee was empowered to act in bringing out needed improvements and revisions.

Provisions were made for conferences of leaders and secretaries in the different sections of the Brotherhood. Steps were taken, looking toward efficient help at our next Annual Conference, in a way that it will meet our needs better than heretofore. More financial assistance will be rendered next year than last, especially to the more neglected and weaker sections. We must look to the Sunday-schools as evangelizing agencies. More new schools should be opened. More work should be done with the neglected classes among us.

The many calls coming to the Board for assistance in institutes and group meetings, as well as from local schools, is gratifying, for it indicates the real hunger upon the part of our constituents, to do more and better work. One man is not able to care for all these calls. The Secretary was instructed to direct his efforts, as far as practicable, to group gatherings.

Elgin, Ill.

The Conference in Canada

1. From the Moderator

As the Moderator of the late Annual Meeting, I have been addressed recently through the columns of the "Gospel Messenger," also by correspondence, direct to my address, on the subject of the location of the coming Annual Meeting. I wish to say to all who have written me, and others interested in the matter, that the motion, offered by Bro. Stover in "Gospel Messenger" of Sept. 9, has not been entertained for several legitimate reasons:

1. It had no second.
2. It came to the Moderator, through the wrong channel—the "Gospel Messenger."
3. It was irregular from every viewpoint. Conference has made no provision for the reconsideration of any business, legally transacted, other than through the regular channel at next Annual Meeting. The officers of Standing Committee and Conference have no authority to take under advisement such matters as the one in question. Should Conference delegate such authority or

power to Standing Committee, to reconsider matters, passed upon by Annual Meeting, at the request of an individual member or members, it would open the door to an endless amount of work and confusion, and virtually undo our present system of church government. Special Conferences may be, and have been, called for the transaction of business demanding immediate attention—the Goshen Conference 1918, for example.

So far as the Moderator is concerned, he regards the question of location for the 1923 Conference as closed. Ephrata, Pa., Sept. 25. I. W. Taylor, Moderator.

2. From the Committee of Arrangements

The article in the "Gospel Messenger" of Sept. 9, page 574, has come to the attention of the Committee of Arrangements for the next Annual Meeting.

The origin of the call for the meeting was purely from a religious standpoint. Every possible effort was made to exclude everything of a secular nature. To our knowledge there is not a member of the church in Canada that is engaged in the real estate business, either local or general. In our efforts and contact with the Mayor of Calgary, the Board of Trade, and the railroad officials, it was explicitly understood that there is to be no land business connected with the meeting. The Victoria Park has been unreservedly surrendered to our Brethren, without cost, for their use at the time of this meeting, with the exception of such buildings as are necessary to the ordinary care of the grounds. It is expressly understood that no advertisements will be allowed on the grounds, except for the guidance of the Brethren.

To us, as a committee, it seems but fair that the church should not expect us to be able to accomplish more in keeping land interests from using the occasion of an Annual Conference, than Brethren in the States have accomplished in the past. If we are to judge by experiences of the past, in the States, we can reasonably expect that our people will have land advertisements sent to them. And no one should assume, on receiving such literature, that anything out of the usual, or ordinary, is taking place.

The Committee would respectfully request that if anything is not clear to our people, they give us, in the near future, an opportunity to explain the facts in the matter.

T. A. Eisenbise,
Secretary-Treasurer, in Behalf of,
and by Authority of the Committee.

Gleichen, Alberta, Can., Sept. 22.

3. A Word from the Editor

We are confident that the whole Brotherhood will cheerfully acquiesce in the ruling of the Moderator that the question of the location of the 1923 Conference should be regarded as closed and that there will be no need of further discussion of the subject.

It will be of interest to many to know that the Chairman of the Committee of Arrangements has informed us that the recent distribution of matter, concerning Canada land, was in accordance with an advertising campaign planned by the government authorities before the question of locating the Conference at Calgary had arisen, and would have been made regardless of the disposition of that question. This, of course, was unknown to Bro. Stover and all those whose feelings found expression in his contribution.

It is also proper to say that Bro. Stover has assured us that no one could have been more surprised than himself at the seriousness with which some of our readers seem to have taken his innocently intended "motion." He did not expect that the location of the Conference would really be changed—least of all did he mean to reflect in any wise on the good intentions of our Canada brethren—but thought a little caution might be useful to those enterprising Dominion advertisers who would not knowingly do anything that might react unfavorably on the Conference.

Anyway, the matter is settled, and whatever differences of opinion we may have had, we are all for the Conference at Calgary now, and shall work together unitedly that the Conference of 1923 may be the greatest possible blessing to the church at large as well as to our great and friendly neighbor nation in whose territory it will be held. God bless it to this end!

THE GOLDENROD

Seventeen years ago, this fall, which was before the days of numberless Fords, one Sunday afternoon I took a drive into the country. "Ol' Dobbin" and a top buggy furnished the means of transportation, which was not so bad then, but too slow now.

It was a most ideal afternoon as we jogged along—Ol' Dobbin and I. Many different things contributed grandeur to the beautiful scenery. The autumn sun had moved well over into the crimson West, spreading its radiant beauty over all the earth. The frost had changed the green into gold, mixed with all other tints that only nature can paint.

The ears of corn were now fully developed, and would soon be ready for the harvest. The pumpkins, bright and

yellow, seemed to smile with delight as the evening sunlight poured down upon them. The red haw tree spoke in terms of bountiful fruitage, as the sun hid its face behind the clouds, reflecting its light in tints of yellow, red and beautiful half tones, as if to say: "The heavens declare the glory of God."

As you read, I imagine you are doubting my story. You are saying to yourself: "How could a young man enjoy such a grand and glorious afternoon so completely, riding alone?" Your doubts are justified, for a young lady—the Mrs. Smith to be—was with me. Without her all the beauty and grandeur of that September afternoon would long since have been forgotten. Perhaps, had she not mentioned that the goldenrod—the national flower—blooms just as the summer passes into fall, I might never have come to appreciate this "weed," as it is frequently called.

Each year, since then, when I see the goldenrod put forth its tiny yellow blossoms, I know that another summer has passed away and soon another year will have become history. Then the question arises: "Have we made the best of our opportunities?" Opinions differ with regard to taking advantage of opportunity. There are those who measure results by the wealth they have accumulated. Money is an essential item in our daily living, and it does not matter, perhaps, how much any one

has, as long as it is obtained legitimately. I would say: "The greatest opportunity in life is to render service to mankind. Any one who allows the fleeting year to pass without having fulfilled this mission, has lived an empty life."

Kenneth Smith.

Des Moines, Iowa.

A GOOD INVESTMENT

At one time, during a revival effort, a brother gave the evangelist twenty dollars and said that he could not preach, but he could raise corn and hogs, and he wanted the evangelist to come into his neighborhood and do twenty dollars worth of preaching.

When the minister arrived at the place of meeting, he found a shed, banked on the north and covered with straw, with an easy access for the Spirit. Among the number baptized was the donor's wife. For thirty years that brooded has not only raised corn and hogs, but he has, through his ministry and eldership, been feeding the people on spiritual food. If any one can raise corn and hogs better than he can preach, he would better give some of the money to some one who is qualified, and let him do the preaching.

L. H. Crist.

Middleburg, Fla.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Giving and Church Progress

ATTENDING quite a few District Meetings, recently, we have been impressed with the fact that much time has been given to the vexing problem of financing our church work. Needs are presented and admitted. Mission Boards are in arrears. Needed churchhouses can not be built. Many local congregations are discouraged over it.

It also leads to unkind feelings at times. Some of us feel that *others* are not doing their duty. In any attempt to make a fair and proportionate demand, for the work of the church, we are embarrassed by a confusion of opinions as to the justice of it. Some think that we talk too much about money and that it takes too much of it to run the affairs of the church these days. Others, not desiring to give to the church, raise all kinds of suspicion, as to the manner and purpose for which the funds are used by those through whose hands they go.

These conditions give our church work a depressing atmosphere of discouragement. It is sure to do so. An honest man, unable to meet the needs of his family, could not help feeling depressed. Neither can we be happy in the face of need without administering thereto. There never was greater need for the Gospel, nor larger opportunities than now. Neither were there ever so many resources of wealth, and convenience to meet this need, as now. What is the trouble?

Often it is because *we do not take our religion seriously*. We forget God! We worship the creature rather than the Creator! We take all that we can get without appreciation, and spend it upon ourselves. When we have a surplus, we lose our heads and, in an attempt to make more money quickly, we invest it in valueless and watered financial schemes, that are sure to result in tears of regret, and sweat-drops from worry and enforced toil. This same disease tends to all kinds of expenditures for selfish pleasure, indulgence, luxury and show. Statistics show that these kinds of expenditure have multiplied many times, especially during and since the war!

Often insufficient support is due to a *lack of teaching*. Jesus taught much on the virtues and dangers of money and property. Every seventh verse in the Gospel is on that subject. Yet there are many who think we should not talk about money in church. We *must!* Money is the measure of values. It is life stored up, as is the current in an electric battery. It may be a power of destruction or of blessing. Our fathers gave much more time to service and to the promotion of human welfare, and were happy because of it. Now we are giving our lives to making and spending money. This is the reason it requires so much more of it than formerly. Never before were there such vast sums

spent in advertising, to induce folks to part with their money for things that they do not need—but only *want!* We must *teach*, not selfishly, to induce folks to give to *our* requests, but for *their* spiritual and moral good!

Sometimes this depression of financial conditions is due to the *simple lack of system*. People might give, if they only had a chance! It is in the heart of most men, after all, to support a work like the Christian church! Why not provide some method by which regular and proportionate giving would be encouraged? This will need to be supplemented by helpful teaching, from time to time. Many churches suffer because they do not make budgets large enough to meet their needs, thus closing the year with a debt. Debts, without some provision for their liquidation, are a most depressive burden. Frequent reports to all givers, as to how their money is used, are a great stimulus to the supporters of the church.

Let us study our situation! Let us make the Kingdom of our Lord first in our thought and appreciation! Let us provide the methods of financing that suit our people best. Then, by helpful teaching and cooperative giving, let all the members, young and old, poor and rich, enjoy the blessings of giving something to the Lord out of their substance, as well as their service!

The Joint Meeting of the Boards

BY J. E. MILLER

ON Wednesday forenoon, Sept. 27, while a number of the Boards were holding their regular sessions at Elgin, they all adjourned to meet in joint assembly, according to previous arrangement. The following were represented: Of the Boards, the Mission, Educational, Sunday-school, Christian Workers and the Publishing House; of the Committees, Music and Program. In some instances the full membership was present, while in others the representation was by appointment. The meeting had a missionary flavor, for there were present Eld. W. B. Stover, our pioneer missionary in India, Sister Laura Shock, on furlough from China, Bro. Stover Kulp and Bro. and Sister A. D. Helser. Brethren Kulp and Helser have been appointed to make a trip of exploration in Nigeria, with a view of finding a suitable location for a new mission station.

The former officers were reelected, thus continuing the organization intact, as it had been.

Bro. C. D. Bonsack, General Director of the Forward Movement, presented his report, stating the line of work that had been followed, mentioning the encouragements, presenting the difficulties, and closing with recommendations. He stated that the teaching of stewardship was finding ready response, and that many

were studying the problems with an earnest desire to find what is required of them as stewards. The organizations of the State Districts are more and more seeing their work, are open to suggestions and are nobly co-operating in the work of the church as a whole. The final work is to reach the local church and through it the individual member. In this way the Forward Movement is trying to push the cause.

Among the encouragements he mentioned is better understanding of the several Boards and Committees, as they are sincerely trying to discharge the trust committed to them. He was certain that our people are taking a deeper interest in religion, and that the church, by these combined efforts, is becoming more strongly united. He is of the opinion that the membership is growing more loyal to the church, as the mission of the church is better understood. Fifty thousand separate pieces of literature, dealing with the problems of stewardship, have been asked for by various members of the church.

Among the difficulties encountered is the lack of a full appreciation as to what Christianity really means. We could make use of a more efficient leadership, and if we had a better "followership," some of our most difficult problems would be more readily solved. The overlapping of Boards and Committees, both General and State, necessarily results in some wasted energy. The budget still continues to be a problem which the unsettled financial conditions tend to make more difficult of solving.

Among the recommendations was the suggestion that if reports to Conference had a larger forward look, instead of a mere statement of the work done, it would be helpful. If some one were placed in charge of the Forward Movement, who is not connected with any of the Boards, more efficient work could be done. Since the Conference has decided not to unite Boards and Committees, and thus diminish the number, said Boards and Committees can make progress by correlating and working in such ways as will use the largest number at the least expense, and for the most helpful results.

After discussing the future of the Forward Movement, and what should be done after the five-year period, a committee of five was appointed to study the work and needs of the Boards and to report to the Joint Board Meeting to be held April 17, 1923. Special emphasis was laid on the need of plans that are workable, even though they may not be ideal, and that will enlist the support of the entire Brotherhood.

It seems to be the feeling that if we could have the same fiscal year for all our various activities, it would be easier to make out reports, our statistics would be more accurate and the true condition of the church could be better presented.

It was the general feeling of those present that if the reports of the General Boards and Committees, as they are made to Conference, should be presented immediately after "Unfinished Business," our people would become more fully informed as to the work entrusted to these various Boards and Committees, and more time would be given to their consideration. It has become more and more the custom to hurry over these reports at the close of the Conference session, so that most of us can not appreciate the work that is being done.

It was decided to present the budget of 1923 to the Conference at Calgary. This will enable the church, through its proper representatives, to know just what the Boards need, and then Conference can decide whether or not she approves the budget.

It was agreed to hold a joint session, annually, in September, in case it is found necessary, and it was further decided that Joint Board Meetings may be called at the request of any two of the General Boards.

The report of the Treasurer showed that up to date the cash and pledges received, for the current expenses of 1922, are falling far short of what will be necessary to carry on the work as planned. May we not hope that, as the crops are being harvested and marketed, there will be many who will pay their pledges, that others will increase their pledges, and that still others, who have not pledged, will do so? The work is the Lord's and the help of all is needed.

THE ROUND TABLE

A Good Man Never Dies

Selected by Anna Lesh, Goshen, Ohio

A good man never dies—
In worthy deed and prayer
And helpful hands, and honest eyes,
If smiles or tears be there;
He lives for you and me—
Lives for the world he tries
To help—he lives eternally.
A good man never dies.

Who lives to bravely take
His share of toil and stress,
And, for his weaker fellow's sake,
Makes every burden less—
He may, at last, seem worn—
Lie fallen—hands and eyes
Folded—yet, though we mourn and mourn,
A good man never dies.

—James Whitcomb Riley.

An Automobile and the Christian

BY I. B. NISWANDER

WE have about three kinds of automobiles. The first requires much pushing on a down-hill run, where the going is easy, to get it started, and even then we are not sure that it will function properly when it comes to an up-hill pull.

The second kind usually starts by being "cranked," although sometimes cranking will not start it, and it requires "spinning" to get it to function; usually this kind works fairly well after being warmed up.

The third kind is one with a well-charged starter. All that is necessary to start this kind, is to open the switch and the throttle, and to step on the starter, and away we go.

The Christian world may also be divided into three similar classes. The first is the Christian who requires much pushing, even though the going is easy, to get him to work much in Christian service. He does not have much spark, and his spark-plugs are, no doubt, clogged with worldly filth.

The second kind is the one who will generally respond by being "cranked," although "spinning" is sometimes required to get him started. Either way, however, he generally works very well after being cranked and warmed up in Christian service.

The third is the Christian who has a well-charged "starter," who is full of "pep," zealous, and active in Christian service. All that is necessary, to get him to function, is to press the starter and he is going.

What might not our own beloved Brotherhood accomplish, in soul-saving, in telling the Old, Old Story, if every worker were fully charged with the Holy Spirit?

Let us remove the world-filth from our spark-plugs, and always keep ourselves well charged with the Spirit! Then, if we are properly connected, we will be able to accomplish wonders in Christian service.

Guthrie, Okla.

Coöperation

BY ELEANOR J. BRUMBAUGH

HAVE you tried to work on committees, church or Sunday-school, or other departments of work, when one or more than one, did not seem to be satisfied with anything proposed? Such opposition makes hard pulling.

Are you the one that is dissatisfied and hard to please? Here are a few suggestions: Do the things that make for peace. Let love be without dissimulation. Be courteous! Be kindly affectioned toward one another! Charity suffereth long and is kind.

Where there is unity, the Lord's work prospers. Who would be the one to destroy unity? Sometimes the thing that has the appearance of destruction is passed—even while some vote "No." And, somehow, it proves to be a really good move. Let us remember that *our* plans may not be best. Let us be willing to help, even when things do not go our way.

Work in the family is easier for all when each one

is willing to take a share. Some are always ready to eat, but seldom ready for work. Paul said: "If any would not work, neither should he eat." A good rule for any household.

Coöperation in the home, in the church and in all good work brings results. Some are invalids—not able to work. Such are gladly helped, but all who are able should find a place to work, and not select the easy work every time. Note these lines by Wm. E. Schell:

"Select a magnet made of steel,
Of any given length;
Then double it, and joy you'll feel
In quadrupling its strength.
Two times two—not four, but eight,
Whenever we coöperate.

"Our mighty God can take just one,
And make a thousand flee;
But give them two and then he'll run
Ten thousand to the sea.
Things increase at a ten-fold rate,
Whenever we coöperate.

"Sure, I can take a hook and line,
And catch a single fish;
But if you help me hold the seine,
We'll take in all you wish.
A bigger catch and better weight,
Whenever we coöperate.

"Since this great truth is written large
On products of the mine,
Exhibited in battle charge,
Rewards the fisher's time—
'Tis plain enough without debate,
God wants us to coöperate.

"We'll do this in his glorious work,
Through the great days to come;
Let not a single member shirk,
Until the task is done.
We'll win the world at rapid rate,
Whenever we coöperate."

Huntingdon, Pa.

In Honor Preferring One Another

BY ELGIN S. MOYER

WHAT does this mean? Is it that, when we do anything, or go anywhere, we should stand back and expect everybody else to act or go first? I should say that it does not always, necessarily, mean this. But I have seen deeds to which, I believe, it does apply. I have seen people, brethren and sisters—even at our District or Annual Meetings—disrespect and disregard this sacred injunction and principle. Sometimes, when services are over, we forget that we are not the only ones present, and almost run over others to get out first. At such times, whom are we honoring with preference?

Then, when dinner-time comes, we sometimes find ourselves preferring ourselves, as we approach the dining-table or the food-counter. I have seen brethren and sisters *edge* their way past those who had entered the line ahead of them.

I recently saw a sister enter the line while her husband went to buy two tickets. Then, of course, he must slip past a few others in order that he and his wife might be together. I presume it is right and proper for husband and wife to be together during the meal hour. But which is really the Christian way—the "honor-preferring" way? Should the husband crowd others back, that he might slip ahead and catch up with his wife, or should the wife drop back and be with her husband?

Perhaps, when some good brethren and sisters *do* think that, for any reason they should have the right to push ahead of others who have gotten in line first, those who are crowded back should, with Christian courtesy—even with kindly feeling—just drop back and give this preference. But I would ask those who are not willing to wait their turn, but would crowd ahead: Is that real Christian courtesy, and does it demonstrate the spirit of "in honor preferring one another"? Brother, sister, do you wish to conduct yourself in such a way that people will never find occasion to criticise you for being unchristian or discourteous?

Let me suggest that each reader retrospect, just for a moment. During the last year, at Annual Meeting,

at District Meeting, at your store, or anywhere else, have you been guilty of getting out of your turn and stepping in ahead of some one else, or crowding others back and violating a sacred principle of love and brotherliness? Have you, without apology to man, and confession to God, been so unkind or unchristian?

We ought to be very careful that we always live above criticism in our relationships with others. We do not want to become a stumbling-block to our non-Christian neighbors, nor an offense to our brethren. Just read Matt. 7: 12 and Rom. 12: 10.

3435 Van Buren Street, Chicago, Ill.

"Consider the Lilies"

It was well known in the village that Aunt Betty had a houseplant of the night-blooming cereus variety. Aunt Betty was poor, worked hard and had little leisure, yet she never neglected her plant. Indeed, for ten years she had cared for it with unceasing fidelity. "You see, it is my family—all that I have!" said Aunt Betty.

The other day she knocked eagerly at a neighbor's door. "You know," said she, in much excitement, "I'm just sure that it will bloom this very night. It looks so different! I want you to tell the folks about it. Invite them to come and share with me this glorious beauty!"

That evening almost the entire population of the little town assembled on Aunt Betty's lawn. They were awed and silent, speaking only in whispers. And as the moon shone through the trees, the mighty miracle took place; one by one the wonderful blossoms appeared.

It was amazing to note how this voiceless, unfolding beauty affected the humble people gathered there. Late in the night they turned away, speaking to Aunt Betty, who was well pleased and smiling, such words as these:

"Well, I feel like I have been to church!"

"No one could see that, and not believe in God!"

"I don't know why, but it made me think of mother and heaven!"

"The great Teacher gave good advice when he said: 'Consider the lilies!'"

"Aunt Betty, I felt like I ought to have removed my shoes!"

And one—a poor, deformed creature—said: "That same power will make me beautiful some day!"

Thus they departed, each thinking of God! The flower, through the sweet, irresistible eloquence of its beauty, had declared in a most wonderful way—the glory of God! And I thought of the One who walked the earth, the long ago—even the Son of God! And I remembered that he set before his disciples this same fine task: "Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."—E. C. Baird, in *The Christian Standard*.

Let Us Be Consistent

BY A. B. COOVER

RECENTLY a society lady of our city walked along the street, her much-petted dog trotting by her side. Doggie was perfectly groomed and his mistress naturally wanted him to keep clean, but he spied something she hadn't seen and, bounding off the curb, was tearing away at a toothsome morsel of meat. Then the mistress did what so many of us do to our own children. She said: "Come, Rover! Come here to me! You don't want that old bone. That's not good; put it down."

So, with exuberant youth, in the innocent outburst of an animated nature, when they trample down our time-honored commandments, we thoughtlessly tell them that their capers are impish, not natural. Yes, like the mistress, we say: "You don't want to act so. You just thought you wanted to, but if you would just think so, you could sit still two hours at Sunday services and it would do you far more good than to be elsewhere."

Isn't it about time that we satisfy the heart-cravings of our young people with honest-to-goodness things, like good fellowship, personal and honorable recogni-

tion in various church activities, taking them into our confidences, and entrusting to them responsible work in the church under our direct supervision? Thus we could effectually train them to do the Lord's work. These youthful hearts are beating with noble aspirations. "Of such is the Kingdom of heaven."
Grants Pass, Oregon.

HOME AND FAMILY

A Withered Leaf

BY C. BURNHAM MADDOCK

Little brown leaf on the tree,
You are like me—
You shivering, desolate thing.
The rain-lashes beat you,
The rough winds mistreat you,
And yet, you tenaciously cling.

Little leaf, withered and brown,
Soon we'll drift down
And lie close to Mother Earth's breast.
So gently she'll hold us,
White snow-sheets enfold us,
And dreamlessly deep be our rest.

But, little leaf, though we fall,
This is not all;
Your mold will still nourish the tree.
Spring sunshine will thaw you;
Root, hole, and branch draw you,
Then, NEW LIFE for you—as for me!

Elyria, Ohio.

August Evangelism

BY EDYTH HILLERY HAY

In Two Parts—Part Two

(Sketches from Different Days)

ANOTHER hot, dusty day, but most of these Kansas people are among the finest I've ever known, so I'm going to enjoy the people and forget the weather.

We find here a lady in quite delicate health, but we are given a hearty welcome, and we notice that she even tries to prolong our visit. She expresses a desire that we sing, and we tell her in the song that,

"The greatest joy a heart can know, is Jesus,
The greatest joy a heart can show, is Jesus."

We have prayer, ask for a cool drink, leaving a blessing behind, we hope, and with assurance of mind that we carry one along.

At the next place the people must be away from home. The preacher has been rapping for some time, and a large dog growls rather savagely. But no. A lady speaks from behind the very door at which he has been rapping. She refuses to show her face, but carries on a conversation with him. We are not asked in, so with a few kindly remarks and an invitation to church, the minister takes leave of a rather embarrassing situation.

We wait expectantly while our spokesman approaches the door as another home is reached. Yes, we are called in, and after quite a congenial visit, Bro. — asks me to sing something. This time it was "Comfort Me, My Savior." In the conversation following we found that while this lady claimed membership with a Christian church, she did not know whether her husband made a profession or not. This is not a laughable matter. It is a most serious one, and oh, how earnestly the preacher prayed that the Christ-life might indeed be vital to all of us.

We are greeted at the next gate by several strong, stalwart men, and shown to the house. As we enter, we perceive at once that we are in a sick chamber. A young woman smiles at us from the bed, and an elderly lady bids us welcome. A little yester-born babe slumbers at the young mother's side. Our minister, eager at once to bestow all the comfort possible, upon such a warm day, picks up a fan and fans the lady quite vehemently as he talks. And I—I sit in mortal fear that the dear little babe will get the colic. We have a nice visit, but for policy's sake, do not stay long.

Two dogs and a tall young man come out to the machine, to greet us at the next place. He kindly asks us in, and his charming bride gives us a friendly welcome. He is not a Christian, and will give no reason

why. He will not even promise that he will think about being one. I am asked for music. I go to the organ and sing: "Outside the Heavenly Gates." He loves music and wants more. We sing, "'Tis Jesus." The minister asks permission to pray. It is kindly granted and we take our leave.

Soon we reach the barnyard of another country home. The "man of the house" comes out to tell us that we can't come in. "We're just too busy—canning corn," etc. But something in the kindly smile and friendly hand-clasp of the minister must have changed his mind, for now he says: "Aw, come on to the kitchen, and meet the missus, anyway." So, the two young ladies accompanying us, we follow the two men to the kitchen door. Here we are courteously shown into the "cannery." Once inside they beg us to have chairs and "come in where it's cooler," but we prefer not to take much of their time, and so with pressing invitations to church, and a prayer while standing, we again "shake hands" and are accompanied to the car by the same kind gentleman who had previously warned us that we couldn't "come in." He actually seemed reluctant to have us go.

Well, I must not weary you with too many of these items, but I must tell you about a dear, afflicted lady whom I loved to visit. The first moment I looked into her patient face I loved her dearly. She has suffered much but she has found "God's grace" sufficient unto her day. Her very face was eloquent of that fact. It was a blessing in itself, just to sit near her side. Shortly before I left, I ran in to bid her good-bye. I only meant to kiss her furrowed cheek and go, but a look of intense longing in her eyes, and the way she clung to my arm, made me hesitate a moment. She began sobbing like a child. "Mother," I said, "when I go away I'll carry with me a picture of one of the sweetest, most patient faces I've ever seen." "O, pray right here—now," she sobbed. I knelt with both my arms about her trembling form, and more than once, as I prayed, her tears washed the side of my face. "Dear God," I thought, "it's worth all this long, hard trip out here, simply to be loved thus by this saintly soul." God bless her! God bless them all!

Goshen, Ind.

"When Papa Forgot His Piece"

A True Story

BY CHESTER E. SKULER

ESTHER, with her father and mother, was on her way to visit Aunt Susan in the city. She was in great glee, for she loved to visit her good aunt. When they arrived, they received a royal welcome.

John Cowan, Esther's father, was a kind-hearted man, and several years ago had been an active Christian. Times had been prosperous with him during the recent years, and, like many others, he had become so much absorbed in the rush for money-making that he had not taken time to have family worship and read his Bible as he used to do.

His good wife was sorry for this, and often remonstrated with him, but in vain. "I'm too busy, wife," he would reply, "you can do the reading and praying for us—you and baby."

Aunt Susan was a very religious woman and a sincere Christian. She was sorry for her brother and hoped he would return to his once righteous life.

After the usual greetings, the two families sat in the parlor, discussing various matters. Esther and her little cousins were busy looking at some picture-books. After that they went to see the pets in the small yard. There were a few chickens, a kitten and a little white dog.

In an hour or so Aunt Susan summoned them to the supper table. When all were seated, Aunt Susan offered prayer and asked God's blessing upon the food of which they were about to partake.

Esther bowed her head, and remembered how her papa had done the same when she was but a very small girl. She had always liked to hear her papa pray.

When the prayer was ended, Esther looked at Aunt Susan and said, "I like to hear you pray, Auntie; my Papa used to do it too, but I guess he's forgot his piece, 'cause he doesn't any more."

The folks about that table were strangely silent during the meal. John Cowan could not look at his little girl. The remonstrances of his wife and sister he had laughingly brushed aside, but the words of this innocent little girl—she who was the light of his life—had cut deeply into his heart. He was making a resolution just there.

That evening, after Esther and her cousins had gone to bed, John told his wife and sister that he had decided to return to the path of the Lord. He saw his error and was sorry for it.

"I'll try to not forget my 'piece' again; and I thank my little girl for her 'sermon,'" he said.

"A little child shall lead them"—the Good Book says," replied Aunt Susan, "and I'm sure you will find much happiness if you in turn will set a right example for your child."

"With his help, I'll try," said Esther's papa, reverently.

Harrisburg, Pa.

A View of Women's Work

BY OLIVE A. SMITH

REX BEACH, author and playwright, says of women's work: "It's a good thing that women have gotten out of the habit of sitting around, sewing and baking biscuits. It was a waste of time. Why should a girl know anything about domestic duties, other than managing a household? There is no great mystery about running a house."

That is about what we might expect to hear from a man who regards a woman's work as posing and dressing for the stage. Anything which would interfere with the production of sex-lure would, of course, be "a waste of time." Just how a girl is to know how to manage a household, without some practical knowledge of the activities performed in the household, is one of the mysteries of his view of life. And how does he know that there is no great mystery about running a house?

Successful managers of households know that there is a magic closely akin to mystery in the competent administration of household affairs. There are required tact, patience and ability of a high order. Not one, but many kinds of ability, must be possessed by a competent wife, mother and homemaker. And the woman who does the work well, demonstrates an ability which is vastly superior to the ability of the successful society woman or actress. Not that we should always sew and make biscuits, necessarily, but we should know how to do both and have the experience in doing, as far as possible, what we expect done under our management.

Emporia, Kans.

"What Hast Thou in Thy House?"

BY AGNES M. GEIB

ONE of Elisha's servants had died, and his widow was in dire distress—the creditors were pressing payment, and her two sons would be taken as bondmen unless she could pay the debt.

Instead of taking up a collection, or trying to induce the creditor to cancel the debt, Elisha asked: "What hast thou in thy house?" Her only resource was a pot of oil, but that little pot of oil was used to such advantage that not only was the debt paid, but there was a living in it for her children and herself.

To most widows comes the time when it is necessary to take stock of their resources. It may be a farm, a business, or it may be only a pot of oil. This may represent any talent she possesses from music, art, typing, teaching, to baking, canning, mending. Whatever it may be, that cruse of oil should be developed until it not only pays the creditor and saves her children from bondage, but also provides a living.

Magazines for women contain many interesting accounts of unique ways in which some widows solved the problem. However, a father has not fulfilled his duty to his daughter unless he gives her an opportunity to develop her special talent. Then she has a cruse of oil against the day of disaster.

Manheim, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Oct. 8

Sunday-school Lesson, The Birth and Childhood of Jesus.—Luke 2.

Christian Workers' Meeting, The Importance of Integrity.—Psa. 15. * * * *

Gains for the Kingdom

Two baptisms in the Rummel church, Pa.
One baptism in the Osceola church, Iowa.—Bro. C. B. Rowe, of Dallas Center, Iowa, evangelist.

Two baptisms in the Beaver Dam church, Md.—Bro. I. W. Taylor, of Ephrata, Pa., evangelist.

Seven baptisms in the Arbor Hill Mission, Va.—Bro. J. C. Garber, of Staunton, Va., evangelist.

Two baptisms in the Greene church, Iowa.—Bro. D. H. Keller, of Grundy Center, Iowa, evangelist.

Thirteen accessions in the Georgetown church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Twelve baptisms in the Libertyville church, Iowa.—Bro. I. J. Gibson, of Nokesville, Va., evangelist.

Ten accepted Christ in the Toms Run church, Ohio.—Bro. Chas. Cripe, of Bremen, Ind., evangelist.

Two baptisms in the Wheatville church, Ohio.—Bro. Amsa Snell, of South Whitley, Ind., evangelist.

Sixteen confessions in the Forest Chapel, Va.—Bro. Arthur Miller, of Weyers Cave, Va., evangelist.

Nine baptisms in the Little Pine church, N. C.—Brethren W. H. Hand, N. C. Reed and others in charge.

Seven were baptized in the Union Bridge church, Md.—Bro. Michael Kurtz, of Richland, Pa., evangelist.

One baptism in the Poplar Grove church, Ohio.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.

Seven baptisms in the Wade Branch church, Kans.—Bro. W. W. Blough, of Falls City, Nebr., evangelist.

Seventeen baptisms in the Mill Creek church, Va.—Bro. Ernest Coffman, of Harrisonburg, Va., evangelist.

Eleven were baptized and two restored in the Potsdam church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Six baptisms in the Central Avenue church, Kansas City, Kans.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Five baptisms at Snow Creek, in the Boones Church chapel church, Va.—Bro. S. H. Flora, of Boone Mill, Va., in charge.

Ten were baptized and one awaits the rite in the Appanoose church, Kans.—Bro. O. H. Feiler, of Navarre, Kans., evangelist.

One baptism in the Purchase Line house, Manor congregation, Pa.—Bro. F. D. Anthony, of Belle Vernon, Pa., evangelist.

Fifteen were baptized and three reclaimed in the Marble Furnace church, Ohio.—Bro. A. P. Musselman, of Kitchel, Ind., evangelist.

Five were reclaimed, one was baptized and three await the rite at Warm Springs, Va.—Bro. J. D. Zigler, of Staunton, Va., evangelist.

Forty confessed Christ at the Lost River house, Upper Lost River congregation, W. Va.—Bro. Paul R. Diehl, of Bridgewater, Va., evangelist.

Six were baptized, one reclaimed in the Branch house, Sangerville congregation, Va.—Bro. B. S. Landes, of Harrisonburg, Va., evangelist.

Thirteen were baptized, three reclaimed and three await the rite in the Spray Mission, N. C.—Bro. John H. Wimmer, of Bluefield, W. Va., evangelist.

Three were baptized, two reclaimed and one received on former baptism in the Arcadia church, Ind.—Bro. Geo. L. Studebaker, of Muncie, Ind., evangelist.

Nine were baptized, two await the rite and one was received from the Progressives in the Freeport church, Ill.—Bro. S. S. Blough, of Decatur, Ill., evangelist.

* * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. B. Smith, the pastor, to begin Oct. 1 at Mt. Vernon, Va.

Bro. John Graham, of Ephrata, Pa., to begin Oct. 8 in the La Place church, Ill.

Bro. Frank Carper, of Palmyra, Pa., to begin Oct. 8 in the Harrisburg church, Pa.

Bro. N. J. Miller, of Mt. Solon, Va., to begin Oct. 28 in the Sangerville church, Va.

Bro. S. P. Early, pastor, to begin Oct. 15 in the Woodberry church, Baltimore, Md.

Bro. G. S. Batzel, of Everett, Pa., to begin the latter part of October at Chewsville, Md.

Bro. W. E. Roop, of Westminster, Md., to begin Oct. 15 in the Locust Grove church, Md.

Bro. D. K. Clapper, of Meyersdale, Pa., to begin Oct. 16 in the Broadfording church, Md.

Bro. Robert Sink, of Des Moines, Iowa, to begin Oct. 2 in the Batavia house, Libertyville church, Iowa.

Bro. Greene Shively, of Millmont, Pa., to begin Oct. 8 at the Manassas house, Perry congregation, Pa.

Bro. W. R. Shull, of Auburn, Ind., to begin Oct. 8 at Pioneer, Ohio; to begin Dec. 31 at Milford, Ind.

Bro. F. E. Williar, pastor, began in the New Bethel house, Troutville, Va., Oct. 1; Bro. Geo. W. Flory, of Roanoke, Va., to begin at Troutville, Nov. 1.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin Oct. 25 in the Nickerson church, Kans.; Nov. 15 at Chanute, Kans.; Dec. 6 at Independence, Kans.; Jan. 7 at Parsons, Kans. * * * *

Personal Mention

Bro. D. D. Thomas has removed from Phoenix to 228 W. Glendale Avenue, Glendale, Ariz. Aug. 1 Bro. Thomas took up the pastorate of the Glendale church.

Bro. Arthur O. Mote changes his address from North Manchester, Ind., to 4824 McClellan Avenue, Detroit, Mich., having taken the pastorate of the Detroit church.

Bro. O. P. Haines, of 613 Dingleline Avenue, Lima, Ohio, writes that he will have time for two or three revivals after Dec. 1. Those interested should write him at once.

Bro. John Heckman and wife, of Polo, Ill., have gone to the Pacific Coast to spend about six months. They should be addressed at Modesto, Calif., care of A. M. Fike.

Bro. J. S. Noffsinger changes his address from Brooklyn to 206 West 103rd Street, New York City. Bro. Noffsinger is pursuing a graduate course in Columbia University which he expects to complete this year.

Bro. W. C. Young, of Jonesboro, Tenn., who has been afflicted for the past three years, requests the prayers of the church in his behalf that he may be restored to health and thus be enabled to care for his family—wife and five little children.

The five General Boards all held their regular meetings last week with the exception of the Ministerial Board, and this was represented by its Secretary, Bro. S. S. Blough, who came to confer with the Mission Board about a matter which concerns the duties of both Boards.

Bro. A. P. Blough, of the General Mission Board, was one of the earlier arrivals for the Board Meeting last week. He came on Monday morning—in time to confer with the Treasurer's office relative to certain business matters, which he had been appointed to investigate.

Bro. H. C. Early was called home Wednesday, the 27th, before the General Mission Board had concluded its sessions, by the receipt of news of the serious illness of his five year old granddaughter. We are all hoping he found the conditions more hopeful than the message indicated.

Sunday, Oct. 8, Bro. P. S. Miller and wife, of Roanoke, Va., will celebrate their golden wedding anniversary. The Roanoke congregation has arranged a special program for Sunday evening, in recognition of this event and appreciation of these faithful leaders. Congratulations and may there be yet many happy returns!

Bro. T. T. Myers, of Juniata College, is scheduled to be with the First Church of the Brethren, Dayton, Ohio, in their Rally Day services, Sunday, Oct. 8. He is to speak in the morning, afternoon and evening on the following subjects: "The Everlasting Arms," "Dynamics of the Sunday School," "The Unchanging Christ."

Bro. H. B. Mohler, of Glendale, Ariz., we regret to learn, has been compelled to relinquish his pastoral activities for a while. He is now located in the higher altitude of Kirkland, same State, where it is hoped that the closer contact with nature may lead to the complete recovery of his health and a resumption of evangelistic and pastoral service.

Bro. M. C. Swigart writes us, under date of Sept. 25, that he and Sister Swigart have just returned from a week's trip to the mountains of Greene County, Va., in behalf of the Aid Societies, for the Industrial School and Farm there. They were very much impressed and interested in the work and now know from first-hand knowledge the real conditions of the country and community. Sister Swigart is President of the general organization of our Sisters' Aid Societies.

Bro. S. R. Zug, widely known throughout the Brotherhood and now residing with his son, Bro. J. C. Zug, of Palmyra, Pa., fell down the stairway of the home Sunday morning, Sept. 24. Considering his weight and age (past 90 years) it is remarkable that no bones were broken. Though badly bruised and suffering considerable pain, the outlook is hopeful for his early restoration to his usual health. Additional items of interest will be found in Bro. J. H. Longenecker's communication which will appear next week.

Bro. John Graham informs us that he is open to engagements for evangelistic or pastoral service after Nov. 15. He should be addressed at Ephrata, Pa., R. D. 2.

The foreign mission fields were represented at the Board meeting as follows: Bro. W. B. Stover, of India, Sisters Nettie M. Senger and Laura J. Shock, of China, Bro. A. D. Helser and wife and Bro. H. Stover Kulp, under appointment to Africa.

We regret to learn through the church correspondent at Buena Vista, Va., that Bro. L. G. Humphreys, pastor at that place, and his daughter Thelma, are both very ill with typhoid fever. The church earnestly desires the prayers of God's people in behalf of these afflicted ones. They believe that the "prayer of the righteous man availeth much."

Are you acquainted with the members of our Church Boards? Here are the names of some of them—those who do not live at Elgin, but were here last week, and are not so mentioned elsewhere on this page: Cline, Flory, Funderburgh, Garver, Ikenberry, Kurtz, Lear, Mohler, Noffsinger, Ober, Whisler, Winger, Yoder. Sort them out, if you like, and place them where they belong.

Out-of-town visitors who attended either the Mission Board Meeting or the joint session of the Boards besides the Board membership and missionaries were Bro. C. W. Lahman, of Franklin Grove, Ill., Bro. William Beahn and wife, Bro. Frank Sargent and Bro. H. E. Keller, of Chicago, and Bro. Lawrence Shultz, of North Manchester, Ind., Secretary of the Conference Program Committee.

Sister D. L. Miller came over to Elgin last Thursday, the 28th, not to attend the Board Meetings, for these were about over when she arrived, but to spend a few days in fellowship with friends. She is always a particularly welcome visitor and the more so that we have not yet grown accustomed to the absence of one whose kindly face and helpful counsel were so much in evidence at Board Meeting time for so many years.

Bro. C. B. Smith and wife are closing their pastoral work in the Mt. Vernon church, Va., on account of Sister Smith's declining health. They speak in the highest terms of the loyal support given by the good people of that place, during their three years' work there. Their address, after Nov. 1, will be Martinsburg, Pa., where they are to locate permanently. They will discontinue pastoral work but will be open for evangelistic service as health permits.

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Special Notices

Middle Indiana is to meet for the various District gatherings Oct. 10-12, in the Flora church. See programs on page 636.

Please Note.—Those coming to the District Meetings of Nebraska and Northeastern Colorado by auto, will please follow D. L. D. Highway until they come to our church sign, three miles north of Enders.—I. C. Snively, Wauneta, Nebr.

The District of Northwestern Kansas and Northeastern Colorado announces its District Conference and affiliated gatherings for Oct. 27-30, to be held in the Burr Oak church, Kans. The programs will be found in our next issue.

The dedication of the new church at Columbus, W. Va., in the Johnstown congregation, will be held Sunday, Oct. 8. Services at 11 A. M. and 2 P. M. in charge of Bro. J. M. Henry, of New Windsor, Md.—J. S. Bowlus, Burkittsville, Md.

Calgary Conference Questionnaire Responses are coming in splendidly. The committee appreciates these suggestions. The first meeting of the committee has been postponed until Oct. 16. Answers from you will yet be very valuable. Send them at once to L. W. Shultz, North Manchester, Ind.

The ministers of the eastern section of the Southern District of Iowa, will meet Thursday, Oct. 12, from 10 A. M. to 4:30 P. M., in the Brethren church at Ottumwa, Iowa, to confer as to best means of forwarding the cause of the church in the District. All ministers of the District and others are invited to attend.—W. N. Giotfelty, Batavia, Iowa.

Indiana State Young People's Conference.—Every Sunday-school in Indiana ought to have a delegate to this State Conference Oct. 20-22, at Crawfordsville. Last year's Conference was an exceedingly helpful one. Will not a large number of our Sunday-schools represent by sending a young person from their group? Let us help some of our own young people to some good training!—Lawrence Shultz, North Manchester, Ind.

The District Meeting of Southeastern Kansas will be held in the Fredonia church Oct. 23-26. The elders' first meeting will be on Monday, at 2 P. M., at the church. Any one coming on the train should not arrive later than on the Frisco at 11:25 A. M. The Santa Fe from Chanute arrives at 9:30 A. M.; leaves Chanute at 7:20 A. M. (local). The church is located on the corner of Eleventh and Monroe. Elders wishing to be met on these trains will please notify the undersigned.—Ralph W. Quakenbush, Fredonia, Kans.

AROUND THE WORLD

The Prison Vote on Prohibition

In these days of persistent attacks on the prohibition enactment, the opinions of various groups of people are naturally of decided interest. A vote was recently taken on the "wet and dry" question among the inmates of the prisons in the United States. The result was a great surprise, considering the fact that a prolific indulgence in intoxicants is generally charged against the criminal element in general. The fact that more than 133,000 prisoners voted dry, and only 909 voted wet, shows that even the law-breaker is capable of right thinking, and that he has, by sad experience, learned the direful results of indulgence in strong drink. In connection with the showing above referred to, one is made to wonder if the anti-prohibitionists might not profitably learn a lesson from the inmates of our penal institutions.

Our Interest in Asia Minor

While the people of the United States may not be as directly interested in the restoration of orderly conditions in the Near East as nations nearer by, we are vitally concerned about Armenia and the Christians in various other parts of Turkey. In the aggregate, we have collected and sent to that section many millions of dollars. The food we sent has kept many millions from starving to death. We have established several colleges for the education of Armenians and Turks. Twelve million dollars' worth of property, paid for with American money, has been destroyed. While, so far as known, no American lives have been lost, the great institutions, built up by American men and women, have been nearly wiped out by flame and sword. Is this to continue? May we all pray to the Father that his Overruling Providence prevent further bloodshed and desolation!

A Southern Journal on Lynching

At times the people of the North are led to believe that there is little decisive and far-reaching opposition in the South against lynching. The following citations from an editorial in the "Virginia Pilot" speak for themselves: "In southern communities racial comity is put to its severest strain, in periods of excitement, growing out of public revulsion against crime. . . . The supreme test of a community's loyalty to law comes at precisely this point. We look forward to the day when lynching will be as unthinkable in America as executions for witchcraft. That day will come when the country—the South especially—has found its way through long-inherited prejudice, to a concept of social justice that will turn from adding a single touch of cruelty to a person's punishment, because of the color of his skin, as from something polluted and degrading."

New Hopes for Peace in Near East

At the time of this writing (forenoon of Oct. 2) Mustapha Kemal Pasha, the Turkish Nationalist leader, has agreed to a cessation of military movements in the Chanak section of Asiatic Turkey, preliminary to an Armistice Conference in Mudania Oct. 3. Immediate return of Eastern Thrace is to be demanded by the Ankara government. About 70,000 Turkish Nationalist fighting men are awaiting the outcome of the deliberations at the proposed Conference. On the other hand, Great-Britain, too, is concentrating heavy detachments of troops and a number of battleships near the contested area. The latest announcement states that the Allies will grant practically all the demands of the Turkish leader—claims that were rudely rejected several months ago. It is to be hoped that both sides will meet at the Conference in a conciliatory attitude, thus arriving at a satisfactory understanding without further resort to arms.

The Records on the Lebanon Hills

All Bible students are familiar with allusions to the cedars of Lebanon, so definitely referred to in the Sacred Record. Not so well known are the inscriptions on the cliffs of the Lebanon hills. The first one was made by Rameses, King of Egypt, well over 3,000 years ago. His conquest of the land is duly set forth—the figures of the ancient ruler and his men still being plainly discernible. A few feet away, on the same rock, an inscription by a British stone cutter records that Field Marshal Sir Edmund H. H. Allenby, in 1918, successfully gained possession of the country. Twelve other carvings, dating back to various centuries from B. C. 1300 to A. D. 1918, refer to triumphal marches of victorious armies. The strip of country in which the Lebanon Hills are situated, has been the recognized passage way between the ancient empires of the Valley of the Nile and Mesopotamia. Over it have passed the armies of the ancient, mediæval and modern world. One of the early warriors, Sennacherib, King of Assyria, in proud defiance, threatened Jerusalem, but—as will be remembered—his army was smitten by "the breath of the Lord"—a striking testimony of the fact that, whatever the proud boast of man may be, the Ruler of the universe is ever in chief control.

Automobile Magnate Bans Liquor

Mr. Henry Ford, in a recent announcement to the 75,000 men, employed in the Detroit shops, comes out in a clear-cut prohibition of intoxicants to all his workers, under penalty of losing their jobs. Asserting that drinking among certain of his employes, recently, has been the cause of accidents in the Ford plants, the manufacturer is determined that hereafter none of his workers shall indulge in the use of intoxicants of any sort. Here is the closing paragraph of his declaration: "The Eighteenth Amendment is a part of the fundamental law of this country. It was meant to be enforced. Politics has interfered with enforcement of this law, but so far as our organization is concerned, it is going to be enforced to the letter."

Washington Shocked by Big Deficit

Entirely apart from the fact that President Harding vetoed the soldier bonus bill, a profound impression has been created by the official disclosure that a deficit of \$650,000,000 faces the country for the fiscal year which began last July and ends next June 30. Government experts went over the estimated expenditures carefully and submitted detailed figures to the President. This means, in a nutshell, that Congress can not afford to authorize the expenditure of any more money. Pending appropriation measures are likely to be vetoed, if they are put up to the President. In other words, the brakes must be put on to keep the deficit from growing, and the departments will be required to economize still further, in an effort to cut down the deficit.

King Constantine Dethroned

King Constantine of Greece has been forced from the throne again—the second time in five years. In 1917 he resigned in favor of his son—the late King Alexander—at the instance of the allied powers. In 1920, a plebiscite resulted in Constantine's recall to the throne. Unduly influenced, perhaps, by the fires of an uncontrolled ambition, Constantine set out to win a great Kingdom, and unite all the Greek people in outlying sections of Asia Minor and elsewhere, urged on, to some extent, by the Allies. He failed. After temporary and unsubstantial victories the Greek armies are demoralized, Greece is deprived of Thrace, and thoroughly humiliated. How true, in Constantine's case, that ambition vaulted too high, plunging quickly to a disastrous and ignominious end!

Dr. Foster's Rules for Longevity

Dr. R. Norman Foster, for fifty years a Chicago physician, recently died at Oceano, Calif., at the age of ninety and beyond. When eighty years of age, he predicted that he would live to be ninety years old and over, by the observance of his excellent health maxims. As given to his Sunday-school class at the time, these were his rules: (1) Eat in moderation. (2) Avoid all intoxicants. (3) Do not work too hard or too many hours. (4) Be sure to work enough—better work at a low rate than to be idle. (5) Do work that is for the common good; all else is destructive. (6) Take enough sleep to feel rested. (7) Use recreation in such a way as to feel refreshed. (8) Avoid too much hurrying. (9) Dress for comfort mainly. (10) Avoid worry; it enfeebles mind and body. (11) Abstain from all things that diminish bodily vigor. (12) Living the best sort of life, you lay the surest foundation for spiritual vigor here below, and for eternal joys hereafter.

Promoting a Better Racial Understanding

Shortly after the deplorable race riot in Chicago, in June, 1919, a "Commission on Racial Relations" was appointed by Frank O. Lowden, then Governor of the State. Chosen to study means of preventing future clashes between the two races, and to promote a means of better understanding—applicable anywhere—the commission made a number of valuable recommendations, to some of which we will refer briefly: It is urged that police and militia work out a detailed plan for joint action in the prevention of race riots, and that police, deputy sheriffs and militia be so distributed as to afford adequate protection to both races in white and negro neighborhoods. The Commission deplores the fact that the negroes are more commonly arrested, subject to police identification, and convicted, than white offenders. On similar evidence, negroes are generally held and convicted on more serious charges and given longer sentences. Such practices and tendencies are not only unfair to negroes, but weaken the machinery of justice, and produce misleading statistics of negro crime. It is urged that the most stringent measures be employed to control the importation, sale, and possession of firearms and other deadly weapons. This is regarded as the most vital factor in curbing race riots quickly and effectually. The Commission also emphasizes the importance of giving the negroes a fair deal as to living conditions and educational privileges for their children. It is recommended that in areas where the main part of the negro population lives, school buildings, equipment and teaching forces be provided which shall be at least equal to the average standard for the city. Night schools and community centers should be estab-

lished in sections not now adequately provided with such facilities. The Commission insists that "the moral responsibility for race rioting does not rest upon hoodlums alone but also upon all citizens, white or negro, who sanction force or violence in interracial relations, or who do not condemn and combat the spirit of racial hatred thus expressed."

Russia's Communism Is Collapsing

Judging by press reports, communism in Russia is entering upon a downward trend. Gradually but surely the country of Lenin and Trotsky is yielding to the inevitable. Vague theories are being replaced by more reasonable realities and necessities. Large contracts and concessions have recently been awarded to American capitalists, which fact will mean much in Russia's commercial development. Minister of Trade Krassin says: "There is no communistic system now. It has been replaced by a capitalistic system, which permits the employer to deal with his workers, just as it is done in America." We may safely conclude, therefore, that the greatest experiment in communism has utterly failed. It is the greatest economic and social collapse in the history of the world—a logical result of attempting to enforce principles wholly devoid of fairness and equity.

How Austria's Needy Students Are Helped

That Austria's educational interests have been severely affected by the economical breakdown of that country, is a fact generally known. It has appealed in a special way to students of American colleges, and has caused them to decide upon practical measures, by which Austrian students may be enabled to continue in college. Forty-five students, from various American universities, were deputized to spend the summer months in Vienna, looking into conditions that exist among Austrian students, and to formulate plans by which they may most effectually be helped to pursue their course of studies. A very cordial reception was given the little band of investigators by the government, and every facility for thorough investigation was placed at their disposal. Their wholly unselfish endeavor to help the unfortunate students of Austria, has convinced the people of the genuineness of our sympathy.

Harvard's Discrimination Against Jews

In our last issue we referred to the discrimination against Jews by hotel owners at summer resorts in the New England States. Now it is charged that Harvard University is seeking to keep out Jewish candidates for admission. This matter—first discussed last spring—has been sprung again, owing to the fact that the new application blanks, to be filled out by prospective students, require information as to race, color and religious preference. Ostensibly this information is wanted for the university records and for United States departmental requirements, but it gives undue prominence to a question that has not heretofore been raised in connection with an American university. Should any educational institution debar the members of a specific religious organization? Should not adequate scholarship determine the right to admission and to participation in all honors of the institution in question?

The League Achievements Speak for Themselves

While extremists and so-called "irreconcilables," at Washington, have persistently refused all participation in the League of Nations, recent achievements of the Assembly, now in session at Geneva, Switzerland, are decidedly indicative of laudable accomplishments. Here are just a few things that have been brought to pass quietly and wholly unostentatiously: (1) The League has effectually prevented military conflict and threatened bloodshed over the mine fields in Silesia, and feuds in Albania. (2) Thousands of expatriated prisoners in Russia have been restored to their respective countries. (3) The League has helped to restrict the traffic in dangerous drugs, so far as shipments to foreign lands are concerned. (4) Effectual measures have been taken to stamp out the slave trade, wherever it still persisted. (5) The League established an International Court of Law and also arranged for the Assembly at Geneva, as a practical means of adjusting matters that might otherwise lead to serious disagreements. At these tribunals the representatives of duly-appointed governments in Mesopotamia, Palestine, Africa, etc., previously under the misrule of Turkey, are now compelled to give an account of their stewardship. Representative Britten, who recently returned from a trip to Europe, has just offered a resolution to Congress, by which the President is requested, in the interests of peace and industry, "to take such steps as he deems wise and pertinent toward bringing about the reestablishment of political and industrial peace in Europe." Mr. Britten was encouraged to offer his resolution by recent intimations of President Harding, concerning European affairs. He believes that the United States might, by participation in League activities, make a valuable contribution toward the settlement of the war reparations and war debts questions—a settlement which would remove the chief obstacle to the limitation of armaments.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Assurance of Answered Prayer

1 John 5: 14, 15

For Week Beginning October 15, 1922

1. What Is Meant by Asking According to His Will?

—Undoubtedly we must make both the matter and the spirit of our prayers correspond to God's will. We must ask first in the right spirit, and then for the right thing: (1) To ask in the right spirit, we must, as the apostle says, "lift up holy hands." In the hands of supplication, which we raise to heaven, there must be found no sinful or inordinate desires. (2) To ask for the right thing is, undoubtedly, of great importance. We shall find what is according to God's will—what we not only may expect, but MUST expect to receive—in the pages of God's Word. The Bible may well be compared to a rich treasure-house, beyond all compare. Filled from end to end with precious jewels, we are bidden to take as many of the rarest and richest as we please, without money and without price.

2. Prayer Should Be the Expression of Sublimest Confidence in God.—In a general way, prayer may be said to be the language of human want, desire and necessity. More specifically it is the language of the soul, enlightened by the Spirit of God, to discover its necessities, and to desire what Divine Bounty has provided for it. The real prayer is intelligent, discriminating, definite—embracing the exercise of faith in the Divine Purpose and in the Divine Integrity.

3. Our Petitions, Embodying the Soul's Confidence, Are Regulated by God's Promise and Warranty.—God's will, as revealed in his Blessed Word, must be all-sufficient for us. Precepts, concerning our progress in holiness, should be cherished and practically applied, making all else subordinate to them. God's promises to us, through prayer, are indeed abounding. There is the aid for ourselves, in time of need. There is deliverance from dangers seen and unseen. There is support in times of trial. There is comfort when sorrow almost overwhelms us. There is the guidance of the Holy Spirit for the church, the conversion of sinners, and the progress of the truth. Prayer reveals to us the Divine plans for our lives and in relation to the moral progress of the soul. Prayer points out the pathway of peace and helps us to walk therein. It points out the ground of our faith and the measure of our trust—God has given us absolute assurance, and our faith may well confide in all his promises.

4. Faith Brings Within the Range of Our Experience, the Blessings We Ask For.—A living faith is not based on a mere opinion or a bare persuasion, but an intelligent, active principle: (1) We may look forward to the blessing promised us, and for which we have asked. (2) By the moral influence of our faith we are prepared and qualified for the full enjoyment of the promised blessing. (3) Faith, made perfect in love, and relying upon God's promises, becomes conscious of the blessings bestowed. An anticipation of blessings promised—definite faith, strong desires and purposes, an earnest seeking of God's glory—will bring us to a full realization of God's promises.

5. Prayer Means Intimate Communion with God.—Prayer ushers us into the Holy of holies—the presence of God. It becomes the means of mutual communication between ourselves and God. If we draw near to him, by means of our holiest aspirations, he draws nigh to us with an inspiration for higher and better things. In realization of that blessed fact, no wonder the Master said: "Men ought always to pray and not to faint." Our spiritual life is sure to "expire," the moment we cease to "aspire." Spiritual "aspiration" makes spiritual "expiration" impossible. "Men ought always to pray"—if they did, they would never faint—the Everlasting Arms would be their support.

6. Suggestive References.—What David told Solomon concerning the assurance of answered prayer (1 Chron. 28: 9). The Psalmist's personal assurance (Psa. 9: 10, 12). A precious promise (Psa. 34: 15, 17). The trusting heart need not fear (Psa. 37: 4, 5). Persistent prayer brings results (Psa. 55: 16, 17). Christ's definite assurance (Matt. 7: 7-11). The power of united prayer (Matt. 18: 19, 20). "Believing, ye shall receive" (Matt. 21: 22). The Spirit's intercession for us (Rom. 8: 26).

A Night Without a Morning

(Continued from Page 627)

Second. The believer is looking for the coming of the Lord and not for death. To be looking for death declares that one has not risen to heights sublime in

Christ Jesus. What care I if the world and some so-called Christians scoff because the Lord delays his coming? If they could only realize this, they would see his great mercy. As for the believer, he rests upon the assurance: "And if I go [and he went] to prepare a place for you, I will come again and receive you unto myself." When he comes again, will he touch the sin question? No, no. He bore the world's sins once and that is enough. Let every one lay hold on this fact.

Third. The Christian need not expect to die. He who is born but once, dies twice, but he who is born twice, certainly can not die twice, and may not die even once. The Bible does not say he shall not die once, but it plainly teaches that those who are alive at Christ's coming, are caught up in the air to be with him, and they escape death even once. "We shall not all sleep."

"Watchman, what of the night?" cries the prophet of old. What is the night? The absence of the Lord. When will there be morning again? When Christ returns. The morning comes, but only for the believer.

There is no morning for the unbelieving. He is now in the night which shall never have a morning for his soul. The night of Christ's absence, which is passed in sin, sorrow and death, will never break into a morning. Hear the moaning echoes of eternity—"endless night," "eternal separation from God," "everlasting punishment." Art thou, oh, reader, in this night without a morning? Where darkness reigns now, much more light and life and peace may reign. Let Jesus be your light!

Huntingdon, Pa.

What Comes From the Heart?

BY J. L. SWITZER

"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4: 23).

THE physical heart is a great and powerful pump—ever in motion, frictionless. It requires no fuel. It is a self-oiler. It generates its own heat, and warms the entire human system.

It seems to be an electrical motor, whose wires touch every fiber of the body. It is a reservoir of energy and power. It sends forth the issues of life, though it is, by our Great Creator, placed under our keeping and control.

The blood is the life, and the heart pumps the life to every part of the body. It is from this fountain that the life of every fiber is sustained, and every part of the whole system renewed.

In the Book of God the heart is referred to almost one thousand times. A careful reading shows that as we have "an outer man" and "an inner man," so we have a physical heart and a spiritual heart, and the physical is a type of the spiritual.

We read of "An honest and a good heart," "A broken and a contrite heart," "A clean heart," "A evil heart," "A hardened heart," "A stony heart," "A heart of flesh," or "A fleshy heart," "To turn the hearts of the fathers," "To turn the hearts of the children," etc. We also have: "Slow of heart," "Heart waxed gross," "To understand with the heart," etc.

Now, as the physical heart furnishes life to the body, so the spiritual heart furnishes life to the soul. Blood is the representative of life. Pure blood represents health. Impure blood represents disease and death.

Is it too much to say that in the regeneration there is a transfusion into our veins of the blood of the Lord Jesus Christ? Certainly there is a transfusion of his nature. Certainly he is within us, the hope of glory. Certainly his Spirit is within us. If not, we are not his. No, it is not too much to say. It is a most glorious truth, when we receive Christ's cleansing blood.

The volume of our natural blood is kept up by the food and drink of which we partake. These, through the curse, are no longer pure, hence our natural blood must receive impurities, and out of these impurities an impure life must come, for out of the heart are the issues of life. Of necessity there must be regenera-

tion, hence the necessity of a real change of heart.

"Ye must be born again," or ye must die. Being born anew, the blood of the Lord Jesus Christ cleanseth us from all sin. We are redeemed by his blood. We are justified by his blood. We are washed by his blood. We are made nigh by his blood. We are sanctified by his blood. His blood purges our consciences from dead works, to serve the Living God.

As the impure issues from the heart are made manifest, so the purified nature is made known.

All the members of our body, which were before instruments of unrighteousness unto sin, are now yielded to God. The hands, the feet, the eyes, the tongue, the ears—all show the different issues that are coming forth after the heart has been purified by grace.

Cartersville, Mo.

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

AM I A SLACKER?

Summer is gone and autumn is here. How many are there who say: "And I am not yet saved"? The time of harvest has come for the various crops of the field. How eager all are to see that nothing is lost! But do they stop to think of the other harvest, which is far more important? The field has been ripe to harvest for years past, but where are the reapers?

There was a mine at Jackson, Calif., which caught fire Aug. 2, with forty-seven men in it who could not get out. Some of these men—maybe all of them—were unsaved. There are still other people in the world who have never heard the name of Christ, except in a profane manner. Shall they be lost and say that no one ever told them of Christ? Whose duty is it to see to this?

Dear brother and sister in Christ, I can only answer that it is your duty and mine. Don't say: "I will stay home and let the other fellow do it." If you do stay home, don't be a slacker in the very thickest of the battle.

I went to Nevada in August, looking for a homestead. I found it all right, and filed on it. But the one thing I found, which looks more promising to me, is a needy field, without a church or a minister or any denomination—a wonderful opportunity for a Church of the Brethren, although there will be thorns and thistles to choke it out. At the same time there will be the seed which will fall on good ground and grow for years to come. I don't know of anything that ever prospered in the world but what had some opposition. Christ had much opposition. He was rebuked, tried before kings, and at last crucified, but they could find no fault in him.

What would you think of a friend for whom you had done everything in your power, who would not even speak a kind word for you? Christ has done more for us than we can do for any one else, but don't be afraid to speak a kind word for him. All we can do for him is only our duty. We owe more to him than we can pay interest on—to say nothing of paying on the principal. Financially speaking, we would be "closed out," but Christ does not do business that way. He just keeps carrying us over from day to day and from year to year on his mercies.

I expect to move to Nevada in February, so I ask the prayers of all Christian people for my wife, my two little children and myself, that we may do all for the Lord that our hands can find to do, that we may forget ourselves and give the Lord all the praise both now and evermore.

Walnut Grove, Calif.

Greg O. Gaunt.

A SUMMER IN THE MOUNTAINS

Much is being said and done, these days, about home missions. There is, indeed, much to be done before America will be a Christian nation in the true sense of the word. There are great numbers in the Southern States and the mountain sections of our country, that are still unreached. Many of these people would gladly accept the Gospel if it were only taken to them. Many are earnestly pleading for the "Bread of Life." It was with this class of people that the writer spent his vacation the past summer.

June 20 I arrived in the Seneca congregation, W. Va. This was my second time in the field, having spent the summer of 1920 there. I remained until Sept. 2, when I returned to school work again.

The few weeks there were busy ones, but we enjoyed the work and felt that the Lord was blessing it. We preached at several places and held three evangelistic meetings. Seventy-one sermons were delivered in all. The last meeting was held in the Onego house, where thirteen were baptized and one was received on former baptism. This, with the number already reported, made

a total, for the summer, of thirty-four added to the church.

Aug. 26 a love feast was held in the Onego house—the writer officiating. Fifty members were present—twenty-five of them keeping the ordinances for the first time. As I looked into the faces of the new members, I had to think of how true the words of Jesus are when he says: "If ye know these things, happy are ye if ye do them." Bro. Foster Bittinger, of Eglon, W. Va., was with us and assisted in the work. He also preached at the Brushy Run schoolhouse on Sunday morning.

As we were departing, we felt that we were leaving a fruitful field—one which is white unto the harvest. The people respond nobly to Gospel teaching. They are without a leader and the new members especially need some one to guide them. Many young people there might become leaders in church work if they would have the proper guidance to train them. I am praying that the Lord will find a permanent worker for this needy field.

Lester E. Fike.

Chicago, Ill.

SOUTHERN VIRGINIA

There have been thirteen Vacation Bible Schools in the Southern District of Virginia this summer. The attendance, interest and response were good. The teachers expressed themselves as enjoying the work. Many of the parents expressed their appreciation of what was being done for the children.

Sister Gertrude Flora and the writer began a school at Snow Creek, in the Boones Chapel church, Aug. 28. We had an enrollment of sixty-five. The training class met each evening for the study of "The Early Christian Church." The interest grew until, at the end of the first week, the house was filled at night with people both old and young. Sister Flora conducted the song service. The writer preached four sermons, when eight came forward. At the close of the school we baptized five young people and three older folks. We visited in twenty-four homes.

This is one of the churches in the Southern District of Virginia that have no resident minister. Bro. L. A. Bowman is to conduct the revival sometime in October.

Boone Mill, Va.

S. H. Flora.

NORTHEASTERN OHIO

An informal assembly of young people was held on Labor Day at the Canton Center church. Ties of good fellowship were made or renewed. Groups from nine churches of Northeastern Ohio were there. Beautiful weather, congenial people and a program of varied activities made the day a happy one. Get-acquainted games and stunts filled the morning. In the afternoon a program was carried through with the enthusiasm that marked the morning's games. Music, readings and a talk were furnished by representatives of the various groups. President Winger, of Manchester College, spoke very earnestly and practically on the calls and challenges of service to young people.

By vote, another meeting was decided upon for next year, for which Zuma Heestand is to make plans. Let us lend our enthusiasm in making this a permanent, helpful conference. It has been done in other States, and can be done in Northeastern Ohio.

Manchester College.

Ruth Shriver.

NOTES FROM VYARA, INDIA

We are glad to report that conditions and circumstances at Vyara are good at the present, for which we cease not to praise the Lord. There was a little persecution of Christians in two villages, but we trust and pray that they will be able to endure for Jesus' sake and be stronger and more united because of it. The health of the missionaries is good, though there is some fever among the workers and boarding-school children. Thus far the monsoon season has been fine and the crops, for the most part, are in good condition. There is no danger of famine here. Really, it is one of the best rainy seasons I have seen in India. However, there are a few sections in India where the rainfall is below normal and the prospects poor.

Rejoice with us that the Government here is more kindly disposed toward the mission than formerly. It seems that they have been convinced that we are here for the good of the people and not for selfish or political reasons. Just lately a favorable answer came to a request which Bro. Long had made two years ago, for the privilege of buying a little land in three villages for school purposes. This is the first time we have been allowed to buy any land outside of Vyara and vicinity. Really, this was discouraged by the local officials, but the higher authorities granted it by saying that the work of the mission is a charitable work and helpful to the depressed classes and should be allowed. We are very glad for this privilege, for it really gives us a right to live and work in those villages.

The Parsee saloonkeepers are frequently the cause of

much oppression and suffering among the poor classes. The people are made poor by drink and often get into debt to the liquor dealer, who then compels them to give up their land for a pittance. Then they are forced to till his fields at starvation wages. Even now, in some villages, the people work for one-sixth of what we pay for day labor. Many times the Parsee goes from house to house, the day before, and throws a little money at the laborer's door. The native, being afraid to refuse, goes to work the next day at a great loss to himself. Just lately, in one village, the people united in a move to boycott the Parsee. They all refused to go to the liquor shop and also to work in his fields. We trust they will be able to stand by their decision. In another village they did the same thing. Then the Parsee sued them for defamation of character and for refusal to work. The prophecy is that the Parsee will win the case, but we hope not.

The demand for schools continues. Many of the government schools have been closed, but through them some of the people have received the desire for schools and so come to the mission. We opened five new schools during the year and there are applicants for baptism in each of these villages. It is difficult to run the schools in good fashion, nevertheless they do good and are a fine evangelistic agency. One goal in our Forward Movement is that each teacher conduct two Sunday-schools. We are glad to report that several of our teachers here are doing it. O the opportunity for Bible classes and Sunday-schools among these hundreds of villages! Pray that voluntary workers may be raised up to conduct them!

Since the arrest of Mr. Gandhi, there is very little unrest throughout the country. However, there is a question whether there is real change of heart or simply change of tactics. Nevertheless we are glad for quiet, and we hope it will continue. Mr. Gandhi has accomplished untold good for the cause of Christ in India, in that he has called the attention of the millions to the unique character of Jesus Christ and the excellence of the standards set forth in the New Testament. Many educated people today are studying the Christian religion sympathetically as never before. Just a few days ago I received a card from a trained teacher in the next county, who said he had read an article in Mr. Gandhi's paper on the "Sacrifice of Christ," which impressed him very much and created a desire within him to know more about Christ. He says that until now he had no good opinion of Christianity, but now he wants to know more. So I sent him a New Testament with my prayers and he is reading it. Pray that he may find Christ as his Savior!

So also in preaching brotherhood and the equality of men, thus abolishing the formidable caste system—the greatest barrier to the progress of Christianity in India—he has accomplished wonders in a few years. Yes, what the Christian church was not able to do in a hundred years he has done in a few short years. Not that caste is abolished—no, by no means—but it is vanishing among many who were strict caste people until now—eating and drinking and associating together in a way unheard of before. Now is the time for the Christian church to march in and possess the land, for the barrier is down and centuries-old prejudice is gone. Will we do it?

Bombay Presidency has lost two useful missionaries by death lately. Mr. Bruere, a spiritual young man of the Methodist Church, died after an operation for appendicitis. He was a fine evangelist and had a passion for souls. Mr. Tom Dobson, of the United Free Church of Scotland, came to a very sad end. He was the manager of the Mission Cooperative Credit Bank, at Jalna, and had loaned some money to an Arab. When he went to collect it, the Arab attacked him with a knife and inflicted such terrible wounds that he died in a few days. We sympathize with our neighboring missions in their loss.

Our mission has also sustained a great loss just recently—not by death, but by severe sickness, which compelled Bro. Holsopple and family to leave the field. Thus another useful family has been compelled to enter the sick-list in America. We sorrow because of this loss, for they have to give up their life-work, and the mission is deprived of their services at a time when such an affliction is hard to bear, for our need is great. But we praise the Lord for the splendid service they were enabled to render here and pray that they may speedily recover their health and be permitted to continue in the Lord's work according to his will. They came to India in 1911 and had one furlough to America. Bro. Holsopple was a member of our Field Committee, Chairman of the Gujarat Sunday School Auxiliary, member of the Gujarat Tract Society Publishing Committee, member of the Inter-Mission Wage Committee, member of a standing committee of the Bombay Representative Council of Missions, besides minor committees in our own mission. Gujarat will miss him very much. Sister Holsopple was Superintendent of Child Welfare of the W. C. T. U. of Bombay Presidency, as well as a member of our own Social Welfare Committee. All this goes to show how useful they were in the mission work of Gujarat, and we feel our loss keenly. The Lord be merciful to them and us!

All who are acquainted with the situation know how heavily the India mission has lost, especially in old workers, and largely on account of health failure. It behooves us to study the situation and find out the reason, if possible, for a mission can not afford to lose its experienced workers so rapidly. There are forty-five missionaries on the field now. Of these, seven are third term missionaries and nine are second term. All the rest are first term. If there is any place in the world where experience is at a premium, it is on the mission field.

Our chairman, Bro. Lichty, has been in the Bombay hospital for the past twenty days with malaria and some other trouble, of which we do not have a clear statement from the doctor. The last reports are that the fever is gone and he is improving. We hope and pray that he will be able to return soon. Bro. Lichty had planned to take his vacation at Landour now, but instead had to go to the hospital. He worked very hard all during the hot season, and over the last committee meeting, and it may have been too much for him. Pray for his speedy recovery!

After spending eight months at Vyara, Bro. Summer was transferred to Vali last month, to take Bro. Holsopple's place. While here, he had charge of the Boys' Boarding-School, station work and accounts, so letting me free for district work. He did his work very well and freed me from many cares. It is the policy of the mission to have two men where there is a Boys' Boarding-School—one for it and one for evangelistic work, and we can say from experience that it is the wise thing to do. Last winter we were in the district most of the time from November till the last of March, which would have been impossible if no one had been at home to care for the work there. During that time our tent was pitched in twelve villages, and meetings were held in twenty-eight villages. Five love feasts were held. Now being left without help, we do not know how much district work we can do, this next winter, but some one should be free at each station for this work. J. M. Blough.

Aug. 17.

THE PASSING OF A PIONEER SUNDAY-SCHOOL WORKER

"We know that when he shall appear, we shall be like him." To a child of God the promise, couched in these words, is not that of "it may be" but that of "it will be." There is no uncertainty—only absolute proof. It is a statement straight from Divine Power—the inspired, infallible Word of God himself. It is an Anchor of the soul. Before its impregnable Fortress, doubt flees away, and the cross is lost in the thought of the crown. The vision of the things "prepared" becomes very vivid and real, and the suffering of this present life is as naught, compared with the glory yet to be revealed. "I know him whom I have believed."

Such was the unquestionable certainty which strengthened and sustained the closing days of the earthly life of Catherine Shoppell Shidler. Nature failed, but she was happy in the "I know." The deceased was the daughter of Jacob and Lydia Zigler Shoppell, pioneer settlers in Northeastern Ohio. She was born near Ashland, Ohio, Feb. 22, 1834. Her entire life-time was passed in the vicinity of her birthplace. She was reared in the Lutheran faith. July 2, 1854, she became the wife of George Shidler.

Following close upon this union came the question of a still more precious union—the union with their Savior. Standing doubtful between two drawing forces, they proceeded to search the Scriptures for light in the matter of choosing between the two. They decided for the Church of the Brethren, with whose doctrine and manner of living they were already somewhat acquainted.

Friends came forward in spirited opposition, but the enlightenment of Brother and Sister Shidler had come from the Great Source of all Light. The Word itself was written upon their hearts. Of the two that were facing this opposition, the wife was the more ready of speech. So capably did she defend their stand, that opposition fell before the truth of her argument.

Oct. 30, 1859, witnessed their entrance into the church of their choice. Seemingly it was divinely ordered that they should come to the church when a person of Sister Shidler's qualifications was so greatly needed. The question of Sunday-schools in this section of the Brotherhood was just then becoming a momentous issue. Encouraged by her less aggressive, but equally interested husband, "Aunt Kate," as she, in later years, became widely and lovingly known, entered heart and soul into the matter—in favor of Sunday-schools. She helped to organize, and for two years served as superintendent, of the first Sunday-school, conducted in her home congregation—Maple Grove—and this at a time when a woman was thought to be entirely out of place in a position of the kind. For a period of thirty-seven years she taught regularly in the primary department. In the beginning, her lessons were prepared with no help but that of the Bible itself. Today the men and the women who, as children, received this precious seed into their hearts, rise up and call her blessed.

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MIDDLE INDIANA

The District Conference and associated gatherings will be held in the Flora church, Oct. 10-12. Oct. 10, 1 P. M. and 7 P. M., Elders' Meeting. 7 P. M., Sermon, Functional Religion.—W. W. Peters.

Oct. 11, 8:30 A. M., Sisters' Aid Society. The Aid Society vs. Home Duties.—Mrs. S. L. Cover. The Scope of Our Aid Society.—Mrs. Perry Coblenz. How Create a Closer Relation between Aid Society and Church?—Moyné Landis. 10 A. M., Ministerial Program. The Ministerial Problem in Middle Indiana.—J. A. Snell. The Relation of the Local Ministerial Committee to the District Ministerial Board.—J. G. Stinebaugh. 1 P. M. Proper Preparation of Applicants for Church Membership.—E. B. Bagwell. Proper Spiritual Nurturing of New Members.—Ira Kreider, H. U. Fisher. The Minister's Responsibility for the Present-Day Worldliness.—Edw. Kintner. 8:30 P. M., Old Folks and Orphans' Home Program.

District Conference, Oct. 12.

FROM KIRKLAND, ARIZONA

We are now located in Walnut Grove, a fine, healthful section, in a beautiful woods of cottonwood, about 125 miles north of Glendale, with an altitude of 4,000 feet. It is a quiet, restful place, near the public road and the Hassiamp River. There is a fine spring close by, and railway delivery at the tent, as well as groceries. With our Ford and full tenting equipment, we are enjoying ideal camp-life—the first the writer has ever had of real value.

Having had three warnings of a nervous collapse, medical advice urged the writer to go to a higher altitude and cooler place, where he could relax, rest and be quiet—all of which he is doing, and the change is beneficial. The open air, free life and good water, with occasional drives over these rough, steep hills, is, indeed, exhilarating. It stimulates a ravenous appetite and better sleep. I sleep outdoors. I am not gaining much in weight, but have greatly-improved nerve force and digestion.

Sept. 12 wife and I anointed one very sick brother whose family is the only one in this community, and who lives over one hundred miles from the Glendale church. There are no religious influences—no church or Sunday-school services of any kind here—so we have had opportunity to do some good for the Lord in this mountainous country. There are few farmers along the river, but some gold hunters are still in the hills.

Realizing that all work and responsibility must be given up for several months, we expect to stay in Glendale till spring. If, however, my health improvement continues, we may auto to Oklahoma in November, when dry weather comes and roads across the mountains are better. We have, for the time being, given up all religious work except as it is exhibited in the life we live and in the influences we exert. We earnestly ask an interest in the united prayers of all, that Jehovah may bless, strengthen and direct our life in our present afflictions, that we may again be restored to health and a renewal of revival and pastoral service.

H. B. Mohler.

DETROIT, MICHIGAN

The First Church of the Brethren of Detroit is putting forth a united effort for the promotion of the Kingdom of God. The Lord has richly blessed the work here, and the future looks very hopeful. Every member has access to a supply of cards, advertising the church and its services. These cards may be handed to individuals who are in any way acquainted with the Church of the Brethren, or interested in our services.

It is our plan to have a fifty-two week evangelistic program during the next year. Sept. 24 we had our first results: Two confessed Christ and two made application to be reclaimed. One of the number was from our Chinese Sunday-school.

The membership of the Detroit church, including Pontiac, is about one hundred. Our Sunday-school attendance for Sept. 24 was ninety-six, with an offering of \$90. Adding to this the church offering, made a total of \$110—ten dollars above our weekly goal. We had a very striking example of giving at our Chinese Sunday-school: An offering of \$106 was given by twenty-three Chinese boys and girls and their teachers. One of our Chinese brethren caught the spirit of giving so thoroughly that he gave a check of \$100. He feels that the Lord will bless his life and increase his substance in proportion to the amount he willingly gives to the Lord's work. If more of us would give the Lord what belongs to him, the church would progress by leaps and bounds. God wants tithers for the promotion of his Kingdom.

There are many members of the Church of the Brethren who have come to Detroit to make money, and have seemingly forgotten the church. These are not identifying themselves with the church here. One of our ministers, working at Ford's largest plant, feels sure that there are two hundred such there. Will the pastors, elders and parents of such members, who are moving to Detroit, feel it their privilege and duty to write to the pastor, Arthur O. Mote, 4824 McClellan Avenue, and give

him the correct address of such? These people must be saved to the church. The church here extends a welcome to any passing through the city, to worship with us at 3523 Cadillac Avenue, near Mack. Arthur O. Mote.

FREEPORT, ILLINOIS

The Freeport church is getting along splendidly, with all things pointing toward the time when she will be a strong church. We are being recognized in the city as never before; we realize that we must make good, to meet the expectation of the people. While Bro. Canfield, our pastor, was in Kansas, holding a revival, the pulpit was filled by Brethren C. C. Price, P. F. Eckerle, E. E. Eshelman and Shepherd Garrettson. These men gave some very good sermons and we hope they will come again.

Eld. S. S. Blough, of Decatur, Ill., began a series of revival meetings Sept. 10, closing with a love feast Sept. 25. His sermons were well received, and the Bible lessons on church doctrines were a great help in having our church principles properly presented to the people of this city. There were twenty sermons in the series. Seventy-eight calls were made in two weeks. As a result of this campaign, there is an increase of membership of about twenty per cent. There were twelve confessions. Nine were baptized and two await the rite. One was received from the Progressive Brethren Church. Members from Shannon, West Branch and Waddams Grove came one night, each in a body, and other surrounding churches were represented a number of evenings.

Seventy-one surrounded the Lord's table at the love feast. Bro. Blough led the very impressive service, assisted by Brethren M. W. Emmert and I. L. Erbaugh. The house was well filled with people—some of whom were present at such a service for the first time.

Any one wishing to retire in a small city, with good church privileges, might try Freeport. We have a nice church building, located in a clean residence district.

Jessie Dornink.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Empire.—Our series of meetings, which was to begin Sept. 17, with Bro. Jacob Funk, of Pomona, Calif., in charge, has been postponed until Oct. 8. Bro. Funk is not able to be with us, because of his wife being in the hospital.—J. W. Vetter, Empire, Calif., Sept. 24.

IDAHO

Boise Valley church met in council Sept. 16, with Eld. David Betts in charge. We decided to have our love feast Oct. 21, at 6 P. M. Our series of meetings will begin the next day, in charge of Bro. Herschel Shank, of Fruitland.—Mrs. R. M. Rhodes, Nampa, Idaho, Sept. 25.

Payette Valley church met in council Aug. 30, at the Fruitland house, to consider a division of the territory into two congregations, which was unanimously decided upon. The territory in and about Payette will retain the name Payette Valley, while that in and about Fruitland, extending as far as Emmett, will form the new congregation to be known as Fruitland. Bro. David Metzler, of Nappanee, Ind., was secured as pastor of Payette Valley church, and here Bro. Herschel Shank continues his efficient services for the Fruitland church. Both congregations have had councils since, and fully organized their work. With a full corps of officers and the spirit of harmony, cooperation and enthusiasm that exists, we believe the result will be more and better work. With the new church house at Emmett, and the zealous, though small, band of members, the prospects are splendid for another organization there, some time in the near future.—Mrs. L. H. Eby, Fruitland, Idaho, Sept. 21.

ILLINOIS

Decatur.—We held our second Decatur Church School Aug. 14 to 25. The school last year was such a success that there was very little question about having one this year. Instead of having it in the early part of the vacation, we waited until near the end. It was decided that the home workers would do all the work this year, with the pastor as principal. Sisters Elsie LaRue, H. W. Garber, J. F. Ashenfelter, Ruth Blough, Mary Garber, D. M. Etherton, Edna Ashenfelter, Edith Whitsett, and Velma Clannin did splendid work in the four departments. The interest was good from beginning to end. There were 123 children enrolled, with an average attendance of 102. On the last evening the children rendered an excellent program, which was much appreciated. The handwork program was also admired by parents and others. A number of the children wished that it might have lasted longer. They said: "We will come again next year if you have one." We are looking forward to still better work next year.—S. S. Blough, Decatur, Ill.

Pleasant Grove.—With Bro. Sherman Shoemaker as pastor of our congregation, the work is progressing nicely. Our communion will be held Oct. 28. Aug. 27 one of our sisters called for the anointing, which was administered by Bro. Shoemaker and Bro. Hall.—Robt. C. Wells, Centralia, Ill., Sept. 25.

Polo.—A good deal of interest is shown in all our services. The attendance has grown this year. Oct. 1 the new Sunday-school officers will be installed. Bro. Flory, the pastor, is away from home in a series of meetings. Others are doing the preaching while he is gone. Sunday evening, Sept. 24, two young brethren, Mark Burner and Clarence Heckman, having volunteered for the ministry, were licensed to preach, in harmony with the late decision of Conference. Eld. W. B. Stover officiated in his unique and characteristic way. The voice of the church was unanimous to license these two young men to preach. They are the first for the ministry from this congregation in the seventeen years since its organization. There was one applicant for baptism.—John Heckman, Polo, Ill., Sept. 25.

Yellow Creek church met in council Sept. 16, with Bro. P. R. Keltner presiding. Elders M. W. Emmert and W. U. Miller assisted in advancing our pastor, Bro. Erbaugh, to the eldership. We decided to purchase copies of "Hymns of Praise" if funds can be secured. A committee of two was appointed to look after the matter. We expect to hold our revival meetings sometime in December. The Kent Township Sunday-school Convention was held in the Kent Catholic church Sept. 22 and proved to be very helpful. Sept. 17 Bro. M. W. Emmert, of Mt. Morris, delivered most helpful messages, both morning and evening.—Minnie Kuleman, Pearl City, Ill., Sept. 25.

INDIANA

Arcadia.—Bro. Geo. L. Studebaker began a series of meetings at this place Sept. 3 and continued for three weeks. Sister Studebaker accompanied him and together they did much personal work,

making many visits in the community. Bro. Studebaker preached very able and inspiring sermons. Sister Linnie Toney conducted the song services. She is a very able leader in song and her services were very much appreciated. We held our love feast Oct. 7, with Bro. Studebaker officiating. Three were baptized, two reclaimed and one received on former baptism. We are greatly in need of some one to do pastoral work here, but as yet have not been able to secure any one, or make the necessary arrangements.—Sarah Kinder, Arcadia, Ind., Sept. 26.

Bethany church met in council Sept. 1, with Bro. Geyer as moderator. The annual visit was reported. Bro. Raleigh Neff was chosen elder for next year. Sept. 12 we held our Harvest Meeting. Sister Mary Morris, of Mishawaka, gave the forenoon talk. In the afternoon a program was given by home talent. Sister Morris continued giving lectures until Sept. 24, presenting to us many good things from the prophecies. An offering was raised at the Harvest Meeting for world-wide missions. Our Sunday-school and Christian Workers' Meetings are doing some fine work. Bro. J. D. Frederick will be with us, beginning Nov. 26, in a series of meetings.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 28.

Elkhart City.—Sept. 19 two were baptized by the pastor, Bro. E. C. Swihart. An all-day Sunday-school meeting was held Sept. 2. Visitation concerning the church was discussed by Brethren Nicodemus and Manly Deeter, and Sisters L. M. Uler, Day Wyland Grove and Keith Nihart.—Sylvia Uler Kistler, Elkhart, Ind., Sept. 27.

Huntington City church observed Homecoming Day Sept. 10 with a special program, including a talk by our missionary, Sister Laura Shock. Sept. 17 was Cradle Roll Day. Twenty-two babies were presented—the program being given by the Primary Department. Small celluloid dolls tied with bows of blue ribbon were given to the babies by the superintendent of the Cradle Roll. There are forty babies on the roll at present. Rally Day will be observed Nov. 5. Our annual Sunday-school picnic was held on Labor Day at the Memorial Park, with about 175 in attendance. Our council meeting was held Sept. 6, with Bro. C. C. Kindy presiding. Brethren Schwalm and Kenberry, of North Manchester, were also present. Sunday-school officers were elected for 1923. Sister C. C. Kindy and Bro. Noah Endsley were chosen delegates to District Meeting, which will be held at Flora, Ind. Our love feast will be held Oct. 14. Bro. J. D. Frederick, at present in charge of the revival at Morrill, Kans.—Mrs. Erna Humbert, Huntington, Ind., Sept. 23.

Logansport.—Bro. E. C. Swihart, of Elkhart, Ind., is to begin a revival effort here Oct. 15. Bro. L. T. Holsinger is to take charge of the regular preaching services for the coming year. He hopes to be with us Oct. 8, at which time also Bro. Oberlin gives his farewell address.—Josephine Hanna, Logansport, Ind., Sept. 24.

Mexico.—Sept. 3 Eld. Crosswhite began a two weeks' series of meetings at the Courier house. Good crowds were in attendance throughout the meetings, and the church was greatly encouraged. Bro. Floyd Sonafrank assisted with the song service. Another feature of much interest was the daily Bible teaching. Sept. 6 our church met in regular council. Bro. Kindy, who represents the Ministerial Board, was present. A vote was taken for a minister, but no choice was made. Brethren Ezra Musselman and Walter Fisher, Mexico, Ind., Sept. 20.

Mount Pleasant church met in council Sept. 14. Officers were elected for the coming year to begin Oct. 1. Bro. S. D. Stoner was chosen elder; D. L. Miller, church clerk; Isaac Huffman, correspondent and "Messenger" agent. We decided to hold our love feast on Sunday evening, Oct. 22.—D. E. Williams, North Salem, Ind., Sept. 26.

Salamanie church met in council Sept. 1, with Eld. D. W. Paul presiding. Five letters were granted. Jesse Heaston was re-elected trustee. Dessie Crull and Hampton Zook were elected delegates to District Meeting. The time set for our communion is Sunday evening, Dec. 3. Arrangements have been made for a ten-day evangelistic effort during the Thanksgiving week with Bro. Geo. Angliemyer, song leader.—Hampton Zook, Huntington, Ind., Sept. 15.

Union City.—Sept. 10 was a day which will be long remembered by those who had the privilege of attending the Harvest and Homecoming Meeting, held by the city and country churches of Union City at the country church. After Sunday-school all met in the audience room of the church to listen to Eld. John Stover, of Bedford, Ohio. He gave a very interesting and thought-provoking message, which has shored upon us. At noon a basket dinner was served in the basement. All sat down together as one large family to enjoy the fruits of the earth which God had so bountifully given. In the afternoon the children rendered a short program, singing the song used at the dedication of this meeting church in October, 1870. Mr. Katie Crawford, of Castine, Ohio, gave an illustrated talk on "Darkness and Light." At the close of the service all went home feeling glad they had come, and expressing a desire to have a like meeting next year. Sept. 17 was another big day for the Union City church. Bro. Wm. J. Tinkle and wife, field secretaries and lecturers of the Western City Federation, were with us. In the morning service Bro. Tinkle preached on the theme, "Love." In the evening he gave a stereoscopic lecture on "The Sacredness of Life." Monday evening we had Men's and Women's Meetings. Much good seed was sown in these various services. Our evangelistic meetings begin Nov. 16, with a love feast.—D. R. Murray, Union City, Ind., Sept. 21.

Union church met in regular council Sept. 15, with Eld. Eli Reese presiding. The membership was well represented. The visiting brethren gave a favorable report. One new member was chosen on the Ministerial Board. The writer was chosen church correspondent. One letter was granted and one received. Sept. 17 the church enjoyed an all-day Harvest Meeting. Bro. Daniel Wysong preached two inspiring sermons during the day to a large audience. A basket dinner was served on the church grounds. An offering was taken at the afternoon service for home mission work. We appreciate the cooperation of adjoining churches in making this meeting a success. In the evening we had a very large attendance. The evening services were also well attended. We now have Christian Workers' Meeting and preaching on Sunday evening each two weeks. The Thursday evening cottage prayer meetings are increasing in attendance and interest. Our series of meetings is to begin Sept. 24 and close with the love feast Oct. 6. There will also be a praise night at the church on the morning following the love feast.—Georgia M. Brown, Donaldson, Ind., Sept. 22.

West Leas River church met in regular council. Opening exercises were conducted by Bro. Emanuel Leckrone. One letter was received and the report of the annual visit was heard. It was decided that we have our communion Oct. 21, at 6 P. M. Our delegate to District Meeting is Bro. Geo. Bridge, with Bro. Roy Kuns, alternate.—Iva A. Rhoades, Claypool, Ind., Sept. 9.

IOWA

Greene church met in council Sept. 10, with Eld. J. F. Burton presiding. Our Christian Workers' Departments were reorganized, with Bro. Ray as general superintendent. Bro. W. H. Pyle and Sister Emily Burton will represent the church at District Meeting. Sept. 2 Brother and Sister D. H. Keller began a two weeks' revival. They very forcibly brought forth the plain Gospel truths of the Bible, and worked very earnestly. Two homes were united, where the husbands decided to leave their wives. There was a baptism. He also delivered a very impressive preparatory message. We enjoyed the presence of Brethren Studebaker and Harry Smith. The Ark latter just returned from his summer pastorate at Austin, Tex. Sister Ethel Dyer, of the Hastings Street church, Chicago, also was present. Sept. 23 the Sunday-school decided to make an effort, through the Missionary Committee, to secure Dr. Barbara Nickley

THE PASSING OF A PIONEER SUNDAY-SCHOOL WORKER

(Continued from Page 635)

A touching incident of her last hours was a visit of one of her former pupils to her bedside. Strong man that he was, he testified with tears concerning the incalculable value that her teaching had been in his life. Of fine literary talent, she stood firmly on the side of introducing good literature into the Sunday-school, when the question of "yes" or "no" was at issue. She witnessed the rise and the advancement of the State, County, and Township Conventions, and as long as strength would permit, she was an interested attendant at their sessions.

Specialist as she might well be termed, in this particular line of work, she was altogether too broad-minded to confine her energy entirely to this one auxiliary of church service. Hers was the far vision. She was among us as one who served. She was a charter member of the Aid Society of her home congregation and to it she gave her support, physically, as long as she was able, and financially to the very last—her dues being paid up to beyond the time of her departure. Nothing that could relieve need, convey comfort, bring smiles to the heart, as well as to the lips, was beneath the service of her ever-ready hands and feet. Her last act, while still able to be about, was to prepare a simple little love-gift for two little children residing in an adjoining city.

Sister Shidler was an intense lover of children, nevertheless, by some inscrutable will of Providence, she was denied the boon of motherhood. At one time she confided, to the writer of this sketch, the fact that, during the early years of her married life, this deprivation was a cross that was very hard to submit to, and that some of the most severe battles of her Christian experience had been the struggle to keep free from envy, when children were born into the families of her friends.

It came to pass, presently, that in the home of a younger sister were two little boys. The heart of both husband and wife hungered longingly for the presence, in their home, of the youngest of these two children—a fair-haired little lad of three years. The parents were approached on the subject, as to whether or not they would permit a change of residence to be made. At first they were obdurate in refusing such a proposition, but strong pleading

finally prevailed. Little George Arthur went one day to the home of Uncle George and Aunt Kate, to remain. It was the beginning of an association which remained unbroken until death severed the links. It was this child, who, with his companion, Clara, in the prime of their manhood and womanhood, became the stay and the support of Sister Shidler's declining years, bestowing upon her, throughout the three and one-half years of helpless infirmity, the most devoted care that children can give a parent. Many readers of this sketch will recognize, in the couple here mentioned, Bro. G. A. Cassel and wife, of Ashland, Ohio. It was always a happy realization to Aunt Kate, that these two objects of her closest affection should be so actively engaged in both local and State



George and Catherine Shophell Shidler

work, in the Sunday-school world. Dec. 4, 1911, her husband was called to the homeland. Sept. 15, 1922, she was called to join him. At sunset time

"The wheels of weary life stood still."
"God's finger touched her and she slept."

She left to bless the world the hallowed influence of a life continued for eighty-eight years, six months and fifteen days. Memorial services were conducted by Bro. Quincy Leckrone, assisted by Elders Greyer, Helman and Desenberg.

Oma Karn,

Ashland, Ohio.

FROM VIRGINIA

Sept. 7 Eld. J. W. Ikenberry and the Secretary of the District Ministerial Board of the First District of Virginia met with the Lynchburg church in council. Bro. P. J. Jennings, of the Progressive Brethren, requested fellowship with us. He was received and installed into the ministry.

It was arranged for the writer to hold an evangelistic meeting in Lynchburg at the close of the Billy Sunday campaign, which is now on, and which is supposed to continue till the last of October.

The First District of Virginia contemplates an evangelistic campaign in all the congregations of the District during October, so far as possible, and all our ministers are requested to cooperate in this soul-winning campaign.

C. D. Hylton.

Roanoke, Va.

TROUTVILLE, VIRGINIA

This congregation is moving along nicely under the pastoral care of Bro. F. E. Williar, who came to us July 20. We had without a pastor for about ten months, and the faithful work of Bro. Williar is certainly an inspiration to us.

Sept. 5 Brother and Sister Williar gave a community reception, at which about 350 people were present. A program, consisting of three interesting talks and several musical numbers, was given, after which a watermelon feast was enjoyed. This meeting was a great inspiration and pleasure to everyone present. More such social gatherings would be a benefit to any community.

Since we lack ample room for the different departments of the Christian Workers' Society, we are trying out the plan of making the various classes of the Sunday-school responsible for the programs. The interest and attendance are increasing and the Society seems to be taking on new life.

A series of meetings, to be conducted by our pastor, is to begin in the New Bethel house, this congregation, Oct. 1. We are looking forward to Nov. 1, when Bro. Geo. W. Flory, of Roanoke, Va., will come to us in a series of evangelistic services. Our love feast will follow these meetings. In order that we may be better prepared for our part in the song service of these meetings, our pastor, assisted by Bro. Roy Layman, is leading us in a singing class each Tuesday evening.

Troutville, Va.

Frankie Showalter.

IN MEMORY OF J. H. ELSON

"All things work together for good to them that love God." And yet how hard it is to believe this at times! The inevitable end of all life is by the law of God, just as is the beginning. Surely the blessing is for those who die in the Lord! We, who yet live, can profit by the life of some departed friend. The person whose aim has been to lift fallen humanity, will, we believe, be more welcome, in the Kingdom of heaven, than any other. This is the way we feel as the friends of Bro. Elson.

He was born in Stark County, Ohio, Oct. 14, 1833, and was one of a family of fifteen children, born to Thomas and Anna Elson. Only two brothers and one sister survive. In 1855 he married Delilah Hinish. There were four children, two of whom, with the mother, preceded him. In 1889 he married Henrietta Huff. They had one son, who survives with the mother and two sons by the former marriage, also fourteen grandchildren and eleven great-grandchildren. He died Sept. 1, aged eighty-eight years, ten months and seventeen days.

When a youth he united with the Church of the Brethren. He was elected to the ministry at the age of thirty-seven and served faithfully in this capacity until the infirmities of age made it impossible. As a Christian he was sincere; as a father he was kind and loving; as a neighbor, friend and citizen he was true and loyal. For many years his home has been in and near Wawaka, where he has a host of friends.

The funeral was conducted by Bro. S. J. Burger. Interment in the Fairfield Center cemetery, DeKalb County.

John H. Eberly.

Brimfield, Ind.

SISTERS' AID SOCIETIES

BIG SWATARA, PA.—The Sisters' Sewing Circle of this congregation met at the Hanoverdale church one year ago and re-organized after having discontinued the work for several years. The following officers were elected: President, Sister Kate Witmer; Vice-President, Sister Mary Umberger; Secretary-Treasurer, Sister Agnes Umberger. These officers were retained at our last meeting, Sept. 7. During the year 16 meetings were held, with an average attendance of 9; enrollment, 20. We made and sold 187 aprons and 9 quilts; quilted 4. We made 5 children's dresses, romper suits, etc., 70 bonnets and 10 dust-caps. Donations: To a poor sister, \$10; clothing to a poor family; \$10 toward remodeling the basement of the Hanoverdale church; dues and donations received, \$20.44; had in bank, \$17.60; amount received during year, \$219.82; expenses, \$135.25; balance, \$84.57.—Agnes Umberger, Hummelstown, Pa., Sept. 22.

WEST MILTON, OHIO.—Report of Aid Society from January to July, 1922: Amount on hand, Jan. 1, 1922, \$192.50. We received

\$80 up to July. We made and sold a comfort and top, and 111 bonnets. We sent to the Secretary of our District, \$10.20. A donation of clothing was sent to a family at Pelee, Ohio, valued at \$25.75. We sewed and donated clothing to a needy family at home; also made about 12 coverings. We quilted 16 quilts, and donated \$200 toward aisle carpet. Twenty-five are enrolled, with about ten regular attendances.—Sue Wenger Oaks, Secretary-Treasurer, West Milton, Ohio, Sept. 14.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bandfield-Smucker.—By the undersigned, Sept. 17, 1922, Mr. James P. Bandfield and Sister Wilma Smucker, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

Howard-Clements.—At the home of Bro. D. M. Balliett, Waterloo, Iowa, by the undersigned, Aug. 23, 1922, Brother Francis W. Howard and Sister Ruth Clements, both of Waterloo, Iowa.—A. P. Blough, Waterloo, Iowa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Alt, Sister Mary E., died at the home of her daughter, Mrs. Jason Kimble, of Brushy Run, W. Va. She was born April 20, 1851, and died Aug. 8, 1922. April 11, 1872, she married Benj. F. Alt. She is survived by ten children. Her husband and one child preceded her several years ago. She was a faithful member of the Brethren Church for several years. Services by Bro. R. K. Showalter, assisted by Bro. I. W. Sites. Burial in the cemetery near the home.—Gracie A. Shreve, Landes, W. Va.

Barrowdale, Sister Mary, born Nov. 7, 1839, at Crawfordsville, Ind., and died Sept. 1, 1922, at the home of her daughter, Mrs. J. W. Emmert, in Spokane. She was married to Isaac Barrowdale Jan. 27, 1856. Her husband and two sons preceded her. She is survived by one son and four daughters. She united with the Church of the Brethren early in life and was faithful to the end. Services by the writer, assisted by Eld. W. H. Tigner. The body was taken to Perry, Okla., for burial.—Ervin Weaver, Spokane, Wash.

Berkley, John M., died at the home of his son Frank, in Pittsburgh, Sept. 19, 1922, aged 72 years, 3 months and 11 days. The body was brought to the home of his sister in Merdale. Services in the Church of the Brethren by Bro. T. R. Coffman, assisted by Rev. H. L. Goughnour, of the Brethren Church, of which he was a member. He is survived by his wife, one son and five grandchildren. Interment in the Union cemetery.—Mrs. Theo. Bittner, Merdale, Pa.

Bollinger, Sister Annie, wife of Andrew Bollinger, died at her home, near Middle Creek, Sept. 19, 1922, aged 84 years, 10 months and 12 days. Services at Middle Creek by Brethren C. R. Gible and A. G. Fahnestock. Interment in the adjoining cemetery.—J. M. Bollinger, Litzitz, Pa.

Bottomf, John, born in Wayne County, Ohio, Feb. 24, 1833, died Sept. 14, 1922. In 1854 he married Catharine Ritter, who preceded him twenty-two years ago. There were seven children, three of whom also preceded him. At an early age he became a member of the Brethren Church and was faithful to the end. His sickness was borne with patience and calm assurance. Up to the time of his death he was the oldest living member of the Church of the Brethren in Michigan. He leaves four daughters, twenty grandchildren, thirty-one great-grandchildren and two aged sisters. The youngest of the Brethren church, near Clarksville, by Brethren John Smith and Peter Messner. Interment in the Clarksville cemetery.—Ida Smith, Sunfield, Mich.

Campbell, Sister Martha C., wife of Thomas Campbell, born Jan. 5, 1849, died at her home near Tate Springs, Sept. 19, 1922. Her husband preceded her about sixteen months ago. She was a member of the Church of the Brethren for about forty years. Burial in the cemetery near the Meadow Branch church. Services at the church by Bro. W. C. Gammon.—Corra A. Gammon, Tate, Tenn.

Eckenrood, Sister Anna, wife of Wm. Eckenrood, died at her home at Meadow Valley, Aug. 7, 1922, aged 29 years, 10 months and 4 days. Services at Longenecker church by Brethren C. R. Gible, J. W. G. Hershey and Amos Hottenstein. Interment in the adjoining cemetery.—J. M. Bollinger, Litzitz, Pa.

Ewing, Noble Samuel, born in Frederick County, Md., May 6, 1878, died in Lanark, Ill., Sept. 15, 1922, aged 44 years, 4 months and 9 days. He was the son of Samuel and Mary Fink Ewing, being the youngest of a family of eleven children. He was baptized and became a member of the Church of the Brethren. On April 16, 1902, he was married to Maggie Moler. To this union were born two daughters. In 1904 he came with his family to Lanark, where he has since resided. He leaves his wife, two daughters, two brothers and two sisters. Services by Bro. J. A. Miller, pastor of the church in the Lanark cemetery.—James M. Moore, Lanark, Ill.

Gregory, Naomi, youngest daughter of Brother S. E. and Sister Sarah Gregory, was born near Huntingdon, Pa., May 23, 1904, died Sept. 6, 1922, aged 18 years, 3 months and 13 days. Her untimely departure was caused by meningitis, following a previous illness, from which she never fully recovered. She united with the church at the age of eleven and this relationship has been a source of great comfort in the hours of affliction and bereavement. She is survived by her father and mother, two sisters and four brothers. Services at the family home in Akron, Ohio, by her pastor, Eld. A. H. Miller. The remains were taken to her former home, at Huntingdon, Pa., where final services were conducted by Eld. J. A. Myers, after which her body was gently laid to rest amid the scenes of her early childhood.—G. C. Kaufman, Akron, Ohio.

Harrison, Sister Susan, nee Deener, died of complications, Sept. 1, 1922, aged about forty-five years. Three sons survive. Services by Eld. N. P. Castle at the Brownsville church. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaetzle, Brownsville, Md.

Harshbarger, Wm. R., born near Ladoga, Ind., Nov. 10, 1839, died near the place of his birth, at the home of his son Frank, Sept. 14, 1922. He was married to Anna Jeffrey Nov. 12, 1863. There were six children, one of whom died in infancy. He is survived by five children, eighteen grandchildren, five great-grandchildren, his wife and three brothers. He was called to the ministry in the Church of the Brethren April 27, 1867, and elected to the eldership Oct. 22, 1880. At this time he was elected bishop of the church here and held that office until 1909, when he asked to be relieved of active duties. He was successful in evangelistic work, and his counsel was sought after and respected throughout the Brotherhood. Services by Eld. E. N. Goshorn in the church near Ladoga.—Mrs. E. N. Goshorn, Ladoga, Ind.

Heckman, Sister Ureatha Izetta, daughter of Brother and Sister Samuel Eikenberry, born Aug. 13, 1866, in Darke County, Ohio, died Aug. 8, 1922. She was married to Vernon Heckman March 4, 1905. She united with the Church of the Brethren at the age of fourteen and always enjoyed her church relationship. She has been in failing health for the past seven years. Two years ago she

suffered a complete nervous collapse, from which she never fully recovered. She leaves her husband, one son, father, mother, four sisters and one brother. Services at the Walnut Street church by Bro. Otto Winger. Interment in the Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Heiny, Isaac, son of Henry and Magdalena (Shock) Heiny, born in Carroll County, Ind., Jan. 21, 1843, died near the place of his birth, Sept. 14, 1922. He united with the Church of God in early life and about forty-five years ago changed his membership to the Church of the Brethren. He married Mahala Gates Nov. 11, 1869. There were two daughters, who survive with the wife, two grandchildren, one sister and one brother. Services from his late residence by Eld. A. R. Bridge—Thyrza Heiny, Monticello, Ind.

Hesseltine, Sister Nora Mildred, daughter of Rooney and Thena Rogers, born in Cloud County, Kans., Feb. 14, 1874, died at St. Luke's Hospital, Spokane, Wash., Aug. 31, 1922, following an operation for gallstones. She married Byron Hesseltine April 12, 1892. There were seven children, three of whom preceded her. She leaves her husband, three sons, one daughter, five grandchildren and her mother. She united with the Church of the Brethren in 1914 and was always a zealous worker. Services by Eld. E. H. Tigner. Burial in the Greenwood cemetery.—Ervin Weaver, Spokane, Wash.

Holmes, Sister Margaret, nee Campbell, died of cancer of the stomach Aug. 31, 1922, aged 60 years and 2 days. One daughter, a grandchild, a sister and brother survive. Services by Eld. N. P. Castle at the Brownsville church. Interment in the cemetery adjoining.—Mrs. Nellie S. Kaetzel, Brownsville, Md.

Kelser, Andrew J., born July 30, 1833, died Sept. 11, 1922. He married Elizabeth K. Swisher in 1859. There were thirteen children, seven of whom survive, with his wife, three brothers, thirty-seven grandchildren and thirty great-grandchildren. He joined the Brethren Church about fifty years ago. In 1877 he moved from Augusta County, Va., to Illinois. In 1902 he and his wife moved to South Dakota, where he spent his last days with his children.—Marnetta Smith, Selby, S. Dak.

Pugh, Bro. Chas., born March 6, 1887, died Sept. 10, 1922. He is survived by three sons, three daughters, his mother, five sisters and one brother. Grace Pugh, his wife, Nov. 8, 1894, also died Sept. 10. Besides the children, she leaves her mother and five brothers. Services in the home by Bro. T. R. Coffman. Interment in the Union cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Rhodes, Bro. Emmanuel, born Nov. 26, 1846, died Aug. 27, 1922. With his parents, Daniel and Margaret (Carbaugh) Rhodes, he resided in Indiana County, Pa., until after the Civil War. Then he moved to the vicinity of Johnstown, Pa. The civic affairs and welfare of the community always received his thought and attention. He was a member of the church for forty-six years. Half of this period he served in the deacon's office, and a number of years as Sunday-school teacher. He is survived by his wife, Mary A. Knevel, eight children, forty-six grandchildren and one great-grandchild. Services in the Pleasant Hill church by the undersigned, assisted by Elders W. H. Rummel and C. C. Sollenberger.—L. B. Harshberger, Johnstown, Pa.

Shirley, John, son of John and Elizabeth Shirley, born in Holmes County, Ohio, Dec. 22, 1842, died at Elkhart, Ind., Sept. 15, 1922. When a mere child he moved with his parents to Lagrange county, Ind., and about thirty years ago became a resident of Elkhart. For a number of years he has been a member of the Church of the Brethren. Services at the home by Bro. E. C. Swihart. Burial in Grace Lawn cemetery.—Mrs. Sylvia E. Kistler, Elkhart, Ind.

Sollenberger, Clarence Evangel, infant son of Brother and Sister C. C. Sollenberger, died at the home of his parents Aug. 12, 1922, aged 6 months and 17 days. Bro. Sollenberger is the pastor of the Morrellville church, of Johnstown, Pa. Services by the writer. Interment in the Grandview cemetery of this city.—W. D. Keller, Johnstown, Pa.

Strauser, Sister Mary, daughter of Samuel and Catherine Strauser, born in Wayne County, Ohio, Sept. 1, 1857, died July 27, 1922, at North Manchester, Ind. She had been a member of the Church of the Brethren for thirty-five years, always happy to attend services when health would permit. She leaves two sisters and one brother. Services at the Walnut Street church by Bro. Otto Winger. Interment in Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

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...EDITORIAL...

A Chance for Our Church

THERE remains that middle question: Granted that Christendom in general has badly missed the mark, does it follow that we have all missed it? Has the Church of the Brethren missed it?

To avoid misunderstanding, let us remind ourselves again that we are speaking in relative terms. In many respects our church has a most excellent record in which we can all take just pride, or if that word lends itself too easily to unwholesome meanings, let us say that there is much, very much, in our history in which we all rejoice. The simple, earnest purpose to take the open Bible and follow its teaching wherever it would lead and not miss any of it, is certainly as fine as anything could be. The "whole Gospel" idea is a good one. We take special satisfaction, too, in those moral ideals of simple living, temperance, peace and so forth, or in the church attitude toward them, as we see society struggling to realize them. All this is well, and may our purpose in this regard never be less strong. But the question of the moment is: How far has this splendid program contributed to the one great end which was the supreme concern of Jesus, namely, *living the life of love?*

Why not make short work of this, waive the demand for the formal presentation of the evidence, and plead guilty? Why not admit what everybody knows to be the truth? Our success in this matter has not been very signal. Perfect candor would compel us to say that it has not been noticeably greater than that of many others. We have not reached the point where members of the Church of the Brethren, in any large numbers at least, can be unmistakably identified by the superior quality of their love.

But we should only show ourselves "not wise" if we stop with comparing ourselves among ourselves and measuring ourselves by ourselves. The important question is not how much better or worse we are than others but how well we have succeeded in realizing the kind of life Jesus demands. Is there any doubt about the answer to that question?

It will seem to some that we are merely urging a counsel of perfection; that in our zeal for the Gospel of the Kingdom we forget that we are saved by grace, not of works lest any man should boast. But we are

doing nothing of the kind. Our contention is that our failure as a church in common with other churches is not chiefly a failure in attaining our ideals; it is a failure in ideals. We have not visualized the vision of our Lord. We have not seen the big thing he was after, written all over the face of the Gospel though it is. We have been diligent in searching out the commandments, so-called, that is, those duties which are performed by a definite act at a given time and place, and we have been reasonably faithful in the practice of them. But we have not perceived what it was all about—the inculcation of the spirit of love in the hearts of men, to a degree, or of a kind, that makes men true brothers and children of a common Father.

We have not only not realized this ideal in practice—that can be forgiven, for we are saved by grace—but the root of the matter is that we have not really chosen the Christ ideal in our hearts. We have side-stepped it, we have explained it away, we have done everything with it, but look at it squarely and give it a chance to penetrate our consciousness. We have simply not given respectful attention to the plain message of the Gospel, though Jesus gave his public ministry to declaring it by word and deed and death.

Here is the opportunity for the Church of the Brethren. What we have called "our distinctive principles," gives us a great advantage, but these are means to the one great end. The most distinctive principle of the Gospel is still waiting to be made distinctive in some church. Here is a great field, the largest in the world, comparatively unexplored. Here is a great door and effectual, with the further chance for distinction that there are many adversaries. Isn't it time for Christendom to quit playing at Christianity? Isn't it time for some church to wake up to the true meaning of Christianity and give the world a sample of it?

What is to hinder the Church of the Brethren from filing an early claim for a homestead on this virgin soil? And holding it through the unreserved and unashamed practice of the spirit of Jesus Christ, the spirit of self-denying, world-embracing, love?

A Good Place to Live

"THAT I may dwell in the house of Jehovah all the days of my life," was the supreme desire of a devoted servant of God in the olden time. That was the one thing he asked of Jehovah and that was what he was going to seek after, he said.

How different that from the ambition of most of the people you meet these days! It doesn't look as if that is what they are after, does it? But would you want to live in the house of Jehovah yourself, *all* the time? What is the house of Jehovah?

The singer above quoted rejoices in the next verse that in the day of trouble Jehovah will keep him "secretly in his pavilion" and hide him "in the covert of his tabernacle." And the margin says we may read "tent" instead of "tabernacle," if we like.

No doubt you are thinking also of the concluding words of that best known and best loved psalm, "And I shall dwell in the house of Jehovah forever." And do you have in mind the context which tells of the singer's enemies looking on in disappointed rage, daring not to touch him, while he sits at table with freshly-made toilet and overflowing cup, enjoying the bounteous hospitality of his host?

The figure is that of a man fleeing from the avenger of blood and finding protection in the tent of some friendly inhabitant of the desert. But while the law of oriental hospitality required the host to entertain and

defend such an uninvited guest for three days only, Jehovah is such a Magnanimous Host that he sets no time limit to the hospitality which he freely offers to all who flee to him for protection from their avenging past. You can stay in his tent as long as you like. You can live with him always.

Now that wouldn't be so bad, would it? Do you wonder at this ancient singer's choice? Could you do better than to make this your own supreme ambition—just to live always in the sheltering love of God, sure of safety and sustenance without stint?

What could be finer than to dwell in the house of Jehovah all the days of your life?

The Prevention of Dry Rot

SAID a recent writer in a popular magazine: "It just then came over me that I had a spiritual something in me which would grow the more I drew on it, and would shrink away if I didn't draw on it."

One feels moved to note that it was certainly well that it came over him, even if it was a little late in arriving. Incidentally the quotation tells us why it had not come over him sooner. He had not been drawing on that "spiritual something" within him. He had not been giving expression to his religious nature.

The same mighty truth that this writer finally discovered will "come over" anybody who "draws on" that "spiritual something" within him. If you are a little short on faith, love, or the clear recognition of religious truth, the way to enlarge your stock is to draw freely on what you have.

You will find a little of these things in your heart. Never mind about where you can get more. Practice on what you have. Use it. Don't try to stock up first. Spend faith and love, in service, with a lavish hand. Act as if you had plenty. And you will have.

Reading the Gospels Again Might Help

IT is a painful thought that many who profess the name of Christ have no higher conception of religious obligation than to keep clear of gross sins and perform certain conventional duties. That was exactly the Pharisaic conception of it.

But it was a different idea altogether which Jesus gave the world. That idea was that true religion is companionship with God—a companionship which is found only in seeking one's own interest in the interest of all.

This is the meaning of that self-renunciation which is the essence of Christian living. It is the choice of the happiness of the whole group, in preference to that of a single member. It is the recognition of the truth that the highest advantage of any individual, even if that individual is yourself, is found in seeking the prosperity of all.

The marvel grows that anything written all over the Gospel so plainly as this is should so long escape our sight. He that hath eyes to see, let him see.

Not Indulgence But Achievement

"LIBERTY is not freedom from restraint but power to do and enjoy." That is to say, where there is full power to do one's best and enjoy the best things, there is perfect liberty, whether there is any restraint from doing and enjoying other things or not. But how could one be really conscious of restraint when he is doing that which yields the highest possible enjoyment?

Right. Liberty is not the indulgence of any freak desire an untutored mind or body may happen to have at the moment. It is the release of the soul's powers to full capacity.

CONTRIBUTORS' FORUM

Pray—Give—Go

Three things the Master hath to do,
And we who serve him here below,
And long to see his Kingdom come,
May pray, or give, or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he, in turn, his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To earn the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.

—Annie Johnson Flint.

Religious Leadership

BY QUINCY LECKRONE

THE highest compliment that can be given to official religious leadership today, is to say that the officials recognize the fact that their leadership is broken down.

Such an acknowledgment is a potent evidence of the real worth of religion.

The church, as a real living thing, has never outlived its usefulness. It has always been able, in times of confusion, to readjust itself, even in the face of a breakdown leadership.

Leadership is broken down when it no longer leads.

It does not imply a disorganization or a disintegration of the forces or factors who have assumed, or who have been appointed to, the leadership. But it indicates that the forces of Christendom are not receiving from it the great uplifting influences they should.

It is the purpose of this article to point out at least two outstanding causes for this deficiency of leadership.

It should be said first, however, that we are not suffering from bad, vicious, or immoral leadership, but from small, impotent and visionless leadership—the personal character, and often the administrative ability, of which, are above reproach, but who make out of their opportunities only the filling of routine duties.

It has become almost popular to criticize the church—a privilege, indeed, not often or long neglected, and not altogether without benefit to it, for when the "blind lead the blind," it is not long before all are in the ditch.

There is a sort of humor in the criticism. It is a cry of fear for social protection. Certain creeds, customs or privileges are in apparent danger of destruction and the more timid cry out to the church for protection, while the more liberal rather enjoy the situation.

A leadership that teaches us only to sing in unison; "As it was in the beginning, is now, and ever shall be," is not likely to have sufficient foresight or prophetic vision to lead us through "this world," which is "a wilderness of woe," to the place where we can sing with much confidence: "When I can read my title clear to mansions in the skies."

There is a dearth of virile visionaries. There are plenty of dreamers, but few with the invariable credentials of a prophet, arising to preach a message of doom. If one did appear, we would all likely call him a cynic and charge him with an unforgivable breach of social etiquette, although we know that society makes progress exactly in proportion to the number of its prophetic heretics, likewise the church. But if, somewhere, a lone preacher did arise in his pulpit and assume the role of a prophet—as his calling entitles him to do—and speak out because the Divine Spirit

within him must have utterance, forthwith he would be called upon to apologize, his ministry would be neutralized and henceforth, having learned the lesson, he would take his place in the class of official leaders who worry along in their harmless way.

This brings me to my first major statement, namely, that religious leadership is broken down because a veto has been placed upon the free expression of prophetic vision.

The same authorities that give the preacher his commission to proclaim the mind of God, forbid him to do so, limit him, or control his phraseology by creed, custom or practice, and thus destroy the religious reality of the true prophetic message.

Christianity dies out among people when it ceases to be real.

In the early days of the church the preacher spoke with the prophet's habit of spontaneous utterance, giving first hand expression to the realities of religion. He was a man respected, loved and feared—a potent leader. But later there has been artificially developed a class, as it were, of rhetorical chemists, having fastened upon them the "modern" creed and the "ancient" Greek sophistry. Fettered thus, they can not deliver the burning, piercing, soul-stirring message within them that is striving to be released. They can only entertain by giving, what they hope will be, some harmless dissertation, some inoffensive book review, or amuse the people by a skillful phraseology bordering on the sensational.

The hope of Christianity is, that this class may disappear, and that the sophistical element, artificially injected into Christianity, may melt away before the preaching of the prophets of the coming age, who shall "speak as the spirit gives them utterance."

Summing up, in a word, the chief deficiency of religious leadership, we may say: "It is the need of a baptism of the prophetic unction."

The second defect in religious leadership, which I shall mention as a major cause, is the prevailing attitude of suspicion toward youth and inexperience.

While age is no crime, it sometimes has the same effect on religious activities that fatty degeneration has upon the heart.

Nicodemus was an old man, a learned "teacher in Israel," but when Jesus spoke to him, he found that he "understood not these things."

The Greeks had a maxim which, if rightly applied in these days, should work wonders in the church: "Work for youth, counsel for maturity, prayers for old age."

A glance into the past will reveal the fact that great movements for uplift in religion or society were dominated by young men. Luther was thirty-eight years of age when he stood before the Diet of Worms in 1521. John Wesley was thirty-six years old when he led the great evangelical revival of 1738.

Thirty-nine of the "Pilgrim Fathers," who came over in the "Mayflower," were under 21 years old. Only two of the whole company were over 50, and only nine were over 40. It was surely an adventure of youth.

Isaiah, at the age of twenty-two, "saw the Lord, sitting upon a throne, high and lifted up." It was a youthful vision of possibilities. It was most significant, for it was "in the year that King Uzziah died," and there was hope that some social progress might be made.

There are many youthful Isaiahs in the church, and some outside of it, who are burning with a desire to lift up high the throne of God, and to exalt the Master by heroic deeds of adventure in the King's business, but they feel themselves oppressed and depressed by a reverence for the aged and a respect for the records of past service. They dare not reveal their soul, in terms that may be understood, however much it may be agonizing for expression. They know it is "tabu" by the program of a broken-down leadership, so they "quench the Spirit" and wait—and patiently wait—hoping that they may sometime, somehow be led into the fray before the Spirit departs.

So the church goes harmlessly on, dragging with it its broken-down leadership, to the humiliating sorrow

of awakened souls, who would love to launch out into a real warfare for righteousness, shouting a battle cry of victory, and to the amusement of the unrighteous world around it, who have more respect for the grasping profiteer, or the ribald socialist, or for the dictates of Madam Fashion, than they have for the Church of Jesus Christ and all its leadership combined.

But the situation is not without hope. The alternatives are before us, although they are beset with difficulties.

First there must be developed, within the church, a group of prophetic spirits, who are not mere speculative philosophers, but who are thoroughly acquainted with the first and fundamental principles of the Gospel of Jesus Christ.

Then there must be provided an official place and position for competent youthful leadership—a place where prophetic messages of righteousness may find expression without the restriction of dead creedal limitations—a position unencumbered by incompetent Scriptural interpretations by minds inferior, in quality, in caliber and in vision, to their own—an environment from which high-born souls and heaven-anointed minds, with tongues aflame with the Spirit of God, may pour out the message of redemption for the world through Jesus Christ.

Another inevitable alternative is already developing outside of the church, extra-ecclesiastical, which is certain to have a potent influence on future religious activities and it may become the dominant factor in the Christian church.

The present leadership of the church may amble on in its harmless way. No one fears it. All pity it. Some respect it, but it will not stand in the way or check this outside development as it goes on.

Humanity is looking now, and listening to the poet, the philosopher, the scientist, the professor, the sociologist and to many others, to lead the way in things of faith and action. The depth of the wisdom of the world is being stirred, outside of the church, and searched for a plausible basis of action.

This is not a comforting thought to the churchman's mind, but, verily, society has no inclination to spare the feelings of age or tradition.

Already scores of earnest men and women have ceased to seek avenues of activity through the church, believing that they can better serve the purpose of the Christian mission through social agencies than through the church.

No, the church must become the world leader in things of the Spirit—dominant, militant, virile—lest the King's business suffer at the hands of his servants.

Ashland, Ohio.

Tried and Found Wanting

BY PAUL MOHLER

WHEN man does not choose to do God's will, God lets him try his own. The history of the world is largely a record of man's trials, apparent successes and ultimate failures. The wise man is he who learns soon the lesson of human incompetency, and turns to God for direction.

God's plan for man, in the beginning, was to rule the world through man. God was to be supreme, especially in the moral sphere. Man was to leave all moral questions to him for solution, was to receive his communications and to carry out his will. By this arrangement, man was to have dominion over all the earth and over every living thing that was upon the earth. Man rejected that plan and has been trying to run things to suit himself ever since—with what degree of success, we all know.

Later, God chose to set things right again by a wonderful plan, beginning with the call of Abraham—a man who believed God, obeyed God and knew God so well that he was called the friend of God. Through him God proposed to bless all the nations of the earth. During the time of Abraham, Isaac and Jacob, God ruled the chosen family after a fashion through these patriarchs. It was not perfect rule, but it was a beginning. Following them came Moses, with the law, then Joshua and the judges, who were often priests or

prophets. I wish we knew a little more about the rule of the judges. I am inclined to think that God was able to have his way through them, better than through the kings which followed.

At any rate, when Israel demanded a king, God considered it a rejection of himself, but he gave them a king. Moreover, when the first king failed, he gave them a good king—the best of kings. God was with David, and blessed him. I doubt if an earthly kingdom could well have been better or stronger than that of David, yet there was rebellion right within the very family of the king. God was not able to have his way in the best of earth-throne kingdoms. Man's plan was tried, thoroughly tried, and found wanting.

There was, however, a line of promises set forth by the prophets that foretold a better kingdom, when the throne of David should be again set up with Messiah as king. To this the people looked for the fulfillment of every promised blessing. "And my servant David shall be king over them; and they all shall have one shepherd; they shall also walk in mine ordinances, and observe my statutes and do them" (Ezek. 37: 24). Read that entire chapter and see what a splendidly glorious kingdom was promised to the reunited Israel. Reading and meditating on these and other promises, the pious Jews looked and longed for the coming of the Christ.

When Jesus came, he found a universal expectation of an earth-throne kingdom, with temporal power and victory over all the enemies of Israel. John was looking for a great spiritual revolution, but more than that. He looked for judgment to be meted out to the wicked, so that when the reports reached him in his fortress-prison, of continued preaching, baptizing, healing, etc., without the expected display of regal power, he was disappointed.

John had preached the immediate coming of the kingdom with judgment on evil-doers. Jesus was not living up to expectations, so John sent disciples to ask him if he were the one expected or if another were to come. Jesus had to face these expectations in all of his disciples, and at times in the multitudes. At one time they were eager to make him king by force. There never was a time, after his marvelous healing power was widely known, but that he could have taken the leadership of the nation, if he had been willing to sit upon an earth-throne. When he entered Jerusalem at the head of the multitude, with branches of palms, shouting hosannas, he could have overturned all opposition in the whole nation of the Jews by a word to the effect that now was his marvelous power to be turned against the enemies of Israel. He could even have quelled the yelling, shouting multitude, crying out for his crucifixion, with less effort than it took to still the storm on Galilee. The people were ripe for an earth-throne kingdom, and only turned against him because he refused to fulfill their expectations.

Why did Jesus not accept the earth-throne kingdom? Was it because it had been tried and found wanting? David, indeed, had failed, but David was but a man after all, and subject to temptations himself. Might not a sinless king, with superhuman power, succeed where David had failed? Let us see.

Jesus came into the world with a marvelous endowment. Upon his baptism, he was given an especial endowment of the Holy Spirit. He was in constant communion with God and was ministered unto by angels. He gathered around him a little band of "sheep," who knew his voice—men and women of humble spirit, entirely devoted to his cause. He spent three years or more with them, teaching, moulding, influencing, and training them; yet he could not trust them to be faithful to his teaching—to be the kind of men they ought to be, to stand by him in the face of his enemies. They were at no time under his full control while he was upon the earth. Right there was the earth-throne idea tried and found wanting. If Jesus could not have his way with his immediate followers, while right with them, how could he ever rule the world in righteousness from an earth-throne in Jerusalem? It is absolutely out of the question! And why?

God says: "But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put my law in their inward parts and in their heart will I write it" (Jer. 31: 31-34). That was God's own plan for ruling men—not by a display of external power, but by an exertion of life within. When was this fulfilled? Listen: "Ye shall receive power when the Holy Spirit is come upon you" (Acts 1: 8). "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2: 38, 39). "So the church throughout all Judea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (Acts 9: 31). "Brethren, ye know that . . . God made choice . . . that . . . the Gentiles should hear . . . the gospel and believe. And God, who knoweth the HEART, bare them witness, giving them the Holy Spirit, even as he did unto us" (Acts 15: 7b-8). "Symeon hath rehearsed how first God visited the Gentiles, to take out of them a people for his name," And to this agree the words of the prophets; as it is written, After these things I will return and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from of old" (Acts. 15: 14-18).

Notice that the tabernacle of David was set up BEFORE the calling of the Gentiles. This, indeed, was necessary, in order that the Gentiles might be called according to the prophecy quoted. Now turn back to Acts 2: 36: "God hath made him both Lord and Christ, this Jesus whom ye crucified." When? "This Jesus did God raise up, whereof we are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Father, he hath poured forth this, which ye see and hear" (verses 32, 33).

If there is still any doubt in the mind of any one that the great New Covenant promises of the prophets were and are being fulfilled in those in whom God enters by the Holy Spirit, to dwell in them and to rule their hearts from within, let him turn to 2 Cor. 3, and to Heb. 8-10, remembering that "Covenant" and "Testament" are synonymous terms in this consideration (see any good dictionary).

How disappointed the disciples were when they were apparently denied the immediate coming of the Kingdom in Acts 1: 6, 7, but how rejoiced they were when they found that it was within them in Acts 2. What is it that God wants of us today? Is it not that we shall BELIEVE that the Kingdom of God is really within us, that the Holy Spirit is in his temple (our bodies), that we shall rejoice in his presence, and yield our lives—spirit, soul, and body—to him for his dominion forever and forever? This is one way that has been tried and not found wanting. It is God's way.

Oroville, Wash.

The Community Church Movement

BY L. J. ROSENBERGER

THERE has been a constant effort, on the part of a number of leading Protestant churches, for some years, to coöperate and unite in their church work. Conventions have been called, and permanent committees have been appointed—so anxious were its advocates to reach their desired goal. A measure of their aims sought has been obtained, so that, for some years, mission fields have been operated by a board, supported by a number of churches, under some name agreed upon.

I am in favor of coöperation in church work—the object is a worthy one—but we must coöperate with Christ, on the basis of the Gospel. Jesus says: "Without me ye can do nothing." The Scriptures are richly interwoven with teaching of that class and kind.

Jesus always taught but one way, and that is both strait and straight. His is the exclusive way, for "no man can come to the Father but by me." Paul says: "By one Spirit are we baptized into one body. . . . Is Christ divided?" I pause to inquire with emphasis: "Can you divide an organism?"

The most recent development of the community church movement is reported by the *Dayton Daily Journal* of Sept. 12 as follows: "Chicago reports that among the steadily-growing institutions-in-Chicago is the community church. . . . Under this policy only one church of any evangelical denomination is encouraged to enter any new section or suburb of the city. And in districts already occupied by overlapping parishes, the weaker are encouraged to withdraw."

The standard, or test, in the Chicago community church movement does not seem to be the Gospel, but nominal success alone. This seems to determine their line of effort. Churches of the Laodicean type would receive a warm welcome, but the little flock to whom it was the Father's good pleasure to give the Kingdom, would be "encouraged to withdraw." Hence, in my judgment, the community church of Chicago does not work along legitimate lines. The Gospel alone is the deciding factor.

Further, we are told: "The result of this 'melting-pot' movement, in the religious life of the city, is proving entirely constructive." I ask: "Constructive in what?" It could not be in the Gospel, for, as seen, they consult their own tastes and choosings only. This, then, becomes the limit of their constructive power and effort, or, as they call it—their "melting-pot."

A further finding is this: "They report that divisions of the people are growing less on doctrinal lines." That is no surprise at all, for community church preachers teach but little or no doctrine, and when doctrine and Gospel principles cease to be taught, they soon drop out of the minds of the people. Only the teaching and practicing of the commands of the Gospel will retain the Gospel.

The *Journal* says further: "Proof of the benefits gained is found in the gradual disappearance of church quarrels." It is said that Paul disputed daily with the Jews in their synagogue. It is said also of Paul and Silas: "These that have turned the world upside down, have come hither also." I therefore conclude that Paul and Silas would not receive a very warm welcome among the community church workers of Chicago, but rather that they "would be invited to withdraw." Hence I conclude that the community church movement is not orthodox in its teachings and doings.

From the previous discussion and the trend of the community church movement, I conclude that its promoters consent to omit either or any doctrine that is not of personal choice, whereas Christ bids: "Teaching them to observe all things, whatsoever I have commanded you." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love. . . . Christ is the Author of eternal salvation to all that obey him." The Gospel system is perfect, hence will not allow of any omissions. The Book of Revelation carefully warns us against the fatal results of *adding to, or taking from* the words of his prophecy.

I wish to note the persistent and continuous effort to confederate Protestant churches. I am continuously in the receipt of mail, notifying me of some convention or union service of this federation. All union services and union Sunday-school Conventions are without doctrine, and in this way each and all contribute to this community church program.

Before me lies a note in which the pastor "thanked the pastors and churches of the town for their coöperation in his recent revival." That minister was quietly weakening the faith of his congregation, and fitting its members for the community program. He was doing all this in the face of the warning: "If there any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he

(Continued on Page 650)

The Educational Board Meeting

BY J. S. NOFFSINGER, SECRETARY

THE regular semiannual meeting of the General Educational Board was held at Elgin, Ill., on Tuesday, Sept. 26. Among the various items of business which came before the meeting, the following were probably the most important:

1. It was decided to employ a full-time secretary of the Board, who will devote his entire time to the Educational interests of the church. Our schools have reached the point where they are now one of the greatest single interests of our Brotherhood, and it is necessary that some one devote his entire time to a careful and thorough study of our schools and the church, and how each might be more helpful to the other.

2. The Board recommends and urges that each State District hold annually an Educational Meeting at the time of their regular District Conference, Sunday-School, Ministerial or Missionary Meetings. Most of the Districts of our Brotherhood already have this Educational Meeting as an established part of their District programs, and find it very helpful. It is the desire of the Board that all Districts share alike in this blessing.

3. A uniform system of college finance and accounting is being worked out by a committee of business managers from three of our schools—Brethren J. E. Keller (Bethany), L. S. Shively (Mt. Morris) and S. B. Good (Juniata). A very satisfactory report was made by this committee. The committee was continued, to take up this matter with the business managers of each school. It is hoped that by next year this uniform system shall have been installed into each of our schools. Their annual reports will then be more comparable and therefore of much more value.

4. The last Sunday of June, 1923, has been designated as Education Day for the local churches. It is the plan of the Board to offer more helpful suggestions to the local churches, as to how this day can be more appropriately observed.

5. The Board reaffirmed its former policy, in requesting that all colleges refrain from appointing, or causing to be elected, trustees of their institution who reside in the territory of another college. It is also strongly recommended that each college refrain from actively soliciting students who reside in the territory of another college, and, on the other hand, each college is urged more thoroughly to cultivate its own field.

206 W. 103rd Street, New York City.

The Secret of Joyful Service

BY D. C. REBER

CHRISTIANS, as servants of God, occupy an exalted position in his Kingdom. Servants of self, sin and Satan, on the other hand, are to be despised, and unworthy of respect. A constant consciousness of this fact is a source of genuine joy in the Master's service. Those who serve Satan are in slavish servitude. Christians, serving their fellow-men for Christ's sake, perform a notable ministry, and by rendering their service to God they honor and glorify him.

The blessed position of God's servants is described by such expressions as these: "Children of God," "Heirs of God," "Justified by faith," "At peace with God," "A chosen generation," "A royal priesthood," "Kings and priests unto God," "The grace wherein we stand," "Ye have eternal life," "Blessed us with all spiritual blessings," "Made us accepted in the Beloved," "Members of his body," "A sure hope of glory," "Made us sit in heavenly places in Christ Jesus," etc. Everyone of these marvelous things is true of every believer on the Lord Jesus Christ. None of them is gained by prayer, or diligence in service, or by church attendance, or by almsgiving, or by self-denial, or any kind of good works. All is the gift of God through Christ, by faith. In order to experience true joy in God's service, the Christian must acknowledge his exalted standing in God's sight, as the result of the work of Christ, and nothing in his after-life adds anything to his title to God's favor, nor to his security.

Having received the highest possible standing under

grace, the believer is exhorted to maintain a state and develop a character in accordance therewith. God having done his part, man must also do his part, which is called works, or service, or consecration. Servants of Christ being saved, are saved to serve. Hence they are to walk as children of light, letting their light so shine that others may see their good works and glorify the Heavenly Father. They are to watch and be sober, to edify one another, to seek those things which are above; and the very God of peace will sanctify them wholly through his Word, which is his truth. In sacrificial service, God's servants present their body to their Lord as a living offering and reasonable ministry. In turn, God will transform their body, mind and spirit in the image and glory of himself. God reconciled them unto himself through Christ, and gave unto them the ministry of reconciliation. Therefore they are made ministers and ambassadors in behalf of Christ, beseeching sinners to be reconciled to God, so that they are workers together with God, doing his will, which is the salvation of the whole world. They are, therefore, not saved by works, but because they are saved by grace, they work out or develop a Christian character in conformity to the exalted position in grace. God, then, does not take saved souls immediately to heaven, as soon as they accept Christ, because by waiting, watching, witnessing and working for him, they promote his will to save all the lost, and to glorify him by their character, as expressed concretely in deeds. As fruitage is the natural result of developed trees, so works will flow from the life hid with Christ in God. The Christian's service is voluntary and loving, and therefore always should be enjoyable—not burdensome.

Christ's servants have been entrusted with grave responsibilities. There are precious talents of vigorous health, strong personality, gracious sociability, intellectual acumen, moral integrity, and religious enthusiasm, that must be consecrated to the Master's service and invested for God to the best advantage of his Kingdom. Blessedness comes to that child of God that is faithful to the trust imposed until Jesus comes. God has also allotted many days and years to his servants for willing and whole-hearted service. It is a great responsibility to make each year tell much for the enlargement of the heavenly Kingdom. Then, too, Christ has made them stewards over their wealth and children—all being turned into golden channels of beneficence. By and by the Lord of his servants comes and makes a reckoning with them. Then reward or punishment, approval or disapproval—as the case may be—will be bestowed on the servants, whatever their attitude may have been.

What will be the nature of the reward of the faithful and obedient servant? Is it partly immediate and partly remote? Is it eternal happiness as many believe? Is it commensurate with the quantity and quality of the service rendered? Will it be ample and worth while? Read I Cor. 3: 10-15; Matt. 20: 10-16; 25: 21, 28, 29. Since Christians are both sons and servants of God, they will receive both an inheritance and a reward. The inheritance is God's gift, viz., eternal life or heaven, or endless happiness.

The converted sinner, accepting Christ's atonement and immediately passing out of this life through death, will have everlasting life, but no reward, since no service was given. The parable of the pounds (Luke 19: 12-29) reveals the fact that God's saints possess different degrees of faithfulness, which will necessarily give them unequal rewards, yet all are saved. Christian believers, keeping the ordinances of God's house, his holy commandments, and doing deeds of love to the needy and unfortunate with the motive that by so doing they will put God under obligation to reward them with a home in heaven, will find their service irksome and unpleasant, and the building of their lives to be wood, hay or stubble, under the crucial test that shall try their work of what sort it is. They shall suffer the loss of their expected reward, yet they themselves shall be saved, though as through fire. If they will enter heaven at all, it will not be because of their supposedly good works, but because they accepted Christ and faithfully abode in him until he came.

Among the rewards, enumerated in Luke 19: 16, 17, 24, are divine approval, spiritual capital increased, enlarged sphere of service and that which the unfaithful forfeited, some of which will be received in this life, and some in the great hereafter.

North Manchester, Ind.

Confession of a College Chum

BY S. S. SANGER

WHILE visiting with an intimate friend, college days were recalled. He talked of the days when he entered college, and so impressed was I, by some of his statements, that I wish to pass the story on to you, in practically his own words.

"My parents and I realized, to some extent; the importance of a college preparation for life. So I entered college to get an education, but with no specific life-work in view. The future looked bright, and success in life was anticipated with a feeling of certainty, as is the case, fortunately, with most all young men and young women. As you know, I was a member of the church and was entering one of its colleges.

"The newness of my surroundings, of the discipline, and of my study program, the strangeness of the new social life, forming of new friendships, etc., all seemed very interesting to me. . . . Months passed by, and I found myself progressing in my studies, greatly delighted in some of them, less enthusiastic over others, but striving to hold a good position in class and to make good grades in all.

"I could plainly see the student body developing into stronger and better men and women, and realized what a privilege I enjoyed to be there. I had become a member of the local Y. M. C. A., was feeling at home in our Sunday-school class and church. I was a member of one of the debating clubs, made speeches in one or two public programs, and had come near being elected to an office. I was, of course, on some of the athletic teams. I was not particularly different from all the other normal young people in college. I was neither popular nor unpopular. There were no cliques nor fraternities in that school. How I should like to go back to college and try it all over again," he added with evident joy.

"As I associated with the students, and visited their rooms, I observed that some of them were preparing to be missionaries or teachers in mission schools. Others prepared to be doctors or nurses in foreign lands. I regarded this line of life-work as noble and praiseworthy but did not stop to consider that these various Christian activities might be considered even by me.

"Before leaving home for college, not an elder, minister, friend nor parent suggested to me that I consider preparation for some phase of active Christian work. In college, no member of the faculty, no member of the Volunteer Mission Band, and no other member of the student body talked with me, at any time, along that line. True, every person named was interested in my being in a school with wholesome Christian environment. And as to my success in life, business and vocational pursuits were often discussed.

"Whether I could have been induced to direct my life toward Christian work, I do not know. . . . Of course, I am now drawing a fair salary with the H— Company, and living the life of an honest, independent American citizen. But being able now to view life, education and religion, in a truer and more intelligent light, I am inclined to envy, not my student friends who have become successful bankers and lawyers, but those who are actively engaged, on foreign fields or at home, in helping to spread and cultivate among the peoples of the earth, the truth as it is in Christ. This world's estimate of success and its measure of finance can not measure the profit of theirs who turn many to righteousness.

"And so," he continued, "I now let no opportunity pass to use my influence in inducing young people—especially those entering college—to consider carefully, if the golden field of God's service does not offer greater inducements and richer remuneration than can be obtained from any trust or manufacturing company."

I confess that his story makes me stop to think. Does it you?

Seattle, Wash.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

AID SOCIETY INSTITUTE

The District Aid Society Institute met in session with us at Middletown, Sept. 28. Sister Clarence Hoover, of Anderson, acted as moderator. We had a good audience, but very few were present, who had been assigned parts on the program. Sisters Leckrone, Olive Hoover, Clarence Hoover, Marshall, Hatcher, and Bro. Pine and the writer, spoke on the subjects assigned them. A collection of \$2.41 was taken for the District Aid. They will help us organize a Society here soon. We enjoyed their work very much. Officers were elected for another year. Middletown, Ind. Florida J. E. Green.

FROM THE FIELD

Sept. 5 I began a series of meetings in what is known as the County Line church, Ohio, in charge of Eld. G. C. Guthrie. The meetings were quite well attended—the busy season for farmers no doubt hindering somewhat. The attention in the main was good to the Word preached. Two—husband and wife—were baptized.

Oct. 1 I began meetings at Maple Springs, twelve miles south of Johnstown. I am much pleased with the attendance and outlook to date, and hope for good results.

In November I will be with the West Goschen church, Ind. My time is taken up until March, 1923, but I am open for work during the spring and summer months. Certainly there is need of strong efforts to counteract the forces of evil all about us. Reuben Shroyer. North Canton, Ohio.

SEBRING, FLORIDA

At a members' meeting, several days ago, it was decided that if sufficient scholars could be pledged, to justify the effort, to have Sister Anna Miller, of Bethany Bible School, conduct a kindergarten in our special Sunday-school class-room. The necessary arrangements having been perfected, the school will be opened soon, and continued during the winter. In many ways a school of this sort means much for our Sunday-school work in this part of the State. It means not alone the training of children, but the training of sisters for this line of teaching, as well as the use of skilled teachers for the little people who attend our Sunday-school.

Sister Hettie Bright, of Arcanum, Ohio, is now with us, and occupied our pulpit two Sunday evenings with Bible land talks. She was heard with marked attention. Sister Bright is here to teach the winter school in the vicinity of our Istokpoga mission. We are all looking forward with interest to the coming of the tourists for the winter, and to the opening of the Bible Institute and revival work, to begin in the early part of February, and to be conducted by Bro. Otho Winger, of Manchester College.

J. H. Moore.

BELLEFONTAINE, OHIO

Bellefontaine Church of the Brethren met in council on Tuesday evening, Sept. 5, with Bro. N. I. Cool presiding. One letter was granted. The writer was appointed church correspondent and Sunday-school treasurer, to fill the unexpired terms of Bro. Howard Yoder, who is now attending Manchester College. The next quarterly business meeting will be held Dec. 2, at 1 o'clock.

The Daily Vacation Church School, held the last week of June and first week of July was well attended, and much interest was taken in it. The daily press of our city gave much space to a write-up of the school, for which we were glad. The local teachers were ably assisted by Sister Florence Sellers, of Fostoria, Sisters Esta Brenner and Vera Swank, of the Logan church. During the school, workers went several times to the "West Side Play-ground," where children were on the watch.

Oct. 1 was observed as Rally Day by our Sunday-school, and our hearts were made glad by the attendance and interest taken in the program. The Brenner quartette, of the Logan church, sang acceptably.

Many have been bringing flowers for the services, and then seeing that these beautiful tokens of God's love find their way into homes where there is sickness.

Sister Marguerite Plank is now in Lima, taking nurse training. While we miss her skilled help in the Sunday-school, we are wishing her God-speed, in her desire to minister to the wants of suffering humanity.

We crave the prayers of God's children in the work at this place in his vineyard. R. B. Wise.

WASHINGTON CITY CHURCH, D. C.

Sept. 3 and 10, respectively, our pulpit was filled by the home brethren. On Sunday morning, Sept. 17, our new

pastor, Bro. Roger D. Winger, preached his first sermon here to a well-filled house.

On Friday evening, Sept. 22, at the close of a business session of our literary society, we were favored with an exceedingly practical message by Eld. M. C. Swigart, pastor of the Germantown church, Pa. These exercises were followed by refreshments and a social hour.

Sunday, Sept. 24, being Missionary Day at our church, the pastor delivered an excellent sermon at the morning service on the subject of "Tithing," and in the evening Dr. C. E. Resser delivered an illustrated lecture on the same subject. A missionary offering of \$57 was taken at the close of the evening service.

Friday evening, Sept. 29, about 250 of our membership gathered at the church and gave our pastor and wife a hearty reception. After listening to expressions of appreciation and pledges of cooperation from a number of

speakers, Brother and Sister Winger were piloted next door, to the parsonage, where they found an abundant donation of good things to eat.

Monday evening, Oct. 2, a joint meeting of the Christian Endeavor Societies of the District of Columbia was held in our church. The house was filled to its capacity. An excellent program was rendered, consisting of addresses and special music. The principal speaker of the evening was Dr. George Miller, pastor of the Ninth Street Christian Church. Dr. Miller has just returned from an extensive trip through the Orient and consequently he had a most interesting message to give us.

The various activities of our church are reorganizing for special work for the coming winter, and we are anticipating great results from our labors. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Mrs. J. H. Hollinger.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Are We in Debt to the State?

PERHAPS we forget that our church property is exempt from taxation. Why was this privilege granted? That we might make our contribution to the spiritual and moral welfare of the people. The State recognizes that, fundamental to all material success, is the intelligence and character of its citizenship, and that the most permanent foundation of character is that which is rooted in the elements of a devout religion.

This means that we have a debt to the State. We owe something to the community in which we work. Its character, ideals and citizenship must be improved through our church activities. Have we been making good on this obligation? Is the home life and personal life of the community stronger, as a result of our church work? Is the investment that the State has made in our work profitable, or are we in debt to the State?

Certainly, the disciples of Christ are more useful citizens on earth because of their religion. The expenses of courts and crime are reduced, while honor and justice are increased through vital Christian faith. Selfishness, and profiteering can be permanently controlled by religion, rather than by law. The prevention of crime is not found in additional statutes, but in a keener conscience concerning the right. Religious teaching is fundamental to human welfare and the State is wise in relieving from tax the property wherein are taught the ideals of faith and religion.

But are we making the most of our opportunity? Are our churches real dynamos of power for God and righteousness? Or do they become places of community gossip and self-aggrandizement? Is our religion the kind that when men go from us, they are better citizens? Does the service at our churches send men away ashamed of their sins and determined to live as they ought, before God and men? Are our church people more helpful in the time of need? If so, our church is an asset to the State. If not, and if it exists only as a social club or as a place for selfish domination, with no regard for the good of all, then we are in debt to the State. We ought to make our churches centers of goodness and truth, or else submit our church property for taxation.

Forward Movement Notes

NOT A WEEK PASSES but what the two sets of slides for the stewardship lecture are going to different parts of the Brotherhood. Those who see them, feel that the message of the lecture is one of the finest presentations of stewardship given.

SOME ONE says that tithing is contagious. The experience of a certain sister would seem to indicate that the statement is true. Because of what it is meaning in her life, her husband has also begun it, and now the Sunday-school class she teaches is beginning to practice it. And whether there is any direct connection or not, nevertheless—coincident with it—the family now has morning worship.

FOLLOWING THE SIMULTANEOUS EVANGELISTIC CAMPAIGN in October, wherein about thirty revival meetings will be in progress in the Region of Daleville College, there will be an every-member canvass for funds, to help out the General Budget. This was delayed from the spring, thinking that the folks would feel more encouraged to help. We are sure that the good people of this section will give according to their ability. May God grant them a fruitful revival this month!

THE REPORT OF THE HOME SECRETARY to the General Mission Board, on the experiment of the few student pastors who were sent out among the churches this summer, was indeed encouraging. These were sent mostly to the more difficult and needy places. But that more than a hundred were added to the church, beside the general encouragement to the work and the training of the young people in real hard church work, was more than we might have expected. May the Lord help us to conserve these results!

THE PURPOSES IN THE FORWARD MOVEMENT are to be conserved and promoted without limitation of time, if the plans of the Joint Boards are carried forward. A Committee of Five was appointed to work out plans and an organization, whereby more definite help can be brought to every good cause, down to the needs of every local church. Let us pray that, as we seek to go forward in the faith of our fathers, we shall find the best ways of meeting the challenge of the Goliath of sin, and that we may win a triumph for the Lord!

DID YOU EVER THINK OF PRAYING for those faithful Sunday-school teachers who are doing so much to keep the Old Story of Life before the rising generation? To them we owe much. When you are careless about going yourself, and refuse to help out with the work when asked, they go Sunday after Sunday and do the best they can! In the day of crowning, they shall be rewarded by the Lord. Meanwhile let us be appreciative of the tremendous amount of good they are doing for us and our children!

THE STEWARDSHIP COUNCIL has printed a poster under the caption of "The Earth is the Lord's," which represents the bringing of the first-fruits as offerings. It is a picture 19 by 28 inches and carries a good lesson in the matter of giving to the Lord. We have received a limited number of these, and will be glad to furnish them to churches upon request, as long as the supply will last.

THE ACTIVITY OF OUR PEOPLE, in the interest of electing such candidates to office, in the fall elections, as are in favor of the enforcement of the eighteenth amendment, is reflected in many reports which come in from various sources. At the present time the Prohibition Amendment is undergoing the reaction which always follows the passage of any reform measure. The election of candidates who are unquestionably in favor of the Amendment is the surest way of showing where we stand upon the question.

THE ROUND TABLE

Reverence for Sacred Things

BY GEORGE W. TUTTLE

REVERENCE for God's house and for all its belongings does not always fall, like a garment, on the children of today. It gives me real pain to see church hymnals defaced or destroyed by careless, irreverent hands. After some special meeting it is no unusual sight to see Gospel songs scattered upon the floor of a church, seemingly as plentiful as was silver in Jerusalem, in the reign of King Solomon.

Did you ever note pews or chairs that had been scratched and marred by careless hands and vandal feet? At times even greater damage has befallen church property. A workman, who was installing a church organ, was so enraged when he discovered that some of the thoughtless young folk had damaged one part of the organ by their careless pranks, that he made the church resound with the most terrible oaths and curses. Like myself, you are wondering what kind of a record the angel recorder made of this true incident.

Have not many modern usages tended to do away with the old-time reverence for the church building and property? What about a constant round of entertainments, paid suppers, lectures, etc.? Do they not tend to secularize and do away with that spirit of reverence that once lingered about the church like a halo? Is not the line between reverence and irreverence fast becoming, like the equator, an imaginary line?

Think of the reverence that was required of the Israelites! Why was the life of Uzzah snuffed out, as a man would snuff out a candle, when he touched the ark? The ark of the covenant was the symbol of God's presence with his people. Without reverence for God the fate of the nation was sealed—did not the fate of a nation hang in the balance? The touching of the ark must have been more than thoughtlessness, there must have been great heart-irreverence on the part of Uzzah—first heart-irreverence, then hand-irreverence. If the name of Uzzah is a synonym for irreverence, surely the name of Obed-edom sings reverently of God, for we are told that when the ark was taken to his house, God "blessed the house of Obed-edom, and all that he had," because of the ark.

Pasadena, Calif.

Another Word on Tithing

BY ELGIN S. MOYER

No, I would not say that we should set the tithe as our goal, and then aim to stop there. But I am becoming more and more of the conviction that we need some kind of a system that will help us to live up to a definite standard in our giving, and that will show us when we fall below that standard. If we are going to give—and I think we all want to give—we must have a starting-place, a minimum proportion. I am convinced that the tenth is a good, reasonable and Scriptural starting point.

I am glad that we, as a people, are learning more and more to recognize our divine obligation in the matter of giving. We are beginning to learn what it means to give God his portion of our goods. At our recent District Meeting some one requested all to stand who were tithers. It was a surprise to some of us, to see how many of those present—farmers, bankers, business men, teachers and pastors—were practicing this Scriptural principle.

Recently I have heard several men say that they had not been successful in business until they had begun to give the Lord a tenth of their income. To these men the grace of giving has become a real joy and pleasure. Because they have been faithful in their part, God has been faithful in his. He has opened the windows of the storehouse of heaven, and has poured out his blessings. According to his promises he will always do that. If we do our part, in his own way, he will do his.

Now, here is a word to our young people: Whether you are a farmer, a banker, a teacher, a preacher, a student, or a laboring man, as you start out in your professional, or financial, or business career, take the Lord into partnership with you. Give him at least a tenth of all that he gives you. If you have already started in your work or business and have forgotten to give Father full consideration in your finances, just begin over. Start a new set of books. Have a bank account, or at least a pocketbook for your Partner, who can bless you or can withhold from you. If you give him a fair deal, rest assured that he will prosper you. As he gives to you, you will have more and more to give to him. It is worth the trying. I have yet to find the first man or woman who has tried this system who has taken a step backward. Many have gone forward. It pays in more ways than one. Try it, brother!

Chicago, Ill.

Inheriting the Earth

BY ARCHER WALLACE

THAT was a fine thing which Dr. Arnold said about his sister, who had been, for many years, an invalid. "I never knew any one," he said, "who so completely inherited the earth as she did." She was far from being even moderately wealthy. She suffered from a disease which gave her little respite, but her deep serenity of soul was such that Dr. Arnold says she was rich in the best use of that word.

To inherit the earth does not mean to possess the title deeds of so much real estate. Surely, that would be possession in a sense which would probably exclude real happiness. To inherit the earth is to have such a spirit that everything contributes to our joy and deep sense of gratitude to God who giveth us richly all things to enjoy.

In a book written centuries ago by the great theologian Augustine, he tells of how he panted after the honors and gains and successes of this world. Peace of mind, and tranquillity of spirit, seemed to lie in possessing outward things rather than the riches of the spiritual life. One day he was hurrying through the streets of Milan, on his way to recite a panegyric to the Emperor. Such occasions filled him with apprehension, yet he knew he would be applauded by those who heard him. As he passed along the streets, his attention was attracted by the singing of a poor beggar lad, who had just had a good meal and was as happy as a man could well be. Augustine was much impressed with the contrast between the beggar's unforced singing, and his own harassed state of mind. He saw that he himself, friend of the Emperor, and much praised though he was, was not as genuinely happy as the Milan beggar.

The best things of life, as Emerson pointed out, are open to all—the clear sky, the fragrance of flowers, the singing of birds, and then the wonderful gifts of the inner life, such as friendship, and love. These things may be possessed by all, and they who have them do inherit the earth.

Toronto, Can.

Share Your Blessings With Others

BY MRS. A. H. BAUER

Good clean reading is one of the blessings that a great many people do not have, in this day of multiplied books and papers. Not that there is not a sufficient supply for all, but that such a great number are not informed as to where such is to be found.

There is such a superabundance of propaganda, resorted to by those who are teaching false doctrine, and their poor dupes are so zealous to make converts, that they are ready to give their literature to any whom they can induce to accept it. For that reason many people do not make any effort to seek other "religious" reading matter.

Such being the case, we, who are blessed with the great privilege of having papers and books that are uplifting, and contain food for our minds, that help us to grow, and develop mentally and spiritually, should seek for opportunities to pass on each paper

after we have read it, thus helping the paper to do double duty, so to speak.

A few years ago, a certain farm paper asked its readers to tell what they did with their copies of that paper after reading it, and it was found that some of the subscribers passed their paper on to others until each copy had been read by several families and had traveled as much as twenty miles from the home of the one who first received it.

Did you ever try this plan with your church paper? Bois D'Arc, Mo.

No Doubting Here

BY JULIA GRAYDON

ONCE, when there had been no rain for a long time, a minister called together his people to pray for the needed showers. Those who arrived early, were surprised to find a little girl in the crowd, carrying an umbrella, although the day was perfectly clear.

"Why did you bring that umbrella?" said a member of the congregation.

She looked up in a rather surprised way, and then she said: "Why, aren't we going to pray for rain?"

We do not know what answer the one who asked the question gave her, but we are sure that hers was a real faith in God, for never for a moment did she doubt as to whether the rain would come. She simply took literally the words, "Whatsoever ye shall ask in my name that will I do."

Harrisburg, Pa.

Life's Helpers

SOME people are gifted with the power of doing the right thing in the right way, and at the right time. They are kind, gentle, sympathetic, and responsive. They think of others. They anticipate danger and point it out. They are on the lookout for service, and ready to perform it. They make it easier for those about them to be good and to do good. They hesitate not to lend a helping hand at every opportunity. They speak the encouraging word. They straighten out the tangles that perplex and annoy companions. They smooth rough places. They go out of their way to relieve distress or to supply a need. In their presence the day passes pleasantly. Away from them things look drearier, and burdens grow heavier. Welcome and blessed are life's helpers.—Selected.

Are We Burdened With Laws?

BY OLIVE A. SMITH

A KENTUCKY senator made a stirring speech, in which he railed against the modern government boards and bureaus, which interfere with the liberties of citizens.

"You can not milk a cow," he said, "without a federal inspector at your heels." . . . "And the worst is yet to come, for bills are now pending to regulate, supervise, censor or control the public press, public utilities, the sale of securities, the mining of coal and minerals, the weaving of cloth, horse-racing, football, baseball, moving pictures, Sunday amusements—everything—from the birth of the baby to the burial of the body, and from the operation of a railroad to the setting of a hen."

And, why, pray, has this necessity for multitudinous laws arisen? Who is responsible for the endless procession? Their existence is a testimony to the fact that some one, some time, failed to deal justly with his fellows. Laws are made for the lawless. Had the race preserved for itself, relations of justice, laws would be superfluous. Then, why should we complain of the multiplicity of laws? It is, comparatively speaking, a small burden to bear in the interest of the common good. We are a part of the civilization which has permitted justice to become a travesty and crime to go uncontrolled. Then, why complain that we have the burden of too numerous laws? If we milk our cows and set our hens honestly, why care if a hundred federal inspectors are at our heels? And if their presence becomes superfluous, the fact will soon be discovered.

Emporia, Kans.

HOME AND FAMILY

Absence

BY MARVIN MANAM SHERRICK

Does the mother bird in the night and rain
Know regret or grief, or a vague unrest,
For the brood that she never may see again,
As she wakes alone by the empty nest?

What does she feel in the dark, or know
Of a loss, or a sorrow unexpressed?
No answering chirp, like a day ago—
As she faintly calls by the empty nest.

Does her heart cry out for the little bird—
The last one to flutter away from her breast;
Does she wait with a memory strangely stirred,
Or is there relief, by the empty nest?

Mt. Morris, Ill.

Auntie Ray's Garden Lesson

BY REBECCA C. FOUTZ

AUNTIE RAY, flushed and perspiring, sat on the lawn bench, fanning herself with her apron, while she viewed the results of her morning's labor in the garden.

"The pesky weeds," she ruminated to herself, "they're ——" but before she got any further with heated remarks about the enemies of the ground, a gingham-clad figure appeared around the corner of the house.

"Thought I'd find you back here, a morning like this," was the greeting, as the visitor's face brightened at sight of her. "I started out, hoping that you and the morning sunshine could take some of the blue out of my spirits."

"That's right. There's nothing like putting on a clean gingham and strollin' out to see God's beautiful world to get the wrong tint out of one's vision."

"Yes, God's earth is beautiful," Jane Creek replied slowly, as she looked around at the smooth lawn, the thrifty shrubbery and the promising garden, "but why must our enjoyment of it be so spoiled by the evil that's ever present?"

"But why let that send your courage down to zero, for the good is here too, only we must cultivate it," Auntie suggested, as Jane paused.

"How, then, when even cultivation doesn't get results," Jane answered with spirit. "You know how hard I've worked with that class of mine. I've prayed and labored until I'm worn—here her eyes filled with tears, for the work lay dear to her heart, though the task was a heavy one. "But with all my teaching and personal work it seems as if the evil has the most influence, for my pupils go headlong into it."

"Tut, tut," Auntie exclaimed sympathetically, "who's been kicking over the traces now?"

"The other night, at a party, Bob and Harry took Mr. Lau's car for a lark, and with two of the girls went for a drive. They ran into a post and broke the car considerably but are being let off by paying for the damage done. And think how badly Bob's mother needs all he makes! It seems as if some of those young people never think of consequences or the trouble brought on others."

"And little Betty has lost that job we helped her get because Mr. Heath discovered she was smoking cigarettes in the cloak-room. It seems that other girls in the building were doing it and Betty was induced to join them. I wonder sometimes if some one would start the fashion of jumping out of ten-story windows, how many would follow, as silly as some are always to do what others start, in order to be popular, as they imagine."

"Of course, some criticize Mr. Heath for being narrow-minded, but he says that, according to some folks, every one, now-a-days, is narrow-minded except the devil. He is blunt and outspoken, but it's the truth."

"He says that he stood for everything else, even bobbed hair, but that this was the crowning shame and he would not tolerate it, for there is no telling what they'd do next, if a stop were not made."

"I feel that I have failed," and here Jane's voice

faltered, "yes, utterly failed to reach their hearts, and influence their lives for good. I'm weary of the whole discouraging, uphill business, and feel like washing my hands of them and letting them go to the bad, if they are determined to do it anyway," she ended desperately.

Auntie had let her pour out her troubles without interruption, knowing it was best for her to free her mind, so that words of encouragement could enter.

A moment of silence followed, during which Jane sat looking at Auntie's clean garden, which gave such promise of a bountiful yield. Presently she exclaimed: "Oh, your garden is a delight to look at, Auntie. Not a weed in it and so flourishing."

"How long do you suppose 'twould look that way if I sat here and said: 'It's no use fightin' the pesky weeds, 'cause they grow almost faster than I can hoe 'em out, and that it's little use I wear myself out tryin' to keep ahead of 'em, so my vegetables can grow'?" Auntie replied with spirit. She continued without giving Jane a chance to answer: "Why, till I get over it and finish hoein' my potato patch, they're comin' up thicker than ever, up here among the onions, and I must jus' do it all over again."

Jane saw the point and actually laughed. "Auntie, you're the greatest ever," she praised. "That's why I came over here. I knew you could help me get a grip again."

Auntie pretended to ignore the compliment as she continued her homely philosophy. "You see the weeds are to the ground what sin is in human lives and it's an unending fight against both. You know the Word says that we'll reap if we faint not. No promise of a harvest if we give up, you see."

"I get weary too, and some nights my back and joints ache from so much bendin', but I daren't stop if I want something to eat."

"Same as you, I didn't plant the weeds, but they keep comin' right along, just as if I had never uprooted a one. I don't allow one to go to seed, but next spring they'll come up thick as ever, but my vegetables won't. They'll have to be planted and cultivated again, like the good has to be, and then there'll be the same fight all over again with the weeds, same as you'll have."

"I tend the young plants like children, and then sometimes they don't grow, or some enemy bug will kill 'em in spite of my attention, same as with your young folks. Or just a little neglect and the weeds will have 'em choked out, for they, like sin, grow faster than the good, and will thrive even through a drouth."

"I lost some through bein' over with Molly a month in the spring, when she broke her arm. I knew the weeds would get ahead and smother the seeds, as they came up, but I reckoned that givin' her a lift, what with three young children and all those hands to cook for, was doin' more good than savin' a few plants for myself."

Auntie paused to put this question: "Surely some of your plantin' and cultivatin' has brought some results? Tell me about that now."

Jane's face brightened. "Yes, I've persuaded Clara Mann to finish high school. She was going to quit and go to work, so she could have more money to spend on clothes and pleasure. Goodness knows, she needs what education she can get."

"Then Rene has promised not to go to the movies for three months and give that money to missions. Now we'll see if she isn't a better and happier girl for so doing."

"These and other results do make the effort worth while, but when one of them goes wrong, it blinds my vision with the indigo tint," Jane acknowledged.

"I know it's discouragin' pretty often," Auntie said, sympathetically, "but then givin' up never won a victory yet, or brought a harvest of either souls or vegetables, and we must fight right on, both through good season and bad."

Philadelphia, Pa.

When Florence Went Away to School

BY ELIZABETH ROSENBERGER BLOUGH

MOTHER looked at the lumpy haircloth sofa as a friendly resting-place when she wanted to sit down.

The low, smoke-stained ceiling was cheerful in its nearness. She liked her kitchen floor—it was scrubbed and scoured to a creamy, velvety yellow, with low mounds where the knots remained darker. But what would it be like when Florence was gone?

"I am glad and I am sorry—perhaps more glad than sorry," said Florence herself. "I am sure now that I should go to this school, and I am glad that I didn't go with Rose to her school."

Mother wore a lavender cotton dress and a gingham apron—very much like the cotton dresses and gingham aprons of other summers. Did she ever buy anything new? Her sweet blue eyes shone as she looked at Florence. "Dear, there never was any question of which school. Father and I remember the morning service at that school. They used to read a chapter from the Bible, then a prayer was offered and we all sang old hymns—the oldest tunes, and I learned to like them."

"I am the only one of our class who is not going to a school where dancing is the one form of entertainment."

"I know and with dancing and card-playing arises the need of many dresses." Mother paused, and a rush of tears came to her eyes, along with the increase of warmth to her heart: "Child, I couldn't bear it at all if you were going to a school where you'd forget us and our ways."

Florence put her arm around her mother's thin shoulder. "Forget my own mother? How you talk!"

"Do you remember Adelaide Pierson?" She has been to our church but twice after she came home from school. She says it's all right if people want to believe that way, but that she knows that much of the Bible is not true. And she's so dissatisfied and unhappy."

"I am going to our church every Sunday, just as I do at home. And I am coming back to teach school, here, I hope." She kissed her mother and then went out to find her one and only brother, Charles.

Florence looked over the broad green lawn and sighed. After all, her home was lovely. The sprawling white house with green blinds and wistaria blooming royally over the porches, was really beautiful. Her mother watched her from the doorway, the only young thing about the big old house. Of course there was Charles, but he, too, wanted to go away. Florence's little grown-up airs had long amused him, but she was indifferent to his teasing. He was trying to make things easier when he said: "Mother, this is your grown daughter. Remember, she's going to school. She's an elderly person; treat her with respect."

Florence bent down to pick a few of mother's cinnamon pinks. There seemed to be a sudden tension—a strange, wan, seeking look at each other.

"I am going in to get supper now." Mother said it evenly and calmly. Florence and Charles wandered around the yard together. Why is it that our children so soon feel the call:

"I must go, go, go away from here:

On the other side the world I am overdue."

Everything in the parents' life centers in the cradle. They think that as the child grows, he will find his parents as vitally necessary to him, as he is to them. Then, some day, they realize that new interests, new friends, are claiming the child. Only a parent can understand the pain this revelation brings. This is the pathos of parenthood.

There had been perfect comradeship between Charles and his father. They understood each other. It was best that he go to Philadelphia and take the position for which he was fitted. But mother felt that she had given her life to these two children. How could she bear to have them give up old, fond habits and homely, comfortable dependencies?

The morrow brought with it the going away. How many of us have known such days—sick days, interminable, over which we have desperately tried to spread a surface of gaiety!

Her father remained about the house. With a forced smile, more pathetic than tears, he hung about the room where mother was packing. She was slow about it; she could hardly bear to put aside the gar-

(Continued on Page 650)

AMONG THE CHURCHES

Calendar for Sunday, Oct. 15

Sunday-school Lesson, The Ministry of John the Baptist.—Luke 3.

Christian Workers' Meeting, Beware of Covetousness.—Col. 3: 1-17.

* * * *

Gains for the Kingdom

One baptism in the Salem church, Ind.
One baptism in the Andrews church, Ind.
Three baptisms in the Peru church, Ind.
Two baptisms in the Lancaster church, Pa.
Two baptisms in the Nanty Glo church, Pa.
Six baptisms in the Clovis church, N. Mex.
Two baptisms in the Elkhart City church, Ind.
Four baptisms in the New Salem church, Ind.
One baptism in the First Church, Philadelphia, Pa.
Eleven baptisms in the Lanark church, Ill.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Four accessions to the Root River church, Minn.—Bro. J. S. Flory, of Polo, Ill., evangelist.

One baptism in the Elmdale church, Mich.—Bro. Albert Smith, of Grand Rapids, Mich., evangelist.

Seventeen united with the Morrill church, Kans.—Bro. C. C. Kindy, of Huntington, Ind., evangelist.

One accepted Christ in the Monticello church, Ind.—Bro. Roy Mishler, of Wabash, Ind., evangelist.

Two baptisms in the Nampa church, Idaho.—Bro. Price E. Robertson, of Lindsay, Calif., evangelist.

Three additions to the Big Swatara church, Pa.—Bro. W. R. Dubbel, of Myerstown, Pa., evangelist.

Seven baptisms in the Franklin County church, Iowa.—Bro. D. H. Keller and wife, evangelists.

Two accessions in the Kaskaskia church, Ill.—Bro. Harry M. Fields, of Palestine, Ill., evangelist.

Five baptisms in the Wabash country church, Ind.—Bro. Hugh Miller, of Troy, Ohio, evangelist.

Eight additions to the Indian Creek church, Iowa.—Bro. Oscar Diehl, of Beaver, Iowa, evangelist.

Six baptisms in the Hooversville church, Pa.—Bro. C. W. Warstler, of Pittsburgh, Pa., evangelist.

Six accessions to the Howard church, Ind.—Bro. G. S. Strausbaugh, of Fredericktown, Ohio, evangelist.

Eleven were added to the Crab Run church, W. Va.—Bro. J. L. Shanholtz, of Levels, W. Va., evangelist.

Five baptisms in the White Pine church, W. Va.—Bro. B. B. Ludwick, Greenland, W. Va., evangelist.

Fourteen baptisms in the Upper Clair church, Pa.—Bro. E. G. Yoder, of New Enterprise, Pa., evangelist.

Two baptisms in the County Line church, Ohio.—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.

Seven baptisms in the Elkhart Valley church, Ind.—Bro. Geo. Mishler, of South Whitley, Ind., evangelist.

Fourteen were won for Christ in the Loon Creek church, Ind.—Bro. I. R. Beery, of Flora, Ind., evangelist.

Two were baptized and two reclaimed in the Shamokin church, Pa.—Bro. Levi K. Ziegler, of Denton, Md., evangelist.

Three were added to the Brooks Mission, Belmont congregation, Va.—Bro. S. D. Zigler, of Harrisonburg, Va., evangelist.

One was baptized and one reclaimed in the Lamotte Prairie church, Ill.—Bro. J. C. Lightcap, of Mansfield, Ill., evangelist.

Five baptisms in the Mercersburg Mission, Welsh Run congregation, Pa.—Bro. B. F. Lightner, of Gettysburg, Pa., evangelist.

Seven were baptized and three reclaimed in the Greenland church, W. Va.—Bro. Galen B. Royer, of Huntington, Pa., evangelist.

Three were baptized and one was reinstated in the South Keokuk church, Iowa.—Bro. Chas. Walter, of Ipava, Ill., evangelist.

Four were baptized and one awaits the rite in the Shoal Creek church, Mo.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wm. Wiley, pastor, to begin Oct. 22 in the Mohican church, Ohio.

Bro. C. H. Steerman, of New Germantown, Pa., to begin Oct. 29 at Denton, Md.

Bro. E. C. Swihart, of Elkhart, Ind., to begin Oct. 15 in the Logansport church, Ind.; to begin Nov. 12 in the Middlebury church, Ind.

Bro. J. D. Frederick, of Nappanee, Ind., to begin Nov. 26 in the Bethany church, Ind.

Bro. I. Wm. Miller, of Broadway, Va., to begin Oct. 29 in the Elk Run church, Va.

Bro. J. E. Rowland, of Bunkertown, Pa., began Oct. 1 in the Ridgely church, Md.

Bro. H. C. Early, of Penn Laird, Va., to begin Oct. 22 in the Parkerford church, Pa.

Bro. Chas. Oberlin, of Logansport, Ind., to begin Nov. 12 in the Wakarusa church, Ind.

Bro. J. W. Fidler, of Brookville, Ohio, to begin Oct. 29 in the Elizabethtown church, Pa.

Bro. S. M. Stouffer, of Newville, Pa., to begin Nov. 5 at the Mechanicsburg church, Pa.

Bro. E. D. Steward, of Abilene, Kans., to begin Nov. 5 in the Prairie View church, Kans.

Bro. W. H. Handy, of Barrett, N. C., to begin Oct. 16 in the Pleasant Valley church, N. C.

Bro. Herschel Shank, of Fruitland, Idaho, to begin Oct. 22 in the Boise Valley church, Idaho.

Bro. J. C. Inman, of Springfield, Ohio, to begin Oct. 15 in the Strait Creek Valley church, Ohio.

Corrections for the Yearbook

For 1923

Every Minister Take Notice

Corrections for the 1923 Yearbook (formerly Brethren Almanac) will close Nov. 10. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1922 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive a blank that is to be filled out and returned not later than Nov. 10. Secretaries are earnestly requested to give these lists their careful attention as soon as the blank comes to hand.

A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct, to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 10. Address:

Gospel Messenger Editorial Department

ELGIN, ILL.

Bro. S. I. Brumbaugh, of Saxton, Pa., to begin Oct. 22 at the Cherry Lane house, Snake Spring congregation, Pa.

Bro. A. G. Fahnestock, of Brunerville, Pa., to begin Oct. 15 at the East Hanover house, Big Swatara church, Pa.

* * * *

Personal Mention

Middle Missouri is to be represented at the Calgary Conference by Eld. E. A. Markey.

Tennessee has elected Eld. S. H. Garst Standing Committee delegate to the next Conference.

Northern Iowa, Minnesota and South Dakota has chosen Eld. L. H. Root to represent the District at the 1923 Conference.

Bro. Harry M. Fields, of Palestine, Ill., informs us that he is now in position to take up pastoral work or hold evangelistic meetings.

Bro. Geo. Mishler and wife, of South Whitley, Ind., are starting by auto for Glendora, Calif., where they will spend the winter. Correspondents will please note his change of address.

Bro. Bonack reports a very pleasant time with the members at Decatur, Ill., over Sunday, Oct. 1. Monday of this week he started out on a tour of several weeks' duration, his itinerary including the District Meetings of Nebraska and several other adjacent Districts.

Writing under date of Sept. 8, Sister Eliza B. Miller, of India, had an encouraging word to say about the condition of Bro. D. J. Lichty. But little improvement had been noticeable until the three or four days previous, during which time he seemed to have taken a decided turn for the better. The same letter expressed some anxiety concerning one of Bro. L. A. Blickenstaff's little

boys, who had been bitten by a dog and was taking treatment in the Pasture Institute. We trust that both have made good progress toward recovery.

Bro. John M. Roller will spend the coming school-year in work in Religious Education at Northwestern University. His address is 1308 Elmwood Avenue, Evanston, Ill.

Bro. R. H. Miller has just entered on his new Manchester pastorate. Speaking of the change he says: "We think we will like our new field. But never any discount on La Verne. Great place and great people." His new address is 608 N. Mill Street, North Manchester, Ind.

Bro. Reuben Shroyer, of North Canton, Ohio, desires to announce that all his time is taken up until March, 1923, but that he will be available for evangelistic meetings during the spring and summer months. Those desiring his services will please make early application.

Returning from the District Meeting of Northern Iowa, Minnesota and South Dakota, held last week in the Franklin County church, Iowa, Secretaries Flory and Shamberger report an exceedingly fine meeting. The spirit could not have been better, they say. One query, relating to the tenure of office of deacons, was sent to the General Conference.

Bro. J. S. Geiser and family, of Froid, Mont., with two others, six occupants in all, had a narrow escape from serious injury recently when the Ford car in which they were riding overturned into a ditch by the roadside. All were more or less bruised but no bones were broken. Further particulars, and other interesting items, will be found in Bro. Geiser's communication in our next issue.

Only this (Monday) morning, Oct. 9, did we receive our first information concerning the fatal accident which, Sept. 9, befell Bro. Brice Sell, one of the leading elders of Middle Pennsylvania, though not so widely known as his brother, Eld. Jas. A. Sell. In some way, not made clear by the newspaper clipping, he was thrown from the motor truck which he had brought into the city of Altoona, loaded with produce, and received injuries from which he died in a short time. Bro. Sell was past seventy-five years of age and for many years, as a typical farmer preacher, was actively engaged in church work.

Our older readers will remember well the name of Stephen H. Bashor, who was noted for his eloquence on the platform and was for many years a successful evangelist, both before and after he cast his lot with the Progressive Brethren. After suffering several paralytic strokes he passed on to his reward Oct. 2, at his home in Waterloo, Iowa. He was sixty-nine years of age. Deceased was an uncle of our lamented J. H. B. Williams. In his later years he was much interested in political affairs, and in 1910 was the Democratic candidate for governor of Iowa. Funeral services were held Thursday, Oct. 5, conducted by the pastor of the First Brethren Church, assisted by Bro. A. P. Blough.

* * * *

Special Notices

Announcement—Those coming by rail to the District Meeting of Northeastern Kansas, to be held at Morrill, Oct. 14-18, will please notify, by mail or phone, Ed Hoover, Morrill, Kans.—W. H. Yoder, Morrill.

Dedication services will be conducted in the new churchhouse at 4176 Pacific Avenue, East San Diego, Calif., Oct. 22, services to begin at 10 A. M. Bro. J. B. Emmert, of La Verne, Calif., is expected to preach the dedication sermon.

The District Meeting of Southern Pennsylvania will be held at the Farmers Grove church, Juniata County, Oct. 24 and 25. Delegates coming by rail will change from the P. R. R. to the T. V. R. R. at Port Royal, and get off at Ft. Bingham, which is near the church. Those coming by auto from Harrisburg, will leave the Penn Highway, one mile west of Mexico, coming by way of Port Royal, following the State Road for eleven miles. Those coming from Franklin and Adams County will leave the Lincoln Highway at Ft. Loudon and follow the State Road by way of Blairs Mills and East Waterford. The church is five miles east of Waterford. Should any other information be desired, write to the undersigned.—Mabel Book Reed, Spruce Hill, Pa.

* * * *

Miscellaneous Mention

Through the kindness of the Writing Clerk an exceptionally well-arranged program for an Elders' Meeting recently fell into our hands. Everything was provided for, so that the presiding officer would know just what to do next, and the business would move along in an orderly manner. We note two features of special interest. Each elder in charge of a church was expected to report on these four points: (1) Activity of the ministry, (2) Unity of the officials and the church, (3) Interest in missions, (4) Spiritual status. The other feature was the provision for two prepared addresses, one to precede, the other to follow, the above-named reports. The subjects of these addresses were "The Work of an Elder" and "The Composition and Work of a Church Official Board." An Elders' Meeting, conducted as indicated by this program, could hardly fail to be very helpful to the cause.

AROUND THE WORLD

Palestine Jews Seek to Conciliate

With the dissimilar make-up of Palestine's population, more or less friction is to be expected. Quite encouraging, therefore, is the recent announcement that the Jewish National Council for Palestine has addressed a cordial appeal to the "Arabic nationalists of Palestine and the greater Orient," calling on them to accept "the olive branch of peace" and "to share the mutually acceptable ambition to rebuild the wasted portions of our Holy Land, for the welfare of ourselves and in the interest of all mankind." The appeal impresses us with its evident sincerity and willingness to coöperate in the upbuilding of Palestine. Unanimity among Palestine's inhabitants is the chief requisite for its real progress.

A Constructive Effort for Peace

Mention has been made, in these columns, of the Fellowship of Reconciliation, whose recent conference was held at George School, Pa. As may be inferred from the name, the organization is intent upon the elimination of international strife. While such is the aim of the Fellowship, its members are convinced of the fact that wars can not be done away with unless underlying causes thereof are removed. This means a decidedly new and more exalted conception of individual responsibility, and the insistence upon higher Christian ideals—greater unity of purpose, brotherhood, love, coöperation. Since the national conscience can have no higher convictions than are indicated by the aggregate aspirations of the citizens, it is readily seen that the Fellowship of Reconciliation is well justified in beginning with the individual, as a logical factor in the promotion of peace.

Another Fond Illusion Shattered

Upholders of the liquor traffic place great emphasis on the alleged fact that with all the liquor sold, you never see a drunken person in Europe. A writer who did some investigating for the "Ladies' Home Journal," tells a different story. Here are his observations: "Drunken persons in plenty are to be seen in London, Paris, Rome, and other cities. In London I saw a dozen 'drunks' all at one time at a dramshop. I saw almost as many, later on in the evening, in and about the lobby of an exclusive hotel. On the Continent it was a common, everyday happening to encounter an alcoholic breath that could not possibly be mistaken. One evening at Naples, Italy, at one of the best hotels of the city, I happened to sit near two middle-aged gentlemen, arrayed in the uniform of generals in the army. When they rose to take their departure, at the conclusion of a supper at which considerable wine had been consumed, they were unable to navigate, and had to be assisted to their destination."

How Boston University Trains Its Students

According to a statement in the "Christian Standard," the faculty of Boston University takes seriously its task of properly training the young folks entrusted to its care. Freshmen are required to turn in monthly statements, covering expenditures of money, and daily reports on their use of time. As the dean scrutinizes these reports, he gives advice where needed. So important is that work deemed to be that an additional faculty member will be assigned to it next year. Doubtless many young people will live to thank these men for their kindly watch-care, as well as for the discipline in the use of time and money, insisted upon. While, of course, the husbanding of time and money does not constitute all of life, it must be admitted, nevertheless, that the right sort of discipline in the formative years at school is bound to react most favorably on the character in general. Young people who can be led to make the most of their opportunity during their school period, will, undoubtedly, reap the richest returns later on.

The Real Gandhi

In answer to a recent inquiry, regarding Mahatma Gandhi, the imprisoned Indian leader, we quote from the sketch of Dr. Walter Walsh, a London preacher, who speaks from personal knowledge: "It is not his physical prowess that makes him formidable. That ascetic form—he weighs but a hundred pounds—would seem out of place as a leader of warriors. Neither is it his intellect that makes him the revered inspirer of India's millions—in pure brain-force the leaders of the Russian revolution excel him as much as they fall beneath him in moral influence. Nor is it his oratory that influences his followers to heroic action—for his speech is clean, temperate, reasonable, addressed to the conscience and higher nature, appealing to sacrifice, not conquest; suffering, not victory. What is the secret? It is found in the perfect purity of his motives, the sincerity of his character, his boundless compassion, the love which stoops to embrace the lowest. He stripped himself of early possessions and gave himself—so he thought—as a living sacrifice for humanity."

Germany Headed Towards Bankruptcy

With a new, disastrously low level in the value of its currency, Germany seems to be on the downward grade, with no power on earth being able to avert the bankruptcy that is sure to result when the tottering financial structure collapses. The numerous riots in various parts of the country, are but reminders of serious dissatisfaction with conditions that are well-nigh unbearable, and must be remedied, if the present administration of public affairs is to continue in office. It is the conviction of eminent leaders of the allied nations that the collapse of the present government of Germany would open the door to Communism of the worst type. A possible coalition with Russia would undoubtedly threaten the solidarity of Western Europe most disastrously.

Films That Give America a Bad Name

American missionaries in Japan, China and India have been seriously embarrassed by reason of American moving picture films that give wrong impressions of life in the United States. Oriental natives, seeing moving pictures of that sort, have come to the conclusion that American men are veritable savages, who gamble for a living, drink whisky like water, carry several guns and a bowie knife, and kill their fellow-men on short order. Results, as referred to above, give new emphasis to the plea, repeatedly made, that films which give an unfair picture of American life, and which could not pass censorship in this country, should not be exported to foreign lands. It is hoped that Director-General Hays will promptly remedy this infamous situation by absolute inhibition of degrading films for export.

The Appeal of Suffering Smyrna

Eye-witnesses of the devastation, wrought by the Turks in Smyrna, agree on the one fact at least, that only the collective efforts of civilized nations can hope to cope with the catastrophe. In harmony with that view, President Harding has recommended to the Senate an emergency appropriation of \$200,000 for 1,000 Americans in need. In alleviation of the general destitution in the stricken area, the various organizations of the United States are making a united effort for ample funds. Urgent, indeed, is the need for relief of the refugees, as shown by the cablegrams which have been pouring into country since the fall of Smyrna. The city is now a this vast sepulchre of ashes, says one of the dispatches. Only the blackened walls of 25,000 homes and the charred bodies of countless victims remain, to tell the story of death and destruction, unexampled in modern history.

Refreshing Rain in Response to Prayer

According to representatives of the Methodist Episcopal Church, working in China, ten thousand Christian Chinese troops, together with several thousand Chinese Christians, gathered in Honan Province, in a general open-air prayer meeting for rain, recently. Continued droughts in past months aroused fears among the Chinese people that there might be a return of famine conditions. When, at that time of utter extremity, it was suggested by Christian leaders to have a special season of prayer, in the hope that refreshing rains might revive the parched vegetation, the response was instantaneous and general. Deep solemnity prevailed when the great assembly met for the sacred service. The conviction seemed to prevail that the Lord would graciously respond to the fervent petitions offered. Their firm assurance was amply justified, for within two hours after the meeting a heavy rain abundantly refreshed the thirsty earth. The power of prayer was abundantly verified.

Nation-Wide War on Cancer

With a view of giving special emphasis to the nation-wide movement, which will educate the American public in protective measures against the ravages of cancer, President Harding has been requested to lend his aid in that effort. Medical men maintain that cancer is annually taking a heavier toll of human beings than were slain in the World War. Since it is one of the preventable diseases, an organized drive against its further spread is well justified. A special movement to arouse the American people concerning the perils of cancer is to be instituted in November, dealing more especially with precautionary measures against the disease. "The American Society for the Control of Cancer" has labored effectually in past years, but hopes to do still more, by means of the nation-wide campaign, to curb the ravages of the insidious ailment. With no thought of frightening the people of our land, but merely to call their attention to facts which must be faced, the society, in announcing the drive which will take place in the week of Nov. 12-20, asserts that whereas, up to July, 1919, 76,433 American soldiers were killed, or died of wounds or disease in the World War, no less than 180,000 persons died of cancer in the United States during the two years while this country was involved in that war. Cancer causes one death out of every ten, in persons above the age of forty. While the American Society for the Control of Cancer does not claim that cancer is always curable, it does maintain that

it may be cured in many instances. In practically all cases much can be gained by dealing with the disease in its incipency, instead of delaying adequate treatment, as is so often done. Dr. Will J. Mayo, the noted physician of Rochester, Minn., declares that "cancer is curable if operated upon before adjacent glands are involved."

Uncle Sam's Ships to Be Dry

According to the decision of Attorney-General Daugherty, the sale of liquor on vessels of the United States Shipping Board, under the American flag, is illegal, and must stop. He declares that logically all American vessels, wherever they may happen to be, are American territory. That being the case, no intoxicants can be sold, according to stipulations of the Eighteenth Amendment. An official announcement to this effect is to be made by the President soon. The propriety of the decision above referred to, can not be questioned. Our nation can not afford to connive in the violation of a law that has been made a vital part of the Constitution. As to whether ships of foreign nations can be prohibited from carrying stores of liquor to our shores, has not yet been fully determined. Foreign diplomats in Washington are greatly wrought up on the question, and international friction of an irritating character is looked for.

The Enormous Cost of Fashion's Foibles

Some one, who delights in intricate calculations, makes the announcement that by a single change of style in ladies' apparel, enough money is expended to pay the interest on the national debt for a year. Concerning the latest decree of the dictators of fashion, it must be admitted that these autocrats succeeded where the moral plea in behalf of greater modesty failed. The underlying motive, of course, is not wholly altruistic—a change of style always means additional gain for the magnates of fashion. After all the women had, in accordance with past decrees, stocked their wardrobes with dresses rather scant at both ends, the Paris designers decided that skirts must hereafter be long and waists must be high. As a consequence, the dealers are now supplied with the new goods, and the rush being made at this time upon the emporiums of latest modes in dress, testifies to the fact that the decree of a few dictators of fashion can not be ignored.

Will America Do It?

An editorial in "The American Issue" makes this statement in all confidence: "America can make the world dry." It is a significant assertion, but we are more interested in the question whether America will do it. It is yet to be seen whether Americans will really subordinate the minor matters of human welfare to the larger claims of humanity everywhere. Are we fully convinced that eventually the greatest good to the world, from any organized movement, will be ushered in by the prohibition movement? Questions like these and others will be answered to some extent at the "Dry World Convention" at Toronto, Can., Nov. 24-29. Special rates to that gathering have already been granted by the railroads to laymen. Ministers can reach the convention at little expense, since they can travel on their clergy permits. Men and women, interested in driving the liquor evil out of the world, should be sure to gather at Toronto for a supreme effort.

Christianity and Business

Just now, while the coal strike, as well as the railway shopmen's strike, is still fresh in the minds of the people, a calm and dispassionate examination of the entire situation may not be out of place. Labor troubles constitute the most serious economic problem of our day, and it has been abundantly demonstrated that they can not be settled by mere legislation. As a matter of fact, we can not expect a practical solution of the ever-recurring labor question, unless we recognize that it is much more than an economic problem—that it is a social problem. It is a most encouraging fact of recent industrial history that a new sense of responsibility is gaining ground among employers, and in several cases among the labor organizations also. Still more gratifying is the fact that many business men are discovering that Christianity is a good thing for business as well as for man's individual spiritual uplift. In a special way has the ethical teaching of the "Golden Rule" proved its transcendent worth in the creation of better relations between employer and employee. Under the title, "A Constitution That Needs No Amendment," a prominent Boston organization has published the "Sermon on the Mount" in neat pamphlet form for general circulation, and at latest reports several labor organizations, impressed by the practicability of its teachings, are endorsing it heartily as an equitable basis of settlement on questions in dispute. Groups of laymen in several of our large cities have inaugurated a movement for the application of Gospel principles to their business interests. And why not? If we accept Christ as the world's Greatest Teacher, should not the spirit of his teachings dominate our business—the more so as we declare godliness "to be profitable in all things"?

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Christ's Wonderful Keeping Power

2 Timothy 1: 12 (Latter Clause)

For Week Beginning October 22, 1922

1. **Why Paul Was Absolutely Sure of Christ's Keeping Power.**—He realized that in the midst of the shifting conditions of a life of chance and change, there are some things that really abide. While the occasional falling of a meteor may, at times, startle humanity, there is no cause for alarm. The great fixed stars remain where Divine Power has placed them. In this age of doubt, we can rejoice that at least some certainties are ours through Holy Writ, and that they are more eternal than the stars. Quite suggestive is Paul's expression of supreme conviction—"I KNOW." We can readily see how he arrived at that conclusion.

2. **Paul Discovered Christ's Keeping Power Through His Divinely-Enlightened Intellect.**—When a man like Paul, governed more by intellectual discernment than by emotionalism, exclaims: "I KNOW," and by that affirmation designates a process that has taken full possession of all the rich possibilities of his being, it is well to recognize the statement as being well worthy of ready acceptance.

3. **Paul Realized Christ's Keeping Power Through Self-Abandonment.**—All the things which heretofore had held a priceless value in the estimate of the aspiring young Hebrew, he willingly relinquished, in order that he might win Christ. He counted all worldly preferment but loss for the excellency of Christ Jesus, that he might know him and the power of his resurrection and the fellowship of his sufferings.

4. **Paul Recognized Christ's Keeping Power Through His Sufferings.**—Only thus he reached the highest altitudes of faith. There is no language better than his own, with which to recount the amazing catalogue of what he was pleased to designate as "our light afflictions." Undoubtedly the storms, sweeping down on his devoted soul, would have driven him to despair, had he not been anchored in the immovable conviction: "I know whom I have believed." On the eve of his martyrdom this valiant ambassador wrote: "I have fought the good fight, I have finished the course, I have kept the faith."

5. **Personal Knowledge All-Important.**—Humanity, today, needs a profound experimental knowledge of the extent of Christ's keeping power. We must have an experience that no sudden change of circumstances can ever shake. We must live in close touch with Christ as a vital, all-permeating Presence, whose work in our hearts can never be doubted. It is only an experience of Grace Divine that can so enrich the trust as to give absolute security. The man whose heart is resting in the Lord, can watch events like the man who is watching the sunrise.

6. **The Blessed Vision of the Keeping Christ.**—The world is—as one writer puts it—divided sharply into "drudges and dreamers," and as we take away the latter, only the former are left. We are told that "where there is no vision, the people perish," and this is not a truth outside the range of common life. We must be completely convinced of the fact that some things are absolutely settled; that there are some facts of religion that criticism can no more vitiate, than the purity of gold can be called in question. If God has put into our souls any visions or signs of a greater day, we must not fail to walk in the light which so brightly illumines our pathway. If we are true to such a heavenly vision, as may be vouchsafed to us and to all who confidently look forward to the glorious second appearing of Christ, we may, in all assurance, commend the well-being of ourselves to him at whose right hand are the eternal years.

7. **Suggestive References.**—Christ's definite assurance (John 10: 28, 29). Abiding in Christ Means Safety (John 15: 4, 5, 7, 9). Through Christ we are "more than conquerors" (Rom. 8: 37-39). Conditions of Divine Acceptance (Col. 1: 10, 22, 23). Christ, our great High Priest, pleads for us (Heb. 4: 14). A glorious promise (2 Peter 1: 10, 11). Paul's unshaken conviction (2 Tim. 4: 8). Christ's power in our lives (Titus 2: 11-14).

The Community Church Movement

(Continued from Page 643)

that biddeth him God speed is partaker of his evil deeds."

The law was even more rigid, forbidding Israel to enter into any affiliation with the nations around them. "lest they prove a snare." Are not some of our brethren today affiliating with this community church move-

ment? I urge greater caution. We need an Ezra that will read the Book of the Law of God distinctly, and give the sense, and cause us to understand the sense. Then we may grasp the pending judgments that have been pronounced on this portentous evil.

Greenville, Ohio.

When Florence Went Away to School

(Continued from Page 647)

ments. She folded them and tucked them away tenderly, as years ago she had tucked the children into their beds.

Sometime during that night father awoke and wondered at the emptiness, the silence, that was over all things. He was alone. He must find mother. He looked first for her in Florence's room. There she had bowed herself beside the bed.

"Mother! What is the matter?"

"Oh, my little children! It is so hard to give you up, to learn to do without you."

It was the first time father had seen her give way to unrestrained weeping. Those strings of emotion, stretched taut through the long hours when Florence was getting ready to go to school, gave way. In the silent darkness of night, they snapped into hard quivering sobs, violent shuddering.

"Come away, mother, this will never do." Father drew her to him comfortingly.

"Our hearts break with missing them, and they will miss us not at all" she cried in her loneliness. Yet even in her pain, there was a dawning sense of peace.

"They are coming back to us! It is the plan of things; we can't change it," said father. "Our good children! They are sound at heart and we want them to have every chance."

"And they will come back—some day," sighed mother.

Huntingdon, Pa.

THEY who rest, soft and warm, in a rich estate, seldom come to warm themselves at the altar fires of God's grace.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

PERU, INDIANA

Peru church met in council Sept. 20, with Bro. A. G. Crosswhite in charge. Our love feast will be held Oct. 28. Bro. Crosswhite was elected delegate to District Meeting, with Bro. S. T. Fisher, alternate. We are contemplating buying or building a parsonage, and a committee was appointed to look after the same.

We have been able to maintain three divisions of our Christian Workers' Society, and have in successful operation all departments of Sunday-school work from the "Beginners" up. Our Sunday-school library has been supplemented by generous gifts of late. Our pastor, Bro. Crosswhite, the deacons, the Sunday-school cabinet, the Aid Society and other auxiliaries are fully united in pushing the work to a point of special recognition in the State District and among other denominations. Since our last report three have been baptized. Several have moved into the city who will be gladly welcomed among us.

The attendance at all services has kept up quite well through the summer months—the Sunday-school average being considerably above the hundred mark and the average offering more than twelve cents per member.

Because of the strike, it is said that 1,200 men are idle and there is a feeling of general financial depression over the city. We are supposed to be on a self-supporting basis, and will make a tremendous effort to maintain our standing, but we very keenly feel our need of the prayers of all, as the work here in the city is increasing daily in importance and responsibility.

Elders Walter Balsbaugh and Harley Fisher, of Mexico, and Perry Coblentz, of Santa Fe, very ably filled the pulpit for us while Bro. Crosswhite was in the evangelistic field. Among our special day programs was Aid Society Day, Sept. 24. Such an effort must result in great good, as each one more fully realizes the great amount of good done by the Society.

Mrs. Grace Brown.

INFORMATION WANTED

I wish to prepare a number of articles for different publications on the Vacation Bible School, and want, above all, to have first-hand, accurate reliable data. I therefore, come to the best source available. I would like

to hear direct from the people who have had such a school in their community. I should like to have them tell me of the benefits as they see them. Where the school had pupils from various denominations, please tell of any incident that would show that others, beside our own members, were helped. I wish especially to hear from those where only home talent was used. Be sure to describe the work at some length.

Any incidents like the one reported from Boise Valley, Idaho, where one boy rode seventeen miles to attend, will be greatly appreciated. I will give due credit to the work of the Brethren church in my articles, for I feel that much praise is due them for such active, aggressive work in this line of teaching the children.

Bois D'Arc, Greene Co., Mo. Mrs. A. H. Bauer.

MARBLE FURNACE CHURCH, OHIO

The writer was called on to assist in a series of meetings in the Marble Furnace church, beginning Sept. 3. We found a church of about sixty-two members, with Brother and Sister Van B. Wright in charge. This is a mission point, being under the supervision of the District Mission Board. While they are not a large congregation, yet they are wide-awake and work harmoniously. This is in the "hill country" and unique in this respect—many of the people reach the church by walking. A full house greeted us for nearly every service, and better attention and order could not be given.

One of the great needs of this congregation is a new churchhouse, and we hope that the District will supply it. It was estimated that as many as 600 people were in attendance at the meetings. The house could not seat half of them. The others stood about the door and windows, listening. In fewer than half of the services could all be seated. This church commands the respect of the community, and has the good will of many families who are not, as yet, established religiously. A new churchhouse would be of advantage in making our organization stable and firm in their minds.

Brother and Sister Wright have four points which they care for, but Marble Furnace would give them work enough for one pastor. They ought to have the circuit divided and given to two pastors. Our efforts were appreciated by all. Fifteen were baptized and three reclaimed. Most of these were adults and several new families were reached. There is much interest on the part of many others, and it is possible to win them. The harvest meeting, Sept. 17, was well attended, the love feast being the 16th. May they continue to grow in the coming years as they have in the past few years, is our prayer!

A. P. Musselman.

Kitchel, Ind.

PINE CREEK, ILLINOIS

God has wondrously blessed the people of this nation, and the folks of the Pine Creek community have come in for their share of those blessings. We are blessed with wonderful crops, and a bounteous harvest of all things. In many instances fruit has been so plentiful that we have been unable to take care of it all. Some of our folks, and even some who are not members of the church, but who worship with us, have been putting up some of their fruit for Bethany Hospital and Bible School and Mt. Morris College.

On Thursday evening, Sept. 21, the congregation met in quarterly council. The business of the church was transacted satisfactorily. Plans were discussed whereby we can interest and win more families of our community, who are not now interested in the things of God. The date for our love feast has been set for Oct. 21, to be followed, on Sunday morning, by an Old Folks' service. This entire service is planned to be given over to the singing of old-time songs. Talks are to be given by all who have ever worshiped at Pine Creek, in days gone by, and who can now get to this service. All who have ever been connected with this church, are hereby invited to be with us on this day. Come for the love feast on Saturday evening, and stay for the Sunday service. Give us some of your earlier experiences at this place; then stay for dinner, which will be served at the church. This is to be followed by a social hour. Come and enjoy the day with us! Plan for this day!

During the absence of the pastor, who is conducting a revival in the Shannon church, the work is being cared for by Brethren C. W. Stauffer, G. L. Wine, and J. Ralph Williford.

Polo, Ill.

NORTHWESTERN KANSAS AND NORTH-EASTERN COLORADO

The District Meeting will be held Oct. 27-30 in the Burr Oak church, Kans. Oct. 27, 1: 30 P. M., Elders' Meeting. 7 P. M., Mothers and Daughters' Meeting, and Fathers and Sons' Meeting. 8 P. M., Temperance Meeting. The Science of Living.—Dr. D. W. Kurtz.

Oct. 28, 9 A. M., Ministerial Meeting. Factors That Make for Pulpit Power.—Mrs. Joe Mohler, Henry Crist,

Frank Wagoner. What Are the Needs and Best Methods of Teaching New Testament Doctrines?—A. J. Wertenberger, H. C. Long, Ira Sollenberger. The Minister's Need and How Best Satisfied.—Elmer Thompson. Address.—D. W. Kurtz. 1:30 P. M., Ministers' Conference. The Ministerial Problems of the District.—John Oxley. Address.—D. W. Kurtz. 3 P. M., Child Rescue Meeting. What Benefit Has the Church Derived from the Child Rescue Work?—Mazy Moyer. What Benefit Have Individuals Received from the Church?—Floyd Miller. Address.—D. A. Crist. 1:30 P. M., Sisters' Aid Society. How Create Deeper Spirituality in the Sisters' Aid Society?—Myrta Myers. How Conduct Devotionals?—Edna Meters. What Is the Primary Object of the Sisters' Aid Society?—Olive Ball. Who Should Be Members of the Society?—Ada Thompson. 7 P. M., Educational Meeting. Address, Meaning of Culture.—D. W. Kurtz.

Oct. 29, 9 A. M., Christian Workers' Meeting. How Can the Christian Workers' Society Be of More Service in the Community?—Jay Eller. Leadership in the Society.—Norma Flora. Social Relation of the Older and Younger Members of the Church.—Levi Daggett. Address.—D. W. Kurtz. 1:30 P. M., Sunday-school Meeting. If Jesus Were Teaching My Sunday-school Class.—Josephine Ikenberry. Saving the Boys and Girls of the Teen Age.—G. W. Burgin. What I Think of the Vacation Bible School.—Clara Flora. Young People's Conference. 7 P. M., Missionary Meeting. A View of the District Field, President of the Mission Board. Home Missions.—D. W. Kurtz.

Oct. 30, 8 A. M., District Meeting.

HASTINGS STREET MISSION, CHICAGO

The summer has been a busy one at the Hastings Street Mission. The last week of June a Daily Vacation Bible School began, which lasted five weeks. In this school the average attendance was seventy-five. Of the total enrollment fifty-nine were Catholics, twelve were Jews, and sixty-three were Protestants. Twelve different nationalities were represented. Most of the teaching was done by local talent, some housewives neglecting their home work that they might help. About thirty-five prizes were given to those missing no session during the five weeks.

During the month of August seventy-eight mothers and children enjoyed a vacation in the country. For some this was a new experience, as they were ignorant of country scenes. Some of the children did not want to return to the city. Surely our country brethren and sisters will receive a reward for befriending one or more of his little ones.

For ten days fifty boys enjoyed an outing at Cedar Lake, Ind. Each morning a Morning Watch Service was held; in the forenoon a short service, and in the evening a Vesper Service. The rest of the day was spent in games, swimming, hiking, or reading. These ten days meant changes in the character of more than one boy. The Boys' Camp holds a large place in the lives of many of them.

On a recent Sunday evening two of our Intermediate girls were baptized. One of them had been asking for several years to be baptized, but met opposition in her home. Both the girls had been regular attendants at Sunday-school a number of years, and their coming into the church is an opening wedge into their homes.

Changes have come in the ranks of our resident workers. Miss Edith Bowman has become Mrs. Jesse Cook, and is now a pastor's wife at Low Point, Ill. Miss Viola Eisenbise is now Mrs. Wayne Gerdes. Brother and Sister Gerdes are both helping in the work of the mission the coming year.

Our church was saddened by the death of Mrs. Evelyn Tamm. She was a daughter of "Mother" Dyer, as she is known to the people here. Mrs. Tamm was accidentally shot, and her death was a shock to all. Her deeds and influence still live in the hearts of the people, for she was constantly going about doing good.

For the coming year we are planning a big program. Besides the regular Sunday services there will be classes in Manual Training, Printing, Cooking and Sewing. The Clubs for boys and girls, the Men's Meetings, and the Mothers' Meetings will interest all ages. A kindergarten will be in session each forenoon, a library and reading-room two nights a week, and a Medical Dispensary two forenoons. Relief work and the dispensing of food and clothing, will be carried on as before. All will be busy. Will you pray for us and our work?

Chicago, Ill.

Mrs. Merlin Shull.

TEACHERS' INSTITUTE AT LIAO, CHINA

The week beginning Aug. 4 we held our annual Teachers' Institute at Liao Chou. This is the second of its kind that has been held for the teachers of our mission schools. Last year the first one was held at Ping Ting Chou.

The principal speaker for the occasion was Dr. Li, a well-trained Chinese, who spent three years in America, at Vanderbilt University, from which institution he received the degree of Doctor of Philosophy. He was also a delegate from China to the Washington Peace Confer-

ence, last winter, and while here gave a public lecture on that subject. He is now an instructor in the Christian University in Peking. We consider ourselves very fortunate in obtaining the services of such a man.

During the week, six periods a day were given to institute work. Pastor Li, of the Liao Chou church, gave a talk each day on the relation of the church and society. Dr. Li used two periods a day, lecturing on psychology in the morning and sociology in the afternoon. Mr. Wang, Chinese head of the Liao Chou Boys' School, and a very able man, had one hour a day. For two days he discussed the new proposed six-six plan of school organization. At present the schools are divided into lower and higher primary, four years in the first and three in the latter, and four years in high school. This new plan would make the first six years to constitute the primary, and the second six would be high school. The remaining days of the week his subject was on different phases of health. One period a day was used by some one of the foreigners. Miss Metzger used two days, the first day speaking on the use of story-telling in teaching, and the second day on health. Bro. Seese used two days, his theme being "History of Education." Bro. Vaniman spoke one day on industrial education, and Bro. Flory had for his subject "Some Essentials of Teaching." One period a day was used for round table discussions.

Nearly all of the teachers, used by our schools at Ping Ting Chou, Show Yang and Liao Chou, were in attendance at the Institute. Besides the six foreigners there were more than forty Chinese. Most of our teachers have never had the opportunities offered by normal training, and know little or nothing about modern methods of teaching. Some are the old classical teachers who have known no method except that of merely committing everything to memory, with little or no regard for the meaning, which, according to our way of understanding, comes far short of real teaching. So we feel that an Institute that can give them some of the fundamental principles of teaching ought to be a great benefit to these teachers, and, in turn, to the pupils whom they teach.

This Institute, as well as the one held last year, was instigated and planned by the foreigners, but for next year, the question was put to the Chinese teachers: "Shall we hold an Institute next year?" And the unanimous answer was "Yes." Then a committee was elected, half foreign and half Chinese, to arrange for it. The enthusiasm with which the Chinese have entered into it is both interesting and encouraging.

Mary E. Cline.

Liao Chou, Shansi, China.

NOTES FROM DAHANU, INDIA

During the rains the missionary can do little touring or work in the District. Consequently our efforts, at this season, are directed largely toward the development of the Christian community at the Station. The boarding-schools are, of course, in session throughout the season and the past few months have been especially busy ones for Sister Ebbert. Sickness among the teachers and their families has made it difficult to keep the classes and school-work regular. Careful direction and constant application has been necessary.

Two classes, under the supervision of Sister Royer, have recently been started among the women of the compound. The class for those who can read well is studying the Gospel of Luke and meets twice each week. In the other class, which meets daily, the illiterate women are being taught to read. The class is using a new Gospel Primer, which has been especially prepared to meet the needs of such classes. Selections from St. John's Gospel are told in simple language. Through the use of this Primer the alphabet method of teaching reading is discarded and the class begins at once on the simple sentences of the story. The progress made is more rapid than when the alphabet method is used.

Sister Ebbert is also using this book in a beginners' class, in the boarding-school. The mother of one little girl in this class is learning to read from the same book, in the class for women.

We are grateful to an adjoining mission for the preparation of such a primer. A book such as this enables the teacher to teach reading according to more modern methods and at the same time to impart a knowledge of the Bible truths through simple stories. It is a step towards meeting one of our problems.

Sister Royer is also giving daily English lessons to a child of one of our government officers. It is hoped that through this a contact, which would otherwise be difficult, will be established.

Here, at Dahanu, our village schoolmasters are, with their wives, usually the only Christians in the village. To provide for them the proper spiritual and intellectual food, which will keep them alive and growing, is one of our problems. These masters are expected to conduct Sunday-schools in their villages on Sunday morning. In order that, whenever possible, they might be able to attend the Sunday church service, we have the Sunday sermon in the afternoon; at three-thirty. Two Bible classes for their help have also been planned, and met to begin their work last Sunday. For the present, at least,

the classes will convene simultaneously every two weeks at two o'clock. The masters can thus attend them and the Sunday afternoon church services before returning to their villages in the evening. It is hoped that as the rains decrease, and other conditions are favorable, the classes may meet each Sunday. Bro. Alley and Bro. Jevan Bhosle, our Indian minister, are directing this work.

The Primary Department of our Sunday-school now has a separate superintendent and meets in a separate room for the opening exercises. We are thankful that good graded lessons in the vernacular are available for this department and also for a new kindergarten song-book which an experienced missionary of an adjoining mission has recently compiled. Although designed primarily for the kindergarten, it contains many songs suitable for the Sunday-school. We are also able to adapt some of the Gujarati songs, which Sister Shumaker has compiled, and use them in Marathi. It is encouraging to see these songs grip the children in such a way that they wish to sing them outside of the school hour. With songs, prayers, and the offering especially adapted to the children, we feel that much more can be accomplished toward their religious development.

In the absence of Sister Blickenstaff, who is temporarily at Vada, Sister Alley is caring for the medical work.

All of us at the station have been meeting regularly on Monday evening for a Conference on the problems of the work, and for devotion and intercession. Sometimes the entire evening is devoted to the latter. Recently, at one of these meetings, we enjoyed the presence of Brother and Sister Summer and Sisters Widdowson and Himmelsbaugh. We are especially grateful for the inspiration which Bro. Summer brought to us through the leading of this meeting.

Mention has been made in the "Messenger" columns of the fact that our District Mission Board is planning to begin work at Kasa, about fifteen miles from Dahanu. The man whom the Board has secured, to begin this work, is now here and will move as soon as arrangements can be made for suitable living quarters.

This work will represent the first largely independent effort of our Marathi church District. The Board which is elected by our District Meeting consists of three Indian Brethren and one missionary. The money for the work has been given by the churches with commendable zeal and sacrifice. The goal of every true missionary is the development of a self-supporting, self-propagating, and self-governing, indigenous church. Consequently we are grateful for this beginning and are very eager for the work to succeed. But there are boulders and thorns in the path ahead, and much travail and wise counsel will be necessary. We solicit your prayers for the progress of this work!

C. G. Shull.

Aug. 26.

FROM FLORIDA

The Master's work, with us here at Sebring, moves steadily on. During the summer, when all of the ministers were in the North for a few months, the Sunday-school and Christian Worker interests, along with the prayer meetings, were kept up in good shape. In addition to these services we now have preaching each Sunday morning and evening, and also at such other points as can be reached and attended to. Of the three ministers, residing at Sebring, Bro. J. H. Garst is the only one who is in a position to look after any of the outlying points.

In fact, we are greatly in need of active ministers of the younger type, not alone in this county, but in many other parts of the State—men who love the cause, who can adapt themselves to the conditions, and who are strong enough to take up and carry forward the active work of the ministry. These are days when the younger ministers are looking for ample support from the fields in which they operate, but in a new field, as we have it here in the South, this is not practicable at this time. For the present, the few churches we have must depend upon ministers who can cheerfully provide for themselves, and at the same time help along with spiritual work to which they give attention.

In our church machinery we probably lack one wheel, and that is a District Evangelist, properly trained for the kind of work that such an evangelist is expected to do, in looking after the new and weaker points of the District, to keep things moving at these points, to help provide them with local ministerial service, and to build up, to organize and to put churches in working condition at every point possible. Such a man would find a wonderful field in Florida. But it takes money to carry on work in that manner. Then it takes a man of special fitness for that line of evangelism.

The churches in Florida are too far separated from the main group of churches, in North and South Carolina, composing our District, to cooperate with any degree of convenience—the distance being about five hundred miles. For the present we do not have enough active congregations in Florida and Georgia to form a separate District, and that makes it difficult to carry on evangelistic work in a real satisfactory manner. So the best we can do, under the circumstances, is to build up and strengthen

(Continued on Page 654)

As cold water to a thirsty soul, so is good news from a far country

Topeka church met in council Sept. 30, with Eld. L. A. Whitaker presiding. Eld. Whitaker and Sister Laura Doyle were chosen delegates to District Meeting. The date of our communion is Oct. 21, beginning at 7 P. M. A committee of three was appointed to secure an evangelist to hold a series of meetings yet this fall or winter. Oct. 1 a few of the members went to hold a short service with—a sister who is in the hospital. Our pastor, Bro. L. A. Whitaker, has been giving us very good sermons. We extend to all a hearty welcome to our little church in Oakland, when passing through Topeka.—Mary M. Smith, Topeka, Kans., Oct. 1.

MARYLAND

Denton.—Eld. W. M. Wine preached the Harvest Home sermon Sunday evening, Oct. 1, to a large audience. In the afternoon we held our quarterly council, with Eld. Wine presiding. One letter was received and three were sent. Dr. C. A. Whisler was elected Sunday-school superintendent; Sister Grace Zeigler, Christian Workers' president; Sister Anna Brumbaugh, "Messenger" agent; the writer, correspondent. Oct. 29 Bro. C. H. Stearns, of New Germany, Pa., will begin a series of meetings. Nov. 12, at 6:30 P. M., our love feast will be held at the Bible School, in charge of our pastor, assisted by Sisters Jennie Beer and Rebecca Swaine, as teachers, will hold the second and third weeks in August, with enrollment of thirty-two, closing with an appropriate program on Sunday evening, Aug. 20. Aug. 18 we had our Sunday-school picnic at Wrights wharf, a bathing beach. At 6:30 a basket lunch was served. All present thoroughly enjoyed the outing.—Mrs. C. A. Pentz, Denton, Md., Oct. 2.

Thurmont church held her semiannual members' meeting at the Thurmont house Sept. 30. The visiting brethren brought in an excellent report. A building committee of seven was appointed to plan and investigate the probable cost of remodeling and enlarging our little church. Sister Arthur B. Rice, who could not be present at the ordination of her husband, had received into his official position—Ida Fike Denn, Thurmont, Md., Oct. 2.

MICHIGAN

Battle Creek church met in regular council Sept. 23, with Eld. Harley Townsend in charge. Church officers for the coming year were elected as follows: Bro. Townsend, elder; Bro. Earl Wolfe, clerk; Sister Grace Potter, "Messenger" agent; Bro. Loyd Weller, Forward Movement Director; the writer, church correspondent. Sunday-school officers were elected for six months as follows: Bro. Harley Arnett, superintendent; Primary, Sister Maud Weller; Home Department, Sister Blanch Arnett; Cradle Roll, Sister Maurine Kilpatrick. One was received into the church. The date for our love feast was set for Oct. 21, at 6:30 P. M. Rally Day was held Oct. 1. We have been fortunate, during the past few weeks, in having with us several visitors who have given us some inspiring talks and sermons. These were Bro. H. Spenser Minnich, of Elgin, and Sister Bright and Bro. Shepler, of Ohio.—Mrs. Loyd Weller, Battle Creek, Mich., Oct. 3.

Crystal.—Sept. 16 we enjoyed an all-day love feast. Visiting ministers were Brethren Geo. E. Stone and Samuel Bollinger. The latter preached to an attentive audience in the day service. Our communion was well attended and all were strengthened spiritually. Bro. Stone officiated. We are expecting to hold a series of meetings during October, under the leadership of Bro. Killian, who is now at Beaverton, Mich. We have a good field for earnest workers, should any of these desire to change locations. Our greatest need is more consecrated members, whose ambition is to advance the Lord's work. For this purpose we are much interested in the work Bro. Killian expects to accomplish for us.—Floyd Bollinger, Carson City, Mich., Sept. 23.

MINNESOTA

Root River congregation enjoyed a two weeks' revival meeting, conducted by Eld. J. S. Flory, of Polo, Ill. There were four accessions to the church. Our love feast was held Sept. 23. Sept. 23 our business meeting convened. Bro. E. W. Thacher was elected superintendent. Brethren B. R. Cox and J. E. Burkholder, delegates to District Meeting. Brethren I. W. Ogg and J. C. Tammel were elected to the office of deacon and, with their wives, duly installed. The ladies of the church recently spent a social afternoon with our pastor's wife, in the way of surprise, and presented her with some silverware as an appreciation of her work. Two letters of membership have been granted since our last report.—Mrs. Jessie P. Tammel, Preston, Minn., Sept. 28.

MISSOURI

Jasper.—Bro. Deeter, of McPherson College, responded to our call for help in ministerial work. He came to us Sept. 23 and gave an instructive sermon that night and another on Sunday forenoon. In the afternoon he gave a very interesting Bible lesson from Thessalonians. At 6:30, instead of our Christian Workers' Meeting, he gave a short discourse on the First Epistle of John, and at 7:30 another sermon. His efforts were very highly appreciated.—Walter Weimer, Carthage, Mo., Oct. 2.

Peace Valley church met in business session Sept. 30, with Eld. P. L. Fike presiding. Bro. Fike will be the elder for another year. We expect a series of meetings to begin sometime in October.—Evelyn O'Neil, West Plains, Mo., Oct. 2.

Shoal Creek.—Brother and Sister O. H. Austin came to us Sept. 6 and began a series of meetings continuing until Sept. 24. We had large crowds at all these services, and sometimes the house would not hold the people. Every one spoke well of Brother and Sister Austin. They made some lasting impressions and gained many friends. One feature of the meeting, which was especially enjoyed by the young people, was high school night, when the faculty and forty-four of the brightest high school students of the county marched in a body to the church to reserved seats. They sang two special songs. Bro. Austin preached a wonderful sermon. The song service and Bible Study, in charge of Sister Austin, was fine. We studied the Book of John. Sister Austin brought out many good thoughts on the subject of "Why I Go to Africa." One baptized and one awaits the rite.—Mrs. W. R. Argabright, Fairview, Mo., Sept. 28.

NORTH CAROLINA

Pleasant Valley church met in council Sept. 16, with Eld. J. A. Reed presiding. We will hold our love feast Oct. 14. The writer and Thomas Sheets will make the annual visit. We chose Eld. W. H. Handy to hold our series of meetings, beginning Oct. 16.—Melvin Richardson, Laurel Springs, N. C., Sept. 30.

NORTH DAKOTA

Kenmare church met in council Sept. 30, with Eld. G. I. Michael presiding. Two letters were granted. The regular business of the September meetings was attended to. Sept. 24 the members surprised our elder and family with a buffet dinner at their home. The present enjoyed a fine social time.—Ina Michael, Kenmare, N. Dak., Oct. 3.

OHIO

Cassell's Run.—We had an all-day meeting Sept. 24. Eld. R. C. Davidson, of Hollowtown, brought the messages. Several other visiting ministers were present, namely, Eld. Van De Wright and F. C. Custer. The day was spent in song and Gospel Study. Bro. Davidson's messages were inspiring. A beautiful dinner was spread on the ground at the Cassell's Run schoolhouse.—Wm. H. Satterfield, Wamsley, Ohio, Oct. 5.

Jonathan Creek.—The members of this church, as well as the people of the surrounding community, have greatly appreciated the opportunity of hearing Bro. A. D. Helser give a series of three lectures at this place. The first was on "Why I Go to Africa." The second and third were on his "Travels and Experiences in Europe." One of the largest audiences ever present at the Olivet church was that of the last lecture, when Bro. Helsers' friends, far and around, showed their appreciation and expressed their good wishes for the great missionary endeavor. We, of the Olivet church, were especially interested in these lectures, coming from one who has grown up in our midst and who, at all times, has shown the greatest interest and love for the church of his boyhood days. We ask the church of the Brotherhood to join with us in prayer for our noble son, that God will be accomplished for him. "Why I Go to Africa," will you be able fully to understand why Bro. Helsers is making this great sacrifice for humanity.—Estella M. Leckrone, Glendora, Ohio, Oct. 3.

Lima.—Our pastor, Bro. O. P. Haines, recently returned from holding a revival. In his absence we had in the pulpits Brethren David Ritchie, S. I. Driver, Geo. Eavey, Samuel Weaver and brought to us. Sept. 26 about seventy-five members and friends gathered at the home of our pastor, as a surprise to Sister Haines. Several very beautiful presents were given her as a token of love and appreciation for her sacrifice and service, rendered the cause of this place. More expressions of this kind would encourage our workers everywhere. A very pleasant social hour was enjoyed. Ice cream and cake were served and all went away with a greater determination for zeal in the Master's work.—J. W. Swain, Lima, Ohio, Sept. 30.

Marble Furnace.—Sept. 2 Bro. A. P. Musselman, of Kitchel, Ind., came to assist us in a series of meetings. The Word was held forth in power and purity. Eighteen came out on the Lord's side. The church was revived. Our council meeting was held Sept. 25, with our pastor, Eld. Van B. Wright, presiding. We decided to have special Thanksgiving Day services. Our love feast was attended—many from other churches being present. So far as known, the largest number commended. Several from here attended the all-day meeting at Cassels Run, a branch house in the mountains.—L. C. Ramsey, Peebles, Ohio, Oct. 5.

Mobican.—Bro. Wm. Wiley has accepted the pastorate at the Mohican church and expects to begin a two weeks' series of meetings Oct. 22 (a union effort). Everybody is invited. At the close an all-day love feast will follow.—Jennie Worst, West Salem, Ohio, Oct. 3.

Strait Creek Valley church met in council Sept. 27, with Bro. Van B. Wright presiding. We decided to begin our revival Oct. 1. Bro. J. C. Inman, of Springfield, will speak. We also decided to hold a special service on Thanksgiving Day in the morning. Two members were received into our midst. We decided to protect our church lot against campers who are numerous and destructive. Our love feast will be held Oct. 28. We will have an all-day meeting Oct. 29.—Smith R. Setty, Sinking Spring, Ohio, Oct. 5.

Tuscarawas church will hold a Homecoming and Harvest Meeting at the Zion house on Sunday, Oct. 22. Provisions will be made to have able speakers present, and all adjoining churches are heartily invited to attend. An all-day program will be rendered, beginning at 9:30 A. M. Lunch will be served at noon.—S. S. Damer, Navarre, Ohio, Sept. 30.

OKLAHOMA

Guthrie church met in regular council Sept. 27, with Eld. E. R. Myers presiding. It was decided to hold our love feast on Thanksgiving evening. We are glad to have some of the out-of-town high school students in our Sunday-school again.—Goldie Gripe, Guthrie, Okla., Sept. 29.

Washita church met in regular council Sept. 19, with Bro. Pitzer, of Billings, Okla., presiding. The young people held a conference Sept. 17, to which they invited the young people of the surrounding churches. The meeting was well attended. One very interesting and instructive feature was the lecture given by Bro. Ralph Y. Strohm, of McPherson College, on "The Evils of the Cigarette." He gave us many truths about tobacco proven by the laboratory. Our love feast will be held Oct. 14. We all rejoice with Bro. J. H. Blough on the arrival of Sister Blough and little daughter from Ames, Iowa.—Mrs. LaMeta Dawson, Cordell, Okla., Oct. 2.

OREGON

Mabel congregation had the pleasure of having Eld. C. H. Barklow and wife, of Grants Pass, with them Sept. 17, both morning and evening. Sept. 18 Bro. M. R. Zigler, of Elgin, Ill., was with us. Tuesday, Eld. M. C. Lininger, of Ashland, Ore., who has been visiting in the East since Annual Conference, stopped with us on the way home. These brethren gave us good sermons. We wish others passing through would stop also. At our council, Sept. 21, we decided to have a love feast Oct. 28. We have a study in the Book of Acts twice a week.—H. H. Ritter, Mabel, Ore., Sept. 26.

Portland.—We are glad to report that Brother and Sister J. W. Barnett, of Bandon, Ore., have accepted the call to pastorate here and will be with us late in October. Since our former pastor, Bro. J. U. G. Stiversen, left in August the regular appointments have been kept up. Sunday-school is progressing nicely. Attendance and interest are good. Our Missionary and Temperance Committees report regularly at this service.—Grace W. Hewitt, Portland, Ore., Sept. 30.

PENNSYLVANIA

Anville.—Our Children's Day services will be held on Sunday, Oct. 15, at the Longs church, at 1:30 o'clock. A hearty welcome is extended to our friends.—Florence Keller, Anville, Pa., Oct. 2.

Big Swatara church met in council Aug. 14, with Eld. J. H. Whitmer presiding. Our love feast will be held Oct. 28 and 29, beginning at 1:30 P. M. Aug. 20 we opened a series of meetings at the Newverdale home, with Bro. W. R. Dubbel, of Myerstown, Pa., evangelist. In the afternoon Bro. Dubbel, of Myerstown, gave much instruction and warning to the unsaved. We who profess Christ have been encouraged and strengthened. As a visible result of our united efforts and the power of God, three have been added to the church. Aug. 28 we held our Harvest Home service. Brethren W. N. Zohler and R. D. Dubel were with us, and in an interesting manner brought to our minds the necessity of counting and appreciating our many blessings. We expect to begin a series of meetings at the East Hanover house Oct. 15. Bro. A. G. Fahlstock, of Brunnerville, Pa., has consented to labor with us.—Ulysses L. Gingrich, Palmyra, Pa., Oct. 2.

Hooversville.—Our Bible Institute was held Sept. 9 and 10, with Brethren T. T. Myers and Byron Sell, instructors. Bro. Sell, who has been with us for the summer months, has gone back to school. Our series of meetings, conducted by Bro. C. W. Warstler, of Pittsburgh, Pa., closed Sept. 24 with a love feast. His sermons were inspiring and at the close of the meeting six Sunday-school scholars were received into the church by baptism.—Blanche M. Hersherberg, Hooversville, Pa., Oct. 2.

Junata Park.—Our pastor, Bro. O. C. Beery, has just returned from holding a revival meeting. He reports good meetings and attendance—sixteen having accepted Christ, and two being reclaimed. We expect to open our revival services Oct. 16, with Bro. H. B. Heisey, evangelist. Sunday morning Oct. 16, at 10 o'clock, at Junata Park. Rally Day by our Sunday-school. We are looking for big points during our revival meeting, both spiritually and numerically, and for the encouraging and upbuilding of the Sunday-school.—Pauline Hirschmuth, Junata, Pa., Sept. 25.

Lancaster.—Since our last report two have been added to the church by baptism. Our Harvest Home service was held Sept. 3. Bro. N. K. Musser, of Columbia, preached for us. An offering of \$50 was lifted for the Orphanage at Neffsville. Our Missionary Society met Sept. 5. Sister Bessie Reid, of China, gave a talk on her hospital work at Ping Ting Chou, for which an offering of \$26.50 was lifted. Sept. 13 we had a social council with Eld. H. B. Yoder presiding. Six certificates were granted. The church decided to build a baptistry on the church grounds. The date for our love feast is Nov. 5. A Children's Meeting will be held in the morning of the same day.—Leah N. Phillip, Lancaster, Pa., Oct. 2.

Lewistown.—At the quarterly council, Sept. 27, Bro. T. B. Filson was re-elected superintendent of the Sunday-school. Several events occurred in our church during the summer that were sources of encouragement and inspiration to the members, foremost of which was the acceptance of the call by our pastor, Bro. Heisey, to stay with us for another year. Although there were four other Vacation Bible Schools held in the city, ours was the largest. In our first attempt by an enrollment of 125. One of our young sisters, Helen Shellenberger, who has shown ability as a speaker, and who will graduate from the Moody Bible Institute in December, was given license to preach. The District Minister and Sunday-school Con-

vention was held in our church Aug. 29-31. It was well attended and was a spiritual uplift to us all. Twenty-eight have been baptized so far this year without the aid of a series of meetings. The cooler weather, the evening attendance is overflowing into the Sunday-school rooms. At this service many are present who are not members of our church. Our love feast will be held on Sunday evening Oct. 15, at 6 o'clock.—Flo M. Spanogle, Lewistown, Pa., Oct. 3.

Lost Creek.—We met in council in the Free Spring house Sept. 22, with Eld. Strawser present. Delegates elected to District Meeting were Sister Mary Fry and the writer. We expect to begin a series of meetings at the Free Spring house Oct. 22, followed by Tolly (also Nov. 4 and 5). We will have a Harvest Meeting at each of our houses in the congregation, with offerings for mission work. We expect to have a lecture on temperance and purity in the Good Will house Saturday evening, Oct. 21.—J. E. Rowland, Bunkertown, Pa., Sept. 27.

Nanty Glo.—We are glad for the good work being carried on at this place. We started a little more than a year ago with only a few members; now there are thirty. We hope to have a revival some time during the early winter months. Our last midweek prayer service was well attended—twenty-eight being present. Our new pastor and wife, Brother and Sister Noffsinger, have been with us a month and have already made many warm friends. The members, along with other friends, gave a reception and shower in their honor, about fifty persons being present. They received the pretty and useful gifts. Our former pastor, Bro. Kenneth Bechtel, who spent his vacation period with us, has returned to Juniata College to continue his studies. Our first love feast was held Sept. 29 with forty in attendance. Eld. E. M. Detwiler had charge of the service. Prior to the feast, two young people were baptized.—Lillian Cornelius, Nanty Glo, Pa., Oct. 1.

Palmyra.—Eld. S. R. Zug, of Palmyra, Pa., fell down the stairway of the home Sunday morning, Sept. 24, and is suffering considerable pain. He is a heavy man and past ninety years of age. While he is badly injured, hopes are entertained that he will soon be restored to his normal health again. Last week Bro. Zug, Breunman, mother-in-law of Eld. J. C. Zug, also fell down stairs. She has had slight strokes, which somewhat affected her mind, and caused severe pain and suffering much of the time. She has been confined to her bed for over a year. These two aged saints have their home with their son, Bro. J. C. Zug, who has patiently rendered needed service to their parents. This afflicted family, so well and favorably known over a large part of the Brotherhood, is so sympathetic to be remembered by the Lord's people when they bring their petitions to the King.—J. H. Longenecker, Palmyra, Pa., Sept. 30.

Philadelphia (First Church).—The following brethren filled the pulpit in the absence of our pastor during the summer months: Aug. 13 in the morning, Bro. Ross Murphy, and in the evening, Bro. T. L. Fritz. Sunday, Aug. 27, Bro. Harry W. Rohrer; Sept. 2, Bro. T. L. Fritz. Since our last report Bro. Rohrer received into the church by baptism. Our love feast will be held Nov. 2 at 7:30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 3.

Pittsburgh.—After a very successful summer, the fall and winter activities of the Pittsburgh church have opened with increased interest and enthusiasm. Our third annual fall opening was held Sept. 17, a musical program of merit was enjoyed by a large audience, which included many friends in the community. The program, in part, is as follows: Special Selection, Church Chorus; Reading, "Pluck," Miss Mary Workman; Piano Solo, Mrs. Ruth Reike; Instrumental Solo, Mr. C. G. Manchester; Solo, Mrs. Nellie Clark; Musical, Mrs. J. N. Hoffer and Mr. J. W. Rahiser. We are happy to report the result of our first and second attendance, lesson Bible Class, first; I'll Try Class (young ladies), second; Men's Bible Class, third; and Ladies' Bible Class, fourth. We will hold our Annual Rally Day and Promotion service next Sunday, Oct. 8. Our love feast is being forwarded to a large audience. Our love feast will be held on Sunday, Oct. 29, at 6:30 P. M. The third offering of the Temperance Pledge, "The Overthrow of Freedom," will be rendered on Sunday evening, Nov. 5, by the young people of the church, under the direction of Miss Fern Baer. This is one of the outstanding features of the program. Our pastor and elder, Bro. C. Walter Warstler, has recently returned from Hooversville, Mo., where he conducted a series of seven meetings.—Helen McWilliams, Pittsburgh, Pa., Oct. 3.

Shamokin.—Bro. Levi K. Zigler, of Denton, Md., held a stirring series of evangelistic meetings, with good attendance and splendid interest. As a result of his labors two were baptized and two reclaimed. Our love feast will be held Nov. 12.—Florence Ziegler, Shamokin, Pa., Sept. 29.

Snake Spring (Cherry Lane House).—Our series of meetings will begin Oct. 22 and end with a love feast Nov. 5, with Eld. S. I. Brumbaugh, of Saxton, Pa., evangelist. Sept. 16 Eld. T. T. Myers, of Huntingdon, Pa., came here and gave us four sessions of Bible study on Saturday and Sunday. On Saturday we had a love feast at the Pleasant Union house. The meetings were well attended and much appreciated—these being the first of the kind, held here, for quite a while.—Emanuel G. Koonce, Clearville, Pa., Sept. 29.

Ten Mile.—This church enjoyed the privilege of a Vacation Bible School during August, under the direction of Sister Estella Beam, of Connelville, Pa., which proved interesting and instructive. The school was especially for the younger folks. Bro. J. Swigart, of Huntingdon, Pa., conducted a four-day Bible Institute, closing Sept. 24 with a love feast. At the close of the feast, Bro. Rufus Holtzapple was elected and installed into the ministry.—R. T. Idleman, Marianna, Pa., Oct. 2.

Upper Clair.—Our evangelistic services conducted Sept. 4-17 by Bro. E. G. Yoder, of New Enterprise, Pa., were a success from start to finish. He preached fifteen soul-cheering sermons to good congregations, holding them spell-bound by his logical discussion of the subjects. Fourteen were received into the church by baptism. Bro. Yoder was so well received by the entire community that the church took steps at once to have him return in the fall of 1923. Our love feast, on the 17th, was very largely attended—probably the largest ever held here. Bro. Yoder officiated. Bro. J. B. Miller conducted the song services. The good work seems to be prospering, and we feel that the success and perpetuation of the church is assured.—E. F. Clair, Clair, Pa., Sept. 27.

West Greentree.—We held a Children's Meeting at Rheems Sept. 24, which was well attended. Bro. Wm. Dubbel, of Myerstown, Pa., preached at the forenoon services, also Eld. John Witmer, of Union Deposit. Bro. Dubbel gave a very interesting and instructive address to the children in the afternoon on the subject, "Temptations." Some of the children also rendered a short program. Sunday afternoon, Oct. 15, we expect to have a Children's Meeting at Greentree.—S. R. McDannel, Elizabethtown, Pa., Oct. 3.

TENNESSEE

Meadow Branch.—We held our love feast Sept. 23, with Bro. R. B. Pritchett officiating. Twenty-nine members were present. We only have thirty-one members now, having lost a dear old sister a few days ago. We are expecting to have a revival some time this winter.—Cora A. Gammon, Tate, Tenn., Oct. 3.

VIRGINIA

Belmont congregation met at Brooks Mission Sept. 23 in the annual visit council, with Eld. I. N. Zigler presiding. The visiting brethren gave a favorable report. Sister Cattie Adams was chosen as a member of the Child Rescue Committee. Bro. S. D. Zigler began a two weeks' series of meetings July 22 at Brooks Mission. These meetings were well attended and three were added to the

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FROM FLORIDA

(Continued from Page 651)

all the weaker points, and in this way lay a good foundation for a new District. With a District Mission Board right here on the field, and some help from the General Mission Board, a most encouraging work might be accomplished in the marvelous South.

But just now we need efficient ministers, well grounded in the principles of the church—men who have the nerve and faith to locate where there are a few members, and to stay by their charges through thick and thin. There are always plenty of ministers, usually of the older type, with us during the winter months. We are always grateful for these, and appreciate their presence and aid in our services, but to make the work in the South a crowning success, we must depend upon men who come here to make this their home. Those coming for the winter only, are a great help and a wonderful inspiration, but to build up and care for weak churches, we are looking for preachers prepared to stand by their work the year round.

Some brethren, even of ample means, have made great mistakes, on coming South, by investing largely without understanding the real value of the property purchased. To most people many parts of Florida, at first sight, are charming, but now and then our people permit land schemers to lead them into investments that prove disastrous. Some of our good brethren have been misled and deceived in this manner. The more prudent ones, who go slowly, look carefully, study the conditions and then seek a bit of advice of those who know the country, seldom make mistakes in their investments.

For those of some means there are many splendid opportunities to secure good homes, and provide for a good living, if they will only exercise some judgment and not permit themselves to be misled by designing speculators. Members who seek homes here should come with a view of helping to build up churches. Let that be a prime consideration! Furthermore, we suggest that our members do not scatter over the State too much. It is best for them to settle in groups, so as to be in a position to conduct religious services. There are several points in the State where work has been started and where workers are needed and would be appreciated.

Sebring, Fla. J. H. Moore.

THIRTY-FIFTH ANNUAL OPENING EXERCISES AT McPHERSON COLLEGE

McPherson College began its thirty-fifth school-year by the address of its President, on Wednesday morning, Sept. 13, with the best of prospects for a successful school-year. In his usual forceful manner, Dr. Kurtz impressed his listeners with the real meaning of an education and the things worth while therein, dwelling at length upon the importance of personality and its development as an aim of education.

Over three hundred students have already enrolled in the College Department, which is about fifty over the College enrollment of this time last year. Over four hundred are enrolled in all departments. The dormitories are all full, and we will be quite crowded for room until our New Science Hall is ready to move into. New students are enrolling almost every day. We are expecting our total enrollment, for the first semester, to grow quite materially yet.

Science Hall (Harnly Hall) will be ready for classroom work in a few weeks. It is a beautiful building, and will aid very materially in the efficiency of the school. It should please every member of the church, as a part of the equipment of one of our schools. Well adapted to the special work to which it will be devoted, and constructed along the very latest and best lines of school architecture, it will add much to the beauty of the Campus. Science Hall will give us about forty new classrooms and laboratories, and will be occupied with the Science and Fine Arts Departments.

The general attitude of the student body is conducive to the best work, both educationally and religiously. The spirit of team-work, and school and church loyalty will do much to make the year's work a success, and the school is enjoying a better spirit of friendly feeling and cooperation in the community than ever before. The student activities are already under way, and we are hoping for another successful year in debate and other lines of school activity.

The Extension Department has been reorganized and will soon have many good things to offer to any local church or high school, interested in putting on a winter's program worth while. The Student Extension Committee is also busy with plans for the winter, and can offer some good numbers in Gospel Team work, and other special programs. The Regular Extension Department, in charge of Prof. Studebaker, and the Student Extension Committee, should interest all churches and high schools accessible.

Three new members have been added to the Faculty this year. Howard V. Patterson will have charge of the Manual Training Department. Prof. Patterson comes from the State Normal at Emporia, and has had several years' successful experience in his chosen profession. C. Ray Keim comes to us from our sister college at North

Manchester, and will teach American History and Psychology in the Academy, and at the same time pursue some post graduate work. Miss Margaret Walters, who has been engaged for some time past as librarian of the City Library, at Visalia, Calif., and who was previously engaged in similar work at the Oklahoma A. & M. College, at Stillwater, comes to McPherson College as our first librarian on full time. She takes the place of Mrs. Homer Foutz, formerly Miss Margaret Mohler, who graduated from the College Department last spring. These new teachers, together with the reorganization of our Bible School, with the Department of Religious Education included, will assist materially in the year's work.

Eld. H. F. Richards, from Wiley, Colo., began his duties as pastor of the First Church of the Brethren of McPherson Sept. 1, and the church work is progressing nicely under his leadership. Bro. Richards' personality, experience, scholarship and devotional attitude fit him well for a college pastor.

The past few years of readjustment have been strenuous ones for most of our struggling colleges, and there are many grave problems ahead of them. We are grateful to our many friends, whose cooperation, devotion and sacrifice have made the growth of the institution possible through these strenuous years. May this same spirit of devotion continue upon the part of the institution and its friends, that larger service may be rendered to the church and the world.

Ray S. Wagoner.

NOTICE TO THE CHURCHES OF INDIANA

In order that the Indiana Anti-Saloon League can be of the greatest possible help in enforcing national prohibition, it desires the hearty cooperation of all those who believe in the same enforcement of all laws, and especially the law to enforce prohibition. To this end it desires to secure a mailing list in which the head of every family of members of the Church of the Brethren is given. Therefore I ask the elder, or pastor, or Temperance Committee to please send such a mailing list to the Indiana Anti-Saloon League, Indianapolis, Ind., as soon as possible, and they will then send out to each one a copy of the "American Issue," just before the coming election, telling, as nearly as possible, the status of all Indiana candidates who are seeking to be elected, either as lawmakers or law enforcement officers.

I trust, dear brethren and sisters, that we may not fail to give our support to the best and cleanest men, regardless of party affiliation, for we must not forget that the permanence of prohibition depends very largely on sending to our legislative halls only such men as are in full sympathy with this work, and that we, as Christians, must give our fullest support to make this possible.

J. A. Snell,

Trustee Indiana Anti-Saloon League.

South Whitley, Ind.

GRANTS PASS, OREGON

One year has elapsed since we first located with the members of Grants Pass. Rich blessings have been ours through this entire year. From a membership of about fifteen, we have grown to over forty—an increase both by conversions and immigration. We have enjoyed rich Gospel feasts through God's servants: J. B. Emmert, Geo. C. Carl, Hiram Smith, H. H. Ritter, Eld. Lininger and our home ministers, Edwin Harader and C. H. Barklow.

Our evergreen Sunday-school has been blessed with an efficient corps of teachers who have labored harmoniously. Twice only have we dismissed services, to attend the joint Sunday-school Conventions with the Asklund school. We praise God for the fine spirit manifested and the genuine inspiration afforded through these meetings.

Each month the workers' conference meets to direct the activities of the Sunday-school. A Teacher-training Class has been in progress. Recently the Daily Vacation Bible School, conducted largely by home talent, with Bro. H. Smith, superintendent, was an eye-opener, and all are enthusiastic to hold a better one the coming year.

With a single exception we have enjoyed the fullest degree of unanimity throughout all church and Sunday-school activities. In reference to this fine condition, we modestly feel impelled to mention our Wednesday evening prayer meeting, held regularly despite the weather. We need all who feel inclined to locate among us and build up a strong church.

A. B. Coover.

SPRAY, NORTH CAROLINA

We have just closed the greatest revival meeting ever held in the Spray Mission church. Aug. 29 Bro. John H. Wimmer, of Bluefield, W. Va., began meetings, which continued until Sept. 16. The house was almost filled the first evening. Bro. Wimmer delivered a wonderful sermon on the subject of "Going to Church." He gave thirteen wonderful discourses. The crowds grew each evening until the house was filled to overflowing, with many standing at the door and windows. Five ministers, pastors of the different churches in town, assisted, which was a great help in the opening and closing prayers. A

great deal of Bro. Wimmer's preaching was directed to the Christians or those who profess to be followers of Christ. He did not fail to warn them of their responsibility to the home, the church and the world. Twenty confessed Christ; thirteen were received by baptism, three were reclaimed and three await the rite. One will go to another church. Our elder, Bro. L. A. Bowman, wife and son were with us the three last days.

Sept. 10, at 6 P. M., we held our love feast, with sixty-nine present. This was the largest number in attendance in the history of the Spray church. Bro. Wimmer made many friends while among us and his visits in our homes will long be remembered. Mrs. Lucy Rickman.

Leaksville, N. C.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Magazine subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gordes-Eisenbies.—By the undersigned, at the home of the bride's parents, Eld. T. A. Eisenbies and wife, Chicago, Sept. 13, 1922, Bro. Wayne Gordes and Sister Viola Eisenbies.—J. W. Lear, Chicago, Ill.

Risser-Brinser.—By the undersigned, Sept. 28, 1922, at the home of the bride's parents, Brother and Sister Harry K. Brinser, Mr. J. Raymond Risser and Sister Sadie H. Brinser, both of Elizabethtown, Pa.—H. H. Nye, Elizabethtown, Pa.

Shively-Gump.—At the home of the undersigned, Sept. 2, 1922, Bro. Floyd Shively and Sister Della Gump, both of Churubusco, Ind.—Chas. O. Gump, Churubusco, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Andrews, Sarah Jane, daughter of Rev. H. P. and Amanda Garber, born near Eaton, Ohio, Nov. 18, 1856, died Sept. 18, 1922, at the Jay County Hospital, at Portland, Ind. Her death was caused by an automobile accident which occurred a few days before. Jan. 12, 1888, she married W. H. Andrews, who preceded her less than three years ago. She is survived by four children, six stepchildren, two brothers and two sisters. One son died in infancy. Early in life she accepted Christ as her Savior, later uniting with the Church of the Brethren. She was a faithful, untiring worker. Services at the Church of the Brethren at Portland, by Bro. D. M. Byerly. The remains were then taken to the church near Union City, Ind., where short services were held. Burial in the cemetery at that place.—F. E. Andrews, Portland, Ind.

Ballard, Sister Frances, nee Simpson, born Jan. 15, 1837, died Sept. 21, 1922. She had been a faithful member of Jay White Horn church for nearly sixty years—being one of the charter members. She was anointed three years ago. She leaves one son and one daughter. Services in the Baptist church in Whitesburg by Bro. A. E. Neal and the writer.—P. D. Reed, Limestone, Tenn.

Bashore, Sister Nancy, died Sept. 20, 1922, at her home, McAlisterville, Pa., Lost Creek congregation, aged 84 years, 3 months and 6 days. For the past several weeks she had been growing weaker, owing to the condition of her heart and old age. She was the widow of Bro. Andrew Bashore, who was elder of Lost Creek congregation for a number of years and preceded her about ten years ago. She is survived by one son and daughter, and a number of grandchildren. She was a member of the Brethren Church for many years. Services by the writer and Eld. Geo. Strawser. Interment in the Lost Creek Mennonite cemetery.—J. E. Rowland, Bunkertown, Pa.

Bowman, Ray Elden, son of Brother and Sister Eli Bowman, born April 18, 1920, near Girard, Ill., died at the Springfield Hospital, Aug. 20, 1922. He leaves his father, mother, one sister and one brother. Services by the writer, assisted by Bro. L. L. Algers. Interment in the Pleasant Hill cemetery.—J. H. Harshbarger, Girard, Ill.

Brant, Mary F., born in Butler County, Ohio, June 8, 1848, died in Greenville, Ohio, Sept. 26, 1922. She married Jacob A. Brant in 1868. There were five children, one of whom died in infancy. She was a long sufferer from nervous prostration. She leaves two brothers and two sisters. She spent a long and faithful life in her Master's service. Burial at Sugar Grove. Services by Eld. I. J. Rosenberger.—Wm. K. Sell, Greenville, Ohio.

Chandler, Wm. G., died Sept. 16, 1922, at his home near Riner, Va., aged 66 years. The greater part of his useful life was spent in the community in which he died, and he was one of the pioneers of the Church of the Brethren. He endured his suffering with patience and Christian fortitude.—L. H. Bowyer, Elkview, Pa.

Ellenberger, Dora Gladys, born at Gardner, Kans., May 8, 1920, died at her home Sept. 19, 1922. She leaves father, mother, one brother and two sisters. Services at the home near Gardner by Brethren C. A. Shank and J. A. Vancil. Burial in the Gardner cemetery.—Lela Day, Gardner, Kans.

Fitz, Sister Katherine Jacobs, born July 26, 1849, died at her home at Zullinger, Pa., Sept. 13, 1922. She was a consistent member of the Church of the Brethren for almost forty years. Her husband preceded her about fifteen years ago. She is survived by four sisters and three brothers. Services at Prices church by Bro. H. M. Stover. Interment in the cemetery adjoining.—Elva M. Valentine, Waynesboro, Pa.

Fogelsanger, Mary, died at her home in Newburg, from a paralytic stroke, Sept. 17, 1922, aged 73 years, 6 months and 26 days. She had been in good health until two days before her death. She was a life-long member of the Brethren Church and faithful to her God. She is survived by one brother and two sisters. Services by the writer. Interment at the Ridge cemetery.—Jos. Burkhardt, Shippenburg, Pa.

Gripe, Jacob, born near Dayton, Ohio, Feb. 4, 1833, died near Coyle, Okla., July 5, 1922. At the age of twenty years he married Anna Frantz. There were two children, one of whom, with the mother, preceded him. The other is Eld. N. S. Gripe, of Guthrie, Okla. He married Emaline Knouff Oct. 22, 1838. There were seven sons and four daughters. In early life he united with the Church of the Brethren, remaining a consistent member. He leaves four sons, two daughters, thirty-three grandchildren and sixty-four great-grandchildren. Services by Bro. Earl Myers. Interment in the Clarkson cemetery.—W. K. Askren, Coyle, Okla.

Huffer, Mrs. Mary Susan, daughter of the late John L. Wampler, died at her home near Zetta, Aug. 31, 1922, aged 64 years, 2 months and 14 days. Services at the Elk Run church by Bro. S. I. Bowman, assisted by Bro. W. H. Ziegler. She married J. J. Huffer, who preceded her more than four years ago. There were three sons and five daughters. She leaves two brothers and two sisters. She was loyal to her church and was a faithful worker.—Grace Hodges, Churchville, Va.

Kessler, Elizabeth, nee Worst, born in Ashland County, Feb. 13, 1839, died at the home of her son, Samuel Kessler, in Wayne County, Ohio, Sept. 15, 1922. She married Jonathan Kessler June 5, 1862. He preceded her fourteen years ago. There were four sons, all of whom survive. She was a consistent member of the Church of the Brethren for sixty years. Services by Brethren Wm. Wiley, Wm. Desenberg and Clayton Starn. Interment in the Mohican cemetery—Jennie Worst, West Salem, Ohio.

Kraber, Sister Julia, born Jan. 21, 1849, died Sept. 14, 1922. Services at her home by Eld. J. A. Long. Interment in Green Mount cemetery—Mrs. G. W. Kraft, York, Pa.

Lehman, Sister Ida Dietz, wife of Chas. Lehman, died Aug. 16, 1922, aged 58 years and 9 months. Services by Eld. J. A. Long at home in York. Interment in Green Mount cemetery—Mrs. G. W. Kraft, York, Pa.

Miller, Sister Elizabeth, died Sept. 16, 1922, at her home in Newburg, from heart trouble, aged 64 years and 9 months. She has been a widow for a long time, and made herself useful in helping others. She always attended services whenever possible, and was a faithful Bible student. Services by Eld. Casper Haselt and the writer. Interment in the Ridge cemetery—Jos. Burkhardt, Shippensburg, Pa.

Richardson, Floyd, oldest son of Geo. and Minnie Richardson, born near Cambridge, Iowa, May 13, 1880, died Sept. 21, 1922, near Paulina, Iowa. He was married to Hazel Harris on Thanksgiving Day, 1910. There were five children, two of whom preceded him. He leaves his wife, three children, father, mother, four brothers and three sisters. He united with the Church of the Brethren in 1911. Services at the Des Moines Valley church by Bro. Robert Sink—Mrs. W. W. Folger, Ankeny, Iowa.

Roesch, Christian, son of Jacob and Barbara Roesch, born in Wabash County, Ind., June 9, 1856, died at his home in Girard, Ill., Sept. 21, 1922. Sept. 14, 1884, he married Sadie Bacon, who died Sept. 16, 1886. May 4, 1893, he married Sarah Ames. There were two sons and one daughter. He is survived by his wife, one son and one daughter, one brother and four sisters. At the age of eighteen he united with the Church of the Brethren and lived a faithful life. Services at the Girard church by the writer, assisted by Bro. H. B. Martin. Interment in the Pleasant Hill cemetery—J. J. Harshbarger, Girard, Ill.

Roop, Sister Mary Lavenia, wife of Bro. John D. Roop, born near Uniontown, Md., within the bounds of the Pipe Creek congregation, died Aug. 22, 1922, aged 82 years, 9 months and 7 days. About sixty-one years ago she married and moved to Meadow Branch, where she spent the remainder of her useful life. She was an active, consistent member of the church, and a faithful attendant and helper in all its services for more than a half century. Four years ago she had a stroke of paralysis and bore her affliction with great Christian fortitude. She was able to be about and retained her clear mental activity and consciousness to the end. She is survived by her husband, one daughter and one son (Eld. Wm. E. Roop), six grandchildren, two great-grandchildren and two brothers. Services in the Meadow Branch church by Elders Uriah Bixler and W. B. Yount, assisted by Bro. Frank Carper and the home brethren. Burial in the Meadow Branch cemetery—Wm. E. Roop, Westminster, Md.

Sandruck, Sister Sallie, daughter of the late Jessie and Cathrine Grogg, died Aug. 12, 1922, aged 37 years, 8 months and 26 days. Death was due to a complication of diseases. Besides her husband she is survived by an adopted son, two brothers and one sister. She was a faithful member of the Church of the Brethren for many years. Services in the Black Rock church by Bro. D. L. Little. Burial in the Black Rock cemetery—Mary A. Rhinehart, Hanover, Pa.

Saunders, Sister Elizabeth, daughter of Joseph and Barbara Latshaw, born in Lancaster Co., Pa., in 1825, died at her home in Richmond, Ind., Sept. 21, 1922. Had she been spared a few more days she would have passed her ninety-sixth birthday. She was married to Geo. W. Saunders, who died in 1867. Seven children were born to this union, six of whom remain. She was a devoted Christian; her Bible was a constant companion. Services by the writer, assisted by Rev. Stamper and Rev. Murry—A. P. Musselman, Kitchell, Ind.

Shuman, Sister Harriet A., wife of Bro. Wm. Shuman, born Oct. 28, 1885, died Sept. 8, 1922. After suffering several weeks with typhoid fever, she passed away in the Harrisburg Hospital. She was a member of the Mt. Olivet church, Newport, Pa., for only one year, and in that time was called to fill the office of a deacon's wife. She was survived by ten children. Services at Harrisburg by Bro. J. R. Herzhumbe. Her husband, Bro. Wm. Shuman, was born Feb. 27, 1882, and died Sept. 17, 1922. He, like his wife, after suffering with typhoid fever, died one week later in the Harrisburg Hospital. He also was a member of the Mt. Olivet church and had been chosen to the office of deacon about four months previous to his death. Services at Harrisburg by Bro. Herschman—Sarah S. Brandt, Millers-town, Pa.

Simmons, Sister Bertha Ruth, nee Hess, wife of Bro. Emery E. Simmons, died of Bright's disease in the Sangerville congregation, Va., July 10, 1922, aged 32 years, 9 months and 6 days. She united with the church early in life and was a member of the Aid Society for a number of years. During her illness she called for the anointing service, as she had done on two other occasions. She leaves her husband and an infant son, also her father, one sister and three brothers. An infant daughter, Nancy Marie, died July 17, 1922, aged ten days. Services at Sangerville by Bro. M. G. Sanger, assisted by Bro. J. M. Foster. Interment in the cemetery near by—Meda G. Argenbright, Bridgewater, Va.

Stephenson, Answell, born near Celina, Ohio, May 28, 1892, died at the St. Rita Hospital, Lima, Ohio, Sept. 23, 1922, following an operation for abscess of the stomach. He was a most patient surgeon. Jan. 1, 1919, he married Miss Bessie Chestister. There were two children, one of whom preceded him more than a year ago. In 1920 he united with the Church of God, and remained faithful. He leaves his wife and little son, his father and mother, five brothers and five sisters. Services at the Salem church by the writer, assisted by Rev. J. Shearer and Rev. Chaney. Burial in the cemetery near by—J. A. Guthrie, Spencer, Ohio.

Strine, Sister Lucy, wife of Dave Strine, died at her home in York, aged 46 years, 1 month and 14 days. She was the daughter of M. M. Brown. She is survived by her father, two sisters (one, the writer) and two brothers. One sister preceded her three months ago. She was a devoted member of the church for thirty-one years. Services at her father's home by Eld. J. A. Long. Interment at Green Mount cemetery—Mrs. G. W. Kraft, York, Pa.

Walter, Sister Sarah, wife of Bro. Samuel Walter, died at her residence near Klahr, Pa., Sept. 19, 1922, aged 63 years, 1 month and 6 days. She is survived by her husband, four children, two brothers and three sisters. She was a consistent member of the Church of the Brethren for forty-five years. Services at Clair church by Bro. J. B. Miller. Interment in the cemetery adjoining—E. F. Claar, Klahr, Pa.

Wolz, Sister Eliza, wife of John Wolz, of Shrewsbury, Pa., died at the West Side Sanitarium from a serious operation, aged 67 years, 8 months and 12 days. Services by Eld. J. A. Long at the daughter's home in York. Interment in Green Mount cemetery—Mrs. G. W. Kraft, York, Pa.

Woodard, Arthur Clifton, born March 19, 1886, died Sept. 26, 1922. He was born near Gowrie, Iowa, where he spent most of his life. He married Mrs. Alice Schring, May 19, 1918. He united with the Church of the Brethren in early life and in 1916 was called to the deacon's office, serving faithfully to the end. He came to a tragic death at Paton, Iowa, only a few miles from home, when struck by a railroad engine. He leaves his wife, two sons, an aged father and two sisters. Services in the home by Eld. Lee Fisher and the writer, assisted by Eld. Moses Deardorff, in the Brethren church, near Paton, Iowa. Interment in the cemetery near by—B. D. Fiscl, Yale, Iowa.

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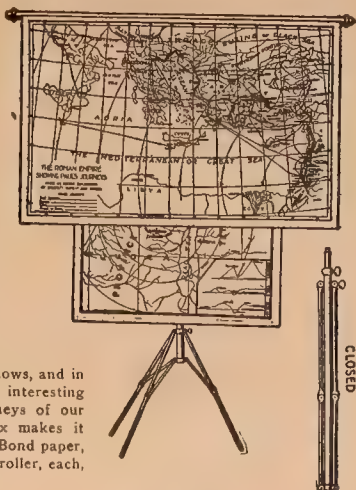
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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Office Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 655)

church. We began a Vacation Bible School Aug. 14 at Brooks Mission. Bro. Luther Mason, principal, and the writer from the home church and Sister Nora S. Harley, were the teachers. The children attended well and enjoyed the work.—Alma V. Mason, Don, Va., Sept. 28.

Bethlehem.—A new church in the Bethlehem congregation, to be known as Monte Vista, was dedicated June 25. Brethren J. A. Naff and J. B. Peters preached Spirit-filled sermons to large audiences—one sermon in the forenoon and one in the afternoon. A most enjoyable social hour was spent between the sermons. The young people of Bethlehem have been wonderfully helped during a two weeks' Vacation Bible school. A splendid program was rendered at the close. Aug. 9-11 our District Conference assembled here. Brethren H. C. Early, D. J. Gieger and C. H. Shamberger were with us and gave some splendid addresses. Bro. A. N. Hylton was elected delegate on Standing Committee. Sept. 23 the brethren made a report of the annual visit. Two certificates of membership were received. Our love feast will be held Oct. 21, beginning at 3:30 P. M.—M. A. Bowman, Boone Mill, Va., Sept. 30.

Daleville.—Aug. 19 we met in council, with Eld. J. W. Kenberry as moderator. The visiting brethren gave a good report. As our year's work ended with September, the following officers were elected to begin Oct. 1: J. W. Kenberry, elder; W. M. Kahle, pastor; L. C. Coffman, secretary; the writer, correspondent. Recently twenty men were sent out to canvass the entire territory in behalf of our financial budget. The report was very encouraging.—Mrs. C. N. Huff, Troutville, Va., Oct. 2.

Montebello. Our congregation recently enjoyed a spiritual revival. Bro. J. N. H. Henshaw of Nokesville, Va., gave us splendid messages for a week and would have stayed longer, had it not been for his school work. He told us great stories of his visit to the old country. Both his talks and sermons were much appreciated. The attendance was splendid from start to finish. He preached the Word with power and the members were much strengthened. Bro. W. E. Cunningham preached for us last Sunday. We decided to have our love feast Oct. 28.—E. J. Whitesell, Montebello, Va., Sept. 25.

Rhodesville.—Sept. 16 Bro. S. H. Flory came to our regular appointment and preached two splendid sermons. Nov. 11 our series of meetings will begin, conducted by Bro. S. H. Flory. The love feast will be held at the close of the meetings, Nov. 18, beginning at 4 P. M.—Mrs. Melvin Quinn, Rhodesville, Va., Sept. 30.

Richmond.—Bro. H. E. Eye made a good report of the District Meeting held near Manassas, Va. The little home meetings grow better. Sept. 24 we had five services in and about the city, with a total attendance of eighty-seven, and offerings of \$9.34 for our building fund; \$7 for expenses; a total of \$16.34. An effort was made to set in motion the Sunday-school work, with Sister Jennings as superintendent.—Katheryn Ewing, Richmond, Va., Sept. 24.

Timberville church met in council Sept. 30, with Elders J. F. Driver and J. T. Glick presiding. Eleven letters were given and three were received. It was decided to have a series of meetings the last of October or the first of November, as it may suit the evangelist. Our love feast will be held one week following the close of the meetings. The church decided to establish a Religious Board of Education, and several members were chosen. Our congregation reports the departure of Brethren O. S. Miller and Jos. Crist and families. Our pastor, Bro. J. T. Glick, preached his first sermon on Sunday night, Sept. 17. The annual joint meeting of the Lutheran, Reformed and Brethren churches, which was held Sept. 23, seemed to be very much enjoyed by all present.—Mrs. L. M. Clower, Timberville, Va., Oct. 1.

WASHINGTON

Wenatchee Valley church (city congregation) met in council Sept. 27, with Eld. W. A. Dearloff presiding. For the coming year Bro. John Crist was appointed Sunday-school superintendent for the Adult Department; Primary, the writer; Gradle Roll, Sister Leavell. The Home Department was left in the hands of the Sunday-school Board. Preparation is being made for Promotion Day. Some of our young people are leaving for Chicago, to attend Bethany Bible School.—Mrs. C. R. Weimer, Wenatchee, Wash., Sept. 28.

WEST VIRGINIA

Crab Run (W. Va.)—Bro. J. L. Shanholtz, of Levels, W. Va., began a series of meetings at the Crab Run church Aug. 19 and continued until Aug. 25. He preached fourteen sermons, which were much appreciated by the members, especially because they dealt with the "Simple Life" and "The Evils of the Day," which lead away from God. Eleven were added to the church. We held our love feast Sept. 16, with Bro. Shanholtz officiating.—Sallie Stultz, Dovesville, Va., Sept. 27.

Greenland.—Aug. 4 Bro. Galen B. Royer, of Huntingdon, Pa., came to the Greenland congregation and gave us five illustrated lectures. These lectures were of a high class, masterfully delivered to large and appreciative audiences, which grew in size and interest each evening. Bro. Royer also conducted a two weeks' revival at the Scherr house, closing Aug. 20. Each day from 10 to 11 o'clock he held a Holy Spirit Class. Those who were able to attend these services were greatly enthused and much edified. The writer was Bro. Royer's first stay with us and much interest was manifested and great appreciation was shown by the large crowds which assembled each evening and grew larger as the series of powerful soul-stirring sermons came to a close. As a direct result of these meetings, seven accepted Christ and were baptized, and three reclaimed. We feel that we have all been benefited and spiritually strengthened.—Mrs. T. M. Michael, Greenland, W. Va., Sept. 30.

Mt. Union congregation met at the Wiles Hill house Sept. 28 in quarterly council, with Eld. Bucklew in charge. We decided to hold a two weeks' series of meetings, beginning Nov. 20. We had a fine Vacation Bible School here this summer, conducted by Sister Estella Baam, of Conneville. The attendance was large throughout, and much good was accomplished.—C. C. Sterner, Morgantown, W. Va., Sept. 28.

Pleasant Valley church met in regular council Sept. 22, with Eld. A. C. Auvil presiding. The brethren gave a report of the annual visit, which was encouraging. We unanimously decided to retain our elder, Bro. A. C. Auvil, for another year. We expect our Bible Institute to begin Nov. 1, with the direction of Bro. E. T. Fike and B. W. Smith, to be followed by an evangelistic effort by Bro. Smith. We decided to have an evergreen Sunday-school.—Henry C. Sanders, Auburn, W. Va., Oct. 2.

White Pine church met in council Sept. 2, with a goodly number of members present. We decided to send as delegates to District Meeting Eld. A. S. Arnold and Bro. Robert Veatch. Bro. B. B. Ludwick commenced a series of meetings at this place on the 5th day and continued for two weeks. We had a fine meeting and five were baptized.—Robert A. Rinker, Purgitsville, W. Va., Oct. 1.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 14-18, Northeastern Kansas, Merrill.
Oct. 14-18, Southwestern Kansas and Eastern Colorado, Salem church, Nickerson, Kans.
Oct. 23-26, Southeastern Kansas, Fredonia church.
Oct. 24, 25, Southern Pennsylvania, Perry, Farmers Grove house.
Oct. 27-30, Northwestern Kansas and Northeastern Colorado, Burr Oak, Kans.

LOVE FEASTS

California
Oct. 15, Hemet.
Oct. 15, Inglewood.
Oct. 22, 7 p. m., Patterson.
Nov. 5, Covina.

Colorado

Oct. 25, 7:30 p. m., Sterling.
Oct. 28, Haxtun.

Idaho

Oct. 21, 6 p. m., Boise Valley.

Illinois

Oct. 21, Pine Creek.
Oct. 28, Pleasant Grove.
Oct. 29, 6:30 p. m., West Branch.
Oct. 29, 7 p. m., Polo.
Nov. 5, 6:30 p. m., Elgin.

Indiana

Oct. 14, 7:30 p. m., Solomon's Creek.
Oct. 14, 6 p. m., Upper Deer Creek.
Oct. 21, 6 p. m., Cedar Creek.
Oct. 14, North Liberty.
Oct. 14, 6 p. m., Fairview.
Oct. 14, 7 p. m., Beech Grove.
Oct. 15, Walnut.
Oct. 15, Loganport.
Oct. 15, 6 p. m., White.
Oct. 21, 7 p. m., Burnettsville.
Oct. 21, 6 p. m., Kewanna.
Oct. 21, Pine Creek.
Oct. 21, Mexico.
Oct. 21, 6 p. m., West El River.
Oct. 21, 5 p. m., Somerset.
Oct. 21, Rock Run.
Oct. 21, 6 p. m., Laporte, Ross church.
Oct. 21, 6 p. m., Rossville.
Oct. 22, Mount Pleasant.
Oct. 28, 7 p. m., Cedar Lake.
Oct. 28, 6 p. m., Pleasant View.
Oct. 28, 6 p. m., Landess.
Oct. 28, Markle.
Oct. 28, 10:30 a. m., Nettle Creek.
Oct. 28, Peru.
Oct. 28, Blue River.
Oct. 28, 7 p. m., Bethel.
Oct. 29, Kokomo.
Oct. 29, 7 p. m., Bluffsview.
Oct. 30, Beaver Creek.
Oct. 30, Oak Grove.
Nov. 18, 10 a. m., Mississinewa.

Iowa

Oct. 14, 2:30 p. m., Iowa River, country church.
Oct. 14, 15, 2 p. m., Coon River.
Oct. 14, 15, Garrison.
Oct. 16, Fairview.
Oct. 16, South Waterloo, city church.

Kansas

Oct. 14, 5 p. m., Belleville.
Oct. 21, Orawick.
Oct. 21, White Rock.
Oct. 21, 10 a. m., Quinter.
Oct. 21, 7 p. m., Topeka.
Oct. 27, Fredonia.
Oct. 28, Parsons.
Oct. 28, 6 p. m., Overbrook.
Oct. 28, 6 p. m., Chapman Creek.
Oct. 28, 7:30 p. m., Ottawa.
Nov. 4, Victor (all-day).
Nov. 18, Prairie View.

Maryland

Oct. 14, 2 p. m., Meadow Branch.
Oct. 14, Broadfording.
Oct. 19, 6 p. m., Pine Creek.
Oct. 21, 2 p. m., Monocacy at Rocky Ridge.
Oct. 21, 22, 1:30 p. m., Longmeadow.
Oct. 21, Brownsville.
Oct. 22, 3:30 p. m., Pleasant View.
Oct. 28, 29, 4 p. m., Manor.
Oct. 28, 2 p. m., Locust Grove.
Oct. 29, 5 p. m., Reisterstown.
Nov. 4, 2 p. m., Middletown Valley, Meyer's Hill house.
Nov. 4, 5, 1:30 p. m., Antietam, at Welty's church.
Nov. 12, 6:30 p. m., Denton.

Michigan

Oct. 14, Homestead.
Oct. 14, Pontiac.
Oct. 14, 10:30 a. m., Woodland.
Oct. 15, 6 p. m., Onekama.
Oct. 21, 6:30 p. m., Battle Creek.

Missouri

Oct. 15, 7 p. m., Smith Fork.
Oct. 21, Shoal Creek.

New Mexico

Nov. 12, Clovis.

North Carolina

Oct. 14, Pleasant Valley.

North Dakota

Oct. 18, Zion.

Ohio

Oct. 14, 6 p. m., Baker.
Oct. 14, Ross.
Oct. 14, 6 p. m., Painter Creek.
Oct. 14, 10 a. m., Beech Grove.
Oct. 14, 10 a. m., Donnels Creek.
Oct. 14, P. M., Minerva.
Oct. 14, 5:30 p. m., Sugar Hill.

Oct. 14, Poplar Grove.
Oct. 14, 2 p. m., Pleasant View.
Oct. 15, 6 p. m., Akron, First Church.
Oct. 15, Eagle Creek.
Oct. 15, 6 p. m., Troutwood.
Oct. 21, 6 p. m., New Carlisle.
Oct. 21, 6 p. m., Palestine.
Oct. 21, 10 a. m., Wyandot.
Oct. 21, Fairview.
Oct. 21, 6:30 p. m., Logan.
Oct. 28, 6 p. m., Strait Creek Valley.
Oct. 28, 6 p. m., Monitor.
Oct. 28, 10 a. m., Beaver Creek.
Oct. 28, 10 a. m., West Fulton.
Oct. 28, 6 p. m., Lower Stillwater.
Oct. 28, 5 p. m., Ludlow, Pittsburg house.
Nov. 4, 2 p. m., Portage.
Nov. 4, 10 a. m., Hicksville.
Nov. 4, 10 a. m., Prices Creek.
Nov. 11, 10 a. m., Stonelick.

Oklahoma

Oct. 14, Wadsworth.
Nov. 4, Paradise Prairie.
Nov. 4, Pleasant Plain.

Oregon

Oct. 28, Mabel.

Pennsylvania

Pleasant Hill house.
Oct. 14, 15, 10 a. m., Falling Spring, at Hade meetinghouse.
Oct. 14, 15, Fredericksburg, Bankstown house.
Oct. 14, 15, Upper Conewago, Latimore house.
Oct. 15, 7 p. m., Moxham (Johnstown).
Oct. 15, Viewmont.
Oct. 15, Clover Creek, Martinsburg house.
Oct. 15, New Fairview.
Oct. 15, Hanover.

Oct. 15, 2 p. m., Upper Cumberland, at Hundtville.
Oct. 15, Fairview.
Oct. 15, Kootz.
Oct. 15, 5:30 p. m., Maple Spring.
Oct. 15, Rummel.
Oct. 15, 6 p. m., Lewisstown.
Oct. 21, 22, 10 a. m., Back Creek, Upton house.
Oct. 21, 22, 9:30 a. m., Heidelberg, at Heidelberg house.
Oct. 21, 1:30 p. m., Spring Grove church at Kemper house.
Oct. 22, 6:30 p. m., Norristown.
Oct. 22, 6:30 p. m., Chambersburg.
Oct. 22, New Enterprise.
Oct. 22, Codorus, at Shrewsbury.
Oct. 22, 6 p. m., Geiger.
Oct. 24, 1 p. m., East Petersburg, Salunga house.
Oct. 25, 26, 1:30 p. m., White Rock, Kreider house.
Oct. 28, Spring Run.
Oct. 28, 1:30 p. m., Akron.
Oct. 28, Mechanic Grove.
Oct. 28, 29, 1:30 p. m., Big Swatara.
Oct. 28, 29, 10 a. m., Upper Codorus, Blackrock house.
Oct. 29, 10 a. m., Pittsburg.
Oct. 29, Scalp Level.
Oct. 29, Meyersdale.
Oct. 29, Smithfield.
Oct. 29, 4:30 p. m., Carlisle.
Oct. 29, Conemaugh.
Oct. 30, 31, 9:30 a. m., West Conestoga.

Nov. 1, 2, 10 a. m., West Greentree church at Rheims.
Nov. 2, 7:30 p. m., Philadelphia, First Church.
Nov. 4, 1:30 p. m., Conewago, Bachmanville.
Nov. 4, Indian Creek.
Nov. 4, 5, 2 p. m., Lost Creek, Free Spring house.
Nov. 5, Snake Spring, Cherry Lane house.
Nov. 5, Lancaster.
Nov. 5, 2 p. m., Lititz.
Nov. 8, 9, 9:30 a. m., Springville.
Nov. 8, 9, 10 a. m., Chiques, Mt. Hope house.
Nov. 11, 1:30 p. m., Prices.
Nov. 11, 3 p. m., Palmyra.
Nov. 12, Shamokin.
Nov. 14, 15, 1:30 p. m., Conestoga, Bareville house.
Nov. 15, 16, 1:30 p. m., Mountville.

Tennessee

Oct. 28, French Broad.

Virginia

Oct. 14, 4 p. m., Pleasant View.
Oct. 14, 5 p. m., Manassas.
Oct. 14, McCray Chapel.
Oct. 14, Linville Creek.
Oct. 14, 3 p. m., Pleasant Valley, (Second Dist.).
Oct. 14, 3 p. m., Pleasant Valley.
Oct. 21, 3:30 p. m., Bethlehem.
Oct. 21, Middle River.
Oct. 21, Valley.
Oct. 21, 3 p. m., Beaver Creek.
Oct. 28, Montebello.
Oct. 28, 3 p. m., Sangerville.
Oct. 28, 4 p. m., Unity, at Fairview.
Oct. 30, Mill Creek.

Washington

Oct. 15, 7:30 p. m., Tacoma.
Oct. 28, Seattle.
Nov. 18, Wenatchee Valley, East Wenatchee house.

West Virginia

Oct. 14, Teacost.
Oct. 29, 2 p. m., at Leetown, Berkeley congregation.
Nov. 3 p. m., Greenland, Brick church.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., October 21, 1922

No. 42

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...EDITORIAL...

A Footnote From Paul

By calling it a footnote, we mean only that it is outside the main line of recent editorial discussion, which has had to do with the essential content of Christianity as presented by Jesus himself. It is worthy of attention in this connection, however, because of representations one meets occasionally to the effect that Paul taught a different conception of Christianity from that of Jesus.

These representations are made by two widely divergent schools of thought which agree in little else but this. One of these says boldly that Pauline Christianity is not that which Jesus taught, that the church has been following Paul instead of Jesus and that the thing to do is to get back from Paul to Christ. The other holds the same view as to the difference between the teaching of Jesus and that of Paul, but does not acknowledge it so bluntly. It smooths the matter over with the explanation that the teachings of Jesus, while unquestionably authoritative, apply to this age of grace, only in a very general sense. They really belong to the Kingdom age, which will come later. Paul is the standard interpreter of the Gospel for us.

It would be a dull reader who could pass from the Gospels to the Epistles without being conscious of a change in atmosphere. But is it not an equally dull one who can note this change without seeing also the evident reason for it? And that the difference is occasioned by the changed conditions and pertains not at all to the meaning of Christianity?

Here we have the church developing the inevitable and necessary organization and facing the problems of adjustment involved in bursting the Jewish bonds. The relation of Christianity to Judaism was a delicate question with acute angles of it projecting everywhere. Hence so much space given to what may be called the philosophy of faith in Jesus, as both the Jewish Messiah and the Gentile Savior. Another important factor is this: The death of their Christ at the hands of his people was an event his followers had not counted on at all. It was at first an impossible article in their creed. But it had actually taken place. It had to be explained and justified to Christian thought, and converted from a stumblingblock into an anchorhold for faith.

Now the really significant thing is that, with all these new conditions and problems, both of philoso-

phy, so to speak, and of practical adjustment, there should run, through the Pauline epistles, the same clear and emphatic note as to the real meaning of Christianity that we find in the teaching of Jesus. It is a sad fact that the early Christians did soon get so enamored of philosophical problems and quarrels about church machinery that they almost lost sight of their chief business, and that sight the church has even

Our Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs in the world-wide work of the church, as an urgent call for the Thanksgiving Offering of the churches. Of all world-needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or Bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life, our good homes and our every-day religion, our piety and our faith in the Word of God—these and other ideals, reflected in the faith of our fathers, give us a message such as the world needs today.

Our older missionaries are breaking down and the challenging call of Africa has waited long—there are a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do, for while the Lord never gave us more bountiful harvests, our taxes are high, our markets are low, and our investments are disappointing. But these are only the price we pay for our mistakes and luxury, and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves can not break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life should lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world!

General Mission Board.

yet only partially recovered. But that was not true of Paul. It is a slander on his good name to intimate that he made "The Way" something else than what the Surveyor made it. He did no such thing. He followed his Master perfectly in finding the heart of the new religion in *living the life of love*.

There is no need to set forth the evidence at length. But recall the main facts. In most of the Pauline writings, like the Corinthian and Thessalonian letters, Philippians and the Pastorals, this idea runs through them as a thread binding the parts together, with that thread here and there, as in 1 Cor. 13, crocheted into an elaborate pattern of most exquisite beauty. In Romans, Galatians, Ephesians and Colossians, large sections are given to doctrinal exposition which, in every case, is followed by a section on the practical end or purpose of the preceding exposition. And that purpose is, *living the life of love*.

Consider Ephesians, for example, the first half of which is devoted to a sublime description of the blessings of redemption and the wonderfulness of God's free grace in welcoming the Gentiles into his fellow-

ship. The main point of the letter is in the second half, which begins with that "I therefore beseech you to walk worthily," etc. This is what he is getting at in the first half. He is laying a foundation on which to build that "therefore" and with that he proceeds to deliver his message.

It is the same way in Romans. About two-thirds of this great epistle is given to an explanation of the doctrine of justification by faith, and the rejection of Israel, but these eleven chapters are the real introduction to what is on his heart and when their combined weight is used to hurl out that "therefore" at the beginning of chapter twelve, it is irresistible. Seeing that all these things are so, says Paul, present your bodies a living sacrifice, be not fashioned according to this world, be transformed by the renewing of your mind, and so on.

Paul had a lot to explain that Jesus had no occasion to speak of because these questions had not yet been raised in anybody's mind, but Paul's interpretation of Christianity is the same as his Lord's. It is "faith working through love." "If any man have not the Spirit of Christ, he is none of his," puts it in a nutshell.

Paul takes us into the period of organization and institutions and, in some measure, of formulas and philosophies, but he always makes it plain that the goal of all these things is *living the life of love*.

November Seven Is Coming

THE wet and dry issue is with us again. In several States an effort will be made at the coming election to secure popular approval of legislation, permitting the use of beer and light wines. Any person of ordinary intelligence knows that this means practical nullification of the eighteenth amendment. A brother writes us from Ohio, the storm center of this campaign, requesting us to direct the attention of pastors to the importance of urging their people to do their utmost to defeat the measure. This we are glad to do, though we hope that our people, and especially our ministers, are fully alive to the situation.

The danger is that many friends of prohibition may regard the matter as settled, and fail to appreciate the importance of their testimony on the right side of the question. How this works was clearly illustrated in the recent straw vote taken by the *Literary Digest*. Of the ten million ballots sent out by the *Digest* considerably less than one million were returned. While a plurality of those who voted, favored the beer and wine modification, it is a safe guess that a large majority of the nine million and more, who did not vote, are for the amendment as it stands. The principle involved is this: People who are satisfied with the law as it is, are less likely to take the trouble to register their sentiment than those who want a change. The "antis" are the ones who feel the necessity of getting themselves counted.

Aside from these referendum measures there will be opportunities to vote for congressmen and other public officials whose position on the wet and dry question is of the utmost importance. See that the people are informed and stirred up to do their duty.

The Peace We Need Most

WHEN a threatened calamity has been averted, the peace which floods the soul we can understand. But the peace which passeth all understanding is the peace which reigns in the heart because the God of peace dwells there, losses and disappointments notwithstanding.

CONTRIBUTORS' FORUM

My Faith

BY W. R. SHULL

God is good and full of goodness—he has blest us with the best;

His kind heart will not rest easy till we know the joy of rest,

So he every need supplieth, adds a flower the soul to lift,
Till the heart wells up in thanking such a Giver for his gift.

Could my heart show half the gladness that it feels with knowing God—

Could my mind reveal the glory it beholds on seeing God—
Could mine eye reflect the beauty it hath seen at his command—

Could mine ear resound the music it hath heard in heaven's band—

Oh, if I could only tell thee of the joys a heart may know—

Of the rapture and the rhythm when God's will is lived below,

Then my heart would be all gladness; then thine eye would reverent be,

And thy soul would bow in silence in the love surrounding thee.

Yes, the earth is full of kindness, growing out of heaven's love,

And the earthly blooms are blowing, bearing fragrance from above;

Beams are shining through the lattice; light of here is light of there;

God is showing forth his goodness; earth his richest bliss will share.

Auburn, Ind.

Robbing God

BY J. H. MOORE

Of late we have been having some very interesting and helpful Sunday-school lessons. It is an unfortunate student who can not profit by lessons of this type. Now and then we preach on some striking feature of a lesson. One Sunday we discoursed on Nehemiah as a man of faith and action—a religious business man—a God-fearing man, who could and did talk business. Today we are standing in need of men of that type. We need them in the pew as well as in the pulpit. There are plenty of preachers who can talk in an entertaining way about religion, but they do not have the faculty of talking business, when treating vital religious questions. They can not give religious talk the "pep," the ring that may be found in some of Nehemiah's talks.

Sunday, Sept. 17, we took up the book and the story of Malachi, the last of the Old Testament prophets. We have been thinking of a talk on the intervening period of about 424 years, between Malachi and the birth of Christ—a period that is so little understood by the average Bible reader. Instead of the Review, it would have been helpful if the closing lesson of the quarter could have been devoted to this period, especially for the advanced classes. There was a splendid opportunity to have done this.

But back to Malachi and some things he said. As a prophet and a writer he was in dead earnest about what he said, and the way he said it. He let the Lord use his brain and vocal organs, to speak through him. He permitted himself to be an instrument wholly in the hands of God. God can make use of that kind of a man, and he certainly did make a splendid use of this prophet.

Among other things, taught in the small treatise, is a lesson on giving, or tithing, as it is called during the Old Testament period. The lesson was driven home to the Jews. The prophet minced no words in telling them just what they were expected to do. Whether they liked it or not, he gave them to understand that some of them, at least, were guilty of robbing God. He would have them know that they were a band of religious robbers, committing one of the worst crimes known in the annals of sacred history. They were deliberately robbing the God who had made them, and who was trying to deal with them as a Loving Father.

They were not paying their tithes, and were withholding their offerings; and they knew it.

The tithe in those days was a tenth part of the increase coming to a man. It might be in animals, in grain, fruit or money. One-tenth belonged to the Lord. It is not known when tithing started. It antedates Moses, and even Abraham. Like circumcision, its origin is hid in the depths of remote antiquity. Before the giving of the law, both of these institutions were widely observed by other nations besides the special people of God. By Moses they were incorporated in the law, along with the seventh day Sabbath, meat offerings, and many other offerings. It was this law that Malachi accused the Jews of violating. Tithing as well as circumcision was then in force, and the lesson that the prophet gives, concerning the institution, ought to spur every minister to action, in the interest of the New Testament plan of giving.

The coming in of the Gospel, or the new and better covenant, signifies the passing out of old institutions, including those of the pre-Mosaic period. In their place we have something better, more pliable and more elevating in character, and if the ministers of the present dispensation will, in defense of the Gospel plan of giving, put into their pleas the energy, the zeal and spirit that Malachi put into his talks to the Jews, the results might be marvelous.

The New Testament method is giving as the Lord has prospered us, giving liberally, and giving cheerfully. That may mean a tenth of the increase, but in most instances it should mean more—even much more. Is the man who does not give as the Lord has prospered him, robbing God? What would the prophet Malachi say about it, were he in one of our pulpits? He might tell a nice, self-respecting Christian congregation what he told the Jews four hundred years before the birth of Christ. He might say that the law of Moses required the paying of tithes, and that because they did not do it they were robbing God. He might add that the Christian has a law requiring giving in proportion to prosperity, and that those who neglect complying with this duty are guilty of the very sin that he, as God spoke through him, charged up against the Jews. It might not sound nice to tell some well-to-do Christian people that they were guilty of the sin of taking what does not belong to them, but that is just what a man of Malachi's type would do.

Some say that this is a tender subject. That is true only to the extent that we make it tender. The man who makes it his business to pay into the Lord's cause what he owes God, never complains about a sensitive feeling along this line. He knows what the New Testament says about the cheerful and liberal giver, how he is expected to give as the Lord has prospered him, and feels as much disposed to obey this as any other command. Furthermore, if he is a minister, he has no right to tell the people that he preaches the whole Gospel, unless he also preaches this part of the Written Word.

We often hear sermons on self-examination. This is proper. But might it not be a good thing to extend this examination into our accounts with God? Maybe we have been robbing God by keeping back the best part of the one hundred dollars that is due his cause here on earth. Our net income, for the year, may have been one thousand dollars, and we placed nine hundred ninety to our personal bank account and kept it there. What about that \$90 which should be employed to advance the Master's interest on earth? How does it look in the light of what Malachi told the Jews?

The mere fact that we are not under the old law—the law that governed the Jews—is no excuse for refusing to make a charitable use of one-tenth of our net income. We are under a still better law, a better rule, that in most instances should yield more than one-tenth of the net income of devout men and women. The New Testament rule—1 Cor. 16: 2—of Christians giving as the Lord has prospered them, is the finest rule on giving ever instituted, and the reason why it is not bringing the desired results is, because it is not intelligently taught and sufficiently emphasized. Members in the height of financial prosperity go right on robbing God and are never called to account for

violating 1 Cor. 16: 2. Wealth is popular. Men of ample means give prestige to the church, but God is being robbed all the same.

Sebring, Fla.

A Substitute for War

BY GEORGE FULK

THE Church of the Brethren is credited with the rare distinction of having championed, from her very beginning, the two greatest moral reform movements in human history—the abolition of slavery and the abolition of war.

The first reform has been completed, the world over—the abolition of slavery. It is with no little satisfaction that we bear in mind the fact that our fathers were true pioneers, never failing in courage, in carrying forward to success the world's greatest reform movement accomplished up to the present date, immortalized in history as the *abolition of slavery*.

Would it be little short of sensational, then, for the light of truth fully to burst upon our church, of the fact that the second world-wide moral reform movement, the abolition of war—immeasurably greater from the moral point of view than the abolition of slavery—is staring us squarely in the face at the present moment, asking of us definitely whether we, of this generation, are going to prove worthy sons and daughters of our fathers and mothers, who were staunch and potent champions and laborers in the winning of the cause of the abolition of slavery? This sensational burst of the light of fact would further reveal the startling truth that the war on war is fully on and henceforth there can be no neutrals—we are either pro- or anti-abolitionists of war.

It is a stern fact also that persons are volunteering on both sides, and those who fail to volunteer, are being drafted on the side of war. Circumstances, speaking in very general terms, are doing the drafting. That is to say, circumstances have always been such, are now such, and promise indefinitely to be such; as to lead unfailingly to war unless counter-forces are brought to oppose. If we fail to join the counter-forces, we not only offer circumstances a clear road to war, but we contribute directly, through taxes, and other means, which necessarily conform to the present system of war, as a method of settling disputes. Is it anything short of startling to recognize these plain facts? If not, is the situation hopeless?

Fifteen years ago I consulted our local pastor about this matter and got the answer: "Well, the Lord will come along, some of these days, and wind up the whole affair." But this reply did not satisfy the red blood of my youth. I consulted personally the leaders of thought in various countries, and what do you suppose the "orthodox" answer was? that coming from the commonly conceded "best minds" in the international world? In substance—and as if by common agreement—the answer ran something like this: "Whenever you substitute some better system than war for the settlement of disputes between nations, that improved system will gradually come to be preferred to the inferior system of war and you will find that the system of armament will slough off, because of decay through disuse—just as a man's arm would lose all vitality and become useless, if tied to his body for a certain length of time. Bear in mind this: The way to get rid of armament is to put something better in its place."

These were the personal words of one of the most clear-cut thinkers among the statesmen composing the Second Hague Conference. This thought was far more satisfying to my youthful blood than was the reply of my home pastor. Fifteen years have passed since these words were spoken. The Balkan War and the World War have taken a toll of probably fifty million lives and more than half the wealth of the world. They have threatened civilization itself, and left for us, in our impoverished state of existence, an inheritance of reaction in thought and morals which adds mightily to present distress, and impedes greatly all efforts to remedy the situation.

What is the remedy? Shall we follow the preacher's advice and wait for "the Lord to come along, some

of these days, and wind up the whole affair," or shall we listen to the statesman who urged us to outlaw war by putting something better in its place as a means of settling disputes between nations? This is the burning question of the day, and will continue to be until decided, and that by deciding it right.

Adequate consideration of this subject will require a continuation of this article, which will be cheerfully proffered the readers of the MESSENGER if this is deemed to merit the interest of the readers.

Bethany, Ill.

A Four-Sided Death

BY E. F. SHERFY

We hear a good deal, but not too much, I am sure, about the four-sided life. Recently, when I was cutting into "stove-length" a small tree, I took note of the fact that, because there was only a three-sided life—a lop-sided life, in other words—there was eventually a four-sided death. Though one part of the tree was as dead as another, yet close observation showed that, perhaps ten years previous to the final death, the "cambian layer" on one side, just under the "bark"—that which carries the plant food—had been injured and had died. The other three "sides" (if a tree has "sides"), went on growing, layer by layer, with each year a new "ring," until a fair-sized tree had developed. But finally—all too soon—as a result of that localized death, there was a complete death, reaching from the tiniest rootlet to the farthest twig.

There are those who, not being particularly interested in social, mental or physical culture, would claim that the "spiritual" alone counts and that the other is a sort of necessary evil. On the other hand, there are those who take so much interest in the physical side, that they seem to think that a strong physical culture program, which would keep the body "fit," would solve about all our other problems.

It is the God-given duty of the church to put a decided emphasis on the spiritual side of life, and far be it from me to lift one finger against that thing, for we need not less but more spiritual emphasis, in these days of materialism. But some, who claim that the spiritual alone counts, forget that Jesus was normally spiritual because he was normally social, mental and physical. He increased in wisdom and in stature and in favor with God and man, and so he lived as never man lived, and he never died as so many others die.

It certainly seems to me, therefore, that to live the life of Christ, one must live as he lived—the four-sided life. And this applies to individuals, communities and churches. To be dead in one side, means ultimate death of the entire personality or community, as the case may be. To illustrate: Who of us has not known some one who suffered with torpid liver, or poor digestion, or chronic headache, or what not, who, because of such things, became irritable or despondent, and therefore spiritually sour and inactive, even to the danger of spiritual death? We all know, too, that there are many who, because of a lack of a reasonable financial thrift, become "involved" and lose courage. They do questionable things, perhaps, and so lose out spiritually. Perhaps they are guilty of what is more general—an over-developed financial emphasis, with an under-developed body, mind, and soul. Thus the cares of this world choke out the spiritual impulses.

Then, too, you have known people who have lost out spiritually who were rather dead mentally—who could not think a thing through, as Jesus did, and put first things first. I think of a whole family who "traded" the church for a little "one-horse" lodge. They were not keen enough, mentally, to make a good horse trade, much less a decision like the one alluded to above. They died mentally, then spiritually.

Again, many a man dies spiritually because he first dies socially. Such a one goes wrong socially because he falls in with the wrong social group, or with no group at all. He lives like a monk, and so loses out in church services, and finally dies the spiritual death—the death of the whole personality.

In this article the writer's whole contention is that to live INCOMPLETELY is to die COMPLETELY, i. e., that a one-sided, two-sided or even a three-sided life may

easily mean a "four-sided" death, which includes the tragic death of the soul. I therefore believe in a four-fold program for a community, a church or a life. Man is a social creature and we, as church people, are not catering to anything sinful when we pay some regard to man's social nature and help to direct it along right lines. Suppose a stranger, or one of a different social level, comes within our gates on a Sunday morning, and no one has in him enough social life and the love of God (except the preacher who is paid to do it) to shake his hand at the door, that blow at his social nature may damn his soul eventually. Such was the result in the case of a railroad man, to whom I talked recently.

I recently heard of a church costing almost a half million, but there was not found in it a place for the fostering of a boy's social nature except the one where he is supposed to look up and seem pious. Can we wonder that we lose our young people? God knows—and we ought to know—that we need more spirituality these days. To die the spiritual death—the death of the soul—is the tragedy of tragedies. Let us ever remember that the death of one part of the personality may mean the death of all.

Conway, Kans.

Elders, Ministers, and Pastors

BY WM. KINSEY

OUR classes in Homiletics, the Ministerial Association, here at the College, and our Bible Institutes, both here at the college and out among the churches, aim to be resourceful to ministers in ideas and methods of working. The young minister, especially, faces many problems.

As a result of our classes, our association, and our institute efforts, quite a number of questions have been discussed with profit. In view of the fact that District and Ministerial Meetings are held in the fall as well as in the spring, we hereby submit a number of questions, with the hope that they may prove helpful to others also. The questions may serve for regular, or Round Table discussion:

1. What Are the Pastoral Responsibilities Where There Is No Supported Pastor?
2. What Is the Relation of a Presiding Elder to a Pastor?
3. How Best Can Local Ministers Put Themselves into the Background and Let Leadership on the Part of the Pastor Succeed?
4. When Is an Elder Leading a Church?
5. When Is a Church Leading an Elder?
6. Are the Ministers and Elders to Blame When a Church Is Not Progressing?
7. In What Ways Is a Pastor a Help to a Congregation?
8. What Is Pulpit Courtesy?
9. What Are Pulpit Manners?
10. What Are a Pastor's Duties to the Resident Ministers?
11. How Can Ministers Best Create a Religious and Worshipful Atmosphere?
12. What Is the Pastor's Relation to the Sunday-school?
13. How May the Minister Best Live the Life That Wins?
14. How May the Minister Improve His Ministry?
15. What Is Ministerial Manliness?
16. How May a Minister Lead His Congregation into the Prayer Life?
17. Should a Minister Preach the Same Sermon More than Once?
18. Should an Elder of a Church Be Resident?
19. Should We Have an Educated Ministry?
20. To What Extent Should a Minister Be Educated?
21. Are Ministers Born or Made?
22. Should the Minister Take a Vacation?
23. Should Ministers Be Paid for Their Services?
24. Should Pastors Be Supported or Salaried?
25. Should Ministers Be Interested in Making Money?
26. What Qualifications Are Essential for a Minister to Succeed in the Pulpit?
27. What Are the Ministerial Qualifications for Leadership?
28. What Are the Duties of a Minister's Wife?
29. What Should Be the Length of the Sermon?
30. Preacher's Sins—What Are Some of Them?
31. When Sermons Disagree What Is the Congregation to Do?
32. Should the Pastor Be also Elder of the Congregation?
33. What in the Preacher Preaches When He Is Not Preaching?

34. How Much Should the Pastor Say About Church Finances?

35. Shortage of Ministers—Cause and Remedy.

36. The Kind of Sermon I Like.

37. The Kind of Preacher I Like.

38. What Qualities in a Minister Wear?

39. What Constitutes a Profitable Pastoral Visit?

40. How Often Should an Elder Visit the Members of the Congregation?

41. When Is a Sermon Effectively Delivered?

42. What Should a Congregation Expect from a Minister's Wife?

43. To What Extent Should a Minister Take Part in Community Meetings?

44. Should Ministers Be Praised for Preaching Good Sermons? What Should Be Done When They Do Not Preach Good Sermons?

45. When Should a Minister Be Ordained to the Eldership?

46. To What Extent Should a Minister Depend upon the Lord in Preaching an Unprepared Sermon?

47. What Are the Elder's Duties When a Congregation Falls behind the Progress and Practices of the Annual Conference?

48. What Books Should Be Found in the Minister's Library?

49. How Make the Preaching Hour Devotional?

50. How Best Encourage Young Men to Enter the Ministry?

51. When Is a Minister Called of God?

52. How Can a Minister Best Condemn Sin and Yet Save the Sinner?

53. How Overcome the Difficulty of Selecting Texts and Subjects?

54. What Is the Value of Pulpit Dignity?

55. How Often Should the Ministers of a District Meet to Discuss Their Problems? Name Some of the Problems.

56. What Does a Minister Preach When He Preaches Christ?

57. What Is Practical Preaching?

58. Should Sermon Subjects Be Announced in the Papers?

It would doubtless be interesting and profitable if some capable person would discuss weekly each of the above subjects.

New Windsor, Md.

Teach in Simple Terms

BY KENNETH SMITH

THE most widely-read book in all literature—the Bible—is also the simplest. And yet men will give, as an excuse for not reading it, that they can not understand it. The modern English dictionary contains over 300,000 words and yet the vilest of crime, the worst of all betrayals, the deepest of human emotions and the greatest of all love—love of God for all mankind, was expressed, in many instances, when the writer's vocabulary was less than 2,000 words.

In an eastern University hangs framed, a copy of Abraham Lincoln's Gettysburg Speech. In this speech is an example of the beautiful, yet simple use of the English language and for this and other simple but noble things he did, we, as a nation, pause each Feb. 12, to celebrate his birth, which-takes us back into history more than a century.

Simple also, were the teachings of Jesus. His language was always just the plain kind, used in every-day life by the common people. So simple was his manner that all mankind was attracted to him in such numbers that many times he had to steal away across the Sea of Galilee, or go out to that lowly little home in Bethany, to find peace and rest.

We find, too, that the most popular of all the works, concerning the life and times of Jesus, have been written in extremely simple language.

Most assuredly it is a fine thing to understand Hebrew, Greek and Latin, and to be able to know the meaning of each word and phrase in its original language. But today, even in this modern age of learning, comparatively few people can appreciate scientific terms. So we find that many of our ministers and college men of today are coming far short of their aim, just for the lack of plain and simple language. There are many of our country's population, who can not understand Latinized words and phrases, consequently, they mean little or nothing to the masses.

I have in mind a certain pastor who always draws a crowd, no matter if it be in a regular Sunday morning service or on the lecture platform. His sermons are

never very long, but he always quits with the audience eager to hear more. In twenty or thirty minutes he has told a very simple story of the life and times of the Master. And even though the story may oft be repeated, it is always new and welcome, when told in a straightforward manner.

It would, therefore, seem to me that any one, seeking a scientific education, should be always on his guard. Danger lurks on every hand, and even many learned men, in whom we should have confidence, do not teach the simple truth concerning the Bible. Today we hear science say: "I wonder if there is really gold on the streets of heaven? If this thing is true, I'd like to have a sample for assay purposes. I want to know just how pure this gold really is. I would like to know also, how long pure gold will wear under hard service." Then, again, we hear science say: "I wonder if there is, after all, such a thing as the 'hell fire,' we read so much about. If there is, wouldn't it be an interesting experiment to get samples of the elements to be consumed and test them out; then estimate just how many heat-units would be developed in a given time, say about four hundred thousand years?" That would be great, but how much better off would the lost world be, if all this information were available?

The foregoing paragraph may be just a little bit ridiculous to some, yet it is infinitely true that many a useful life has thus been wasted. After all, isn't six thousand years about all or more than the average human mind can grasp? So, then, wouldn't it be wise to leave such problems with God, who gave them, and trust to his infinite wisdom to impart to us the true knowledge of such eternal questions at his appointed time?

There is, surely, nothing to be lost by living a simple life and teaching the simple truths concerning the Bible—even to being willing to accept it literally. Abraham showed such a willingness when he was about to offer his son Isaac as a sacrifice on Mt. Moriah. But God accepted his willingness, instead of the completion of the act. So will it be when Jesus comes to claim his own.

Des Moines, Iowa.

Brethren, Your Opportunity!

BY MAUD MOHLER TRIMMER

It is a sad fact that golden opportunities often pass unnoticed till it is too late to grasp them. Yet every one should know that wherever there is a need of any sort, there is some one's opportunity. It is the greatest of pities that any one should miss his chance of doing a service for God. The work will be done—for God's purposes do not fail—but the negligent one will not be the doer of it.

It is significant that the secular press is united on two subjects—the immorality of the present hour and the need of genuine, regenerating religion. Every Christian should be alert to this demand. Opportunity is challenging him.

To die for one's country is universally conceded to be noble and heroic, but to *live* for it, is not regarded as being equally praiseworthy. Yet it calls for a more enduring, unassuming, patient courage. There is no propaganda for it—no glory, no cheers—and no sign of ultimate reward. There will be no decoration or praise for just being positively good, but there is, nevertheless, rich pay for it, and it may be even better than dying for a cause.

The trouble is, that so few people are willing to wait years to accomplish a worthy purpose. Especially is this true since the recent war. Then fame and wealth were achieved so easily and so fast that every one grew to expect results at once. That may be why too many people have grown dishonest and morally lax. They tried to seize money, popularity, power or beauty. In searching for diamonds, they picked bright bits of glass and not only lost the gems, but cut their fingers as well.

There are those who say that America is on the verge of decay. Is it? Not at all, so long as the Christians of the land tend to their business. An ancient book records the rise and fall of two tiny nations in

Western Asia. Whenever Judah and Israel were loyal to Jehovah, they prospered, but whenever they neglected him, they fell. We have only to open our eyes to see that the most powerful nations of today are those in which the Bible and its teachings are common knowledge. There is no nation that has absolutely followed the instructions of Christ; so we can not tell of how high a development a nation might be capable. The Christians of America made it and should save it.

Our nation was founded under peculiar circumstances. When the world was in religious turmoil and so-called Christians had become intolerant, bigoted and cruel, God permitted Columbus to find the new world. The door to our country was opened, and our land became the chosen refuge of those who were persecuted for Christ's sake. It is true that the first comers were seekers of gold, but they who were eventually to possess, rule and develop the land, were those who hungered and thirsted for righteousness—the religious refugees of Europe.

When we speak of those who made our nation, we usually refer to a few famous men. These were but leaders and spokesmen. Back of them—supporting them—was a mass of people, largely religious refugees. Among them were Puritans, Separatists, Quakers, Huguenots, with a sprinkling of Mennonites and Dunkers. Helping them were Maryland Catholics who, with the Quakers, introduced toleration of other Christian faiths.

They were people inured to hardship—frugal, industrious, rigid in their laws, honest and sturdy. They raised large families in the fear of the Lord, and bequeathed to them backbone and character. It would seem that Jehovah had called them from far-away lands to build a strong race, to further his cause.

The descendants of most of these pioneers have lost the characteristics of their ancestors. It may be because they have easier habits of life, or have been engulfed in cities. The Quakers, Dunkers and Mennonites are still mainly an agricultural people of simple habits, frugal ways and industrious life.

Is it possible that God has preserved these people to save the nation which their forebears built? Who knows? Certainly they will be selected for some great purpose, if they consent to be chosen. They have the present chance to be the strong wall of men upholding upright leaders, who will revive the best of national principles, thus raising the standard of American life. They may, if need be, become the leaders. In short, they may build a better America.

For generations the Brethren have made but little use of their birthright. To them has been given a marvelous heritage—more valuable than that of houses and lands. Kings do not have it. This is part of the bequest: Love of simple things, love of purity, courage to stand for what one believes to be right, total abstinence from narcotics, and a stream of pure, untainted blood, to give bodily strength and vigor of mind. These gifts were not merely to make life easier and pleasanter for the heirs, and certainly not at all to make them "puffed up." With these privileges is entailed a great obligation, to hold fast to the virtues of the donors, to let go the faults—for there were some of them too—and not only to stand for the causes they did, but to strike for them. This obligation to God, the church and the nation is strengthened in proportion to the number of generations that have enjoyed the legacy. It is not ended by one lifetime of service, for it is to be passed on to the next generation with the entailed virtues.

How often we hear speakers on eugenics cite the New England Edwards family! So repeatedly we have been told, that we grow almost tired of the name. We wonder if there were no other families of high character and attainment! All of us know of a number of families of high class, with generations of pure women and devout men—families of an unbroken line of public speakers, educators, writers, and men of other valued professions, just as we also know of a tribe or tribes of criminals.

There is no reason why the Brethren and all other sincere Christians should not become a superior race. And it is the mass that controls. Who are to be

the rulers of tomorrow? Not the men who have wasted their strength and befogged their minds and wills by dissipation, drunkenness, dope, crooked dealings and luxurious habits. Who are to be the coming beauties and mothers of great men? Not the girls who have ruined their complexions by using cosmetics, and who have indulged in smoking cigarettes, lewd dancing, indecent dressing and late hours. They who will reign will be those of strong will, clear minds and splendid physique—in short those who have lived as God meant his children to live. A word to the wise is sufficient.

Let us, then, live wholesomely, and "study to find ourselves approved of God," for, rest assured, he will give to each the work for which he is fitted, and it may as well be a glorious task. Having answered our call, may we remember the words of Paul: "And let us not be weary in well doing, for in due season we shall reap if we faint not."

Miami, New Mex.

Manners

WHY do some men talk about manners? Better ask: "Why do some men show no manners, or perhaps only ill-manners?" One man will raise his eyebrows if he sees some one fail to fold his napkin after a certain style, yet that same man does not hesitate to light a cigar or vile cigarette and puff the filthy fumes where others are eating; or what is even worse—into the faces of others. Can he be said to be mannerly who purchases pleasure at the expense of others? A careful observance of the laws of refinement and good taste will prevent a person dropping down to the sordid and selfish course of infringing on the rights of others. He is on a low plane of enjoyment who thinks nothing of the comfort of others.

Some manners are made, some are evolved and some are spontaneous. Long ago a kindly-spirited and gentle-mannered man said to an untutored young man: "Do as occasion serves thee." Why was it safe to give such advice to an inexperienced young man? Because of what was to happen to the young man. He was to come under good influences and to be turned into another man. This suggests the thought of a transformation that not only molds character, but also fashions habits and actions. This harmonizes with Paul's statement: "If any man be in Christ, he is a new creature. Old things are passed away."

Among old things that pass are rudeness of speech—rough, uncouth, and ill manners. Instead of the loud and vulgar expressions that shock refined ears, the utterances are guarded and the voice is modulated by an inward force that impels the speaker to have regard for the comfort of others. Manners are being made and evolved, and by and by they will become spontaneous, for all things are becoming new. The new life finds expression in gentle manners and kindly actions.

The coarse and vulgar may say: "I don't care what people think of my ways." Their conduct often tells that fact so plainly that they do not need express it in words. How much better to win, by pleasing manners, the esteem and good will of one's associates, and hold their respect, than to offend all sense of fitness by a lack of consideration for the feelings and comfort of others! A winning manner is often a stepping-stone to place and power.—*Selected by Florida J. E. Green.*

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

MERCERSBURG MISSION, PENNSYLVANIA

The Mercersburg Mission of the Welsh Run congregation, Middle District of Maryland, at Mercersburg, Pa., has been encouraged and built up in its spiritual life by Bro. B. F. Lightner, of Gettysburg, Pa., who came to us Aug. 27 and labored in the Lord's work until Sept. 10, giving us Spirit-filled sermons. Six gave their hearts to God for service, five of whom have been received into church fellowship by Christian baptism; one awaits the rite. There are others who are halting between two opinions and we hope that the Spirit of God may cause them to surrender all for his cause soon.

The work, here at Mercersburg, is growing, and is an open field for development by the help of God's Holy Spirit. We solicit the help of any one who may know of a friend or relative whom we should visit.

We have a church erection fund started and would be glad to communicate with any one in the District, who may wish to help in the building of a churchhouse here. Any such may receive further information by writing Bro. H. L. Lenherr, the secretary of this Board, or F. E. McCoy. We have services every two weeks, a weekly Sunday-school, a weekly prayer meeting, a Cradle Roll and a Sisters' Aid Society—all doing good work. But we need a house of our own. At present we rent a place of worship.

May God's blessing rest upon all interested in our work. We ask an interest in your prayers for the success of the Mercersburg Mission. May God help all of us to be faithful to his cause, and may we work and pray for the success of his church here and elsewhere! Resident ministers are Eld. Jacob Keller and Bro. F. E. McCoy. Inquiries will be gladly answered by the writer.

Mercersburg, Pa.

F. E. McCoy.

MINISTERIAL MEETING OF THE WESTERN GROUP OF CHURCHES OF THE SOUTHERN DISTRICT OF IOWA

This meeting is to be held on Thursday, Nov. 2, at Osceola, Iowa. First session from 2 to 5 P. M. Evening session from 7 to 9.

The following subjects will be treated during the meeting: (1) The Purpose of the Ministerial Conference.—Orlando Ogden. (2) The Duty of the Minister to the Church.—M. A. Whistler. (3) The Minister as the Church Sees Him.—A. L. Sears. (4) The Minister as the World Sees Him.—H. E. Caskey. (5) Proper and Profitable Pastoral Work.—Charles Colyn. (6) How May We Increase the Efficiency of Our Ministerial Force?—F. A. Garber. (7) The Church Before the Revival Meeting.—Harry K. Rogers. (8) The Evangelist During the Revival Meeting.—Anthony Senger. (9) The Church After the Revival Meeting.—Leander Smith. (10) Round Table Discussion.

A special invitation is extended to visiting ministers to be with us.

Orlando Ogden, Leander Smith, Program Committee.

EASTERN MONTANA

Sept. 16 Sister Geiser and our three youngest children accompanied me in an eleven-day auto trip to visit some of our isolated members in this wonderful State.

After traveling about 130 miles, we reached Bonin, where Sister Lydia Linn now lives. Here we found Bro. Amos Jacobs, wife and daughter, of Paxton, Mont., who came to enjoy the meeting on Sunday, Sept. 17. Announcement having been made of our coming, a goodly number gathered for the 11 o'clock service, after which a sumptuous basket dinner was served. At 3 P. M. we had the privilege of preaching to an audience out in the open. We thought of the many times our Savior thus taught the people, as they assembled around him. These people were glad to hear the Gospel preached, and begged us to come again. Sister Linn is from Decatur, Ill., and came to Bonin to be near her sister. She has secured the appointment of postmistress at Bonin. She loves the church and is anxious to do all that is possible for the salvation of souls.

From Bonin we went to Jordan, Mont., Sister Jacobs accompanying us. We had car trouble, and were stranded nearly four days at the home of Mr. and Mrs. Henry Duell, who have a big sheep ranch. We had often heard of the hospitality of these old ranches in the West, even in the absence of the owners. We were unable to get any further, and as no one was about, we went in and made ourselves at home from Monday evening till Wednesday noon. At Jordan we found Sister Sarah Vannoy, with whom we left Sister Jacobs, Sister Geiser and the children. I returned to the sheep ranch with the necessary repairs for our car, and on Thursday evening arrived safe in Jordan, where we were most gladly entertained. After a bounteous supper we conducted services for the three families here. Sister Vannoy called for the anointing, which was a very impressive service. We were assisted by Sister Vannoy's two sons-in-law.

These people at Jordan are charter members of the Pioneer church, organized at Bruce, Mont., in 1917, with Bro. Geo. Brallier, elder. He moved back East, and for nearly four years they have been without a minister. They were happy to have us visit them.

Friday we went on to Miles City—a distance of nearly 100 miles, arriving about 4 P. M. We visited six of our members and were thankful to find them still in love and fellowship with the church.

Saturday morning we started for Paxton. At Terry, Mont., we were again laid up for repairs, but fortunately got a lift to Paxton. On Sunday, at 6:30 A. M., as we were being conveyed in a Ford car, owned and driven by Mr. Fitch, the car suddenly turned to the left into a ditch, and ran for about twenty-five feet on two wheels. Then the car turned completely over, with five of the six

occupants pinned underneath. I landed on my hands and feet, somehow, and, fearing that the others were killed, quickly lifted the car up and turned it on the side, so as to get them out. My wife and little fourteen-months old babe, the owner of the car, and Sister Jacobs were all pinned under the car. It seemed a miracle that none of us were seriously hurt—not even a bone being broken. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

We arrived at Paxton without further mishap at 4 P. M.—too late for our 11 o'clock appointment. Leaving Sister Geiser and the children here with the Jacobs, I returned to Terry. On Monday afternoon I was able to take our car on to Paxton. Here we had two refreshing seasons of worship with the Jacobs family. Tuesday we returned home, thankful to God for his love and care over us all the way.

Froid, Mont.

J. S. Geiser.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Is It This Way in Your Church?

It has become a trite expression to say that many people aim at nothing and hit it. Possibly that is the reason why some churches succeed so thoroughly in doing so little. It is encouraging to come in touch with churches which are not just going along "as usual," but which are really working out a well-planned program. A splendid illustration of this latter has come to us this week.

A letter was written to a number of ministers, asking for suggestions for a suggestive program for the coming year. One pastor, in replying, accompanied his letter with the program planned for the Sunday services of the first three months of next year, in addition to a copy of the program for the present month, which had been taken from the monthly bulletin, published by the church. In other words, the program for that church is planned for the next six months. Each month some central idea is emphasized, yet there is sufficient range, in the subjects treated in the sermons, to avoid any sense of a stereotyped program. Treatment of the great fundamental doctrines is interspersed among the discussions of practical subjects.

Different services are given over to various organizations within the church, and certain days are designated for particular groups. An occasional service is left open. We take it that this is done for flexibility, so that some subject or cause, which can not be anticipated several weeks ahead, can be given due attention without disrupting the program of the church.

What this pastor is doing, is simply studying the need of his church from every angle, and planning his program so that every phase of that need is met. He dominates the situation instead of being crowded on by it. The result is a symmetrical development in the life of that church. It is not surprising that in this church people are pressing in to find Jesus Christ; that young people are interested in the church and wanting to devote themselves to worthy causes; that older people, who have not practiced stewardship in earlier years, are glad to lay a goodly portion of their income upon the altar for the promotion of the work of the church, and that the community is almost unconsciously setting up higher standards of Christian practice.

A program may be looked upon as being somewhat mechanical at times, but it seems evident that in a church, as most anywhere else, progress will only be made as we look ahead and plan upon a unified effort.

Glimpses of Summer Pastoral Work

DURING the summer of 1921 the General Mission Board sent out one student to a church calling for pastoral help. Bro. C. H. Gnagy, then a student at Northwestern University, was sent to Broadwater, Mo., where there was no resident pastor, neither was ministerial help available near by. Encouraged by the success of the work at Broadwater, ten students were sent out this last summer to various churches calling for help. Two were sent to West Virginia, three to Tennessee, one to Southern Indiana, one to Missouri, one to Arkansas and one to North Carolina. Each one was sent where there was a distinct need, and each was challenged to accomplish a hard task in three short months.

The young minister in college or university seldom has an opportunity to do the thing that he is preparing to do. He studies books nine months in the year and then, during summer vacation, usually goes out to sell aluminum ware, books, or do anything else to make money to go back to study books again during the next winter. He does this for four years during his college career. When he has finished his course, he finds that he has had no practical experience. He has taken chemistry and physics, and about half or more of the time, given to these courses, was spent in the laboratory in actual, practical experience. When he finishes college, he presents himself, in answer to the call of a church for a pastor. The church committee looks him over and have to say that they can't use him, for he has had no experience. Where, then, shall he go? He remembers then that he had studied some other things in college and presents himself to the call of some high school. The superintendent asks how many hours he spent in laboratory, and when he finds that he has had the necessary experience he is engaged to teach school.

Young ministers need practical experience. They need the opportunity to present Christ to those who have refused to hear, or who have never had a chance to know him. The summer vacations can be used for this purpose. The accomplishments of the last two summers, in using students as summer pastors, demonstrate, beyond a doubt, the value of this plan. This experience makes it possible for the student, in a small degree at least, to know the work of a pastor, as is evidenced by a statement from one of the ministers this summer: "I'm finding a pastor's work is no soft-collar, call-me-at-nine, forty-hour-week job. And how every single atom of talent, in my direction, can be used for some work of the church, is an astonishing and a challenging revelation to me. This field is, in a way, not a mission field at all. It needs a first-class, regular, hard-working preacher of God's Gospel—an organizer, a progressive man, one able to work with young people, and to put up a big program of church progress—such as this community is really able to dispose of. It is astonishing what they could do here if some one gave them the work. I feel insufficient for the task."

A summary of the work of the ten men will show the large amount of service rendered. Number of sermons preached, 330; other meetings conducted, 212; classes taught, 124; calls on members, 526; calls on non-members, 1,019; membership of the churches reached, 414; average number attending regular church services, 634; average number attending Sunday-school, 401; average number attending Young People's meeting, 70; baptized, 100.

Each pastor, with one exception, conducted a series of evangelistic meetings at the close of the period of service. At one place 26 were baptized, and thus the membership was doubled. At another church, when the pastor first arrived, the average church attendance was only 40, but by the last of August the attendance had increased to 200, and by the close of the evangelistic meetings between five and six hundred people came out to the services. At every point the Sunday-schools increased in attendance and were better organized. Every church seems to be enthusiastic and expresses its appreciation of the work done by the students this summer. Not one failed. M. R. Z.

THE ROUND TABLE

The Occupation of the Church

BY IDA M. HELM

"Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 14-16).

EARLY Christian writers testify to the fact that the good works of Christians did more to convert the world than miracles or preaching. The church is to be a beacon-light to those who are away from God, to guide them out of darkness and the slavery of sin into the marvelous light and liberty of the children of God. "If the light that is in you be darkness, how great is that darkness." It is high time for all who know the saving power of Christ, to be alarmed for the sinner, and to go after him and warn him to turn from sin.

In some places there appears to be a demand for entertainment, but the duty of the church is to warn, to teach the whole Gospel to the people—not to entertain them, but to bring them to repentance and lead them to Christ for salvation.

Jesus said: "If any man will come after me, let him deny himself, take up his cross and follow me." Men and women who have obeyed this command are not seeking entertainment—they do not need it in the house of God, to secure their presence. God's house is to be known as a house of prayer, of worship to God, and the worship will secure the presence of his people, but the show will not. It has been truthfully said: "Those who have not denied themselves and taken up the cross, are unsaved, and do not need entertainment; they need rebuke, warning and entreaty to bring them to repentance, and move them to accept Christ and his plan of salvation."

If the church fails in her responsibility of pointing men and women to the Lamb of God that taketh away the sin of the world, the blood of unsaved men and women will be required at her hands.

Christ's blood has been shed, the debt has been paid, the fountain of life lies open, and the Master has commanded his followers to seek in the by-ways and hedges, and gather the lost ones into the fold. It requires labor, anxiety, love, and much teaching, to seek properly. "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand." . . . "Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul."

Ashland, Ohio.

Gleanings

GATHERED BY KATE PARSONS

THE way up is down.

Adversity is a testing of character.

He who stands with God stands on sure ground.

Nothing can thwart the man who is in league with Jehovah.

Every honest piece of work is coöperation with God in building the universe.

All sincere work for civic improvement is real devotion to the Father's business.

All great virtues are the results of moral forces pulling in opposite directions.

Character is always a result of the fight to keep to the choice decided upon.

A person can reach no higher attainment than to find and fit into God's plan for his life.

It is a man's business to do the will of God and to remember that God takes on himself the special care of that man. Therefore that man ought not to be afraid of anything.

Perfection of character does not come from inability to sin but from ability to conquer.

One touch of a live wire will thrill a man through and through, but you may touch him all day with a dead one and not quicken him.

The acorn seedling may be impeded by a few dead leaves, but it never will shake in the grip of the tempest until it becomes an oak.

No strong man, in the thick of the great driving purpose of his life, is turned aside or stopped by the biting or buzzing of a few insects.

The hearts that need help and light, seek it not among those who walk on the level with them, but from those who walk on the heights with God.

Part of the price of a persistent determination to climb the highest mountain peaks of separation and fellowship with God is to lose the companionship of those who will not climb there with you.

God can do more with consecrated nothingness than self-sufficient pride and loftiness, and he chooses the wise and noble only when they are willing to be as nothing.

Roanoke, La.

A Real Missionary

BY ZACH NEERER

A REAL missionary is one that brings results. And the time in which we are very often the most effective—unconsciously, shall I say—is between the age of one and twenty-one. Between one and five, perhaps, is better. This period in life forms a tie that can not well be broken, and many divorces and separations have been averted. Parents often have been turned to the right through the influence of the little folks. Hard-hearted men, who can not be reached by sermons, have been touched by innocent ones—the so-called weak.

The more mature person may be able to do but little, and that little will not be done by great mental and physical force, but rather through meekness, with its effect and development upon the youth. When the world is won for Christ, it will be done in this way—the way of the little child, the simple life. Could more of us embrace this way—the child way—through maturity, the power of missions would be greatly strengthened in the home, the church and community, in our place of business, the store, the shop or the farm. In this way every one—from the little child up—though unconscious of it, may be a real missionary.

Avilla, Mo.

Did You Get Religion?

BY ELGIN S. MOYER

DID you get religion, Christian reader, or did your religion get you? Perhaps you have heard this question asked before. We often hear statements or questions touching upon this subject. When I was a lad, I remember that several of the neighbor boys worked up a sort of a little song about their friends getting religion when the girls joined the church during a revival. The other day a man, in speaking about the Christian Science people studying and preparing, to get into their church, said that they get their own religion, whereas our ministers get ours for us. Some time ago a certain minister, who had for years been engaged in evangelistic work, but who later went into the fruit-growing business, is said to have remarked that he was tired of being religious for other people.

Now, do not these statements give expression to an all too common idea of getting religion? Is religion something that we can get at revival meetings, or that the minister can, somehow, with words or prayers, give us? Do we not have to get hold of it ourselves and make it a part of ourselves, in such a way that we can really say that our religion *has* us? I don't think we have much religion until our religion does have us. I wonder if that is not about what Paul meant when he said: "The love of God constraineth us," and "Present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service"? Is that not what being in the Spirit, or being Spirit-filled, means? When our religion has us, when we are

thoroughly under the influence and power of the Holy Spirit, the ever-present Guide and Companion of the Christian, then our Christianity is real and vital. It is then that we enjoy the blessings of Christianity as Christ himself meant for us to enjoy them.

Chicago, Ill.

Straining Out the Gnats

BY T. A. EISENBISE

WE often think of the Master's statement, in which he tells us that the scribes and Pharisees strained out the gnats, but they would, unhesitatingly, swallow a camel. And as we read about their lives, it seems to us that they scarcely needed to turn around, but that, in their very tracks, they would, with impunity, down even the two-hump variety.

Now we criticize those Jews, as we note their folly and their rottenness of heart, and yet, after all, we find ourselves doing the same things, being just as inconsistent as they are. We condemn our brother, and would mirepresent him to our neighbors—even to those on the outside—as being bad, and doing things inconsistent with his profession, when, as a matter of fact, he is perfectly in line with principles of equity and justice. Then we forthwith forget what manner of men we are, and we do things that, if we were brought to strict account for them before the law, we would be condemned as a law-breaker, and suffer the consequences.

The trouble with those Jews was, that they were not consistent, but back of that was a fundamental difficulty, that was responsible for the whole thing. At heart they were dishonest and corrupt. Nothing good can come out of such a heart. On the other hand, nothing but good can come out of a heart that is right before God.

A man that really has the interests of his fellows at heart, will not likely allow himself to throw out an impression about them that he would not like to have thrown out regarding himself. Jesus represented the Jews of his day as being hard of heart, and stiff-necked, and all that sort of thing, and he was right. Whenever Jesus "sized up" a man, and gave him an appellation, it was true to the man's character. But, after all, in the light of the circumstances and the environment in which we find ourselves in these days, do we not find ourselves acting as inconsistent as did they?

How very easy it is to see the faults of the other fellow! How equally easy it is to turn around and do things many times worse, all the while excusing ourselves, and patting ourselves on the back, as being about all right. Jesus said that a man who has ears to hear, and eyes to see, should make use of that equipment. If we see where we are wrong—and we can not help but see it if we are fair and candid with ourselves—he wants us, faithfully and conscientiously, to mend the wrong. Having a knowledge of the life of the people in Bible times, Christ wants us to profit by the knowledge, thus given us, concerning the people of former days, and live a better life than they lived. We should avoid the inconsistency and hypocrisy which we see in their lives. If we determine to be really fair with ourselves, there will be but little trouble to deal fairly with our fellows.

Gleichen, Alta.

"Three Rules"

BY CHESTER E. SHULER

WHILE walking along a stream one day, a minister came across an old man fishing. His "luck" seemed to be exceptionally good. One after the other, he pulled in the trout.

"You manage it cleverly, friend," observed the minister, "I have passed several men, farther down the stream, but none of them seemed to be catching any fish."

The old man lifted himself up, stuck his rod into the ground, and said: "Well, you see, sir, there be three rules for trout-fishing, and 'tis no good trying if you don't mind them."

"So? And would you mind telling me what they are?" said the minister, interestedly.

"The first is: 'Keep yourself out of sight,' and the second is, 'Keep yourself farther out of sight,' and the third is, 'Keep yourself still farther out of sight.' Then you'll pull 'em out!'"

And as the minister continued his walk, that day, he soliloquized, thoughtfully: "About as good rules for 'catching men' as I've ever heard. 'Self' must be kept 'out of sight,' if we are to obey the Master's command and become 'fishers of men'!"

And the preacher was correct, wasn't he?

Harrisburg, Pa.

HOME AND FAMILY

My Schoolboy

My little lad is a schoolboy today.

Take up his playthings and put them away.

Close to my feet on the toy-littered floor

With engine and blocks I shall see him no more.

At the call of the school-bell he passed from my side,

With the step of a man and his eyes showing pride.

My six-year-old soldier, they've marched you away!

My baby's a schoolboy today.

Good Teacher, I've sent you my treasure of gold;

Carefully, prayerfully, willingly hold

And polish one gem I have placed in your hand;

For the making or marring is yours to command;

But the house is so still—only pussy comes meowing;

I sit idly dreaming, my work waits the doing.

My strong little man has gone forth to the fray—

My baby's a schoolboy today.

—Katherine R. Marsh, in "Pittsburgh Christian Advocate."

Uncle Gabe Gets Cornered

BY A. V. SAGER

It was the year of the July flood.

Even today, among the local residents, it is regarded as the most sudden and unlooked for rise in the river ever known. Uncle Gabe, the subject of our sketch, was a somewhat noted character in the neighborhood, in many ways. First, he was notoriously profane; secondly, he had an uncommonly irritable disposition. This, to her everlasting regret and sorrow, can be vouched for by his wife Eliza, a good-hearted, kindly-disposed woman.

In the writer's experience, it may be said to the credit of the black man that, as a rule, he is not given much to profanity or to vulgarity. The negroes may be standing in groups on the street-corners and have their usual social intercourse, but in passing and repassing, you will, probably, never hear profane expletives, so common in the English language.

From some source, Uncle Gabe had fallen into this habit—more than likely from his more cultured white companions. He would blaspheme without any provocation. Moreover, he held the Lord responsible for all his troubles. If it was too wet or too dry, or a pig died, "The Lord done it"—to use Uncle Gabe's language.

Still further, he had a fixed habit of procrastination—so common with some of us—of putting off from day to day what ought to be done at once.

For a long time Aunt Liza was annoyed with a leaky roof, but with pans, buckets and kettles she managed to keep the floor from getting soaked. No amount of persuasion, coaxing and threatening would wake Gabe to the seriousness of the situation. He would promise: "Now I is gwine to help Colonel Sellers thrash to-morrow. Next day this roof got to be fixed." But the next day it rained, and so it went on from day to day, week to week, month to month, if not year to year, but at last, under the spur of necessity, he said: "Dat roof has to be fixed."

The cabin stood fifteen rods back from the run, on a rise surrounded by low-lying swales. The outbuildings—pig-pen, chicken-house and mule-stable—were scattered around promiscuously, without any attempt at order or convenience. The cabin had a strong frame but a rough exterior, with undressed boards, without paint or whitewash.

On the night in question, on which this narrative hinges, Gabe came home unusually irritable and out of sorts. It was with great difficulty that he could

refrain from his usual outbursts of temper. The evening was hot and sultry, without a breath of wind. Aunt Liza bustled around to get supper, hoping to keep down the tempest that she knew was ready to burst forth any moment. After supper, Gabe sat in his corner, smoking and nodding—half unconscious of what was going on—but to the observer there could be seen a chimney-like cloud rising above the tree-tops. Then, if he were interested, and had patience enough, he could see one to the right and one to the left, almost exactly similar, and between the three there would be flashes of light.

Then, in an hour, the whole northwestern horizon was covered with a dark, solid mass of threatening storm. Flashes of light could be seen zig-zagging from side to side. Then there would be ominous rumblings that made one realize how weak and pitifully helpless he is before these great forces that he can not see.

Aunt Liza went to the door and scanned the sky, saying: "Gabe, it's going to rain."

"Let it rain," he said. "Didn't I fix that roof?"

Verv soon Gabe, half asleep, went to bed. Liza sat a long time, listening to the crashing thunder and viewing the blinding flashes, reflected against the window. As she sat, and heard the drops of rain, as they fell on the roof, she tried, in her dull comprehension, to lay hold of the Maker whom she trusted, and to fathom the miseries that surrounded her. Then she, too, went to bed, but not to sleep. The storm broke loose in all its fury, the rain came down in torrents, but Gabe slept on and heard nothing of it.

After a long time there was a lull—a quiet that seemed quite a contrast after the great commotion, but there was a noise that is not unfamiliar to the average rural person. Pigs were squealing, chickens squawking, and mules were braying.

Aunt Liza said: "Gabe, get up. Somebody stealing the pigs and chickens." But Gabe, in his deep, deathly slumber, was slow to arouse.

After some moments he crawled out, and as his feet touched the floor, he exclaimed: "Whew, what does all dis mean? Water on the floor, ankle-deep. I asks you, Liza, didn't I fix dat roof day befo' yesterday, or is I dreamin'? Is the Lord takin' his spite out on me? Can't make the water come through, so he squashes it up through the floor."

"I think you is dreamin', Gabe. How could water get under the floor?"

By this time Liza was out and, sure enough, there was no dream about it, and before they got their wits together the water was up to their knees, and soon tables, chairs and miscellaneous articles were floating around. Gabe and Liza had negotiated the bed, but that became wet, and they had to mount to the loft.

After awhile there was an ominous tremor. Then there was a tilt, then another, then a rise as if one was lifted up in the air, then a rolling sensation. There was no mistake—the cabin was afloat. This, indeed, was a serious situation—the occupants perfectly helpless like rats in a hole.

Aunt Liza said: "Gabe, you is to blame for dis, because of your wickedness. The Lord couldn't make you change your ways, so now he is going to drown you. Gabe, you must pray for forgiveness, then the Lord may repent and deliver us."

Gabe replied: "Liza, I can't pray."

Liza said: "You must pray or drown."

Gabe did pray haltingly but it was sincere. He implored the Almighty to forgive him for his evil deeds. He named them specifically: He wouldn't swear; he wouldn't abuse Liza; no vulgar words should pass his lips, etc.

The house floated into a backwater and settled. When the sun came up next morning, the world never looked so good to Gabe. How happy he was alive! He was glad, too, that he had made his own vows to God, and meant sincerely to live up to them. We have it on the authority of Aunt Liza and his neighbors that he is an entirely changed man.

The cabin had settled in Col. Seller's field. The mule was in the Colonel's corn-field, perfectly contented. The chickens and the pigs had gone down stream.

The Colonel rode over in the morning. "Well, Gabe," he said, "I see the ark has landed."

"Colonel, begging your pardon, I didn't do this. The Lord taught me a lesson, but he had to drown me very nearly, before I would listen. He cornered me and I had to give up."

MORAL.—Yes, we all pity poor Gabe because he had to be "cornered" before he would give up. Is it possible that those of us, who are fairly intelligent, must be scared into doing something that ought to be perfectly natural to do? Listen! Christ says: "Take my yoke upon you, . . . for my yoke is easy, and my burden is light." It is easy if we approach it with a high-minded motive. We are too much like a balky horse that must be driven under the lash. So long as we keep groveling near the earth, the yoke will be galling.

Fairfax, Va.

The Dignity of Our Profession

BY MRS. T. U. REED

THE recent articles on "The Value of Modest Clothing," by Bro. Lear, have been read with considerable interest. We, as a church, should be glad that there are some who will bring such matters to our attention in a day when ministers and parents stand calmly by while their fellow-members and children are caught in the whirlpool of prevalent evils. Too often we are willing to leave the responsibility of such matters with business institutions and other organizations.

We quote the following from the *Pathfinder*: "An edict was issued by Miss Emma Glover, superintendent of the Hagerstown hospital, Md., prohibiting nurses from bobbing their hair. Asserting that bobbed hair has no place in the sick-room, Miss Glover added: 'It is following the frivolous flapper style, and is out of keeping with the nurse's uniform and the dignity of the profession.'"

This last statement contains a thought which Christians might well consider. The nursing profession is honored and respected everywhere. And certainly, no one can find fault with the neat manner in which all nurses are attired. But I am wondering if sometimes we are guilty of forgetting to dress in keeping with the dignity of our profession, as followers of the meek and lowly Nazarene. If it be possible to bring reproach upon a secular profession by immodest dress, how much more so upon the religion of Jesus Christ!

Perhaps, if all could be made to feel that there is a dignity to our profession which needs to be upheld, there would be less desire to follow the foolish fashions of the world. This, too, may apply not only to our manner of dress but also to our conduct in general.

Would we make a better impression upon the people of the world, whom we are trying to win to Christ, if we were more consistent in some of these matters? Should we not give this more of our attention and concern, in order that we may really live "in keeping with the dignity of our profession?"

Waukeo, Iowa.

His Patience

BY JULIA GRAYDON

THE other day I was sitting in a rustic pavilion. Near by was a mother with her three children. By and by I heard her say to them: "If you will stay away from me for half an hour, I'll give you something nice."

It was a strange request, and yet I knew that the mother loved her children. She had, however, grown a little tired of their noise, and that was her way of being left undisturbed, to finish her work.

Then I thought of our relation to God, and his wonderful patience with us, his children. What if he had times and seasons when he did not care to hear our voices in prayer?

It has never been so, for his time is all at our disposal and he never grows weary of us.

This, then, is the difference between the earthly love and the Heavenly Love. Do we appreciate it as we should?

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Oct. 22

Sunday-school Lesson, Jesus Tempted.—Luke 4: 1-30.
Christian Workers' Meeting, The Use and Abuse of Wealth.—1 Tim. 6. * * * *

Gains for the Kingdom

Four baptisms in the Oneonta church, Ala.
 Three baptisms in the Artemas church, Pa.
 One baptism in the Burks Fork church, Va.
 Three baptisms in the Detroit church, Mich.
 Four baptisms in the Wawaka church, Ind.
 Three conversions in the Syracuse church, Ind.
 Three baptisms in the Des Moines church, Iowa.
 Three baptisms in the Central Avenue church, Kansas City, Kans.

One was baptized and one reclaimed in the Broadfording church, Md.

Four accepted Christ in the Baugo church, Ind.—Bro. Fred L. Fair, of Fostoria, Ohio, evangelist.

Six baptisms in the Pleasant View church, W. Va.—Bro. Levi Garst, of Salem, Va., evangelist.

Four baptisms in the Rice Lake church, Wis.—Bro. A. S. Brubaker, of that church, evangelist.

Four baptisms in the Plunge Creek Chapel church, Ind.—Bro. John Smeltzer, pastor, in charge.

Three baptisms in the Montgomery church, Pa.—Bro. W. J. Hamilton, of Rockwood, Pa., evangelist.

Three baptisms in the English River church, Iowa.—Bro. Michael Flory, of Girard, Ill., evangelist.

Two decided for Christ in the Walton Mission, Ind.—Bro. Moyné Landis, of Sidney, Ind., evangelist.

One baptism at Ellsville, Ill. (Spring Run church)—Bro. D. E. Eshelman, of Canton, Ill., evangelist.

Two accepted Christ in the Hickory Grove church, Ind.—Bro. R. E. Gotschall, of Hartford City, Ind., evangelist.

Two were baptized and two reclaimed in the Allison Prairie church, Ill.—Bro. I. D. Heckman, of Cerro Gordo, Ill., evangelist.

Twelve baptisms at the Hampton house, Upper Conewago congregation, Pa.—Bro. H. S. Gipe, of Richland, Pa., evangelist.

Six were baptized and one reclaimed in the English Prairie church, Ind.—Bro. Wm. Hatcher, of Summitville, Ind., evangelist.

Seven were baptized and one was restored in the Linville Creek church, Va.—Bro. L. S. Miller, of Harrisonburg, Va., evangelist.

Fifteen confessed Christ and one was reclaimed in the Wooster church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Eight were baptized and one received from the Old Order Brethren at Frederick, Md.—Bro. H. J. Beachley, of Harrisburg, Pa., evangelist.

Six were baptized and four reclaimed in the Union church, near Rock Falls, Wis.—Bro. C. C. Myers, of Waddams Grove, Ill., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Fred L. Fair, pastor, to begin Oct. 29 in the Fostoria church, Ohio.

Bro. J. A. Smeltzer, pastor, to begin Oct. 22 in the Covina church, Calif.

Bro. W. P. Englar, of Uniontown, Md., to begin Oct. 22 at Piney Creek, Md.

Bro. H. S. Replogle, pastor, to begin Oct. 22 in the Green Tree church, Pa.

Bro. G. W. Flory, pastor, to begin Nov. 12 in the Roanoke City church, Va.

Bro. H. F. Richards, pastor, to begin Nov. 12 in the McPherson church, Kans.

Bro. D. D. Thomas, the pastor, to begin Oct. 29 in the Glendale church, Arizona.

Bro. J. B. Peters, of Wirtz, Va., to begin about Nov. 4 in the Antioch church, Va.

Bro. A. J. Beeghly, of Windber, Pa., to begin Nov. 5 in the Waynesboro church, Pa.

Bro. G. W. Flory, of Roanoke, Va., to begin Oct. 25 in the Troutville church, Va.

Bro. W. D. Keller, of Johnstown, Pa., to begin Oct. 22 in the Conemaugh church, Pa.

Eld. E. M. Detwiler, of Johnstown, Pa., to begin about Oct. 29 in the Artemas church, Pa.

Bro. G. E. Yoder, of New Enterprise, Pa., to begin Nov. 6 in the First Church, Altoona, Pa.

Bro. John Graham, of Ephrata, Pa., to begin Nov. 5 at the Ridge house, near Shippenburg, Pa.

Bro. S. G. Myer, of Jonestown, Pa., to begin Nov. 25 at the Bareville house, Conestoga congregation, Pa.

Bro. John Zug, of Palmyra, Pa., to begin Nov. 12 in the Lower Conewago congregation, Wolgathuth house, Pa.

Bro. O. P. Haines, of Lima, Ohio, to begin Oct. 30 in the Stonerstown congregation, Pa.; Nov. 20 at Middletown, Ohio.

Bro. S. M. Stouffer, of Newville, Pa., to begin Nov. 5 in the Mechanicsburg house, Lower Cumberland congregation, Pa.; Bro. Stouffer began Oct. 16 in the Pleasant Ridge church, Pa.

Corrections for the Yearbook

For 1923

Every Minister Take Notice

Corrections for the 1923 Yearbook (formerly Brethren Almanac) will close Nov. 10. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1922 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive a blank that is to be filled out and returned not later than Nov. 10. Secretaries are earnestly requested to give these lists their careful attention as soon as the blank comes to hand.

A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct, to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 10. Address:

Gospel Messenger Editorial Department

ELGIN, ILL.

Personal Mention

Bro. A. B. Hollinger changes his address from Prairie Depot, Ohio, to Starkweather, N. Dak.

Bro. Irwin R. Pletcher changes his address from Connelville to Johnstown, Pa., R. D. 1, Box 84 A.

Bro. W. J. Horner's address is changed from Denver, Colo., to Route 6, Box 109 A, Fort Worth, Texas.

Southern Illinois is to be represented on the Standing Committee of the next Conference by Eld. W. T. Heckman.

Bro. I. M. Miller, of Parkersburg, Ill., will soon take up the pastorate of the Allison Prairie church, same State.

Texas and Louisiana is to be represented on the Standing Committee of the Calgary Conference by Eld. F. H. Hoke.

Bro. M. R. Zigler is representing the cause of Home Missions this week at the District Meeting of Northwestern Kansas.

The First District of West Virginia has elected Eld. C. E. Grapes as Standing Committee delegate to the Calgary Conference.

Bro. A. L. Sellers, recently of Shipshewana, Ind., should now be addressed at Astoria, Ill., having entered on the pastorate of the Astoria church.

Bro. H. M. Weaver, of Gettysburg, Pa., dropped in on us to extend his greetings, a few days ago. Bro. Weaver has been making an extended trip through the West and Northwest, and stopped off at Elgin to visit relatives and friends, and, incidentally, the Publishing House.

Bro. I. S. Long, writing on board the S. S. "City of Lucknow" on the evening of Oct. 10 says: "We came aboard this evening, at four o'clock, and find our state-rooms large and splendid in every way, but our deck and dining and reading rooms small. But we'll get on, for the boat looks good and our company seems to be made up of missionary folk." The parting good wishes of the party to the "Messenger" office are fully reciprocated and that feeling, we are sure, is shared by all our readers. May they have a safe and pleasant voyage and years of fruitful service in the Lord's great harvest field.

Special Notices

After the allotted space in this issue, for "Notes from Our Correspondents," was filled, a number of communications, still remaining, had to be held over until the succeeding issue.

The Ministerial Meeting of the Eastern District of Pennsylvania is to be held at the Big Dam House, Schuylkill congregation, Oct. 31 and Nov. 1 and 2. The program reached us too late for this issue, but will appear next week. * * * *

Miscellaneous Mention

"Speaking of work for all, recalls the difficulty of which some souls speak, in finding something to do. . . . It sounds strange, if not pitiful, to hear Christians say that they can find no field nor need for their service. Others find more than they can do anywhere they go." So says the September "Church Gleanings," of the Altoona Church, Pa. And it speaks truly. The situation described is indeed strange in a world so full of need as this.

Missionary Nuggets.—"A church must send or end." "God's plan depends upon man's coöperation." "The real mission of the church is missions." "The church must seek out the lost or face oblivion." "The non-missionary church is dead or dying." "The church's chief concern is to win the victory, regardless of toil or cost." "The more religion we export, the more we possess. Love grows by exercise." "Only as the church fulfills her missionary obligations, does she justify her existence."

Here is a goal for church efficiency that may, perhaps, be profitably pondered and practically applied: (1) Every member a consistent and consecrated worker. (2) Every member a fervent believer in the power of prayer, and bearing testimony to that fact in his life. (3) Every member faithfully studying God's Word and making it the guiding principle of every thought, every word, and every action. (4) Every member so fully recognizing the claims of Christian stewardship that he will gladly give as "the Lord hath prospered." (5) THE RESULT: An efficient church enlists its whole membership in wholehearted service for the whole world.

"The Fine Art of Giving."—We were greatly impressed, the other day, when a tract with the heading just quoted happened to fall into our hands. How true it is that the really valuable factors of Christian activity can be looked at from various angles! Well may our way and manner of giving be regarded as a "fine art"—always remembering that while we, by the imparting of our possessions, assist in the progress of the Kingdom, the greater blessing of soul-enlargement is ours. Dean Charles R. Brown says: "If the Christian people of our land—rich in its resources and prosperous beyond all the other lands of earth, could be moved to give the tenth to the Lord, it would seem at once as if all our benevolent activities and all our Christian interests had been harnessed to some Niagara of power. There would come the thrill of life along the whole line of religious effort, and presently we would see the Kingdom of God coming on earth with power and great glory."

* * * *

Our Book Table

Out for Character is a new book, put out by the Vir Publishing Company, of Philadelphia, "written to warn men and women of the sure penalties of evil living." It contains twenty-six brief chapters by twenty-six leaders of Christian thought. Attractive in style, easy to read, and wholesome in its spirit and message. Especially adapted to young people. The price is \$1.00.

Spiritual Energies in Daily Life is a new Macmillan book by Prof. Rufus M. Jones, of Haverford College. This author is well known as a helpful writer on problems connected with the "inner life." His mysticism is not merely uncontrolled emotion and fanciful speculation, but is marked by common sense and rational principles. The book costs \$1.50 but earnest readers would get much more value out of it than that.

The Christian and War is an English book, written and published by Hunter Beattie, of Glasgow, and handled in America by McCormick's Print Shop, Georgetown, Ill. Some of the opinions, expressed in the latter part, would not meet the approval of many "Messenger" readers, but it is on the whole a very strong presentation of the case against war. It details many war experiences of conscientious objectors in England, which disclose a Christian heroism of the finest type. Price, \$1.00.

Snowden's Sunday School Lessons for 1923 is another Macmillan publication, the second volume of this new series of commentaries on the International Lessons. It is both scholarly and practical. The expositions are brief and to the point. The help it furnishes is real help and easy to get at, though it is not meant for lazy teachers. It points the way to the heart of the lesson and stimulates thinking along that line. It sells for \$1.25.

The Brethren Publishing House, Elgin, Ill., will be glad to fill orders for any of these books on receipt of price.

AROUND THE WORLD

Winning the Jews for Christ

Admitting the fact that evangelistic efforts among the Jews are seemingly attended by considerable difficulty, it is true, nevertheless, that more has been accomplished, in their conversion, by persistent effort, than many of us would have thought possible. Reliable statistics show that during the last century 224,000 Jews embraced the Christian faith, and that six hundred of them became ministers. Some engaged in foreign mission work. The report says that this is a greater fruitage than can be claimed for any other class of people in any other part of the world's mission field. "The Herald and Presbyter" makes this comment: "God has power, by his Holy Spirit, to reach Jewish hearts as readily today as in early days he reached the hearts of such eminent Jews as James, Peter, John and Paul, and made them powerful in leading souls to faith and salvation in Christ."

Church-Going as a Moral Asset

Genuine astonishment was recently aroused in the United States District Court in Colorado, when Judge J. Foster Symes asked the aliens, applying for citizenship, some intensely personal questions, the most striking one being this: "Do you go to church?" Naturally there was quite a stir and considerable commotion among the attorneys and the friends of the applicant, but Judge Symes calmly explained that while it was not a requisite of citizenship for any man to attend church, or to profess any particular religion, or to accept any particular creed, experience has shown that the church-going man is far more likely to be a good citizen than one who does not attend church. Under our laws the alien, applying for citizenship, must be a person of good moral character. While church-going may not be an absolute proof of morality, it is indicative of a moral bent that is well worth considering.

"A Chapel in the Home"

In a recent issue of the "Religious Telescope" the editor refers to a significant publication that has just made its appearance. Its title is: "An Appeal to the World for a Chapel in Every Home." The author, Joseph R. Wilson, urges that every Christian home should have one room specially consecrated as a place of prayer and family devotion. Beautiful as such a suggestion doubtless is, its real aim should not be missed. All too true it is that, in these busy days, the family altars have fallen into lamentable decay in many homes. Seemingly there is neither time nor place for prayer. Possibly the dedication of a special room in the home, as a place of prayer and close communion with the Father, might be suggestive of "a closer walk with God—a calm and heavenly frame." Were there more prayer in the home, many problems that now puzzle the wisest men of our nation, would be effectually disposed of.

"Shakers" Nearing Dissolution

For a century and a half the "Shakers" have existed as a well-defined sect in various parts of the United States. At one time they boasted of a membership of several thousand, but now their number has been reduced to 250, and most of these are past the allotted three score and ten. The recent auction sale at South Union, Ky., of the cattle and household goods of the Shaker community at that place, is but a further indication of the fact that the sect is gradually but surely disappearing. Celibacy is one of the cardinal tenets of the Shaker faith. While men and women dwelt together in the same colony, there was no marrying. So it came about that the number gradually grew less and less. Now the small remnant remaining is at New Lebanon, N. Y.—the first colony formed in this country. From this their workers went out to establish other colonies. The "community of goods" principle was a leading characteristic of their social life.

The Problem of the Colleges

Several of the larger colleges are so overcrowded by students, with still others clamoring for admission, that they confess their inability to see "the way out." President Hopkins, of Dartmouth, is of the opinion that too many men go to college whose mental caliber is not up to the mark. He says that a college education should be reserved for men worthy of it, for material well worth educating, for a "brain aristocracy." Is it not a fact, however, that men of medium ability need training and educating even more than men of talent? Is it not civilization's chief task to raise humanity's low mental average to a higher plane? Dr. Faunce, of Brown University, says that discriminative selection should make choice of those only of special talent. But where is the man who would presume to have an X-ray eye, to make a reliable choice? Seemingly, the only workable plan would be to make knowledge available to all who really want it, that, like a running fountain, it might refresh all who would partake thereof.

High Schools the Great Need of Southern Negroes

"More high schools and better teaching in them are, perhaps, the most important educational needs for the colored people of the South today," according to Dr. G. P. Phenix, vice-principal of Hampton Institute, and director of the summer school lately in session there. This school, under the auspices of the State Board of Education in Virginia, had an enrollment of 600 for the first session of six weeks—a large number of whom were teachers, principals and matrons of boarding-schools. Many of the leading educators of the South are heartily cooperating with Dr. Phenix in his program of better-trained teachers for the colored people. There is no better means of uplift for the negro than adequate mental training, supplemented, of course, by religious culture.

War Debts a World Topic

Whatever views may be held on the payment of war debts, contracted by the European nations, no sensible person expects the United States to cancel them unconditionally at any time. Certainly Senator Lodge is right in saying that Americans will not favor a proposition that would, by a remission of the debt, give European nations additional funds to build larger navies and maintain more powerful standing armies. Representative Burton, of Ohio, a member of the debt-funding commission, has just returned from a tour of investigation in Europe. He declares that a remission of the war debts by the United States would be neither necessary nor desirable. In his opinion, European recovery would be more materially aided by the elimination of the war spirit, and a greater determination to deal justly with one another.

Oregon's "Religious" Bill

Of making laws there is seemingly no end, but one of the most drastic is the measure to be voted on Nov. 7 by the people of Oregon. This proposed law, if actually enacted, would make a parent or guardian liable to a fine or imprisonment, or both, if he or she failed to send all children between eight and sixteen years to the public schools during the regular school term. Parochial schools of all denominations, Catholic or Protestant, and private institutions of any kind whatsoever, would be wiped out, as far as boys and girls below sixteen are concerned, if the bill is approved by the voters. A leading secret order is said to be back of the proposed bill. Many prominent church people unitedly oppose the contemplated enactment, claiming that the country needs harmony rather than the discord that the bill would undoubtedly produce—being quite sure that the measure will not accomplish any real good.

The Gains of Reclamation

According to official records, there are ninety-five million acres of submerged land in the United States that can be reclaimed. Part of these areas are swamp, periodically swamp, or overflowed lands and tidal marsh. As most of this land, when reclaimed, is extremely fertile, rapid strides are being made by Federal and State authorities in the redemption of this vast domain. A good beginning has already been made and ere long this addition to America's agricultural resources will be a factor of great importance. While thinking about the achievement above referred to, we were impressed with the importance of the still more essential task of reclaiming the "down-and-out" of humanity—"the fag-end of civilization," as they are sometimes called. Are we ready to "go into the highways and hedges" to reclaim precious souls, who may eventually be jewels in the diadem of the Most High?

Lights and Shadows in the War Area

With the signing of the armistice convention, at Mudania, Oct. 10, at least a ray of hope seemed to illumine troubled Europe. The truce agreed upon averts danger of war between Great Britain and the Turks, and the possible embroiling of all Europe. The details of the rather lengthy agreement are definite, and in the aggregate represent the utmost limit to which the European powers will go, to preserve peace with the leader of the Turkish Nationalists. That important concessions have been gained by the Ottomans, is generally admitted. War-weary Europe did not, at this time, care to insist upon the demands of the Sevres treaty, which imposed stringent exactions upon Turkey. Kemal, having successfully routed the Greeks in their ill-starred campaign in Asia Minor, could largely dictate his own terms of peace, with the certainty that they would be accepted. Press dispatches of Oct. 11 announce that the Turks will enter Europe on the heels of 1,500,000 terror-stricken refugees—Greek and Armenian—who are fleeing westward before the crescent and sword of Islam. Five hundred thousand of these exiles have already arrived in the Hellenic realm, and one million more are on the way. The frantic migration, to escape the vengeance of Turkish intolerance, is likely to end in a tragedy of vast proportions. Greece is but a puny nation of 5,000,000, and as such has neither the food nor the accommodations, and employment for this great horde of penniless exiles.

With winter approaching, disease is already rampant in the crowded concentration camps, and the situation has passed the phase where the government can cope with it unaided. American and British residents in Greece have organized temporary relief committees which, however, do not reach the bulk of the suffering people. The ever-ready and resourceful Herbert Hoover has been appealed to, for help from America, and it is confidently hoped that he may be able to give at least some relief to the multiplied thousands in dire need. This is no time for debate, but for action that insures relief.

Mesopotamia Should Be Reached

Strange as it may seem, the very land which has been designated as "the cradle of the human race," has not, thus far, been reached by Christian missions. This, too, is the land in which Abraham dwelled, until otherwise directed by Divine Authority. Here, too, were located the mighty cities of Nineveh and Babylon—eclipsing, in magnificence and importance, all other cities of their time. While that entire region is now but sparsely settled, there are great possibilities for an increase of population as soon as industrial and commercial development is fully assured. The Word of Life should be given free access to the dwellers of that ever memorable region. British control of that entire district insures the utmost liberty of Gospel promulgation to any missionary who might feel disposed to take up the work.

What About Missions Under Kemal's Rule?

With millions of dollars invested in missionary enterprises in Turkey American donors are naturally apprehensive of ominous complications in the region, now more fully than ever under Ottoman control. Mustapha Kemal is at this time the leading spirit throughout the Turkish domains, and it is rather uncertain just what attitude he will take toward missionary enterprises within his realm. On some pretense or other, the majority of missionaries are now out of the country, and requests to return are either unanswered or refused. At this time there is no missionary of the American Board within the bounds of Eastern Turkey. If Constantinople should come under the complete control of Kemal, the mission schools in that city would likely be seriously hampered, and may possibly be compelled to close entirely.

When Antagonism Was Changed to Appreciation

That many parts of India are decidedly hostile to missionary influences, is all too true, but few, indeed, are the places that can resist the silent influence of wholly unselfish endeavors in behalf of the sick and afflicted. When Dr. R. H. H. Goheen started missionary activities in the Vengurla district, the natives were extremely hostile in their rejection of the Gospel Message, and scoffed at the very idea of ever accepting the new religion. When Dr. Goheen and his helpers started a small dispensary, however, the natives quickly recognized that real friends were in their midst. While they could not grasp, perhaps, the finer points of Christian ethics, elucidated at the services, they could readily see the beauty of a religion that found expression in deeds of helpfulness that alleviated pain and restored health. To them the proof was quite conclusive.

The Investment That Pays Best

More and more the conviction is gaining ground, throughout this country of ours, that the churches of our land are the most vital factor in its real development, and that every dollar, thus spent, is a most profitable investment. Outwardly the religious life of the people of the United States is represented by two billion dollars' worth of property. A further outlay of two hundred and fifty million dollars is required to meet the administrative expenses. Voluminous as are some of America's most noted industrial corporations, few can point to an investment as abounding in value as the church records. The comparison is all the more striking when it is remembered that while the church is primarily a religious and philanthropic organization, the salutary influence, exerted by it upon a community at large, is so far beyond computation, that even unbelievers would not care to live in a locality devoid of religious environments. It is not surprising, therefore, that gifts to church work have increased more rapidly during the last ten years than during the previous half-century. The phenomenal advance in giving indicates a changing attitude toward the material side of church work. The new interpretation of the meaning and value of giving, with a new consciousness of the spiritual enrichment, thus secured, has made commendable progress. The spirit of the donor is given quite as much emphasis as the amount of the gift. Quite naturally, giving is being regarded from a new angle, and it is no surprise that gifts have increased phenomenally. A clearer realization of stewardship, and a consequent systematic giving "as the Lord hath prospered," has also contributed to better results. Most significant of all is the very definite and direct spiritual awakening, experienced by thousands of congregations, by reason of the new spirit in giving.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Supreme Test of Our Loyalty

1 John 2: 15-17

For Week Beginning October 29, 1922

1. **The Peril of Worldliness.**—Love of the world, so strongly denounced by the loving apostle John, means not only the sinful ways of the world, but all objects and concerns, diametrically opposed to the plans of God. It includes all that may receive our attention, and become an idol to our hearts in the place of God. In the unregenerated man, worldliness is the governing principle. He is absorbed in the things of this life. The world is his thought, life, and love—the great idol to which he has surrendered his all. But having received the new life, he at once ceases to give this supreme place to the world, and he gladly makes God the controlling power of his mind and heart. He is known by the object he makes supreme.

2. **Our Loyalty Must Be Unquestioned.**—Deep down in every heart will be found one or the other of the two loves to which John refers. There is no room for two master passions. True affection is bound to manifest itself in loyalty that can not be questioned. With rare tenderness and pathos John writes of "the love of the Father" and of "the will of God"—expressions that are full of meaning to every devoted child of God. The first appeals to us with more sweetness than majesty. The second impresses us more by its majesty than by its sweetness. John would throw into his appeal some of the winsomeness of one who would plead with a tempted but loving child—an argument often successful when every other fails.

3. **"Look Up, Not Down!"**—Guides in the Alps tell us that, as they journey over perilous ice fields, along some narrow pathway, skirting a mountain precipice, they are sometimes startled by the sound of falling objects as these missiles plunge into the abyss below, or as their shadows are seen moving downward over the snow, on the opposite sides of the valley. At such a time—these guides assure us—they dare not look at the falling object nor at its shadow. There is danger, if they do so, that their bodies may follow the direction of their eyes—that they may lean over too far—may lose their balance, and be dashed to pieces in the depths below. Their only safety is found in keeping their gaze fixed steadily on the pathway before them, which leads them upward and onward. What a marvelous lesson there is, in that experience, for us, as Christians! Our only safety, in the journey of life, is found in a fixed determination not to rivet our attention upon the things of earth—the things that lead us to look downward—but to keep our eyes fixed steadily on that which leads us upward and onward—the Guiding Hand of the Father.

4. **Our Only Safety: "Love Not the World."**—Essayists, editors, preachers, teachers, sociologists, and plain, everyday folk are discussing the question: "What is the matter with the life of today?" John gave the answer nineteen hundred years ago, when he so earnestly admonished his friends: "Love not the world." That is what ails all too many men and women of today—we love the world overmuch—its pomp and pride and parade and possessions. We have gone mad over the fleeting things of time. Most of us are trying to "go the pace," and so we have lost our peace and our joy and our power. We are blind to the obvious fact that among the unhappiest persons on earth are those who have obtained most of the world's gifts—perilous as they are, in their tendencies.

5. **Suggestive References.**—Loyalty should prompt us to trust God's care for his own (Matt. 6: 30-34). The peril of worldliness (Luke 12: 15). Christ's definite assurance (John 18: 19). Paul's safe counsel (Col. 3: 2). What happens when loyalty no longer inspires our lives (2 Tim. 3: 2-5). A word of warning (Titus 2: 11, 12). A clear definition (James 4: 4). Our mission as "strangers and pilgrims" (1 Peter 2: 11, 12).

CORRESPONDENCE

"Write what thou seest and send it unto the churches"

DISTRICT OF TENNESSEE

The District Conference of Tennessee was held in the Central Point congregation Sept. 1 and 2, and is said to be among the best ever held in the District. The regular work of the Conference began on Friday morning, and was in charge of the retiring officers, Elders S. J. Bowman, D. J. Clark and P. D. Reed. A. M. Laughrun was elected Moderator, R. A. Hilbert, Writing Clerk and S. H. Garst, Reading Clerk. The roll call of churches showed that nearly all were represented, except a few

that are far away. Many questions of importance and great interest came before the meeting, which were disposed of in due time.

Bro. A. M. Laughrun was reflected on the Mission Board, and Bro. J. L. Clark was retained as District Secretary. Eld. S. H. Garst was elected on the Standing Committee, to represent us at the Calgary Conference. There were three calls for the District Conference of 1923, and the meeting was granted to Sweet Water Valley, Niota, as that congregation is young in years and has never had the pleasure of entertaining the District Conference.

Saturday was given over to the Elders' Conference, to Sunday-school work, to the Sisters' Aid Society and to missionary service. The last named was in charge of Brethren D. M. Glick and A. M. Laughrun. An offering of \$100 was raised for missions. In the afternoon an interesting sermon was delivered by Bro. Zigler, after which our Conference came to a close.

Outside visitors included Brethren Zigler, L. C. Coffman and Bowman, from Virginia; Brother and Sister X. L. Coppock, from Ohio; Brother and Sister Will Swadley, of Chicago; Bro. J. Emmert Stover, of Mt. Morris, Ill., and others. It made us feel happy to have them with us. Their good talks, sermons and addresses were helpful and much enjoyed.

The church at this place has been organized less than three years, and is under the leadership of Bro. A. M. Laughrun, elder, and Bro. R. A. Hilbert, pastor. We held our third annual love feast on Thursday evening, prior to the District Conference, with about sixty members communing.

Eva Miller Diehl.

Jonesboro, Tenn.

DES MOINES, IOWA

As early as nine o'clock in the morning people began to gather at the little church on East Sixteenth and Des Moines Streets to attend the first of the five services planned for Oct. 1—Rally Day and Homecoming. Shortly after 9:30, the Sunday-school was called to order by the superintendent, F. R. Shaw, and after class sessions, a short, helpful Rally Day program was given, consisting of special songs, recitations and exercises, in which each of the eight classes was represented. This was followed by an inspiring address by Eld. A. M. Stine, assisted in the devotional exercises by Eld. I. W. Brubaker.

A basket chicken dinner was served in the basement to about 250. At 2:30 Bro. Robert L. Sink preached a splendid sermon. He was assisted by Bro. Geo. T. Ronk, of the Des Moines Brethren church, in the devotional period. "Prayer" was the subject of the inspirational services of the Christian Workers' Meeting, led by Bro. Walter Koefner. This was followed by evening worship at 8 o'clock, with the writer in charge, assisted by Bro. Geo. Goughenour in song leading and prayer.

The main auditorium was practically filled at every service. Much interest, enthusiasm and devotion were manifest. The one hundred new song books were used for the first time, and the good old songs were sung splendidly. Panther Creek, Dallas Center, Des Moines Valley, Prairie City, Ankeny and Maxwell churches were strongly represented. We were also glad for the full representation of the District Mission Board.

During the week, ending Sept. 23, four young people stepped out for the cause of Christ. An afternoon service was announced on that date and afterward three of the applicants were baptized.

Steps are being taken to hold a revival meeting late this fall. The Des Moines church needs the interest and prayers of all concerned, because there is so much yet to do.

O. C. Caskey.

THE NAPERVILLE, ILL., SYSTEM OF RELIGIOUS EDUCATION

The community system of religious education is no longer an experiment. While, in a large number of cities, various types of experiments are being tried, there are a few places where the system has become firmly established and actually functions as an integral part of community life. Just as the public school system, the churches, the public library and the city hospital have been incorporated into the community, so also is the city system of religious education coming to be recognized as something essential and permanent. This is true in such cities as Malden, Mass., Gary, Ind., Van Wert, Ohio, and Naperville, Ill. Such a city system must be considered in the nature of a growth from the interest of a small group of people to the interest and enthusiasm of a large group of citizens, representing the churches and homes.

The Naperville "System of Religious Education" was established in the fall of 1921. The first unit in the plan was a "Community Night Training School," which had an enrollment of 374 students. During this first year the sentiment in favor of Week Day Religious Instruction, for public school children, increased sufficiently to warrant the opening of two schools in the fall of 1922. The seven Protestant churches have united in the plan, which provides for a single, unified administration, and supervision under a Community Council of Religious Educa-

tion. The Council members are elected by the respective churches, the Y. M. C. A., the County Sunday School Association, the Northwestern College, and the Evangelical Theological Seminary.

Naperville is an old established city in DuPage County, Ill. It has about 4,000 inhabitants. Here is situated Northwestern College, a coeducational college, with about 600 students, and the Evangelical Theological Seminary, with 90 students. These are the leading educational centers of the Evangelical Association in the West. There are eight churches in Naperville, including seven Protestant and a very large Roman Catholic Church. The whole town has a most religious atmosphere, and church going and church activities are well established.

The Naperville system of Week Day Religious Schools aims to put religion into the everyday life of boys and girls. It is believed that religion and a practical, working morality can be made quite as much a part of the child's equipment for life as mathematics, reading and geography. Advanced educational methods are employed, and no form of sectarianism is taught. The denominational emphasis is made by the individual churches and Sunday-schools. Professor Daniel W. Staffeld, of the Seminary, who holds the degree of Master of Religious Education from Boston University, is the Community Director of Religious Education. He is the founder of the Naperville Plan.

The enrollment in the two Grammar Schools of the city is 426 pupils, to which should be added the eighth grade, which is housed at the high school and numbers 58. In all there is a grand total of 484. Nineteen teachers are employed for the eight grades.

The enrollment for Religious Education reached a total of 457 pupils, or 95 per cent of the children of the eight grades. Sixteen classes were held every week. Class-room work consists of the salute to the American and the Christian flags, Bible memory drills, Bible lessons and discussions, development of skill in prayer and conduct. It is the aim of the schools to secure the co-operation of the home, the Sunday-school, the Y. M. C. A., in checking up on the effect of religious education on the conduct of boys and girls.

By a satisfactory agreement with the City Board of Education, the children are dismissed from the public schools for one hour a week for Religious Education. Attendance is entirely voluntary. Any child may be admitted to the classes on request of the parent or guardian.

Four teachers are employed, all of whom are college-bred. Three had previously taught in public school and three had previous special training in Religious Education. They are employed on part time, each one specializing with an age group. The class work is on a par with the best work in the public schools.

In the first six grades the lesson material used is the "Gary Leaflets," published by the Methodist Book Concern, New York City. In the Seventh Grade, "The Life and Teachings of Jesus," by Grant, published by the Abingdon Press, New York, and in the Eighth Grade, "Christian Life and Conduct" by Hunting, published by Chas. Scribners Sons, New York City, are used.

After eight months of instruction, definite progress has been made. The gymnasium instructor at the Y. M. C. A. reports marked improvement in the conduct of the boys. The growth in prayer-life has been interesting. An observer of one class says: "The teacher asked for some things for which the children were thankful this morning. A number raised their hands. Then she asked for some things for which they would like to ask God. Then she asked how many would like to pray this morning. A number of them raised their hands. Then she allowed them to pray. Such prayers! I never heard children pray like that before. It was no memorized prayer, or such as they had heard their parents give. It was a prayer that came right from their hearts." To go home or to their public school classes with such a spirit as that, can not help bearing some results.

The pupils receive fifty minutes of Religious Education each week. Each hour is opened with worship. It is our theory that Christian instruction is not efficient without the spiritual atmosphere. Hand-work and other types of expression are closely correlated with instruction in all the grades.

The Director is not only the administrative head of the system, but also supervises the teaching work done, and directs research in connection with the development of the prayer-life, reverential attitudes, and specific types of conduct.

During the past year all classes were held on Monday of each week. The Grades are released for Religious Education at times most convenient for the public school program. The pupils from the Ellsworth School came to the Grace Evangelical Church, and those from the Napier School went to the United parochial schoolhouse of the Lutheran church. At the latter place the equipment was that of a typical school-room, with school-desks, wall blackboards, etc. At the former place folding tables and movable chairs were used, for grades five to eight. Smaller tables and chairs were used for the children of

the first four grades. Blackboards and maps were available.

We combined Grades One and Two into Group I for Religious Education, Grades Three and Four into Group II, etc. The pupils were sent to us by half grades. For instance, the teacher of Religious Education will receive one-half of the First and Second Grades at nine o'clock, while the public school teachers are busy with the other half of these grades. The next hour the order is reversed.

We do not attempt to grade Group I, because of the elementary type of the work, but they receive credit for attendance and punctuality. Groups II, III, and IV are graded for Effort and Scholarship, as well as for attendance and punctuality. Grades are ranked as follows: A 95, A—90, B 85, B—80, C 75, C—70. Below 70, failed. Report cards are sent to the homes bimonthly. Teachers' records are kept in class-books and reports are turned in to the Director twice a year.

One special problem has appeared in our experience. It is the problem of discipline with eighth-grade boys. This age group calls for a teacher of rare gifts. Here only the tested person can guarantee success. The novice, even though highly trained in theory, may not succeed in practice. At no point is such high teaching ability required as in the Junior High School age.

Naperville, Ill.

E. B. Williams.

ROANOKE, VIRGINIA

The fall and winter campaign is on. The Billy Sunday Club had charge of the services on Sunday night, Sept. 24, with several prominent business men as speakers. When the invitation was given, two came forward, accepting Christ. One of the features of this club is the singing of the old hymns. Our people have never been trained in the singing of the "catchy" jazz music, which at this time is a passing craze. Our hymns were sung with the spirit and with the understanding. The club members told the pastor, and others of the congregation, that the meeting was one of the most spiritual they had ever conducted. This report is the result of years of training in the congregation.

Oct. 1 was Promotion and Rally Day. It was very successful indeed, with a 1,018 attendance in the Sunday-school. The Trout Bible class, taught by Mrs. G. W. Florv, had 180 present. All departments of the school had some part in the program. The Cradle Roll number was especially impressive. The chorus sang softly: "Silent Night," as the mothers came down the aisle with babies in arms and faced the audience. Three girls sang a lullaby, and then little Lois Kathrine Forbes presented each mother with a rose and a card of remembrance for the baby.

Friday night, Sept. 29, the members met in council. On account of the simultaneous evangelistic campaign, to be launched this fall by the District, we are unable to announce the time of our revival or communion.

At this meeting Bro. J. A. Hoover tendered his resignation as "Messenger" agent. The Ladies' Aid Society will have charge of this work for the year, with Sister Emma Swann as chairman.

The Sunday-school unit of our new church is nearing completion. One more room has been added to the building, which will be called the "upper room"—this room to be located on the top-floor of the building and affording ample room for a large men's class. This room is credited to the Men's Class, being first suggested by one of its members, Bro. H. J. Merricks. It was suggested that the Men's Class build and equip this room for their own use, and a committee was appointed to raise the funds. They decided to give the class a banquet, render a program, and then make a drive for funds. This was held on Tuesday night, Oct. 3. Bro. D. W. Persinger gave the address of the evening. Eight hundred dollars was pledged, and the rest, they said, will be easy, as a number of men, who will be glad to contribute to the fund, were unable to attend the banquet.

Mrs. John H. Shickel.

WHAT READEST THOU?

I am one of the close readers of the "Messenger." I find it interesting, and more than ordinarily so, containing, as it does, the church news from my old home in that stronghold of the Brethren—the Cumberland Valley of Pennsylvania, where I have more than a cherished acquaintance.

From time to time I see many articles from far abler pens than mine, concerning the evils of the day and the cause of general waywardness among our young people. One subject—that of corrupt literature—has, to a great extent, been overlooked. In my humble judgment this should engage the attention of parents more generally. Many there are who look well to the welfare of the family otherwise, but neglect what is more important—the mental, the intellectual food, in so far as good literature is concerned. To this they are too indifferent.

There are books and books—many of them had better

never been written. The novels, the trashy love stories and those concerning crime and what not—all corrupt the mind and vitiate the taste, so that there is no relish for sound reading. History, the field of science, and biography have no appeal. The fat girl in high school was a reader of that kind, possibly. When asked what made the Tower of Pisa lean, she innocently replied that she did not know, or she would have taken some herself.

First impressions are the most lasting. We can all attest to that. Young people with miscellaneous or trashy reading matter at home, and recreation and amusement outside, worse than questionable, too often are entertained by so-called "stars" of both sexes. The very atmosphere is polluted with moral contagion. With such conditions obtaining among young people, what can we expect, eventually? We can see the fruits personified on our streets. The quite young girl, in make-up and in the vagaries of dress, eclipses the woman of the street, of a few years ago. And what will we do about it? What is the remedy? Legislators may legislate, moralists may moralize, but the results will be nil. We must go deeper than the home.

"Tell me what you read, and I will tell you what you are." Since I am quoting, I will go further: "The home is the cradle of the great virtues." I would say to parents: Supply your families with good books. They are plentiful and cheap. These should be supplemented with perhaps more of the old-time discipline, in which, I fear, we are losing out. Then, too, let there be plenty of wholesome example. By the help of these things, and looking to the Great Creator, who established the first—the Edenic home—we may attain to a higher plane, morally and spiritually.

Washington, D. C.

Jno. B. Oellig.

GLENDORA, CALIFORNIA

On Tuesday evening, Oct. 3, the members of the Glendora congregation met at the home of Brother and Sister I. B. Netzel, to tender a welcome to our aged brother, H. Barkdoll, Sister Netzel's father. The gathering was a complete surprise to Bro. Barkdoll, but it was very evident that he was gratified at the expressions of friendship. About one hundred were present, and a most enjoyable evening was spent, in the spirit of reunion of a great family—singing, testimonies of praise and devotion to the Heavenly Father. Bro. S. E. Decker had charge of the devotions.

A second surprise was given our pastor, Bro. G. H. Bashor, at the close of the former service, in the form of a rather substantial gift of personal checks. These gifts were much appreciated by the recipient, as an expression of love and confidence. We frequently convene in gatherings of this nature, at some home, where youth and age mingle. Such associations, we feel, keep us united as a family of God's children.

At our Christian Workers' service, Oct. 1, an offering of \$1475 was lifted for our Japanese worker in Kobe, Bro. Joseph Nishikawa. He reports quite an interesting class of promising young men taking work in English and in the Bible. Bro. Nishikawa is looking forward with hope to the time when a helper may come from America, to assist him and his good wife in teaching the Way of Life to the people of his native land.

Our Wednesday evening services are most interesting and helpful, as conducted by Eld. Bashor, in a study of the plan of God in Old Testament experiences. On Sunday mornings we enjoy his series of sermons on the life of Christ, to be followed by a series on the work and mission of the Holy Spirit. These lessons surely bring us into a spirit of awe, at the holiness of the Lord, to be expressed in loving service to mankind. Thus we truly intensify our desire after things of the Spirit.

Mrs. Sylvia Netzel.

BLOOM CHURCH, KANSAS

Sunday, Sept. 24, was Rally and Harvest Day for the people of Bloom and vicinity. In the morning there were special services for the Cradle Roll Department of the Sunday-school. At the close of the class sessions, while there was being played softly, "Holy Night," the mothers and babies came down to the front of the pulpit, where they were tendered a bouquet of asters by one of the primary girls, while four other girls sang very sweetly an appropriate little song, "Babies Dear," to the tune of "Holy Night." The service was very impressive.

The sermon of the morning was on "Christian Stewardship," at the close of which an offering of one hundred and fifteen dollars was raised for our District Mission work. This amount pays the quota of the Bloom church in full, with what has already been paid.

At noon a very bountiful dinner was spread in the basement of the church, to which every one seemed to do justice. A social hour was enjoyed during the meal and afterwards. This we consider an important part of the day's program.

During the Christian Workers' hour, a splendid program was rendered by the Primary and Junior Depart-

ments of the Sunday-school, assisted by some of the older people. This program consisted of drills, songs and pageants by the juniors, and quartets, octets and illustrated poems and songs by the older ones.

The evening sermon was the last of a series on the parables of Christ, the text being "The first shall be last and the last shall be first."

The church was very appropriately decorated with fruits, flowers, and other things which remind us of the bounty of Providence. The day was one well worth while and the response from the people, in interest and attendance, was the fulfillment of our expectations.

Bloom, Kans.

C. A. Eshelman.

DISTRICT MEETING OF TEXAS AND LOUISIANA

The various gatherings of the District Meeting of Texas and Louisiana were held in the Ft. Worth church Aug. 5, 6 and 7.

The Ministerial Meeting convened at 10 A. M., Aug. 5. The meeting was in charge of Eld. H. D. Michael, Moderator; Bro. D. G. Brubaker, Writing Clerk; Bro. Roy Leicht, Reading Clerk. While we were few in number, all spoke frankly about the problems and needs of the District. Such a fine, Christian spirit prevailed that the meeting will surely result in the advancement of the Kingdom.

At 7 P. M. Brother and Sister Michael rendered a musical program for the children and young people. This program was followed by an able sermon by Elder M. H. Peters on "The Facts of the Gospel," from Rom. 1: 16.

Aug. 6, at 9:15 A. M., the Sunday School Conference convened. Eld. M. H. Peters was in charge. Many topics, relative to Sunday-school work, were discussed and many splendid and helpful thoughts were given.

At 7:30 P. M. Bro. H. D. Michael delivered a splendid sermon on the "Unconscious Influence," from Matt. 5: 16.

The regular business session convened Aug. 7, at 8 A. M. Bro. H. D. Michael was chosen Moderator; Bro. D. G. Brubaker, Writing Clerk; Bro. Roy Leicht, Reading Clerk. Several queries and petitions were considered—one from the Nocona church, to add two more members to our Home Mission Board. After some discussion, the paper passed, and Bro. F. H. Hoke and E. A. Frantz were elected as the new members. A query from the Manvel church requested that something be done towards taking care of the chronic afflicted and helpless. This query was put into the hands of a committee, to work with the Child Rescue Committee, and to report at next District Meeting.

Bro. F. H. Hoke was chosen to represent the District at Annual Conference of 1923, and Bro. M. H. Peters, alternate. Bro. H. D. Michael and Bro. John Stump gave a very favorable report of the development of the Mexican Industrial School. While Bro. Stump has complied with his part of the contract, the District has not met its obligations. Those that have pledged to give to this worthy institution, are requested to meet their obligations, if at all possible. The committee secured permission to solicit the General Brotherhood for \$10,000. Only a small amount of this has been secured. We hope that the Brotherhood will respond to this appeal in a liberal way.

At 7 P. M. a very appropriate program was rendered by the young people, followed by an inspiring sermon by Bro. H. D. Michael.

May God's richest blessings attend the efforts put forth for his work in the District for the coming year!

Nocona, Tex.

D. G. Brubaker.

VADA NEWS

The rains are about over, and though they have been below the average, still they came in such a way that there will be good rice crops, nevertheless. Though the rains were over last year, at this time, now there are still signs of more moisture. However, we do not want much, for the rice is coming out in heads and a few early fields are about ready to cut. I do not know whether the local situation has been the determining factor or not, but the price of grain has not climbed up this year, as it has most years during the rains. The price of grain in Bombay has lowered two per cent during the rains and the outlook for a good crop is fair generally.

We feel that the spirit of "non-cooperation" is declining, and, judging by indications, it may have had a healthy effect on the people. There is a greater interest in tracts and the people are giving better attention when we go out speaking. A number of the people of the town have expressed their desire for New Testaments, and others are borrowing and reading secretly. The attitude of the people was a bit strained during the non-cooperation movement, but we feel that there is a much more cordial spirit now.

Three or four weeks ago we baptized a man who had come in from one of the villages, and we are hoping he will be instrumental in bringing others of his caste also. Another man, who has been ready to come into the church for several years, but could not because he was

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Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ALABAMA

Oneonta.—Aug. 13 two of our Sunday-school girls were received into the church by baptism. Two more—a husband and wife—were received by baptism Sept. 10. During the summer our Sunday-school attendance exceeded that of last year.—Bertha A. Culler, Cleveland, Ala., Oct. 9.

ARIZONA

Glendale church met in regular council Sept. 29, with Eld. D. D. Thomas presiding. In August we had a special council and chose Eld. Thomas as our pastor for one year. The church decided to hold a joint Sunday-school meeting with the Phoenix members. A series of meetings, conducted by the pastor, will begin Oct. 29, with a love feast Nov. 11 in connection with the Phoenix church. Emma T. Whitchee, Glendale, Ariz., Oct. 3.

CALIFORNIA

East San Diego.—Oct. 1 Brother and Sister S. G. Lehner and sons, of Los Angeles, were with us. Bro. Lehner gave us a very good sermon from the Book of Romans. We have had our Sunday-school and preaching services in the new church for the last two Sundays. Oct. 22 we expect to have our dedication services, when Bro. J. B. Sommer, of La Verne, will be with us. We also expect a minister here by that time, to take up the work for the coming year. The location of the churchhouse is 4176 Pacific Avenue, one and a half blocks north of University Avenue—one of the main streets in San Diego.—Anna R. Hyatt, Santee, Calif., Oct. 4.

Patterson.—We will hold our love feast Sunday, Oct. 22, beginning at 7 P. M. Our Ladies' Aid reorganized recently, with Sister Ida Miller, president. Bro. Leland Brubaker, of La Verne, was with us and considered the advisability of a splendid talk on "Individual Responsibility."—Mrs. Edna Wray, Patterson, Calif., Oct. 1.

COLORADO

Grand Junction.—Our church met in quarterly council Sept. 14, with Eld. J. D. Coffman presiding. Eld. Salem Beery and Sister Leola Mohler were selected as delegates to District Meeting, with Sister S. R. Click, alternate. We considered the advisability of holding special meetings. Bro. Beery has been filling our regular appointments and is giving us splendid sermons. Our Sunday-school is doing splendidly. The quarterly report showed a very regular attendance, and the treasurer's report shows that we are doing well financially.—D. M. Click, Grand Junction, Colo., Oct. 7.

Rocky Ford.—Our quarterly council was held Sept. 30. Two letters were granted. Our membership now numbers 209. More than one year ago, the increase began due to baptisms. Brethren W. R. Bish and Ben Stauffer were chosen delegates to District Meeting. Our fall communion was set for Thanksgiving Day, an all-day meeting beginning at 10:30 A. M., with dinner at the church. Here, as elsewhere, times have not been so prosperous as usual, but the regular Sabbath offerings have met all the obligations of the church.—D. O. Cottrell, Rocky Ford, Colo., Oct. 1.

Sterling.—Our quarterly council was held Sept. 27. Our elder, Bro. W. J. Horner, being moved to Texas, Bro. S. G. Nickley, of Haxtin, was called to preside at this meeting. Bro. F. G. Edwards, was chosen elder for the remainder of this year and 1923. Three letters were received and four were granted. Brother and Sister Edwards were chosen delegates to District Meeting, with Bro. Thompson and Sister Hattie Coffman, alternates. Our communion will be held Oct. 25, at 7:30 P. M. Brethren Chas. Ullery, Chas. Zunkle and our pastor (Bro. Edwards) were chosen as a nominating committee to prepare the ballot for the election of our 1923 officers. The church has decided to use the weekly envelope system of giving. Our prayer meetings, each Wednesday evening, grow more interesting and helpful. The singing class has been varied, which meets each Friday evening for practice. Our Sunday-school is now taking the graded lessons as far as the young people's class. A Junior Band has been organized, which meets each Sunday, at 4 P. M. Bro. Edwards gives us two inspiring sermons each Lord's Day, and we are all happy under his leadership. Our love feast is going to move forward.—Mrs. Ollie Ullery, Sterling, Colo., Sept. 30.

IDAHO

Clearwater.—We held our council Sept. 30, with Eld. Yearout as moderator. We decided, if possible, to get Bro. W. E. Trostle to hold a meeting for us this fall on the occasion of our love feast in connection. The Sisters' Aid agreed to furnish paper to reparer the church. It was also decided to fix up the church grounds and, if possible, get more ground for parking vehicles. Bro. Yearout remained over Sunday and gave us four encouraging sermons. Seven letters of membership were granted. Our membership is rather small at present, owing to the fact that several families moved away and others have died.—Mrs. Mollie Harlacher, Lenore, Idaho, Oct. 3.

Nampa.—Price E. Robertson has just closed a revival of five weeks' duration. The sermons were strong, forceful and pointed. Two have been baptized. The prospect is good for other additions in the near future. Nampa church will hold a Vacation Bible School July 5-20. The school was divided into three departments: Beginners, Primary and Junior. Sister Maud Redmon was the superintendent, assisted by nine teachers. The total enrollment was 125, with an average attendance of eighty-three. Twenty-five pupils were present every day during the term. We feel that the Vacation Bible School has a very distinct place and work in the church. Those taking part in the school here did good work at no little sacrifice and labor. At the close, July 22, a very nice program was given, evidencing the work and efficiency of the superintendent and teachers. It was much appreciated. There was also an exhibit of the work done by the children, which was good. July 8 Dr. Kurtz, of McPherson, Kans., gave a very fine lecture.—C. A. Williams, Nampa, Idaho, Oct. 1.

Nampa.—At a well-attended members' meeting, Oct. 6, the church received two by letter and two by a renewal of fellowship. Bro. A. J. Smith was at the same time received into his ministerial office as formerly. Four letters of membership were granted. The report of the Pastor Roll superintendent showed an interest in the work, with eighty-seven enrolled. Several other reports were made which indicated a good working condition in the church. A very commendable spirit prevailed throughout the meeting, to the credit of the presiding officer, Eld. J. H. Graber. Our communion was set for Nov. 3.—C. A. Williams, Nampa, Idaho, Oct. 6.

ILLINOIS

Elgin.—We are putting our young folks on the dirt track, toeing the chalk line, and at the word "Go!" we expect to see their heels twinkling down the road. In preparation was made at the Young People's Conference at Winona Lake Aug. 1-6, when we told several of our best to "make good." When they took two hours Sunday night to bubble over, it made the rest of us almost envious. What if our "old-uns" had had such chances? They all want to go next year. We had several fun parties, a variety of picnics this season—general, junior, and primary. The last of these was held at the home of the indoor "Homecoming" Sept. 20. This last had social significance for about 200 people, and we "got together" by eating together. Then we adjourned to the auditorium, and listened to brief discussions of various subjects. Stewardship was concretely brought up by "Thanksgiving Ann," participated in by seven of our young folks. Sept. 26 Dr. W. Kurtz did us a real favor by giving us his virile lecture, "Philosophy of Work and Play." Our

sincerest comment is—send for him. At the bottom of our summer slump our Sunday-school attendance touched 151. But with Rally Day, Sept. 24, with a crowd of 295, handing in \$69, we took a long breath and now we're tugging at the traces again. A business meeting Sept. 12 endorsed the present Sunday-school officials for another year. The quarterly council Oct. 5 provided for the church officials for 1923. Pastor Weaver has made a community survey, as a basis for an intensive fall campaign. The Sunday-school is sponsoring a "David and Jonathan" contest, for an increase of membership, to last till Jan. 1. Aug. 6 Shepherd Garrettson, former light opera singer, now an avowed Christian, gave a program of sacred song and a brief address on "The Crims Wave, Its Cause and Cure." Aug. 27 Perry Rohrer, who teaches folks how to play and be manly, told us about his fascinating, intensely worth-while job of training boys at summer camps. Oct. 1 Clifford Jackman, just returned from the Near East, stirred us up to liberate help for the anguished and hounded people—Adaline H. Berry, Elgin, Ill., Oct. 9.

Franklin Grove.—Sunday morning, Oct. 1, our Sunday-school rendered a missionary program, and a farewell service for Sister Mae Wolf, who leaves shortly for India. She also gave a short talk, which was much appreciated. An offering of \$141 was taken at this service, which goes to help support her on the field. Sept. 23 we had our regular business meeting. Our love feast will be held Oct. 29, at 8 P. M. Our sermons were well received. The choir, consisting of Brethren Wilbur B. Stover and S. S. Plum had charge of the installation. Bro. Stover gave a talk the following morning on India, which was greatly enjoyed. We decided to have a revival during the winter, providing an evangelist can be secured.—Mrs. D. W. Beachley, Franklin Grove, Ill., Oct. 3.

Kaukasia.—Bro. H. M. Fields, of Palestine, Ill., came to us Sept. 2 and began a revival the same evening, closing on the 24th, with good interest. His sermons were inspiring and uplifting. Two—a mother and daughter—were received into the church by baptism. We held our love feast Sept. 22, with Bro. Fields officiating.—Jennie Wagner, Beecher City, Ill., Oct. 2.

Lamotte Prairie church commenced a series of meetings Sept. 10 with an all-day meeting and basket dinner. Bro. J. C. Lightcap, of Mansfield, Ill., held the meetings for us and delivered eighteen powerful sermons. Our sermons were well received. We held our love feast Sept. 23. Bro. Lightcap will preach for us every second and fourth Sunday.—Mary E. Weller, Hutsenville, Ill., Oct. 3.

Laonark.—Bro. S. Z. Smith and wife, of Sidney, Ohio, labored earnestly for three weeks in a revival effort at this place. Sister Etta Selman had charge of the singing and proved herself efficient. Sept. 27 and 28 had a meeting for the young people of the entire community, which was greatly appreciated by both old and young. Nearly 100 were present who were past sixty years of age. Each one was presented with a bouquet of flowers. During the meetings delegations were present from other churches of the town, also members from adjoining churches. In the second week there were special services, such as women's night, men's, family and young people's. All were attended largely with marked interest, especially the young people's meeting. The high school came in a body, accompanied by several teachers. It was said to be the largest crowd ever assembled at the church, and was one of the best services. Eleven were baptized. Our love feast, Oct. 1, was very largely attended more than 250 communing. Bro. Smith officiated. Such a meeting seemed a very fitting close for our series of meetings.—Hazel Mathias, Laonark, Ill., Oct. 6.

Shannon church met in council Sept. 23, with Bro. Chas. Delp presiding. Brethren James M. Moore and Ira Weaver were present, each giving a very interesting and instructive talk. Bro. Chas. Delp was chosen elder for the remainder of this year and 1923. Our communion was held Sept. 24, with Bro. James Fyock, of Pine Creek, began Sept. 24 and closed Oct. 8, followed by our love feast Oct. 9. The meetings were well attended by the neighboring churches and community. Bro. Fyock labored earnestly while here. He visited in many homes and delivered some very inspiring sermons. He attended the meetings, which benefited and that the church was strengthened and built up. The song services were led by Bro. G. G. Canfield, of Freeport. Our Sunday-school attendance was increased thirty per cent last Sunday. Bro. Delp held the pulpit in Freeport, last Sunday evening, so that Bro. Canfield could be with us.—Ida McNutt, Shannon, Ill., Oct. 9.

Woodland.—The Mothers and Daughters' Meeting of the Southern District of Illinois convened at the Woodland church Oct. 3, with Sister Eda Hyster of Springfield, presiding. The devotionals were led by Sister P. A. Shearer, of Decatur. A program committee was chosen for the next meeting, consisting of Sister Stella Arnold, of La Place, and Sister Stella Brubaker, of Virden. The subject of the meeting was "Home." An appropriate program was rendered, including recitations and papers on the following subjects: Making a Real Home, Hospitality, The Master is Coming. Many good things were said that were an inspiration to all. Several special numbers of music were rendered.—Mattie Blichenstaff, Cerro Gordo, Ill., Oct. 9.

INDIANA

Burnettsville church met in council Sept. 30, with Eld. G. B. Hester presiding. We closed our love feast Oct. 21, at 7 P. M. Two delegates were elected to District Meeting: Eld. G. B. Hester and Bro. Homer Hannah. Bro. Elmer Musselman was elected trustee; the writer, church correspondent.—Mrs. Hester Alexander, Burnettsville, Ind., Oct. 1.

Burnettsville church met Sept. 30 in council and decided to hold the fall love feast Oct. 21, at 7 P. M. Sister A. O. Alexander was elected "Missionary" agent and correspondent.—Minnie M. Reiff, Burnettsville, Ind., Oct. 7.

English Prairie.—Sept. 30 we held our communion, which was quite well attended. It was preceded by a two weeks' revival service. Six were received into the church by baptism and one was reclaimed. Bro. Wm. Hatcher, of Summitville, Ind., did the preaching and his Gospel sermons were enjoyed by all.—Mrs. Bank Light, Howe, Ind., Oct. 5.

Ft. Wayne church met in council Sept. 30, with Eld. J. G. Gump presiding. We had with us Brethren Kreider and Yoder, of the Mission Board of Northern Indiana. With their advanced years and experience, they were able to give us some very helpful advice. We had fine weather for our joint Harvest Meeting and picnic, which was a great success. We were very glad that Bro. Balhouse and wife Mrs. Ft. Wayne a stopping-place on their way home to St. Petersburg, Fla. He preached for us Sept. 10 and his sermon was highly appreciated because of its good admonitions. We hope that their visits will be regular. To further our good fortune, Bro. Manly Deeter, of Milford, Ind., spoke for us the following Sunday. He gave us some valuable advice as to the government of the church and Sunday-school. He also spoke of some of the things, concerning which the church needs to be watchful. By these unexpected but welcome visits and the extemporaneous talks, we are buoyed up and filled with encouragement.—Arthur M. Barrow, Ft. Wayne, Ind., Oct. 5.

Howard.—Sept. 3 Bro. G. S. Strausbaugh, of Fredericktown, Ohio, began a series of meetings which closed Sept. 24. He preached twenty-six sermons with power. There were six accessions to the church. Bro. Strausbaugh's visits in the homes were very helpful. We feel that the church is much built up spiritually. Our attendance was good throughout the meetings, considering the intense heat. Aug. 28 Bro. Teach of Bettendorf, Iowa, gave two lectures on Chicago and the duties of the school, which was much appreciated.—Everett Henry, Flora, Ind., Oct. 1.

Indianapolis church met in council Oct. 3. In the absence of our elder, Bro. S. A. Hylton, acting pastor, presided. Bro. Chas. A. Wright, of Ithaca, Mich., will be with us about Oct. 13, to take up pastoral work at this place. Sister Guss is taking for some improvements on the parsonage. Officers for 1923 were elected: Bro. board on Christian Education was elected, whose duty it is to

choose the Sunday-school officers for the coming year, also officers of the Christian Workers' Society. Our love feast will be held Nov. 19.—Lunette Mitchell, Indianapolis, Ind., Oct. 5.

Loon Creek.—Sept. 4 Bro. Beery, of Flora, Ind., began a series of meetings at Loon Creek. Both interest and enthusiasm were shown by members, neighbors and friends. Special music, furnished by local talent and adjoining churches, was a special feature of the meeting. Bro. Beery delivered some very forceful sermons. Through his untiring efforts and with the cooperation and prayers of the members, fourteen were won for Christ. The meetings closed Sept. 24. On Monday evening the love feast was held, and a large crowd enjoyed a spiritual service. Recently three letters were granted. The Sunday-school attendance has been very good, averaging about 125 for the past quarter.—Carl E. Zook, Huntington, Ind., Oct. 2.

Monticello church met in regular council Sept. 30, with Eld. J. H. Wright presiding. The visiting brethren gave their report, with the information that there are 107 members in our District. Our delegate to District Meeting is Bro. E. R. Zimmerman, with J. L. Hiner, alternate. The writer was elected church correspondent. Bro. Wright's time as elder having expired, Bro. Chas. Oberlin, of Logansport, Ind., was unanimously elected elder for the coming year. At a called council, recently, we decided to secure Bro. Oberlin as our pastor and expect him to locate with us about March 1. Bro. Roy Misher came to us Sept. 4 and preached two sermons, and on Sept. 17, he preached two very helpful lessons. One accepted Christ, and was baptized. Our love feast was held on Sunday evening, Oct. 1, with about eighty members present. Bro. G. B. Heeter officiated, with Brethren J. H. Wright and John Mourer assisting. On the following evening, ten of our members, accompanied by their families, came to the home of Sister Guss, as Sister Guss has been in poor health for some time. We feel that our church has grown in the Lord's work during the past year, and we hope that by locating a pastor, much more good may be done.—Mrs. E. R. Zimmerman, Monticello, Ind., Oct. 4.

Muncie church met in council Sept. 28, with Bro. Frank Hay acting as moderator. Our former pastor, Bro. Geo. L. Studebaker, was chosen pastor for the remainder of this year by almost a unanimous vote. Our Sunday-school has been revived and is progressing nicely. Our pastor preached a splendid sermon today on the subject, "The Power of Little Things." In the evening we held a service, "The Word and the Two-edged Sword." We decided to have a series of meetings, this coming week. One letter of membership was accepted at our council.—Geo. Kimmel, Muncie, Ind., Oct. 1.

New Bethel congregation held a series of meetings Sept. 14 to Oct. 1. We were assisted by Bro. W. M. Laughran, of Jonesboro, Tenn. The sermons which he delivered were preached with power and in the congregation of the Holy Spirit. Many homes were visited by the brethren. We are sure that God is working and we trust to reap a harvest in the near future. The weather being ideal, the attendance and interest were good.—Mrs. Omer White, Connersville, Ind., Oct. 2.

Plymouth church met in regular members' meeting Sept. 14. The church was well represented and the meeting was a spiritual up-lift. Our elder acted as moderator. The members were admonished to abstain from the sinful evils of the world, and to live the simple Christ-life that always stands for something worth while. We granted six letters. The quarterly report of the secretary was very favorable. Sept. 28 we met in a preparatory meeting for our love feast. The deacons' reports were good. Plans were completed for the love feast, which will be held on the evening of Oct. 7. At least 150 communicants were present, and it was a quiet, spiritual meeting. Eld. T. E. George, of Goshen, officiated. Other ministers present were Brethren Howard Dickey, Arthur Miller, Everett Fisher, Jesse Brown, Walter Shively and our home ministers. A number of friends and neighbors were present. On the evening of Oct. 8 Eld. T. E. George began his work, which will continue indefinitely. Bro. Geo. Anglemyer, of Nappanee, has charge of the music. The meetings over Sunday were very well attended and the Spirit-filled messages from our brother reached the hearts of all.—A. Laura Appleman, Plymouth, Ind., Oct. 14.

Topeka congregation held a special council Sept. 21, for the purpose of choosing a minister. Eld. I. S. Burns presided. Brethren Henry Wyson, C. C. Cripe and T. E. George took charge of the work. Bro. Warren Bowman was chosen, after which he and his wife were duly installed. As Bro. Bowman was one of our deacons, and another had moved away, two others were elected.—Bro. Geo. D. Hester and Bro. Herbert Bace, of Ellettsburg, Iowa, have already been installed. Some weeks ago we held our Harvest Meeting. Bro. I. S. Burns conducted both the morning and afternoon services, delivering a harvest sermon and a missionary sermon. An offering of \$870 was taken. We have just closed a two weeks' revival meeting, with Bro. Clyde Mather, of New Ohio, as evangelist. He presented the Gospel with power and firmness. We feel that the church has been greatly strengthened and that we have a much stronger spirit of union in the church. We held our quarterly council Sept. 30.—Mrs. Sarah E. Yontz, Topeka, Ind., Oct. 5.

Wabash (Country Church).—Bro. Hugh Miller, of Troy, Ohio, began a series of meetings at this place Sept. 10 and closed Sept. 24. The attendance and interest were good. He gave us some Gospel preaching, with much power and conviction. An immediate result five were baptized. Our love feast was held Sept. 30, with a good attendance. Several visiting ministers were present. Bro. Oscar Winger officiated. Bro. Aaron Moss remained and preached for us on Sunday morning.—Barbara E. Pulley, Wabash, Ind., Oct. 3.

Walton Mission.—Bro. Moyné Landis, of Sidney, Ind., has just closed a very successful two weeks' series of meetings. Each evening was brought forth with convincing power. As a direct result, two decided for Christ. There was good attendance and attention at each service. Sister G. W. Phillip had charge of the song service. Special music was rendered each evening, which was much appreciated.—Elsie Small, Walton, Ind., Oct. 10.

Wawaka church held a council Sept. 23, with Eld. Milo Geyer in charge. Bro. B. E. Hoover, our pastor, also was present. It was decided to hold our communion after an all-day meeting Nov. 4. One has been reinstated here recently, and four more were baptized Oct. 8. In September Bro. B. E. Hoover and wife moved here, and have taken up active work. We feel that under their care and direction the work will progress and much good will be done. Sept. 11 Bro. R. C. Wenger preached our Harvest sermon.—Blanche Blosser Frick, Wawaka, Ind., Oct. 9.

Yellow Creek church enjoyed a communion Oct. 5, with Bro. Chas. Cripe, of Bremen, Ind., officiating. Eleven ministers were present, and about 200 communed. We expect Bro. Chas. Oberlin to be with us some time in December, to assist in a series of meetings.—Irvin Miller, Goshen, Ind., Oct. 9.

IOWA

Bagley.—Under the direction of the Missionary Committee of the Coon River church, the Sunday-school scholars of this place gave a missionary program Sunday evening, Oct. 1. This was followed by a forceful sermon on "A Christless World." Bro. J. H. Wright, of Prairie City, Mo., was the speaker. The members of this place enjoyed and appreciated very much the privilege of having a service in the evening.—Mrs. Leota Rometsch, Bagley, Iowa, Oct. 10.

Council Bluffs.—We met in regular quarterly council Oct. 6, with Eld. Leander Smith presiding. Considerable business came before the meeting and was disposed of very pleasantly. Church and Sunday-school officers were chosen for the coming year. Sister Leola Under Smith, Sunday-school superintendent, Sister D. P. Hutchison, "Messenger" agent and church correspondent, the writer. We have begun to plan for the coming year. The conditions that surround our work are much improved and we are hoping for more success. We believe that the best of our best will be given to the work at this place.—Mary Smith, Council Bluffs, Iowa, Oct. 10.

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VADA NEWS

(Continued from Page 667)

bound by a debt to another man, who would not let him come, is now free, and wishes to come. Altogether we feel that the prospects are brighter than they have ever been before.

The health of the Christians has been very good. The boys of the boarding-school have had exceptionally good health. The girls have not fared so well, and at present one of them is in the hospital in Bombay. The missionaries, too, have had good health, for which we are thankful. Pray with us that this may continue, and that the work here may be fruitful! F. M. Hollenberg.

MRS. E. S. ROTHROCK

Susannah, wife of Eld. E. S. Rothrock, and daughter of Eld. Michael and Rachel Horner Forney, was born in Somerset County, Pa., Dec. 22, 1846, and died at her home at Carlisle, Nebr., of paralysis, Sept. 25, 1922.



Mrs. E. S. Rothrock

In 1857 her father's family moved to Richland County, Ill., where she grew to womanhood. Aug. 4, 1870, she married Eli S. Rothrock. Their first home was on one of her father's farms. After four years they decided to join in the procession that was moving to Kansas and Nebraska. Oct. 17, 1876, having loaded their possessions into a covered wagon, and having bidden their friends and the happy scenes of childhood good-bye, their three faithful horses began slowly to pull them away from the woods and berry-patches of Southern Illinois, to the fertile plains of Nebraska. The new Eads bridge at St. Louis gave them a safe passage over the Father of Waters on Sunday morning, Oct. 21. The following day the Missouri was crossed by ferry at St. Charles, Mo., and on the day when Rutherford B. Hayes was elected President, it was again crossed at St. Joseph, Mo. Nebraska was sighted and entered Nov. 9, and the family settled temporarily near Pawnee City.

The following spring they closed a deal for a homestead in Bryant Township, Fillmore County. In the covered wagon they made the journey thither in November of 1877 and have made their home there continuously. Sister Rothrock faced bravely all the hardships of pioneer life and learned well how to make the best of her surroundings. She managed to keep the table and family wardrobe well supplied at all times. The unexpected guest often marveled at the variety of food which graced her table. She delighted to entertain her friends and would share her stores with any who might be needy.

Into this home were born ten children. Early the dark cloud of sorrow rested upon it, when death entered the Illinois log house, which was then called home, and in three weeks took two fine little boys away. The bitterness of that first great sorrow was never forgotten, and only time gradually softened it, as other children came into the home, until the number was eight. Three others died in childhood. In these hours she learned to know the comfort of a Heavenly Father, and at similar times, in other homes, she comforted the bereaved with the same consolation she had found. Perhaps harder than these earlier afflictions was the bereavement when a son and daughter were taken later. Two sons, Elbert, of Carlisle, and Edgar, of Holmesville, and one daughter, Mrs. Susie Burkholder, of Octavia, Nebr., survive, together with twenty-one grandchildren and one great-grandchild; also one sister and one brother.

She accepted Jesus as her Savior at the age of fourteen and ever found great joy in him and his Word. No Sunday in her seventy-five years found her absent from worship unless hindered by sickness or storm. She loved to worship. The minister's sermon always carried a message of good cheer to her inner life. Last New Year's Day she began, once again, to read the New Testament through, and completed it on the Friday when she was taken ill. She rejoiced to see the church grow. She contributed more than she knew to the progress of the work. The community is better for her life and work, and with Whittier we can all say:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts where her footsteps pressed
Like fairy blossoms grew.
"Sweet promptings unto kindest deeds
Were in her very look;
We read her face as one who reads
A true and holy book.
"We miss her in her place of prayer,
And by the heart-fire's light;
We pause beside her door to hear
Once more her sweet 'Good night!'
"There seems a shadow on the day,
Her smile no longer cheers;
A dimness on the stars of night,
Like eyes that look through tears.

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

"Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in goodness strong.

"And grant that she, who, trembling here,
Distrusted all her powers,
May welcome to her holier home
The well-beloved of ours."

The funeral was conducted at the Bethel church by the pastor, Bro. A. D. Sollenberger. Interment was made in the Bethel cemetery. Edgar Rothrock, Holmesville, Nebr.

DIXON, ILLINOIS

Aug. 28 the Dixon church met in a farewell party in honor of our departing pastor, Bro. Johnson. He was called to other fields of labor, after serving us faithfully for over six and one-half years. It was with regret that we bade him farewell, as he left for Omaha, Nebr.

Sept. 5, our new pastor from California, Bro. W. C. Sell, arrived. He has entered into the work energetically. We have great prospects and plans for the future. The church gave him a surprise party, by way of welcome. Each one brought a gift of vegetables, fruit and groceries.

Sept. 25 we met in regular quarterly council, at which new officers were elected. Our elder, Bro. John Heckman, has gone to California for the winter.

Sept. 29 a singing class was held at the pastor's home. The study and interpretation of hymns were taken up. All felt that it was a great spiritual uplift, causing us to see the value of our hymns and the spiritual meaning, as we have never before realized.

Oct. 6 a called meeting was held at the church, at which time our pastor organized a singing class, to be held each Friday evening at his home. A Mission Study Class and a Bible Class, giving credit for work done, were also arranged for. One week the Bible Class will be held and the next week the Mission Study Class will convene. The pastor has consented to teach the Bible Class, and the pastor's wife will have charge of the Mission Study Class. These classes will mean a great growth for the church, and individuals in all the surrounding community will feel the expansion. We hope for a great awakening in the near future. The pastor is endeavoring to organize a group of young people, who will carry reports of the sermons to the aged and shut-ins. This will mean much in the growth of our young people, besides bringing Gospel Messages to those who are unable to come to the services.

The church has supplied the parsonage with good furniture. The Ladies' Aid and others furnished the dainty curtains. Pray for our success! Mrs. W. C. Sell.

NATIONAL GRAND ARMY ENCAMPMENT

The National G. A. R. Encampment, held in Des Moines, Iowa, Sept. 24 to 28, was an event long to be remembered. Old veterans were here from all parts of the United States, and it was probably all the more impressive on account of the fact that we may never have the pleasure of being host to them again. The youngest of veterans is sixty-nine and the oldest one hundred years. The average age was estimated at seventy-eight.

These veterans represented the battles of Gettysburg, Shiloh, Bull Run and all other famous conflicts of the Civil War. There were those who marched with Sherman to the sea. Others had been incarcerated in that horrible Andersonville prison of the South.

Everything possible was done to make them happy and comfortable while they were here. Many automobile owners made trip after trip, each night, to take them to their lodging places, and no one quit his job until all were tucked comfortably in their places of rest for the night. It was a very great pleasure, too, not only because they were Civil War veterans, but also because of their appreciation. They never forgot the "Thank you."

A whole volume could be written about this Encampment, but I shall write only briefly. All who witnessed it will carry through life some ever-pleasant memory. There is one thing, especially, I shall never forget. One day, as one of my friends was taking some of these aged soldiers for a drive around the city, one of them recognized the First M. E. Church as the place where he attended services on Sunday. He mentioned having been there, and then remarked: "I am eighty-five years old and will probably not have many more years in this world. That doesn't make much difference though, for I hold title to a mansion over there. I wish you would get one over there too, right by mine."

That was a fine piece of personal evangelism. It left a very touching and lasting impression on this friend of mine, even though he is already a Christian. It surely could not have offended even the vilest sinner. Do we, as Christians, take advantage of our opportunities to win people to Jesus Christ? Kenneth Smith.

Des Moines, Iowa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Ayers-Camblin.—By the undersigned, at his residence, Sept. 25, 1922, Brother Charles H. Ayers, of Hillsdale, Oklahoma, and Sister Gladys Camblin, of Silsbee, Oregon.—Isaac H. Miller, Nash, Oklahoma.

Cline-White.—By the undersigned, at the bride's home, Oct. 1, 1922, Brother Joseph Keith Cline and Sister Mabel D. White, both of Glendora, Calif.—G. H. Bashor, Glendora, Calif.

Early-Martin.—Sept. 30, 1922, at the parsonage of the First Church of the Brethren, Philadelphia, Pa., occurred the wedding of Eld. Henry C. Early, of Penn Laird, Va., and Sister Emma Martin, of Lancaster, Pa. Bro. Early is well known over the entire Brotherhood and Sister Early is a woman of fine Christian character who, in a quiet way, has been doing acceptable Christian work. Bro. Early having been chosen pastor of the church at Flora, Ind., they expect to make that place their home within a few weeks. We are sure that the good wishes and prayers of the Brotherhood will go with them.—H. Stover Kulp, 2260 N. Park Avenue, Philadelphia, Pa.

Koffel-Price.—By the undersigned, at Harleysville, Pa., Sept. 9, 1922, Harvey D. Koffel and Sister Bertha A. Price, both of Lower Salford.—A. A. Price, Harleysville, Pa.

Newcomer-Lester.—By the undersigned, at his home, Sept. 27, 1922, Bro. Clyde S. Newcomer and Miss Effie Mae Lester, both of Lanark, Ill.—James M. Moore, Lanark, Ill.

Sites-Leatherman.—By the undersigned, Sept. 23, 1922, at the parsonage, Brother Albert L. Sites and Sister Edna V. Leatherman, both of Antioch, W. Va.—B. L. Ludwig, Scherr, W. Va.

Swendenburg-Walker.—By the undersigned, at the parsonage, Oct. 2, 1922, Mr. Doster H. Swendenburg and Miss Opal Walker, both of Kansas City, Mo.—J. A. Wyatt, Kansas City, Mo.

VanHorn-Marshburn.—By the undersigned, Sept. 30, 1922, at the home of the bride's brother, Brother and Sister S. L. Marshburn, of Orange, Calif., Brother Herbert A. VanHorn, of Ontario, Calif. and Sister Erma Marshburn, of La Verne, Calif.—John M. Wine Santa Ana, Calif.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Borough, Sister Elizabeth, born in Stark County, Ohio, May 20, 1847, died at the home of her daughter, Mrs. W. E. Hemen, South Bend, Ind., Sept. 18, 1922. Her home had been in South Bend for over seventy years. In 1864 she married Smith Woolf. One son survives from this union. After the death of her husband she married, in 1874, Bro. Wm. Borough. Two children survive from this union. Bro. Borough was for years a minister in the Church of the Brethren, and died in November, 1917. Sister Borough has been a member of the Church of the Brethren for about forty-seven years. Her great interest was missions and she often denied herself that she might have more to give to the cause. Services at the First Church by the writer. Interment in the nearby cemetery.—H. H. Helman, South Bend, Ind.

Buckbee, Sister Christina, died of a complication of diseases, Aug. 25, 1922, aged 81 years. She was a member of the Church of the Brethren for many years. She leaves a husband, two sons and five daughters. Services by the undersigned in the Brick Church. Interment in the Mayville cemetery.—B. B. Ludwig, Scherr, W. Va.

Coleman, Clyde Merrill, son of Bro. H. Olin and Sister Harriett E. Coleman, born at Scottsdale, Pa., Aug. 29, 1913, died at Oakland, Calif., Sept. 27, 1922. Death came as a result of membranous croup and diphtheria. He is survived by his father, mother and one brother. Services at the grave by Eld. W. M. Platt. Interment in the Evergreen cemetery.—Ivy Walter, Oakland, Calif.

Davidson, Wm. Franklin, born near Hanging Rock, Ohio, in 1847, died Sept. 24, 1922. In his boyhood days he moved to Missouri, where he made his home until 1901, when he came to this country and moved to Kansas. In 1917 he suffered a stroke of paralysis, which made him practically helpless. He returned to Leeton, Mo., that he might have the care of his daughter, Mrs. D. M. Wenrick. He united with the church early in life and served as a deacon as long as health permitted. Services in the Mineral Creek church by the brethren. Interment in the cemetery near by.—James M. Mohler, Leeton, Mo.

Derringer, Sister Sarah Jane, born near Dayton, Ohio, died in the bounds of the Ft. McKinley church Sept. 28, 1922, aged 68 years, 9 months and 5 days. In 1874 she was married to Bro. Leonard Derringer. There were three sons and two daughters, three of whom preceded her. Early in life she became a member of the Church of the Brethren, continuing faithful to the end. She leaves her husband, two sons and six grandchildren. Services at Ft. McKinley by the writer and Elders A. L. Klepinger and H. W. Holler. Burial near by.—L. A. Bookwalter, Trotwood, Ohio.

Faaster, Sister Elizabeth Frances, died Sept. 30, 1922, aged 57 years. Death followed an operation for goiter. She has been a faithful member of the Church of the Brethren for more than twenty years. She leaves a husband, three brothers and four sisters. Services by the writer, assisted by Rev. Maiden, in the Mt. Helvon U. B. church.—B. B. Ludwig, Scherr, W. Va.

Gochenour, Joseph S., died Sept. 26, 1922, in the Winchester Memorial Hospital, Winchester, Va. Burial in the home cemetery near Woodstock, Va. He leaves one daughter, two sons, six grandchildren and one great-grandchild. He was in his seventy-sixth year—the last of his family to go. He died of pneumonia, following an operation Sept. 2, for acute appendicitis. He made a brave fight and retained his cheerful faith to the end. He leaves a trail of kind words and wholesome advice. His sterling character and upright, sober Christian life will always be an inspiration to us.—D. T. Gochenour, Stuarts Draft, Va.

Kesler, Martha, daughter of Brother and Sister Daniel Flora, born in Franklin County, Va., April 6, 1845, died at the home of her daughter, Mrs. J. C. Miller, near Weiser, Idaho, Sept. 19, 1922. Death was due to heart trouble and Bright's disease. March 29, 1868, she married Wm. Kesler. There were five sons and four daughters. Her husband and one daughter preceded her. At an early age she united with the Church of the Brethren and remained faithful. A few weeks before her death she called for the elders and she leaves eight children, thirty-five grandchildren, three sisters and one brother. Services from the Weiser church by Bro. L. H. Eby. Interment in the Weiser cemetery.—Emma Kesler Miller, Weiser, Idaho.

Krider, Samuel, born in Lancaster County, Pa., Nov. 28, 1844, died at his home in Middlebury, Ind., aged 77 years, 10 months and 4 days. He married Estella Jarvis. They were the parents of one daughter. All of these survive, as also does his second wife. Services by the writer.—J. H. Fike, Middlebury, Ind.

Kulp, Samuel, born in Elkhart County, Ind., June 2, 1850, died at the home of his daughter, Mrs. Warren Bemiller, Elkhart, Oct. 1, 1922. For nine months he had been a sufferer of heart trouble

and complications. He has been a resident of Elkhart County, Ind., all his life, except for about ten years, when he resided in Eaton County, Mich. March 3, 1871, he married Maranda S. Kessler. There were nine children, two of whom preceded him. His wife died twelve years ago and since that time he has made his home with his daughters. He is survived by two daughters, five sons, twelve grandchildren and three great-grandchildren. Two sisters and a half-brother. He became a member of the Church of the Brethren about fifty years ago and has served faithfully as a deacon for thirty years. He patiently endured his affliction. Services by Bro. E. C. Swihart at the Elkhart City church. Burial in Oak Ridge cemetery, Bristol, Ind.—Mrs. Sylvia E. Kistler, Elkhart, Ind.

Lehman, Homer B., son of Eld. Josiah and Rebecca Lehman, born Sept. 30, 1889, in Morgan County, Mo., died at his home in Sapulpa, Okla., Sept. 19, 1922. Oct. 11, 1916, he married Mae Snyder. There were two sons and one daughter. He and his wife united with the Church of the Brethren in 1916. He is survived by his wife, three children, a father, mother, four sisters and four brothers. The body was taken to Guthrie, and services were held in the Presbyterian church by Elders J. H. Morris and N. S. Gripe. Interment in the Summit View cemetery.—Goldie E. Gripe, Guthrie, Okla.

Lyon, Osborn Arnold, infant son of Brother and Sister Millard Lyon, died Sept. 27, 1922, aged ten months. Services in the Knobley church by the writer.—B. B. Ludwick, Scherr, W. Va.

Miller, Poorman Lee, son of Albert and Minnie Miller, born Sept. 1, 1908, died at his home, near Sidney, Ind., Aug. 30, 1922. He is survived by father, mother, one brother, one sister and four half-sisters. He gave his heart to God Nov. 27, 1919, and always took a great interest in the Sunday-school and church. Services at the Plunge Creek Chapel church by the writer, assisted by Elders I. B. Book and John Wright. Burial in the Spring Creek cemetery.—J. E. Smeltzer, North Manchester, Ind.

Myers, Susanna Sanger, daughter of Jacob and Delia Sanger, born in Rockingham County, Va., Nov. 12, 1847, died July 30, 1922, at the home of her son, D. J. Myers, of Bealeton, Va. In 1869 she married Daniel H. Myers. There are five children who survive with the father. Two children died in infancy. She is also survived by thirty-four grandchildren, nine great-grandchildren and two sisters. Services by Bro. B. B. Miller, of Greenmount church. Interment in the Greenmount cemetery.—Anna Miller, Harrisonburg, Va.

Paul, Malvina, daughter of Thomas and Bettie Paul, born near Leeton, Mo., Sept. 1, 1886, died Sept. 23, 1922. She united with the church early in life, and was true to her profession—faithful in church attendance and in every duty placed upon her. Services in the Mineral Creek church by the brethren. Burial in the cemetery near by.—James M. Mohler, Leeton, Mo.

Rarick, Martha Ann (nee Gump), born near Eaton, Ind., Sept. 6, 1865, and died at Eaton, Sept. 12, 1897, at the age of thirty-two. She joined the Church of the Brethren at Eaton, Ind., in 1884, she was married to John G. Rarick. To them were born two sons, and two daughters. The latter died in childhood. The greater part of her life was spent in Delaware County, Ind., in which her life and character will long be felt. She was much devoted to homemaking, and was greatly interested in the welfare of her children. For about six years she was active in church work with her husband as pastor, at various places. For about a year she was seriously afflicted, but bore most patiently all her sufferings unto a victorious end. She leaves her husband, two sons, one brother, three half-brothers, and four half-sisters. Funeral text, Luke 10: 42. Services by the writer, assisted by Rev. Fred, of the Methodist Episcopal church.—L. W. Teeter, Hagerstown, Ind.

Roberts, Sister Anna M., died of old age, Aug. 15, 1922, aged 84 years. She was a faithful member of the Church of the Brethren for the last twenty-five years. Her husband preceded her many years ago. She leaves three sons, three daughters and several grandchildren. Services by the writer at the home of her daughter, Mrs. Minnie Kabrick. Interment in the family cemetery.—B. B. Ludwick, Scherr, W. Va.

Robertson, Sister Kate, wife of Lee Robertson, of Warm Springs, Va., born in Bath County, Va., died at the Community House Hospital at Hot Springs, Va., Sept. 27, 1922, aged 39 years. She leaves her husband, three daughters and four sons. She united with the Brethren Church about five years ago, remaining faithful until death. Services at the Chimney Run church by Bro. P. E. Ginger. Burial in a little family graveyard near the home.—G. R. Robertson, Warm Springs, Va.

Rotruck, Sister Arbutis, died of typhoid fever, Aug. 13, 1922, aged 16 years. She united with the church of the Brethren ten months before her death, at earnest work in her Christian life, that she was chosen teacher of a junior class in Sunday-school. Services by the writer in the Knobley church. Interment in the cemetery near by.—B. B. Ludwick, Scherr, W. Va.

Royer, Sister Beulah M., wife of Bro. Leon Royer, and daughter of Bro. Edward and Sister Lizzie Schwartz Fegley, of Pine Grove, Pa., born June 21, 1902, in Schuylkill County died Aug. 27, 1922, at the Lancaster General Hospital of a complication of diseases. She is survived by her husband, two small children, her parents, three sisters and one brother. Services by Eld. H. B. Yoder at the Neffsville church. Interment in the adjoining cemetery.—Leah N. Phillips, Lancaster, Pa.

Simmons, Lennie Theodore, son of Bro. Jas. T. and Sister Edith Simmons, born Aug. 30, 1901, in Douglas County, Kansas, died Sept. 20, 1922, at the home of his parents, in the bounds of the Appanose church, near Overbrook, Kans. He united with the Church of the Brethren Feb. 22, 1916, and lived a very consistent life. He is survived by father and mother, two sisters and two brothers. He was a member of the Live Wire Sunday-school class and will be greatly missed by the class which he loved very much. Services at the Appanose church by the writer and Eld. O. H. Feiler. Burial in the cemetery near by.—J. M. Ward, Pomona, Kans.

Spittler, Sarah A., nee Eikenberry, born Oct. 2, 1848, died at the home of her daughter, Sister Rila Flora, near Bringham, Oct. 5, 1922. April 7, 1872, she married Samuel Spittler. There were three children. One son and the father preceded her. She leaves one son, one daughter, five grandchildren, two great-grandchildren and four brothers. Early in life she united with the Church of the Brethren and remained loyal. Services at the church in Flora by her former pastor, Bro. I. R. Beery. Interment in Moss cemetery.—Mattie Welty, Flora, Ind.

Springer, John E., born in Washington County, Md., Aug. 29, 1848, died at his home in Quinter, Kans., Sept. 2, 1922. He was married to Harriet Meyers Dec. 12, 1869. There were six children, one having died in infancy. He leaves his wife, five children and one adopted son. He united with the church of his choice in 1868. He was elected to the deacon's office in 1872 which he held for fifty years. He was loyal to the church, living a consistent life until death. Services at the church by Bro. D. A. Crist. Burial in the Quinter cemetery.—Mrs. J. W. Jarboe, Quinter, Kans.

Stebbins, Mark Jacob, eldest son of Chas. C. and Luella M. Stebbins, born May 28, 1899, in Montgomery County, Ohio, died Oct. 1, 1922. Death was due to accidental drowning in the Ohio River, near Pittsburgh. His fellow-workers bear testimony to his sterling qualities of manhood and Christian character. He was baptized into the Church of the Brethren at Lower Miami, in October, 1910, nearly twelve years ago. He leaves his mother, father, two brothers and a sister. Services by Eld. Jesse Noffsinger.—Chas. C. Stebbins, Dayton, Ohio.

Stover, Bro. Samuel, died in the bounds of the West Nimitz-shillen church, Ohio, Sept. 25, 1922, aged 66 years, 11 months and 5 days. Death was due to heart failure. Dec. 25, 1857, he married Emma Witmer. There were seven children. He married Mrs. Ada Hershey April 6, 1907. He is survived by the widow, five children, seven grandchildren and two brothers. He united with the Church of the Brethren many years ago and remained faithful.—Reuben Shroyer, North Canton, Ohio.

Choice Devotional Books

The increase in consecration in the Church of the Brethren would amaze beholders if each member would read a new devotional book quarterly. Frequently books of this character may be selected which also bear on the Sunday-school lessons of the quarter. Thus a double use could be made of them. Have you purchased yours this quarter? Excellent selections are offered here. If you wish to know more of any book in the list, write us.

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 669)

Schlosser and W. J. Hamilton, Field Director, with a number of the speakers. The program included songs, devotionals, readings and addresses. Our Sunday-school picnic was held in August, at the home of our superintendent, Bro. W. H. Rummel. All reported having a fine time. At our last council, Bro. Harshberger was re-elected pastor. Our Sunday-school was represented by delegate at the Sunday-school Convention held recently at Somerset, Pa.—Mrs. Stella L. Boehm, Viewmont, Pa., Oct. 6.

TENNESSEE

Beaver Creek church met in council Sept. 30, with Eld. J. Henry Peterson as moderator. The deacons gave their yearly report, which showed all in union. We decided to have our love feast Nov. 4.—Mrs. J. Vernon Spangler, Fountain City, Tenn., Oct. 9.

VIRGINIA

Antioch church met in annual council Sept. 30, with Eld. J. A. Naff presiding. The brethren reported the annual visit. We expect to hold our love feast Nov. 4, beginning at 3:30 P. M. Eld. L. E. Brubaker preached for us Sunday morning, Oct. 1. We expect to hold a series of revival meetings, following our love feast, with Bro. J. B. Peters, of Wirtz, Va., in charge—Orpha Flora, Boone Mill, Va., Oct. 1.

Burke Fork church met in council Sept. 16, with Eld. Joel Weddle as moderator. The deacons gave a favorable report of their annual church visit. On Sunday following Eld. L. M. Weddle preached an interesting sermon. One has been baptized since the last report.—Hattie E. Hylton, Floyd, Va., Oct. 3.

Linville Creek—Bro. L. S. Miller, of Harrisonburg, Va., came to the Linville Creek church in August and held a revival meeting, preaching all eighteen sermons. The meetings were well attended and the interest was good throughout. Seven were baptized and one was restored. Previous to our revival, we held a Vacation Bible School. It was in session two weeks, directed by Bro. D. H. Zigler, assisted by eight home workers. The average attendance was good. At the close of the school a program was given, which consisted of recitations, music and a display of handwork. Sept. 24 we held our Rally Day service and promotion exercises.—Florence T. Kline, Broadway, Va., Oct. 5.

Mill Creek.—In the report published in a recent "Messenger" I said that our love feast will be held Oct. 10, which is a mistake. The date should have been Sept. 30, which is now past.—Ida Willberger, Port Republic, Va., Oct. 11.

Mt. Zion church met in visit council Sept. 21, with Eld. D. N. Spittler presiding. We had with us Brethren Sam Roller, Isaac Zigler and C. E. Long. Each gave splendid talks on the simple life. We also had with us Bro. J. H. Wampler and Sister Hattie Wampler. On Sunday the latter gave a splendid talk on Sunday-school work, which was much enjoyed. Following this, Bro. Wampler delivered a splendid discourse on the subject of the Holy Ghost. Our love feast will be held Oct. 21.—H. F. Sours, Luray, Va., Oct. 10.

Troutville church met in regular council Oct. 7, with Eld. C. S. Ikenberry presiding. Three letters were received and nine were granted. Bro. Kenneth Knize was elected to the ministry. The annual visit was very favorable indeed. It was decided to remove the preaching appointment at Ebenezer to the Troutville house; also to support another service at the New Bethel mission. Our series of evangelistic services, to be conducted by Bro. Geo. W. Flory, will begin Oct. 25, instead of Nov. 1, as reported.—Frankie Showalter, Troutville, Va., Oct. 9.

WASHINGTON

North Spokane church met in regular council Sept. 30, with Eld. W. H. Tigner presiding. One letter was granted. We decided to have a love feast this fall, and we also plan on a Bible Institute. Oct. 1 the four churches of Northeastern Washington held the Sunday-school, Christian Workers' and Ministerial Convention at our church, which was very helpful in many respects. The next convention will be held at the Forest Center church, the first Sunday in May. Officers were elected with A. A. Dull, president.—Mrs. A. A. Dull, Spokane, Wash., Oct. 4.

Tacoma.—Oct. 1 Bro. E. S. Gregory, of Olympia, preached for us, using 2 Peter 1: 5-8 as a basis for his sermon. After services we enjoyed a basket luncheon, following which we met in council, with Bro. Gregory presiding. Bro. Oscar Thomas and Sister Laura Nether were chosen delegates to our Sunday-school and Christian Workers' Convention, to be held in Centralia Nov. 12. We are glad to welcome Brother and Sister Dewey and family, who are now making their home here.—Mrs. Sarah G. Telling, Tacoma, Wash., Oct. 5.

WEST VIRGINIA

Johnsontown (W. Va.)—Eld. Geo. A. Batzel, of Everett, Pa., has just closed a very interesting and helpful meeting at this place. While there was only one convert, the members were very much strengthened and others were seriously thinking. The love feast, held Oct. 7, was a very spiritual one, and was well attended. A number of the students of Blue Ridge College came over and helped much by their talks and special music. Ministering brethren who assisted were Walter Coffman, Walter Young, Millard Wilson and the writer. Bro. Coffman officiated.—J. S. Bowles, Burkittsville, Md.

Pleasant View. Bro. Levi Garst held a two weeks' series of meetings for us, beginning Aug. 6. We appreciated the Gospel sermons which Bro. Garst gave us. There was a good interest. Six Sunday-school boys were baptized. Our Vacation Bible School began Aug. 28 and continued two weeks, with Bro. J. P. Flora, of Dillon's Mills, Va., director. Two girls from our congregation assisted. This was our first school and the attendance and interest were good. An interesting program was rendered by the pupils Sept. 10.—Mrs. T. W. Jones, Fayetteville, W. Va., Oct. 5.

WISCONSIN

Chippewa Valley.—Aug. 7 Sister Mabel Crist Brubaker, of Rice Lake, Wis., came to us as superintendent of our Daily Vacation Bible School. We had a very interesting school. Aug. 25 we held our business meeting, with Bro. Ralph G. Rarick as moderator. We decided to retain our pastor for the next year. Our love feast will be held Oct. 30, an all-day meeting. Sister Lester Root was installed as the wife of a minister. Sept. 24 Bro. C. C. Myers, of Wadams Grove, Ill., began a series of meetings in the Union church in Rock Falls, six miles north of the Brethren church. The interest was splendid, and as a result six were baptized and four reclaimed—all heads of families except two. The pastor will preach at the Union church in Rock Falls every Sunday afternoon for the coming year.—Clinton I. Weber, Mondovi, Wis., Oct. 9.

Rice Lake church closed a two weeks' evangelistic campaign with the communion service Oct. 1. The attendance and interest were

good throughout the revival. Four accepted Christ as their personal Savior and others expressed a desire to unite with the church. We believe that the church and community of Rice Lake have received a spiritual blessing from these meetings. Our business meeting was held Oct. 2. Three letters of membership were received. Our elder, Bro. Ralph G. Rarick, gave us a very helpful and encouraging talk after the business session. Our Sunday-school attendance last Sunday was the largest since the middle of June. We are in need of more room and hence we are beginning to think in terms that will some day make this needed room a reality.—A. S. Brubaker, Rice Lake, Wis., Oct. 5.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 23-26, Southeastern Kansas, Fredonia church.
Oct. 24, 25, Southern Pennsylvania, Perry, Farmers Grove house.
Oct. 27-30, Northwestern Kansas and Northeastern Colorado, Burr Oak, Kans.
Nov. 15, 16, Arkansas and Southeastern Missouri, Broadwater church, Essex, Mo.

LOVE-FEASTS

Arizona
Nov. 11, Glendale.
California
Oct. 22, 7 pm, Patterson.
Nov. 5, Covina.
Nov. 24, 5:30 pm, Glendora.
Nov. 30, Rainin City.

Colorado

Oct. 25, 7:30 pm, Sterling.
Oct. 28, Haxtun.
Nov. 30, Rocky Ford.

Idaho

Oct. 21, 6 pm, Boise Valley.
Nov. 3, Nampa.

Illinois

Oct. 21, Pine Creek.
Oct. 28, 29, 6:30 pm, West Branch.
Oct. 29, 7 pm, Polo.
Oct. 29, 6:30 pm, Franklin Grove.
Nov. 4, 6:30 pm, Allison Prairie.
Nov. 5, 6:30 pm, Elgin.
Nov. 11, Pleasant Grove.
Nov. 12, Dixon.

Indiana

Oct. 21, 10 am, Prairie Creek, at Sugar Grove.
Oct. 21, 7 pm, Burnettsville.
Oct. 21, 6 pm, Kewanna.
Oct. 21, Pine Creek.
Oct. 21, Mexico.
Oct. 21, 6 pm, West El River.
Oct. 21, 5 pm, Somerset.
Oct. 21, Rock Run.
Oct. 21, 6 pm, Laporte, Ross church.
Oct. 21, 6 pm, Rossville.
Oct. 22, Mount Pleasant.
Oct. 28, 7 pm, Cedar Lake.
Oct. 28, 6 pm, Pleasant View.
Oct. 28, 6 pm, Landess.
Oct. 28, Markle.
Oct. 28, 10:30 am, Nettle Creek.
Oct. 28, Peru.
Oct. 28, Blue River.
Oct. 28, 7 pm, Bethel.
Oct. 29, Kokomo.
Oct. 29, 7 pm, Blissville.
Oct. 30, Beaver Creek.
Nov. 4, 10 am, Wawaka.
Nov. 4, Oak Grove.
Nov. 18, 10 am, Mississinewa.
Nov. 19, Indianapolis.
Nov. 25, Buck Creek.
Nov. 29, 6 pm, Union City.
Nov. 30, 7 pm, Spring Creek.
Dec. 3, Salamonie.

Iowa

Oct. 28, 6 pm, Prairie City.
Oct. 29, Curlew.
Dec. 2, Des Moines Valley.

Kansas

Oct. 21, Ozawkie.
Oct. 21, White Rock.
Oct. 21, 10 am, Quinter.
Oct. 27, Fredonia.
Oct. 28, Parsons.
Oct. 28, 6 pm, Overbrook.
Oct. 28, 29, 6 pm, Chapman Creek.
Oct. 28, 7:30 pm, Ottawa.
Nov. 4, 7 pm, Topeka.
Nov. 4, Victor (all day).
Nov. 18, Prairie View.
Nov. 30, Chanute.

Maryland

Oct. 21, 2 pm, Monocacy at Rocky Ridge.
Oct. 21, 22, 1:30 pm, Longmeadow.
Oct. 21, Brownsville.
Oct. 22, 3:30 pm, Pleasant View.
Oct. 28, 29, 4 pm, Manor.
Oct. 28, 2 pm, Locust Grove.
Oct. 29, 5 pm, Reisterstown.
Nov. 4, 2 pm, Middletown Valley, Meyersville house.
Nov. 4, 5, 1:30 pm, Antietam, at Weyers church.
Nov. 12, 6:30 pm, Denton.

Michigan

Oct. 21, 6:30 pm, Battle Creek.
Nov. 4, 10 am, Sugar Ridge.
Nov. 30, 10:30 am, Elmdale.

Minnesota

Nov. 4, Lewiston.

Missouri

Oct. 21, Shoal Creek.
Oct. 21, 5 pm, Carthage.

New Mexico

Nov. 12, Clovis.

Ohio

Oct. 21, 6 pm, New Carlisle.
Oct. 21, 6 pm, Palestine.

Oct. 21, 10 am, Wyandot.
Oct. 21, Fairview.
Oct. 21, 6:30 pm, Logan.
Oct. 21, 6 pm, Lower Miami.
Oct. 28, 10 am, Wooster.
Oct. 28, Strait Creek Valley.
Oct. 28, 6 pm, Monitor.
Oct. 28, 10 am, Beaver Creek.
Oct. 28, 10 am, West Fulton.
Oct. 28, 6 pm, Lower Stillwater.
Oct. 29, 5 pm, Ludlow, Pittsburg house.
Nov. 4, 2 pm, Portage.
Nov. 4, 10 am, Hicksville.
Nov. 4, 10 am, Prices Creek.
Nov. 11, 10 am, Stonelick.

Oklahoma

Oct. 28, Big Creek.
Nov. 4, Paradise Prairie.
Nov. 4, Pleasant Plain.
Nov. 30, Guthrie.

Oregon

Oct. 28, Grants Pass Mission.
Nov. 11, Portland.

Pennsylvania

Oct. 21, 22, 10 am, Back Creek, Upton house.
Oct. 21, 23, 9:30 am, Heidelberg, at Heidelberg house.
Oct. 21, 1:30 pm, Spring Grove church at Kemper house.
Oct. 21, 7 pm, Ambler.
Oct. 22, 6:30 pm, Roaring Spring.
Oct. 22, 6:30 pm, Norristown.
Oct. 22, 6:30 pm, Chambersburg.
Oct. 22, New Enterprise.
Oct. 22, Codorus, at Shrewsbury.
Oct. 22, 6 pm, Geiger.
Oct. 24, 1 pm, East Petersburg, Salunga house.
Oct. 25, 26, 1:30 pm, White Rock, Kreider house.
Oct. 28, 6 pm, Hatfield, Hatfield house.
Oct. 28, Spring Run.
Oct. 28, 1:30 pm, Akron.
Oct. 28, Mechanic Grove.
Oct. 28, 29, 1:30 pm, Big Swatara.
Oct. 28, 29, 10 am, Upper Codorus, Blackrock house.
Oct. 29, 6 pm, Roxbury.
Oct. 29, 10:30 am, Artemas.
Oct. 29, 3 pm, Reading.
Oct. 29, 6:30 pm, Pittsburgh.
Oct. 29, Scalp Level.
Oct. 29, Meyersdale.
Oct. 29, Smithfield.
Oct. 29, 4:30 pm, Carlisle.
Oct. 29, Conemaugh.
Oct. 30, 31, 9:30 am, West Conestoga.
Nov. 1, 2, 10 am, West Green-tree church at Rheems.
Nov. 2, 7:30 pm, Philadelphia, First Church.
Nov. 4, Indian Creek.
Nov. 4, 5, 2 pm, Lost Creek, Free Spring house.
Nov. 4, 5, 2 pm, Conewago, Bachmanville house.
Nov. 5, Snake Spring, Cherry Lane house.
Nov. 5, Lancaster.
Nov. 5, 2 pm, Lititz.
Nov. 5, 6 pm, Green Tree.
Nov. 7, 8, East Fairview.
Nov. 8, 9, 9:30 am, Springville, Mohler house.
Nov. 8, 9, 10 am, Chiques, Mt. Hope house.
Nov. 11, 1:30 pm, Prices.
Nov. 11, 3 am, Palmyra.
Nov. 12, Shamokin.
Nov. 14, 15, 1:30 pm, Conestoga, Bareville house.
Nov. 15, 16, 1:30 pm, Mountville.

Tennessee

Oct. 28, French Broad.
Nov. 4, Beaver Creek.

Virginia

Oct. 21, 3:30 pm, Bethlehem.
Oct. 21, Middle River.
Oct. 21, Valley.
Oct. 21, 3 pm, Beaver Creek.
Oct. 21, Mt. Zion.
Oct. 22, 6 pm, Roanoke City.
Oct. 28, 3 pm, Wakemans Grove church, Pleasant View congregation.
Oct. 28, 3:30 pm, Mt. Vernon.
Oct. 28, Montebello.
Oct. 28, 3 pm, Sangerville.
Oct. 28, 4 pm, Unity, at Fairview.
Nov. 4, 3:30 pm, Antioch.
Nov. 30, Green Hill.

Washington

Oct. 28, Seattle.
Nov. 18, Wenatchee Valley, East Wenatchee house.

West Virginia

Oct. 29, 2 pm, Leetown, Berkeley congregation.
Nov. 4, 3 pm, Greenland, Brick church.
Nov. 11, 2 pm, Columbus.
Wisconsin
Oct. 30, Chippewa Valley.

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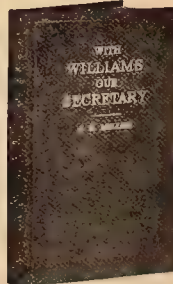
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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 11

Elgin, Ill., October 28, 1922

No. 43

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...EDITORIAL...

The Church and Politics

THE approach of another election day in the government of our country invites attention to the Christian's relation to that event. It does more than invite this; it compels it. For no Christian with any just conception of the obligations which the name implies, can ignore any matter so vitally related to human welfare.

Politics is a word of unsavory suggestiveness. Unscrupulous scrambling for personal ends, recriminations, slander, graft, bribery and a whole host of ugly things come unbidden into mind at the mere mention of the word. And yet the word has a perfectly honorable lineage and, by etymology, is innocent of the slightest evil taint. It is a derivative of the word for citizen. It is primarily the science of government. But it has fallen into bad company. It is a splendid example of a good word gone wrong through unwholesome associations. It is an illustration of the truth that "evil communications corrupt good manners."

There are two factors in this situation that deserve notice:

One of these is the simple fact that politics fell into such bad company because there wasn't enough good company for it to associate with. Disgusted with the political situation, large numbers of the church people and a good many other decent people refused to have anything to do with the mess, leaving the field to be exploited by the professional politician. What else could politics do but take up with that kind of a crowd? Turn a boy out on the streets of Chicago on a cold night and if there is no clean place of warmth and comfort to give him welcome, the enchanting strains of music from some other kind of place will be sure to get him. That is what happened to politics.

The other factor is the curse of blind partisanship. Some supposedly wise men insist that parties are a necessity in civil government. We have our doubts on that point, but one thing we are very sure of. We are sure that parties without any clearly-marked, distinguishing principles, parties which are nothing more than two different sets of politicians whose supreme

ambition is to get the other set out of office or keep it from getting in—we are sure that such parties are not a necessity to good government. They are, in fact, its greatest menace and the greatest contributing cause of the unfavorable light in which the whole subject of politics is regarded by many Christian people. Indeed, it is partisan politics that is generally meant wherever the subject is referred to. And no wonder if intelligent, not to say Christian men and women, can see nothing attractive in this. How anybody of normal mentality could grow enthusiastic over the difference between a Republican and a Democrat, is beyond our power to imagine.

But there are differences in the character and ability of men and women, and in the principles for which they stand. And it makes a great difference to the common welfare what kind of men and women are our public servants and what their convictions are on questions of public policy. How any earnest Christian could be indifferent to this matter is also beyond our power to imagine.

"But it is not the business of the church to run the state." Correct. It is the business of the church to grow Christians, to get people into right relation with God and man, to foster in them the love of righteousness and thus fit them to live and do business righteously in all the relations of life.

It is not the business of the church to run the farm or factory or store. But it is the business of the church to raise up men and women who can till the soil and make machinery and sell merchandise in such manner as will promote brotherliness and human happiness. It is not the business of the church to run the state, but it is the business of the church to raise up men and women who will run it and run it right. The business of the church as an institution is one thing. The business of the Christian as an individual living his life in the world is another thing. The business of the church is accomplished successfully when it equips the Christian for accomplishing his business successfully.

We have been observing lately that the very essence of Christianity is living the life of love. Here is one of the concrete ways in which such a life may be lived. Love can not be indifferent to any opportunity for serving human well being. Love can not look upon any evil case, however unattractive it may be, and then turn from it and refuse to help change things, whenever it can help.

Better administration of public affairs, more righteous laws insuring greater equality of opportunity for all, more faithful and more able men and women in discharge of public responsibilities—this is a field in which love can help. This is Christianity. For Christianity is living the life of love.

The Things That Are to Be

IMAGINATION is a great aid to faith. It is indispensable to a vigorous, never-failing faith. To be able to keep going you must not only see things as they are. You must see them as they are going to be sometime.

Such chapters as the sixty-first of Isaiah, the thirty-seventh of Ezekiel and the twenty-first of Revelation are splendid for this purpose, provided you have a bit of poetic imagination in your make-up. If you are such a literalist that you can not see the soul of a picture for the words with which it is painted, they will not help you much.

But to make your faith like a flame that burneth, you must visualize the completed work of God, not in terms that are absolute and fixed—no mortal mind

can see far enough for that—but in the best terms, the most satisfying terms, of which your mind is capable. If you can do that, if you can see the grand consummation as surely as Isaiah, Ezekiel and John could see it, you will have a faith that no floods of discouragement can quench.

Yes, we must look at the things that are, for these are what we have to work on. But to have something efficient to work *with*, we must look also at the things that are to be.

"It Doth Not Yet Appear"

SALVATION is nothing measured, mechanical or static. It's a growing thing, a going thing. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."

"It doth not yet appear." So it isn't any certain number of cubic feet of space in the New Jerusalem. Set it at any figure you choose, but we might need more room than that. For it doesn't appear yet what we may become.

It isn't even any fixed degree of personal sanctifiedness, least of all is it mere sinlessness. If we ever quit sinning we'll just be ready then to begin to grow—to make real progress. For salvation is a better thing than the mere absence of something evil. It's the presence of something good.

How good? O, nobody can tell. "It doth not yet appear what we shall be."

Poems in Flesh

WHEN ideas are set down without reference to form or structure, we call it prose, but when these ideas are expressed beautifully, as well as correctly, we call it poetry. Did not somebody say that poetry is truth touched with imagination?

That may not be a very scientific definition but it will answer our present need. Remember it while we turn our thought to that great verse in the second chapter of Ephesians, in which Paul says that we Christians are God's workmanship.

Did you ever look into the primary idea behind that word "workmanship"? If, instead of translating the original word, we just transliterate it, we have "poima," almost "poem" you see. In fact it is the word from which "poem" is derived.

Now that's interesting, isn't it? Christians are God's poems. Or, at least, to keep very close to Paul's language, Christians collectively, that is, the church, constitute God's poem. And the individual Christians are stanzas in the poem? Each one a little bit of a poem, after all?

Do you see what this means? According to the divine intention, it would seem that a Christian is, first, an expression of the thought of God. He is a way God has of getting his thoughts and purposes known to the world. But he is more than that. If that were all, a Christian would be only a piece of dry prose.

But a Christian is a poem. He is a beautiful expression of the thoughts of God. He not only discloses the divine purpose to the passerby, but he does it beautifully. He does it in such a charming and attractive way that the passerby must stop and wonder and admire and wish he could be like that himself.

Oh, say, gentle reader, did anybody ever take you for a poem? Folks in plenty read you, no doubt, but does the reading thrill them? Are they gripped and held and lifted up to God? That is the function of good poetry. To be sure, some poems are too poorly made to do this. But wouldn't God write a good one? You are his poem—if you are.

CONTRIBUTORS' FORUM

Lovest Thou These?

If we knew each other better,
We would praise where now we blame.
We would know each has a burden,
Bears a hidden cross of shame,
We would feel the heartaches bitter
They so long alone have borne.
If we knew each other better,
We would praise instead of scorn.

If we knew each other better,
You and I, and all the rest,
Saw beneath the outer surface
To the sorrows all unguessed,
We would quit our cold complaining
And a hand of trust extend.
If we knew each other better,
We would count each one our friend.

We can know each other better
If we take the time to try.
Little deeds of love and kindness
Make a better by-and-by.
Just a look of understanding
Brings a touch with all mankind.
We can know each other better;
Seeking, we shall always find.

—California Christian Advocate.

Eyes of Fire and Feet of Brass—an Examination Message

BY WM. KINSEY

It is again the season of the year when we would draw near to our Loving Lord. It is the season for the love feast and the communion. We try to prepare ourselves in the examination or preparatory services, in order to get closer to him in the communion. God bless the services, and God bless the church visit!

Eyes of Fire

For examination purposes we find a very practical scripture in Rev. 1: 14, 15. In Rev. 1: 9-20 we have, in symbolism, a forceful picture of the administrative Christ. One of his characteristics is his eyes that were like a flame of fire. Another characteristic—the feet that were like refined brass. Whatever these figures may mean, one thing we know, that he *walked* among the churches (Rev. 1: 20; 2: 1). And as he walked among the churches, he *saw* with those eyes of flaming fire. He walked among the churches to *see*. For that reason the first two words in his reports to the seven visited churches are “*I know*.” Christ’s knowledge of the churches is based on his visit to the churches.

The X-ray is really nothing new. It is simply an intensely bright electric flame—bright enough that the light penetrates the flesh of the body, so that a negative, exposed opposite the light, will take a photograph of the bones of the body. It is the principle of Christ’s eyes in the symbolism. He sees, his eyes penetrate—right through our clothing, through our breast-plates, through our church walls—right into our hearts. Nothing can be hid from his eyes. He can look through anything and get an image upon the retina of his eye.

Feet of Brass

As to his feet like unto brass—why such feet? Christ was a *walker*. And to walk among the churches he must be well shod. He must have feet that are durable. We need durable shoes for extensive walking, and durable tires for extensive automobilism.

Christ is today walking among the churches—of Maryland, Chicago, California, India, and beholding what there is with those flaming, penetrating eyes. There is a lot of walking, and there is doubtless a lot to see. Christ walks among the churches.

The Temple Cleansed

Christ visits and cleanses the temple. He was a walker. “And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve” (Mark 11: 11). He *walked* about the temple, and “looked round about.” This was on

Sunday evening of Passion Week. On the next day he cleanses the temple. As he walked about the temple, he saw wherein it needed cleansing. He found his house converted from a house of prayer to a den of thieves (Mark 11: 17).

On his way from Bethany to Jerusalem, that day, he cursed the fig tree. It exhibited nothing but leaves—no fruit. If this incident is meant to be illustrative and to teach a lesson, doubtless it is that of a people whose religion is all profession, but who are without good-works. Nothing will get one ready for the communion so fully as to have Jesus visit and cleanse the temple.

Jesus And the Visit

Jesus’ eyes of flaming fire see the good, if there is any to be seen, as well as the bad. He pointed out many good things in the Ephesian church, but for our profit, and for examination purposes we call attention to their sin of leaving their first love. How did Jesus feel over the leaving of their first love? An illustration may answer: One day a certain wife said to her husband: “John, when you courted me, as my friend and lover, you gave me every attention. You always pleased me. You were tidy in your dress. You lightened my burdens in every way. But for some time I have noticed a change. I do not have your first considerations. Your manner and habits add to my burdens of toil. Your affections and smiles for others add to the burdens of my heart. John, I fear that you have left your first love. You don’t love me like you used to.”

How do you think a wife or a husband feels in such a case? Possibly this illustrates how Jesus feels over a church that has left her first love. Oh, church, are the words “I have somewhat against thee” applicable to you?

One way in which Jesus walks among the churches today, is in the church-visit; also in the examination services. Jesus had John “write” a Spirit message. “Hear what the Spirit saith to the churches” (Rev. 2: 1, 7). Jesus uses the deacons’ visit, and the examination sermons today, to make corrections.

“I have somewhat against thee,” was said to the Ephesian church. Is there anything against your church or mine? Or is there anything against us individually, for, after all, the test is an individual one? Let a man examine, prove himself, and so let him eat of the bread, and drink of the cup (1 Cor. 11: 28).

Have we left our first love? Does the temple need cleansing? Be thankful for the searching glance, the penetrating eyes of Jesus; also for the feet of brass that visit you. Jesus walks among the churches to be helpful. It is bad enough when we have lost our first love, but it is worse yet if we will not make amends when our faults are pointed out to us. “Remember, . . . repent, . . . do” (Rev. 2: 5). Let a man examine himself!

New Windsor, Md.

A Christian's Finances

BY T. A. EISENBISE

SAY what you may, and think what you will, the way in which a man handles his financial matters, has much to do with his influence, and therefore, his power for good, or otherwise. There are few things that will more readily destroy a man’s power for good, in a community, than to conduct his financial matters in a loose and haphazard manner. There are few men who have made no mistakes in the running of their financial affairs. Only a few men have never miscalculated. If we condemn a man because his calculations failed—preventing him from meeting his obligations as he had thought—we may well ask: “Who, then, will be able to stand?”

It is not to be expected that even the best of men will not fail along this line, at times—be they ever as careful as any one can well be. However, admitting these possibilities, it is a fact, nevertheless, that there is little excuse for a man to fail to meet his obligations in an honorable manner. There are few, indeed, who will not recognize a difficulty of

that sort. There are few cases in which satisfaction can not be made in an open, frank endeavor to meet an obligation in some manner or other. It may not always be possible to pay an obligation at the prescribed time, but happy is the man who is faithful in meeting his liabilities in some manner by which he will hold the confidence of his creditors.

The advantages of a good financial standing can hardly be overestimated. A man who has once enjoyed this, and later on has lost it, has suffered more than he, perhaps, thought possible. The fine art of living within one’s means is of such vast importance that it is too often overlooked.

A man is to be pitied, who has been overtaken by misfortune in ways over which he had no control. Too often he meets with little pity. All too many, however, fail because they lacked the ability to live within their income. No wonder that such receive censure instead of pity. Some men have gotten into a very unpleasant situation by their improvidence. But because these men have been honorable to the letter, some consideration is shown them.

I can not conceive of a condition in which a man might be placed that would justify him in being dishonest, however severe the strain. I know the temptations. I know that it is easy, under trying times and difficult situations, to do the thing that one would not think of doing under more favorable conditions. But in all this, is a man justified to do anything that is not honorable and just?

We are talking about a Christian’s finances. There are few ways in which a Christian can bring greater reproach upon the church and therefore upon the cause, than by carelessness and wanton neglect along these lines. If a man can not pay a note or an account when due, let him do the honorable thing—make satisfaction to the extent of his ability. The dodge of pretending to pay an obligation with a check on a bank where there are no funds to meet it, only reflects the more severely on the debtor. In the end it will only be another stone to crush him. An honorable man will not do it knowingly.

It is always well to administer affairs to the best of your ability. Be open to advice from reliable sources! By all means, and at all hazards, live within your means! When unwittingly involved, and when incumbered through conditions beyond your control, always be honorable. A man who will not make every effort to satisfy his creditors in some way, at some time at least, is not a good citizen. You may be the judge as to his Christianity.

Gleichen, Alta.

Jesus the Way to the Father

BY R. H. MILLER

“I am the door: by me if any man enter in, he shall be saved, and he shall go in and out, and find pasture” (John 10: 9).

“Jesus said to him, I am the real and living way: no one comes to the Father except by means of me” (John 14: 6, Moffatt’s Translation).

“By whom [Jesus] we have access unto this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5: 2).

“For through him [Jesus], we both have access by one Spirit unto the Father” (Eph. 2: 18).

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7: 25).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit” (1 Peter 3: 18).

JESUS is the way to the Father. But how? It may be profitable to press the inquiry reverently.

I used to think of the whole process as accomplished in the court of heaven, in a vague somewhere, far removed from my life and experience. Somewhat as one must run a gauntlet of guards and secretaries, to get to a high official, so did our praises and petitions and worship reach God by way of Jesus.

But there is nothing practical in this. It is so far away, so airy. It has no boost, no cheer, no balm in it. It is so foreign to life, with its struggles and battles and burdens and cares. It lacks that invariably

present ear-mark of Jesus' words and deeds in their entirety—it doesn't help.

To suggest another possible meaning. Love Jesus. Love him warmly, humanly, personally, just like you love your friends—only more! Do the things that please him. Try to be like him. Tell others about him, your Dearest Friend. And by a process which you, perhaps, do not understand, which you do not need to understand, the truth and goodness and beauty and love and light, which is God, will pass over by way of Jesus to you, and become a part of you. In a practical, demonstrable, substantial way Jesus ties me to the Father. What is *his* becomes *mine*, because I love his *Son*! He becomes *my very own* through Jesus! Jesus is the Way to the Father!

About the time of Christ there was an educated philosophy abroad in the Roman Empire known as Stoicism. It bore a striking resemblance to Christianity in certain respects. Many of its teachings and doctrines are almost word for word like the statements of Jesus in the Sermon on the Mount and elsewhere. But Stoicism was not popular with the masses. It was men of leisure, with opportunity for study, who adhered to it. It was the code of the elite. Christianity was just as intellectual as Stoicism. It was more spiritual. Its standard of morals was higher. Its vision was broader and brighter.

If Stoicism was for the elite, only, one would quite naturally suppose that this finer code would appeal only to the super-elite. But not so. Shepherds, publicans, fishermen, carpenters, cobblers, water-carriers, goat-herders, slaves, outlaws, "base and ignorant fellows, who could not so much as open their mouths in the presence of the learned"—such were the adherents and exponents of this finer code. "And not many wise men after the flesh, not many mighty, not many noble" were numbered among them.

And how is this wonder explained? *These humble men loved Jesus!* That's why! They loved him with a martyr's devotion. And to them Jesus became the way to God. That's why their simple minds could grasp this fine high truth. Jesus was their way into that body of truth and goodness and beauty which we call the Christian Gospel. By a personal affection, and the miracle it wrought in their lives, these humble men came into rich and almost full possession of what the philosophers had only partially gained by study. Jesus mediated the truth to them. This miracle is wrought in every life where Jesus is loved. Jesus becomes to us the wisdom and power of God. In him are hidden all the treasures of wisdom and knowledge. *Love him!* Those treasures shall be yours! For he is the *real and living Way!*

North Manchester, Ind.

Paul and Gamaliel

BY JOHN M. ROLLER

At the recent Winona Conference, after one of the business sessions, a brother was giving his attitude on a certain doctrine, when this statement was overheard: "Now anything which differs with this is infidelity!"

More recently another brother expressed himself in the following manner: "I feel that one's religion should be broad enough to be hospitable to all opinions."

The history of the past shows that some men have stamped an indelible stigma upon themselves because of intolerance, while others have been weakened and made inefficient because of an injudicious tolerance.

A study of the lives of Paul and Gamaliel may be profitable in this connection. Note the following concerning the one who was to become the Great Apostle: "But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem" (Acts 9: 1, 2).

Compare with this the following with reference to Gamaliel: "And he said unto them, Ye men of Israel, take heed to yourselves as touching these men,

what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody: to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God" (Acts 5: 35, 36, 38, 39).

In the one passage there is the record of a young man who was intent on inflicting the severest tortures on those who differed with him. In the other there is portrayed the consideration and tolerance of an elderly teacher and counselor.

Before we condemn the former and commend the latter, a further study should be made. Their after-lives should be taken into consideration.

It is interesting to note that immediately following the passage quoted, concerning Paul's persecutions, there is the narrative of his conversion and the beginning of his ministry. As regards Gamaliel, although his advice was good, and undoubtedly profitable to the early Christians, yet we have no record that he ever went further than this, in Christian service. May there not be a dangerous compromising attitude in the position taken by Gamaliel? Would the advice he gave be applicable very often?

Paul seems not to have been influenced by any passive attitude of his great teacher. But with him, as it is with many youths, he was burning with zeal for his own convictions, which alienated him from the consideration of anything different. This is well indeed, when that zeal is properly directed. Paul's zeal in early life led him to do things which were horrifying, yet it was done "in all good conscience." This being the case his conversion was inevitable.

Really regrettable consequences do not follow a proper critical attitude. A blind, stubborn, ungodly intolerance leads to such. The need of the hour is for men who will fight unflinchingly for what they believe to be right, and who also will have the courage to change their attitude, as Paul did, when further light is revealed.

Evanson, Ill.

The Power of the Printed Page

BY LEANDER SMITH

The world is flooded, as never before, with vile and unwholesome literature. Let us beware lest the best be neglected by the worst that comes from the press! If ever our Christian homes needed to be guarded in any one particular, it is at this point. Recently four young boys were arrested in Kentucky for burglary and murder. They were caught in a house; and in the excitement they killed the owner. Their ages ranged from fourteen to eighteen! When searched, their pockets were found filled with dime novels! Their crime was easily understood in the light of that discovery.

We find, in too many of our American homes, that the pure, sweet and uplifting literature is pushed aside for the latest trashy "fad," not worthy to be laid upon a lady's table or in young people's hands!

There is a great responsibility resting upon parents to put good reading matter into their homes. One leaf may alter a whole life! In God's name, then, let that leaf be good.

The glaring evil in much of the secular printed matter of today makes the religious paper a necessity in every home. The poison of evil in the printed page must have its antidote in the inspiration of good. The religious newspaper is undeniably a strong force for unalloyed good. Its regular visits to the home are most helpful.

This truth was once impressed upon me in a striking way. I was in Asheville, N. C., as a visitor, and stopped at the postoffice to inquire for mail. When I called my name, the gentleman at the window made an inquiry about my parents, and I learned that he had a boyhood acquaintance in the community

where I was raised. He told me, in the course of the conversation, that he had always felt very much indebted to our family, and especially to my mother, because of the fact that she had been instrumental in leading him to Christ. He stated that when he was a rough country lad, he came each week to our home to get good books and papers, and that no one else seemed to take any interest in providing reading matter for him. It was my mother who saved the copies of a religious paper and also the Sunday-school paper, and gave them to this young man. He said that the reading of the papers led to his conversion and entrance into the church. At the time when I talked to him, he was holding a position of high trust and responsibility in the Asheville postoffice, and was an officer in one of the leading churches in the city.

How desirable it would be to us all if, into each of our homes, there might come, at stated intervals, some clean, noble friend, whose presence would cheer, whose conversation would instruct, and whose ideals would inspire every member of the household—a friend who would advise truly and who would guide well!

We may each have such a friend in the visits of the GOSPEL MESSENGER and the *Missionary Visitor*. If such papers were in every home, the great truth that "as a man thinketh, so is he," and as he reads, so does he think, would vindicate itself in nobler characters and better lives.

Not long since I visited in a home of our brethren, in which the mother seemed much grieved about her children not being interested in the church. She said that they wanted to attend dances and places of questionable amusement. I asked her what kind of reading matter they furnished the children. She said: "Oh, we have plenty of reading matter." I asked her if they read the GOSPEL MESSENGER, *Missionary Visitor*, etc. She said: "Bless your life; we can't afford them, they are too expensive. My husband reads two daily papers, and three magazines, so you see we can't afford to take any more papers."

It is a lamentable fact that we have too many homes of this type in our Brotherhood, where the young people have nothing to keep them interested in the church and spiritual things.

Jesus asked the lawyer in Luke 10: 26: "How readest thou?" We might change this reading just a bit, and yet do the subject no injustice, and read it thus: "What readest thou?" I believe that our reading has much to do with our character.

The apostle Paul said to Timothy, and so he says to every one of us: "Give thyself unto reading." I have heard people say: "If I read the Bible, that is all that I can read. Reading the Bible is all right, the Bible is the foundation of all the best literature."

The man who never reads, will never be read. He who never quotes will never be quoted. He who will not use the thoughts of good men's brains, proves that he has no brains of his own.

Council Bluffs, Iowa.

The Average Fellow

BY O. C. CASKEY

A MISSIONARY made the statement recently that "not all missionaries get their names in the *Missionary Visitor*," which reminded me of my position—that of an average fellow. There is only one valedictorian in the class, and there may be only one or two at the foot of the class. That leaves the bulk of the class between the two extremes. Only one record-breaking speed car may be in a place, and a few that don't run at all, but look at the common, serviceable cars in daily use! There is just one President of the United States, while, on the other end of the social scale, there are a number of criminals, but count the rank and file of the inhabitants, if you dare. There are a few millionaires, representing stupendous aggregations of wealth. Then you may note that excessive poverty, though comparatively rare, affects at least some. Millions of human beings, however, seem to be "gettin' along somehow." Very few people are so happy that they

(Continued on Page 686)

Measuring Our Brother

BY D. H. SNOWBERGER

THERE are very few people that stop to consider the real meaning of the word *compassion*, or think of its great value to the world by its proper application to our everyday life.

We fail to grasp the part we are to play in this world for its betterment and happiness. We wish the world were better, but we fold our arms and depend on the other fellow to accomplish the task. Because we can not do some great thing, we simply let the world drift, and we drift with the tide. Were we to practice compassion, by endeavoring to put ourselves in the other man's place, we should be gaining much understanding.

Compassion is one of the highest forms of love. Love, in its truest sense, is the greatest of all things, and an attribute of God. If we contemplate the compassion of Christ, we are at once lifted to the greatest conception of love—a practical love, an understandable love, a love that forbids none and accepts all in its sublimity. It does not turn up its nose, or shrug its shoulders, to one that does not measure up to its measurement of humanity. In its face is no thought of repulsion or condemnation, only a great and glorious radiance of love, compassion and understanding—an understanding that knows men's failings, and accepts all as the efforts of little children growing slowly to be men.

But, alas, how much more we show criticism and condemnation, giving no thought to circumstances and conditions of which we have no knowledge. To put yourself in the place of some one else is not easy, unless one keeps many things in mind. Remember the Golden Rule of doing as you would have others do to you, and remember how our own failings have been treated with compassion. It is well, therefore, to return to others the same consideration.

We are all of one great family but are all differently constituted, with peculiarities all our own, which we can not discover to be different from others. Even if we did, it would be beyond our power to change ourselves materially. While others may find many faults in us, yet they may have peculiarities as great as ours, only in a different way.

Some have better judgment and understanding, but again, all are not in the same congenial environment. If we are stronger and have more knowledge than our brother, it behooves us to guide him and to treat him with love instead of reprimands. Take his hand and lead him. To whom much is given, from him much is required. We turn down many a one who is not constituted with a temperament like ours instead of trying to understand him, getting his viewpoint for a moment, and finding the beauties of the road he may have seen. We should not simply tolerate his mode of life, but *understand* it, for he may have strivings and difficulties that we but slightly understand, and, maybe, he overcomes them better than we could do, if we were in his place. Anyway, if our light shines brightly, he can not help but see its rays.

So, the first step is to learn to understand our brother. We are not endowed with the power to penetrate the secret thoughts of his heart, but it is in our power to radiate our influence to a great extent and thus to change the mind of an erring one and get him to see a more beautiful path.

The cold east wind makes a man draw his cloak around him more tightly, but the warm, radiant sun makes him throw off his garments. The sun's rays are a purifier for everything with which they come in contact, and so, too, are the rays of love and compassion.

If the world were full of compassion, what a change there would be! How glorious and beautiful life would become! It rests with each one, individually, and then, too, collectively, to bring about such a life, working with harmony and with joy, eliminating from ourselves all that hinders—working ever with love and compassion.

Break the alabaster box of greatest kindness before the heart becomes cold and ceases to beat. We are told to be "all of one mind and speak the same thing."

This is well, yet, in looking at an object, one will see and comprehend more than another. In speaking we may all speak the same thing in principle, but each one in his own individual way.

Sow your compassion in the hearts of your associates by your kindly deeds and thoughts, and then you will learn, to the fullest, the meaning of love and compassion.

And when you pray as the Lord has taught us: "Forgive us our trespasses as we forgive those that trespass against us," consider deeply what you are invoking the Lord to do.

Payette, Idaho.

If I Were a Pastor Again

No man who has been a pastor for twenty-five years can leave that work and undertake anything else without thinking sometimes what he would do if he were a pastor again. That is doubly true when the pastorate has been happy and inspiring and resultful in any degree. Moreover, one may be asked, by some other church, to resume the pastorate, and that keeps the subject in mind. This experience has not been so remote in my own life that I have not had occasion to face the possibility of being a pastor again. When, therefore, *The Christian Endeavor World* asked for something on this subject, it found me ready to reply.

It should be said, at the outset, that the person who knows me best declares, with an air of conviction, that, if I became a pastor again, I should do exactly as I did before. She thinks I have not gained any wisdom! Of course I am sure that for once in her life this good lady is mistaken. But, again, probably she is right at this point; namely, that I really would not make any radical changes in either my convictions or my attempts in the pastorate. I have no outstanding reforms to announce nor any painful regrets to acknowledge.

I had great guidance in the beginning of the pastorate, and the work grew on me as it went on. I am deeply glad in my memory of it. Indeed, so pleasant are my thoughts, after nine years of absence from it, that I fear I am operating a selective memory and forgetting the unpleasant and overwearing elements in it. Let me tell my younger brethren in the ministry and out of it that this is the way work generally looks when it is worth while. The bothersome things tend to slip below the horizon, and the valuable things mount up toward the sky.

Without making any careful distinction between things actually done and things to be attempted, let me make a short list of some things that look very attractive for a present-day pastor.

1. If I were a pastor again, I would face with concern the fact that churches are not making the gains on the world that are easily possible when energy is directed in that direction. I would make an honest effort to have my church grow largely in numbers, safeguarding as fully as is feasible the quality of the ingathering. I have always believed in conscious conversion and also in such growth toward the Christian life that it may need nothing but acknowledgment; so I would seek both ways of ingathering. I would pay special attention to my young people in the Christian Endeavor Society and the Sunday-school, in order to get them started in the Christian life early and turned to Christian service as soon as possible. But I would try not to neglect older people who have not come out into the open for Christ. In short, I would try to do what Dr. Cuyler once said, "make a dead set for souls." The Gospel is a wonderful social instrument, but it is even more wonderful as a converting instrument. Small ingatherings do not prove the defect of the Gospel, but the diversion of the one that presents it.

2. If I were a pastor again, I would watch my strength and conserve it for the vital things. (It is here that my best critic says I am too sanguine.) A pastor's life has a great faculty for getting cluttered up with an unmeasured number of details that drain his vitality and really get nowhere. His relation to the sources of strength make him able to do more than

some men realize he can do, but there is a limit even to that. He needs to choose and select severely. (If he does not, he may find himself out of the pastorate and in a theological chair!) A conscientious pastor is generally afraid of using the privilege he has of being lazy, since he is his own master and no one is checking up on his work. He knows that many men who complain of being overworked are taking life much too easily, and he is anxious to take it righteously. It is easy to shirk ministerial duties, to lounge in one's study, to grind and polish a sermon on pretense of feeling the importance of it, when one really enjoys that part of his work instead of pastoral calling; to let one's self be coddled by the warning that one "works so hard." I have seen enough of that to have a downright fear of it. But it is not much better to spread one's strength out so thin that the essential things get only the leavings from the strident things. Some men know how to strike the miraculous balance and use strength wisely. Therefore it is not impossible.

3. If I were a pastor again, I would organize my time as definitely as the nature of the work warrants, scheduling hours and days as efficiently as possible. A pastor is so liable to interruptions, emergency calls and the like, that he easily excuses the frittering away of valuable minutes. To avoid this, some pastors refuse to be interrupted, and I share their conviction, except for real emergencies, to be determined by some one other than the one who comes on the errand. Other pastors decide that they will hold themselves ready for any call that comes at any time. I would not make such allowance for myself. A pastor has a permanent call which takes precedence over temporary ones. It ought to be interrupted only by serious demands. The call to his study, his reading, his thinking, his visiting, is a more definite call than the desire of some one to see him on unimportant matters or even on serious matters which wait an appointed time. Of course, if a pastor refuses interruptions merely because he does not like them, he can not defend himself; if he refuses for the sake of the larger service, he will not be injured in the sight of any reasonable people.

4. If I were a pastor again, I would unify my work. That is, I would try to think of it in terms of a total enterprise, specially connecting it with the total program of the church. Living from hand to mouth in one's plans is deadly. Thinking of a given piece of work as an end in itself rather than as an element in a tremendous enterprise, goes far toward making one go stale on one's work. Even a small pastorate can be conceived largely instead of narrowly, if its world-wide connections are seen. I would keep my foreign and far-away connections fresh, and do what I could to keep my church in full step with the plans and programmes of the church at large. I would measure a good many demands by this test of a big program, and I am sure some of them could not stand the test. That is, I would make a good deal in my own thinking of the Kingdom of God as a going enterprise. For that purpose I would keep, as near as they would let me, to the various departments of my church, to help them to think in similar terms of their work. Trustees who bear the financial burden, officers whose work is conceived as specially spiritual, leaders of societies and all others who are part of the church force, either within its walls or in the agencies for good in the community, can be helped by such a sense of unity.

5. If I were a pastor again, I would try to be a strong preacher. A crude mountaineer, during my seminary days, gave me a good slogan for a preacher when he said to me: "Give 'em ideas! Give 'em ideas!" That is well worth doing. The ideas must be given with plenty of heart in them, but the heart can not take the place of ideas. I would do more Biblical and expository preaching, and put more hard work into my pulpit. The patient acceptance by the people of whatever they receive, is apt to be very deceptive to a minister. It might be good for some of us if a congregation occasionally blew up and called for more solid food, well prepared in sermons. If it is true that the pulpit has lost any influence, it ought

not to be the pulpit's fault, at least. We ought to have as strong a pulpit as that of our fathers, and no amount of administrative and bothersome new duties ought to dull us to this biggest chance.

6. If I were a pastor again, I would mingle persistently with laymen, as much as possible. Part of it would be in regular pastoral calling of such a sort as was resultful in real service. Part of it would be in the homes of my people when they gave me a chance. Part would be with men on business and social occasions. Religion has a professional aspect and it is to be presumed that a minister knows that side better than anybody else in the community. But religion has a vital side which the minister is as apt to see in laymen as to find in books. Moreover, as it becomes increasingly evident that religion and the preaching of religion have much to do with the whole range of life, and since the minister, sooner or later, has to express his mind on the great issues of his own time, it is of tremendous importance that he know the minds of such men as he can meet among his laymen. There is a technical point of view which is natural to a minister, but unnatural to a layman; and often the word of a minister seems far-fetched and unreal—always does unless he knows what men are thinking and has his soul enriched by their friendship.

7. Seven is a perfect number; so this one shall close the list, which could be greatly extended. If I were a pastor again, I would try to mean a great deal to my ministerial brethren, younger and older. I think I did not know how much loneliness there is among ministers until I was free to move about among them. I find that there is room for fraternalisms and small courtesies which would go far to enrich one's own life and that of others. As a young minister I was helped by the consideration of men older than myself, which I ought, in fairness, to pass on, now that I am older. But I am sure it runs the other way, too. It is possible for an older man to feel deserted and unimportant, when he really means a good deal to his brethren who take him for granted. I would try not to take too many of my brethren for granted.

But I really must stop. I am getting so enthusiastic about what I might do, as a pastor, that I shall be accepting or even seeking a pastoral call before I know it! And the person who knows me best is quite sure that would not be wise.—*Dr. Cleland B. McAfee, Professor in McCormick Theological Seminary, in The Christian Endeavor World.*

The American Desert

BY J. H. MOORE

By the average reader the above may be regarded as a very uncomplimentary term when applied to Kansas and her splendid people. However, the historian tells us that the territory, composing most of the State, did not come into possession of the United States until 1803, and that it was through the wave of emigration to Salt Lake and California, along with the efforts of exploration parties for a transcontinental railway, that "Kansas became well known, and was taken out of that mythical Great American Desert."

There are those living who recall how they were asked, even sixty years ago, to point out this mysterious and ever receding desert on their school-maps. As recently as 1875, when a number of the Brethren, then residing in Kansas, were calling for aid on account of the severe drouth, and a failure of crops, Eld. D. P. Saylor, of Maryland, was heard to say that the Almighty never intended the American Desert for the white man, but for the Indians and the buffaloes. He even went so far as to reprove some of the members, for leaving the land of plenty in the East, and settling where they could not raise enough on which to live. What he said, however, got him into a "hornet's nest," for the members who had faced nearly every kind of frontier danger and privation, in order to build up homes on the prairies of Kansas, would not rest easy under that kind of talk. And while Eld. Saylor smoothed the agitated waters a bit with a very diplomatic apology, still the historian places him in the roll with Daniel Webster, who at one time told Congress that he "would not give a pinch of snuff for all the Northwestern Territory," which then included Oregon, Washington, and several other States. Great thinkers are not always safe prophets.

"Well," says one, "what has all this to do with our fine people in Kansas?" It comes in just this way. I have just finished reading that splendid book, "History of the Church of the Brethren in Kansas," by Bro. Elmer LeRoy Craik, A. M., Ph. D.—a book of nearly four hundred pages, and crammed full of very helpful and interesting information. Here we have the story of how the Brethren began settling in Kansas as early as 1855, when it was yet a territory, and contained, all told, not more than one thousand white people, and how they, through thick and thin, persisted in their efforts, until churches have been established nearly all over the State. The story is interesting, instructive and at times inspiring.

We know of no section of the Brotherhood where more obstacles were met, where more discouragements existed and where more hardships were endured than fell to the lot of the brave men and women who undertook to conquer the State for Christ and humanity. They never asked whether the country was made for the white man or for the buffalo or for their improved cattle. They wanted homes for themselves as well as for their children, and though they had to call on their well-to-do brethren in the East for help to bridge over several drouths and grasshopper raids, the more persistent of them stood by their tasks until theirs has become one of the most productive States in the Union, and, so far as a fine sense of morality and an inbred temperance sentiment are concerned, Kansas has a place in the very front ranks of the best.

In his interesting book, Bro. Craik tells how, in the making of Kansas, our people played their part, and played it well. To your humble servant the work is of more than ordinary interest, for while such brethren of faith as Jacob Ulrich, Aaron Eller, I. B. Hoover,

Abraham Rothrock and a score of others were grappling with the Kansas obstacles and discouragements, I, as a pioneer boy was living in Missouri, within one day's ride—horseback—of Fort Scott, and at that time knew something, in a general way, of what was going on across the line. To read this book, and to trace the stories of thrilling events, makes one feel as though he were living life all over again.

The author has performed his task well. He has placed in good form many of the early records of the Brethren in Kansas. Let me here suggest that a book like this ought to be read by all the members in the State, and especially is this true as it applies to the ministers. Every minister ought to understand the history of the District in which he lives, and especially of the congregation in which he holds his membership and where he labors. The more he knows of his surroundings, and of the past of his congregation, the more intelligently ought he to be able to perform his ministerial duties.

And what we are saying, concerning the value of Bro. Craik's book in the State for which it is intended, might be as truly said of the history of the Brethren in any other State. Such books have their value, not alone for the present generation, but for centuries to come. It is, however, unfortunate that our people did not get into writing books of this type sooner. Much of our early history has passed from us forever, and all the future historian can do, on reaching these periods, destitute of records, is to be governed by inference. Those having histories of States, or part of States, in contemplation, might do well to push their works to completion, or place their matter in form for some future writers.

Sebring, Fla.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Forward Movement Notes

A LOCAL DIRECTOR FROM OHIO sends in a list of six names of people who have enrolled as tithers. He states that those who are giving proportionately are surprised at the amount of money being raised and at the ease with which it is done.

BRO. HARVEY SNELL, pastor of the McFarland church, Calif., writes us for tithing literature, to be used in a stewardship educational campaign in his local church.

THE SAME MAIL brought a letter from a pastor in Pennsylvania, also asking for literature, and, just to balance things properly, a pastor in Kansas wrote us to engage the stereopticon lecture for a Sunday in November.

ONE, GIFTED WITH THE ABILITY TO SING, who is often asked to sing at funeral occasions, puts the money which is given to him, unsolicited, into a fund to be used for the Lord's work.

WHEN OPPORTUNITY WAS GIVEN, by one of our missionaries, to ask questions about the work on the mission field, one in the audience inquired if there was any connection between the work over there and the church in America. Undoubtedly there was not much connection, as far as that individual was concerned.

SINCE LAST JANUARY the attendance at the Knob Creek Sunday-school (Tenn.) has grown from thirty-five to ninety, with an additional number of seventy-six enrolled in the Home Department and Cradle Roll. A Young People's Department of the Christian Workers' Society, with thirty-two members, is the most recent organization. This is the oldest of our congregations in that State.

A STUDENT VOLUNTEER writes in from Alabama, where she is teaching school. The community has no Sunday-school, but they expect to organize one soon. Incidentally she tells of the newly-formed habit of proportionate giving, and the joy she is finding in it.

Passing of "One Hundred Thousand"

It is so convenient to think in round numbers. Probably that is one reason why "one hundred thousand" became a household word in our denomination for so many years. It was stimulating, however, to find that

last year we were nearer 110,000 in numbers than we were 100,000. The church has felt the importance of that knowledge, as we have gone forth, conscious of the fact that we were not at a numerical standstill.

What will the record for this year show? What have we a right to expect? Would it be surprising if we would find our numbers increased to 124,000—an increase of 15,000 annually? Five Pentecostal additions would equal this increase.

During the past year many congregations have had noticeable increases through special revival efforts or by gradual additions. We can well believe that these numbers have more than equalled those lost to the church by death and other causes. It is interest in this, which has prompted the asking for the membership of each congregation again this year. We hope that every congregation will see to it that its membership is reported.

Difficult Church Problems

WHAT bids fair to be a most helpful study, and one which should lead to a better program, on the part of the Movement, is seen in the reports coming in from the various congregations, furnishing material for the forthcoming Yearbook. The reports have just begun to come in, and while the number is still too small, to gather specific conclusions therefrom, it is of interest to note that seventy-four per cent of those received show a gain in membership over last year. In some instances the number has been almost doubled.

Space was provided on the report card, sent out for the one reporting, to write in some of the most difficult problems being met in the work at the present time. They have been grouped, from the earlier cards coming in, and follow: In churches, showing a decrease in membership over last year, these problems were listed: Emigration. Lack of leadership in church and Sunday-school. Lack of interest. Absence of a sense of responsibility for the work.

In churches showing an increase in membership, the following were some of the problems encountered: Lack of room. Increased financial program in time of financial stringency. Attendance at Sunday services. Lack of ministerial or pastoral help. Providing a financial program agreeable to all. An apparent lack of appreciation of Christianity. The dress question. Lack of interest in the church services, including council and prayer meetings. Lack of coöperation.

THE ROUND TABLE

The Every-Day Christian

BY GEORGE W. TUTTLE

"Who strives to treat his neighbor right
From Monday morn to Saturday night;
And serve his God in common round—
In homely virtues to abound;
Is keeping line to heaven clear
For messages of Sunday cheer."

Is there not danger of emphasizing fervor, feeling—and the coining of feeling into beautiful forms of words—and forgetting that practical Christian living, from Monday morning to Saturday night, is the real evidence and proof that we are Christians, and that this consistent living still does more than all the persuasive words of the eloquence of men to turn sinners to Jesus Christ?

A young man declared, with wonderful fervor and in most eloquent words, that he would do anything, anything, to convert the people who lived in his block. I knew the young man well and I ached to say: "*Then live like your saintly mother.*" Her life was like the fragrance of orange blossoms; it was not only all-pervading, but it was all-pervading seven days in the week!

We stress invitations to church and Sunday-school, but we may forget that the unexpected kindness, shown to a neighbor on Monday, is a voiceless invitation to church and Sunday-school. Grown folk will always be questioning children, saying: "Why?" for the good Lord made us that way. Is not the practical Christian a seven-day recommendation of the advantages of religion and a standing invitation to the Sunday services of the church?

Questions—are we not answering questions every day of our lives? Is the business man not answering this question: "Which looms the larger in my mind, dollars or Christian life and service?" Is not the physician answering this question: "Am I living for fees or for Jesus Christ?" Is not the Sunday-school teacher answering this question: "Which weighs the heavier with me, my Sunday-school class or my pleasure or convenience?" If religion is not made practical, if it is not in the very warp and woof of life, it is only a sham and a mockery.

It is not merely the Sunday teaching—it is largely what the pupils know of the teacher's daily life, that gives the Sunday teaching its power. Earnestness and consistent living are twin spiritual giants; there is no overestimating their power, for they show that Christ lives in us and works through us! They are the proof that "our sufficiency is of God."

The young man who frankly said: "I don't see how I can help becoming a Christian if I live in the house with that man much longer," was bearing witness to the power of the consistent living of a very humble Christian. Possibly this faithful Christian would have been very much astonished, had he known that this young man had thus spoken. The breeze that fans our heated face, knows not the boon that it bestows upon us. Even so our most gracious and powerful influence for good may be all unknown to us. Are not cooling breeze and spiritual magnetism and power alike from him?

Pasadena, Calif.

"When the King Calls"

BY CHESTER E. SHULER

OVER in England, it is said, there is only one man whose calls for a telephone trunk-line are honored immediately. That person is King George. When he telephones to the Central Office in London, asking to talk with Paris or some other city, the number he wishes is written on a card which is stamped with the word "ROYAL" in red. That stamp gives the docket precedence over all other calls, though ordinarily a call is taken up in the order of its receipt. But King George gets the line immediately, and he uses it just as long as he wishes, instead of the usual three min-

utes, allowed his subjects. Under no circumstances may he be interrupted by an operator, either, while he is talking.

When the King of kings calls us up on the telephone of the universe, does he receive the same attention as the English monarch? Or do we sometimes "interrupt" him, or even make him wait until some selfish pleasure has been permitted to have "right-of-way"?

"ROYAL" should be the word!

Curious Advice

BY AGNES M. GEIB

THE Chinese have a curious proverb. "In a cucumber field, do not stoop to tie your shoe; under a plum-tree, do not stop to settle your hat on your head."

The explanation is that to stop in either place might arouse suspicion as to your actions. Some one might think you were stealing. Paul would say: "Abstain from all appearance of evil."

Manheim, Pa.

Oh! The Joy of Living!

BY A. B. COOVER

So many poor souls continually whimper: "I can't help my miserable condition. I am not responsible for my coming into this cruel world. The world owes me a living." And on they plod—merely existing. When old age comes, they fill our almshouses and wail: "Oh, that I never had been born."

You see we usually get what we are looking for, and if we set our eyes downward, we shall see only ugly, discouraging things; but if we hunt for only the beautiful, we can find it everywhere, even sparkling gems in a mudhole.

"Oh, yes, I've tried and tried to find happiness, but when friends prove untrue, sickness comes, necessities of life are few, I can't be happy!" Now, dear soul, just try again and again, and learn this trite saying: "Happiness is like perfume. You can't pour it onto others without spilling some on yourself."

When, in loving service to other downcast lives, you endeavor to encourage them and help them, even just to giving a cup of water, how your own heart glows with joy.

Only by a goodly supply of happiness can one be able to meet the more sordid and trying things that inevitably follow.

"Suppose there were no cloudy days;
Suppose the sun shone all the year
With not an hour of mist or haze
In azure skies serene and clear.
No doubt, ere long our prayers would rise
For clouds to gem the faultless skies;
It takes some bitter with the sweet
To make the world complete."

Grants Pass, Oregon.

The Greatest Thing in the World

BY DAISY M. MOORE

THE greatest, most inexplicable yet most wonderful thing in the world is spelled with just four letters—L-O-V-E.

It takes many forms, yet the underlying principle in each is identical.

Who knows what it is and whence it comes? No one. Still we all are assured that it *exists*. We are convinced that love IS, for what we experience in our inmost life—the world within—needs no further demonstration.

Except for the exhaustive description of love and its characteristics, given in First Corinthians thirteenth chapter, one might call it an indefinable something, that well nigh defies all defining.

Love has entered the life of each one in some form. Perhaps a truer statement would be that love is in each life. It is a fundamental principle of life, and you have the same potential power to love that every other individual has. The difference in degree, in the manifestation of this wonderful thing in our lives, depends wholly upon our efforts to develop it.

Each physical power grows stronger with exercise; without use it becomes weak and inefficient.

The same law applies in the spiritual realm. If love is kept outside of, or beyond, our field of active life, it can not develop; it will never grow into the beautiful thing it was meant to be, and which you and I have the power to make it.

If love were given its legitimate place in the world, very soon earth would contain for us—a foretaste of heaven itself!

We are commanded: "Owe no man anything but to love one another."

Let us change the order of those clauses and see what a magic it works: "Love one another and ye shall owe no man anything!"

There is no greater truth.

No man who loves his fellow-man as he should, is going to owe him anything. In loving we pay *all*, for "love is the fulfilling of the law."

If love had its proper place in our lives, we would shrink from owing any man anything. It would be distasteful to us. In fact, it would be impossible to us. No man can really have any self-respect when he is debtor to anyone, and neither is he a respecter of others. He has no regard for the rights of others, or what is due himself.

It seems even worse for us to owe the church than to owe an individual, but alas, how often this happens!

The very institution which teaches love for our fellows is many times scantily supported because the germ of love within us has been given no opportunity to grow. God is a magnanimous creditor but surely even *he* must become impatient over our continued deficits to him, as well as to men.

This is a thought fully worth our most serious consideration.

Let love have a place in your life! Let it grow, develop, expand, and life will take on a new, beautiful aspect, hitherto unsuspected!

Fairfield, Pa.

Buried Splendor

BY ARCHER WALLACE

THE spade of the excavator has brought to light a great many valuable things and added much to the sum total of our knowledge. Whole cities have been lost sight of for centuries. Temples, palaces, homes have been buried deep down, until their very existence had been forgotten. For centuries men rode over them and caravans passed along the desert above them. At last the excavators set to work and the buried city of a thousand splendors was brought to light.

I think it is the Rev. T. G. Selby, who writes of the "Buried Magnificence" there is in every man. In all men, he reminds us, there are divine elements. Men for whom we may not have a very high regard—men who have not very much regard for themselves—yet in all there is a buried splendor.

This faith in inherent human goodness is the basis of our evangelical teaching and the inspiration of our endeavor. We must believe in men; in the possibility of their recovery; otherwise our preaching is vain. As a Canadian writer said, not long ago: "We must believe in the recoverability of every man." By believing this we shall be encouraged so to deal with even the most sinful that eventually we shall discover, and bring to light, the buried splendor.

Not many years ago there died, in Boston, a wealthy man who had made it a practice to visit the police court, and whenever he found any man who had not sufficient money to furnish bail, he did so. Thus he put men on their honor, and his testimony was that not once in twenty years had any man betrayed this trust. He believed in men and exemplified it in a practical manner. He appealed to men's sense of honor and in every case they rose to the occasion.

David Livingstone went to Africa because he believed that the black man had a soul and that the grace of God could save him. It was this faith and nothing else, which enabled him to face untold dangers and hardships. And his faith was splendidly vindicated. The people who are always prating about the bad

in human nature are those who know least about it. Ask any man who has labored in the slums of a great city for a considerable period, and it will invariably be found that he knows the wealth of kindness and sympathy and tender feeling which lie beneath the crust of seeming indifference.

Toronto, Can.

HOME AND FAMILY

In Loving Remembrance

(This poem was written by Sister C. C. Sollenberger, of Johnstown, Pa., after the death of her infant son. Thinking that these lines might be a comfort to other mothers in sorrow, they are given a place on this page.—Ed.)

Oh, his form was lovely, lovely
And we cherished him, so dear
As his voice so tender, tender
Fell upon the listening ear.
Now our arms are empty, empty—
Restless, longing all the while,
And our hearts are aching, aching
For the radiance of his smile.
But he heard the calling, calling
Of his dear Redeemer's voice,
While the gates were op'ning, op'ning
To the home of endless joys.
With his hands upreaching, reaching
To his loving Savior's arms,
Soon his soul was winging, winging
To that realm beyond the stars.
While his form is resting, resting
On the hillside 'neath the sod,
His pure soul is basking, basking
In the sunlight of his God.
Over there he's waiting, waiting,
Up among the angels bright,
Till his loved ones, too, shall meet him
In that land of pure delight.

Maintaining the Identity of the Home

BY JOHN LUKE HOFF

In Three Parts—Part One

WERE we to devote ourselves to a scientific study of the conditions of twentieth century America, it would not be difficult to discover either the roots of social decay and moral decadence, or the sources of the hopeful indications of the times, the broadening horizons, and the more impartial outlooks upon life. The social maladies and the offensive tumors on our national life may be traced to a growing laxity and indifference, in regard to the standards and ideals of home life. On the other hand, when we realize that more universal sympathies and international interests are being planted in the hearts of many of our countrymen, we may name, as the basis for this cheering development, the more efficient system of education which our citizens are receiving as the legacy of American liberty. Thus the importance of our subject is apparent, since we understand that the most influential educational institution—the home—is the balance wheel of human society. In so far as this factor maintains a poised suspension, will the social wrongs right themselves and the inconsistencies and insufficiencies will be leveled and equalized. There can not be a retrogression of the morals of the people without a preceding deterioration in family conduct, nor can there be a disintegration of the idealizing home interests without a corresponding decline in the other important social institutions. The home is the index of the nation. In educational and socializing influences, it is one of the most vital, underlying forces in our progress in race betterment.

In educating the youth of our land to shun or discard moral illiteracy, and to aspire to refinement and cultivation, the personal element is the chief teaching agency and the institutional element is needed merely for the sake of arranging, in scientific manner, the educational enterprise. The one realm of modern life where personality has probably more ascendancy than anywhere else, is the domestic circle. The school-room offers vast opportunity for discovering latent individual worth, but here the personal factor is too closely blended with the institutional, and too often the

course of study amounts to an established, crystallized program and pattern, and all the minds must be cast in the same mould. It is in the church where the conception of personality has been cherished and fostered, but here, at the best, there is a generalizing tendency. Although the church may be the occasion of moral stimulus and determination, through its inspirational portrayal of idealism, its exhortation and teaching lose, to a great extent, that definite, specialized, personal touch which is the privilege of domestic contact. It is the home where the lessons of the school and the ideals of the church are made incarnate and where the most lasting education takes place.

The highest educational ideal provides one teacher for a very small number of pupils, so that much individual attention can be secured and that the peculiar and distinctive needs of each pupil may be adequately met. Such a plan would furnish the most fruitful soil for the cultivation of personality. Indeed, the exceptionally large classes in our modern schools may be the deathblow to personality, in many instances, unless there are agencies to counterbalance this faulty condition. The Master himself recognized the true psychology of the human mind when he chose his small group of disciples, to give them individual attention. And the very home which Jesus so beautifully upheld and promoted in his teachings, has the possibility of being a group that is similar to this intimate relationship between the Master and his disciples. The home, more than any other institution known to man, possesses the opportunity of bringing personality into the limelight, where the attention and consideration of those in charge as teachers may be focussed upon it. In the family relationship each pupil can have individual instruction—by a teacher, moreover, who is well versed in the pupil's peculiar habits and capacities.

Therefore, we must view with alarm some of the lowering tendencies in family life that are disclosing themselves. Have they arisen because the home, which should be the dominating influence in holding in check the other avenues and institutions of life, has allowed itself to become inferior in power, or has domestic life been separated from the rest of human relationships? Rather than being too great an independence, it seems that the evil lies in an uncalled-for dependence of home conditions and standards upon the external world. With an increasing emphasis upon the intoxicating novelties that amusement offers to the growing youth and the absorbing enterprises which industry opens up, the orbits of their lives are gradually being shifted from the inner, protected, personal atmosphere of the family, to the exposed, impersonal, indifferent atmosphere of the world. A problem confronts us, then, which is wonderfully significant to our racial well-being and which is bound up with our national destiny.

Dangers not only open are menacing us, but dangers more remote and more insidious. In certain concocted theories, persons are advocating that the responsibilities, now weighing upon the home, be merged into the authority and oversight of the State, and that the typical domestic interests be swallowed up by the duties and activities of legal, civil, and industrial life. Some pigmy minds are predicting the end of the home, as an institution, but they are such dense and short-sighted half-wits that they do not see the havoc that radical socialism is playing in Russia at the present time. Such views are so nauseating and so diabolical, that human nature will instinctively recoil from them, and shudder even though it has been saved from such a fate as their success would entail. We will spend no more time here on these theoretical opinions. But, we ask, do those fathers and mothers of America, to whom the home is dead as a practical, functioning organism, deserve any higher epithets than pigmy-minded socialists or half-witted bolsheviks? Distinctive family life has suffered with the other social institutions from the disrupting tendencies of the arrogance and irreverence of the modern temperament, which threaten to dissolve all the organized boundaries possible, and plunge humanity into license and chaos.

So far removed is the all too common conception

of domestic life from the noble, traditional type of home which our fathers knew, that human nature, as it is reappearing in the world today, often seems a stranger and foreigner to the new social conditions that meet her. One of the most effective means of checking the wave of crime and lawlessness, that is threatening to inundate our land, and of instilling feelings of constructive good will into the hearts of our citizens, is to give the home the place that it once had in national life, and to make it again a distinctive, independent institution, a sheltered haven from the turbulent storms of life, an agency for religious nourishment and educational development which is unrivalled.

By drawing the home, as we are describing it, from the remote, we do not mean to infer that in general the homes of the present are bad, or that the majority of those, in which our fathers lived, were perfect. We believe, on the whole, that the homes of our land are steadily improving, due to the counteracting influences that play in the complicated life of a nation like ours, and the actions and reactions that have a direct bearing upon our domestic institution. We merely speak of the model home as one that existed in the historical past, because ideals are best visioned from a remote point of view, and though, in many respects, the homes of today are manifesting a commendable attitude of life, yet there are perilous tendencies, inherent in the very industrial and social life of the modern world, that present real problems, which were largely absent from the domestic environment of our forefathers. Indeed, they were pressed by their own domestic problems, but they have given us the legacy of their solution, and we are beset by our peculiar perplexities, which we must solve if we would be true to the historical continuity of racial development.

Chicago, Ill.

The Heart's Wine-press

He rang the door-bell timidly. He was stooped and wasted.

"Well?" said an icy voice from the doorway.

"Would you like to buy a broom?" asked the man. "I made them myself. They will give good service."

"No," said the woman in the doorway; "I don't care for any of your old brooms! Neither do I care to have tramp peddlers come to my front door!" Her words cut like sharp blades, and the man staggered as though smitten.

"Lady, I am so sorry," he said in broken tones, and turned quickly away. He tapped nervously with his cane, and, as he stepped from the porch, missed his footing and fell to the pavement. He arose, fumbling for his pack of brooms. And then the woman saw that he was blind!

"Oh!" said she, in a voice of kind sympathy, "I am so sorry! I did not know! Of course I will buy a broom!"

"I did not know." Is not this the sad cry that goes up always from the lips of regret? If we only knew! There would be so much more kindness and helpfulness, so much less cruelty and criticism, if we could only read what is written in the heart of the other party.

When the great Master walked the earth "he was moved with compassion." He saw how it was with people. He saw the tragic pathos of life. He saw the struggle, the burden, the pain of it all. And there was a great, sobbing sorrow in his heart for the children of men!

Today and tomorrow, as you walk to and fro, you will see people with hard, stern faces; others will be all wreathed in smiles and laughter—crowned. Yet, doubt it not, each has drank deep of the cup of sorrow. Carefully screened from the world—for sorrow is sensitive, shrinking from publicity, hidden by the bravado of a smile or a frown—there are things sad and bitter in each pilgrim heart—things which, if known, would hold in leash the harsh words of censure and extend the hand of pity and brotherly love!—E. C. Baird, in *Christian Standard*.

AMONG THE CHURCHES

Calendar for Sunday, Oct. 29

Sunday-school Lesson, World-wide Prohibition—World's Temperance Sunday.—Isa. 61: 1-9.

Christian Workers' Meeting, Keeping up Courage.—2 Chron. 20: 15.

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Gains for the Kingdom

Two baptisms at Birdville, Pa.
Two baptisms at Wenatchee, Wash.
One baptism in the Flora church, Ind.
One baptism in the Roann church, Ind.
One baptism in the Cincinnati church, Ohio.
Two baptisms in the Lower Claar church, Pa.
Three baptisms in the Quinter church, Kans.
One baptism in the Waterford church, Calif.
Three baptisms in the Brooklyn church, Iowa.
Two baptisms in the Council Bluffs church, Iowa.
Two baptisms in the Armourdale Mission, Kansas City, Kans.

Nine baptisms in the Salem church, Iowa.—Bro. W. H. Yoder, of Morrill, Kans., evangelist.

Two were added to the White church, Ind.—Bro. S. G. Greyer, of Indianapolis, Ind., evangelist.

Four baptisms in the New Fairview church, Pa.—Bro. Nathan Martin, of Lebanon, Pa., evangelist.

Five baptisms in the Mt. Etna church, Iowa.—Bro. Glen R. Montz, of Foley, Minn., evangelist.

Seventeen confessions in the Coventry church, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.

Fourteen confessions in the First Church, Kansas City, Mo.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Two were baptized and one reclaimed in the Union church, Ind.—Bro. Edw. Stump, of Teegarden, Ind., evangelist.

Twenty-eight baptisms in the Honey Creek church, near Sheridan, Mo.—Bro. J. F. Swallow, of Malmö, Minn., evangelist.

Five were baptized and one reclaimed in the Vestaburg church, Mich.—Bro. Cheslie Hinegardner, of Midland, Va., evangelist.

Fourteen made the good confession in the Empire church, Calif.—such is the final report of the meetings held there by Bro. Jacob Funk, of Pomona, Calif.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. Vernon Slawter, of Pottstown, Pa., to begin Nov. 5 in his home church.

Bro. G. H. Killian, of Beaverton, Mich., to begin Nov. 10 in the Crystal church, Mich.

Bro. Wm. Overholser, of Warsaw, Ind., to begin Nov. 12 in the Maple Grove church, Ind.

Bro. Ira J. Lapp, of Miami, N. Mex., to begin Nov. 5 in the Oklahoma City church, Okla.

Bro. M. R. Brumbaugh, of Martinsburg, Pa., to begin Nov. 4 in the Anderson church, Ind.

Bro. Chas. R. Oberlin, of Logansport, Ind., to begin about Oct. 28 in the Peru church, Ind.

Bro. S. D. Miller, of Mt. Sidney, Va., to begin Oct. 29 at the Belmont house, same congregation, Va.

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Personal Mention

Bro. Jacob A. Miller changes his address from Gaston to Kokomo, Ind., 748 South Market Street.

Middle Indiana has chosen, as Standing Committee delegates to the Calgary Conference, Elders Otho Winger and L. W. Shultz.

Southwestern Kansas and Southeastern Colorado has elected Eld. H. F. Richards Standing Committee delegate to the next Conference.

Northeastern Kansas has selected Eld. Roy Kistner as Standing Committee representative for the Calgary Conference.

The address of **Bro. Geo. L. Studebaker**, of Muncie, Ind., is changed from 117 South Council Street to 824 West Adams Street.

Bro. W. W. Blough has accepted the pastorate of the Rockingham church, Mo., and his address is changed accordingly from Falls City, Nebr., to R. D. 3, Hardin, Mo.

The **Home Mission Secretary** says the District Meeting of Northeastern Kansas at Morrill, last week, was one of the very best in spirit and outlook that he ever attended. He thinks there are great possibilities for Kingdom development in that section.

We have just received word that Eld. Abram Wolf, of Fairfield, Iowa, passed on to the other shore on last Tuesday the 17th. Further particulars will be given later.

The **Sunday School Secretary** is attending the Sunday School and Missionary Meetings of Northern Missouri this week, utilizing the occasion for a conference with the religious education workers of that District.

The **many friends of Sister Lear**, wife of Bro. J. W. Lear, of Chicago, particularly those who have known of her illness, will be glad to learn that she seems to be well on the way to recovery. After sixteen days in the hospital she is at home again and gaining a little each day.

In reporting the speech of **Bro. Joseph Studebaker**, of Flora, Ind., on the hospital question, at the Winona Lake Conference, as printed in the Full Report, page 118, his name was inadvertently given as Jonas. It should be Joseph. Readers of the Report will please note the correction.

Following the **District Meeting of Southwestern Kansas**, last week, Bro. Chas. D. Bonsack was scheduled for McPherson, Hutchinson, Wichita and Fredonia, expecting to reach Elgin by the end of this week. The District Meeting referred to sends two queries to the General Conference.

Bro. Leroy M. Fish, who is pursuing studies in Bonebrake Theological Seminary, Dayton, Ohio, is available for Sunday preaching and also a limited amount of pastoral work anywhere within reasonable automobile distance from Dayton. Address him at 1618 West Second Street, Dayton, Ohio.

A sister, who prefers to remain unnamed, desires the prayers of the church in behalf of a brother of hers, who has left home and of whom no trace can be found. An appeal like this will surely touch the hearts of our readers. Shall we not all share the hope "that through our prayers we may be able to help find the young man"?

Bro. J. W. Lear tells us of two young ministers who are doing good work as evangelists, who wish to do some evangelistic work in the Northwest and West next summer, preferably in Minnesota, the Dakotas, Idaho or California. Churches desiring their services are invited to confer with Bro. Lear at 3435 Van Buren Street, Chicago.

By invitation of the **Committee of Arrangements** for the Calgary Conference and some of the Canadian officials, Bro. J. E. Miller, Secretary of the like committee for several of the Winona Lake Conferences, is meeting with the Calgary committee on Friday and Saturday of this week. He plans to spend Sunday with the members at Gleichen, Alberta. He will no doubt have many things of interest to tell our readers on his return, relative to the plans for the next Conference.

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Special Notices

On page 684 Bro. D. C. Moomaw makes an announcement concerning his contemplated book, "Christianity and War," to which the attention of those specially interested is directed.

The **District Conference of the First District of Arkansas and Southeastern Missouri** is to be held in the Broadwater church, Essex, Mo., Nov. 16. Programs of associated gatherings will be found on page 684.

You will be interested in what the Conference Program Committee has to say on page 684 of this issue, about the kind of a program they have in contemplation for the Calgary Conference. We venture a guess that the committee's idea will meet with your hearty approval.

A new churchhouse is being erected at Rockford, Ill. It is expected that it will be ready for use by Jan. 1. The District Mission Board requests that those who made pledges for the building fund, will please pay them to the undersigned, Secretary-treasurer of the Board, as soon as possible, as this money is needed to make the payments which begin Nov. 1.—O. D. Buck, Franklin Grove, Ill.

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Miscellaneous Mention

A very interesting article, intended for publication, is in our hands, but it is without signature and gives no clue whatever to the writer's identity. We regret this the more because the article is specially pertinent to the wet and dry contest, involved in several States in the impending election, and might have been helpful to the cause.

The following extract from a communication from a sister in Ohio should be of general interest: "I did not want the right to vote. I felt woman could do her work in the home and let the men run the government. I do not like to vote. The right of suffrage thrusts upon us other duties we do not care to assume. But it was given us against our desire and now we must use it to the best of our knowledge. There are a lot of women, who want their liquor just the same as men do, and they are going to vote for it. They are even organizing to defeat prohibition. And since they are going to vote, I am

too. . . . I am going to vote against this brewers' amendment. I am going to vote for the sheriff who is hunting down the bootleggers and I am going to vote against the judge who stands for the liquor men." If a sufficient number of other women will do as this sister intends to do, it will, as she says, "make the State of Ohio a clean and safe place for our boys."

With the beginning of September last the Hagerstown church, Md., began the publication of a weekly "Church Bulletin." From copies recently received we judge the pastor and congregation are finding it a helpful medium of communication. Other churches have had a like experience. Announcements, items of local interest and brief inspirational messages are thus brought to the attention of the membership in a convenient and effective manner.

We are in receipt of a copy of the first number of "The Alexander Mack Memorial," the local organ of the Washington City congregation. The name of the paper is intended as a constant reminder of the hope which this church is cherishing—that of erecting in the not too far future a new house of worship in the Capital City which shall be a memorial to the name and work of Alexander Mack. Bro. Roger D. Winger has lately entered on the pastorate of this congregation.

So many good things were given at the Mothers and Daughters' Meetings at the late Winona Lake Conference that a committee was appointed to collect them and put them into form for circulation and wider use among the churches. This has been done, and the result is a neat booklet of helpful material, suitable for private reading or as a source for suggestions in the arrangement of Mothers and Daughters' programs. Copies may be obtained at fifteen cents each from the Superintendent, Sister Catharine Beery Van Dyke, Winona Lake, Ind.

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A Bystander's Notes

How Others See Us.—A gentleman who is affiliated with one of the larger denominations, happened to be present at the Sunday service in one of our congregations. Being of a keenly discriminative turn of mind, he paid close attention to what he saw and heard. He expressed himself as being well pleased with the general character of the services, as well as the cordial treatment accorded him. He was, however, quite unfavorably impressed by the evident lack of reverence, on the part of most of the audience, before and after services, when promiscuous and uncalled for conversation was so generally engaged in, as to detract from the sacredness of the occasion. Then, too, he thinks that the clapping of hands by the audience, in attestation of some special feature, is wholly out of place in a religious assembly. He maintains that God's house is a place of prayer, and that due reverence should be manifested therein at all times.

Letting the Lord Rule the Life.—At a convention of the Student Volunteer Movement, a mission worker from India told of a young man whom he had met there, who, after his conversion to Christianity, had been harshly treated and cruelly persecuted—his wife and little child taken from him, and his home barred to him. Yet for seven years he had faithfully preached the Gospel, until mind and body began to weaken, and the light of reason grew dim. One evening when, altogether beside himself, he had gone out into the night, the mission worker followed him. There, in the moonlight, beating his head against the earth, in native fashion, he found the young man. Anxiously the mission worker pondered: "Is it possible that in his frenzy he has returned to the worship of his old-time gods?" On drawing nearer, however, he saw him lifting his clasped hands heavenward and, with the tears running down his cheeks, the choking words of his prayer were heard distinctly, and this was his plea: "I have made Jesus King—the Ruler of all!" There was a man, who, faithful unto death, willingly resigned himself to the Great Keeper.

"Give Attention to Reading."—This was the loving exhortation of Paul to his spiritual son Timothy, but the apostle himself was not neglectful along the line indicated, judging by his request: "Bring the parchments." Have you ever thought of the fact that the discriminative reader is like the bee, gathering nectar from every flower? By its individual contribution of formic acid, the bee changes the nectar into honey. So the reader, as he gathers material—facts, points of view, theories, experiences of others, etc.—makes these, by mental assimilation, an essential part of his individuality—a treasury of knowledge, to be drawn upon for his own enrichment of thought and for the benefit of humanity in general. The common complaint today, that we have no time for reading, is to be deplored. All of us have time for what we really wish to do. Of a Methodist pioneer preacher we have this reminiscence: "The Staffordshire peasant, Francis Asbury, traveling 5,000 miles a year, preaching incessantly, spending three hours a day in prayer, and without a settled home, yet had it as a fixed rule to read a hundred pages of helpful literature daily. By his own efforts he made himself a scholar, mastering Latin, Greek, and Hebrew."

AROUND THE WORLD

Saved Through Missionary Endeavor

At one of the stations of the China Inland Mission there is an orphanage of over four hundred little children, every one of whom owes life, and all other blessings incident thereto, to the abounding sympathy of missionaries. Each one of these little children was, in its infancy, rejected by its parents and thrown by the way-side to perish. Had not some Christian missionary come to the rescue of these forsaken little ones, and gathered them into the safe refuge, provided for the homeless ones, their fate would have been a sad one. Hungry dogs might have devoured them, or exposure would quickly have ended their lives. Today they may well rejoice that God's children, constrained by the love of Christ, had pity upon them, and snatched them from the destruction that surely would have overtaken them.

France and Russia to Coöperate

Of ominous significance for the stability of Europe's future is the movement, now under way, for the resumption of not only commercial relations, but also of a friendly understanding between France and Russia. At this time there is strong probability of not only an early resumption of commercial relations, but also the granting of a loan by France to Russia, enabling industrial enterprises to resume active operations. Close observers claim that a military alliance is sure to follow a trade agreement. France and Russia now have the largest armies in Europe. Should they combine, they would constitute the greatest menace that England has ever faced. Ever since the close of the war, France and England have steadily drifted apart. A complete rupture might be attended by grave consequences.

Unrest Still Continues in India

Under date of Oct. 17 renewed manifestations of the Sikh uprising are being reported. These persistent ebullitions cause much uneasiness to the British authorities. In the hope of quelling the uprisings, an increasing number of Sikhs are arrested from day to day. More than two thousand are now in prison, with more to follow. It is thought that much of the unrest, now in India, has been greatly aggravated by exaggerated reports of the successful campaign of Mustapha Kemal in Asia Minor. This has given new courage to the Mohammedans of India, who are in closer coöperation with the Hindu element than ever before. No one can foretell, at this time of unlooked-for happenings, just what may yet occur in India. Bro. Stover's recent suggestion, to remember the critical situation of India in our prayers, is of highest importance, and should be responded to by a united endeavor.

Kemal a Prohibitionist

While some seem to be greatly surprised that Mustapha Kemal, the leader of the Turkish Nationalists, is a stern upholder of the total abstinence program, that attitude is not all strange, considering that it is one of the established tenets of the followers of Mohammed. Announcement has already been made that Constantinople, the most cosmopolitan city in the world, is to bar all intoxicants when the Kemalites are in charge of its affairs. The same thing will be true of Thrace. Then, too, it should be remembered that this prohibition law will be unflinchingly enforced to the bitter end. Violators will face the penalty of forty lashes, or three months' imprisonment, for even the least infraction of which they may be guilty. In this one respect, at least, these heathen teetotalers put to shame the office-seekers of our own land, who seek political preferment on a loudly-heralded "beer and wine platform." "The terrible Turk" is level-headed on liquor prohibition, at any rate.

Great Britain's Premier Resigns

After directing the destinies of the British Empire for six eventful and fateful years, the coalition government of Prime Minister Lloyd George retired from its responsibilities Oct. 19. The noted premier was a man of destiny. When a diplomat of strong individuality was needed, the unpretentious Welshman, David Lloyd George, assumed control of British affairs and proved himself a statesman of rare skill. Quite significant is the fact that he outlasted the other diplomats who guided the world's great nations through the war. The men with whom he sat at Paris, as the "big four" of the Peace Conference, have long since gone into comparative obscurity. Premier Orlando, of Italy went first, with the retirement of his cabinet in June, 1919. The following January Georges Clemenceau, of France, was dropped out. Two months later the Senate of the United States refused, for a second time, to ratify the peace treaty that Woodrow Wilson so ardently hoped might be accepted. As to the future guidance of British affairs, some other strong hand will have to be at the helm, to insure safety at this time of grave perplexities.

A School Board That Recognizes the Bible

It is gratifying, indeed, that the Board of Education of Kansas City, Mo., has a vision of spiritual values, and also the courage of its convictions to carry out, what it considers to be, the best interests of the schools in their charge. By a specific order of the Board, the Bible will be placed, hereafter, on the desk of every teacher in the public school system of the city. Every instructor is granted full permission to read such portions from the Sacred Volume as may be deemed most advisable. The expenses, connected with this movement, have been assumed by the Kansas City noon prayer meeting.

How "Civilization" Affects the Eskimo

For a thousand years or more, the Polar Eskimos—the most northern people of the world—have maintained themselves under extremely adverse conditions by the one important essential—complete adaptation to their environment. Later on came closer contact with the white race and this—according to Dr. J. H. Kellogg—is changing the Eskimo's mode of life, his culture and his character, so that they are no longer solely the effect of his environment. Sad, indeed, it is that, by his contact with foreigners, the Eskimo is losing his native honesty, independence and sterling character. He is changing so fast that in another decade or two he will be quite another person. Modern improvements have made his life easier, but it is to be regretted that his complete demoralization, by reason of contact with the white race, is imminent and inevitable in the near future.

Bible Sunday, November 26

Once a year the congregations of every denomination are asked by the American Bible Society to set aside one Lord's Day as Bible Sunday. This is for the purpose of exalting the place of the Bible in the life of the world and in the program of the church. The responsibility of giving the Bible to the nations of the world, can not be urged too strongly. This year the last Sunday in November, or the one nearest that time, has been selected as the day to emphasize the importance of Bible distribution. Complete material for the appropriate observance of the day has been prepared and is now ready for distribution. This will be sent free, upon request, to all pastors or Sunday-school superintendents who propose to observe the day. A postal card, addressed to the American Bible Society, Bible House, Astor Place, New York City, N. Y., will bring a supply by return mail.

Christian Statistics of China

"What hath God wrought!" might well be the exclamation of every Christian, when brought in touch with the remarkable spread of Gospel influences in China. The tiny mustard seed of early Christian missions in China has grown until it has become large and strong. Note this list: Missionaries, 6,636; Chinese workers, 24,732; communicants, 345,853; American missionaries, 3,305; British, 2,218; Continental (Europe), 758. Since the Boxer uprising, in 1900, the Chinese church has increased fourfold—"the blood of the martyrs" has indeed become "the seed of the church." Remarkable as is the progress that has been made, there is still less than one church member to every 1,000 of the population. The recent National Christian Conference in China clearly showed that the native Christians are doing some thinking, and that to a purpose. It is to be hoped that by proper guidance their thought may be directed into proper channels.

Further Complications in Eastern Europe

Since, according to the stipulations of the Mudania treaty, eastern Thrace is to be evacuated not only by the Greek troops, but also by the Greek and Armenian residents of that section, that formidable undertaking is now in progress. As might be expected, the withdrawal of the Greek soldiers is not devoid of threatened retaliatory measures against Turkish residents of the section, now being evacuated. Only the utmost endeavors of the allied forces have thus far succeeded to prevent serious reprisals. While the Greek and Armenian civilians will probably be able to effect their departure from Thrace without serious trouble, the great question will be their maintenance, for the time being, after their escape. Eleutherios Venizelos, the Greek diplomat, has appealed to the American government to suspend restrictions on Greek immigration long enough to admit to this country some 1,000,000 Greek refugees who are fleeing from Thrace and Asia Minor. Again the people of the United States are called upon, in the name of humanity, to correct the results of European inhumanity. Is it a burden that we should rightfully assume? Venizelos himself started the ill-fated invasion of Asia Minor, urged on by Great Britain and by the tacit consent of France. Later on King Constantine, restored to the throne, attempted to finish the task. Then came the Turkish triumph and then the conference at Mudania, with its liberal concessions to Kemal. Now Venizelos asks the United States to make room, within its domains, for the one million victims of the questionable and cruel policy, resorted to by European nations. The people of our land have already given

four billion dollars to European and Asiatic victims of imperialism, since 1914, through Red Cross, Y. M. C. A., special famine relief and other philanthropic efforts. Our citizens are still ready to help, in some effective way, to allay suffering, but we hardly think that there will be much enthusiasm for the wholesale admission of the one million Greeks and Armenians to our land.

Americans Helping in German Dry Move

While the ridicule of liquor men may try to belittle the prohibition enactment in the United States, other nations are taking notice, and hope to fall into line at the first opportunity. American prohibition workers, now in Germany, report the keenest of interest, in various parts of that country, with a plan that will eventually put that nation into the prohibition camp. Recent meetings, held in various parts of Germany by prominent American temperance workers, were enthusiastically attended by the people in general. These gatherings have revealed a surprising amount of sentiment among the people in favor of abolishing alcohol, according to a statement of Dr. Strecker. This noted temperance promoter declares that the best groups of German young men are against alcoholic stimulants, and no longer partake of them.

New President for Beirut College, Syria

An announcement has just been made by the Trustees of the American University of Beirut, Syria, that the Rev. Bayard Dodge has been chosen to the presidency of that institution, to succeed the late Howard S. Bliss. Mr. Dodge's acceptance of the appointment has called forth the greatest enthusiasm of all who are interested in the University, both in this country and in Syria. Considerable importance attaches to the appointment, as above noted, by reason of the fact that Mr. Dodge's method of work, during the war, was of immense value to the people of Syria. He organized the industries so completely that the people were usefully and profitably employed. Weaving, sewing and road-making kept the stricken population of the Lebanon villages busy. He shared with the people the privations that afflicted them during the entire period of the war, and he was a constant inspiration to nobler achievements.

Constructive Endeavors

While the third League Assembly ended its labors Sept. 30, the Council continued its sessions some days longer, to complete business relating to the eventual rehabilitation of Austria. Even the opponents of the League must admit that the efforts thus set on foot for the recovery of that unfortunate country, are of the highest importance. Great Britain, France, Italy, and Czechoslovakia have guaranteed the loan. The Assembly also decided that a peace treaty with Turkey is to provide a national home for the Armenians. That move, in our opinion, is the only practical solution of the question that for years has brought anxious concern to all friends of Armenia. If, in the contemplated Conference for the settlement of Near East problems, pressure can be brought to bear upon Turkey, to deal justly with Armenia, and to sanction the assignment of definite territorial limits, the remnant of these greatly-persecuted people may finally find the peace for which they have been longing.

Asia Minor-Refugees Being Helped

Recent cable messages announce that the Near East Relief Personal Service Bureau is now operating smoothly at all points where Asia Minor refugees are gathering. Mr. R. R. Reger, of Philadelphia, who is directing much of the work, reports that 20,000 refugees from Smyrna are now at Athens. This Bureau has already tabulated 40,000 refugees at Saloniki, 60,000 at Mitylene, and 80,000 along the Thracian Coast. One of the most interesting groups of refugees in Athens consists of a thousand mothers with small children. It is hardly necessary, perhaps, to state in this connection, that the Greek government, while perfectly willing to do all within its power, is utterly unable to cope with the immense task of providing for the thousands, so suddenly thrust upon them. If starvation is to be averted, generous donors everywhere must undoubtedly come to the rescue. Mr. Reger reports a great need of sanitary supervision at all places where refugees are now concentrated. The local officials and people have no realization of the seriousness of conditions which are certain to follow sanitary neglect, particularly in view of inclement weather, which is now inevitable. In many of the concentration camps, the food supplies are running so low as to create great anxiety on the part of those in charge. A food ship was sent from Mitylene, in response to an appeal that only thirty-six hours' supply of bread was available on the Island of Samos, where 30,000 refugees from various parts of Asia Minor are now sheltered. A large number of these are seriously ill, and others are wounded, and should have medical care. Near East Relief Workers are heroically struggling to secure help for these and the many others who must be given attention. Our nation's Chief Executive fully endorses the Near East Relief measures, and urges the hearty support of all who desire to help the refugees who have been driven from their homes.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for
Prayerful, Private Meditation.

"Joy Unspeakable and Full of Glory"

1 Peter 1: 8

For Week Beginning November 5, 1922

1. **What Real Joy Is.**—(1) Joy comes from inward feelings—not outward environments. It depends upon what we KNOW—not upon what we POSSESS. (2) Joy is a result that has been attained by CAUSES logically leading to it. It can never be attained by direct seeking—only by setting our faces toward the things from which joy is sure to flow. (3) Joy is not solitary, as a rule, but rather of a social nature. SHARING OUR JOY is an all-round gain. (4) Our greatest joy is found in COMPLETE SURRENDER and obedience to the Divine Will—the law of all real life. The love of Christ in the heart is the never-failing spring of joy in a truly consecrated life.

2. **A Program for a Joyful Life.**—(1) Follow Christ gladly each day. (2) Try to find the good that is all around you in the world, and especially in your neighbor. (3) Do not worry over matters you can not mend. In the case of those that can be righted, worry would be but a wasted effort. (4) Keep both mind and heart in touch with the great things of the universe. (5) Learn to appreciate the abounding treasures of Christ's love to men, nature's wonders, and the great achievements of man's genius. (6) Make the most of human friendships, but never forget the One "who sticketh closer than a brother." (7) Determine, "so far as lieth in you," to help some one to a happier life every day. (8) Be sure to honor Christ by a faithful doing of the task he has assigned you. (9) Live in close fellowship and communion with Christ, regarding him as your Redeemer and Brother.

3. **The Joy-Inspired Christian.**—As in several other epistles, the note of joy is a predominant trait in Peter's epistles. The new joy that possessed the early Christians, was an outstanding characteristic. Their meetings, even when "in caves and dens of the earth," were seasons of praise. What few fragments there are, of early hymns, are indicative of supreme joy. The chapter of Peter, from which our lesson is taken, is a hymn of joy and clearly denotes the grounds of the Christian's joy. A Christian should always be joyful, for he has the promise of an inheritance incorruptible, sure and eternal. He should be joyful because Christ's promises are sure. He should be joyful because God deemed him of enough worth to redeem him by the life of his own Son.

4. **The Winning Power of Joy.**—It was the joyousness of the best Christians, in early days, that attracted the non-Christian world. There is ample testimony of this fact in the beginnings of Christianity in Rome. The Roman, by nature, was stoical—not easily impressed by religious ecstasies. But the first manifestation of conversion which he witnessed in his neighbor was a radiant joyousness, an optimistic conception of life, a triumphant, not sullen, endurance of life's trials. This sunniness—this conviction that all things work together for good—won the skeptical Roman to the "joy unspeakable."

5. **Why Not Be Joyous Always?**—Probably all of us are ready to confess that it is hard, sometimes, to be joyous. As a matter of fact, however, who, in this world, has reason for cheerfulness, if not the Christian? "Christ within" is the unfailing guarantee of joy that no earthly troubles can ever dim.

6. **Christian Joy a Precious Gift.**—As one of the fruits of the Spirit, it should be highly prized. It is a precious gift—divinely born, divinely imparted, divinely nourished, and divinely perpetuated. Joy is MORE than mere happiness. It is an abiding grace, increasing under trials rather than diminishing, for it abounds wherever Christ abounds. What a joy to abide in Christ, and have his words abide in us!

7. **Suggestive References.**—Joy amid trials (Luke 6: 22, 23). Joy in Divine acceptance (Luke 10: 20). When there was rejoicing in prison (Acts 16: 25, 34). "Always rejoicing" (2 Cor. 6: 10). "Joyful in tribulation" (2 Cor. 7: 4). How joy came to the Macedonian Christians (2 Cor. 8: 2). How Paul could "take pleasure" in adversities that befell him (2 Cor. 12: 10). "Rejoice in the Lord alway" (Philipp. 4: 4). Paul's recipe for joyfulness (Col. 1: 11). "Rejoice . . . as . . . partakers of Christ's sufferings" (1 Peter 4: 13).

The Average Fellow

(Continued from Page 675)

shout their raptures to the skies, and few are so miserable that they bewail their condition to all who incline to listen. The average fellow has his joys flecked and toned down by sorrows, and his reverses are constantly being ameliorated by joys. There is plenty of glitter

on the thick frost of the Arctic Zone. The heat is unbearable in the Torrid Zone; but life abounds in the Temperate Zone.

This reminds me of the man to whom two talents were given. We are familiar with the one to whom five talents were given, and we marvel at his ability to gain five more. We pity the man with only one talent—his doom being already predicted. The two-talent man, therefore, is the happy medium. He represents the average fellow—the one that forms the bulk of the world, and—whisper it softly—almost all of God's children.

If I receive five talents, I am astounded—in danger of being overcome by the responsibility. I didn't expect so much—but because money gets money, I succeeded. If I only get one talent, I am disappointed. My Master seems hard, and so I lose what little confidence I ever had. No wonder I hide my talent! But in getting only two talents, I am satisfied. I didn't expect any more and it is as much as I had hoped for. I know just what I must do—a task that is not easy but possible. "Five talents" is popular and well known. "One talent" is despised and rejected, but "two talents" represents the average fellow and little is heard of him. It is *quality* rather than *quantity* that determines the true value. We describe with brush, pen and lips the splendor of the sunlight, reflected by the majestic mountain, but say nothing of the gorgeous reflection as seen on the rippling waters.

Of course you noticed the basis of rewards? It is the percentage basis. The five-talent man was rewarded one hundred per cent. The two-talent man was not rewarded on an average basis but on a one hundred per cent basis. Well, then, how about the one-talent man? "No reward at all," you say? Looking closely, we note that he was rewarded. *He got one hundred per cent.*

Of Christ's apostles we have Peter, who received five talents, we might say. He is preached about, upheld, honored and made famous. Good for Peter! We needed a Peter, but there was only *one* Peter. We also had a Judas with just one talent, and how Christianity has deplored that fact—even down to the twentieth century! But the bulk of Jesus' apostles were average fellows. Since Judas is gone, and we dispense with the average fellows, we only have Peter left. That would be deplorable, for Peter sometimes errs.

To be an average fellow helps to self-surrender, because we are not so high, or so low that we fail to see, to feel and to recognize our unsaved brother in the mass, and we go out and save "two more."

To be an average fellow does not mean that our efforts must necessarily be half-hearted and on the average. Being an average fellow, and to obtain only average results, we must put forth maximum efforts. One hundred per cent capacity calls for one hundred per cent development. That is the result of the one hundred per cent reward basis. We need not become discouraged if we fail to "set the world on fire." Simply develop your maximum power, and results will follow.

Des Moines, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

RED CLOUD, NEBRASKA

The South Red Cloud congregation expresses her appreciation and gratitude to the Brotherhood for its work through the General Mission Board, in placing among us Brother and Sister E. E. Eshelman, of Ohio. This work has been planned as a demonstration parish by the Home Mission Department of the General Mission Board through the coöperation of District and local talent. A five-year program of Christian activities and religious education has been arranged, hoping to establish a strong community center.

Brother and Sister Eshelman have been very busy, since arriving Sept. 1, in ministering to the needs of the community, and we are glad to report a favorable response to their work thus far.

Elder N. B. Wagoner is retained as elder in charge. Brethren N. P. Campbell and E. E. Eshelman represent us at District Meeting. Our Sunday-school has been entirely reorganized, with Bro. L. A. Wagoner as super-

intendent. The graded lessons have been adopted. A Cradle Roll and Home Department have been organized under the care of Miss May Moulton and Mrs. N. P. Campbell, respectively. Already the increase in attendance is so marked as to make more room necessary very soon.

Sept. 17 was Community Day, with Sunday-school and preaching in the forenoon, and a community dinner at noon, at which 300 people were served. In the afternoon a very interesting program was given. Special music, both instrumental and vocal, addresses by local and visiting talent, made the effort truly worth while.

Sunday, Sept. 25, at 11 A. M., Bro. R. S. Wagoner, of McPherson, gave a very interesting address. In the evening Blanche McCartney, missionary to India, gave a fine description of her very unusual work there.

Oct. 1 Bro. Homer Engle (of the River Brethren), of Abilene, Kans., delivered two masterly addresses to the people of our community.

We have adopted the envelope system for our offerings. A Health Conference will be held in our church Oct. 21. ydia Wagoner.

SOUTHERN ILLINOIS

The District Conference and associated gatherings of the above-named District were held in the Woodland church, near Astoria, Ill., Oct. 3-5.

The elders met at 8 A. M., Oct. 3. They spent the forenoon and part of the afternoon in discussing the problems of the District, and in arranging for the Conference work.

The Sisters' Aid Society had an inspiring meeting, beginning at 10 A. M., in charge of Sister Anna Shearer. A very interesting Mothers and Daughters' Meeting, in charge of Sister Etta Haynes, was held in the afternoon. The Fathers and Sons' Meeting, held at the same time, was well attended and was worth while.

The Educational Meeting, at 3:30, was addressed by Bro. C. H. Gnagy, Religious Educational Director of our District.

At 6 o'clock a meeting was held in the interest of the Home at Girard, Ill. Bro. H. B. Martin gave a splendid address, after which an offering of over \$100 was taken to help in this work.

At 7:15 the annual Missionary Meeting convened, which was very inspiring. Bro. M. R. Zigler, Home Mission Secretary of the General Mission Board, gave the address, which was listened to by a full house.

Oct. 4, at 8 A. M., the business session began. Eld. W. T. Heckman was elected Moderator; Eld. H. B. Martin, Reading Clerk; Eld. N. H. Miller, Writing Clerk. Most of the business was confined to hearing reports of committees, and electing persons to carry on the work of the District. The financial problems were discussed at some length, since the Mission Board is handicapped on account of a lack of funds. The next District Meeting will be held in the Oakley church. Eld. W. T. Heckman was chosen delegate to Standing Committee, with Eld. H. B. Martin, alternate. At 7 P. M. a splendid temperance address was given by Rev. Chas. L. Stokes; his subject was "Stingers." At 8 o'clock the first session of the Ministerial Meeting was held. Eld. H. B. Martin gave a masterly address.

The last session was held Oct. 5. Bro. Jesse Shull gave the address, which was followed by a general and lively discussion of the social problems of the church.

The weather was ideal, the attendance large, the meetings inspiring, and we were well entertained by the Woodland church. All returned to their homes with a greater zeal in the Master's service. N. H. Miller.

Lintner, Ill.

CENTRAL AVENUE CHURCH, KANSAS CITY, KANSAS

Oct. 1 we closed a six weeks' revival meeting in Greater Kansas City, in which the three churches united their efforts. Bro. John R. Snyder, of Huntingdon, Pa., was our evangelist. Aug. 20 he began his work in our church, continuing for two weeks. The weather was extremely hot, but in spite of this we have never seen a time when the members of the church were more faithful in attendance. Many members of neighboring denominations and especially members from our Armourdale and Kansas City, Mo., churches, attended regularly. The following two weeks meetings were held in Armourdale church, and later in Kansas City, Mo. The immediate results of the united meetings were: Nine baptized in our church, seven from Armourdale and eight from Kansas City, Mo. Others await the rite. One was baptized prior to the meetings.

Oct. 2, immediately following the revival, the three churches met at our church for a joint love feast, with Bro. Snyder officiating. One hundred and fifteen communed. One of the pleasing things was the attendance of a large number of aged brethren and sisters, who seemed to enjoy the communion and feast immensely. We enjoyed having with us Brother and Sister J. L. Switzer, of Carterville, Mo. This was the first time the three churches in Kansas City held a joint-love feast, and it was greatly enjoyed by all.

Oct. 4 we held our business meeting, at which time

we elected officers for the year beginning Jan. 1. We received two letters of membership. We also received one by former baptism.

We know there are many members living in Greater Kansas City who have not affiliated with any of our churches. Some have grown cold and indifferent regarding their religious life, while others are active workers in various denominations. I know I voice the sentiment of the other two pastors when I urge all churches from which members move into Kansas City, immediately to notify one of the churches here. It is much easier to interest these members in our work if we can get in touch with them as soon as they locate here, rather than to have you notify us six months or a year after learning that they have not affiliated with us. If we could have the proper coöperation, especially of the rural churches tributary to the large cities, we believe a big leakage of membership could be stopped. Otherwise we shall continue to lose a great many members, especially young people, and the city church will have to depend for growth entirely on people living in the community. The last-named phase should be given attention, but we should not neglect the conservation of the members we already have.

The outlook for the work of the Church of the Brethren in Kansas City is very encouraging, and the revival meeting has left each church in splendid working condition. We need adequate buildings and other equipment, to be able to accomplish the most good, and we feel that the way will be provided for these as God may direct and as the need presents itself.

When passing through the city, stop off and visit our churches, get acquainted with us, and get a vision of what might be done through conservation and coöperation.

Rosedale, Kans.

W. P. Strole.

DISTRICT MEETING OF WASHINGTON

Aug. 7 the elders met at the First Spokane church. Bro. C. F. Rupel was chosen as Moderator, with Bro. R. F. Hiner, Reading and Writing Clerk. Considerable business awaited the disposal of that gathering. There was much meditation and prayer and the Spirit continued to be predominant throughout. All were united in the work, and each one present felt the great responsibility of more and better work for the District. Elders Geo. Carl and S. P. Van Dyke, of Oregon, gave timely suggestions and advice.

Aug. 8, at 2 P. M., the Christian Workers' program was given—Bro. Paul Rupel very ably acting as Moderator. A number of topics were discussed, regarding the success and work of the Society. Each one present was made to feel the need of more efficient work in our District.

Following this, the Temperance program was given. It was made very plain that there is disregard for the laws, on the part of many. It was suggested that we, as a people, teach more reverence for the law.

The evening was given over to the Sunday-School Meeting. A practical demonstration and valuable pointers were given by Sister Della Eikenberry, followed by a general discussion, conducted by our District Secretary, Elmon Sutphin. The interest was intense during the entire evening. A number of Sunday-school workers came forward at the close of the meeting, asking for more help in their work. We feel that our District Secretary has been doing some splendid work.

Wednesday forenoon was given to the Ministerial Meeting. The theme of the program was "The Minister," dealing with his life and work. It was thought that definite steps should be taken to encourage our young men to take up the work of the ministry. In the general discussion, taken up by the laity, a number of things were pointed out, in which we lack. All felt that the suggestions given were very helpful.

Wednesday afternoon the Bible School Committee held its meeting. The main thought was for more Bible Institute work among the churches. It was felt that during the past few years this work has been neglected, and that the churches of the District should have an Institute once each year.

The Missionary Program followed, in which the missionary cause received its share of emphasis. Our Mission Board has been doing well, considering the response they have received from the churches. We are looking forward to a much better response in the coming year. The problems of unity, in District coöperative work, are by no means solved, but we expect to face the future with a desire to do our best.

Bro. C. W. Guthrie gave the missionary address in the evening. He very ably showed us the blessings and benefits received by tithing. At the close of the sermon, a call was made for volunteers for Christian service, to which a number of our young members responded.

The mothers and daughters were given a time for their program on Wednesday at 4:30 P. M. Matters pertaining to motherhood were discussed. We feel that these meetings are indeed helpful. It would be a splendid thing for our fathers and sons also to get together in a meeting of this kind, at least once a year.

Thursday morning the business meeting convened. There were twenty-four delegates, representing nineteen churches. Bro. D. B. Eby was chosen Moderator; Bro. B. F. Fike, Reading Clerk; the writer, Writing Clerk. Several papers, relating to the District, were passed. Reports were given, showing the work of the various Boards. Bro. C. F. Rupel was reelected on the Mission Board. Eld. W. A. Deardorff will represent our District on Standing Committee, with Bro. D. B. Eby, alternate. There is much work to be done in the District. All of our Boards are conscious of the problems. The proper distribution of pastors is facing us at present. A call for the next District Meeting was accepted from the Wenatchee Valley church.

The Conference closed with a general expression that it was one of our most spiritual and harmonious meetings. The hospitality of the brethren and sisters of the Spokane churches will not soon be forgotten. E. R. Eikenberry.

East Wenatchee, Wash.

ELDER HENRY BRUBAKER

Elder Henry Brubaker was born in Greene County, Tenn., May 16, 1843. He was the son of Eld. Henry Brubaker and his good wife, Susannah, who were pioneer residents of the Brethren community in that county.



Elder Henry Brubaker

The span of his life lengthened until it covered seventy-nine years, three months and five days. He entered into rest while at the home of his daughter, Mrs. D. P. Hutchison, Council Bluffs, Iowa, Aug. 21, 1922. He was stricken with paralysis July 19, of this present year, while visiting at the home of his old friends, Mr. and Mrs. J. D. Schock, Blue Springs, Nebr. He was kindly cared for until he was removed to a Beatrice hospital, a week later. Aug. 5 he was removed to the daughter's home.

Henry grew to manhood at the place of his birth. He was a very sturdy youth, like Moses of old, "exceeding fair" and intelligent. As a boy he used to gather the boys about him, stand on a stump, and preach to them. At the age of sixteen he united with the church and was elected to the ministry while very young. During his eventful life he was married three times. The first union was with Miss Lizzie Miller, in Tennessee. After a few years they removed to Macoupin County, Illinois, where the wife died. Two children of this union survive: Mrs. Millie Beard, Avard, Okla., and Edward Brubaker, Cottonwood, Mont. Later he married Miss Elizabeth Ault. They were permitted to spend more than forty years together, rearing a large family, and sending them forth to bless the world, and to make it a bit more beautiful. The surviving children by this marriage are: Mrs. Dora Hutchison, Council Bluffs, Iowa; Mrs. Minnie Porter, Camp Curry, Calif.; John C. Brubaker, San Jose, Calif.; Mrs. Della Abel, Oakwood, Okla.; Mrs. Lulu Hapgood, McPherson, Kansas; Lottie and Oliver, both of Santa Cruz, Calif.; Mrs. Grace Keim, Nampa, Idaho; Clarence Brubaker, Portland, Oregon. Mrs. Hutchison and her husband, and Mrs. Lulu Hapgood and child, were the only children present at the funeral. Mrs. Beard and Mrs. Abel spent several days with their father during his last sickness. The third marriage was with Mrs. D. B. Heiny, Carleton, Nebr., in 1913. These old people lived together happily until the wife was taken away to the better home in 1918. Four children of Bro. Brubaker passed away in early childhood.

In 1875 Bro. Brubaker accepted an offer, made by John P. Crothers, who owned a large strip of land between the Mud and Cedar creeks in Rockford Township, Gage Co., Nebr. He offered a farm to any Brethren minister who would move upon his land and establish a community of members. In that year Bro. Brubaker came to Nebraska, and Mr. Crothers deeded him the north east quarter of Section 21. For eleven years he farmed the virgin soil and labored much in the ministry, building up a large membership and erecting the present building in 1881. The influence of his life permeated the community for good, and it was felt all over the county and in other communities, where he preached and helped to establish churches. The South Beatrice church, with a growing membership—now more than 300—is a living monument to the faith and zeal of this fearless leader.

From here the family removed to Nocona, Texas, where he organized another church, which is in a flourishing condition. Later the family resided at McPherson, Kans., for a few years. Next they lived in Johnson County, Ark., where another church was organized. At Coyle, Okla., he helped to establish a church, which had been started a short time previous. Fruita, Colo., was the next place to be blessed by the presence and work of this remarkable family. Then the family removed to New-

berg, Oregon, where, after a number of years, and after the children had all grown to maturity, the mother in the home joined the ones on the other shore. Then Uncle Henry came back to Nebraska—to the place he loved best of all—and spent the declining years in the church which meant so much to him, and which owes to him a debt of love and gratitude which it acknowledges, but which it can never pay.

Bro. Brubaker donated the ground to the church for the cemetery, and on a lot which he selected, and a place sacred to him, because on it repose the ashes of a little daughter, his body was lovingly laid away, while his spirit is rejoicing in the presence of the Savior and the loved ones there.

In the pulpit, Bro. Brubaker was a very forceful speaker, entering into his subject with great earnestness. In the pulpit and out of it he knew no fear. He commanded the respect of all. Many are the homes which received words of comfort from him in time of sorrow. Many received his blessing at the marriage altar, or in the baptismal waters. We are glad to do him honor and will ever cherish his memory, and hold sacred the place where his body lies. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

The funeral was conducted from the South Beatrice church Wednesday afternoon, Aug. 23, 1922, with the pastor, Edgar Rothrock, in charge. Short addresses were made by Brethren Harrison Frantz, James Gish, J. S. Dell, J. E. Young, H. J. Harnly and W. B. Stover. Mrs. Rothrock sang: "One Sweetly Solemn Thought." The other music was furnished by a choir of eleven friends of Bro. Brubaker.

A short impressive service was conducted at the home of his daughter, Mrs. D. P. Hutchison, Council Bluffs, Iowa, Aug. 22, by Eld. Leander Smith, from where the body was taken to the South Beatrice church, Nebr., its last resting place.

Edgar Rothrock.

FIRST DISTRICT OF WEST VIRGINIA

Oct. 6 the District Mission Board met at the Locust Grove house in the Allegheny congregation. Many matters of importance were considered at this meeting. At 2 o'clock the Elders' Meeting was held, with a good representation present.

Oct. 7 the District Conference convened. There were twenty-five delegates from the churches. The organization resulted in the following officers being elected: Moderator, B. W. Smith; Reading Clerk, Russell West; Writing Clerk, C. E. Grapes. A large amount of important business was pleasantly disposed of. The nature of the work of the Conference was principally constructive, and we are sure that the results will manifest themselves in the growth and enlargement of the Kingdom in this District.

We were glad to have with us Dr. Paul H. Bowman, President of Bridgewater College, and Prof. Cool, and their wives; also Eld. H. G. Miller, of Bridgewater, and D. H. Zigler, of Broadway, Va., a member of the General Ministerial Board. Dr. Bowman gave us a fine lecture on Friday night. Bro. Zigler spoke during the Conference concerning the problems of the ministry.

Eld. C. E. Grapes was chosen to represent the District on the Standing Committee of the 1923 Annual Conference. The next District Conference will be held in the Beaver Run congregation, on Saturday before the second Sunday in October, 1923. Eld. W. L. Riggelman was elected Moderator for the next Conference.

Pleasant Dale, W. Va.

C. E. Grapes.

HUNTINGDON, PENNSYLVANIA

With the return of our pastor and his family from a well-earned vacation of a few weeks, new life and energy came into our church and Sunday-school. We are glad to state that during his absence, the preaching was well cared for by the resident ministers. Our Sunday-school has been keeping well in advance, in attendance and offering, of the other schools of the town.

Promotion Day was observed Sept. 24. As that was our regular Missionary Day, we tried to combine the two into one program. The graduating class from the Primary Department gave a little pageant, representing our own missionary, Sister Ida Himmelsbaugh, and her home for babies. The little girls represented Sister Himmelsbaugh, her helpers, and some visiting missionaries, who came to find room for more babies. The boys represented other missionaries. The little beds, full of dolls, represented India babies. All this made it very realistic. The offering of \$30 was for the Babies' Home.

Oct. 1 was Rally Day. Our aim was one hundred per cent class attendance, which was more than reached by many classes. Special recognition, in the shape of Bibles and Testaments, was given those who had attended Sunday-school every Sunday during the past year.

At our regular prayer meeting, Sept. 27, Mr. Wenrick Martin, of the National Reform Association, gave an address on "Taking the Sun Out of Sunday." It was a

(Continued on Page 686)

CHRISTIANITY VS. WAR

Some time ago an announcement in the "Gospel Messenger" asked for essays on the subject of the caption above and many responses came. These essays will be published in our forthcoming book, and we now ask that the respondents send us their full names and addresses by an early mail. A number of the names have been mislaid.

The book will contain some 450 pages, six by ten, with six parts (features), and several scores of chapters, and many photos.

We are hopeful that it will meet the expectations of our people and measure up to the Bible standard for fidelity to fundamental facts and truths. May the prayers of the faithful avail to that end! D. C. Moomaw.

Roanoke, Va.

ARKANSAS AND SOUTHEASTERN MISSOURI

The District Meeting will be held in the Broadwater church, Essex, Mo., on Thursday before the third Sunday of November, the Sunday-school, Ministerial and Temperance Meetings are to be held on Wednesday.

Ministerial Meeting. Best Plans to Get Missionary Churches to Be Self-supporting. Vacation Bible Schools—Benefits Derived. The Minister: In the Pulpit; In Every Day Walks of Life. Home Mission Work.

Temperance Program. Temperate in All Things: Conversation, Dress, Eating. Benefits Derived from National Prohibition.

Sunday-school Program. The Needs of the Sunday-schools of Today. How May We Get Members to Feel the Need of Helping More in the Sunday-school? Opening and Closing Exercises. The Superintendent.

GETTING READY FOR CALGARY

Oct. 16, in an all-day session at Manchester College Trustees' Room, the Conference Program Committee wrestled with its task. Very satisfactory progress was made.

In view of the fact that the meeting at Calgary will be a very unusual Conference, it was decided to make some changes from the character of the programs that have been given during the last two or three years. The program next year will be largely evangelistic and educational. This will be an endeavor to tell, to those who are present, the message that the Church of the Brethren has for the world, and to promote the international good fellowship that exists between Canada and the United States. Doctrinal, historical and evangelistic addresses will feature this program.

It is the mind of the committee to secure from our church the very best speakers that we have for these sermons and addresses. Bro. F. J. Weimer, who had just returned from Canada, told the committee of the great interest that is being manifested in Canada, as a nation, in our coming. We are to be the guests not only of Calgary but of a nation. It may be the opportunity of our church, to do a wonderful piece of missionary work. May we be equal to the occasion!

The committee wishes to thank all who have sent in suggestions, in answer to the requests and questionnaires sent out. They were very helpful.

Brethren Dove and Beckner were gracious, during their visit here, in addressing the congregations at the Manchester and West Manchester houses.

The temporary organization of the committee was made the permanent one. L. W. Shultz, Secretary.

MINISTERIAL MEETING

The Twenty-eighth annual Ministerial Meeting of the Eastern District of Pennsylvania will be held at the Big Dam house, Schuylkill congregation, one mile east of Pine Grove, Pa., Oct. 31 to Nov. 2. Evening sermon Oct. 31, by Nathan Eshelman.

Wednesday, 9 A. M. Ministerial Session. The Relation of the District Ministerial Board to the Congregations of the District—John Herr. The Congregation's Attitude Towards the Ministerial Board—David Kilhefer. Part of the Elder in Charge—J. H. Longenecker. Part of His Collaborers and the Laity—Wm. Lobner. How Make the Hour of Public Worship More Devotional—Henry Hess. Afternoon, 1:30. The Elder and Minister as a Leader: In His Community—R. P. Bucher. In the Church—Hiram Kaylor. Is Our Ministry Measuring up to the Needs of the Day?—W. K. Conner. What Can the Laity Do to Increase the Efficiency of the Ministry in Any Local Congregation?—S. G. Meyer. Importance of the Family Altar—Amos M. Kuhns.

Evening, 7 o'clock. Value of the Vacation Bible Schools—Martha Martin. The School Spirit in the Churches—Samuel Wenger. The Church Spirit in the Schools—R. W. Schlosser. Educational Address—H. K. Ober.

Missionary and Sunday-school Session, Thursday morning, 9:00. How Cultivate the Work of Giving: For Missions—David Snader. For Relief Work—J. N. Cassel. Suggestions to Sunday-school: Supplying Teachers—

Howard Merkey. Teachers' Duties—John Ebersole. Loyalty to School—Geo. Keeney. Studying the Lesson.—Grace Martin. Use of Bible During Recitation.—Amos M. Martin. Home Department and Cradle Roll—Lydia Gipe. Missionary Address—Bessie Rider.

Afternoon, 1:30. Business Period. The Simple Life as Exemplified by Our Savior—Florence Gible. What Is an Ideal Aid Society?—Lizzie Hershey. Our Song Service—J. C. Zug. How Bring About a Closer Social Relation Between Old and Young People?—Jeremiah Shelley.

REVIVAL MEETING AT SHERIDAN, MISSOURI

The Honey Creek congregation has experienced a very spiritual evangelistic campaign. Bro. J. F. Swallow, of Malm, Minn., was our evangelist, and Sister Ada Scholes, of Des Moines, Iowa, our song leader. Bro. Swallow preached twenty-one sermons. He is a live wire and gave us splendid service. Sister Scholes did her part in leading the singing. She also sang several solos, and did personal work in a very efficient manner. In all there were thirty-three confessions and twenty-eight baptisms. Among the number who came into the church were seven between the ages of forty-five and sixty-four. Only six who were under sixteen years of age. We have been told that this is the greatest awakening this community has ever had.

At the close of the meeting we had our love feast. Forty-three surrounded the Lord's table—thirty-four for the first time. We had a very spiritual meeting. Bro. S. W. Garber, of Plattsburg, assisted in the communion service. As this is a mission point, we feel very much encouraged. Our membership has grown from six to fifty-two, in nineteen months. We hope to keep the interest growing and ask for an interest in the prayers of all Christian people. L. A. Walker.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Lindsay.—Sept. 17 Bro. J. C. Zimmerman, of Long Beach, began a series of meetings, continuing for two and a half weeks. He gave us some deeply spiritual messages, which were helpful and much appreciated. We feel that he did much in building and strengthening the church. Each evening he gave a forty-five minute lesson in First Corinthians. He presented his lessons in an interesting, forceful way, and our only regret was that we could not continue the study longer. Oct. 1 we had an all-day meeting with a breakfast dinner, which was enjoyed by a goodly number. Oct. 4 our love feast was held, which closed our meetings. Sister Beulah Noll conducted the song service in a very acceptable way. Special music was provided for each service. Sept. 30 our pastor, Bro. M. S. Frantz, conducted a short, impressive installation service for all the church and Sunday-school officers and teachers who were ready to begin the year's work, impressing upon them their responsibility. Oct. 1 was Promotion Day in the Sunday-school. A short program was rendered and diplomas were given.—Effe Metzger, Strathmore, Calif., Oct. 9.

Waterford church met in regular council Sept. 28. Officers for the coming year were elected as follows: Elder, J. W. Deardorff; clerk, Dayton McMullen; Message agent, Glenn Bashor; Sunday-school superintendent, Charles Brown; Home Department, Hattie Deardorff; Cradle Roll, Ivy Root. J. W. Deardorff and Robt. Kennedy were elected delegates to the District Conference. Twelve letters were received and four were granted. Another business session will be held Oct. 3 to finish the work. Christian Workers' office has been quite active here, and some parts. The church here is not accomplishing all it should, but we are hoping that we may, by the grace of God, come to the place where we may fill the place we ought to in the community. We are about sixty miles from Calgary—Stella Bowman, Gleichen, Alta., Can., Oct. 16.

CANADA

Bow Valley.—The church at this place has decided to hold a Harvest Meeting on Sunday, Oct. 29, at which time we are hoping to have our editor, Bro. J. E. Miller, with us. We are looking forward to this time as a pleasant occasion. The crops in this vicinity have been quite good—better than in some parts. The church here is not accomplishing all it should, but we are hoping that we may, by the grace of God, come to the place where we may fill the place we ought to in the community. We are about sixty miles from Calgary—Stella Bowman, Gleichen, Alta., Can., Oct. 16.

COLORADO

First Grand Valley.—Our Cradle Roll superintendent gave a short program for "Our Babies" after Sunday-school, Sept. 24. Two from that department were promoted into the Beginners' Department. The Sunday-school has decided to have Rally Day, Oct. 29—an all-day meeting—with Sunday-school and preaching in the morning, and a basket dinner and a program in the afternoon. A special representative of the County Sunday School Association will be with us in the afternoon. Sept. 30 we met in council with Eld. H. C. Wenger presiding. Officers were elected for the coming year. Brethren H. C. Wenger and J. D. Coffman were chosen elders; H. C. Wenger and Lewis Lapp, Sunday-school superintendents. Bro. A. A. Weaver was re-elected Christian Workers' president. Two letters were granted and one sister was reclaimed. It was decided to hold the District Meeting on Friday and Saturday, two weeks prior to Thanksgiving—our usual time of meeting—Pearl W. Lapp, Fruita, Colo., Oct. 10.

Fruita church met in council Oct. 6. Bro. S. Z. Sharp acted as moderator. Bro. J. L. Medvedy was elected Sunday-school superintendent for 1923, with Sister Velma Gage as assistant. Grand Valley has again been blessed with a bountiful crop. The prices being low thousands of bushels of peaches went to waste. Potatoes were left in the ground, as it did not pay to dig them. If the poor could have what we waste this year, it would go far toward relieving suffering and want.—J. A. Austin, Fruita, Colo., Oct. 14.

ILLINOIS

Allison Prairie (Ill.).—We met in council Oct. 7, with Eld. N. H. Miller presiding. We decided to hold our love feast Nov. 4, at 6:30 P. M. Bro. I. M. Miller, of Parkersburg, has been secured as pastor for the ensuing year. Bro. C. H. Guay, Director of Religious Education, of Mt. Morris, was with us Sept. 30 and Oct. 1, giving three splendid messages. Our revival was held the middle of August, with Bro. I. D. Heckman, of Cerro Gordo, Ill., evangelist. Bro. Riley Kendall, of Topeka, Ind., conducted the singing. Two young men were baptized and two reclaimed. Bro. Miller was with us over Sunday and delivered two helpful messages.—E. C. Elder, Vincennes, Ind., Oct. 10.

Astoria.—The singing class, conducted by Sister Marie Olson, closed on Sunday evening, Sept. 17, with a musical program, which

was listened to by a large audience. Oct. 1 Brethren G. W. Miller and W. E. Beckner, members of the Mission Board, were with us. Both preached interesting sermons, the former in the morning, the latter in the evening. Oct. 8 Bro. A. L. Sellers, of Shipshewana, Ind., began the pastorate here. At the same time, our series of meetings began, in charge of Bro. S. S. Neher, of North Manchester, Ind.—Hettie L. Gible, Astoria, Ill., Oct. 10.

Cerro Gordo church met in council Sept. 26, to elect officers for the coming year. Eld. T. T. Deckman was re-elected elder, and the church decided to retain Bro. B. C. Whitmore as pastor. Delegates to District Meeting were selected: Eld. B. C. Whitmore and Bro. Amos Eller, with Eld. A. L. Bingham and Bro. J. O. Barnhart, alternates. The different departments are being reorganized, with Bro. Herbert Mohler, superintendent of the Sunday-school; Bro. Daniel Simmon, president of the Christian Workers, and Sister Ida Eller, president of the Ladies' Aid Society. Bro. J. O. Barnhart is "Messenger" agent.—Alice S. Wallick, Cerro Gordo, Ill., Oct. 12.

Martin Creek church enjoyed a very pleasant love feast Oct. 7, with Bro. J. W. Harshbarger officiating. A good many neighbors and friends were with us. Bro. Harshbarger preached an inspiring sermon on Sunday morning and evening.—Amelia Leinard, Fairfield, Ill., Oct. 11.

Mt. Carroll church met in council Oct. 2 with Bro. James M. Moore presiding. Our communion will be held Oct. 26, at 7 P. M. Two letters were granted. Bro. Moore tendered his resignation as our elder, which was accepted. Bro. Ezra Lutz was chosen elder for one year. After Nov. 1 a new program will be effected. A Ministerial Committee has been elected to arrange for the same.—Kate Lutz, Mt. Carroll, Ill., Oct. 13.

Panther Creek church met in council Sept. 30, with Eld. J. W. Switzer in charge. The annual visit was made and a report given. We planned to have our revival meetings in September, with Bro. Swihart, of Indiana, as evangelist, but since he could not come, we secured Bro. Spitzer, of Indiana, to hold our meetings the latter part of November, closing with a love feast. Our home talent will have charge of the song service. On Thanksgiving Day we will have an all-day meeting in connection with the Oak Grove and Hudson congregations. At the District Conference we were represented by two delegates: Bro. J. H. Neher and the writer. After the 24 our Sunday-school had a picnic in the woods near the church. The day was spent in a social time together, all enjoying the basket dinner at noon.—Elsie M. Noffsinger, Benson, Ill., Oct. 9.

INDIANA

Anderson.—Our church has recently been passing through some very strengthening seasons. The District Meeting, which was held here, was a great uplift for us as a church. One week ago our love feast was held, which was very spiritual. Bro. L. W. Teeter, of Hagerstown, officiated. He also preached Sunday morning and evening. He is greatly improved in health, for which we are glad. We are arranging for a series of meetings to be held Nov. 1 with Bro. M. R. Brumbaugh, of Martinsburg, Pa., in charge. The prayer meeting, held each Sunday evening fifteen minutes prior to our other services, is growing in numbers and in power. Just recently one young boy gave his heart to the Lord.—Levi Wise, Anderson, Ind., Oct. 15.

Baugo church began a revival effort Sept. 3, with Bro. Fred Fair evangelist. He was with us until Sept. 17, preaching eighteen sermons. Four accepted Christ.—Grace Eby, Wakarusa, Ind., Oct. 10.

Blissville church held her annual Harvest Meeting Oct. 15. We had a fine attendance. Eld. Manly Deeter, of Milford, Ind., preached two inspiring sermons—one in the forenoon and one in the afternoon. An offering of \$52.03 was taken, to be divided between Manchester and Blissville. Deeter is to remain with us for a week. Our love feast was with us the day previous, in a council preparatory to our love feast, which is to be held Oct. 28, instead of Oct. 14 as previously announced. Bro. Markley remained over for the Harvest Meeting. We were also glad for the presence of Bro. Edw. Stump, of Walkersburg, Iowa, who is to remain with us for a week, to hold a love feast, in a revival effort.—Mrs. Ellen Roose, Tyrer, Ind., Oct. 15.

Fairview church held its annual Harvest Meeting Sept. 24, with Eld. Ira Kreider and wife, of North Manchester, conducting the services of the day. In the morning Bro. Kreider delivered an excellent address, showing us the goodness of God, and our responsibility to him, as stewards of the property he has entrusted to us. In the afternoon Bro. Kreider gave an inspiring talk to the children, making them feel the necessity of obedience to parents. He also charged parents to be careful not to provoke their children to wrath. At the close of the forenoon service an offering of \$38 was taken for home missions. On the evening of Oct. 5 the members met in council prior to our love feast. The report of standing of the members, in their relation to the church and the world, was excellent, which was excellent. Our love feast was held on the evening of Oct. 14, with a fair attendance. Elders present were Bro. Kearney Ekenberry, of Delphi, Ind., and Bro. Jeremiah and David Barnhart, of Pymont, and Willard Hufford, of Pymont. Bro. Ekenberry officiated.—Lula E. Root, Lafayette, Ind., Oct. 15.

Flora church held her quarterly council the last Thursday in September, with Bro. Riley Montgomery presiding. Church officers and committees for 1923 were chosen, most of them being re-elected. We appointed our communion for Thanksgiving evening, at 6 o'clock. Oct. 6, when Bro. I. R. Beery was called here to preach a series of sermons, he applied for baptism, which was administered. We have been blessed by having different ministers here each Sunday, to fill the pulpit. Among the number were J. W. Root, of Fairview church; Gorman Heeter, of Burnetts Creek, Chas. Oberlin, of Logansport, and A. G. Crosswhite, of Peru. Our home missionaries also took their turn, with Homecoming and Rally Day, with all-day services and dinner. The following is the District Meeting was held at this place. The house was filled each day and the meeting was interesting to all.—Mattie Welly, Flora, Ind., Oct. 16.

Hickory Grove.—We enjoyed our second annual Homecoming Sept. 3. Ministering brethren present were Elders J. W. Rogers, John Cline, D. M. Eyerly, all from the Pleasant Dale church; Eld. D. A. Hummer, of North Manchester, and Eld. A. M. Frantz, of Springfield, Va. Bro. R. E. Gotschall, of Hartford City, began a series of meetings the same evening, continuing two weeks. Two accepted Christ. Sept. 18 Bro. A. M. Frantz preached for us. Oct. 7 our love feast was held. Brethren Jacob Heller, R. E. Gotschall and J. W. Rogers were with us. Bro. Gotschall preached Sunday morning.—Edgar A. Hummer, Pennville, Ind., Oct. 9.

Maple Grove.—Oct. 1, after a discontinuance of services for five weeks, on account of a road being improved, our Sunday-school and church activities began again. A large per cent of the members were present, and desire for greater service. Oct. 7 we met in regular council, with Eld. Henry Wysong presiding. He read a number of verses referring to Thanksgiving. His dominant thought was: "Be thankful for everything God has given you." Four letters were received. The visiting brethren gave their report. Sister Jennie Neff was chosen Christian Workers' president. Bro. Wm. Overholser, of Warsaw, will assist us in a revival meeting, beginning Nov. 12, following which, Nov. 27, our love feast will be held.—J. Galen Whitehead, New Paris, Ind., Oct. 16.

Peru.—Our love feast will be held Oct. 28, beginning at 6:30 P. M. The love feast is to be followed by a series of meetings, conducted by Eld. Chas. R. Oberlin, of Logansport. Those coming by the Winsor, Indiana Union Train and Union Terminal will be met at a station, while those coming by I. S. C. can stop at Benton Street, either east or west, which is one block south of church. Coming over Wabash, L. E. & W., or C. & D., you will be met at stations by notifying the writer.—A. G. Crosswhite, 108 N. Water Street, Peru, Ind., Oct. 16.

Pine Creek church held an all-day Harvest Meeting Sept. 10. Eld. J. W. Grater, of South Bend, Ind., gave us two splendid sermons—a Harvest Sermon in the forenoon and a Missionary Sermon in the afternoon. We lifted an offering of \$105.87 for the support of Sister

Winnic Cripe in China. Sept. 23 we met in regular council, with Eld. Jas. O. Kesler presiding. The report of the visit was given. Bro. E. O. Norris will begin our series of meetings Nov. 10, instead of Oct. 8, as previously announced. Our love feast will be held Oct. 21. Sunday morning, Bro. Arthur Long gave a splendid sermon on the subject of "Guidance," reminding us of all of the commandments that we are slipping away from—one being the salutation. Oct. 8 we had the privilege of having with us Bro. J. H. Morris, of Bethel, Chicago, who delivered two good sermons. His subject for the evening was "The History of the Churches." We have changed the time of our Sunday-school for the winter from 9:30 to 10 A. M., with preaching at 11; Christian Workers' Meeting at 7 P. M., and preaching at 8—M. S. Morris, North Liberty, Ind., Oct. 10.

Plunge Creek. Chapel church recently closed a one week's revival, conducted by our pastor, Bro. John Smeltzer. The interest and attendance were good throughout. We had a number of special songs by the Young Men's Chorus of this place, and also by the Men's Chorus from the Spring Creek church. Four were received into the church by baptism. Following the revival we held our love feast, which was well attended. Oct. 8 Dr. O. G. Brubaker was with us. In the morning he gave a very medical mission work in China—Nettie E. Miller, Sidney, Ind., Oct. 11.

Roann.—Sept. 24 Brother and Sister Warstler, of the Mexico Orphans' Home, met with us. Bro. Warstler gave a talk concerning the remodeling of the Home. Oct. 1 Bro. R. H. Nicodemus, of North Manchester, presented the Harvest sermon from Isa. 103, which was very much appreciated. A basket dinner was served at the noon hour. In the afternoon the joint Sunday school Convention was held, including the four churches, West Manchester, Ogans Creek, Wabash City and Roann. Our Christian Workers' Society is progressing well. Good work is being done in each of our divisions. Our general superintendent decided to hold a joint meeting the first Sunday evening of each month. Oct. 1 the first joint program was given, which was of a missionary nature. We were well pleased to have with us Sister Shultz, of North Manchester, who gave several good readings. Brother and Sister Boyer also favored us with their songs. They have been on our hearts since the church by baptism since our last report. Oct. 8 Sister Laura Shock, a missionary from China, gave us a splendid talk on the work being done there—Estella Musselman, Denver, Ind., Oct. 17.

Santa Fe.—Aug. 27 was a day which will be long remembered by those who had the privilege of attending the Harvest and Missionary Meeting. After Sunday-school all met in the audience room, and the church to listen to Eld. C. B. Heeter, of Burnettsville, Ind. He gave a very instructive sermon, emphasizing the message that God has showered upon us. At noon a basket dinner was served. In the afternoon Bro. Heeter delivered a fine missionary sermon. In the evening the children rendered a missionary program to a well-filled house. Oct. 1, Sunday morning, with Eld. Perry Coblenz presiding. A report of the annual visit was made. Bro. Abner Bohn was chosen delegate to District Meeting. We held our love feast Sept. 23. Visiting brethren were D. W. Hostetler, D. P. Klempner and Russell Winger, the last-named officiating. Bro. Winger was with us Sunday morning also. Our evangelistic meetings began sometime in November with Bro. J. O. Norris, evangelist—Dossie Webb Fewell, Loree, Ind., Oct. 9.

Syracuse.—A revival meeting of one week closed on Sunday night at this church. The meetings were well attended, and there were three conversions. Oct. 7 the love feast was held, with a good attendance—Mrs. Chas. Pressler, Syracuse, Ind., Oct. 11.

Union church enjoyed a series of meetings beginning Sept. 24, which proved a success, with Bro. Edw. Stump, evangelist. Interest increased as the meetings continued. Two accepted Christ by baptism and one was reclaimed. The meetings closed with a love feast Oct. 6. Bro. Stump officiated, assisted by Bro. J. P. Appleman. Saturday morning breakfast was served at the church to a goodly number. We met for consecration services, conducted by Bro. Edward Dickey, of North Liberty. Afterward Bro. J. A. Cannell, left the church was taken, which resulted in forwarding Bro. D. Brown to the eldership. Bro. Brown and wife were duly installed. Brethren Appleman and J. O. Kesler had charge of the service. We thank the adjoining churches for past cooperation, and invite all to meet with us in the joint Sunday-school Convention, to be held on the second Sunday in November—Mrs. Bertha Brown, Donaldson, Ind., Oct. 16.

White.—Oct. 1 Bro. Greyer, of Ashland, Ohio, began a series of meetings for us, which closed Oct. 15 with our love feast. Two were added to the church, and the members were built up in the faith—J. R. Rettinger, Darlington, Ind., Oct. 16.

IOWA

Brooklyn.—The Sunday-school at this place observed Rally Day Oct. 1. The house was filled and we should like to have that many present each Sunday. Bro. Arthur Long was chosen to preach for Bethany Bible School Oct. 1, and Ray Schechter was chosen in her place for the remainder of the year. Oct. 15 three from the young people's class were baptized—Mrs. Minnie Schechter, Brooklyn, Iowa, Oct. 16.

Council Bluffs.—We held our Rally Day and Homecoming services on Sunday, Oct. 15, with a large attendance. Bro. J. O. Norris presided. The Sunday-school rendered an interesting program. Bro. Smith, our pastor, then delivered an address on the "Social Life of the Church." We were reminded of the fact that we owe our neighbors a debt of love, and it is only through our social intercourse with them, that we gain their confidence, so as to present to them the Christ of the Savior. In the evening Bro. Smith gave an inspiring sermon on the "Christian's Invitation," using for his text Num. 10: 29. Two confessed Christ and were baptized at the close of the services. We feel somewhat encouraged and we hope that this may be the beginning of a greater work in our city and that others will soon be persuaded to join in with us. We have had a hard struggle during the past year, because of the awful state of unrest among the people. We believe that things are more normal now than they have been since the war. We solicit the prayers of our Brotherhood in behalf of our work in Council Bluffs—Mary Smith, 898 Avenue C, Council Bluffs, Iowa, Oct. 18.

Fairview church met in called council Oct. 14, with Eld. O. Ogden presiding. The visiting brethren gave a good report. Our love feast was held Oct. 16. Several visiting members from a distance were with us, including five ministers. Sixty-one communed. At our council one letter was granted. Oct. 1 Bro. Grant Atkinson, of the Progressive Brethren church, at Retford, S. D., from South America, gave a lecture concerning that field. His wife and two little daughters sang a song in Spanish, the native tongue of South America—Ola Tarrence, Udell, Iowa, Oct. 18.

Greene.—Our Sunday-school was suspended Sunday, Oct. 8, owing to the District Conference being held only twenty-two miles distant, at the Franklin County church. A majority of the members enjoyed the District Sunday-school, and the work was not lost. The inspiration brought home will follow throughout the year. Our pastor, Bro. Burton, and wife were very much surprised, Oct. 13, when about sixty-five of the members gathered at the church and gave them a fruit shower, which they appreciated very much. The Loyal Workers, an organized Sunday-school class, were invited their meetings again with renewed energy. The pastor is giving instructions on church government. One letter of membership has been granted since our last report—Elsie A. Pyle, Greene, Iowa, Oct. 17.

Panther Creek.—We held our love feast on Saturday evening, Oct. 7. Quite a few from adjoining congregations were with us. Brethren C. B. Rowe, C. F. Wheeler and S. J. Humphrey were present and enjoyed the services. Bro. Wheeler officiated. He also delivered the Sunday morning sermon. In the evening the services at Panther Creek were dismissed, that all might attend the love feast at

the Dallas Center church, seven miles away—Mrs. L. D. Replage, Kennedy, Iowa, Oct. 18.

Salem.—Our revival meeting closed Sunday evening. Bro. W. H. Yoder, our evangelist, preached the Word with power. Our church was too small, part of the time, to accommodate the people. A fine cooperative spirit prevailed in the church and community. Special music was rendered each evening. The young people of the neighborhood assisted willingly in this part of the service. On Monday evening nine were received into the church by baptism. Hereafter we enjoyed a splendid communion service. We feel that our meetings closed too soon, for others were almost persuaded. The church has been greatly strengthened. Homes have been united in service for the Kingdom and new fields of opportunity open, and all seem to be willing to do more work—Mrs. Mottie Caskey, Lenox, Iowa, Oct. 14.

KANSAS

Kansas City (Armoirdale Mission).—The contest between the different classes of our Sunday-school was won by the Willing Workmen's Class, taught by Sister Esther Harvey. They contributed \$98 toward our building fund. A basket dinner was served at the Sunday-school room. Our members' meeting was held Oct. 3, at which time delegates to both District and Sunday-school Meetings were elected: Sisters Anna Miller and Anna Akers are to act for both. Our church also has a new pastor, Bro. Chas. A. Miller, who was baptized Oct. 12. Our pastor, Bro. Chas. A. Miller, spoke on Mark 13: 27 to a good audience. Some of our neighboring churches have inquired as to what class can be used in the work here in the city. We would say that almost any sort of children's work (ages from fourteen years down) can be used to good advantage—Anna Miller, 708 South Tenth Street, Kansas City, Kans., Oct. 12.

Quinter.—Since our last report three have been added to the church by baptism. Our elder in charge will soon be leaving us to spend the winter in California. Then the work will be in charge of younger ministers, whose experience is limited. As a minister passing through, who could conveniently visit this place and give us few meetings, would be very welcome. As yet we have not secured any one to conduct a revival meeting the coming winter—Mrs. J. W. Jarboe, Quinter, Kans., Oct. 11.

Richland Center church met in council Oct. 5. All church and Sunday-school officers were elected for a term of one year: Pastor, I. H. Frantz; clerk and "Messenger" correspondents, the writer; Sunday-school superintendent, Fred Van Nortwick; missionary secretary, Thelma Studebaker. The church was much strengthened by having Bro. Clarence Schroek, of Falls City, Neb., conduct a two weeks' series of meetings. As a result of his labors were not visible in numbers, we feel that many were impressed. Our Aid Society is doing good work, and is a great means of support to the church—Mrs. Lizzie Tice, Sumnerfield, Kans., Oct. 17.

Scott Valley church held a love feast Sept. 30, with twenty-one communing, including a few visitors. Bro. T. A. Robinson, of Appanoose, officiated. On the Sunday following Bro. John Ward, of Appanoose, preached the Word with power. The church was strengthened, and services were held in the afternoon also. Oct. 7 we held our council, with Bro. D. P. Neher in charge. We elected two delegates to represent each department of the church at District Meeting. A budget for raising church funds was discussed and voted on. The Aid Society held a bazaar Oct. 13 and took in \$45.33. Our church had a Vacation Bible School this summer, with a good attendance. It was conducted by our pastor, Dr. P. Schechter, of Paint Creek, and others of our home talent—Purina Smith, Waverly, Kans., Oct. 16.

Verdigris church met in regular council Sept. 30, at the Madison house, with Bro. J. H. Elrod presiding. The following delegates were chosen to represent us at District Meeting: Church, Bro. S. L. Elrod and Bro. J. S. Leaman; Sunday-school, Ida Elrod and Grace Shirley; Christian Workers' Meeting, Blanch Elrod and Awilda Buck. Sunday-school officers for the coming year were chosen, with Bro. J. S. Leaman, superintendent. Our fall love feast was held Nov. 4, beginning at 6:30 P. M., at the country house. Bro. J. H. Elrod and wife were granted certificates of membership, as they contemplate entering school. Their leaving caused some vacancies, which was necessary to fill. Bro. Bro. Schaefer, our presiding agent and correspondent, to fill the unexpired term of Sister Bessie Elrod—Leita Quakenbush, Olpe, Kans., Oct. 12.

MARYLAND

Meadow Branch church held her fall love feast Oct. 14, with the usual interest and splendid attendance. About 300 communed. Fourteen preachers were present, including the home ministers. Among those most active, in assisting in the service, were R. W. Schlosser, who officiated, Irvin Hoffman, of Englar, John D. Rupp, Jr., Orren Garber, E. C. Baker and Marshall Wolf. Bro. Schlosser also preached two strong, Spirit-filled sermons—one before the love feast and one to a full house on Sunday morning. Our Sunday-school has introduced the graded lessons in the Junior and Primary Departments—Wm. E. Rupp, Westminster, Md., Oct. 16.

MICHIGAN

Crystal.—I wish to make a correction of the time of our meeting, as stated in the "Messenger" of Oct. 4. Our series of meetings will commence Nov. 10, at 7:30 P. M. Bro. G. H. Exley, of Beaver-town, Mich. Owing to the absence of Sister Ruth A. Shriver, of Neri Sister Ruby Emerich led our song service during the revival—Neri Shriver, Butternut, Mich., Oct. 16.

Homestead church has been enjoying some spiritual blessings. Sept. 24 a joint Sunday-school Convention was held here. The house was filled. There was a good program and we received much good instruction. As we had to feast on the Lord's work to better advantage. We especially enjoyed the talk by Bro. W. R. Miller on "Why the Bible Is True." Bro. C. L. Wilkins came to us Oct. 1, to begin a two weeks' series of meetings. Every sermon was inspiring and the members feel encouraged and more determined than ever to press onward. Oct. 14 we held our love feast, with Bro. Wilkins officiating. Two brethren have moved among us, for which we are grateful. Should others wish to change locations, we would be glad to have them consider Homestead—Mrs. Adelia Heinze, Beulah, Mich., Oct. 16.

Vestaburg church commenced a series of meetings Oct. 20, with Bro. Cheslie Hingardner, of Midland, Va., in charge. The meetings continued for three weeks, resulting in five being converted and one reclaimed. Baptism was administered by Bro. Hingardner at Bass Lake Sept. 10. We, as a church, feel inspired and strengthened for greater service for the Master. We found in this young man, although but twenty-one years of age, qualities far above the average. As he has to feast on the Lord's work in presenting his subjects, were extraordinary. His kind and loving disposition is winning friends for himself and the church as well. We hope for more help in the ministry here, as the field needs more consecrated workers—Mrs. L. R. Myers, Vestaburg, Mich., Oct. 16.

Woodland. Our love feast, Oct. 14, was well attended, with about 100 members communing. Visiting ministers were Brethren Isaac Rairigh, Samuel Bowser, Russel Weller, Roy McRoberts and Geo. Culler who officiated. Our attendance at Sunday-school, last Sunday, was 115. We expect Bro. B. D. Kerlin, of Markle, Ind., to assist us in conducting singing meetings in November—Mrs. Mary E. Teeter, Woodland, Mich., Oct. 17.

MINNESOTA

South Bethel.—Oct. 1 our elder, Bro. Hahn, visited us and preached three sermons, which were very much appreciated. We have recently organized a Christian Workers' Meeting, with Bro. Isaac Byer, president. Our Sunday-school is progressing nicely, with an average attendance of about forty. We are sending Brethren Abner Stone and Dale C. Kester to the State Sunday-school Convention, to be held at Brainerd Oct. 19-21. We will be represented at District Meeting by letter. We expect more members to locate here soon and hope

there may be still others—Mrs. Willbur Brower, Guthrie, Minn., Oct. 11.

MISSOURI

Broadwater congregation met in council Oct. 15, with Bro. Price presiding. Arrangements were made for District Meeting. Sister Sarah Trailey was chosen delegate to District Meeting, with Bro. Roy Swinger, alternate. We decided to hold a love feast Nov. 17 at the close of the District Meeting, which will be held at Broadwater church Nov. 16 and 17. Visiting brethren will be met at Essex in the morning Nov. 16. Any one coming at any other time will please notify the writer—S. J. Jones, R. 1, Dexter, Mo., Oct. 17.

First Church will just closed a two weeks' revival meeting, conducted by Bro. John R. Snyder, of Huntington, Pa. Fourteen confessed Christ at the time of the meeting, and one since. The interest and attendance were good throughout. Our young people are planning many special activities for fall and winter—J. A. Wyatt, Kansas City, Mo., Oct. 11.

NEBRASKA

Enders.—The District Meeting convened at Enders Oct. 8 to 12. Lectures and song service helped to fill the well-planned program. We were more than fortunate and very much pleased to have with us Bro. Studebaker, of Melherson, Kans., and Bro. Bonaack, of Elgin, Ill. The support of the community was greatly appreciated. We feel that the church and community were benefited by the meeting. It is our wish to have another meeting here in the future—Leta F. Wine, Wauneta, Neb., Oct. 16.

Lincoln church held its communion meeting on the evening of Sept. 24. Eld. J. Edwin Jarboe and wife were with us. He also officiated at the services, assisted by Eld. J. R. Smith. Forty-one communed. We had an interesting service and all appreciated it—J. G. Killebaker, Lincoln, Neb., Oct. 17.

South Beatrice.—Bro. G. W. Ellenberger, of Mound City, Mo., came to us Sept. 19 and began a series of meetings, continuing until Oct. 10. We had good attendance at all these services. All seemed to enjoy the sermons, and we feel that the church was greatly benefited. The following Friday evening we held our love feast, which was well attended. An all-day meeting was held on Saturday, and dinner was served in the basement of the church. Sunday night our pastor, Bro. Rothrock, gave an invitation, and ten young men and one young lady answered the call. Bro. Rothrock is holding meetings in Johnston, Pa., now—Laura Wrightman, Holmesville, Neb., Oct. 17.

NORTH CAROLINA

Pleasant Valley church met Oct. 14, to hear the report of the visiting brethren. We then prepared for our love feast, but as our elder did not come, we could not have our love feast, and a large audience was disappointed—Melvin Richardson, Laurel Springs, N. C., Oct. 17.

OHIO

Cincinnati.—The work here continues to grow. One has been baptized since our last report. Our attendance at Sunday-school has not been as good as it should have been, because of a local condition which, we are glad to say, is improving. Our Sunday evening attendance has been splendid. Nov. 4 and 5 we expect Bro. J. W. Lear, of Chicago, to be with us in our Community Day services. We will have an all-day meeting at the church, where our pastor will be with us. We supply the pulpit twice a month at Stouck. The mission on the west side of our city, under the direction of Bro. Denny, is doing good work—Landon Leaverton, Cincinnati, Ohio, Oct. 17.

Donnell Creek.—Our love feast was held Oct. 14. Visiting brethren present were Aaron Coy, J. C. Flora, D. S. Dredge, John Gump, Bro. J. H. Hays and J. H. Hays. Bro. Coy officiated, assisted by Bro. Elden Miller. About 160 communed. Sunday morning, Bro. Galen B. Royer gave the children an object lesson, which they enjoyed very much. Bro. Elden Miller then preached for us. Sept. 17, Bro. Walter Hawke, preached both morning and evening—Ruth Disher, Sumnerfield, Ohio, Oct. 17.

Fostoria church seems to have taken on new life. Bro. Fred Fair and family, of Kokomo, Ind., have taken up the pastor's burden, and we believe that he is the right man in the right place. With our combined efforts and the leading of the Holy Spirit, we hope to do good things for the Master in the coming year. Oct. 29 we expect to have an all-day meeting at the church, where we will have a basket dinner. This will be the beginning of a series of meetings, in charge of the pastor. Bro. David Painter and Sister Ruth Sellers will have charge of the music—Lydia Dickey, Fostoria, Ohio, Oct. 16.

Reading.—Sept. 10 we held a Homecoming, with the regular session at 9:30 A. M., after which Bro. Ira Moomaw preached a very able sermon. A basket dinner was served in the basement of the church to about 250 people. After spending a social hour together, we again assembled to listen to an address by Bro. Floyd Irvin, of Canton. Short talks were also given by Brethren Samuel Heestand, Samuel Storer, our pastor, J. L. Byler, and others. The day was much enjoyed. Our Sunday-school rendered a very interesting program, including a lecture course for the winter. The first number was given Oct. 15 at Freiburg. Rev. Steele was the speaker. Interest in our Sunday-school and church services seems to be growing—Mrs. Vesta S. Braid, Homeworth, Ohio, Oct. 16.

OKLAHOMA

Big Creek church met in regular council Sept. 21, with our elder and pastor, Bro. Jos. W. Sala, presiding. We expect to have a series of meetings, beginning Oct. 15, with a love feast to be conducted by the pastor, beginning Oct. 22. The love feast is to be held Oct. 28—Nellie B. Holsinger, Ripley, Okla., Oct. 10.

Oklahoma City church met in council Sept. 23, with Eld. John Fitzner presiding. We decided to have Bro. Ira J. Lapp, of Miami, N. Mex., conduct a series of meetings, beginning Nov. 5, at the close of which our love feast will be held. Our pastor, Bro. Small, has been giving us some very good sermons. We extend to all a hearty welcome to our little church when passing through the city—Mrs. J. A. Campbell, Oklahoma City, Okla., Oct. 15.

OREGON

Grants Pass.—On Friday night, Oct. 6, the members and friends of the Grants Pass Mission gave the pastor and wife a joyous surprise. About sixty were present. The evening was spent in singing and social conversation. The sisters came prepared to serve light refreshments, and the brethren and friends of the church were invited to join. Meetings of this kind are an inspiration to work more earnestly for the salvation of souls. After refreshments, we had a season of prayer and all felt that the evening had been well spent—C. H. Barklow, Grants Pass, Ore., Oct. 16.

Grants Pass Mission.—We are hoping now for better things to come. Bro. Barlow has returned from a two week tour, which was an historic tour and will be with us through the winter. At a previous council we decided to have a love feast sometime in October. The date now fixed is Oct. 28, Saturday evening, at the Grants Pass house. Bro. Michael, of Myrtle Point, preached for us Oct. 8—Lizzie Q. Coover, Grants Pass, Ore., Oct. 11.

PENNSYLVANIA

Anville.—Our Children's Day service was held at Long's church Oct. 15, with a large attendance. Bro. K. O. Over gave an encouraging talk on sin. The Children's Day services will be held Nov. 5, at Anville, in the morning and afternoon, conducted by Bro. Phares Forney, of East Petersburg—Florence Keller, Anville, Pa., Oct. 17.

Bethany.—Oct. 1 was Rally Day and the beginning of Rally Week. The Sunday-school gave a program in the afternoon, at which time we were glad to have with us Bro. Vernon Slawter, pastor of the Potsttown church, and also Secretary of the District Sunday School Association. His address was interesting and helpful. The attendance was good and the offering \$34.45. The evening the fathers and sons had charge of the service. Under the Missionary Committee gave a good program. A pageant on "Girlhood in Foreign Lands" was given by the young women, and Bro. Bowman gave an illus-

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HUNTINGDON, PENNSYLVANIA

(Continued from Page 683)

plea for the laws, relating to the Sabbath Day, and a portrayal of the plans, now formulated, to repeal these laws. He showed how the divinely-appointed plan of having one day in seven, as a holy day, is necessary for the growth and perpetuation of Christianity, and really of the race. The audience showed approval by an offering of \$75, to help carry on the work of the Association.

The Anti-Saloon League is an organization that is doing aggressive work to enforce the eighteenth amendment. Mr. Homer Tope, of Philadelphia, president of the State League, spoke in our church Sunday evening, Sept. 24.

The Aid Society of our church recently voted \$50 toward furnishing the missionary home, here on College Hill, to be used as a home for returned missionaries, who want to spend a year in school. The house is to be built in the near future by the Middle District of Pennsylvania, on ground furnished by Juniata College. The furnishing is to be done by the Aid Societies of the District. This arrangement was made prior to the Conference decision of the General Aid Society, to raise funds for the industrial home in Virginia. While we are in full sympathy with that enterprise, this move of our own will need attention for this year at least. We trust that our General Aid workers will understand our position and accept only partial support until the Home is completed.

We now have Bro. John Pittenger living here, attending College to fit himself for special work. Bro. Quincy Holsopple and family are also here at present, making their home with Bro. Royer.

Just now Bro. Walker is giving a series of sermons on war. "The Inconsistency of War with the New Testament" was especially good. Mrs. J. H. Cassidy.

DEDICATION OF THE NEW CHURCH AT COLUMBUS, WEST VIRGINIA

The church at Columbus, in the Johnstown congregation, was dedicated Oct. 8 by Eld. J. M. Henry, President of Blue Ridge College. The first sermon was at 11 o'clock. Bro. Henry delivered a most excellent discourse on the subject of "Prayer," telling what kind of prayers will be answered. At the noon hour, lunch was served to all.

At 2 o'clock the dedication took place. Bro. Henry's theme concerned a united church. It was a very opportune time for such a subject, when the whole church was present, and just starting in the Lord's work. Most of the members here have recently united with the church. The work was started in September, 1920, when there were but three members. At that time I was called to baptize the first applicants—seven in number—the result of a meeting, conducted by Bro. Norman Wilson, a student of Blue Ridge College. Since then, Bro. Wilson and other students of the college have been coming regularly, and Sister Mary Martin, of Mt. Airy, Md., has spent much time here. She held one meeting, did much visiting and solicited considerable of the money for the church.

The records show that from Sept. 8, 1920, to Oct. 4, 1922, seventy-three persons have been baptized and two have renewed their faith. The work is under the direction of the Mission Board of Middle Maryland. They have no resident minister in the congregation, and need one greatly. They are not able financially to do much toward the support of one, neither is the Mission Board able, at present, to give much help.

We are praying that a way may open soon, by which some one may go to this needy field, who will be able to give at least part time to the work. They have a very neat little church, erected at a cost of about \$3,000. There is yet an indebtedness of about \$540. Will not those, who have promised help, come to the rescue, so that they may be able to wipe out the debt remaining?

Burkittsville, Md.

John S. Bowls.

NORTHERN IOWA, MINNESOTA AND SOUTH DAKOTA

The District Conference convened in the Franklin County church, Hampton, Iowa, Oct. 6-8. The Elders' Meeting occupied the first day in its deliberations. With Eld. A. J. Nickey as Moderator, an unusual amount of time was given to informal discussions pertaining to the general welfare of the churches of the District. In the evening the Sisters' Aid and the Temperance Programs were rendered.

On Saturday morning the Conference session of the District opened, with Eld. A. P. Blough as Moderator, and Eld. J. F. Burton as Reading Clerk. Only three papers were before the Conference, one of which was passed to Annual Conference.

The evening sessions were as follows: Prof. Brumbaugh, of Mt. Morris College, gave an address full of interest and inspiration. This was followed by the temperance lecture, by Bro. Merlin G. Miller. The impressions made by this illustrated lecture will not soon be forgotten. The Missionary Meeting closed the evening services. Eld. Ezra Flory spoke on "The Challenge to

God's People to Save the World." He opened new visions of our opportunities to do the Master's work. The offering for use by the District Mission Board was \$277.74.

Sunday morning was the last day of the Conference—the Sunday-school program being followed by the Ministerial Meeting and other conferences. Many splendid addresses were delivered. Several visiting elders were with us, most of them giving addresses which added much to the interest of the meeting. The general message of the Conference, I think, could be expressed by this statement: "Let us use the hard problems, confronting us, as stepping-stones for advancement, rather than allowing them to deter us from accomplishing the will of God."

The next Conference was granted the Root River congregation, near Preston, Minn. The writer was chosen as member of the Standing Committee, with Eld. J. E. Rolston, alternate. L. H. Root, Writing Clerk.

THE CRAFTY ENEMY

Three people met on the street one day. Said the first one: "My barrel of cider is doing fine and dandy. Come over and sample it."

"I will," replied another, "you just ought to taste my wine. I made it all myself and it certainly has some kick." He grinned widely.

"Say," now spoke the third of the trio, "I got the best of you both. Since the water is so bad, I have been experimenting with home-made beer. It foams beautifully and tastes so good." Here the speaker leaned forward with hand to mouth, and said in a low, husky voice: "And you can't tell it from the real thing."

No, dear reader, you will have to guess again. These are not three former habitués of the pre-prohibition bar-room or liquor-supplied café—they are only three of the leading citizens of your own community who, before the government put the ban on liquor, were loud in their condemnation of all liquors.

Furthermore, they possibly belong to your own congregation. Still more surprising, their faithful help-meets simply smile at the fact that the cellar of the home contains the iniquitous stuff.

All this regardless of the fact that, deep down in a hidden corner of the heart of both parents, is an unspoken prayer that the sons and daughters of the household may grow up to become missionaries, church workers and pillars of God's old-time religion.

Liquor in any form, no matter if stored in a government warehouse, or found in a "speak-easy" or "hootch-joint" or in the home of a respectable citizen, is one of the very things which all Christian people should put in a class with rattlesnakes.

When, in your travels, you meet one of these poisonous reptiles, do you say: "Come, nice snake, come here," pleadingly? Then, when it gets within reach, do you try to hit it with a feather?

Most certainly not. The minute you see a snake's venomous head, you reach for the best two-handed club to be found and, my, what a swat you give it!

The only thought present is to crush that ugly head.

Now, brethren—and sisters, too—why not adopt the same tactics with liquor in all its forms? This season of the year is especially appropriate for an exhibition of religious convictions along this line. Step down into that cellar with a two-handed club, figuratively speaking, (pardon me if your cellar is one which fortunately contains no home-made liquor), and swat away until never, never again will any such be found in that beloved home, ordained of God.

To be sure, many good people argue that liquors are needed for the successful treatment of some diseases. Granted, but I will add, such diseases are indeed very few—so few that, as regards human suffering, alcoholic liquors might be banished from earth.

I speak not as one who knows not of what he speaks. My business is such that I am one of the privileged few who can secure a government permit legally to sell liquor under proper government regulations, but I certainly do not.

Pardon a personal reference: My deep-seated conviction, in regard to the whole nefarious category of liquors, is such because close association, for many years, made it possible to study the dastardly influence of intoxicants upon the beings who, as God proclaimed, were made in his own image. Lee W. Pollard.

Garrett, Pa.

SISTERS' AID SOCIETIES

APPANOOSE, KANS.—Report of Appanoose Sisters' Aid Society for the year, Sept. 21, 1921, to Aug. 16, 1922: We held 12 meetings, with an average attendance of 16. We have increased our enrollment to forty-three names. We have given 4 sale dinners, netting us \$99.10. Donations: Emergency call, \$5; India School, \$10; Kansas City Mission, \$5; home church, for song books, \$21; to evangelist, \$20; to home congregation, to help pay Old Folks' Home quota, \$25. We have made 6 comforts and 49 new garments. Some of the comforts were sold, and others were donated to individuals. The garments were sent to the Kansas City Mission. Collections, \$19.66; carried over from last year, \$35.80; total, \$139.31; balance, \$45.85.—M. E. Porth, Overbrook, Kans., Sept. 30.

SPRING CREEK, IOWA.—A Sisters' Aid Society was organized Aug. 30, 1921. Up to Sept. 1, 1922, we held 18 meetings; enrollment 16. Amount sent to District Secretary, \$1; amount collected, \$63.55. Our work consisted of picking quilts and making garments. We gave one comfort to a needy family. We are sending a barrel of fruit to the Old Folks' Home. Officers: Sister Ollie Adams, President; Martha Dutcher, Vice-President.—Ursa Rhea, Secretary, Fredericksburg, Iowa, Oct. 12.

WEST DAYTON, OHIO.—Report of Ladies' Aid Society for the year ending Aug. 31, 1922: We held 45 all-day meetings; enrollment, 25; average attendance, 16. We made 59 aprons, 6 quilts, 4 comforts, 5 machine-bags, 4 laundry bags and 13 prayer-coverings. We served 31 dinners, and made 470 visits to the sick. We sent a number of comforts to the sick, and baskets of food to needy families. Balance on hand, Sept. 1, 1921, \$69.56; receipts for the year, \$74.43; expenditures, \$636.15; balance, \$169.84. We paid \$285 to current expenses of the church; \$80 to the saving fund, which goes toward paying off our church debt; \$15 to the hospital in China; \$1 for State dues. We bought silverware and cooking utensils for the church, to the amount of \$53.57. Officers: President, Mrs. Sarah Murray; Vice-President, Mrs. Mattie L. Grove; Superintendent, Mrs. Cumrine—Elizabeth Landis, Secretary-Treasurer, Dayton, Ohio, Oct. 10.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Alpeter-Olinger.—By the undersigned, Sept. 20, 1922, at his home, Brown, Frank Alpeter and Sister Clara Olinger, both of Sugar Creek, Ohio.—W. D. Fisher, Baltic, Ohio.

Burrows-Schrock.—By the undersigned, Bro. Lee Burrows, of Lincoln, Ind., and Sister Viola Ruth Schrock, of Middlebury, Ind.—J. Harvey Schrock, Middlebury, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Anglemeyer, Levi, born May 1, 1848, in Medina County, Ohio, died Sept. 24, 1922. He united with the Church of the Brethren about thirty years ago and left a clear evidence of faith. He was married to Susan Hartman in February, 1871. She died sixteen years ago. Jan. 16, 1910, he married Mrs. Amanda McDaniel, who survives with two daughters, five sons, thirty-eight grandchildren, thirteen great-grandchildren and three brothers. Services at the Yellow Creek Mennonite church, where the writer officiated by Rev. Yoder, a Mennonite minister.—Bert Pontius, Elkhardt, Ind.

Bilger, Oscar S., born Dec. 4, 1857, died Oct. 6, 1922. He is survived by his wife, one daughter, his mother, five brothers, and one sister. For the past few years his home was in Aberdeen, S. Dak., at which place his death occurred very suddenly of heart failure. His remains were brought to his mother's home, near Grampian, Pa. He was a member of the Presbyterian Church. Services at the Grampian Church of the Brethren by the writer, assisted by Eld. Geo. D. Cleaver. Interment in adjoining cemetery.—J. B. Hollopeter, Rockton, Pa.

Burgin, Mrs. Jeureah E., nee Post, born Aug. 19, 1867, at Concord, Minn., died Oct. 5, 1922, at Independence, at the home of her daughter, Sister Clara Cline. She was married Aug. 19, 1884, to Jas. A. Howery. They moved to Oklahoma in 1894, where she spent most of her life. There were seven children, two of whom died in infancy. Aug. 19, 1913, she married S. P. Burgin, who survives with five children, three sisters and a brother. She was a member of the Church of God. She was afflicted for some time with paralysis, and the past summer was unable to walk. Services at the church by Eld. W. H. Miller. Burial in the Mt. Hope cemetery.—Pella Carson, Independence, Kans.

Davis, Bro. John, born in Crawford County, Ill., Jan. 22, 1845, died of heart failure, Oct. 8, 1922. He married Emily Shreck in 1864. There were three children who, with the wife, preceded him. In 1872 he married Margaret Jane Price. There were nine children, three having died in infancy. He leaves his wife, six children and thirty-six grandchildren. In 1875 he united with the Church of the Brethren and has been faithful ever since. Services at the Allison Prairie church by the undersigned. Interment in the cemetery near by.—N. H. Miller, La Place, Ill.

Ebling, Bro. Frank R., died at his home near Bethel, Pa., Sept. 20, 1922, aged 58 years, 10 months and 18 days. Death was caused by injuries received from a fall. He was a member of the Little Star church for many years, was lately appointed as trustee, and taught in the Sunday-school for about twenty years. He is survived by his wife, one daughter, two sons and one brother. Services by Elders Jacob Ploutz and I. D. Gibbel. Interment in the cemetery adjoining Merkey's meetinghouse.—J. P. Merkey, Rehrersburg, Pa.

Haer, Friend Owen R., born near Smithfield, Ill., Jan. 31, 1854, died at his home in Canton, Ill., Aug. 10, 1922. Death was due to paralysis. He was a kind husband and indulgent father. He leaves a wife and three children. Services by the writer. Burial in the Greenwood cemetery.—D. E. Eshelman, Canton, Ill.

James, J. R., born Aug. 2, 1868, in Ohio, died in Canton, Ill., aged 54 years. He was the son of Daniel and Mary O. Donnal James. He was married to Julia A. Whalen May 21, 1902. He is survived by his wife, three children and two stepsons. Services at the Church of the Brethren by the writer.—D. E. Eshelman, Canton, Ill.

March, Fredrick, born in Saxony, Germany, June 26, 1843, died at his home in Plymouth, Sept. 20, 1922. He came to America when twenty-six years old. He married Amanda Smith Aug. 30, 1874. There were three sons and four daughters. He united with the church forty-six years ago and lived a Christian life to the end. He is survived by his wife, five children and eight grandchildren. Services in the Plymouth church by Bro. J. F. Appelman, assisted by Bro. Cecil Reed. Interment in the Oak Hill cemetery.—A. Laura Appelman, Plymouth, Ind.

McElaney, Sister Elva May, born Oct. 5, 1889, died July 16, 1922. In 1911 she married Bro. Jesse McElaney, where there were four children. The husband and three daughters survive. She was one of the most active members of the Roaring Spring church, being superintendent of the Cradle Roll Department, also a teacher in the Primary Department. Services by Bro. L. R. Holsinger. Interment in the Albright cemetery.—Mrs. Eliza Over, Roaring Spring, Pa.

Oenchin, Sister Lula Grace, daughter of Joseph and Alice Fry, born July 20, 1889, died Sept. 1, 1922, within the bounds of the Allison Prairie congregation, Lawrence County, Ill. She united with the Church of the Brethren at the age of twenty and has lived in the faith ever since. When she was twenty-one years of age, she was married to Albert Oenchin, who survives with five children. Services by the writer in the Allison Prairie church.—N. H. Miller, Lintner, Ill.

Shaffer, Sister Ellen, born near Hooversville, Pa., Sept. 11, 1861, died from the effects of a fall, Sept. 20, 1922. She was a daughter of the late Eld. and Mrs. Jonathan Blough, and a sister of the late Perry J. Blough. She united with the Church of the Brethren early in life. She was always present at Sunday-school and church services, and her devoted and faithful attendance proved her Christian life. She is survived by one son, two daughters, four grandchildren and one sister. Services at the Hooversville church by Bro. Chas. Blough.

Burial in the Maple Spring cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Shively, Eld. Emanuel E., son of Eld. Jacob and Anna Shively, born Dec. 19, 1851, in Marshall County, Ind., died Sept. 27, 1922. He married Rosa Morlock Nov. 11, 1883. There were six children, all of whom are living. He was chosen to the ministry May 5, 1900, advanced Oct. 12, 1900, ordained June 16, 1907, serving to the best of his ability. He leaves his wife, six children, nine grandchildren and one sister. Services at the Mt. Pleasant church by Eld. Manly Deeter, assisted by Bro. J. F. Appleman and Eld. Daniel Wysong. Interment in the Mt. Pleasant cemetery.—A. Laura Appleman, Plymouth, Ind.

Shoemaker, John A., son of Henry and Caroline Shoemaker, born March 18, 1858, in Huntington County, Ind., died at the age of 64 years, 5 months and 24 days. He married Miss Mary Babcock Jan. 4, 1880. She survives with four children, five grandchildren, one brother, a half-sister and a half-brother. Three children preceded him. While yet a young man, he united with the Church of the Brethren and for a number of years was teacher of the Men's Bible Class of the Huntington City church, where he remained active and faithful until death. Services in the Huntington country church by the writer.—I. B. Wike, Huntington, Ind.

Stultz, Elizabeth Ann, born Feb. 2, 1851, died Oct. 5, 1922. In 1873 she married James H. Stultz. There were eight children. The husband and four children preceded her. She was reared in the faith of the Methodist Church, but about twelve years ago united with the Church of the Brethren. Services by the writer. Interment in the Forest Hill cemetery.—J. A. Wyatt, Kansas City, Mo.

Stutaman, Moses, born in Somerset County, Pa., died Sept. 29, 1922, aged 80 years, 10 months and 27 days. Death was due to apoplexy. He was the third son of a family of eight children. Two sisters survive. Nov. 12, 1863, he married Catherine Yoder. There were nine children, thirty-seven years ago, where they have lived, practically, ever since. His wife survives, with nine children, twenty-two grandchildren and two great-granddaughters. Services by Eld. E. F. Sherry at the Monitor Community church. Burial in the cemetery near by.—Emile Strohm Sherry, Conway, Kans.

Swick, Bro. Chas., died Aug. 15, 1922, from the effects of an explosion in a coal mine. He was twenty-two years old and unmarried. Services by the writer in the Brick church. Interment in the Maysville cemetery.—B. B. Ludwick, Scherr, W. Va.

Swigart, Elizabeth, died Sept. 27, 1922, aged 87 years, 10 months and 5 days. She had her home with her son, Augustus Swigart, of Ephrata, but died while visiting another son, Monroe, at Elizabethtown. Death was due to old age. She was a member of the Church of the Brethren for about thirty-five years. She is survived by two daughters and four sons. Services at the church at this place by Eld. S. W. Kulp. Interment in the Cedar Hill cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Templeton, Sister Alice, born April 15, 1858, in Keokuk County, Iowa, and died at her home at Elizabethtown, Pa., July 19, 1922. She was united with the church at the age of nineteen and lived a most faithful, consistent Christian life. While still young, she came to Missouri with her parents, Eld. Wm. Harvey and wife. She married Bro. W. W. Templeton in 1879. She was always highly interested in the work of the church and in the welfare of others. She was kind, generous, lovable—a friend to all. The past two years, her suffering was intense, yet she bore it calmly and bravely without a murmur. She leaves her husband, five sisters and two brothers. Services in the Carthage church by Eld. James M. Mohler. Burial in the Dry Fork cemetery, near Jasper.—Grace Greenwood, Jasper, Mo.

Ulrich, Bro. Jacob, son of Bro. Jacob Ulrich and wife, was born in Wayne County, Ind. He was the fifth of his parents to Kansas in 1856. They were among the first members in the State of Kansas. The first love feast in Kansas was held in their home. He died Sept. 8, 1922, at the age of 82 years, 1 month and 12 days. At the age of twenty-two years he was married to Mary Studebaker. To this union were born eleven children, five of whom preceded the father. Sister Mary Hunter, who died two years after her marriage. He then married Sister Susan Farring, who died about eight years ago. Bro. Ulrich died at the home of his daughter, in Monte Vista, Colo. He is survived by five children and a number of grandchildren. The remains were brought to Fredonia, Kans., where funeral services were held from the Church of the Brethren by Bro. Cecil Sell. Burial in the Fredonia cemetery.—Musa Studebaker, Fredonia, Kans.

Williams, Mrs. Geo., born in Staunton, Va., May 7, 1840, died at her home in Canton, Ill., aged 82 years. Death followed a prolonged illness of a complication of diseases. In 1858 she married Adam Gaines. She came to Illinois in 1863 and was married in 1866 to Geo. H. Williams, who died in 1894. She was a consistent member of the Church of the Brethren for many years, and was beloved by all. She leaves six children and a number of grandchildren. Services at the Church of the Brethren by the writer. Burial in Coal Creek cemetery.—D. E. Eshelman, Canton, Ill.

Witter, Sister Mary Anne, nee Hertzler, born March 18, 1840, died at her home in Myerstown, Oct. 6, 1922, aged 82 years, 6 months and 18 days. Nov. 14, 1858, she was married to Samuel Witter. Soon after, both became members of the Church of the Brethren. She had been an invalid since March, 1919, when she suffered a paralytic stroke. She was the last of a family of sixteen children. Her husband preceded her thirty-five years ago. Two sons also preceded her. One daughter, three grandchildren and one great-grandchild survive. Services by our home ministers at the Heidelberg house. Interment in adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).

2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4, 5; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord Jesus Christ (Mark 16: 17-18); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.

3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30; 1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

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Office Editor

L. A. PLATE,

Assistant Editor

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Notes From Our Correspondents

(Continued from Page 685)

trated lecture on the Philippines. Wednesday evening a song and praise service was held. Thursday was Mothers and Daughters Night, in charge of one of the daughters, Sister Edith Hitchen. We had vocal solos, readings, a violin trio, and were specially favored by a mixed quartet from the First Church. The girls gave a pantomime entitled, "The Prodigal Daughters." Friday was children's night and the pastor showed them the pictures of the Rocky Mountains.—Mrs. Chas. Bartlett, Philadelphia, Pa., Oct. 16.

Birdville.—After the usual difficulties of non-attendance during the hot summer weather, the work at Birdville Sunday-school is progressing nicely. In the last month attendance has increased approximately fifty per cent. Bro. C. W. Warstler, of the Pittsburgh church, preached here Oct. 3 and 4. His theme Tuesday evening was "Christian Baptism," and on the following evening, "The Light Has Come." As a result of the services two were baptized and others aided the rite. Bro. D. F. Warner, the new pastor, appointed by the Mission Board to work at Glade Run and Birdville, was with us Oct. 15. In the afternoon we had our Promotion Exercises and in the evening, the Rally Day service. The outlook is very promising. Up until now we have held Sunday-school in the afternoon, but beginning next Sunday it will be at 10 A. M.—Cecil C. Swartzwelder, Birdville, Pa., Oct. 17.

Calvary church held Rally Day services Sept. 24, with a large attendance. An edifying program was given. About 100 of the little children marched through the streets into the church, singing. The communion service will be held Oct. 30, at 7:30 P. M.—Margaret E. Royer, Philadelphia, Pa., Oct. 16.

Covenanter.—Sept. 27 closed a two weeks' series of meetings, with Bro. Chas. O. Berry, of Juniata, Pa., evangelist. He taught the Gospel of personal evangelism. Seventeen confessed Christ, eleven of whom are heads of families. The whole church was spiritually strengthened. We will have with us Oct. 19, Brother and Sister H. Stover Kulp, who are going to the mission station at Alameda, E. I. expects to leave for Africa in November. Our Vacation Bible School was a success. The total enrollment was eighty-seven, with an average attendance of eighty.—Martha E. Halderman, Pottstown, Pa., Oct. 14.

East Fairview.—Bro. L. D. Rose, of Elizabethtown, delivered an interesting message Aug. 17, Sept. 17 was held our Children's Meeting. The superintendent, Bro. John K. Earhart, had a well-arranged program. Bro. B. W. S. Ebersole, of Hershey, Pa., delivered an instructive and interesting message. Oct. 8 a missionary program was rendered. Sister Bessie M. Ruder, our China missionary, gave us a retrospective view of the past and a clear vision of the possibilities of the future in China. She also demonstrated the various customs of the Chinese. The message was constructive and instructive to the East Fairview church. Our love feast will be held Nov. 7 and 8.—Jerome S. Long, Manheim, Pa., Oct. 11.

Lower Clair.—Since our last report two have been added to the church by baptism. Our Harvest Service was held Aug. 20. Bro. D. I. Pepple preached for us. An offering was lifted for our blind brother, Michael Dively. Sept. 30 we met in council, with Bro. D. I. Pepple presiding. Bro. J. B. Miller, of Curryville, held a fine singing class in our church recently. Our love feast was held Oct. 6, with Bro. Pepple officiating. Bro. J. B. Miller led the song services.—Linné Clair, Queen, Pa., Oct. 17.

New Fairview church met in council Oct. 2. Elders Daniel Bowser and Samuel Myers were with us. Bro. D. Y. Brillhart's time as presiding clerk having expired, he was re-elected for a term of three years. Delegates to District Meeting are Brethren Howard Miller and Harry Markey; alternates, Brethren L. M. Bowser and C. F. Weaver. Bro. Nathan Markey of Lebanon, Pa., began a series of meetings Aug. 12, and continued for two weeks. Four were baptized. The meetings were well attended, with splendid interest, and the entire membership has been strengthened.—L. E. Chronister, York, Pa., Oct. 14.

Philadelphia (First Church).—Previous to our Rally Day services, Oct. 1, we made a canvass of the neighborhood. Miss Elizabeth Finn gave a splendid talk after the Rally Day exercises by the school. Beginning with Rally Day, we again hold our Sunday-school in the afternoon at 2:30 o'clock. This month the subject of our pastor's Sunday morning talks to the boys and girls is "Keys." The first Sunday the key was "Good Morning," and the second Sunday it was "Courtesy."—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 14.

Pottstown church held a Daily Vacation Bible School for two weeks during the summer, with an enrollment of 100. We met in council Oct. 6, with Eld. H. Vernon Slawter presiding. We expect to open our revival on Nov. 5 and close on Saturday evening, Nov. 18, with our communion services. Our pastor, Bro. Slawter, will conduct the revival.—Tacy R. Vanderslice, Pottstown, Pa., Oct. 18.

Royersford.—Our pastor, Bro. Foster B. Statler, who had been in ill-health during the summer, is now much improved and is with us again. During his absence, Bro. Wilbur McKee, of Chester, Pa., preached for us. We held our Rally Day service Oct. 8. We had a program, consisting of recitations, exercises and choruses. There were 115 present, and the offering amounted to \$9.25. The Young Men's Class had the largest attendance, with twenty-six present. The attendance at our prayer meeting has been increased since the summer months. We are studying the Book of Luke. Twenty-six were present at the two meetings. We held our quarterly business session Oct. 9. We decided to hold our love feast Thursday evening, Nov. 2.—Elmura Harley, Royersford, Pa., Oct. 12.

Windber.—Since our last writing, Bro. G. L. Wine, who had accepted the pastorate at this place, asked for release, which was granted, that he might go to Mt. Morris College, as one of the faculty. Bro. Otto L. Minnich, of Ladoga, Ind., came here Oct. 7 and preached four inspiring sermons. The church met in special council Oct. 11 and elected him pastor. He accepted and expects to be located here in the very near future. Our new church building is going up very rapidly, and the splendid direction of our building committee. The foundation wall was completed early in September. The corner-stone laying took place Sept. 3. Bro. M. J. Brounger, of Greensburg, Pa., the main speaker, gave a powerful address, which was listened to by the town. Since then the bricklayers and the carpenters have been making rapid progress.—Mrs. C. E. Replinger, Windber, Pa., Oct. 14.

TEXAS

Sweeny.—We had the pleasure of having Bro. J. A. Miller, of Marvel, with us Oct. 8. He delivered three soul-stirring sermons, which were greatly appreciated. In the evening he gave a talk on the latter part of the Book of Revelation, a full house. Our people are not very well known here, but all were anxious to hear the Word as we understand it. Bro. Miller knows how to present a point to make it impressive. We need many more such men in the South.—E. W. Carpenter, Sweeny, Texas, Oct. 10.

Pleasant Grove.—Services were conducted by Bro. Miller, of Marvel, Saturday night and Sunday morning and evening. The text of his sermon, Saturday night, was Psal. 5, in which he proved

that the transgressor will fall by his own counsel. He also brought out some very strong points on God's punishment of iniquity. His sermon on Sunday morning, was an exhortation to accept sound doctrine and not to be turned away by false teaching. The sermon was very impressive and was heard and appreciated by a large audience.—Jessie Mahaffey, Hulsfsmith, Texas, Oct. 17.

VIRGINIA

Belmont.—Bro. W. H. Sanger, President of Hebron Seminary, preached an interesting sermon on "The Gospel—Good News to Man." Bro. S. D. Miller will begin a series of meetings on Sunday night, Oct. 29, at the Belmont house. Our love feast will be held in connection with the meeting.—Alma V. Mason, Don, Va., Oct. 16.

WASHINGTON

Wenatchee.—Oct. 1 we had our Promotion and Decision Day program. The following Sunday two of our Sunday-school pupils were baptized. One awaits the rite. Our Wednesday evening Bible Study, conducted by the pastor, Bro. Wm. A. Deardorff, is growing in interest and increasing in attendance. Bro. H. A. Veller, of Battle Creek, Mich., gave us an interesting address Oct. 8.—Mrs. C. R. Weimer, Wenatchee, Wash., Oct. 9.

ANNOUNCEMENTS

DISTRICT MEETINGS

Oct. 27-30, Northwestern Kansas and Northeastern Colorado, Burr Oak, Kans.
Nov. 15, 16, Arkansas and South-eastern Missouri, Broadwater church, Essex, Mo.

LOVE FEASTS

Arizona
Nov. 11, Glendale.
Arkansas
Nov. 4, 6:30 pm, Springdale.
California
Nov. 5, Covina.
Nov. 24, 5:30 pm, Glendora.
Nov. 30, Raisin City.
Colorado
Oct. 28, Harton.
Nov. 30, Rocky Ford.

District of Columbia
Nov. 5, 6 pm, Washington City.
Idaho
Nov. 3, Nampa.
Illinois
Oct. 28, 29, 6:30 pm, West Branch.
Oct. 29, 7 pm, Polo.
Oct. 29, 6:30 pm, Franklin Grove.
Nov. 4, 6:30 pm, Allison Prairie.
Nov. 5, 6:30 pm, Elgin.
Nov. 11, Pleasant Grove.
Nov. 12, Dixon.

Indiana
Oct. 28, 7 pm, Cedar Lake.
Oct. 28, 6 pm, Pleasant View.
Oct. 28, 7 pm, Landess.
Oct. 28, Markle.
Oct. 28, 10:30 am, Nettie Creek.
Oct. 28, Peru.
Oct. 28, Blue River.
Oct. 28, 7 pm, Bethel.
Oct. 28, 7 pm, Blissville.
Oct. 29, Kokomo.
Nov. 30, Beaver Creek.
Nov. 4, 10 am, Wawaka.
Nov. 4, Oak Grove.
Nov. 18, 10 am, Mississinewa.
Nov. 19, Indianapolis.
Nov. 25, Buck Creek.
Nov. 27, Maple Grove.
Nov. 29, 6 pm, Union City.
Nov. 30, 7 pm, Spring Creek.
Nov. 30, 6 pm, Flora.
Dec. 3, Salamonie.

Iowa
Oct. 28, 6 pm, Prairie City.
Oct. 29, Curlew.
Nov. 20, Ottumwa.
Dec. 2, Des Moines Valley.
Kansas
Oct. 28, Parsons.
Oct. 28, 6 pm, Overbrook.
Oct. 28, 29, 8 pm, Chapman Creek.
Oct. 28, 7:30 pm, Ottawa.
Nov. 4, 6:30 pm, Verdigris.
Nov. 4, 7 pm, Leakea.
Nov. 4, Victor (all day).
Nov. 11, 5 pm, Ramona.
Nov. 11, 6 pm, Paint Creek.
Nov. 18, Prairie View.
Nov. 30, Chanute.

Maryland
Oct. 28, 29, 4 pm, Manor.
Oct. 28, 2 pm, Locust Grove.
Oct. 29, 5 pm, Reisterstown.
Nov. 12, 6:30 pm, Denton.
Michigan
Nov. 4, 10 am, Sugar Ridge.
Nov. 30, 10:30 am, Elmdale.
Minnesota
Nov. 4, Leviston.

Missouri
Nov. 17, Broadwater.
New Mexico
Nov. 12, Clovis.
New York
Oct. 29, 4 pm, Brooklyn.
Ohio
Oct. 28, 10 am, Wooster.
Oct. 28, Strait Creek Valley.
Oct. 30, 6 pm, Monitor.
Oct. 28, 10 am, Beaver Creek.
Oct. 28, 10 am, West Fulton.
Oct. 28, 6 pm, Lower Stillwater.
Oct. 30, Pleasant Valley.

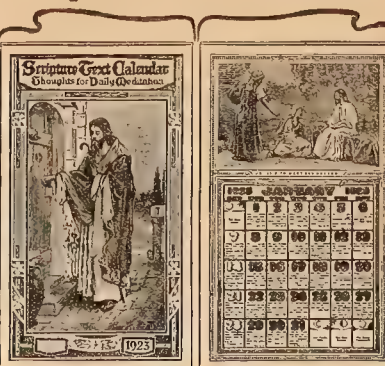
Oregon
Oct. 28, Mabel.
Oct. 28, Grants Pass Mission.
Nov. 11, Portland.
Pennsylvania
Oct. 28, 6 pm, Hatfield, Hatfield house.
Oct. 28, Spring Run.
Oct. 28, 1:30 pm, Akron.
Oct. 28, Mechanic Grove.
Oct. 28, 29, 10:30 pm, Big Swatara.
Oct. 28, 29, 10 am, Upper Codorus, Blackrock house.
Oct. 29, Ridge, at Salem church.
Oct. 29, 10:30 am, Artemas.
Oct. 29, 3 pm, Reading.
Oct. 29, 6:30 pm, Pittsburgh.
Oct. 29, Scalp Level.
Oct. 29, Meyersdale.
Oct. 29, Smithfield.
Oct. 29, 4:30 pm, Carlisle.
Oct. 29, Conemaugh.
Oct. 30, 7:30 pm, Calvary (Philadelphia).

Tennessee
Oct. 28, 30, 31, 9:30 am, West Conestoga.
Nov. 2, 7:30 pm, Philadelphia, First Church.
Nov. 2, Royersford.
Nov. 4, 1:30 pm, Antietam, at Welly house.
Nov. 4, Indian Creek.
Nov. 4, 5, 2 pm, Lost Creek, Free Spring house.
Nov. 4, 5, 2 pm, Conewago, Bachmanville house.
Nov. 5, Snake Spring, Cherry Lane house.
Nov. 5, Lancaster.
Nov. 5, 2 pm, Lititz.
Nov. 5, 6 pm, Green Tree.
Nov. 7, 8, East Fairview.
Nov. 8, 9, 9:30 am, Springville, Mohler house.
Nov. 8, 9, 10 am, Chiques, Mt. Hope house.
Nov. 11, 1:30 pm, Prices, Antietam congregation.
Nov. 11, 3 am, Palmyra.
Nov. 12, 6:30 pm, Altoona, Twenty-eighth Street.
Nov. 12, Shamokin.
Nov. 14, 15, 1:30 pm, Conestoga, Bareville house.
Nov. 15, 16, 1:30 pm, Mountsville.
Nov. 18, Pottstown.
Nov. 29, 30, 10 am, West Green-tree at Rheems.

Tennessee
Oct. 28, French Broad.
Nov. 4, Beaver Creek.
Virginia
Oct. 28, 3 pm, Valemans's Grove church, Pleasant View congregation.
Oct. 28, 3:30 pm, Mt. Vernon.
Oct. 28, Montebello.
Oct. 28, 3 pm, Sangerville.
Oct. 28, 4 pm, Unity, at Fairview.
Nov. 4, 3:30 pm, Antioch.
Nov. 30, Green Hill.

Washington
Oct. 28, Seattle.
Nov. 18, Wenatchee Valley, East Wenatchee house.
West Virginia
Oct. 29, 2 pm, at Lettown, Berkeley congregation.
Nov. 4, 5 pm, Greenland, Brick church.
Nov. 11, 2 pm, Columbus.
Wisconsin
Oct. 30, Chippewa Valley.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., November 4, 1922

No. 44

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...EDITORIAL...

The Religion of John the Baptist

PEOPLE look at facts so differently. Some, as soon as they meet a fact, look for the meaning of it. Others see the fact, provided they run into it headlong, and nothing more.

Two men went to see Niagara Falls. One was lost in wonder, awe, reverence, worship. The other said, "Well, what else could it do?" He saw some water falling over a ledge of rock and that was all.

A few Sundays ago a large part of Christendom looked at the facts concerning the preaching of John, the Kingdom announcer. They saw, or heard, what he said. But what did it mean to them? Did it have any bearing on their thinking and acting? Isn't it a safe guess that most of them are going right on with the same old outworn conventional notions of religion that they had before? How many of them are seriously considering any change at all in their life programs, as the result of having seen what John said?

Consider! Here was this man sent of God to make ready the way of the Lord. Is it not certain that his message would strike at the vital spot? That he would deal with the fundamental verities? The multitudes were thronging to him to be baptized. He demanded "fruits worthy of repentance." "What?" they asked. "He that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise." To a special class of inquirers he said, "Extort no more than is appointed you." To another special class he said, "Extort from no man by violence, neither accuse anyone wrongfully; and be content with your wages."

Now what do you make of a message like that from such a great man? Isn't it rather tame? Think of it! The forerunner of the Christ bringing the news that the Kingdom is here and calling on the people to get ready for it and when they ask him what to do about it, all he has to say is, "Repent of your selfishness. Help those who are less fortunate than yourself. Deal kindly and justly with your fellow-man."

What does this mean? Hasn't John anything at all to say on doctrine? Is he one of these weak and flabby sentimentalists who shy around the fundamentals and distinctive doctrines and put in their time saying nice and sweet things about love? His "offspring of vipers" and a few other expressions of similar

vigor do not sound like there was anything weak and flabby about his spinal column, but it does look as if he thought the big thing in the new regime was going to be *living the life of love*.

But didn't John preach on baptism? He did and so he was a doctrinal preacher after all. And if you look a little closer you will see that what he said about the distribution of coats and food by the people generally and about square dealing on the part of the tax collectors and the state militia, was all a part of his sermon on baptism. Strange preacher, wasn't he, to find the practice of love the main thing in the doctrine of baptism. But that is exactly what he did.

You see the baptism he preached was "the baptism of repentance unto remission of sins." Matthew reports him as saying, "I indeed baptize you in water unto repentance." Thus John explained the meaning of what he was doing in baptizing the people. Baptism in water was a symbol of cleansing. The One to come after him was mightier than himself. He could baptize in Spirit and fire. He could test the character. He could separate between the clean and unclean, between the wheat and the chaff, as John could not. But John was doing his best to help the people get ready for that testing. He was trying to lead them to a genuine repentance. His baptizing them was itself a sermon on repentance. By it he sought to impress them with the need of heart cleansing, explaining that the only thing that could secure that was their repentance—the resolve to change their way of living. And in answer to their questions, he told them plainly what was the matter with their way of living. It was selfish. They must live the life of love. That would be fruit worthy of repentance. That would insure the condition of heart which would enable them to pass successfully the testing of Him who would come, baptizing in Spirit and fire, fan in hand, "thoroughly to cleanse his threshing floor."

John was a great preacher on baptism. He got right down to the meat of the matter.

He was a great man all over. He was full of the Holy Spirit. He was a man sent from God. He knew what real religion was and is. For it was the same thing in his day that it is in our day—*living the life of love*.

Turn the Cake Over

THAT peculiar text in Hosea about the "cake not turned" has given some preachers an excuse for sermons more sensational than profitable. But that fact militates not at all against the value of the truth which lies behind the figure. There are other "half-baked" things in the world besides pancakes which the cook forgot to turn. Ideas, for instance.

"Every man is entitled to personal liberty." "You can't make people good by law." "No man has the right to force his own habits and prejudices on other people." These are samples of ideas which are perfectly sound on one side, but they need to be turned over so the fallacies on the other side can be baked out of them.

Prohibition and other wise legislation does not propose to make people good by law. It proposes to make society safe. Every man is entitled to personal liberty and just because that is so, no man is entitled to use his liberty in a way that deprives others of their liberty. No man has a right to use his liberty in taking happiness and security away from others.

A certain cold winter day the writer found himself obliged to spend an hour in a railway station. The room was full of people and also full of smoke from the pipes, cigars, cigarettes and mouths of certain

liberty-loving folks who thus denied several dozen other people, including mothers with babies in arms, their right to air uncontaminated with poison.

It is perfectly obvious to all right-minded people that any man's personal liberty must stop short of infringement on the liberty of others. Organized society can not exist on any other basis.

The liquor traffic had become a menace to the welfare of society as a whole and a special menace to the peace and often the very lives of many households and larger groups. A strong and unscrupulous business interest grew up, with the sole object of creating a greater market for intoxicating drink, regardless of the cost in human misery. This business was doing nothing but harm. It rendered not a single service to humanity. And the people condemned it to extinction.

The verdict will stand if these simple basic principles are kept clear in the public mind. This is the only way to combat successfully the flood of nonsense, misrepresentation and "half-baked" propaganda now afloat in the campaign to undermine the eighteenth amendment.

The Crusade Against War

CAN one generation learn from the experience of a preceding generation, or can it learn from nothing but its own experience? To be concrete, will the terrible lessons of the great war be forgotten, so that the next generation will have to learn them all over again?

The truth about the general question seems to be that we do learn something from our fathers, though with great difficulty. A small residuum of the teachings of experience is carried forward and becomes the permanent possession of the race.

The question is, then: Has the accumulated experience of the world with war made an impression on the consciousness of mankind deep enough to justify the hope that war among civilized nations can soon be outlawed and outlived? Anybody interested in that question should by all means see the new book, "The Christian Crusade for a Warless World," by Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill.

This is more than an interesting book to read. It is a book of facts, ideals and practical suggestions. It is the kind of book that pastors and Christian leaders need to inform and inspire their people. It would be a first-class textbook for Young People's Societies and Adult Classes to use as a basis for study and discussion.

One does not need to agree with every opinion expressed in it—though there are few from which any Christian reader would dissent—to appreciate its great value. A wide use of it will have incalculable influence in creating the Christian public sentiment which alone can abolish war.

The price is but one dollar, and our Publishing House will be glad to fill your order for as many copies as you require.

Fellowship Is Partnership

THERE is no real fellowship without partnership and that means a common interest in the progress of the business. We do not always think of this when we talk of the comfort and peace which belong to fellowship with God. Partners share not only in the profits but in the responsibility. Partnership with God is no exception to this principle. "We are God's fellow-workers." "To have fellowship with God is to become his partner in the great enterprise of rescuing the world from the grip of evil."

CONTRIBUTORS' FORUM

All Right in the End

I want to believe in the happy old way
That all will come right in the end some day,
That life will be better and days will be sweet
That roses will carpet the world for men's feet,
That love and affection and honor and trust
Will lift us from sorrow and shadow and dust.

I want to go toiling with this in my heart,
That every day brings us to the joy of a start
Fresh with endeavor and duty and truth,
As we swing to our tasks with the vigor of youth,
Singing the music of love and of cheer,
Till clouds drift apart and the storms disappear.

I want to go trusting that this will be so
As out to the toil and the tumult we go;
That hearts will be kinder and life will grow bright
With the blessing of labor that leads to the light;
That troubles, like bubbles, will burst and away,
That all will come right in the end some day.

—Baltimore Sun.

The Way for Church Unification

BY J. H. MOORE

It is not often that we make a press report the basis of an article for the MESSENGER readers, but that is what we are doing in this instance. The following, concerning a great meeting recently held in St. Louis, is going the rounds:

"Uniform world religion could be established by all denominational churches returning to the forms, ritual and dogma of apostolic times, in the opinion of members of the New Testament Congress, an organization composed of members of the Christian Church of America (Disciples of Christ) expressed at a symposium here today (Oct. 17)."

This little report contains the real, and the only true basis for a proper union of all the churches of Christendom. We are not especially concerned with the intended scope, or limitations of the union proposition, discussed in the papers, or the speeches, offered on the occasion referred to. We propose to look at the proposition as it stands, and as it is being published by scores of papers all over the country.

The plan proposes a return to the form of worship and service as observed in the time of the apostles. This would include form, ritual and dogma of apostolic custom or practice. The basis of union would require each church to take the New Testament as the rule of faith and practice. What the Book demands, each church would be expected to do, and to do it in the way set forth by inspired writers. According to the proposition, there would be no attempt, on the part of the churches, to line up with each other, and in this way get together.

What is wrong about a proposition thus worded? In the time of the apostles all the believers in Christ Jesus felt that they were members of the same church. They lived in different localities, but were sufficiently united, in faith and practice, to fellowship together at all times, and under all circumstances. Taking them as a whole, and even separately, there was but the one Lord, the one faith and the one baptism. They may have differed about some of their theology as it related to the keeping of some parts of the Mosaic law, but when it came to putting into operation the demands of the Gospel, as passed down to them by Jesus and his apostles, they were a unit. They looked upon every Christian as a member of the one great Christian body.

Of different denominations they knew absolutely nothing. They never even dreamed of separate denominations, holding to different views and different practices. Jesus was Lord, the Christ, everywhere. They believed that he was the Son of God, the Head of the church; its Founder and its Lawgiver. What he taught, and what the apostles handed down, all Christians accepted, and their oneness in faith and practice, as well as the common interest they took in each other, formed the bond that held them together. So long as they believed the same thing, and

observed the same form in worship, and maintained the same institutions, there was nothing to divide them.

But there came an evil day when men began seeing things differently. In faith they pulled apart. They differed regarding the forms. They philosophized regarding the institutions. Instead of being content with the plain teachings of the Gospel, they resorted to human reason and vain philosophy. They became more concerned with metaphysics than with the real spirit and purpose of the Written Word. All this led to a diversity of teaching. Instead of Jesus, as the one and only Leader, leaders sprang to the front everywhere, and thus the foundation was laid for many faiths, several forms of baptism, and different theories regarding the church institutions. The Reformation proved a veritable hotbed for a multiplicity of religious sects—a score of leaders and a score of denominations. The game is still going on. Instead of the denominations getting together, and reducing the number, the number is increasing.

What is the way out of all this confusion in faith and practice? There is but one, and the meeting at St. Louis, so far as the wording of their proposition is concerned, has struck the right trail. Follow this trail to its logical conclusion and the unity of Christendom can be made an accomplished fact. The way to get the scores of denominations to see alike is to get them to look at the same thing. They must all be trained to look in the same direction, and to fix their vision on the one and the same object.

Instead of holding conventions, or appointing committees to adjust the differences of a given number of denominations, there should be conventions having for their sole purpose a proper understanding of the apostolic faith and practice. Christian people, the world over, want to be more concerned about what the New Testament teaches, and not so much concerned about the teaching of the leaders of the respective denominations. Get the different denominations to line up with the New Testament, and it will not be long until they will find themselves fully lined up with each other. Get two or more parties to line up with a given object and they will soon find themselves lined up with each other. The apostolic church maintained the unity of the Spirit, and unity in faith and practice, by adhering fully to the teaching of Christ and the apostles, as we now have this teaching set forth in the New Testament. This rule, in the maintenance of unity, worked perfectly in the first century, and if rightly applied it will work now.

Here is the open door for the Brethren. The whole Gospel for the whole world, has been our plea from the start. Let this plea be emphasized, elucidated and urged. Instead of encouraging, or spending time on some proposed basis of union for the churches, let us go everywhere, holding up the New Testament as the already formulated basis of the unity for which the Master prayed when he said: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 21). To talk of any other divinely-authorized basis of union for the different denominations of Christendom, is useless. The Gospel was the basis of unity for all Christians while the apostles were living, and if made the basis now, there might be some possibility of the Master's prayer being answered.

Sebring, Fla.

Prohibition and the Coming Election

BY EZRA FLORY

THIS is the time of year when elections are engaging our attention. Nothing should attract our attention more than the subject of prohibition. The October number of the most excellent magazine for Sunday-school workers, *The Church School*, contains two excellent articles which should be read by every voter before Nov. 7.

The author of one of these articles declares that the Eighteenth Amendment has not, after two and a half years, begun to have a fair trial. The only real

danger of the permanence of prohibition is not the activity of the "wets," but the over-confidence or apathy of the "drys." The "wets" are well organized and are hopeful of victory within six years. They have won few converts from the "drys." The "wets" have lost from the laboring classes, who have learned what prohibition means to their homes and to industries. If the "wets" win a few seats in the House of Representatives this fall, they will renew the fight with vigor in 1924 and 1926. In that case the fight would be prolonged for years, with greater difficulties. On the other hand, if the "wets" are beaten this fall, it will take the "wind out of their sails." The situation is critical and will be the hottest in the long warfare against the liquor evil.

Occasionally we hear people say that there is more drunkenness now than when we did not have prohibition. The fact is that drunkenness is attracting more attention because of the prohibitory laws. What are the facts? In New York City, where "wets" assure us there is more drunkenness than before, only 541 commitments for intoxication were made in 1920, as against 8,128 in the year 1915. Mr. Fish, a friend of the "wets," pushed his survey in thirty cities, to prove that lawlessness and arrests were greater in 1921 than in 1920. The Anti-Saloon League of New York checked up these figures and found that there was really a decrease in arrests for intoxication in 1920 and 1921, as compared with 1917 and 1918 (the last wet years), of over 40%, and of arrests, for all causes, of 12%. For the country as a whole, the decreases are much greater, despite the usual pre-war demoralization. There is not a single State hospital for inebriates left in the United States.

In 1916 there were 687 deaths from alcoholism in New York City. In 1920 there were 98. Before the war, the American people drank every year \$2,500,000,000 worth of alcoholic liquor. Last year, despite the tenfold increase in the price of "hooch," there was not one-fifth of that amount of money spent for liquor.

We are in a time of financial depression. Every family feels the force of unemployment or decreased income. Therefore we should naturally expect to find the millions withdrawing their savings from banks; we would think that this would lead to a decrease in the number of depositors. The facts are that since prohibition has come, there has been a marked increase in the number of depositors, and an increase in the amounts deposited in the saving banks of New York alone, in the first prohibition year, of over \$250,000,000, and in 1921 of over \$350,000,000. Money that used to be spent over the bar is now being spent for food and clothing for children, for pleasures in the family, and still some goes for a rainy day.

Never before, in the nation's history, have there been so few industrial accidents, so little sickness and such a low death rate. In removing the great curse of alcohol, we are giving birth to a new race without the degenerating taint of alcohol in its veins—a manhood untainted by the saloon and the social evils which always follow on the heels of drink. What a tragedy it would be, if the hopes that have been raised in the hearts of drink-cursed millions, by the Eighteenth Amendment, should be blighted before the new law has had a fair chance!

The misguided reader has no way of knowing the real facts unless the church press brings them. The restoration of beer would bring back 93% of all the traffic, for the sale of beer was that portion of the entire liquor business. Think how utterly impossible it would be to keep out the other seven per cent, if we legalized again the 93%!

Pamphlet number 22, issued from the National Headquarters of the Association Against the Prohibition Amendment (wets), 511 Eleventh Street, Washington, D. C., on page 18 reads thus: "How We Expect to Win in November," "In the present House of Representatives, at Washington, the greatest vote polled on a Volstead subject showed about 200 FOR and 100 AGAINST Volstead. Probably those that did not vote were divided in the same proportion, so that one-third of the present Congress is for regulation as against prohibition. It is necessary, therefore, to gain

only one-sixth of the total membership (or say seventy members) to change the complexion of the House. In practice, a considerably smaller number will be effective, for let the tide once be shown to have turned, many will turn with it."

Unless the church people wake up again and take their places once more in the trenches, our guns may be swept away. Let us not be content with the cry: "Enforce the law." Let us not return to alcoholism!

Again, did it ever occur that wine and fermented alcoholic liquors were the only kind referred to in the Bible? Noah did not get drunk on distilled liquor, for such liquors did not come into common use until about the fourteenth century and were unknown for more than a thousand years after Christ. Beer has long been the national drink of Germany, and there have been laws against it. In England, where ale and mead was the common drink until the Normans came, drunkenness was common in the ninth century. Archbishops, in trying to stop it, began with a series of edicts. Denmark and Hungary are addicted not only to drunkenness but to alcoholism (alcohol in the system), so that the death rate is greatly increased. Both France and Germany use more spirits per capita than Russia. It is this alcoholism that is depraving and lowering the morale of Europe.

Forty-three American life insurance companies, 1905-1908, show that where there is a general death rate of 100, there is a death rate of 118, where policy-holders use two glasses of beer or one glass of whisky daily; a death rate of 150 among policy-holders formerly temperate, but apparently cured; a death rate of 186 among policy-holders using more than two glasses of beer or one glass of whisky daily, but regarded as temperate and standard risks.

There is absolutely no food value in alcohol. Alcohol is everywhere a poison. It is a narcotic drug—that is a drug that tends to check or paralyze cell activity. It does not cool in summer, nor does it warm in winter. It lowers the system's power of resistance to disease, robs it of vitality, subtracts from earning power, adds doctor bills as well as grief, and divides energies. It takes and never gives, except with compound interest in slavery to lust and passion. We dare not be indifferent to our duty to God, to our nation, to our rising manhood and womanhood, to our homes, at the election Nov. 7.

Elgin, Ill.

Is Prohibition a Failure?

BY LEANDER SMITH

FROM a daily perusal of the newspapers, in which we see numerous accounts of whisky thefts, moonshine raids made by prohibition officers, bootlegging, illegal traffic in booze in soft-drink stands, the illegal withdrawal of whisky from bonded warehouses, and various other infractions of the prohibition laws, even some of the most enthusiastic advocates are led to believe that, maybe, after all, prohibition will prove a failure, and that it might be best to go back to the open saloon.

It is the purpose of this little article to disabuse the minds of those who may read it, of this false conception. In reading the accounts of these things, and hearing them recited from mouth to mouth, such reports are, in many cases, highly colored, distorted, added to, and misrepresented. This is done by the liquor element for the sole purpose of demoralizing the sentiment of those who are in favor of prohibition and the enforcement of the prohibition laws.

The liquor gang will resort to any means, no matter how foul, in an effort to break down sentiment in favor of prohibition. The liquor traffic is an outlawed business. To engage in it is not only to violate the laws of the land, but an act against the Constitution of our country. The eighteenth amendment is now as much a part of our Constitution as any provision in it. To engage, therefore, in the illegal traffic of liquor, is to scoff at our Constitution and to spit upon the American flag. It borders very closely upon treason.

But in listening to the recitation of infractions of prohibition laws and regulations, we are hearing only

one side of the matter. The good that prohibition has accomplished, for the people of the United States, is unfortunately not talked as much as it should be. The unspeakable good that has been done by the elimination of the open saloon, can not be expressed in figures, neither can it be measured in tangible terms.

I have in my possession statistics from absolutely reliable sources that prove that prohibition has already been a wonderful blessing to this country and has, in fact, accomplished even more for the uplift and welfare of all people than the most ardent advocate of prohibition had hoped for, within the brief period of time that it has been in force. Space will not permit the mention of all these statistics in this article.

It will probably take twenty years to make prohibition effective. For one thing we should remember that the victory is not complete as long as prohibition has one enemy. It is worth fighting for, one hundred years, to rid our nation of that dreadful curse. It is extremely unfortunate that there are people of such low ideals and with such debased purposes as to defy the law and try to undermine the very foundation of our government by engaging in the illegal traffic of liquor, thus becoming a vampire that would suck the life-blood from the veins of our Christian civilization. It is fortunate, however, that this class comprises a very small percentage of our people—undesirable as they are. There are not nearly as many of them as the liquor gang would have us believe. Their strength is in their organized and untiring efforts.

The hope of prohibition lies, therefore, in the fact that the overwhelming majority of the people is in favor of it, and it is a source of much consolation to know it. A notable victory for prohibition was recorded, just recently, in Congress. Prohibition, as has been expressed, is similar in some respects to weaning the young from the mother's breast. In the case of prohibition, it may take twenty-five or possibly fifty years to accomplish the complete weaning, but it will be worth the while.

Truly, we are living in an evil time and we must be on the alert if we would save our country from this deadly evil, from which we have already suffered much.

One of our temperance workers recently said: "Drunkenness, in an hour, can undo the progress of endless ages. It puts back the clock of the world; it gets at the worst in man. The economist, the doctor, the legislator, and the Band of Hope, are with us, but none of these are the main thing. We want something more—to get at the root. The natural man will always be an evil man; there must be a change in his nature."

We want the something that the Bible calls conversion, to permeate the life of our country in this great struggle. Thus the question ultimately comes back to the church, and it must be made its business.

Council Bluffs, Iowa.

Faith

BY JOHN E. MOHLER

PETER said: "Master, behold the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God" (Mark 11: 21, 22). The answer of Jesus was as much as to say that they should have faith in God that equally wondrous things might be performed through themselves.

"God is love" (1 John 4: 8). When we believe that love is the power which created all things, which ruleth all things, and which worketh in all things, this is the God worthy of our worship. And when we yield ourselves in worship of this God, we henceforth accept everything that enters into our life as coming from the Hand of Love, and therefore we rejoice in all that comes. This is the Christian's secret of joy in trials, so-called, but not trials to us—in disappointments, as it were, but not disappointments to us, for we have faith, in all that touches us, as being the touch of love.

It is this faith that led Paul to declare: "We know that all things work together for good to them that love God, to them that are the called according to his purpose" (Rom. 8: 28). This "purpose" of God

calling us is, first, that we may have the joy of a life of freedom, henceforth, from all bondage. Our joy and freedom gives to God his greatest pleasure, which pleasure was the object of our creation (Rev. 4: 11). His further purpose in us, as his sons, is that we may become a light in this world of sorrow, to portray to others that God is love. Our reflection of his love may be so bright and helpful to those who are in bondage, that they will know it is not in man to manifest such power. And seeing in us the shining of God's love, they will be drawn to our Savior through the awakening of the Spirit of God which lies hidden within them.

Truly, the masses of humanity are so dense, in their conception of God, that his love, to reach them, must become objective to them in human flesh. This was the condition of humanity when Jesus came to earth, from God. He truly declared: "As long as I am in the world, I am the light of the world" (John 9: 5). After his departure the world was in darkness again until the Holy Spirit was able to manifest the True Light through his disciples. They had faith in God, and because of the perfectness of their faith, the love of God was reflected, through them, to the converting of multitudes daily, to the healing of all the afflicted, and to the giving of material prosperity to all (Acts 4: 34 and 5: 12-16). The need of the life of Jesus, as an example of love manifest in the flesh in great power, is apparent today.

Human nature is the same as of old. Man must see the "Light of the world" in human vessels, to believe that God, as love, is all-powerful. Today, so brightly does the light of man shine forth, in human kindness and generosity, through many who have received a glow of God's brightness, and yet know him not, that many are confused regarding God. Even in the masses of the followers of Jesus, the light is so dim that comparatively few of mankind distinguish a superiority, in them, over those who follow growing religions of the day, which know not Jesus, but which do many deeds of power and kindness unto men.

Now, how shall the children of the true God and the disciples of Jesus manifest the power which is destined to draw all men unto our Christ? By having faith in God. In God as love—purposing and directing all things. By accepting all things as from love, and giving him praise for all and in all.

The simplicity of the truth is this: The power of God is love. And power, light, or love, does not originate in us, but we are mere channels, or instruments, for God's love, light, and power to flow through unto all life upon earth. Accordingly as we accept all things as coming from him who is love, can his love flow out through us unto others. When we restrict anything which comes to us as not being from him, we restrict ourselves as channels to receive him, hence as channels to impart his glory to others. When we restrict the intake of love by rejecting it, we naturally restrict love's outflow, and therefore we restrict our power.

Can we pour water through a hose in a larger stream than the intake permits? Likewise God's love can not flow unrestricted through us when we do not have faith that all which we see and know, is of him. If we can not understand all as being the product of his love, we should have faith that it is permitted for a wise and loving purpose, and accept it as such, rejoicing because of it. When we murmur, or fret, or complain, or worry, or are downcast, or are in bondage of soul, spirit, or body, we are restricted from receiving his love into our lives. When we, through faith in his love in all things, are rejoicing, and hopeful, and bright, and kind, and helpful, in thought and deed, we receive him, and the power of love's outflow unto others is accordingly.

It is possible, through the atonement of Jesus, for Christ to be formed within us in such strength and power that we may have this largeness and freedom of faith, under the severest of trials, to recognize all things in love—as being of the Father, and therefore in greatness of rejoicing to have power. The power that Jesus exercised over the fig tree is but an illustration of the power of a life, free in God, over natural

life. This power is ours through Christ. When it can flow freely through us, in perfect faith, we can be used as instruments to lift the burdens of human souls to whom we minister, until they are led to exclaim: "Of a truth, this is of God."

1053 Ganahl Street, Los Angeles, Calif.

What Difference Does It Make?

BY A. B. COOVER

Do I attend my church regularly? Am I on hand at Sunday-school every Sunday, with a well-studied lesson, in view of the fact that there are so many available Sunday-school helps, by which preparation is made so easy? Must others lead the Christian Workers' Meetings, just because I may have other things to do? Must I really help to clean up the church grounds, and arrange for the annual love feast? Who has been doing it?

Well, perhaps, things might have moved faster, in times gone by, had we been more faithful. One difference would be that the Church of the Brethren, numbering 100,000 twenty-five years ago, today might number 500,000. Some say that there are normal Christians (those who are simply hanging on); others are subnormal—knocking at everything—while some are live Christians. Which am I?

Again, what does it matter if my special talents are not recognized, or if the place of honor is not given me? Why is it—just when my business demands almost my entire attention—that the church places me in a responsible position? Brother, sister, does God rule all things? Does he rule your heart?

Do you hear Jesus ask: "Will you also turn away from me? Depart from me; I never knew you"? This last saying of Jesus is a strong statement, as to idealistic and realistic Christians. There is some difference—is there not?

Then, too, note this: "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." To which crowd do I belong? What difference does it make?

Grants Pass, Oregon.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

WALNUT GROVE, JOHNSTOWN, PENNSYLVANIA

The past summer has been a busy one for the workers of the Walnut Grove church. The various organizations and Sunday-school classes, besides carrying out their usual programs, made a strong effort to develop the social life and activities of the church and community, hoping thereby to create a stronger bond of fellowship and cooperation. To meet the needs of our large number of young people, and desiring that they might have clean recreation, under a wholesome atmosphere, the church secured the use of a near by plot of ground, and opened an "Athletic Field." This was much appreciated.

A Daily Vacation Bible School was held for two weeks, July 17-28. There was an enrollment of 214, and an average attendance of 193. Our pastor, Bro. W. D. Keller, had charge of the school, ably assisted by eight teachers and other helpers. On the last day of the school we had an outing for the pupils, which was greatly enjoyed by all. The closing exercises were held on Sunday evening, at which time some of the work done was exhibited.

The Christian Workers' and Y. P. D. Societies have been doing commendable work, considering the unavoidable distractions of vacation days, but now, since the summer days are over, they are taking on new life.

Our Sunday-school has maintained a good attendance and interest during the summer months, though somewhat affected by pleasant Sundays and a desire to visit other Sunday-schools and churches, and friends living at a distance. But with the coming of "school-days," the attendance and interest are increasing. Rally Day was observed Oct. 8, when 416 were present. At a recent Workers' Conference, a goal was set, to aim for an attendance of 500 by the first of the year. It has been decided to hold a monthly Workers' Conference, and a committee has been appointed to arrange programs for these meetings. Teacher-training classes are being organized, which will begin their work soon.

Our fall communion was held Oct. 1, with Bro. T. T. Myers, of Huntingdon, Pa., officiating. He also preached on Friday and Saturday evenings and Sunday morning. Two were baptized.

"A Church School of Missions" is now being conducted.

Much interest is being manifested. We have classes to suit the various ages of the pupils, and one adult class. They meet at the usual time of the C. W. and Y. P. D. Societies.

Bro. W. R. Miller, of Onokama, Mich., will begin a series of illustrated Bible Land lectures Oct. 30, to continue for one week. He will deliver these lectures in each of the four churches of Johnstown. Mrs. Cora E. Keller.

ROANOKE, VIRGINIA

Oct. 7 and 8 were memorable days in the Roanoke City church—days of real joy and gladness—for Oct. 8 was the golden wedding anniversary of Brother and Sister P. S. Miller. Oct. 7 from 8 to 10 o'clock, Brother and Sister

Of his work in the District, in the various churches in the Brotherhood, and in the Annual Conferences, we need to mention only this fact, that it has been far-reaching for good. In all his work—as he himself has said—he has had the loyal support of Sister Miller. She is one of the finest personalities one could wish to know—always smiling, full of sympathy and love for her people, a Sunday-school teacher, an Aid Society worker, visiting and ministering to the sick, and entertaining large numbers of visiting members. She is a true pastor's wife, loved by the entire congregation and respected by all who know her. And so the church was glad for the opportunity of showing its appreciation of the faithful service of these devoted workers, and all our members wish them many more years of happiness in their home and in the church.

Mrs. John Shickel.

LAST CALL

FOR

Corrections for the Yearbook

For 1923

Every Minister Take Notice

Corrections for the 1923 Yearbook (formerly Brethren Almanac) will close Nov. 10. Every minister's name and address should be correctly given in the Ministerial List, because the Gish Fund Committee, as well as others, must depend upon this list in matters of vital concern to each minister. Please note the following points:

1. Every minister should see if his name and address are correctly given in the 1922 Yearbook.
2. In case the name and address do not appear, or if incorrect in any way, please send us name and address as they should be entered.

Secretaries of District Mission Boards

The editors of the Yearbook are depending upon the Secretaries of the District Mission Boards for a correct list of officers and churches for each State District. Each Secretary will receive a blank that is to be filled out and returned not later than Nov. 10. Secretaries are earnestly requested to give these lists their careful attention as soon as the blank comes to hand.

A General Request

We urge elders, clerks of churches and all others who can help us to make the records in the Yearbook more nearly correct, to send in the names and addresses of ministers recently elected, as well as the names of any who should be removed from the list because of death or other cause. We would appreciate it to be informed of any mistakes in the lists in the Yearbook of which you may have certain knowledge. Corrections close Nov. 10. Address:

Gospel Messenger Editorial Department
ELGIN, ILL.

Miller entertained a large number of relatives and friends in their home. They were the recipients of many valuable gifts.

Sunday evening, Oct. 8, a special service was held at the church, in honor of the occasion. One of the impressive features of the program was the singing of the old hymns. Master Byron Miller, the only nephew, recited "Home Ties." Bro. Geo. W. Flory, the pastor, presided. Bro. J. H. Murry gave the principal address of the evening, "A Brief History of the Work of Brother and Sister Miller in the Roanoke Church."

Bro. Miller and family moved to Roanoke from Bridgewater May 31, 1890. There being no congregation of the Church of the Brethren in the city, they had their membership with the Peters Creek congregation. Bro. Miller being a man of vision, soon saw the need of a church in the city, and began to work to that end. The result of his efforts testifies of untold sacrifice, both in labor and finances, of sleepless nights, joys and sorrows. He was a true missionary, both home and foreign, an able preacher, and careful of the good name of the church.

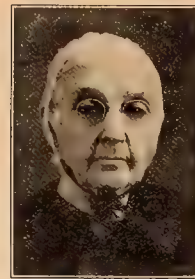
Bro. Miller has been a strong defender of the doctrines of the church, never discrediting the work of our forefathers, but praising their work, and calling to our attention the great responsibility of the church today. His great concern was the training of, and caring for, all who came into the church. The poor were visited just as often as the rich, when they were doing pastoral work. Everyone was given an equal right in discussing and deciding matters pertaining to the church.

Brother and Sister Miller are known and respected by the Roanoke people, and can claim for their friends the most influential business people of the city.

Under the leadership of Bro. Miller the local congregation has been held in the highest respect by all the city churches. It is a working church, a progressive church in the true sense of the word. Going out from the church are faithful workers in many parts of the United States, and two on the foreign field.

IN MEMORY OF SISTER CATHERINE BLICKENSTAFF

Sister Catherine Blickenstaff—another real community aunt, mother, grandma and friend—passed on to her well-earned reward and rest, Monday evening, Sept. 18, aged eighty years, three months and twenty-three days. She was the daughter of Daniel and Maria Kuns, and was born near Delphi, Ind., May 26, 1842.



Sister Catherine Blickenstaff

About the age of twelve, she, with her parents, moved to Illinois, settling near Cerro Gordo. She was married Sept. 15, 1857, to John Blickenstaff, of this place. Her husband passed away Nov. 11, 1914.

To this couple were born four children, two of whom died in infancy. Those surviving are Sister Ida Chichester and Sister Emma Simmons, both of this place. She, with her husband, united with the Church of the Brethren two weeks after their marriage, and was always faithful and consistent, and for many years filled her place well as a deacon's wife. Funeral services in the Cerro Gordo church on Thursday afternoon, Sept. 21, 1922, by her pastor, the undersigned, assisted by Bro. George W. Miller, of La Place. Text, Mark 4: 35, "And on that day, when even was come, he saith unto them, Let us go over unto the other side." Interment in the West Frantz cemetery.

B. C. Whitmore.

Cerro Gordo, Ill.

FROM THE FIELD

Sept. 11 the undersigned began a meeting at Elamsville, Va., in the bounds of the Smith River church. On Sunday, Oct. 1, we attended the love feast at the Smith River church, returning to Elamsville for the evening service. As a result, three were baptized. Four others made application, but when they were told they must adjust some difficulties, they came to a halt.

Oct. 7 we began a meeting at the Olean church, in Giles County, Va., where we continued till the 17th, preaching fifteen sermons. Three applied for baptism and seven were restored.

C. D. Hylton.

Roanoke, Va.

BRETHREN INDUSTRIAL SCHOOL, GREENE COUNTY, VIRGINIA

To All Aid Societies:—

It was a pleasure to spend a few days with Sister Nellie Wampler in the house purchased by the General Mission Board in Greene County, Va. We were much impressed with the work that is being done there. We spent some time with these people, and worshiped with them.

The Industrial School building is three miles from Pirkey, Va. It is a fine four-story building, with eleven dormitory rooms, four class-rooms, a large dining-room, a fine auditorium, and the hall, to be known as the "Sanger Hall," in honor of our late Brother Sanger, who spent his life working for the people in that community. It is hoped that, through the Aid Societies or individuals, these dormitory rooms will be equipped. The furniture, which has been ordered by the committee in charge, will cost \$50 a room, not including sheets, pillow-cases, blankets, comforts and bed-spreads.

Two Aid Societies—that of the First Church and that of the Germantown church, in the city of Philadelphia, Pa.—are equipping two rooms in full. Are there not others to help? All money for this work is to be sent to the General Mission Board. Plans are being made for a Children's Orphanage. This means the furnishing of a very small vacated house.

Every means of economy is being used. Sister Wampler herself canned over one thousand quarts of fruit, to be used in this school. Besides that, she had the care of six motherless children, ranging in age from fourteen years to less than two years old. The life of this woman

is a living example in that community. All, from the children to the aged fathers and mothers, look to her as a leader in Christian living. We feel the vision that comes to her in her daily life—surely God is leading. For more than fourteen years she has been in that community, teaching those people that Christ came into the world to save us from sin, and yet people continue to sin. Churchhouses have been built, sermons have been preached, and the time came when this farm and school were planned to teach the children more of the industrial part of life, together with the spiritual.

It was for this project that the Aid Societies, in Open Conference, pledged \$35,000, to be paid in three years. It

is the purpose of our General Secretary, Sister Minnick, of Greenville, Ohio, to send an apportionment to each District Secretary, to be divided among the different societies in her District. We plead that each society and each District, reach the quota assigned them, so that, in three years' time, we, as a body of women, may know we have purchased an institution from which will go out many lives that will stand for right. It should be understood that this work is in the mountains of Virginia, twenty-five miles from a railroad station, and nine miles to the nearest town.

Any articles can be sent to Nelie Wampler, Pirkey, Va.
Mrs. M. C. Swigart.

The Forward Movement Department

CHAS. D. BONSAK, Director



C. H. SHAMBERGER, Assistant

Winning the Alien

Call him a dago, a hunkie, a wop;
Treat him as someone insane and inferior;
Turn up your nose at his house and his shop;
Show yourself thus his decided superior.
Sneer at his gestures and laugh at his speech;
Always applaud when your funny man guys him;
Then when you've widened and deepened the breach,
Weep that you cannot Christianize him!

Has he a houseful of children? O my!
What an example of gross impropriety!
Doesn't he know some Americans cry
Out on a menace like this to society?
How can we hope to enlighten his mind?
What can we do if the prudent despise him?
Where for such families a home can we find?
How can we hope to Christianize him?

What of his background and what of his race?
What of his culture inherent or national?
Questions like this enter into the case;
Relevant they to a matter so rational.
Let us get down to the rock-bottom fact—
Oft 'tis our prejudice only that tries him;
Treat him with knowledge and justice and tact—
That is the way to Christianize him.

Reports

ONE hundred and twenty-one reports had come in from different congregations by Oct. 27. Two cards reported that the congregations at those places had been disorganized. Of the one hundred and nineteen reports eighty-four show an increase in membership over last year. In these there was a total gain of eight hundred and ninety, or an average of over ten for each of the congregations. Thirty-five congregations reported a loss in membership. The average number of members in churches, reporting a gain in membership, was 149. Those losing in membership had an average of 95. This latter average is made higher than might be expected, by the fact that in the comparatively small number of congregations reporting a loss, there are five having a membership of over two hundred and fifty, which show slight decreases.

There were a few congregations to whom report cards were not sent, because of not having the address of the pastor or minister. We wish it were possible to have every congregation reported in time, to be included in the forthcoming Yearbook.

More Problems

FROM the reports, received during the week, it is easily seen that the two leading problems, which seem to be confronting the most of our churches are: (1) Lack of interest in the services of the church; (2) "Finances." Possibly one-half of those reporting give one or the other of these as the most difficult problem. The second one is given from two standpoints—either the financial depression or the attitude of the average person toward giving.

Other problems given, and which were not included in those printed last week, include the following: Scattered membership. Dancing and liquor in the community. Lack of interest among the young people. Church membership largely made up of children whose parents are not members of the church. The problem of making Christianity so attractive as to offset the attractions of the world. The problem of adjusting of older members to new conditions.

How to interest the people of the community. Bad roads. The problem of adequate and comprehensive organization. How to secure unified sentiment for a community program. Development of spirituality among the membership. Equipment. Reverence for the Lord's House. Creating an interest in the work of the church, other than in the local church. Personal responsibility for the work of the church.

Read that list and see if you have all of the problems to contend with. Some of the things mentioned are the kind of problems we all like to have in our church, while others we would rather not have. None of them are to be run away from. They are for solution.

Home Missions

In the suggestive programs for the year, November is designated as Home Mission month. The following article on "Spanish-Speaking Peoples in the United States" not only touches the Mexican situation, but has in it general suggestions worth while. This is part of a report to the Home Missions Council by Mrs. J. W. Downs.

Many years ago Josiah Strong said: "He does most to Christianize the world and to hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States." From this came the Home Mission slogan: "We must save America to save the world," which, I fear, has been difficult for us to believe. If it is true of the rest of the world, that as yet has not had the Gospel, it is doubly true of Old Mexico—the country so near us that one may cross a river or an imaginary line to enter the United States.

If we are ever to Christianize Mexico, we must surely offer to those of her people, who come to our country, the same personal interest and the same just treatment that they receive from our representatives who go as missionaries to their country. The approach to the people themselves does not differ from that to other nationalities. The main difference is in the fact that they are so near to their home and can go and come in so short a time and at so small an expense.

It is possible that our approach to the world's evangelization has been emphasized in the Department of Foreign Missions instead of emphasizing it as part of the great plan of evangelization. We have begun to ask ourselves the question: "What are the evangelical churches going to do about Home Missions?" and as yet the answer has not been given. Are we going to give an adequate Christianity to America, and bring it to such perfection in practice that other nations, seeing our achievement through the Gospel of Jesus Christ, will send ambassadors to us, begging to be shown the Way of Life?

The Home Mission writer who stated: "There can be no difference between Home and Foreign Missions on the scale of world citizenship," is correct. "Home Missions are not provincial or our national economy and Foreign Missions holding in monopoly a world enterprise." If there is a difference, it is in the method of approach to the same universal responsibility. With the hundreds of thousands of non-Christian immigrants already in the United States, and hundreds of thousands more coming, is it not wise to emphasize, for awhile, Home Missions and supply the test of the

adequacy of the Gospel, in the lives of the people of our own country?

Mr. Fosdick, in an article written on the crimes of American cities, compared with those of European countries, shows that the criminals of America are very much more numerous than those of Europe. He further announces that it is because of the cosmopolitan citizenship of these cities, and he does not find that it is necessarily the type of immigration that floods America, that brings about the conditions that exist. He rather thinks that lack of knowledge of the language and lack of understanding of the manners, and customs of the people, together with the needs, which change makes greater, have given to America this large amount of criminality.

In a recent meeting, where teachers, pastors and social workers were holding a conference on the evangelization of the Spanish-speaking people in the Southwest, one man of large experience brought to the company the question of unjust and unkindly treatment of the Mexican people by the employers, and each worker voiced the opinion that, according to his or her experience, his statements were correct. Can we hope to Christianize Old Mexico when those who come to us go back with such messages? Had we not better turn all our efforts into the lives of these people, sending them back with the message?

It is my personal opinion that in all probability the approach to world evangelization must be made in a different way, to be most effective. The local communities and churches must feel a vital interest and responsibility, before we can reach the peoples of other nationalities, and it has been truly shown "that the church that can win them to Christ can do the best by service and not by services." *We have confessed by our actions that the Gospel is more effective for the foreigner when it is exported through a foreign missionary to a foreign country.* I do not believe there is on record, or has been, a single instance in the life of Christian workers where they have given service to those people without avail. These warm-hearted people respond to the simplest kindness, and repay, in every way possible, the Christian worker who gives his best to them.

What shall we do for these million and a half Mexicans who live with us now, and will, in all probability, continue to do so because of the nearness of the two countries, making their annual visits to their old homes by the thousands, carrying the messages that we have delivered to them—not always in churches, but in our work-day practical living? Whether we will that they shall do this or not, it is done and the result is inevitable.

The following definite principles of Christian work among Spanish-speaking people in the Southwest are affirmed:

1. Christian equity in commercial dealings. Equal pay for equal work, with the promise of promotion as ability is developed, would greatly emphasize our Protestant faith in the eyes of our Mexican laborers.

2. The law of Christian Brotherhood, which means that our English-speaking communion should be on the alert constantly, as organizations and as individuals, to better the environment of these neighbors and to throw across their paths opportunities for labor and self-improvement.

3. The alleviation of human suffering. This means the use, in the name of Christ, of the skill of the expert surgeon to rebuild the bodies of our unfortunate brothers and thus prepare the way to tell them of the Great Physician, who is able to rebuild the wasted souls and to make straight the crooked propensities of human nature.

4. Social service, including recreational, educational, entertainment and humanitarian features.

5. Christian schools. We need more ministers, more Christian teachers, more Christian nurses, more Christian business men and more educated laymen among the Mexicans to carry on the work among those of their own nationality.

6. Evangelistic work. This is basic to all our religious and philanthropic activities. We must reach the heart, for "out of it are the issues of life."

THE ROUND TABLE

Paving the Way

BY ARCHER WALLACE

A COLLEGE professor, whom we knew some years ago, was fond of saying that Martin Luther did not cause the Reformation, but that he was simply "a crest upon the surface of the wave." Admirers of great reformers may consider that figure of speech somewhat extreme, nevertheless every student knows that there were hundreds of earnest Christians before Luther, who did much to pave the way for him and to make possible his drastic reforms.

This is true of every great movement. There are spade workers in every great cause, who humbly and earnestly do unnoticed things which make possible more successful ventures later on. In our large cities one often sees men working in the ground, digging the excavation of some huge building. These gangs of men are adept at that kind of work, and as soon as the excavation is dug for one building, they move on to another place. Other men build upon their foundation.

Exactly the same thing holds true in regard to the opening up of countries, either for new industries or for missionary enterprises. It is said that a thousand efforts had been made to reach the North Pole before Peary made his last successful attempt. Every unsuccessful attempt, however, added something to the store of human knowledge, and so there is a sense in which every unsuccessful man could claim a share in this discovery. All discoveries are thus built upon unsuccessful attempts, just as victories in battle are made possible by learning the lessons of defeat.

There is no great moral victory—no triumph for righteousness—won by the people of this country, which has not been made possible by the self-sacrifice and devotion of unnoticed people.

Take, as an illustration of this, the great advances which the temperance movement has made. How much bitter opposition, ridicule, and personal abuse, the early advocates of temperance endured! How hopeless at times seemed their task! But they persevered in spite of everything. They labored and others have entered into their labors. All of which reminds us that we should not despise the doing of small things, nor should we grow discouraged when results are not just what we had hoped for.

Toronto, Can.

Hand-forged Proverbs

BY GEORGE W. TUTTLE

"Kindly humor is excellent sauce for the table of life."

KINDLY humor is a great blessing. It puts to flight many a cloud of disappointment. Why should we not take our little misfortunes pleasantly, instead of complaining and—shall I say it?—making a nuisance of ourselves? Humor is a skilled artist who gives our clouds their silver edges and their golden lining.

Why, I have seen the clouds of ill-humor dispersed in a moment by a bit of humor. Good-natured humor is often irresistible. Can you see the humorous side of happenings? Can you laugh and grow fat? I often think of a dear old lady friend who stood in the street and laughed until she cried, because a would-be helpful young man threw off her paper sack of eggs, which she had chanced to leave on the rapidly-disappearing street car, on the hard-paved street. Why cry over broken eggs and mistaken helpfulness?

Let us take our disappointments cheerfully. Let us keep the kindly flavor running through all of our humor—sarcasm is humor-malaria, and it is as desirable as is fever and ague. Clean, delightful humor is a sparkling, life-giving stream. Sarcasm is only a pestilence-breeding, stagnant pool.

A humorous disposition has its dangers. How careful we must be not to make humorous allusions to the peculiarities of our friends, except in those rare instances where we know that it will only make their

eyes twinkle with pleasure. Humor should be good medicine—good to take, good to digest, good for health and happiness.

Forced humor often seems nauseating, there are would-be wits who weary themselves and others with their so-called witty sayings. Humor should be spontaneous, easy, natural. Then it will be pleasing. Humor that skirts along the border line of impropriety is abominable; it soon gets breachy and jumps the fence. Humor was intended to be a boon to man. It is a gift of God and it must not be perverted.

Salve your defeats with humor, and the wounds will soon heal. Humor is not a cure-all, like some patent medicines, but it certainly alleviates. The young fellow who can smile and joke about his defeat, is just the fellow to come up to the scratch, smiling and expectant—ready for the next heat. Do you appreciate the sauce of humor on the table of life?

Pasadena, Calif.

The First Psalm

BY W. E. RIFE

THE Christian believes that the favor of God is upon the righteous—and great reasons he has for thus believing—but that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1: 18). "God may be merciful, but he must be just." How plainly does the first Psalm set forth these facts!

The Psalm divides itself into two parts at the end of the third verse. The first part, in the singular, speaks of the righteous man. The second part, in the plural, to the unrighteous men.

The first verse, in a threefold statement, describes the righteous man negatively—the things he does *not* do—that he is not seen in the society of sinners, that he does not partake of their sins, that he does not scoff, spurn, or deny God. He is "separate" from sinners. The third verse, also in a triple statement, gives a positive description of the righteous man. By using the beautiful garden simile, he is likened unto a tree, securing life from the "streams of water." He is fruitful, faithful, and prosperous. But the contents of these two verses center around the thought in verse two, which tells us what is his delight, and what occupies his meditation. Truly he is blessed!

Each of the last three verses—in double statements—deals with persons of entirely different characters and motives. The description is strictly in accordance with the latter verses of Matt. 25. On that great day of judgment the winnowing power of the Word will be exercised—the chaff separated from the wheat. The ungodly will not be acquitted, neither will they be permitted to enjoy the company of the righteous. God will take care of his own "but the way of the ungodly shall perish." What a doom!

Which of the two character-sketches of this psalm is most applicable to your life?

Chili, Ind.

"What Would We Do?"

BY CHESTER E. SHULER

A NINE-YEAR-OLD lad stood one evening in front of a church building. He was exceedingly happy. His small, bright face beamed with delight. Work had been given his father, food and coal had been sent to his home. The old, threadbare clothing, formerly worn by the lad and his little sister, had been replaced by complete outfits new and becoming. The coat transformed the boy. And the kindness of the church folks had warmed him to the heart.

"Say," he exclaimed, "what would become of us if there wasn't any church here?" and he laid his newly-mittened hand lovingly against the brown stone of the building. Then, with a manly air, he said to his sister: "Sis, when I get big, I'll build one down on — Street where there ain't none."

* * *

The church is, and should be, an asset in any community, to supply physical needs to those in want. Truly, "what would we do" if there weren't

any churches? But, as every child of God knows, it's not the *physical* comforts, supplied by the church, that are its best gifts. There is the privilege of going within its sacred walls, there to be shut out from the world, to forget, for the time being, the cares of life, and to worship "in spirit and in truth" Almighty God. Where is there another blessing to equal this? To the world it is "foolishness," but to the child of God it is "joy unspeakable."

Harrisburg, Pa.

God's Dwelling-place

BY IDA M. HELM

Ex. 25: 8, 9 says: "And let them make me a sanctuary that I may dwell among them. According to all that I show thee, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall ye make it."

Obediently the workmen wrought, and when the work was finished according to God's directions, the tabernacle became the peculiar dwelling-place of God, the Father, among men.

Jesus was called by the name of Immanuel, "which is being interpreted, God with us" (Matt. 1: 23). God the Son dwelt with men. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own: for ye were bought with a price; glorify God therefore in your body" (1 Cor. 6: 19, 20). We must be faithful and true to God and keep our bodies clean and undefiled from filthiness and sin if we would have God make our bodies his dwelling-place.

The temple at Jerusalem was built with great, costly stones (1 Kings 5: 17), digged from the deep, dark quarry, dragged to the temple and silently put in their places on the foundation stone. These were then covered with cedar, which, in turn, was overlaid with gold and precious jewels (1 Kings 6: 18-22). Let us hear what Timothy has to say under the inspiration of the Holy Spirit: "I desire therefore that the men pray in every place, lifting up holy hands."

In like manner, that women adorn themselves in modest apparel, with shamefastness and sobriety; not with braided hair, and gold or pearls or costly raiment, but (which becometh women professing godliness) through good works" (1 Tim. 2: 8-10).

The assurance comes from God to us: "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jer. 31: 3). We were lost, and more dead than stones—dead in trespasses and sins—but now we, as living stones, quickened by the Spirit, are built up a spiritual house—God's dwelling-place. "God spared not his own Son, but delivered him up for us." We are redeemed with the precious blood of Christ. He has taken us from the horrible pit of sin, and despair, and sinking sand, and placed us on the firm rock, Christ Jesus. We were stones in the rough—uncut, unpolished, unsightly—but, under the skillful touch of the Master we have been transformed. He has clothed us with a robe of righteousness (Isa. 61: 10).

The Spirit will inspire us with great zeal for the Lord's work in this world, if we are but willing to be led into orderly submission to the authority of the church. That very thing is the teaching of God's Word. We may face the future triumphantly, for God is on our side. The love which sacrificed his own Son for our sake, will be with us, and will be our strength if we cling to him. "If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things" (Rom. 8: 31, 32)?

Our bodies—the temple of the Holy Spirit—will participate in the resurrection. Now is the time to fit them for heaven. Man's body is eternal. Death and the grave do not end all: They do not destroy, but merely purify and change the body, as the seeds and bulbs are changed and purified, and come forth from the earth to grander life. A wondrous change will be ours if our life is hid with Christ in God.

Ashland, Ohio.

HOME AND FAMILY

Confession

BY MARVIN MANAM SHERRICK

To All Four

O, you have left me, child, alone;
I need the faith you had in me
To help me stifle sigh and groan,
To help me be what I should be.
No one can know me through and through
And love me as you used to do.

Souls must be innocent, unmoved,
Not knowing sin nor sensing shame,
To love as mortal must be loved
To make him worthy of a name,
The eyes that see beyond the eyes
Are powerless, and worldly-wise.

O baby, you who loved me true
Because you could not know nor see—
Yet knew me better through and through—
You knew me as I longed to be.
Such confidence must be a stay
By which I climb an upland way.

For hope is built on faith and trust;
Attainment rests in confidence;
And every lasting treasure must
Approval find of innocence.
So, through the ages, to the end,
Abides the Christ-Child as a Friend.

Mt. Morris, Ill.

Maintaining the Identity of the Home

BY JOHN LUKE HOFF

In Three Parts—Part Two

It was not long ago that the family meant a social group where there was inherently sufficient authority and influence to keep it above the surrounding environment of the world. Not being tainted or corrupted by competitive forces from without, it maintained a certain isolated security that is necessary to give the proper bent to the interests of its members. The home was, more or less, a complete independent unit—social, industrial, recreational, and educational. Within its sacred precincts many of the commodities, that were necessary for the sustenance of the family, were produced. There the mother would spin the wool and make the clothes for her household. The father would often forge his own implements, and would raise the crops to feed the hungry mouths of his family. Not only was the furniture home-made—the rugs, the lamps, and most of the physical necessities of life—but the means of recreation were also home-made. Much of the education was domestic-given, and the ideals, being home-grown and, perhaps, somewhat rough and unpolished, were, nevertheless, charged with simplicity and sincerity.

The children were not allured outside, as many are today, into the bewildering complications and pitfalls which are now burdening society. There were so many tasks to do at home, and, finding real enjoyment and fascination in the various industrial and recreational functions, their interests were so occupied within their distinctive group, that they were not tempted to leave for superficial amusement. They were constantly employed in that great enterprise of home-making and found genuine satisfaction in helping to manufacture the commodities that would more fully insure the comfort of their parents and brothers and sisters. They became partners with the others in the insistent home duties, and learned valuable lessons in cooperation, while their minds were still plastic in youth. They were urged to careful, thorough work in the domestic undertaking by the fact that they had to face the tangible results of their efforts—knowing that each played a vital and necessary part in furnishing a complete family unit. In the fullest sense of the word, industry, recreation, and social contact meant real education for them. In their daily work, the boys and girls were not cogs in a great machine, or mere impersonal factors in gigantic factory production, but each one was responsible directly

to the parents and was necessarily stimulated to the highest efficiency possible.

When mistakes were made, the father or mother, as teacher, was on hand to guide the path to accuracy and to the wise fulfilment of the daily duty. The parents were not obliged to spend considerable time absent from the family, for business reasons or pressing social engagements, but found absorbing satisfaction in planting, within their children's hearts, the seeds of righteousness, and watching them sprout and grow in the atmosphere of love and consideration, and rejoicing to see them burst the shells of immaturity, and blossom into lovely flowers of character. The father did not need to go daily to the office or factory, early in the morning and return to his little world in the evening, for his work was on the farm, or he was otherwise engaged, so that he might spend some of his best hours in company with his children. At night there were no theatrical performances, or lectures, or recitals, to draw the family away from its protected walls. There were no clubs or cliques or parties, where the mother might squander the precious hours to which her children were justly entitled. But the days were filled with honest toil and cooperation. Working with each other as copartners, in the uplifting enterprise of maintaining a comfortable home, the children learned valuable lessons in mutual understanding, harmonious personal relationships, and domestic synchronism.

In the leisure hours, they obtained enjoyment and healthful recreation in the instructive pastimes which the sheltered home afforded. During the evenings, when the family were gathered together, so inviting and charming was that harmonious group, that the parents did not need to contend with external influences for the hours of their children. Such is the type of a family which the Master had in mind when he taught the glory and beauty of the home, giving the cheer of music and sweet melodies to a discordant world until the various other institutions of human-kind acknowledge this group, provided by the forethought of the Divine Mind, as their Leader in the development of personality.

There were evils in the world during the past centuries that sought to disrupt the family and disintegrate its interests. There have been appalling labor conditions and social customs that were utterly vicious in their influence, but it has been within the last decade that the life of our nation is, indeed, threatened by some of the most insidious tendencies that have ever existed. We should not be accused of pessimism if we mention some of these evils, for there are many other forces to counteract their vile influences. However, if we can but point them out and expose them to the light of truth and the verdict of human consciousness, we may be better equipped for constructive service in the upbuilding of domestic wrecks and in preventing others from like disaster.

With the vast scientific strides during the last few years, much of the former necessary drudgery of life has been removed from human shoulders and transferred to the wheels of unwearying machines. Consequently, most of the industries are no longer carried on in the homes on the small and inefficient scale of earlier days, but they are taken care of with greater economy of time and effort by organized factories. Several attendant changes may be observed in this connection. Much of the drudgery has disappeared from the modern home, and the time and talents of its members are thus reserved for ends that are higher and nobler than mere monotonous physical exertion. But the factory problem has resulted in dangerous social conditions, for men and women are often packed together in noisy rooms and become mere impersonal wheels in a relentless and unsympathetic system. Here is a point, then, which the home must observe. Unless there is even a greater emphasis placed upon the worth of personality than in times past (and where can this be taught as in the home?) the vast industrial order of our day may succeed in evaluating commodities above men and women, or may even regard personality itself as a commodity.

Another result of the altered industrial conditions is, that with the departure from the home, of many of the tasks which formerly offered training in patience and cooperation, today the family is threatened by an absence of these educational and unifying duties, and, indeed, many households have been wrecked and demolished on the rocks of discord, shiftlessness, and domestic warfare, merely because there was no internal need for common enterprise and copartnership. Too many homes are swallowed up in the whirlpool of commercial adventures and lose their identity, because the members spend most of their time and effort in the undertakings of the world and become absorbed and lost in the heartless, unbending organizations, which they proclaim to be the home of their desires.

Chicago, Ill.

Let Us Trust

BY MARY PRENTICE WILSON

MELVIN was a tiny lad and he liked roasting-ears, but with the continued drought there was small chance of there being any that year. His mother told him so, and he said immediately: "I'll pray God to send rain," and went outdoors to play. Busy mother forgot the little talk. However, in the afternoon a shower came up which thoroughly soaked the dry soil.

Melvin, face shining, triumphantly entered the house in a hurry and said: "Mother, I knew he would. I knew he would."

His mother said: "Knew what, dear?"

"O, I knew God would send the rain, because I went out and asked him to this morning."

Only an evidence of the simple, trusting faith that a small child has. We must become as little children. How sweet it is to see a small child calmly trust his parents for food, clothing, shelter—simply knowing that all things needful to its well-being will be provided by father. How much more our Dear Heavenly Father is able to care for us! Even the sparrow he sees and feeds. Think, for a moment, what it would mean to all the world of men and women, if that perfect trust in our Father, which Jesus taught and lived, were to be made the basis of every-day living! Then, sure of supply for each need, there would be no more hoarding, no more striving for advantage over others, either in business or in social life.

When some big problem looms ahead, we would say: "My Father will take care of that," and happily we would go on, secure in the thought that with him "all things work together for good."

What a blessed joy to wake up each morning, free from fear—fear of illness, disaster, and so on! And we may all have this blessed trust, if we so determine. We have to work for it, as we do for all good things. God helping us we can come to a happy, trustful, confident life.

Aline, Okla.

A Reading Mother

BY JULIA GRAYDON

HAVE you ever come across a reading mother? Perhaps you smile as you read this and say to yourself, "Why, I often read to the children."

What I really mean is a mother who sets apart a time each day for reading not only to her children but to the family in general. It may be in the evening when father comes home, tired of figures, etc., and when he is glad to listen to a good story or, perhaps, a little history or biography.

Picture to yourself a home where mother gathers about her, in the evening, the members of her family, and reads to them something she has selected with care, which will appeal to all. In such a home the children will not have to seek outside amusements every night, for home is made so attractive that they will not care to leave it very often.

And now listen to the words of a wise person: "To give children a taste for good reading is to bring them in touch with the great of all time. The family with a reading mother enjoys a priceless advantage."

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Nov. 5

Sunday-school Lesson, Jesus the Great Physician.—
Luke 4: 31 to 5: 39.

Christian Workers' Meeting, The Church and Peace.

* * * *

Gains for the Kingdom

One baptism in the Bethany church, Mo.
One baptism in the Brownsville church, Md.
Three baptisms in the Quinter church, Kans.
Two baptisms in the Live Oak church, Calif.
Two baptisms in the Pipe Creek church, Md.
Two baptisms in the Spring Creek church, Pa.
Nine baptisms in the Elk Creek church, Calif.
One baptism in the Beaver Run church, W. Va.
Two baptisms in the Mt. Hebron church, W. Va.
Two baptisms in the Bethany church, Chicago, Ill.
Two baptisms in the Germantown church, Philadelphia, Pa.
Two baptisms in the Walnut Grove church, Johnstown, Pa.
One accepted Christ at Stevens Hill, Pa.—Bro. Wm. Miller in charge.

Two were baptized and one received on former baptism in the Somerset church, Pa.

Nine accessions to the Sterling church, Ill.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Four baptisms in the New Bethel church, Troutville, Va.—Bro. Willian, pastor, in charge.

Three confessed Christ at Champaign, Ill.—Bro. J. C. Shull, of Springfield, Ill., evangelist.

Two united with the White church, Ind.—Bro. S. G. Grever, of Indianapolis, Ind., evangelist.

Six baptisms in the Newton church, Kans.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Three additions to the Martinsburg church, Pa.—Bro. H. C. Early, of Penn Laird, Va., evangelist.

One baptism in the Ridgely church, Md.—Bro. J. W. Rowland, of Bunkerstown, Pa., evangelist.

Five baptisms in the Mt. Etna church, Iowa.—Bro. Glen R. Montz, of Foley, Minn., evangelist.

Seven baptisms in the Snow Creek church, Va.—Bro. L. A. Bowman, of Boone Mill, Va., evangelist.

Six baptisms in the Pleasant Dale church, Ind.—Bro. Amsa Snell, of South Whitley, Ind., evangelist.

Ten baptisms in the Pleasant Hill church, Ohio.—Bro. D. R. McFadden, of Smithville, Ohio, evangelist.

Thirteen baptisms in the Maple Grove church, Ohio.—Bro. I. D. Heckman, of Cerro Gordo, Ill., evangelist.

Four were added to the Maple Spring church, Pa.—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.

Four baptisms in the Mountain Dale church, W. Va.—Bro. Geo. W. Van Sickle, of Selbyport, Md., evangelist.

Six baptisms in the Little River church, Elk Run congregation, Va.—Bro. C. H. Smith, student pastor, in charge.

Two were converted and one reclaimed in the Warrensburg City church, Mo.—Bro. I. J. Gibson, of Chicago, Ill., evangelist.

Four baptisms in the Marsh Creek congregation, Gettysburg house, Pa.—Bro. B. F. Lightner, home minister, in charge.

Three were baptized and five reinstated in the Camp Creek church, Ill.—Bro. Noah Miller, of Lintner, Ill., evangelist.

Two baptisms in the Pleasant Run house, Killbuck congregation, Ind.—Bro. J. F. Spitzer, of Middletown, Ind., evangelist.

Ten baptisms in the Twenty-eighth Street church, Altoona, Pa.—eight as the result of a series of meetings by Bro. C. C. Ellis.

Three baptisms in the Riddlesburg church, Pa.—Bro. E. D. Kendig, of Stuarts Draft, Va., evangelist. Two baptisms previous to the meeting.

Six were baptized and four restored at Crab Orchard, W. Va.—Bro. Zigler, evangelist; three baptisms at Shady, a mission point, with the same evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Flory, of Girard, Ill., to begin Nov. 5 in the Ottumwa church, Iowa.

Bro. W. B. Stover, of Mt. Morris, Ill., is in the midst of a series of meetings at Mendovi, Wis.

Bro. C. L. Wilkins, of Grand Rapids, Mich., to begin Nov. 6 in the Lake church, Mich.

Bro. B. F. Waltz, of Altoona, Pa., to begin Nov. 5 at the Leamersville house, Leamersville, Pa.

Bro. John F. Graham, of Chicago, to begin Nov. 29 instead of Nov. 5 in the Ridge church, Pa.

Bro. C. D. Hylton, of Roanoke, Va., to begin Nov. 1 in the Belmont church, Roanoke City, Va.

Bro. Reuben Shroyer, of North Canton, Ohio, to begin about Nov. 15 in the West Goshen church, Ind.

Bro. J. W. G. Hershey, of Littitz, Pa., to begin Nov. 12 at the Kemper house, Spring Grove congregation, Pa.

Bro. David Weaver, of Birdboro, Pa., to begin Nov. 4 in the Florin house, West Greentree congregation, Pa.

Bro. G. A. Snider, of Lima, Ohio, is in the midst of a revival in the Turkey Creek church, Ind., and will begin Nov. 19 in the Woodland Village church, Mich.

Our Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs in the world-wide work of the church, as an urgent call for the Thanksgiving Offering of the churches. Of all world-needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or Bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life, our good homes and our every-day religion, our piety and our faith in the Word of God—these and other ideals, reflected in the faith of our fathers, give us a message such as the world needs today.

Our older missionaries are breaking down and the challenging call of Africa has waited long—there are a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do, for while the Lord never gave us more bountiful harvests, our taxes are high, our markets are low, and our investments are disappointing. But these are only the price we pay for our mistakes and luxury, and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves can not break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life should lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world!

General Mission Board.

Personal Mention

Bro. C. H. Kaiser changes his address from Batavia, Ill., to Hart, Mich.

Bro. W. C. Lehman and family are removing from Olympia to Valley, Wash., where they should hereafter be addressed.

Nebraska and Northeastern Colorado has elected Eld. S. G. Nickey Standing Committee delegate to the Calgary Conference.

Bro. James M. Moore has taken up his new pastorate, and his address is changed accordingly from Lanark, Ill., to 230 South Church Street, Waynesboro, Pa.

Bro. David Metzler entered on the pastorate of the Payette Valley church, Idaho, a few weeks ago. His address is therefore changed from Nappanee, Ind., to Payette, Idaho.

Prof. H. H. Nininger, of McPherson College, gave the "Messenger" rooms a hurried call on Friday afternoon of last week. The same evening he gave an interesting and instructive illustrated lecture on "Monster Animals of the Past" at the Highland Avenue church, under the auspices of the Men's Bible Class.

We had a pleasant interview on Tuesday of last week with Bro. B. F. Masterson, of Long Beach, Calif., in company with his brother, Joseph Masterson, of Batavia, Ill. The former has been visiting friends in the East, chiefly in Pennsylvania, since the late Conference and was on his way to his California home, which he expected to reach in a few days. For Bro. Joseph, though he has been living near us for a short time, this was the first visit to the Publishing House. Bro. B. F. has been

calling on us at regular intervals of ten years, this being the third time, but now that he is seventy-five, he is not so sure about the next one.

Bro. G. E. Yoder, pastor of the New Enterprise church, Pa., has found it necessary to go to Pittsburgh for a surgical operation. The prayers of God's people are requested for his speedy recovery and return to his usual work.

Dr. Barbara M. Nickey, of the India mission field, was a very welcome visitor at the Publishing House on Thursday of last week. Most of her furlough time, so far, has been spent with her parents, Brother and Sister A. J. Nickey, of Monticello, Minn., but lately she has been "brushing up" for greater efficiency, by means of post-graduate hospital work in Chicago.

Bro. W. R. Miller, of Onokama, Mich., is planning to spend the winter in giving his Bible Land Lectures. Last Sunday he was booked to begin a series of lectures in the churches of Johnstown, Pa., and vicinity, according to the following schedule: Walnut Grove, Oct. 29; Moxham, Nov. 6; Viewmont, Nov. 13; Morrellville, Nov. 20; Scalp Level, Nov. 27; Somerset, Dec. 4; Roxbury, Dec. 11. Sister Miller will accompany him in this work. Bro. Miller sees no reason for lying on the shelf just because he passed his seventy-third milestone Oct. 25. The preceding Sunday he was called over to Brethren, Mich., where there had been a union revival and several candidates for fellowship with our people. After a sermon, fourteen young people responded to the invitation and were baptized.

Special Notices

Any members having knowledge of a need of ministerial help where there is also a vacancy in the R. F. D. service, or where a transfer might be effected, are invited to correspond with Bro. Guy H. Brammell (mail carrier), R. F. D. 1, Ozawie, Kans.

On page 692 we publish the "Last Call for Corrections for the 1923 Yearbook." We have not as yet heard from all the District Mission Board Secretaries concerning the various changes in their District. Please give us the desired information AT ONCE, so that our Yearbook lists may be as accurate as possible.

The Ministerial Association of Northern Indiana will hold a meeting at the Bremen church Nov. 11, beginning at 9:30 A. M. Dinner will be furnished by the Sisters' Aid. All ministers and their wives are urged to be in attendance. Program: Saving the Small Church (Continued)—John F. Appleman. Business Session. Church Finances—Round Table. Sermon Building—T. E. George.—M. H. Geyer, Secretary, Milford, Ind.

Juniata College Bible Institute.—The time of the Juniata College Bible Institute is earlier this year than usual. The Institute will be held Dec. 4 to 8. The lecturers and instructors that are being secured are among the very best. Begin now to arrange to attend. Get all the sessions if you possibly can. Tuition and lodging are free. The college will provide meals at a moderate charge. Watch a later issue of the "Messenger" to see the program.—T. T. Myers, Huntingdon, Pa.

To Churches in California, Oregon and Washington.—I offer my services for the holding of series of meetings, or for one to four weeks of Bible teaching. I am giving special attention now to the Books of Genesis, Matthew, Romans and Revelation; also "Dispensational Truth," using chart, showing God's dealings with man in this creation by his covenants, covering periods of time, called "ages," or "dispensations," in which man is tested for faith and obedience. Will those, desiring meetings, please correspond with me as soon as convenient?—C. C. Gish, 4076 Kansas Street, San Diego, Calif.

Miscellaneous Mention

Do you know that after this month is gone there will be only one more this year? How are you getting on with your program for 1922?

"The Indian Witness" for Sept. 20, a copy of which has come to our desk, is a special temperance number. This is a Methodist journal, published at Lucknow, India. The special number contains, along with other good things, a well-prepared article by our Bro. A. T. Hoffer, of the India Mission, on the subject, "The Place of Temperance in the Christian Program." The article was first given as a paper at the Gujarat Missionary Conference, held at Mehmabad, Aug. 30.

Special Notice

It is suggested that Sunday, Nov. 19, or earlier, if more desirable, each congregation arrange for a special service on The Value of Church Literature in the home—special emphasis being placed on the "Gospel Messenger." Each minister should make this a subject for his sermon. A special offer will be made to all new subscribers or those who are not now receiving the paper. Please plan for this in your local congregation.

AROUND THE WORLD

Turkish Reestablishment

If the recent agreement at Mudania may be regarded as a fair sample of European civilization, some questions, incident thereto, persistently obtrude themselves. Why did France and Italy so urgently insist upon the reestablishment of the Turkish empire in Europe? The answer is readily seen in the important railroad and harbor concessions which the Italians and French were granted by Mustapha Kemal. It was a clear case of bartering, with no regard to consequences thus imposed upon the unfortunate victims directly concerned. The two nations, in wresting valuable privileges from the Turk, placed thousands of Christians beneath the heel of Ottoman oppression. Seemingly some of the European nations need, most of all, an enlightened consciousness of their responsibility to humanity—civilization at its best.

American Tractors in Armenia

During the past season twenty-two American tractors were put to work on two thousand acres of land in Armenia, and the result is even more gratifying than was anticipated. The same land that, under the old-style, shallow plowing produced barely ten bushels of barley per acre, yielded more than twenty bushels per acre, after American tractors had stirred the ground to the depth of ten inches. As might be expected, the ultra-conservative ideas of the natives could hardly reconcile themselves to the decided innovation in agricultural methods, when the tractors first made their appearance. But finally the tractors proved their value, and now the natives know that the old-time plow of the Orient, which, as in Bible times, merely scratches the ground, is inefficient. Conservatism had to yield to the onward march of real progress.

Unifying Central America

Truly commendable is the present endeavor of the State Department to promote union among the Central American nations. To bring about a treaty for permanent and peaceful regulation of their relations, limitation of armaments, and the establishment of appropriate tribunals for the adjustment of differences, is a constructive effort of the highest order. Americans find it difficult to see why those countries, possessing a common language, culture and racial base, should find it so perplexing to unite, while our own colonies—far more diverse—readily accomplished such a task. The trouble seems to have been that selfish politicians, intent upon factional privileges, have hitherto blocked unification. Since the attitude of the United States, on the matter of unification, is wholly disinterested, it is quite probable that the fondest anticipations, now entertained, will be realized.

Victims of Struggling Factions

Tragic, indeed, are the press reports that describe the distressing conditions of the refugees from Eastern Thrace, now crowding into Greek ports. The ships which bring those who are lucky enough to get aboard, have hardly enough food or even water. When passengers are discharged at ports, needed provisions are lacking. In just that way it is being proved again and again, that the world powers are expert in creating appalling situations, but utterly helpless to deal with the consequences of them. When war and starvation are imminent, and people are endeavoring to make their escape, the task of their maintenance seems to devolve upon the sympathetic citizens of far-away lands. Just as the priest and the Levite, of the old Bible story, ignored the sad plight of the stricken man by the wayside, so the chief factors in the Near East imbroglio are callously indifferent to the sufferings of the victims of misguided diplomacy.

Russia's Greatest Loss

Russia, whether languishing under the iron rule of the Czar's autocracy or, as now, under the pernicious sway of Bolshevism, is a land that persistently ignores the things that minister to its highest development. The two things most objected to in that land are the desire for freedom and the pursuit of knowledge. Multiplied hundreds of Russia's best scholars, literary men and scientific experts have been permitted to die of long-continued want and hunger. According to latest reports from Moscow, the old-time punishment of exile to Siberia, with all its inexpressible horrors, has been revived against the educated men and the younger students who have a vision of better things than the delusion of Bolshevism. Some of the more fortunate ones have found a refuge in other European countries, but others have already been sent to the bleak wastes of Siberia. While Maxim Gorky, Radek, and others of the more sane Communists, have protested against the ruthless suppression of intellectual outreach, red radicals seem determined to drive out real brain power. The time will come when they will realize that an irretrievable loss has thus been inflicted upon Russia.

National Week for Education

Dec. 3 to 9 has been designated by the United States Bureau of Education as a special period to center public attention upon the needs of our schools. It is thought that certain phases of education should be given due emphasis from a national standpoint. More adequately equipped buildings and better teachers are two of the chief things to be kept in mind. Then, too, there is the need of more thorough eradication of illiteracy, improvement of rural schools, and physical education and hygiene. Americanization of the aliens in our midst is also to be given special attention. It is a task of far-reaching importance, involving, as it does, the highest interests of our republic.

American Troops to Return

According to latest plans of the War Department, American troops on the Rhine are to return at the earliest opportunity. Premier Poincaré has urged the American ambassador in France to recommend the retention of our forces in Germany, going so far, even, as to promise reimbursement for the expense of such continuance. It is the attitude of the Washington administration, however—and rightfully, too—that this country is not justified in having an armed force in the territory of a nation with which we are at peace. In the light of furthering more harmonious conditions in Europe, our force on the Rhine is regarded as a source of entanglement, an unjust imposition, and a useless expense.

The Spiritual Uplift of Germany

No civilized nation has suffered as much, perhaps, from rationalism, and spiritual decline in general, as Germany. It is also true that here and there, throughout that country, a faithful few have clung to the basic principles of Christianity. By the consecrated endeavors of several religious workers a training-school for evangelists, known as the "Johanneum," has been started at Barmen. The president of the institution reports that the evangelists who go out for the promulgation of the Gospel Message, "find great hunger in the land, not only for bread, but for the Word of God." Twenty-eight students of this school are preparing for active Christian work under the leadership of Dr. Haarbeck, who has attained to a remarkable degree of distinction "because of his straightforward Biblical teaching and the rich fruit this teaching has borne."

Modern Machinery to Aid Explorations

When actual work is entered upon, in exploring the dust-buried ruins of the city of Ur, the ancestral home of the patriarch Abraham, by a joint expedition of the British Museum and the University of Pennsylvania Museum, the archaeologists will have to contend with fewer of the extraordinary difficulties, which, hitherto, have hampered work of that sort in Southern Mesopotamia. That country being now under British control, up-to-date methods will be employed. Steam shovels—instead of the humble spade—will excavate the buried places of interest. Streets that were once thronged with men and women, but are silent now, having been buried for three thousand years, will soon echo the roar of modern locomotives and swift motor trucks. Dr. C. L. Wolley, who has been engaged in important archaeological work on the Upper Euphrates River, is to head the expedition. He will be assisted by Col. T. W. Lawrence, an explorer of international reputation. He has the full confidence of the Arabs of Mesopotamia—a fact that will aid materially in the proposed explorations.

The Appeal of the Near East

President Harding has appointed a special committee to cooperate with the Near East Relief and the American Red Cross, in the alleviation of the appalling distress among the Asia Minor and Thrace refugees. While there will, no doubt, be an ample response to the urgent appeal, measures should also be set on foot to bring about a righteous and permanent peace in the Near East. (1) There is something for every church to SAY. Let the earnest declaration be sounded out that America has a responsibility in the present critical situation in the Near East. The Secretary of State insists that we are deeply concerned about the protection of racial and religious minorities, and the great interests of humanity which are at stake. It is the church's business to give expression to its conviction that our government will have the complete support of the people in this land, in using its full moral influence to secure the protection of the oppressed peoples of the Near East, and the establishment of peace and justice. (2) There is something for the members of every church to DO. They can convince their representatives at Washington that the people of America do not desire their nation to pursue a policy of inaction toward the Near East. They can declare their belief that the great humane and righteous ends which they seek, can be secured by the fearless and adequate use of our moral influence, and they can at once impress the government in Washington with the fact that they want that influence exerted to the uttermost, in every just and wise way. (3) There is something for every church to GIVE. The appalling disaster of Smyrna, and later the forced evacuation

tion of Thrace, have left multiplied thousands of homeless and destitute. Immediately following the Smyrna tragedy, the Near East Relief workers emptied their orphanage relief warehouses of all reserve supplies, and rushed them to Asia Minor. Thousands of lives were thus saved. But these orphanage supplies must be replaced, and large quantities of additional provisions must be sent at once, to care for the homeless, shelterless, foodless refugees.

Communism's Insidious Propaganda

It now appears that the machinations of Bolshevist foreign policy brought about the recent as well as the present uprising against European rule in Asia. To take advantage of disaffection, and further to inflame the political, religious and social ferment, existing in India, the Near East, Egypt and Africa, Moscow sent out agitators far and wide. "Every nationalist aspiration," says Prof. Milukov, "every political grievance, every social injustice, every racial discrimination, was fuel for Bolshevism's incitement to violence and war." It is a most striking illustration of the pernicious sowing of tares by the enemy of law and order. Communism always runs "true to form," and invariably it may be known by its fruits.

Lengthening the Span of Life

At the recent convention of the American Public Health Association, attention was directed to a most remarkable achievement: "Within the last seventy-five years the average duration of human life has been extended by not less than fifteen years. Gains in length of life have been greater in the last twenty years than in the previous fifty years." While added years may well be regarded as a most precious boon, yet only the wisest utilization of the time, thus placed at man's disposal, will demonstrate whether he is really benefited. Wholly uncalled for, however, in this connection, is the dire prophecy of pessimistic alarmists that "soon there will be more people than the earth can support." Texas alone, under intensive cultivation, could support the entire population of the United States. European countries, too, could show like progress, when once they have learned the lesson of living at peace with one another.

Great Britain's New Leader

With Andrew Bonar Law at the helm of affairs, and a new cabinet chosen, the administration of governmental functions in the United Kingdom is once more in full swing. While the new leader and cabinet can not be justly regarded as superior to those who so successfully piloted the ship of state at a time of great national peril, they seem to have considerable public support, and will no doubt acquit themselves to the best of their ability. The new premier is fully conscious of the grave problems that await settlement in the immediate future. In the Near East complication he is quite hopeful that Great Britain, France and Italy will eventually come to an agreement. Whatever decision may be arrived at, he has no doubt that the Greeks as well as the Turks will accept it. For America, Mr. Law has the kindest of feelings, and hopes that the two great English-speaking nations will unitedly work for the world's welfare.

Religious Conditions in Europe

Some months ago a group of American Christian leaders were sent by the Federal Council of Churches as friendly visitors to the churches of Europe. The statement of conditions, as seen by them, from the Christian viewpoint, is decidedly interesting. They declare that the moral and political problems of Continental Europe are fundamentally economic. As the visitors see it, the nations overseas can never meet the situation, caused by the great war, without the sympathetic counsel and economic help of America. Concisely stated, the seven points of the report are as follows: (1) It is clearly evident that the Protestant church bodies of Continental Europe are showing courage, patience, fortitude and faith in their efforts to meet the prevailing distressing conditions economically, morally and spiritually. (2) European churches have not only these adverse conditions to meet, but also the strongly aggressive attitude of religious autocracy, supported, in some cases, by political influence. (3) They look to the Christian churches of America for moral sympathy and support, and would welcome any suggestions that will help them to extend their religious activities. (4) Even a very slight contact with Continental Europe makes clear the fact that her political problems are fundamentally economic—that the European nations can never meet the problems, caused by the war, without the help of the United States. (5) The delay of our nation, in failing to help in world adjustment, is responsible, in some measure, for the deepening confusion of the present moment. (6) Any reasonable and just proposal from the United States will be heartily agreed to by Europe. Here is an opportunity for moral leadership such as no nation ever had before in history. (7) The various nations of Europe are, for the most part, contending heroically against their adverse conditions. They have passed through a severe ordeal, and America can well afford to give them a helping hand.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Faith That Keeps Busy

James 2: 17

For Week Beginning November 12, 1922

1. Our Actual Doing Testifies to the Genuineness of Our Faith.—The most blessed religious experiences of man do not come by what we hear, or see, or feel—they come to us by WHAT WE DO. What shall it profit a man, though he hear the most eloquent of sermons, and though the most sublime songs of Zion stir his soul, unless, as a result of it all, he is moved to definite action, unless he goes out and DOES SOMETHING really worth while for humanity? It is well to hear and feel and see things that lift us from the beggarly scenes of earth, but we are truly blest only in our doing.

2. Unfinished Tasks Challenge Our Highest Endeavors.—In that very practical volume, "How the Other Half Lives," Jacob Riis reveals the sordid environments in which thousands of New York's tenement population are compelled to live. While it is a book with a message to all, the self-complacent thousands of the well-to-do decline the huge task of helping to change the hard lot of their unhappy fellow-citizens. That gifted negro educator, the late Booker T. Washington, in "Up from Slavery" portrays to us the vision of a backward race, ennobled by training, but thousands of white men are reluctant to lend a hand in the all-important work of uplift. In the pages of his appealing book, "The Cry of the Children," John Spargo makes a strong plea for the conservation of childhood. Two millions of little ones under sixteen years of age are compelled to work at gainful occupations in our own land, according to the government census, but it is positively disgraceful that no resolute action is being taken to stop this physical, mental and moral depletion of the immature. "The Shame of the Cities," by Lincoln Steffens, pictures the woeful plight of the many who are beyond the pale of accepted standards of morality. It brings a blush of shame to the face of many a patriot, but when the task of removing that shame is urged upon him, there is scant disposition to enter upon effective REMEDIAL MEASURES.

3. Faith Must Be Actively Exemplified.—While it is quite clear that works alone—works without faith and love—are insufficient for salvation, it is equally clear that we can not be saved without the works that testify to the genuineness of our faith. A living faith is sure to evidence itself in deeds. A Christian life that is so devoid of gratitude, as not to be marked by labors of love for the Lord, is fatally defective. We can not lay claim to a saving faith unless it expresses itself by doing good as we have opportunity. Our desire to flee from the wrath to come, if it be genuine and really fixed in the soul, will be shown by ITS FRUITS. We are saved by grace through faith, but our works must be in accordance therewith.

4. The Need of More Efficient Service.—There is need, in almost every Christian life, of larger activity, more strenuous service, a closer filling out of the days with good deeds. "God hath ordained," the apostle says, that we should be "fruitful in every good work," "rich in good works," "zealous of good works," "filled with the fruits of righteousness." We are bidden to "trust in the Lord, and do good," "provoking one another to love and good works." To be workers together with God, we must be ready, at all times, "for every good word and work."

5. Suggestive References.—How an active faith manifests itself (Matt. 5: 13-16). The sort of faith that puts Kingdom interests first (Matt. 6: 33). Doing the Father's will is more important than a mere profession (Matt. 7: 21). The wise builder (Matt. 7: 24-27). How Divine Acceptance may be ours (Acts 10: 34, 35). Privileges of a faith-abounding life (Rom. 8: 1-4). A transformed life (Rom. 12: 1, 2). Paul's helpful counsel (1 Thess. 5: 15-23). A working religion (James 1: 27).

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

BEECH RUN CHAPEL, MAPLETON, PENNSYLVANIA

This community has had a season of refreshing from the Lord. Bro. A. M. Stout, a student at Juniata College, has been preaching twice a month here since about June 1, when a Sunday-school was organized. This is one of the neglected spots of the home field, there having been no regular services at this place for several years. As a result, the membership has dwindled to one faithful family. There are a few members of other churches, so that, in all, it presents a real opportunity for service.

Bro. Stout asked me to help with a short series of meetings, which I was glad to do. We spent a week with the people, meeting them in their homes and at the church each evening. Their kindness and hospitality to strangers are remarkable, and the attendance and interest in the services were very good. A number were interested in their soul's salvation, and though none gave themselves to the Lord, we feel that a new spirit of fellowship was developed, which will lay the foundation for a real harvest in the future. There are a number of young people in the neighborhood, who must be reached, and we hope that this little mission may be continued and that the interest aroused may be used for the upbuilding of a congregation at this place.

Eleanor J. Brumbaugh.

LEAVING GOD OUT OF IT

In the "Gospel Messenger" of Oct. 7, under the Forward Movement Department, is the statement: "We forget God."

This truth has wonderfully impressed me, especially during the last year. In quietly looking on, with my eyes and ears open, while at our last Conference, I saw and heard much that convinced me that many do not realize the need of God's presence and power in what is to be done. We greatly oppose what is and has been done, without taking thought of God being the Power and Moving Force in the matter. Discouraging and opposing a thing, without first seriously considering whether this might be God's work, simply finds us fighting against God, and that is hard work. God can and does bring about events, and accomplishes great things, regardless of our opposition. But think how guilty we are in jumping at conclusions and, influenced by others, to oppose a forward movement that God has originated and is working out by his wisdom and power. Just so it is in encouraging a matter without first seriously considering and finding out if it be God's planning. Too often we use our judgment, and greatly agitate a movement which ends in failure.

Working with God is a blessed experience, even in the face of strong opposition, and even when all are working against you. At such times God and Christ are very near, and faith becomes very strong.

Why is it that the Forward Movement must go begging for money all the year? Every one should know that God is in the Movement. It is a response to the great command: "Go into all the world and preach the Gospel to every creature" (not to miss one). Do we think of the Lord's money that must be used to go out over the Brotherhood, begging and inspiring the churches to contribute? "Why do I cumber the ground?"

Can any one tell us what brought about the great response to a forward movement in the days of the prophets—so great that finally the message went out to stop contributing? They had more than enough. Do we fear poverty—and why? We may be leaving God out of the question. All the saved are willing to make sacrifices for the salvation of others, even to denying themselves of the comforts and necessities of life, when the opportunity comes to save the lost.

We, who have labored for a number of years in our Brotherhood, can and do appreciate the great Forward Movement in spreading the Gospel over the world. We see the wonderful change that has been brought about within the last fifty years. Our organizations in the Brotherhood and the church papers are unitedly making a mighty effort to carry the Gospel to every creature, but in a great measure we fail for want of the Lord's money to carry on the work. We are made to think of the Egyptians who demanded brick of the Israelites, but gave them no material. Our Conference selects men and women to direct the missionary movements, but in a large measure our members fail to supply the means.

The Lord has sent a number of us up into this great country, to preach and live the Gospel. Just imagine what could be done if many of our large churches in the States would swarm once or twice a year. There would be fewer combats and spiritual deaths and the lost sheep, on these large prairies and in these cities, would be brought to Christ. O brother and sister, give to the Forward Movement, as we term it, until you feel it keenly. Get the blessing that comes when we go the second mile, or beyond what we think we ought. It is when we give what we really would need, that the Lord takes special notice of it, and gives special blessings.

Will you pray for us, who have left our comfortable homes in the East and many warm friends, to become God's willing instruments in proclaiming his righteousness in this new country.

Albert Hollinger.

Kindersley, Can.

NOTES FROM VALI, INDIA

Should you come to visit us at the present time, you would surely need to bring your umbrellas and rubber boots, for we are having rain, rain, rain! During each day and night, for nearly the last three weeks, it has been raining and still it is very cloudy, and heavy showers fall. We know that the sun is shining above the clouds and we

cheerfully abide the clouds, in anticipation of the long period of sunshine which will begin at the close of the monsoon, after a few more weeks, and continue until next June, when the monsoon season will come again.

We have had very good and timely rains this season, and so the growing crops in the fields look quite promising. Rice and cotton are the principal crops through this section. A little corn is raised in some of the home gardens, and the tasty roasting-ears, which we ate some time ago, made us think of the homeland. For the ample rains and the promising crops we do thank the Lord.

I wonder if you would not be delighted to see the tall palm trees that stand so majestically and profusely about us on all sides. I think you would. We never tire of them and they become even more and more fascinating to us. This part of India is indeed beautiful.

But what would interest you more would be a visit to our Boys' Boarding-school, in which are, approximately, 130 boys. Of this number 120 live in the school and are fed and clothed from the funds which you so generously send over. They are happy, and are making their way out of dark ignorance into the bright light of Christian knowledge.

On Friday, Sept. 8, the yearly examination was held for the whole school. Out of 113, who took the examination, 89 passed, and with cheer on their faces stepped up into higher standards. After a week of vacation, another new school year has begun, and all have entered upon their new studies with renewed vigor and increased interest. A few, however, who did not pass in their examination, have set themselves, with somewhat of a heavy heart, but with determination, to do their tasks over again.

You doubtless wonder how susceptible those boys are to the Christian message. To state to you that seventy-eight of the boys have received baptism, and therefore are Christians, will tell you in a large way. Yes, your efforts with ours, together with the working of the Holy Spirit, are in a very real and large way effectively bringing some of India's youth to the Lord Jesus. Does your investment, with ours, pay? It certainly seems so now, and eternity alone will prove the full fruitage. We do have large reason to give more liberally and to labor more ardently.

In nine other villages of this large district, containing more than 680 villages, we have small schools. The most of these are day-schools, while a few are night-schools. The attendance in these village schools averages from seven to twenty. There are many more children in these same villages who are not in school, but the work of increasing the attendance goes hard and slow. The people do not readily appreciate education, and then, too, because of their property they feel that there is greater need for their children to help them in the fields. But slowly an awakening is taking place and a large difference is sure to tell in the coming years. The dense ignorance of heathendom is a hard stone to break, but faithful and continual pounding does wear it away.

It was on Monday, July 24, that we arrived here and began to enter upon the labors which Brother and Sister Holsopple, on account of continued sickness, were necessitated to lay down. The field is large and the need is tremendous, and our responsibility is, therefore, of no small dimensions. But trusting him, who is our All-Sufficiency, we dare to press ahead, to try to do what we can, or, rather, to allow him to do his work through us. We stand in large need of your prayers. We know that you are praying, and we can not but plead with you to continue in prayer. During the coming winter season we are hoping to give most of our time to evangelistic work among the villages. For this work we do especially need your prayers.

The general health of the boys in the Boarding-school and of the people in the Vali village has been quite good, with few exceptions. Occasionally fever makes its rounds and calls in some home or in the Boarding-school and tarries for a few days. Usually some one is down with fever, but not many at any one time. Frequently Sister Himmelsbaugh, who has charge of the Babies' Home and the Dispensary at Umalla, just three miles away, comes out in her ox-tonga, or cart, if the roads are muddy, medically to care for the sick boys in the Boarding-school or some one who may be sick in the village. All are very glad for Sister Himmelsbaugh, who is doing much good work in aiding the sick, besides caring for the little ones in the Babies' Home at Umalla.

A few weeks ago, in the darkness of midnight, a very awful thing occurred, in one of the homes here in Vali. A very poisonous snake stealthily crept into the house and bit a little boy in four places, and within less than four hours, from the time of biting, the little boy died. This little boy was one of the first babies that Sister Himmelsbaugh took into her Babies' Home, and for an indefinite time he had been placed here in a Christian home. A very sweet little fellow he was, and his sudden going from us was very grievously felt.

It is, indeed, horrifying to think of such a calamity as that of a hideous, poisonous snake creeping in out of the darkness of midnight and biting an innocent little boy to such sudden death. But such is only a faint pic-

ture of the awfulness of sin and ignorance which is affecting millions of India's youth and aged unto spiritual death.

We are glad to be here in the Lord's service. His presence with us daily is our exceeding great reward. Encouraging it is, indeed, assuredly to know that "inasmuch as we do it unto one of the least of these, we do it unto him." Gross darkness there is, to be chased away, but glorious light there is above, waiting to come in. And light shall come in.

Brethren, pray for us all, who serve in this needy land. Your prayers are the biggest help you can give.

Umalla, via Anklesvar, India, Sept. 21. B. F. Summer.

AN ADVENTURE IN EVANGELISM

Three churches in Southeastern Pennsylvania—Coventry, Pottstown and Harmonyville—have combined in an effort to increase interest among the members in personal soul-winning, in order to bring about greater results. The first step was taken when Bro. A. R. Coffman, pastor of the Coventry church, attended the prayer meeting of the Harmonyville church, and gave a very earnest talk on the subject of "Personal Work." Bro. H. Vernon Slawter, pastor of the Pottstown church, and the writer, from Harmonyville, attended the prayer meeting of the Coventry church, and spoke to the workers there on the same theme. On Thursday evening Brethren Coffman and Nyce endeavored to present the subject at Pottstown.

The following week a meeting of the members of the three churches was held—as a joint prayer meeting—at Coventry. At the close a registration was effected of those who felt the call to enter into a larger and more definite work for the Master. Those who wished to participate in this special service wrote their own names at the top of a slip of paper, followed by the names of persons for whom the entire number of workers were to pray. Forty-seven papers contained one hundred and one names. These lists have been printed and supplied to each one who thus indicated a desire to be included in the plan.

This is a union of prayer in behalf of unsaved people in each of these three churches, and is to be followed up by other expressions of interest. A Committee of Evangelism was authorized, to comprise the three pastors and three laymen, one from each church, who are now planning interchurch visitation, the use of literature, soul-winning training classes, etc.

The work is preparatory to the beginning of meetings in the Harmonyville church Oct. 29, by John R. Snyder, and in the Pottstown church Nov. 5, by the pastor, Bro. H. V. Slawter. The Coventry church, which has just passed through a very spiritual series of meetings, conducted by Bro. C. O. Beery, is desirous of maintaining the degree of interest in personal soul-winning which characterized those meetings.

W. G. Nyce.

Pottstown, Pa., Oct. 26.

DISTRICT CONFERENCE OF NEBRASKA AND NORTHEASTERN COLORADO

This year we met with the Enders church, Chase County, Nebr., for District Conference. The location was "Out West," and any one, who knows the hospitality and the general spirit of good will, so characteristic of frontier life, would have fully enjoyed this meeting at Enders. So ably did these people, under the leadership of Brethren I. C. Snively and D. G. Wine, care for the meeting and those who were in attendance, that there was no lack felt anywhere. So thoroughly did those good people enjoy the doing of it, that they earnestly petitioned that the meeting might be returned to them next year. I think no such request was ever before made in our District. The motto of the Enders church evidently is: "We can because we think we can."

Prof. E. M. Studebaker, of McPherson College, was with us, conducting the Bible Institute and giving several lectures. Prof. Studebaker's work was so highly appreciated that one could hear the wish expressed, on every hand, that we might have more of it. Many young people were present, and they gathered around Bro. Studebaker at every opportunity, for they had discovered that he is a young people's man, and yet none could be more appreciative of the work of our older people than is he.

Bro. Bonsack was with us almost as an apostle of the Lord. He, with his large experience and broad concept, coupled with his kindly sympathies, made a wonderful appeal to our people. His understanding of prevailing conditions, all over our country, both within the church and in the great, open field wherein we work, enables him to speak as one who knows, yet all is submitted in a fine spirit of humility. Bro. Bonsack came to us with some very straight-forward teaching on life-stewardship—all in such a way that the message carried its own appeal. We deem it a great privilege that our people had this opportunity of coming in personal contact with one who is so vitally connected with the evangelistic program of the church.

Personally, the writer of these lines had the joy of close

personal touch with Bro. Bonsack, as we rode together by auto a distance of 200 miles after the meeting. Bro. Bonsack is keen in rating automobile drivers, and just how he will rate the writer of these lines, as a driver, gives our scribe no little concern.

A splendid and timely address on the temperance issue of the day was given by Rev. I. B. Wagoner, of our own District. In this address it was shown that the "wet or dry" question is a live issue, and that, at the coming election, every voter, whether man or woman, should be sure to vote for those candidates only who are openly and avowedly "dry." Bro. Wagoner is to lecture in a number of our churches before election.

Splendid contributions to our program were made by others of our home men and women, but we lack space here for further mention.

The stiffness and formality, characteristic of some of our Conferences of the past, is no longer in evidence. Practical and open discussions create a warmth and love which call forth the admiration and loyalty of the best of our young people, and at the same time cheer and enrich the lives of those who are older. Our only serious regret is that we could not have had every member of our District present for this great feast of good things. It was a great inspiration to those who were privileged to be there.

Harrison A. Frantz, District Clerk.

Red Cloud, Nebr.

PALGHAR, INDIA

Palghar, a station on the B. B. & C. I. Railway, is only fifty-eight miles from Bombay. It is a town of about two thousand eight hundred inhabitants. It is only four or five miles from the sea on the west, so the atmosphere is somewhat tempered by the sea breezes. At about the same distance to the east there is a beautiful mountain range. From our bungalow we have a splendid view of these mountains. Especially at this season of the year, when everything is green, and with the blue tinge, which can often be seen, I am reminded much of the picturesque Blue Ridge Mountains of Maryland. At this time, also, the sky and clouds, with their many colors manifest the beauty of nature in a wonderful way. Some of the sunsets are magnificent. As the rains are coming to a close, we often have showers and sunshine at the same time, so rainbows are seen almost daily.

This is a new mission station, as no missionary lived here permanently, prior to July, 1921. The mission has bought forty acres of land, with the hope of making this a central station for our Marathi work. The Marathi stations have been rather disconnected and this helps somewhat to unite them. It is the plan that this be the headquarters for the medical work in Marathi, and also that the central Boys' School for Marathi be built up here.

This is a rather fortunate location—one which the people, for miles around, will have little trouble in finding, as there is a very large banyan tree just outside the mission compound. This is an old landmark. We have found that the Indian people of the community, in telling where the missionary Saheb lives, express it this way: "You know where that big banyan tree is along the surdak (hard road), out north of Palghar? Well, there is where Saheb lives. There is a large compound just north of that tree."

We located here the first of July, 1921. The bungalow had just been finished sufficiently for us to live in it. The painting was not finished, no whitewashing had been done, and there was no glass in the windows. Because of the last named condition it was a bit hard to keep comfortable during the Monsoon season, when the wind and rain come down with such force. But we managed it as best we could by tacking oil cloth, old carpet, or old sheets over the windows. In the pioneering days it is necessary to take some time to get things in livable shape. Consequently that has been our first work. For some months we were hardly able to step from the veranda without rubber boots, so the need of making a driveway out to the public road, and also walks, was quite evident. As soon as possible these were made, and a barb-wire fence was put around the whole piece of forty acres. Besides, a compound around the bungalow was fenced in more closely, in order to keep the goats and oxen from coming up on our verandas.

Shortly before our arrival, the evangelist who had been living here for several years, was found to have leprosy, and he was sent to Miraj for treatment. This left us without a helper. We feel that there is reason for praise to our Heavenly Father for the way this man's sores have healed under the treatment he has received. It was not until March of this year that we were successful in securing another evangelist. However, Bro. Garner got out among the people as much as he could. He often took our cook along to help break the way.

Nearly three months of this year were spent in the beautiful Himalaya Mountains. We enjoyed our stay very much and the association with missionaries from all parts of the country. When we returned, we found the Butterbaugh family, who had been transferred here, in possession of things. They had everything in fine shape

and gave us a hearty welcome when we arrived. Bro. Butterbaugh will have charge of the building and station work. This will enable us to give our time more fully to the evangelistic work.

The last of July the Methodist mission formally turned over to our mission their work at Tarapur. It consists of two village schools and a leper colony. The school work has not been progressing very well, but we hope that it may be made a success in the future. There are eighteen in the leper colony. Fourteen of them are Christians.

When the weather has permitted, Bro. Garner has visited a number of the near by villages, where he found a warm welcome. These people seem anxious for our song books. Recently, when in a village one afternoon, they bought half a dozen or more which he had in his pocket, and would have taken more. We hope the Gospel message, as given in these songs, may reach their hearts and bring forth fruit.

There is a young man from a village, several miles from here, who has been calling at the bungalow frequently, ever since we came. The last time he was here, he said he had committed the little song book to memory. He asked for the larger one, which we use in our Sunday-school. He said that the people of his village enjoy hearing him sing those songs, very much. He also asked for a Christian book to read. He was given "Pilgrim's Progress." Several times, when he dropped in on Sunday, he has stayed in the service and listened to the Sunday-school lesson. He seems to enjoy coming and we hope that he may be drawn to Jesus, our Savior and his.

Some of these people seem quite anxious to find favor with the new Saheb, so they often come with a gift of fish, eggs or cucumbers. Once, last year, we began to wonder if we would have to ask them to cease bringing their donations. It was when we were called out of bed at about 2 A. M. On answering the call, we were presented with a little bundle of fish. The poor fellow who brought them had been instructed to deliver them to us. Having missed the evening train, he came on the next one, which arrived here between 12 and 1 A. M. This was the second gift of fish we had received that night. The other one had been brought a little earlier, at 7:30 P. M. Nevertheless we appreciated their kindness and enjoyed eating the fish too.

We hope that, during the coming winter, we may be able to give our entire time to the task of learning to know the people of this community and giving them the Gospel Story. Will you not pray that some seed may fall on good ground and bring forth fruit?

Kathryn B. Garner.

DISTRICT MEETING OF MIDDLE INDIANA

The fall Conference was held at the Flora church Oct. 10-12. From start to finish this meeting was a splendid one, in point of interest and attendance. The elders, in their sessions, had some very helpful and far-reaching reports and plans for future work made. Brethren Winger and Bagwell gave some very impressive addresses on the work of an elder. After the regular routine of business, the elder of each church gave a brief report on the condition of his own local church. Many helpful suggestions came from these reports and many were given, in all good tact, to each other. All pronounced this one of the very best elders' meetings yet held in our District. Organization for next year's elders' meeting is: Otho Winger, Moderator, J. A. Snell, Reading Clerk, Moyné Landis, Writing Clerk.

The Aid Society work, ministerial problems and Mexico Home conditions were presented in the programs on Thursday in a very helpful way. W. W. Peters gave a very instructive sermon on Tuesday evening on "Functional Religion."

Thursday was Business Conference. The organization of the meeting resulted in choosing as officers: Otho Winger, Moderator, Edward Kintner, Reading Clerk, L. W. Shultz, Writing Clerk. The Sunday School and Educational Boards were combined, now to be known as the Board of Religious Education. Its organization is R. H. Nicodemus, President, L. W. Shultz, Secretary, and Moyné Landis, Treasurer. The Temperance and Dress Reform Boards were combined, now known as the Board of Temperance and Reform: H. L. Hartsough, President, B. D. Hirt, Secretary-Treasurer, Mrs. S. L. Cover, Mrs. A. R. Bridge, Wm. J. Tinkle.

Two delegates, H. L. Hartsough and D. B. Garber, were chosen to represent the District in the Lord's Day Alliance as trustees. Middle Indiana Sunday-schools relinquished the support of Bro. Adam Ebey to the Sunday Schools of Southern Pennsylvania. It was voted unanimously to support one of our own District, Mrs. I. W. Moomaw, who is soon to sail for India. All boards were given the right to bring requests and recommendations direct to the Conference. Permission was granted to the Young People of Middle Indiana to organize a Young People's Department under the supervision of the Board of Religious Education. A petition to organize the Walton Mission into a mission church was granted and

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IOWA OLD FOLKS' HOME

Recently the local church held a love feast, and four of our number attended, but only one is a regular attendant at church services. While the aged people's health is fairly good, they are hardly able to go any distance, but, with proper care, they are able to enjoy their latter days here. Very little medicine or drugs are used, but more attention is given to proper diet and care of the body. We have five brethren and five sisters here. Others are considering this as their last abiding-place. Some have applied that live in States not connected with any Home, and we hope that, sooner or later, all States will be connected with some Brethren Home, so as to be able to furnish a good home for their dependents.

As we see it, all future Brethren Homes should be arranged and built more adequately, so as to accommodate others who are needy and who may wish to reside where no Home is maintained. However, this Home takes in three States—Iowa, Minnesota, and South Dakota. In the short history of the Home, fifty-one aged ones have been cared for. The Home was opened March 1, 1904. The present manager is the eleventh in charge.

The work here, in a way, is very pleasant, and for the benefit of some we mention a few reasons: Our board is very considerate and conscientious in performing its tasks though they are sometimes unpleasant. Then, too, the aged are appreciative of their surroundings, realizing that it is costing something to make these comforts possible. Love and kindness are the greatest assets in bringing happiness to the aged.

There is still another means of helpfulness that has been an undoubted boost to the aged and to the management, and was manifested just recently. And we pray that others may be inspired to do likewise.

Oct. 15 Sister Harbaugh's class, of the South Waterloo church, came in a body, numbering about thirty, and gave us a great surprise. It began to look like a busy time for the matron and helper, but they were quickly relieved when it was announced that the guests would furnish the eatables. A bounteous dinner was spread and after all had eaten, there appeared to be much left. What a season of fellowship we enjoyed! It brought us all closer to each other, and acquainted others with the real conditions of the Home. Some had never been here before and seemed glad for the opportunity.

After the luncheon, a service was held, in charge of Bro. Samuel Fike. Old-time songs and testimonies and prayers were the order of things, and it did us all good to think that others rejoiced with us in these added blessings. Surely, the Lord was with us in this service and gave his approval. After a service of an hour and a half, we were dismissed, and then good-byes were said. We believe there is a keener interest, on the part of these good people, towards the institution. An invitation was extended to come again. A number were here, for the after-dinner service, from the Panther Creek church, one being our secretary, Bro. Bental.

I am hoping and praying that other schools, or classes, or churches, will make a like visit, after reading about the above gathering. It means much to the management, and more to our aged saints.

We also appreciate the interest of the Aid Societies who have sent useful articles. Let the good work continue! This is your Home. We are your servants. May God bless us all in his name! G. W. Keedy and wife. Marshalltown, Iowa.

NAPERVILLE, ILLINOIS

June 25 Bro. B. Stover gave a very interesting talk at the Bethel church, on their experience in leaving and getting ready for the foreign field. July 16 Bro. D. Funderburg, of Chicago, was with us in the interest of Bethany Bible School.

Our union services during July and August closed Aug. 27, with the W. C. T. U. in charge. Mrs. Seager gave a very interesting talk. Music was furnished by the Church of the Brethren. July 23 Bro. W. E. Buntain had charge of the union meeting. Sept. 3 Bro. Galen Barkdoll gave a splendid address in the morning, and Bro. Earl Fry in the evening. Sept. 10 Bro. Buntain gave a good report of the District Conference at Lena, Ill. Sept. 10 was Rally Day in our Sunday-school. Sept. 5 Bro. J. W. Lear gave a talk in preparation for our coming revival. Sept. 24 our pastor gave a very good talk on "The Spirit of God." Aug. 27 was "old time boost day," as some of us called it. At Sunday-school eighty-four were present; our enrollment is seventy. Oct. 5 Bro. Bonsack, of Elgin, gave us a good sermon on "The Importance of Preparation for Evangelistic Meetings."

Oct. 8 twenty-two Christian Workers of the Hastings Street Mission gave a splendid program. Oct. 12 our church met in council with Eld. D. Funderburg in charge. Sunday-school and Christian Workers' officers were elected for the coming year. Bro. Chas. Auner was elected Trustee to fill a vacancy. Our evangelistic meetings began Oct. 15. We decided to have our love feast Nov. 5, at 7 o'clock. Nov. 12 the Christian Workers of Naperville will give a program at Bethany. The Union Christian Workers' Meeting will be held at Naperville Nov. 19. Agnes Steck.

Notes From Our Correspondents

As cold water to a thirsty soul, no is good news from a far country

CALIFORNIA

Elk Creek.—Our council was held Sept. 28, with Bro. J. J. Reppert presiding. Church officers for the ensuing year were elected. Brother and Sister Reppert were chosen church delegates, and Sister Reppert and Bro. Elmer Silver, Sunday-school delegates to District Meeting. Nine new members were added to the church by baptism by the efforts of Bro. Robertson. We feel greatly pleased with our past year's work, both as regards interest and attendance.—Mrs. Jessie Silver, Elk Creek, Calif., Oct. 19.

Live Oak.—Sept. 3 our church met in council, with Eld. W. R. Brubaker as moderator. We again chose Bro. Brubaker as elder for the coming year. The Sunday-school was reorganized, with Bro. Joe Davis, general superintendent, and Bro. John Ott, Primary Superintendent. Again this year a number of our young people are attending Yerm College. Inspiring reports of the District Meeting were brought to us by the delegates last Sunday morning. Two were baptized recently. We are contemplating a series of meetings this fall.—Alice Ott, Live Oak, Calif., Oct. 18.

GEORGIA

Valdosta.—Eld. Clarence Bowser, of Denton, Ga., made us a short visit, a few days ago, which was an inspiration to us. We were glad to learn that they now have sixteen members there. We are getting ready to start a Sunday-school class at the Strickland Cotton Mills, in addition to our other work, as many of these people are badly in need of spiritual help.—F. Helm, Valdosta, Ga., Oct. 23.

IDAHO

Emmett.—In council assembled Oct. 7, the members of the Emmett branch of the Payette Valley congregation organized as a separate body. Eld. J. H. Graybill acted as moderator. Bro. L. H. Eby, of Fruitland, was elected elder; Sister Martha Walters, church clerk; Sister Pearl Crill corresponding secretary and "Messenger" agent. Missionary, Financial and Ministerial Committees also were elected. Visiting members present were Bro. J. Beckwith, of Payette; David Betts, of Boise Valley; representing the District Mission Board; Harvey Brubaker, of Bon Valley; and four from our midst, Elders Kaufman, of Fruitland. We have a charter membership of twenty and we are hoping, within the next two months, after a series of meetings, to double our number, and more. Bro. Herschel Shank, of Fruitland, will preach for us.—Pearl Crill, Emmett, Idaho, Oct. 18.

ILLINOIS

Camp Creek.—Our series of meetings began Sept. 17, continuing two weeks, conducted by Bro. Noah Miller, of Lintner, Ill. Eld. A. H. Lind and wife attended the meetings, and greatly assisted in the service. Sister Marie Olson conducted the song service. The love feast, on the 23rd, was well attended by both the home and visiting members. Among the latter were two ministers, Brethren Sangor and Sellers. Bro. Miller officiated in the communion service. Three were baptized and five were reinstated. Bro. Miller's sermons have been helpful, giving courage and strength to the church.—Carrie Hummer, Colchester, Ill., Oct. 16.

Laanark.—The members of the Church of the Brethren and many of their friends of Eld. J. M. Moore and family gathered in the basement of the church, bringing their supper, prepared to spend the evening in a farewell meeting. A bountiful supper was served to nearly two hundred guests. The ministers of the town spoke in the highest terms of Brother and Sister Moore and their work in the community. All regret to lose them from our midst. Bro. Moore and wife replied in a pleasing way, saying that they had enjoyed their work in Laanark, but that they felt that duty called them. The Moore family left Wednesday morning for their new home, stopping at Niagara Falls a day. They reached Waynesboro on Friday evening.—Hazel Mathis, Laanark, Ill., Oct. 16.

Mt. Morris.—We met in council Oct. 17, with Eld. M. W. Emmert presiding. Sunday-school and church officers were elected, with Bro. J. P. Holsinger, superintendent, and Bro. M. W. Emmert, presiding elder. Work on the new church is going steadily forward. The time for the dedicatory services is not set yet, but it will likely be in the highest terms of Brother and Sister Moore and their work in the community. All regret to lose them from our midst. Bro. Moore and wife replied in a pleasing way, saying that they had enjoyed their work in Laanark, but that they felt that duty called them. The Moore family left Wednesday morning for their new home, stopping at Niagara Falls a day. They reached Waynesboro on Friday evening.—Hazel Mathis, Laanark, Ill., Oct. 16.

Sterling church has just closed a very refreshing and spiritual series of revival meetings, conducted by Eld. S. Z. Smith and wife, of Sidney, Ohio. They came to us Oct. 8 and continued until Oct. 22. Bro. Smith presented the truth fearlessly and with power, preaching in all twenty sermons. Sister Etta Helman led the singing, which contributed much to the meeting. Her solos were much appreciated. Sister Smith gave several short talks, and conducted a Mothers and Daughters Meeting. Requests for baptism were received, two were reclaimed, and two await baptism.—Mrs. Anna L. Caslow, 614 6th Ave., Sterling, Ill., Oct. 24.

Virden.—An impressive installation service was held for our new Sunday-school officers, whose work began Oct. 1. After a most fitting talk by our pastor, the nineteen teachers and officers read together a pledge of special consecration for service. A few weeks ago we enjoyed two stirring talks by Bro. C. H. Gentry, of Mt. Morris, Ill., Regional Director of Religious Education. Oct. 12 our church met in business session. Bro. E. H. Brubaker was ordained to the eldership. Bro. S. S. Blough, of Decatur, and Bro. I. J. Harsh-grove, of Girard, assisted in the service.—Stella Brubaker, Virden, Ill., Oct. 24.

INDIANA

Boech Grove church met in council Oct. 11, with Eld. E. O. Norris presiding. Two letters of membership were granted. We held our love feast Oct. 14, with Eld. Moses Smeltzer officiating. Seven ministers from adjoining churches were with us. About 120 members commended.—Zella Fuqua, Fortville, Ind., Oct. 23.

Cedar Creek church met in regular council Oct. 14, with Eld. Christian Metzler presiding. We were glad to have with us Elders Samuel Burger and Jesse Gump who were sent by the District Meeting for the purpose of ordaining Brother and Sister Weaver to the eldership. The brethren gave us some very good talks and an impressive service followed. The visit was made and reported. One afflicted sister asked for the anointing at the song service. In the evening we met for the communion service. Brother and Sister Weaver are working hard for the church. We are glad for the interest being taken in the Lord's work, especially by the young people.—Mrs. David Ober, Garrett, Ind., Oct. 19.

Clear Creek church gave a missionary program Oct. 15. The interest and attendance were splendid at the meeting. An offering of \$29 was lifted.—Ardeth Lassiter, Huntington, Ind., Oct. 21.

Killbuck.—Oct. 1 Bro. O. D. Werking, of Hagerstown, Ind., commenced a series of meetings at the Antioch house and continued until the evening of the 15th. His labors were very much appreciated and contributed to the loyalty of the church. His wife also was present during a part of the meetings, which we appreciated. Bro. Emswiler, of Anderson, Ind., conducted the song service. Bro. J. Spitzer commenced a series of meetings in the Pleasant Run house the last of August and continued until Sept. 9, closing with a love feast. Two were added to the church by baptism. Our Sunday-school, under the direction of Bro. D. W. Bowers, is increasing in interest and also in attendance—being about what it was a year ago.—H. E. Millsaps, Muncie, Ind., Oct. 23.

Middletown.—Today Bro. Zirkle preached for us on "The Lost Piece of Silver." Last Sunday Bro. Russel Shwalter, of Anderson, talked to us. Bro. Aldridge could not be present. On the second Sunday Bro. Dillon gave us another good lesson. We enjoy these admonitions and hope that other brethren will come in and help us. Bro. Wm.

Tinkle and wife were with us Thursday and Friday. Thursday evening Bro. Tinkle gave an illustrated talk on "The Sacredness of Life," which was very inspiring. Friday night Bro. Tinkle spoke on "The Danger of the Coming Days." Sister Tinkle spoke briefly concerning the white slave traffic. We hope they will favor us again with their good talks.—Florida J. E. Green, Middletown, Ind., Oct. 22.

Oscola.—Bro. John Markley, of Goshen, conducted a series of meetings at this place Sept. 17 to Oct. 1. We are sure that much good seed has been sown by the powerful and inspiring messages. The attendance was fair, considering the busy time, and good interest was shown during all the services. Sister Anna Huber had charge of the song service. Bro. Markley also had charge of our love feast, held Sept. 30. About 100 members were present.—Mrs. Nora Heflin, Oscola, Ind., Oct. 25.

Plymouth church met in council Oct. 20, with Bro. Wm. Hatcher presiding. Our home ministers are taking charge of the preaching services at present, until a pastor can be secured. Our love feast is set for Nov. 4.—Mrs. Claude Cripe, Rossville, Ind., Oct. 21.

South Whitley church met in council Oct. 19, with Eld. Ira Kreider presiding. Brethren J. A. Snell and Winebrenner were also present. Seven letters were granted. There was some discussion concerning our church building. A committee was appointed to help choose Sunday-school and church officers for the coming year. We also decided to have the Sunday-school collection of one Sunday in each month for missions.—Lizzie Poland, South Whitley, Ind., Oct. 19.

Walnut.—We had an all-day meeting Oct. 15. The church furnished the dinner. After the Sunday-school hour, our pastor gave a splendid examination sermon. At 2 p. m. Bro. Daniel Wyson, of Napasau, spoke to us on the subject, "What Think Ye of Christ?" At a special meeting, before the love feast, a brother was reclaimed. Owing to the threatening weather, there were not as many people present as we had expected, but we had a very spiritual meeting. We expect to give an educational program on Sunday evening, Nov. 12.—Esther Lewis Rohrer, Argos, Ind., Oct. 16.

West Goshen church met in special council Oct. 19, with Eld. Calvin Huber presiding. A number of letters were granted. Revival meetings will begin at the Pine Creek house, Oct. 22, with Bro. Ed. Stump doing the preaching. Bro. Reuben Shroyer will begin a revival in the West Goshen church about the middle of November. At this council our elder, Bro. Huber, offered his resignation, which the church accepted. Sometime in the near future the church will elect another elder.—(Miss) Ethel I. Hoover, West Goshen, Ind., Oct. 20.

West Manchester.—Our Rally Day services were held Oct. 15. Bro. W. O. Beckner, of Chicago, and Bro. J. A. Dove, of Cloverdale, Va., gave us their messages. Their messages, in connection with the fact of the goodness of God. The attendance and interest at these services were splendid. Oct. 22 Bro. J. F. Swallow, of Malmo, Minn., came to us, and now our meetings are in progress. Sister Smith, also of Minnesota, is conducting the song service.—Alta Irene Williams, North Manchester, Ind., Oct. 23.

White.—Sunday, Oct. 15, Bro. Greyer closed his meetings at this place. He delivered the Word of God forcibly and with power, and much good was done in the community. Two united with the church. On Sunday night our communion service was held, which was well attended.—J. R. Rettinger, Darlington, Ind., Oct. 23.

IOWA

Coon River.—We met at our country church Oct. 14 for our love feast service. At 2:30 P. M. Bro. W. E. Ekenberry gave a splendid sermon. The examination services were held at 6:30 by Bro. J. Q. Goughnour. Bro. B. F. Buckingham officiated in the evening services. Many visiting members were present from other congregations to enjoy this feast with us. The Sunday-school hour, next day, was given to the children's meeting. Sister Bertha Wise, of Dallas Center, Sister Naomi Shaw, of Des Moines, and Sister Bertha Erb, of Panora, gave fine talks to the children. After these services Bro. J. Q. Goughnour again addressed us, after which dinner was served. We felt highly favored, as we had fine weather, good roads, a minister on hand to attend to our needs. Bro. Ekenberry also addressed us at York in the evening.—Mrs. Zona B. Ott, Panora, Iowa, Oct. 16.

Mt. Etta church met in council Oct. 6, with Bro. Harry Rogers as moderator. The matter of securing an evangelist for next year was taken up and Bro. Rogers was instructed to make arrangements. As it is getting late, we decided not to hold a love feast this fall. Our financial report for this year shows that we are only about \$30 behind in our subscription to the new missions. Bro. Glen R. Montz, of Minnesota, began a series of meetings for us Oct. 16 and continued two weeks. The crowds were good every night and much interest was shown. Bro. Montz is a forceful speaker and drove a clear and plain message home. Five were taken into the church by baptism. During the summer months the church was raised about \$1000, and a new cement dug-out under the whole building. The work was completed in a short time—quite a lot of the labor being donated. The basement at present is nearly completed, except the ceiling, and tables and fixtures for communion occasions. A furnace has been installed and the fuel purchased for winter. The basement itself is mostly new, but the subscription was not large enough to make use of it for the children's division of the Sunday-school.—Mrs. Andra Johnston, Bridgewater, Iowa, Oct. 23.

KANSAS

Larned Rural.—Our revival meetings have begun with good interest. Bro. Harrison Frantz, of Red Cloud, Neb., is in charge. Our love feast will be held on Sunday evening, Nov. 5.—Ira Marker, Larned, Kans., Oct. 24.

Maple Grove church closed a three weeks' revival meeting Sunday evening, Oct. 22, in charge of Bro. C. H. Brown, of Lowell, Ark. The meetings were very spiritual and uplifting. Much good seed was sown and we hope that the harvest time will soon be at hand. At the close of the meeting we held our love feast, with Bro. Brown officiating.—Beulah Blickenstaff, Norton, Kans., Oct. 22.

Newton church held its quarterly council Oct. 1. Eld. J. J. Yoder not being present, the pastor, Bro. B. F. Miller, acted as moderator. Arrangements were made for the revival to begin Oct. 3. Bro. John R. Snyder, of Huntington, Pa., conducted the services. The Gospel Message was held forth in a convincing manner and brought home to us the need of salvation. Six were received by baptism and two by letter. The meetings closed with a love feast. Our Christian Workers' Meeting was reorganized with Junior and Senior Departments.—Mrs. A. L. Snoberger, Newton, Kans., Oct. 26.

Quinter church met Oct. 21 for its semiannual love feast. The day was a goodly number gathered to listen to the Word of God. Bro. Ezra Wolf, assisted by Bro. C. H. Gentry, of Mt. Morris, Mo., preached by Bro. Ezra Wolf, assisted by Bro. C. H. Gentry, of Mt. Morris, Mo. The hour was very profitably spent. At noon fully 500 people met in the well-equipped basement, to partake of a bounteous meal. At 3 P. M. the examination services were held, and at seven the communion. Bro. Jas. Gish, of Beatrice, Neb., officiated and gave us many words of encouragement, which made lasting impressions on those still outside of the church, as well as on the members. About 300 communion, including most of those who united with the church last December, during our great revival meeting. Sunday morning, at 10, we had a well-arranged Church's Meeting, addressed by Eld. J. J. Yoder. The church was well represented. The church decided to put in a call for District Conference in 1923.—Mrs. J. W. Jarboe, Quinter, Kans., Oct. 24.

Topeka.—Oct. 13 Bro. O. H. Feiler and family, of Navarre, Kans., stopped over on their way to District Conference at Morrill, Kans. The evening we had services at the church and Bro. Feiler delivered a powerful sermon on "The Love of Christ," which was very much appreciated. Several others also stopped over on their way to Conference. We were all made better by their visit among us. It has given us new inspiration to press on in the Lord's work. Our communion has been changed from Oct. 21 to Nov. 4 on account of

conflicting with similar services at neighboring churches.—Mary M. Stoltz, Topeka, Kans., Oct. 21.

Washington church met in council Sept. 23, with Bro. Samuel Gauby in charge. The deacons gave a favorable report of the annual church visit. Our love feast was held Sept. 30, with Bro. Chester Daggett officiating. Forty-nine members were present. On Sunday morning appropriate talks were given to the children by Brethren Samuel and Geo. Merkey, Herbert Dague, and Sisters Ruth and Mary Meyer. We expect Bro. E. D. Steward to be with us in December, in a series of meetings.—Mrs. Minnie Bell, Washington, Kans., Oct. 17.

White Rock.—Our series of meetings began Oct. 8, Rally Day, with Bro. Patrick, our minister, in charge. The meeting that day was a complete success with a well-filled house and a basket dinner. We had with us Bro. D. W. Kurtz, of McPherson. He delivered some splendid lectures, which were very much appreciated. The day was one long to be remembered. Our series of meetings continued for two weeks, closing Oct. 22 with a story of the cross in song and narrative. Bro. Patrick preached some very inspiring sermons. We held our love feast Oct. 21. Several visiting ministers were present.—Edith E. Bates, Lovewell, Kans., Oct. 24.

MARYLAND

Baltimore (Woodbury).—The congregation met in council Oct. 8, with Eld. Wm. Ropp in charge. The brethren gave a report of the annual visit, which was very encouraging. Three certificates of membership were received. Sunday-school officers were elected, with Bro. S. F. Raitigh, superintendent; also church officers. We decided to hold our love feast Nov. 12. We have purchased a parsonage, which our new pastor, Bro. S. P. Egan, now occupies. Our Wednesday evening Bible interpretation and study hour is a very interesting and helpful service. It is enjoyed by a large number each night and is conducted by the pastor.—Mrs. Geo. W. Worley, Baltimore, Md., Oct. 25.

Brownsville.—Our love feast was held Oct. 21. One was received into the church by baptism the same day. Bro. J. M. Henry, of New Windsor, Md., officiated at our feast and preached several very inspiring sermons during the afternoon and the following morning. Bro. John Bowles, of the Pleasant View congregation, and Bro. A. B. Rice, of Fredrick, assisted in the services. A collection of \$26.53 was taken in Sunday-school Oct. 22, for the support of our two missionaries in the foreign field, and another of \$37.73 in the preaching service the same day for home missions.—Mrs. Nellie S. Kartzel, Brownsville, Md., Oct. 23.

Ridgely.—Bro. J. W. Rowland, of Bunkertown, Pa., began a series of meetings in our church on Sunday evening, Sept. 24, continuing until Oct. 15, preaching the gospel to the converts. One young man confessed Christ and was baptized. The attendance was good and much interest was manifested. We feel that much good has been done. Our love feast was held Oct. 15, with Bro. Rowland officiating. We feel grateful for the presence and labors of the adjoining churches.—Debra K. Reber, Ridgely, Md., Oct. 23.

MICHIGAN

Bear Lake church met in council Oct. 21, with Eld. Isaac Hufford presiding. We decided to hold our love feast Nov. 12. We expect Eld. C. L. Wilkins to commence meetings on Monday preceding the love feast.—Julia E. Younce, Clarion, Mich., Oct. 21.

Grand Rapids.—Our church met in council Aug. 11. Our elder, Bro. Townsend, Bro. J. Smith, of Woodland, and Bro. Ira Bowser, of Elm Dale, met with us. An election of deacons was held. Brethren M. M. Chambers and Daniel Oaks being chosen and duly installed. The service was very impressive. License was granted Bro. Laman Patrick to preach. He is now preparing himself for greater service at Bethany. The church is doing some extension work. Different groups of members hold meetings every first and third Sunday at one of the Old People's Homes in the city. Our church and lawn have been improved. Some painting has been done, both on the inside and outside. The Aid Society gave some new rugs for the Junior and Primary Departments.—Mrs. Katie Register, Grand Rapids, Mich., Oct. 25.

New Haven.—Our members' meeting was held Oct. 7, with Bro. Bollinger presiding. Four letters of membership were granted. Bro. Burton Sherrick was chosen "Messenger" agent for one year. Sister Ruby Emrick was selected as a member of the Missionary Committee for three years. The church decided to have an all-day meeting on Thanksgiving Day.—Mrs. Grace Sherrick, Middleton, Mich., Oct. 21.

Onekama church met in regular council Oct. 7, with Eld. J. E. Joseph presiding. One letter of membership was read. The church officers were elected for the ensuing year as follows: Elder, Bro. G. Nevinger; trustee, Thos. Carey; clerk, Grace Deal; Sunday-school superintendent, E. G. Sellers; superintendent of Primary Department, Sister E. G. Sellers; deacons, Bro. Decker, Bro. C. Nevinger, Bro. Grace Deal and W. R. Miller. The church discussed ways of raising sufficient funds to support a pastor. A committee was elected to formulate plans. We held our love feast Oct. 15, with Bro. J. E. Joseph officiating. We had a very spiritual feast indeed, and all feel better equipped for the future.—Bro. C. Nevinger and J. E. Joseph will have charge of the work for the winter.—Grace Deal, Onekama, Mich., Oct. 19.

Shepherd church held a members' meeting prior to the love feast, Sept. 23. Eld. D. E. Sower presided. Bro. Samuel Bollinger was also present. Bro. C. A. Spenser was advanced to the eldership. Sunday morning Bro. O. E. Sower presided. The church and lawn were served in the basement. Bro. Sower preached and then followed the ordination of Brother and Sister Spenser. In the evening an enjoyable and impressive love feast was held, with Bro. Good, of Mt. Zion church, officiating.—Mrs. A. J. Kindig, Mt. Pleasant, Mich., Oct. 20.

MISSOURI

Bethany.—Sunday, Oct. 1, the District Young People's Conference convened in our church. Bro. E. P. Legg, of Orrick, the County Young People's Superintendent, and other workers were in charge. The evening service was very impressive, and we were made to feel our responsibility in the great work of the Sunday-school. The following Tuesday night Bro. C. A. Eshelman, of Bloom, Kans., assisted by Miss Minnie Edgcomb, of McPherson, began our revival services. The weather was fine and the attendance was excellent. The sermons of Bro. Eshelman were powerful appeals for loyalty to the church and the Kingdom of God. Oct. 15 we had an all-day service, with a basket dinner at 10 o'clock. In the afternoon separate services were held for the fathers and sons and for the mothers and daughters. The mothers' meeting was conducted by Sisters Edgcomb and Naylor. Bro. Eshelman gave a splendid address to the fathers and sons. As a result of these services one was baptized and the church was strengthened for the work of the future.—Lewis Naylor, Stet, Mo., Oct. 24.

Carthage.—Our communion was well attended and well supported by the home church and by visitors from other congregations. Bro. Oren, the elder in charge, had taken pains to secure able and efficient assistance in conducting the meeting, and the service was well charge had rallied well to his support, in making ample and abundant provision for the feast and for the comfort of all. Eld. Argabright led the communion services, assisted by Elders Lichtenwalter and Sunderland. The Sunday morning services were led by Bro. Lichtenwalter and were largely attended. Sunday evening Bro. Argabright gave the farewell address. He has promised to visit us at least once a month. Since Bro. Oren is left alone, in charge of the church, he greatly desires that ministers from other churches favor us with visits as often as possible. All reasonable expenses will be cheerfully paid to any who come to visit.—Mrs. C. Switzer, Carthage, Mo., Oct. 23.

Deepwater church was favored by a visit Sunday from our aged Bro. Martin Mohler and wife, of Leeton, Mo. He gave us a good talk and also filled the place of an absent Sunday-school teacher. We need such good help. This is the first sermon we have had since a series of meetings in August.—Lizzie Fahnestock, Montrose, Mo., Oct. 22.

Jasper church met in called council Oct. 20, preparatory to the love feast the following evening. It being so near the time of our regular

council, we decided that it should take the place of that council. Eld. Jas. M. Mohler was with us. Bro. Earl Harvey was elected Sunday-school superintendent for 1923. We had a very good representation at our council. Oct. 21 we held a very enjoyable love feast. Bro. Martin Mohler gave us a very interesting sermon. Our Christian Workers' Meeting is progressing nicely.—Walter Weimer, Jasper, Mo., Oct. 23.

Mountain Grove.—Our elder, Bro. A. M. Peterson, recently suggested having midweek prayer meetings at the homes of the members. We are enjoying good meetings—much zeal and interest being manifested by both old and young. We also have a good attendance at these meetings. Our Sunday-school is getting along nicely. For worship, after discussing the matter at our last quarterly council, held in the Greenwood house Sept. 24, we decided to build in the spring. Solicitors were appointed, also a building committee.—Mrs. J. M. Neher, Mountain Grove, Mo., Oct. 21.

Shoal Creek.—We enjoyed a spiritual love feast on Saturday evening, Oct. 21, with Bro. W. R. Argabright officiating. Sunday morning, at 11 o'clock, Bro. Argabright gave a lecture on the doctrines of the church. Our Sunday-school is getting along fine, with increased attendance.—Mrs. W. R. Argabright, Fairview, Mo., Oct. 25.

Warrensburg (City Church).—Bro. J. J. Gibson, of Chicago, Ill., has just closed a very interesting series of meetings at this place. While there were only two converts, and one declined, the members are very much strengthened. On account of the continued illness of Bro. D. L. Mohler, our present elder, he was unable to attend our meetings. Our regular quarterly council was held Oct. 12. Officers were elected for the coming year. Bro. E. A. Robinson was chosen elder.—Rowena Wampler, 210 Clark Avenue, Warrensburg, Mo., Oct. 21.

NEBRASKA

Octavia church met in regular business session Sept. 2. Two delegates were elected to represent us at District Meeting—our pastor, Bro. Forest Eisenbise, and Bro. S. W. Mohler. Our love feast was held on Sunday evening, prior to Thanksgiving Day, with an all-day meeting on Thanksgiving Day. Our Rally Day will be observed on Sunday, Nov. 26. The Sisters' Aid Society will hold their annual sale Nov. 10. We feel encouraged with the progress of the work under the leadership of our new pastor, Bro. Forest Eisenbise, and wife.—Elmer Barkholder, Octavia, Nebr., Oct. 17.

NORTH DAKOTA

Ellison church met in regular council Oct. 14, with Eld. Bruce Williams presiding, assisted by Eld. John Deal. We decided to adopt the evangelist system of raising our church finances, and we trust will bring satisfactory results. We need new song books and decided to use "Hymns of Praise." The service of our pastor, Bro. Lewis Hyde, was secured for another year, beginning Oct. 1. We elected Bro. Earl Barkholder to the deacon's office, and Bro. Clyde Schrock to the ministry. Eld. J. M. Hyde was ordained as elder.—Mrs. Lewis Hyde, Rock Lake, N. Dak., Oct. 18.

South James River church met in council Sept. 30. We decided to hold a Vacation Bible School in June of next year with home talent carrying on the work. Some time ago our pastor gave a sermon on Child Rescue work, after which a collection of nearly \$12 was taken for our home district Child Rescue treasury. Oct. 15 was Rally Day. In the forenoon our Sunday-school convened at the regular hour, with seventy-one in attendance. This was followed by a sermon by the pastor on the subject, "Five Star Points from the Life of Paul." At the noon hour we enjoyed a basket dinner together. Several from adjoining churches were in attendance. The afternoon services were conducted by our superintendent, consisting of Scripture reading and comments, and a short talk by Bro. Kreps.—Mrs. O. A. Myer, Carrington, N. Dak., Oct. 19.

Zion church met in council Oct. 12, with Eld. Williams presiding. Our love feast was held on Saturday evening, Oct. 14. Bro. Williams officiated, assisted by Bro. Decker. The meeting was very successful, with many good Scriptural thoughts to meditate on. Oct. 15 an all-day Harvest Meeting was held. Bro. J. M. Meyers very ably preached the Harvest sermon and Bro. Williams the missionary sermon. An offering of \$32 was taken.—Mrs. G. W. Newcomer, Cando, N. Dak., Oct. 18.

OHIO

Kent.—Following the Sunday-school session, Oct. 8, the children of the Kent church gave a program, after which a picnic dinner and a social hour were enjoyed by all. At 2:30 P. M. a delegation from four Sunday-schools discussed Sunday-school work and problems.—Mrs. Frank Marker, Kent, Ohio, Oct. 21.

Maple Grove.—We have just closed a very successful series of meetings at this place. Bro. I. D. Heckman, of Cerro Gordo, Ill., was with us and preached eighteen uplifting sermons. The interest was splendid throughout the meetings. There were fourteen confessions, thirteen of whom have been baptized. We are sure that all have been strengthened by Bro. Heckman's stay. The meetings were closed with communion services Oct. 22. We held our council meeting Oct. 21. Sister Emma Tabor asked to be relieved as church treasurer, and Bro. Ray Shinabarger was appointed in her place.—Mrs. C. L. Bowerize, Ashland, Ohio, Oct. 24.

Pleasant Hill church met in quarterly council some weeks ago. We decided to take advantage of a lecture course given by our brethren who will visit Southern Ohio this winter. Bro. A. Robinson was chosen pastor and elder for another year. At a special meeting, Brethren E. B. Deeter and Chas. F. Senseman were chosen deacons but have not been installed. One letter of membership was received and six were present. Afterward a basket dinner was held for the Home Coming. It was enjoyed by all, especially by those who formerly lived here. We voted to make it an annual affair. The sermon was given by Bro. Chas. L. Flory, a former pastor. Bro. D. W. Wine, of Covington, was the oldest member present. Oct. 8 a Rally Day was given by Bro. Decker. The morning service was given by Bro. D. R. McFadden began our revival. He preached God's Word with power each night for two weeks. Our local choristers led the singing. There was good interest and attendance throughout the meetings. Ten young people confessed Christ and were baptized. Oct. 29 Bro. Robinson will begin a revival in the West Charleston church.—Mary West, Pleasant Hill, Ohio, Oct. 26.

Tuscarawas.—We held our Harvest and Homecoming at the Zion house Oct. 22. The day was ideal in every way. The morning was taken up in a Harvest Service. Bro. Shroyer led the devotionals, after which Bro. Taylor gave us an inspiring sermon on "God's Love to the Homeless." The afternoon service was given by Bro. Shroyer, who ministered to our brethren and also some of the sisters gave good talks. Bro. Kahler, of Canton, presented some good thoughts concerning our bodily, earthly and heavenly homes. Brethren Longnecker and Shroyer also gave us some things on which to meditate. We were glad to have so many from neighboring churches with us. Altogether it was a day well spent, and we trust that all received some good.—Mrs. Cathrine Paulus, East Sparta, Ohio, Oct. 25.

OKLAHOMA

Antelope Valley.—Oct. 8 we met at the Antelope Valley church in a Township Sunday-school Convention, commencing with Sunday-school at 10 o'clock, followed by preaching services. A basket dinner was served on the grounds at noon. The afternoon program was devoted to addresses, songs and general discussions. An exceptionally large crowd was present and we trust that much good will result from a united effort of the entire community, to help in the work for a better Sunday-school.—Gracie Underwood, Billings, Okla., Oct. 25.

PENNSYLVANIA

Altoona (Twenty-eighth Street Church).—We met in business session Oct. 4, with Eld. D. B. Maddocks presiding. It was decided to hold our love feast Nov. 12, at 6:30. Two certificates of membership were received. Ten have been received into the church by baptism since our last report—eight of a series of evangelists, and two by other means; others await the rite of baptism. Bro. Ellis came Sept. 17—preaching twenty soul-inspiring sermons. The series was well attended throughout, and a willing spirit was displayed by all concerned, in making it the success that it was. Many

expressions of appreciation testified to the strong, fearless way in which Dr. Ellis teaches the story of salvation by "way of the cross." A strong spirit of unity was evident in all departments of the church, and it is hoped that the meetings will have a far-reaching effect, and that the church will have made decided progress in Christian work and in the cause of the Master.—Mrs. Cyrus B. Replogle, Altoona, Pa., Oct. 21.

Antietam.—We met in council Oct. 12 with Eld. M. A. Jacobs presiding. Delegates were chosen to represent us at District Meeting: Waynesboro, Elders C. R. Oellig and M. H. Stover and Bro. E. E. Snader; Prices, H. C. Muck; Welys, A. Aron Newcomer; Rouzverville, Eld. M. A. Jacobs. We expect to hold two love feasts this fall: At Price house, Nov. 11, at 1:30 P. M.; at Price church, Nov. 11 at 1:30 P. M. Our revival meeting in Waynesboro will begin Nov. 5, with Bro. A. J. Beeghly, evangelist.—Jessie Demuth, Waynesboro, Pa., Oct. 16.

Bethany.—Oct. 12 the Sisters' Aid Society held a Rally Day Social. We had a splendid program. Brother and Sister Kulak, of the First Church, were with us. Bro. Kulak spoke on the subject of Shams. We were also glad to have with us our elder's wife, Mrs. C. M. Swigart, president of the Aid Societies of the Brotherhood. She gave an interesting talk about her trip to Virginia, where Sister Wampler is laboring. The rainy day bags, distributed in the spring, were returned and noted \$66.00, which is to be used towards the new church, which we hope to get started in the near future. Oct. 15 our pastor preached a splendid sermon on the "Visions of Youth." The evening service was devoted to a talk to the young people—it being Christian Endeavor night. We are pleased to note a steady increase in the attendance of the Young Worshipers. Bro. Ellis officiated at the morning service.—Mrs. C. Bartolet, Philadelphia, Pa., Oct. 23.

Elizabethtown.—We held a series of evangelistic services at Stevens Hill which closed Oct. 15. Bro. Wm. Miller preached the Word in an interesting and powerful manner. One accepted Christ and was re-baptized, which is to be used towards the new church, which we hope to get started in the near future. Oct. 15 our pastor preached a splendid sermon on the "Visions of Youth." The evening service was devoted to a talk to the young people—it being Christian Endeavor night. We are pleased to note a steady increase in the attendance of the Young Worshipers. Bro. Ellis officiated at the morning service.—Mrs. C. Bartolet, Philadelphia, Pa., Oct. 23.

Falling Spring.—Oct. 14 and 15 we held our fall love feast at the Potstown church. The attendance was not as large as usual, but the meeting was a feast to the soul. Visiting ministers present were H. C. Muck, Tommy Ecker, Aron Newcomer, Frank McCoy and E. S. Rowland. The brethren gave some very interesting and Spirit-filled sermons, which were an inspiration. Brethren Ecker and Newcomer remained over and preached at the Sunday morning. An offering of \$38.02 was lifted for home missions. Bro. Ellis officiated at the love feast on Saturday evening.—H. N. M. Gearhart, Shady Grove, Pa., Oct. 23.

Germantown church held its quarterly business meeting Sept. 29. Two church letters were granted and two were received. Delegates remained over and preached at the Sunday morning. An offering of \$38.02 was lifted for home missions. Bro. Ellis officiated at the love feast on Saturday evening.—H. N. M. Gearhart, Shady Grove, Pa., Oct. 23.

Hanover.—The teacher-training class, instructed by Bro. Jacob Myers, rendered a program on Sunday evening Sept. 24. Five received diplomas and five received certificates. Eld. H. K. Ober, of Elizabethtown College, gave the main address. We met in council Oct. 11, with Eld. Daniel Bowser presiding. One letter was granted and one was received. We decided to have a Sunday-school next summer. We decided to start prayer meetings again. Bro. M. Stauffer and David L. Little were elected delegates to the District Meeting; alternates, Brethren Daniel Forry and James Sellers. We decided to hold a Bible Institute sometime this fall. We held our love feast Oct. 15, with Eld. M. A. Jacobs presiding. A. Spenser, on "Home Missions," from the text, "Follow me." He also officiated in the evening. The meetings were well attended. Six ministers from adjoining congregations were present.—Mary A. Rhinehart, Hanover, Pa., Oct. 23.

Harrisburg.—Oct. 1 a number gathered at the Polytechnic Hospital for a preaching service. Bro. Conner in charge. Oct. 8 we met at the County Almshouse. We always get great inspiration from these services. The people are eager to listen to the Word, and to sing the songs of Zion. Bro. Conner also preached at the Almshouse. One week's revival services closed on Sunday evening, Oct. 22. The new Sunday-school will begin on Oct. 23. Six desire to unite with the children of God. Our council convened Oct. 24, with Eld. W. K. Conner presiding. Since our last report four have been received by letter. One was reinstated into full fellowship. We had our meetings during the week. They were programs, with talks on different subjects. Our love feast will be held Nov. 12, at 4 P. M.—Sallie E. Schaffner, Harrisburg, Pa., Oct. 24.

Junata Park.—We held our Rally Service last Sunday. A good program was rendered in which all participated with great interest. Our evangelist, Bro. H. B. Heisey, began a revival meeting on Monday, which was Sunday-school evening. The attendance was large. The meetings during the week have been well attended, with a growing interest. The sermons, so far, have been directed largely to the members of the church. They have the right ring and, if heeded, will result in the conversion of the unsaved. We expect to hold our communion Nov. 12.—Anna Bruner, Junata, Pa., Oct. 22.

Maple Spring.—Bro. Reuben Shroyer, of Northampton, Pa., began a series of meetings at the Maple Spring church Oct. 1, and continued until Oct. 15. He preached seventeen sermons which were much appreciated by the members, especially because they dealt with the simple life and the evils of the day. Four were added to the church. Our love feast was held Oct. 15, with Bro. Shroyer officiating. The meetings were well attended and will continue to be so. Bro. Shroyer earnestly labored with us. Bro. Paul Rummell and Galen Blough and family, of Juniata College, were also with us over Sunday.—Mrs. Anna Kaufman, Maple Ridge, Pa., Oct. 24.

Marsh Creek.—Owing to the fact that Eld. John C. Zug could not attend as one of our series of meetings, Bro. F. F. Lightner, one of our home ministers, conducted the meetings for one week, beginning Sept. 24. There was splendid interest, and as a result four have been baptized. We held our love feast Oct. 8. It was a very good meeting, with about 15 persons. We had with us Eld. Geo. C. O'Neil, of Altoona, who officiated; also Brethren Silas Utz, Leonard Flor, Charles Flor and Geo. Bowers. We also held two small love feasts at the homes of some of our aged members.—Ida M. Lightner, Gettysburg, Pa., Oct. 20.

Mt. Joy church met in council Sept. 30, with our pastor, Eld. R. T. Her, presiding. Letters were granted to Brother and Sister Walker, who went to Florida for Bro. Walker's health. Arrangements were made for our love feast, which was held Oct. 8. Bro. Beahm, of Conneville, held a two weeks' series of meetings. The attendance and interest were good. We gave some sound Gospel sermons, which were much appreciated. We had a meeting on Mt. Pleasant, which was asked to be a separate congregation. The church granted them the privilege, and the organization will take effect Jan. 1, 1823. There is also a mission at Wooddale; they are building a church which will be dedicated soon. Our Sunday-school is prospering. Our program Oct. 15. The work here is prospering.—Jerusha E. Myers, Mt. Pleasant, Pa., Oct. 23.

Pleasant Hill church held their annual fall love feast Oct. 14. We appreciated having with us Elders J. A. Long and E. Elmer Lees, of York, Pa., also Brethren Silas Utz, J. M. Stauffer and Curvin Henry. Brethren Long and Henry were very helpful. Bro. Stauffer was also with us and gave a splendid address to the Sunday-school. We also had with us Brethren S. C. Godfrey and Edw. Keeny, of Loganville, and J. J. Bowser, of York, Pa. Oct. 2 Bro. J. M. Myers, of Red Lion, preached an uplifting sermon at the North Codorus house. Our

(Continued on Page 704)

DISTRICT MEETING OF MIDDLE INDIANA

(Continued from Page 699)

a petition to disorganize the Copper Creek church was also granted. A District budget of \$14,900 was accepted for the coming year's expense. Delegates to Standing Committee for 1923 are Otho Winger and L. W. Shultz. J. A. Snell succeeds J. G. Stinebaugh on the Mission Board. M. K. Reiff, of Burnettville, is the new trustee of Manchester College, succeeding D. B. Garber, of Mar- kle. C. C. Kindy was reappointed on the Ministerial Board. J. L. Cunningham was chosen to confer with Northern Indiana and the railway agencies, to arrange for special trains to the Calgary Conference. A. L. Ulrey was chosen as a new member on the Auditing Committee. Simon Burket was appointed as our District committee man on arrangements for the next Annual Conference in our territory.

Next year's Conference will be held in the Spring Creek church, near Sidney, Ind.

The Joint Boards of the District held some very interesting and helpful sessions. The organization of next year's joint work is C. C. Kindy, Chairman, Moyné Landis, Secretary, H. L. Hartsough, Treasurer. The Field Secretary will continue to do as much as possible by correspondence, week ends and summer months' work.

L. W. Shultz, Writing Clerk.

LOVEWELL, KANSAS

Oct. 8 was a big day for this community. Both church and Sunday-school put forth extra efforts to rally their forces for a bigger and better church. It was a community program. We were pleased with the results of our efforts and all indications are that more community programs will be arranged.

The church was filled three times during the day. In the morning a Sunday-school program was given, after which Dr. Kurtz gave a splendid sermon. A basket dinner—the old fashioned kind—was enjoyed at the church. Getting acquainted with our neighbors and friends was a real social benefit. A large number of brethren from adjoining churches came to spend the day with us. "Human Problems" was the theme for the afternoon, and in giving this splendid lecture, Dr. Kurtz was at his best. We were all agreed that this lecture was timely. The evening service was well attended by the young people as well as others. The local high school students favored us with a special song. Dr. Kurtz gave his popular lecture, "The Symphony of Life," to a large, appreciative audience.

It was the expression of many that such community events are worth while and ought to be followed by others in the future. We hope to arrange more such programs during the coming year. At present the young people's Sunday-school class is investigating the prospects of arranging a four-number lecture course for the winter. All indications are that the plan will be carried out. With renewed vigor and enthusiasm the people are co-operating with the pastor, and we can not but believe that the coming year is going to be a big one for the church at this place.

Archie L. Patrick.

CONSECRATED HEARTS AND CONSECRATED AUTO TRUCKS IN MISSION WORK

The mission work at Emmett, Idaho, has been in progress during the past few years. In October, 1920, a Sunday-school was organized in the home of Brother and Sister W. H. Sisler and continued with increasing interest until April 30, 1922, when it was moved four miles to the new churchhouse in the city of Emmett, which house was dedicated one week previous. At this point the real growth and interest began.

In addition to the ingathering from the city population, Brethren Warren Sisler and J. G. Miller used their giant truck, and gathered parents and children, hauling some six and a half miles. The following is the truck load record to Oct. 1, 1922: Fathers, 5; mothers, 4; these parents represent 7 families; babies, 3; all others under 12 years, 26; 12 to 16, 5; all over 16 not parents, 4; total, 47. Largest truck load any other morning, 57; quarterly report given Oct. 1, 1922, for the quarter past, average attendance, 87. Total offerings, \$41. Largest attendance any Sunday, 137.

This Sunday-school under the superintendency of Bro. W. H. Sisler has the largest percent of young life we ever saw. Remember our caption.

L. H. Eby.

Fruitland, Idaho.

WHAT IMPRESSED ME

I thought myself happy to be at the District Meeting and associated gatherings of Northern California. Fifteen years ago the District was organized with three hundred members. Now there are fifteen hundred and eighty-eight members in nineteen congregations. Immigration and evangelism are the two sources of increase. While many members are coming from the East, the churches are receiving into fellowship a large per cent of their own children and also a few, comparatively speaking, from other sources.

Twenty-seven elders responded to the roll call in their Elders' Meeting, and there were only a few absentees, Middle-aged and young men were in the majority. The spirit of their meeting seemed to denote earnestness and activity. There was a disposition to get things done, and to get them done right. The Elders' Meeting is a good thermometer of the life and activity of a District.

In their various associated meetings the topics were well handled—all were helpful and inspiring. One marked feature is the fine musical talent, and the way it is so definitely dedicated to the service of the Lord. Splendid congregational singing and many special numbers added to the tone and inspiration of the meeting.

In the business session most of the questions considered were of a local nature. Home mission work and college education for the youth of the church on the Coast received more than an average amount of time for their consideration. Their Mission Board was instructed to build a churchhouse at once, at Oakland, Calif. Our whole Brotherhood is interested in this church, as Oakland is located across the bay from San Francisco and is the gateway to the foreign field for many of our missionaries. Eighty-five missionaries passed through there in six years, to and from their field of work.

Northern California has joined with Southern California in the ownership of La Verne College. They are keenly conscious of the value of having a Brethren College on the Coast. One said: "If we do not educate our young people, somebody else will, for they are going to have an education."

The meeting was an expression of a forward look. The Lord will bless their work.

John Heckman.

Modesto, Calif., in care of W. M. Fike.

IN MEMORIAM

Elder Brice Sell, of the Leamersville church, Pa., was almost instantly killed in an auto accident on the streets of Altoona, Pa., Sept. 9, 1922.



Elder Brice Sell

He was a son of Daniel Sell, who was the father of eight sons, four of whom were ministers and two were deacons.

Elder Brice Sell was born near Newry, Pa., July 23, 1847, and lived his entire life in the same vicinity. He was a successful farmer and horticulturist. He retired from business a few years ago,

after which he and the companion of his life made their home with their daughter.

His experience and acquaintance with so many people made him a good salesman, and while assisting in taking produce to market, he met the accident that caused his death.

He united with the Church of the Brethren in his young manhood. He was called to the ministry Oct. 19, 1872. He was ordained to the eldership in 1899.

He was elected to the ministry in the Frankstown (Duncansville), now Carson Valley church. When the church was finally divided into three organizations, he was, in 1904, chosen presiding elder of Carson Valley, and continued to serve the church till June 4, 1908, when he resigned.

For a number of years he served the Montgomery church in Indiana County, Pa., as elder. Jan. 1, 1918, he became the elder of the Leamersville church, and served in that capacity for about three years.

He was physically a strong, robust man of a cheerful disposition. Like Paul he magnified his office. He loved to preach and fearlessly faced the worst conditions of the elements to go to his appointments.

He loved children and had no trouble to win their friendship. He had many admirers. His educational advantages were limited to the common schools, which in his day were in a crude state. He possessed native oratorical ability and diligent application of the advantages at hand, coupled with practical experience, gave him considerable ability in his ministrations. His services as an evangelist took him into many places. He held revival meetings in many of the churches in Central Pennsylvania and also in other States.

He was an uncompromising foe of the saloon and took an active part in driving liquor from the land, and bringing about the amendment to the constitution that prohibits its manufacture and sale. He served the Middle District of Pennsylvania on the Temperance Committee for a number of years. He also served the District on the Standing Committee in 1912.

He was a man of powerful physique, always enjoyed good health and, coming from a long-lived family, bid fair to attain a ripe old age, but the accident cut his earthly career short. It is a sad coincidence that his untimely end came just one year, lacking two days, of the death of his son, Simon O. Sell, who was killed on the railroad where he was employed as a conductor.

He was a useful man in his community. The cry of

affliction never fell on his ears without bringing desired assistance. His charities were many, but were given with the spirit of never permitting the right hand to know what the left hand doeth. His unimely death cast a gloom over the community in which he was as highly esteemed as he was well known.

He, with his brothers, Jas. A. and David D., lived in, and served the same church for half a century and had the pleasure of seeing it grow and develop into five churches, with church property second to none in the Brotherhood.

The funeral services of Brother Brice were fittingly and solemnly conducted by Elder Galen B. Royer in the presence of a large concourse of people. Ministers acted as pall-bearers.

Jas. A. Sell.

Hollidaysburg, Pa.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice will be applied to three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Manges.—At the parsonage, Minneapolis, Minn., Oct. 12, 1922, Brother Oscar W. Anderson, of Grundy County, Iowa, and Sister Sadie E. Manges, of Pennsylvania.—D. H. Keller, Minneapolis, Minn.

Garkey-Suter.—By the undersigned, at his home, Oct. 5, 1922, Mr. Ernest Garkey, of Adelino, Ill., and Sister Gladys May Suter, of Mt. Morris, Ill.—E. E. McCune, Mt. Morris, Ill.

Hopkins-Hoak.—By the undersigned, at the home of the bride's mother, Oct. 7, 1922, Mr. Vera Hopkins, of Tampico, Ill., and Miss Erma Hoak, of Sterling, Ill.—E. F. Caslow, Sterling, Ill.

Reussow-Beck.—By the undersigned, at the home of the bride, Chicago, Ill., Oct. 2, 1922, Mr. Hermann Reussow and Sister Ruth Beck.—J. W. Lear, Chicago, Ill.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Boyd, Bro. James P., died March 17, 1922, in Fresno, Calif. He was born in Holmes County, Ohio, July 23, 1840. He married Ellen Grimes Jan. 17, 1867. He united with the Brethren Church March 28, 1867, and was later elected to the office of deacon. There were four daughters and two sons. One daughter preceded him; his wife died about five years ago. He leaves three daughters and two sons. He greatly enjoyed the services of the Lord's house. Services by the writer.—Samuel Edgcomb, Fresno, Calif.

Burcham, Sister Angie, nee Fox, born May 2, 1862, near Noblesville, Ind., died Oct. 31, 1921. Sept. 22, 1881, she married Wm. Burcham. There were three sons and three daughters. An infant daughter and two sons preceded her. She and her husband united with the Church of the Brethren early in their married life, and as a minister's helpmate she did her part well. She was true to her convictions, and the beauty of her everyday Christian life and its influence will live long. Her health had been gradually failing for two years, and during the last six months she suffered much. Services by Bro. Grant Wagner. Her husband survives with two daughters, one son and eight grandchildren.—Mrs. Gertrude Lee, West Manchester, Ohio.

Burns, Sister Margaret A., daughter of Moses and Elizabeth D. W. Rall, born in Shelby County, Ohio, died Sept. 29, 1922, aged 90 years, 8 months and 10 days. When a little girl, she moved with her parents to Clark County, same State, where she grew to womanhood. She married Isaac J. Burns, who preceded her about fifteen years ago. She was a member of the Church of the Brethren. Several months before her death she called for Elders John Gump and David Dredge, and was anointed. The early part of her life was spent in faithful service for the church and Christ. She taught for many years in the Sunday-school. Services by Elders David Dredge and John Gump at the New Carlisle church. Burial in the cemetery near Lydia A. Barnhart, New Carlisle, Ohio.

Harnish, Sister Clara A., died in Waynesboro, Pa., Sept. 17, 1922, of diabetes. She was born near Chambersburg, Pa., the daughter of Samuel Harnish. She died in the faith. Surviving are one brother and two sisters. Services by Eld. C. R. Oellig and Bro. W. C. Wertz, at the Broadfording church. Interment in the adjoining cemetery.—Jessie Demuth, Waynesboro, Pa.

Hoffer, Samuel H., died Oct. 5, 1922, at the Brethren's Home, Newville, Pa., from a complication of diseases, about an accidental fall, several weeks before his death. He is survived by his wife, five children, three sons, two daughters and twenty-one grandchildren. He was a member of the Spring Creek church for many years. His age was seventy-five years, 7 months and 22 days. His funeral services were held in our church at Hershey. Burial was made in cemetery adjoining. Elders J. H. Longenecker and John C. Zug officiated. Text, John 13: 1.—Emmett Baschore, Hershey, Pa.

Jones, Mary Jane, born July 25, 1834, in Ohio, died at the home of her daughter, Mrs. Ira Roberts, Aug. 5, 1922. She spent her girlhood years in Ohio, and in 1855 she came with her parents by wagon to Lynn County, Iowa, and settled near Waubeek. Here she married Geo. M. Noah May 20, 1858. In 1862 they moved near Vinton, and in 1872 came to Nora Springs, where she has since lived. She was the mother of nine children, four of whom, with the father, preceded her. She also leaves two brothers, twenty-two grandchildren and twenty-one great-grandchildren. Since the death of her husband in October, 1894, she has lived with her children. In young womanhood she united with the Church of the Brethren and was a faithful member. June 10 she was anointed by Elders W. H. Pyle and Edw. Eikenberry. As a wife, as a mother, as a neighbor, and as a friend, she fulfilled her mission on earth in an exemplary way, for she lived for her children, her neighbors and her friends. She was always willing to help in times of trouble and sickness. Services at the home by Rev. G. A. Hess. Interment at Rock Grove cemetery.—Elsie A. Pyle, Greene, Iowa.

Kline, John, died Sept. 26, 1922, aged 80 years, 3 months and 25 days. He leaves his wife, seven children, fifty-two grandchildren and twenty-one great-grandchildren. Two children died in infancy. Services at the home by Eld. C. S. Eshelman, H. L. Hess and Hiram Gible. Interment in the adjoining cemetery.—P. C. Geib, Manheim, Pa.

Knavel, Bro. Harvey, born Feb. 25, 1880, was instantly killed Oct. 10, 1922, when he was caught between a steam shovel and a rib of coal on the Hays farm, near his home in Windber. He united with the Church of the Brethren in July, 1902, and lived a very devoted life to the cause of Christ. He has been a deacon since 1914, and served as a teacher in the Sunday-school for many years. The work of the church was always first for him. His good counsel and aid will be greatly missed. Christmas, 1902, he married

Lizzie Berkey, who survives with one daughter, three brothers and two sisters. Services at the Scalp Level church by Bro. H. S. Replogle. Interment in the Berkey cemetery.—Mrs. C. E. Replogle, Windber, Pa.

Lesher, Bro. J. R., died at his home in Waynesboro, Pa., of hardening of the arteries, Sept. 14, 1922, aged 70 years. Surviving are his wife, Mary, Hoovs, six sons and one daughter. Services by Eld. H. M. Stover at the Price meetinghouse. Interment in the adjoining cemetery.—Jessie Demuth, Waynesboro, Pa.

Liechty, Amos J., son of Rev. John A. and Isadore Snavely Liechty, born in Canton, Ohio, Sept. 16, 1903, died at Mt. Vernon, Ohio, Sept. 30, 1922. He made choice of his life work—aviation—receiving his pilot's license June 8, 1921. What happened is all conjecture, but whatever it was, the plane became uncontrollable and he met his death in company with a passenger, in a nose dive from an approximate altitude of 2,500 feet. Bro. Amos accepted Christ in 1913 and united with the Church of the Brethren. He was active in his church work and always ready to do his part. He leaves his father and mother and three sisters. Services by the writer. Interment in the East Chippewa cemetery.—D. R. McFadden, Smithville, Ohio.

McManus, Bro. Levi, born in Belford, Ohio, May 21, 1864, died in Goshen, Ind., Oct. 14, 1922. Surviving are his wife, three daughters, one full brother, four half-brothers and two half-sisters. He married Sister Emma Smith Oct. 11, 1891. He was a faithful member of the Church of the Brethren since Nov. 26, 1908. He has resided in Goshen since 1882. Services at the West Goshen church by Bro. Calvin Huber. Interment in the West Goshen cemetery.—Miss Ethel I. Hoover, West Goshen, Ind.

Minnich, Sister Annie Louise, died at her late home, near Waynesboro, Pa., Sept. 10, 1922, aged 66 years, 10 months and 9 days. She was a daughter of the late Valentine Kriner. She was a consistent member of the church. Surviving are her husband, John H. Minnich, three sons and two daughters. Services by Eld. M. A. Jacobs. Interment in Green Hill cemetery.—Jessie Demuth, Waynesboro, Pa.

Reed, Lenore, daughter of Mr. Clifford and Sister Ada Reed, died Sept. 21, 1922, aged 6 years, 10 months and 25 days. She was almost instantly killed near her home, when she ran out in the road, to meet her father, who was in a motor truck. The truck was almost stopped, when she attempted to climb on, but in so doing she lost her grip and fell. She leaves father, mother, a twin sister and one brother. Services by Rev. Lemmon at the Glade Run church.—Laura J. Bowser, Kittanning, Pa.

Ritter, Esther H., only child of Brother and Sister Norman Ritter, died within the bounds of the Conestoga church, Pa., Oct. 10, 1922, aged 5 months and 2 days. Services at the Mohler house by Elders Martin D. S. Myer. Interment in the cemetery adjoining.—Amos B. Hufford, Bareville, Pa.

Shaffer, Altha, daughter of Abraham and Tracy Neff, born at New Lebanon, Ohio, died Oct. 6, 1922, near Potsdam, Ohio, aged 69 years, 2 months and 29 days. Early in life she united with the Old German Baptist Church. Sept. 26, 1922, she called for the anointing. She was faithful to her church and bore her affliction with patience. She leaves her husband, two sons and one grandson. Services from the Church of the Brethren at Potsdam by Brethren Isaac Cool and Newton Binkley, assisted by others. Interment near by.—Mary Weisenberger, Laura, Ohio.

Ulery, Goldie, daughter of Brother and Sister Lawrence M. Ulery, born in Elkhart County, Ind., Sept. 20, 1904, died in Elkhart, Ind., Oct. 12, 1922. At the age of fifteen she united with the Church of the Brethren and lived a devoted Christian life. Last June she reaffirmed her faith by calling for the anointing. Surviving are her parents and three sisters. Death was due to heart trouble and complications. Services at the Elkhart City church by Bro. E. C. Swihart. Interment in Prairie Street cemetery.—Sylvia E. Kistler, Elkhart, Ind.

Wiles, Sister Emily Grimes, died Sept. 30, 1922, aged 64 years, 11 months and 7 days. Eighteen years ago the family moved into our midst, and she has worked in the church when health permitted. She leaves her husband, one son and one daughter. Three children preceded her. Services by Brethren Detwiler and Yoder. Interment in the cemetery near by.—Mrs. Jno. Snoberger, New Enterprise, Pa.

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Notes From Our Correspondents

(Continued from Page 701)

next annual council will be held Dec. 9, at the Pleasant Hill house.—Paul K. Newcomer, Spring Grove, Pa., Oct. 20.

Ridgessburg.—Our pastor, Bro. J. P. Harris, engaged Bro. E. D. Kendig, of Stuarts Draft, Va., to labor with us for two weeks, beginning Oct. 8 and closing Oct. 22, with a love feast in the evening. Our meeting throughout was reverent and uplifting. As a result the little girls were baptized. Previous to this meeting two were baptized, making, in all, five since our last report.—J. N. Cogan, Ridgessburg, Pa., Oct. 24.

Ridge.—Evangelistic services will begin at the Ridge church Nov. 29, instead of Nov. 5, as had been published. Our evangelist, Bro. John F. Graham, is engaged in the West and cannot be with us until the above date. Bro. Alvin Brightbill, of Elizabethtown, will conduct the song service.—Joel V. Burkhardt, Shippensburg, Pa., Oct. 20.

Somers.—Our church met in council Sept. 24, with Eld. C. G. Hesse presiding. Officers were elected for the coming year, with Bro. Wm. Speicher Sunday-school superintendent, and Bro. C. G. Hesse, pastor. Oct. 1 was Rally Day. We had a large attendance and a splendid program was given. We have in our Sunday-school 100 more now than a year ago. Our work for the new year has started off well. Oct. 8 we had our Harvest Home Service. Bro. F. F. Holopple, of Hagerstown, Md., gave the address. He also gave a lecture on Saturday evening, and a sermon on Sunday evening. All three messages were very inspiring and helpful and were much appreciated. At this service forty-one were added to the church. We now have 265 members. One was received on former baptism; two were baptized. Eighty new members were added during the last year. Our love feast was held Oct. 12. Sept. 30 we had a social in the church basement with a large attendance. Rev. Coughenour, of the Brethren church of Chicago, gave the principal address of the evening.—Mrs. E. D. Walker, Somers, Pa., Oct. 20.

Special Notice.—Rededication services will be conducted in the Leamersville house of worship at Leamersville, Pa., Nov. 5 at 10 A. M. Dr. C. E. Ellis, of Juniata College, Huntingdon, Pa., will be the speaker of the day.—Mary E. Graybill, East Freedom, Pa., Oct. 22.

Spring Creek.—Oct. 14 we held our love feast. Ministering brethren present were, S. R. Zug, J. H. Longenecker, J. H. Witmer, Levi Mohler, Walter Cocklin and J. L. Baugher. Bro. Mohler officiated. Our letter of membership was granted. The two who stood for Christ during the series of meetings at Hummelstown, were received by baptism. On Sunday evening, Oct. 22, Brethren Simon Bucher and John Baker preached for us on the subject, "The Lost Christ."—Emmert Baschore, Hershey, Pa., Oct. 22.

Spring Grove.—Oct. 9 our Children's Meeting was held at the Kemper house. A program was rendered by the children. Afterward Bro. John B. Brubaker, of Manheim, gave a very interesting and instructive address. Our love feast was held Oct. 21. The following ministering brethren were with us, Wm. B. Fretz, P. M. Habecker, David Killenber, Geo. Weaver and Harrison Bie. Eld. Fretz officiated. We expect to have a series of meetings at the Kemper house Nov. 12, with Bro. J. W. G. Hershey, of Lititz, Pa., in charge.—Virginia R. Wanner, Ephrata, Pa., Oct. 23.

Upper Cumberland.—Our love feast was held Oct. 15. Ministers present from other congregations were Brethren Lehman, Miller, Johnson, Hart, Dick, Group and Cocklin. We were privileged to enjoy another spiritual feast. The weather was ideal and the church was filled with communicants and spectators.—A. A. Evans, Carlisle, Pa., Oct. 23.

West Greentree.—We held a Children's Meeting at Greentree Oct. 15. The service was well attended. Bro. Chas. Zigler, of Richland, Pa., gave a very interesting talk on the subject of "Prayer." He also preached for us at the regular service in the forenoon. Nov. 4 we expect to begin a series of meetings at Florin. Bro. David Weaver, of Birdboro, Pa., has consented to labor with us. Nov. 5 we intend to hold a Children's Meeting at Florin. The time of our love feast has been changed from Nov. 1 and 2 to Nov. 29 and 30.—S. R. McDannel, Elizabethtown, Pa., Oct. 18.

York church met in council Oct. 3, with Eld. J. A. Long and Bro. L. Elmer Leach in charge. Two certificates were granted and two received. Delegates to District Meeting are as follows: Brethren John Moser, A. S. Hershey and D. K. Heddings, and Sister Moser.—Mrs. G. W. Kraft, York, Pa., Oct. 21.

TEXAS

Ft. Worth.—Sept. 8 Bro. W. J. Horner and family moved here from Denver, Colo., to take charge of the work. They are very efficient workers. Bro. Horner has started week-day classes for the junior and intermediate boys, and Sister Horner is teaching the girls needlework. We have planned Rally Day for the last Sunday of this month, and expect to make a complete canvass of the community before that time. At our Wednesday night prayer meetings Bro. Horner teaches the "Life of Christ," from Matthew. Friday nights we have singing, in charge of Sister Horner.—Mrs. Cora Leicht, Ft. Worth, Texas, Oct. 20.

VIRGINIA

Little River (Elk Run Congregation).—Bro. Caleb H. Smith, a student minister of our congregation, came to spend his vacation with us, arriving June 11. He visited in the homes of the community, taught in the Sunday-school and preached twice each Sunday. He also conducted a ten-day Vacation Bible School, assisted by the writer. There were twenty-five in attendance, and the interest was good. On the last Sunday of August, he began a series of meetings, continuing for two weeks. Six Sunday-school boys were received into the church by baptism. Bro. Lester Huffman, of Bridgewater, was with us during most of the meeting and conducted the music, which was added greatly to the interest. Bro. Smith's presence and work were much appreciated and we would like to have him return next year.—Florence Daugherty, Goshen, Va., Oct. 19.

Montebello church met in special council Oct. 22, with Bro. E. E. Blough and Bro. Cunningham in charge. Fifteen members were present. Brethren W. D. Fauber, C. E. Carr and O. D. Painter were chosen to see after the Eastern section of the church. Sister Belle Painter was selected clerk, and chosen "Messenger" agent for one year; Sister E. M. Whitesell, correspondent. We also decided to have two councils each year—in March and September. Bro. I. N. H. Beahm was chosen elder for two years. We decided to have our love feast Nov. 11. We expect Brethren Kindig and Cunningham to be with us.—Belle Painter, Montebello, Va., Oct. 24.

Snow Creek.—Sept. 30 I went to the Boone Chapel house and began a series of meetings. The weather was splendid, most of the time, and the services were the most largely attended of any meeting ever held at this place. As an immediate result, seven were baptized and four await the rite. They are very anxious to have a minister locate among them. This locality looks like a very promising field for our people. There are no other churches in the immediate community.—L. A. Bowman, Boone Mill, Va., Oct. 19.

Troutville.—A two weeks' series of meetings was conducted by our pastor in the New Bethel church, which closed Oct. 15. In the fourteen sermons delivered, Bro. Willard presented the Word with spirit and power. There was splendid interest and cooperation throughout the

meeting. Four were received into the church by baptism. The membership at New Bethel was greatly strengthened and encouraged. Bro. Willard's work among them was a great blessing. A love feast was held Oct. 14, at which a goodly number were present.—Frankie Shohalter, Troutville, Va., Oct. 21.

WASHINGTON

First Spokane church met in regular council Oct. 4, with Eld. Erwin Weaver acting as moderator. Three letters were granted. Sister John Henery was chosen superintendent of the Cedar Hill. Eld. W. H. Figner was chosen elder in charge—our former elder and pastor. Bro. Erwin Weaver, having been transferred to other fields of labor. The writer was chosen "Messenger" agent and correspondent. It was also decided to correspond with Bro. J. U. G. Silverman in regard to a series of meetings. Oct. 8 Bro. Weaver preached his farewell sermon. He has given us two years of service, though his time was divided the last year, which greatly hindered the work at this place. We should like a pastor who is qualified to do city mission work. Any one interested might do well to correspond with the District Mission Board of Washington. We will be glad to have ministers, passing through the city, stop with us. Other regular services will continue as usual.—Geo. D. Aschenbrenner, Spokane, Wash., Oct. 16.

WEST VIRGINIA

Beaver Run.—Our love feast was well attended and was very enjoyable. One father came twenty miles to be baptized and to participate in the feast.—Geo. S. Arnold, Burlington, W. Va., Oct. 19.

Crab Orchard.—Bro. Zigler came to this place Sept. 19 and preached thirteen sermons in all. The communion services were held Sept. 30. Large crowds were present and the interest was good. Six were baptized and four restored to fellowship. Bro. Zigler held a week's meeting just before this at Shady, a mission point near here. Three were baptized there. This was one of the best meetings ever held at this place. Bro. C. M. Driver contemplates holding a meeting for us this fall.—Josie Montgomery, Crab Orchard, W. Va., Oct. 23.

Keyser (New Creek).—Oct. 17 Bro. John S. Pike, of Elgin, W. Va., gave us an interesting talk about the Child Rescue Home, of which he is secretary. He told us of the great good it has already done, and the possibilities of the future. The church, as a whole, is trying to raise money enough to erect a larger building on the place, and Keyser church came forward with a pledge of \$90 or more for the cause. Oct. 22 we had the great privilege of welcoming Eld. D. M. Merrill, of Avon, Md., to our midst. He gave a wonderful sermon on the subject of Love—and how much we must love God before we can inherit eternal life. Sunday evening we were blessed with an interesting sermon by Bro. Russell West, pastor, on the subject of "Banking with God." We were given many words of encouragement as to our duties to man and to God. The Sunday-school is progressing nicely at present. We have a regular attendance of about seventy-five.—Otis W. Johnson, Keyser, W. Va., Oct. 23.

Mountain Dale.—Eld. Geo. W. Van Sickle began a series of meetings at the Mountain Dale house Sept. 16 and delivered eighteen inspiring sermons to a full house. Four were baptized. The love feast was held Sept. 30, with the tables all well filled. The meeting closed Oct. 1. We held our council, preparatory to the love feast, Sept. 23, with Eld. Jeremiah Thomas officiating. We will have a called council Nov. 11, to make arrangements for enlarging our churchhouse.—Jennie Teets, Hazelton, W. Va., Oct. 22.

Mt. Hebron.—Oct. 21 Bro. D. W. Kirk, our elder in charge, and Bro. Z. Annon, of Thornton, W. Va., came to us, preaching three inspiring sermons. They also ordained the writer to the clerkship. They went on to Wheeling where they will anoint a brother. Two were baptized Oct. 1—a mother and daughter.—A. S. Cool, Littleton, W. Va., Oct. 22.

ANNOUNCEMENTS

DISTRICT MEETINGS

Nov. 15, 16, Arkansas and South-eastern Missouri, Broadwater church, Essex, Mo.

LOVE FEASTS

Arizona

Nov. 13, Glendale.

California

Nov. 5, Covina.

Nov. 24, 5:30 pm, Glendora.

Nov. 30, Raisin City.

Colorado

Nov. 19, 7 pm, Denver.

Nov. 30, Rocky Ford.

District of Columbia

Nov. 5, 6 pm, Washington City.

Illinois

Nov. 4, 6:30 pm, Allison Prairie.

Nov. 5, Mt. Morris.

Nov. 5, 7 pm, Belk.

Nov. 5, 6:30 pm, Elgin.

Nov. 11, Pleasant Grove.

Nov. 12, Dixon.

Indiana

Nov. 4, 10 am, Wawaka.

Nov. 4, Oak Grove.

Nov. 4, Plymouth.

Nov. 4, 10 am, West Manchester.

Nov. 11, Pleasant Chapel.

Nov. 11, 7:00 pm, Topeka.

Nov. 18, 10 am, Mississinewa.

Nov. 19, Indianapolis.

Nov. 25, Buck Creek.

Nov. 27, Maple Grove.

Nov. 29, 6 pm, Union City.

Nov. 30, 7 pm, Spring Creek.

Nov. 30, 6 pm, Flora.

Dec. 3, Salamonie.

Iowa

Nov. 11, Brooklyn.

Nov. 20, Ottumwa.

Dec. 2, Des Moines Valley.

Kansas

Nov. 4, 6:30 pm, Verdigris.

Nov. 4, 7 pm, Topeka.

Nov. 4, Victor (all day).

Nov. 5, Larned Rural.

Nov. 11, 5 pm, Ramona.

Nov. 11, 6 pm, Paint Creek.

Nov. 18, Prairie View.

Nov. 30, Chanute.

Maryland

Nov. 12, 6:30 pm, Denton.

Nov. 12, Baltimore, Woodberry.

Michigan

Nov. 4, 10 am, Sugar Ridge.

Nov. 11, Bear Lake.

Nov. 30, 10:30 am, Elmdale.

Minnesota

Nov. 4, Lewiston.

Missouri

Nov. 17, Broadwater.

Nebraska

Nov. 29, Octavia.

New Mexico

Nov. 12, Clovis.

Ohio

Nov. 4, 6 pm, Sugar Creek.

Nov. 4, 5 pm, Salem.

Nov. 4, 2 pm, Marietta.

Nov. 10 am, Hicksville.

Nov. 4, 10 am, Prices Creek.

Nov. 4, 10 am, Black River.

Nov. 11, 10 am, Stonelick.

Oklahoma

Nov. 4, Paradise Prairie.

Nov. 4, Pleasant Plain.

Nov. 30, Guthrie.

Dec. 31, Thomas.

Oregon

Nov. 11, Portland.

Pennsylvania

Nov. 4, 1:30 pm, Antietam, at Welty house.

Nov. 4, Indian Creek.

Nov. 4, 5, 2 pm, Lost Creek.

Nov. 4, Spring house.

Nov. 4, 5, 2 pm, Conewago.

Bachmanville house.

Nov. 5, Snake Spring, Cherry Lane house.

Nov. 5, Lancaster.

Nov. 5, 2 pm, Little.

Nov. 5, 6 pm, Green Tree.

Nov. 5, Juniata Park.

Nov. 7, 8, 10 am, East Fairview.

Nov. 8, 9, 9:30 am, Springville.

Mohler house.

Nov. 8, 9, 10 am, Chiques, Mt. Hope house.

Nov. 11, 1:30 pm, Prices, Antietam congregation.

Nov. 11, 3 am, Palmyra.

Nov. 30, 6 pm, Altoona.

Twenty-third Street.

Nov. 12, Shamokin.

Nov. 12, 4 pm, Harrisburg.

Nov. 14, 15, 1:30 pm, Conestoga.

Nov. 15, 16, 1:30 pm, Mountville.

Nov. 18, Pottstown.

Nov. 19, Elizabethtown.

Nov. 25, Everett.

Nov. 25, 2 pm, Leamersville house, Leamersville.

Nov. 29, 30, 10 am, West Greentree at Rheems.

Tennessee

Nov. 4, Beaver Creek.

Virginia

Nov. 4, 3:30 pm, Antioch.

Nov. 11, Montebello.

Nov. 30, Green Hill.

Washington

Nov. 18, Wenatchee Valley, East Wenatchee house.

West Virginia

Nov. 4, 3 pm, Greenland, Brick church.

Nov. 11, 2 pm, Columbus.

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BRETHREN PUBLISHING HOUSE
Elgin, Ill.

THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., November 11, 1922

No. 45

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...EDITORIAL...

What the New Testament Is About

FOR some weeks past we have been looking into the meaning of Christianity, asking what the chief characteristic of it is, how it should most noticeably affect the people who profess it. Our first and chief witness was Jesus Christ. His testimony would be enough. But we took occasion also to glance at Paul's interpretation of it. And then, since our attention had been specially drawn to him in the Sunday-school, we called to the stand that fiery preacher of the Judean wilderness, the great baptizer. And we found that both the forerunner of the Christ and his greatest apostle agree with the Founder of this new religion that the very soul of it is *living the life of love*.

What do the other New Testament witnesses say about it? Do they sound a different note? What do they talk about mostly?

We are not going to reprint their writings here. This is not necessary. Read them, if you never did, or if you do not remember what they say. It will pay you well. But let us recall their general trend.

There's James, so intensely practical, you remember. His little book is a manual of right conduct for Christians. We can never think of him without thinking of his method of making faith perfect, as he calls it. And how did he happen to take for an illustration the case of the brother or sister in lack of clothes or daily food? He refers to "the royal law" too, and that is what he is writing about all the way through his letter. Only a little less emphatic, perhaps, is this same note throughout the letters of Peter. But if, indeed, the stress on this thought is less constant we could hardly say it is less emphatic when we remember that it is Peter who urges being fervent in love "above all things." And when we come to John—the mere mention of his name is enough. He is so full of the "new commandment" that his name has become a synonym for it.

Special reference to Hebrews should be made because this book is different, superficially different though not essentially so. Like Romans it is largely philosophical. It is an exposition of the superiority of the new covenant over the old—how the types and shadows of the former dispensations are all fulfilled in Christ. But this exposition and explanation

is interlarded throughout with "therefores" and "wherefores," introducing paragraphs of practical application in which the point of the letter is found. This book has a background of its own, it is addressed to a particular situation, but it arrives at the same goal as the rest. It seeks to inspire its readers with a desire to "press on unto perfection."

There is nothing surprising, to be sure, about all this unanimity of testimony, as to the meaning of Christianity. It is just what we would expect. But it is surprising that it has made so little impression on Christendom. We look at the fact—like the man at Niagara Falls—but get nothing out of it. We go right ahead in the same old groove, we Brethren as well as the Methodists, Baptists and the rest, getting terribly wrought up over certain incidental features of our religion, but with an almost sublime (or is it ridiculous?) indifference to the main thing in it.

In our imagination let us come to our New Testament with all our systems of faith and practice laid aside—our "systems" laid aside but not all of our faith. Let us take with us our faith in God and a sincere desire to know and do his will. What do we find? We find part of it devoted to a description of God's self-revelation and redemption of the world in Jesus Christ. There is nothing to do about this but to embrace it and enjoy it, to be as glad and thankful for this unspeakable mercy as finite hearts can be. We find also, in scattered fragments, a few ceremonial rites—ordinances is the more familiar name—enjoined upon the followers of Christ. These are not to be neglected because they come in so incidentally but observed and appropriated for spiritual upbuilding. We find also by far the largest portion of the matter given to setting forth the nature of Christian life and service. Many detailed duties are involved, numerous applications to concrete cases are made, but they are all embraced in the central and controlling principle of love.

Now it is this last and largest division of matter that has received the least attention. We seem to have regarded it as something like a great straw pile containing a few scattered grains of wheat—the real commandments—which must be hunted out, whereas it is, in effect, the chief commandment of all, set forth with such manifold illustration and application just because it is of such supreme importance.

The religion of the New Testament is *living the life of love*, but the fact has hardly dawned upon the church—any church. Just the merest inkling of it, yes. But the love which is Christianity, the love which is the possession and practice of the Spirit of Jesus Christ, is real love, brotherly love, neighborly love, love which is willing that all men should have an equal chance at life, liberty and the pursuit of happiness, in this world and in all worlds. It is love which seeketh not its own, but the good of all.

The religion of the New Testament is *living the life of love*, and until the church—any church—appreciates the meaning of that fact, it can never amount to much in helping God to establish his dominion in this world.

How Much to Pay or Give

SHOULD we give our fellow-men the least they will accept, just enough to satisfy the demands of our own conscience, as much as we can spare, as much as they deserve, or as much as they need? What should be the controlling principle?

The question arises in many practical situations, as in the making of purchases, the fixing of wages and salaries, giving to charity, so-called, or for the work of the church, or for the support of various philan-

thropic agencies. Not all of the alternatives named above would be applicable in every case, but usually one must choose between two or more of them.

Note the several motives involved—business expediency, self-interest, justice, love. Should one of these control to the exclusion of the rest? Can they and should they be combined? Should one be dominant, with the others in a subordinate position?

Did you ever think through your own practice in the matter? Try it.

Look at Your Eyes

SOME time ago we chanced upon an article in a religious periodical on the subject "Eyes of Fire." The writer was pointing out the difference in facial expression between the men and women who live indifferent or even ordinary lives of no special interest, and those who have some great purpose in their hearts to which they are giving their time and strength. The zeal and determination of the latter class are plainly manifest in their eyes.

We thought of this today, on reading the words quoted in the next paragraph. Can you guess why? "For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness and her salvation as a lamp that burneth."

Don't you think the prophet who wrote that must have had eyes of fire? Look at the determination, the singleness of purpose, in those words. And the time limit to his vow! Is there any doubt about what was the big interest in his life?

You may need to read it again before you get the full measure of his self-committal to the object of his love. Did you notice that he did not say he was going to keep up his agitation for ten years or fifty or until his strength gave out or until there was no more hope? Wouldn't that have been all that any reasonable person could ask? It wasn't enough for him. He was going to keep on until he had accomplished the thing he was after!

Can you imagine yourself feeling and talking and acting like that with reference to Chicago or Rochester or Denver or Peking or Calcutta? Or even the little town or community in which you live?

Let's all step to the mirror and have a look at our eyes!

Convert It Into Life Again

TIME was when each separate family grew or made nearly everything it used. And neighboring families helped each other thresh, butcher, husk corn, make hay, boil applebutter, haul saw-logs, and what not. And nurse each other's sick and bury each other's dead.

Now these things are done by specialists mostly. Instead of doing them for ourselves or for each other, the produce is sold and the money used to pay the expert manufacturer. Or the trained nurse and the undertaker.

The whole tendency of modern civilization is to convert human energy directly into money and assign the various activities essential to human welfare to those who make them their special business. Modern life requires more money than the simple ways of our fathers did, and much more of it is made and handled. Which, being interpreted, means that money is concentrated energy, that money is the symbol of life, and that, if our age is not to lose its soul utterly, we must convert our money into life again by turning more and much more of it into those channels and agencies which make for sympathy and brotherhood and service to human need.

CONTRIBUTORS' FORUM

You're a Winner

If you can take the punishment you're sure you don't deserve,

And take it all without the twitching of a single nerve,
If you can hold your temper when another's on your feet,
And doing everything he can to give your wrath a treat—
You're a winner!

If you can shrug your shoulders to each crushing, stinging blow,

Nor mind each thorn and brier they've placed along the way you go,

If you can build your house anew that other men have wrecked,

And hold within your heart no hate and keep your anger checked—
You're a winner!

If you can overlook the wrongs men do and then forgive,
And turn about and greet them as your brothers while you live,

If you can change stern knocks to boosts and give a cheery smile

For every frown and curse you get from envious hearts the while—
You're a winner!

—R. Rhodes Stahley, in "The Watchword."

Changes and Our Program

BY EZRA FLORY

CONSTANT change is taking place in our churches. These are so gradual that they are unnoticed. They are significant, and the result is that, after a few years, some churches are failing to "serve the present age." Members vaguely wonder why this is. The reason is plain—the workers do not know the needs of the community. In most congregations there are conditions to which we are blind.

One of the unfailing subjects of interest for my boys is, to be told about the old church and the manner of worship when I was a lad. There was the long row of preachers on one side of two tables, with a long row of deacons on the opposite side. Every one of the good men was dressed scrupulously plain, wore a long beard and took his work seriously and religiously. There was the established manner of opening and closing services. There was the lining of hymns without refrains, and the bearing of testimony by the other ministers and deacons, after two or three ministers had spoken.

Turning to the equipment of the churches of that day, we note that there were no window-blinds, no paint on the walls, no pictures or mottoes, no carpet, no pulpit, no furnace in the basement, no electric lights. A look at the yard would show no autos either. In that early day there were no baseball games to compete with, no Sunday paper, no rural mails, no telephones, no bicycles, no radio, no trolley lines to haul people to church, no smooth turnpikes.

Go to the present-day homes in the community and you will find great changes there. Turn to organized amusements these days. Sit down in a library, or in almost any school or home, and examine the literature that is waiting to be read. What more shall I say? Here is a new generation of young people, to whom these tales are as interesting as they are unique. But how stealthily the changes have come! How churches have failed to adjust themselves to these new conditions! We can not help the fact that public schools are better organized and doing better work than they did when we were thirty years younger. But are we facing the new day that is upon us?

I return to the place of my boyhood. It is not the same church. It is not the same neighborhood. Other men are tilling the soil where our weary limbs followed the plow and dragged the sheaves. Here we chased the bumblebee or were pursued by it. The old carriage sheds are still by the church, but during the last fifteen years a hundred automobiles have made their appearance, and now they rush in to fill the church lawn during the last fifteen minutes before services. Then they are off again as quickly, after services. The attendance is greater and people are

just as much interested as in days of yore. But new forces are met. It was not unusual, in days of old, to see several men drunken when we went to the little village, two miles away. Father was greatly concerned that his boys should not go to town evenings. Now the buss of the centralized school passes the old church every day, and carries children to the village. You never see a drunkard in those streets. The municipal pride of the citizens of that village is commendable, and fathers are not afraid to have their children in its streets.

Many Sunday-schools need to survey their localities and to know how to do this. By means of such an undertaking new vitality would come to workers. We speak much of organization as though it alone could solve our tasks. But organization is only the way of doing our tasks better. What we need, is to know our tasks. We need to build a program, and to do this properly, we must know conditions, just as a teacher must know her pupils to teach well. We hear Sunday-school teachers say: "I wish we would have more Bible in our curriculum." "Why do we not go back to the Uniform Lessons?" "I just can't study these lessons; they are too difficult." Now listen! The Graded Lessons have more Bible in the Primary, Junior, Intermediate and Senior grades, than do the Uniform Lessons in forty-six years. And the excess is over twenty per cent, too. Teachers must learn to find their problems in the community, as well as the ministers and other workers.

First of all, our Sunday-schools need Christ. Second, they need the life of which he is the Author. Third, they need a program. Fourth, they need organization. Fifth, they need the will to do, which means an awakening from the indifference and lethargy too often prevalent.

Some one, in replying to an inquiry, recently wrote: "What we need is an enactment by Conference, to enable us to handle members who are not loyal." What range for thought there is in this expression! But no external legalism will solve our present problems, nor should it be able to do so. We need more of the Spirit of the Christ, more of his Personality, more of the touch of life upon life, leaving its Divine impress as souls are sought, and lives still given, in a holy desire to face humanity honestly, and to bring the message of salvation to a hungry civilization. Sunday-school workers have one of the greatest opportunities today that ever were given to the church. Let us up and be doing for the glory of his Kingdom!
Elgin, Ill.

Is the Church a Hospital?

BY J. H. MOORE

Is it true that the Kingdom of heaven is like unto a hospital? We have seen the proposition affirmed in print and then we have heard it called in question. Those who affirmed the proposition did not word it just that way, but that is, in the main, just what they meant. Of course no parable just like it, or having the same meaning, is found among the list of parables in the New Testament, and yet there may be something of interest in the proposition. Since there are some people, and even creditable writers, who have never been in a hospital long enough to know what such an institution is, nor what it stands for, it may be advisable, in order to get the point in comparisons, to say something about the nature, purpose and regulations of an up-to-date hospital.

It is quite well understood that hospitals are not for the well and the strong, but for the sick, the maimed and the weak. How does this apply to the church? Is the church solely for the spiritually sick, the spiritually maimed and the spiritually weak? Right here the comparison may not seem so overly fitting, unless we decide that those who are strong in the faith, and active in all departments of church work, are the nurses, the physicians and servants, whose business it is to look after the spiritually sick, maimed and weak. We shall let this part of the comparison rest while we look after a few other points.

Upon the part of those in normal condition there is no disposition to enter a hospital for treatment. In fact, they stay out as long as possible, and then leave just as soon as their condition will permit, hoping and praying that they will never have to go back again. Such persons may recommend their favorite hospital to those in need of treatment, or an operation, but as for themselves, they say that they once went through the ordeal, received much benefit, but as for remaining in the hospital, and making that their home, they could not be hired to do so for love or money. In what way to make the comparison between the church and the hospital, at this point, may not seem clear to the average reader.

Most people who enter hospitals do so for some sort of an operation. A limb may be broken, some bone of the body may be fractured, or some limb or a tumor may have to be removed. At any rate, they must suffer, must remain under treatment, a number of days or weeks, and during the most of that time live on a specially selected and prepared diet. It means a big bill for the surgeon, another for the nurse, a third for the room, and still more bills for other things. Well, the patient is more than glad to get out from under the restrictions of the institution and once more be a free man. At this point one may find a few items of resemblance between the hospital and the church, but this continued disposition to get out of the hospital, and stay out, plays havoc with the comparison.

Let us test out another comparison. Suppose, on entering the hospital, for an operation, the party will not submit. Suppose he says: "That tumor can just stay there. I do not propose to have it removed. All I want is to stay right here in the hospital and have a nice time." Or, suppose he will not take his medicine, will not receive the various treatments, and will not obey the rules of the institution; will not listen to the physician, the nurses, or any one else having his case in hand. What then? Here is a nice point for a comparison between the hospital and the church. How about the church member who is in need of spiritual treatment and will take no advice from the pastor, the deacons or the other workers in the church? How about the member who stays in the church—year in and year out—and pays no more attention to the rules of the church than if there were no such rules? Do you know what would happen in a hospital to a person of this type? He would receive his "walking papers." Or, if he should not be able to move himself, the ambulance might be ordered and the self-willed party might be placed in detention, for a special course in discipline.

How does a comparison suit the reader at this point? If the church is like unto a hospital—and some well-informed people say it is—there must be a resemblance somewhere. Maybe there is one here if you look close enough for it—at least we have seen churches having a very striking resemblance to this characteristic of the normal hospital. A member had a bad habit that he needed to get rid of. He was not willing to submit to an operation. His idea was to remain right in the church, year after year. If the members did not like his ways of doing, they need not make it any of their business. As for the rules of the church, he was a law unto himself. The church reasoned with him, but nothing could be accomplished. The members thought the church was never intended for that kind of people. To leave him in the church meant spiritual demoralization. It meant the end of rules and regulations. What was the church to do? The member would not hear the pleadings or the prayers of the church. There was but one thing to do, and that was to call into requisition the ambulance (Matt. 18: 17).

Does this show a striking resemblance between some churches and the way the hospital managers generally do? But that is the very thing that the advocates of the spiritual hospital theory object to. They want the spiritually indifferent, those who have little respect for the rules and regulations, to remain in the institution all the while. We wonder who ever originated the idea of a patient remaining in a hos-

pital, year in and year out, while paying little attention to the advice of physicians and nurses. Then, where comes in the comparison? Still, some churches are real hospitals, in a way. They demand vigorous treatment for spiritual ills, operations when necessary, and in case of contagious diseases the patient may be removed to a place outside of the spiritual camp.

Concerning this loose spiritual hospital theory, the theory that would permit unfaithful persons to remain undisciplined, though identified with the church for years, we are wondering if somebody is not having a vision for which there is no reason and no foundation. Hospitals are never established on this principle. Hospitals have their rules and there is no ignoring them. If there is to be a comparing at all, it must be along the line of intelligent treatment, obeying the rules and regulations and even amputation, if necessary. Since there are no hospitals that do not require strict compliance with the rules, upon the part of patients, there is no ground whatever for a comparison with the loose church. If any resemblance at all is sought, it must be in the comparison of a well-regulated church, where the rules are respected, with the well-regulated hospital, where obeying the rules is the first consideration. If figures, impressing a lesson, are to be employed, look for the points of resemblance.

A church may be like unto a whole lot of things, but one thing is sure—the loose church is not like unto a well-regulated hospital.

Sebring, Fla.

The Christ of Galilee

BY QUINCY LECKRONE

"Jesus Christ, the same yesterday, today and forever."

So spoke the great apostle to the Gentiles. Paul spoke not of the Man of Galilee who died upon the cross of Calvary, but of the Christ who was in the beginning with God, who was God, and is God, and ever shall be.

In the beginning of his being revealed to the world, there was a very vague comprehension of his constantly abiding presence among men. They said: "How can it be, since he is dead that he yet lives?"

They had marveled at him when he said to them: "Verily, verily, I say unto you, Before Abraham was, I am." Then they took up stones to cast at him.

That he was Jesus, the carpenter's son, no one disputed. That he did marvelous works of healing no one denied. That he had a compelling human personality and a manner of expression, commanding the admiration of many and the respect of all, none disputed. But when it was said: "He is the Son of God, the expected Messiah, the Christ to be, whose rule and government shall be without end," they resented it.

But the mere fact of his being from everlasting to everlasting, does not prove that he may not change and become, tomorrow, something different from what he is today and was yesterday.

If Christ was only a carpenter's son, though with a superior personality and a mastery of the art of expression, it might be possible that he should change, but these were only his human characteristics, which alone the Jews could see and nothing more, and even now—sad to say—the world sees in him nothing more.

But to those who are not of the world, but are called out through faith into the new life, he is no longer the carpenter's son, Jesus, only, but he is the Christ, the Son of God, the Imperial Arbiter of Truth. As such he can be no more changeable than that eternal truth itself.

Truth is everlasting, indestructible, unchanging. It is not a thing of creation. It does not accumulate or grow. Neither time nor circumstances can alter it, and it is incomparable. All else is but incidental to the truth, obedient to it, partaking of its luster, and shining only as satellites around a sun. All nature feels it, glows with its radiance and throbs with its power.

Whatever, in nature, is not moved with this divine power, is dead.

Should this great principle of life in nature cease

to function, even for a moment, death would ensue. Or should these principles change or be reversed, an indescribable condition of disorder would arise. So, likewise, is the spiritual law essential to the eternal well-being of a human life.

Jesus Christ came into the world to give to humanity as much of the eternal truth of God as is necessary for its spiritual growth and development toward the perfection to which it is possible to attain.

Christ was that truth made manifest in human form. In his incarnation he taught us how human beings might live, in whom this everlasting truth has taken up its abode.

It is inconceivable that this truth should ever change.

The manner of its application may change to meet the changing environments of times and circumstances, but the heart of man is the same today as it was in the Garden of Eden. Sin is sin in the sight of God now as it was then, and the manner of the atonement has not changed.

Christ to us, today, is the great "I am"—not the great "I was."

When he took upon himself the form of man and clothed himself in flesh, he lost none of the attributes of God or of the Divinity with which he was clothed when he dwelt in heaven with God.

The truth he revealed was not a new propaganda to meet the needs of humanity at that time, but it was the same old, though now unknown, truth by which the prophets and sages of old had walked and talked and served their God.

When this Jesus stood on the banks of the Jordan, a voice was heard saying: "This is my beloved Son, hear ye him." It was this Jesus, whom the disciples saw ascending up into heaven, as a voice proclaimed: "This same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The prophet Isaiah called him "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Then he said: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

So all-inclusive is the radiant influence of the Christ of Galilee, that in no age of time or eternity is there a human soul that can not be touched by the power of that eternal truth. "I am the way, the truth, and the life: no man cometh unto the Father but by me."

Ashland, Ohio.

The Need of Japan

BY WELCOME SONDERGARD

Second Prize Essay, McPherson College

JAPAN, today, is in a state of unrest. Having played a part in the World War, she is now passing through a reconstruction period with economic, social, political and religious problems facing her—problems which are a little more dangerous than in other countries, because Japan lacks so much of the deeper things of life. She is likened to a "ship at sea, not knowing its bearings and without a rudder." But, limiting ourselves to a study of her religions, we are enabled better to understand and feel her need.

The religions of Japan are Shintoism, Buddhism and Confucianism, which is merely a code of morality. Shintoism is the earliest religion. The word is Chinese and means in English, "The way of the gods." From the simplest meaning "what is above," it has grown until now it signifies any object or natural phenomenon that might arouse the feeling of wonder, awe or reverence. Impelled by the feeling that there exist beings stronger than himself, every Japanese is a Shintoist and believes in his obligations to and reverence for his ancestors and the Emperor who, it is said, rules by Divine right. This worship is very simple. It has no founder, no creed, and no code of morals. It is merely a practice of love, gratitude, and remembrance. Despite all that it has lived, and today prevails everywhere in Japan. Every house has its god-shelf, where offerings are placed to both gods and ancestors.

Of late Shintoism has strengthened its grip by ap-

peals to patriotism and national devotion. The belief that these traits are a special creation of the gods—that their first emperor was a direct descendant of the sun goddess, Amaterasu-no-miya, and the fact that the ruling Emperor is the one hundred and twenty-second in the direct line of descent—has so influenced their religion that there exists a reverence for the royal house and throne which has amounted almost, if not fully, to worship. This religion can easily be summed up in Dr. Knox's words: "Fear the Emperor and obey the gods."

Next to this ancient religion came that of Buddha, the teacher of the Japanese people. He came from China and Korea in 552 A. D. With this new religion was introduced literature, art, new politics, social and intellectual activities. After two centuries, it entirely absorbed the religious life of the people. The reason for this rapid absorption is, perhaps, the appeal made to these simple natives by artistic and showy shrines, in contrast with the plain, unadorned Shinto shrines. For the first time a paradise was promised, and real salvation preached, making the Buddhist temples places of worship and pleasure-seeking.

Edmund Soper, in his book, "Faiths of Mankind," cites an incident which gives a picture of Buddhism, as it has been for centuries and is today. In the temples at Asakusa, in Tokyo, is the image of a god of healing which has been visited and rubbed by poor, afflicted people so long that it has lost all human features, so that it is merely a shining mass of wood. To us this seems more like a spreader of disease than a healer, but the belief is so great that the Board of Health has not dared to forbid the touching of it. But at present Buddhism seems to be waning, and is retaining only a slight influence over the intelligent classes. This gives a good opportunity to sow the seeds of Christianity in the hearts of its adherents.

Xavier, the famous Jesuit priest, who, in the sixteenth century, carried the first message of Christianity to Japan, exerted a great influence, but his attempts to rid that country of her pagan religions, brought on a war of religious persecution, and led to the expulsion of Christianity, or any foreign ideas, for two hundred years. With the reopening of her ports, some fifty years ago, Japan has responded wonderfully to Christian influences. The government has declared Shintoism no longer a religion, though, in out-of-the-way places, the gods are still worshipped.

Some of the people are influenced by the belief that all that Japan needs is her religious patriotism. This idea raises the question, which is a vital one to many a Japanese: "Can a man be a Christian and a Japanese patriot at the same time?"

With Buddhism, new attempts have been made to imitate Christianity and its methods. Leaders are trying to interpret their religion in terms of western thoughts and ideas. Their pamphlets, concerning the development of Sunday-schools and philanthropic and social service, indicate their enthusiasm. But western education has weakened the old standards of morality, and thus it is losing its hold with the rising generation.

In a recent census of five thousand students, taken at the Imperial University at Tokyo, only four hundred and fifty were willing to put themselves down as Buddhists or Shintoists—the rest were atheists or agnostics. The natural result of this situation is anxiety and uncertainty, both morally and religiously. Suicide is increasing rapidly. The government is greatly concerned, but to little effect.

How can either Shintoism or Buddhism really meet the needs of these promising human beings? This is a question that we might well ask. A few illustrations will show the weakness and shortcomings of these religions. In the Buddhist monument of the three monkeys, one holds his hands to his ears, the second covers his eyes, the third shields his mouth. This implies the warning to hear, to see or to speak nothing. We would infer that in this evil and transitory world there is nothing worth man's while to hear, to see or to say. But does this monument teach anything better? In the Shinto shrines, where the worshipers ex-

(Continued on Page 714)

Our Next Conference at Calgary

BY J. E. MILLER

By request of the Committee of Arrangements for the Conference to be held in Canada, I met with them at Calgary Oct. 27-28, making the trip on the lines of the Soo and the Canadian Pacific Railways, by way of Winnipeg. I had been in Canada on several different occasions, but never through Saskatchewan and Alberta. Leaving the States, one soon leaves behind the forests. Those who have traveled over our great northwestern prairies, will have a very fair idea of the territory through which the Canadian Pacific passes.

Everywhere one looks there is land, land, and more land, with towns, cities and a scattered rural population. The size of the towns, the number of grain elevators and the frequency of country residences, soon tell one something of the character of the soil and the certainty of crops. The land is some good and some poor, just as in our own great Northwest. Our own people seem to have done the same in Canada as they have done in the States—they have been able to select choice places, where climate and soil enable them to produce crops. Possibly some of them, during the period of inflated prices, did the same as we did in the States—loaded up heavy with investments that are just a little difficult to handle just now, in the days of reconstruction, yet the majority, there as here, were cautious and so guarded against wild plunges. Our people have never been plungers.

But what about Calgary as a place for the next Conference? The population of the city is between 75,000 and 100,000. Most of the city has been built within the last fifteen years. It is a new and clean city, with good residences, well-paved streets, large business blocks, ample street car service, and is served by both the Canadian Pacific and the National Railway systems. So far as its transportation facilities to and from and with Calgary are concerned, they are fine.

Calgary has good and numerous hotels and restaurants. I found prices about the same as in the States. Because of its many conventions and the Provincial Fair, the city is accustomed to handling large crowds. The residents throw open their homes for transients during these special occasions, so there should be no trouble as to rooming.

I found the city officials, the Board of Trade and the railway representatives deeply interested in our Conference, and ready to cooperate in every way possible. The people of Calgary manifest that open hospitality which has always been so common in a new country, where conventionalities have not become fast fixed, and where the leading citizens are not so far away from other days but that they have open hands and open hearts for the stranger who comes into their midst. Dropping in among these people and associating with them, is like meeting old friends whom you have known for many years. If our Conference at Calgary will not be successful, it will not be due to the lack of cooperation on the part of these several organizations and the people of the city.

Now as to the grounds and buildings. Situated about eight blocks from the National depot and about twelve blocks from the Canadian Pacific depot are Victoria Park and buildings, where our Conference is to be held. The street car line runs to the main entrance, and judging by the crowds that have been handled in former years, our people should be well cared for, going to and coming from the grounds. The streets run by the compass and cross at right angles, while the system of numbering makes it easy to find any place. You will not be troubled with winding and angling streets. I drove over about twenty-five miles of the streets and boulevards and enjoyed every bit of it, even when winding through the valleys and up the hills to the outlying districts, where the people build to get away from the crowd, and to enjoy the view. Some seventy-five miles to the west, the Rockies may be seen rearing their snowy peaks high into the air.

Making a survey of the grounds and buildings, I came away feeling that Victoria Park and buildings of Calgary can accommodate us very well. We will be well located as to depots, the business section and

the residential district. The fair buildings are closely assembled, so that it will not be necessary to walk far from one to the other—the only exception being the grand stand, which is on the opposite side of the race track from the buildings.

A one-story building will prove splendid quarters for the Standing Committee. It will not be necessary for them to climb stairs, as at Winona Lake. They will appreciate this.

The exhibit building should furnish room for the Publishing House, checking-room, post office and exhibit-rooms, all on the first floor. On the second floor, which is just as large, there will be ample space for

the time, thus furnishing shade. This removes the necessity of standing in the sun.

The grand stand is a concrete structure, seating about 7,000 people. It is roofed over, is permanently seated and should prove a splendid place in which to hold conferences. Being so large, several conferences could be held at the same time. Not so far away is a smaller stand, seating several hundred, which is also available. Underneath the grand stand is an immense amount of space, covering two stories. On the whole, there is no reason why we should fear lack of space and suitable accommodations. Yes, and there is room for all who will come by auto, even should they want to camp while at the Conference.

Some of you have been fearing two things—one the cold and the other the land agents. I found the weather warmer than I had anticipated. When they told me that it was sixteen below freezing, on Sunday morning, I was loath to believe it because it did not seem cold enough to freeze. The dry atmosphere of Calgary is quite different from the damp atmosphere of Elgin and Chicago. A little cold may not be a bad exchange for our excessive heat.

Yes, there is land for sale in Alberta and there are people who want to sell it. If any of you are going with the intention of buying land, I think these people will be glad to show it. I do not anticipate, however, that you will be troubled more with land agents in Calgary than in the States. At last Conference our Committee of Arrangements had quite a time, convincing a certain land firm that our people were not there to do real estate business, and it took several interviews to induce them to close up shop and leave. The Committee of Arrangements next year will have control of the grounds and can protect you in every way.

Of course, none of us would want to interfere with those who have their real estate offices in the city. I am sure that the Committee of Arrangements is not in this work for the sake of advertising the land of Canada but is looking upon its work as a missionary enterprise, through which to preach the Gospel in this new section. We have a good Committee of Arrangements. They are earnest and consecrated in their work and will appreciate your cooperation at all times. They are working for the church. They are not selling land.

A year or two ago the District Meeting of Canada appointed a committee to help locate our people when they wish to come to that country. In making this provision they had not in mind that this committee should go into the real estate business, but that our people, who are interested in Canada, might know where the churches are located, and thus strengthen, rather than scatter, their forces.

Distances are immense in Canada. Some time ago one of the elders received a letter from New York State, asking him to go and anoint a sick mother. It was just five hundred miles from this elder's home to the sick sister. What do you think of going five hundred miles to anoint an afflicted member? Looking up the map, he found that he could arrange for another brother, who could more readily go and do the work according to the instruction of James 5: 13-15. As I understand it, this committee is ready to furnish information somewhat similar to the committee which is now at work in Indiana, only there is no commission for lands bought or sold.

Will the meeting in Canada be a success? That all depends. Calgary will furnish good water, good food, good air, good grounds, good buildings, good rooming accommodations and good people. The railroad companies will furnish good transportation facilities. Because of the location, the Canadian Pacific Railway will naturally carry the greater part of our people, and for that reason they are especially active in furthering the interests of the Conference. If we, as a church, will do our part in furnishing a good attendance, provide the spiritual atmosphere, bring the Christ attitude, do business for the Kingdom, and look into the future, the Conference of 1923, which is to be held June 12-21, ought to be an uplift to the church in the States and to the church and people in Canada.

Elgin, Ill.

Our Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs in the world-wide work of the church, as an urgent call for the Thanksgiving Offering of the churches. Of all world-needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or Bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life, our good homes and our every-day religion, our piety and our faith in the Word of God—these and other ideals, reflected in the faith of our fathers, give us a message such as the world needs today.

Our older missionaries are breaking down and the challenging call of Africa has waited long—there are a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do, for while the Lord never gave us more bountiful harvests, our taxes are high, our markets are low, and our investments are disappointing. But these are only the price we pay for our mistakes and luxury, and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves can not break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life should lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world!

General Mission Board.

further exhibits and a large rest-room, as well as for the kindergarten and the children, should they be present. Victoria Pavilion is a cement and brick building, about one hundred feet by one hundred and fifty feet, with galleries on the four sides, and a seating capacity of 3,000. This has been filled time after time to its capacity, and acoustics have proved excellent. The ceiling is not high and the trusses make an echo impossible.

The large stock pavilion, with a small gallery running around on the four sides, is large enough to seat about 12,000 people. It seemed to me that if half of this were curtained off, it would be ample for our purposes. I am of the opinion that Victoria Pavilion will prove large enough and will be best, as the place for most of our gatherings.

Just back of and adjoining Victoria Pavilion is a very large building, in which the cafe and restaurant may well be located. Here there will be room to spare.

On the grounds we will miss the cement walks of Winona Lake, but Calgary is not deluged with rains as are the other locations where we usually hold our Conferences. We may not need cement walks. We will also miss the shade trees, but since so many of our brethren have been fearing the cold of Calgary, they will probably prefer the sun to the shade. However, next to the exhibit building is a large building which is available as a place for visiting and whiling away

Shall We Advertise?

BY REBECCA C. FOUTZ

THE business of advertising has been developed to an unprecedented degree during the past decade. Its worth and power, in the realm of commerce, can not be measured. Many Christian workers are saying, Why not use such a proved asset to extend the influence of the church, and spread the knowledge of Christianity?

Well and good, for we should use every legitimate means to advance these causes, especially the publishing of the time and place of church services, or any event of interest or benefit to the public.

But we must remember that no advertising of any kind is worth more than the product the public receives. Business men soon learned this fact. They could get results for a while, by putting out goods inferior to published promises. But they found that this did not pay, for all the printers' ink in the world couldn't make up for lost confidence. If they wanted to keep business good, they had to establish a reputation for honest advertising. Then merchants began backing up their advertising with guarantees of money back if not satisfied, and now most firms put their reputation back of every statement.

This is a phase of the advertising business that Christians will have to take into account, if they use this method of publicity, in an effort to extend the greatest and best business on earth. It will be judged by the samples seen, and these will have more influence than all the space they can buy. Saying one thing and doing another, will kill the most worthy cause.

For, after all, there is no advertising that can equal Christian living—the everyday, everywhere brand. And all the print and paper kind can not overcome a lack of it. People won't be convinced without it, not even the heathen.

We are told that while Christianity is taught them as a religion of peace, yet the fact that those nations whose people have it as their religion, engaged in the greatest slaughter the world has ever known, that they are being led to question the worth of it and the sincerity of its advocates.

More, this argument is being used by its enemies as a strong weapon to keep those, who bow down to gods of wood and stone, from becoming converts to a religion which fosters such hypocrisy. And what can we say? How shall we explain?

We might use the world's supply of ink to herald our religion, but it will ultimately be judged by what it produces. This is a serious matter and those of the Christian world and nations must recognize that living will have to measure up to profession, if they are to avert defeat in heathen lands.

Then we might mention our own Fraternity. The Brethren's Card contains a splendid statement and is a good thing to hand out, but unless we make a sincere and earnest effort, both to teach and to live up to its Scriptural doctrines, those we try to reach may laugh us to scorn. All the publicity given it can not make up for our not living out its Bible precepts.

One might refer to each item on it, but we will mention only one—not saying that it needs special attention, but it is one that we don't hear much said about—some might even consider it a minor one—hence we are apt to forget or overlook it. It is the matter of affirming instead of swearing. We have very plain instructions about it and living up to them shows that there are those who believe the Word was meant to be obeyed. You may even meet officials to whom you will have to explain that the law gives this liberty. But this only means an opportunity to witness for the truth.

It is interesting, as one meets other people, to find the impression for piety and right living that the Brethren of an earlier day left. But I fear sometimes that we bank too much on this, forgetting that we owe it to the future generations to pass on such a heritage, at least. Those Brethren's godly living is remembered when the printed page would be faded or forgotten.

Daniel could have advertised his God in decrees,

but these would not have been nearly so effective as were his unswerving daily devotions.

We don't suppose that the early Christians knew much about paper and ink publicity, but even if they did and had used it, that wouldn't have made them known then or remembered during the centuries since, as did their keeping the faith, even through torture unto death. Theirs was the kind of advertising that time can not efface. Some organizations have conceived and put into execution the idea of publishing some Scripture every day in a number of newspapers. It is a good plan. Spread the Word in every way possible. But will publishing the Golden Rule, in every existing paper, give it the real advertising that

practicing it in our dealings with our fellow-man will? The great deceiver must get much satisfaction from seeing the strife which could largely be averted if professing Christians actually used it. Would it then need other advertising?

Shall we advertise? Certainly, if we but remember that the most effective and lasting brand is the living kind—the kind that is produced by works as well as expressed by faith and in words.

Philadelphia, Pa.

UNFAITHFULNESS in the keeping of an appointment is an act of clear dishonesty. You may as well borrow a person's money as his time.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Home Missions

"And I, if I be lifted up from the earth, will draw all men unto me."

CHRIST was lifted up from the earth. The wooden cross bore his body through his suffering and death. The challenge of the cross has saved many from a life of sin. It has saved many a doubter in the hour of trial. It has compelled men and women to go on in the accomplishment of tasks—impossible except by the releasing of reserved power, inspired by the meaning of the cross. His followers have been commanded "to go" to all people and tell the story of Christ. Unless this is done, the cross will have no meaning to those who do not hear. We, his followers, are responsible. The Church of the Brethren is responsible. It can not escape with excuses. Neglect can never be explained away when God has blessed us so abundantly, and when he has furnished us with life and time.

Pilate said: "What then shall I do with Jesus which is called Christ?" He followed the way of the crowd and allowed him to be crucified. Then he washed his hands and announced his innocence. He was not, however, freed from guilt. What are we doing today? Are we allowing the inspiration of the cross to lead us to seemingly impossible tasks, or are we trying to escape, as Pilate did? Let us put the question to ourselves: "What then shall we do with Jesus which is called Christ?" What does it mean when we do not respond with our means to send missionaries into the unoccupied fields in America, to the millions of foreigners here, and to the "uttermost parts of the earth"? There can be but one conclusion when we fail to participate in this program of Christ. We are simply saying what Peter said: "I know not the man." Can it be possible that we might be denying our Lord when we eat sumptuously and clothe ourselves extravagantly, and claim that we have nothing for the Lord's work?

Our situation is alarming in America. We must face the facts. We have about one thousand congregations on our records. Less than one-half—a very conservative estimate—are growing. A member of a District Mission Board from a District that stands high in rank among Districts, recently said that in his District only three churches are holding their own, and the remainder are declining. Another District, which is blessed with wealth, discovered recently that they had the same membership they had thirty years ago. They also discovered that thirty years ago they had sixty-six meeting-places, while today they have but eighteen, with practically the same number of ministers in the District. Not only is this true in the above-mentioned Districts, but if time is taken to study many other Districts, the same situation will be found, and worse in some. You may be surprised if you study the growth of your District over a period of thirty years. Do it! You are responsible!

What is needed that we don't have? We have many young men and women who want to give their lives to the church. Some are already out in the

world's work. Others are in preparation. To be sure, they are inexperienced in church work. This must be taken into account, and provision must be made for this deficiency. Practically every District Mission Board is cutting down its budget. The General Boards are cutting down their budgets. This means cutting off of workers, and no calls for others in preparation. This could all be reasoned away, if we could get away from facts. We could say we have hard times. That is true. But listen, our rating in giving, among twenty-five denominations, is twenty-fifth. We are at the bottom of the list. Southern California was the only District in the Brotherhood that came above the average of all denominations. The highest for missions and benevolences was \$32.42 and congregational expenses \$100.24 per capita, while our per capita giving was \$2.35 for missions and benevolences and approximately \$9.10 for congregational expenses. The only reason why churches, District Boards and National Boards are retrenching their program, is the lack of funds. Can we wash our hands of this thing? M. R. Z.

Forward Movement Notes

LAST SPRING, before the financial canvass, an apportionment was suggested to the Everett congregation in Middle Pennsylvania. They wrote back, saying that they wanted to raise it to a thousand dollars. A letter from Bro. Ira Holsopple, the pastor, states that they will have the entire amount paid in by the first of the year. The record of giving in that congregation has shown an increase every year since 1918.

ON A REPORT CARD were these words: "Our first year with a pastor. Twenty-four have been baptized. Seven of our young people are in college. The outlook is good."

HERE IS A PART OF A LETTER, coming in from the former "American Desert" State: "We had a rousing Missionary Meeting and raised about \$600, counting six crates of eggs and six men who promised day's wages. Only about half of it was raised in cash, so I am sending \$300 and will send the remainder soon—I trust within ninety days."

AMONG THE RECENT TITHER'S ENROLLMENT CARDS, to be received, were seven from W. P. Strole, pastor of the Central Avenue church in Kansas City, and thirteen from J. A. Beckwith, Local Director of the Payette Valley church, Idaho. This latter congregation has recently been divided into two separate congregations and names were included from both.

A FEW OF THE STEWARDSHIP POSTERS, "The Earth Is the Lord's," have not been sent out. They will be sent out upon request just as long as the supply holds out.

MIDDLE INDIANA, at the recent District Meeting, reduced the number of District Boards to five by combining the Sunday School and Educational Boards into a Board of Religious Education, and the Simple Life and Temperance Boards into a Board of Temperance and Reform. A Joint Board helps to correlate the work of all the agencies in the District.

THE ROUND TABLE

Hand-forged Proverbs

BY GEORGE W. TUTTLE

"Greatness Refuses to Hunch With a Young Person Who Is Always Complaining of the Petty Annoyances—the Mosquito Bites—of Life."

Is not the taking of small misfortunes cheerfully a sign-manual of true greatness? What is there so disagreeable as a complaining, fretful disposition? Why should any young folk make mountains out of insignificant molehills? Why not set a watch on the door of our lips, lest we make the lives of some of our best friends miserable by foolish and needless complaints?

I went to see a friend who had been shot through the leg by a hold-up man. "How are you?" I inquired. He smiled broadly as he replied: "I am all right." There he was, with a hole clear through the upper part of his leg, making less fuss and trouble than some folks do over the bite of an active mosquito! My opinion of that friend went up several degrees, immediately.

Here is a neighbor who is very ill, a victim of the great white plague. Is he depressed, miserable? Does he make life a burden for the household by ceaseless complaints? No, he smiles cheerily; talks cheerily. Death has no terrors for him. He believes in the One who said: "I go to prepare a place for you." Does he not honestly believe that "all things work together for good to them that love God"?

One young person often spoils the pleasure of an entire group by foolish complaint and grumbling about trifles. The sun is too hot, the water is too cool, the lunch is too dry, the lesson is too hard, the cars are too slow! Note that the girl who is a fault-finding expert, seldom proves to be expert in making fast friends. As for the young fellow, who is always grumbling, he should be compelled to live by himself in Lonesome Castle.

Greatness—real greatness—shies away from the chronic complainer as a skittish colt shies away from a newspaper. The greater the character, the less the complaining. Some people seem to rise above trifling irritations and annoyances as the eagle rises above the earth. Fret and worry are great character killers—a stream of worry undermines character as a stream that is in flood undermines a bridge.

The complaining spirit dies of neglect when we are busy giving thanks: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Thankfulness is good medicine for the malaria of complaint. What greater blessing is there than the blessing of a thankful heart and a contented life?

Pasadena, Calif.

Problematic Characters

BY ARCHER WALLACE

In the Campo Santo, at Pisa, is to be seen Pietro Lorenzetti's great painting of the resurrection. A very interesting feature of the masterpiece is the picture of Solomon, who is represented by the painter as looking around doubtfully, not knowing whether he belongs to the right hand or the left. Lorenzetti reflects the current opinion of his day, for the leaders of the church then were much divided as to whether Solomon was a good or a bad man. Probably the painter was wise in suppressing even his own opinion on such a matter.

There are, what Goethe once termed, "problematic characters." There are those who vacillate between the good and the evil to such an extent that it is exceedingly difficult to determine just what is the bent of their lives—just as on some days the sunshine and clouds alternate so much that, when the day is over, it would be difficult to sum up, in a sentence, what kind of whether had prevailed. There are people who have surprising fits of generosity and show a willingness to render unselfish service. Then, again, they display fits of temper which nullify their influence, and leave their characters more in doubt than ever.

A great preacher said, not long ago, that many people live on the northeast side of religion. We all know how starved and bleak and bare that side of religion can be. From that side come the complaints and the wailings about the good old times. From that side we get a great many champions of the past, but very few apostles of the future. Christians who live on the northeast side of their religion inevitably become "problematic characters," for the unhappy Christian is unsafe. They who, like Peter, follow Jesus afar off, are doing so at the peril of their spiritual life.

Over against this unhappy type we have vast numbers about whose consecration to Christ there is no shadow of doubt. They have an abundant entrance into the Kingdom. The most conspicuous thing about

The Message of the Leaves

I walked among the trees in the pleasant autumn time. The leaves were painted in brightest colors, as though for a holiday.

As I walked in this wonderful temple of beauty, the south wind moved among the branches and countless numbers of these leaves fell to the earth in a shower of loveliness. Yet there was no sadness even in their falling! They seemed to nod gaily to each other and to beckon in a glad, playful way as they descended, with cheerful grace, to the ground. It was as though the falling to the earth was the great climax that finished a glorious career.

Still, I knew that each little leaf would find a quiet grave somewhere in the cool soil. Going to a grave in seeming eagerness and in the garb of light and beauty!

And I thought on this as I walked!

Was there not a good lesson here, for me and for all? These little leaves, are they not wiser teachers than many who shout in the marketplace? For who can speak a higher or a more needful word than just this: "Do well your work in the summer of life, so that, when the autumn comes and the harvest-time, you can go, as does the little leaf, in happy confidence to your grave"?

Growing beautiful! This is the great mission of life, and the deep, inner meaning of Christian service! We are getting ready to live. The grave is the doorway to life. Our true career begins there. "Thou foolish one, that which thou thyself sowest is not quickened except it die." "So also is the resurrection of the dead." "And so shall we ever be with the Lord."

Oh, child of faith, walk not with bowed head among the tombs! Rather, look up in hope! The risen Christ still lives. And death is but the road, winding among autumn-tinted trees—through the shadowland—to the life that is his and yours!—E. C. Baird, in "Christian Standard."

them is their thorough consecration. What a magnificent tribute to Christian character was that paid by Professor W. B. Greene, of Princetown, to Rev. J. R. Miller. He said: "If I dared let any man embody my idea of our Lord, I should find myself unconsciously turning to Dr. Miller for such embodiment. We can try to follow him only afar off, but it is one of God's best gifts to us that we have been given such an example of Christlikeness."

Toronto, Can.

Jesus the Friend

BY MARY PRENTICE WILSON

WE all have nights of sorrow. Sometimes God thoughtfully sends a song fresh from the Kingdom. We all, too, have friends, but sometimes they fail us just when we need them most. There is a beautiful hymn about our Friend Jesus, entitled, "Just When I Need Him Most."

Jesus himself was a man of sorrows and acquainted with grief, and even he was deserted by all his friends. In 2 Thess. 2: 16-17 he says to us: "I have let earthly comforters fail you, that by turning to me you may obtain everlasting consolation." What a glorious comforting thought! By allowing our earthly friends to disappoint us—oftentimes, too, the very ones to

whom we have opened our hearts—he teaches us to come to him, who knows our wants before we ask.

"The best friend to have is Jesus,
He will hear you when you call,
He will keep you lest you fall."

He is always a safe Confidant. He can always keep a secret; our friends may not. Many times we lay plans only to have them all broken up—blown away as bubbles. Perhaps it is from him. If we let our Friend Jesus plan for us, he gladly takes all the responsibility.

We are instruments, not agents, in God's hands. After each trying time he will give us a song. We never behold a rainbow unless there is first a shower. Jesus is the Friend that sticketh closer than a brother. He will be our Friend if we choose, and will never forsake us if we do not first forsake him.

Aline, Okla.

Installation Charge for Sunday-school Officers and Teachers

BY IRA J. LAPP

THE ——— Sunday-school has called you to give yourself to the Sunday-school cause of this community. In so far as the Sunday-school is Spirit-led, your call is not from man but from God. In thus calling and setting you apart for this special work in Kingdom responsibility, trust and confidence has not only been placed in you, but the door of opportunity has been opened unto you for a genuine service. In a special sense your life will be an ensample to the community, to shape and mold its ideals.

Do you accept the responsibility which the school has placed upon you and, by the grace and strength of the Holy Spirit, do you covenant to discharge your duties to the best of your ability? Will you be faithful to your task as God gives wisdom and strength? In your daily and personal life, will you reflect the ideals of the Sunday-school? Will you be faithful and conscientious in the preparation for your work, and when not able to be present at your post of duty, will you see to it that the occasion is adequately provided for? Do you thus, trustfully relying on God's Spirit, accept the responsibility?

Miami, New Mex.

Our New Ministers

BY D. E. MILLER

DURING the past year it has been my privilege, as Secretary of Bethany Bible School, to make some observations concerning the newly-elected ministers for the calendar year 1921, that may be of interest and benefit to those who have been studying the ministerial situation in our church.

The problem of securing an efficient force of ministers has ever been an important one among all churches, and it is believed that it is no less so today. Those who have studied and written upon this subject, tell us that it would be a far greater failure to neglect to provide a competent ministry than to fail to win converts. Is it not a fact, patent to all, that the churches that are today doing successful work are the ones having efficient and adequate leadership?

According to the Yearbook for 1922, approximately one hundred and fifty new names have been added to our ministerial list. Of this number, a few have been restored and perhaps some elected in a previous year, but not reported. The writer sent questionnaires to seventy of the newly-elected ministers, and received replies from all but four. The information requested covered the following points, viz., age, education, whether married or single, and occupations. The following table shows the ages:

Under 20 years of age.....	2
Between 20 and 25.....	22
Between 25 and 30.....	17
Between 30 and 35.....	12
Between 35 and 40.....	8
Between 40 and 45.....	5

As to the States represented, Pennsylvania leads with seventeen; Indiana, 10; Ohio, 9; West Virginia, 8; Virginia, 5; Kansas, 4; Illinois, 3. Three States elected two each and eight States one each.

Thirty reported themselves as then taking definite preparation for their work, while a number of others expressed the desire to plan their work to do so. Thirty-six of the sixty-six were married, and most of these were so situated as to make it practically out of the question for them to take special preparation, other than home study. Twenty-two gave their occupations as farmers, thirty as students, seven as teachers, and seven as miscellaneous.

It is worthy of note that twenty-two had only a common school education and a like number had a part or all of their high school work, whereas only sixteen had any college work but scarcely no special Biblical work. What this may mean, in the face of the fact that our colleges are yearly turning out from 150 to 200 graduates, is problematical. Without attempting to draw conclusions, it would seem that these facts should cause us seriously to consider their relation to the question of securing men and women who will be able to cope with the demands of the present day.

Chicago, Ill.

HOME AND FAMILY

Little Ewe Lamb—A Paradox

EDYTH HILLERY HAY

A certain poor man had a little ewe lamb,
One little ewe lamb so gentle and true,
And he loved it more dearly than all else beside,
And did for it all that his kind hands could do.
He tenderly nourished this little ewe lamb—
Of his own meat it had a full share,
And out of his own cup he gave it to drink—
It was his most constant loved care.
At night, when awaried, it lay in his bosom
So fondly caressed and lulled into deep sleep;
Of all the world's treasures, this lamb was his chosen—
He envied none other—he loved this fair sheep.

* * *

A rich man there was, who dwelt in this same city—
With herds and with flocks most exceedingly fine—
But in his cold heart there was little of pity,
For he slew the poor lamb that a traveler might dine.
Yes, he took it and dressed it, the one little ewe lamb
That was the bright light of a poor lonely heart—
The well-loved, the loving, the one little true lamb,—
That with none of his thousands the rich man need part.

* * *

Oh, shame that the heart of a man should be cruel—
A man who has riches, and fame, and renown;
That he, by his might, should demand the one jewel
That makes, of a poor man's thorn-wreath, a bright crown!
Goshen, Ind.

Grandmother Warren

BY BESS ROYER BATES

Bobbie Sanford and the World

"So many people remind me of Bobbie Sanford," observed Grandmother Warren, as she sat, looking out at the spring garden from her window.

"I don't see how," mumbled Sally, who was deep in a new crochet pattern.

"I am coming to that," smiled Grandmother.

"Bobbie Sanford is one of the most mischievous boys I ever saw," declared Sally with considerable heat, as she dropped her pattern and gave her mind to the matter in hand.

"I know it," agreed Grandmother. "He is always getting himself into trouble. That is why so many people are like him. We all are continually getting ourselves into trouble—such serious troubles. Our troubles fill our minds until we can think of nothing else. We can see nothing but troubles ahead. They darken our lives. Thus it was with Bobbie. Only he didn't see the troubles ahead. He stumbled right on to them before he ever dreamed that they were there. It seemed to him that he couldn't do anything right. Some one was bound to object. The principal objector to Bobbie's actions was his schoolteacher. Bobbie thought that she caused half of his trouble. Now he hadn't meant to hit that snippy Mamie with a paper-wad at all. The paper-wad should have hit

Bud, who would not have told on him. But Mamie told. This was not the first offense. And Bobbie was sent to the office.

"Prof. Barrie was telling me all this when he went by last night. To Bobbie, going to the office was the worst trouble that could possibly happen. Dark tales of rubber hose and razor strops were passed about among the boys. Bobbie thought that his day had come, for he had never been in the office before. He slipped through the door, trying to make himself as small as possible. Before he looked at Prof. Barrie, he began to cry and mumble out his story. Any minute he thought that the worst would happen. So he dug his knuckles in his eyes and wiped his nose on his sleeve, and expected to hear a stern voice growl at him. Then there would be the opening of the drawer which contained the rubber-hose, and all because his paper-wad had hit Mamie instead of Bud. And isn't that just like life! Our plans miscarry and we are cast into the depths of despair.

"But the voice did not growl and the dread drawer did not open, and when Bobbie got the courage to look up and wonder at this, he saw that Prof. Barrie was smiling at him, really smiling. For Prof. Barrie knew boys, and he knew Bobbie in particular. He had often heard about Bobbie from his teacher. He told me that in some ways, Bobbie reminded him of his own little boy whom he had lost. So Prof. Barrie put out his arm and drew Bobbie up to him and talked to him, until a mighty courage grew up in Bobbie to go back to his room and work hard and not throw paper-wads, even at Bud, who would not tell.

"Now, Sally, aren't people like Bobbie? Aren't we constantly digging our knuckles in our eyes and mourning over our troubles? We are so filled up with thinking of them that we can see nothing else. It's trouble here and trouble there, and if we have a few minutes to think of something else, we think of the troubles of our friends, while, if we would only open our eyes and look up, we could see that life is a smiling, lovely thing, ready to drop great wealth into our hands."

"I never saw any wealth, that you didn't work for, dropping into any one's hands," said Sally dryly, thinking of the new dress she needed.

"Perhaps not, Sally, perhaps not," admitted Grandmother in a tone that implied that Sally might be one of those people, too greatly occupied with their troubles. "But there are many things of more value than money that can come into one's life. Take prayer, for instance. Who can not have that blessing just for the looking up to God with an open heart? 'Come unto me, all ye that are weak and heavy laden—' 'Ask and ye shall receive—' 'If ye shall ask anything in my name, that will I do.' Those are some of the promises we can count on. And yet how rarely we really use prayer, except as sort of a Sunday dress, to be put on and off for certain occasions! We bury our eyes in our hands and try to make ourselves too small to feel the blows of our troubles, when, if we would only open our eyes we would find the Kind Father ready to help put us on the right path again, encouraged to go on with our work.

"Sometimes, Sally, I wonder whether there really is such a thing as a long-faced Christian. Can a long-faced person be a Christian? Will a Christian be long-faced? Or are we just weak and liable to slip back into our old habits when we worry so much over our troubles? Ah, Sally, when we do slip back, we should remember that if we only open our eyes and look up, we will find the Kind Father ready to help us."

Prophetstown, Ill.

For They Know Not What They Do

BY ELIZABETH ROSENBERGER BLOUGH

PEOPLE said that Anthony Henderson was failing. As he sat in the church, near the other deacons, he looked feeble and old. "I am well, but I miss Mary," he would say when his friends spoke to him.

Mary was his daughter. Her mother died when

she was only fourteen. Then her father took care of her. Mary grew to be the prettiest girl in the neighborhood. But the deacon held that she must not wear anything that she liked very much to have. So, when Mary wanted a blue dress, he chose a brown. When she wanted pictures in her room, he said that was wrong. So Mary did without. Though she was thrilled at the sight of "The Angelus," or "The Gleaners," she had no pictures in the house.

Mary looked like a saint. Her skin was clear and waxen. Her eyes of violet were often cast down, while the dark-fringed lashes hid much. Her father remembered her as she looked while at the love feast that she attended last. She was thin and ailing then.

The minister had prayed: "Lord, make us worthy to drink this cup in remembrance of thee. Make us fit for the sacrifices and privileges of love." And Mary's face was suggestive of an angelic vision.

But she had never gone with the other girls. She had no fun—none of the good times that most of the girls enjoyed. Her father had kept her home with him. He did not invite the young people to his house, and Mary was not invited out when others were. Why not? Well, it is not easy to explain how a girl can easily be passed by, until she is not keeping step with the other young people.

Her father could not forget it now. "He could not throw things off," as we say. Since Mary was dead, everything had appeared so different. He had not broken the tables of stone, yet no lawbreaker could have suffered more than he did. In a word, it was so long since he had been happy, that he had forgotten how to be cheerful.

While Mary was living, he had presumed to say what sort of conscience she should have. Now he wondered how he had dared to do so. His remorse for the wrong he had done awakened him to the imperious rights of souls. In the great give and take of actual daily living, Mary must have missed the tenderness which he might have given.

One day, when the pastor called on him, they talked of many things. Then, just before the pastor left, the deacon spoke of his trouble.

"You see it's like this: If you've done a wrong to a living person, you needn't sit down and grieve over it. You can go right to that person and confess your sins, and ask his forgiveness."

"Yes, and, like Zaccheus of old, you can restore to him fourfold," added the minister.

The father was still for a moment, then he said: "But when the one you've wronged is dead, and the grave lies between you—"

"But when did you ever wrong Mary?" questioned the minister.

The father felt a sudden sickness, and endured it with the patience of those who have often entertained the pangs of life. "I was just a-saying, that's the sort of grief that breaks hearts and makes people lose their minds."

Then the minister comforted him: "Jesus said: 'They know not what they do.' Sin is just another name for ignorance. My brother, you simply must forgive yourself. It is just as wrong to be too hard on yourself as it is to be too hard on other folks."

"I don't see why I didn't know better. It doesn't seem as if I have a right to forgive myself."

"You have the right because you are alive. You can not live your life at its best if you keep worrying like this. Jesus prayed for you also when he said: 'Father, forgive them; they know not what they do.'"

It proved to be the word in season, fitly spoken, which brought peace to the tried heart of Anthony Henderson.

"There is but one great sorrow
All over the wide, wide world;
But that in turn must come to all—
The shadow that moves behind the pall,
A flag that never is furled.

"Save this there is no sorrow,
Whatever we think we feel;
But when Death comes, all's over;
From that blow we never recover,
That wound will never be healed."

Huntingdon, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Nov. 12

Sunday-school Lesson, Jesus the Great Teacher.—Luke 6: 1-49.

Christian Workers' Meeting, Prohibition Enforcement.

* * * *

Gains for the Kingdom

Two baptisms in the Kokomo church, Ind.

Two baptisms in the Middletown church, Ohio.

Fourteen baptisms in the Lake View church, Mich.

Four baptisms in the Grundy County church, Iowa.

Three additions to the Akron church, Ohio,—the pastor in charge.

Five were baptized and one reclaimed in the Camp Creek church, Ill.

Three baptisms in the Marion church, Ohio,—Bro. R. Hutton, pastor, in charge.

Nine united with the Nokesville church, Va.—Bro. C. H. Petry, of Louisa, Va., evangelist.

Nine baptisms in the Ephrata church, Pa.—Bro. Harrison Gipe, of Richland, Pa., evangelist.

Two baptisms in the Big Creek church, Ill.—Bro. C. G. Erbaugh, of Middletown, Ohio, evangelist.

Seven baptisms in the Blissville church, Ind.—Bro. Manly Deeter, of Milford, Ind., evangelist.

Six baptisms in the Perry congregation, Pa.—Bro. Greene Shively, of Millmont, Pa., evangelist.

Nine baptisms in the Astoria church, Ill.—Bro. S. S. Neher, of North Manchester, Ind., evangelist.

Five baptisms in the Pipe Creek church, Ind.—Bro. Roy Mishler, of Pipe Creek, Ind., evangelist.

Three baptisms in the Silver Creek church, Ohio.—Bro. W. R. Shull, of Auburn, Ind., evangelist.

Thirteen accessions to the Okaw congregation, Ill.—Bro. John Graham, of Ephrata, Pa., evangelist.

Three were received into the Plymouth church, Ind.—Bro. T. E. George, of Goshen, Ind., evangelist.

Four baptisms in the Mt. Olivet church, Va.—Brethren W. C. Cunningham and L. S. Yoder, evangelists.

Seven were baptized and three reclaimed in the Meyersdale church, Pa.—Bro. T. R. Coffman in charge.

Two baptisms in the Dallas Center church, Iowa.—Bro. A. J. Brumbaugh, of Mt. Morris, Ill., evangelist.

Twenty-seven additions to the Scalp Level congregation, Pa.—Bro. L. S. Knepper, of Windber, Pa., evangelist.

Fifteen accessions to the Sugar Grove house, Prairie Creek church, Ind.—Bro. J. F. Spitzer, of Anderson, Ind., evangelist.

Four baptisms at the Baker church, Lower Cumberland congregation, Pa.—Bro. John Miller, of Carlisle, Pa., evangelist.

Three confessed Christ and two were restored in the Logansport church, Ind.—Bro. E. C. Swihart, of Elkhart, Ind., evangelist.

Twenty-two were baptized and eight reclaimed in the Keyser church, W. Va.—Bro. A. B. Miller, of Bridge-water, Va., evangelist.

Three confessed Christ and one was reclaimed in the Richland church, Ohio.—Bro. G. S. Strausbaugh, of Fred-ericktown, Ohio, evangelist.

Ten were baptized and two await the rite in the Chippewa Valley church, Wis.—Bro. W. B. Stover, of Mt. Morris, Ill., evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. R. Murray, pastor, to begin Nov. 19 in the Union City church, Ind.

Bro. D. F. Warner, of Kittanning, Pa., began Nov. 7 in the Birdville Mission, Pa.

Bro. J. W. Kitson, the pastor, to begin Nov. 19 in the Toledo First Church, Ohio.

Bro. B. D. Kerlin, of Markle, Ind., to begin Nov. 19 in the Woodland church, Mich.

Bro. M. C. Swigart, of Germantown, Pa., to begin Nov. 13 in the Everett church, Pa.

Bro. R. L. Sink, of Ankeny, Iowa, to begin Nov. 12 in the Des Moines church, Iowa.

Bro. L. S. Knepper, of Windber, Pa., began Nov. 8 in the Mt. Pleasant Mission, Pa.

Bro. Geo. Early, of Westminster, Md., to begin Nov. 12 in the Sams Creek church, Md.

Bro. John Robinson, of Pleasant Hill, Ohio, to begin Dec. 3 in the Brookville church, Ohio.

Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., to begin Nov. 19 in the Nappanee church, Ind.

Bro. John R. Snyder began meetings at the Harmony-ville church, Pa., Oct. 29. His next engagement is at the Bethany church, Pa., where he begins meetings Nov. 19.

* * * *

Personal Mention

Bro. J. K. Eikenberry announces his change of address from Marion to Delphi, Ind.

Bro. Burton Metzler, late of Nappanee, Ind., has entered upon pastoral work in the Solomons Creek church, Ind.

Northern Missouri has chosen Eld. Oscar Early to represent the District on the Standing Committee of the Calgary Conference.

Bro. E. M. Butterbaugh, member of the Auditing Com-mittee, formerly residing at Warsaw, Ind., should now be addressed at 525 E. Indiana Avenue, South Bend, Ind.

Sister Edyth Hillery Hay, of Goshen, Ind., a member of the committee on revision of our Hymnal, appointed by the last Conference, is now engaged in evangelistic singing in the Southland.

Bro. J. H. Morris, of Bethany Bible School, is a his-torian, as you may know, and particularly interested at this time, it appears, in the history of the Brethren in Oklahoma—facts which were the occasion of his call at the Publishing House the other day.

Church Literature Sunday

The circulation department suggests that Sunday, Nov. 19, or the preceding Sunday, the 12th, if preferred, each congregation arrange for a special service on "The Value of the Church Literature in the Home," with special emphasis on the "Gospel Messenger." Every minister should give a talk on the subject or devote his entire sermon to it. Agents are requested to send us the names of all members in the congrega-tion not now receiving the "Messen-ger." A special offer will be made to all these. Do you think it would be a good thing if EVERY family in your church would read the church paper? May we have your co-operation?

"How Jesus Taught" and "Problems of Religious Edu-cation" are the subjects which our General Sunday School Secretary is scheduled to discuss Thursday and Friday of this week, at the Kane County Sunday School Convention, Aurora, Ill. This is the county in which Elgin is located.

Bro. Ervin Weaver's address is changed from Spokane to Centralia, Wash. For the past two years the work at Centralia has been cared for by ministers from the Olympia and Richland Valley churches. Bro. Weaver has just been located there by the District Mission Board to take charge of the work.

Bro. G. Nevinger, of Onekama, Mich., was among our recent visitors, incidentally favoring the Sunday services of the Elgin congregation, including the love feast in the evening, with his helpful presence. These blessings came to us because Bro. Nevinger happened to be mar-keting a car load of Michigan apples in the city of Elgin.

Bro. J. H. Gordon, formerly of Yakima, Wash., is lo-cated, for the time being, at 308 E. Comanche Street, Norman, Okla. Bro. Gordon's health had not been good for a while, but he is now sufficiently recovered that he feels like getting actively into the work again. Churches, desiring his services in revival meetings, may address him as above.

Eld. W. B. Stover dropped in for a pleasant chat Friday, the 3rd, as he was on his homeward way from the good meetings he had at Mondovi, Wis. Among the inter-esting things he told us about was that picture he saw of four generations at the love feast, held in connection with the meetings. Son, father, grandfather, great-grand-father sitting together at the Lord's table—did you ever see it?

We have just learned through Bro. P. D. Reed, of Lime-stone, Tenn., of the tragic manner of the death of Bro. J. D. Osborne, of Wise County, that State, which occurred nearly two years ago. Not being well, Bro. Osborne had just taken a spoonful of oil, and in spitting into the fire, the flames were communicated to his body and he was burned to death. In the prime of his strength he was an active worker in the ministry, but in his later years had lived entirely isolated from the church. For this reason his death and the circumstances connected there-

with, were not known to our people until Bro. Reed learned of them on a recent trip.

Owing to a readjustment of dates in Bro. John R. Snyder's contemplated series of meetings, he will be available for revival efforts during February and March, 1923. All other dates are taken until after Conference. He is now arranging his schedule for fall and winter of 1923. Applications for the available dates, above referred to, should be made at the earliest opportunity, by com-municating with Bro. Snyder at Huntingdon, Pa.

Brethren A. D. Helsel and H. Stover Kulp are sched-uled to sail from New York at noon of next Tuesday, the 14th, for London. After a few weeks' sojourn there, they will proceed to Africa to explore the field, select the exact location and make other necessary arrange-ments for opening our new mission station. Their Lon-don address will be Foreign Missions Club, 151 Highbury New Park, London, N. 5. After the first of December they should be addressed in care of C. M. S., Lagos, West Africa. Sister Kulp will go along to London, where she will take special studies. Sister Helsel will remain in America and take work in Bethany Bible School. Within a year, more or less, the wives hope to join their husbands on the field, with other possible additions to the party. Surely the prayers of the Broth-erhood will support them all and will follow the brethren with special interest, to the end that they may be kept safe and led where God would have them.

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Miscellaneous Mention

The love feast in the Glendora church, Calif., has been changed, from the date originally announced, to Nov. 30.

The District Meeting of Arkansas and Southeastern Missouri has been changed, we are informed, from Nov. 15 and 16 to Dec. 27 and 28. Elders and pastors of this District are urged to see that all concerned are promptly informed of the change in time. The place of the meet-ing is the Broadwater church, Essex, Mo.

Our members at Ottumwa, Iowa, intent on making the most of the opportunities within their reach, are holding services at the city jail. That the efforts thus put forth are of decided value, may be inferred from the fact that the jailer is much-pleased with the practical results of the religious influences thus made available.

Our correspondent at Altoona, Pa., tells about the helpfulness of one of the Sunday-school classes—the "Willing Workers"—that looks after the afflicted ones of the community, and does much visiting. That sort of "practical Christianity" is so commendable that it might well be considered by other classes, and adopted as a really worth-while class activity.

"The Problem of Relating Financial and Spiritual Ideals" is a big one, isn't it? That was one of the out-standing features on the program of the Conference at Columbus, Ohio, last week—a conference of the For-ward Movement agencies of the various churches, and it was a rare privilege, they said, which our Brethren Bonsack and Shamberger enjoyed in hearing Robert E. Speer's very able discussion of it. There was both com-fort and help, too, in the fact that the problems of other people are so much like our own.

Notice to My Correspondents.—For over three weeks only about one-fourth of my first-class mail found me, due to error of a forwarding clerk, confusing Mt. Morris with "Morris," Ill. Then a substitute carrier followed an old (or previous) order, thus rendering confusion complete (until regular carrier returned from his vaca-tion). To make matters worse, after this mass of mail was started, finally, to its proper destination, one large bunch was remained in package (under one cover) and was lost—with no hope of tracing (Postoffice says). Letters or cards, written me between Oct. 5 and Oct. 28, may be among the lost package contents. Concerning this, or any other matters, either Mt. Morris, Ill., or 528 S. Ashland Boulevard, Chicago, Ill., will (it is hoped) find me from now on.—Lydia E. Taylor.

* * * *

Clothing for Russia

Russia is still in need. Crops that were promising up until last June, have failed. A call for relief funds will be made to the Church of the Brethren in January.

Clothing is urgently needed now. Every Aid Society is asked to contribute clothing. The following items can be used: Men's suits, men's working clothes, over-coats, women's skirts, coats, boys' suits, girls' dresses, children's overcoats, shoes if broad and very good, thread, needles, thimbles, scissors, sheets, blankets and pillows. Articles that need to be purchased outright, can be bought wholesale cheaper if money is contributed. Do not contribute worn out clothing. Good, substantial clothing, out of style, can be used. No light, flimsy goods are desired.

Send all shipments to the Church of the Brethren Warehouse, 1521 Cherry St., Philadelphia, Pa. For further information write the General Mission Board, Relief Department, Elgin, Ill.

AROUND THE WORLD

Men of Principle Are Needed

These days, when the permanency of prohibition is seriously threatened by mercenary and unprincipled upholders of the liquor traffic, it is truly refreshing to be reminded that decency and honor are still characteristic of the best people of our land. When, recently, the publishers of "Judge" decided to make that journal an exponent of the "wet" interests, the editor, Mr. William Allen White, promptly resigned from his position. All too many of us are apt to become just a little pessimistic at times, when we imagine that our country has fallen into the clutches of a moral lethargy that exalts dollars above decency and the things truly worth while. If at such a time we learn that there really are men that can not be bought, we feel like thanking God and taking new courage.

Italy's New Party in Control

Three years ago the Fascisti League was organized to fight radicalism in Italy. As indicated by its name, it proposed to "bind," or unite, the loyal element of the country in a systematic move against Bolshevism. Succeeding in the contemplated aim of the organization, the Fascisti have, in full consciousness of their power, suddenly seized the reins of government, with Mussolini, their leader, as premier. Such a thing could readily happen in Italy, where the government is weak and lacking in authority, as viewed from the American or British conception of governmental affairs. Possibly the Fascisti may eventually succeed in setting up an efficient government, as is their avowed intention. There is grave danger, however, in the uncalled for assumption of authority, so abruptly seized upon by these revolutionists.

An Indictment of the Cigaret

A recent issue of "The Cigar and Tobacco World," London, England, gives the experience of a great Russian singer, who was slavishly addicted to the use of cigarettes: "Smoking was one of the few joys in which the great artist indulged. Suddenly he found that cigarettes interfered with his throat, and therefore with his voice. He tried every form of cigaret he could think of—American, Turkish, Egyptian—but all produced the same deleterious effect." Finally—so the "World" states—a fellow countryman of the singer produced a cigaret that could be smoked without apparent injury. Please note that, according to the tobacco journal, the singer tried ALL the usual brands of cigarettes with the same undesirable effects, and yet the great mass of smokers—millions of them—continue to smoke these vile cigarettes because no kind friend provides for them a comparatively harmless brand—so alleged.

She Doubles Her Joy by Sharing

An editorial item in the "Religious Telescope" impressed us with its unusual suggestiveness. It tells about a wealthy woman of a certain city who uses her motor car almost every afternoon. With her are invited companions with whom, for several hours, she talks about things interesting and uplifting. That fact, in itself, would not, of course, be remarkable. The significant part of her story is that, passing by her wealthy neighbors, who are not in need of special favors, she invites the poor and the needy, the afflicted and the unfortunate, who otherwise would know nothing of the joy and benefit of such healthful recreation. These guests of hers return home with a larger outlook upon life, refreshed in body and in mind, and, what is still better—with hearts of gratitude and a friendly feeling toward people more richly blessed. An act of kindness, like the one referred to, bridges the chasm that too often separates between rich and poor, and whoever thus lightens the burdens of others, is all the better and happier because of his act of kindness.

Why India Is Being Stirred

Great astonishment is being aroused, every now and then, about conditions in India. People are made to wonder just why the people of that country, so efficiently and paternally cared for by Great Britain, should manifest an increasing tendency to unrest. As interpreted by some, it is due to the fact that the people are becoming conscious of themselves, and are reaching out after hitherto undreamed of possibilities—they are commencing to think. Judging by a statement, submitted by Bishop Foster, India is becoming a really intellectual nation. He tells us: "Do you know that there are 28,000 students in Calcutta University alone? . . . Lucknow, Bombay, Madras, and other Indian cities also have their universities. This great army of alert minds is becoming steeped in the wealth of English literature—a literature of freedom." Commendable as India's intellectual awakening doubtfully is, it needs guidance—a fact that is fully realized by the foremost Christian leaders in that country. Here is a direct challenge to the forces of Christianity. Shall the principles of Christ point the way to real freedom?

A Year's Record of the Red Cross

More than \$1,441,000 was expended by the American Red Cross during the fiscal year, ending June 30. Aid was given in connection with seventy-two disasters, in which 674 persons were killed. Nearly every State was touched by disasters, in the relief of which the Red Cross took an active and leading part. Aid was administered following two fires in the Philippine Islands, a smallpox epidemic in San Domingo, and a flood in San Salvador. A worldwide appeal for funds is to be made by the Red Cross Nov. 11-30.

Bolshevist Propaganda in China

According to an editorial note in the "Christian Standard," Bolsheviks are making the most determined efforts to sow seeds of their pernicious doctrines. Mission workers in China discovered, to their great dismay, that Bolshevik leaflets were skillfully inserted into copies of the Chinese Gospels. The pamphlets having been made the same size as the Gospels, it was an easy matter to remove the cover and stitching, then to insert the pamphlet and to restore the binding. Most of the Gospels thus treated are printed and distributed by the National Bible Society of Scotland. That organization has already been notified in regard to the undue liberties that have been taken with their editions of the Gospels, and hereafter every copy on the mission fields will be closely scrutinized before it is handed to an inquirer.

The Proposed World Conference

As generally agreed upon, according to latest reports, a World Conference on Near East Affairs is to be held at Lausanne, Switzerland, Nov. 13. The Turkish Nationalist government has officially accepted that place and time, and so, if nothing intervenes, the momentous gathering will convene as indicated. While the United States will not be represented by a duly-authorized participant, an observer will be in attendance. The Conference will be one of greatest importance, for upon its successful termination will depend the future stability of Eastern Europe and the Near East. Christians everywhere can well afford to pray that wisdom and tactfulness may characterize the great gathering, so that peace and good will may prevail among earth's war-weary nations.

Father and Son Week

Nov. 12 to 19 has been designated as "Father and Son Week," in the interest of bringing about greater fellowship and cooperation between fathers and sons. First suggested thirteen years ago, at Providence, R. I., the plan has since grown and prospered, until, today, it is incorporated in the program of practically all social organizations in the United States. Much, undoubtedly, can be said in favor of this method of cultivating a closer bond of comradeship and mutual understanding between father and son. The simple, once-a-year social meal has now expanded into a "Week," every day of which is devoted to some activity that will be conducive to greater intimacy between father and son. "Go-to-Church Day" appropriately closes the week, with the purpose of leading both fathers and sons to regard the church as a means of more fully developing their spiritual lives, and securing their cooperation in the work and support of its activities. Foreign missions are also making use of the plan, in their special fields, to excellent advantage.

The Leavening Vitality of Missions

A leading writer truthfully maintains that "the Christian religion is America's greatest export." Unlike most other articles of export, however, it is sent overseas so as to propagate itself, that eventually it will not be necessary to continue the sending of workers to that particular field—the native churches will be fully established. It is the special task of the foreign missionary, to develop a self-supporting church in the land where he ministers, and to that end he must efficiently train native men and women. A leadership must be developed that will continue to carry on the work, initiated by the workers from the home base. The greatest achievement of the real missionary is revealed at the time when those whom he has trained are ready to take his place, and he can lay down his leadership as a task that is well done. Until that day, however, it will be necessary for the churches of the homeland to send forth men and women as the Lord's ambassadors. It will be necessary to provide funds by which the work may be carried forward efficiently. Possibly the arduous labors of the missionary, when viewed at long range by the meager reports from the foreign field, may not be regarded as phenomenal accomplishments, but we often fail to remember the vital significance of the little body of believers whom he has wrested from the blight of heathenism and brought to a knowledge of Christ Jesus. These are the leaven of Christian civilization in a land of darkness. When, after thorough teaching, a local organization has been perfected, Christian activities are entered upon in real earnest. A wonderful transformation has been wrought in the lives of these men and women. They are living epistles, known and read of all men. When residents of neighboring villages note the change, they ask to be told about the "joyful tidings," and it is

real news to them. Never before has human life been portrayed to them as being of abounding value. Brotherhood was unknown to them, save as existing among a few favored castes and groups. Lovingkindness is a wholly new experience in their lives. Do you wonder that these men and women, intensely hungry for the Story of Redemption through Jesus Christ, ask for a missionary for their village? And shall we turn an indifferent ear to their plea?

Washington Treaties Honored by Japan

Official notice has been given to the United States government that the final documents of ratification of the Washington Disarmament Conference treaties are on their way to America, and that the Japanese embassy has been given full power to complete the ratifications as provided for. Gratifying, indeed, is this assurance to every lover of peace, and the more so since war alarmists have been inclined to belittle the results of the Washington Conference. Already Japan has made good progress in the scrapping of warships, ordered to be discarded. Japan's sincerity, concerning the Washington pact, will doubtlessly do much to improve the relations between the two countries.

Another Experiment in Communism

Ever since the days of the apostles, attempts have been made, every now and then, to carry on community life on the plan of having "all things common." The most recent endeavor along that line is to be tried out in the Arrow River Valley, Ontario, by sixty families, known as Devonians. They are starting with the erection of a saw-mill, to supply lumber for homes and other buildings. Land will be cleared by a united effort and equitably allotted to each colonist. A church, a school and a hospital will be erected in the near future. All profits will go into a common fund, to be divided proportionally. Doubtlessly the Devonian community will flourish for a while at least—as long as individual property rights are not too strongly insisted upon. Eventually, however, the colony will go the way of all similar ventures in past years.

Creation of Friendly Relations All-Important

Every now and then some overly-enthusiastic promoter of evangelistic endeavors among the Jews urges more strenuous efforts on the part of the Christian church. Such people are chiefly intent upon what they term "the conversion of the Jew," as speedily as possible, losing sight of the fact that only constructive teaching can pave the way to intelligent conception of the truth as it is in Christ Jesus. Then, too, another phase of the situation should not be lost sight of. Feeling keenly the shame of the injustice, meted out to the Jew, Christian workers should aim to break down the prejudices, now existing between Jew and Gentile, and create a spirit of hearty good will. In trying to win any people, amiable relations must exist before evangelization can make headway. That sort of spirit can be exemplified even by those who are not expert evangelists. Say what you will—courtesy towards our fellow-men is one of the finest Christian principles.

America's Relation to World Affairs

In a recent address by Secretary Hughes, he characterized the foreign policy of the United States as one of "helpfulness and good understanding, but without entanglements which would fetter American independence." Applying this policy to Europe, aid can be given of incalculable value through trade channels and reconstructive efforts. Cooperation with certain committees of the League of Nations is also made possible. A noteworthy instance along that line is that of representation at League Conferences on White Slavery. Miss Grace Abbott, Director of the Children's Bureau, has been duly authorized to participate in the discussions on that important topic. Other activities of the League are also to be favored by the participation of American representatives. Particularly gratifying is Mr. Hughes' assurance that hearty support will be given by America to the selection of judges for the International Court of Justice, organized by the League. From the very first, that project has had the deep sympathy of the United States, in recognition of the vast importance of such a tribunal. Opinions naturally differ as to whether a given course of action would "entangle the United States," or as to whether helpfulness is always bestowed at the right time and in the wisest manner. There is a strong pressure at the present time, however, that our government use its influence and prestige in behalf of the persecuted Christians of the Near East. Doubtlessly the United States might have done more than it has done, in that matter, in cooperation with the League of Nations. It is also true that the vexing problems of Europe can not be solved by any specific measure that the United States might suggest. Europe must laboriously work out its own salvation, in the light of its needs and experiences. This, however, does not prevent America from acting in the capacity of a "Big Brother," in helpful counsel at World Conferences, summoned for constructive deliberations concerning human betterment.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

"Looking unto Jesus," Our Example

Hebrews 12: 1-6

For Week Beginning November 19, 1922

1. Christlikeness by Constant Fellowship.—If we would be much like Christ, we must be much with him. If we would become transformed into his image—thoroughly made over, so as to be hardly recognizable for the same person—we must, "with unveiled face" and unclosed eye, and untiring mind, and uncorrupted will, tarry in his presence, and LOOK LONG AT HIS GLORY. Thus his point of vision will be ours also; we acquire his habit of mind; we catch his intent; we reflect his views; we adopt his policy; we unconsciously imitate his ways. His words permeate our soul; his plans take possession of us, his very glance inspires us; his inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into his being—copies of his character.

2. We Must Pay the Price of Close Association.—The upward way never grows easy. There is always the cross to carry, the burden to bear. But there is never-ceasing joy in the new views that we obtain as we climb higher and higher. There is a sense of satisfaction that we are counted worthy to enter new fields of service and to have new fellowship with the Savior in his sufferings. And as we ascend in this UPWARD WAY, a truer, deeper love for Christ and for man fills our souls, and the blessing of a nobler, brighter, stronger, happier life settles down upon our spirits.

3. Our Perfect Pattern.—Very profitably, indeed, might we consider Jesus—"this Greatest of all believers"—this PERFECT PATTERN OF FAITH, this Crowning and Unquestionable Exemplification of faith's trial and triumph! Well may we consider him thoroughly enough to feel assured that a life like his should be a pattern for ourselves—an ideal we would fain realize. If we need encouragement—and we all stand in need of it—here we will find it. However dark and perplexed and slippery our way has become, however complicated and difficult and full of anxiety our life is, we need not be defeated.

4. The Need of Christed Visions.—In even the most trivial things of life we are to be guided and shaped by looking to the highest of all things—the example of Jesus Christ. More men are needed today who are ready for the visions that may be theirs—idealists who shall see themselves as the heroes of coming conflicts—exemplifications of yet unwritten epics of triumphant compassion and stainless love. From their hearts shall emanate renewed faith and hope. They will strive to fulfill the fine prophecy of their own best desires. They will not ask whether life is worth living—THEY WILL MAKE IT SO. They will transform the sordid "struggle for existence" into a glorious effort to become that which they have admired and loved.

5. A Life for a Look.—The purpose of the Christian religion is to keep men from being defeated, or if it finds them overcome, to enable them to win back their victory. The trouble with most of us is, that, while we realize how strong the foes of character are, and how easily they get the upper hand of us; we forget the power of the blessed Christ—we forget that UNLIMITED RESOURCES are at our disposal. It is not enough for us to have a high purpose. It is not enough for us to keep the life of Christ ever before us, as our Example, and his words as our guide. We must remember that Christ is a Living Presence—the same Personality that, in days of the long ago, wrought wondrous works. Though unseen, he is with us in a real sense.

6. Suggestive References.—Christ, our Example in service (Mark 10: 43-45). How Christ combined precept and example (John 13: 13-17, 34). Helpfulness to others in the light of Christ's example (Rom. 15: 2-7). Christ's example in self-denial (2 Cor. 8: 9). Christ's love should be our incentive (Eph. 5: 1, 2). Attaining unto the mind of Christ (Philpp. 2: 5-8). Christ's forgiveness should inspire us to a like willingness (Col. 3: 13). Christ's example in suffering (1 Peter 2: 21). Christ's love (1 John 3: 16).

The Need of Japan

(Continued from Page 707)

pect to find relief, only a mirror meets and mocks them. It turns the seeker back to himself and shows him nothing but his own longings. Is it strange that in both of these religions, sect after sect has arisen, in search for some new way, only to be disappointed? The uncertainty of Japan is expressed in the cable-

gram from the Volunteers of Japan to the Student Volunteer Convention, held at Nashville, Tenn.: "Japan is leading the Orient—whither?"

Does Japan need Christianity? Already Christian leaders have declared Japan's need to be "a more positive view of life." This can only be presented through God, as the Father, and his Son, as their Savior. The government, too, has taken a more liberal attitude, and encourages the coming of missionaries into the country. Japan has organized the Young Men's and the Young Women's Christian Associations, temperance societies and the Salvation Army, but since 1862 less than one-half of one per cent of the total population has accepted Christianity.

The churches and societies referred to have already supplied Japan with a number of its ablest and most useful men, who today are working hard for her, and yet much remains to be done. The question comes: "How can the Christian churches of the world do more to help the churches of Japan to do greater work in these troublous times?" The present is an opportunity for the home-bases to support the leaders already on the field, that they may be enabled to use every opportunity of press and pulpit for evangelistic propaganda, in order that Christ may reign supreme in the hearts and lives of Japan.

We have seen the lack of these pagan religions, and the need of something which will really satisfy and inspire men to higher living. It is a call to Christian workers for unselfish service among a people of a forward-looking nation, to help them to nobler Christian living. Where is there a greater challenge?

Ramona, Kans.

Delicacy—and the Lack of It

BY EYDTH HILLERY HAY

DELICACY is not an accomplishment—it is an inherent quality. It is not necessarily a feminine quality, either. Quite often we see stalwart men who abound in this highly desirable quality, though some great and brilliant men may be sadly deficient therein.

Study the men, for instance, who occupy the platform during our great Annual Conferences. Now you'll say that I'm too personal, but I only mean to be tactful. You know it would be utterly absurd and indelicate for me to approach one of our good brethren and say: "Bro. —, you are very wonderful, but you do lack delicacy. Now then, sir, 'a hint to the wise is sufficient,' and I hope I am not evincing a lack of the sweet grace of delicacy by thus kindly, if perhaps a bit pointedly, presenting my views on this subject."

Here is Bro. —, of scholarly and graceful bearing. His address is good, though not wonderful. His personality is pleasing, but not magnetic. He has plenty of delicacy, but is manly, withal.

I now present to you Bro. —, a gentleman of handsome, courtly appearance. His speech is suave and urbane—not as great and thrilling as you, perhaps, had expected to hear; it is logical, cool common sense—not lacking in delicacy, however.

Bro. — is a man whose deep soul-earnestness and close fellowship with the Master are instinctively felt in your inmost soul. I am not acquainted with him, but I know when a man grips God. He also possesses the fine, gentle quality of delicacy.

You are eagerly awaiting the appearance, on the platform, of Bro. —, and you know, the moment he alertly steps forward, that he is master of this, or any similar situation. His flow of oratory, while astounding in volubility, has plenty of depth. Usually, in this type of a man, you do not expect to find much delicacy—there may not be a great deal—but this one, you say, has just enough—not too much.

Bro. — is possessed of a powerful frame, and a very magnetic personality. He is energetic and fluent in the stand, but a sort of hauteur or disdain is somehow manifest, together with an undue degree of self-confidence, and the refining quality of which I write, seems sadly lacking.

Bro. — wears a look of grim, tenacious determination. You instinctively feel that when he gets back of a thing, it will move—possibly not as you

may hope it will—but it will move. You feel the forceful reasonableness of his cool, direct presentation. You feel, also, not exactly a domineering spirit, but one somewhat deficient in the softening, sweetening grace of delicacy.

Bro. — is not lacking in the forcefulness and dignity I have mentioned in others, but, though the quiet, gentle dignity of his bearing is not lost upon the audience, he is certainly not of the ram-rod type. He is deeply eloquent, but not sensational. He is spiritually powerful, and the Lord uses his lungs as well as his logic. He is seriously in earnest, yet throughout his masterly address you are conscious of an exquisitely fine, pure delicacy, that does not detract from, but rather enhances his manliness.

And so I might go on for hours, but I must close with a few words on the "feminine" side. While, as before stated, a man is none the less manly for possessing a proper amount of delicacy, a woman who lacks it, in the slightest degree, becomes positively masculine, and the beauty of real womanhood is marred. Undue boldness and forwardness, on the part of a woman, are surely to be deplored. I am not saying that it makes a woman masculine, to exercise in public. No, there is a quiet, Christian dignity which she can very naturally assume, while, at the same time, retaining her gentle, womanly delicacy. The truly womanly woman always will retain that commendable quality, for without that subtle, refining virtue, she is coarse indeed.

Goshen, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

HERMOSA BEACH, CALIFORNIA

Sept. 1 Brother and Sister Carl, of Portland, Ore., took up pastoral work here in a very enthusiastic spirit. Both are sociable and good "mixers." Brother and Sister Hilton are still with us, but will have a year's rest, which is very much needed, before taking up pastoral work again.

Oct. 15 we had a business meeting. Our elder, Bro. J. Z. Gilbert, presided. We have a growing Sunday-school and church. Owing to the rapid growth in Sunday-school, more class-rooms are needed. A committee was appointed to draw up plans for more rooms, and to estimate the cost. We decided to purchase more of the new song books, "Hymns of Praise," so that we have enough copies for services other than our Young People's Meetings. Five members were received by letter. We hope to have a series of meetings sometime in January, with Bro. Funk, of Pomona, Calif., as evangelist.

Owing to illness in the family of our secretary, Bro. Selby, Bro. Leonard Hilton was chosen as assistant. It was decided that a vote of thanks be given Brother and Sister Bowman for their splendid service rendered in music. Bro. Bowman was chosen as general director of music for the church.

Owing to the serious illness of our "Messenger" correspondent, the writer was chosen as assistant. During the last few weeks the interior of our churchhouse has been given a coat of paint. Other improvements have also been effected, to make it a more pleasant place to worship. New signs are being made, advertising our services.

Mrs. Alpha Stump.

Lomita, Calif.

NORTHERN CALIFORNIA

The annual meeting of the Sisters' Aid Society of Northern California was held at the Raisin City Church, Saturday evening, Oct. 7. Fourteen of the sixteen Societies of this District were represented by delegate.

Our District President brought an encouraging report from the General Aid Society Meeting at Winona Lake, and told us, in brief, of the work accomplished by the Aid Societies of the Brotherhood, in helping to build the much needed buildings on the foreign field, and of the home mission work, now started among the mountaineers of Virginia, in which the Societies are asked to help.

Sister Lillie Blickenstaff, of McFarland, was reelected as District President. After the business session an interesting program was given.

The interest shown by the brethren, as well as the sisters, in the topics for discussion, and the reports given, showed what a great work our Aid Societies are doing.

An offering of \$65.85 was lifted for the Golden Gate Mission. It was requested that the Societies send food and money to help feed the poor in the city of Oakland on Thanksgiving. Any one, having spare clothing, is asked to send it to help the poor in that great city. Send all donations to Eld. Wm. Platt, 4075 Foothill Boulevard, Oakland, Calif.

Mary S. Brower.

Reedley, Calif.

KEYSER, WEST VIRGINIA

Aug. 24 to Sept. 10 the First Church of the Brethren of Keyser enjoyed what has been referred to by many as "the big revival." We were fortunate in having with us, at that time, Brother and Sister A. B. Miller, assisted by Bro. Nelson T. Huffman as music director—all from the College Street church, Bridgewater, Va. For at least a month beforehand the church here was busy getting ready. Blanks for listing prospective members were prepared for the entire congregation. These were distributed and collected by the Aid Society, resulting in a large list of prospective members. The entire membership was put on a firm basis for personal work and prayer. The midweek meeting was given over to the interests of the revival. Bro. Miller supplied us with window-posters and cuts for the papers, and when the time arrived, the meeting had been well advertised.

Regardless of the fact that the weather was warm, the church was filled from the very beginning. Interest grew even beyond our expectation. We proved that the old saying, "There is always room for one more," is true, by packing in a few dozen more each evening. Those who know Bro. Miller, however, will not wonder at this fine interest. The Word of God draws crowds, always. Bro. Miller preaches the Word. He preaches it with conviction and power. Then, too, his unusual personality, backed by a pious life, wins his way into the hearts of the people. I know of no better way to sum up his work among us than to use a quotation from Oliver Goldsmith: "Truth from his lips prevailed with double sway, and fools, who came to scoff, remained to pray."

The work of Bro. Huffman is also worthy of special mention. He not only knows music but he has learned the art of moving the masses. One-half hour of each evening was given over to singing, and everybody was there on time, to take part in the opening songs. By a careful selection of hymns, Bro. Huffman seemed to be able to lead the people from thoughts of earth into the very presence of God. Special music was rendered each evening. Besides this work, Bro. Huffman also conducted a singing-class each afternoon, which was composed chiefly of young people. The interest was unusually fine, with a regular attendance of between sixty and seventy-five. Whatever else may be said of his work among us, he filled our hearts with a spirit of song.

During the meeting twenty-two were received into the church by baptism, and eight were reclaimed. But this is not all. The results of such a meeting as this can not be known. For us it was both seed time and harvest, and we believe that from it there shall yet be a reaping in the days to come. Russell G. West.

AT MIDDLE MISSOURI CONFERENCE

It was my privilege to be present at the District Conference of Middle Missouri, Aug. 29-31. These various programs were rendered at the South Warrensburg church, and dealt with many important questions on the various phases of District work. Supplying the physical needs of those attending was largely in the hands of the young people, and they did their part well. This District is not as large as many, hence the crowds are not so large. The churches, however, were well represented and the various speakers gave much food for thought. The elders, in their meetings, wrestled with a number of problems, as is usual at such meetings. They manifested a strong desire to serve the District well, and it seems that they are having a fair degree of success.

The Aid Society, Mothers and Daughters', and Temperance programs were full of interest, as were also the Sunday-school, Educational and Missionary Meetings. Bro. Ray Wagoner, Field Secretary for McPherson College, delivered the Educational Address. He showed himself full of zeal for the work and well equipped to go among the churches.

At the Ministerial Meeting the theme for the forenoon was "Pre-requisites in Ministerial Qualifications." For the afternoon "Recruiting the Ministry," in its various phases was discussed. Representing the Ministerial Board of the Brotherhood, the writer was especially interested in this part of the discussion. Considerable interest was aroused along these lines. This District has twenty-six ministers for its thirteen churches. There are some aged brethren whose work is practically over. There are a few younger men. There might be an improvement in the distribution of the ministry, but this is true of most Districts. It is hoped that here, as in many other places, young men will be brought forward who will show real strength and leadership for the future.

The General Board's representative was very kindly welcomed and his addresses were well received. It was my first visit to the District of Middle Missouri and I appreciated very much the privilege. Twice before I stopped in the District—once for a single address and the other time in attendance at the Conference at Pertle Springs in 1890.

During an intermission, Bro. J. M. Mohler took a few of the visitors out to the old Conference ground. This was, indeed, a treat. Here, as a young man, I had at-

tended my first General Conference. Here I had been permitted to get my first knowledge, in person, of our Conference. Here I watched, and listened to, with interest, Elders Robert H. Miller, Enoch Eby, John Wise, S. S. Mohler, and others. I had been acquainted with these men through the church periodicals, and now to see and hear them, was indeed a treat to the young man. Here I had the experience of tenting during the night, and I will never forget it. And now, after thirty-two years, to stand on the spot where these men of God prayed and worked together, was, indeed, a privilege for which I was grateful. To have some little part in the work of the church which was built up by such men as these, ought to be considered a sacred trust. I can not help but ask the question again, which came to me while on those grounds: "Are we doing our work, and serving our day, as well as these brethren did?" There is much to be done in Middle Missouri, as in other sections of the Brotherhood. May we all study to show ourselves approved as workers for the Lord. Thus the work will be advanced and the Lord will be glorified, as souls are brought into Christ Jesus and made strong and effective workers in him. S. S. Blough.

Decatur, Ill.

IN MEMORIAM

Bro. Myron C. Lichtenwalter passed away Sept. 13, 1922, at La Verne, Calif., where he had been a resident for the past ten years. He was taken ill very suddenly, of severe heart trouble, Sept. 12, and died the following evening.

Bro. Lichtenwalter was born in Wayne County, Ohio, Aug. 2, 1855. He early united with the Church of the Brethren, and when a young man was an active worker in the Chippewa congregation. He served as chorister and Sunday-school superintendent for many years, and after his marriage to Anna P. Brennenman was called to the office of deacon. This work he faithfully attended to until his hearing became greatly impaired.

Brother and Sister Lichtenwalter lived on a farm near Smithville, Ohio, for thirty years. There were five children, all of whom early united with the church, thus giving to father and mother additional inspiration and happiness. In 1908 overwork caused Bro. Lichtenwalter to suffer a slight break in health. The family left the farm, moving to La Verne, Calif. Many will recall the expressions of love which Brother and Sister Lichtenwalter rendered during the days when they served in connection with the La Verne College force. At the close of a pleasant year, they returned to resume their labors on the farm in Ohio. But California's charm had caught the fancy of the entire family and in 1912 the farm was sold and they returned to La Verne.

The home in the East, as well as the one in California, was always open. Bro. Lichtenwalter was never so happy as when friends and neighbors were enjoying his hospitality. He liked to be with young people. He was extremely fond of music, especially the good old hymns, and was often heard singing, while going about his work in later years. He was deeply interested in education, encouraging and helping his children in securing college educations for their chosen professions. The "Messenger" was always found on the library table and was read and enjoyed by Bro. Lichtenwalter each week.

The summer of 1921 Brother and Sister Lichtenwalter spent among old friends, relatives and neighbors in Ohio. The visit seemed to give them new life and inspiration. On returning they spent a great deal of time with their children. The oldest son passed away very suddenly Aug. 27. Deep, silent grief for him seemed to debilitate the strong body, and just three weeks later, father joined him. He is survived by his wife, two sons, four grandchildren, one brother and one sister.

Services at La Verne by Brethren Geo. F. Chamberlen and W. F. England. Mrs. Fredrick T. Chamberlen. Covina, Calif.

DIXON, ILLINOIS

The Dixon church is an active, wide-awake church. About half of its members are young people. The singing class, Oct. 13, numbered more than 40. At the first session of the Mission Study Class, over thirty-five were present, which is large for a class attendance.

Sunday evening, Oct. 15, a special Christian Workers' Meeting was held. The Junior Christian Workers' Society gave us one of their regular programs in the main audience room. The subject was, "The Twelve Apostles." The adults were surprised and delighted with the work that the Juniors are doing in their society. Another commendable feature of the program was the Scripture reading from the heart. Every one of the Juniors responded to the roll call by a Scripture verse, together with the reference. Their leader, Sister Kindig, is to be commended for her grand work with these Juniors. The most concrete demonstration of the activity of this Junior Society was their present to the church—a sectional bookcase. A collection of over six dollars was taken up that evening to go into the fund to purchase books for the new library. This will mean much to the

church. A library in any church is surely a great asset.

On the same evening the pastor preached a powerful sermon on "Prayer," after which Miss Hazel Calvert, formerly from La Verne, Calif., but now a teacher in an Ashton public school, gave a reading, taken from the interpretation of that beautiful song, "My Mother's Prayers Have Followed Me." Two of the Junior girls sang the song softly.

Oct. 19 was another notable evening. The Sterling church, twelve miles away, was in the heat of a glorious revival. The Dixon church decided to send a delegation, so as to aid in inspiration and numbers. Over fifty Dixonites responded and were present at Sterling that evening.

The future prospects for Dixon are encouraging. The pastor has been laying a solid foundation by preaching on some of the fundamental doctrines.

The young people have responded to our call of carrying the Sunday message to the sick and shut-ins. They are going to be real Sunshine bearers.

The Ladies' Aid is also planning for great things. They are anxious to receive information from any Aid Society that has been able to enroll all the sisters—both old and young—and to hold the interest of all. Any one in our Brotherhood who can give the desired information, may rest assured that it will be appreciated. The Aid is now busy collecting fruit for Bethany Hospital.

Dear reader, will you pray for the success of this church? Mrs. W. C. Sell.

A BUSHEL BASKET FULL OF FRIED CHICKEN

Is that all? No. Something better first. A Sunday-school of nearly one hundred, in which there were fewer than twenty-five adults. The offering was \$14.64. The singing was splendid. It recalled a mission in Lexington, Ky., of forty years ago, where they had the best singing of any mission in which I ever helped.

Then, better yet, one of their own boys came back to his spiritual birthplace that day and preached, and three other boys confessed Jesus publicly. Following this, a dinner was served for all at the church. The basket of chicken was such an unusual thing. You will notice they do big things in this congregation. I think they will have a big ingathering at their revival in November. The program, following the dinner, gave an opportunity for an expression of the life of the community. All this I saw in the South St. Joseph congregation, Mo., as I stopped off to worship with them one Sunday.

St. Petersburg, Fla.

J. E. Young.

PLEASANT DALE CHURCH, INDIANA

Sept. 10 Bro. Abram Frantz, of Dawson, W. Va., gave us a splendid sermon both morning and evening. Sept. 17 our Harvest Meeting and Homecoming were held, with a large crowd in attendance. The Sunday-school was conducted by Sister Eva Trostle, of Chicago. The Harvest sermon was delivered by Eld. J. H. Wright, of North Manchester. A basket dinner was served in the basement, and an hour spent in visiting with old friends.

In the afternoon an address was given by Bro. J. E. Overholser, of Bradford, Ohio. Having spent part of his boyhood at this place, he felt much at home. He used as a subject, "My Five Brothers."

At 2:30 Bro. C. F. Eiler, of Laketon, Ind., formerly of this church, led the "Reminiscences." A number gave talks, and the history of the Pleasant Dale church was also given. Bro. Frantz spoke, and Miss Lucile Casper, of Chicago, gave a reading. In the evening Sister Trostle began her Bible Study course, her subject being "Our Temptation." She closed the course Sept. 24.

On the following evening Bro. Amsa Snell, of South Whitley, began a two weeks' series of meetings. He preached the Word with power, and as a result six were baptized. Our love feast was held Oct. 14, with Bro. Snell officiating.

Oct. 22 Bro. David Byerly, of Lima, Ohio, preached for us both morning and evening. The church and community have been built up spiritually as a result of the meetings. Mrs. H. A. Olwin.

Monroe, Ind.

PINE CREEK, ILLINOIS

Saturday evening, Oct. 21, and Sunday following, were big days for the Pine Creek church. On Saturday evening about ninety-five brethren and sisters gathered around the Lord's tables and enjoyed a feast together, followed with the communion service. This is the largest number to commune in this church for a number of years. Representatives from the following churches were with us: Mount Morris, Columbia, Shannon, Freeport, Franklin Grove, Dixon, West Branch, and Polo. All appreciated their presence and help in the services.

Then, on one of the most beautiful Lord's Day mornings possible, a goodly crowd gathered for our Old Folks' Meeting and Homecoming. This service was pronounced a success in every way. It was an informal meeting—no cut and dried program—but those who worshiped in this church, years ago, gave to us many messages

(Continued on Page 718)

HOSPITAL DEVELOPMENT

The first time our Brotherhood undertook to establish a Hospital, some twenty years ago, we had very few doctors and nurses in our church. A marked change has taken place since then. We have three doctors in the India field and four nurses. We have three doctors in China and six nurses. We hope to have three doctors and three nurses for our new mission field in Africa, in a few years. With nearly a hundred registered nurses and probably one-third that many doctors, it is not surprising that much interest is being manifested in this humanitarian cause.

The decision of the last Annual Conference, to have a committee of five to conduct a five-year campaign of education, is sure to result in a large blessing to this work in our church. In the meantime, it will not be necessary to wait for five years to begin to realize on our investment, for the committee will function during this period in an advisory capacity to those seeking training as doctors and nurses.

Every successful enterprise has started in a small way and gradually developed as a result of experience, thus pointing to the wisdom of the Conference in deciding to encourage the development of the **Bethany Sanitarium and Hospital**. Our Hospital is small—only fifteen beds—but equipped for any kind of service, including an outpatient department, and facilities for giving, in a small way, hydrotherapy treatment and electric cabinet baths. We are also giving a one-year course in nursing, which is appreciated very much, especially by those going to the mission field. This line of activity we dare not stress now, for our institution is not large enough to justify us in offering a standard course, which many of our young sisters are asking for.

No large appeal has been made to our people for finances for this work. While the property is held in trust by the trustees and their successors, for the Church of the Brethren, the means, so far, have come mainly from a few folks, who have been specially interested in work of this kind. Material assistance has been given by the Chicago church, Aid Societies, and Sunday-schools, who know of our Hospital. Thus the work has been kept going until now, but if it is to be encouraged and developed, as contemplated by the action of the last Annual Meeting, there will need to be a more general response from our people. Under the purchase contract, whereby the building was bought, a certain amount must be paid each year, and we must depend upon the miscellaneous contributions, largely, to meet this obligation, as it can not be reasonably expected that an institution of this kind should be self-supporting the first few years.

The original cost of the building and ground was \$11,500, upon which we are obliged to pay interest at the legal rate. By dividing this amount into one hundred dollar units, the burden will not be unduly heavy upon any one. We hope that many Aid Societies and Sunday-schools, organized classes, or individuals, will want a part in paying for this, the **first Hospital of our church in America**. Those who feel they can not pay for a whole unit, could invest in a half or a quarter unit. Any individual or organization, contributing \$50 or more, will receive a Mercy Bond, which is a beautiful lithographic certificate of donation, eight and one-half by eleven and one-half inches, suitable for framing.

Owing to the fact that we are caring for missionaries and others, who can hardly afford to pay regular hospital rates, our operating income has been much reduced.

We earnestly ask you to join us in prayer that sufficient funds will be forthcoming adequately to meet our running expenses and keep the work going. We are aware of the obligation of the Aid Societies to assist the Industrial School in Virginia, first of all, but we are hoping that they will not overlook the Hospital in Chicago, which has been doing a noble work since its beginning, nearly two years ago.

As you read this, please ask God what he would have you, or your class, or Society, do for this cause.

Chicago, Ill.

Frank N. Sargent.

NAVARRE, KANSAS

Sept. 1 we passed another milestone in the history of the Navarre congregation. The Abilene church, with a membership of 180, has three houses of worship—one in Abilene and another at Holland. The present membership of Navarre is 125, with a nice modern churchhouse, equipped with Sunday-school and departmental rooms. Through personal work on the part of home talent, and the blessings of God upon the efforts of Brethren Jarboe and Vancil, twenty-four were received by Christian baptism during the year.

Three departments are using Graded Lessons, and one Sunday-school class was organized and received a State charter. Our Junior Workers' Society meets in a separate room. A second Daily Vacation Bible School was held in our church with good attendance. Our people are to be commended for their helpful service as teachers and as drivers of cars. Some came eight miles, and when the road was too muddy for cars, they used teams.

The outlook here is promising, if we will go forward

in the Lord's name and possess the land. With seven of our young people now receiving training at McPherson College, and ten in high school, this church should look forward to the day when it will, by the grace of God, support one of its own workers in some mission field. We are also glad to know that a number of our members are filling positions as Christian day school teachers. Navarre has a Gospel Workers' Class of some twenty families, in which both husband and wife are members of the church. Ministers who have helped us during the year were, Bro. Ezra Flory, General Sunday School Secretary; Bro. J. J. Yoder on missions; Bro. R. E. Mohler on rural problems; Bro. Homer Engle on the development of character. Bro. E. F. Sherfy addressed a joint class meeting on "Influence in the Home." Bro. J. W. Deeter gave four heart-searching sermons during our love feast. Brethren Crist, Neher, Steward, Blair and Watkins have helped in the ministry. We were glad for Eld. Mannon's admonition on team work, and the kind exhortation of the former pastor, Bro. C. A. Shank, concerning unity and love.

O. H. Feiler.

MINISTERIAL ASSOCIATION OF SOUTHERN OHIO

The following is the program of meeting of the Ministerial Association of Southern Ohio, to be held in the Trotwood church, Nov. 23, beginning at 9:30 A. M.

The Minister's Responsibility in the Present Tendency to Worldliness.—D. R. McFadden. How Best Create a Religious and Worshipful Atmosphere.—Howard Elde-miller. Factors that Make for Pulpit Power.—J. C. Flora. Afternoon, Ministerial Problems of Southern Ohio: (1) Election and Development of the Ministry.—J. W. Beeghly. (2) Distribution of the Ministry.—Sylvan Bookwalter. (3) Cooperation of the Ministry.—D. R. Murray.

Let every minister of the District arrange to be present! Committee: L. A. Bookwalter, J. A. Robinson, D. G. Berkebile.

"HEALED THROUGH PRAYER"

I feel that God would have me testify through the "Gospel Messenger" how he has healed me, and I trust this may encourage others to take Jesus as their Physician for the body as well as the soul. "Himself took our infirmities and bare our sicknesses" (Matt. 8: 17). "Jesus Christ the same yesterday, and today, and forever" (Heb. 13: 8).

I was taken very ill Aug. 1, 1922. I consulted our family doctor and was told that if his medicine did not help me in ten days, I might have to have an operation. I used the medicine for four days, but did not feel any better.

In the meantime the Holy Spirit was urging me to trust God for a cure. At last I said: "Lord, I am going to trust you. I am going to let your Spirit have full control of my heart and am going to take you as Physician for my body as well as my soul."

That was Sept. 6, 1922. I have never taken a drop of medicine of any kind since then, and, praise the Lord, he has healed me. I have been working ever since that time. My faith is increasing, since I have consecrated my life to him. I am now enjoying the fullness of his Holy Spirit as I never knew it before, and good health.

"Bless the Lord, O my soul: and all that is within me, bless his holy name" (Psa. 103: 1). "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103: 3).

The same faith by which we believe that God, for Christ's sake, pardons our sins, will also be honored by him for the healing of our bodies. In Jer. 17: 5 we have these words: "Cursed be the man that trusteth in man, and maketh flesh his arm." Thanks be to God for his saving grace and healing power!

L. L. Carpenter.

Bolar, Va.

NAPPANEE, INDIANA

Many of the older members of the Brotherhood are acquainted with Eld. Daniel Wyson, who has lived in or very near Nappanee all his life. At the age of thirty years he began preaching, and has been faithfully about his "Father's business" all these years.

A few weeks ago, Eld. Wyson celebrated his eightieth birthday in a very beautiful manner. As he was leader of prayer meeting on the anniversary of his birth, nearly the entire congregation met at the church that evening, to show their appreciation for the work he has done. He was showered with a great mass of flowers, which were banked over the platform during the service. Though he is not so strong as formerly, yet this summer he has preached in Northern Indiana three Sundays of each month, preaching at both the morning and evening service four times. What an inspiration to us, to see our aged brother and his companion, who is nearing her eightieth birthday, so actively living the beautiful Christ-life.

Sept. 1, our elder and pastor, Bro. David Metzler, left here to take up the work at Payette, Idaho. Bro. Metzler also spent his entire life here, with the exception of only a few years, while doing pastoral work elsewhere. The sincere Christian service, rendered by Brother and Sister Metzler, was a wholesome influence for the community, so we very keenly feel the loss of this family.

For several Sundays the appointments have been filled by ministers of the neighboring congregations, among

them being Prof. R. C. Wenger, of North Manchester, Bro. Edward Stump, of Teegarden, Bro. Howard Dickey, of North Liberty, and Bro. S. E. Burger, of Churubusco, Ind. We appreciated having these brethren with us.

Our quarterly business meeting was held Oct. 5, at which time Bro. J. F. Appleman, of Plymouth, Ind., was chosen elder for the following year. We enjoyed a very fine communion service Oct. 26, with Bro. Appleman officiating.

Our revival services will begin Nov. 19, being directed by Bro. J. Edwin Jarboe and wife, of Lincoln, Neb.

Fern Grosh.

LA VERNE, CALIFORNIA

This church met in quarterly council last Wednesday evening, with our elder, Bro. J. P. Dickey, presiding. A number of reports were read, among them one from the Ministerial Committee, stating that they proposed to have some one fill the pulpit until we are able to secure the services of another pastor. Our elder and deacons are trying to arrange for some systematic visiting during this interim also.

We decided to equip our Sunday-school rooms more adequately. The church sanctioned the move to grade our Christian Workers and Sunday-school departmentally, according to the best usage of the day—kindergarten (beginners), primary, junior, intermediate (seventh and eighth grade) senior (high school) young people (college) and adults. Our Board of Religious Education is endeavoring to correlate the Sunday-school and Christian Workers' activities—not only as to program material but also as to social affairs.

Our Sisters' Aid Society is a very busy group of people. The sisters are losing no opportunity to swell the fund for the new La Verne College Boys' Dormitory. One of their plans is to hold a Christmas sale of donated articles. Their committees are urgently inviting all to contribute to this sale.

We are having rare treats on Wednesday evenings at the prayer meeting hour. Eld. J. B. Emmert is leading us in studies on "The Life of Christ." The attendance and interest are very good.

Our college students have always supported the Mexican work loyally, but this year they are going at it more whole-heartedly than ever before. Ten homes are being entered by cottage prayer meeting groups. Eight classes are conducted at the mission night school. This is superintended by Earl Barnhart. Five help to teach in the State night school. Esther Renkel, assisted by Velma Noll, looks after the cooking class. Wanda Carl superintends the visiting in the homes. We help in the Sunday-school work, furnish special music for the Sunday-evening services, and help in the music on Wednesday evenings.

Our Sunday-school work is moving along nicely, under the superintendency of Bro. D. W. Lefever. He is supported by the Sunday-school Board in "thinking through" our Sunday-school problems. In our Primary Department teachers' meetings we are planning to lead the primaries to remember a number of our shut-ins at Thanksgiving time.

Grace H. Miller.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CANADA

Irricana.—Oct. 8 we held an all-day Harvest Meeting and Rally Day. Following the Sunday-school hour, we were treated with a splendid Harvest Sermon by Bro. J. H. Brubaker, after which a bounteous basket dinner was served. The afternoon was taken up with a program, in which both the first and second Sunday-schools took part. Fitting closing remarks were made by Bro. T. A. Eisenbise. Oct. 21 we held our annual love feast, at which quite a number were present. Elders Weddle and Culp were with us. We were also very glad to welcome several of our isolated members, who seldom have the opportunity of meeting with us. Several new members have been added to the church by baptism since our last report.—Mrs. John E. Wagoner, Irricana, Alta., Canada, Oct. 25.

COLORADO

Bothel.—Bro. Henry Crist, of Colorado Springs, closed a two weeks' series of meetings Oct. 15. Bro. Crist worked hard, and his efforts are much appreciated. The meetings were well attended and it is hoped that much good may yet result. One was baptized and another awaits the rite.—Mrs. Ralph Switzer, Arriba, Colo., Oct. 30.

Denver church met in special council Oct. 18. Bro. Ira Sollenberger was chosen delegate to District Meeting, with Emily D. Moore, alternate. We decided to have an all-day Thanksgiving meeting, with basket dinner, services to begin at 1 o'clock. An informal meeting, in which all are invited to take part, will be held in the afternoon. A special invitation is extended to our isolated members, both to this meeting and to our love feast, which is set for Nov. 19, at 7 P. M. The location of the church is corner of Mississippi and South Washington Streets.—Emily D. Moore, Denver, Colo., Oct. 26.

IDAHO

Boise Valley.—We are entering upon what promises to be a very interesting revival. Bro. H. G. Shank, of Fruitland, in our congregation, is preaching the Word with power. The Spirit-filled messages are gripping the hearts of people. Our love feast was held Oct. 21. Many surrounded the tables of the Lord and were blessed as they partook of the sacred emblems. At the close of these services Bro. W. Kenneth Smith was granted a license to preach, and Bro. David Stoner and wife were installed into the deacon's office. For these helpers we were made to rejoice and we pray God's richest blessing upon them. We recently purchased the new song book, "Hymns of Praise." Two families have recently come into our church by letter.—H. M. Brubaker, Meridian, Idaho, Oct. 26.

ILLINOIS

Big Creek.—Oct. 8 Bro. C. E. Erbaugh, of Middletown, Ohio, began revival services for us, which lasted until Oct. 25. Two young men accepted Christ and were baptized. Oct. 15 we enjoyed an all-day meeting, including a basket dinner. A number were present from an adjoining congregation. Bro. I. M. Miller, who has been serving as

our pastor since May 1, 1921, has removed to the Allison Prairie congregation. Eld. J. W. Harshbarger preached for us Sunday morning, Oct. 29. We expect to hold our communion services Nov. 11, to begin at 6 P. M. Eld. I. D. Heckman is to have charge of our regular council on the above date.—Dow & Ridgely, Parkersburg, W. Va., Oct. 30.

Camp Creek.—Oct. 15. Eld. A. H. Lind and several of our members went quite a distance to a home in the vicinity of this church, where a number of friends and neighbors had met-for services. Five were received into the church by baptism and one was reclaimed.—Carrie Hammer, Colchester, Ill., Oct. 23.

Lamotte Prairie.—Sept. 10 we held our annual Harvest Meeting, which was well attended. The same day Bro. J. L. Lightcap commenced our revival, which continued for two weeks. Bro. Lightcap delivered some soul-thrilling messages. The first week he preached some wonderful sermons from the Book of Revelation. Two were received into the church, one by baptism and one being reclaimed. We are sure that all who were strengthened there will stay. Sept. 23 we held our love feast. We were glad to have several from our neighboring churches with us at this service. Bro. Fields closed his year's work with us in August, and now Bro. Lightcap is filling the positions twice each month.—Ruth L. Benson, Palestine, Ill., Oct. 26.

Milledgeville church has enjoyed some very interesting programs during the summer. Fathers' Day we were addressed by Prof. M. M. Sherrick. After the program, the fathers were surprised by having a delicious luncheon served. The boys and girls sang songs of a unique. The boys gave us music and a splendid oration on Armenian conditions. The girls gave a story with chorus music interspersed. Rally Day and Children's Day were well attended. Besides the inspirational sermons of our pastor, Bro. Olin Shaw, we listened to brethren M. W. Emmer, Muscatine, and Benson, Nov. 12. Bro. Frantz will be with us, to officiate at our communion. Our church is planning on a series of social evenings for our community. The first evening we saw some pictures shown by Mr. Bliss, County Advisor of the Farm Bureau for Carroll County, and Mr. Gettis, the Secretary. The pictures showed us the great summer work, the conditions of many of our country school children, and the Washington National Park.—Mrs. S. L. Whisler, Milledgeville, Ill., Nov. 2.

Okaw.—Bro. John Graham, of Ephrata, Pa., began a series of meetings Oct. 8 which closed Oct. 25. Our communion was held Oct. 26, with Bro. Graham officiating. There were thirteen accessions by this effort. Bro. Roy Knudsen, of Iowa, led the singing. The inspiration of the meetings was greatly helped by the singers who rendered special songs, quartets, etc.—Sarah Cripe, LaPlace, Ill., Oct. 30.

Woodland.—All enjoyed the October Meeting, when in the Woodland church the first work in October. We were glad to entertain the visitors from the District—glad to have them at our services and in our homes. After all expenses were paid we had a neat little surplus, which will be used for a good cause. Our quarterly council was held Oct. 26, with Eld. C. A. Waller presiding. One hundred and three were received and three were reclaimed. The different departments were chosen, with Bro. C. G. Bucher, Sunday-school superintendent; Sister Lizzie Kessler, president of the Aid Society. They will serve only until Oct. 1, 1923, as we decided to elect all officers at the July council, beginning the new year. Bro. George Shum, of Girard, was chosen Elder for 1923. Another of our Sunday-school boys was baptized last Sunday, having come out during the protracted meetings, held in Astoria. Several of our young people are again attending school at Bethany and Mt. Morris.—Mrs. Lydia Bucher, Astoria, Ill., Oct. 26.

INDIANA

Blissville.—On Sunday evening, Oct. 29, marked the close of a two weeks' series of meetings, including the love feast, Oct. 24, held at the Blissville house. The preaching was done by Eld. Manly Deeter, of Milford, and the song service was conducted by Bro. Claude Leslie, a member of the Tyner high school, facing the congregation. The service was with zeal and energy, which was gratifying to both the church and surrounding community. The weather was favorable throughout the entire time, and the community for miles around responded with a good attendance and interest. We appreciated the assistance and help of the Tyner high school, and the Tyner church, in communion and other services. Bro. Deeter worked hard, not only in preaching but in organizing schools, especially the Tyner high school, to give their assistance and support, and in visiting homes. He made twenty-nine calls. He conducted the love feast in a very impressive manner which was well received. About nine members were received, and three were reclaimed. Bro. Deeter was well received.—Mrs. Ellen Roose, Tyner, Ind., Oct. 30.

Burnettsville church held their love feast on Saturday evening, Oct. 21. Quite a number of Brethren from a distance were with us, among them being Bro. Kerrie Ikenberry, of Delphi, Ind. The spirit of the meeting was fine and the service was enjoyed by all. Bro. Ikenberry is to come to us in the near future to hold a series of meetings.—Mrs. Hester Alexander, Burnettsville, Ind., Oct. 30.

Kokomo church held a special business meeting Oct. 23, preceding the communion, with Bro. J. A. Miller presiding. Thirteen letters were received, with more to follow, as other members have moved to this city. Bro. J. A. Miller and family are now residents of Kokomo, having bought property near the city. The communion was held and assembled at the church Oct. 24, and then went to the home of Bro. Miller where a very spiritual service was held. We had a song, Scripture reading and prayer, followed by an address of welcome by L. E. Ockerman, with a response by Bro. Miller. After the social hour was over, the communion was held. Oct. 29 we held our love feast, with about 100 present. Bro. Jacob Cripe, of Upper Deer Creek, officiated. Bro. D. W. Hostetler was also a visiting minister. An interested and attentive audience was present. Bro. Fred L. Fair baptized two just before noon. About nine members were received, and three were reclaimed. Baptism and want to be added to our membership.—Mrs. Anna Davis, Kokomo, Ind., Oct. 31.

Logansport.—Our revival meeting began Oct. 16 with Bro. E. C. Swihart, of Elkhart, Ind., in charge. The interest grew steadily and the meeting closed with three confessions, two restorations and a splendid interest. Bro. Swihart is a forceful speaker, giving arguments with well-chosen illustrations, which gripped the hearts of his audience. While there were not so many accessions, yet the spirit of cooperation and loyalty will doubtless result in a more consecrated service.—L. T. Holsinger, Logansport, Ind., Oct. 30.

Markle.—Sept. 17 Bro. L. W. Shultz delivered two rousing messages at our Harvest Home, which were well received. Bro. Shultz is in our Rally Day service. In the morning sermon he set forth the "Challenge of the Church," to meet God's requirements. In the evening he told us some of the needs of Manchester, Oct. 8. Bro. J. O. Winger delivered two messages. Oct. 22 was our Rally Day. Our pastor, Bro. B. C. Ceres were with us a good standards for better service. At a recent council we turned over to the Aid Society the agency of the "Messenger," and they are planning for efficient work. We also decided to have Eld. H. L. Hartshough assist us in a series of meetings in February. Our communion, Oct. 28, was well attended, with Eld. D. H. Goss officiating. Bro. Frank N. Sargent was with us Oct. 31, in the interest of Bethany Bible School. It has been interesting to both pastor and congregation to have these brethren with us.—Mrs. Charlotte Kerlin, Markle, Ind., Oct. 31.

Mexico.—Oct. 14 the church met in special council, when the report of the visit was given and arranged for the future. Bro. A. J. Crosswhite, Eld. Walter Balsbaugh presided. The report of the visit was very encouraging. Oct. 21 the communion service was held. All the tables in the large house were filled. A number of brethren and sisters from adjoining churches joined in the communion. The service was well attended. All enjoyed the communion. The next morning, after Sunday-school, our ministers gave us, what they called, an old-fashioned second day meeting. Each one made a short address, directing our minds first to the past and then toward the future. This was a very interesting service. Oct. 28 the Brethren Coblenz and Gilbert were with us, the latter preaching the morning sermon. Our revival meeting will be held in November, with Bro. Hartshough, of the Salomonic church, in charge.—Ira Fisher, Mexico, Ind., Oct. 30.

Muncie.—Since our last writing the pastor, Bro. Geo. L. Studebaker, took temporary leave to go to Kansas to hold meetings for about

six weeks. Bro. Priddy filled the pulpit. His subject last Sunday was "The Ideal Church," and he told us why we ought to be loyal to the church in our Christian warfare. In the evening his subject was "Meditation," which was very inspiring and was listened to with marked attention. Bro. Browning also worshipped with us in the evening. Our Sunday-school, Sunday-school, and the interest and attendance in the interest under the leadership of Sister Mary Studebaker, acting superintendent, in the absence of the regular officer.—Geo. Kimmel, Muncie, Ind., Oct. 31.

North Liberty church held its love feast Oct. 14, with Eld. J. M. Markley, of Goshen, officiating. Other visiting ministers present were Elders: Daniel Whitmore, Harvey Bowers, Wm. Kilian, Edw. Stump and John Stump. About 135 members enjoyed this privilege and a splendid meeting was the result. The next morning Bro. Harvey Bowers preached an interesting sermon.—Mary Markley, North Liberty, Ind., Oct. 30.

Pipe Creek.—We held our Harvest Meeting Oct. 1. A collection of \$132 was taken for the Home at Mexico. Oct. 8 the joint Sunday-school Convention of five local congregations was held at our church. In the evening the Young People's Christian Workers' Society, from Mexico, rendered a program. Oct. 15 Bro. Roy Mishler, of Wabash, Ind., began a series of meetings, continuing for two weeks. He preached the Word with power and much good seed was sown in the hearts of the people. Our home church chorister, Sister Mildred Coblenz, conducted the singing. As a direct result, five young men accepted Christ and were baptized.—Ruth Dailey, Peru, Ind., Oct. 30.

Pleasant Hill congregation began revival efforts on Sunday morning, Oct. 29. Bro. J. L. Guthrie, of Ohio, in assisting. These services are to continue at least three weeks. We will hold our communion service Nov. 18—an all-day meeting.—Gertrude Gump, Chubbuck, Ind., Oct. 30.

Plymouth.—Bro. T. E. George, of Goshen, Ind., assisted in our revival meeting, remaining for two weeks, and closing his work Oct. 22. His sermons were heart-searching and full of Gospel truth—just such sermons as would cause any church to grow in grace and the knowledge of Jesus Christ. From the very beginning to the close, the attendance and interest were splendid. The Men's Harmony Chorus, from the Goshen church, continued for two weeks. It favored us with some fine music. The male quartet from the Union Center church also rendered several fine selections. The Plymouth church feels highly favored in having these men with us. Bro. Geo. Anglemeyer, of Nappanee, Ind., directed our music, which was an inspiration to all. This was the first time our communion service was held. Three were received into the church by baptism. One of the group meetings of the Northern Indiana's Workers' Conference will be held in the Plymouth church Nov. 21, with forenoon, afternoon and evening sessions.—A. Laura Appleman, Plymouth, Ind., Oct. 30.

Solomons Creek.—Oct. 15 marked the close of our revival meetings, so ably conducted by Eld. S. J. Burger, of Howe, Ind. The church, as well as the community, was stirred to a sense of duty. Sister Burger assisted in watching the unsaved. Their labors with us will be remembered. On the 15th of October, our communion service was held. Bro. Burton Metzler and wife have taken up pastoral work here, and we look forward to a harvest. Sister Metzler conducted the song service, which was helpful to all.—Murrill Neff, New Paris, Ind., Oct. 26.

Sugar Grove.—Our revival at the Sugar Grove house of the Prairie Creek church, under the leadership of Bro. G. S. Spivey, of Anderson, Ind., and Sister Linnie Toney, of Richmond, Ind., has now closed, after almost four weeks' meetings. There were fifteen accessions and many almost persuaded. Our communion at the same place was held Oct. 21—an all-day service, with a love feast in the evening. Many members were received, and three were reclaimed. F. S. Miller, Chas. Miller, Ross Gotschall, Aaron Moss and the writer.—D. R. Hardman, Warren, Ind., Oct. 27.

IOWA

Dallas Center church enjoyed a very pleasant communion service on Sunday evening, Oct. 8, with Eld. A. M. Stine, of Panther Creek, officiating. Quite a few from adjoining congregations were with us, among them Eld. Samuel Goughnour, of Ankeny, who is now past the river. His services were very helpful. Bro. Goughnour was with us August, with Bro. A. J. Brumbaugh, of Mt. Morris College, evangelist. Two young men were baptized. Bro. Brumbaugh delivered some splendid spiritual sermons. His work among us was much appreciated and was very helpful.—Walter M. Royer, Dallas Center, Iowa, Oct. 30.

Des Moines.—The work here is progressing nicely. We expect to begin our revival meetings in December at the Link, of the Des Moines Valley church, evangelist, and Bro. Len Caskey, of the Salem church, as leader in song. The meetings will be of two weeks' duration.—O. C. Caskey, Des Moines, Iowa, Nov. 2.

Franklin (Decatur County).—This church is now in the midst of a revival, conducted by Bro. Glen R. Montz, of Foley, Minn. He is a speaker of much ability and preaches the Word with power. The attendance and interest are increasing every day. The meeting was begun with home talent—Brethren A. L. Sears and F. A. Garber, ministers, and Sister Catherine Ford, leader of song service. Special prayer services were held at each meeting in behalf of our revival. Many of our young people are attending the meetings, and attending school. Our love feast was held Oct. 21, with Bro. F. A. Garber officiating.—Mrs. Mattie E. Johnson, Leon, Iowa, Oct. 27.

Grundy County.—We held our love feast Sept. 29. Four children of one family were baptized that day. Our pastor, Bro. Leatherman, being away, holding a series of meetings, Bro. Sargent, of Bethany, preached on the first Sunday. Bro. Gaudy, of Westfield, was with us. Bro. John Albright this last Sunday morning. Impressions of the District Meeting were given in the evening by those that attended.—Hannah C. Messer, Grundy Center, Iowa, Oct. 30.

Ottumwa.—The work at this place is progressing nicely. Our attendance is good, with increasing interest. Our special meetings, to be conducted by M. Flary, will begin Nov. 5, but a revival among the people has already begun, and we are looking forward to a good meeting. We are having cottage prayer meetings, which are very helpful in creating a spiritual atmosphere. Bro. M. A. Whistler gave us a splendid address on Sunday morning, Oct. 22. We appreciate very much having visiting ministers with us. We have been having services at our county jail, and the jailer reports to us that our work is much appreciated. They insist on our coming often, so we have made an appointment for every two weeks with them. Our communion service will be held on Sunday evening, Nov. 20.—Mrs. Lillie M. Thompson, Ottumwa, Iowa, Oct. 30.

KANSAS

East Wichita.—Bro. Wm. Johnson, the most aged elder in this District, who will be eighty-one, was with us Nov. 13, will preach for us on the morning of Nov. 19. A basket dinner will be served, and our Thanksgiving program will be rendered in the afternoon. We extend an invitation to all of Bro. Johnson's old friends to be with us. Our Sunday-school and church services are as friendly increasing. Recently we organized a new division, the Christian Workers' Band for the young people, and reorganized the Junior Band. All are doing splendid work. Our Aid Society is doing good work and progressing nicely. Recently we have taken up the Mexican work, and one of our number gives a half day each week to visiting the Mexican women. Our entire Society, with the West Side, goes once each month all day to mend and sew at the Children's Home. These days, we feel, are very profitably spent.—Minnie Ramsey, Wichita, Kans., Oct. 30.

Ozawie.—Oct. 19 Bro. U. S. Brillhart, of Chapman Creek, Kans., preached a very good Gospel sermon, which were very much appreciated. Oct. 21 we held our love feast, which was a very spiritual service, with Bro. Brillhart officiating. Other visiting ministers present were Bro. Whitaker, of Topeka, Kans., and Bro. Earl Fisher, of Fruitland, Idaho. About forty-five members were present.—Mollie Johnson, Ozawie, Kans., Oct. 26.

MARYLAND

Monocacy church held her fall love feast Oct. 21, with a good attendance. Visiting ministers were Jesse R. Klein, Silas K. Utz, Geo. Bowers and E. C. Bizler, who is our elder. Bro. Klein officiated. We

had a good, spiritual meeting.—Elsie A. Eigenbrodt, Rocky Ridge, Md., Oct. 31.

Pipe Creek.—Since our last report two have been received into the church by baptism. Oct. 19 we held our fall communion service, which was in charge of our home brethren. Fair weather prevailing, we had a good attendance.—H. M. Ewing, Newtown, Md., Oct. 30.

Sams Creek congregation met in annual fall council Sept. 16, with Eld. A. P. Stader presiding. The visiting brethren made favorable reports. We decided to adopt the envelope system for 1923. By a unanimous vote Bro. W. E. Gossnell was advanced to the eldership. The love feast was held Sept. 23, which was a real feast of spiritual blessing. Visiting ministers were Wm. Kinsey, David Kins, Jacob Willard and John D. Roop, Jr. Bro. Kinsey officiated. Bro. J. M. Henry, President of Blue Ridge College, preached on the following morning, which was a treat. Oct. 15 Bro. W. P. Englar delivered a very helpful sermon. The using of the Temperance Convocation rendered a program pertaining to prohibition. The past, present and future were ably discussed by Brethren McKinley Coffman, J. J. John and Wm. Kinsey. Special music was furnished by the Blue Ridge College male quartet. We are now looking forward to a series of meetings to begin Nov. 12, with Bro. Geo. Early, of Westminster, Md., evangelist.—Paul Wagner, New Windsor, Md., Oct. 26.

MICHIGAN

Durand.—Recently we met in special members' meeting at the home of Bro. L. H. Frownt to consider and plan our activities for the next six months at Durand. It was decided to have our series of meetings in 1923 begin as near Sept. 1 as possible. A committee was appointed to secure an evangelist. The interest and spirit of our services are fine. The attendance has been as large, because some of our number moved away. A Thanksgiving offering for worldwide missions is to be taken. Eight of our number attended District Meeting at Onekama, 248 miles north of us; the trip was made by auto. We have good opportunities here for Brethren desiring to change location.—Ernest Frownt, Durand, Mich., Oct. 21.

Lake View.—On Sunday afternoon, Oct. 22, we met for services. Brethren W. R. Miller and G. Nevinger were with us. The former delivered a splendid message on the subject, "The Power of Satan," after which fourteen young people were received into the church by baptism. Bro. Miller preached for us again. Bro. D. L. Mohler, who is Oct. 21, one young brother awaits baptism.—Ella Keith, Brethren, Mich., Oct. 26.

Long Lake church met in regular members' meeting Oct. 28, with Eld. G. Nevinger presiding. We decided to dispense with our December meeting because it is hard for our elder to meet with us in bad weather. We elected our church officers for 1923 at this meeting. Elder, Bro. G. Nevinger; clerk, Sister Etta E. Landis; correspondent and "Messenger" agent, the writer. Bro. Jos. Boxell was reelected a member on the board of trustees. Bro. Nevinger stayed with us over Sunday. Since it was World's Temperance Sunday, we had arranged for an all-day meeting. Following the Sunday-school, Bro. Nevinger delivered a very good sermon on the "Two Ways." A basket dinner was served in the basement. At 2 o'clock the children gave a very good temperance program, after which the choir of the Swedish Lutheran church of Muskegon gave a fine service. The pastor, Bro. Nevinger, gave an excellent talk on Prohibition. We have had several all-day meetings this year, but this one will long be remembered. An offering of \$7.42 was lifted for the work of the District.—Dollie Shepherd, Manistee, Mich., Oct. 30.

MISSOURI

Mineral Creek church met in council Oct. 27. We decided to hold an all-day meeting on Thanksgiving Day and have the love feast in the evening. The members of other churches are invited to attend. One brother was received to fellowship. Bro. D. L. Mohler, who has been sick for some time, was able to meet with us.—Salome Mohler, Leeton, Mo., Oct. 30.

Shelby County.—Bro. Wm. H. Eller, of Liberty, Ill., will begin a series of meetings for us Nov. 5, closing with a love feast. Home talent will conduct the song service. Bro. J. H. Keller is our evangelist. The District Meeting there are some fine forms of our church, and we would like to have Brethren get possession. There are good schools, good roads and good farms, near the railroad.—N. A. Keller, Leonard, Mo., Oct. 28.

NORTH CAROLINA

Fraternity.—Oct. 22 closed a two weeks' series of meetings, with Bro. B. B. Garber, of Waynesboro, Va., evangelist. He taught the Gospel with an untiring effort. The attendance was very large. We organized. Our love feast was held in the evening of Oct. 14, with a large attendance.—Mrs. H. D. Robertson, Winston-Salem, N. C., Oct. 31.

NORTH DAKOTA

Egeland church met in regular council Oct. 21, with Bro. Williams presiding. An all-day meeting on Thanksgiving Day was planned for, with appropriate services and basket dinner. Bro. Williams was elected a member on the Program Committee and Bro. Will Dearborn on the Committee of Arrangements for the coming District Meeting.—Veda Crombie, Egeland, N. Dak., Oct. 24.

OHIO

Akron.—The work at this place has been progressing during the year. Eld. A. H. Miller is laboring faithfully with us, and has brought the church to behold the two courses. Our members are being baptized and are being trained to support the work by preparing his life for service. The Lord has blessed us with three accessions—the result of a revival conducted by our pastor, a week prior to our love feast, Oct. 15. Both services were well attended. The church met in regular council Oct. 7. Church officers were elected. Bro. Paul Myers, superintendent of the Sunday-school; Bro. Henry Styers, chairman of Christian Workers' Meeting (Adult Division); Young People's Division, Sister Kathryn Porter; Junior, Sister Ethel Beach. The first number of our lecture course, "The Relation of Degeneracy and Delinquency," was given Oct. 13 by Dr. J. Steel, of Pittsburgh, Pa., from whom we quote: "Remember the relation and value that the home, the school, and the church have to each other, in sustaining our nation."—G. C. Kaufman, Akron, Ohio, Oct. 26.

Bradford church enjoyed a very spiritual love feast Oct. 26, with Eld. G. Berkebile officiating. The pupils of the Sunday school will give a program next Sunday evening in the interest of law enforcement, as applied to the liquor question now so prominently before the people of this State. During the past two months this church has been covered by a splendid sermon by Elders John Eckerberry, I. J. Rosenberg, Oren Yount, O. B. Redeno and Prof. John Porter.—J. E. Overholser, Bradford, Ohio, Oct. 27.

Marion.—We held a series of meetings Oct. 1 to 15, with Bro. R. R. Hutton, our pastor, in charge. These meetings were preceded by prayer and consecration services. Two couples were baptized. Three were baptized into the church. The interest and attendance were splendid throughout the meetings. Oct. 8, the second Sunday of the meetings, a neighboring church dismissed their evening services and joined with us. The congregation was large and animated by Bro. Hutton's sermon and many new resolutions were made.—Velma McAfee, Marion, Ohio, Oct. 26.

Middletown church held a council meeting Oct. 7, with a splendid attendance. Our pastor, Bro. C. G. Erbaugh, has just returned from Illinois, where he has conducted a series of meetings. We recently held our Vacation Bible School, with a splendid attendance. This church has been doing very good work here. Two have been received into the church by baptism recently. Our revival meetings will begin the last of November, with Bro. O. P. Haines in charge. The church is looking forward to these meetings with much interest.—Chester Francis, Middletown, Ohio, Oct. 26.

Richland church held her annual Harvest Meeting Oct. 8, which was the first of a series of meetings, with Bro. G. S. Strausbaugh, of Fredericktown, Ohio, evangelist, and Sister Sara Freed, of Williams-town, Ohio, song leader. The Gospel Message was held forth in a convincing manner. Three confessed Christ and were baptized. Much credit is also due Sister Freed for her part in the success of

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PINE CREEK, ILLINOIS

(Continued from Page 715)

out of their rich experience. Bro. Emanuel Newcomer, of Mt. Morris, who is now nearing his ninety-fourth milestone along life's highway, was with us, and though he asked us not to call on him for anything, he could not remain quiet when others began to tell of their earlier experiences. He gave us a splendid talk.

Bro. John Stuff and wife, both of whom attended services in Pine Creek church sixty years ago, were with us, and Sister Stuff gave us a history of the early work and workers here. Bro. Stuff, too, had asked us not to call on him, but he was among those who could not remain silent. Bro. David Rowland, of Dixon, also gave us a message. He officiated at our communion service. A number of others spoke at our Old Folks' Meeting. Old-time songs were sung, and the time seemed altogether too short. Though all knew that dinner was to be served after the morning service, yet we simply could not close on time, but ran on until nearly one o'clock. We never stood before an audience that, while expecting a good dinner, seemed so utterly oblivious of the flight of time. And we might say that the dinner was no small item of the day's program.

Only two stood up when a call was made for all who used to worship here sixty years ago. Sixteen stood who were in the work here fifty years ago, while twenty arose when the call was given for those who labored here forty years ago. Twenty-four were present who used to worship in the old brick church, which stood where the present building now stands. One was present who said he hauled brick to build that early church.

Some one said that Pine Creek church could properly be classed as a migrating church, because of the many who gave their hearts to Christ here, and later located elsewhere. Now they are laboring for God in other fields. It was further stated by one speaker that, in the memory of some now living, fifteen ministers had lived and labored here. Out of those fifteen, eight have gone to their reward. Only one of the eight, however, is buried here. Fifty were present for this service who yielded to God's call and united with the church here at Pine Creek. Fully 150 were present at our morning service.

Though not able to be present, because of the great distance between his present residence and this place, special mention was made of the labor and influence of Bro. Edmund Forney, now of California. One brother arose and stated that he felt this meeting would not be complete unless some mention were made of Bro. Forney's work here, also of Bro. D. L. Forney, of India. We are glad that he is living, and we trust that he may realize that his labors have not been in vain. Though he has been gone from here for many years, yet his life here was such that other lives were influenced by it. Some of the lives, touched by him, are now touching and influencing other lives, and so the good work goes on. Why should not all of us so live that in our later years we, too, can be assured that others have been helped by us? The workers at Pine Creek crave an interest in your prayers that this old landmark may continue to guide and direct many souls heavenward. J. W. Fyock.

R. D., Polo, Ill., Oct. 22.

SOUTHWESTERN KANSAS AND SOUTHEASTERN COLORADO

Representatives of the various churches of the District convened at the beautiful Salem Community church, near Nickerson, Kans., Oct. 14 to 18, for the annual Business Conference and a spiritual feast of splendid programs.

Sunday, Oct. 15, was a day of worship and instruction. In the forenoon Brethren E. M. Studebaker and D. W. Kurtz brought us two splendid messages, full of conviction and inspiration. The afternoon program included discussions of several of the vital problems of the church and religious education. In the evening Bro. E. F. Sherfy gave a convincing temperance address, followed by Bro. C. D. Bonsack on "Making Our Religion Beautiful."

Oct. 16 was held the Conference on Church Problems. Music, young people's work, evangelism and stewardship were ably discussed in gripping messages during the forenoon. "Fathers and Sons" and Mothers and Daughters' and Ladies' Aid Conferences were the outstanding features of the afternoon.

During the evening, at the Missionary Meeting, Bro. Bonsack again gave an impressive message on the subject, "A Strategic Hour for Modern Missions." The District Board made a touching appeal for assistance on their indebtedness to the fund which supports Brother and Sister Crumacker on the foreign field. The audience, although of moderate size, assisted to the extent of approximately \$1,000.

Tuesday forenoon the thought of the previous day was continued. Discussions of the work of the church from the viewpoints of the business men, elders, young people and General Mission Board were ably presented. During the afternoon many new phases of the possible activities of the church, in the promotion of the Kingdom, were presented. The possibilities with the laborer, rural community, Japanese, Mexican, and continuous evangelism,

were made very practical. Largely as a climax, Dr. Kurtz gave a stirring address on the "Minister's Seminary Education," showing that it was indispensable, for the minister, to be a specialist second to none. In the evening Dr. Kurtz brought to us, very vividly, the responsibility of the church to the college within its territory.

Oct. 18 opened the Conference proper. The organization for the year resulted as follows: E. F. Sherfy, Moderator; W. T. Luckett, Reading Clerk; S. B. Wenger, Writing Clerk. Each item of business indicated progress. A request was granted for the organization of a new congregation near Jaroso, Colo. Bro. H. F. Richards was selected to represent this District on the Standing Committee. Several reports were given by the respective Boards of the District, each savoring of a prayer for greater service. Two queries were sent to the General Conference.

At a rather late hour the meeting adjourned, cherishing a deep regard for the cordial hospitality of the Salem Community church, and praying heaven's choicest blessings upon all who served and labored for the advancement of his Kingdom. S. B. Wenger.

Hutchinson, Kans.

THE PLACE OF OUR OLDER PEOPLE

Some people think that our dear aged brethren have served their time, and that they must be laid on the shelf. I beg to differ. Where would our young people be, if it were not for the loving advice of our older people? Some of my best help and inspiration has come from those who have had years of experience in the Lord's work—yes, the pioneers of our older churches.

To show concretely what some of our older brethren are doing, allow me to quote the following from a letter I received since taking up my charge in Dixon, Ill.:

"I was glad when you got your position as pastor of the Dixon congregation. While I knew that your responsibility would be great, I felt that you would succeed. Keep up courage! Look well into your prayer-life, and keep 'prayed up'! Most of our victories are lost before the battle begins. Do not say: 'I can not.' 'Can not' surrenders before the first gun is fired. Say: 'By the grace of God I CAN,' and charge the enemy at his first appearance. . . . Above all, do not neglect secret prayer. It gives positive strength for battle, and power to perform and resist the devil's temptations. It gives strength to character, it renews courage, and it inspires hope. God respects not the number of our prayers, or how neat, or how long, or how loud they are, but how heart-inspired they are. God has planned and determined that prayer shall hold the most important and vital relation to human life. It is the channel for the Divine Power to come into our lives. Yes, prayer is the unseen wire, stretched from the very heart of God to the heart of man. The throne of God is thus brought into direct contact with the needs of the true child of God.

"Prayer is work—yes, definite work—greater than any service to be done on earth. If all of us just knew how to pray, how different this mortal life would be! Heaven is the great Power-house. To have power we must be properly connected with the Great Source of Power. This connecting line is through prayer, and the service is unending. We may fail, sometimes, to feel the current, but it is the fault of the connection and not the Source. If we connect our needs with the Power-house of Heaven, things will move on to victory, and the results will be a victorious life.

"Depending wholly on God's mercy and guidance, trust him for all your need. Send your Gospel message straight and clear cut, and you will get results! Preach the old-time Gospel with the old-time power! Fire will fall, and waves of victory and glory will sweep over your congregation. Many will be saved to the obedience of faith. Let your preaching ever be the old-time, inspiring kind! This will raise the spiritual thermometer and give you a great passion for souls."

Now I ask all "Messenger" readers: Should a man who can write letters like that, be laid on the shelf, though he may be advanced in years, crippled and afflicted? I say, "NO." Praise God for such brethren! Their work is not done, as long as they can encourage the young brethren with such strong personal letters. If more letters like this were sent to our young people, we would not need to fear for the future of our church.

Inspired by the letter, above quoted, last Sunday evening I stood before my congregation and fearlessly preached the Holy Gospel. Seemingly my message made a deep impression.

Our motto for the Dixon church is: "Back to God, and Live the Truth." May God's blessing rest upon the old soldiers of the Cross! May they live long upon the earth, for the sake of the younger people! May their great work never be regarded as old-fashioned! W. C. Sell.

Dixon, Ill.

IN MEMORY OF SUSAN S. SHRINER

On Tuesday morning, Oct. 19, 1920, Sister Susan S. Shriver exchanged the "sufferings of this present time" for the "things which God hath prepared for them that love him." Two years have elapsed since this glorious change took place in her life and today (Oct. 19), in my meditations, I am constrained to recall, at least some of the many kindly ministrations of her domestic and religious life.

First of all, I consider myself fortunate to have become personally acquainted with her in the spring of 1901—at a time when I was a single man, with no permanent home of my own, and living here and there in boarding-houses, chosen to suit my convenience. Finally, at the above-mentioned time, I became a boarding-guest in her home—the only boarding-guest. At that time I was an absolute stranger to this widowed sister and her two remaining single children in the home, but "got in" I presume, in good faith, on her part, that I was her Christian

brother and one of the associate ministers of the local church of which she and I were then members.

However, let this be as it may, it now seems to me, as I review the past, that a Provident Hand was back of it all, for, on Nov. 12, 1902, her fifty-fourth birthday anniversary, I was joined in marriage to her youngest daughter, and from that day, to the day of her homegoing, she was a most agreeable and devoted mother, grandmother and mother-in-law in our own home. To me she was an ideal Christian woman and mother-in-law during the intervening years, and by reason of her wholesome interests, pleasant associations and Christian influence in the home, I loved her as my own mother.

Today I have a happy home, as I always have had, and am content. But with the passing of the years, I miss her bodily presence, motherly counsel and fellowship, and I daily think of her beautiful life in word and deed, and its sterling worth to myself and family.

To a wide circle of friends, in and out of the church, she was familiarly known as "Mother Shriver," and those who knew her best will agree with me that she was, first, a woman of the home—unpretentious, industrious, kind, considerate of the rights and comforts of others—always contributing by lip and life to make home a place of peace, happiness and contentment. She took great interest in the prompt and cheerful doing of the many little things that required attention in the home, and when wife and I were on the streets and in other homes, in the pastoral care of a city church, this dear grandmother was tenderly caring for our two young children, day and night, in our own home. Naturally she became very much attached to them and the three were inseparable in their love and devotion for each other.

"In a closing word, I may truly say that Mother Shriver loved her Lord and church, and was a daily reader and student of the Word. She read much and delighted to relate to the family the good things she would read. To her the "Gospel Messenger" and the Sunday-school periodicals were welcome visitors. During the evening hours she sewed many a garment and, as a means of uplift, she found pleasure and profit in reading S. D. Gordon's "Quiet Talks." For many years she was a Sunday-school teacher and a faithful officer and worker in a Ladies' Aid Society. In fact, she was a charter member, if not the founder, of one of these local societies. Her place in church was seldom vacant and it could be said of her truly that she was "in behavior as becometh holiness and a teacher of good things."

"Servant of God, well done!"

Thy glorious warfare's past,

The battle's fought, the race is won,

And thou art crowned at last."

320 Roley Street, Belle Vernon, Pa. F. D. Anthony.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Allison, Joseph Finley, son of J. Arthur and Dora Clark Allison, born June 25, 1921, died Oct. 21, 1922, near Johnson City, Tenn. He was sick less than twenty-four hours with diphtheria. Services at the home by W. P. Long. Burial in Monte Vista cemetery. He leaves father, mother, three sisters and one brother—Mrs. Edith Bond, Johnson City, Tenn.

Aurand, Sister Clara, nee Moist, died of liver trouble, Oct. 9, 1922, aged 44 years. She is survived by her husband, two sons, three daughters, one grandson, her father, five brothers and two sisters. Her mother and one sister preceded her just a few months ago. She was a kind and loving wife and mother, a good neighbor and friend to all. She united with the Church of the Brethren about three years ago and remained faithful. Services at the Pine Glen church by Brethren J. C. Swigart and Lawrence Ruble. Interment in the Pine Glen cemetery—Ida M. Miller, Mattawana, Pa.

Barnhart, John P., born at Sherwood, Ohio, died at Centralia, Wash., Sept. 30, 1922, aged 64 years, 3 months and 7 days. He was the oldest son of Simon and Mary Barnhart. In 1891 he married Jerusha E. Cover. There were five sons and three daughters. Four sons and two daughters, with the widow, survive. Brother and Sister Barnhart united with the Church of the Brethren near Longmont, Calif., in 1887. Services by the writer—D. B. Eby, Olympia, Wash.

Bookwalter, Evelyn Ruth, daughter of Bro. Wm. and Sister Letha Bookwalter, died from the effects of scarlet fever, Oct. 8, 1922, aged 4 years, 2 months and 14 days. She leaves father, mother, sister and brother. Services in the open by Bro. John Eikenberry. Interment in Harris Creek cemetery—Mrs. H. R. Hoover, Bradford, Ohio.

Bowers, Sister Pearl Caroline, daughter of S. D. and Clara Bowers, born in Louisville, Ohio, July 9, 1895, died at the home near Springer, N. Mex., Sept. 24, 1922, aged 27 years, 2 months and 15 days. She was educated in the Canton, Ohio, schools and moved with her parents to Miami, N. Mex., in 1911. She leaves her parents, one brother and four sisters. She became a Christian, identified herself with the Brethren Church at the age of fourteen, and loved to study the Scriptures. Services by Bro. Ira Lapp. Interment in the Miami cemetery—Mollie Bolinger, Miami, N. Mex.

Bowman, Sister Mary Cassie, nee Layman, born March 14, 1868, died June 24, 1922. She became a member of the Church of the Brethren at the age of eighteen and lived a faithful Christian life until death. She is survived by her husband, one son, three brothers and four sisters. Services at the Trinity church by Bro. W. M. Kahle. Burial in the cemetery near by—Frankie Shewalter, Troutville, Va.

Boyer, Clarence Homer, son of Daniel L. and Mary E. Boyer, born in Darke County, Ohio, died at the Covington Hospital, Sept. 13, 1922, aged 38 years, 7 months and 2 days. Death followed a short illness of creeping paralysis. In February, 1906, he married Florence Estella Flory. In early manhood he united with the Church of the Brethren. He leaves his wife and son, his mother, two brothers and one sister. Services at Harris Creek by Brethren D. G. Berkebile and John Eikenberry. Interment in adjoining cemetery—Mrs. H. R. Hoover, Bradford, Ohio.

Brubaker, Frank O., son of Bro. Doran and Sister Isabelle Brubaker, born Aug. 20, 1920, died at the Springfield Hospital, Oct. 19, 1922. Deceased was a child of the Church of the Brethren. His parents, three brothers and three sisters survive. Services in the Virden church by Bro. H. B. Martin, assisted by Bro. E. H. Bru-

baker. Interment in the Pleasant Hill cemetery.—Stella Brubaker, Virden, Ill.

Butler, Julius, born near Mattawan, Mich., died Sept. 17, 1922, at his home, Buchanan, Mich., aged 38 years, 6 months and 5 days. Death was due to a fall. He married Miss Blanche Girard March 15, 1910. They had one daughter. In 1917 he united with the Church of the Brethren and has lived a devoted Christian life. He was of a happy disposition and made friends wherever he went. Short services at the home and in the First South Bend church by Bro. T. E. George. Burial in the Highland cemetery.—Susie Shreve Platz, Galien, Mich.

Cameron, Jos. H., born July 11, 1854, died at his home near East Sharsburg, Oct. 11, 1922. His lifeless body was found in a chair—indications being that his spirit peacefully took its flight. He married Anna Bessler. About thirty years ago they moved to Wichita, Kans. His wife died while there. Four years ago he returned to his home community. He is survived by three sons and one daughter. Services by Brethren M. R. Brumbaugh, H. C. Early and Rev. Francis Garden.—Mrs. L. R. Holsinger, Martinsburg, Pa.

Giffen, Sister Emma, nee Keiter, died of heart trouble at Center Hall, Pa., Oct. 14, 1922, aged 41 years and 10 months. She was a member of the Brethren Church for twenty-two years. She leaves a husband, two daughters, mother and one sister. Services by Bro. S. W. Pierce and Rev. John Wenwood, pastor of the United Brethren Church.—Mrs. F. A. Berkey, Souderton, Pa.

Martindale, Sister Vera, wife of Lester R. Martindale, and daughter of Martin and Ada Moats, born Feb. 14, 1901, near Crocus, N. Dak., died Oct. 12, 1922, at her home in Otego, Mich., of scarlet fever. She united with the Church of the Brethren when thirteen years old and was a faithful Christian until the end. She was of a very cheerful disposition and made friends wherever she went. She leaves her husband, father, mother and five sisters. Burial in the Otego cemetery. Short services at the grave by Eld. W. H. Good. Memorial services are to be held in the Zion churchhouse.—Neva Moats Martindale, Prescott, Mich.

McCorle, Bro. Wm. F., born in Lebanon County, Pa., died Sept. 15, 1922, aged 71 years, 2 months and 12 days. Death was caused by being run over by an automobile. He leaves three children and two brothers. His wife preceded him ten years ago. Services by Eld. Chas. L. Flory—Uriah R. McCorle, Sidney, Ohio.

Miller, Sister Belle, died of Bright's disease, Sept. 24, 1922, aged 75 years. She is survived by five daughters and four sons. She united with the Church of the Brethren many years ago and remained faithful. Services at the Pine Glen church by Eld. J. C. Swigart. Interment in the Pine Glen cemetery.—Ida M. Miller, Mattawana, Pa.

Moist, Sister Maggie, nee Dull, died of cancer, Oct. 20, 1922, aged 64 years. She is survived by one son, one daughter and three granddaughters. Her husband preceded her twenty-one years ago. She was a member of the Church of the Brethren for a number of years. She was anointed a few weeks before her death. Although she was afflicted for over a year and suffered much at times, yet she bore it all patiently. Services at the Pine Glen church by Eld. J. C. Swigart, assisted by Rev. Chas. Heister, of the River Brethren church. Interment in the Pine Glen cemetery.—Ida M. Miller, Mattawana, Pa.

Morton, Wm., died Aug. 24, 1848, died Oct. 3, 1922, aged 71 years, 1 month and 9 days. Services by Bro. G. S. Batzel and Eld. D. A. Stayer.—G. S. Batzel, Everett, Pa.

Murky, Emil Ernest, infant son of Brother and Sister Ernest Murky, died Sept. 19, 1922. The father and mother survive.—J. H. Blough, Cloud Chief, Okla.

Replogle, Joseph Peter, born near Osceola, Mo., died at McPherson, Kans., Sept. 3, 1922, aged 35 years, 6 months and 11 days. At the age of twelve he united with the Church of the Brethren and was later called to the deacon's office. May 9, 1908, he married Ella Beardslee. There were two children, one dying in infancy. He leaves his wife and son, his father, two brothers and two sisters, his mother having preceded him. Services by the writer, assisted by Eld. E. J. Whitmore. Burial in the McPherson cemetery.—E. E. John, McPherson, Kans.

Resser, Sister Edna, wife of Bro. Jos. Resser, died at her home in York, Pa., Oct. 15, 1922, aged 22 years, 1 month and 22 days. She is survived by her husband and one child. Services at the First Church, York, by Bro. Daniel Bowser. Interment at the Mummert cemetery, East Berlin, Pa.—Mrs. G. W. Kraft, York, Pa.

Shankster, Martin S., youngest son of John and Nancy Shankster, born Nov. 22, 1842, in Williams County, Ohio, died at his home in Pioneer, Ohio, Oct. 1, 1922, Oct. 14, 1866, he married Sally Long. Soon after their marriage they united with the Church of the Brethren. His early life and eleven years of his married life were spent on his father's farm in Jefferson Township. He then purchased a farm in Northwest Township, where they lived for twenty-four years, coming to Pioneer in 1901. His wife, four brothers, two sisters and one grandchild preceded him. He leaves one adopted son, five grandchildren and five great-grandchildren.—Mrs. Galen Shankster, Pioneer, Ohio.

Speicher, Mary Bickley, born in Somerset County, Pa., Oct. 7, 1836, died Aug. 17, 1922, when she was married to Daniel Speicher in 1854. There were seven children. She died at the home of her daughter, Mrs. Cora Thompson, of Wadsworth, Ill. There are eighteen grandchildren and seven great-grandchildren. Two grandchildren are on the mission field, Mary Speicher Shull in India, and Walter Thompson in China. Besides her own children she brought up two orphans. She has been a faithful Christian since her childhood. For many years she was a member of the Church of the Brethren. Burial in Zion City, Ill.—Mamie E. Beckley, Waterloo, Iowa.

Spitler, Mary Eva Folkert, born Dec. 9, 1868, near Union, Ohio, died at her home in Bradford, Ohio, Sept. 22, 1922. She married Homer Y. Spitler Oct. 30, 1910. She united with the Church of the Brethren and was a loyal member throughout her life—active in Aid Society and Home Department work. She leaves her husband, father, mother, two sisters and three brothers. Services at the Harris Creek church by Elders S. E. Porter and D. G. Berkebile. Interment in the cemetery adjacent.—J. E. Overholser, Bradford, Ohio.

Statt, John P., born Nov. 5, 1867, in Noble County, Ind., died Oct. 15, 1922. His parents moved to Iowa when he was four years old. In 1882 they moved to Dickinson County. In 1894 he married Sister Ida E. Humbarger. They had one son and one daughter. In the spring of 1919 he began fighting cancer. He died at Hastings, Neb., following a stroke of paralysis. He leaves wife, son and daughter, two sisters, one brother and two half-sisters. Services at the Navarre church by Brethren O. H. Feiler and C. A. Shank.—C. A. Shank, Abilene, Kans.

Toney, Sister Hannah (nee Petre), born in Union County, Ind., Feb. 28, 1855, died at her home in College Corner, Ohio, Oct. 17, 1922, aged 67 years, 7 months and 19 days. In 1873 she was united in marriage to George Emery Riley, who died in 1879. To this union were born two children. In 1891 she was married to Eld. Carey Toney. To this union was born one child. In 1890 she united with the Church of the Brethren, and has always lived and labored faithfully, proving herself an efficient minister's companion. In her home she was a devoted mother. Her children and stepchildren gave her loving service to the last. Throughout her long suffering she was patient and brave, bearing up courageously. She called for the anointing, which was administered Aug. 8. Services from the home by Eld. Otho Winger, assisted by the writer.—A. P. Musselman, Kitchell, Ind.

Weber, Sister Emma Margaretta, daughter of Thomas and Lizzie Weber, died in the bounds of the Astoria church, at her home near Vermont, Ill., Oct. 17, 1922, aged 50 years and 28 days. She united with the Church of the Brethren at the age of sixteen and was a faithful Christian. In her failing health, during her last year, she was patient. She leaves her mother, two sisters and two brothers. Her father preceded her a few months ago. Services at the Woodland church by Bro. A. L. Sellers, assisted by Bro. S. S. Neyer. Interment in the cemetery near by.—Hettie L. Gible, Astoria, Ill.

Woodward, Bro. Fred, born in Barry, Ill., died at the home of Eld. C. E. Gillett, Oct. 3, 1922, aged 47 years, 8 months and 2 days. He was baptized eighteen years ago. He leaves a wife, three children, two half-brothers and two half-sisters. Services in the Glendale church by Eld. C. E. Gillett. Burial in the Glendale cemetery.—Emma T. Whitcher, Glendale, Ariz.

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Notes From Our Correspondents

(Continued from Page 717)

The meetings. The song services were uplifting and inspiring. We feel that God has richly blessed the church through these meetings, which closed Oct. 25. Since our last report we have had with us Brother and Sister A. D. Helsner. The former gave a talk on "Why I Go to Africa," which was greatly appreciated.—Mrs. R. A. Fulwider, Mansfield, Ohio, Oct. 25.

Silver Creek.—Bro. W. R. Shull, of Auburn, Ind., came to this congregation Oct. 7 and began a series of meetings in the Walnut Grove house, which continued for two weeks. Bro. Shull delivered eleven sermons, which were spiritual and uplifting. He labored earnestly for the salvation of souls and the advancement of God's Kingdom. The attendance and interest were good throughout. The church was much strengthened and the community benefited. Three accepted Christ and were received into the church by baptism. Our love feast, held Oct. 7, was well attended. Bro. Shull officiated.—Mrs. Otis Fisher, Pioneer, Ohio.

Strait Creek Valley church enjoyed a two weeks' series of meetings Oct. 15-29, conducted by Bro. J. C. Inman, of Springfield, Ohio, assisted by Bro. V. B. Wright, pastor at this place. Sister Nora Wright conducted the song services, which were very much appreciated. Bro. Inman gave us some spiritual and instructive sermons, which were very beneficial and inspiring. On the last Sunday we enjoyed an all-day meeting and breakfast, which was a temporal as well as a spiritual feast. During the services of the day, three gave their hearts to Christ, and much good was accomplished. Brothers Wright and Inman traveled quite a number of miles, visiting in the different homes of the neighborhood and we feel that their efforts have been fruitful.—Mrs. Smith R. Setty, Perches, Ohio, Oct. 31.

Toledo. First Church met in council Oct. 23, with Eld. J. L. Guthrie presiding. Brethren J. A. Guthrie and N. I. Cool also were present. Sunday-school officers for the coming year were chosen with Bro. H. F. McKimney, superintendent; Sisters Kitson and McKimney, superintendents of the Primary Department. Bro. Lane McKimney was elected to the ministry. Our pastor, Bro. J. W. Kitson, will hold a revival meeting, beginning Nov. 19, closing with a love feast. Erma Kaser, Toledo, Ohio, Oct. 30.

PENNSYLVANIA

Altoona.—On Tuesday evening, Oct. 10, a meeting of the Women's Bible Class was held in the Twenty-eighth Street church. Bro. B. F. Waltz is the pastor of this church. The unique thing about this class is their willingness to serve. Bro. S. N. Brumbaugh has been their teacher for a number of years. He announced that an offering would be taken and seemingly without any special effort \$105 was raised. The willing workers take care of their sick and do much visiting. They have contributed over twelve hundred dollars to the parsonage fund in the past two years. We trust that this may prove an incentive to other classes to do their utmost in furthering God's kingdom.—Elizabeth Rosenberg Blough, Altoona, Pa., Oct. 26.

Ephrata. A two weeks' series of meetings, conducted by Bro. Harrison Gipe, of Richland, Pa., closed Oct. 22. Seven young people confessed Christ during the meetings and two afterwards. Baptismal services took place Oct. 28. Bro. Gipe delivered Spirit-filled sermons, and nearly every evening, prior to the preaching service, he gave a talk, or told a story which the children enjoyed immensely. Oct. 29 Bro. Harvey Eberly, of Lititz, spoke on "Temperance" during the morning service. In the evening a temperance program was rendered.—Gertrude R. Shirk, Ephrata, Pa., Oct. 30.

Lower Cumberland. Our love feast was held Oct. 8, at the Mohler church, with a very large attendance. Many new members communed for the first time. The visiting ministers were Brethren John Miller, W. G. Group, S. S. Sheffer, Trostle Dick and Roy Cook. In all there were fourteen ministers present. Bro. John Miller, of Carlisle, held a series of evangelistic services at the Baker church, which continued for four weeks, closing Oct. 18. On the following Sunday four were baptized.—Elsie M. Lininger, Mechanicsburg, Pa., Oct. 28.

Martinsburg.—Since our last report we held a Bible Institute, conducted by Brethren W. J. Swigart and S. S. Long. Subjects of interest were ably discussed. Oct. 4 Bro. H. C. Early, of Penn Laird, Va., began a morning school. We trust that this may prove to the church. Having had a meeting about six months ago, the field was pretty well worked, and the increase, so far as numbers are concerned, was not so great, but we feel that the church was greatly helped by Bro. Early's good sermons and work among us. Oct. 15 we held our love feast, which was attended by a large number of communicants.—Mrs. I. R. Holsinger, Martinsburg, Pa., Oct. 27.

Meyersdale church has just closed a very interesting revival meeting, which began Oct. 16 and continued for two weeks. Bro. Coffman labored earnestly for the salvation of souls. The interest and attendance were splendid throughout the meetings. Sister Alice Statter, of Rummel, Pa., had charge of the singing, and proved to be a very efficient. We were favored each evening with special music by the young people's and junior chorus, and by some very fine quartets and duets. Seven were baptized, three reclaimed and six received by letter. The meetings closed Sunday evening with one of the largest and most spiritual love feasts ever held here. The church was crowded to its utmost capacity. We felt, very keenly, the need of a larger building. At a special meeting we decided, by a very large majority to begin to build just as soon as the weather permits in the spring.—Mrs. Theo. Bittner, Meyersdale, Pa., Nov. 2.

New Enterprise church met in semiannual love feast Oct. 22, which was very largely attended. Preceding this Bro. W. S. Long, pastor of the Altoona Sixth Avenue church, gave us a ten-day series of Bible lectures, which were appreciated by all. Bro. David Stayer and Henry Koonz were the visiting ministers at our feast.—Mrs. Jno. Snowberger, New Enterprise, Pa., Oct. 26.

Perry.—Our series of meetings closed Sunday evening, Oct. 22, conducted by Bro. Ernest Shively, of Shively, Ohio. The meetings were for Christ, and were received by baptism.—Alice Reeder, Blain, Pa., Oct. 30.

Rummel church met in council Oct. 4, with Bro. A. J. Beghly presiding. Oct. 13-15 Bro. O. L. Minnich, of Indiana, gave us three splendid addresses. Oct. 15 our love feast was held, which was a very spiritual service, with Bro. Minnich officiating. Some of our Windier brethren enjoyed the feast with us. Our attendance for Rally Day was 274. Sister Lewis Knepper gave a good talk Oct. 8 to the Cradle Roll mothers.—Stella Hoover, Windier, Pa., Oct. 30.

VIRGINIA

Brick.—At our last council meeting Bro. J. B. Peters was elected elder in charge for the coming year. Oct. 7 we enjoyed our love feast. Several visiting ministers were with us, and their presence was appreciated. Sunday morning a large number met for Sunday school, after which Elders J. A. Naff and L. C. Coffman had charge of the preaching hour. The theme of the morning was "Love." It was vividly shown that we need more real love for the Master and for each other.—Edith E. Peters, Wirtz, Va., Oct. 19.

Manassas church met in regular council Oct. 14, with Eld. E. E. Blough presiding. Several letters of membership were granted. Bro. Samuel Harley, Jr., was elected to fill the unexpired term of Bro. Charlie Kline, as local finance collector. Bro. Finnell gave two stereotypical lectures Oct. 19 and 21, which were very instructive and help-

ful. He also lectured in our local high school. Our communion, Oct. 21, was exceptionally well attended—about ninety-five per cent of the members being present. Bro. Geo. Allen, of Nokesville, was with us. He preached an excellent sermon the following Sunday.—Alice C. Blough, Manassas, Va., Oct. 26.

Mt. Olivet.—Oct. 10 Bro. W. C. Cunningham, of New Glasgow, began a series of meetings, which continued until the 14th. He preached seven interesting sermons. Bro. Cunningham could not remain longer and Bro. L. S. Yoder, of Weyers Cave, continued the meetings until the 22nd, preaching eleven Spirit-filled sermons. Four were baptized. The interest was good and fine order prevailed. Our communion services were held Oct. 21, with Eld. U. S. Campbell officiating. The work at this place is moving along nicely, with Bro. Wm. T. Pannell and wife in charge. The community is also pleased to have Sister Pannell in charge of the public school as teacher.—Martha Coffey, Love, Va., Oct. 26.

Nokesville.—Sept. 2 Bro. C. H. Petry began a series of meetings in the Nokesville congregation, laboring until Sept. 17. As a result, nine united with the church. Sept. 16 the love feast was held. Bro. Petry is an earnest preacher and gives himself untiringly to the work of the Master, preaching and visiting in many homes each day.—Mrs. B. F. Glick, Nokesville, Va., Oct. 30.

Summit church met in regular council Oct. 21, with Eld. J. T. Glick presiding. One letter was received and two were granted. The pressing need of more Sunday-school rooms was discussed, and we decided to dispose of the Glade—a small church in the congregation—and use the proceeds in the construction of rooms at Summit. Our love feast will be held Nov. 11, at 3 P. M.—Mattie F. Wise, Bridgewater, Va., Oct. 30.

Troutville church met in council Sept. 30, with Eld. C. H. Petry in charge. Five letters were granted. Oct. 22 was chosen as the date for our series of meetings, and Nov. 4 for our love feast. Oct. 19 and 20 Bro. V. C. Finnell gave us two very interesting illustrated lectures. The attendance was large. A good offering was lifted, which showed the appreciation of the people for his services.—C. M. Shumake, Troutville, Va., Oct. 31.

Troutville.—We are now in the midst of our revival meeting, with Bro. Geo. W. Flory, evangelist. The interest and attendance have been unusually good from the very first evening. Bro. Flory has been giving some powerful Gospel sermons to the largest crowds that have ever been known to come to the Troutville church. The song service, each evening, is a very interesting feature. Large delegations, on different nights, have come from Roanoke, Cloverdale, Daleville, Mill Creek and New Bethel. Aside from the inspiration, given by their presence, they brought us a message in special songs, which was very helpful. The revival will continue for about ten days longer.—Frankie Showalter, Troutville, Va., Oct. 31.

WASHINGTON

Okanogan Valley church met in council Sept. 30. Letters of membership were granted to five members who are moving to different parts of the State. We decided to have our love feast Nov. 25, beginning at 10 A. M. We have a Sunday-school with an average attendance of about 125.—C. E. Holmes, Tonasket, Wash., Oct. 27.

Tacoma.—Oct. 14 twenty members experienced a very blessed communion. Bro. Stoekey preached the examination service. Bro. D. B. Eby officiated at the feast, Brethren Stoekey and E. S. Gregory assisting. Among those present we were glad to see Sister Laura Neher, who, on account of illness, had been able to come but once in the past year; and also Bro. F. Whitehair, who, because of age and illness, seldom gets to church. Sunday morning Bro. Eby gave a splendid talk, which we all enjoyed. The outlook here is brighter than it has been for many months and we are looking forward to a growing church.—Mrs. Sarah G. Telling, Tacoma, Wash., Oct. 26.

WISCONSIN

Chippewa Valley.—Oct. 17 Bro. W. B. Stover came to us in a series of meetings, in which considerable interest was taken. As immediate results there were ten baptized and two await the rite. An aged couple were restored. Bro. Stover greatly aided in fostering the

missionary spirit. For many of our people he was the first real missionary they had ever seen. He also preached in the union church at Rock Falls, on Sunday afternoon, Oct. 29, which was very much appreciated by people of other denominations. Oct. 30 we had an all-day meeting, and in the evening we held our love feast, in which ninety-six communed—sixteen for the first time. Our aged deacon, Bro. H. J. Cripe, had the pleasure of communing with three of his great-grandchildren, which made four generations at the table that evening. This is the largest communion ever held in the history of the Chippewa Valley church, and all but two were resident members. Our church has a membership of 116, and some have as far as sixty miles away. After the love feast services there was held an election for two deacons. Brethren Howard Feden and Edward Meyer, and their good wives, were chosen, and were installed by Bro. W. B. Stover.—Clinton I. Weber, Mondovi, Wis., Nov. 1.

ANNOUNCEMENTS

DISTRICT MEETINGS	Missouri
Dec. 27, 28, Arkansas and South-eastern Missouri. Broadwater church, Essex, Mo.	Nov. 17, Broadwater. Nov. 30, Mineral Creek.
LOVE FEASTS	Nebraska
Arizona Nov. 13, Glendale.	Nov. 29, Octavia.
California Nov. 15, Golden Gate Mission. Nov. 30, 5:30 pm, Glendora. Nov. 30, Raisin City.	Nov. 12, Clovis. New Mexico Nov. 12, Clovis.
Colorado Nov. 19, 7 pm, Denver. Nov. 30, Rocky Ford.	Ohio Nov. 11, 10 am, Stonelick.
Illinois Nov. 11, 6 pm, Big Creek. Nov. 11, Pleasant Grove. Nov. 12, Dixon. Nov. 12, Milledgeville. Nov. 30, 6:30 pm, Cerro Gordo.	Oklahoma Nov. 30, Guthrie. Dec. 31, Thomas.
Indiana Nov. 11, Pleasant Chapel. Nov. 11, 5:30 pm, Topeka. Nov. 18, 10 am, Missisnewa. Nov. 18, Pleasant Hill. Nov. 19, Indianapolis. Nov. 25, Buck Creek. Nov. 27, Maple Grove. Nov. 29, 6 pm, Union City. Nov. 30, 7 pm, Spring Creek. Nov. 30, 6 pm, Flora. Dec. 3, Salamonie.	Oregon Nov. 11, Portland.
Iowa Dec. 2, Des Moines Valley.	Pennsylvania Nov. 11, 1:30 pm, Prices, Antietam congregation. Nov. 11, 3 pm, Palmyra. Nov. 12, 6:30 pm, Birdville Mission. Nov. 12, 6:30 pm, Altoona. Nov. 12, 6:30 pm, Twenty-eighth Street. Nov. 12, Shamokin. Nov. 12, 4 pm, Harrisburg. Nov. 14, 15, 1:30 pm, Conestoga, Bareville house. Nov. 15, 16, 1:30 pm, Mountville. Nov. 18, Pottstown. Nov. 19, Elizabethtown. Nov. 26, Everett. Nov. 26, 7 pm, Leamersville house, Leamersville. Nov. 29, 30, 10 am, West Greentree at Rheems. Nov. 30, 7:30 pm, Bethany, Philadelphia. Dec. 2, 3, 2 pm, Oriental house, Lost Creek congregation.
Kansas Nov. 18, Prairie View. Nov. 30, Chanute. Nov. 30, Hutchinson.	Virginia Nov. 11, 3 pm, Summit. Nov. 30, Green Hill.
Maryland Nov. 12, 6:30 pm, Denton. Nov. 12, Baltimore, Woodberry.	Washington Nov. 18, Wenatchee Valley, East Wenatchee house. Nov. 25, 10 am, Okanogan Valley.
Michigan Nov. 11, Bear Lake. Nov. 30, 10:30 am, Elmdale.	West Virginia Nov. 11, 2 pm, Columbus.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

Getting Into Higher Gear

"To take what is already going on in the life of children and enmesh it in a higher gear, smoothly, and without stalling the engine, is the teacher's art."

THAT'S just another way of putting it, we found the other day. But isn't it a capital statement of the whole philosophy of progress in the discovery and appropriation of truth? Look at it. Study it, until the aptness of it soaks in. You will find that it holds for children of any age too. For are we not all children, speaking comparatively?

Already existing knowledge and experience and activity—that is the basis on which all new knowledge and experience and activity must be built. This is the first point the quoted statement makes. And how vital it is and how much it is disregarded! A teacher or preacher gets a new idea, a new vision. He thinks he does at least, and sometimes he really does. And his people must get it too and that quickly. They must get it right away. They must be made to understand that their old ways of thinking and doing are wrong. And so our newly-enlightened educator proceeds to expound the new philosophy of things, discarding and ignoring all that has been so dear and precious to his people in the past. Since the new light has come to him he can see no value in the old traditions and customs. He is going to show his people the better way. But he doesn't show them. The reason is that he is trying to build a new structure without a foundation. For the only possible foundation on which a new understanding and experience can be built, is the old understanding and experience. To make use of "what is already going on" is the only way to get something more to "going on."

But the teacher's art is to take this and "enmesh it in a higher gear." That is the second point and just as important as the first. Otherwise a child would make no advance in knowledge and capacity to achieve. And otherwise a Christian or a church would make no advance in knowledge and capacity to achieve. It is a good while since a certain hymn writer raised the question whether we are to go on always "at this poor dying rate." The question is still pertinent. And the answer is unmistakable. We

must not go on forever at the same old rate. Our love must not remain so faint and cold, relatively, as the hymn goes on to say, "and thine to us so great." There must be continued progress in the various Christian virtues. There must be advance in knowledge, in apprehension of the truth, and in effectiveness of Christian methods. This is the law of the Kingdom's growth. To be led into all the truth, to do greater things than had yet been done—this was the plan of Jesus for his followers. The old cog wheels must be enmeshed in a higher gear, according to the figure used above, and then higher, and still higher, and so on indefinitely. The Christian teacher or preacher, therefore, is a failure, if he does not so lead his people.

And all this he must do "without stalling the engine." This is the severest test of his skill. If he fails here, he fails utterly, because a killed engine will not go on even at the old rate, to say nothing of greater speed. Stripped of the figure, this means that if a teacher merely succeeds in shattering his pupil's confidence in his old opinions and methods without getting him properly connected up with better ones, that is, without helping him to see the superior quality of other opinions and methods, he may accomplish something which is worse than nothing. He may unfit his pupil for any Christian activity and even destroy what spiritual life he has. We have heard of such cases. We have heard of preachers who lost their message and could not preach at all as the result of receiving new light. The truth about which is that they did not receive new light. They merely had the old light put out. They had become convinced that some of their former conceptions were untenable but had nothing satisfying to put in their place. In a misguided effort to shift into higher gear, the engine had been killed.

The safeguard against such tragedies is a proper valuation of the older formulas. No matter how much room for improvement there may be, in a conception of truth, there is always a solid substratum of permanent worth which must be conserved and carried over into the new conception if the transition is to be made with gain instead of loss. One of the great needs, a tremendously urgent need, of the present hour, is teachers and leaders who can absorb a new idea without losing all sense of appreciation of the ways of thinking and working by which our good fathers and mothers lived lives of genuine devotion and great helpfulness to the Cause.

We must get into "higher gear." That is certain. It is absolutely imperative. The interests of the Kingdom demand it. But we must do this "without stalling the engine." We must "take what is already going on in the life" of our people and "enmesh it" in the improved machinery.

That was the method of the Great Teacher. Did he tell his disciples they were all wrong in their conception of the Kingdom of God, that there wasn't going to be any Kingdom in the sense in which they were using the term, and that they must throw that phrase away? He was too wise a Teacher for that. They were not all wrong; they were only partly wrong. So he adopted the phrase and proceeded to enrich it. He filled it with new meaning. He transformed it before their eyes. And though they never rose to the heights of his own understanding, he did get them into a much "higher gear" than that with which they started. He did it by taking what was "already going on" in their experience and "enmeshing it" with what was going on in his.

O that all modern teachers of Christian truth might learn of him!

Peace Problems

FAMILY peace, church peace, industrial peace, international peace—how important they all are! For some of these one's responsibility is more immediate and direct than for others, but no man in whom the Spirit of Christ dwells can escape his share of responsibility for all of them. And no man who takes that responsibility seriously but must occasionally, for the relief of his own spirit, face another kind of peace problem, that of the peace of his own soul. How is he to attain unto that kind of peace in a world so full of distractions as this one?

Can he do it by an ample supply of fish ponds, fruit trees, maid-servants, herds and flocks, silver and gold, and music? He can not. A certain ancient wise man tried to do it that way and described his effort as "a striving after wind." Can he do it by hiding himself away from the strife and turmoil of the world, shutting out thus all the things that bother and annoy? He can not. No matter where he goes, he must take his soul with him and that, in spite of him, will hear plenty of distracting sounds through God's great spiritual radiophone, besides rising up to taunt him for his selfishness.

No, he can not solve the personal peace problem either by running away from trouble or by material devices, however convenient or beautiful these may be. But there is a way to do it. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Why It Doesn't Hurt

THAT was a true word of the preacher who said in a sermon, some time ago, that "Christians do not see the evil of the world clearly enough that it hurts." They see much of evil but they do not see it clearly. They do not get the meaning of it. Else they could not look upon it with so much complacency.

Jesus looked down from the slopes of Olivet on the evil of Jerusalem and it hurt him. It made him weep. We see cities as full of evil as Jerusalem was, but we do not weep over them. We do not see them clearly and they do not hurt us.

Jesus looked out on the multitudes groping aimlessly about like sheep without a shepherd, and the picture hurt him. It moved him. It kindled his compassion. We look on similar multitudes and never feel a pang. We are only mildly curious. We do not see them clearly.

Jesus looked out on the white harvest field of human need and the sight hurt him. He asked his disciples to pray for laborers. We look on a much larger field and just as white, and think it's interesting, perhaps, or possibly we think it is very commonplace. We do not see it clearly or it would hurt us. When the spirit of our Lord possesses us, we'll see the evil of the world as he saw it and the sight will hurt us. Then we'll do something about it.

It Takes Two Beams to Make a Cross

SOMEbody with a seeing eye has noticed that the cross has two beams. One points up to God, calling us to seek a knowledge of his will and a heart to do it. The other stretches its arms out toward the world of human need, inviting us to look upon it and to serve it.

The horizontal beam we call the cross-beam, too, without which no upright post can be a cross.

It is only a beautiful bit of symbolism, a fancy of the imagination, if you please, but the facts which it thus calls to our attention are the most commanding, the most urgent in their appeal, in the whole realm of human knowledge.

CONTRIBUTORS' FORUM

The Peace That Abounds

When on my day of life the night is falling,
 And, by the winds from unshined spaces blown,
 I hear afar voices out of darkness calling
 My feet to paths unknown,
 Thou who hast made my house of life so pleasant,
 Leave not its tenant when its walls decay;
 O Love Divine, O Helper ever present,
 Be thou my strength and stay.
 Be near me when all else is from me drifting,
 Earth, sky, home's pictures, days of shade and shine,
 And kindly faces to my own uplifting
 The love which answers mine.
 I have but thee, my Father! let thy spirit
 Be with me then to comfort and uphold;
 No gate of pearl, no branch of palm I merit,
 Nor street of shining gold.
 Suffice it if, my good and ill unreckoned,
 And both forgiven through thy abounding grace,
 I find myself by hands familiar beckoned
 Unto my fitting place:
 Some humble door among thy many mansions,
 Some sheltering shade where sin and striving cease,
 And flows forever through heaven's green expansions
 The river of thy peace. —John G. Whittier.

Our Task and Our Problem

BY D. W. KURTZ

THE end of ethics is survival and well-being. To attain this end we must live the moral life. This means to be physically viable, intellectually rational, socially moral, and spiritually in tune with God. Jesus is the true Way of Life. Hence the Christ Way brings the elements of survival and happiness.

Since the true way of living is our chief business, it is evident that the coming generation must know this way. People do not inherit this knowledge, so they must be taught. Therefore, Christian education is the supreme task of the race.

The childhood of today constitutes the world of tomorrow. All the social institutions of the future will be created and controlled by the children of the present. Whether there will be Christian institutions—those dominated by the Spirit of Christ—depends entirely upon our success in making the children know Christ, and love Christ, and obey Christ. Our supreme task is giving the childhood of the world a Christian education.

Our problem is to get the adults to assume this task, and to behave themselves long enough so that it can be properly performed. Who is to teach the youth, if not the grown-ups, the big folks, the adults? But the adults are living like pagans, so much of the time—and many of them all the time—that our problem seems almost hopeless. Some think the young people of the land are godless, and not as good as in former times. If this be so, whose fault is it?

The adults live like pagans, seeking wealth, power, pleasure, selfishness and self-indulgence. It is the adults who create and commercialize our amusements, who manufacture our cigars and cigarettes, who make moonshine, who run industry for wealth, at the price of human health and happiness. The adults, in their homes, put business, money-making, selfishness and self-indulgence before the claims of the Kingdom of God. It is the adults who are largely responsible for the luxuries, which totaled, in 1920, \$22,700,000,000. It is the adults who cheapen religion by their small gifts to the church, Sunday-school and missions, and large expenditures on personal comforts and luxuries. It is the adults who create the atmosphere of the home that determines at least ninety per cent of the influence of the home, by the interests, attitudes and expressions on human values. Often the church is criticized, the minister ridiculed, missions ignored, religious education slighted, and the real interests of the adult shown to be economic, social and purely selfish. The attitudes and interests of the adult have infinitely more influence upon the young than their commands or advice.

The Christian education of the child is a task, a pleasant, hopeful and delightful task. But to get the adults to behave themselves long enough so as not to thwart these efforts, is a problem. How can we teach against the cigarette when adults nearly all smoke them, as well as manufacture them? How can we get boys to quit exploding fire-crackers, as long as big folks make them and offer them for sale? How can we teach reverence for God, for the church and for all phases of religion, when adults live like pagans?

This civilization is a mixture of Christianity and paganism, and too many of our adults put money, power and pleasure first. The power of example is so great that precept upon precept avails very little. The adult must clean up and cease this false teaching. Furthermore, he must assume the task of Christian education. This is our only hope. Adults must accept this task. They are saved to serve. Our evangelism, prayer meetings and church services must be more largely drill-grounds, and training-schools for service. Why should an adult have twenty or fifty years of preaching, just to save his own little soul? He must be taught and trained so as to assume his task—the greatest in the world—the only real task of man—the Christian education of the coming generation.

In our work with adults we must keep this ideal in mind—they should be trained for service to assume their task. They can not perform this task unless they exemplify the Christian character. They must put first, in their own lives, the Kingdom of God and his righteousness. They will get ten times as much out of the services of the church if they assume their task as they will otherwise. When they assume their task, they will solve their own problem. "For their sakes I sanctify myself." A man who wants to save his own little soul, will lose it, but when he forgets about himself, invests his time, money, talent, energy in his task—the Christian education of the childhood and youth of the land—then, and then only, will he develop the true life, which is salvation. To assume the task in a whole-hearted way, will go far to solve the problem.

McPherson, Kans.

The Conversion of Cornelius

BY J. H. MOORE

CONVERSION, in the New Testament sense, is a process. In this process a number of things are included, human and divine. To perfect conversion, there are certain things for man to do, and others that God has promised to do. The two must work together, and without the coöperation of both, in the order set forth in the Word, there is no conversion. When man does his part, God stands ready to do his. In attempting to do his part, man might possibly make some mistakes, but God makes none.

The process of conversion is fully set forth in the instructions given by Jesus to his disciples, shortly before his departure from earth. Different parts of these instructions are incorporated in the different records, passed down to us by Matthew, Mark, Luke and John. These instructions, so far as they relate to the process of conversion, may be presented in this form: "Go ye into all the world and make disciples of all nations, baptizing those who believe and repent, into the name of the Father, and of the Son, and of the Holy Ghost, for he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And whosoever sins you thus remit, they are remitted."

The reader has only to observe the course pursued by Peter at Pentecost, under the special guidance of the Spirit, to understand how Christ's instructions should be applied when adding people to the church. To those convicted under his preaching he said: "Repent and be baptized, every one of you in the name of the Lord Jesus for the remission of sins." This done, they received the gift of the Holy Ghost. Every point stated in Christ's instruction is fully met by the course pursued by Peter.

With what was done on the Day of Pentecost fresh in his mind, Peter starts west from Jerusalem, on an

evangelistic tour, coming first to Lydda, where a number of converts were made. A little later we find him at Joppa, on the seashore, where Dorcas was raised from the dead, and where more believed on Jesus and were added to the church. A few days later a devout Gentile soldier, captain of a company of Italian soldiers, stationed at Cæsarea, about forty miles to the north, had some interesting experiences. Being a man of prayer, and a believer in the true God, one afternoon, about three o'clock, while engaged in prayer, he was approached by an angel, and told how his prayers had been heard in heaven, and how his alms also had gone up for a memorial before God. He was then told to send for Peter, at Joppa, who would tell him words whereby he and all his house should be saved (Acts 10: 14). This would indicate that Cornelius, though a devout and praying man, a man of great charity, was not yet in a saved condition. He was not a Christian, was not a member of the body of Christ. In fact he was an unconverted man, possibly the best unconverted man in all Palestine.

Without any delay whatever, Cornelius, in compliance with the instructions of the angel, started three men to Joppa. They returned four days later, accompanied by Peter and six other brethren—all converted Jews. The centurion greeted Peter as one entitled to divine honors, and took him into his house, where he had gathered his many friends for the occasion. In the presence of the intensely interested audience, he told Peter why he had sent for him, and then turned the meeting over to him.

Peter was equal to the occasion, though in the presence of a military officer of some distinction, and a Gentile audience. He then preached the first Gospel sermon to which Cornelius and his friends had ever listened. We are not told how long the sermon lasted, but during the early part of the discourse the Holy Spirit fell on all those who heard the Word—that is, all who heard, believed and resolved to obey whatever God, through Peter, would require of them. The incident greatly astonished the six brethren who had accompanied Peter. Possibly Peter was not looking for anything of the sort.

To Peter this thing of the gift of the Holy Ghost being poured out on the Gentiles, the same as on the disciples on the Day of Pentecost, meant something. Here was a body of unbaptized believers receiving the Holy Ghost, speaking with tongues and magnifying God. To Peter it was evident that the hand of God was in the work, and that the full benefits of the Gospel had been granted to the Gentiles as well as to the Jews. He readily took in the situation and recalling what Jesus had said about making disciples of the nations, and baptizing them, he at once asked who could forbid water that these believers should not be baptized. They had faith, repentance, and even the gift of the Holy Ghost. Surely baptism, the initiatory rite into the church, should not be denied them. So he ordered them to be baptized into the name of the Lord Jesus, that is, into the name of the Father, and of the Son, and of the Holy Ghost. They were thus baptized into Christ, or put on Christ in baptism.

In this instance of conversion we have all the points noted in the conversion of the three thousand on the Day of Pentecost. We have hearing the Word preached, faith, repentance, baptism, pardon and the gift of the Holy Ghost. There is just one point of difference. In the conversion of Cornelius and his friends, the gift of the Spirit was given before baptism, while in the other it was bestowed after the rite was administered. In the usual way, the latter was the rule. There was just one exception, and that was with Cornelius and his house. They were Gentiles, and this was the opening of the Gospel door for the Gentiles. For their entrance into the Kingdom the Holy Spirit led the way. The Spirit appearing in this manner, and leading the way, gave Peter and those with him to understand that to the Gentiles God was granting repentance unto life. Later on, in explaining the matter to the brethren at Jerusalem, Peter said: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what

was I, that I could withstand God" (Acts 11: 17)? What Peter experienced was satisfactory to him and the six who were with him, and his explanation satisfied others. It was the unusual, the pouring out of the Spirit before baptism, that settled the question. The Gospel door having now been opened to the Gentiles, the process of conversion became the same for both Jew and Gentile.

Sebring, Fla.

Religious Education in the Forward Movement

BY QUINCY LECKRONE

No education is complete that does not include, as its major objective, the development of an inborn religious instinct.

No Forward Movement is of any vital value that does not include, in its plan and program, a persistent effort to establish a systematic religious education.

What constitutes a religious education? What are its distinctive characteristics and what relation does it bear to the Forward Movement?

It is important that we give consideration to these questions—not simply because they naturally arise in the course of a general Forward Movement in all lines of church work, but particularly so because of the many and widely diversified answers, suggested from time to time. These answers, no doubt, spring from the varied needs of widely-separated communities, hence, to give an answer, specific enough to meet with universal acceptance, requires a broad application of principles and practices, in harmony with the fundamental doctrines, characteristic of, and essential to, the churches of the Brethren faith.

Since all education is a seeking for truth, and since all truth leads back to God, all education naturally should be religious, but, knowing that the truth is often perverted, and that the seeker fails to find God, or to know him aright, it follows that a distinction must be made between an education in general terms, and a religious education.

So far as we are concerned, just now, this article has to do with religious education only, as it affects the future of the church.

It is plainly apparent that to maintain the high standards of doctrine, espoused by the church in the past, and to attain to the marks of efficiency, set for the future, the present and the future generations of the membership must be schooled in these doctrines and be made familiar with the methods of activity, leading to worth-while future attainments of efficiency.

This makes of prime importance two factors, very necessary to church development: (1) Doctrine. (2) Administration.

It is evident that without a doctrine, essential to salvation, we could not, and should not, long exist as a separate body, but, professing to be the exclusive custodian of such a doctrine, it becomes the paramount duty of the church, to teach that doctrine to every individual member of the church and Sunday-school. We must teach it to the extent urged by Jeremiah (31: 33-34) when he said: "I will put my law in their inward parts and write it in their hearts." "For they shall know me, from the least of them unto the greatest of them."

This teaching, to be of benefit to the present and future of the church, must emphasize the doctrines held essential by the church. It must be clear, concise and definite, and it must carry conviction with it. If the efforts of the church, through religious education, do not lead to an acceptance of her doctrine, and to membership within her fold, she has gained nothing by her efforts.

It is not enough that we are able to name the doctrines of the church and properly to perform her ordinances. They must be "written in our hearts," that we may thereby "know the Lord" and be able "to give a reason for the hope within us."

A Forward Movement that hopes to make progress along the lines of religious education, must provide efficient teaching.

The teachers must know what they teach and how to teach it.

The Vacation Church Schools, held in many of the churches, may be made entertaining for the children and by it may develop an attachment for the church, though almost wholly from a social standpoint, but unless this is followed up with something more definite, no large results can be expected.

It has been said that "the majority of the adult membership of the church is not above the sixth grade in religious education, and that it is useless for our ministers to preach doctrinal sermons." If that be true, then all the larger is the task of the Forward Movement along this line.

The Sunday-school affords an opportunity for religious education, but only in general terms. It can not concentrate on the doctrines of the church. The time is too limited and the nature of the prescribed lessons does not, in any systematic way, touch upon the distinctive doctrines of the church. At best it can only provide a general foundation upon which these doctrines may eventually be built.

The minister can not well find opportunity for religious education at its best, in his pulpit, for two principal reasons: (1) In many instances he does not have the children and the younger folks in his preaching services. (2) Because of a general disinclination, on the part of the adult membership, to become interested in that character of discourses. Hence the minister usually relieves himself of the burden of the necessary preparation, and follows the line of least resistance by preaching practical sermons on popular themes.

Religious education must aim at some definite result, and must have some definite plan, by which to reach that result.

The ministry of the church includes men and women called of God and set apart by the church to preach the Word. The minister has other subordinate duties but his chief charge is to preach the Word (2 Tim. 4: 2).

The rank and file of the ministry of the Church of the Brethren is but little, if any, above that of the laity, so far as educational attainments are concerned, being chosen from among the laity.

But few ministers avail themselves of educational opportunities after their election. However, they are the preaching force of the church, and if, through them, the doctrine of the church is not expounded, it is not likely that it will be done to any great extent in any other way.

What can be done to strengthen the ministers in their important position? If they attempt to do it individually and privately, they meet with obstacles—lack of time, lack of system, lack of equipment, and lack of means to procure it. Then, again, there is the danger of drifting into individual interpretations, resulting in a diversity of doctrines which, sooner or later, brings about division. Nothing can be more disastrous to a body of believers than conflicting doctrines among its teachers.

The first step of a Forward Movement should be to provide adequate means and opportunities for bettering the educational attainments of the ministry—primarily to secure unity of doctrine among them, as well as unity of administration, for without a united ministry, preaching the same doctrine and developing a oneness of faith and practice, it can not be expected that a strong, united body of believers will be built up.

To rely upon the divinity of the calling, is not enough. Moses was divinely called, but then sent into exile for his training. Timothy was divinely called, but subsequently urged to study, that he might show himself approved.

Much might be accomplished by a systematic course of training for the ministry of the church.

God calls men and women who possess the characteristics for the making of a minister, but the mere call does not qualify them for the service.

The administrative affairs of the church, likewise, need the most efficient service. The church, as we most commonly think of it, is the organized body of Christian believers, organized for the sole purpose of saving sinners. It has no other business in the world.

But organization implies administration and this, again, implies that there are things to do.

The whole plan of evangelizing the world brings into operation a vast program of activities, together with a material equipment and an official staff—all related and needful for the best interests of the cause, represented by the church.

Surely, you and I—yes, all of us—ought to be intimately acquainted with the functions of all of these related interests—necessary adjuncts to the church—so that each of us may be available, at any time, for any service.

This is the task of religious education and when it has served its purpose the Forward Movement will need no advocates, for it will then have done its work, and the church will have found its place in the hearts and lives of men.

Ashland, Ohio.

Report of Vacation Schools

BY EZRA FLORY, SUNDAY-SCHOOL SECRETARY

THIS report is complete to Nov. 1, 1922. Some schools are yet unreported.

State Districts	Vacation Schools in 1922	Vacation Schools in 1921	Sunday-schools in 1921
Arkansas, First and Southeastern Missouri	3	2	15
California, Northern	3	1	19
California, Southern and Arizona	8	1	19
Canada	1	1	1
Colorado, Western and Utah	1	6	10
Idaho and Western Montana	1	6	10
Illinois, Northern and Wisconsin	15	16	32
Illinois, Southern	11	13	32
Indiana, Middle	16	6	52
Indiana, Northern	9	9	57
Iowa, Middle	6	5	32
Iowa, Southern	2	2	22
Iowa, Northern, Minnesota and South Dakota	4	3	31
Kansas, Eastern	1	14	26
Kansas, Northeastern	7	6	14
Kansas, Northwestern and Northeastern Colorado	2	7	14
Kansas, Southeastern	4	3	13
Kansas, Southwestern and Southeastern Colorado	4	3	13
Maryland, Eastern	13	12	28
Maryland, Middle	4	10	17
Maryland, Western	2	2	11
Michigan	2	11	30
Missouri, Northern	2	4	12
Missouri, Middle	2	4	12
Missouri, Southern	2	8	13
Missouri, Southwestern and Northeastern Arkansas	7	6	20
Nebraska and Northeastern Colorado	2	7	14
North and South Carolina, Georgia and Florida	1	1	7
North Dakota and Eastern Montana	1	1	7
Ohio, Northeastern	10	8	35
Ohio, Northwestern	10	5	37
Ohio, Southern	20	20	35
Oklahoma, Panhandle of Texas and New Mexico	3	10	14
Oregon	2	11	11
Pennsylvania, Eastern	5	11	59
Pennsylvania, Middle	5	11	59
Pennsylvania, Southeastern, New York & New Jersey	4	7	16
Pennsylvania, Southern	1	1	51
Pennsylvania, Western	20	26	75
Tennessee	8	3	21
Texas and Louisiana	4	3	21
Virginia, First	14	18	37
Virginia, Second	3	21	41
Virginia, Eastern	3	9	35
Virginia, Northern	6	8	26
Virginia, Southern	11	12	28
Washington	22	22	33
West Virginia, First	22	22	33
West Virginia, Second	3	2	11

263 306 1,302

This report shows 1,302 Sunday-schools in America in 1921 (third column).

There were 306 Vacation Schools in 1921. Thus far 263 have been reported for 1922. Ohio is ahead with 40. Virginia and Pennsylvania come next with each 37. As for State Districts, Southern Ohio and Western Pennsylvania are ahead with twenty each.

As to colleges, it will be seen that North Manchester, with 74 Vacation Schools, is ahead so far. The others come in order: McPherson, 38; Mt. Morris, 35; Daleville, 33; Juniata, 29; Bridgewater, 19; Blue Ridge, 17; LaVerne, 13; Elizabethtown, 8. When we consider these college regions in the light of the number of Sunday-schools in their territories, the story is different and stands thus: Daleville, 35.5% of the Sunday-schools had Vacation Schools; Blue Ridge, 32%; North Manchester, 25%; McPherson, 23.5%; Mt. Morris, 22.4%; Juniata, 19.3%; LaVerne, 18.6%; Bridgewater, 10.5%; Elizabethtown, 5.9%.

Last year the Ohio River was the dividing line, there being 51% of the schools east of the river. At present, or Nov. 1, 1922, the dividing line has moved almost across Ohio. When it is considered that many of the eastern schools are near each other and the western ones are scattered, there should be more push and

(Continued on Page 730)

Why I Go to Africa

BY ALBERT D. HELSER

Read John 21: 15-17 and John 12: 20-26

"Ethiopia shall haste to stretch out her hands unto God" (Psa. 68: 31).

ALLOW me a question: Was Jesus ever personally in Africa, while on earth in the flesh? Yes, the Christ Child claimed Africa for his very own, when his parents sought that continent as a place of safety. Christ laid hold of Africa when Simon of Cyrene, a black man, was compelled to bear his cross up the hill to Calvary. Christ won entrance into Africa when the church of Ethiopia believed that the Man of Sorrows was the Son of God, and, being baptized, went home rejoicing.

The power and influence of Pentecost spread to North Africa. In the fourth and fifth centuries there were millions of Christians in North Africa. At one time the church boasted of 560 bishoprics. We associate with this early church such names as Clement of Alexandria, Origen, Athanasius, Cyprian, Tertullian, and Saint Augustine. Yet she became lukewarm, and early in the seventh century the Mohammedan sword cut the heart out of the Christianity of North Africa. The masses loved their own lives more than they loved Christ. In the fourteenth century we find the grandchildren of these early church fathers killing, in cold blood, 450 Dominican and Franciscan men missionaries.

When Henry, the Navigator, explored the coast of Africa, little was known of the interior of that mighty continent, but today the world's life is throbbing through the arteries of African industry and progress.

What is the size and the population of Africa, and what are some of her products? Africa is 6,000 miles long and 5,000 miles wide. She is large enough to embrace the United States, China, India, and many of the countries of Europe. She has a hardy population of 150,000,000. She produces great quantities of diamonds, rubber, and ivory. Many of you, who ride on Goodyear tires, are riding on rubber picked by black hands in Central Africa. Some of you ladies, who use Community Silverware, have on it handles of African ivory. In South Africa alone, since 1884, more than \$3,000,000,000 worth of gold has been mined. Her riches are her peril. The white man is trying to mint the black man's blood into gold. This song from the lips of a native servant in Africa helps us to understand a little of the working of the black man's mind:

"Great and wise and wonderful is the European,
He came into our land with his wisdom and his might.
He made wars to cease,
He caused our fields to bring forth plenty,
And our flocks to increase.
He gave us great riches, and then—
He took them all away again in taxes.
Great and wise and wonderful is the European."

* * *

Let us look at a few pictures of Africa in her need. The relation of the white race to the black race has been far from honorable. For more than three hundred years, black men have been forced into slavery by white men. You say you thought slavery ended in 1864? No, my friend, there are 500,000 slaves in Africa today, with white masters.

Occasionally I hear some of my friends say: "Why don't we send these negroes back to Africa?" My friend, it might be more appropriate for them to send us back to England or Germany. The negro landed here in 1619—a year before even the Pilgrim Fathers arrived. I am still asked whether the black man has a soul. Do all white men have souls? What kind of souls did those white men have who, by force, marched slaves to the coast and left behind a trail of bleaching skulls? I say, "What kind of souls did those white men have who loaded hundreds of slaves into the hulls of old sailing vessels and left them there until six out of every eight men found a watery grave over the side of the ship, before they reached America?"

Cruel customs, born of ignorance, give me a tremendous call to Africa. Within the last eighteen months this will of a native chief was executed:

"Carpet the bottom of my grave with the warm bodies of my ten chief servants beheaded. Take my four most beloved wives and bury them alive—two on each side of me—and I will be happy."

* * *

White men on the Rand, in South Africa, have raised up more than 5,000 mulatto boys and young men. One white man has forty-two such children. When these young men seek work by their fathers' side, the white men strike and they dare their sons to work. Last winter two hundred of these young men were murdered by their fathers. May God baptize us with passion and power to stop such hellish practices on the part of our own race, and may we go on a mighty crusade for the Savior of men!

* * *

I realize the great danger of going near the Mohammedan line of advance. If my path has a Calvary ahead, I know it also has a glad Easter morning ahead for Africa. May the Lord teach us to believe as we pray—

"Wherever man oppresses man,
Beneath thy liberal sun;
Oh, Lord, be there thine arm laid bare,
Thy righteous will be done."

Before Mr. Krapf had been in Africa six months, he dug two graves—one for his wife and one for his babe. Today, in their honor, God has raised up a church of two thousand souls. It pays to invest blood. Men are brought to the Kingdom at great cost. Christ brought us back to God at awful cost.

* * *

When Mr. Mackay went to Uganda, five out of the first seven died before they ever reached the interior, but it paid. See the multitude of Christians there now.

* * *

Some years ago a poet came upon the monument of General Gordon in North Central Africa and he laid bare the heart of that great general in these three stanzas:

"The strings of camels come in single file,
Bearing their burdens o'er the desert land;
Swiftly the boats go plying o'er the Nile,
The needs of men are met on every hand;
But still I wait
For the messenger of God that cometh late.
"I see the cloud of dust rise on the plain,
The measured tread of troops falls on my ear;
The soldier comes the empire to maintain,
Bringing the pomp of war, and the reign of fear;
But still I wait
For the messenger of God that cometh late.
"They set me looking o'er the desert drear,
Where broodeth darkness as the darkest night;
For many a mosque there comes the call to prayer,
I hear no voice that calls on Christ for light.
But still I wait
For the messenger of God that cometh late."

* * *

As David Livingstone started into the interior of Africa, he wrote his brother Charles in Connecticut and said: "My dear brother, I will open Africa or I will perish in the attempt. I must succeed or die." We go forth in this same spirit and we are overwhelmed with joy at the prospect ahead.

* * *

If you do not believe in the possibilities of the colored race, go to Tuskegee, Ala. Some time ago I was lecturing in this great Institute, which has grown from a one-room school, of forty years ago, to a plant of 112 buildings and 1,650 students today—controlled and directed entirely by black men. Booker T. Washington proved himself to be one of the greatest men of all time when, in the face of great difficulty, he founded this institution.

* * *

The African can be trusted. Permit me to quote an incident from Mr. Hooper's book, "Africa in the Making": "During the East African campaign of the war, two British officers and a small section of African troops were holding an outpost on an African river. Just when they were expecting an attack, the younger officer was taken seriously ill with fever. The quinine supply of the camp had run out. The

nearest medical stores were at headquarters, seven miles distant, but the country between was in the grip of dangerous floods. The senior officer called to his tent the unarmed African boy who was the sick man's batman, and said: "Your master will die in three days unless we can procure quinine. I dare not spare any of the riflemen, while any one else can go. Do you love your master? Has he treated you fairly and well? And if so, will you venture your life for his sake, by fetching quinine for him from headquarters?" The boy hesitated, thinking of the floods, the crocodiles, and the other dangers of the journey. Then he set out, bravely and alone, upon his perilous errand. On the third day the young officer died, and on the fifth day a search party discovered the dead body of the African boy, lying where it had been washed up on his return journey, at the edge of a great, swirling stretch of flood. But in his extended right hand he still held, tightly clasped, the bottle of quinine, which he had risked his life to get for the British officer whom he loved and served."

My friends, think of the African in the light of the fact that God is his Father and Jesus Christ is his Brother. I beg of you, love the African and believe these four lines:

"The sun can mirror his glorious face,
In the dewdrop on the sod,
And the humblest negro heart reflect
The life and love of God."

Nov. 12, 1916, in room 30 of the Boys' Dormitory, the devil gave me the battle of my life, and there, on my knees, I determined to follow Christ at any cost, and that decision has brought me great joy. When I told my mother of my decision, her cheeks were hot with tears, but her heart was radiant with joy, because her youngest son was constrained, by the love of Christ, to pay the price of discipleship. I go forth to Africa with the conviction that God doeth all things well. If it should please God to take *myself* rather than *my services* in Africa, what is that to me? His will be done!

"If Jesus Christ is man,
And only a man, I say,
That of all mankind I'll cling to him
And cling to him alway.

"If Jesus Christ is a God,
And the only God, I swear,
I'll follow him through heaven and hell,
The earth, the sea and the air.
Because he loves me so
Because he loves me so."

(Parts of an address delivered at Manchester College Oct. 19, 1922.)

"New Bibles"

BY W. H. MORSE

NEVER before could it be announced that, in the space of twelve months, twelve new languages had been added to the list of versions in which the Scriptures have been sent forth! That was what was accomplished in the past year. A "new Bible" every month! Think of it! These new translations are due to the missionaries who represent many branches of the great church of Christ,—Englishmen, Frenchmen, Germans, Africans, Asiatics, Canadians and Americans. They belong to the following missionary agencies: United Methodist Mission, Société des Missions Evangeliques, Church Missionary Society, Congo Evangelistic Society, Plymouth Brethren, Society for the Propagation of the Gospel, the American Presbyterian Church, Sudan Interior Mission, Africa Inland Mission, American Methodist Episcopal Church, Southern Baptist Convention, China Inland Mission, Anglican Church in Canada, Liebenzeller Mission, and Melanesian Mission.

Six of the twelve new versions are for Africa, and though we say "new Bibles," it must be understood that, for the most part, only portions are yet printed. (The total number of languages in which the Word is printed has now reached 550.) These six African translations will be of special interest to the missionaries.

Four of these are of the Gospel of Mark, and they are for the Jaba, of the Bauchi plateau-lands in Northern Nigeria; the Meru or Bantu tribe, dwelling on

the north of Mount Kenya; the Lugbaras, who live on the northeast frontiers of the Belgian Congo; and the "Kroo boys," who belong in Liberia, but who go out as sailors from the West Coast ports.

The Gospel of Matthew has been translated into Kololo for the Ma-Kololo tribes in Barotsi-land—that country made familiar to readers of Livingstone's travels.

The sixth African translation is for the Baluba, said to be the most numerous tribe in the Belgian Congo. The language is called Lubakatanga, and into it the four Gospels and Acts have been translated. These people were overjoyed when the book came into their hands, and nothing would do but that the possessors must walk up and down, exclaiming: "See! It is mine! Mine it is! It is God's Book in my own language!"

The other six new translations are for Burma, China, Manus Island, Solomon Islands and the Cree Indians. The Burma translation includes the Gospels of Luke and Mark, and the language is the Southern Chin.

Neighbor to Burma and Assam, is Yunnan, in Southwestern China, and there another Gospel of Mark has been issued in Western Lisu, and printed in a special kind of Roman character. In Eastern Shantung, China, many can not read the Mandarin Bible, and so the Gospel of Matthew has been published in their dialect, known as Kiaotung. The four Gospels have been published in Arosi, the dialect of the western part of San Cristoval, one of the Solomon Islands, and this is the work of the Rev. C. E. Fox, who has been there as a missionary for twenty years.

Another South Pacific Island is Manus, the largest of the Admiralty group. There the Germans had a mission before the war, which has now been taken over by the Australasian Methodists, and for those people Mark's Gospel has been translated by the Rev. Herman Kraft.

The twelfth of the new translations is in Coastal Cree, for the Cree Indians on the east side of James Bay, Canada, and their Eskimo neighbors. The book is John's Gospel, and is the translation by the Rev. W. G. Walton and his wife. Previous to this year, editions were published in three other Cree dialects.

Is it not wonderful that the Gospel of God's everlasting mercy is able to express itself in these many forms of human speech, and to reach, for the first time, every man in his own tongue? The work of reaching others is still going forward, at the hands of missionaries and expert linguists, and as the years go by, more and more people, who have never had the Gospel, will be able to have it in their own languages. To put the Scriptures into the hands of the scattered multitudes of mankind, in their own tongues, is to engage the most spiritual of evangelists. Praise God that this year the Word, dear to us, is for the first time to be read in Meru, Kololo, Kroo, Jaba, Lubakatanga and Lugbara in Africa; Chin, Lisu and Kiaotung in Asia; Coastal dialect in Canada; Arosi and Manus Island in Oceania! Praise him, indeed, for the *Gospel messengers* to these who, without them, would be in gross darkness still!

Hartford, Conn.

Forty-seven Souls in Danger

BY HESTER ALEXANDER

Most of us never would have heard of Jackson, Calif., or of the Argonaut mine, if we had not read and watched the effort made, to rescue the entombed miners. These men never interested the world until impending disaster brought them to the world's thought. The world's sympathy rose suddenly, to meet their death-threatened lives. We watched their losing fight, and sorrowed when, as the mine was finally opened, the dead were brought out. Through all these years the same men had battled with danger, and we neither knew nor cared.

Our own community, also, has forty-seven lost men—men who face the still greater prospect of losing their souls. They are good moral neighbors but they

are prayerless, Christless men, who stand to lose every abiding, worth-while thing in life. There is no community so limited as not to have forty-seven such men, and some have a great many more. If we ac-

tually realized the truth that these men are lost, then we would be making a desperate effort to bring them to Christ.

Burnettsville, Ind.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

Picked Up at Recent District Meetings

THE CHURCHES IN THE WEST are giving much attention to the problems of home and family life. Both church and nation must give more attention to this foundation of life and character. We heard some things, and saw others, that made us feel that the frontier is producing some of the very best of family conditions and relationships.

WHEN AN OFFERING WAS RECEIVED, recently, at a District Meeting, for the work of a District Mission Board, the largest gift was made by the poorest woman in the congregation where the meeting was held. It exceeded by 100 per cent the gifts of the wealthier members. This is only another evidence that God is using the poor of the world for the purposes of his work. We refer to the rich too much, in all our church work, as the basis of support. Give the poor a chance to serve, and the windows of heaven will be opened unto us.

IT WAS REFRESHING to see the young men and women in aprons, managing the cooking and serving of the food at the recent District Meeting in Nebraska. Another District is considering changing the time of holding their meeting, in order that the young folks can attend. If we intend to reproduce the spirit and genius of the fathers and mothers of the past, we must give these young folks the chance to handle the business of the church.

WE HAVE LEARNED RECENTLY that one of our ministers in the West was offered pastorates in more than a dozen other churches for the present year—most of them at an increased salary, but he decided to remain with the church he had been serving, when they told him they wanted him to stay, though they could not pay as much as last year, on account of their financial situation. We need more preachers of this type, to lead us in our spiritual obligations. It is unnecessary to say that this church is in a prosperous state of spiritual and community blessing.

Comparative Statement of Mission and Congregational Contributions—1922 Statistics

COMMUNION	Per Capita Gifts		Total Amount Missions and Benevolences	Total Amount Congregational Expenses	Membership
	Missions and Benevolences	Congregational Expenses			
Seventh-day Adventists,	\$32.42	\$100.24	\$ 3,200,518	\$ 9,895,645	98,715
United Presbyterian,	15.56	23.55	2,532,569	3,834,638	162,780
Moravian, North,	11.67	13.38	202,142	231,901	17,326
Presbyterian, U. S. (South),	10.41	18.11	4,286,665	7,457,060	411,854
Baptist Convention of Ontario and Quebec,	10.16	16.85	623,334	1,034,135	61,362
Evangelical Association,	8.50	17.55	1,073,388	2,217,101	126,346
Presbyterian Church in Canada,	7.75	18.24	2,768,480	6,514,862	357,211
Northern Baptist Convention,	7.16	15.48	9,072,197	19,620,451	1,267,721
Congregational,	6.36	19.13	5,334,892	16,035,396	838,271
United Evangelical,	6.32	15.79	576,000	1,437,641	91,031
Methodist Episcopal (North),	6.23	15.74	23,517,106	59,402,909	3,773,160
Reformed in America,	6.04	20.43	852,278	2,885,581	141,222
Protestant Episcopal,	5.52	26.11	6,093,809	28,822,782	1,104,029
Presbyterian, U. S. A. (North),	5.46	19.07	9,337,457	32,742,633	1,717,846
Reformed in United States,	5.06	9.91	1,691,044	3,316,641	334,576
Lutheran (except as listed below),	4.69	9.35	455,355	616,624	97,084
United Brethren,	4.28	10.48	4,459,960	10,908,319	1,041,091
United Lutheran,	4.24	12.72	1,508,204	4,528,905	355,970
Evangelical Synod of North America,	4.17	13.05	3,341,792	10,456,403	801,250
Lutheran-Missouri Synod,	4.06	14.34	928,876	3,280,242	228,713
Southern Baptist Convention,	3.77	10.95	2,557,147	7,362,312	673,321
Disciples of Christ,	3.48	6.84	11,416,961	22,470,021	3,284,634
Friends,	2.83	8.07	3,541,836	10,075,395	1,247,759
Church of the Brethren,	2.76	11.72	192,945	818,491	69,836
25 Communions,	2.35	9.10	256,094	991,627	108,970
	\$ 5.42	\$ 14.50	\$99,812,049	\$266,957,715	18,411,958

BELIEVING that the facts in the above comparative statement will be appreciated by many of our readers, who might not have access to them otherwise, we give them here, as recently published by the Stewardship Council. These figures are given by the various Church Boards for their most recent fiscal year, and are therefore authentic. But it is well to remember that different methods of tabulating and reporting prevent all statistics from being thoroughly reliable in comparison.

The totals and per capita figures for the Church of the Brethren, in missions and benevolences, are correct so far as the records are concerned, but likely much that is being administered by the District Mission Boards should be included, since, with others, this mostly goes through the hands of some General Board. In the judgment of the writer, this might easily add to the total \$125,000.00, and make the per capita \$3.60.

The totals and per capita for our denomination, in the columns for congregational expenses, is estimated. It is based on reports from 200 congrega-

tions, representing one-fourth of our membership. These being the more active of the congregations, generally speaking, it is likely that the total for normal local expenses would be reduced to about \$750,000.00 and the per capita gifts for this purpose about \$7.00 or \$7.50—perhaps less.

As it stands, only one denomination—Protestant Episcopal—gives a smaller percentage to missions and benevolences, as compared with congregational expenses. Taking into consideration the corrections above, this is much more nearly correct.

The Seventh Day Adventists, with a similar membership as ours, leads the list, while we come uncomfortably close to the bottom. While we believe that the difference is not as great as these figures would indicate, because of different methods of reporting, yet it is evident that we have not reached the height of our ability. We need a little more enthusiasm in the truth that is ours and, above all, faith in the Lord from whom all blessings flow—adding to this the consciousness that the more we give, in life and faith, to others, the more we shall have for ourselves. We shall make future reports look more favorable.

THE ROUND TABLE

Origin and Nature of Christian Education

BY M. W. EMMERT

CHRISTIAN education had its origin in the Garden of Eden. When God gave a command to Adam saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it," he made provision for the development of the spiritual nature of man.

We read also in the story of the creation, "And Jehovah God took the man and put him into the Garden of Eden to dress it and keep it." In this God made provision for the physical development of man.

In the naming of the animals, the account says: "And out of the ground Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto man to see what he would call them; and whatsoever the man called every living creature, that was the name thereof." This must have required considerable mental exercise. In this God made provision for man's mental development. The social nature of man was in need of development, so God made a woman out of the rib of the man, and "brought her unto the man."

Christ, the Second Adam, had a Christian education, for we read, concerning him, from the pen of Luke that Jesus advanced in wisdom and stature, and in favor with God and man. In this brief statement we recognize the same symmetrical development which God had provided for the first Adam in the Garden of Eden, namely, the spiritual, mental, physical and social.

This is exactly what we mean today by Christian education. It is the symmetrical development of the whole man. Christian colleges—such as are being conducted by the Church of the Brethren, have this as their goal. They are trying to do what God started to do in the Garden of Eden and what the Son of God did when he came to earth in the form of man. The work of the Christian college is in harmony with the Bible and the nature of man.

It is the duty of every Christian man and woman to cooperate with God and Christian educators, in doing the thing that makes for the perfect man, as found in the plan of God and the inherent nature of the being who was created in the image of God.

Mt. Morris, Ill.

Unconsidered Ways

BY ARCHER WALLACE

It is not uncommon to hear people say that, upon certain occasions, they want to be on their best behavior. That is, they consciously endeavor to make a good impression. Perhaps it is a good thing for people occasionally to pull themselves together and make such efforts, and yet we all know that the finest characters are those who do not behave themselves well consciously and spasmodically, but whose goodness is so genuine that they just can't prevent it shining through. A noted writer says: "They are like full-laden apple trees—so rich in fruitage that no one can brush against a branch without bringing down something good to eat."

They are a type of whom the poet wrote:

"An incidental greatness characterized
Her unconsidered ways."

The most objectionable thing about the Pharisees of Christ's time was that even their charitable deeds and acts of public worship were so carefully studied. They prayed and fasted and disfigured their faces in such an ostentatious way that the public were led to count them holy men. But God was not in their thoughts. They had keen eyes for human appreciation and reward. "They do these things," said Jesus, "that they may be seen of men"; "that they may have glory of men"; "that they may be seen of men to fast." Thus, what seemed to be virtue, was

simply a mania for seeking the approval and admiration of others.

Over against the Pharisaic attitude we have the splendid example of a great number of Christians, whose downright earnestness and sincerity are such that they can afford to be quite natural, so that their very presence is a benediction. It was said of Henry Drummond that his character was such that whenever he came into any group, the standard of conversation instantly went up. And this without Drummond uttering a single word. It was just the forceful influence of a Christian gentleman who, without any conscious effort on his part, made men and women feel that a servant of God was near. In this respect Drummond was like Moses who, when he came down from the mountain, was unconscious of the glory which clung to him: "And it came to pass, when Moses came down from Mount Sinai . . . that Moses wist not that the skin of his face shone by reason of his speaking with him."

Toronto, Can.

"Walking With Jesus in White"

BY CHESTER E. SHULER

"He will be our guide, even unto death" (Psalm 48: 14)

DR. F. B. MEYER tells the following: "Once, while I was in a certain city in England, I was paying parochial calls, and dropped in on a poor washerwoman, who had just got out a line of clothes. I congratulated my friend because they looked so white. So, very much encouraged by my words, she invited me to have a cup of tea, and we sat down. While we were taking the tea, the sky clouded, and there was a snowstorm. As I came out of the house, the white snow lay everywhere, and I said to her: 'Your washing does not look quite so clean as it did.' She replied, 'Ah, pastor, the washing's right enough, but what can stand against God Almighty's white?'"

It's interesting to notice how frequently the word "white" occurs in the Bible. It is the symbol of purity. We think one of the most beautiful passages, containing this reference, is found in Rev. 3: 4, "And they shall walk with me in white, for they are worthy."

While attending the funeral of a faithful child of God, recently, we were impressed, as never before, with the beauty and comfort of this verse, as the pastor sought to speak something to console and comfort the sorrowing ones, who had lost wife and mother. He directed their thought to the beauty and joy, the peace and eternal bliss, of those who "are worthy" and who are "walking with Jesus in white." This thought should prove comforting to those, bereft of loved ones who departed this life with Christ as their Righteousness.

"Walking with Jesus by day and by night,
Never a moment I'm out of his sight;
Safe through the journey, whatever betide,
Jesus, my Savior, will faithfully guide.

"Come, walk with Jesus, O sinner so dear,
See, he is standing so lovingly near!
Know thou so surely he'll save you today,
Make the decision his will to obey."

Harrisburg, Pa.

Sincerity

BY R. H. MILLER

ALL strong men of history have been men of positive beliefs. The martyrs need only be mentioned. "Stonewall" Jackson said: "I would forfeit my life rather than violate the known will of God."

We boys thought "Uncle Sam" was "kind o' cranky," but we held a few matters to be abiding certainties. One was the sunrise. Another was the location of the North Star. Another was what "Uncle Sam" would say and do on certain questions! We knew! His beliefs stood out Gibraltar-like, and the winds of circumstance turned to get by.

Obey your beliefs sincerely! Give them the rule of your life! Count it all joy if it happens to cost you something! You may believe some things that are wrong. Most of us do. But that's not so serious,

after all. Just so you live up to what you believe.

I'm not insisting that sincerity is proof that you're right. It isn't. But it's pretty good assurance that you'll get right. And in view of our present meager attainment, it's a bit more becoming to talk of getting right than of already being there!

Saul of Tarsus is cited as a man, "sincere—but wrong." "Sincere—but wrong," doesn't tell it all! Better say, "wrong—but sincere—therefore 'headed' right," for he "met the Lord in the way!"

No, sincerity doesn't prove that you're right. But it does prove that you're "headed" TOWARD the right. Therefore obey your beliefs. As in the case of Saul, you will "meet the Lord in the way."

North Manchester, Ind.

Spirit-Filled Sermons

BY S. Z. SHARP

SOME years ago there was, in Cleveland, Ohio, a large tabernacle, of rough boards, seating six thousand persons—many others not being able to enter. This structure was in strong contrast with the many stately churches, near by, with cushioned seats, rich carpets, costly organs and trained choirs.

On a platform in this tabernacle sat more than two hundred preachers who, Sunday after Sunday, delivered elegant sermons to half-filled churches. In front of these preachers, on the platform in the tabernacle, stood D. L. Moody, pouring forth burning, Spirit-filled sermons, that seemed to come right down from heaven, and that gripped the hearts of the hearers. His sermons were neither elegant nor rhetorical, and sometimes not even grammatical, but what did it matter, when they were so full of the Spirit and of power? Then, when Mr. Sankey sang such spiritual hymns as "Throw Out the Life Line," "There Were Ninety and Nine," etc., and Mr. Moody gave the invitation, hundreds of persons came forward.

* MORAL.—Get more Spirit into the sermon, even if there is not so much elegance! Preach to the heart instead of to the intellect!

Fruita, Colo.

HOME AND FAMILY

The Two Prayers

Last night my little boy confessed to me
Some childish wrong, and, kneeling at my knee,
He prayed, with tears: "Dear God, make me a man
Like daddy, wise and strong; I'm sure you can."

Then, while he slept, I knelt beside his bed,
Confessed my sins, and prayed, with low-bowed head:
"O God, make me a child, like my child here—
Pure, guileless, trusting thee with faith sincere!"
—Andrew Gillies, in the "Church School."

Maintaining the Identity of the Home

BY JOHN LUKE HOFF

In Three Parts—Part Three

FURTHERMORE, recent times have witnessed a shifting of human interests along other lines. When people no longer find enjoyment in their own domestic groups, they will seek it externally, whether it be questionable or commendable. Consequently, the question of popular amusements presents itself. These places are literally crowded every day by the swarming multitudes who are seeking what they do not find in the desert sands. So obsessed are many children by the habit, that they resort to the movies day after day, and home, for many, has lost its charm and meaning. Intoxicated by the glitter and glamour of the high places of the city, stupefied by the blinding glare of the theatre, the dance, and the other evil amusements, what would, really, be a lovely and fascinating home, seems tame, dull, and insipid to them. Their taste is so stimulated and perverted by spices and condiments, that they no longer relish wholesome, life-giving foods if they are not highly seasoned. This, then, is the danger that threatens family life—that, unless it is provided with other interests which provoke the

thought, compel the interest, and allure the attention of its members, in substitution for the industrial tasks and recreational habits which once took place within its domains—family life will lose its distinctive unity and independence and be submerged in the superficialities of the modern world.

There is grave peril that the house shall be merely a miniature hotel, where meals and beds are provided for its residents. In many places there is a consequent strangeness and often estrangement between father and son, or between other members of the family. The father may work in a certain office and the son in an altogether different industry, so that their alien interests may easily cause discord and misunderstanding. The mother may lose her conception of motherhood through frequent social engagements and she may see her husband so seldom that their relationship may become strained and unhappy. Business has snatched the days from many homes, and amusement has grabbed the evenings, so that the family consciousness has dwindled down to a pitiable minimum.

But enough of this gloomy outlook. There are multitudes of lovely homes in our land, and, speaking generally, of those that do maintain their identity, there is a gradual raising of ideals, and beneath the minor differences and minor strains there is a swelling undertone of mutual understanding and good-will. The forces of education and Christianity are constantly raising the standards of home life, and they are more than able to cope with the evil tendencies of the times, and counterbalance them for good.

It is true that some of the perils to the family lie in the scientific advance of industry, but right there also lies the hope of elevated home life, for, with the passing of physical toil from the home, opportunity is offered for the development of the intellectual and the spiritual life. Where physical labor once was the means for helpful lessons in industry and coöperation, today men and women may learn those lessons even more adequately in the common enjoyment of the fine arts, in the coöperant study of various types of sacred and secular literature, and in joint participation in educational pursuits. These should offer a much stronger incentive for children to remain at home, during the evenings, and the attraction of these real, life-giving pursuits is sufficient for normal people, to counteract the glaring allurements of the trashy, sensational amusements of this household.

When science allies itself with art for the instruction and inspiration of the human race, then commercial vice and organized selfishness must exert their powers to the utmost to attract a crowd. Through the scientific advancement of the last decade, the invention and perfection of the phonograph, the improvements in different musical instruments, the scientific promotion of literature through the wider circulation of books and magazines, and the many other improvements in educational methods, it is amazing to note what results may accrue from this wide-spread dissemination of knowledge. Parents and children may find their differences dissolve in the ideal atmosphere, created by the common patronage of music, literature, and art.

There may be some danger, because of the mechanical reproduction of music through the phonograph and player piano, that some persons will depend upon this for their enjoyment, and deny themselves education and training in music for this reason, but these inventions carry with them also a wholesome benefit. For music may now enter homes where it was impossible before, and many people, who formerly had no way of being musically entertained, may now be inspired to an appreciation of melody and harmony, even to the extent of training themselves in the art. Literature, both secular and sacred, which, not many years ago, was barred from countless homes, today has taken up its abode among the lowly as well as the aristocracy, because of the benign sway of democratic education in our land.

Because of a renewed interest in poetry and the romantic expressions of life, men and women may

find a surprising enrichment of home life, and may discover hidden gems of poetry among the daily domestic duties and the romance of the commonplace, lurking unseen within the household. Families will learn to appreciate meter and rhythm and rhyme, in the printed volumes, and to them will be revealed the meaning of these terms in practical life—the rhyming of souls of kindred interests and ambitions, the steady, flowing meter and rhythm of the true home nature. The recreational hours of such homes, spent in participation in music and the arts, will prove to be a kindergarten in training them for artistic, melodious family conduct.

The preservation of the home, as a living, growing institution, lies in the power of Christian education. The families that maintain the tranquil attitude which the Master advocated, will find their efforts coördinated, their interests unified, and all their life sanctified by the vibrant chords of love, truth, and beauty. When the members of a family find their purposes and desires identified with the gracious purposes of the Savior, they will all be bound together by the deeper spiritual affinity and experience the double kinship of earth and heaven. When more of the homes of Christians in our land will be really Christian, their social expressions will be the heart-beats of the nation, and their pulsations of vital good will and unbounded sympathy will be felt throughout our national system, energizing and sanctifying the various institutions and relationships of life. The homes can become veritable temples of worship, where the principles of truth may be enshrined in personality and the glory of Christ may fill the lives of human beings. Impassioned champions of the things that are lofty, noble, and uplifting, in thought and sentiment, the real homes of the twentieth century have the possibility of being graphic exponents of the spirit of internal melody and harmony, of advancing far toward the ideal home by which Jesus typifies the future celestial world, and of wielding such power, in our national destiny, through moulding and bending personality in the proper direction, as no other institution may enjoy.

Chicago, Ill.

The Home Altar

BY A. B. COOVER

We, as Christians, have enthroned Jesus as King in our homes, and we have hanging on our walls the beautifully-framed motto, "Christ is the head of this household," etc. That is fine, but let not our life's work rest with good intentions, merely.

We believe in God and his institutions, consequently we believe that the family is ordained of God. Then, as his stewards, we should live daily the simple life. Our every plan should be subordinated to his Divine Will. The one Book to guide us should be in evidence on our reading desk, and we do well to "search the Scriptures daily." Then, receiving the precious gift of the Holy Spirit, we know he will guide us in everything that God has planned for us.

To me something like the following seems to be the Divine arrangement: The one adorable God (our Father in heaven); then father and mother on earth, who are believers; then children; then Jesus, our King, the Comforter (Guest), to lead us moment by moment; then the Written Word of Counsel (the Bible). All these to culminate in daily family worship. "Oh, how easy," says one. And yet, out from every quarter of this Christian land comes the cry: "Give us more live family altars." In thousands of homes—too many of which are Christian homes—Christ's name is never mentioned. No wonder that lawlessness is rampant, and skepticism is spreading as a devastating fire! No surprise it is that churches are tumbling down and that so-called churches, abounding in wealth, cater only to sectarian worldliness.

Referring to the divine arrangement, above alluded to, of what consequence was the tabernacle maintained by the Children of Israel and later the holy temple at Jerusalem? What was the value of the elaborate plan, directed by God himself—the inner and the outer court, the holy place and the Holy of holies, the altar,

with the order of service, the anointed priesthood and God's promise to show his presence? What, I say, resulted if the priest did not burn incense and offer sacrifice?

Occasionally you will discover, in the study of the Israelites, that they did neglect to take time to enquire of God properly in this temple service. At times they ignored the priestly services and the results were disastrous.

Just so it is with our home life if we neglect to pray. The veil of the temple has been rent in twain and each saved soul becomes a priest, anointed by God to offer up incense and sacrifice daily (prayer, communion, adoration, confession, penitence, forgiveness and consecration). Then only can we receive sufficient strength to confront the hosts of Satan in our daily pilgrimage. Often, as it has been said, the following illustration has its force here: "Just as an electric trolley car is powerless to move when that little guide wheel is disconnected, severing the power from its drive shaft, so a Christian is devoid of all power when the trolley line of prayer is switched off."

To be sure, we are often crowded for time. We have to work early and late, business is dull and taxes are high, children cost so much to raise, nowadays, and ours must have a better chance than we had, etc. But listen: "Neglect not the assembling . . . as the manner of some is." We can not go on in our own strength, but in God's strength we can conquer any foe, and his strength comes when we meditate day and night. Take time, each day, to call the home folks together and read a portion of God's Word. A fine plan is to have children and all read alternately. Then, too, let all be prepared to lead in prayer when their turn comes. Encourage free comment on the Scripture reading, some phase of Christian duty, etc., and let the atmosphere be restful worship—a "first seek ye" season of the day.

Beware of digressing too far from the Scripture reading by substituting certain good books, however lofty, for after many years of service all real believers crave more knowledge of his Word. We realize that many of us only learn slowly, "line upon line, precept upon precept." And who can tell what we may accomplish by these consecrated efforts, humble though they be?

"Happy the home when God is there,
And love fills every breast;
Where one their wish, and one their prayer,
And one their heavenly rest.

"Happy the home where Jesus' name
Is sweet to every ear;
Where children early list his fame
And parents hold him dear.

"Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the Sacred Word,
And live but for the skies.

"Lord, let us in our homes agree,
This blessed peace to gain;
Unite our hearts in love to thee,
And love to all will reign."

Grants Pass, Ore.

"Put Out the Dark"

BY CHESTER E. SHULER

HENRY, aged three, was endeavoring to play with his "puffy trains" and other toys, one afternoon, just as the day was darkening. The room soon became too dim for the full enjoyment of his play, and so, looking at his nurse, he gave the short command,

"Nurse, put out the dark."

Put out the dark! For the little man, it was easily accomplished, when his nurse touched the electric switch that was just out of his reach, to which he could only point. He never could have reached it himself, and thus the "dark" could not have been "put out" by his own efforts.

Sometimes, it seems that folks, much older than this little boy of whom we write, try to "put out the dark" that is in their hearts and lives by their own efforts, when only he who is "the Light of the World" can accomplish this.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Nov. 19

Sunday-school Lesson, Jesus the Friend of Sinners.—Luke 7.

Christian Workers' Meeting, Simple Life vs. Luxury.

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Gains for the Kingdom

Two baptisms in the Sterling church, Colo.

Four baptisms in the Glade Run church, Pa.

Two baptisms in the Washington City church, D. C.

One was restored and one baptized in the Nampa church, Idaho.

One was restored, and two await baptism in the Independence church, Kans.

Thirty-one baptisms at Basic, Va.—Bro. A. S. Thomas, of Bridgewater, Va., evangelist.

Nine baptisms in the Uniontown church, Pa.—Bro. J. E. Whitacre, the pastor, in charge.

Five baptisms in the Turkey Creek church, Ind.—Bro. G. A. Snider, of Lima, Ohio, evangelist.

Five accessions to the Barren Ridge church, Va.—Bro. S. W. See, of Mathias, W. Va., evangelist.

Thirty-four baptisms in the Green Tree church, Pa.—Bro. H. S. Replogle, the pastor, in charge.

One baptism in the Pittsburg church, Ohio.—Bro. J. A. Buffenmyer, of Conneville, Pa., evangelist.

Two baptisms in the Fraternity church, N. C.—Bro. B. B. Garber, of Waynesboro, Va., evangelist.

Nine were received into fellowship in the Woodberry church, Baltimore.—Bro. S. P. Early, the pastor, in charge.

Nine were received into fellowship in the Lynchburg church, Va.—Bro. C. D. Hylton, of Roanoke, Va., evangelist.

One was baptized and one awaits the rite in the Bethel church, Colo.—Bro. Henry Crist, of Colorado Springs, evangelist.

Five were baptized and one reclaimed in the Fredonia church, Kans.—Bro. Geo. L. Studebaker, of Muncie, Ind., evangelist.

Five were baptized and one reclaimed in the Locust Grove church, Md.—Bro. W. E. Roop, of Westminster, Md., evangelist.

Nine baptisms in the Pleasant Run house, Cook's Creek church, Va.—Bro. I. W. Miller, of Broadway, Va., evangelist.

Three were baptized and one was reclaimed in the Romine church, Ill.—Bro. N. H. Miller, of Lintner, Ill., evangelist.

Six gave their hearts to God in the Peters Creek congregation, Va.—Bro. E. C. Crumpacker, of Roanoke, Va., evangelist.

Twenty-two baptisms in the Roxbury church, Johnston, Pa.—Bro. Edgar Rothrock, of Holmesville, Nebr., evangelist.

Nine baptisms in the Nettle Creek congregation, Locust Grove house, Ind.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

Two were baptized, one reclaimed and one awaits the rite in the Kokomo church, Ind.—Bro. Fred L. Fair, the pastor, in charge.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. B. Wenger, pastor, began Nov. 15 in the Hutchinson church, Kans.

Bro. Harvey Snell, of McFarland, Calif., to begin Nov. 19 in the Figarden church, Calif.

Bro. D. R. McFadden, of Smithville, Ohio, to begin Nov. 19 in the Harris Creek church, Ohio.

Bro. R. W. Quakenbush, of Fredonia, Kans., began Nov. 12 in the Scott Valley church, Kans.

Bro. J. E. Small, of Oklahoma City, Okla., to begin Dec. 3, in the Pleasant Plains church, Okla.

Bro. Theo. A. Brumbaugh, of Nelson, Ohio, to begin Nov. 19 in the Bristolville church, Ohio.

Bro. J. Edson Ulery, of North Manchester, Ind., to begin Nov. 22 in the Nettle Creek congregation, at the Brick house, near Hagerstown, Ind.

Personal Mention

Bro. C. S. Van Dyke changes his address for the winter from Almont, N. Dak., to Abilene, Kans.

Bro. J. A. Strohm changes his address from Uniontown, Kans., to 3435 Van Buren Street, Chicago, Ill.

Ministers and other active workers, who may attend the Calgary Conference, would do well to consider the sug-

gestion made by Bro. J. E. Miller in the next to the last paragraph of his description of his visit to the Bow Valley church, found on page 732.

Bro. D. H. Zigler's address is changed, for the time being, from Broadway, Va., to Sebring, Fla., where he has gone to sojourn for the winter.

Bro. J. W. Barnett, late of Bandon, Oregon, has entered upon the pastorate of the Portland, Oregon, congregation, where he should be addressed hereafter.

Bro. Helser's ringing challenge in this number will certainly make a strong appeal to you, and doubly so when you remember, as you read, that he and Bro. Kulp are just now in the mid-Atlantic, on the first lap of their journey to Africa.

Those desiring further information, relative to the Naperville System of Religious Education, a report of which was given by Bro. E. B. Williams in our issue of Oct. 21, are invited to write to Prof. Daniel W. Staffeld, Naperville, Ill. Stamped self-addressed envelope should be enclosed.

Wednesday the 8th the Sunday School Editor attended a Conference of Editors of Sunday-School Publications at Pittsburgh, Pa. This is one of the subdivisions of the general organization, formed at the Kansas City Convention last June, and named The International Sunday school Council of Religious Education.

Bro. Ross D. Murphy and wife, of Blue Ridge College, are located for the winter at 4301 Walnut Street, Philadelphia. Bro. Murphy is pursuing graduate work in psychology and education at the University of Pennsylvania, and assisting in the department of psychology. Sister Murphy will also do some work at the University.

Bro. P. R. Keltner, of Pearl City, Ill., favored the "Messenger" rooms with a brief call on Friday of last week. Bro. Keltner came over primarily to visit his aged mother, who is living in Elgin with her daughter, Sister Scheidler, and who, by the way, for one in her nineteenth year, retains a remarkable degree of physical and mental vigor.

Conferences with missionary and Near East Relief agencies, a visit to the Italian Mission in Brooklyn, and final arrangements in connection with the departure of our Africa missionaries Helser and Kulp—these were some of the items of business which took Bro. H. Spenser Minnich to New York City over last week end and several days following.

This week, including a day or two at each end, the Forward Movement General Director and the Sunday School Secretary, in company with Bro. Manly Deeter, of Milford, Ind., and Bro. J. Edson Ulery, of North Manchester, are "fording" among the churches of Northern Indiana. In this ten days' series of conferences, some of the leading activities of the church are being presented and explained in a face-to-face manner that gives everybody a chance to understand just what it is all about.

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Special Notices

Special Announcement.—A combined Thanksgiving and Homecoming Day is to be observed by the Hickory Grove church, Ill., Nov. 30. Prof. A. J. Brumbaugh, of Mt. Morris College, will deliver the principal address of the day. A special invitation is extended to former members of the congregation to spend the day in the old home church.

To Northern Indiana Sunday-schools.—At the reorganization of the Board of Religious Education of Northern Indiana, Bro. Manly Deeter, Milford, Ind., was appointed Secretary-Treasurer. You will please send all communications, intended for the secretary, also your missionary offerings for the support of Sisters Stover, Metzger and Schaffer, to him.—H. S. Bowers, Wakarusa, Ind.

The District Mission Board of Northwestern Kansas and Northeastern Colorado is thinking of opening up a mission church at Salina, Kans., and would like to have the names and addresses of all members of the Brethren church living there. The committee will want to visit all members there when making their investigation as to the advisability of opening up a mission. Any one having relatives or knowing of members there, will please send their names and addresses to the undersigned.—J. H. Long, Secretary, Quinter, Kans.

Special Notice.—At the late District Meeting of Northern Indiana the elders and others appointed Eld. J. F. Appleman, of Plymouth, Ind., as local railway representative for the Calgary Conference. Bro. Appleman is seeking to get the best possible accommodations for the Indiana Brethren, and special through train service out of Chicago to Calgary, thus keeping our members together for the trip. I know personally what is being done, having spent two weeks in Bro. Appleman's home recently. All Brethren and friends can depend upon Bro. Appleman to get all favors for them that are possible, and in due time he will have some helpful information for us. Do not write him about rates, routes, etc., for he will report on these matters as soon as he and Bro. J. L. Cunningham, official representative of Middle Indiana, ascertain what they believe will be for the best interests of the Brethren. These Brethren are serving the church only, and simply

because they have been asked to do so. They are not working for nor representing any railway, land company or other project.—T. E. George, Goshen, Ind., Moderator of District Meeting.

Bible Institute of Juniata College.—Too late for insertion in the present issue we received the program for the above-named Institute, Dec. 4-8, but will insert the same in next week's "Messenger." An exceptionally good list of speakers has been secured, among them being the following: Dr. Charles Inglis, of England, Eld. Albert C. Wieand, Dr. Richard Hill, Dr. M. Hadwin Fischer, A. B. Van Ormer, J. M. Pittenger, Q. A. Holsopple. Dr. M. G. Brumbaugh will preach at the Stone church, Huntingdon, on Sunday evening, Dec. 3.

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Miscellaneous Mention

Speaking of a certain good cause which happens to need some financial help, as so many good causes do, a correspondent says: "We have noticed, too, that it is the weaker churches that are doing most." Did you ever notice anything like that? Not always, but often, very often. Why so?

The other day we heard of a certain congregation into which a brother had come, representing an important church activity, and, of course, he was after money as usual. No, the congregation could not take up any offering for that work just then. It had been doing things like that until the limit had been reached. There is a point, you know, at which further solicitation ceases to be a virtue. You can easily understand that, for you have been there yourself. So you will not blame that church at all. Well, the way it turned out was that the church just lifted an offering anyway of between five and six hundred dollars and afterward an individual member gave his personal pledge for a thousand dollars. And the latest news from that quarter is that nobody is feeling bad about it.

The Lure of the World.—One of the most melancholy utterances of the apostle Paul is this brief reference: "Demas hath forsaken me, having loved this present world." We are not given particulars as to the specific form of worldliness, by which Demas was ensnared, but clearly the things of this life were cherished more profoundly than the glories of the great beyond. The "things seen" exerted a fascination that he, seemingly, could not withstand. Many years have gone by since the lamentable failure of Demas, but the warning, couched in the significant incident, should not be lost sight of. There is still need of keen watchfulness and earnest prayer, lest we be ensnared by the allurements of the world. True, the conflict may have changed in form, but in point of fact it is still the same: Worldliness in every age manifests itself in a clinging to the material things of life, instead of the spiritual realities. If we value gold more than character, and popularity more than Divine Approval—in short, things temporal more than things eternal—we are still in love with the beggarly elements of the world.

Personal Contact All-Important.—We heard about a minister, the other day, who, after entering upon his pastorate, made it his business to call upon his members as quickly as possible, making each one realize his responsibility as a factor in the church's prosperity. The effect was immediate and decidedly satisfactory. The interest was so greatly increased and the attendance so perceptibly augmented that new life was imparted to the church. That pastor's experience simply proves that nothing can take the place of tactful personal contact between the minister and the members of his congregation. Some preachers, no doubt, neglect this part of their calling, while others may possibly overdo it, though we have never heard of such a case where good judgment was used. Since the method of procedure that succeeds in one home, may not work in another, a wonderful degree of tactfulness is absolutely essential. It is hardly necessary, perhaps, to suggest that a patronizing and supercilious attitude is utterly out of place, when making a pastoral visit. Brotherly kindness, sincerely expressed in demeanor, as well as in words, is sure to win the good will of those visited, and to enroll them as efficient co-workers for the extension of the Kingdom.

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Will You Help?

Are you going to help your pastor not to forget? Or whoever has charge of the Sunday services, that this is the Sunday, unless it was done last Sunday, when the value of our church periodicals in the home is to be presented to our people in all the churches? Not simply the value of having church papers somewhere, but the value of having them in the home. Get the idea? In the home, in the family, in every family in the congregation. Has your church ever made a serious effort to get the "Messenger" into every family? Can't you think up some way by which that could be done? Wouldn't it be a good thing? See how near you can come to it this time in your congregation and maybe next time you can come all the way. Will you help?

AROUND THE WORLD

A Milwaukee Paper on Prohibition

Considering the fact that at one time Milwaukee, Wis., claimed the distinction of having been made famous by the superior brands of beer it manufactured, the following quotation from the "Sentinel," a daily of that city, is quite significant: "Prohibition has its merits, which do not require arguments based on an erroneous conception of facts, to support them. Mighty few people would really like to see the saloon come back as it used to be. Prohibition has not whoMy emptied the jails in Wisconsin. The figures prove that. But that doesn't mean that prohibition is not a good thing, or that it is not working a lot of benefit. The savings bank figures; for instance, prove a great deal more for prohibition than the jail population proves against it."

The Penalty of Negligence

General horror was aroused everywhere, when the news was sent forth Nov. 6, that a disastrous explosion in the Reilly coal mine, near Spangler, Pa., had levied a heavy toll upon the miners employed there. Latest reports indicate that eighty deaths were due to the explosion, and that thirty-two miners were seriously injured. Chief Mine Inspector, Seward Button, of Harrisburg, Pa., proposes to make a thorough investigation, according to his recent statement: "We expect to determine just who was guilty of negligence." Several survivors declare that previous to the explosion pockets of gas had been located by mine bosses in the workings, but had not been officially reported by them. Such neglect should not be tolerated. The arduous toil of a miner is perilous at best. Its hazards should not be aggravated by gross negligence.

An Educator's Testimony on War

Much is being said, nowadays, by earnest thinkers of all denominations against war, and against tendencies that are, directly or indirectly, productive of international friction and hostility. We were specially impressed by the plea of Dr. William L. Potat, president of Wake Forest College, North Carolina, which may be summarized in the following: "Save the boys from the fascination of the military career, if you would save the world from war." His counsel is most suggestive. In this connection our readers may be interested in the announcement that a World Christian Citizenship Conference is to be held at Winona Lake, Ind., July 1-8, 1923. At that momentous gathering great Christian leaders from all parts of the world will counsel together on ways of preventing war, and how to bring all nations under the way of the Prince of Peace—the only real measure preventive of war.

A School Where Every Student Is a Christian

So far as we know, few church schools in the United States can say that all their students are professing Christians, and there are very few colleges in foreign mission fields that can boast of such a commendable showing. According to a statement in the "Christian Standard," however, Union Christian College, at Pyeng-yang, Korea, has attained to that enviable distinction, not only in the collegiate department, but in the academy, where 360 students are enrolled. In this connection an interesting question suggests itself: "Should schools, under missionary auspices, turn out well-educated students merely, or should they specialize, primarily, on well-established Christians?" Granting that missionaries must first establish a point of contact, before they can hope to enter upon evangelistic endeavors, much depends upon their subsequent plan of work—whether their chief aim is mere scholastic excellence or whether it is the formation of well-rounded-out religious lives.

Rapid Increase of Vacation Bible Schools

Gratifying, indeed, is the announcement that during the past summer season there has been an increase of about forty per cent in the total enrollment of Vacation Bible Schools throughout the United States. Latest information seems to indicate that last summer about five thousand of these schools were held in all parts of the world, with a total enrollment of more than five hundred thousand children. Of course, most of these schools were in the United States and Canada, but there were also some eight hundred schools in China, and quite a number in Japan, the Philippines, France and Mexico. This method of reaching the children has proved of special value in the larger cities, among the foreigners, and has been adopted quite generally by city mission churches of all denominations. In many cases the schools are conducted by a union of Protestant forces in the community. The latest suggestion of Religious Education promoters recommends that each church establish what is known as a "Church School," with Sunday, Week-Day, and Vacation Bible School sessions. This larger program of religious training has already been successfully tried out in several of our larger cities, and is giving excellent satisfaction.

The Great Need for Medical Missions

Any one, who is inclined to doubt the value of medical missions, should ponder recent statements as to the ravages of disease in India. Fully two-thirds of the native Hindu inhabitants of that country are afflicted with the debilitating blight of hook-worm. More than one-half of the 300,000,000 inhabitants of India are victims of disease—some of the ailments being extremely loathsome. When we remember that this densely-populated region is largely without medical attention, what more insistent call from God to Christian service could come to any young man or woman, than the very urgent one of becoming a medical missionary! Bodily healing, in many cases, leads to spiritual regeneration also.

Zionist Pioneers Have a Hard Task

According to recent press reports the twenty-one thousand Jews who returned to Palestine under the Zionist movement, do not find their new home the land of promise that had been pictured to them. As a matter of fact, they seem to be quite willing, if an opportunity were extended to them, to return to the United States, or to such other countries whence they came. Judging by reliable reports, many of the non-Jewish inhabitants of Palestine decidedly object to the wholesale settlement of Jews in that country, and are making it as uncomfortable for them as possible. Apparently it is difficult for Jewish immigrants to secure employment, and very little is paid by way of remuneration. Agricultural products, too, do not command a very high price. All in all, Palestine does not hold out many inducements to the Jewish immigrant.

Japan's Geisha Girls Set Free

By a decision of unusual significance, the Appellate Court of the District of Osaka has given liberty to the nearly half million Geisha girls of Japan. From times immemorial, parents of girls, whom they could not support, were given legal permission to surrender them to masters of Geisha training-houses. There the girls were trained as entertainers—wholly subservient to all commands of their masters, until the cost of their training had been defrayed from their earnings as entertainers. Contrary to many misleading reports, there was never anything necessarily vicious about a Geisha girl's life. Being a slave, however, a Geisha girl could not always follow the dictates of her own conscience. The late decision gives these girls the freedom for which they have longed. Say what you will, about the difficulty of impressing Christian standards upon the people of Japan, silently and swiftly the ideals of Christianity are making themselves felt.

Helpful Cooperation

In the attempt to extend Sunday-school privileges to the foreign element in the United States, the need of Sunday-school quarterlies in foreign languages has become so insistent that it could no longer be ignored. It was finally decided by a joint committee that lessons on the "Life of Christ" should be published in various languages, apportioned to the denominations, named below, operating under the general name of the "United Religious Press": Lessons in Polish, by the United Presbyterians, 703 Publication Building, Pittsburgh, Pa. In Italian, by the Baptists, 1701 Chestnut Street, Philadelphia, Pa. In Spanish, by the Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn. In Russian, by Southern Baptists, 161 Eighth Avenue, N., Nashville, Tenn. In the Magyar, by the Presbyterian Church, Witherspoon Building, Philadelphia, Pa. In the Czech and the Bohemian, by the Methodist Episcopal Church, 150 Fifth Avenue, New York City. Lessons in the various languages, named above, are thus made available to all city mission workers in their labors among foreigners.

The Collapse of the Ottoman Empire

By action of the National Turkish Assembly at Angora, the Sultan of Turkey has been dethroned, and the old-time name, "Ottoman Empire," has been changed to the "State of Turkey." It is an historical event of vast significance—the far-reaching consequences of which can not, at this time, be fully estimated. In place of the Ottoman Empire—feared in Asia, Eastern Europe, and Northern Africa for centuries—a republic has been established. The revolution which ushered in this remarkable change, is perhaps the most extraordinary as well as the most bloodless in history. In a single sweep it clears the way for the modernization of the Near East. At the same time it is very likely to bring about such a division of Islam as may possibly change future policies of the Mohammedan world. To the student of religious conditions in the Orient this is a question of considerable moment. What effect will the new order of affairs have upon the relations of some 200,000,000 Moslems to each other and upon Christian civilization? What about the effect upon missionary enterprises in general? By the dethronement of the Sultan, the Mohammedan religion has seemingly been deprived of its head. The burning question at the present time is, whether the various factions of Mohammedanism will restore him as their spiritual leader. From whatever angle the recent developments in Turkey may

be viewed, they are fraught with momentous possibilities. At least one evolutionary transformation will result—the modernization of the hitherto backward Islamic peoples. Towards this achievement the Turkish Nationalists have paved the way by eliminating many obsolete and restrictive customs—religiously, socially and politically.

Church Property and Taxation

An editorial in "The Dearborn Independent" clearly shows that the taxing of church property—so urgently advocated by some—would be wholly inadvisable. Granting the fact that new sources of revenue are needed, why not have recourse to the more simple plan of greater economy, to reduce the tax burden? What would happen if church property were taxed? It would make no difference to the community in general, except to place a needless burden on the very institution that is acknowledged to be a means of real uplift. As well might a tax be placed on schoolhouses, courthouses, municipal buildings, etc. Those structures of public utility would not pay the taxes, but the people would—just as they do now. So far as the church is concerned, it is the one institution that gives immeasurable value to any community. Even an infidel would not care to raise his family in a locality devoid of the moral influences nurtured and cherished by the church. A tax therefore, would be wholly uncalled for.

Famine Threatens Southern Russia

Before long Southern Russia will again be suffering from a famine as acute as that of last winter, although a smaller area will be affected. In whole sections the population has largely disappeared and the small harvest will soon be consumed by the few persons remaining. In large districts of the richest agricultural land in Southern Russia nothing remains but weeds. The people had neither seed corn nor draught animals last spring, and they have sown only a small winter crop. There are no trees and no fuel. Kherson, formerly a city of 100,000, is now largely depopulated. Elizavetgrad lost about forty per cent of its population by typhus. Five years ago Nikolaev had 120,000 inhabitants, and was one of the most prosperous cities in eastern Europe. It is now like a city of the dead. The ship yards that once employed thousands of men, are practically deserted. Pitiable, indeed, is the destitution of the children's homes. American relief is able to avert starvation, but there is a great lack of sufficient clothing and fuel.

Chile's Disastrous Earthquake

According to reports of Nov. 12, the recent earthquake and tidal wave in Chile, South America, was of even greater magnitude than the first reports seemed to indicate. At least one thousand persons are dead, and many other thousands are in dire distress, needing food and shelter. The violent upheaval of the ocean is described as phenomenal. There must have been a wholly unusual disturbance in the lowest depths of the Pacific itself. The violent wrenchings at the bottom of the sea caused immense quantities of water to be in terrific commotion. Several times the ocean swept outward, then returned in the shape of a great wave, flooding the seaports, and in some instances sweeping away the entire water front. Coincident with the earthquake shocks, the sky was illuminated by electric flashes, and fires broke out. Eye-witnesses declare that the terrors of the catastrophe and the desolation everywhere apparent, baffle all description. Face to face with the mighty forces of nature, man is made to realize his utter insignificance and helplessness.

Gathering Clouds in the Near East

Not wholly unexpected, the Near East crisis—arising out of the aggressive nationalism of the new state of Turkey, and further aggravated by the specious diplomacy of European powers—threatens to develop into actual hostilities. As might be expected, the Turks, in the flush of their recent victories, are making extravagant demands upon the allies. Those being granted, they are willing to go to the conference at Lausanne, Switzerland, there to receive a formal approval of their exactions. Since such a procedure would make the Lausanne Conference a mere farce, the allies are hesitating, scarcely knowing what move to make next. The Turks, in a clearly arrogant frame of mind, keep up the pressure and talk of war to enforce their demands. Judging by the largely augmented mobilization of troops and other active preparations for war, they are willing and even anxious to fight. Restrained by the outspoken opposition of their own people, the allies are unwilling to resort to military action. A rather peculiar and very critical situation has thus been brought about. That the diplomacy of the allies has badly blundered, and that it has released forces now beyond control, is frankly admitted by those in charge. But who will be the Moses to point out a way of deliverance? By the recently announced delay of the Peace Conference at Lausanne, the situation in the Near East is rendered still more serious, though, perhaps, not beyond remedy. How critical it is, may be judged from the fact that Italy is rushing warships to the Levant to support those already there, and that desperate measures are being taken to protect the Christians at Constantinople.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

A Real Thanksgiving

Psalm 34: 1-19

For Week Beginning November 26, 1922

1. **The Constant Note of Thanksgiving in the Psalms.**—More than any other book of the Bible, the Psalms glow with the cherished and duly emphasized mercies of God—his loving-kindness to all generations! Here we find the most precious acknowledgments of a faith that has been abundantly verified. Fully depending upon God's unfailing mercy, we, like the saints of by-gone days, would have fainted, had we not been able "to see the goodness of God in the land of the living."

2. **"In Everything Give Thanks."**—Whatever may have been the shortcomings or mistakes of David, previous to the time when, after a retrospective view of his experiences, he wrote the Psalm of our lesson, the spirit of thankfulness stands out clearly and prominently. Note his resolves: (1) David determined to praise God CONSTANTLY—"I will bless the Lord at all times." All occasions would suggest sincere gratitude for God's favor. It is a most suggestive thought to the people of this busy age. If we hope to spend our eternity in praising God, it is eminently proper to spend much of our time, here on earth, in a like attitude of sincere appreciation. (2) David determined to praise God OPENLY—"His praise shall continually be in my mouth." He would show how willing he was to ascribe all favors, bestowed upon him, to the mercy of God, hoping, by such a testimony, to induce others to attain to a like spirit of gratitude. (3) David determined to praise God HEARTILY—"My soul shall make her boast in the Lord." The Psalmist fully realized that a merely formal ascription of gratitude would not be sufficient. The thankfulness he professed must be the expression of a deeply-moved heart.

3. **The Grace of Gratitude.**—If we find ourselves to be lacking in the grace of gratitude, it will help us to contemplate the things that are ours—those that we would not like to give up. None of us, of course, could enumerate all of these. There are our friends and our relatives, our homes, the use of our physical and mental powers. Of even greater value to us are the spiritual blessings that come to us through the church and in the fields of Christian service. Try to imagine what your lot would be without any of these, and you will know what real happiness means.

4. **Our Thanksgiving Must Evidence Itself by Thank-Living.**—If our thankfulness never expresses itself in a practical way, there is certainly something poor and cheap about the sense of obligation we feel, as recipients of cherished favors. The parent loves to hear, from the lips of a son or a daughter, expressions of thankfulness, but these are as "sounding brass," if there is no attempt to speak by means of gracious and loving deeds. The tribute of praise that we offer has a genuine ring—not by reason of our exultation over the fact that we are living at ease, while others are suffering, or in want, but when we are moved to share our blessings with others.

5. **Our Thanksgiving Should Be of Profound Rejoicing.**—God's people may well rejoice, since they are favored by his richest bounty. They are the flock of the Divine Shepherd. These he makes to lie down in green pastures, by the still waters. His people can well afford to enter his gates with thanksgiving, and his courts with praise.

6. **Suggestive References.**—Consciousness of Divine Care induces thankfulness (Psa. 23). "Offer unto God thanksgiving" (Psa. 50: 14, 15). "Praise ye the Lord" (Psa. 105: 1, 5, 42-45). A gracious promise (Prov. 3: 9, 10). Make thanksgiving a practical part of your life (Philpp. 4: 6). "Be ye thankful" (Col. 3: 15-17). "In everything give thanks" (1 Thess. 5: 18). "The sacrifice of praise" (Heb. 13: 15). Paul's thankfulness and intercession (Col. 1: 3).

Report of Vacation Schools

(Continued from Page 723)

growth shown east of the Ohio. Pennsylvania—especially the eastern part of the State—needs an awakening. What will do it? The same slumping tendency is noticeable in the Sunday-schools of the State. The future will tell in a harvest undesirable.

One can easily notice the gains where workers have been in the field to encourage the work. Let it be remembered that this report is not final. Some of the eastern sections show marked tardiness in sending in reports, after a number of efforts were made from the office to get them. Some of the western sections, too, are quite delinquent.

Elgin, Ill.

Relation of Country Life to the Rural Church

BY ORPHA FRANTZ

THE ability of a nation to maintain the integrity and vigor of its rural population is the real test of its strength and its vitality. It was the decadence of country life that sapped the power of ancient Rome, and it is the rush of the best people of the country to the city, that today presents the fundamental question of rural life, as affecting the welfare of the whole nation.

The rapid growth of our cities presents an immense problem. This problem, as it affects rural life, is "to maintain upon our land a class of people whose status in our society fairly represents American ideals—industrial, political, social and ethical. The removal of the best young people from the country to the city, necessarily produces a decline in the quality of the country population, which must be followed by a decline in its social and industrial life. These conditions present a problem, the solution of which should be visualized in the near future.

"Humanity never rises above its ideals. The most magnificent temple ever erected first existed in the mind of the architect. What ought to be is always above and beyond what really is. Unless, however, we have before us a vision of something better, we can never rise above surrounding conditions." (Butterfield—"The Country Church and Rural Problem.")

So long as we think of the farm as merely a place to live, we shall never evolve a civilization worth while. So long as we think of the farm as a farm and not as a home, our home life will be defective. So long as we think of the country life as competitive, instead of coöperative, we shall never have an ideal rural civilization. So long as we allow our children to be taught in rural schools in terms of the city, these children, when grown, will prefer city life. As long as our religion is taught in the abstract terms, which are not understood, without illustrations from rural life, the vacant seats in the rural church will be in the majority.

If we are to establish an ideal rural civilization, it must be soil born. It must be the expression of the best feelings, ambitions, and desires of the child of the country, whose vision is bounded only by the wide horizon by day, and by the starry heavens by night, and not of the child of the city, whose vision is that of the streets by day and the electric lights by night.

If this child of the fields, living close to nature and nature's God, does not have the fullest opportunity to develop intellectually, socially and spiritually, if he is not so trained that he can see the Creator in various things about him, there can be no rural civilization worthy of its name. Neither can there be, in the end, any abiding civilization in the city. The safety of our nation as well as our cities, depends upon the training of a sterling manhood in the country.

An ideal rural civilization must provide a satisfactory social life for the coming generations. If there is to be society, there must be a social center, and whether that is the dance-hall, the club, or the church, determines the character of the man and the woman who attends. Likewise, it should provide for the expression of the religious convictions, emotions, and spiritual life of the country people. A community or civilization without religion, falls short even of barbarism.

Of all men the farmer is naturally the most religious. He is, more than any other class, in close contact with nature. He is awed by the majesty of the summer storms, the power of the winter blizzard, and is soothed by the gentle breezes of spring. His very occupation develops in him the qualities of sterling manhood. His success in business is measured by his obedience to the laws of God in Nature, in connection with his obedience to the moral law.

Never was there a finer field for missionary effort! But why is it so poorly occupied? Partly because country churches are actively competitive, each working for its own interests; partly because the external

verities of our religion are expressed in terms that have outlived their usefulness; partly because the religion, thus taught, is applied to a fraction only of the farmer's life. The religion that will touch the farmer's heart must not appeal to his reason and emotions alone, although they have a large place. It must take in his whole life—the plowing, and the sowing, and the reaping; his home life; his political and his business life; and the education of his children as well. This concept of the new and coming rural civilization is yet to be realized. Until it does come, our civilization, even in the city, will not be on an enduring basis. Until it does come, we shall continue to send to the city our best young men. Shall this splendid material, and these apparent advancements become the rival of the church, absorbing the interests of the people so that they will have no ear for the message of the Gospel, or shall they be accepted and appropriated as the means by which religious life may be impressed upon the community? To solve this problem is the task of the country church.

But it is hopeless to expect that the church can meet this task squarely, and fulfill its mission among the people who live on the land, unless it conceives its function in terms of the fundamental needs of those people. Furthermore, it must interpret those underlying needs in the light of the actual conditions which exist in the industrial and social life of the times. It has to deal with a class of people who represent our national standards of government, of industrial efficiency, and of virtue. Indeed, it is quite obvious that each of these great needs of rural life has already developed its special institutions. The state, the school, the voluntary organizations, the church: all are serviceable in promoting rural wealth and welfare. And it needs little encouragement to convince us that such institutions are necessary. Nevertheless, the church has a very close relationship to these various rural institutions, and, in fact, to all the movements of rural life.

In meeting this situation, the church should strive to maintain and enlarge both individual and community ideals in every phase of rural life. To achieve this it must incessantly hold up these ideals and help the people to realize that they are not only fostered by activities within the church, but must be made to permeate the hopes and motives, the deeds and words of every man and woman in every relationship, and in every social institution. To be a vital factor as a community center, its service should be to the entire community. It should not, however, attain its own special interests at the expense and highest welfare of other rural institutions. A church that undermines another legitimate institution to advance its own needs, is more than likely to fail in the effort.

Today a healthy rural life demands a variety of social activities. Parties, socials, lectures, picnics and various outdoor sports are some of the ways in which the social nature finds expression. With warm, enthusiastic human energy, the church should be in the midst of this busy social life. The social leadership of the community should not be permitted to fall into the hands of those indifferent to the moral and spiritual welfare of the people. It is quite necessary, then, that the church perpetually hold before the people the vision of better ways, better means of progress, closer brotherhood, and the importance of the Kingdom of God within the soul as a social structure.

The modern rural church, however, must, in addition to the establishing of high ideals for personal and community life, be a strong spiritual force. If it is regarded merely as a social institution, the true purpose of its existence is lost. The cleansing and awakening of society depends upon the awakening of the conscience and the quickening of the moral impulses. Rural church life should be dynamic rather than static. It should welcome the efforts of any agency that assists in cultivating the Christian spirit in the rural community. One vital place for emphasis by the rural church is the sanctity of the home. There are forces at work that tend to undermine the home.

Should this be accomplished, the very pillars of the state would be threatened.

To train a people in the quiet of rural homes into nobility of life and to accomplish that reinforcement of character which will enable it to stand the test of future life, is a service which makes the present work of the country church a magnificent task.

Finally there is the need today, to draw rural communities together through the emphasis that can be laid, and must be laid, upon national righteousness. The Gospel of Jesus Christ is human enough in its manward aspects to meet every social condition that may exist. In its Godward aspects it is divine enough to furnish the motive that can lift men out of their surroundings and place them on a higher plane.

To acquire an ideal rural civilization, the country is calling—calling for men. The tillers of the soil are striving to make better use of their resources and are seeking both larger wealth and higher welfare. The great need of the present is leadership—leaders among the farmers, leaders in education, in organization, and in cooperation.

So the country church is calling for men of God to go forth to war against all the evils that prey upon rural life. She wants men of vision, who see through the incidental, the small, the transient, to the fundamental and abiding issues of country life that men must face and conquer. She wants practical men, who seek the mountain-top by the steep paths of daily toil and real living. She wants men who can work alone with God and suffer no sense of loneliness.

The needs of the church in all the enterprises of society constitute an appeal. Useless the wealth derived from the soil, unless the welfare of the soil-worker be maintained. Small is the value of the material elements of human life, unless the human spirit be enlarged.

The final and supreme call from the country church comes out of the abiding hunger of men and women for religion—religion interpreted in terms of daily toil, common human needs, social evolution, justice and brotherhood. Let us not blind our eyes to the deep needs of rural life or stop our ears to the call of the country church. The time for a great work is at hand. Let us arouse ourselves from this state of indifference and lethargy and exercise every effort in establishing an ideal, cooperative spirit between country life and the rural church.

Cerro Gordo, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

NOTES FROM THE FIELD

Recently the writer spent a week visiting and preaching in the Cumberland church, Dickenson County, Va. This church is located near the Cumberland Mountains and has a membership of about 100. Several live on the west side of the mountains, in Pike County, Ky. The distance from this church to Wolf Creek, the most northern church in the Tennessee District, is sixty-five miles. There are three elders and two ministers who all seem to be active in the work. However, the church, apparently, is not prospering as it should, as no young members were at the communion. There are several aged members, who have spent many years in the Master's service. Services were held in the homes of two who could not attend the meetings. This church is getting along fairly well under the leadership of Eld. John Mullins. It is rather primitive, and not one member takes our church paper. We had a fine love feast Oct. 7, with nearly all the members present. P. D. Reed.

Limestone, Tenn.

BEARING ONE ANOTHER'S BURDENS

There are many ways in which we can help each other along life's pathway. Oftentimes a kind act or deed, shown to another, prompts us to try to be of greater service to God, to the church and to the community in which we live. This has been brought very forcibly to our minds recently.

We have just located in the Allison Prairie church, Ill., and thought we were about straightened up, ready to begin planning our work as pastor. Of course, after moving there are always a few things that need mending, and this was true in our case. While fixing a chair in the kitchen of our new home, naturally there was quite a bit of noise with the hammer. Despite that, however, we

thought we heard an auto stop at the house, and decided we were getting company. When the door was opened, forty-eight brethren and sisters marched in, each one carrying something. It surely was a miscellaneous shower. Some stopped in the dining-room, some went to the kitchen, some to the cellar, and others carried feed to the barn.

After a social hour together, and a short talk of appreciation by Bro. I. M. Miller, the friends departed to their homes. When all were gone and everything was quiet, we began our meditations—feeling more keenly our unworthiness. Then we knelt in prayer and asked God so to use us that we might be able to render greater service to him and to these good people.

A pastor has many problems to solve, and just a little encouragement, at times, helps more than many realize. It causes a minister to put forth greater effort in the Lord's work. We would say to the churches: "Remember your pastors and ministers. Hold them up at all times! Our encouragement you can give will be appreciated. 'Bear ye one another's burdens.'"

Vincennes, Ind.

Carrie Coblenz Miller.

ELDER ABRAHAM WOLF

Elder Abraham Wolf, the son of Jeremiah and Susannah Wolf, was born Sept. 12, 1837, in Logan County, Ohio, and died Oct. 17, 1922, aged eighty-five years, one month and six days.



Elder Abraham Wolf

The family moved to Champaign County in 1842, and in the year 1845 to Clark, Ohio. His mother died in 1848, and his father in 1856.

Abraham took advantage of the school privileges of his young days and received a good education in vocal music and penmanship, in which he gave lessons for many years.

In 1858 he was received into the Church of the Brethren in the Donnells Creek church, Ohio. In the same year, Sept. 12, he came to Keokuk, Iowa, in the bounds of the English River congregation.

Sept. 16, 1860, he was united in marriage to Katie Fritz, Eld. David Brown officiating. To this union were born six sons and five daughters, of whom three sons and five daughters are living. Two sons were called to the ministry. D. A., in the second degree, died October, 1913, and Eld. C. Edward, now of Raisin City, Calif., and one son, Jerry A., to the deacon's office, now of Waterloo.

In the early sixties, Eld. Wolf was called to the deacon's office in the South Keokuk church and Sept. 2, 1876, he was called to the ministry of the same church and advanced to the second degree of the ministry, Aug. 31, 1878, in the Crooked Creek church, Washington County, Iowa.

March 4, 1889, he moved into the bounds of the Libertyville church, Jefferson County, where, July 5, 1890, he was ordained, to the full ministry and given charge of the church the same day. He was elder in charge here for thirteen years, and saw the church grow from a few members to more than 140, with a new church built and organized—a part of the Pleasant Hill church.

Eld. Wolf was one of the strong ministers of the church and has always contended for her principles and doctrine. He loved his church and did much for her upbuilding. He was a forceful man in doctrinal sermons, having studied his Bible well. In early life, when he had no access to helps or commentaries on the Bible, he carried his Testament with him to the field. When he would rest for a few minutes, he would be found studying God's Word. His conversation was much on the Scriptures.

Bro. Wolf was one of the first men to organize a Sunday-school in Keokuk County, Iowa, and the first Sunday-school superintendent among our people in the State of Iowa, to my knowledge. This school was organized in the spring of 1871, at the brick schoolhouse, one mile west of the South Keokuk church, where it continued for four years. After the fifth year it was held in the church. He was superintendent of Sunday-schools for twenty-seven consecutive years. He always had a great love for the young people, and always looked to their best interests through the Sunday-school, and in giving instruction in vocal music and penmanship.

In the thirty-eighth year of his ministry he represented his District twice on Standing Committees and many times as a delegate to the District Meetings. For the two years of 1896-97 and part of the year 1895 he was appointed by the General Mission Board to preach missionary sermons and take collections for Home and Foreign Mission work in the Southern District of Iowa. He served the District often on committee work to churches.

In February, 1903, he moved to the Fairview church, of which he was elder in charge for thirteen years. At one time he had charge of five churches. This was his last

church and because of advanced age he resigned in April, 1911.

He traveled in his ministry 61,728 miles by different methods—afloat, horseback, in wagon and by railroads—mostly at his own expense. He preached 3,205 sermons, besides 175 funeral sermons, and gave to his ministerial work 1,875 work days. He held seventy-two series of meetings and baptized 140 into the church, although these are only a small number of those brought into the church through his ministry.

During the past eight years he has done but little church work, because of mother's poor health. When father was called away to preach or serve the church, in any capacity, mother never complained, but did everything possible to make his going pleasant. She had much responsibility and care. She was one of the sainted women of God and a real mother in Israel to her family and church, and to all whom she met in her path of life. She was given much to prayer at the family altar and at church services.

Much credit for Bro. Wolf's success must be given to her, for her devotion and faithfulness to him and the Lord's work. She accepted Christ as her Savior when but twelve years of age, and served him faithfully for almost fifty-eight years. Mother and father walked and labored in the joys and sorrows of married life for fifty-three years. The summons came to her Aug. 15, 1913, after years of suffering.

Funeral services were conducted by Eld. Orlando Ogden, assisted by Bro. John Price, of the Fairview congregation. Interment was made in the Fairview cemetery, near by.

Raisin City, Calif.

C. E. Wolf.

NORTHERN MISSOURI

The District of Northern Missouri met with the Wakenda church Oct. 25-27. It was probably the most inspirational meeting we have ever had. The weather was ideal and the roads were in excellent condition, so that, apparently, everything was favorable. Many changes had taken place in the Wakenda church since our last meeting there, but her members had not lost the art of entertaining. Every wish of the physical was amply satisfied. Brethren Ezra Flory, Ray S. Wagoner and C. D. Bonsack contributed much by their helpful, instructive and practical addresses. The Christian Workers' and Sunday-school meetings abounded in lectures and heart-to-heart talks on the big problem—the religious education of the child in its various phases. If we solve this question successfully, we will have reached a glorious era of our existence.

In the Ministerial Program probably the most interesting questions were: "The Minister and His Problems," and "Our Unfinished Tasks," by Bro. Flory and Bro. Bonsack, respectively—each a master in his field. "The Church and Her Problems," by Bro. W. W. Blough, and "Advantages of a Closer Relationship of the Churches in the District," by Bro. Wagoner, were ably discussed. Bro. Perry Williams gave us some things to make us think, in the presentation of his subject, "God's Challenge to His People." "Why Are We so Slow in Fulfilling Our Mission as a Church?" was ably answered by Brethren E. G. Rodabaugh and E. W. Mason.

There has always been a great chasm between our ideals and our realization—between our profession and our conduct of life—but if the good things, we heard and thought well of, were made a part of our spiritual life, we will expect great things from Northern Missouri.

The business session was conducted most harmoniously, with Bro. E. G. Rodabaugh as Moderator. Much business was disposed of in a very satisfactory manner. Bro. Oscar Early will represent our District at Calgary.

St. Joseph, Mo.

J. S. Kline.

NORTHEASTERN KANSAS

The District Meeting and associated Conferences of Northeastern Kansas were held in the Morrill church, Morrill, Kans., Oct. 14-18. Beginning at 2 P. M. there was a Pastors' Conference, with Bro. W. H. Yoder in charge. The church program, as related to the missionary program, temperance and social problems, was profitably discussed.

In the evening Bro. M. R. Zigler brought a stirring message from the subject, "In Remembrance of Me."

Sunday morning, at 10 o'clock, the Sunday-school assembled in departmental groups, in charge of Bro. A. Sawyer, superintendent. Sunday-school workers and visitors were invited to visit the various departments and classes. At 11, Bro. C. A. Shank preached a strong sermon on "The Home." At 1:30 the Sunday-school Meeting was organized, with Bro. J. E. Throne, Moderator, and Bro. Walter Mason, Secretary. The afternoon was spent in the discussion of five topics of interest to Sunday-school workers. There is a growing interest in the Daily Vacation Bible Schools of the District.

On Sunday evening the Christian Workers met in departmental groups. Brethren M. R. Zigler and O. H. Feiler addressed the young people. The other depart-

(Continued on Page 734)

ST. JOHN, KANSAS

The Eden Valley church held its regular annual Harvest Meeting Sept. 30 and Oct. 1. Owing to the amount of advertising done by our young people, we felt that the church would not hold the crowds, so a large tent, with a seating capacity of 1,000, was erected for the occasion. It was well filled for the various programs.

Saturday afternoon there was an exhibition of our bountiful harvest of rare fruits and vegetables, with cash prizes given the boys and girls for the best products, such as corn, pumpkins and melons for the boys, and angel-food cake and canned peaches for the girls. A lecture was given by Mr. Willoughby, of Manhattan.

Saturday night Bro. J. J. Yoder took us around the world with him in his famous pictures. His lecture was entertaining and instructive.

On the following morning, our Sunday-school was held as usual, after which Dr. D. W. Kurtz, of McPherson College, delivered a wonderful message on "The Parable of the Sower." In the afternoon a pageant was given by the Sunday-school, in which every child participated. It was most impressive. We also had promotion exercises, in which every child took part. In the evening Dr. Kurtz gave his lecture, "The Philosophy of Work and Play." Appropriate music was rendered by a chorus.

God's work is prospering under the efficient leadership of Brother and Sister Paul K. Brandt. Our regular semi-annual business meeting convened the following Monday evening. Our love feast followed Oct. 8, with Bro. Michael Keller, of the South Larned church, officiating.

Eva M. Berkebile.

BOW VALLEY CHURCH, CANADA, OCTOBER 29

When arrangements were being made for my trip to Calgary, in behalf of the coming Conference, I told the brethren I would be willing to stop off at one of their churches on Sunday, Oct. 29, should they desire it. Arrangements were made for me to spend this Sunday with the Bow Valley church, which is situated on the grain-growing prairies of Alberta, about thirteen miles from Gleichen. For the occasion, three meetings were planned—morning, afternoon and evening—with dinner in the large basement of the church.

I found the Sunday-school well organized. For some time they have been carrying on a Bible reading contest, each class reporting the number of chapters read during the week. I believe the highest number reported on this Sunday by any one class was one hundred and ninety-one chapters. I want to commend this Bible reading to all of our Sunday-schools. Some of them have been asking for plans for Bible reading. One of the best plans is to read the Bible. If you want a better plan read it again. A still better plan is to read it a third time.

The members at Bow Valley have a good churchhouse and seem to be in a prosperous condition. They have a number of ministers, and their people attend service. They are especially blessed with young folks. In the afternoon session the young people furnished half of the program. Their recitations and special music showed them earnest in their endeavors to carry on Christian work. Everywhere the hope of the future congregation lies in the number of its young people and in their proper development. The evening service was especially for the young folks. A large number of them were anxious for inspiration and direction in their work.

It was suggested that it might be well for them to try to arrange for some of our leading brethren and sisters to stop with them on the way to and from Calgary Conference, and to give them a sermon, lecture or entertainment. They are favorably located, so far as railroad facilities are concerned, and if some of our men and women would be willing to spend a day or two more, in going to and from the Conference, a number of our churches in the Northwest, as well as those in Canada, might get in touch with these leaders, and secure what many of the young folks never will secure otherwise—living so far away from the main centers of our Brotherhood. I would like to urge these isolated congregations to make an effort to have different brethren and sisters stop with them next June.

I am not sure that my Sunday with the Bow Valley congregation did them much good, but I know it was worth something to me, both to renew old acquaintances and to form new ones, and to experience again that the Spirit of our Master makes us all one in our worship, aim and service.

J. E. Miller.

Elgin, Ill.

FROM THE MUSIC COMMITTEE

The fact that the Committee have not published any of their activities recently, should not be taken to mean that they have lain down on their job. Sister Stahly is now giving a good part of her time and energy to the directing of the music interests of Bethany Bible School, but has also been doing quite a bit of work outside. Brother Miller has been teaching classes in Pennsylvania, as time would permit, along with the many other duties requiring his attention. The Secretary has been at home most of the time, though he did spend one week with the Waddams Grove, Illinois, congregation.

Wednesday, Nov. 8, the Chairman and Secretary took a day off from their regular work to consider plans for pushing the cause as it relates to the interests of the Brotherhood. Naturally we have already been looking forward to Calgary, Canada. We want to assure our music-loving folks that no stone will be left unturned, in the effort to provide every opportunity for those who are looking for help, as well as those who can and are ready to lend a hand. As we look back to Winona and remember the enthusiasm with which all entered into the song service, we are inspired with the hope that the Calgary Conference may witness even greater things musically.

It would help us to plan to better advantage if those who expect to be there would make their wishes known; and we will also gladly welcome any suggestions from those who have had experience. We hope there will be perfect freedom, on the part of all, to communicate to us their ideas, even though we may not be able to comply with every request.

We have been urging that there should be more singing

Our Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs in the worldwide work of the church, as an urgent call for the Thanksgiving Offering of the churches. Of all world-needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or Bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life, our good homes and our every-day religion, our piety and our faith in the Word of God—these and other ideals, reflected in the faith of our fathers, give us a message such as the world needs today.

Our older missionaries are breaking down and the challenging call of Africa has waited long—there are a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do, for while the Lord never gave us more bountiful harvests, our taxes are high, our markets are low, and our investments are disappointing. But these are only the price we pay for our mistakes and luxury, and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves can not break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life should lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world!

General Mission Board.

classes going on in the congregations, and it seems that our suggestions have not been altogether in vain. It is always with gladness that we learn of classes being taught here and there, and our sincere hope is that more singing teachers will get into the field. We know of a few who are preparing for this work. May others do likewise! As a means to a revival in interest along this line we offer this suggestion: Let those who are teaching classes, doing evangelistic singing, etc., send us writeups of what they are doing and we will, from time to time, make up a group of them for publication in one of our papers. In this way the subject would be brought before the people in a way that would attract attention, and might encourage others to prepare for such service.

The members of the Committee wish it understood that they are always glad for any communications that may come from those who desire aid. While they are not so situated as to be able to do much class teaching away from home, they hope to do some, and will gladly correspond with any who are interested.

Elgin, Ill.

William Beery, Secretary.

NORTHERN INDIANA

To the churches of Northern Indiana: You are entitled to the best that can be had. The Board of Religious Education believes it has that for you, and is bringing it as near to your door as possible. This is the plan: Groups

of churches will meet at some central place, as designated below, for an all-day meeting.

Forenoon session, 10 o'clock, Finding and Training Our Future Leaders and Teachers.—Ezra Flory. The Challenge of Young Life.—J. Edson Udry.

Noon. Let all bring their dinner.

Afternoon session, 2 o'clock. The Program of the Local Church.—C. D. Bonsack. Getting Converts, and Then What?—Manly Deeter.

Evening session, 7:30. Sunday-school Organization and Supervision.—Ezra Flory. A Christian and His Giving.—C. D. Bonsack.

All Sunday-school teachers and officers should make special efforts to attend all these sessions. The ministers can ill afford not to be present. You need this help. All church workers are wanted there. Elders and pastors, see to it that your church is well represented. Choose the church most convenient for you. These brethren will be at Bremen, Saturday, Nov. 11, to assist at the Ministerial Meeting; Sunday, Nov. 12, Pine Creek; Nov. 13, New Salem; Nov. 14, Pleasant Hill; Nov. 15, Cedar Lake; Nov. 16, Shipshewana; Nov. 17, Rockrun; Nov. 18, Elkhart Valley; Nov. 19, Union Center; Nov. 20, First South Bend; Nov. 21, Plymouth.

Bring your pencil and note-book. Those problems you have, bring them too. Help to make these real intensive spiritual meetings. We should have more aggressive churches, with many front line Sunday-schools. This will be done if we work to that end. The good Lord grant it! By order of the Board of Religious Education.

Manly Deeter.

Sunday-school Secretary-Treasurer.

Milford, Ind.

DETROIT, MICHIGAN

The work here is progressing very nicely. Great interest is being shown in our midweek prayer meetings.

Oct. 29 Bro. Hong Pong Sing gave a farewell talk at the Chinese Sunday-school. He has been a faithful student in the Sunday-school for almost five years, under the care of Bro. J. F. Dietz. He is now returning to his native land, to occupy a position in some American company there, but expects to devote part of his time to the Master's cause among his own people.

Nov. 5 we listened to the reports of our delegates to the State Sunday-school Convention. In the evening the Junior Christian Workers gave a very interesting program and we feel that we have some good talent to be developed there. This week the Wayne County Sunday-school Convention is being held in Detroit, and our members are planning on attending as much as possible.

Thanksgiving Day we will have a sermon in the morning. Dinner will be served at noon. The afternoon will be spent in a social way, with music and a program following. We cordially invite visiting members to be with us that day. If any one elsewhere has friends or relatives here, who are not attending our services, please notify them by letter. Our pastor and wife will be glad to call on any one, if they but know their address. Our church address is 3523 Cadillac Avenue. Bro. Arthur Mote, 4824 McClellan Avenue, is our pastor. Mrs. Walter Gordon.

WASHINGTON CITY CHURCH

Our Rally Day services were held Oct. 15, with 378 present at the Sunday-school hour, and approximately 400 present at the special exercises which followed the lesson period.

Oct. 16 our congregation met in regular council, with Eld. J. H. Hollinger presiding. We were favored at this meeting with the presence of Eld. J. M. Henry, our former pastor. Bro. Henry conducted the devotional exercises and delivered one of his usual, practical messages to the members.

At a recent meeting of the board of trustees, steps were taken with a view of securing a lot for our new church. Sister Winger, our pastor's wife, has been placed in charge of the Junior League, and through her efficient direction this organization has taken on new life.

Our love feast was held on Sunday evening, Nov. 5, with our elder, Bro. A. P. Snader, officiating. It was an exceedingly quiet and spiritual feast. Unfortunately, however, quite a number of our members could not commune, on account of the lack of available room, the entire main auditorium being filled to its capacity with communicants and the gallery with visitors. Before beginning this service, two of our Sunday-school boys were baptized.

Washington, D. C., Nov. 6. Mrs. J. H. Hollinger.

BUCK CREEK CHURCH, INDIANA

The members of this church have been planning, for some time, on remodeling the church, and after months of hard work the building was completed. It now has a large auditorium, with elevated rostrum and neat furnishings, including a pulpit. There are also additional class-rooms, numbering seven, and a cloak-room.

All things were made ready for the dedication. The day was ideal and a large crowd met for Sunday-school. When it was time for the dedication service, some thought that five hundred people had assembled. Bro. S. Z. Smith,

of Sidney, Ohio, delivered the message from the text: "Who is left among you that saw this house in her first glory, and how do you see it now? The glory of this latter house shall be greater than that of the former."

The speaker declared that from the beginning the largest asset to any community is the sanctuary. No life rises higher than the ideal of the church, and no community lives in advance of its church ideals. We owe a debt of gratitude to our Heavenly Father and to the pioneer folks of this community who, in 1845, effected an organization, and in 1857 erected the first church, to which this commodious structure has been added in present day completion. "We dedicate this church for the evangelizing of the world, for the training of the public conscience, for the fostering of true patriotism, for right thinking and right living, for aggressive service against all evil."

During the appeal for offerings, to free the church from debt, over \$1,100 was pledged. Dinner was served in the basement, after which Bro. Smith spoke to the people on the subject, "The Church Compared to a Building." The services of the day were an undoubted success. The members of the Buck Creek church—especially the ministers—express their appreciation to all who contributed in any way to make the day what it was.

Bro. Smith will continue his evangelistic messages each night for some time, with Mrs. Helman as evangelistic singer. Phoebe E. Teeter.

Mooreland, Indiana.

DEATH OF BRO. SAMUEL LAWVER

Bro. Samuel Lawver, son of Michael and Sarah (Wagner) Lawver, born March 15, 1833, at Fairfield, Pa., died Oct. 1, 1922, at his home near Omega, Okla., aged eighty-nine years, six months and sixteen days.

He was married to Elizabeth Landis, of Cumberland County, Pa., Nov. 29, 1855. To this union, of almost sixty-six years, were born three sons and four daughters. The oldest daughter preceded him nearly five years ago. He leaves an aged companion, also an aged sister, six children, thirty-six grandchildren and thirty great-grandchildren.

Deceased was a consistent member of the Brethren Church for about forty-five years. He, with his wife and three sons, moved from Adams County, Pa., to Harvey County, Kans., in 1884, where, with his wife, he was an active member of the Newton church until 1894, when they moved to Blaine County, Okla. There he resided until his death. He was a veteran of the Civil War.

In 1895 he and his wife were among the first members of the Pleasant Home church, organized at that time. He was always active in church work, making long drives with the elder (M. M. Endlin) to the scattered members of the church. Tent meetings and love feasts were sometimes held at his hospitable home, where ministers, members and friends always received a hearty welcome.

Cancer was the cause of his death. He bore his extreme suffering with Christian grace, and faith in his God to the end. On account of the aged companion, who is confined to her chair or bed, at all times, the services were conducted at the home, in the shade of the trees he had planted more than a quarter of a century ago. His body was laid to rest in Zion cemetery. Services by Bro. H. Boome. Omega, Okla. Mrs. Emma Lawver.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—Eld. D. W. Shock, of Raisin, Calif., is to give us a series of revival meetings, beginning Nov. 5. Our love feast will be held Nov. 15. We enjoyed very much having Bro. I. V. Funderburgh, of La Verne, Calif., with us for a Sunday evening service in October. Last Sunday evening Mr. C. R. Fisher, State Sunday School Secretary, gave an inspiring talk to our young people and an illustrated lecture on Japan, as a sort of finale for our School of Missions, which closed the week before—Ivy Ward, Oakland, Calif., Oct. 31.

Laton church held its fall love feast Oct. 28, with Eld. D. R. Holsinger officiating. About sixty-five were present. We have a grove of trees on the church grounds, and as our supply of wood was getting low, Oct. 19 about twenty men came to secure some wood for our winter's fuel. The Sisters' Aid Society met the same day and furnished a bountiful dinner for the men. The day will be remembered by those who were there. The church convened in a special council Oct. 24, to consider getting ministerial help for another year, but no definite arrangements were made. Recently the Live Wire Class felt the need of teacher-training, and they started a class, which was organized with eleven members, and they started a class, which was organized with eleven members, and they started a class, which was organized with eleven members.

Sterling.—Since our last report two of our Sunday-school scholars have been baptized. Our communion services were held Oct. 25, with Eld. F. G. Edwards presiding. Recently Dr. Allen Moore, who has been in Palestine for seventeen years, was in our city and gave us splendid lectures on Oriental life and customs. Sister Elvina, our District Sunday-school and Christian Workers' Secretary, bise, with us at present. One Sunday morning she gave us a fine report of the National Sunday-school Convention at Kansas City. Our Aid Society met last week, and spent the day cleaning the church. We are taking up the study of the Holy Spirit on Wednesday evening—Ollie Ullery, Sterling, Colo., Nov. 6.

DELAWARE

Bethany.—Sept. 29 Brethren Elmer Florh, Walter Englar and C. H. Steerman gave some very inspiring talks along Sunday-school lines. Nov. 5 we met in council, with Eld. W. M. Wine presiding. We decided to buy the church at Farmington, in which we are now worshipping. We will have a revival meeting as soon as an evangelist can be secured—Clara Selders, Farmington, Del., Nov. 8.

IDAHO

Nampa church convened in council Oct. 26, preparatory to the love feast. Five letters were granted. One was restored to fellowship and one has been baptized since the last report. Nov. 3 our love feast was held, with about eighty communicants present. A real spiritual feast was enjoyed. Eld. Boyd, of Bowmont, officiated. The Sunday-school is now planning for a Christmas program. In addition to the regular prayer meeting, a special prayer service is held in some home each Tuesday evening, which is much enjoyed. A move is on to start a special Bible Study Class also.—C. A. Williams, Nampa, Idaho, Nov. 6.

ILLINOIS

Girard church met in regular October council, with Eld. W. H. Shull presiding. The Sunday-school was reorganized, with Bro. E. A. Gibson, superintendent. Sister Edna Shull was elected president of the Young People's Christian Workers, and Bro. W. H. Shull president of the Adult Department. Elders I. J. Harshbarger and W. H. Shull were elected on the evangelistic committee. Since our report we have received splendid messages from Brethren Merlin Shull, D. F. Funderburgh, L. Rogers, Russell Shull and C. H. Gnagy.—Mrs. L. T. Weddle, Girard, Ill., Nov. 6.

Hickory Grove church is planning a Thanksgiving program. Prof. Brumbaugh, of Mt. Morris College, will be the principal speaker. We extend an invitation to all who, at one time, lived in this church, to spend the day with us in the old home church, getting acquainted, and meeting again old friends—Joe Doty, Paul B. Studebaker, Mt. Carmel, Ill., Nov. 4.

Remine.—Bro. N. H. Miller, of Lintner, Ill., began a revival meeting at this place Oct. 15, continuing until Oct. 23. We feel that much good has been done. Bro. Miller visited in many homes. Three were baptized and three reclaimed. Our love feast was held Oct. 23, with thirty-five communicants. Several visiting ministers from neighboring churches were present. It was indeed a spiritual feast. The next day we had dinner at the church. In the evening the meetings closed with a full house—Della M. Blough, Salem, Ill., Nov. 3.

INDIANA

Nettle Creek.—We held our love feast Oct. 28. The visiting brethren were D. W. Bowman, Russell Shewalter, Ora Zirkle, Frank Dillon, L. L. Teeter, Lewis Paul, Ansil Fridley and John Gump, who officiated. In the fall we also had an all-day meeting on Saturday. Dinner was served in the basement at noon. The services were at 10:30, 2:00 and 6:30. Sunday morning, at the Sunday-school hour, Bro. Gump gave a splendid talk to the children. The service following was conducted by Brethren Bowman, Gump and C. C. Petty. Bro. Laughman, of Jonesboro, Tenn., closed a series of meetings at the Locust Grove house Oct. 17. Next morning, Bro. J. Edson Ullery, of North Manchester, Ind., will begin our revival at the Brick house Nov. 22.—Mrs. Mary Rinehart, Hagerstown, Ind., Nov. 3.

Turkey Creek.—Our series of meetings began Oct. 15 and continued for two weeks, conducted by Bro. G. A. Smider, of Lima, Ohio. Sister Ann Stump, of Walkerton, Ind., had charge of the song services, which contributed much to the success of the series. Sister J. presented the truth fearlessly and with power, each evening, to an attentive congregation, preaching in all nineteen sermons. Five have been baptized.—Henry L. Fletcher, Nappanee, Ind., Nov. 6.

West Manchester.—Our revival meetings closed Nov. 5. One came into the fold and another renewed his covenant. The whole congregation was stirred up by Bro. J. E. Swallow, of Malmo, Minn., gave us messages faithfully from day to day. He was ably assisted by Sister Smith, who conducted the song service. Our communion was held Nov. 4, with Bro. Swallow officiating. About two hundred and thirty members were present—Alta Irene Williams, North Manchester, Ind., Nov. 7.

IOWA

Prairie City.—Our love feast was held Oct. 28 and was well attended, several visiting members being with us. The examination service was held at 6 P. M. Bro. Stine gave a splendid talk in the evening services. The following Sunday morning Sister Naomi Shaw, of Des Moines, gave a splendid talk to the children on the subject of "Life." Bro. Stine again delivered a very inspiring sermon, which we enjoyed very much. Afterward dinner was served in the hall. Bro. J. E. Swallow, of Malmo, Minn., gave us messages faithfully from day to day. He was ably assisted by Sister Smith, who conducted the song service. Our communion was held Nov. 4, with Bro. Swallow officiating. About two hundred and thirty members were present—Alta Irene Williams, North Manchester, Ind., Nov. 7.

KANSAS

Chanute.—Oct. 29 Brother and Sister J. H. Elrod were with us. Bro. Elrod preached for us both morning and evening. At the close of the evening service one came forward and confessed Christ. Nov. 10 Brother and Sister Elrod expect to begin a revival meeting. The work is moving slowly and we are in need of a resident minister.—Emma S. Miller, Chanute, Kans., Nov. 7.

Fredonia.—Oct. 8 Bro. Geo. L. Studebaker, of Muncie, Ind., came to assist us in a revival. We had good crowds, and a fine cooperative spirit seemed to prevail among the town and church people. The third week the District Conference convened at Fredonia. Nearly 100 delegates and visitors registered from the different churches of the District. The spirit of this meeting greatly strengthened the church in the community. Our communion service was held on Friday evening, with Bro. Studebaker officiating. About fifty members communed. At this made a little break in our revival, but Bro. Studebaker finished the week, closing Sunday night with five applicants for baptism; one was reclaimed. Bro. Studebaker left on Monday after the baptismal services for Grenola. His efforts were greatly appreciated.—Mrs. W. H. Sell, Fredonia, Kans., Nov. 1.

Independence.—Since our last report, one has been restored, two await baptism and three renewed their covenant with the church. The Willing Workers' Class is going to add a class-room to the church. The prospect is encouraging for our series of meetings. Eld. W. H. Miller delivered an able sermon Nov. 5, in the morning, and Bro. C. A. Cline a fine sermon in the evening—Pella Carson, Independence, Kans., Nov. 7.

Olathe church met in council Nov. 4, with Bro. Brubaker presiding. Bro. H. T. Brubaker was chosen elder for the coming year; Bro. Alva E. Riffe, Sunday-school superintendent; Goldie Hollinger, church correspondent; Leon Harris, "Messenger" agent. Bro. Brubaker will commence our series of meetings Nov. 12, closing with the love feast Nov. 25.—Goldie Hollinger, Olathe, Kans., Nov. 4.

Ottawa church enjoyed her fall communion Oct. 28, with a goodly number of visiting members from various churches present. One hundred sixteen communion. Brethren John Ward and Walter Mason officiated. On Sunday morning, Bro. John Sherfy, Sr., of Mont Ida, delivered a good sermon. Dinner was served at the church. Bro. H. T. Brubaker, of Muncie, Ind., delivered the morning address, and will give his illustrated lecture in the evening. All departments of our Sunday-school assemble in the main room for a song and praise service at 9:45, and at 10 each department goes to its room for special opening devotion. We are planning for a Thanksgiving service and thank-offering.—Mrs. H. B. Wheeler, Ottawa, Kans., Nov. 6.

White Rock church has purchased property for a parsonage. Some improving is to be done on the property. Services at this church were dismissed Oct. 29, owing to the District Meeting being held at the Burr Oak church. Several from here attended—Edith E. Bales, Lovewell, Kans., Nov. 4.

MARYLAND

Baltimore.—Woodyear church held a two weeks' series of meetings, conducted by our pastor, Bro. S. P. Early, beginning Oct. 15.

The fifteen sermons delivered were all soul-inspiring. Bro. Early preached the Word in an interesting and powerful manner. The services were well attended. Nine accepted Christ and were received into fellowship during the meetings. Nov. 5 the Willing Workers' Class of young ladies, taught by Sister Hollinger, gave a very interesting temperance program. The Sisters' Aid Society will hold its annual Christmas sale Dec. 5.—Mrs. Geo. W. Worley, Baltimore, Md., Nov. 8.

Locust Grove church met in council Oct. 12, with Eld. J. O. Willard presiding. The visiting brethren gave a favorable report. Oct. 15 Bro. W. E. Roop, of Westminster, Md., began a series of meetings, which lasted two weeks. Bro. Roop preached the Word with power and delivered strong doctrinal sermons. Five were added to the church by baptism, and one was reclaimed. Four of whom were Sunday-school scholars. We feel that Bro. Roop's stay with us has strengthened the church and community at large. Oct. 28 we held our love feast, with about 200 communing. Ten ministers were present, including the home brethren. Bro. Roop officiated. Bro. Wm. Baker was ordained as an elder. Bro. J. Kurtz Miller, of Frederick, Md., and Bro. Wm. Kinsey, of New Windsor, had charge of the service.—Mamie E. Garver, Mt. Airy, Md., Nov. 4.

Manor.—We held our semiannual communion meeting Oct. 28. In the absence of our elder, who was ill, Bro. Samuel Hartranft, of the Broadfording congregation, had charge. Six visiting ministers were present. Bro. J. O. Butterbaugh, of Elmira, N. Y., gave a powerful sermon. H. M. Stover, of Waynesboro, Pa., preached a powerful sermon to a well-filled house of attentive listeners. At the same time our Ministerial Committee ordained Bro. Rowland Reichard to the eldership. Nov. 12 Bro. Harvey Martin, of Wilsons, Md., will commence a series of meetings in the Dowling church—instead of Nov. 5, as previously stated.—M. Portia Rowland, Fairplay, Md., Nov. 5.

Ridgely church met Nov. 1 in quarterly council, with our elder presiding. Officers were elected for the following year: E. C. Harley, Sunday-school superintendent; Sister Hannah Davis, president of Christian Workers' Society; Roy Cherry, "Messenger" agent; Sunday-school Advisory Board, M. F. King and Mattie Brumbaugh; Bertram King, our evangelist. A missionary and temperance meeting is to be held in December.—Debra K. Reber, Ridgely, Md., Nov. 7.

MICHIGAN

Harlan.—Our Sunday-school had a fine all-day Harvest Meeting, with a program in the afternoon, in which children from several churches took an active part. At our last regular council, Bro. C. E. Stern was ordained elder. Brethren H. Crige, Emory Taylor and Arthur Taylor were elected deacons. We had a very enjoyable love feast Oct. 7. Our people are much disappointed in not being able to get a preacher to hold a series of revival meetings here.—Anna Taylor, Copenish, Mich., Nov. 6.

Vestaburg church held a regular church meeting Nov. 2, with Eld. Jos. Robinson in charge. Bro. Samuel Bollinger was chosen elder for one year; Bro. Chas. Johnson, of Mt. Airy, N. C., was chosen for three years, also correspondent and "Messenger" agent. The officers for the Sunday-school for 1923 were elected, with Bro. J. L. Van Meter, superintendent. Bro. C. L. Wilkins is to assist in a series of meetings, to begin about Aug. 15. A committee was appointed to build an addition to the church.—B. F. Switzer, Vestaburg, Mich., Nov. 4.

Zion.—Two weeks' revival meeting, conducted by Bro. C. L. Wilkins, of Grand Rapids, Mich., closed Oct. 30. Bro. Wilkins preached sixteen splendid sermons, including two excellent blackboard illustrations. On account of the busy season in the rural district, the attendance was not very good. Our sister deacons were reclaimed, and several were made to consider seriously their present way of living.—Mrs. Melvin Martindale, Prescott, Mich., Nov. 1.

MISSOURI

Fairview congregation met in called council Oct. 21, with Eld. J. B. Hylton presiding. The visiting brethren gave a favorable report. The evening service was held at 7 P. M. Bro. Fike, of the Olathe, began a series of meetings, previous to our love feast. He preached ten sermons in all—giving us many good thoughts. Oct. 28 our love feast was held, with Bro. Fike officiating. On the following day we met for Sunday-school, after which Bro. Fike preached a sermon on "The Business of the Church." In the evening he talked on Stewardship. An offering of \$15 was taken for home mission work.—Mrs. J. B. Hylton, Ava, Mo., Nov. 4.

NEBRASKA

Enders church met in council Nov. 3. Officers for the coming year were elected. We are pleased to note that a number of young people willingly accepted office. Arrangements were made for the purchase of real estate, adjoining the present church property. Prospects for the year are very hopeful. With the energy of these capable and the young people, we expect to make this year the best yet. One of the pleasing features of the evening was the receiving into fellowship an elderly sister who for many years was isolated from the church.—Leta F. Wine, Enders, Neb., Nov. 6.

NORTH DAKOTA

Salem church met in special council Nov. 2. Two letters were granted and two were received—those of the writer and wife. We elected Bro. Isaac Wagner trustee and church clerk; the writer, correspondent. The church trustees have Sunday-school officers and services all winter. The writer was elected for one year.—A. B. Hollinger, Starkweather, N. Dak., Nov. 4.

OHIO

Beech Grove.—We held our love feast Oct. 14. Brethren Emanuel Shunk and Chas. Flory gave two very good talks. On Saturday evening a large crowd assembled at the Lord's tables. Bro. John Root officiated. Sunday morning Bro. Robbins gave a talk to the children.—Hettie Rie, Hollansburg, Ohio, Nov. 1.

Cassels Run.—Oct. 30 I met with the members of this church to begin a week of services. Splendid interest was manifested. At present we are under a series of duties. He and our elder, Bro. N. B. Brink, have been elected in the house of prayer. We visited many homes and shared their hospitality.—Van B. Wright, Peebles, Ohio, Nov. 6.

Pittsburg.—Oct. 15 our series of revival meetings began with Bro. J. A. Buffenmyer, evangelist. He preached eighteen sermons, which were very spiritual and uplifting. He and our elder, Bro. N. B. Brink, have been elected in the house of prayer. We visited many homes and shared their hospitality.—Van B. Wright, Peebles, Ohio, Nov. 6.

Portage church met in council Oct. 25. Our love feast was held Nov. 4. It was a great spiritual feast, with about eighty present, including six ministering brethren. Brethren Fair and G. W. Whitman, of Oak Grove, gave us a fine sermon on Saturday afternoon. Eld. N. I. Cool delivered a splendid sermon on "What Is Man?" on Sunday morning. Brethren L. Dickey and U. Garner also helped in the services. We have Sunday-school each Sunday, followed by Bible Study.—Mrs. Myrtle Brink, Portage, Ohio, Nov. 6.

Prices Creek.—Oct. 8 the Tom Run Sunday-school visited our school. Bro. Noah Erbaugh, one of their ministers, gave us a fine sermon. A basket dinner was served in the basement of the church. After spending a social hour together, we assembled to listen to a missionary program, rendered by the Tom Run Sunday-school, which was much appreciated. Oct. 26 we met in special council.

(Continued on Page 736)

NORTHEASTERN KANSAS

(Continued from Page 731)

ments were favored by special addresses and music. The message of the evening was delivered by Bro. J. J. Yoder on the subject, "The Church."

Monday—Missionary Rally Day—was a full day of inspiring talks and helpful messages. Bro. J. J. Yoder's addresses on "What Foreign Missions Mean to the Home Church," and "On the Field with Our Missionaries," impressed on us the necessity of increasing our zeal in foreign work, as our interest in home missions will depend on our interest and help in foreign work. It was interesting to note the work being accomplished by our missionaries, but sad to realize that their sacrifice for the cause is not shared by more of our people.

Bro. M. R. Zigler's addresses on "Our Home Mission Program," and "Standard for the Rural Churches," gave us a view of the need in the homeland, and the importance of caring for our rural churches.

On Monday evening Bro. Zigler's illustrated address, "Christianizing Our Relationships," enlarged our vision and broadened our conception of home missions. Bro. J. J. Yoder's illustrated lecture, "Travel Scenes from a Forty-Four Thousand Mile Trip," gave us a vision of the world's needs and its contrasting religions. At the close of this service an offering was lifted for the work in Armourdale, Kans.

Tuesday forenoon was given to temperance and Child Rescue work. Mr. Baker, of the Anti-Saloon League, gave an address, and Bro. O. H. Feiler impressed us with the value of Child Rescue work. A great work is being done, and the future will reveal the results.

At 1:30 the organization of the Ministerial Meeting resulted in the selection of Bro. Chas. Miller as Moderator, and Bro. John Sherfy as Writing Clerk. Topics of vital importance to the ministerial body were profitably discussed. In the evening the Aid Society program was given, in charge of Sister Emma Correll. This was followed by the Educational Meeting, with an address by Bro. J. J. Yoder. The music for the convention was in charge of Bro. W. H. Halderman, who always leads an inspiring song service.

Wednesday, at 8 o'clock, the business session convened, with Bro. W. H. Yoder, Moderator; Bro. Roy Kistner, Reading Clerk; Bro. J. E. Throne, Writing Clerk. Most of the time was given to planning for more effective mission work. A chart, made by Bro. Roy Kistner, Secretary of the Mission Board, showed the work being done twenty-eight years ago and now. Our preaching appointments have diminished and there is need for more consecration on the part of the ministry.

Bro. Enoch Derrick was reelected treasurer of the Mission Board. Bro. Roy Kistner was chosen on Standing Committee. J. E. Throne.
Ottawa, Kans.

SAN DIEGO, CALIFORNIA

The church members here have been looking forward for a long time to having a house of worship. The past two months they have been working hard and now their dreams have materialized, and they have a fine new building in which to worship.

Oct. 22 Bro. J. B. Emmert, Religious Educational Director of Southern California, delivered the dedication address. A goodly number were present. The future looks promising. The house is free from debt and \$1,500 has been pledged for the support of our pastor, Bro. Fred A. Flora, of Idaho, who will be with us soon.

Much credit is due our elder, Bro. S. G. Lehmer, for the progress that has been made. He was with us Oct. 22, and in the afternoon a short business meeting was held, after which Bro. Emmert gave a very inspiring talk. In the evening he spoke of his experiences in far-away India, and presented the need of our mission field, showing the joy derived from giving of our means to help those who are in need of the Gospel.

There are only about thirty-five members located here, but the neighbors and friends show great interest, which makes the field look fruitful. Under the leadership of our able pastor, we hope to grow.

San Diego is an ideal place in which to live. Business is good. There are splendid opportunities for all who have a trade. Any one who may contemplate to see the West, or to live here, should not fail to see for himself what an ideal place San Diego is, and what a fine chance there is to help in building up a church and extending the Kingdom of God. D. B. Bomberger.

SOUTHEASTERN PENNSYLVANIA SUNDAY-SCHOOL CONVENTION

The annual Ministerial Meeting and Sunday-school Convention of the District of Southeastern Pennsylvania, New Jersey and Eastern New York was held in the Pottstown church Oct. 25 and 26.

Addresses of inspiration to ministers and laity were given by Brethren T. S. Fretz, E. M. Bowman, A. R. Coffman, H. T. Horne and C. M. Swigart.

At the Sunday-school Meeting a distinct forward spirit was manifested. Addresses were made by Brethren Geo.

D. Kuns, H. S. Replogle and Foster B. Statler. Appropriations of \$125 to a student preparing for the foreign field, and to the General Mission Board of \$450 for the support of a missionary in India, were ordered.

A reorganization of the Association included an amendment to the constitution, providing for the substitution of a Board of Control for the previous system of official management, which Board is henceforth to have responsibility for the work of all departments. The election resulted as follows: President, Foster B. Statler; Vice-President, H. S. Replogle; General Secretary, W. G. Nyce; Treasurer, Philip R. Markley; additional member of the Board, Sister Esther Swigart; Field Secretary, H. Vernon Slawter.

Brother and Sister H. Stover Kulp concluded the program with intimate and inspiring talks on the work in their prospective mission field in Africa, after which the meeting closed with a solemn and tender farewell to these two loved fellow-workers. W. G. Nyce.

Pottstown, Pa.

A MOTHER IN ISRAEL CALLED HOME

Sister Catharine Price Miller was born near Sharsburg, Md., Dec. 6, 1832, and died at the home of her daughter, in Lanark, Ill., Oct. 10, 1922, aged 89 years, 10 months and 4 days. She was the daughter of Abraham and Catharine Price Miller. She had four brothers and four sisters, all of whom preceded her.



Sister Catharine Puterbaugh

Dec. 24, 1857, she was united in marriage to Bro. David B. Puterbaugh, Eld. Christian Long officiating. To this union were born three sons and four daughters, two of whom preceded.

In March, 1857, she was baptized into the Church of the Brethren by Eld. Christian Long. The husband was called to the ministry of the Gospel in 1871. As the wife of a minister, as well as in every other Christian relationship, she was loyal and faithful until God called her to receive the waiting crown of life.

After her marriage, she and her husband lived on a farm two and one-half miles northwest of Lanark until the year 1888, when they moved to McPherson, Kans. They remained there five years, until, in 1893, they were called to Mount Morris, Ill., to take charge of the Old People's Home just established by the Brethren. Here for five years they continued to minister to the needs of the aged and infirm of the church in a way that endeared them to all. In 1898 they returned to Lanark, where the deceased has since resided.

In August, 1912, her husband died. About four years ago her eyesight began to fail, and for three years and a half she has been completely blind. During the bereavements and afflictions of the latter years of her life she was most tenderly cared for in the homes of her daughters in and near Lanark. She attended her last church service on Sunday, Sept. 24, a little over two weeks before she was called to join the worshipping throng in the glory land.

Thus has closed the life of a mother in Israel, whose sweet disposition and beautiful Christian character will long continue to influence for good those who knew her. A little over a week before she died she called for the anointing. The end came as a peaceful sleep.

Funeral services in the Lanark church, conducted by Eld. P. F. Eckerle and the writer. Burial in the Lanark cemetery. James M. Moore.

230 S. Church Street, Waynesboro, Pa.

FALFURRIAS—IN APPRECIATION

In an article, some weeks ago, we asked: "When you think Falfurrias, think large," and I am sure that if we had an honor roll for all who did so, we would have several names to inscribe thereon. In the list would be a Sunday-school in Oregon, another in Washington, an Aid Society in Iowa, and some individual donors to the great need. I am of the opinion, judging from the things that can be read between lines, that some of the names would be those of widows.

At any rate, we are very grateful for all of this response. It is helping to make possible some things which are needed in this Industrial School for Mexicans, that would have been farther in the future, in their realization. One offer is, to support, for this first year, the first Mexican child. Another is making a lasting "memorial" by furnishing a room complete, and others are doing similar things. All of this is not only giving aid, but encouragement as well. Do you not wish to be the next to do likewise?

The construction work has been held back by the great amount of rain, drawn out over so long a time, but we will soon be ready to open the work itself, for which we will be very glad.

Since the before-mentioned rains, this part of Texas has put on her Sunday best, with wild flowers blooming everywhere and gardens coming again, almost as in spring. In fact, this is the second spring-time of the year. The oranges are beginning to ripen, lemons and grapefruit are being used, and the lemons are beginning to set on more blossoms.

With so much of nature's beauty and comfort all about, it is sad to think of the great mental, moral and spiritual needs of the people for whom this work is being opened. The harvest, indeed, is plentiful; but where are the laborers? H. D. Michael.

SISTERS' AID SOCIETIES

EMPIRE, CALIF.—Report of Aid Society for year ending Sept. 30, 1922: Number on roll, 20; average attendance, 9; number of meetings held, 48. We quilted 9 comforters, quilted 7 quilts, pieced a number of quilt-blocks, cleaned Old Folks' Home, sewed carpet-rags and made a number of garments. We donated three comforters and clothing to the needy. We received for prayer coverings, \$44.50; for quilting and comforts, \$50; bonnets, aprons and other sewing, \$23.60; donations, \$12.44; money on hand at beginning of year, \$37.02; paid for material, \$47.14; donations to Old People's Home and other work, \$47.92; total, \$95.06; money on hand, \$79.40; money in bank not available, \$42.50.—Mrs. W. H. Johnson, Sec., Empire, Calif., Nov. 6.

KANSAS CITY, KANS.—Central Avenue Aid Society reports from March 29 to Oct. 1: We held 23 meetings; average attendance, 8. We made 12 clothes-pin aprons, 4 shoe-bags, quilted 10 quilts, made 2 quilts complete. We bought shades for church, \$9; donated to Ankersburg School, \$10; cash received, \$71.21.—Mrs. L. W. Leonard, Secretary-Treasurer, Kansas City, Kans., Oct. 27.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' subscription to the Gospel Messenger, substituting for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Michael.—By the undersigned, Nov. 1, 1922, at the home of the bride, Bro. Henry J. Brumbaugh, of Chambersburg, Pa., and Ina Michael, of Kenmare, N. Dak.—G. I. Michael, Kenmare, N. Dak.

Reinhardt-Simmons.—By the undersigned, Oct. 7, 1922, near Luther-ville, Md., Bro. Oscar M. Reinhardt and Miss Nettie P. Simmons.—S. P. Early, Baltimore, Md.

Taylor-Swhart.—By the undersigned, Oct. 29, 1922, at the home of the bride's parents, Bro. Harvey F. Taylor, of West Branch, Mich., and Sister Martha Swhart, of Hart, Mich.—C. H. Kaiser, Hart, Mich.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Bowman, Arthur G., of Canton, Ohio, son of Bro. Chas. and Sister Ella Bowman. Has been in the bounds of the Freeburg congregation, Dec. 25, 1888. He met death in an automobile accident Oct. 28, 1922. He was a member of the Church of Christ. He married Miss Della Bailey Dec. 28, 1911. She survives with one daughter, his mother, two sisters and a brother. Services by the writer in the Freeburg church. Interment in the adjoining cemetery.—A. H. Miller, Akron, Ohio.

Brown, Sister Mary, nee Albright, died at the home of her daughter, in Greenvale Township, Oct. 15, 1922, aged 82 years, 6 months and 11 days. She was twice married, her first husband being Rhoman Ebaugh. There were three children. After the death of her husband she married Bro. Jos. Brown, who died about a year ago. To this union were born four children. She was a member of the Hosteller church for forty-five years. She is survived by seven children, forty-seven grandchildren, eighteen great-grandchildren, one brother and two sisters. Services in the Greenville Lutheran church by Bro. T. R. Coffman. Interment in the Greenville Lutheran cemetery.—Mrs. Theo. Bittner, Meyersdale, Pa.

Burger, Hannah Wagaman, wife of Benj. Burger, born at Quincy, Pa., June 22, 1835, died at her home in Mt. Morris, Ill., Oct. 21, 1922. She was married to Benj. Burger in 1854. There were five children, three of whom survive. Soon after coming to Illinois she and her husband united with the Brethren church. She was faithful to the last, through much suffering and inability to attend religious services. Services by Bro. F. E. McCune.—John B. White, Mt. Morris, Ill.

Clapper, Bro. Geo. M., died Oct. 22, 1922. He was born in Blair County, Pa., April 8, 1863. He was a son of Samuel and Maria Clapper. Sept. 10, 1885, he was married to Lucinda Imler. There were seven sons and six daughters. One son and three daughters preceded him. He leaves a wife and nine children, one sister and twenty-one grandchildren. He united with the Church of the Brethren when a young man and was elected to the ministry in 1904. He lived a good Christian life until death. Services in the Carrington church by Bro. Alfred Kreps, assisted by Bro. Myer. Burial in the Carrington cemetery.—Emma Stambaugh, Carrington, N. Dak.

Cox, Robert E., born April 15, 1851, died Aug. 3, 1922, at the home of his daughter, Myrtle Cline, near Port Republic. His wife preceded him about four years ago. The church has lost a faithful deacon. He was very unassuming, but was a willing worker. Interment in the Mount Vernon cemetery. Services by the undersigned, assisted by Brethren U. S. Campbell and H. C. Early. He is survived by one brother, two sons and four daughters.—R. K. Kindig, Waynesboro, Va.

Dilla, Mrs. Asenath, daughter of John and Isabel Ramer, born in Sandusky, Ohio, Sept. 1, 1852. Nov. 3, 1867, she married Edw. Dilla. There were nine children, all living. There are also twenty-five grandchildren and four great-grandchildren. She had been a Christian since she was in the prime of young womanhood and was a loyal Christian worker all through the years of her life. In 1921 she changed her church relationship to the Church of the Brethren. She was a patient and cheerful sufferer for several months—two months being spent in the Presbyterian Hospital in Chicago. Realizing that her physical strength was fast declining, she called for the anointing. She died at her home at Plymouth, Ind., Oct. 6, 1922. She leaves the children, husband, one sister and three brothers. Services from the Church of the Brethren by Bro. J. F. Appleman, assisted by Bro. T. E. George. Interment in Oak Hill cemetery.—A. Laura Appleman, Plymouth, Ind.

Gaviland, Sister Verna E., died at the home of her parents, Mr. and Mrs. Aaron Grand, near Mercersburg, in the Welsh Run congregation, Pa., Oct. 21, 1922, aged 20 years, 10 months and 7 days. Services at the Baptist church in Fulton County, Pa., by Bro. J. S. Keller, F. E. McCoy and J. C. Garland. Interment in the cemetery adjoining.—Otho D. Martin, Mercersburg, Pa.

Gregory, Edith May, daughter of Bro. Geo. Gregory and wife, of Jerome, Pa., died of pneumonia, Oct. 7, 1922, aged thirteen months. Services by the writer, assisted by Bro. W. D. Rummel. Interment in the Maple Spring cemetery.—Chas. W. Blough, Davisville, Pa.

Hause, Bro. Wm., son of John and Magdalene Hause, born in Washington County, Md., died at his home in Maugansville, Md., Oct. 25,

Zook, Caroline Kizer, born April 15, 1834, in Richmond County, Ohio, at her home in Baldwin, Iowa, Oct. 24, 1922. When quite young she came to her parents' home in Iowa, where she grew to womanhood. Oct. 15, 1860, she married Jos. M. Zook, who died twenty years ago. There were three children. One daughter survives. Over forty years ago she united with the Church of the Brethren and remained in her communion until death. Services in her home by the writer, assisted by D. C. Perry, pastor of the Methodist church. Burial in the Baldwin cemetery. — John Zuck, Clarence, Iowa.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Culture of Gratitude

THE press dispatches tell of a certain community in the Northwest which has already had a Thanksgiving Day of its own. The people could not wait for the regular time. Or they wanted a special one anyway—something extra. This was the reason: For several successive harvests they had gathered no crops, or next to none, and this year the crop was good.

Now the full significance of their action does not appear until you set alongside of it another fact or two. While these people were plowing and sowing, working and waiting, year after year, and getting nothing, other communities were reaping good harvests, yet these other communities found no occasion for a special day of thanksgiving, not even with another good crop this year. Note further that these recent years were the years of top notch prices and some of these communities were getting rich, but you saw no announcement in the papers of any extra thanksgiving meetings on account of it. This year, when the prices of farm products are so low as hardly to pay the cost of producing them, this Northwestern community, which knew nothing but successive losses during the years of high prices, is so happy it has to take a day off just to praise the Lord.

Why such a difference? Is it that the people of this one community are so much better than the others? Probably not. Had the conditions been reversed, the place of the special thanksgiving would likely have been changed accordingly. What the incident proves is this: Our sense of gratitude depends not on the quantity or value of the blessings we receive but on our appreciation of them.

But this at once raises another question. Pushing the inquiry a little farther back, What does our appreciation depend on?

In the illustration cited it was manifestly the contrast in the changed conditions of the people. Good crops with low prices are so much better than no crops with high prices that the bitter experience of the last-named condition made the other seem extraordinarily sweet. We do not realize the value of a thing until we have been deprived of it. That's the simple old truth involved. And so it comes about

that people who know much of want and privation are more thankful for the little they receive than those who have always lived in the midst of plenty are for their abundance. Truly life does not consist in the abundance of the things that we possess, but, in so far as it relates to "things" at all, in the happiness they bring us. And where did you ever see any happiness when the spirit of thankfulness was wanting?

Should it not be observed here also, lest we forget, that those of little means are nearly always more

Our Thanksgiving Appeal

The General Mission Board desires to lay upon the hearts of our people the needs in the worldwide work of the church, as an urgent call for the Thanksgiving Offering of the churches. Of all world-needs there are none greater than that for the Gospel. The awakening national consciousness in many lands is seeking guidance. Shall it be Christ or Mohammed? Will Christianity or Bolshevism rule? Shall the nations know the brotherhood of regeneration, or perish in the death struggle of human selfishness?

No church has a more vital message for these times than that of the Church of the Brethren. Our brotherliness and collective life, our good homes and our every-day religion, our piety and our faith in the Word of God—these and other ideals, reflected in the faith of our fathers, give us a message such as the world needs today.

Our older missionaries are breaking down and the challenging call of Africa has waited long—there are a multitude of needs in the homeland that ought to be met. Can we not make an offering worthy of our people and in proportion to these needs? It will not be easy to do, for while the Lord never gave us more bountiful harvests, our taxes are high, our markets are low, and our investments are disappointing. But these are only the price we pay for our mistakes and luxury, and ought to make us the more anxious to invest where "moth and rust do not corrupt and where thieves can not break through nor steal."

Some congregations have already made heroic gifts to the work this year. Others intend to. But the bountiful harvests and the tendencies to excess in our modern life should lead us all to put into this Thanksgiving Day a new sense of gratitude and devotion that will make it memorable with such an offering as is in proportion to God's goodness, and that will show our faith in the power of the Gospel as the only remedy for sin throughout the whole world!

General Mission Board.

BEFORE YOU FORGET IT, Fill Out the Thanksgiving Offering Blank on Last Page

ready to share with others than those with much? They understand, you see. They know the meaning of privation. And the meaning of the fellow-feeling too. They know that the worth of "things" depends, far more than on their quantity, on the satisfaction they can be made to yield. And they know how to squeeze that out of them. By squeezing them down tight in the cider press of love.

But there remains this further question, Is it necessarily thus? Are the people who, like that community in the Northwest, get blessings only now and then, the only ones who can appreciate their value? Is there no way in which the rest of us, with more abundant blessings every year, can be stirred to corresponding gratitude?

Let us be honest about this. There is a way, one more, only one more. One more, that is, besides the way of privation and want. One way in which people with constant and abundant blessings can be as thankful for them and hence as happy, as those whose al-

lowance is meagre and infrequent. But there's a big "if" in it. You can easily take it out, if you will.

Right there we uncovered it before we thought: "If you will." The place where that "if" tries to hide is in the will. For that one more way to learn how to be thankful is the way of love. If you will practice love, in your use of the bountiful blessings God has given you, you will learn to appreciate them as much as the people of scantier allowance appreciate their blessings. Because then yours, the ones you keep all to yourself, will be scantier, too. For love compels the man with two coats to divide with the man who has none.

The secret of a thankful heart—the way to have that kind—is found in *living the life of love*.

How Much Do You Care?

IN so far as it relates to matters affecting one's personal fortunes, the maxim that it is of no use to worry over what you can not help, is a very good one. But all such sayings easily lend themselves to a harmful application. The temptation to use this maxim as an excuse for one's indifference to the evil in the world, is very close at hand.

Amos lived in a troubled time and nothing lay upon his heart with more crushing weight than the care-free comfort with which so many of his people could look upon the distressful conditions of the nation at large. They were at "ease in Zion," drinking wine from bowls and eating calves out of the midst of the stall. Why worry over what you can not help?

But that was something they could have helped. And herein lies the great danger of this attitude. How easily self-centeredness decides that it can do nothing to alleviate a bad situation! But suppose that this is true. What must be the effect upon one's own inner life of an attitude which can look on the affliction of Joseph without being grieved?

In one of Ezekiel's visions the prophet saw a man with an inkhorn sent out through Jerusalem to mark the foreheads of those who "sigh and cry over all the abominations that are done in the midst thereof." It was worth while in God's sight to feel the evils deeply, even if anything that one could do seemed futile. "Ye that love Jehovah, hate evil." It is something just to care.

But the chief value of this attitude of just concern lies in its readiness to seize the first opportunity to do something. No one can know when zeal for righteousness may open a door to righteous achievement. The one thing sure is that it will not open to the man who doesn't care.

A healthy moral nature must react instinctively against all wrong.

Executive Religion

NEITHER the phrase nor the idea is original with this paper. The former we ran into the other day and the latter is—well, we do not know how old. Jesus had something to say about those who profess much and do little. So did his immediate followers.

And so did many who followed later, even unto this day. But we forget so quickly. It is so interesting to theorize about religion, to formulate a group of propositions which tell what it is exactly and definitely, and then look at them and admire them and reflect within oneself, "How good it is that my understanding of this matter is correct."

And then to imagine that a state of mind like that is religion. Maybe it is, but it isn't Christianity. It isn't the religion of Jesus. That has a program of things to be done. It calls for action.

CONTRIBUTORS' FORUM

Thanksgiving

BY B. F. M. SOURS

Months were full of bloom and sunshine,
And the skies were calm and blue,
And the spring was bright with blossoms,
And the birds were happy too;
And our hearts were full of praises
To the God above the skies,
As the little birds sang sweetly
When they saw the sun arise.

But the months that sped were varied,
And the clouds o'erhung sometimes,
And the merry birds that twittered
Hied them off to sunnier climes;
And our hearts were riven sorely
Ere the hot tears ceased to flow,
And the clouds shut out the vision
Of the God who loves us so.

But the rainbows and the splendor
In the glory-light above
Spanned the heavens, and the clouds burst
With the triumph of his love.
And our heart-clasp laid hold tighter
In its grip on love divine,
And we heard the Voice that told us,
"All his promises are thine!"

Bins are laden with rich harvests;
Hearts are full of loving faith;
We are facing towards the highlands;
We will triumph over death!
So the year has journeyed onward,
And, with hearts like bloom of May,
Humbly grateful have we journeyed
To this glad Thanksgiving Day.

O our Father, hear our praises
As we lift our songs to thee!
All our hearts with thanks are welling;
Thou hast been our victory.
Bend above us, send thy angels—
May we feel thy love divine!
Fill us with love's sweet thanksgiving—
All our happy hearts are thine!

Mechanicsburg, Pa.

With the Districts of the Southeast in Behalf of Our Ministry

BY D. H. ZIGLER

IN accordance with the plan adopted by General Conference, the General Ministerial Board, in its meeting at Winona Lake, last summer, decided that its members should go into the State Districts and help the District Ministerial Boards over the rough places and, at the same time, carry to them recommendations that might tend to the advancement of the work in general. To make this visit at the time of the District Meeting, was thought to be most advantageous. All the Districts of the Southeast were visited then, except two. On account of three meetings falling on the same date, two had to be missed. It was hoped that these visits will be made later.

It was inspiring to see the different bands of workers manfully grappling with the problems before them, and to notice the genius displayed in solving these questions to meet surrounding conditions. In some of these meetings the District Ministerial Boards were quite active. The good reports, made to the Conferences, were encouraging. During the discussion of our ministerial problems, the thoughts presented showed the participants to be wide-awake to the importance of the duties assigned them by their District.

At times it looked as if every one present were interested in our ministry. All of us want our ministers to be efficient. We like to listen to good sermons, we feel glad when our membership is well cared for, and we are pleased to see the people brought into the church. We delight in a strong and trustworthy leadership. We want our ministers to meet the requirements of the present.

Furthermore, it was generally conceded that today more is demanded of our ministers. On every hand, men are asked to make special preparation for any work of importance. It is not strange that we are

calling our ministers early in life, to enable them to make full preparation for their most important calling. Then, too, our ministers of today are urged to make use of every available opportunity to improve, and to do more efficient work. This is the demand of the church, and it was evident in all the Districts visited. It is the requirement of America today. No church can rise to the responsibility of the hour without a well-equipped ministry—one that is ready for service.

Seeing this, General Conference asked that each State District appoint a board of competent brethren, to make a special study of the ministerial problems of the District, and that each local church appoint a committee to survey its environments. With this knowledge, the best possible solution for the welfare of the church and the advancement of the ministry of the District, can be devised.

In all the Districts visited, boards had been appointed, and in some of the local churches committees were provided for, but comparatively few of the appointees were fully active under their appointment. In the Districts where the boards were active, their work was effective, but in other Districts little or nothing was being accomplished. The reasons for these conditions constitute the main burden of this write-up. They are given in the hope of better things for the future.

A few of the boards had done nothing, for the reason that they did not fully know what was expected of them. They did not comprehend the importance of the work committed to them. Some others were indifferent. In a few instances board members were not sufficiently interested to attend District Meeting. Conditions may be such as to keep the best of workers from attending our Conferences, but, as a rule, one not sufficiently interested to attend, will seldom become most efficient in any line of activity. And, as long as indifferent brethren are appointed to important positions, so long will the work fall short of its intent.

In other instances, the brethren appointed were already overburdened with duties assigned them. This, too, is a grievous mistake. No one can do the best service under such conditions. It is far better to divide the appointments in a more intelligent way, and to have it understood that the work is expected to be done.

Far more frequently, however, the lack of success lies with the District. Appointments were made, but they were almost forgotten later on. The duties were considered so light that a report was not regarded necessary. The ministerial question was passed by a "reappointment" on the board. Then every one began to wonder why the ministerial force of the District is not increasing in power and in efficiency. They are amazed when it is made known that the greater part of the ministry of the District is located in comparatively few of the churches in the District. Proper distribution, however important, had been overlooked.

Adequate financial support is given in very few of the Districts. The duties of the District Ministerial Board call its members from church to church, but in many instances they are expected to be at their own expense, in time and money. This is not a square deal and it is sure to be hurtful to the work, in almost every instance. The mere mention of it should be sufficient to correct it anywhere.

The greatest need, in solving our ministerial problems in these Districts, as, doubtlessly, in many others, is a downright getting together. We need the coöperation of all, in so intricate a problem. We should do some real thinking together. We must have a united action of all churches of the District and the entire ministry within its bounds, to attain results most desired. The District Ministerial Board should be the central, the active, and the leading factor in the solution. The independent bidding of some of the wealthier churches should be abandoned. It is selfish and hurtful to the advancement of our ministry in general. The plan, as given by Conference, will meet every need of the churches and will take care of our ministry in its entirety, under judicious and aggressive

administration. Let the Districts appoint capable men on the boards, give them support in every way, and results will follow that will be gratifying to all of us.

The time with the Districts was spent to profit. More is known of the work. Personal contact, with those among whom one has been laboring, is always worth while. Some features of the work are encouraging and the need for more endeavor, in behalf of our ministry, looms high. It is surprising how many of our young men need a word of encouragement, and with what energy they respond to the call of duty when it is shown to them. The whole of the visit was worth while.

It may be added that the General Ministerial Board has, in a general way, ideals for a better ministry for the church, more appreciation for its labors and, through devotion to service, better pastoral care, that is so much needed everywhere. These ideals, it is hoped, will be given to the Districts through their respective boards, who, being fully acquainted with their environments, can adapt them to the need of their churches.

Broadway, Va.

The Challenge of the East

BY CLARENCE HECKMAN

Second Prize Essay, Mount Morris College

AMONG all the nations of the non-Christian world there are unmistakable signs of the awakening of the peoples who have been sleeping for the countless ages past. Among the innumerable multitudes of the inhabitants of the non-Christian world, the forces of youth and age, of growth and decay, of Christianity and heathenism, are seething and struggling for mastery. As we view this great, teeming mass, we wonder what is to be the outcome.

If we allow this awakening spirit to dominate in the lives of our neighbors across the seas, and make no effort to enlighten them in this, their dark hour, are we doing our duty as citizens of a Christian nation? What is to be the future of these nations? This is the question that is anxiously asked by every Christian.

In every part of the non-Christian world this is a time of transition. The world is passing from the old to the new, and they are looking to the West for guidance. What direction have we to give them? China is anxious to secure all the material advantages of the Western civilization, while ignoring its underlying principles and inspiration. Japan has adopted Western methods in everything that will add to her material power. Is this all that the other countries of the East are to find, when they look to the West for uplift? In their adopting our methods along physical lines, are they going down into the foundation of things, to discover why we have attained the position that we have? Undoubtedly they will not.

Unless we give them our religion, along with our development in other lines, we are not giving them our best. If they adopt our civilization without our Christ, what moral disasters may result? Have not, therefore, Christian people a special responsibility at such a time of crisis as this?

The responsibility is increased because of the fact that these peoples, who are now wanting help from the West, shall not always have the same open mind which they have today. Unless the Christian world takes hold of the situation, tomorrow the opportunity may be gone for generations to come, and perchance may never be regained. In those nations which are just now coming to the front, if ever there is to be an impression made, as to the value of Christian character in the lives of the high officials of state, that time is the present.

On the other hand, there are other influences at work in the East, which, if allowed to take firm hold on these countries, will take them beyond the further jurisdiction of good Western influences. The most of these evil influences are coming from the West. Among these troublesome factors are the liquor and tobacco evils. Is it possible for Christian America to go to these nations, taking Christianity on the one

hand, while on the other, others, from the same nation, are taking the worst of evil influences?

It is a sad, but inevitable fact, that, as a rule, the masses of non-Christian people do not discriminate between the genuine Christians, who are sincere in their beliefs, and the vicious representatives of the West, who follow in their wake. It is not strange, therefore, that the following challenge is a typical expression of the opinion of a great number of non-Christian leaders in the world today: "You come to us with your religion. You degrade our people with drink. You scorn our religion—in many points like your own—and then you wonder why Christianity makes such slow progress among us. I will tell you—it is because you are not like your CHRIST."

In the two most advanced non-Christian nations—Japan and India—there are today great government systems of education, including hundreds of thousands of pupils and students and teachers. China and Korea are rapidly establishing similar systems. But even with this rapid development along educational lines they are not developing religiously, in the way the schools of the West are doing.

In Japan the government system of education, which embraces nearly all the educational work of the country, has undermined belief in the old faiths, and, as a result, the rising generation is almost without a religion. In China the enormous spread of governmental education, usually antichristian, is rapidly producing a class of intellectual objectors to the Gospel. Until recently, most of those opposed to religion were ignorant, but now "science without Christianity" is the watchword of many students.

In all these countries, therefore, the spread of secular education, with all the good it is doing, has an aspect that is dangerous. Being devoid of all religious character, it inevitably gives the false impression that religion is not necessary as a part of life, and when men find that the old religion can not stand the light of criticism, they are naturally content to have no religion at all, if they do not see something better to take its place. This very thing is happening today in a large measure.

The development of moral and religious education is rightly held to be one of the most pressing problems in the West. We have here the helpful aid of Christian homes, the Christian church, and much organized work for Christian students, none of which is present in the East. The only way to prevent education from producing agnosticism and materialism in the East, is to give them education of a Christian character. The missionary forces can not win the non-Christian world for Christ until Christian nations and all their influences are more thoroughly permeated with the Spirit of Christ.

The nations of the East are demanding teachers from the West. If we want the Christian teacher from the West to give a spiritual message to the people of the East, we must prepare him for that work. There should be a great expansion of Christian educational missions. It is Western education that the East is clamoring for, and will have. If the church can give it to them, plus Christianity, they will take it; otherwise they will get it elsewhere, without Christianity. If Christians do not rise to the occasion, educated non-Christians will take things into their own hands and will establish educational and philanthropic institutions, to be carried on under non-Christian management. If, in the next decade, the Christian church can train several thousands of Christian leaders and teachers to fill these many calls that are coming in from the East, it will be in a position partially to meet this unparalleled opportunity. Unless the advance which the non-Christian religions are making is counteracted, the Christian missionary enterprise will be increasingly handicapped. Materialism is competing with Christianity for the winning of many peoples. Surely, with such a crisis impending, it is the duty of the church, as it is the call of God, to renew its energies and whole-heartedly to advance to the conquest.

Mount Morris, Ill.

Business and the Church

BY C. RAY KEIM

In Two Parts—Part One

ONE of the surprising things in a community is the common lack of faith in the church, on the part of the business men of the community. Many business men, as well as men of other vocations, feel that the church is at least nonessential to business, if not detrimental to its interests. This condition is not only discouraging but alarming, for it means the relegation to the rear of a great institution, once holding the foremost place in human institutions. Two questions arise: "Can we afford to do this from a business or economic standpoint? And, what will be the result of this attitude?"

I feel that this attitude is often the result of a misunderstanding or, perhaps, the lack of an analysis of our various institutions and their respective functions. I can not help but feel that a great danger lies in the tendency of putting such a small value on the practical worth of the great institution known as the church.

In the succeeding paragraphs we want to discuss the fundamentals upon which rests our economic as well as our political society.

The first fundamental I wish to present is that of *faith*. A banker took a friend into the newly-built vault-room in his bank. He showed the friend the latest locks, bars, massive walls, etc., that offered security to his money. The banker was proud of this great material security. The friend thought about this wonderful equipment, and was, indeed, gratified with it. But a new factor came into his mind—the pale clerk behind the counter, who receives funds and who has access to these well-protected rooms—yes, he even has a duplicate or master key to your safety deposit box. The more he thought over this thing, the stronger was his conclusion that ultimately the safety of your deposit and mine is not dependent on the massive walls of a burglar proof vault, but it rests in the integrity of the pale-faced clerk and his associates.

We could cite other examples, forcibly to declare that faith is a fundamental to prosperity.

By the word *integrity* we mean common honesty and uprightness. What would happen if every one in this world were dishonest? Sometimes we are so dealt with by others that we almost come to the conclusion that dishonesty abounds, whether justified or not. Let us look into this assumption. How long could you operate your farm, your retail business, your bank, or, if you be a professional man, how long could any of these things exist? No argument is necessary. Whatever institutions in our land foster faith and common honesty, are contributing to the foundation of our society.

The next fundamental I wish to name is *service*. There is a natural law of action and reaction involved here. Jesus said that he that would be great among you should be your servant. He was right, for social conditions could not be otherwise and endure. Many attempts have been made to build a permanent society on a foundation other than that wherein authority and power rest in service. All these have failed. Jesus gave us the true principle of real democracy—that of service. But how does it work in business? Here this great law becomes evident in an even more interesting fashion. If you are not giving service—in labor, merchandise, etc.—the law of action and reaction sets in and your business comes to an end. The great lesson that labor and capital must learn is that of service. The laborer must learn that for his compensation he must render due service and that the greater his service, the greater his compensation. Possibly, a little more emphasis is needed by organized labor on service, rather than on so styled "rights."

How about the capitalist? He must learn: (1) That a permanent denial of compensation for service rendered is impossible, and results in reaction, both destructive and dangerous. (2) That compensation for no service rendered is also contrary to the law of action and reaction and will finally result in the collapse of his system of business. Neither labor nor capital can violate the law of service and endure.

Both, according to my judgment, have done this and consequently need frankly to adopt the great law which Jesus so forcibly taught and, equally as forcibly, lived.

How many persons helped to prepare your dinner today? At once you think of your mother, sister, etc. But think again, my friend. Neither you nor I are able to tell the number. Upon reflection and thought along this line we are made to exclaim: "The whole world helps me to live each day. I am indebted to all humanity for even the most common things." We are made willing to do the thing that makes this possible—coöperation. The Bible says: "Bear ye one another's burdens," which is too often interpreted as being restricted to charity and cases of affliction. The law of the body and its members, fitly joined together and each serving its peculiar purpose, was given as an example of a body spiritual (the church), but how aptly it applies to the body politic, social, and economic! Can you picture business standing permanently without these great fundamentals of service and coöperation!

The last great fundamental we shall discuss is that of *brotherly love*. No religion, outside of the Christian church, professes to teach this greatest of all essentials of human relationships. You will notice that I said: "No others outside the churches 'professed' to teach it," leaving room for the reader seriously to ask himself whether those inside the churches actually apply the principle. If all truly did, my finite mind could not get a conception of the transformation that would occur. The only thing that can be applied to the troubled waters of society and industry today is the oil of brotherly love, administered by the Infinite Hand to your heart and my heart. Ask yourself just now: "If business be built on brotherly love, on service and coöperation, on faith and integrity, could we look for a permanency and growth? Do these make a better foundation than society and business, built on class distinction, 'privilege,' hatred, retaliation, greed and oppression?"

The great lesson we need to learn is, that *man* is more important than *material*; that *nations* rise and fall as *man* rises and falls. Our resources, then, are of two kinds, spiritual and material. I placed them in their fundamentally proper order. History shows us that nations have never decayed because of a lack or decline of material resources, but because of a lack of spiritual strength. In no case has a nation endured that lacked in spiritual resources—that essentially truly being the test of permanency of nations.

McPherson, Kans.

Thanksgiving

BY IDA M. HELM

Of old, the Jewish nation kept its annual festivals—feasts of worship to Jehovah. During the Feast of the Tabernacle, the people lived for seven days in booths, covered with boughs of trees. The people from every part of the country came up to Jerusalem, bringing their offerings with song and gladness. The great brazen altar, in the court of the temple, was laden with burnt offerings and peace offerings, and from it there ascended to God the savor of their sacrifices. The tables of the priests and of the people were laden with the "heave shoulders" and the "wave breast" of the sacrifice, and so all Israel feasted together. It was a gladsome time. By the peace offering, the one who gave it expressed his thanks to the Giver of every blessing.

Paul admonished the Ephesians to give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. How thankful we should be that we have been born in a land of Bibles and of Christian privileges!

As we think of our forefathers living in their rude log cabins, not having the comforts and luxuries we enjoy today, and as we think of them praising God amidst dangers and hardships that we do not have to contend with now, we can the more readily appreciate the comforts and conveniences we have. They are all blessings given to us by the Bountiful Father.

Thanksgiving Day is a home festival—a time to

(Continued on Page 746)

American Bible Society

Annual Meeting of the Advisory Council and
the Board of Management

BY ALBERT C. WIEAND

THE first week of November is the regular time for the Annual Meeting of the American Bible Society, the Advisory Council, and the Board of Management. It was the privilege of the writer, both last year and this, to attend this meeting of the Advisory Council, pursuant to the duties laid upon him by the General Conference, as the Advisory Member representing the Church of the Brethren. Forty different denominations are in this way connected with the American Bible Society—not all of them, however, had a representative there this year. Each year the interest is growing, on the part of the denominations, because they are realizing more fully the monumental and indispensable work which the American Bible Society is doing. They are realizing also how deeply indebted the denominations are to the work of the American Bible Society.

I have before me, on my desk, a copy of the One Hundred and Sixth Annual Report of the American Bible Society—it having been instituted in 1816. In London are the headquarters of the British and Foreign Bible Society, and in Edinburgh the National Bible Society of Scotland has its home. These three great Bible Societies have been for many years engaged in the great work of distributing the Bible to the ends of the earth, in all the different languages.

"The total issues of the American Bible Society during the 106 years of its service, have been 146,590,521 volumes. The issues this year were divided as follows: 375,495 Bibles; 749,526 Testaments; 3,736,160 portions; making a total of 4,861,180 volumes for the year.

"Of these, 1,736,296 volumes were issued from the Bible House in New York, and a total of 3,124,885 volumes were issued in foreign lands. Of these, nearly a million and a half volumes were distributed in the United States and its island possessions; the rest were used in the foreign countries.

"One is astonished to find how ignorant some of our people are, even in this land, about the Bible. A well-known business organization sent out, to certain of its correspondents, a copy of the ten commandments. One of them wrote back and said: 'This is one of the best things I have ever seen. Where did you get it?' Examinations have been made in colleges and universities on tests, as to the knowledge of the Scriptures, with revelations of absolute ignorance concerning the contents of the Bible. There are many churches where there are almost no Bibles in the church or Sunday-school, except that which may be on the pulpit. A worker in the coal mines says, that in one camp a Bible was placed in every home. At that time there were few Christians in the camp and one struggling Sunday-school. The superintendent of the mines has now become a Christian, and a church building has been erected. A colporteur writes: 'I went to a home, the other day, and asked the lady if she had a Bible. She said she had, and brought me a book that was not the Bible at all. I was in a home yesterday where there were seven grown children and not a Bible in the house. The people do not live near each other. Houses are often a mile apart; it would be hard to visit an average of twenty families a day. I have gone into mountain gorges—the very poorest—and worked ten and eleven hours a day. In a little one-roomed house, I found an old woman and asked her if she possessed a Bible. She had a borrowed one. I told her, 'Here is one for forty-six cents.' 'But I have no money,' she replied. 'You may have it without money, for I will give it to you,' I told her. And then she said: 'Glory, glory, praise the Lord!'" In Northeastern Tennessee, an old couple had been burned out of house and home and almost all their earthly possessions. A kind neighbor furnished them with a house on his own farm, and food and clothing. Christmas had come and the old man had one request, which was for a Bible that his wife might read that day. When one was given to him, he exclaimed, 'Now we have a home.'

One interesting feature at the Annual Meeting, this year, was an address by the Bishop of the National Church of Czecho-Slovakia—better known among us as Bohemia—where John Huss became a martyr because of his Protestant beliefs. Afterwards, the work which Huss had done was almost exterminated, and yet there have been smouldering embers of that fire still there. The Roman Catholic church, however, has dominated everything, and has been so unreasonable that a pastor from that land told me that perhaps fifty per cent of the people were professing atheists. Now comes the word, through this Bishop, that within the last year a million people have left the Roman Catholic church to form a National Protestant Church, and he said that a million more are ready to leave as soon as they can be provided for. It is almost impossible, he said, to provide the people with churches or with ministers, because there are no men ready, in sufficient numbers, to be ordained. The demand for Bibles is appalling. It is impossible to provide them, and the Bishop came before the Society to make a special plea to the Bible Society, to send hundreds of thousands of copies of the Sacred Book into Czecho-Slovakia.

The work of the various Bible Societies (including the British and Foreign and the National Bible Society of Scotland, as well as the American Bible Society) reaches into all the world where the needy people are. The Bible has now been translated by the various societies into almost every language and dialect of the world, and yet there are still other dialects that must have translations of the Sacred Scriptures.

As we view these facts—and they could be multiplied many fold—perhaps no one among us will regret that our people are cooperating with the American Bible Society.

Personally, perhaps, I have a special feeling of interest in the American Bible Society, since one of their colporteurs sold me the first Bible that I ever owned as a boy.

I trust that all ministers will read also the appeal concerning Bible Sunday, on page 748, and see to its observance. May we not hope that in each congregation an offering will be taken for the work of spreading the Word of God to the ends of the earth?

Oak Park, Ill.

Thankfulness

BY LEANDER SMITH

"And one of them, when he saw that he was healed, turned back and with a loud voice glorified God" (Luke 17: 15-18).

GRATITUDE is our bounden duty, because it is the acknowledgment of the fact that all things come from God; the fact that we are utterly dependent upon him; the fact that all existence, all life, is but an overflow of his love. To deny this fact is to fall back into darkness, and to forfeit the strength which comes always and everywhere with the energetic acknowledgment of truth. Morally speaking, the nine lepers were not the men they would have been if, at the cost of some trouble, they had accompanied the one who, "when he saw that he was healed, turned back, and with a loud voice glorified God . . . giving him thanks."

The unthankfulness, which so seriously depresses and blights our whole modern Christian life, is, in many cases, due to the fact that we do not see our Great Benefactor. Some of us may feel true gratitude to friends who have been kind to us in years past, and who are now out of sight, but taking men as a mass, it is quite otherwise. Little by little, as the years pass, too many of us forget the benefits that have been so graciously bestowed upon us. The pressure, the importunity of the present, and of the seen, make us overlook the great debt of thought and love which we owe to the past and the unseen. God's unbounded generosity fails to arouse our thankfulness. He keeps out of sight. We take it for granted that he would show himself if he could—that his agency is only invisible because it is shadowy or unreal.

A second cause of our unthankfulness is our imperfect appreciation of God's gifts. This is due to our dullness, our lack of spiritual perception, which health and prosperity too often inflict upon the soul. We

can not see clearly through the thick film which has thus been cast over our spiritual eyes. If we *did* see, we should own, with full and thankful hearts that love is love, blessings are blessings, salvation is salvation, whether we share them with the many or the few.

A third reason for our unthankfulness is due to the fact that in many minds there is little cultivating and expressing of thankfulness to God—men do not mention it. They do not see the good of thankfulness. The value of prayer, of course, in Christian eyes, is plain enough. Christians believe that certain blessings are to be obtained from God through the instrumentality of prayer, and that a failure in this is to forfeit the blessings which prayer obtains. "But thankfulness," men say to themselves, "what does it win for us that is not already ours without such an effort? God blesses us for the very joy of doing so. Whether we thank him or not, must be of small concern to such a Being as he is."

Certainly, God does not expect to be repaid for his benevolences by any equivalent in the way of thanking that you or I can possibly offer him. And yet he would have us thank him—not for his own sake, but for ours. Just as prayer is the recognition of our dependence upon God, amid the darkness and uncertainties of the future, so thankfulness is the recognition of our indebtedness to God for the blessings of the past. And to acknowledge a truth like this, is always moral strength. To refuse to acknowledge truth like this is always moral weakness.

The truly thankful heart gets more joy out of life than the unthankful. Thanksgiving pays large dividends. If you have never realized this, try it, and you will be surprised at the joy it will bring into your life.

Some one has asked: "What have I to be thankful for?" The temporal blessings, that we receive daily, should make our hearts throb with gratitude to Almighty God. Think of the many, many blessings you have. "What shall I render unto Jehovah for all his benefits toward me?" All right-thinking people are thankful for the church of the living God, which the apostle describes as the pillar and ground of the truth. Then, too, we thank God, for the lives of Christian men and women who have sacrificed so much to bring these glorious privileges to us.

"God has blest our labors, praise our gracious King
For his bounteous harvest—an offering bring
To the God of heaven, nor his poor forget,
Lest when comes the judgment, we this day regret."

Council Bluffs, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ASTORIA, ILLINOIS

For more than a month the Astoria church has been enjoying some very refreshing seasons. Oct. 8 Bro. S. S. Neher began a series of meetings, which continued for three weeks. Nine were born into the Kingdom.

Oct. 28 we had the pleasure of having Bro. A. F. Wine with us. His presence and timely advice were a spiritual uplift to us all. Nov. 2 we organized a prayer band for the winter. Our pastor is giving us lessons in "The Teaching of Jesus on Prayer" during the first part of the evening. We will also devote a part of the time to learning new songs.

Nov. 8 the pastor and family were pleasantly surprised, when over ninety of the members dropped in to pay them a visit. Each member carried with him an article of utility for the household. A short program was given, after which some time was spent in informal visiting. We are unable to express our appreciation of this token of good will on the part of our members, but we hope to prove ourselves worthy of the confidence they have placed in us.

Nov. 10 the young men's class gave a supper at the home of the pastor for the benefit of the young men in our community who do not attend church and Sunday-school anywhere. About twenty were present. During the meal plans were discussed and work outlined for the coming year. The church will hear more of the Live Wires in the near future.

On the same day our Sisters' Aid had charge of a lunch stand at a public sale near Astoria, and cleared \$25.

Nov. 12 we had a joint meeting with the Woodland church, at which time the secretary of the Near East Relief made a strong appeal for help. Those present responded with offerings and pledges amounting to \$348.57.

We hope to increase that amount, as a number were not present at the meeting who expect to give.

Mrs. A. L. Sellers.

RESOLUTIONS OF RESPECT

WHEREAS, Our beloved sister, Mrs. Carrie G. Miller, on Aug. 26, 1922, as a result of a tragic accident, departed from her earthly life; and,

WHEREAS, By many years of Christian service in this community and as a loyal member of the Cedar Rapids Church of the Brethren, she proved her ardent and unselfish devotion to the cause of our Master by continually and persistently seeking the spiritual and temporal betterment of her brethren and sisters in Christ, of what ever communion, and by earnestly striving, in his name, to interest, to instruct, and to lead the unconverted to accept our Savior; and,

WHEREAS, In furtherance of effective Christian efforts, she tenaciously sought to promote better organization and methods in the various departments of church work; and,

WHEREAS, In her own home she proved her devotion to her family, dispensed generous hospitality to those who crossed her threshold, and served preeminently as a mother to the motherless and as a faithful friend to the friendless and to the foreigner, and,

WHEREAS, Her predominant life purpose manifestly was to foster better and holier conduct and to inculcate a more intelligent and more definite motive in our activities, in the promotion of which she gave her body a living sacrifice and with all her heart, soul, strength and mind demonstrated her love for her Lord and God,

THEREFORE, BE IT RESOLVED, That we express our admiration of her zealous and persistent endeavors, in behalf of the cause of Christianity, both in the advancement of the spiritual and temporal betterment of her coworkers and in the promotion of better organization and methods in the various departments of our church work.

RESOLVED, That we recognize in her noble life and character many qualities and traits, the emulation of which, in our relations to each other, to the unconverted, to the home, to the stranger, and to all people, would be to our profit.

RESOLVED, That in her decease, we, as a church, feel that we have lost a very efficient, persistent, conscientious and spiritual co-laborer, who spent her life in the cause she espoused.

RESOLVED, That we voice our deep and sincere sympathy for her immediate family, relatives and friends in their sore bereavement and commend her Christian zeal, devotion and sacrifice to all.

CEDAR RAPIDS CHURCH OF THE BRETHREN.

By Eld. D. E. Miller and Walter T. Klinek, Clerk, Committee.

Adopted Nov. 5, 1922.

The Forward Movement Department

CHAS. D. BONSACK, Director

C. H. SHAMBERGER, Assistant

A Prayer

For Peace and Good Will

O GOD, our Father, who art ever calling us to rise above estranging barriers and become one family in thy Son, grant that all who speak in his name may exemplify the power and wisdom of his love, and, like him, lead men out of the bondage and futility of unbelief into the creative work of thy Kingdom. Help us all so to exercise our faith in the spirit and method of Jesus Christ that we may be set free from reliance on all things that foster suspicion and strife. And teach us so to work together that all things shall tend toward the accomplishment of thy purpose, fitting men of every race and calling to share the likeness of thy Son in a vast family of brothers. Amen.

—Fellowship of Reconciliation.

The Missing Three-Fourths

A BROTHER, visiting the Publishing House for the first time, found us sending out letters, enclosing cards asking for certain statistics. He examined the card. It was stamped for return. On one side there were four questions: the present membership of the church; the amount of money contributed for local expenses during the past year; the amount of money contributed for benevolences other than through the General Boards of the church, during the same time; and the name of the Local Director for 1923. Additional space was provided for the mention of difficult problems in the church.

The brother examined the card and finally asked: "How many of these will be returned?" "Well," we said, "some of them will be lost in the mails; some to whom they are addressed will have moved, leaving no forwarding address. This will make it impossible for them to get the letters. Then, too, there are a few churches without any resident minister, with whom we might get into communication—but we ought to hear from most of them." "Yes," he said, "I know you ought to hear from most of them, but my question is, From how many of them will you hear?" That was a different question, and one not the most pleasant to discuss with some one we had never met before. We fell back upon past experiences of our own, and others we had heard about. We recalled ministers who always respond and some who were conspicuous for never responding. Then, speaking from past knowledge, we said: "Probably two hundred and fifty of the near one thousand churches will report."

That was a month ago. Other visitors have come and gone, and in these thirty days we have completely forgotten who that brother was and from where he came, but we want to tell him about those

reports. We must admit that we underestimated. Too much experience and too little faith, perhaps. This morning the mail brought one report, which pushed the total up to two hundred and fifty-one. We wish that brother could read a card from an elder in Michigan. It said: "Received this about thirty minutes ago. I have found that now is the best time to do things." He would be interested in learning of a minister in Texas, who was sick for three weeks, but who sent in his report just as soon as he was able to be up and write. And we would be glad to show him cards from many a busy pastor, who accompanied his report with a printed statement, showing just what his local church had contributed to all causes during the past year.

If he were here, we would show him just which churches reported. The first thing we would do, would be to show him one District of just about five thousand members, from which not a report has come, and one or so of about that many hundred with a similar record. Those would be shown first, so that we could close up the "looking" with a better feeling. He would be glad to note that fifty per cent of the churches in Eastern Maryland and in Northwestern Kansas had reported, and that forty-four per cent of the congregations of Middle Indiana had done likewise. By the time we had gone through the list of Districts, he would know where the near three-fourths had not come from and where the two hundred and fifty-one had come from. And we believe that he would be interested in knowing that the average membership of the 171 congregations, showing an increase over last year, was one hundred and fifty, while those showing a decrease, only average seventy-seven.

Making Most of Our District Meetings

OUR annual District and General Conferences are most valuable in maintaining the spirit and genius of the Church of the Brethren. The very idea of Brethren suggests that such occasions of fellowship are necessary—both to create and to express fraternity and brotherhood.

It has been our privilege, in our work, to attend many District Meetings in various sections during the past few years. It has been a real pleasure and we have been impressed with the obligation we owe to the faithful effort made by those who put their life and soul into these meetings. They are much alike in general, and from any of them it would be difficult to go away without much that is good indeed.

But we wonder if we might not make them even more valuable in some lines. The following few things have impressed themselves upon us as being probably worth while in connection with them:

1. *Delegates.* These might be more representative. The laymen, whose business judgment and support is needed for the work, and who should be present to absorb the atmosphere of such a meeting, should be represented. Then, again, if the past and future have any lessons for each other, both the young and

old should be present. Of course, the preachers should be there. They must ever lead in the work of the Kingdom, but such a meeting creates an atmosphere that should be breathed by all groups among the laity.

2. *Business.* The method of confining the business to such things as come through the local church is inadequate. This is a wise precaution to prevent personal problems of parties and immature opinions being thrust upon the time of the meeting, and is right, so far as the congregation goes. But it seems to us that the various committees and boards, appointed by the District, should be freer in bringing business to the meeting, by way of recommendation or otherwise.

Where several days are spent, prior to the District Meeting, in discussing ministerial and other church problems, why should there not be a committee on business, or findings, to gather important measures that have been suggested, to present these to the delegates for consideration and action? At a recent District Meeting nearly all the time was consumed on financial problems, while, two days before, simple and practical suggestions were made that would have solved their problems, if those plans had been a matter of business, and had been given to the churches.

Usually much thought is given to these topics beforehand and the information should be preserved. It is an expensive thing to bring delegates together in a District Meeting, and the very best use should be made of them. They should be given a chance to consider everything helpful to the church, and carry back the things that are worth while, with the approval of the meeting. Make the business meeting the best day of the feast; then the delegates and all others will want to stay until it is over!

3. *Organization.* Many meetings are tedious, with endless details in organization and voting. The majority vote is wise, distribution of service is desirable, and concentration of power should be avoided. But this could be done more effectually without so much time being used in the meeting.

Let the retiring officers be a nominating committee for next year. To them all nominations could be sent by any one desiring to nominate. They could come together some day and arrange the nominees for the various offices to be filled, giving it needed time and prayerful consideration. This might be done by letter, when distance would make the other method inadvisable. The names of these nominees, once selected, could be printed on ballots, to be distributed to the delegates. The vote could then be taken and a committee could count the ballots, while others go on with the business. This is done in one of our larger Districts with splendid satisfaction.

Other suggestions in organization would help in some places. Distribute your officers. Do not elect one man on more than one board or committee. The elder of the church, where the meeting is held, should not be made Moderator, as a rule. He has enough to do to entertain the folks and give counsel to his people, in doing so. It might be profitable to select the officers of the meeting apart from the delegates, when it can be done. A delegate should be able to give his undivided time to the meeting and the questions before it.

4. *Reaching the churches.* All delegates should report the meeting, so far as possible, upon their return home. The minutes of the meeting could be improved if they had a brief, vital message of a general character, from the officers of the meeting, in connection with the brief statement of the business attended to. All reports should be arranged with the viewpoint of the general reader in mind, so that the work of each committee could be briefly referred to, with a clear understanding and information.

Sometimes there could be sent out, from such a meeting, like from the Jerusalem Conference, men or women, filled with the Holy Ghost, to the churches that need help or have trouble. This may not always be necessary, but it is a method that would solve many difficulties, and bring much consolation to the struggling, isolated churches.

THE ROUND TABLE

The Gift of Brotherhood

BY EDYTH HILLERY HAY

Stark and leafless the tree-tops tossed,
Cold and gray dawned the day;
Thither and yonder the snowbirds crossed,
Chattered, and flew away.

From chimney tops there slowly curled
Purple-blue clouds of smoke,
And one time more to its own wee world
The village of Kent awoke.

Some hearts were happy, some were sad,
Some suffered pain and loss;
Others were blest, and therefore glad,
Still others, tho blest, were cross.

Some were without the common needs
Yet wore a smile most bright;
Others, tho rich in store and creeds,
Wore frowns as black as night.

Humming a merry, tuneful song
Poor, crippled Joe looked out,
And from his lowly cabin door
There came a joyous shout:

"Thanking Day, Thanksgiving Day!
The Lord is great and good;
His blessings kind attend my way,
And the best is Brotherhood!"

Be grateful, soul, for all he brings—
For raiment, friends and food,
But best of all these blessed things
Is the gift of Brotherhood!

Goshen, Ind.

The Need of the Hour

BY H. VERNON SLAWTER

IN a recent article was this statement: "It is a sad fact that golden opportunities often pass unnoticed till it is too late to grasp them." This fact is surely sad, and it is true in the lives of each one. Especially is it sad in the life of the ministry.

What is the need of the hour? Do we need finances? Are we in need of a greater and more influential circle of friends? Do we need some new political party to rise up and bring forth some new phase of government? Do we need—well, we could go on and enumerate scores of like questions that are being advanced by the world today.

But what is the *real* need of the hour? When Peter looked out across the great world of his day he saw the need of the hour. The multitudes were in great need. They cried out for help. And Peter was the man of the hour—he had the solution in the Gospel of Jesus Christ. The world of today would have said: "Peter, organize a community center; give these people some entertainment. Cause them to forget their trials and sorrows by giving unto them the amusements of the day." But Peter, schooled by personal experience, brought unto that assembled multitude not a social message, but a spiritual message from the Master himself. The seed was sown and the harvest was gathered. Peter saw the need of the hour and answered that need with the very remedy that the world needs today.

We have heard preached the social Gospel, the Gospel of works, the modern Gospel, but we need to hear preached, more especially, the Old-time Gospel of Jesus Christ, the Son of God, who lived, suffered and died, that we, through his death, might live. Paul, the preacher of righteousness, was determined to know nothing save Jesus Christ and him crucified.

Christian brethren, can you not read the signs of the times and see the great need of a genuine revival of that old-time religion, which caused men and women to cry out and ask: "What must we do to be saved?" It is high time that the ministry of our own church stand firm on the faith that has been given to the saints, and that they declare the whole Gospel of the Christ. Will you supply this need? Never, in the history of the world, has such a golden opportunity been presented as in this present hour. Men and women need the Gospel of salvation, and

the need is great. The need of the hour is the old-time religion, the old-time prayer, the old faith that has stood the tests of time and persecution.

Pottstown, Pa.

The Need of Cultivating

BY A. B. COOVER

OUR farmer brethren have among their equipment one very necessary tool, called the cultivator. Generally this implement is used, or ought to be used, in comparatively clean soils. All of us have seen the patient farmer cultivating up and down the long rows with not a weed in sight. This, however, is his way of taking time by the forelock—on one thing—the small, germinating weed seeds are there, and by this cultivating process they never live to do harm to the crops. Of course, the process also brings in the necessary elements for the tiny rootlets to feed upon, and it also prevents evaporation.

But how about that larger crop—the plants of the Kingdom of our Lord? Granting that the soil has been properly prepared—a good seed bed—we must not forget that the *environment* for this special planting should be carefully studied. We must not plant watermelons too near the pumpkins, we must not sow rye too near the wheat, we must not plant popcorn near the "Iowa silver mine." What, oh, what, however, are we doing about the cultivating? If it is true that every *impression* that does not find *expression*, results in *depression*, what else could we expect of our young converts, than that they drift away to find expression in worldly vocations?

All is lost if we do not cultivate, and do it thoroughly. Many farmers pride themselves that they "go over their corn five and six times."

Let us take time, often, to meet with and speak to our babes in Christ, that their hearts may be buoyant in his service! Many are the styles of the farmers' cultivators, and many, too, are the helpful ways in which souls may be led to thrive in his Kingdom, if only we set about to instruct them therein.

Grants Pass, Oregon.

The Cream of Contentment

BY GEO. W. TUTTLE

Is not contentment the cream of life? It is not fine clothes, and expensive autos, and luxurious living that causes joy to sparkle in the eye, and that makes the cream of contentment rise in the life until people say: "What a comfortable girl to associate with; always contented and happy!"

Have you ever noticed that the cream of contentment has a way of rising rapidly on the milk of human kindness? When kindness flows out, contentment and happiness flow in. The human tide of kindness flows out; then our Father's tide of contentment surges in.

Selfishness is a sure road to discontent. Does not selfishness seem to stand and beckon, and to say to discontent: "This way; here is a selfish heart that is reserving its guest chamber for you"? Think for a moment: Are you acquainted with even one thoroughly selfish girl, who always seems contented and happy? I say "seems," because I know that the reality would be impossible.

You will find that a contented heart is a continual feast. Does not content mean seeing the best and making the best of everybody and everything? Does it not cut out the fault-finding from heart and tongue, and make your eyes shine at every new virtue that you discover in a girl friend? Why, contentment even gives you a smiling face when the clouds are black, and the rain falls fast, and your cherished plans for the picnic are all turned topsy-turvy!

If you can not dress in silks, we are positive that you will make the best of what you *can* afford. Let me tell you an open secret—a contented girl in calico is far more beautiful, to the eyes of us older folk, than is a discontented girl clad in silks and frowns. What you *are* shines through what you wear! Certainly you can have neatness and good taste, even if you have no expensive clothing. Smiles make more

attractive trimming than the costliest of furs—and they are more warming to your friends.

The girl who is a follower of the Lord Jesus Christ should have an overflowing measure of contentment. Do not all things work together for his own? Sun or showers, thorns or roses, calico or silks, gold pieces or pennies—will he not make all fruitful for our lives? "And be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

Pasadena, Calif.

Our Anchor in Perilous Times

BY JULIA GRAYDON

WE are living in perilous times. Most of us will admit that, yet many are turning aside from the path of safety which leads away from peril, to try out their own remedies.

Other generations have passed through perilous times too, and a man great in his generation, Abraham Lincoln, wrote for the comfort of his fellow-men these words, which fit our time also: "From perils threatening our national homes and life, no human art, science or legislation can deliver us. Our safety is trust in God, by the recognition in the family, school and legislature, of Jesus Christ as King, his doctrines as law and his precepts as protection."

Is it not true that Christ in the home, Christ in the school, and Christ in the legislature, will usher in a new and better era?

Harrisburg, Pa.

I Am the Church

BY ARTHUR B. PATTEN

I AM the church. I am human, but also divine. I am far more than men have yet made me. I am potentially all that God means me to be.

I am commissioned to bow men in prayer, to lift them in worship, and to knit them together in love.

I am to be the house of God's gifts, the altar of penitence, the mercy-seat of forgiveness, and the temple of aspiration.

I am to become the home of truth, childhood's school of the Spirit, youth's academy of the ideal, and manhood's prophetic armory.

I am called to be the herald of Jesus, the Christ, and the heart-power of his everlasting Gospel.

I am summoned to supply the key-men of the Kingdom of God, to bind the evil, to release the good, and to send peace on earth. I am to be at once the soul of brotherhood and the genius of crusading righteousness.

I am set to be the watch-tower of the heavenly hope, and the harbinger of immortality.

I am to become the world's dayspring, and history's dynamic.

I am the church. God keep me humble with the sense of my limitless need, but also audacious in the strength of my more than conquering faith.—*The Congregationalist*.

Human Life and Activities

BY ZACH NEHER

HUMAN life and activities seem to be very much out of tune or harmony—at least according to the Divine Standard. We are either in the race for power—struggling for existence—or we are busy fitting ourselves for exhibition. This covers the entire field of human endeavor. Considering all this, is it not really a wonder that *true* devotion has any chance at all? Are we forced to follow the crowd? Surely we are—at least so long as we are in the race. And the only way to get out of it is to step aside and let the crowd rush by. This, however, may not always be the wise thing to do, since it may very often put us out of touch with those about us.

We should consider for what reason we are in the race. Is it for the good of others, or for selfish purposes? Should we be in the race for power which is commendable? Surely, at least so long as the power is for good; otherwise it will lead to destruction through the development of a haughty spirit. Here

seems to be the snare. No sooner is the goal reached, than, very often, the bubble bursts.

In taking this view of life and its activities, it would almost seem vain, even to attempt to win, according to modern standards, in the race, for who, by taking thought, can add one cubit to his stature?

Avilla, Mo.

Proof Invincible

BY R. H. MILLER

SOMETIMES you hear it whispered about: "Bro. ——— does not believe in the divinity of Christ." I arise to suggest that this matter be no longer dealt with by mere words. Let's refer the question to the sphere of conduct—day-by-day living. For what, indeed, is the use of trying to defend Christ's divinity by argument unless there is a very real and noticeable divinity in the conduct which he inspires in us? And if there is a divinity here, the need for words is materially reduced.

By divinity in conduct I mean that in our talking, eating, walking, buying, selling, treatment of enemies, neighborliness, fairness, we are more like God, as revealed in Jesus, than we are like the world. And if we're not, Jesus will not hear with approval a lip-defense of his divinity when the life says something else. Brethren and sisters, let's prove that Christ was divine by *divine living*! Mere talk won't do it!

North Manchester, Ind.

HOME AND FAMILY

The Answer

BY ADALINE HOHF BEERY

Hark! the first dulcet pipe of blinking bird
As night, with a gray sigh, folds up its tent.
The tone is matched by fifty ruby throats,
And morning blushes at the compliment.
The air, fresh youngster, tumbles thro' the trees;
The brook throws kisses at coquetting clouds;
The bees are breakfasting on clover-sap;
The violets smile, dear things in simple blue.

Look! Neptune's water-carts are breaking down,
And corn-blades laugh, drenched with a million drops.
The saucy wind, perched on a mountain crag,
Bounds with fine fury on the dozing wood,
Plays tag with every oak and pine and elm,
And brushes up the littered atmosphere.
The lightning cracks the wall of leaden mist;
What answering roar its antics complements!

Lo, all these things—grass, grain, and bush, and burr,
Fire, hail, and beam of star and moon and sun,
Lark, locust, daisy, minnow, lake, and peak—
With glad response leap to the word of God.
Things be they, without conscience, hope, or fear,
And yet so loyal to their Maker's charge
That music universal, absolute,
Floats like a rose-breath to His window-sill.

And how concordeth man? Owner of soul,
With mind of marvelous depth and breadth and height,
And gift of speech with which to praise the Lord,
Must he be **told** to give a paltry day
For saying thanks within a shadowy church?
Rise to the level of the fields and flocks,
And tune your service to the world-wide hymn—
First of the canticles composed in heaven!
Elgin, Ill.

Father's Job

BY F. A. VANIMAN

[For many of these thoughts I am indebted to Mr. Guest's article in the August number of the "American"]

As fathers we have certain responsibilities all our own; it is hard for any one to assume them for us. Mother has her own burdens to bear, and if there are girls in the home, she has some peculiar responsibilities and opportunities, not afforded to the father, perhaps.

But my subject has to do more with the rearing of the boy. Somehow it seems that the father has more responsibility and opportunity with the boy, and it becomes his duty—my duty and privilege—so to conduct myself that when my boy, the pride of my life, patterns after me—takes me for his example and hero—I will not need to be ashamed of it later in life. If I don't help my boy to grow up right, I'll call myself

a failure, no matter how much money I make, or how big a reputation I might get.

Mother may have started out with the lad very well, as most mothers do, but when he became eight, or ten, or twelve, he wanted his dad, and it was up to me to be a companion to him, to romp and play with him, to go hunting and fishing with him, and to teach him many of the things he needed to know.

I remember once, that my boy went down to the creek without permission, while he was quite small. Upon his return I used my slipper in a manner that was not pleasing to him, but it made an impression that neither of us have forgotten to this day, and I am not sure yet but that it was for the best, for he has been obedient ever since.

Of course, his teacher taught him much, and his playmates taught him more of the things he need not know and should not know. If dad did not chum with him and hold up the right kind of ideals before him, the chances are he would soon slip away from father and mother both, and learn his lessons from the street—good, bad and indifferent—mostly the latter two.

What would it mean to me if I should turn out a failure as a dad? Most of us have many tasks to do. We may be on many committees and boards, which meet mostly evenings. We do not wish to be a failure in any of them, but we must be sure we have not failed the boy.

I have known some good business men, and so have you, who have not been successes as fathers. They made money all right, their business was a success, their money investments were sound, and made with excellent judgment. Their contributions to public service were useful and willingly made. All this took time and thought.

At the finish there was a fortune, on the one hand, and a worthless son on the other. Why? Too much time spent in money-making implies too little time spent with the boy.

Had some one, when the child was a youngster, romping on the floor, come to any one of these fathers, and offered a million dollars for the lad, he would have spurned the offer and kicked the proposer out of his office. Had some one offered him ten million dollars in cash, for the privilege of making a drunkard out of his son, the answer would have been the same.

Had some one offered to buy from him, for a fortune, the privilege of playing with the boy, of going on picnics and fishing-trips and outings, and being with him a part of each day, he would have refused the proposition without a second thought.

Yet that is exactly the bargain those men made, and which many men are still making. They are coining their lives into fortunes, while their boys are growing up as they may. These men probably will succeed in business, but they will be failures as fathers. And it might be well for the farmers, who are fathers, to take warning. Your boys like companionship and a change of environment just as well. When the boy gets up at four or five in the morning and works until seven or eight in the evening, all week long, don't you think he would appreciate a fishing or hunting trip, or a swim with his dad in the swimming pool?

When I was a boy I used to love to go swimming, and we didn't have any tile swimming-pool either—any old pond would do. And I well remember one time when father went in swimming with us and he allowed me to get on his back. I thought it a great treat and I shall never forget it. I guess father did not think much about it, but it made a great impression on my mind. We should remember the young mind is very perceptive, and impressions are easily made either for good or bad—one just as easily as the other.

Have you ever heard of the late Enos Mills, who, on account of his health, had to leave his home in Eastern Kansas, when a boy, and was told by his physician that he might live awhile if he went into the mountains? So he spent his life in the mountains, mostly in what is now known as Estes Park. He became interested in national parks and especially interested in wild animals and their habits and traits. Eventually he became a noted writer and lecturer.

Your boy would be very much interested in these things and it would do him good to know more about them.

If there is a good fair, not too far away, take a day off and show him the products of your county, and encourage him to raise good hogs and cattle and horses. And, by the way, do not forget to give him a pig of his own when he is five years old, and a calf when he is seven, and a colt when he is nine, and teach him how to take care of them. And give him the proceeds when they are sold—if they are sold at all. And I will guarantee that a boy thus raised will take some interest in farm life.

The best way to train a boy to leave the farm when he is twenty-one, is to make him work fourteen hours every day, and never to go with him anywhere to show him a good time. Then, by the time he is eighteen or twenty, he will surely be ready for a change. You say you can't afford it? If you only knew it, you can not afford not to do it. The boy is worth much more than the few extra dollars you will make.

We, as dads, must chum with our boys if we expect to be their ideal. Not so much of me in the bank or store, and more of me and of my best in the lad, is what I should like to have to show at the end of my career.

To be the father of a worth-while son is what I should call success. Naturally I should like to have much to leave him, but if I could have my choice, I should prefer to leave him so equipped for life that he would need no man's help. Better than money would be to leave him self-reliant and manly, and able to earn his own way in the world.

When we have worked hard all day, and the boys are noisy at night, there is a strong inclination to chase them off to bed—especially if we wish to study or read. But this is not always best for the boy. You have been away all day and he is aching for your companionship.

You must be a chum to the boy, and make his likes your likes, as far as possible, and allow him to romp and play and have a general good time, if he is to think his home one of the best, and a place where he loves to be.

"Shut up" is a terse and emphatic command, and the child eventually obeys to the letter. He may disobey all other regulations and orders, but when told to "shut up" often enough, he will shut up within himself all the many little treasures of his confidence which he should be happy to give out, and which the parents would be happy to possess.

One of the chief dangers, as I see it, is the tendency to expect of children the same wise reasoning which adults are supposed to practice. We tell them they should have known better, when at their age we ourselves did not know better.

The task is one which seems to call for all the thought and patience we can bring to it. Success as a father can not wholly be written in kindness. Failure almost certainly awaits the over-indulgent father. Most of us, who are fathers now, have said to ourselves, more than once, that our children should have some of the pleasures of childhood which were denied to us.

If ever you have opportunity to take your boy to the mountains and teach him something of the hills and valleys, the birds and brooks, and help him to catch a few mountain trout, do not miss the chance.

Study with him the wild animal life, and in so doing you will become attached to each other.

"Be MORE than his dad,
Be a chum to the lad;
Be a part of his life
Every hour of the day;
Find time to talk to him,
Take time to walk with him,
Share in his studies
And share in his play;
Teach him the things
That you want him to know;
Don't live apart from him,
Don't keep your heart from him,
Be his best comrade,
He's needing you so!"

McPherson, Kans.

AMONG THE CHURCHES

Calendar for Sunday, Nov. 26

- **Sunday-school Lesson,** Jesus the Great Missionary.—Luke 8.
- **Christian Workers' Meeting,** Thanksgiving in the Psalms.—Psa. 107.

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Gains for the Kingdom

- One** baptism in the Osceola church, Mo.
- Two** baptisms in the Four Mile church, Ind.
- Two** baptisms in the Olympia church, Wash.
- One** baptism in the Rushcreek church, Ohio.
- One** baptism in the Pleasant Grove church, Ill.
- One** baptism in the Mechanic Grove church, Pa.
- One** baptism in the Upper Conewago church, Pa.
- Thirteen** baptisms at Larned (Rural) church, Kans.
- Six** baptisms in the Calvary church, Philadelphia, Pa.
- Five** baptisms in the Brooklyn Italian Mission, N. Y.
- Twenty-three** accessions to the Covington church, Ohio.
- One** baptism in the Mt. Vernon church, Va.—Bro. C. B. Smith, the pastor, in charge.
- Nine** baptisms in the Covina church, Calif.—Bro. J. A. Smeltzer, the pastor, in charge.
- Seventeen** baptized at Springfield, Ill.—Bro. Moyne Landis, of Sidney, Ind., evangelist.
- Nine** baptisms in the Astoria church, Ill.—Bro. S. S. Neher, of Pyrmont, Ind., evangelist.
- Two** baptisms in the Richland church, Pa.—Bro. H. B. Yoder, of Lancaster, Pa., evangelist.
- Nine** baptisms in the Prairie View church, Mo.—Bro. S. J. Neher, of Leeton, Mo., evangelist.
- One** baptism in the Crummett Run church, W. Va.—Bro. J. L. Driver, the pastor, in charge.
- Five** baptisms in the Parkerford church, Pa.—Brethren H. C. Early and A. M. Dixon in charge.
- Eight** baptisms in the Oak Grove church, Ind.—Bro. Hugh Miller, of Troy, Ohio, evangelist.
- Five** baptisms in the Bethel church, Nebr.—Bro. F. S. Eisenbise, of Octavia, Nebr., evangelist.
- One** baptism in the Broadfording church, Md.—Bro. D. K. Clapper, of Meyersdale, Pa., evangelist.
- Six** baptisms in the McFarland church, Calif.—Bro. M. S. Frantz, of Lindsay, Calif., evangelist.
- Eleven** baptisms in the Denton church, Md.—Bro. C. H. Steerman, of Honey Grove, Pa., evangelist.
- Nine** baptisms in the East Petersburg church, Pa.—Bro. Harry Ziegler, of Shamokin, Pa., evangelist.
- Eleven** baptisms in the Williamsburg church, Pa.—Bro. M. J. Brougher, of Greensburg, Pa., evangelist.
- Five** were added to the church at Coulson, Va.—Bro. L. A. Bowman, of Boones Mill, Va., evangelist.
- Eight** baptisms in the Lower Miami church, Ohio.—Bro. J. Edson Utery, of North Manchester, Ind., evangelist.
- Two** baptisms in the Black River church, Ohio.—Bro. J. Edson Utery, of North Manchester, Ind., evangelist.
- Six** baptisms in the Hickory Grove church, Ill.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.
- Eleven** were baptized and one restored in the Washington Creek church, Kans.—Bro. J. S. Sherfy, the pastor, in charge.
- Five** baptisms in the Flat Rock church, Stony Creek house, Va.—Bro. Geo. A. Phillips, of Bridgewater, Va., evangelist.
- Six** baptisms in the Second South Bend church, Ind.—Bro. C. C. Cripe, of Bremen, Ind., evangelist; one baptism prior.
- Three** were baptized and two await the rite in the Decatur church, Ill.—Brethren S. S. Blough and B. C. Whitmore in charge.
- Four** baptisms at Oronoco, Va.—Bro. R. M. Figgers, of the same place, in charge. One baptism at Alwood, part of this congregation.
- Five** accessions, thus far, at Springdale, Ark.—Bro. L. A. Walker, of Sheridan, Mo., evangelist; Sister Edyth Hillev Hay, song leader.
- Twenty-one** were baptized and three were reclaimed at the West Mission, Jonesboro, Tenn.—Bro. Chas. Clark, of Jonesboro, evangelist.
- Two** were baptized and one received on former baptism in the Trotwood church, Ohio.—Bro. Oliver Royer, of New Philadelphia, Ohio, evangelist.
- Thirty-three** confessed Christ, twenty-nine of whom have been baptized, at the Stonerstown church, Pa.—Bro. O. P. Haines, of Lima, Ohio, evangelist.
- Fifteen** were baptized, two reinstated and two applied for baptism in the Sabetha church, Kans.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

- Bro. C. V. Coppock,** the pastor, to begin Nov. 26 in the Rushcreek church, Ohio.
- Bro. W. W. Blough,** of Hardin, Mo., began Nov. 19 in the Rockingham church, Mo.
- Bro. Ralph R. Hutton,** of Marion, Ohio, began Nov. 19 in the Oak Grove church, Ohio.
- Bro. J. E. Small,** of Oklahoma City, Okla., to begin Dec. 3 in the Pleasant Plains church, Okla.
- Bro. C. W. Guthrie,** of Wenatchee Valley, Wash., to begin Dec. 10 in the Olympia church, Wash.
- Bro. J. L. Myers,** of Loganville, Pa., to begin Dec. 2 at the Cornwall house, Midway congregation, Pa.

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Personal Mention

- Bro. E. S. Kiracofe,** of Bridgewater, Va., took pastoral charge of the Mt. Vernon church, Va., Nov. 5.
- Bro. J. A. Miller** changes his address to Kokomo, Ind., where he has accepted the pastorate of the church.
- Northern California** has chosen Eld. A. O. Brubaker Standing Committee delegate to the 1923 Conference.
- Eld. J. H. Graybill** is the Standing Committee delegate to the Calgary Conference from Idaho and Western Montana.
- Bro. Fred A. Flora** changes his address from Nezperce, Idaho, to 4544 Forty-fourth Street, Normal Heights, San Diego, Calif.
- Elders Peter S. Lehman and C. L. Baker** were elected members of the Standing Committee of the 1923 Conference, for Southern Pennsylvania.
- Bro. Ray E. Zook,** R. D. 3, South Whitley, Ind., informs us that he will be available for two series of meetings after the beginning of the new year.
- Bro. John M. Garst,** formerly of Dayton, Ohio, changes his address to Highland, Ohio, where he is principal of the Highland high school and pastor of the Lexington church.

Bro. A. J. Smith, of Ashland, Oregon, is now in a position to resume pastoral work, and any church in Oregon or California seeking pastoral assistance is invited to correspond with him.

Bro. V. F. Schwalm, professor of history and political science in Manchester College, is now doing advanced work in the history department of Chicago University. Bro. Schwalm and wife are located for the year at 5705 Drexel Avenue, Chicago, Ill.

Writing from Bluefield, W. Va., Bro. W. B. Stover says: "I am overjoyed to be here, right in the mountains." Bro. Stover under direction of the General Mission Board is beginning work among a number of churches in the Southland which, according to plan, will occupy him for several months.

"Happy on the way. Just pushed off from New York." This was the way Bro. Helsel's farewell greeting began. And the middle of it was, "All is well. We are on God's sea with him." And the closing words, "God help the church at home to do her part well." Doesn't your heart say "Amen" to that?

Bro. O. E. Messamer, who, for some time, had pastoral charge of the work at Douglas Park, Chicago, has, after traveling some six thousand miles by auto with his family, located for the present near Modesto, Calif., and will assist the new church organization in that city. His address is Route B, Box 421 A, Modesto, Calif.

The present address of Bro. A. D. Helsel and of Bro. H. Stover Kulp and wife is 151 Highbury Park, Foreign Missions Club, London, N. 5, England. Dec. 13 the two brethren sail for Africa and should be addressed there at Lagos, West Africa, care of C. M. S. House. They will likely be at Lagos over the Christmas season.

Returning from New York Bro. Minnich says there are three things he would like to tell the "Messenger" readers about, if he can find time to do so. They are the special Missionary Conference which he attended, the Italian work in Brooklyn, which he visited, and the departure of the Africa missionary party. We hope he can find the time.

Bro. A. C. Wieand, representative of the Church of the Brethren on the Advisory Board of the American Bible Society, has an article about the work of the Society on page 740 in which every reader should be interested. On page 748, also, he very appropriately urges the observance of Bible Sunday. If the want of previous thought on this subject should make it impracticable, in some cases, to give attention to it this last Sunday in November, a later Sunday will, of course, do just as well.

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Special Notices

Those coming by rail to the Sunday-school Convention of Southern Idaho, to convene in the Boise Valley church Nov. 29 to Dec. 1, will please notify H. M. Brubaker,

Meridian, Idaho, as to time of arrival. Trains will be met at Nampa or Star.

Information Wanted.—Since assuming the pastoral charge of the Kokomo church, in the city of Kokomo, recently, we understand that there are members who have lived in the city for a considerable time, though their location has never been made known. If those having relatives or friends, living in the city, will kindly give us information as to their residence, we shall take pleasure in calling upon them, whether members or not.—J. A. Miller, 748 S. Market Street, Kokomo, Ind.

Appeal to Members of Northwestern Ohio.—Since a revival is now in progress in the Rome congregation, with Bro. Ralph R. Hutton evangelist, I feel like urging the members of our District to come to our assistance, either by being in attendance at the meetings—which would be a source of great encouragement—or, if that is not possible, be sure to remember the work in your prayers, at least. At one time the Rome church was one of the largest congregations in the State. Now, as one of the smallest, it needs the coöperation of every member in the District. Our love feast will be held at the close of the meetings. Plan to attend it if you possibly can.—John Wieand, Alvada, Ohio.

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Miscellaneous Mention

In a late issue of the "Green Tree Messenger," Oaks, Pa., this interesting question is asked: "Why is rain most damp on Sundays?" Does any one know the answer? Perhaps you have something in your reference library that gives it.

Says the "Hickory Grove Community Herald": "We always find time in this world to do anything else we want to do—we go just where we want to go—we do just what we want to do—and the proof of this fact is shown when we attend to other matters when we ought to be looking after the affairs of the soul. Be loyal to your church—and all the world will be different—for you." The aforementioned paper is the local organ of the Hickory Grove church, Ill., Bro. Paul B. Studebaker, pastor.

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A Bystander's Notes

Character That Counts.—A noted writer says: "Character is not what you say you are—that is profession. Character is not what you do—that is conduct. Character is not what people think about you—that is reputation. Character is what you ARE—the central self, the man within." Equally true it is that character can not be inherited—it must be acquired. It is the result of constantly doing the right things. No man ever gets ready for a crisis at a moment's notice. What he does at the critical moment depends on what he was doing yesterday, and the day before, and the day before that. Begin your good habits early in life. Blessed is the man who thinks character building fully worth while, and builds the structure, not of driftwood, but out of granite blocks!

The Brakes and Their Proper Use.—While our Baptist friends have to contend with two extreme elements within their ranks—the Liberalists and the Fundamentalists—they do not permit these differences of opinion seriously to interfere with the progress of their denominational activities. The treasurer of their General Promotion Committee, Mr. Colgate, of New York, made this significant remark recently: "I am not a Fundamentalist, but I will say this, when I get into an auto, the first thing I want to know is: 'Do the brakes work all right?'" Now the Fundamentalists are the brakes on our church machine. Some of our fellows were about running away with us until they came to the rescue. Sometimes, however, I find that I have my brakes on when they ought to be off. I find the engine getting all 'het up,' and once the machine was on fire. It is well to know when to take the brakes off." There is a lesson of value in the brief citation, if we will but take pains to make the proper application.

Coöperation.—Paul tells us most significantly: "We are laborers together with God." Can any man with a Partner like that treat his fellow-man with anything but fairness, having a strong desire for his greatest good? Coöperation—is there any angle of creation that it does not touch? It speaks to us through nature, in which all things work in unison for the general good of all. Is it not a lack of coöperation, that is troubling the world today? Nations are at war within themselves and with one another. Famine and nakedness prevail when there is enough in the Father's house and to spare. Pestilence and disease are destroying lives, when there is enough wisdom and skill to destroy these evils. When men and nations and churches cease working at cross purposes, and join forces for the uplift and well-being of all, a better and brighter day will dawn on this old world of ours. The children of God still have need of learning the simple lesson of brotherly love, which makes every one a dynamic center of coöperate energy. Then will the Kingdom of God come, and then will the Father's will be done on earth as it is done in heaven. May God speed the day!

AROUND THE WORLD

Relief Work of Quakers in Russia

To the Society of Friends must be accorded the unique distinction of leading all other religious bodies in relief work in Russia. Many starving families have been gathering quantities of grass and weeds, in a desperate attempt to keep alive this winter. This vegetation when ground to a powder, is mixed with grain flour supplied by the Friends—a very inferior bread being baked therefrom. Many people are unable to digest that sort of food, and pass away in agony. In an attempt to provide better food supplies, the Friends' Service Committee is now engaged in a campaign to secure \$5,000,000 for this Russian Relief Work. The entire expenses of this committee are borne by members of the Society of Friends, so that every cent, contributed by the public, goes into actual relief. It is a wholly unselfish and praiseworthy endeavor.

A Man of Convictions

Truly it has been said: "A man of convictions can lead a thousand who merely have opinions." That adage was graphically exemplified Nov. 16, at the opening session of the Italian Chamber of Deputies. The speech of the new Premier, Benito Mussolini, was vigorous and concise, and in full vindication of the remarkable movement that has brought about a new state of affairs for Italy. As a matter of fact, most of his statements were astounding for their unheeded frankness and unrelenting firmness of purpose. A large part of his address was intended for the world at large—the deceptive diplomacy of Europe's leading nations coming in for a fair share of his scathing criticisms. Never before, perhaps, has a statesman spoken with such astounding frankness, and gained the approval of his audience. "Thrift, work and discipline" were named by Premier Mussolini as the chief factors for Europe's recovery from the blight of war.

Improving the Song Service

Special attention was given to plans for the improvement of the song service, at a session of the recent General Convention of the Protestant Episcopal Church. A committee, previously appointed, to deliberate on that phase of public worship, offered some recommendations on the subject—not devoid of interest to churches in general: (1) That facilities for musical education be provided for ministers. (2) That the young people, especially, be trained in singing, in Sunday-school and otherwise, so that they may be fully trained in church music. (3) That congregational singing, in the best sense of that term, be more fully developed." Generally speaking, good congregational singing is the life of any service, and too much can not be said in favor of its further development. But how can we expect perfection in congregational singing, when the children and young people fail to be trained in the very things that make an inspirational song service possible?

Paris Women Refuse "Costly Array"

Disheartened and saddened by the evident determination of the gentler sex of Paris to adorn themselves simply, in the matter of dress, the dealers in laces, embroidery and the like are greatly agitated. They have implored the fashion artists to do something about the matter, but the designers of styles profess their inability to change existing conditions. "Our models are simple," they say, "because they have to be inexpensive, to please our clients. The eight-hour day, heavy taxes, high wages and other complications make a plain and moderately-priced garment necessary." It will be seen from the above that, while plain apparel has thus been made acceptable in the metropolis of fashion, it is compulsion rather than choice that brought about the unexpected result. In consideration of the fact, however, that Paris has always posed as a leader of fashion, we are wondering whether its present demonstration of plainness will be accepted by those who have hitherto obeyed its decrees.

New Conceptions in Church Planning

Even a casual observer of present-day ecclesiastical affairs, will note a new consciousness of the social significance of the church, in its relation to the community. The transformation, everywhere apparent, is given expression in the very construction of the church building. Leaders of religious thought are fully convinced that the church should offer not merely facilities for worship and for the exposition of the Gospel but, in addition to these, should provide helpful ministrations for the social needs of the community—a mental and moral uplift of decided value. This has resulted in a new conception of the kind of building that is needed for a church. Not only is there a large and convenient auditorium for the preaching services, but also are there the best of facilities for the Sunday-school and all its departments. So varied and all-comprehensive are the ways and means by which the church may prove genuinely helpful to the community, that they can be adequately expressed by just the one word—SERVICE.

Christmas Cheer for Lepers

Donors who last year gave aid for the 1921 Christmas Greeting, sent to lepers in many lands through the "American Mission to Lepers," have been abundantly repaid by the cheering reports of those who distributed the gifts. Since the Christmas remembrance is the only touch of individual interest the lepers receive during the year, it is but fitting that this bit of cheer be afforded them. The 400 lepers of the United States, housed in the comfortable Federal Hospital "Sixty-Six," in Louisiana, will share in the distribution. Announcement is made that Christmas contributions to lepers may be forwarded to W. M. Danner, Secretary of the American Mission to Lepers, 156 Fifth Avenue, New York City.

Japan's Conciliatory Attitude

While much is said about the military prowess of the Nipponese Empire, it should not be forgotten that its attitude, generally speaking, is one of fairness to other nations. According to present arrangements it will restore the leasehold of Kiaochow to China Dec. 2. On that day the Chinese flag is scheduled to be raised over the district for the first time since Germany acquired the territory in 1898—being given a ninety-nine year lease of Kiaochow and the territory surrounding it, when two of her missionaries were killed in Shantung. The lease ceased to operate when the war broke out, and Japan occupied the property. The territory comprises 250 square miles, and possesses an excellent harbor. With Japan's relinquishment of this much-disputed territory, an incipient cause of future hostilities will be definitely disposed of.

A Voice from the Prison

In common with other reformatory institutions, the United States Penitentiary at Atlanta, Ga., issues a monthly publication, edited and published mainly by the inmates. A recent issue of the little journal, "Good Words," contains the following striking paragraph: "We should bear in mind that going to prison does not degrade a man—it only publishes his degradation. The man, if guilty, has degraded himself before ever going there. Doubtless there are many thousands who have thus degraded themselves, but who have not yet gone, and, perhaps, never will go to prison. But sometime, somewhere, and in some way, their sins will find them out. In due time the accounts of all men must be balanced. This is a law from which there is no final escape." The thoughts, so pertinently expressed by this writer behind the bars, are well worthy of being pondered.

Something to Think About

It should be a matter of serious concern to the members of practically every church, in our land of religious liberty, that a large number of children are still wholly out of touch with religious influences. The Dayton, Ohio, "News" summarizes the statistics on the matter as follows: "Nineteen out of every twenty Jewish children, three out of every four Catholic children, and two out of every three Protestant children under twenty-five years of age, receive no formal religious instruction whatever. Taking the country as a whole, seven out of every ten children and youth of the United States are not being touched in any way by the educational program of any church. This suggests a vital question: 'How long may a nation endure, when seven out of ten of its children and young people receive no systematic instruction in the religious and moral essentials upon which its basic governmental institutions rest?'"

Prohibition—What of the Future?

Immediately after the recent election, the foes of prohibition made some rather extravagant claims, as to changing sentiment throughout the country. A closer analysis of the situation, however, clearly indicates that the dries still have the best showing. While much is being said by the wet element about the strong vote in Illinois against prohibition, it should be remembered that the majority of prohibitionists did not vote on the question at all, considering the petition as being in conflict with the eighteenth amendment. Prohibitionists in Ohio, however, did vote on the wet and dry issue and victoriously put themselves on record for law observance. California, the wine-growing State, also voted dry. According to latest figures, the next Congress will be on the side of law enforcement. Granting, even, that a majority of Congress should eventually decide to modify the Volstead law, what practical effect would their action have? A law of Congress, permitting a greater degree of alcoholic content, would not be effective in any States which have laws of their own, specifying that the alcoholic strength must not exceed one-half of one per cent. Two States have a one per cent standard, and two other States have no limit of their own, being governed by the Federal statute. "The National Association Opposed to Prohibition" admits frankly that there is no such thing as a "light wine"—so ardently asked for by the opponents of the Volstead law. They admit that unless wines are fortified with sufficient alcohol, they turn into vinegar. Most

beverages, known as "light wines," contain at least fourteen per cent of alcohol. The dries feel quite sure that the United States Supreme Court will uphold their contention that 2.75 beer, or a wine with 14 per cent of alcohol would be construed as intoxicating. Any attempted modification of the Volstead act along those lines, therefore, would have to be declared as being in conflict with the eighteenth amendment to the constitution.

Missionaries in China Safeguarded

Measures for the immediate release of the foreign missionaries, kidnapped by the Chinese bandits, were demanded of the Peking government Nov. 16 by the American, British, Italian, French and Swedish ministers, who acted under instructions of their governments. Notice has been served that the continued retention of the missionaries in captivity will not be tolerated by the powers. Drastic measures will be resorted to unless the missionaries are released at once, and guarantees given for the future safety of the hundreds of other missionaries in China. Increasing lawlessness and unreasonable antipathy against foreigners seem to be prevalent in several provinces. Assurances have been given, however, by the authorities, that the lives and property of missionaries will be protected at all hazards.

Things Better Than Gold

Much is being said, nowadays, about the decision of Mr. John S. Worley, a successful engineer of New York, who left a \$25,000 position in that city, to accept an engineering professorship at the University of Michigan, with a salary of less than \$5,000. Many of the papers frankly acknowledge that they can not understand what could make a man do such a thing. For the general good of humanity, however, it is fortunate that at least some men, like the great scientist Agassiz, can say sincerely: "I am too busy to make money." Many a man teaches in college for a comparatively small salary, who could make a fortune in activities less self-sacrificing. At the end of his life of teaching, Professor Worley can honestly say that he has added to the sum total of human knowledge, and helped many of his fellow-beings to a higher plane of life.

Should Attendance at Colleges Be Restricted?

Of considerable interest is a recent article in the "Atlantic Monthly," in which a noted educator, Mr. Ralph P. Boas, of Springfield, Mass., discusses the question: "Who Shall Go to College?" He presents current standards among the colleges, greatly deploring, in his article, the prevalence of social as against scholastic requirements. He discusses, at length, the widely-advertised Jewish restrictions, and frankly enumerates the reasons for that exclusion. Viewed from the standpoint of the general conception that educational advantages should be available to all, the writer presents a rather depressing picture "of bigotry, superstition, racial intolerance and inverted nationalism within the colleges," and concludes that "there is little hope of changing the prevailing point of view." While the criticisms of Mr. Boas may justly apply to certain schools in the New England States, they certainly can not include the many institutions of larger vision.

The Near East Problem

Anxiously many earnest inquirers are asking what should be the attitude of Christians on the Near Eastern question. Some are contending that it is the solemn duty of Christians to urge the American Government to resort to any necessary measure, no matter what—in the regulation of the Turks and the protection of Christian missionaries. This point of view, however well meant, might possibly lead to extreme measures—retaliation that could not be justified by New Testament teachings. Quite feasible, however, is the urgent plea of many, who, in time past, have generously donated to the relief of the destitute and afflicted, that the American Government use the whole of its moral weight as the disinterested friend of all peoples in the Near East, to end further strife, and to obtain the protection of minorities. To that end the United States might well be represented at any conferences that may yet be called, acting at least in an advisory capacity. Our usefulness, in that case, will be precisely in proportion to the genuineness and disinterestedness of our friendship for the various parties concerned. No one can question our freedom from imperialistic intrigues. Since, however, all agree that we can not turn from our brethren in the Near East with Cain's excuse, "Am I my brother's keeper?" we must insist, with equal persistency, that war is not the way to justice or to peace. A careful study of the recent Near East tragedy abundantly confirms our profound conviction—close to the very heart of our Christian faith—that war can never be the cure for murder, and still less can it serve as the means of establishing a peace that is expressive of good will to all men. In all sincerity we must try to ascertain the underlying causes of national selfishness, racial hatreds, and economic rivalries, which lead to war. So doing we shall gain wisdom for our tasks. Only as Christians deliberately renounce war, will they find a substitute for war.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Secret of Endurance

Heb. 11: 24-27

For Week Beginning December 3, 1922

1. Faithful Enduring Helps Us to See Him Who Is Invisible.—There must be wrought in ourselves, between God and ourselves, a bond of sympathy, a definite understanding and a feeling of fellowship. There must be established between him and ourselves, a relation of mutual confidence and unity. There must, in a word, be formed a certain close union of faith working by love. Then the sublime vision of "seeing" will be realized—that vivid sense and keen grasp of having a Presence, hitherto "invisible," made very real to our inner selves.

2. "The Joy of the Lord Is Your Strength."—Communion with the Father may be our blessed joy and privilege—not only in the sacred services of the sanctuary, but in the field, or in the busy workshop. The Invisible Personality will give us strength to endure. So Christ himself—the world's Redeemer, endured. The secret of his endurance was due to the fact that he, with an eye of faith, always saw the Father. The Holy Ghost strengthens us to endure as seeing the Unseen Savior—even as the Spirit strengthened our Blessed Master to endure as seeing the Unseen Father. It is in the vividly realized presence of a Divine Being, unseen in the earthly sense, but actually seen spiritually, that our strength to endure must be found. And that Presence may be seen by us, not merely at times of rapt spiritual contemplation, but also in times of perplexity or danger, bidding us to be strong and of good courage.

3. Why Moses Was Able to Endure.—In some measure the various witnesses, referred to in the eleventh chapter of Hebrews, suffered because of their adherence to right principles, but the more prominent feature of their faith was, undoubtedly, an expectation of a future blessing. When we come to the experience of Moses, we note at once a transition of marked import. In him the two qualities of faith appear to strive for the preeminence. He deliberately chooses to share the ignominy of the people of God, because he fully realizes that the enjoyment of sin is, at best, but short-lived. Gladly he suffers the reproach of Christ, and looks from it to the glorious recompense of reward. After that experience of Moses, conflict and endurance are more prominent in the history of believers, than a definite assurance regarding the future. Many of these later heroes of faith had a more or less dim vision of the Unseen. In the case of those, of whose faith nothing is said in the Old Testament, except that they endured, the other phase of this spiritual power—the vision of the Unseen Presence—is not wanting.

4. Endurance That Lasts to the End of the Race.—On one occasion Paul inquires of his Galatian members: "Ye did run well; who did hinder you?" The same question might well be asked today, when so many who began life's race under the most promising conditions, fail to endure. Our faithfulness to Christ and his standards is often put to a more sincere test in our ordinary, everyday life, than it would be if confronted by physical martyrdom for Christ on a foreign mission field. To be confronted with the opportunity of dying for our faith, is a challenge that usually calls out the best that is in us. Endurance is more heroic than a spurt. It takes genuine endurance to live the Christ-life for long years of uneventful service.

5. Suggestive References.—Endurance leads to glorious results (Prov. 4: 18). The promise to him who endures (Matt. 24: 13). An assurance to the faithful endurer (John 10: 28). Enduring despite tribulation (Acts 14: 21, 22). "Patient continuance in well-doing" (Rom. 2: 6, 7). Helps to endurance (1 Cor. 16: 13). "Endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2: 1, 3, 12). Christ our Pattern in enduring (Heb. 12: 2-5). "Blessed is the man that endureth temptation" (Jas. 1: 12, 25).

Thanksgiving

(Continued From Page 739)

praise God and to give thanks for the innumerable blessings we enjoy. On that day our salvation through Christ may well be called to mind, as well as our temporal blessings. Spending Thanksgiving Day with the home folks, we should not forget the many, many people who have no home folks with whom to spend the day—nobody cares where or how they spend the day. Let us look them up and welcome them to our Thanksgiving table! Many have only a crust of bread to eat and thin garments to wear, consequently they will be cold and hungry this Thanksgiving Day, unless some servant of the King will minister to their needs.

Israel had a law by which the poor were helped, "For the poor shall never cease from out the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land" (Deut. 15: 11).

When gathering the harvest, the Hebrews left generous gleanings for the poor. To us, today, Jesus says: "For ye have the poor with you always, and whensoever ye will, ye may do them good" (Mark 14: 7). Jesus said this in reference to the command in Deuteronomy.

We do well to look up the homeless, the poor, the lonely, the homesick ones and to give them a place at our Thanksgiving feast. Give them a taste of real Thanksgiving joys. The year 1922 has brought its trials, its sorrows, its disappointments, its floods, its drouths in different parts of the world. And yet we have enough for ourselves, and to spare for the needy, if we will.

It is truly commendable, to prepare a delicious, wholesome meal, and to invite the hungry, the poor, the stranger and the neglected ones, to eat with you and your family. It is only thoughtlessness not to invite the poor and needy ones to our table oftener. Yes, even the "mean" person may be won from his evil way by being given a chance to spend a few hours with a righteous man in his home, in conversation. Around the festal board is an ideal place to bring the rich and poor, the righteous and the sinner, in association as invited guests. The conversation may be directed to a high plane of thinking and talking. Jesus went to dine with a man that was a sinner, and converted the man. God's goodness and mercies follow us all through life, and we should make every day a Thanksgiving Day. True, clouds of trial and sorrow may come, but behind the clouds the sun still shines. Trials and sorrows and adversities should not be permitted to make us sour and bitter—they should bring us closer to Christ, with confidence and gratitude that in his strength we can be conquerors.

Ashland, Ohio.

The Meaning of a Name

BY OLIVE A. SMITH

In an announcement of its Sunday services, the organization known as "The Church of This World," printed the following: "Reason is the only guide. Every God, every Bible, and every creed must give an account of itself before the judgment seat of man."

Without doubt this organization is well named. Its purpose is set forth in the name. "This world" is, to all intents and purposes, all the world there is. This life is the sum total, so far as we know, of all life. No account is to be taken of revelation, of inspiration, of intuition, or of any of the faculties which are supposed to be distinctively spiritual. Reason, the highest function of the mind which controls the world's material forces, is taken as "the only guide."

Such an organization, such a name, proclaims itself ridiculous in the light of the reason which it claims to follow. The human being is yet to be born whose nature does not instinctively reach out toward something beyond "this world," whose mind does not grasp the truth that reason is one of the most limited, most inadequate faculties of the mind, as related to the spiritual life. The creed, "Reason is the only guide," practically denies that man has a spiritual nature, or is capable of immortality.

Even among the most ignorant and unlettered of this day, the conception of this world as the veriest atom in a vast universe, is gaining ground. And the conviction that life is continuous—almost unbroken in its progress—eliminates, to some extent, the sense of desolation which follows the separations of death. And, in the face of all this inevitable progress toward a truer appreciation of our earth life, as a tiny struggle in the great sea of life, this organization continues to prate of its martyrlife devotion to the interests of "this world," and its entrenchment of the petty human reason as "the only guide." Truly, it would be amusing were it not pathetic.

Man—not man's Creator—is declared to be the judge. Man is omnipotent. There is no call for rever-

ence, no reason for man's attempt to place himself in harmony with a higher power, because he himself is the highest power. He, through his reason, is supreme, and he is the one to pass judgment.

Why, we are constrained to ask, should an organization like this call itself a church? The church was founded by One who believed in God, who lived with him and for him, who laid scant emphasis upon "this world," save as the doorway to another and better world. The very word "church" presupposes a body of persons who look forward, daily, hourly, to a world far better than this, and, in that looking, build for a better world. Those who claim to scoff at such faith and such effort, might well follow their reason to its legitimate end, and drop the word "church" from their nomenclature. A name should mean something. It should mean comprehensiveness—a statement of the faith of its bearers. What, then, can be said of "The Church of This World"?

Emporia, Kans.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ORGANIZATION OF THE CHURCH AT SPRINGFIELD, ILLINOIS

Another important epoch in the history of the Springfield church has just passed. After the dedication of the new building, May 7, we looked forward to the time when the work would be sufficiently strong to justify a permanent organization. As a most fitting climax to our soul-stirring revival meeting, the church was organized Sunday, Nov. 5.

Eld. S. S. Blough, of Decatur, and Eld. I. J. Harshbarger, of Girard, were appointed to effect the organization. Other duties preventing Bro. Harshbarger's presence, Eld. G. W. Miller, President of the District Mission Board, assisted Bro. Blough.

The congregation will be known as the First Church of the Brethren of Springfield. Bro. W. T. Heckman, of Cerro Gordo, was selected as our elder. The pastor, Bro. J. C. Shull, was ordained to the eldership, and Brethren John Lemons and Lawrence Sturgeon were chosen as deacons.

The first revival, held in the new church, closed in the evening. The pastor conducted the meeting for the first week. Then Bro. Moyne Landis, of Sidney, Ind., continued for two weeks. Seventeen were baptized, making the total number of charter members fifty.

In the morning our banner attendance at Sunday-school reached 141. A basket dinner at the church made it possible for us to carry out the full program of the day. Soon after dinner there was a baptismal service, followed by the organization and ordination services. For the Springfield people and visiting brethren and sisters from adjoining churches the day was one of inspiration and joy.

Mrs. J. C. Shull.

PHILADELPHIA, PENNSYLVANIA

First Church held a love feast Nov. 2, which was very impressive, and words can not express what it meant to our pastor and his wife who, next Tuesday, will sail for Africa. At our church council, Oct. 23, Bro. H. Stover Kulp handed in his resignation as pastor, which was accepted with deep regret and sorrow. But we believe that they have heard the call to go to Africa to bring the glad news to those who are in darkness.

Sunday morning, Nov. 5, Bro. Kulp preached his farewell sermon. His theme was, "The Open Door." He laid great stress on evangelism, to proclaim the Gospel of good news to save souls. He brought out the fact that each member should find his or her place in the Sunday-school—this being a large opportunity to win the boys and girls for Christ and the church. We should also produce Christian leaders by training our young people for Christian service, to take up the work. He also pointed out the large opportunity this city affords in the various Bible schools. He showed the open door in having more missions and churches of our own, in this large city, and entreated us to enter into this open door in a larger and fuller way. We feel sure that their going will be a great blessing to our Brotherhood. We will pray more for missions; we will think more of missions; we will talk more of missions. We pray that their going will not only be a blessing to those to whom they go, but also to those in the homeland. We will thereby more fully enter the door. They will not be forgotten. May they, at all times, have the consciousness of God's Divine Presence in their perilous journey and in their labors of love and sacrifice!

Mrs. Wm. H. B. Schnell.

VANCLEVESVILLE CHURCH, WEST VIRGINIA

Our Sunday-school held its first Children's Meeting June 25. A very interesting program was rendered, which was well attended. In June our Sunday-school, with the

Martinsburg school, held a picnic. A basket lunch was served at noon and all present thoroughly enjoyed the outing.

The Middle District of Maryland held its Ministerial and Sunday-school Meeting here Aug. 3 and 4. A very interesting and inspiring program was rendered both days. Aug. 26 the Berkeley church met in a special council. Bro. Wm. Lowry was elected elder.

Aug. 28 we appreciated having Bro. Holsopple, of Hagerstown, Md., with us. He preached a very spiritual and inspiring sermon in the morning. Oct. 13 Prof. Kinsey and Bro. Coffman, from Blue Ridge College, started a Bible Institute in Martinsburg, which was continued over Saturday and Sunday. Interesting and inspiring lectures were given by Prof. Kinsey and President Henry, also of the College, on Sunday night. The Bible Institute closed when the interest had reached its climax. A crowd of Blue Ridge students helped with the service by some special music. Prof. Kinsey gave his interesting illustrated lecture on "The Hand That Was Wounded for Me." Following that, President Henry gave a very inspiring lecture on "Christian Education." These lectures were appreciated by all.

For the next ten days Bro. Batzel, of Everett, Pa., conducted a revival meeting. We thoroughly enjoyed these meetings and feel that great good has been done. Since then we have rented the hall above Dean's Clothing Store, on the corner of Queen and Martin Street, for the use of the Lord's work. Two have been added to the church since the last report. Our Christian Workers' Meeting, at Vanclevessville, is still growing with interest and attendance.

Lucy D. Miller.

Martinsburg, W. Va.

BROADWATER CHURCH, MISSOURI

This church was organized about twenty-two years ago, under the ministry of Eld. Ira P. Eby, who preached for them some eight years after the organization. He was followed by Eld. C. H. Steerman, who preached for them one year. Here Eld. B. E. Kesler held a debate with Eld. Lasher, of the General Baptists, in 1906. Bro. Steerman was followed by Eld. W. T. Price one year. Then Bro. Steerman returned and served as minister for one year. He was followed by Bro. Kesler for about three years, when Bro. Price again took up the work and has served as elder since that time to the present, except that Bro. Schrock, of Iowa, preached for them one year.

In 1921 Bro. Gnagy was sent to them by the General Mission Board. He remained for three months, during which time he held a series of meetings. In 1922 Bro. Beahm was sent by the Mission Board for the summer. He also held a series of meetings.

This church has had a steady growth from its beginning and apparently has good prospects for the future. With the arrival of the new minister, Bro. Fisher, it is hoped that great peace and prosperity may come to them.

Matthews, Mo.

B. E. Kesler.

BIBLE INSTITUTE OF JUNIATA COLLEGE

December 4-8, 1922

Besides our own forces the following will help in the Institute:

Dr. Charles Inglis, of England, a Bible Teacher of international reputation. His work has been greatly blessed in this country.

Dr. Albert C. Wieand, President of Bethany Bible School, Chicago.

Dr. Richard Hill, Brooklyn, N. Y., of the Bethel House Training School for Missionaries of that city.

Dr. M. Hadwin Fischer, Director of Religious Education of the Pennsylvania State Sabbath School Association.

Special.—Dr. M. G. Brumbaugh will preach in the Stone Church on Sunday, Dec. 3, 7:30 P. M.

Monday, Dec. 4.—8:00 P. M., Opening Address.—A. B. Van Ormer.

Tuesday, Dec. 5.—8:45 A. M., Our Text Book.—T. T. Myers. 9:45 A. M., Chapel Service. 10:05 A. M., The Mystery of Suffering.—Charles Inglis. 11:05 A. M., Some Rural Church Problems.—Galen B. Royer. 1:30 P. M., Fruit from the Field.—J. M. Pittenger. 2:15 P. M., The Failures in Disciples.—Charles Inglis. 3:15 P. M., Is God Knowable?—Richard Hill. 7:15 P. M., Praise Service. 7:30 P. M., Consecration.—Richard Hill. 8:15 P. M., The Eightfold Privileges of the People of God.—Charles Inglis.

Wednesday, Dec. 6.—8:45 A. M., Studies in John.—Richard Hill. 9:45 A. M., Chapel. 10:05 A. M., Redemption.—Its Meaning, Its Extent, Its Results.—Charles Inglis. 11:05 A. M., The Model Missionary.—Richard Hill. 1:30 P. M., Some Problems Which Face the New Missionary.—Q. A. Holsopple. 2:15 P. M., Conditions and Methods of Bible Study.—A. C. Wieand. 3:15 P. M., Community Christian Education.—M. Hadwin Fischer. 7:15 P. M., Praise Service. 7:30 P. M., The Prayer Life and Spiritual Power.—A. C. Wieand. 8:15 P. M., The Need of the Hour.—M. Hadwin Fischer.

Thursday, Dec. 7.—8:45 A. M., The Marvels of John Seventeen.—Charles Inglis. 9:45 A. M., Chapel. 10:05 A. M., The Presence and Power of the Holy Spirit.—A. C. Wieand. 11:05 A. M., Paul the Ambassador.—Charles

Inglis. 1:30 P. M., The Coming and Overcoming of Temptations.—A. C. Wieand. 2:15 P. M., The Unfinished Task.—Richard Hill. 3:15 P. M., Paul the Model Servant.—Charles Inglis. 7:15 P. M., Praise Service. 7:30 P. M., Revival and How It Comes About.—Richard Hill. 8:15 P. M., The Earmarks of a Christian.—A. C. Wieand.

Friday, Dec. 8.—8:45 A. M., Round Table.—T. T. Myers. 9:45 A. M., Chapel. 10:05 A. M., Closing Address.—C. C. Ellis.

Tuition and lodging free. Meals will be served at the College at a reasonable cost. Early application should be made for lodging. Churches and Sunday-schools should send representatives. Tell others of the Institute. For information address: Juniata College, Huntingdon, Pa.

THE BEGINNING OF ANOTHER MINISTERS' ORGANIZATION

The ministers from the District of Northern Illinois and Wisconsin held their first meeting at the Polo, Ill., church, Nov. 7, at 2 P. M. The organization takes in the following churches: Dixon, Franklin Grove, Milledgeville, Mt. Morris, Pine Creek, Polo, Rock Creek, Sterling and West Branch.

Seven of the nine congregations were represented. The meeting showed simplicity and life from the very start. The following organization took place: President, Bro. J. W. Fyock, pastor of the Pine Creek church; Secretary-Treasurer, Bro. W. C. Sell, pastor of Dixon church.

The organization was still more simplified by electing the President and the Secretary-Treasurer, as the Program Committee. The officers were elected for one year.

A number of important subjects were introduced for discussion. Although this was done promiscuously, yet all was to the edification of those present.

The next meeting will be held at Mt. Morris, during the Bible Term—sometime between Feb. 12-21.

All ministers from churches mentioned above will please plan to be at our next meeting. This organization will mean much for our ministers and pastors. W. C. Sell, Dixon, Ill.

SOUTHERN PENNSYLVANIA

The District Meeting of Southern Pennsylvania convened in the Farmers Grove church, Juniata County, Oct. 24 and 25. The elders met at 1 P. M. on the 24th, and effected the following organization: Moderator, J. H. Brindle; Reading Clerk, J. E. Trimmer; Writing Clerk, Michael Markey. The same evening we had our annual Missionary Meeting, in charge of the District Mission Board. Bro. Trostle P. Dick, our District Mission Field Worker, told us of the needs of the District, and by the use of a map, showing the location of the churches in our District, gave us a vision of the large unoccupied territory. Following his remarks, we listened to a strong sermon by Bro. James M. Moore on "A Sacrifice That Cost." An offering of \$950.40 was lifted for District mission work. Following this service, fifty-one delegates responded and organized for the work of the District Meeting, as follows: Moderator, E. S. Miller; Reading Clerk, Michael Markey; Writing Clerk, M. A. Jacobs.

At 6:30, Oct. 25, we met at the church for morning worship, and at 8:45 we met in Conference. The reports of the various Boards and Committees of the District were encouraging. Much time was given to considering the purchase of property, to be used by the Children's Aid Society as a Retention Home. The matter was finally placed in the hands of a committee, authorized to secure property.

Most of the members on the District Boards, whose time expired, were reelected. Bro. J. H. Keller was elected to the District Mission Board, to succeed Bro. J. A. Long, whose time expired. Bro. Long has been a member of our Mission Board for the past twenty-seven years, being president for twenty-four years. It was at his request that he was not reelected. His service on the Board will be greatly missed.

Brethren Peter S. Lehman and C. L. Baker were elected members of the Standing Committee of 1923 Conference.

The few members in this community and the friends of the church deserve much credit for the manner in which they cared for the meeting. M. A. Jacobs, Waynesboro, Pa.

ROCKINGHAM CHURCH, MISSOURI

The Rockingham church, located in a rural community, with high school advantages, has a membership of about 200. The congregation has long felt the need of a pastor who could give his entire time to the cause. Early in the spring plans were made to build a parsonage, which is now occupied by Brother and Sister W. W. Blough, who came Oct. 1 to work with us.

Nov. 4 the members of the community gathered in the basement of the church to welcome Brother and Sister Blough. A short program, consisting of talks and musical numbers, was rendered. After a social time, refreshments were served. A miscellaneous shower was also given them at this time.

One of the needs of this congregation is trained teachers for the Sunday-school. Plans are being made to

organize a teacher-training class. Already sixteen have expressed a desire to join.

All who are interested in music are to organize into groups, which are to furnish the special numbers of music.

The interest in the Christian Workers' Society is increasing, as well as the attendance. It is the plan of the pastor to have the three churches, located in this vicinity, hold joint sessions. These meetings are to be held periodically.

Nov. 4 the congregation met in quarterly council. The Sunday-school and Christian Workers' Society were reorganized, with Henry Bowman, superintendent of the former; and Frances Shirkey, president of the latter. We decided to have a lecture course this winter, and a committee was appointed to secure speakers.

The Rockingham congregation expects to do great things in the future with such splendid people as Brother and Sister Blough to lead us. Lois Sandy.

Norborne, Mo.

IN MEMORY OF ELD. H. M. SCHWALM

Eld. H. M. Schwalm was born in Valley View, Schuylkill County, Pa., Nov. 18, 1855. His boyhood days were spent on his father's farm. When about nineteen years of age, he came to Indiana, making his home first with his uncle and aunt, Mr. and Mrs. Jonathan Willard, and later with John Barkey, where he was employed on the farm. In the home of Mr. Barkey he became acquainted with Miss Margaret Spohn, to whom he was married June 4, 1876. There were eight children. One son, Eld. Harvey W. Schwalm, preceded him Aug. 19, 1922.

Bro. Schwalm was a successful, practical farmer. Soon after his marriage he purchased a farm in St. Joseph County, later moving to Elkhart County. He retired from active farm life in 1909. He lived a few years in Waka-rusa. Then he moved to a small farm two miles north of town, where he was living when the end came.

Soon after his marriage he and his wife united with the Church of the Brethren and became active members of the Baugo congregation, in which they have always lived. He was superintendent of the first Sunday-school, organized in this congregation, and has always manifested an active interest in the Sunday-school work of the church.

In 1882—just forty years ago—he was called to the ministry and ordained to the eldership in 1900. About 1902 he was given the oversight of his home congregation, which charge was continued until 1918, when, through his urgent request, he was relieved for two years. In 1920 he was again called upon to take charge of the work, which he did and continued until his death. Some years ago he also, at intervals, had charge of the Bremen and Osceola congregations. But most of his active ministerial work was done in his home congregation. Much of the success of the work in the Baugo church is the result of his untiring efforts. The growth and prosperity of the work lay heavy upon his heart.

Not only in his ministerial capacity, but financially as well, has he done much for this congregation. Often has he borne some financial burden himself, rather than to ask others to help. This he was able to do—the Lord having blessed him financially—and it shows a splendid self-sacrificing spirit, but whether it was best for the congregation, when there were others fully as able to bear a part of the burden, might be questioned.

During the early days of his ministry he, with some of his collaborators, did much preaching in schoolhouses and out-of-the-way places. This was often done at great sacrifice, in extreme cold weather, and through muddy roads. Often, as I heard him tell of his experiences and the hardships encountered, I have been made to wonder if we appreciate, as much as we ought, the conveniences and church privileges we enjoy today.

Bro. Schwalm was always very faithful in visiting the sick and suffering. He was called upon to preach the funerals of many of his neighbors and friends. He was a friend of young people; always having a good word of cheer, or giving them words of timely counsel and advice. For the last three years he has been the teacher of the young men's class, and his work was much appreciated by them. As a testimony of their regard for him, the class, unable to find seats in the churchhouse, at his funeral, remained standing in a body, in an aisle near the front of the church. His last sermon, on the subject, "The Final End of a Promising Young Life" (referring to King Saul), was a plea for faithfulness until the end, on the part of all who had made the good beginning.

Though Bro. Schwalm did not enjoy the advantages of an extended education, yet through reading, meditations, and observations, and possessing a keen insight and good judgment, he made of himself a useful man in the church and community. A quiet, though forceful testimony to the exemplary Christian life of Bro. Schwalm and his companion is seen in the fact that all their children and older grandchildren have become members of the church.

Sept. 28 Bro. Schwalm became critically ill with urinal trouble. He was taken to the Elkhart Hospital, where

(Continued on Page 750)

FINDING FLAWS

On the old home place, years ago, there were quite a few rail fences. Frequently these had to be repaired and built over, and in doing this we often found many rotten rails and weak ones that were not fit to be put back in the fence. My father, being very economical in most ways, would tell us boys to handle the rails carefully. He would say: "Don't throw them down so hard and break them."

Later my older brother had the management of the place, and there were still some of the old rail fences on the farm. While my brother was just as economical—perhaps more so than my father—he took just the opposite view to that entertained by my father—at least in handling the rails. I was working for him by the month, at this time. When we were repairing the fences, he would tell me to slam the rails down as hard as I could, so that we might know what rails were weak and rotten.

Who was right? Both or neither one of them? In finding flaws in the church and renewing it, this (my brother's way) could hardly be used with safety. It might do in rebuilding the churchhouse, but the handling of humanity should be done more carefully. We should leave the rough handling to the great Master Builder.

Avilla, Mo.

Zach Neher.

ST. JOSEPH, MISSOURI

Many of the friends of the work, here in St. Joseph, will be interested to know what progress we are making. I am more than glad to state that our mission church in South St. Joseph has come up through many conflicts. At this writing it is in fine condition and doing good work. Jan. 1 Bro. C. S. Garber, our veteran pastor, was persuaded to take up once more the burden of a rundown congregation of only fifty members. Oct. 1, when compelled to give up the work on account of his failing eyesight, the writer was reinstated and reinstated as pastor of a thriving congregation of 123 members. All indebtedness has been paid. The work has been self-supporting this year, except that the District Mission Board will likely help with our special meetings in January. During the few weeks we have been trying to serve the congregation, we have had three requests for membership, and eighteen have volunteered for other Christian work.

We are planning to raise our meetinghouse, to build a basement, to install a furnace and to redecorate the exterior next spring.

Bro. J. S. Kline is our elder and has endeared himself to all the workers here. He is also pastor of our church in North St. Joseph, where he is doing a good work. Bro. E. N. Huffman preaches out near Cameron, Mo.

J. William Garrett.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Belvedere church met in council Oct. 27, with Eld. J. B. Dickey presiding. Five letters were granted. We are planning programs for Thanksgiving and Christmas. Our Sunday-school is growing steadily. Eighty-one were present last Sunday. We are making a house-to-house canvass for the purpose of increasing our Sunday-school and church attendance. This means work, but we are all eager to serve the Lord in the way that will bring the best results. We extend a hearty invitation to all visiting brethren, while in Los Angeles, to worship with us. To find the church, take the East First Street car to First and Rowan; walk one block east and a half block north to 116 N. Hollenbeck Street—Sophie Wright, Los Angeles, Calif., Nov. 13.

East San Diego.—The writer and family have just located in San Diego to take charge of the work here. The brethren here recently completed and dedicated a splendid little house of worship, located at 4176 Pacific Avenue, in a part of the city where there are no other churches, thus affording an opportunity of being of real service to the people. It is our desire to do for the work here the very best possible. As an aid to that end, if any one has relatives or friends in this city, who would be interested, or whom they are anxious to get interested in the work, kindly give to the writer the names and street addresses of such persons. We will then do our best to get in touch with them. There seems to be a splendid spirit of cooperation among the little band here, and we are looking for the Lord to give us some great blessings.—Fred A. Flora, 4544 4th St., Normal Heights, San Diego, Calif., Nov. 11.

Los Angeles church met in council Oct. 13. The following officers were elected: Elder, S. G. Lehmer; clerk, L. C. Hostelt; "Messenger" agent, Cora Eifer; correspondence, the undersigned; Sunday-school superintendent, D. B. Miller. The trustees were instructed to repair the churchhouse and make necessary improvements.—Mrs. Della Lehmer, Los Angeles, Calif., Nov. 9.

McFarland.—A two weeks' series of meetings has been our pleasure. Bro. Franz, of Lindisay, Calif., was the evangelist. Six were baptized. It was a spiritual feast for us all.—Raymond E. Armantrout, McFarland, Calif., Nov. 13.

Patterson church enjoyed another love feast Oct. 23. The services were postponed from Sunday until Monday evening, owing to revival meetings at Empire. Bro. John Heckman, of Waterloo, preached the examination sermon and officiated at the feast, he being the only visiting minister. Several members from this congregation enjoyed the all-day meeting at Empire, at the close of their revival, Oct. 21. Bro. F. E. Miller, of Empire, gave us a good sermon today.—Mrs. Edna Wray, Patterson, Calif., Nov. 5.

ILLINOIS

Decatur.—The congregation here recently enjoyed a revival service of two weeks. The first week Bro. S. B. Blough, our pastor, conducted these meetings, and the second week, Bro. Whitmore, of Cerro Gordo, was with us. At the close three young mothers were baptized; two await the rite. The communion service was held Nov. 9, with Bro. Whitmore officiating. Mrs. P. A. Shearer, Decatur, Ill., Nov. 13.

Hickory Grove.—Sept. 28 Brother and Sister O. H. Austin, of McPherson, Kansas, led a series of meetings here, continuing until Oct. 15. Good interest was maintained throughout. Bro. Austin

delivered splendid spiritual sermons. Sister Austin led the singing, which was very much appreciated by the church and entire community. Six have been baptized and one awaits the rite. Oct. 2 a very inspiring service was conducted by Brethren Shaw and Emmert, at which time our pastor, Bro. Paul B. Studebaker, and wife were advanced to the eldership. The church has enjoyed a substantial growth during the last two years. Our membership has been more than doubled. The general school attendance greatly increased, and the general outlook for the church is good. We would welcome in our midst any Brethren family looking for a new location. There are a few farms for rent and sale, not far from the church.—Mrs. Wilbert Lau, Savanna, Ill., Nov. 11.

Pleasant Grove church met in council Nov. 11, with Eld. Urias Blough presiding. Our love feast, following the council, was much enjoyed, twenty members being present. One sister was baptized on Sunday morning, after which Bro. Blough delivered an interesting sermon. Dinner was served at the church. We were very glad to have with us, during our meeting, brethren and sisters from our neighboring congregation.—Robert C. Wells, Centralia, Ill., Nov. 14.

INDIANA

Bachelor Run.—Our Rally Day and Homecoming, Oct. 29, was well attended by both young and old. We had our regular Sunday-school session with 226 present. This was followed by preaching services. Bro. Boyd Bechtelheimer, of Upper Deer Creek, delivered the address. A basket dinner was served and about two hours spent very pleasantly in meeting old friends. In the afternoon talks were given by different older people, and special music was given by the young people, also the Primary Department, and a special song by the Flora quartet, all of which was very much appreciated. Bro. Ray also gave a short talk. All went home feeling that they had received many blessings.—Lillie Witter, Flora, Ind., Nov. 14.

Bible Sunday

By Albert C. Wileand

For some time a number of the churches have been observing "BIBLE SUNDAY." And why not? We have Mother Day, Educational Sunday, Temperance Sunday, Rally Sunday, and Decision Day. Why not observe "BIBLE SUNDAY"?

And especially appropriate is it for the Church of the Brethren to observe "BIBLE SUNDAY," since we have no creed but that of the Bible, and since we have always so strenuously insisted upon following the Book a little closer than many others. And since our own work is founded upon the Bible, how appropriate it would be for us to observe "BIBLE SUNDAY"!

Perhaps not one of these other special days, which we observe, together with the other Christian denominations, is more important—many of them doubtless not nearly so important—as would be the observance of "BIBLE SUNDAY."

And certainly the people need to be reminded of the Old Book, for our generation knows far less about the Bible, in many ways, and knows so much more about a lot of other things, that we are very likely to forget and neglect the Bible, therefore "BIBLE SUNDAY" may well be emphasized.

At a recent meeting of the representatives of the various denominations in New York, on the occasion of the Annual Meeting of the Advisory Council of the American Bible Society, it was unanimously voted to recommend, to all the churches of America, that they observe "BIBLE SUNDAY." The last Sabbath of November has been chosen as the day most suitable. If, for any reason, that day can not be conveniently observed, then the Sunday just preceding or following would be the best choice. While it is not absolutely essential that any PARTICULAR Sunday be selected, a certain Sunday should be selected, and observed with appropriate sermons and programs.

Oak Park, Ill.

Cart Creek.—The first Sunday in October we observed Rally Day—the attendance very nearly reaching 100. Promotions were made and proper grading arranged for the new school-year. Attendance and interest are increasing. Nov. 3 Bro. J. Oscar Winger, of North Manchester, preached for us both morning and evening. He was greeted by large and attentive audiences. Bro. Winger will be with us on the first and third Sundays of each month.—Emma Winger, Marion, Ind., Nov. 10.

Delphi church held a love feast Oct. 29, with Bro. Heeter, of Burnettsville, officiating. There were seven churches represented, and seven ministers were present. Bro. J. K. Ikenberry and wife, of Marion, Ind., are located here to take charge of pastoral work. He was ordained as our elder at a special called council Nov. 8. Nov. 5 we closed services here and enjoyed a temperance program at the Plymouth church. Bro. Ikenberry gave the evening address, which was very helpful to all.—Leona Holsinger, Delphi, Ind., Nov. 9.

Mississinewa.—Bro. J. A. Miller has resigned as elder in charge here and has moved to Kokomo, Ind., where he has taken the pastorate of the church there. Bro. J. W. Rarick has been chosen in his stead. Our church met in a members' meeting on Saturday afternoon, with Bro. J. W. Rarick presiding. Matters were discussed pertaining to our communion and also to our revival services, which begin next week. It was decided to hold cottage prayer meetings every evening this week, after Monday night, in preparation for the revival. Bro. Ira Kreider is our evangelist, and Sister Kreider will lead the song service. Our young people gave a program on Sunday evening, which was very much enjoyed. Bro. W. Carl Rarick talked on the subject, "Our Partnership With Jehovah," which was also much appreciated. The young people were named to a committee to gather up our Thanksgiving offering for the mission work in Chicago. We are much pleased with the work of the Sunday-school, which shows a steady growth and gradual increase in attendance.—Mary E. Studebaker, Eaton, Ind., Nov. 13.

Oak Grove congregation met in council Oct. 28, with Eld. M. I. Whitmer presiding. Two were received by letter. Bro. Hugh Miller, of Troy, Ohio, began a series of meetings Oct. 22 and closed Nov. 5. He delivered seventeen very spiritual and uplifting sermons, which were very beneficial to the church and community. Bro. Miller labored earnestly for the salvation of souls and the advancement of the Kingdom. Eight were baptized. Our love feast was held Nov. 4, with Bro. Miller officiating. We are to have an all-day meeting on Thanksgiving Day, at which time we shall have a program by the children.—HARRY MILLER, North Liberty, Ind., Nov. 14.

Pine Creek.—Oct. 18 and 19 Sister Cora Stahly began her Musical Institute. Oct. 21 our love feast was held, with about 300 communing. We were glad to have with us Elders Daniel Wysong and Daniel Whitmer, who are nearly eighty years of age; also several other ministers. Bro. Wysong officiated. On Sunday morning we met for worship, after which breakfast was served to over 300 people. At 10 A. M. we met for Sunday-school. The lesson was divided into three parts and given to different speakers, who brought out many good thoughts. At 11 o'clock Eld. Daniel Wysong delivered an excellent address. On Saturday, prior to our love feast, we had one applicant for baptism. Sunday evening Sister Stahly took up her work again, using the entire time. The Institute continued each evening until Wednesday, closing with a splendid program. This Institute proved to be an inspiration to the church, especially to the young people and children. Sister Stahly improved her time while with us. She met with the children, took up in number, nearly every evening at 4:30. They committed to memory a Scripture verse for each letter in the alphabet, and also learned several songs.—M. S. Morris, North Liberty, Ind., Nov. 11.

Second South Bend church has just closed a two weeks' series of meetings, conducted by Bro. C. C. Cripe, of Bremen, Ind. He gave us a doctrinal talk of fifteen minutes before each sermon which was greatly appreciated. Six were baptized. The church will be prior to the meetings.—Mrs. S. E. Ruff, South Bend, Ind., Nov. 13.

Yellow Creek church convened in a special members' meeting Nov. 4, when Bro. Irvin Miller was elected to the ministry. He and his wife were duly installed by Brethren Henry Wysong and Chas. Cripe, members of the Ministerial Committee of Northern Indiana. We have been without a resident minister since the death of Harvey Schwalm. Having a minister again will mean much to Yellow Creek.—Hiram Roose, Goshen, Ind., Nov. 15.

IOWA

Creston.—We have five members in Creston, but no place of our own in which to worship. I preach every two weeks at the union Mission Hall. The people welcome us and seem to enjoy our services very much. We would be glad if any ministers, passing through Creston, would stop to preach for us. The Mission Hall is in the first block south of the track on Elm Street. Any one will be welcome at any time.—B. J. Bashor, Creston, Iowa, Nov. 13.

KANSAS

McPherson.—This church is in the midst of a revival effort by our pastor, Eld. H. F. Richards. The first service was held yesterday morning and the series will continue for two weeks. We anticipate a great spiritual uplift. Our workers are preparing a special Christmas program, one feature of which will be the giving of gifts to the needy. Our next communion service will be held Dec. 3. Our church community was saddened, Nov. 15, by the passing of Bro. Joseph Eifer, one of the main-stays of the congregation, and for eighteen years a most efficient treasurer of the McPherson church. His was a life of unstinted service.—E. L. Craik, College Hill, McPherson, Kans., Nov. 13.

Sabetha church met in council Nov. 6, with Eld. Roy Kistner presiding. Sunday-school officers were elected for the coming year, with Bro. Harvey Bechtelheimer, superintendent. Since the last report four have been received by letter. The church will observe Thanksgiving Day with special services. Much interest is being manifested in the Sunday-school, and the attendance is increasing. We are pleased to state that Bro. R. A. Yoder and family have moved to Sabetha. Bro. Yoder still fills his appointments at Lawrence each Sunday. Oct. 20 Bro. J. Edwin Jarboe and wife, of Lincoln, Neb., began a revival meeting here. Bro. Jarboe labored earnestly for the salvation of souls. His sermons were very inspiring and uplifting. The interest and attendance were splendid throughout. As a result, fifteen were baptized, one was reclaimed and one received by letter. The spirit of cooperation and loyalty will doubtless result in a more consecrated service. The song service, directed by Bro. Halderman, of Morrill, was most interesting. The song service was a spiritual low feast. About 150 communed, with Bro. Jarboe officiating, assisted by Bro. Yoder.—Mrs. John Heikes, Sabetha, Kans., Nov. 11.

Topeka.—Nov. 4 we held our communion services, with Eld. R. A. Yoder, of Sabetha, officiating. The services were uplifting. Several other visiting ministers were with us, and we were glad for their presence. The day following, after our regular services, a basket dinner was served and a social time enjoyed. We are having cottage prayer meetings each week, with good attendance and interest.—Mary M. Smith, Topeka, Kans., Nov. 14.

Washington Creek.—We have just closed a real home revival, conducted by the pastor, Bro. J. S. Sherry, having begun Oct. 22. Bro. J. C. Postma, chorister, and Mrs. J. A. Hoyer, pianist, directed the music in quite an efficient manner. Prior to the meetings we purchased six dozen "Hymns of Praise," which gave new life and inspiration to the song service. The church seems to have experienced a general revival. This meeting became the harvest time—much good seed having been sown through the Sunday-school and otherwise. Eleven were baptized and four reconsecrated their lives. Our love feast was held Nov. 4, with Eld. J. M. Ward, of the Appanoose church, officiating. About 100 enjoyed the services. The Sunday-school has been quite alive during the summer and fall, there being 113 present last Sunday. Special work for the young people and a good Christmas program are being planned for the coming year. A large program for the Christmas season is to be held at the schoolhouse near by, with a program and a supper in connection.—Mrs. J. S. Sherry, Overbrook, Kans., Nov. 9.

MARYLAND

Broadfording church has closed a two weeks' series of revival meetings, conducted by Bro. D. K. Clapper, of Meyersdale, Pa., who came to us Oct. 16 and continued until Oct. 29, presenting the truth with much power, preaching in all thirteen sermons. As a church, we feel much strengthened and are sure that much good seed was sown by his powerful Scripture teaching. The attendance was very good and interest was kept up throughout all the services. One decided for Christ and was baptized. Nov. 12 Dr. Henry, of Baltimore, Md., was with us in the interest of the Near East Relief, for which an offering of \$113.26 was lifted.—C. S. Hykes, Hagerstown, Md., Nov. 14.

Denton.—We held our annual Sunday-school Convention Oct. 29. There were two sessions, one in the morning and one in the evening. Bro. J. A. Hoyer, of a distance, was the guest speaker. Bro. Walter Englar and Prof. Earl Florin, of New Windsor, Md., and Bro. C. H. Steerman, of Honey Grove, Pa. The Rigdely congregation furnished two selections of music at the evening service. On Monday evening, following the convention, Bro. Steerman began our series of "Hymns of Praise," which continued for two weeks. There were thirteen converts, eleven being baptized and two reclaimed. Bro. Steerman preached the Word with power, and we had three weeks of spiritual feasting, as we had a week of prayer previous to our meetings. There seems to be a spiritual awakening here. Seventy-eight homes were visited by Bro. Steerman and our pastor, Bro. L. K. Ziegler. The meetings closed on Sunday evening, Nov. 12, with our communion, which was the largest ever held here, 120 being present. Bro. Steerman officiated.—Mrs. C. A. Pentz, Denton, Md., Nov. 14.

MISSOURI

Prairie View congregation enjoyed a two weeks' series of revival meetings, conducted by Bro. J. A. Hoyer and wife, of Denton, Mo. Ten were added to the church—nine by baptism. Sister Neher assisted in the song services and also told the children Bible stories and taught them songs. The church has been much revived, and appreciated Brother and Sister Neher's efforts. The meetings closed with a love feast. There were thirty-six members present.—Alice L. Aisher, Versailles, Mo., Nov. 13.

NEBRASKA

Bethel church has just closed a two weeks' series of meetings, conducted by Brother and Sister F. S. Eisenhise, of Omaha, Neb. From the first there was good attendance and interest. Five were baptized. Bro. Eisenhise's sermons proved him to be a keen thinker. His points were so profusely illustrated with striking illustrations that his messages gripped the people in a way seldom seen. Bethel community has been well housed, or there would likely have been a larger gathering. Sister Eisenhise efficiently directed the song service and added much interest and inspiration to the meeting. Bro. Eisenhise has been granted leave of absence for two series of meetings a year, and any church that can arrange for his services will be fortunate. Our love feast was held on Monday night, with 117 communing—nearly a 100 per cent attendance. Tuesday a reception was given to the new members. A program suitable for the occasion was rendered to about 150 people—A. D. Soltenberger, Carleton, Nebr., Nov. 9.

Omaha—The church work here is progressing nicely under the splendid leadership of Brother and Sister Johnson. The Sunday-school has almost doubled since their coming, Sept. 1. Our average attendance now is seventy-five, and our goal is one hundred by Jan. 1. The church services are well attended, and Bro. Johnson's sermons are of the highest type, spiritual, uplifting and inspiring. Our midweek prayer service has an average attendance of twenty. The work in our home looks very encouraging, and we hope for great things in the future, for the church here. The Ladies' Aid is also doing some good work. We are planning an all-day Thanksgiving meeting with a basket lunch for all members, neighbors, friends and those who might not have a Thanksgiving dinner present. Bro. Erickson has charge. He spoke Dec. 5 for the election of new officers—Mrs. O. J. Dickey, Omaha, Nebr., Nov. 13.

NEW JERSEY

Sergeantsville—Oct. 29 we held our Rally Day services with a large attendance. Bro. J. A. Bricker, of Philadelphia, gave the address. In the evening we held our love feast at the Bethel church with a goodly number present. Bro. Bricker had charge. He spoke the truth with power and all were benefited. Nov. 5 the Christian church members and friends united with the Amwell church in public worship—about 200 being present. The sermon was delivered by the visiting pastor, Rev. Allen. All of the meetings have been very helpful—H. T. Horne, Sergeantsville, N. J., Nov. 10.

NEW YORK

Brooklyn—The fourth love feast of the Italian Brethren in Brooklyn was held Sunday afternoon, Nov. 5, with twenty-five members present. The services were opened by singing an Italian hymn. The writer then preached a sermon from 1 Cor. 11:34. Five responded to the invitation and were baptized. This caused general rejoicing. Following the baptism, all surrounded the tables in the celebration of the love feast. We are all glad for what the Lord has done for us. Some are encouraged because we do not, as yet, have a suitable place in which to worship, but we hope to, here, ere long, a large church in the city. All are anxious to have a place of worship. I trust that the generous hearts of the Brethren will help us in our work—John Caruso, Brooklyn, N. Y., Nov. 12.

OHIO

Beaver Creek church held its communion Oct. 29, which was one of the largest meetings held at this place for at least twenty-five years. Many brethren and sisters came from other Districts and towns. Bro. Robinson, of Covington, officiated at the communion service, while Brethren Royer and Garst gave fine sermons on Sunday morning to large audiences—Mrs. W. H. Stewart, Dayton, Ohio, Nov. 15.

Black River—Nov. 5 closed a two weeks' series of meetings, with Bro. J. Edson Ulerly, of North Manchester, Ind., evangelist, and Henry Kilmer, song leader. Bro. E. B. Bagwell also was here for a few days, in the interest of the college. He gave some very interesting talks. Bro. Ulerly's sermons were both interesting and instructive and were well received by the Brethren. His being in our midst, two were baptized. Our love feast was held Nov. 4, with a good attendance. Our council meeting was held Oct. 28, with Bro. S. M. Friend presiding. He was chosen elder for another year. Church and Sunday-school officers were elected, with Bro. Kenneth Findley, superintendent; clerk, J. B. Garst; Cradle Roll superintendent, Bertha Parent's Home Department, Emma Meyers; "Messenger" agent and correspondent, Clara Woods. Our Sunday-school chose teachers last Sunday and is doing good work. The first number of our Lecture Course was given Oct. 17 by Dr. J. Steel, of Pittsburgh, Pa. It was fine and worth our consideration. We expect to have our next regular business meeting of the Aid Society has been holding all-day meetings twice a month and is trying to do its part in helping others—Clara Woods, Spencer, Ohio, Nov. 14.

Covington church recently closed a series of evangelistic services with twenty-three accessions. Immediately after the meetings our annual love feast was held with our pastor, Bro. W. H. Garst, in charge, assisted by our resident elders, Brethren Wine and Mohler. There was a full house, and a fine spiritual atmosphere prevailed—Kathryn Lehman, Covington, Ohio, Nov. 12.

Greenville—Our communion and Thanksgiving services will be held on Thanksgiving Day, Nov. 30. There will be an informal meeting at 10 A. M., and at 2 P. M. Bro. R. N. Leatherman, of Cincinnati, Ohio, will give an address, with us for the love feast. The celebration of the evening, beginning at 6 o'clock. We expect to have two numbers of the lecture course this winter: Ex-governor Brumbaugh and Eld. J. W. Lear. The young people are arranging for a program to be given at the Old Folks' Home on Sunday, Nov. 26—Ella Miller, Greenville, Ohio, Nov. 5.

Hartsville—Sunday, Nov. 5, Bro. A. D. Helser gave three addresses at this church. The morning afternoon talks were travel lectures on England, Scotland, Wales, France, Italy and Germany. In the evening his subject was, "Why I Go to Africa." At the close of the service an offering of \$533.80 was given to Bro. Helser. With this investment in the African field the congregation will be deeply interested in the mission work there. The first regular business meeting was held, with Eld. J. B. Garst presiding. The election of Sunday-school officers resulted in Wilbur Shoemaker being chosen superintendent. Nov. 28 we expect Bro. Flory and O. G. Brubaker to be with us in an all-day Sunday-school Institute. Our communion service will be held at 6 P. M., Thanksgiving Day, Nov. 30. Virginia I. Bixler, Hartsville, Ohio, Dec. 1.

Lick Creek—Bro. L. I. Moss, of Deshler, Ohio, came to Oct. 15 and began a series of lectures, remaining until Nov. 5, delivering twenty-six sermons. The interest was good throughout, and we feel more determined than ever to press onward. At present our Sunday-school is organizing a teachers' or workers' training class. We must have better trained workers if we would meet the needs of our community—O. B. Bosserman, Bryan, Ohio, Nov. 16.

Lower Miami—Bro. J. Edson Ulerly came to us Oct. 8 and led in very interesting and profitable two weeks' series of meetings. The immediate results were eight baptized from the younger pupils of our Sunday-school. Following the meeting, Oct. 21, we held our love feast, which was enjoyed by all, and especially by the younger members lately baptized. Bro. Ulerly is an evangelist in the true sense of the word. We regret that he will take other work in the near future, but no doubt he will prove as efficient in his new field—C. C. Stebbins, Dayton, Ohio, Nov. 11.

Lower Stillwater church met in council Oct. 18, preparatory to the love feast. The report of the annual church visit was given. Eld. D. M. Garver, of Trovwood, added much to the interest of the meeting by kindly admonitions and timely suggestions. Application was made to our Lecture Committee. The church decided to call W. Lear to be with us at the Southern States Convention. Eld. formerly Myerstown congregation communed with us. Eld. Ira Gible officiated, and quite a number of other ministers assisted. Nov. 5 we enjoyed a local Missionary and Sunday-school Meet-

ings of meetings in 1923, preferably in August. Our communion was held Oct. 28 and proved to be a very enjoyable season. Eld. Cyrus Funderburg, of Donnell Creek, led the service, ably supported by other visiting ministers. On Sunday morning following, Sister Katie Crawford gave an illustrated talk at a community gathering. Following this, Eld. S. A. Blessing made a stirring appeal for support in the fight against the liquor traffic—L. A. Bookwater, Trovwood, Ohio, Nov. 10.

Rushbrook church decided to begin a series of meetings at the Bremen house Nov. 26, conducted by our pastor, Eld. C. V. Coppock. Our love feast will be held Dec. 10, beginning at 6 P. M. One has been baptized since our last report—Mrs. Levi Stoner, Bremen, Ohio, Nov. 13.

Salem church met in council Nov. 11. Ministers present from adjoining churches were: Bro. S. J. Blessing, Grandview, Minn.; Newton Binkley and Edw. Miller. Four were received by letter, including Bro. Sylvan Bookwater and wife. Five letters were granted. A collection of \$5.26 was taken for the "Messenger" fund. Oct. 29 Bro. Harley Townsend and wife, of Woodland, Mich., were with us in our morning service. He gave two very good sermons, which were listened to with much interest. Nov. 4 our communion was held, with a large crowd present. Bro. Newton Binkley officiated. At this council we elected officers for the coming year, with Brethren D. K. Rinchart and Clarence Fisher Sunday-school superintendents—Alma Slough, Union, Ohio, Nov. 13.

OKLAHOMA

Pleasant Plains church held its fall love feast Nov. 4, with Bro. Prentice officiating. Not all of our own members were able to be present, but we had a spiritual feast. Our church was organized Nov. 11, with Eld. I. H. Miller presiding. He was re-elected elder in charge. Sister Anna Ford was chosen clerk and "Messenger" correspondent. Sunday-school and Christian Workers' officers were all re-elected for the ensuing six months. On Sunday evening, Nov. 12, the young people's organization met at our Sunday-school, and program and ended with a debate. "Resolved, that Joseph was a greater man than Daniel." Our revival, with Bro. Small, of Oklahoma City, in charge, starts Dec. 3. Our new song books, "Hymns of Praise," are here already and are greatly enjoyed—Mary Prentice Wilson, Aline, Okla., Nov. 14.

OREGON

Mabel congregation had a pleasant love feast Oct. 28. Only fourteen were present, yet it was a spiritual feast. Eld. E. W. Pratt, of Albany, Ore., officiated. Our church was organized the morning. Nov. 5 Eld. H. Smith, of Ashland, Ore., District Sunday School Secretary, gave us two good sermons. We appreciate visits by our ministers—H. H. Ritter, Mabel, Ore., Nov. 8.

Portland church met for communion services Nov. 11. Owing to much sickness among us the attendance was small, only about forty being present. Brethren J. W. Baughman and H. Smith officiated. At present our State Sunday School Secretary, Bro. Hiram Smith, of Ashland, Ore., is with us, and is giving daily instruction in Sunday-school work. He will remain for a week, after which he will visit the church at Weston, Ore. He occupied the pulpit on Sunday morning, Nov. 18. The attendance and interest in our Sunday-school are increasing. Nov. 12 twenty-four of our pupils received diplomas, representing one year's perfect attendance. Besides those whose attendance was perfect, we have other faithful workers, and we hope that by another year a larger number may receive these certificates—Grace W. Hewitt, Portland, Ore., Nov. 13.

PENNSYLVANIA

Ambler church met in regular council Oct. 13, with Bro. H. K. Garman presiding. It was decided to have election of officers at a later date. We held our love feast Oct. 21, which was very well attended. Our Sunday-school and church attendance is steadily increasing and the work here is progressing very nicely. At our teacher-training class commencement, held in September, eighteen were graduated. The speaker for the evening was Bro. W. G. Nyce, his subject being, "The Church of the Future." Bro. Garman, our pastor, presented the diplomas. Sister A. R. Kratz, who is our faithful teacher, has already enrolled thirty scholars for the class of 1923, and is to be commended for her good work—Mrs. Elizabeth Halteman, Ambler, Pa., Nov. 8.

Codorus congregation held a love feast at the Shrewsbury house Oct. 22, with Eld. E. S. Miller officiating, assisted by Eld. Michael Markley, Bro. Snyder and the home minister. The congregation solicited for funds to buy a home in Carlisle, Pa., to be used in Child Rescue work. With a liberal donation by our elder, \$100 has been pledged by our congregation for this worthy cause. May the committee have the support of all the congregations in the Southern District, and the home children can be cared for—E. H. Lehman, Dallastown, Pa., Nov. 13.

Conestoga—Oct. 29 Bro. Frank J. Byers preached for us at the Bareville house. Nov. 14 and 15 we had our love feast at the same place. The membership was well represented. Many visiting brethren and sisters were also present, including twelve ministers. Their labors were greatly appreciated. Eld. Hiram Smith, of Dover, of the Brethren church, preached the morning and afternoon services. A sister, who had been away from the church for some time, was reinstated into full fellowship. By the time this reaches "Messenger" readers, we will be in the midst of a revival at the Bareville house, with Bro. S. G. Myer, evangelist—Amos B. Hufford, Bareville, Pa., Nov. 15.

East Fairview—We held our love feast Nov. 7 and 8, with Bro. John C. Zug, of Palmyra, officiating. We had a good attendance, and a feast that lifted us up for higher service. The preaching services throughout were of the very best—inspiring and touching. Our Sunday-school is doing good work under the leadership of our superintendent, John K. Earhart. Our prayer meetings are on the upward march. We are using the outline as given in the "Messenger"—Jerome S. Long, Manheim, Pa., Nov. 13.

East Petersburgh congregation held a series of meetings at the East Petersburgh house Oct. 7-23, followed by a very inspiring love feast at the Salunga house. Nine were baptized prior to the feast. The revival was conducted by Bro. Harry Zigler, of Shamokin, Pa. Our congregation has determined to build a new churchhouse at East Petersburgh the coming spring—S. Clyde Weaver, East Petersburgh, Pa., Nov. 14.

Germantown—The Men's Bible Class met Friday evening, Nov. 3, with their wives, and held a very appropriate dedication service for the new Sunday-school room they now occupy. The room is in the basement of the original old church, and the only place where available room could be used. This makes the third addition to the old church. When we came here, seventeen years ago, our enrollment in Sunday-school was fifty, with fewer than that number in attendance. Now the enrollment is 400, with 300 and over in attendance. The Women's Bible Class meets on the first of each month, towards the payment of the late new room. The Germantown church has received the vision, that to give of their means is worshiping God. We hope, ere long, to have some not only to give of their means, but to give their life to the service of Christ in the foreign field. We would like to have with us, on Sunday morning, Nov. 12, Bro. A. D. Helser, who gave us his last message before sailing for Africa. He goes with a fully-surrendered life, with Christ as his Leader. Our communion service, on Thursday evening, Nov. 9, was a real spiritual feast. Bro. H. K. Garman, of the Upper Dublin church, officiated. Services will be held at our church on Thanksgiving morning at 10:30—Mrs. M. C. Swigart, Philadelphia, Pa., Nov. 11.

Heidelberg—Oct. 1 our Sunday-school held its annual Children's Meeting. Addresses were given by Bro. A. C. Baugher, of Elizabethtown, and Eld. Nathan Martin, of Lebanon. Our love feast was held Oct. 21. This was a very successful one. The church formerly Myerstown congregation communed with us. Eld. Ira Gible officiated, and quite a number of other ministers assisted. Nov. 5 we enjoyed a local Missionary and Sunday-school Meet-

ing. Sister Bessie Rider, of Elizabethtown, gave a missionary address, and in the evening Bro. S. G. Meyer spoke on "How May We Substantiate the Ability of a Sunday-school Teacher?" A series of meetings is scheduled for Hiddleburg in December, with Bro. Grant Gook, evangelist—H. F. King, Lebanon, Pa., Nov. 11.

Junata Park—At our revival meeting Bro. H. E. Heisey, our evangelist, led a great work, being ably assisted by our pastor, Bro. C. O. Beery. Forty in all were influenced to stand on the Lord's side. Our love feast was well attended. Our Sunday-school and juniors are doing very well. Our Sisters' Aid Society, which meets every Wednesday, is turning out a nice line of work. Sister Wilt, the Cradle Roll superintendent, has quite a goodly number of babies enrolled. On the whole, the church is growing numerically and, we trust, spiritually—Pauline Brumbaugh, Junata, Pa., Nov. 10.

Lost Creek—A two weeks' series of meetings at the Free Spring house, conducted by our pastor, Bro. J. E. Rowland, closed Nov. 5. Bro. Rowland delivered twelve sermons, which were very spiritual and uplifting. Bro. Lightner, of Gettysburg, brought the story of the Prodigal Son very vividly to us, as he occupied the pulpit one evening. Nov. 4 and 5 we enjoyed an old-time love feast, with Bro. Herselman, of Mechanicsburg, officiating, assisted by Bro. Rowland. Nov. 5 we had a Sunday-school program. After having the needs of our school pointed out by Sister Ira Shirk, Brethren Herselman and Rowland gave us two splendid addresses, which were much appreciated by our workers—Ella M. Shirk, Middletown, Pa., Nov. 13.

Mechanic Grove church enjoyed a love feast Dec. 28, with about 100 communing. Bro. J. I. Baugher, of Elizabethtown, Milton Foreney and some of East Petersburg, were the ministering brethren. A week previous a young man was added to the church by baptism—Mary P. Habacker, Quarryville, Pa., Nov. 11.

Norristown—Our love feast was held Oct. 22. Bro. A. R. Coffman, pastor of the Coventry church, was with us at that time. Nov. 4 and 5 a very interesting Bible Institute was held at the church. Bro. T. H. Myers and Bro. Gakn B. Royer, from Juniata College, were the instructors. They gave us very instructive and moving messages. The juniors of the church have resumed their meetings for the winter, under the leadership of Sister Emma Cassel. The church will cooperate with the other town churches in an evangelistic campaign Jan. 7-21—Wesley L. Dorworth, Norristown, Pa., Nov. 11.

Parkerford—Nov. 4 we held our love feast with a good attendance. The offering taken was sent to Near East Relief. Preceding our love feast, a two weeks' evangelistic meeting was held. Bro. H. C. Early preached one week, and our pastor, Bro. Dixon, the following week. Five were won to Christ and baptized; three were baptized by immersion with the church—Edith Pennyacker, Parkerford, Pa., Nov. 10.

Philadelphia (Calvary)—Oct. 29 six were baptized. On the following evening we enjoyed a spiritual love feast, with Eld. J. H. Cassidy officiating. Nov. 7 two returned missionaries from Africa, Rev. Boyer, of Philadelphia, and Miss Smith, of England, both under the Christian Missionary Alliance, gave us their last public service in America before leaving. They gave us very instructive and moving messages. The juniors of the church have resumed their meetings for the winter, under the leadership of Sister Emma Cassel. The church will cooperate with the other town churches in an evangelistic campaign Jan. 7-21—Wesley L. Dorworth, Norristown, Pa., Nov. 11.

Richland—Our love feast was held Sept. 30 and Oct. 1. Ministers present from other congregations were Brethren Jacob Plautz, Lewis L. Linniger, Nathan Martin, Ira D. Gible and Percy Ziegler. Bro. Gible officiated. Oct. 8, a Children's Meeting was held at the Richland house. A program was rendered by the children, and a very interesting address was given by Bro. N. S. Sellers, of Lebanon, Md. Bro. H. B. Yoder, of Lancaster, began a series of meetings at the Richland house Oct. 7, continuing two weeks. There was splendid interest and cooperation throughout the meeting. Two were received into the church by baptism—Laura S. Frantz, Richland, Pa., Nov. 8.

Shade Creek—We held our fall love feast at the Berkey house Oct. 29, with Eld. J. W. Baughman, of Ashland, Ore., officiating. The week preceding we had a very successful week of meetings at the Morningland house. Bro. Zook, our pastor, delivered sound, practical sermons and the interest and attendance were good. Bro. W. J. Hamilton, Field Director of our District, gave a splendid address at the Berkey house Sunday morning, Oct. 29, and at the Ridge house in the evening. The attendance and interest in the meetings, at the Berkey house, are encouraging. Through the efforts of our pastor, a missionary society has been organized. The first meeting was held at the Ridge house Sunday evening, Nov. 5. A missionary and temperance program was rendered. The next meeting will be held at the Berkey house. The attendance in our Sunday-schools has been higher this year than last—Mrs. J. L. Weaver, Hooversville, Pa., Nov. 7.

Upper Conewago—Our love feast was held at Latimore Oct. 14 and 15. The following ministering brethren were with us: L. W. Taylor, Nathan Martin, G. W. Harshbarger, O. D. Metz, R. D. Cook, H. C. Johnson, J. C. Johnson and J. A. Miller. Bro. Taylor officiated. Bro. Martin preached for us on Sunday morning, following the love feast. The weather was ideal and the church was filled with communicants. One has been received by baptism since the love feast—Ruth Gook, East Berlin, Pa., Nov. 11.

Williamsburg—We held a Vacation Bible School with an enrollment of 107, and an average attendance of 100. The school was held at the home of Sister Lena Ziegler, who is being aided by Sister Ruth Graybill, of Manheim, and Sister Horst, our pastor's wife. We held our quarterly business meeting the last of September, with Bro. T. T. Myers presiding. We elected Bro. Horst elder. We also chose church and Sunday-school officers for 1923. Bro. M. J. Brougher, of Greensburg, held a series of meetings Oct. 2-15. As a result, sixteen confessed Christ, eleven of whom have been baptized. Oct. 22 our love feast was held, which was largely attended. Bro. Horst officiated—Mrs. Jesse Park, Williamsburg, Pa., Nov. 16.

TENNESSEE

West Mission of the New Hope congregation has just experienced a very spiritual and awakening revival. Bro. Chas. Clark, of Jonesboro, began the meetings on Sunday evening, Oct. 8, and continued for four weeks, preaching thirty-two sermons. As a result there were thirty-seven conversions—twenty-two being baptized and the rest reclaimed. Oct. 28 we enjoyed a love feast, the first at this place, with fifty-three present. Brethren A. M. Laughrun and J. B. Hilbert assisted in the communion. We are planning on building a house of worship here, which is greatly needed. There are many young people who are anxious to do something—Carl A. Percell, Jonesboro, Tenn., Nov. 11.

VIRGINIA

Coulson—Eld. L. A. Bowman, of Boones Mill, Va., came to this place Oct. 29 and began a revival meeting, continuing until Nov. 7, preaching thirteen interesting sermons. He preached the Gospel with power, which attracted large audiences. We enjoyed a love feast on Sunday evening, with Eld. J. B. Sowers, leader. Five were added to the church and we feel that all were built up and strengthened by the helpful sermons—Grace Boothie, Galax, Va., Nov. 15.

Flat Rock—Eld. Geo. A. Phillips, of Bridgewater, Va., began a series of meetings at the Stony Creek house, beginning on Oct. 15, and continuing for four weeks, preaching thirty-two sermons. As a result there were thirty-seven conversions—twenty-two being baptized and the rest reclaimed. Oct. 28 we enjoyed a love feast, the first at this place, with fifty-three present. Brethren A. M. Laughrun and J. B. Hilbert assisted in the communion. We are planning on building a house of worship here, which is greatly needed. There are many young people who are anxious to do something—Carl A. Percell, Jonesboro, Tenn., Nov. 11.

(Continued on Page 752)

IN MEMORY OF ELD. H. M. SCHWALM

(Continued from Page 747)

he underwent a double operation. Almost from the first, complications of various kinds made his case a difficult one. After five weeks and four days of most intense suffering, he passed away on the morning of Nov. 4. Nov. 6 his body was laid to rest in the Olive cemetery, five miles north of Wakarusa. Services were conducted by Elders Frank Kreider and Charles Oberlin. The large concourse of people bore testimony to the respect and esteem in which our departed brother was held. The family has lost a kind, loving and faithful husband, and father; the church a loyal, earnest elder and minister; and the community a good citizen and neighbor. Besides his wife and children, there remain twenty-one grandchildren, one great-grandchild, four brothers and three sisters.

May his life and devotion to the church of Christ be, to those who knew and loved him, an incentive to a greater devotion and a deeper consecration to the cause of the Master whom he loved! H. S. Bowers.

Wakarusa, Ind.

"PERSONAL LIBERTY"

A recent editorial in the "Messenger," under the heading "Turn the Cake Over," and touching on the "personal liberty" of the users of strong drink and tobacco, reminds me that many years ago a stranger in our house asked for the privilege of smoking, which was granted. But in less than a minute after he began to poison the air with smoke, our babe in the cradle began to resent the "personal liberty," as best he could, by sneezing and coughing. I called the stranger's attention to this and he then went outside to finish his smoke, but failed to take the foul air with him.

So, in our effort to "entertain strangers" who believe in "personal liberty," we are now restricting them to the extent of having them exercise their personal liberty in a place where their smoking will not interfere with the rights of others. If the stranger had taken strong drink in the presence of the babe, it would not have affected the latter as did the tobacco smoke. Verily, "A little child shall lead them." The tobacco habit has some bad features which its twin (strong drink) does not have.

I also had the same experience as the writer of the editorial, namely: "A certain cold winter day the writer found himself obliged to spend an hour in a railway station. The room was filled with people and also with tobacco smoke from the pipes of certain liberty-loving people who thus denied others the God-given right to air uncontaminated with poison." My only alternative was to step outside to get fresh air. This I did but soon got so chilled that it was necessary to go in to the fire. Thus I went out and in about six times in the hour, until train time.

Since we are being taxed heavily to support the government, we should assert our "personal liberty" in petitioning the government for laws to protect us from poisoned air, and from any business that seeks to enslave us. I had a bill introduced into the Missouri Legislature to segregate the tobacco business from all other business. Ask for a copy of it. B. F. Wampler.

Carthage, Mo.

LYNCHBURG, VIRGINIA

Oct. 22 we began our series of meetings in the Lynchburg church, continuing for two weeks. Bro. C. D. Hylton, of Roanoke, Va., preached the first week. Then Sister Jennings, of the congregation, preached a few nights. Bro. U. S. Campbell, of Lynchburg, Va., was with us on Friday night, and continued the meetings until Sunday night. Eleven were added to the church; six were baptized, one awaits the rite and three came from the Progressive Brethren. The little band of members feels greatly encouraged and strengthened.

We met in council Oct. 29, with Bro. Hylton presiding. New officers were elected for the coming year: Bro. J. W. Ikenberry, elder; Bro. Leon Campbell, clerk; the writer, "Messenger" correspondent and agent.

We had our love feast Nov. 4, with Bro. U. S. Campbell and Sister Jennings officiating. Twenty-eight were present. We have only been organized a little over a year, but feel greatly encouraged to go forward and do greater things for the Master. We have a small place in which to worship, but we are planning bigger things in the future, as the Lord prospers us. We organized a Christian Workers' Meeting Nov. 5. The Mission Board of the First District of Virginia has been supplying us with ministers each Sunday, which we greatly appreciate. Our Sunday-school is progressing nicely. Mrs. W. H. Matheny.

WOODBURY, PENNSYLVANIA

Bro. Maynard Cassady, of Huntingdon, Pa., a student of Princeton Seminary, began his work as vacation pastor of the Woodbury church May 20 and continued until Sept. 17. During this time he very ably preached the Word from the pulpit of the four different appointments in their turn. He also alternated evening services at the

Replodge and Curry houses, and midweek prayer meetings. With Sister Grace B. Stayer, and others, he conducted a two weeks' Vacation Bible School at the Replodge house, with an enrollment of 102, and an average attendance of eighty-five. The school closed with a very fine commencement program, in which all the children took their parts very well.

Bro. Cassady also conducted Harvest Home services at three of the appointments. The offerings were applied toward home mission work. During Bro. Cassady's labors with us, six were added to the church by baptism, five of whom are heads of families. His work and stay with us were much appreciated. He won many friends while here. His preparation for still greater service requires his continuance of work at Princeton Seminary. We also had the pleasure of having with us his father, Bro. J. H. Cassady, and family. Bro. Cassady gave us three very able sermons.

We held our love feast at the Replodge house Oct. 8. The services were well attended, with Eld. J. J. Shaffer, of Hollidaysburg, Pa., in charge.

A VISIT TO ELDER AND SISTER EIKENBERRY OF LIBERTY, KANSAS

Eld. Joel Eikenberry has been in the ministry for many years. Learning that he had lost his eyesight, we had a very strong desire to see him and the aged sister, for we had dwelt in loving fellowship with them twenty-five years ago. Bro. Eikenberry was our minister then. Many times he cheered us with encouraging words in the sanctuary, and in prayers and songs of praise. We have worshiped together and rejoiced in the feasts of love and holy communion.

Our recent meeting was a joyous one. We found him at church. We sat beside him, heard his testimony before the congregation, walked arm in arm with him to his hospitable home, and again enjoyed a bountiful feast together, that the good sister had prepared.

It was an inspiration to hear him say that the loss of his eyesight was a blessing. It dimmed the world, but gave him a clearer vision of the "Better Land." His sight by faith was clear and grand. "Oh," he remarked, "I would love to see my friends, and on that account wish I could see; but I can hear well—can hear their kind words of sympathy and love, and that seems to be a recompense for the want of sight. Now I know what it is to see by faith. The world is closed to me, but heaven is clearer."

Indeed, it seems as if it would be a blessing for more of us to be blind to the world. We could then enjoy rapt visions of faith and hope and glory. Under God's kind hand, every calamity, to his faithful children, has its recompense of blessing. J. L. Switzer.

Carterville, Mo.

IN MEMORY OF BRO. JOSEPH S. GOCHENOUR

Bro. Jos. S. Gochenour, of the Woodstock congregation, passed to his reward Sept. 26, 1922, at the Winchester Memorial Hospital, where he was operated on for appendicitis Sept. 2. He contracted pneumonia and died, aged seventy-five years, nine months and six days.

He was the son of Jonas and Mary Ann Gochenour, and was born near Woodstock, Va., Dec. 1847. He was reared and spent his entire life on the same farm. He married Mary C. Baker Sept. 4, 1873. There were five children, one of whom died in infancy. The oldest son was killed while helping one of his neighbors raise a barn. Surviving are one daughter, two sons (all members of the Church of the Brethren), six grandchildren and one great-grandchild. His wife died Nov. 15, 1914.

He united with the church in early life and lived a consistent life. He served in the office of deacon for about forty years, and was always ready to serve his Master and do what he thought right in quiet ways. He was very seldom absent from church. He was anointed while at the hospital. He was a life-long reader of the "Messenger."

Services at the St. Luke union church by his pastor, Bro. R. H. Mowry. Burial in the family graveyard. Mrs. Geo. J. Hoover.

Stuarts Draft, Va.

SISTERS' AID SOCIETIES

BEANS MILL, W. VA.—Some time ago the Ladies' Aid Society was organized at Beans Mill, and the following officers were elected: Sister Doris Byrd, President; Sister Mary Bean, Secretary-Treasurer. It required some time to get started, as the work was new in the community, and members were slow coming in. Our first effort at raising funds was Oct. 28, when we had a social, which netted us \$15. If any of the sisters have good suggestions for raising funds, or if they can give us ideas of interest, we would be glad to have them.—Mary Bean, Beans Mill, W. Va., Nov. 3.

FRESNO, CALIF.—Report of the Aid Society of the Figarden church, ending Oct. 1, 1922: We reorganized Sept. 28, with 15 members present; enrollment 26. Twenty-one meetings were held; average attendance, 14; offerings, \$23.33. Amount received for sewing, \$65.20; expenditures, \$81.85—\$58 of which was spent for hymnals. We sent a box of good things to eat to the Oakland Mission for Thanksgiving for the poor. We also sewed several days for the sick and needy. Officers: President, Sister M. J. Mishler; Vice-President, Sister J. B. Sowers; Secretary-Treasurer, Sister R. Lake.—Mrs. M. C. Baker, Fresno, Calif., Nov. 2.

NORBORNE, MO.—Report of Bethany Aid Society for year ending Nov. 1, 1922: We held 21 meetings, with an average attendance of 8. We made 6 aprons, 8 comforts, 11 dresses, quilted 3 quilts, and made 28 prayer-coverings and other articles. We served 3 sale-dinners, \$88.17; banquet, \$8.46; ice-cream social, \$13.29; prayer-coverings, \$8.25; sun-bonnets, \$2.07. We carried over from last year, \$18.85; total, \$159.76. We paid into church treasury, \$88; \$25 on the piano; \$21.13 for minor expenses; total, \$134.13; balance, \$26.63. Officers: Willa Clemens, President; Madge Hoover, Vice-President; Doll Clemens, Secretary-Treasurer; the writer, Secretary-Treasurer—Ollie Clemens, Norborne, Mo., Nov. 1.

SUMMERFIELD, KANS.—The Richland Center Ladies' Aid reorganized Oct. 4, with Sister Belle Van Nortwick, President; Sister Hattie Frantz, Vice-President; Sister Eva Fralin, Secretary-Treasurer. During the year 16 meetings were held; attendance 9; enrollment, 10. Proceeds of apron sale, \$100; paid out \$50 toward electric light plant;

sent 2 comforters to Kansas City Mission; bought a lawn-mower for church, \$12.50; gave our pastor \$50; new song books, \$17.50; gift (table cloth), to our president, \$6.00; paid \$7.72 for flowers for sick and funerals; District Secretary, \$11; \$5 for use of building for apron sale; \$1.95 for fruit for sick. We served 5 public sale dinners, \$165.55; ice cream social, \$20.55; total receipts, \$303.06; expenses, \$302.—Mrs. Eva Fralin, Summerfield, Kans., Nov. 6.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Butler-Byers.—By the undersigned, at the home of the groom's parents, Oct. 11, 1922, Brother Dwight Butler, of Detroit, Mich., and Sister Gertrude Mae Byers, of Detroit, Mich.—Arthur O. Mote, Detroit, Mich.

King-Wallace.—By the undersigned, at his residence, Nov. 6, 1922, Brother Raymond King, of North English, Iowa, and Sister Gertrude Wallace, of Keota, Iowa.—S. B. Miller, Cedar Rapids, Iowa.

Philips-Koltz.—By the undersigned, in the Douglas Park church, Aug. 12, 1922, Mr. Jos. Philips and Miss Alice Koltz, both of Chicago.—Earl Frantz, Chicago, Ill.

Stacy-Brown.—By the undersigned, at the parsonage, Oct. 7, 1922, Mr. Fred Welch and Mrs. Nora Brown, both of Chicago.—Earl Frantz, Chicago, Ill.

Whitson-Cripe.—By the undersigned, at his home, Oct. 31, 1922, Mr. Clifford Whitson, of Peru, Ind., and Miss Beulah Cripe, of Kokomo, Ind.—J. A. Miller, Kokomo, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Arnold, Aaron, born in Preble County, Ohio, Aug. 19, 1841, died at Goshen Hospital, Oct. 6, 1922. He was the son of Henry and Martha Arnold, being the eldest of thirteen children, only one brother and one sister surviving. He united with the Church of the Brethren sixty years ago and remained a faithful, loyal brother. He was married to Amanda Isenberger Feb. 23, 1863. There were six children, the oldest son and the oldest daughter preceded him. He was married to Susie Cripe, who died in less than a year. Jan. 1, 1916, he married Lementine Hoover, who survives with one daughter, three sons, fifteen grandchildren and seven great-grandchildren. He was taken ill with cancer in January, 1921, from which at times he was a sufferer, but bore it all with Christian patience. Services in his home near Manchester, where the body was laid to rest and the funeral preached by the writer.—Hiram Forney, Goshen, Ind.

Bright, Mary, eldest daughter of Bro. Jacob and Catherine Garber, born June 7, 1844, died at the home of her daughter, Oct. 27, 1922, of which life she accepted the faith of the Church of the Brethren, of early life she was an ardent member. Dec. 29, 1870, she married Marion C. Bright. There were one daughter and one son, both of whom survive. In May, 1919, she suffered a paralytic stroke. May 30, at her request, she was anointed. She bore her affliction patiently. Her husband preceded her in 1913. She leaves one daughter, one son, two grandchildren, five sisters and one brother. Services at the Bear Creek church by Eld. D. M. Garber.—Mrs. Bessie Filbrun, Dayton, Ohio.

Brubaker, Josiah D., born in Franklin County, Va., April 29, 1858, died Oct. 11, 1922. He was married in 1879 to Susan B. Gibbel. They were in Nebraska, where he taught school for a number of years, and in 1898 they moved to Hemet. He was a faithful member of the church. During the last two years of failing health he demonstrated his Christian fortitude. He leaves his wife, four sons and one daughter, an aged mother and several brothers and sisters. One brother preceded him from the India Mission field. Services at the Brethren church by Bro. H. C. Lang. Burial in the San Jacinto-Hemet cemetery.—Gertrude A. Yoder, Hemet, Calif.

Butler, Sarah, daughter of Sarah Clapper and David Priddy, born Jan. 5, 1854, in Henry County, Ind., died Nov. 7, 1922, at her home in Detroit, Mich. She was married to Lindley H. Butler April 13, 1873. There were seven children, four having died in infancy. One brother, an invalid husband, one son, two daughters, six grandchildren and one great-grandson survive. Services in the Detroit church by the pastor, Bro. A. O. Mote. Sister Butler joined the church and the Brethren early in life and lived a true and faithful life that she won the esteem of all who knew her. Interment in the Forest Lawn cemetery.—Mrs. A. O. Mote, Detroit, Mich.

Cripe, Sister Samantha C., daughter of Isaac and Catherine Cripe, born near Rossville, Ind., died Oct. 24, 1922, aged 57 years, 1 month and 13 days. She united with the Church of the Brethren at the age of about twenty-seven, and ever lived a true Christian life. She leaves an aged mother, a brother and sister. Services at the home by Eld. John W. Root.—Clara Metzger, Rossville, Ind.

Eikenberry, Martha Jane, nee Zook, born at Flora, Ind., Jan. 21, 1842, died at a hospital in Denver, Colo., Oct. 26, 1922. She united with the Church of the Brethren in 1860 and remained a faithful member until her death. Sister Eikenberry Feb. 7, 1862. There were five children, one of whom preceded her. Her husband died July 30, 1916. Services by the writer at the Panora house, assisted by Elders H. L. Royer and Irvin Haughtlin. Burial in the adjoining cemetery.—M. W. Eikenberry, Dallas Center, Iowa.

Fike, Sister Sadie Ann, born in Wilson County, Kans., died at her home in Langley Prairie, B. C. Canada, Nov. 1, 1922, aged 64 years, 9 months and 6 days. She was married Feb. 27, 1884, to Chas. B. Fike. She became a member of the Church of the Brethren in 1886 and lived a very devoted and consecrated life. She is survived by her husband, one son, three daughters, nine grandchildren and one great-grandchild. One son and daughter preceded her. Services at her home by Rev. Peacock, of the Presbyterian church, as no minister of the Church of the Brethren was available. Interment in the Murvillie cemetery.—Christena G. Fike, Langley Prairie, B. C. Canada.

Fox, Sister E. S., was the daughter of G. W. and Susannah Crissman. She was born in Armstrong County, Mo., Nov. 4, 1862, and died at man. She was the first of a family of eleven children to be called home. She was the mother of sixteen children, fourteen of whom survive, with the father. During the last five years she was delicate health, and only by her energetic and active spirit was she enabled to attend to the duties of her home. Her last illness was caused by leakage of the heart. In her Christian life she was earnest and devoted. Having united with the Church of the Brethren shortly after her marriage, she remained ever faithful. Six days before her passing over she called for the anointing, which was administered. Services were in charge of the writer, assisted by M. Keller.—H. A. Frantz, Red Cloud, Nebr.

Gelb, Bro. Abram, died very suddenly at his home near Manheim, in the bounds of the White Oak congregation, July 21, 1922, aged 62 years, 1 month and 26 days. He is survived by his wife and nine children, his mother, two brothers and three sisters. He was a member of the Church of the Brethren for many years. Services at Herneys (Mennonite) church by the home ministers. Interment in Longneckers cemetery.—Susan M. Gible, Manheim, Pa.

Glick, Pearl Elizabeth, infant daughter of Bro. George and Sister Susie Glick, died at the home of her parents, Nov. 9, 1922, aged 1 year, 2 months and 4 days. Services at the Sacramento by the writer, assisted by Eld. Michael Blocher.—John J. Ernst, Sacramento, Calif.

Grisinger, Phoebe (Gorman), born in Wayne County, Ohio, Feb. 9, 1846, died Sept. 12, 1922. She married Jos. Grisinger Sept. 27, 1877. There

were six children, five of whom remain. One son preceded her Aug. 14, 1898. She united with the Evangelical church early in life and a few years ago became a member of the Church of the Brethren. She was stricken with paralysis some months before her death. Services in the home of her youngest daughter, Mrs. John Butdorff, Homeville, Ohio, by the writer. Burial in the cemetery near the Black River church, Medina County, Ohio.—S. M. Friend, Lodi, Ohio.

Hankins, Sister Elizabeth, died at her home in Manheim, Oct. 14, 1922, of complications, aged 60 years, 6 months and 15 days. She is survived by one brother and one sister. She was a faithful member of the Church of the Brethren for many years. Services in the Manheim house by Eld. N. B. Fainstock and Chas. Cassel. Interment in the Fairview cemetery.—Susan M. Gibbs, Manheim, Pa.

Jordan, Lydia A., born in Rockingham County, Va., Dec. 3, 1846, died at her home in Ashland, Ore., Oct. 25, 1922. She accepted Christ and became a member of the Church of the Brethren in her girlhood days and remained faithful. She leaves her husband, three sons, one daughter, nine grandchildren and two great-grandchildren. She also raised one grandchild from infancy. In Christian piety she was a noble example. She enjoyed reading her Bible, and the "Gospel Messenger" also was a great source of comfort to her. Services at the Brethren church near her home by Eld. Hiram Smith. Interment in the Mountain View cemetery, Ashland.—Laura E. Goetz, Ashland, Ore.

Keeling, Bro. Robert M., born in Mercer County, Ohio, Nov. 19, 1885, died Nov. 3, 1922, near Signet, Okla. Dec. 20, 1908, he married Miss Maud E. Detrick. There were two sons and four daughters. He united with the Church of the Brethren in 1907 and remained faithful. He was interested in the church and was an active worker in church and Sunday-school. He leaves his wife and five children, father and mother, five brothers and six sisters. Services at New Salem church, near Mendon, Ohio, by Eld. J. A. Guthrie, assisted by Brethren Cordier and Shearer. Burial in the cemetery near by.—Mrs. J. A. Guthrie, Spencer, Ohio.

Lanner, Eliza, daughter of Israel and Susan Williams, born near Cambridge City, Ind., June 29, 1842, died at her home near Millville, Ind., July, 1922. Feb. 4, 1866, she married David Lanner. There were six daughters and one son. Early in life she united with the United Brethren Church; afterwards she identified herself with the Church of the Brethren, in which faith she lived and died. She was deeply consecrated to the welfare of the church. There remain the husband, one brother, six children, twenty-seven grandchildren and seven great-grandchildren.—Mary E. Rinehart, Hagerstown, Ind.

Laprad, Nora, daughter of Chas. E. and Ada Laprad, died Oct. 31, 1922, after an illness of four weeks, aged 17 years and 22 days. She was baptized into the Church of the Brethren two years ago. She has been a very faithful member and was always eager for the Sunday-school and church services, being absent only two or three times from Sunday-school within the last three years. Her mother preceded her about four years ago. Services by Eld. Jesse Noffsinger.—Chas. C. Stebbins, Dayton, Ohio.

Mills, Bettie Alice, youngest daughter of Russell and May Mills, born Aug. 27, 1922, died Sept. 19, 1922. She leaves her father, mother and one sister. Services at the home of Frank Stauffer by Bro. Parker M. Filburn.—Mrs. Bessie Filburn, Dayton, Ohio.

Priser, Clyde R., born in Trotwood, Ohio, died Oct. 3, 1922, aged 12 years, 9 months and 27 days. For the past four years he made his home with his grandparents. He was baptized March 27, 1921, and was received into the Church of the Brethren. Ever since he has been active in Sunday-school and Christian Workers' Society, and regular at church services. In his last affliction he expressed the desire to have an education that he might some day be a minister. He leaves father, mother and one sister. Services at the Trotwood church by Eld. D. M. Garver.—Virgie Eby, Trotwood, Ohio.

Quick, James R., born May 27, 1835, died at his home near Hermitage, Va., Oct. 27, 1922, aged 87 years and 5 months. Services at Barren Ridge church by Bro. N. W. Coffman, assisted by Brethren Phillips and See. Burial in the cemetery near by.—Ruth Driver, Staunton, Va.

Shaffer, Bro. Wm., son of Brother and Sister Gillian Shaffer, born Jan. 9, 1882, died at his home near Hooversville, Pa., of heart trouble, Nov. 5, 1922. He was a member of the Church of the Brethren for more than half his life. He married Sister Lizzie Beltz, who survives with six children; his father, three brothers and three sisters. Services at the Ridge church by Bro. F. R. Zook. Burial in the Berkeley cemetery.—Mrs. J. L. Weaver, Hooversville, Pa.

Shelly, Isaac, son of Michael and Mary Shelly, born in Montgomery County, Pa., died at his home, near Ollie, Iowa, July 30, 1922, aged 79 years, 5 months and 21 days. In 1855 he came with his parents to Mt. Carroll, Ill. In 1870 he moved to Iowa and located on a farm near Harper. Jan. 7, 1872, he married Julia A. Bowersox, who survives with three sons and two daughters. Early in life he united with the Church of the Brethren and was soon after called to fill the office of deacon, the duties of which he performed faithfully until failing health removed him from active service. Services in the South Kook church by Eld. H. N. Butler. Burial in the Brethren cemetery.—C. W. Shelly, Ollie, Iowa.

Warner, Sister Catherine A. (Snyder), died at the home of her daughter, Canton, Ohio, Nov. 3, 1922. She was born near East Canton, Ohio, May 8, 1838. She married Wm. H. Warner Oct. 24, 1869. There were four children who survive with ten grandchildren and three great-grandchildren. She was a faithful member of the Church of the Brethren for more than forty years. Services at East Canton by the writer and Bro. John Kahler.—Eld. M. F. Favin, Canton, Ohio.

Werner, Julia B., born June 6, 1884, at Brodbeck, Pa., died Aug. 18, 1922. She united with the Church of the Brethren at the age of sixteen and was a faithful member of the Upper Codorus congregation.—Evelyn M. Werner, Brodbeck, Pa.

Zook, Bro. J. E., born in Mifflin County, Pa., died Oct. 13, 1922, aged 61 years and 8 days. His wife preceded him five years ago. He leaves four daughters and one son. He united with the church with a young man and remained faithful. Services at the home by the writer and Eld. Michael.—D. T. Dierdorff, Surrey, N. Dak.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning value of the atonement, the personal and visible return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by true immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian sabbath (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 2; Gal. 5: 22-25; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 13: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-7); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).
5. It labors earnestly for the conversion of the world to Jesus Christ, and for the realization of his ideals in the Christian life.

Tracts explaining these doctrines sent free upon request.

GENERAL MISSION BOARD, Elgin, Ill.

CHRISTMAS SUGGESTIONS

These long winter evenings make it possible for everyone to read. A book is a living thing with heart and mind and soul and spirit, and out from every good book issues forth a stream that cleanses the lives of all whom it touches.

Anne of Avonlea,	\$1.90	The Road to Le Reve,	\$1.50
L. M. Montgomery		Brewer Corcoran	
Anne of Green Gables,	1.90	The Primrose Ring,	82c
L. M. Montgomery		Ruth Sawyer	
Anne of the Island,	1.90	Round the Corner in Gay St.,	82c
L. M. Montgomery		Grace Richmond	
Billy Topsail, M. D.,	1.65	Strawberry Acres,	82c
Norman Duncan		Grace Richmond	
The Winning of Barbara Worth,	82c	The Sky Pilot,	82c
Harold B. Wright		Ralph Connor	
Their Yesterdays,	82c	Wings and Fetters,	82c
Harold B. Wright		Florence M. Kingsley	
When a Man's a Man,	82c	Joel, a Boy of Galilee,	1.75
Harold B. Wright		Annie F. Johnston	
Corporal Cameron,	82c	Kazan, A Dog Story,	82c
Ralph Connor		James O. Curwood	
The Doctor,	82c	Baree, Son of Kazan,	82c
Ralph Connor		James O. Curwood	
The Foreigner,	82c	Abraham Lincoln, Boy and Man,	82c
Ralph Connor		James Morgan	
Penrod,	82c	Theodore Roosevelt, Boy and Man,	82c
Booth Tarkington		James Morgan	
Seventeen,	82c	Adventures in Contentment,	82c
Booth Tarkington		David Grayson	
The Harvester,	82c	Adventures in Friendship,	82c
Gene Stratton Porter		David Grayson	
The Following of the Star,	82c	The Friendly Road,	82c
Florence Barclay		David Grayson	
Pilgrim's Progress,	82c	Uncle Tom's Cabin, Illustrated,	2.00
John Bunyan		Harriet B. Stowe	
Theodore Roosevelt—100% American,	82c	Georgina of the Rainbows,	82c
W. R. Thayer		Annie F. Johnston	
Two Ancient Red Cross Tales, ..	60c	Up from Slavery,	82c
F. W. Wilson		Booker T. Washington	
Glengarry School Days,	82c	Fisherman's Luck,	82c
Ralph Connor		Henry Van Dyke	
The Man from Glengarry,	82c	Ben Hur,	82c
Ralph Connor		Lew Wallace	
The Mistress of Shenstone,	82c	Martha By-the-Day,	82c
Florence Barclay		Julie M. Lippman	
Freckles,	82c	Making Over Martha,	82c
Gene Stratton Porter		Julie M. Lippman	
Pollyanna, The Glad Book,	1.90	Martha and Cupid,	82c
Eleanor Porter		Julie M. Lippman	
Pollyanna Grows Up,	1.90	The Patrol of the Sun Dance Trail,	82c
Eleanor Porter		Ralph Connor	
Girl of the Limberlost,	82c	My Pets,	1.25
Gene Stratton Porter		Marshall Saunders	
Michael O'Halloran,	82c	The Shepherd of the Hills,	82c
Gene Stratton Porter		Harold B. Wright	
The Man Who Forgot,	82c	That Printer of Udell's,	82c
James Hay, Jr.		Harold B. Wright	
Just David,	82c	The Rosary,	82c
Eleanor Porter		Florence Barclay	
Red Pepper Burns,	82c	The Courage of Marge O'Doon,	82c
Grace Richmond		James O. Curwood	
Mrs. Red Pepper,	82c	The Light in the Clearing,	82c
Grace Richmond		Irving Bacheller	
Miss Billy,	1.90	Dawn,	82c
Eleanor Porter		Eleanor Porter	
Miss Billy's Decision,	1.90	The Witness,	82c
Eleanor Porter		Grace L. H. Lutz	
Miss Billy Married,	1.90	The Sky Pilot in No-Man's Land,	82c
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THE GOSPEL MESSENGER

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Office Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 749)

Little River church (Elk Run congregation) met in visit council Oct. 27. The visiting brethren gave a very good report of the condition of the church. Eld. W. H. Ziegler had charge of the meeting. Eld. H. G. and A. C. Miller were with us. A choice was held for a deacon, which resulted in the election of Bro. Jas. W. Ross, who, with his wife, was installed on the Sunday following. Saturday afternoon we held our communion, with about thirty members present. We received interesting and instructive talks from the visiting ministers. Bro. A. C. Miller officiated. He also preached several impressive sermons during his stay. Bro. H. G. Miller had charge of the installation services. On Sunday an election was held for Sunday-school superintendent for 1923, which resulted in the choosing of Brethren G. S. Daugherty and Jas. W. Ross. Nov. 5 some members of the Volunteer Mission Band of Bridgewater College rendered a very interesting program, consisting of music, talks and recitations.—Florence Daugherty, Goshen, Va., Nov. 11.

Mt. Vernon—Oct. 1 our pastor, Bro. C. B. Smith, began a series of meetings and continued until Oct. 15, preaching sixteen strong spiritual sermons. The attendance and interest were good. While only one was baptized, we are sure that much good has been done. Our love feast was held Oct. 28, with Bro. Smith officiating. He preached his last sermon the following day, closing his work at this place. Since then the family has moved to Martinsburg, Pa. Nov. 5 our new pastor, Bro. E. S. Kiracone, of Bridgewater, Va., began the work here, preaching his first sermon which was enjoyed by all.—Nora Kindig, Waynesboro, Va., Nov. 8.

Oronoco—Bro. R. M. Figgers began a series of meetings Aug. 20, continuing until Aug. 27. Four were baptized. One was baptized at the Alwood church, which is a part of this congregation. This makes a total of seven baptized here this year. We held our love feast Oct. 22, with forty-two members present. Bro. R. M. Figgers officiated.—Robert H. Figgers, Jr., Oronoco, Va., Nov. 7.

Terrace View church met in council Nov. 5, with Bro. L. C. Coffman presiding. One letter of membership was read. The church officers were elected for the following year: Elder, Bro. E. C. Crum-packer; pastor, L. C. Coffman; clerk, Carl Saunders; "Messenger" agent, Viola Preas; correspondent, Reanne Whitten. The council meeting was followed by services on Saturday evening and Sunday morning. We held our love feast Sept. 30, with Bro. L. C. Coffman officiating. We had a very spiritual feast, with forty members present.—Reanne Whitten, Lowry, Va., Nov. 11.

WASHINGTON

Olympia church met in special council Nov. 1, to decide as to our series of meetings and Bible Institute. Bro. D. B. Eby, our elder, presided. Bro. C. W. Guthrie, pastor of the Wenatchee Valley church, has consented to come to us Dec. 10. The meetings will close the last of December, when we will have our love feast. We decided for a morning session of an hour and a half, and two hours each evening, including a sermon. We invite the neighboring churches on the Coast to meet with us. At the Sunday-school Convention of the Coast churches of Washington, to meet at Centralia Nov. 12, we will be well represented. We are glad for these meetings, for the solving of our problems. They are an inspiration for better work. Our elder will go to Richland Valley to begin a series of meetings Nov. 19. Bro. W. C. Lehman and family, who have moved

away, are greatly missed. Two of our Sunday-school girls have been received by baptism recently. Three letters have been granted. We are glad that the Centralia church has been supplied with a pastor. Our ministers had been looking after that appointment, and can now launch out into other work. We are very thankful for the bountiful harvest we have had, and in appreciation send the Orphans' Home in Tacoma three barrels of canned fruit.—Ida McNamee, Olympia, Wash., Nov. 6.

Sunnyside—Oct. 28 we held our love feast. We had with us Bro. D. B. Eby, of Olympia, Wash., who officiated, and delivered two splendid sermons the following Sunday morning and evening.—Mrs. M. E. Oswalt, Outlook, Wash., Nov. 11.

WEST VIRGINIA

Crummett Run—Oct. 22 our pastor, Bro. J. L. Driver, and wife began a series of meetings, preaching in all seventeen inspiring sermons. One was baptized. The meetings were well attended, with splendid interest, and the membership has been strengthened. Nov. 3 we held our visit council, with Eld. M. B. Miller officiating. The visiting brethren gave a very favorable report. Two letters were granted. On the Saturday following we held our love feast, with Eld. Josiah Beverage officiating.—Clara R. Bodkin, Sugar Grove, W. Va., Nov. 13.

Spruce Run church met in council Nov. 11, with Bro. Dixon presiding. No business came before the church. Bro. Dixon gave a good admonition.—Minnie Halstead, Wikel, W. Va., Nov. 13.

WISCONSIN

White Rapids—Oct. 29 the Sunday-school gave a splendid temperance program from the Lincoln-Lee Legion material. The object was to create sentiment in favor of law-enforcement and loyalty to our government. The various departments of the church are moving along nicely. It is a rare thing that practically the whole membership attend the regular weekly prayer meeting, which is commendable. We expect soon to have the new church basement in shape to hold services there.—Laura Harley, Amberg, Wis., Nov. 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

Dec. 27, 28, Arkansas and South-eastern Missouri, Broadwater church, Essex, Mo.

LOVE FEASTS

California
Nov. 30, Live Oak.
Nov. 30, 6 pm, 4176 Pacific Ave., San Diego.
Nov. 30, 5:30 pm, Glendora.
Nov. 30, Rainin City.
Dec. 10, 6:30 pm, Figarden.

Colorado
Nov. 30, Rocky Ford.

Illinois
Nov. 30, 6:30 pm, Cerro Gordo.

Indiana
Nov. 25, Buck Creek.
Nov. 27, Maple Grove.
Nov. 29, 6 pm, Union City.
Nov. 30, 7 pm, Spring Creek.
Nov. 30, 6 pm, Flora.
Dec. 3, Salamonie.

Iowa
Dec. 1, Sheldon.
Dec. 2, Des Moines Valley.

Kansas
Nov. 25, Olathe.
Nov. 30, Chautau.
Nov. 30, Hutchinson.
Dec. 3, Conway Springs.

Michigan
Nov. 30, 10:10 am, Elmdale.

Missouri
Nov. 30, Mineral Creek.

Nebraska
Nov. 29, Octavia.

Ohio
Nov. 30, 6 pm, West Milton.
Nov. 30, Greenville.
Nov. 30, 6 pm, Hartville.
Dec. 10, 6 pm, Rushereck.

Oklahoma
Nov. 25, Bartlesville.
No. 30, Guthrie.
Dec. 31, Thomas.

Pennsylvania
Nov. 26, Everett.

Nov. 26, 7 pm, Leamersville house, Leamersville.
No. 29, 30, 10 am, West Green-tree at Rheams.
Nov. 30, 7:30 pm, Bethany, Philadelphia.

Dec. 2, 3, 2 pm, Oriental house, Lost Creek congregation.

Virginia
Nov. 30, Green Hill.
Washington
Nov. 25, 10 am, Okanogan Valley.
Nov. 30, Yakima.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., December 2, 1922

No. 48

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...EDITORIAL...

Why the Emphasis Is There

WHEN John said that God is love he was not trying his hand at scientific definition. He did not mean to reduce God to an abstract quality, even so delightful and wonderful a quality as love, and deny that he is a Living Being with a conscious personality. He was only taking a short and effective way of making plain the most important truth about the relation of God to men. He was pointing out and emphasizing the controlling element in the moral nature of God. He was telling how God feels toward men, and what it is that determines the manner of his dealing with them. He was characterizing God, but he was not defining him.

Neither has the editor of this paper been trying his hand at scientific definition in all this wearisome repetition with which he has been saying that the religion of Jesus consists in living the life of love. Nor is he going to do that now. But there is a further word which may not be unwelcome to those who feel that the pressure on this single note has been unnecessarily heavy and constant, the more so since love to one's fellow-men has had more space than love to God.

That further word is this: We do not forget that religion has its roots in the instinctive desire of the human heart to be "in tune with the Infinite." Whether it is the untutored savage, frightened by the approaching storm or the darkness of the eclipse, or whether it is the enlightened philosopher, compelled by his researches as well as by the hard facts of personal experience to recognize his limitations, man is "incurably religious." Which means that he must either worship in reverence or cringe in terror before the presence of an Almighty Power. The fact of such a presence he can not escape, nor the search for harmonious adjustment thereto, and that search is the very essence of religion. It is the expression of the soul's desire to "get right with God."

Why, then, so much about human relationships? If the true nature of religion is as indicated in the preceding paragraph, why keep saying over and over that Christianity is living the life of love, with the emphasis mainly on love to one's fellow-men?

It would be a sufficient answer to such a question, no doubt, to remind ourselves that this is just what

the New Testament does, as we have already seen. Whether we can see the "why" of it or not, the fact is beyond dispute. Not only is much more space given to enforcing and applying the second commandment than the first, but the terms in which this is often spoken of are so emphatic as to make it the chief point of practical concern. No use to try to make an offering to God, Jesus said, when you do not love your brother. The one thing the rich young ruler lacked was that he did not love some of his neighbors. The priest and the Levite were faithful, probably, in their "duties to God," but they did not love a needy fellow-mortal. And how is it that the second commandment is made the test in Jesus' picture of the judgment in Matthew twenty-five? And how is it that Paul does practically the same thing when he finds in this the sum of all obligation? "If there be any other," he said, you remember.

Such outstanding facts as these can not be without very definite import. And we are not left to guess what that is. How can you love God whom you have not seen, we are asked, if you do not love your brother, or your neighbor, whom you have seen? There's the answer. Our relations with each other are tangible and definite. If love does not find positive expression there, it will not anywhere. If a man does not love his fellow-man, it is absolute proof that he does not and can not love God. Here is the practical, visible, test whether a man's religious feeling has any Christian quality about it. For the Christian's God loves men—miserable, wretched, dirty, suffering, sinful, men—and you can never "get right" with him unless you love them too. You can have no communion with him unless your feelings toward men are like God's feelings toward them. Plainly this is why the second commandment, though not more fundamental than the first and not even as directly involved as the first in the religious feeling, strictly so-called, is nevertheless more strongly stressed in New Testament teaching.

The essence of religion is fellowship with God, but the pathway to that fellowship—the only one there is—leads through fellowship with men.

The religion of Jesus is companionship with the God whom Jesus made known to the world. That companionship is found in *living the life of love*.

Your Rendezvous With Life

MANY who read these words must have read that magnificent little poem of the wartime, "A Rendezvous with Death." The author was not one of the host of versifiers who from a safe distance poured out beautiful sentiments about the heroes of the battlefield, but one who wrote right out of the fires of the war furnace and who, shortly afterward, kept the "rendezvous" of which he sang so beautifully.

No revulsion against the horrors and wickedness of war can destroy our appreciation of the self-crucifixion and devotion to a great ideal which was expressed in that poem. But another poet, this one of the colored race, has lately written "A Rendezvous with Life." Its artistry is not as delicate, perhaps, as that of the war poem but the ideal which inspired it is even finer.

For is it not a finer thing, splendid as is the thought of going steadily and bravely forward to keep one's appointed tryst with swiftly-approaching death—is it not a finer thing to realize that, before that engagement can be honorably kept, there is another which must have first attention? That is your rendezvous with life. Did you overlook that appointment?

Don't you know how discourteous it is—to speak mildly—to neglect an engagement, to keep the other

person waiting or, still worse, fail to appear altogether? Isn't that what you are doing with life? Didn't you forget that life is the prior claimant in this case?

Are you on the way to that meeting? Will you be there on time? Life, you know, does not consist in the abundance of the things which you possess, nor in the multiplicity of the things you do, but in the intensity of what you are—what your soul feels and wills. To meet life, to know life—not breathing air, eating meat and occupying space, but living—that is your first great engagement.

And life is ready for you now. Aren't you past due already?

"Too Light a Thing"

ARE there days when you forget about the bigness of God's plans and the wideness of his love? At such a time you will find exactly what you need in the first two paragraphs of Isaiah forty-nine.

They tell about the mission of Jehovah's servant. In the first paragraph that servant is Israel, called to be such from birth. But in the second paragraph the servant is distinguished from Israel, for it is the business of the servant "to bring Jacob again to him." Plainly, the nation, as a whole, was not fulfilling its God-intended function. The faithful portion must set the rest right. Ideal Israel is Jehovah's servant, but the actual Israel is not. It must become such. The servant in theory must become the servant in fact.

And then he is ready for his real work. Listen: "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

Did you realize it was that big? The divine purposing reaches to "the end of the earth." Nothing less than the salvation of all can satisfy the heart of God. Anything short of that, he says, "is too light a thing."

But this can never be accomplished until the ideal servant of Jehovah becomes his actual servant. This Israel failed to do. Shall the spiritual Israel, the church of Christ, to which the like commission has been given, fail also? Shall Jehovah's servant of this age seek to do no more than "to bring Jacob [herself] again to him"? Her orders read: "Make disciples of all the nations."

Wouldn't anything less than that be "too light a thing"?

Without the Apostrophe

"CAN'T" is a familiar word in our vocabulary, even if not always a useful one, but many of us do not realize how common it is—not the word but the idea—when we spell it with the apostrophe left out.

Can't differs from dissimulation in that there is no intention to deceive. Its affectation of piety is not calculated. Its insincerity is unconscious. It is merely thoughtless.

Can't is conventionalism. It says the customary thing. It professes great interest in the progress of the Kingdom. It talks much of what should be done, also of faults and failures, even unto tears, but lacks the ring of well-set purpose to help change things.

Can't is a spiritual opiate. It fools its victims into mistaking mock-piety and a show of zeal for the genuine articles.

Can't is the last station this side of hypocrisy. When one reaches that point it is high time to get off and take the next train back to sincere and well-considered speech.

CONTRIBUTORS' FORUM

Sometime We'll Know

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans are right,
And how what seemed reproof was love most true.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend;
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife!
And for each mystery could find a key!

But not today. Then be content, poor heart!
God's plans like lilies pure and white unfold!
We must not tear the close shut leaves apart—
Time will reveal the chalice of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we shall say, "God knew the best!"
—May Riley Smith.

Faith

BY EZRA FLORY

"Faith means we are confident of what we hope for, convinced of what we do not see."

In the classical eleventh chapter of Hebrews we are told that faith offers acceptable sacrifice, as seen in Abel. In Enoch's experience we are shown how faith walks with God. In Noah's career, faith feared. In Abraham's case, faith obeyed. In the decision of Moses, it refused a fleeting life of ease. At the Red Sea, faith overcame difficulties. In Rahab's case faith responded to a case of need. Then there is a long list of heroes who gained victories through faith. Faith also inspires, for we are told that Abel "being dead yet speaketh." The next chapter in Hebrews opens with the declaration that this crowd of faithful witnesses surrounds us as we run the Christian race. They would inspire us to greater faithfulness.

We hear it said that Deacon Jones was a faithful man—always at his post of duty. We are told that Sister Smith was a faithful sister—ever zealous for the order of the church. Faith in the New Testament is a moral act—it is no mere intellectual acquiescence in a proposition. It is the surrender of a man's whole being to him in whom he believes. It, therefore, makes belief or unbelief a test of moral disposition. Four conditions for faith are laid down in the New Testament:

1. *There must be purity of heart*, without which it is impossible to see God and to understand him (Matt. 5: 8). We must avoid the blinding effect of sin, but more especially should we seek to attain to the "single eye," unclouded by self-love and self-will—a simple desire to know the truth.
2. *Readiness to obey the truth perceived*. "If any man willeth to do his will, he shall know of the teaching whether it is of God" (John 7: 17).
3. *There must be a certain moral likeness in the man to God*. Like knows like; love recognizes love; purity respects purity. "To the pure all things are pure" (Titus 1: 15). A man who is himself unselfish, can readily believe in the simplicity and generosity of others. The person who is mean and selfish, reads the reflection of himself and of his own character and motives in his neighbor. That is what he feeds upon. That is what he himself is capable of, and in what he takes pleasure. "Every one that loveth is born of God; he that loveth not, knoweth not God, for God is love" (John 4: 7, 8).
4. *Another mark or requisite of faith is faithfulness to truth already made known*. "He that hath, to him shall be given," is a law not only in intellectual advance but in moral and spiritual life as well. Herein lies the secret of growth.

Now what is the bearing of these fundamental laws of God upon faith? Wherein are we to be judged as faithful or unfaithful? Have we placed the emphasis wrongly, or have we misunderstood the inner driving power of those sainted examples we quote? Has a warped life, in judging others, reflected its own twisted moral life, so that we may say in the words of the old proverb: "We consider the source"?

Elgin, Ill.

Seeking the Better Way Than War

BY GEORGE FULK

TODAY sentiment among the leading statesmen of all countries has crystallized in the conviction that war between countries can be abolished only by substituting for it some better method of settling international disputes.

War between countries is the exact parallel of the duel between individuals. The duel was the customary and lawful method of settling disputes between individuals, up to the time that a better method was devised and put into practice, namely, the system of jurisprudence—laws and courts. The history of life on the western plains of our own country tells the same story. Every individual went heavily armed, and war between individuals or groups was the prevailing method of settling disputes. Here, again, war was abolished and disarmament accomplished, not by changing human nature, nor by awaiting the millennium, but by substituting courts and laws for physical combat in settling disputes. Nor were the merits of the system of jurisprudence long in being recognized as superior to those of private armament and fighting.

Statesmen, representing their respective countries, have been feeling their way, for a considerable time, in an effort to devise and put in force an effective substitute for war. A brief historical outline of some of those efforts will throw much light upon the question of the correct method of abolishing war. Very brief, indeed, and incomplete must this outline be, for the purpose of this article, yet, possibly, containing enough of the essential facts to clear up this question of employing the most effective method in abolishing war.

Facts seem stranger than fiction, when we recall that the Czar of Russia, called the first World Conference, for the purpose of undertaking a reduction of armament and devising a substitute for war. Aug. 24, 1898, the Russian note was handed out to every country having a representative at the Court of St. Petersburg. This resulted in the calling of the First Hague Conference. This note ran in part as follows: "The intellectual and physical strength of the nations, labor and capital, are for the major part diverted from their natural application and unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction which, though today regarded as the last word of science, are destined tomorrow to lose all value in consequence of some fresh discovery in the same field. National culture, economic progress, and the production of wealth are either paralyzed or checked in their development. Moreover, in proportion as the armaments of each Power increase, so do they less and less fulfill the object which the Governments have set before themselves. The economic crises, due, in great part, to the system of armaments *a l'outrance*, and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden, which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged, it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking man shudder in advance. To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty which is today imposed on all states."

As a result of this step by the Czar of Russia, the First Hague Conference was convened May 18, 1899. The undertaking was extremely difficult. Skepticism and a spirit of hopelessness ruled the opening of the

Conference. Few of the nations had accepted the invitation to the conference out of any motive higher than that of a perfunctory discharge of duty. Most disparaging of all was the fact that no public sentiment, practically speaking, existed in any country, to support the undertaking of the Conference or to sustain the courage of the delegates. On the other hand, the delegates from Germany had come with a positive mandate to do nothing. The spirit of the Conference was such that the prime purpose for which it was called—the reduction of armament—was not even allowed to be discussed. For about two months the Conference dragged on without accomplishing any tangible results. Germany blocked all wheels of progress. Then Andrew D. White, of the American delegation, sent the Secretary of the American Delegation, Frederick W. Holls, with a letter to the Chancellor of Germany, appealing for German cooperation in the constructive plan, proposed by the American delegation for a World Court of Arbitration. Within this letter—the appeal of which touched the heart of the aged Chancellor, and led to a complete reversal of German policy on this vital matter—was a letter by the Protestant Episcopal Bishop of Texas, calling for prayers in every Episcopal church in Texas for the success of The Hague Conference. The exact words, in which Mr. White gives this account in his autobiography, are as follows: "This pastoral letter, to which I referred in my letter to Minister von Bülow, I entrusted to Holls, authorizing him to use it as he thought fit. He showed it to Prince Hohenlohe, and the latter, although a Roman Catholic, was evidently affected by it, and especially by the depth and extent of the longing for peace which it showed. It is, perhaps, an interesting example of an indirect 'answer to prayer,' since it undoubtedly strengthened the feelings in the Prince Chancellor's mind, which led him to favor arbitration."

This change of German policy from opposition to cooperation, in setting up the International Court of Arbitration, was the decisive factor which made possible the greatest achievement of the Conference. Indeed, it literally saved the Conference from utter failure, and eventually guaranteed success. All else that was done at the Conference was merely revising and improving the rules and regulations of warfare itself. The International Court of Arbitration, set up by this First Hague Conference, became the first practical step—and a long one—toward the World Court, recently set up by the League of Nations, and now functioning as an integral part of the machinery of international law which is destined to become the substitute for war. The vital part which the prayers of the churches in Texas had in the world-wide and age-long achievements of the Conference, in session in another hemisphere, can perhaps only be appreciated by Christians themselves, of clear vision, bearing in mind other historic achievements wrought by Providence in answer to prayer.

But the end of this work to abolish war is not yet.
Bethany, Ill. (To Be Continued)

"As Jehovah Seeth"

BY T. A. EISENBERG

SAMUEL was about to anoint a king, to take the place of Saul, whom the Lord had rejected. He was directed to the house of Jesse, but was not told definitely which one of the sons the new king should be.

Samuel was very close to Jehovah. At one time, when the people were conducting themselves very much to the displeasure of the Lord, and when his anger was being kindled against them, the Lord declared that even if Samuel and Moses should appear before him, yet his attitude towards the people would not be changed.

This shows the standing and influence that Samuel had with Jehovah. In spite of this knowledge and insight, however, Samuel failed in judgment. He thought that the Lord's anointed was before him when Jesse's oldest son presented himself. Samuel would have anointed him to be king, because of his splendid appearance. Then Samuel was told: "Jehovah seeth

not as man seeth." The reason for Samuel's failure in judgment is also given: "Man looketh on the outward appearance, but Jehovah looketh on the heart."

There are two reasons for the difference between human and Divine insight.

1. Man can not see to the depth to which God can penetrate. Man's vision is shallow *because he can not see beneath the surface*, in many respects, and therefore he often judges superficially. We see that even Samuel failed in this connection. Paul understood this, when he was admonishing the church regarding their feasts of love. He instructed them to examine *themselves*. He knew that they did not have the insight nor the ability to examine each other, and that they would make a miserable failure, if they attempted it. He told them, therefore, to do the thing that they, individually, were capable of doing—they were to look into their own heart and judge themselves.

2. Man's vision is often quite different from that of Jehovah, *because of the unwillingness of man to look at matters from the angle from which Jehovah looks at them*. We are not as much "in tune with the Infinite" as we ought to be. We allow selfish motives and personal interests to affect our decisions and therefore our judgment and insight seem to be at fault.

The fine, discriminating ability of the Master presents to us a matter of much interest and importance. Those Jewish leaders, who were continually trying to trap him, brought to the Master a sinful woman. Of course, Jesus condemned sin to the utmost—he could not tolerate and did not sanction that which was sinful and wrong in the life of any one. Jesus did not justify this woman. He knew she was a sinner and recognized her guilt, but he did what we oftentimes can not do, and what those Jews were unwilling to do—he looked beneath the surface and saw things as they really were. He looked into the heart of this sinful woman. There, beneath the rubbish, he saw something that deserved encouragement. Down, beneath the mass of sin and corruption, he found something that was good, and worthy of encouragement. He saw a life there that was worth forgiving. Oh, the grasp that Jesus had of things! How he could look at the circumstances and conditions! How he could see the temptation into which this woman had been thrown, when she sinned! How all this was open before him! And what influence it had on his judgment of the matter, and his attitude towards it!

Christ could look into the hearts of the accusers as well. He knew their motives as he knows ours. He understood that, while they pretended to be very zealous in the observance of the law, underneath of it all, their hearts were as "sepulchres filled with dead men's bones." Christ was unable to discover any "dead men's bones" in this woman's heart—in striking contrast to the heart of the Pharisees. And so he said to her: "Neither do I condemn thee; go and sin no more." Oh, for the ability to look at our fellow-beings—our brethren and sisters—as God looks at them! If only we could so relate ourselves to them, and act towards them, as God's attitude is to us—his erring and sinful children!

Gleichen, Alta., Canada.

The Sunday School—Training for Missions

BY DORIS ROYER

Second Prize Essay, Manchester College

A PROGRAM of missionary education is very necessary in the wide-awake church. We find that all churches that are growing and amount to something, are supporting missions. A church in Kentucky was divided on the missionary question, so they agreed to divide the church. The missionary supporters used one-half of the building and the non-supporters occupied the other part. In a few years the part belonging to the latter had fallen into decay, and was in a very dilapidated state, while the other half of the church was well kept up by the supporters of missions. The church that supports missions is well kept, and a prosperous, growing church.

The Sunday-school is the teaching department of the church. As youth is the formative period, it is the logical time to set the standards of missions, and they will never depart therefrom. Christ said: "Go ye," and as he has not yet changed that command, we must go. "Missions are not a question, therefore, of individual inclination but of universal personal obligation—not a mere matter of choice, but of plain obedience; not a matter of discussion but of propagation." There is a wonderful opportunity before us when we are told that two out of every three babies look into the faces of non-Christian mothers.

Every Sunday-school needs a program of missionary education. Various methods for this instruction may be used, such as interpretive—the explaining of such stories as the feeding of the five thousand; illustrative—using missionary incidents; supplemental—following up the regular Sunday-school lesson; substitutional—using another lesson in place of the regular lesson. No matter what kind of a program or method is carried out, missionary music, prayer, and offerings, as well as pictures, mottoes, and maps, must play a prominent and influential part in every service.

A book, "Five Missionary Minutes," by Trull, gives a very good reason for missionary programs and also an outline. He says that mission instruction is essential, and is really the central theme of the Bible, but must be introduced normally. Five minutes a Sunday is very advantageous, because the service can be made simple but effective. It does not require extensive preparation. The items are brief and the variety of material and presentation helps to remove prejudice, and gives a good missionary impression. A few minutes each Sunday serves to keep the cause of missions—giving and interest—before the pupil constantly, and in a consecutive manner.

Missionary education directs into service and utilizes waste materials and talents. Reports of personal work stimulate activity and worship. Field items, books and magazines, field letters and extracts all help make up an interesting program. The person giving such items must be familiar with them and thoroughly interested himself. In presenting a missionary story, he must know it and tell it simply, naturally, dramatically, and distinctly, adapting it to the department. Some churches, interested in missions, have a missionary secretary, who writes letters to some missionary, and then reads the replies to the group. Children in this country might write letters to children in foreign lands—the replies being translated by the missionaries.

There are many good books that give valuable hints and helps for missionary programs, such as "Missionary Readings for Missionary Programs," by Brain; "Missionary Methods for Sunday School Workers," by Trull; "Missionary Programs and Incidents," by Trull. For small children stories like "Child Life in Mission Lands," by Diffendorfer, may be used. There is an abundance of good, interesting material in these books.

Perhaps it may seem strange that there has not been much mention made of missionary offerings. They are certainly a part, and a large part, of the program. If, however, the real missionary spirit and understanding are brought to the children first, the offering will take care of itself. If you train the person—the child especially—in missions, their work and need, he will respond promptly with the money. A little boy with such training was going to spend a large amount at the fair. He said his prayers, but failed to ask the usual blessing on missions. When his father mentioned it and asked the cause, the boy said he guessed he could leave it out if he wanted to—that he wanted to spend all that money. The father said he had not said anything about the money, and told the boy to finish the prayer. At last he did, whereupon he promptly put part of the money in his missionary offering.

The future support, as well as the future workers for missions, perhaps, depends on our training of the people. The children, especially, need this training, so that they will be ready and open to respond to the needs. The training they receive now, if given sys-

tematically and with a real purpose in view, will bear fruit a hundredfold in a few years.

North Manchester, Ind.

Thank God!

BY MAUD MOHLER TRIMMER

ISN'T it queer that Christians should refer to some natural calamity, and nothing else, as an "act of God," that they should say, "Thy will be done," only in times of grief and sorrow, and that everybody should infer that the involuntary exclamation, "Thank God," indicates escape from danger? Is it not true that from the time of our first breath to our last, we are sustained by the loving acts of God, and it has always been his will for man to be happy and comfortable? An attitude like that implied in the first sentence above given, is actually heathenish. Pagans do all sorts of things to appease the wrath of their gods. God's children should remember that he is Love. Yet, for many years, enlightened Christians have emphasized the awful punishment dealt out for sin, rather than the joy it gives the Father to be served through love in training children.

Once a year men indulge in a luxurious feast, as a part of their "thank you" to God. Since our Thanksgiving Day was instituted out of gratitude for escape from starvation, it is only natural that men should delight in an abundance of food on its recurrence. In expressing gratitude to God on this occasion, men invariably refer first to food and crops, or their other means of livelihood. Sometime during the services some one will remember to show appreciation of the gift of the Son of God, as the Redeemer of man, and for personal salvation.

We should be glad indeed for all these gifts, and for many others. We should, indeed, above all things, rejoice that we have a God, a Savior and redemption, but isn't it glorious that we need not accept these gifts passively, but that our Father has given us a chance to cooperate with him in his work?

As for the common, everyday comforts of life, they are not confined to food, shelter and raiment. Every moment of our lives we are blessed by God, whether or not we realize it. We lie down to the gift of sleep. God sends a soft mantle of darkness to soothe our tense nerves and to rest our weary eyes till they close in sleep. From the time the first sunbeams caress us, till the close of day, we are the recipients of a constant flow of blessings—light, radiance, color, beauty, perfume, smiles, kindness, love, the courage, devotion and nobility of others, the laughter of little children, hope, and innumerable others.

People do murmur so much—often at things that are really a benefit to them. What's the use of abusing the weather when the varied forms of it are essential to growth in the vegetable world, and to health in the animal kingdom? What could be more tiresome than perpetually "perfect" weather, as we consider it?

Of all the silly complaints, made by men, perhaps the most unreasonable is against work. It is one of the greatest blessings given to men. One learns its full value when deprived of it for a time. Vigorous work is absolutely essential to human health and happiness. No man is more miserable or mischievous than the idle fellow. He has no appetite or zest for anything. The blood does not rush through his veins, and his gait is languid and lifeless. Thank God for honest toil!

Shallow people are always longing for more material possessions, vainly imagining that these are the sure passport to happiness. Always they grasp for more—more money, more lands, more costly furnishings, more costly paraphernalia of all sorts. There is something paradoxical about our possessions. We can not get on without them nor are we wholly satisfied with them. We require a certain amount of appurtenances, but anything in excess of the needed amount rather inclines to discomfort, anxiety, extra work and surfeit. It is the man with few belongings, rightly used, who gets the most out of life. Be glad if you have little.

(Continued on Page 762)

Building Christian Character

BY BESSIE M. JONES

THERE is a good old religious phrase which exhorts us to use all "the means of grace." Our forefathers believed in the value of the church service, of Bible reading, of prayer, for all those who were in earnest about right living.

St. Paul knew still another means of grace. It was *right thinking*. "Whatsoever things are true, whatsoever things are honest, . . . think on these things." Solomon also declared: "As a man thinketh in his heart, so is he." Modern psychology, in its emphasis on the power of attention, has restated this truth in other words. Every thought, it says, tends to pass into an act if it is not inhibited by a contrary thought, and if a thought is held long enough, in the center of attention, the contrary desire will tend to disappear.

Does not this law suggest a helpful means, whereby we may mould our lives in accordance with our highest ideals? First of all, let us do a little clear thinking. Of what qualities is the Christian character composed? What kind of a person do I really want to be? Having asked ourselves these questions, let us put our conclusions into words. For myself, I have formulated the following phrases: Poise and self-control, friendly service, sincerity, quiet courage to stand for the right. After this it should be a matter of daily routine to repeat these words over and over some twenty or thirty times, and at the same time to imagine one's self as already being the kind of a person one means to become. It is not desirable that one should endeavor to force a faith or a mood. Simply consider the method persistently used, as naturally bringing the desired result.

To prevent the method becoming too mechanical, we may pick up phrases, here and there, which express our thought in some new or better way. There may be something in a sermon, a public prayer, the Bible, or other book.

We may do much by this means to overcome the hindering moods which spoil the effectiveness of our lives. Here, for instance, is a prescription for that feeling of the unreality of the Christian life: "God is, and is the rewarder of all those who *diligently* seek him," or, "Hope thou in God, for I shall yet praise him for the help of his countenance."

For hurry and worry note these citations:

"God's greatness flows round our incompleteness,
Round our restlessness his rest."

"In quietness and in confidence shall be your strength."

"Not by might, nor by power, but by my Spirit, saith the Lord."

One might multiply the examples indefinitely, but each one is his own best doctor, understanding his own need best.

Character does not happen, neither is it the result of a single pull of the will. It comes only with the daily, yearly setting of the life in the upward direction, in persistent "practicing of the presence of God."

North East, Pa.

Angelic Measure

SELECTED BY MRS. D. F. GOOD

I DREAMED that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said: "Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" I said. "Measuring souls! I never heard of such a thing," and I began to ask questions. But the girl hurried on, and after a little, I let myself be pressed along with the crowd to the green.

There in the center, on a kind of a throne under the great elm, was the most glorious and beautiful Being I ever saw. He had white wings; his clothes were a queer, shining kind of white, and he had the kindest, yet most serious face I had ever beheld. By his side

was a tall, golden rod fastened upright in the ground, with curious marks at regular intervals from the top to the bottom. Over it, on a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurements as the people came up, on the calling of their names, in regular turns. The instant each one touched the golden measure, a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions—as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the President of the Aid for the Destitute Society, you know, and she manages ever so many other societies, too. And I thought, "Surely, Mrs. Darrow's measure will be very high indeed." But as she stood by the rod, the instant she touched it, she seemed to grow shorter and shorter, and the angel's face grew very serious, as he said: "This would be a soul of high stature if only the lowly, secret grace of humility and trust and patience, under little daily trials, had not been checked. These, too, are needed for perfect soul-growth."

I pitied Mrs. Darrow, as she moved away with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsey Lines, the seamstress. I was never more astonished in my life than when she took her stand by the rod, for immediately she increased till her mark was higher than any I had seen before, and her face shone so, I thought it must have caught its light from the angel's, which smiled so gloriously that I envied poor little Betsey, whom before I had rather looked down upon. And as the angel wrote in the book, he said: "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The next was Lillian Edgar, who dresses so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone: "O, child, why take thought for raiment? Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old, clumsy Jerry. But as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold! Jerry's measure was higher than any of the others. The angel's voice rang so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven."

And then, O, my name came next! And I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I had touched it, I felt myself growing shorter and shorter, and though I stretched and stretched, and strained every nerve, to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all, and I a member of the church for two years! I grew crimson for shame, and whispered to the angel: "O give me another chance before you mark me in the book so low as this. Tell me how to grow; I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come. This rule will help thee: 'Whatsoever thou doest, do it heartily, as to the Lord, in singleness of heart as unto Christ.' The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace."

And with that I burst into tears, and I suddenly

woke and found myself crying. But, O, I shall never forget that dream. I was so ashamed of my mark.—

Delia Lyman Porter.

Waynesboro, Pa.

The Church Paper in the Home

BY H. A. BRANDT

1. News Value of the Church Paper

THERE are four things, at least, that the church paper does for the home. Perhaps the most obvious of these four things is the service of the church paper in bringing the news of the church, for the Brotherhood is not only one in faith and doctrine, but there is also a sense in which the church is a great family, bound together by ties of blood and friendship, as well as by a common faith. From this standpoint the church paper is as necessary to the church group as is the town paper to the community. In one, as well as in the other, somebody has taken a trip, gotten married, or has died. And in any family, however large, it is of interest to all to know just what has happened. Hence the church paper does for the church group what the local paper does for the community, or what the round robin type of letter does for a large and scattered family. The church paper helps to give the feeling of family relationship which Christ suggests is characteristic of the household of faith, where he says that they, who have forsaken much in this life, "shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life."

2. The Church Paper in Relation to Common Thought and Action

As a large and scattered group, it would be impossible for the church to act as a unit and with speed if it were not for the church paper. Of course, in conventions and conferences large groups of church leaders do get together and think their way through on certain propositions. But what about emergencies? There are plenty of contingencies that arise that can not well be carried along until Conference time. In just such situations as these the church paper is able to render a striking service in making possible quick and harmonious action. For example, some special need arises on the home field or on the foreign field. The situation is laid before the church through the church paper. If it is a matter that demands discussion, this may be had through the columns of the paper. If it is not just such a proposition, practical results may often be gotten with even greater speed. But in either case it is the church paper that has made it possible for the church group to think through and act unitedly upon the proposition.

As has been intimated, the church paper is much more than an aid to speedy but harmonious action. Propositions that call for discussion get, perhaps, a saner hearing through the church paper than they would get through discussions at a convention. The material, as it appears for publication, must be carefully thought out. It is subject to the unhurried thought of the whole church constituency. Every point of view has an opportunity to be presented. Thus, in theory at least, the results gained through discussion in the church paper should be much freer from the results that arise with haste and the personal element, than are the results gained through convention discussion. Then, too, practical discussions in the church paper prepare the way for speedy and satisfactory handling of problems at Conference time. That is, if things have been pretty well thought through by the church group, before Conference time the way is cleared for the satisfactory disposal of a large amount of church business.

Perhaps it would seem to be unnecessary to point out, in any greater detail, the service of the church paper with respect to common thought and action, and yet something ought to be said about the principle involved. There is no association or interested group of any consequence that does not have a paper or papers devoted to its interests. Thus, the men who raise stock have their stock journals. The people

who raise poultry have their special publications, devoted to the different departments, as well as to the more general aspects of their industry. So, also, the folks that raise fruit, that manufacture, that sell, that teach school, that preach, that want light wines and beer, and that do not want light wines and beer—all have their papers. Every industrial concern of any consequence now has its house organ—not a musical instrument in the sense that it has ten strings, but certainly musical in the sense that the management wish to produce harmony in plans and action. If in all of these fields the printed page is essential to quick, intelligent, and harmonious action, it is certain that from the standpoint of the principles and methods, underlying common thought and action, the church can not get along without a church paper, even if we were so disposed.

3. The Church Paper as a Call to Better Things

The church paper in the home is more than a newsletter and a means of communication by which each church home may make its contribution toward the common thought and action. The church paper is definitely a call to better things in the home. Among all the reading matter, that clutters up the average reading-table in the shape of daily papers, magazines, oil advertisements, and catalogs there is one publication that is not devoted to material things. The church paper, through its constant emphasis on the larger hopes and aims of the church, through its constant presentation of the values that are eternal, does really help one to keep his head and discriminate. Thus the church paper comes into the home as a constant reminder of the things that are worth while.

On the positive side the church paper is a call to better things; on the negative side it helps to keep one from temptation. How often, as one sits down to rest and to read for a few minutes, before a meal or an engagement, there is the temptation to read the alluring stuff that appears in the daily paper. But with the church paper on the table there is always the challenge to read something better—if not from the church paper, at least from the books and magazines that are about.

4. Missionary Value of the Church Paper

There is no missionary that has done more for the church than has the church paper. In the church home the paper makes for interest in the church, for definite contributions toward united church action, and for more thoughtful living. It is also a tactful agent in keeping the work and value of the church before the children in the home, when they come to the age that they read and must make decisions. The church paper, in presenting the larger hopes and plans of the church, makes a definite challenge to youth in the home. Church work is seen to be more than a matter of local concern. The church is presented in its true light, as a force in world affairs, and the interest and imagination of young people is aroused. In homes that are not especially interested in religion, the church paper can often be sent as a quiet and tactful missionary. No one can face the challenge of the church paper, once a week, for a whole year and fail to think seriously of the more fundamental things of life. A pastor of much experience recently related how on one occasion seventy-five people were received into his church from thirty homes to which some one had sent the church paper. He did not mean to say that the church paper had done it all, but that the church paper had prepared the way. It had led seventy-five people in thirty homes to consider seriously the real values of life, and of their duty to both God and man.

Among all of the things that may be said about the church paper, at least these four should be noted: (1) Through its news features the church paper helps to keep the church together as a large but mutually interested family. (2) The church paper is an indispensable means of communication, making possible common thought and action upon urgent matters, as well as upon propositions that need to be thought out. (3) In the midst of varied interests the church paper constitutes a definite challenge to consider the things

that are really worth while. (4) The church paper is perhaps our most efficient missionary, inviting young and old, the interested and the indifferent, to face

the problem of their relation to man, to the church, and to their God.

La Verne, Calif.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

The Gospel Messenger

THE other day a brother said: "I was little interested in the work of the church before I subscribed for, and read, the GOSPEL MESSENGER. Now I find my interest and enthusiasm in the church growing by leaps and bounds." This is the result we would reasonably expect from all who follow the example of this good brother, and what a challenge it is to congregations, agents, publishers, and all the rest of us, to remember that it is a fact.

This is a reading age. We can not and ought not to read everything; but what we *do* read determines our viewpoint and attitude of life. We should be most careful in our selection of reading matter. In this, like in other things, "the children of this world are wiser . . . than the children of light." Literature of an evil, unchristian, or abnormal tendency is often printed more attractively, and circulated more zealously, than that which helps and inspires to faith and godliness. We must give more thought to our reading matter, and especially that for our young people.

One of our needs is loyalty to the truth and piety that is our heritage. Nothing will contribute to this more than our own church papers and books, if they are bought and read. The MESSENGER, with its weekly visits, should reach every Brethren home. Then it should be read—perhaps not everything in it—but its announcements and important articles of every kind should be considered. None of us will agree with everything, nor appreciate it all, but this may be the most stimulating and helpful by correcting either ourselves or the other fellow. Elders, pastors and agents have not only an opportunity to direct the character and viewpoint of their constituency in this way, but an obligation. Clear-headed and warm-hearted critics are always invited by the editor to help make it better.

A few feel that the price of the MESSENGER should be lowered. Certainly this would be desirable, if circumstances would permit it. The facts are that for several years it has been a financial loss, and continues to be. The high price of labor and paper, during and since the war, even with the slight increase in subscription rates, has made it a financial loss to the Brotherhood. Good judgment would suggest that the price should not be lowered under these circumstances. To those who are really too poor to pay the price of \$2.00, it is available at \$1.00 upon the recommendation of the church or agent. This is the time of the year for subscriptions. Let us all cooperate with our agents, that the MESSENGER may get into our church homes, and that thus the influence of its good reading matter may encourage enthusiasm and loyalty for the cause we love.

Brethren Books

DIFFERENT observers, outside of our Fraternity, comment upon the wide acquaintanceship of the average member of the church with others, over the entire denomination. This is so common with us that we do not stop to ask why it exists. Our comparatively small membership and the spirit of brotherliness, that characterizes us, go far toward creating this condition. But books and publications of our own also play an important role in making us familiar with others over the Brotherhood, and in knowing our church generally.

A generation ago the travel books of Bro. D. L. Miller were going into hundreds of Brethren homes. They were eagerly received. The editions ran into the thousands. These books, backed up by his extensive traveling among the churches, and the consequent acquaintanceships, reached every part of the church.

They came at a psychological time in our church life and exerted a tremendous influence.

Those who have recorded our church history, have performed a signal service for the church. Without their effort, much of the past would have been handed down by mere tradition. Intelligent church loyalty is still being created today by reference to material found in Dr. Brumbaugh's "History of the Brethren," now out of print. "Two Centuries of the Church of the Brethren," "History and Doctrine of the Church of the Brethren," and other historical books of a general or District scope.

The doctrinal practice of the church has been stimulated by such books as "The Doctrine of the Brethren Defended," by Bro. R. H. Miller. Books along literary lines such as, "The Literary Activity of the Brethren in the Eighteenth Century," by Bro. J. S. Flory, have helped us to appreciate the standards of the past. It would not be practical to refer to, or even to mention, all of the books along the different lines, which have been written by our Brethren. There are over eighty-five of them published by the Brethren Publishing House. Many others have been published elsewhere, and are for distribution through the Publishing House. A considerable number are out of print.

We dare say that it would be almost alarming to know how many Brethren homes do not have a copy of any of these books. In a District Conference, during the summer, a young man told of looking in vain for a book in his father's library, on the history of the Church of the Brethren. He went on to tell how he had completed a four years' college course without having opportunity to be in a class where the history and doctrines of our church were taught. The college has since added such a course. We can not expect our young people to be interested in the church, if parents and others do not make its history and message accessible to them.

It is through books and the regular publications that a brotherly feeling is built up. Perhaps no section of the GOSPEL MESSENGER is read so widely as the correspondence section. Know your church through its publications, and you will have a higher appreciation of its worth. December is a good month to begin.

Forward Movement Notes

"WE HAVE ONLY ONE HUNDRED AND FORTY MEMBERS, and most of them are drones, as far as giving is concerned," was the way one report read. The figure is perhaps a bit unfortunate, but it is expressive and probably true to the condition. We hope that the tithing literature for which he wrote will help in bringing about a more desirable condition.

WITH THE EXCEPTION OF THE CHRISTMAS LESSON, the subjects for this month, in the Christian Workers' Society, are all concerned with reading. This fits well into the emphasis of the month upon our own publications. An article by Bro. H. A. Brandt in this week's MESSENGER should be very helpful.

WE CONTINUE TO SEND OUT Tithing Account Books, as the tithing enrollment cards keep returning. The largest list of cards received, this week, was nine. These were sent in by David Weaver of Lititz, Pa.

"JESUS DID NOT SPEND HIS TIME in trying not to do wrong. He was too full of earnest love and longing to do right."

IF YOU WERE UNABLE TO OBSERVE BIBLE SUNDAY on the suggested day, arrange for a Sunday when special emphasis will be placed upon the Bible. Such an observance is appropriate at any season of the year.

THE ROUND TABLE

Students of Character

BY ARCHER WALLACE

Not long ago we heard a missionary, who had lived in China for nearly twenty years, say: "The Chinese are keen students of character. They are quick to detect insincerity. Only men and women of transparent character ought to represent the church in China."

Perhaps the Chinese are more critical of personal conduct than the people of this country. We are not in a position to make a comparison, but of one thing we are sure—no man or woman, who is a professing Christian, can live very long on the reputation of other Christians. There is a degree in which all people are students of character; some, of course, are much more critical than others.

"The best evidence for the truth of Christianity," said Henry Drummond, "is a Christian." We believe he was right. When argument has failed, and controversy has been of no avail, a pure life of unselfish consecration will disarm hostility and prejudice.

When John McDougal first went to the Indians of the Canadian Northwest, he found himself seriously handicapped because of the wretched example that some white men had set the Indians. Drinking, carousing, and flagrant evils had been carried by white men to the camps of the Indians, and when McDougal took to them the Gospel Message, the Indians were not slow to point out the white man's failings. They evidently, like the Chinese, were close students of character. The heart of McDougal was greatly cheered when an Indian chief, after having spoken bitterly against some white men's ways of living, laid his hand on the missionary's shoulder and said: "Never mind, John, your religion made you what you are, so it must be good."

We wonder how far the Pharisees of Christ's day deceived the people. They painted their faces so as to appear as men who fasted, they prayed loudly and ostentatiously at the street corners, where they could be seen of men. It was all, as we would say, playing to the gallery. God was not in their thoughts. No doubt they did get credit for a righteousness which they did not really possess. But Jesus was a keen, as well as a sympathetic student of character, and he recognized the sham and hypocrisy of their lives.

"Only men and women of transparent character ought to represent the church in China," said the missionary. We agree with him, but we know that no other type can possibly do effective work for Christ in our own land. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Toronto, Can.

Be Like a Rose

BY MARY PRENTICE WILSON

We all despise selfishness in others. Very few of us, however, do not have some hidden selfishness within our natures.

Can you imagine a rose that would close up all its petals tight and say: "I can not afford to give away all my beauty and sweetness; I shall keep it for myself. I will roll up my petals and withhold my fragrance"?

No, wherever there is a rose, red or white, it is opened to full bloom. People stop to smell its fragrance and to admire its beauty. Children long to pluck it. Bees come to it for honey. Smilingly it fulfills its mission in life. The dainty colors and delicate fragrance do not exist in the unopened bud. It is only when the rose opens to full bloom, that all its glories are developed. So human selfishness always defeats its own purpose.

He who refuses to give himself with his gift, finds that he loses the very things he most desires to keep. His finer nature becomes atrophied. He becomes deaf

to the cries of his fellow-men. Refuse to open your purse, and soon you can not open your sympathy. Refusing to give, you cease to enjoy what you have. Refusing to love, you lose the power to love and be loved.

It is not so very hard to become a moral paralytic. On the other hand, the moment we open wider our lives' door, like the rose, sending out the fragrance of our love and beauty upon every passerby, we let the sunshine of God's beautiful love into our very souls. In helping, we find we are helped. God plans it so. Let us be roses in the garden of our God!

Aline, Okla.

Your Anxieties

BY JULIA GRAYDON

"Be not anxious." Have you heard these words before and have you committed them to memory?

But you say: "How can I help being anxious? I have so much ahead of me today, tomorrow, next week and next month. I can not see how I am going to come out."

Take the rest of the verse: "For the things of the morrow will take care of themselves." Have you ever found it so? Have you ever seen tomorrow's cares fade away like a mist, when tomorrow came? Do you know that the real meaning of casting is hurling—"Hurling all your cares or anxieties upon him."

Are you willing to hurl the little things that make you fume and fret, upon the Christ of God, who will carry them for you?

If you are, then the way ahead will be easier and you will lose that anxious frown you have been carrying so long.

Harrisburg, Pa.

The Third Factor

Where Two Or Three Are Gathered Together in My Name There Am I in the Midst of Them

BY R. H. MILLER

"One boy is a whole boy; two boys are a half boy; and three boys are no boy at all." It's really funny how boys add up—not at all like sticks, for instance. But then, of course, boys are not "sticks." Every parent knows that what one boy will do alone, added to what another will do by himself, is a vastly different thing from what the two will do *when they are together*.

But there is something deeper here. Units, *together*, are more than their sum. When two lives touch, there seems to be a "Third Factor" to be reckoned with.

When A and B begin the doing of some good work, the power is that of **A and B+**. That + is the name for a sort of indefinable, incalculable, yet most real, and potent Third Factor. This Third Factor is invariably present in all such association. We have all observed it. We have all experienced it. When lovers of the Lord get together the result is always more than the sum of the individuals that make up the group.

Whence this unaccounted increment? And what is it?

This Third Factor is Divine. It is God. "Where two or three are gathered together in my name there am I in the midst of them." When one life touches another on the level of the soul's deepest hunger—the hunger for God—it is of this point that the Infinite God says: "There am I!" And there he is indeed, in all his fullness of love, and joy, and power. He is the great Third Factor!

North Manchester, Ind.

"What's the Use?"

BY OLIVE A. SMITH

Few of us can ever forget the heroes and heroines of our first stories—the characters that were pictured on the pages of the books or magazines which opened to us the world of life, as created in the minds of authors. Often these characters come back to us after

years of absence, seeming as real as they did when we saw them in the imagination of childhood. Such a character, in the person of a young girl, comes to my mind, and I see, again, the scornful curl of her lip as she propounded the question she was always asking, "What's the use?"

Time has erased all memory of the particulars. I do not even remember her name, the author who created her, or what were the special circumstances which caused her attitude of cynicism. But I recall that she became a beautiful woman, accustomed to doing, and that her dark eyes always expressed scorn when she curled her lip and exclaimed: "What's the use?"

It was easy enough to repudiate her scornful attitude in those days, but—to be perfectly frank—it is not so easy now. Moreover, I believe that I am far from alone in my inability to forget her, or some character like her, which flits across the memory of many a fellow-traveler.

"What's the use?" When we know, beyond a doubt, that our motives are true and right, when we fight with every power at our command, and grim failure is the result, we remember the girl, and we sympathize with her in her attitude of scorn and rebellion.

What's the use of following our principles, our convictions, our ideals, when no one is affected by our action, when we make no impression upon any person or cause, unless it be to call down criticism or reproach upon our own heads?

What's the use of cherishing impossible ideals of human conduct when we see hundreds of our associates gaining apparent success and happiness by being content with the popular ideal? What's the use of attempting to apply the Christian principles of conduct, in dealing with our fellow-men when no one seems to realize that the attempt is made?

So we think, in our hours of spiritual dejection—and such hours come to all of us. But the old-fashioned author was right. When the little black-eyed heroine became the beautiful character of mature life, she quit curling her lip and propounding the scornful question. She learned the secret of the spiritual alchemy which makes it worth while to stand for the right, as we see it, regardless of results. She learned that the old adage, "It pays to do right," has a double meaning; that the "pay" often received is material loss, and that the only way to make the adage come true is to go humbly to the school of spiritual values.

The average fairy tale metes out punishment to the wicked witch or the selfish big brother, while the good little child is rewarded with all the blessings of plenty and happiness. And somewhere along the road to maturity must come that rude awakening to the fact that the fairy tale is not true to life. There is where our little heroine appears, with the scornful curl of the lip and the universal query, "What's the use?"

Emporia, Kans.

Let the Masterpiece Come Next

BY CHESTER E. SHULER

It is said that St. Gaudens, the famous sculptor, when he had just unveiled a fine statue in Chicago, was accosted by a reporter who said: "I suppose, sir, you consider this your masterpiece."

"I do not," was the reply, "my next statue is always my masterpiece."

The person who is satisfied with his present effort or attainment, isn't likely to get much farther in his trade or profession. Neither is the Christian very likely to grow in grace as he should, if he does not keep, as his *ideal*, something far above his reach.

Striving to live better lives tomorrow than those we have lived today, is a worthy aim. A constant endeavor to tread more closely the path that Jesus wishes his children to follow, is well-pleasing to him.

Harrisburg, Pa.

God is wanting men who will strike a very definite blow for him, and the weapon he has given to strike with is his word; but if we would strike we must not doubt the weapon.

HOME AND FAMILY

Grandmother's Kitchen

BY EDYTH HILLERY HAY

Oh, a sunshiny place was Grandmother's kitchen,
With snowy, white-plastered walls
And great sectioned windows with potted geraniums;
How mem'ry the scene recalls!
I see it once more, just as if I were in it—
Its checkered linoleum floor—
The picture that hung just above the wash-basins—
The wraps near the back porch door:
And that little corner—now that I remember—
Was Grandmother's special care;
Here old-fashioned, three-cornered head shawls abounded,
And warm wraps for chore time wear.
I see the tall stair door, with one step beneath it
Where often I sat in my play;
The mirror close by it, an ancient tin comb-case,
A pin-cushion hung to stay:
This pin-cushion often attracted my fancy—
'Twas black with bright flowers done in oil—
Aunt Rosa had painted it, Grandmother told me,
Some years ago—when but a girl.
The solid, square table, the sink in the corner,
The half-open pantry door
From whence came delectable odors mysterious—
A blending of twenty or more.
The shining black range with the tea-kettle singing,
The paper-rack on the south wall,
The little, low rocking-chair where she sat mending—
How plainly I see it all!
How often dear Grandmother greeted my coming—
Her kind face aglow with a smile—
She was ever as glad (though she'd seen me quite lately)
As if I'd been gone a long while.
But only in memory comes the bright picture,
For never again can it be—
The old home has passed to the hands of a stranger,
And Grandmother's passed o'er death's sea.
Goshen, Ind.

"The Pure in Heart"

BY E. K. MOHR

International Purity Conference, Chicago, Ill., Dec. 27-29, 1921

THESE words of Jesus, and his declaration that out of the heart proceed evil thoughts, murders, adulteries, and fornications, warrant purity work by the Christian church and the church school.

The purity of Christ is, primarily, a purity of inwardness. God begins at the center of life and not at the circumference. "Man looketh on the outward appearance but the Lord looketh on the heart."

These words are not only a warrant but become a necessity, a direction of effort and a challenge. Purity becomes the test and foundation of the Christian life and, as an inward remedy, a Savior is the supreme necessity of the race.

While every effort at reform should be welcomed, commended and encouraged, in the last analysis only that endeavor will succeed which is able to change the heart of man. The church of Jesus is the only force to win decisive battles, and the Christ cure is the only sure panacea. "Keep thy heart with all diligence, for out of it are the issues of life."

* * *

We can not read far into God's Word before we note its strong emphasis on the things which are pure. Sin, in its nature and tendencies, is characterized as uncleanness. Any departure from God leads to impure living, is its inference and illustration. Impurity is as old and as big as sin. To combat a result we should address ourselves to the cause. The institutions and worship, revealed at Mt. Sinai, reveal also a holy God and, in symbol, point forward to a "fountain opened in the house of David, for sin and uncleanness." The command of the Old Testament is, "Wash you, make you clean." The only way to God in the New Testament is the path of purity. "Blessed are the pure in heart, for they shall see God." "Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart."

There are many so-called causes of impure living—immoral heredity, bad environment, low wages, evil

companionship, immodest dress, vile amusements, trashy reading. These may aid the growth of impurity, or may prove the moral decadence of a people, but for the real cause we must look deeper. In connection with the terrible picture in the first chapter of Romans we have a "wherefore" and "for this cause." Ungodliness is the real source of the evil. History bears out this contention, for whenever and wherever religion and religious activities decrease, licentiousness and social vice increase, and the increase of the one is always in direct proportion to the decrease of the other.

It is also true that wherever the Bible and its saving influence have gone, man has been purified and society has been elevated. Just a word here from S. D. Gordon's latest "Quiet Talk" book: "Christianity is an ideal, a group of moral principles and it is a vital power, that makes that ideal and those principles real in human life. It can change radically a human life from bad to good and it does it. Every continent, and civilization, and distinct race has a living evidence of such a change. Yellow men and brown, black men and white, have alike revealed this unmatched power at work. Civilization is mere surface veneer. This goes down to the very vitals." It has, therefore, been well said: "To think that we can solve the problem of impurity with any number of Rescue Homes, or with any outward means, is to think that we can plug up a volcano with sticks and with straws." An inward evil requires an inward remedy.

* * *

Here is a quotation from an editorial in a secular paper which may represent a general conception of purity teaching and of Sunday-school purity teaching in particular: "It is hard to see where the Sunday-school will be any better medium than the public school for the teaching of sex knowledge. There will be many thousands of disgusted and heartsick people, who will agree that the advocacy and introduction of sex hygiene instruction in the Sunday-school is deplorable, because many good people will welcome any dictum from such a source, regardless of the faulty reasoning supporting it." That sounds convincing, but it is never well to know so much that is not so. This editor is simply demonstrating a theory of his own creation.

What is the "reasoning" which justifies such an endeavor in the Sunday-school? The Chicago Vice Commission reports: "Religion and education alone can correct the greatest curse which today rests upon mankind. For this there is a mighty work for agencies and institutions of righteousness in the land." The Philadelphia Special Vice Commission says: "It goes without saying that religion, with its influence upon the human will, by the inculcation of the virtues of modesty and self-restraint, underlies all measures, looking to the protection of the young." If purity is, therefore, largely and essentially a question of morals, the church, injecting into it the tremendous moral forces of childhood and religious education, should mark an epoch in the fight for a white life and in the redemption of the race.

* * *

The Sunday-school, next to the home, comes into a close, friendly, sympathetic heart-touch with the individual, furnishes the atmosphere and finds the attitude so necessary to a compelling purity message. Here we can, in a natural way, through Bible incident and Bible characters, point out the God-ordained family relationships, emphasize reverence for truth, the sacredness of life—all high ideals. We can teach that the clean life is the longest and the strongest, the happiest and the most successful, and show that purity is as manly as truth and courage. This is the place, too, to focus the vision upon Jesus Christ, and to interpret and lay foundations of character in the eternal principles of the Word of God. We thus form an attitude for purity and so against all that is unnatural and impure. We may thus not only give enlightenment, but win enlistment against all that degrades, defiles and destroys. The tendency of such a teaching will help to make the moral life immune from the infection which abounds. Pure knowledge leaves indecency little room.

With the new awakening and the discussion which has followed, the pendulum has swung from the extreme of criminal silence, in matters of sex, to a publicity often nauseating. Literature, the drama, the periodical press, the lecture platform and the movies have exploited the interest which has been aroused. This endeavor to avoid all false modesty may easily tread upon and break down the barriers of real modesty.

A simple negative—crying out against an evil—may be no more than suggestive sentiment. Our faith should not be in odious facts but in the preservative force of ideals. Because of the strong negative emphasis, many imagine that Sunday-school purity work must, of necessity, be an introduction to that which is vile, hideous, shameful and impure. Except on special occasions, an address or a teaching, which proves to be a venereal clinic, or drags the mind through a moral sewer, can not be saved from an evil suggestiveness and from strong condemnation—no matter how prominent its purity label. Such a conception has kept many a pastor from speaking out about the things which stir him to the very soul.

We find it no more necessary, in such an effort, to teach the details of vice than we find it necessary to recite the tales of dishonesty, in teaching honesty. We are all victims of suggestion. Let us, by all means, not suggest the negative but that only which is positive, constructive and pure. That our good may not be evil spoken of, we have insisted that purity is the only word which can properly characterize the effort that needs to be made in the Sunday-school. This word has a positive, aggressive quality, which makes for that which is normal, natural, reverent, highest and best. As we insist on pure water, pure air, and pure food, so, much more, should we insist upon that which is pure and wholesome and unadulterated in the moral realm. Sunday-school purity work, of the right kind, need bring fear to none and should bring hope and cheer to all.

* * *

The need of purity teaching is apparent. It remains true that "my people are destroyed for lack of knowledge," and that "if we know the truth, the truth shall make us free." If seventy-five per cent of our children receive a vitiated sex knowledge before they are ten years old, and when we know that the teaching of the street and the playground is universal, uncontrollable, incorrect and degrading, it is not a question of teaching or not teaching but of anticipation and neutralizing the wrong teaching by right teaching in the home and in the school. The parable of Childhood is the Parable of the Sower. The child-heart is not the hard, trodden ground, not the stony ground nor the ground full of thorns. It is the good ground. But while men slept, the enemy sowed tares. "Vices are virtues gone astray; the way to overcome a vice is to cultivate its opposite virtue." God's way of overcoming evil with good holds, and an ounce of prevention is worth tons of cure.

* * *

We must insist that purity teaching is of vastly greater importance than imparting direct sex instruction. Purity has to do with the pupil's moral training and growth in character. This does not come so much from what the teacher says in a formal, official or pedagogical way, as what the teacher is in honesty, sympathy and love. The pure teacher, unconsciously, radiates the upward longing look and life. The finest kind of purity teaching may be given without the consciousness, on the part of the pupil, that he is receiving anything like sex knowledge. Then, too, when we can show that clean living can be assured by a Christ-filled life, the Christ-life becomes the clean life to boy and girl, to man and woman. The best and most vital purity work that the Sunday-school can do, is to link the life of the individual with the life of the Christ.

* * *

The policy of silence is condemned by its results. The danger is not in sound knowledge, respecting the function to which the life of the race is entrusted, and which is so vitally connected with all growth,

(Continued on Page 762)

AMONG THE CHURCHES

Calendar for Sunday, Dec. 3

Sunday-school Lesson, Jesus Sending Out Missionaries.
—Luke 9: 1 to 10: 24.

Christian Workers' Meeting, The Importance of Right Thinking.—Mark 7: 14-23.

* * * *

Gains for the Kingdom

Four baptisms in the Dixon church, Ill.
One baptism in the Portland church, Ore.
Six accepted Christ in the Trevilian church, Va.
Twelve baptisms in the Greensburg church, Pa.
Three baptisms in the Wenatchee Valley church, Wash.
Two baptisms in the Armourdale Mission, Kansas City, Kans.

Eight baptisms in the Fostoria church, Ohio.—Bro. Fred L. Fair, the pastor, in charge.

Two were baptized and one received on former baptism in the Rummel church, Pa.

Three baptisms in the Elk Run church, Va.—Bro. I. Wm. Miller, of Broadway, Va., evangelist.

One baptism in the Connellsville church, Pa.—Bro. J. A. Buffenmyer, the pastor, in charge.

Five baptisms in the Antioch Mission, Ind.—Bro. John W. Root, of Lafayette, Ind., evangelist.

Four baptisms in the Grundy County church, Iowa.—Bro. I. D. Leatherman, pastor, in charge.

Twenty-seven baptisms in the Scalp Level church, Pa.—Bro. L. S. Knepper, the pastor, in charge.

Six baptisms in the Grenola church, Kans.—Bro. Geo. L. Studebaker, of Muncie, Ind., evangelist.

Ten baptisms in the Anderson church, Ind.—Bro. M. R. Brumbaugh, of Martinsburg, Pa., evangelist.

Two baptisms in the Reisterstown church, Md.—Bro. Levi K. Ziegler, of Denton, Md., evangelist.

Seven baptisms in the Glendale church, Ariz.—Bro. D. D. Thomas, of Phoenix, Ariz., evangelist.

Fifteen accepted Christ in the Peru church, Ind.—Bro. Chas. Oberlin, of Logansport, Ind., evangelist.

Fifteen baptisms in the Cloverdale church, Va.—Bro. J. H. Wimmer, of Bluefield, W. Va., evangelist.

Eleven baptisms in the New Hope church, Tenn.—Bro. A. M. Laughrun, of Jonesboro, Tenn., evangelist.

One came into the fold at West Manchester, Ind.—Bro. J. F. Swallow, of Malmø, Minn., evangelist.

Fifteen baptisms in the Boise Valley church, Idaho.—Bro. H. G. Shank, of Fruitland, Idaho, evangelist.

Nine baptisms in the South Los Angeles church, Calif.—Bro. H. A. Brubaker, of Pasadena, Calif., evangelist.

Three baptisms in the Bear Lake church, Mich.—Bro. C. L. Wilkins, of Grand Rapids, Mich., evangelist.

Eight baptisms in the North Bethel church, Mo.—Bro. Edgar Rothrock, of Holmesville, Nebr., evangelist.

Eight accepted Christ in the First South Bend church, Ind.—Bro. M. C. Swigart, of Philadelphia, Pa., evangelist.

Fifteen baptisms in the Stanley church, Wis., two for the Maple Grove church,—the results of a community revival.

Forty-two were baptized and six reclaimed during meetings held at three points in the Daleville congregation, Va., by the home ministers.

Twenty-eight were baptized and three reclaimed during meetings held in the vicinity of Claysburg and Sproul, Pa.—Bro. C. O. Beery, of Juniata, Pa., evangelist.

Twenty-three were baptized, three received on former baptism and one reclaimed in the Elizabethtown church, Pa.—Bro. J. W. Fidler, of Brookville, Ohio, evangelist.

Eleven were baptized, eight await the rite and one was reclaimed in the Pleasant View church, Kans.—Bro. D. O. Cottrell, of Rocky Ford, Colo., evangelist, three baptisms previous.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. W. Guthrie, of Wenatchee, Wash., to begin Dec. 10 in the Olympia church, Wash.

Bro. Clarence Schrock, of Falls City, Nebr., to begin Dec. 3 in the Rock Creek church, Kans.

Bro. W. E. Trostle, of San Gabriel, Calif., to begin Jan. 21 in the Wenatchee Valley church, Wash.

* * * *

Personal Mention

Bro. J. W. Barnett changes his address from Bandon to 75 W. Church Street, Portland, Oregon.

Bro. Chas. A. Miller changes his address from 708 South Tenth Street, to 1012 Shawnee Avenue, Kansas City, Kans.

Western Colorado and Utah is to be represented on the Standing Committee of the 1923 Conference by Eld. Salem Beery.

Bro. H. C. Early has now entered upon his pastoral labors at Flora, Ind., at which point his correspondents will please address him hereafter.

Bro. M. R. Murray, who is resuming his work of conducting tourist parties through Europe and the Orient, announces his change of address from St. Louis to 4453 Wornall Road, Kansas City, Mo.

Following the work among the Northern Indiana churches, the Sunday School Secretary, assisted by Dr. O. G. Brubaker, and possibly others, is conducting a similar tour in Northeastern Ohio.

McPherson College is celebrating the Thanksgiving season by dedicating its new Science Hall. A special program was arranged for Friday, Dec. 1, in which the editor of this paper was scheduled to have a part.

Bro. R. F. McCune and wife, of Ottawa, Kans., made the trip to their winter home, Sebring, Fla., in their car. Bro. McCune, while not as rugged as in the days of his greatest activity, feels much better than he did six months ago.

Bro. Wm. Bixler and wife, of Akron, Ohio, with their daughter, Sister Marguerite Bixler Garrett, of Bluffton, Ind., are now sojourning at their lakeside residence in Sebring, Fla. Bro. Bixler, we learn, is not enjoying his usual degree of health just now, but we trust that the balmy clime of the Southland may give him new vigor.

Notice to Leaders of Christian Workers' Meetings

It is suggested that the subject for Christian Workers' Meeting of Dec. 17, be slightly changed and the following subject be discussed:

Publishing Interests of the Church

An Outline Will Be Published Next Week

Will the persons, having this meeting in charge, please notice the change and arrange accordingly?

We will be glad to furnish additional information on any phase of this subject, if you will write us.—Christian Workers' Department, Elgin, Ill.

The Home Mission Secretary has been working in the East for some weeks past, looking after the industrial school in Greene County, Va., and more recently visiting the churches of Western Pennsylvania in company with Bro. W. J. Hamilton, the District Director of Religious Education. At last report Bro. Zigler was hoping to be able to spend Thanksgiving at home.

Northern Indiana is one of our strongest Districts in membership, and there are great possibilities there, say the brethren who conducted the recent ten days' series of conferences in that section of the Lord's vineyard. They had good meetings with the churches. As everywhere, some congregations are working their fields more successfully than others. And again, as everywhere, there are a number of openings for good, strong, faithful leadership.

Bro. I. N. H. Beahm, Nokesville, Va., writes us: "I gave here, by request, last Sunday, a sermon on 'The House and Its Work.' He refers to the Publishing House. It was the first of the kind ever given there he says, and was well received. And he adds: 'Drive on now for the 'Messenger' in every home.' Wouldn't that kind of a 'drive' be a good thing in every congregation? At least wouldn't it be a good thing in your congregation? How about interesting yourself in the matter a little? Just enough to see that the 'drive' is put on and then driven until it goes through?"

* * * *

Miscellaneous Mention

Here is something that sounds to us like home mission work. A certain minister, who, we happen to know, is none too flush with either worldly goods or physical strength, goes to a mission point twice each month. He preaches four sermons each trip. Time required is two days and three nights. His eleven dollar railroad fare is paid, though the members there are few and poor. His time and work he donates freely. Looks like he must love the cause.

Our Announcement Department having been discontinued, for the time being, owing to the near close of the season, we make mention here of the few meetings still to be held: Dec. 27 and 28, District Meeting of Arkansas and Southeastern Missouri, in the Broadwater church, Essex, Mo. Love feasts: Dec. 10, 6:30 P. M., Figarden, Calif.; Dec. 13, Salomonia, Ind.; Dec. 13, Conway Springs, Kans.; Dec. 10, Rushcreek, Ohio; Dec. 31, Thomas, Okla.; Dec. 2 and 3, 2 P. M., Oriental house, Lost Creek congregation, Pa.; Dec. 9, 6 P. M., Oak Grove, Ohio.

A Bystander's Notes

A University Professor's Intelligence Tests.—As to what education will actually do for any one, depends very much upon the attitude of the individual—whether his training makes him merely theoretical, or whether it extends to the practical things of life. Note these questions: (1) Has education given you sympathy with all good causes and made you espouse them? (2) Has it made you a brother to the weak? (3) Has it made you public-spirited? (4) Have you learned how to make friends and how to keep them? (5) Do you see anything to love in a little child? (6) Can you be happy alone? (7) Can you look out on the world, and see anything but dollars and cents?

The Book That Talks to You.—There are books and books, and he who knows just what volumes to select, has mastered a fine art. The book that does not actually talk to you when you read it, will certainly fail to bring any worth-while message. Unless you really hear something and make some kind of a mental response, you do not truly read. Realizing, then, the silent influence that books may have on our character, we can well afford to give careful study to the selection of our reading matter. Books are our silent friends—associates who will speak only when we wish them to speak, and yet their voices are sure to make a definite impression on heart and mind.

Fruitful Words.—When Solomon declared: "A wholesome tongue is a tree of life," he gave utterance to a thought that is profound indeed. He would have us realize that the leaves of that tree, in all the glory of their fragrant words, are for the healing of hurt and bleeding hearts. Should we not, by special effort, see to it that this lingual tree, rooted in the soil of fair, prolific thought, is frequently shaken, as we pursue our pilgrim journey? Do not forget that fruitful words, which are, indeed, "apples of gold in pictures of silver," can not be hid. Their secret, penetrating power is sure to manifest itself. It will reveal itself in that far-off spring, of which all present-day springs are the vernal prophecy.

Sharing Our Blessings.—In singing the song: "Count Your Blessings," do we actually realize just what is meant? All admit that it is good advice and often very helpful. We should never forget, however, that the best way to "count" our blessings—thus being fully aware of them—is to SHARE them with others. We have more to give than we think, though it may not always be "coin of the realm." Genial smiles and good cheer are the assets which every life can pass on to general advantage. If, at times, life seems barren and cheerless to us, we should remember that things of value and blessing come to us only as we share our blessings with others. He who simply counts his blessings, may become only a miser. He who shares his joys may be a millionaire—not in mere wealth but in the greater things that make life truly worth while.

"Shepherding Our Thoughts."—Recognizing that our thoughts are an essential part of our individuality, Dr. Frederick F. Shannon's suggestion will be read with special interest: "Our thoughts are sheep, and we are their shepherds. Armed with rod and staff, we must lead our mystic thought-flocks into the green pastures of nourishing reality. Threading the higher ranges of being, we shall constantly hear the still waters of peace murmuring all around us. When some wolf of untruth, some roaring lion of impurity springs out of the hidden lair, he who shepherds our charges—that Great Shepherd of the sheep—shall lend us strength to smite our enemy down, as we guard our precious fold from polluting taint. Where is there a lovelier, finer vision than that of the fair company of mental good shepherds, who have led their flocks of thoughts forth to graze upon the shining pasture lands of truth, and to feed upon the gleaming hill-tops of the spiritual?"

China's "New Thought Movement."—There is much being said, nowadays, about the intellectual awakening in China, which expresses itself quite significantly in the schools of that nation through the so-called "New Thought Movement." Mr. John R. Mott, who recently returned from the International Student Conference at Peking, has made a thorough study of the situation, and declares that the Movement is "a greater upheaval, in Chinese mental conceptions, than the renaissance in sixteenth century Europe." It exceeds that historic birth of modern civilization, according to Dr. Mott's judgment, "in the number of people involved and in the greater variety of mental interests touched and exhibited." He defines the movement as being governed by the purpose "to revalue everything," and adds: "There is no tradition, or social sanction; or practice, past or present, which is too sacred or binding to question or to discard, if it can not prove its personal or social efficiency." To our mind, the attitude above referred to is indicative of an open mind—a readiness to receive a new truth if, by close examination, it proves acceptable and worthy of consideration. In a very real way it is a challenge to Christian missionaries to present the New Testament Message to these inquiring minds in its most forcible and convincing aspects. It is an open door that has providentially been made available for ready entrance.

AROUND THE WORLD

"Fascisti" Move in Mexico

Influenced by the success of the Fascisti movement in Italy, a strong effort is being made in Mexico "to enlist all good citizens in a concerted move against radicalism, and to defend the rights of the people against the restraints of the aggressive minority." Apparently the Mexican "Fascisti" promoters are patterning closely after the plans of the Italian reform workers. To the close observer of the many latter-day developments and changes in national affairs, the Fascisti movement is undoubtedly the most significant, as well as the most promising. In Italy it has had the effect of decisively eliminating the danger of Bolshevism, which at one time threatened to overwhelm the country. Whether a similar effort in Mexico will succeed in bringing about equally favorable conditions of stability, remains to be seen.

California Rules Out the Bible

According to the recent decision of the District Court of Appeals of California, the Bible, like the Talmud or the Koran, is a "sectarian" book, and as such may not be used in the public schools of the State. The decision was based on a clause of the California Constitution which forbids "any sectarian doctrine to be taught." The court rules that the King James Version of the Bible—the version called in question—is the book of the Protestant religion, and as such is sectarian. The decision is not looked upon with favor by the general public. Even secular journals are voicing their disapproval. The Philadelphia "Public Ledger," in a discussion of the matter, says this: "The Book of books can not be jettisoned from the school curriculum without a serious loss to the teachers and the pupils. The teachers are thus deprived of a text that illustrates the wisdom of living under law, and the disastrous results of lawlessness."

A Church in Prison

With a membership of forty-nine men, our Disciple friends recently organized a church in the United States Penitentiary at Atlanta, Ga. What they have so successfully accomplished, might readily be duplicated in other penal institutions, if some one would consecrate time and effort to that end. A little over two years ago the Rev. L. O. Bricker, pastor of the First Christian Church in Atlanta, discovered the tragic dearth of Gospel privileges among the 2,500 men in the penitentiary. As a result of his efforts, the Church's Prison Committee was organized. Through its instrumentality a Sunday-school is maintained in the prison—each denomination furnishing its quota of teachers. Mr. Bricker's earnest sermons resulted, as noted above, in a gracious fruitage of changed lives, with others to follow. The entire life of the prison, we are told, has been transformed by the salutary spiritual influences that have proved such a vitalizing power.

Emphasizing the Value of the Church Paper

With the appointment of a "Good Literature Day," leaders of Methodist activities are making a most determined drive for additional subscribers for their denominational journals. Each pastor is to see to it that the "Christian Advocate" of his respective section reaches the home of each member of his congregation. The committee in charge of this move is fully convinced that a Methodist who reads a church paper is far more likely to give what he ought to give to missions and other causes, than a Methodist whose reading matter is all secular. These experts are looking at the matter from a practical standpoint. They want to see a copy of the church paper in every home—not merely to increase the circulation of the journal, but because the church profits by a duly-enlightened and mission-awakened membership. If that theory works for Methodism, will it not be equally efficient for the Church of the Brethren? Are we utilizing the "Gospel Messenger" as a real helper in church promotion?

Japan Resents Recent Legal Decision

As quoted in Tokyo dispatches, Japanese newspapers are taking a narrow and inconsistent view of the American policy, as fixed by the recent Supreme Court decision, barring the Japanese from naturalization as American citizens. The "Horodzu" says: "The decision makes it clearer than ever that America is bent on accentuating racial conflict. The westerners can not rid themselves of the idea that whites are far superior to colored people." Continuing its sullen remonstrances, it voices a threat that eventually the non-white races will overrun countries, occupied by the whites, and punish them severely. The "Aschi" says that new efforts must be made for a revision of the law, or for insistence upon a treaty that will give Japanese the right of naturalization. Unfortunately the Japanese fail to make a proper discrimination. They wholly ignore the American contention that one race can differ from another without being either inferior or superior. But as to assimilation, naturally a line must be drawn.

Chicago's Garden Clubs

For some years the great industries of South Chicago have been carrying on community gardens, cultivated mainly by children of school age. While the enormous quantities of vegetables, thus produced, have been of value, another result—not expected by some—is still more gratifying—the steady acquirement of self-control and the cultivation of friendly relations. The large, unfenced garden plots, provided by the great industrial concerns, and divided into many small allotments, with only a path-way running between, bring young people of many nationalities together in a helpful, social way, developing neighborly feeling, and eliminating racial antagonisms.

Relief Funds Still Needed

With refugees still crowding into Greek ports, the relief workers are confronted by the problem of meeting the unexpected demands upon their meager resources. The Greek government is cooperating heartily, and promises accommodations for all Near East orphans. Plans for the evacuation of Christians from Anatolia will precipitate an immense feeding problem upon the Near East Relief workers. Arrangements will have to be made at various Black Sea ports to take care of the thousands who are without homes and without food. Flour supplies in Greece being limited, arrangements have been made to purchase flour and other food stuffs in Bulgaria and Roumania. Warehouse facilities have been promised by the Greek government. Free importation of all food supplies has also been granted, and the best of transportation facilities will be furnished.

Another Move for Peace

Before their departure for their respective countries, after participating in the Annual Convention of the American Legion, at New Orleans, La., the representatives of organizations of European war veterans and Alvin Owsley, the new Commander of the Legion, joined in resolutions which Mr. Owsley thinks will "mean much for the peace of the world." We quote in part: "(1) That all international agreements among governments, affecting the entire people, be open and above board, with full publicity. (2) To oppose territorial aggrandizement. (3) That an international court be established to outlaw war. (4) To proceed as rapidly as conditions permit and when the decrees of courts become operative, . . . entirely to disarm and disband sea and air forces and to destroy the implements of warfare." Resolutions of this sort, coming, as they do, from military men, should be regarded as being of more than ordinary significance. These men speak from actual knowledge.

Looking After the Parents

How the juvenile portion of Chicago's great population may be impressed with the importance of better morals, has been debated quite fully by educators, sociologists and parents, covering all phases of the question. A decidedly new but not illogical suggestion is made by Dr. Karowski, of the Board of Education. He urges that a special course of instruction for parents, in the teaching of morals to their children, be arranged for in the schools of Chicago. When parents have been thoroughly drilled in home requirements, as to discipline, control, morals, and intelligent family government, the problem of child-training will be solved—in the opinion of this official. Undoubtedly a survey of the various homes of that city would readily reveal conditions that are alarming. All too often the failings of the parents are perpetuated even unto the third and fourth generation. Inefficient parental control and reprehensible adult habits are sure to be reflected in the lives of the children.

China's Struggle with Bandits

Recent reports from China, regarding the increase of bandit activities, are somewhat alarming. So far as missionaries of the Church of the Brethren are concerned, however, no uneasiness need be felt by our people, as our mission stations are not in close proximity to the provinces, so far chiefly affected by the acts of lawlessness. The bandit army of Honan province, 30,000 strong, which kidnapped a number of foreign missionaries recently, is laying waste a path six miles wide across the province, burning every city, town and farmhouse in its line of march, and leaving its trail strewn with slain victims, according to a letter written by H. E. Ledgard, an English missionary, who escaped. We quote a part of his letter: "The bandit army is made up mostly of disbanded troops, the majority of them well mounted and well armed—probably 30,000, all told. Every city and town through which they pass is burned and looted. Thousands of men, women and children are being carried away. Some of these have been ransomed, but many have been cruelly killed. Nov. 10 the bandits encountered and overawed a force of government troops near Chumatieu. At the time I made my escape, the bandits were holding captive six foreign adults and one child, seven in all. Four of these were Americans, two were French, and one an Italian priest." Mr. Ledgard then describes the forced journey across the country, which eventually resulted in his horse giving out. The captive, with a single guard, was left far in the rear of the outlaw army. While passing through

Hsinsien, a mob of residents, whose property had been carried off or burned, killed the bandit by a well-aimed shot. They were on the point of attacking the missionary also, thinking that he, too, was an outlaw, when a native Christian intervened, bringing about his deliverance. For the further assurance of our people we mention the fact that Shansi province—the place of our missionary activities—is in charge of a governor who is quite amenable to Christian influences. Under his benign rule, lawlessness is not likely to develop.

Helping Delinquent Children

During the twenty-five years of its existence, the Chicago Juvenile Court—the oldest and largest tribunal of its kind in the United States—has dealt with almost 80,000 boys and girls who strayed from the path of rectitude. Contrary to commonly-accepted standards of legal procedure, these wards of the court have been dealt with as children, in need of protection and care, and not as criminals. Before the enactment of the Illinois Juvenile Court Law, delinquent children were dealt with exactly as adult persons charged with crime. Under the new provisions every opportunity is given to the erring child to enter upon a life of integrity.

Modern Methods to Aid Missions

At a meeting of Methodist missionaries in Tzechow, West China, it was decided that airplanes and radio phones are to aid the more effective carrying on of missionary work in virtually inaccessible parts of China. The particular section referred to is several weeks' journey from Shanghai, and no railroads traverse that region. It is in the heart of China's wealthiest province, Szechuen, with 60,000,000 inhabitants. It is planned to install four sets of wireless telephones, by means of which the widely-separated main stations can be conveniently reached. Amplifiers in the assembly-rooms of the different stations will make it possible to deliver a perfectly audible Gospel Message to all in attendance. Hitherto inaccessible sections will be reached by four two-passenger airplanes.

He Helps the Crippled Workers

Much is being said about helping those who are handicapped by some bodily infirmity, but a New York business man has settled the matter of helpfulness, so far as he is concerned, by refusing to employ able-bodied clerks and stenographers, in order to give work to girls who are crippled in one way or another. Whenever a place is vacant in his office, this employer applies to the social service department of one of the hospitals, and asks them to recommend some office worker, who, on account of physical disability, finds it difficult to secure a position. The gentleman claims that the special consideration, given to the crippled, does not, by any means, result in impaired service. The people thus helped by him prove so responsive that the work goes forward all the better because of the preference he gives to the afflicted. At present his private secretary is a young woman with only one arm, but her employer boasts that she is the most accurate, the swiftest and the most resourceful stenographer in New York. When questioned as to her ability, preliminary to her employment, the young lady said: "I can do anything any other girl can." Her employer says she has fully proved it. As a practical way of helping the partially disabled, the method of the New York business man speaks for itself—it is of practical value.

Our Overwhelming Avalanche of Books

With an almost prophetic conception of the latter day multiplicity of printed volumes, a sage of the long ago exclaimed: "Of making many books there is no end." Equally true is another axiom that describes books as "the ever-burning lamps of accumulated wisdom." British statisticians have figured that about 16,500,000 separate volumes have been printed since the invention of movable type. During the first sixty years after the new art had been discovered, only about an average of 700 books a year were published. Nowadays the inveterate publishers are flooding the world with about 300,000 new works annually, exclusive of newspapers, magazines, pamphlets, etc. Such a stupendous mass of literature is staggering, for no one could hope to master even an insignificant fraction of the vast total. Fortunately, however, the human race is superior to even this overwhelming mass of printed words. To the discriminating reader the vast and still accumulating mass of literature is so distinctly marked and classified, as to relative values, that it is no menace. The good and desirable things in literature stand out so clearly above the bad, that an intelligent selection can readily be made. He who has given at least some attention to literature, can jot down, in a brief period of time, most of the authors who have survived the test of time. Then, too, we have the judgment of many discriminating readers of the past, to direct us wisely in the choice of that class of literature. As to current volumes, a wise selection of the best is not, perhaps, as easy, and yet an ample supply of really good books may readily be secured by intelligent selection. In all our reading, however, we do well to remember that it is meditation and assimilation that makes books really serviceable, and gives health and vigor to the mind.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The Warfare and the Crown

2 Timothy 4: 7, 8

For Week Beginning December 10, 1922

1. **A Warfare with a Holy Purpose.**—The Christian life has been compared to various things, all of them quite significant. Of chief importance, however, is the figure suggested by the Scripture citation of our topic, in which Paul alludes to the incessant struggle of his earthly career: "I have fought a good fight, I have finished my course." As a Christian warrior, he had verily fought a good fight. Manfully he had repelled the attacks of the adversary. He had stood firmly for the right when others yielded. Mighty victories had been achieved over the powers of darkness, to the glory of Christ. The course of his life had ever been in conformity to his exalted vision. His warfare was one of holy boldness. He had struggled nobly, leaving a blessed example for those who would follow after.

2. **Paul's Loyalty.**—Well might the aged apostle say: "I have kept the faith," for he had been a faithful guardian of the doctrines of the Gospel, and never betrayed the trust reposed in him. In many ways Paul's life should inspire us to greater zeal: (1) The life of every Christian is, in a real sense, a warfare that challenges us to the highest exemplification of loyalty. (2) It is a good fight, a good warfare. Our struggle is in behalf of righteousness, and the victory is sure, if we continue ever faithful and courageous. (3) We must enter into this good fight with the determination to persevere to the finish—until we are made "more than conquerors through him that loved us." (4) No greater comfort can come to any one, when called to leave the scenes of earth, than the blessed realization that he, like Paul, has "fought the good fight and kept the faith." Thus only can we "finish our course with joy" (Acts 20: 24).

3. **"A Crown of Righteousness."**—We can readily see with what pleasure Paul looked forward to the life beyond—its supreme joy being typified by the "crown of righteousness." He had sacrificed much, in order that Christ might be glorified, but he knew that all would result in everlasting gain. Paul meant to encourage Timothy—just as he does each one of us—that it is a blessed experience "to endure hardness as a good soldier of Jesus Christ"—that there is a crown of life before us, the glory and joy of which will abundantly recompense us for all the hardships and toils of our present warfare. Observe: (1) It is called "a crown of righteousness," because it is given in direct recognition of a righteous life. (2) The Lord will give the crown as a "Righteous Judge," who will not fail to bestow it upon those "who are worthy"—all that "love his appearing." It is obviously characteristic of all who are truly God's children, that they look forward with fondest hopes to the appearing of Jesus Christ, when he comes again "in power and great glory." Well may we ask ourselves: "Are our lives such that we are longing for Christ's return? Or are we dreading it, because we are not fit to meet him, and are making no attempt to become so?" Leaning upon God's unfailing love, let us learn to long for the long-expected appearance of our Blessed Lord, resting assured that "he knoweth those that are his."

4. **Suggestive References.** The warfare within ourselves (Gal. 5: 16, 17; Eph. 4: 22-24). "The weapons of our warfare" (2 Cor. 10: 3, 4). The incessant struggles of our warfare (1 Cor. 9: 25-27). We must "endure hardness" (2 Tim. 2: 3). "Contend earnestly for the faith" (Jude 3). "Put on the whole armor of God" (Eph. 6: 12-18). Our Divine Helper (1 John 4: 4). The promises to those who overcome (Rev. 2: 7, 11, 17, 26; 3: 5, 12, 21).

Thank God!

(Continued from Page 755)

It is more nearly justifiable to object to pain. No one has ever enjoyed it and it is hard to see the reason for it. Yet it is doubtful if we should ever appreciate health, did we never have pain. He who has had an acute attack of indigestion, values a good stomach. The sufferer from chilblains knows how good it is to walk. Pain broadens the understanding and enlarges the sympathies. It is a touch of nature that makes all men kin.

Possibly there are a few situations in which there is not at least some benefit—no intrinsic cause for gratitude. Indeed, in such circumstances men have dared to blame God for their trouble. There appears to be no occasion for gratitude when there is mania

or crime in the family, or when a loved one has died unreconciled to God. Yet even at such a time there is a ray of comfort in the fact that there is an Omnipresent, Omniscient God, who understands, who loves, and who sustains the sorrowing ones.

Whatever happens, our blessings still greatly outnumber our woes. For this, let us thank God!

Miami, New Mexico.

The Pure in Heart

(Continued from Page 759)

development, achievement and well-being. The danger is in our neglect to educate and train in the direction and control of this function. Let us not, however, jump to the conclusion that any person is able to give purity instruction. As anywhere else, we can not teach what we do not know and we can not lead where we do not go. A little knowledge must not be mistaken for adequate knowledge, nor ignorance for intelligence. Teachers should be prepared with scientific and Scriptural facts, and should know the proper methods of presenting these facts. On the other hand, there may be such an unreasonable conservatism, so timid and fearful, that it will do simply nothing at all. Better a bungling effort, honestly made, in the fear of God, than allow the young to stumble on in darkness.

Impurity is a contagious disease of the soul that robs and slays and spares no one. If it is, the "pure in heart" must be true to the textbook of the Sunday-school and teach purity as Christ taught it, to all ages and always in a pure way. Sin is the root cause of immorality, and sin is a matter of the heart. Christianity is the only antidote for impurity. This is a disease of civilization, and since the Sunday-school army has invaded every civilized country, we should awaken to the strategic importance of this new ally. It has the numbers, the teaching force and the winning message. Civilization having failed, Christ is our only hope, and childhood is the opportunity of the world.

Purity is strength, health, power and character. Prevention is the best cure of any evil. With the sacredness of God's wondrous plan well in mind, we may teach parents to bear fitting children and teach children to become fitting parents. The future parents and teachers are in our Sunday-schools today. "Whatever part of our lives, whatsoever sphere of activity is not vitalized by the Christ and baptized with his redemptive purpose, belongs to the waste of the universe, to be consumed in the quenchless flame of God's own purity."

Our conviction is, therefore:

1. That the Great Physician has diagnosed the case correctly when he locates the social evil in the moral nature.
2. That it is folly to busy ourselves with the stream without purifying the spring.
3. That negative sex-teaching leads nowhere, and our hope for better things should not be in the physical side of sex teaching but in the larger, positive, constructive purity teaching, with its high ideals and its moral impulse.
4. That such purity teaching may be given indirectly, naturally, reverently, without embarrassment and helpfully adapted to old and young.
5. That every crusade of action must be preceded by a crusade of education and agitation and that we can not expect a victory with a short-time program and a few spasmodic efforts.
6. That it is a most divine work to lead young lives safely through the perils of childhood and youth into a clean and strong maturity.
7. That sin being the root and cause of impurity, salvation from sin alone will work a real cure of the evil.
8. That the Sunday-school, with its numbers, its organization, its teaching force, its winning message and its Divine Leader, occupies a strategic place in the fight for a white life.
9. That, as a practical business proposition, before we go farther in a mad scramble to create new social, reforming and regenerating machinery, it will be good sense to see what we already have to do the work.

"Blessed are the pure in heart, for they shall see God." Think faith and you are invincible. Think fear and you are defeated.

Lansing, Mich.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE MINISTERIAL MEETING AND OTHER GATHERINGS OF EASTERN PENNSYLVANIA

These meetings were held in the Big Dam house of the Schuylkill church, Oct. 31, Nov. 1 and 2. The weather was ideal and nature was at her best. Bro. Nathan Eshelman gave a much appreciated sermon on Tuesday evening.

The Ministerial Meeting proper opened promptly at 9 A. M. on Wednesday, with Brethren Geo. Falkenstein and David Kilhefner as Moderators. About one hundred ministers were present at the different sessions, and although the meeting was held in a good-sized house, not all present could find room. Among the veterans of the cross present was Eld. S. R. Zug, over ninety years of age, who also took part in the services. Bro. Falkenstein gave some comparisons of such meetings twenty-nine years ago. He showed how we have grown, and how we are still in the constructive stage.

Brethren John Herr, David Kilhefner and I. W. Taylor gave the history of the Ministerial Board. They referred to the need of congregations coöperating with the boards, and spoke of the advantages of a local church having a well-working board. The great need of careful selection of evangelists was also touched upon.

"Shepherding the Lambs of the Fold" was ably discussed by Eld. J. H. Longenecker and others. The need of living examples, and looking after the spiritual needs, instead of furnishing simply intellectual entertainment, was emphasized. Close communion with Jehovah was urged.

"How to Make the Hour of Public Worship More Devotional" was ably discussed by Bro. S. H. Hess. He laid much stress on ministers magnifying their office and creating a reverent atmosphere wherever they are.

"The Elder and Minister as a Leader in His Community"—the topic assigned to Bro. I. W. Taylor—convinced the ministers that God has called them to minister in sacred things. The danger of the modern ministry discrediting its high calling, was pointed out.

"The Minister as a Leader in the Church," called forth an earnest appeal from Bro. Hiram Kaylor. He urged that ministers be examples of piety and holy living.

"Is the Ministry Measuring Up to the Needs of the Times?" was discussed for a half hour by W. K. Conner. He emphasized the anointing by Jehovah, as a matter of chief importance. The spirit of the age denies the Divinity of Christ, the atonement and many of the fundamentals. The world wants the church to lock arms with the earthly-minded and in many cases has succeeded.

"Increased Efficiency of the Ministry," by Bro. S. G. Meyer, was a masterful address. A few of the many vital points were: (1) Treatment of the ministry is not conducive to highest efficiency. The price of excellence must be shared by the laity. Responsive audiences are helpful. The preacher should be given a fair chance to make good.

Bro. A. M. Kuhns ably handled "The Importance of the Family Altar." He emphasized preparedness for the day's work, and teaching the children to talk with God.

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Before the evening session, impromptu talks were given by a number of members on the advantages of plain attire. Some experiences, when among strangers, were very interesting.

Sister Martha Martin, in a very convincing manner, spoke on "The Value of the Vacation Bible School."

* * *

"The School Spirit in the Churches," and "The Church Spirit in the Schools," by Brethren R. W. Schlosser and H. K. Ober, respectively, were rich in thought. Both emphasized the beauty and actual need of the proper spirit one toward the other.

* * *

On Thursday morning Bro. David Snader spoke on "How Cultivate the Spirit of Giving for Missions." The climax of his address emphasized this thought: "All we keep, we lose; all we lose for Jesus' sake, we have."

Encouraging and supporting Relief Work, by Bro. J. N. Cassel, made us feel that the church would probably more willingly respond if she had a representative on the field.

* * *

On "The Sunday School Problems," Bro. Howard Merkey, in discussing "Supplying Teachers," suggested that they be tried out first. In this great field we should combine piety and scientific methods.

Bro. John Ebersole, on "Teachers' Duties," told us that a teacher should have prestige in the school, especially with his class, and place motive above method. Leading souls to Christ should be the chief aim.

"Loyalty to the School" was discussed in an interesting manner by Bro. Geo. Keeny. He laid stress on loyalty to Christ and the church as prime factors.

Bro. Amos Martin told us, in a most convincing way, that the Bible always should be used during the recitation period, and that the teacher should thoroughly study the Bible.

The many advantages, and what is being done in the respective fields of the Cradle Roll and Home Department, was discussed in a well-prepared article by Sister Lydia Gipe.

A fine missionary address on the ancient customs and the influences of Christianity on China, was much appreciated.

"The Simple Life," as exemplified by our Savior, was so well set forth by Sister Florence Gible, that the meeting unanimously asked to have it published in full in the "Messenger."

"Our Song Service—How Improved?" was discussed in a practical way by Bro. J. C. Zug. Really good singing is the outburst of the inward life.

Bro. Nathan Martin told us how to bring about a closer social relation between the old and the young. The older must not only tolerate and endure the younger, but must meet them on the plane of Christian love. The young should be taught to venerate age and experience. Preachers should so adapt their discourses that the young may readily understand them.

The membership of the Schuylkill church is not large, and they, with their friends, were taxed to the limit to entertain us. But they were equal to the occasion, and their love and hospitality were demonstrated in many practical ways.

W. N. Zabler, Secretary.

Lancaster, Pa.

THE WEAK THINGS OF THE WORLD

In 1 Cor. 1: 26, 27 we read: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise." Where are we drifting with all our boasted learning—more head than heart? Divine Revelation gives us the warning—will we take it? No, many will fail to respond. As it was in the days of Noah, so shall it be in the coming of the Son of man.

God bless all that ever preached at this place. When the books are opened on the great day of accounts, we will stand or fall—whatever our record may indicate. All will be brought to light. We should pray without ceasing, to be accepted in the last great day.

Charleston, W. Va.

M. E. Hawes.

THE FORTY-THIRD SESSION AT BRIDGE-WATER COLLEGE

The forty-third session of our college is proving a very successful as well as a very pleasant one. The enrollment is higher than it has been since the war, at this time in the session. We have the largest freshman class in the history of the college, and the total enrollment for the year will exceed that of last year, regardless of heavy losses, last year, from graduation. Our student body is an earnest and hard-working group of young men and women, and increasingly high academic standards are being attained to here.

The value of a real revival to a church is inestimable, and, assuredly, no institution, outside of the church, is more directly influenced than the college, which exists in connection with that church and is, consequently, attuned to its spirit and plans. Bridgewater College can testify to this fact, in view of the recent revival, held at the Bridgewater College Street Church.

The services were conducted by the pastor, Bro. A. B. Miller. For two Sundays and two Wednesday evenings, preliminary services were held, followed by a week of intensive evangelistic efforts. The church was always well filled—many times crowded to overflowing—and the spirit of revival interest and consecration was reflected by the interest and activity, manifested among the college group. Prayer meetings were held constantly, among the student body, and the Christian organizations of the college did their utmost to bring the few of their number, as yet unconverted, into the church. Earnest effort was increasing, and before the close of the meetings the reward came, when two of this group were numbered among the converts. We feel that it was a blessing indeed, to begin the new school-year in this way. It testifies to a more conscious realization of the unity of purpose which should exist between church and church college.

Oct. 4 Bro. I. S. Long, who was one of our college community last year, addressed the student body on the subject, "The Price of Leadership." This address is one that will long be remembered by those present, for, ringing as it was, with the challenge to youth, the challenge to face dangers, to sacrifice self, to strive for training, to forego hope of reward—in short, to be like the Christ, it was made doubly impressive because it came from one whom, during long months of close association, the student body

had universally learned to admire and respect. The feeling of fellowship that binds together all believers in Christ, was present in its highest degree when, in the hush of the chapel hour, all hearts joined in the farewell service.

Bro. Ernest Wampler has been present at our chapel service once, since his return from China. He gave us a short talk, in which he very forcibly laid before us the picture of the great heathen land, which is responsive to the touch of America, as it is to that of no other nation. We hope to have him with us often in the future.

Bro. Virgil C. Fennell gave us a series of lectures—two of them illustrated—which have proved to be another spiritual feast. He presented the forward outlook of the Church of the Brethren in a way that proved a ringing challenge to all wide-awake young people of the church.

Our Bible Institute will be held the first week in January. We are expecting Eld. C. D. Bonsack and other able teachers and speakers to be with us. May Hooker.

Nov. 15.

HE MUST BE THANKFUL

This is Bro. Joseph Miller, of Creston, Iowa. You could easily tell that he enjoyed the Thanksgiving season, but you would hardly guess the number of Thanksgivings he has already seen.

On the first of November he celebrated the ninety-second anniversary of his birth. That isn't threescore and ten, you see, but fourscore and ten and two more. For about sixty years he has been a faithful member of the church and is one of our most appreciative readers of the "Messenger."

For the first time in many years he missed the love feast this fall in the Salem congregation, not being well at that time. For the most part, however, his health is good. It is said that he spends much of his time singing.



THE TWELFTH ANNUAL MEETING OF THE CHURCH OF THE BRETHREN MISSION IN CHINA

The twelfth Annual Meeting of the Church of the Brethren mission in China convened in the chapel of the Men's Hospital at Liao Chow Sept. 22-27. The meeting was well attended—only eight of the married women being unable to be present. This is, perhaps, the first Annual Meeting, in the history of the China mission, at which all of the men in the mission were present.

The business sessions began Sept. 25, with an address by the Conference Chairman, Bro. M. M. Myers. This address was followed by the regular business, which consisted of committee reports, unfinished business, and new business in abundance. Each item of business was given due consideration and the interest was fine throughout the entire session.

Beginning with Sept. 21, at 7:30 P. M., the earlier sessions were given over to Field Committee meetings and other committee meetings, together with the different departmental meetings; also devotional meetings and Bible lectures. Special Bible lectures were prepared by Bro. I. E. Oberholtzer and Bro. M. M. Myers. Bro. Crum-packer preached at the English services, and Bro. Vaniman at the Chinese services on Sunday. Bro. R. C. Flory, having just returned from America, gave a stirring address out of the fullness of his heart.

One of the unique features of the meeting, this year, was the time given to considering reports from the delegates who attended the National Christian Conference at Shang Hai, in May of this year, together with the report of a committee, appointed by the Chinese church, to frame a church constitution. The mission has been hoping and praying that the Chinese themselves would assume greater responsibility in the preaching of the Gospel. The report of the committee from the Shang Hai conference, together with the church constitution committee, has prepared the way whereby the Chinese can take greater responsibility in the management of the affairs of the mission. The results of this meeting will, we hope, be fruitful in the greater and more rapid advancement of the Kingdom in China.

Not least among the things to be mentioned, in a report of the conference, is the wholesome spiritual atmosphere which pervaded the entire meeting. The daily morning watch, together with the great responsibility felt by each individual for the salvation of the Chinese in this section of China, contributed largely to this spiritual atmosphere. Perhaps the one thing missed most, by the average missionary on the foreign field, is the opportunity to associate with our own nationals in those mutually helpful meetings, of which there are so many in America. As a result of the consciousness of this lack, we look forward to the Annual Meeting with a great deal of pleasure.

On Sunday afternoon a brief half hour was given to a memorial service for our dear departed Sister Anna Blough. Two brief addresses were given, calling our minds to her faithfulness, as a friend and companion, and to her untiring service for the Chinese people, whom she loved so dearly and for whom she gave her life so early. There was a holy reverence, as we thought and talked of her, for we had all learned to love and respect her highly. She is, indeed, missed among us.

Taking the Conference as a whole, the general sentiment and enthusiasm of every department of work are indicative of a good, healthy growth in the mission during the last year, and promises a larger growth for the coming year. The Chinese are more and more coming to assume responsibility, the school buildings are all overcrowded, the churchhouses are demanding more room, the doctors are kept quite busy, the evangelistic department has completed arrangements with neighboring missions to open a Church of the Brethren Mission in the provincial capital (Tai Yuan Fu). The educational department of the Mission also has plans for a large educational institution to be opened in Tai Yuan Fu in the near future.

We are all very sorry that it became necessary for Bro. and Sister Wampler to return to America, and we hope and pray that Sister Wampler's health may so improve that they may return to take up their work later. We are happy for the new recruits that came out this year, to help bear the burden of the work on the firing-line.

Through all our problems and difficulties, joys and sorrows we can see the Father's hand directing the work, as we are willing to yield to him. We recount his goodness with thanksgiving, and implore his strength to help in time of difficulty.

Walter J. Heisey.

Shou Yang Hsien, Shansi, China.

TO OUR DELINQUENT PREACHERS

In James 4: 13-17 we find that we have no promise of a more convenient day than today. We are told that our life is short. We should, therefore, make use of our time today, for tomorrow may be too late. It also says; "To him therefore that knoweth to do good and doeth it not, to him it is sin."

I sometimes wonder why the pastors of the churches in which there are two or three extra preachers, do not use this text as an eye-opener to those of their preachers who, though called to a service that is good, still stay close home, and harden their hearts to the call of humanity.

Some congregations have as many as five preachers—often in each other's way. Not many of our churches are large enough to need more than one preacher.

Some of our ministers need training, but fail to trust the Lord to get it. God is not going to force knowledge on you; you must get it by your own free will. He also said that to those that have shall be given; and he that hath not, from him shall be taken even that which he hath. Now if you do not put to use what knowledge you have, it will diminish, but if you put it to good use, you will find that God gives needed ability to you more abundantly than ever.

Christ said: "If any man will come after me, let him deny himself and take up his cross and follow me." And also: "He that doth not take up his cross and follow me is not worthy of me." Jesus did not say: "At a more convenient time," or "When you see your way clear," but "Deny yourself and follow me."

Supposing the disciples had felt that Christ were asking too much in Mark 6: 7-13, and had waited until they had positive proof of support, before going out on their ministry, how much preaching would they have done? Some one might say: "Oh, it is different now." But the disciples, when they went into a strange place, found no Christians most of the time. Rather did they find strong opposition. Today we can hardly go anywhere in the United States without finding some one in sympathy with Christian principles. The disciples of old had to walk when they went overland, and we can hardly realize what hardships they had to meet. There were no churchhouses then, as we have them now. Ministers of that time were not going to an established church, but simply made the best of what they found. If only our preachers would catch a like spirit of faith and dependence on God and make the best of what they have! If our ministers were to leave all and go where they are needed most, we would not have any preacherless congregations.

Those who are incapable should ponder 2 Tim. 2: 15: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." In this day we need not lack training. We have splendid training schools where, by a little sacrifice, we can equip ourselves. He who is not willing to sacrifice, is not worthy of Christ.

The well-organized churches, with fine buildings—the fruits of some one's sacrifice—usually have the most preachers. Where the church is unorganized and suffering from a division of sentiment, usually there is no appeal to the young minister. If one has gone into the ministry with the intention of receiving earthly gain, he would do well to take Paul's advice in 1 Tim. 6: 6-10: "But godliness with contentment is great gain: for we

(Continued on Page 766)

SOUTH LOS ANGELES CHURCH, CALIFORNIA

Rally Day, Sept. 22, in the Sunday-school, with its large attendance and impressive promotions from the Cradle Roll throughout all departments to the adult, brought conviction to the minds of many that the day of expansion was at hand. Accordingly plans were made for an additional building, which became a reality.

Nov. 8 a large crowd came to see the finished product and dedicate it to the Lord's work. The fact that the day was rainy, seemed only to add to the zeal and enthusiasm, until the building was well filled. The Ladies' Aid, which furnished a fellowship dinner, was compelled to fill the tables a second time, in order that all might be served. The good feeling and cooperation were manifest in two ways: (1) By a large number responding with extemporaneous addresses. (2) By the giving of funds sufficient to clear all obligations incurred in the erection of the new Sunday-school and community building. The spirit of the occasion was so glorious that the visitors present became enthused, and took part in the work just as actively as the members, which was highly appreciated.

Bro. Jesse B. Emmert, District Director of Religious Education, completed the program of the evening with one of his inspiring addresses. Previous to the completion of the new building, we were privileged to have Bro. Emmert spend a week with us in Bible study and Religious Education instruction. The evenings were divided into two periods—one for Bible study, treating with the methods and teachings of Christ; the other was devoted to the Religious Educational program of the Brethren Church, in training and holding the children and young people for the future of the church.

This week of Bible study was followed by two weeks of evangelistic work, conducted by Bro. H. A. Brubaker, of Pasadena, assisted by our pastor and Sister Van Dyke, who had charge of all congregational and special music during the three weeks. Interest and attendance were excellent and when the meetings closed, all felt that we were just getting a good start. As one of the results, we are rejoicing over the baptism of nine young people from the Sunday-school.

The regular mothers and daughters' meeting, held during the revival, was addressed by Bro. H. A. Brubaker on the timely subject: "The Training of Parents." Nov. 12 brought the climax of the meetings, when the communion was observed. Mrs. Rosa E. Calvert.

STANLEY, WISCONSIN

We are using the new song book, "Hymns of Praise." We have something noteworthy to say for it. Our own people are, of course, pleased with it. But more than this, church people outside of our denomination are equally as enthusiastic. It was introduced to them by its use in some recent union meetings, we held here in the city. We have sold a few books to some requesting them, outside the circle of our parishioners. We have heard it several times from others that "Hymns of Praise" is the best song book in Stanley.

Students, pursuing a certain course of study in our high school, were, a few weeks ago, asked to prepare papers on "Religion," as understood by their respective churches. The highest grades were obtained by two of our young sisters, each of whom set down in writing, with citations of Scripture, the faith and practice of the Church of the Brethren.

Two other young women of our church are in school at Mount Morris College.

In the evening of Oct. 8 we gave here, to a large and appreciative audience, a stereopticon lecture on "Stewardship," showing the slides from the General Mission Board.

Nov. 2, in the afternoon, we had a union missionary meeting, at which time we were favored with an interesting lecture on "India," by Eld. Wilbur B. Stover.

One of the biggest things that we Protestants have attempted here, was the recent Stanley Community Revival. A number of prayer meetings, union and cottage, were held two weeks previous and also during the revival. A building on the Fair Grounds was converted into a suitable tabernacle. It was the same building we used for the 1921 District Conference. The revival proper began Oct. 17, continuing until Nov. 5, conducted by the Nafziger Evangelistic Party, of Winona Lake, Ind. Rev. Earle Nafziger, D. D., was the evangelist. He was assisted by Mrs. Nafziger, his wife, the pianist, and by the chorus director, Mr. James E. Campbell, of Kokomo, Ind.

In addition to a good attendance of the city residents, there was an excellent attendance night after night, of people living far out in the country, and we had some present from towns twenty and thirty miles distant. It meant much hard work for some of us, but the good results have justified all of it.

We have had the joyful experience, this week, in two services, of receiving fifteen new members into the church by baptism. Two were from Maple Grove. Stanley church now has a membership of 125.

Aid has been given to the morals of the city and countryside. A great number have petitioned our city council to reinstate a certain local ordinance, enforcing the State

law against the operation of moving pictures on the Lord's Day.

This Community Revival has augmented the get-together spirit among us Protestants, to emphasize the number of great fundamentals of the faith we hold in common. And why not? In union there is strength, and by it we can deliver a stronger blow against the common adversary, Satan. At the same time, there is no sacrifice of peculiar views by any church. We have our differences. They are expected. They are also respected as views rightfully held. We love each other, notwithstanding our differences.

Our people here have felt to be right at the front in this union effort to revive and win souls, and we have not lost anything good, but gained much. May it be increasingly true that "like a mighty army, moves the church of God"!

Stanley, Wis.

THE CHICAGO CHURCH

We met in regular council at 7:30 P. M., Nov. 9, at the Bethany Center. The volume of business that came before the meeting was more than could be cared for in one session. An adjourned session was held on the evening of Nov. 14. The second evening was as full as was the first.

Our November council is the time for reports of officers and committees, and also for the annual elections of all permanent officers and committees. Eld. J. W. Lear was reelected presiding elder; the writer, church clerk; Bro. W. H. Swadley, treasurer. Eld. D. D. Funderburg was chosen as director of religious education.

It is the policy of the Chicago church to commit several phases of its work, which do not properly belong to the trustee or deacon boards, to regularly-organized committees. Among the committees, looking after these interests and activities of the church, are the pastoral committee, finance committee, social committee, evangelistic committee, auditing committee and board of reform. The last-named committee was originated at this council meeting. At this council a special committee was appointed to draw up a constitution that will fix and record the duties and activities of the various officers and committees of our church body.

The phase of the work that took the most of our time and thought in these two sessions was the discussion on and acceptance of an annual budget. The Chicago church has found that the only way to meet all her obligations, and to meet them in a generous and cheerful spirit is to work out a budget. Last year we raised all our apportionments and met all our obligations easily and joyfully, by having planned systematically and by giving systematically. Although the budget proposed this year by the finance committee was no small amount—reaching beyond the ten thousand dollar mark—the church deliberately faced the needs, weighed the responsibility entailed, and decided to accept the finance committee's figures. Soon we will find out what each member's proportion will be, if we are to raise the amount.

I am quite sure of one thing—it would be a hard proposition to raise ten thousand dollars, were the church not to make out a budget, and not to plan to give systematically, but to give just as the needs might appear. The Chicago church has tried the budget system and has worked toward and encouraged systematic giving on the part of her membership, and finds both to be worthy methods of meeting our financial obligations to the Lord. We would recommend both methods to every church in the Brotherhood.

3435 Van Buren Street.

NORTHERN CALIFORNIA

The District Conference of Northern California convened in the Raisin church, Raisin, Calif., Oct. 6-9. The elders met at 10 A. M., Oct. 6. Some of the problems of the local churches, as they affected the work of the District, were carefully considered, and a unanimous sentiment prevailed that the churches must put on a definite constructive program all along the line.

The Ministerial Meeting, on the following day, was full of helpfulness and inspiration. The minister, in his various relations and activities, as they relate to the church, was ably discussed. The outstanding message of the session was an address by Bro. Zimmerman, of Long Beach, Calif., on "Adorning the Doctrine." This address, with others, helped to create an atmosphere that pervaded the entire conference, making it intensely spiritual.

In the afternoon our Educational Meeting was held. Bro. C. Ernest Davis, of La Verne College, brought an inspiring message on "Educational Ideals."

Oct. 8 the entire day was given over to the Sunday-school interests. Following a very helpful discussion of the Sunday-school as a community factor, and "The Use and Abuse of Social Functions," sectional conferences were held in the various divisions.

"The Value of a Summer Assembly" was a subject that aroused lively interest, and culminated in a decision to bring the matter before the business conference. This was done and resulted in a committee being appointed to

secure a place and arrange for a program for an assembly for this coming year.

On the Coast, where there are so many places for spending our vacations that one hardly knows where to go, this idea of arranging for our people to take their vacations at the same time and place, and utilize the period for a summer assembly, seems very attractive and ought to prove just the very thing for conserving even our vacations.

All the evening services were largely attended. A masterful address on "The History and Message of the Church of the Brethren," by Bro. M. S. Frantz, inspired all with new zeal and love for our church. Another evening was used by the Sisters' Aid Society in giving a program, and telling of the work being accomplished by them.

On Sunday evening Bro. M. J. Mishler delivered the Missionary Address. As a response to his earnest appeal, an offering of over \$165 was lifted.

The business session of the Conference convened Oct. 9, at 8 A. M., and effected the following organization: Eld. M. J. Mishler, Moderator; Eld. M. S. Frantz, Reading Clerk; Eld. A. O. Brubaker, Writing Clerk. Much of the time of the business session was taken in considering the missionary and educational work of the District. The Mission Board was authorized to proceed at once to build the new church at Oakland. Several measures were passed, looking toward the strengthening of the home bases, the utilizing of our various resources, and the building of a program that would insure greater stability and permanency in our various activities. The writer was chosen delegate to Standing Committee, with Eld. D. F. Sink, alternate.

The Conference, as a whole, was unusually uplifting. The weather was just right, the attendance excellent from start to finish, and the program the very best. We especially want to mention the splendid provisions, made by the Raisin church for entertainment. The arrangements were complete in every detail, leaving nothing to be desired for our personal comforts.

The Conference for 1923 will be held in the Reedley congregation. A. O. Brubaker.
Fresno, Calif.

ON THE WAY TO INDIA

Here are just a few lines, regarding our trip, that the Longs and I thought would be of interest to "Messenger" readers.

My trip to Niagara and down the Hudson River was grand. Although alone, I felt it was a help to get my thoughts away from home and the dear ones that I had to leave. I reached New York on Saturday evening and the Longs came on Sunday morning. We appreciated being with Bro. Randolph's and in their home, and were cheered by their kindness to us. His car took our baggage and all of us to the gang plank, therefore a heavy burden was lifted off our shoulders. Several of the members were down to the boat, to see us get on, and before they left us we had a little service in the Longs' cabin, asking God to care for us and our dear ones at home, especially Esther and our parents.

"There's One who will journey beside me,
Nor in weal, nor in woe, will forsake,
And this is my solace and comfort,
He knoweth the way that I take."

This is one of the many thoughts that came in my letters, to be read on the steamer. I received fifty-six letters and a package. No one, who has not had the experience, can appreciate how much I enjoyed them at this time. The comfort to know that we were always in some one's thoughts and prayers, made us trust God the more, and we had no fear.

We have had a nice voyage. Bro. Long says it has not been as nice as their other trips, because we had so much cloudy weather and rolling sea. The children and I experienced some seasickness, and Brother and Sister Long were not far from it. I was the first one that was willing "freely to give" what I received at the lunch hour. I am glad for my sea experience, however, and have enjoyed the trip very much since. The deep blue waves, with their white caps, as they roll up, are beautiful. With interest I gazed upon the mighty waters.

Now we are on the Mediterranean Sea, and we are watching for fish and for sights of land. The coast of Africa was in sight one whole day. In several hours more we will reach Alexandria (Oct. 29). Seeing Africa brought a sad memory to us, but we know that "God's ways are not ours." We are wondering when our workers leave for that Dark Continent. We pray that God's care and protection may be over them.

There are ninety-two passengers on board—sixty-six of whom are missionaries. We are as one big family in the interest of our Father's work. There are six young ladies on our deck, on their way to India, and I have appreciated them the more because there are no young folks in our party. There are many things, such as games, reading and the like, for our entertainment. As for myself, I am getting ready for real work in language study. We have divine services each Sunday morning and evening in the music-room of the first cabin. We have three meals a

day and tea, or "tiffin," as the Indian folk say, in the afternoon. Our boat is an Indian liner, and all the waiters, cabin-boys and help are natives of India. The scene at the back end of our boat, at dinner-time, the first day, prepared me for India. About eight boys were seated on the floor, around one big dish, eating with their fingers. No rice or curry for me awhile. However, I am getting used to Indian life in this way.

We are half way to our future home. We shall stop at Port Said, Aden and Karachi before we reach Bombay, which will be about Nov. 15. If our boat stops in Alexandria long enough we are going down to Cairo, to see the Egyptian pyramids. As in the past, we are trusting our Captain above for a safe voyage the rest of the way.

Mae Wolf.

A SUGGESTION FOR THANKSGIVING DAYS IN FUTURE YEARS

Would it not be good common sense to spend but one hour or so on Thanksgiving Day, in special devotion, praise and thanksgiving, and then devote the balance of the day to some useful employment? Send the earnings of the day—whether it be from physical or mental labor, income or interest—to the General Mission Board as a missionary contribution. Suppose it were only one dollar, each, for the day. Look what it would aggregate from 110,000 members! Many of us tradesmen earn from six to ten dollars a day. Expecting to work, I have already sent the day's wages in advance. Who will follow?

St. Petersburg, Fla.

J. E. Young.

MINISTERIAL CONFERENCE REPORT

We had the pleasure of entertaining in our home the ninth quarterly Ministerial Conference for the Central Group of Churches for the District of North Dakota and Eastern Montana, during the afternoon and evening of Nov. 15. The churches were all represented. All the ministers, now residing in our Group, were present, and some of the deacons and deacons' wives also attended.

This was the time for the reorganization for the coming year. Eld. G. I. Michael was retained as our Chairman, and the writer as Secretary. The meeting was informal throughout, and the topics discussed were of local import.

Three plans for securing an evangelist, to hold our joint series of meetings during next summer, were named. These are to be submitted to each of our local congregations, to decide which plan we will use. The superintendent of our city schools and his wife attended part of our meeting. He is a Progressive Brethren minister. Both are able workers. We appreciated their presence and help. Our next meeting is to be held in Minot, N. Dak., at 2 P. M., Feb. 7. Joseph D. Reish, Secretary. Berthold, N. Dak., Nov. 16.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

ARIZONA

Glendale.—Our series of meetings closed with a love feast Nov. 15, at which eighty were present. Bro. Thomas held forth the Word with power. Seven confessed Christ and were baptized. On Thanksgiving Day the Phoenix and Glendale churches will hold a joint Sunday-school meeting, with a morning, afternoon and evening session. A basket dinner will be served.—Emma T. Whitaker, Glendale, Ariz., Nov. 20.

CALIFORNIA

Modesto Mission.—Nov. 9 Eld. A. M. White met with the members to assist in organization. Elders Lee Winkler and O. E. Messamer were present. Seven confessed Christ and were baptized. The work of the new organization. It is our hope, under the new organization, to grow in numbers and influence for Christ's sake. Our plan now is to raise money to finish paying for our church lots by the close of the year. It is almost two years since the work was opened in Modesto. Services will be held on Thanksgiving Day. A short program will be given by the Sunday-school. We are glad for the help and inspiration of Bro. Messamer and family, who lately came among us.—Alice Brooks, Modesto, Calif., Nov. 19.

IDAHO

Boise Valley.—Sunday, Nov. 12, marked the close of our special revival effort, with Bro. H. G. Shank, of Fruitland, in charge. He labored earnestly for the building up of the church and the salvation of others. He and his companions were most loving, with many homes felt their helpful influence. Bro. Shank preached the Word with power. Many were stirred to a closer walk with the Master. Sister Shank also brought special messages in song. The Gospel Team and Ladies' Chorus, of Fruitland, gave an inspiring service one evening. As an immediate result, fifteen were baptized. We also organized a Gospel Team, from which we are expecting great good. Steps are also being taken to form a ladies' chorus. Our boys and girls were given dresses, last spring, to invest with the intention of using the returns in some worthy cause. Quite a sum has been raised, with others still to report.—H. M. Brubaker, Meridian, Idaho, Nov. 14.

INDIANA

Anderson church has just closed a very successful revival effort, which resulted in ten making the good choice. Bro. M. R. Brumbaugh's sermons gave plain Gospel truths, in the power of the Holy Ghost. We were sorry that we had to close our meetings when we did, but Bro. Brumbaugh's throat was so affected that he could not talk. The ten applicants were all baptized. The sisters of the Young Married Ladies' Class are taking up Teacher-training work in connection with their class study. We have been making some necessary improvements by way of cement sidewalks and a cement platform in front of the church. Our Sunday-school sent Bro. O. F. Helm, of Valparaiso, Co., a nice donation for the benefit of the poor children in his community, in order that they may attend Sunday-school.—Levi Wise, Anderson, Ind., Nov. 22.

Antioch Mission.—Bro. John W. Root, of Lafayette, Ind., has just closed a very successful series of meetings at this place. He preached in all eighteen sermons, each message being brought forth

with convicting power. Seven made the good confession, five receiving the rite of baptism. Sister Root assisted her husband in his work, leading the song service, which was very much enjoyed by all. The Lord seemed to bless us in every way. The weather was ideal—the result being a good attendance, with the best of attitude and interest. Our little band of members feel very much encouraged and strengthened.—Marion E. Hilbert, Brewersville, Ind., Nov. 18.

Beaver Creek.—A series of meetings, conducted by our pastor, Eld. B. D. Hirt, closed with a love feast Oct. 30. One member was added to our number. The meetings were very inspirational and were well attended. Sister Hirt led the song services. We were favored with special music from the neighboring churches. Our Rally Day, Nov. 5, proved to be quite a success. Several young people from Huntington, Ind., were with us and helped in the services.—Harry Kepp, Francesville, Ind., Nov. 16.

First South Bend.—Nov. 20 the field workers sent out by the Board of Religious Education brought to us a series of inspiring and educational messages. The evening service was also our family night. All families brought their supper and ate together. During the meal Bro. Ezra Flory talked on the subject, "Choices," and gave some thoughts worth remembering. Nov. 19 Rev. U. S. Davis, of the Christian church, talked from our pulpit on the present needs of the New East—this being the day given to that cause. We were with us in revival. Church membership is growing rapidly—many people locating in our industrial city. The Sunday-school as well is growing. New departments have been organized, with additional teachers and new equipment. Each class is interested in doing some altruistic work for Thanksgiving. There will be a program will be given by the Junior Sunday-school on Christmas Eve. The chorus is working on a Christmas cantata. For almost three weeks, beginning Oct. 2, Bro. M. C. Swigart, of Philadelphia, was with us in revival service. His messages were Spirit-filled and powerful. Eight accepted Christ and the entire membership was greatly benefited. The meetings closed with a communion—the first in our new church.—Irene H. Purkey, South Bend, Ind., Nov. 22.

Fourth Mile.—Bro. H. H. Helman, of South Bend, Ind., came to assist us in a revival Oct. 29. He was called home Nov. 4 to conduct a funeral, and could not return on account of sickness in his home. Our pastor, Bro. A. P. Detrick, conducted the services over Sunday and Monday, and we then secured Bro. Wm. Detrick, of Dayton, Ohio, to continue the meetings during the remainder of the week. We very much appreciated their labors among us. The interest and attendance were good throughout the meetings. Two were received into the church by baptism. Our meetings closed with a love feast Nov. 11, with Bro. Detrick officiating.—Ethel Brower, Kitchell, Ind., Nov. 16.

Huntington City.—We held our Rally Day Nov. 5, with 470 present and an offering of \$103.50. A pennant was given to the class having the greatest percentage of attendance present. The Golden Responder Class—girls under the age of twelve—taught by Sister Julia Endsley, were the high school of the Sunday-school hour and a special program was rendered, including a splendid address by Bro. Otto Winger. An effort is being made by each class to see which can keep up the highest percentage until the close of the year. A new class, recently formed, is meeting at the parsonage on account of lack of class-rooms. Our love feast, held Oct. 8, was largely attended, one-third of the communicants being young people.—Mrs. Eral Humbert, Huntington, Ind., Nov. 16.

Indianapolis church met in the love feast and communion service Nov. 19, and had a splendid, uplifting service, with Bro. C. A. Wright, our pastor, officiating. Several members from out of town churches were present. Regular services from Sunday to Sunday are helpful, as Bro. Wright and his wife are able workers. Our prayer meeting also is fine and well attended.—Lanette Mitchell, Indianapolis, Ind., Nov. 21.

New Salem.—This church was one of the favored ten which was visited by Brethren Chas. Bousack, Ezra Flory, Edson Ulfery and Alvin Deeter on their tour through Northern Indiana. They were with us Nov. 13, 14 and 15. Bro. Flory, who is now in the East, in October we had one week of meetings, conducted by the pastor, Bro. Wm. Overholser. Nov. 18 the church met in regular council, with Bro. Overholser presiding. Church and Sunday-school officers were elected for 1923 as follows: Eld. Bro. Overholser; clerk, Bro. C. J. Wehrhant; Sunday-school superintendent, Bro. Earl Ulfery.—Dora A. Stout, Milford, Ind., Nov. 20.

Peru.—Our love feast, held on the evening of Oct. 28, was one of the largest ever held in this church. Bro. W. Hosteler officiated. A goodly number were present from neighboring churches, which was much appreciated. Bro. Chas. Oberlin, of Logansport, Ind., began our two weeks' series of meetings on the following day. Our people had a spiritual feast during his stay with us. He preached the Word with power. Interest kept up throughout the meeting. The special songs each evening were very much appreciated, as well as the presence of members of the neighboring churches; also representatives of other denominations of the city. Fifteen accepted Christ.—Mrs. Grace Brown, Peru, Ind., Nov. 17.

KANSAS

Armourdale Mission.—We were glad to see two more young people come out recently and confess Christ. They were baptized at our regular prayer meeting and service, Nov. 11. Sister Mary, of Bro. Bert Eastwood and Bro. Ernest Goens have preached good sermons for us in the absence of our pastor, Anna Miller, Kansas City, Kans., Nov. 19.

East Wichita.—Nov. 19 we held services commemorating the eighty-seventh birthday of Bro. Wm. Johnson. He has spent fifty years in the ministry, and is still quite vigorous. He is a true cause, preaching the Word with power and understanding just as he did when young. While he has worked hard, both for his family needs and spiritual welfare, yet he rejoices that the Lord has been good to him. After the morning service a bountiful dinner was served. A large number of relatives and friends were in attendance. A basket, well filled, was taken to one of our number who was unable to be at the services. At 2:30 we met again and continued the program. One of the notable features of the meeting was that Bro. Johnson's daughters and granddaughters rendered special music. Some of the older brethren took their early experiences and the beginning of the Wichita church. The day was well spent, and all felt that it is worth while to live a pure Christian life, just as our aged brethren have lived before us. Bro. Henry J. Crist, of Colorado, began our revival meetings Nov. 19.—Mrs. Carl Ramsey, Wichita, Kans., Nov. 21.

Kansas City (Armourdale Mission). At our regular service, Nov. 19, we rejoiced when a father and mother came forward to renew their covenant with the Lord. A number of years ago they had been members, but unfortunately had grown cold and wandered away. A similar experience was enjoyed a short time ago when a young lady was restored to fellowship. Anna Miller, Kansas City, Kans., Nov. 20.

Quinter church met in council Nov. 18, with Eld. D. A. Crist presiding. All church and Sunday-school officers were reelected for the ensuing year: O. A. Lahman, church clerk; Sunday-school superintendent, Norman Flora; president of Christian Workers' Meeting, Louis Bowman; secretary, "Messenger" agent and correspondent, A. J. Budget of \$13.90 was reported. Money was raised for home expenses and incidentals. One brother was received back into the church. Three letters were granted. A splendid representation of members was present. Dinner was served in the basement. This was a day, helping to retain social life in the house of God.—Mrs. J. W. Jarboe, Quinter, Kans., Nov. 19.

Rock Creek church contemplates an evangelistic meeting, to begin Dec. 3, with Bro. Clarence Schrock, of Falls City, Neb., as evangelist. We have adopted "Hymns of Praise" for our song book. There is to be a love feast on the night following the close of the meetings, which will probably be Dec. 18. We will have

worship on Thanksgiving Day and an offering for the General Mission Board.—J. J. Tawzer, Sabetha, Kans., Nov. 19.

MARYLAND

Pleasant View.—Our feast was held on the evening of Oct. 22. It was a very spiritual one and largely attended. The weather was ideal. Ministering brethren present and assisting were J. M. Henry, Geo. H. S. F. Castle, Arthur Prince and Bro. Whitacre, besides the Geo. H. S. F. Castle. Bro. Henry officiated. Our Sunday-school has contributed \$100 to the General Mission Board, in answer to their Thanksgiving call.—Mrs. J. S. Bowles, Burkittsville, Md., Nov. 21.

Reisterstown.—Oct. 15 Bro. Levi K. Ziegler, of Denton, Md., began a two weeks' series of meetings, closing with a love feast Oct. 29. Bro. Ziegler preached the Gospel with power. Two young people were baptized and our members were strengthened in the faith. Our love feast was one of the best ever held in Reisterstown. There were about eighty communicants, including five ministering brethren and about fifty friends and neighbors. Through the efforts of Bro. Ziegler and the fellowship enjoyed during the meetings and at the love feast, our work at this place has gone forward with renewed vigor.—J. H. Lau, Owings Mills, Md., Nov. 20.

MICHIGAN

Bear Lake.—Our revival meetings began Oct. 31 and closed Nov. 12, conducted by Bro. C. L. Wilkins of Grand Rapids. He preached fifteen strong Gospel sermons, including two excellent blackboard illustrations. Three were baptized. Our love feast was held Nov. 11, with Bro. Wilkins officiating. Thirty-three communed. Sister Wilkins accompanied her husband.—Miss Julia E. Younce, Clarion, Mich., Nov. 21.

MISSOURI

North Bethel church convened in council Nov. 27, with Elder J. S. Kline presiding. We had the largest representation of the membership, ever seen at this place in council. Church officers were elected as follows: Clerk, Bro. Thomas Prather; "Messenger" agent, Bro. H. Crist; church correspondent, the writer. Sunday-school was organized, with the writer as superintendent. Very impressive installation services were held on Sunday morning, at which eight young men and women were received into the church by baptism. Our pastor, Eld. G. W. Ellenberger, is retained for another year, which will be the eleventh year at this place. There will be services each Sunday as usual. Christian Workers' Meeting is being held monthly. Our Sunday-school attendance is fine. The Sisters' Aid has regular meetings.—Mary Polk Ellenberger, Skidmore, Mo., Nov. 21.

Peace Valley.—Eld. A. W. Adkins, of St. Clair County, Mo., commenced a series of meetings Nov. 4 and closed on the evening of the 12th, giving us eleven profitable services. He is an able speaker. The attendance and interest were good. The meetings should have continued for at least another week, as the interest was growing, but Bro. Adkins was called home. The meetings created more life in the members and revived us all to greater activity.—Samuel Weimer, Peace Valley, Mo., Nov. 13.

Wakonda church met in council Nov. 11, with Eld. Oscar Early in charge. Four letters were received and one was granted. Bro. Frank Van Pelt is securing an evangelist, to hold our meetings for the coming year. Bro. Early was reelected elder for another year. Sunday-school officers were elected for next year, with Bro. Lahman Hollar, superintendent.—Mary Bowman, Hardin, Mo., Nov. 20.

NORTH DAKOTA

Berthold congregation met in council Nov. 13, in the home of Bro. Geo. Mahugh, with our elder in charge. The attendance and interest were as good as at any similar meeting here for some time. The presence and interest of some of our younger members was appreciated. Thanksgiving Day morning we arranged our work, with dinner to be served at the church. We hope that our members will be together day for all who are interested in our work here as well as a day for special thanksgiving. A biweekly prayer meeting was decided upon for at least the winter months. A Teacher-training class is being organized Nov. 20 at the home of our pastor. We trust that through these avenues our members may give expression to their desire for service. Our sisters reorganized the Aid Society and are now working actively again after a lapse of a few weeks, because of the busy fall season.—Mrs. Margaret M. Reish, Berthold, N. Dak., Nov. 16.

NEW JERSEY

Sergeantsville.—Our love feast was held at the Amwell house Nov. 12. It was not a very large gathering, but a good spirit prevailed. The presence of Philadelphia brethren was very encouraging way. At this time the pastor's wife is very ill, and Nov. 11 at was anointed. Bro. Kuns on Monday officiated at the communion and also visited Sister Fauss. She was anointed and also received the communion. All are doing well at this time.—H. T. Horne, Sergeantsville, N. J., Nov. 20.

OHIO

Ashland (Dickey).—Oct. 19 Dr. Steele gave the first number of the lecture course. His subject was "Temperance." He showed how anything but the glory of God is being lost by the use of alcohol. Our pastor, Bro. Ora DeLauter, began a two weeks' series of meetings. He preached sixteen revival sermons. The second Sunday morning he took for his subject, "The Home." The home is God's own institution, and a home established upon fundamental principles of divine nature should stand unshakably against all its enemies. He mentioned the divorce evil as being one of the most deadly enemies of the home. The meetings closed with a love feast. The church was strengthened for the work of the Master. Our Sunday evening Bible Class is studying the Book of Revelations. Bro. DeLauter is the teacher. Nov. 16 we met in council, with Bro. DeLauter presiding. Church officers were elected for the year: Bro. DeLauter, elder; Bro. Ralph Thomas, Sunday-school superintendent. Dec. 2, the Dickey, Third Street and Maple Grove churches will hold a joint Sunday-school institute at the Third Street church. Bro. Ezra Flory, of God Dr. Brubaker will be the instructors.—Ida M. Helm, Ashland, Ohio, Nov. 22.

Fostoria.—Our revival services began Oct. 29, with Bro. Fred L. Fair, our pastor, in charge. He preached in all nineteen powerful sermons. There was a very good interest and attendance throughout the entire meeting, which closed with a communion Nov. 19. Eight were received into the church by confession and baptism. Our communion was well attended. Quite a number were not able to go to the tables for lack of room. Besides our own ministers there were with us Brethren Geo. Garner, L. I. Moss, John Wicand and Bro. Hatton.—Lydia Dickey, Fostoria, Ohio, Nov. 21.

Goshen church met in council Oct. 31, with Eld. G. S. Strausbaugh presiding. The different committees made reports, which showed that much interest is being taken in the work. Sunday-school officers were elected, with Bro. L. H. Gray as superintendent. We are holding evangelistic meetings at the White Cottage house, with Bro. Strausbaugh evangelist. The Word is preached with power to a large audience, and much interest is being taken.—Anna Slack, Rosvick, Ohio, Nov. 8.

Potsdam.—The combined council of the Ludlow and Salem churches was held at this place Nov. 18, with Eld. Newton Binkley presiding. Three letters were granted. Bro. Wm. Kress was elected trustee for three years; Brethren Harry Delk and A. J. Johnson, Sunday-school superintendents; the writer and Sister Lola Henderson, president of Christian Workers' Meeting. It was decided to have a Thanksgiving service at this place in the morning, instead of at the Pittsburg house. An offering was taken for the "Messenger" fund.—Mary Weisenberger, Laura, Ohio, Nov. 21.

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(Continued from Page 763)

Chicago, Illinois.

Chicago, Ill.

as their own. He, with the church before his marriage, united with the German Baptist church. Short services at was for many years a faithful member.

home, near Camden, and in the church near Rossville. Burial in the cemetery near by.—J. G. Stuehling, Camden, Ind.

Meyer, Sister Leitha Bernice, eldest daughter of Bro. Robert and Sister Mabel Meyer, born in Mansfield, Ill., June 9, 1909, died at the home of her parents near Twin Falls, Idaho, Aug. 27, 1922. She leaves her parents, two brothers and one sister. She united with the Church of the Brethren in November, 1930. She was a kind hearted girl and always obedient to her parents. She was faithful to her Sunday-school and church where she is greatly missed, as well as in the home. Services by Eld. C. Fahrney at the Twin Falls church. Burial in the Twin Falls cemetery. Anna Hesp, Twin Falls, Idaho.

Miller, Bro. Isaac S., died Nov. 4, 1922, aged 62 years, 8 months and 6 days. He was an active member of the Church of the Brethren, and his loss in the church, as well as in the community, will be felt by all who knew him. He was married to Emma J. Kauffman Feb. 5, 1884. His wife, a daughter and grandson survive. One child preceded him. Services at Mummert's meetinghouse by Brethren J. A. Long, S. S. Miller, O. P. Schellenger (Moderator) and Paul Gladfelter (Lutheran). Interment in the adjoining cemetery.—Ruth Group, East Berlin, Pa.

Mound, Emery L., born near Sidney, Ind., May 1, 1891, died at his home in Ft. Wayne, Ind., Nov. 9, 1922. Death followed an extended period of declining health. In 1908 he united with the Church of the Brethren in faith he lived and died. On March 2, 1912, he married Edith Hardman. There were three sons and two daughters. He was preceded by his father and one son. He is survived by his wife, two sons and two daughters, mother, two brothers and one sister. Services at the Spring Creek church by the writer. Burial in the cemetery near by.—Moyné Landis, Sidney, Ind.

Plunkett, Sister Nannie, wife of C. P. Plunkett, died Oct. 24, 1922, in a Roanoke hospital where she had been taken for treatment about two weeks before. She had been afflicted with Bright's disease for several years and suffered severely at times. Added to this, she suffered a severe attack of neuralgia of the heart. She leaves her husband, seven children, eight brothers and four sisters. She lived in the Peters Creek congregation, Roanoke County, Va., for sixteen years. She was a kind, loving wife and mother, always ready to sacrifice for the comfort and happiness of her family. She was a faithful and loyal member of the Church of the Brethren. She loved its principles and doctrines, and was always ready to help in every good work. She was a member of the Sisters' Aid and manifested much interest in that work. Services by Eld. Levi Garst and the writer from the Peters Creek church. Interment in the cemetery near by.—D. C. Naiff, Roanoke, Va.

Pugh, Sister Grace, daughter of James A. and Margaret Pugh, died Oct. 17, 1922, in the bounds of the Roanoke City congregation, aged 16 years. She suffered a paralytic stroke several years ago, from which she never fully recovered. That, with a severe nervous disorder, was the cause of her death. She was a great sufferer, but bore it patiently. She joined the church when quite young and had great faith in God. She was faithful to her Sunday-school and church, always being present when possible. She was anointed twice. She leaves her father and mother, four brothers and two sisters. Services by Bro. Geo. W. Flory, assisted by the writer. Burial in the Peters Creek cemetery.—D. C. Naiff, Roanoke, Va.

Strausbaugh, Samuel B., died at his home in Hanover, Pa., from a complication of diseases, Oct. 27, 1922, aged 67 years, 7 months and 9 days. He was married to Miss Mary Harlacher in 1881. She survives with two daughters. Burial at the Mummert meetinghouse, where services were held by Eld. C. L. Baker, assisted by Elders C. C. Brown and D. L. Little.—Ruth Group, East Berlin, Pa.

Wilson, John H., son of James and Margaret Wilson, died Nov. 1922, aged 33 years, 10 months and 19 days. He came to his death by a fall while at work. He leaves a widow and one son, his father, mother, three brothers and three sisters. He united with the Brethren Church in his teens and was loyal to the church of his choice. Services in the Lutheran church by Bro. C. E. Long, assisted by Bro. F. Wampler. Interment in the cemetery near by.—Emma E. Housley, Stanley, Va.

Yorty, Bro. Harrison B., born May 25, 1866, died in the Memorial Hospital, Johnstown, Pa., Sept. 7, 1922. He is survived by his wife and four children. Services in his home by the writer.—C. G. Hesse, Somerset, Pa.

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Notes From Our Correspondents

(Continued from Page 765)

Richland church met in council Nov. 11, with Eld. A. I. Heestand presiding. There was a good representation of members present. A fine spirit prevailed throughout the meeting. Officers for the church and Sunday-school were elected for the coming year, with Bro. Heestand clerk; Bro. W. S. Crenshaw, Sunday-school superintendent; Bro. J. W. King, church clerk; Bro. B. E. Pifer, trustee; Sister Gladys Crenshaw, "Messenger" agent. Bro. Heestand remained with us over Sunday and delivered a fine message.—Mrs. R. A. Fulwider, Mansfield, Ohio, Nov. 16.

West Fulton church enjoyed a very spiritual love feast Oct. 28 with Bro. Geo. Thorne officiating. Bro. Clyde Miller, of Bryan, Ohio, began a series of meetings Oct. 31, which continued for two weeks. He delivered sixteen sermons which were spiritual and uplifting. He labored earnestly for the salvation of souls and the advancement of God's Kingdom. The church was much strengthened and the community was benefited. Mrs. Aaron Beck, Wauseon, Ohio, Nov. 20.

Woodworth church met in council Nov. 11, with Eld. D. F. Stuckey presiding. All of the standing committees reported progress in their work. The church has elected Bro. L. G. Dehm, one of its local ministers, pastor in charge. Steps were taken also towards co-operating with our two sister congregations in securing a pastor. We expect to have with us, during the month of February, Bro. John R. Snyder, of Huntington, Pa., in evangelistic meetings. We also decided to have a week end Bible Institute during the Easter season. Our love feast for the month of Nov. was well attended, and a spiritual feast. The Woodworth church is growing slowly. Our greatest need is a leader. John S. Furr, Youngstown, Ohio, Nov. 19.

OREGON

Portland church met in special council Nov. 15, for the purpose of electing an elder for the coming year. Bro. J. W. Barnett, was elected by a large majority. Since our last report one applicant has been received into the church by baptism.—Grace W. Hewitt, Portland, Ore., Nov. 20.

PENNSYLVANIA

Birdville Mission Since our last report two more have been baptized. Bro. Warner's help here, every two weeks, has put new courage and inspiration into the hearts of the Birdville people. Our depleted organization has been reinforced until the time for reorganization. Beginning Nov. 7 Bro. Warner gave us a series of sermons on the ordinances on Sunday evening by a love feast—the first ever held here. The practice of these ordinances, as well as the explanations regarding them, was entirely new to the people. We were especially impressed with the number of children who attended about forty. These came no doubt out of curiosity, but gave splendid attention and showed much interest. These children will carry information to their parents, which can not help but have its effect in time. Much appreciation was expressed for the sermons during the week. The work in Birdville was started a number of years ago, but not until recently has anyone, except a few members here, had any vision of what might be done. Prospects are bright. Our Sunday school is increasing in numbers and interest. Some have already expressed a desire to be baptized. Elsie Hetrick, Birdville, Pa., Nov. 17.

Connellsville, Nov. 5 will be remembered in our Sunday-school as a red letter day, when we observed Rally Day in the morning. The evening marked the opening of our two weeks' revival services by the pastor, Bro. J. A. Bueffmeyer. As a direct result, one was received into the church through baptism. The services closed with a love feast on the morning of the 19th. The pastor, Bro. J. A. Bueffmeyer, assisted by Bro. H. H. Glover.—Mrs. J. A. Bueffmeyer, Connellsville, Pa., Nov. 22.

Curryville. Since our last report Bro. Ira C. Holopole, of Everett, Pa., has been with us in a series of evangelistic services, beginning Oct. 30. He preached sixteen sermons, which were spiritual and uplifting. He labored earnestly for the salvation of souls and the advancement of God's Kingdom. The church was strengthened and the community benefited. Two united with the church.—Alice M. Baker, Curryville, Pa., Nov. 17.

Elizabethtown. Our series of meetings, which began Oct. 29, closed Nov. 12. Bro. J. W. Fuller labored earnestly for the salvation of souls. The interest and attendance were very fine throughout. Twenty-three were baptized, three received on former baptism and one was reclaimed. Nov. 19 we met in annual love feast, which was largely attended. Many new members communed for the first time.—E. R. McDannel, Elizabethtown, Pa., Nov. 22.

Hanover. Brethren Myer and R. W. Schlosser, of Elizabethtown, Pa., will conduct a Bible Institute, beginning Friday evening, Dec. 1.—Mary A. Rhinchar, Hanover, Pa., Nov. 20.

Mountville. Nov. 8 we held our regular fall council at Mountville. After the regular business was transacted, we held an election for a deacon, resulting in the choice of Bro. Albert Leimer. Elders R. P. Bucher, M. G. Forney and A. S. Hottenstein conducted the installation of Bro. Leimer and wife. Nov. 15 and 16 we held our love feast. The following visiting brethren were with us: Elders Hiram Gible, A. S. Hottenstein, Samuel Fahnestock, Hiram Kaylor, J. L. Myers, Lin B. Longnecker, J. Bitzer Johns, Nathan Martin, Thos. Patrick, Nathan Eschman and Adam Fahnestock. Bro. Leimer officiated at these services. We were much edified by their strong spiritual sermons. N. K. Muser, Mountville, Pa., Nov. 21.

Roaring Spring church met in business session Oct. 2, with Eld. W. S. Long presiding. The church has called Bro. A. C. Miller, of Weathers Cave, Va., to the pastorate. He has accepted and will be located here by Dec. 1. An extra business meeting was held Oct. 30, for the purpose of electing deacons. Also the officers for the coming year. Brethren Homer Goyer, Ross Berkheimer, Blair Snyder and Grover Replogle were elected deacons. Our Rally Day service consisted of a very interesting program, and a sermonette by our pastor, Bro. Holsinger. Dr. T. T. Myers and Dr. Galen B. Royer held a very interesting and instructive Bible Institute Oct. 28 and 29. Nov. 19 the Harvest Home service was held. Bro. Holsinger preached on the subject, "The Harvest, an Example of God's Goodness." An offering was lifted, which amounted to about \$50, to be used for home mission purposes. The newly-elected deacons, with their wives, were installed at this service.—Mrs. Eliza Over, Roaring Spring, Pa., Nov. 18.

Rockton congregation being in Circuit No. 11, met in a home mission rally Nov. 14, at 2 and at 7:30 P. M. The speakers were W. J. Hamilton, Field Director of Western Pennsylvania, and M. R. Ziegler, Home Mission Secretary. Both gave helpful instructive and timely addresses, to be applied to each individual member in our congregation for greater home mission work in our District.—Virginia M. Smith, Rockton, Pa., Nov. 18.

Rummel. We had reasons for rejoicing again, when two were baptized and one was received on former baptism. Our Sunday-school is moving along nicely. Brethren Chas. Knave and James Murphy are filling the pulpit during the absence of our pastor, Bro. A. J.

Beeghly, who is holding evangelistic meetings at Waynesboro, Pa.—Mrs. Warren Hoover, Windber, Pa., Nov. 18.

Scalp Level. Oct. 15 we had a very successful Rally Day service. Our goal was 400 and the attendance was 406. Last Sunday our attendance was 323. Our school is growing. This service was followed by a two weeks' series of meetings, conducted by our pastor, Bro. L. S. Knepper, in which twenty-seven were received into the church by baptism. Our love feast was held Oct. 29, which was very largely attended. Nov. 12 Rev. D. G. Baumgardner, of Scalp Level, delivered a very strong temperance sermon, entitled, "The Bloody Monster." We expect Bro. W. R. Miller to be with us during the week of Nov. 27, to give his illustrated lectures on Bible Lands.—Mrs. James Price, Scalp Level, Pa., Nov. 18.

Spring Run. Oct. 1 and 2 we had a Bible Institute with a session on Saturday evening and three on Sunday. Brethren Wm. Swigart and I. Harvey Brumbaugh, of Juniata College, were our instructors and gave splendid talks. Oct. 21 the church met in regular council, prior to our love feast. Examination services were held on Sunday. The speakers gave us splendid thoughts for a week's meditation, in preparation for the love feast, which was held Oct. 28. At 6 P. M. the regular services began with a large attendance. We had a very quiet and impressive meeting. Brother and Sister Shellenberger, of Burnham, were with us. Nov. 5 our Rally Day service was held, with 205 in attendance. A program was rendered by some Sunday-school, in which every department and class had some part. We now have thirty-seven on the Cradle Roll. Bro. Miles Murphy gave a splendid address on "Vision of the Sunday-school." We have Sunday-school and church every Sunday, with Christian Workers' Meeting in the evening; Y. P. D. every two weeks. All meetings are well attended and the interest is continually growing. We expect to have evangelistic services in December—further announcement of which will appear later.—Ruth Mascumore, Meytown, Pa., Nov. 18.

TENNESSEE

New Hope. Oct. 29 Bro. A. M. Laughrue began a series of meetings, which lasted three weeks. The attendance and interest were good. Ten were baptized and three reclaimed. We feel that the church has been strengthened. Nov. 19 Bro. John Hilbert had some Sunday-school, in which every department and class had some part. We now have thirty-seven on the Cradle Roll. Bro. Miles Murphy gave a splendid address on "Vision of the Sunday-school." We have Sunday-school and church every Sunday, with Christian Workers' Meeting in the evening; Y. P. D. every two weeks. All meetings are well attended and the interest is continually growing. We expect to have evangelistic services in December—further announcement of which will appear later.—Ruth Mascumore, Meytown, Pa., Nov. 18.

VIRGINIA

Burke Fork church met in council Nov. 18, with Eld. Joel Weddle presiding. On Sunday following Eld. S. E. Hylton preached, using Acts 16: 28 as a text.—Hattie E. Hylton, Floyd, Va., Nov. 20.

Cloverdale. Bro. J. H. Wimmer, of Bluefield, W. Va., began revival services at Bethesda Oct. 31, closing Sunday morning, Nov. 12. As a result, fifteen were baptized. Communion services were held at Cloverdale on Monday evening, Nov. 13. The attendance was excellent.—Mrs. C. W. Kinzie, Cloverdale, Va., Nov. 15.

Daleville. For the past few weeks our home ministers have been holding revivals at three of our preaching points and as a result forty-two have been received by baptism and six have been reclaimed. We are now in the midst of a revival at Daleville church, with Bro. Levi Garst as evangelist. He is an earnest speaker and is giving us Spirit-filled sermons. We hope much good will be accomplished.—Mrs. C. M. Huff, Troutville, Va., Nov.

Newport church met in council Nov. 4, with Bro. Geo. W. Painter in charge. Twenty-eight members were present. One was received by letter. It was decided to hold a two weeks' series of meetings a week before and one after the love feast, which took place Nov. 11. Our pastor, Bro. Painter, preached for us, assisted by Bro. Ansby Cabbage. On Friday Bro. C. E. Long, of Penn Laird, was with us. The meetings closed Sunday night following the love feast. The membership has been strengthened greatly. Ministers present at the love feast were Brethren G. W. Painter, Ansby Cabbage, W. H. Bradley and C. E. Long. Our Sunday-school is progressing nicely at present, with an average attendance of about sixty of the ninety on the roll. The Sunday-school gave \$14.00 toward the support of Bro. Fred Wampler in China, and \$4 toward buying song books for a mission point in West Virginia.—Emma E. Housden, Stanley, Va., Nov. 20.

Richmond. For the first time the Brethren held a love feast in the old Confederate Capitol, Nov. 12. It was a sad day because of the death of Robert Shiflet, son of Brother and Sister J. D. Shiflet, but joyful because of the good meeting. The love feast was held on Sunday evening, Nov. 12, with twenty communing. The R. R. Y. M. C. A. gave us the use of their hall and full conveniences, which very acceptably served the occasion. Bro. B. F. Garber, of King William, spoke to much edification. Bro. Hager and Bro. Qalm assisted publicly. The First District of Virginia has already granted us the privilege of organizing. We hope that the Eastern District will soon grant us the same privilege. The Sunday-school and preaching services still continue in the homes from time to time.—Katheryn Moore Ewing, Richmond, Va., Nov. 18.

WASHINGTON

Centralia. Bro. Ervin Weaver moved here from Spokane Oct. 14, and will be our pastor for one year. Our council was held Oct. 22. Bro. Eby, of Olympia, our elder, presided. Our love feast was set for Nov. 11, and our Sunday-school and Christian Workers' Convention for Nov. 12. About twenty-five communed. At the Convention the following churches were represented: Olympia, Richland Valley, Seattle and Tacoma. The Sunday-school Convention opened at 9:45 A. M., with Bro. Long, of Seattle, as moderator. It

lasted till 11:55 A. M., when we adjourned for lunch, which was served at the church. At 1:30 P. M. we took up the Christian Workers' program, Bro. Ervin Weaver acting as moderator. It was a most enjoyable occasion. What we need at this place is more workers. Centralia is located about half way between Portland and Seattle. Portland lies 105 miles south and Seattle 99 miles north. Olympia, our capital, is 26 miles northwest, and Tacoma 58 miles northeast. If any members wish to change location, and desire to move into our midst, the undersigned will gladly answer any and all communications.—J. E. Carpenter, 1316 Rose St., Centralia, Wash., Nov. 20.

Forest Center church met in council Nov. 11, with Eld. W. H. Tigner presiding. One was received by letter. Our financial committee was instructed to look after the finances of the church and to adopt the envelope system. A committee was chosen to secure an evangelist to hold a series of meetings and Bible Institute, to be followed by our love feast. We are having a lively Christian Workers' Meeting every Sunday evening now, with Bro. Chester Snider, president. Our Sunday-school is picking up and we have a workers' conference once a month. Eld. W. C. Lehman and family, formerly of Olympia, have moved into our midst, for which we are very thankful. He is a great help and encouragement to our pastor, Bro. Tigner, who has labored here so faithfully and earnestly with our church. We have not known and building up a congregation of new members and a churchhouse also.—Nora A. Wiley, Valley, Wash., Nov. 17.

WEST VIRGINIA

Johnstown (W. Va.). The members of this congregation held a feast in their new house of worship at Columbus Nov. 11. It was well attended and the first feast for many of the communicants. Bro. S. H. Hartman, of Mangansville, Md., officiated, and also installed, into the office of deacon, Brethren Jas. French, Harry French and Geo. Bolts. Bro. Hartman remained and preached the next day. Sister Mary Martin also preached several evenings.—Mrs. J. S. Bowls, Burkittsville, Md., Nov. 20.

Pleasant Hill. Nov. 2 Bro. B. W. Smith, of Burlington, W. Va., began a series of meetings at this place. He labored faithfully until Nov. 11, preaching ten sermons in all. The attendance and attention were unusually good. Bro. Smith is an earnest and enthusiastic worker, and impresses a congregation with the fact that he believes in what he preaches. Our meeting closed Nov. 11 with a love feast, with seventeen members present. Bro. Smith and Eld. J. F. Ross officiated.—Naomi Kirk, Hammond, W. Va., Nov. 16.

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"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Church and the Public Conscience

EVERY speaker on a program thinks his subject the most important. It is the one he has been thinking about. He never thought much about it before, but now, that he has been compelled to face it, he sees how big it is. At least he sees that the more he studies it the bigger it gets.

It is the same way with the task of the church. It is growing all the while. That is, it is growing in our understanding of it. We are continually finding new implications of it. We see it widening out until it threatens to include every phase of human activity. For the church is the guardian of religion. And religion is life. And life is involved in every kind of human experience. Religion, therefore, touches life at all points. And the church must touch life at all points.

Once we thought it was enough to gather into the ark of safety as many of our neighbors and friends as we could without too much trouble, and keep them there. Then we discovered that "there" means something more than church membership, that it means living in fellowship with Christ and that this means the possession and practice of the spirit of Christ.

And then we discovered that human beings, even regenerated human beings, make better progress in this art when the environment is favorable than when it is not. We found that patients in whom the germs of spiritual tuberculosis had been killed by a high voltage application of the Holy Spirit, remained weak and sickly and that some of them contracted the disease again and perished, when they might have been restored to perfect health, had they not been compelled to breathe so much foul air. The folly, not to say criminality, of such a procedure was apparent. We could not shake off the sense of guilt. We had not given these poor victims a fair chance, certainly not the best chance, for life.

To the many who believe that the chief business of the church is the rescue of individuals from sin through personal contact with Jesus Christ, as well as to the few who believe that this is the only proper concern of the church, it should be manifest that the church is bound by every consideration of honor and love, to do this as successfully as possible. And that

she can not do this and disregard the conditions with which her converts have to reckon. On the strictest possible interpretation of the mission of the church, she can not evade responsibility for the state of the public conscience, to the extent of her opportunity to mould it. And that opportunity is by no means small.

Here is a man who is rejoicing in the new-found joy of salvation, and the spirit of his Lord has so possessed him that he wants to practice it in his business. Being a peculiar kind of Christian, he takes the Golden Rule seriously. But every day he finds himself up against a real situation. Isn't his business perfectly honorable? Certainly. No question about that. But the more he succeeds in it, the more it interferes with the success of his rival across the street. And he is afraid his rival doesn't like that, for he knows that he would not enjoy it himself. What shall he do about it? The more he considers the case the more clearly he sees that he is held fast in the toils of a system which makes it impossible for him to practice the spirit of Christ in a good many things. But he can do the best he can at it. He can practice the religion he professes to some extent, at least, and more than some of his rivals do. Which is the way he settles the matter, probably. Or does he, instead, seeing how hard it is to mix Christianity with business, simply give it up and degenerate into a heartless dollar grabber, leaving it to the other man to look out for himself?

Here is a good Christian woman, a very fine Christian woman, who has invested some of her hard-earned savings in industrial stocks. If the corporation in which she thus becomes a stockholder made less profits, the employé, whose little girl died for lack of proper care when she was sick, might have been able to get a good nurse. That would have been nice, wouldn't it, for the employé and the little girl and her mother? But larger profits make the dividend checks larger and that is nice too, isn't it, for the good Christian woman stockholder?

And then she can't help it, anyway, can she? What could a single stockholder do—a woman stockholder at that—in the face of those big, strong, rough-looking, or fine-looking, directors? But say—does the religion of Jesus, the religion of the good people who have accepted him as their personal Savior, and are trusting him absolutely for their salvation—does such a religion have anything to do with actual life in an actual world, or is it just something for Sundays and Wednesday evenings and occasional pious meditation? Do Christian people have any responsibility at all for a state of the public conscience which not only tolerates but makes inevitable conditions like those referred to in the foregoing paragraphs?

Here is a splendid young Christian farmer, who had not been a Christian very long when his country became involved in war. What should he do about that? Why, it is a foregone conclusion that he could have no part in such an unholy thing as war, surely. But he could take non-combatant service. That is most likely what he did, though not without some misgivings, for he understood very well that this was helping his country to win the war. Or, perhaps, he only bought Liberty Bonds, for his country needed money (it took lots of money to carry on the war) and he, being a Christian, could take no part in the war! Or possibly he could do none of these things. He could not help make war at all. So he did nothing—nothing except to raise several hundred acres of two dollar and a half wheat for the allies to feed their soldiers, so they could fight better!

There are many conditions besides a state of war

in which the individual Christian can not absolve himself entirely from participation in practices which are certainly not in accord with Christian principles. He can determine the directness and sometimes the degree of that participation but he can not escape it altogether. To do so he must needs get out of this world.

We are a part of the existing social order, whether we like it or not. And that order involves us in much that is not Christian. But we can not escape responsibility for this, in so far as we can change things. And we can change them much. The like has been done before.

The public conscience can be educated. It can be made more Christian. To make it so is one part of our job.

Why Not as Jesus Said It?

A VERY learned scholar wrote a very learned article, a little while ago, and the same was published in a widely-read religious weekly. It had much to say about coöperation, coördination, idealization and socialization. It sought to show that the ideas, represented by these polysyllabic terms, were steadily gaining ground in the minds of men who make a special study of the question how a miscellaneous lot of human beings are to get on together, living in the same world.

It was a very good article. That is, it set forth some very wholesome doctrine, if you had the patience to wade through the several pages of big words and unwieldy sentences, until you could discover what the writer was getting at. It was wholesome, for the sum and substance of it was that the solution of the whole social problem would be found only in the simple formula discovered long ago, namely, that of loving your neighbor as yourself.

It was a satisfactory outcome of a piece of difficult writing and difficult reading. But we still wonder why the author had to strain himself so hard to get it said.

A Great Problem and Two Others

THE philosophers are having a hard time to settle "the mind-body problem" as they call it, that is to determine just how matter and spirit in a human being are related to each other. Undoubtedly it is a great problem. The fact that it has been settled so often and still needs settling as much as ever, would seem to indicate this.

The way is open for any one to try his hand at it, so, if the problem has any fascination for you, go ahead. But it would be a valuable preparation for it, perhaps, to dispose first of two other little problems somewhat related to it. We refer to the problem of keeping the body under, which Paul thought deserving of attention, and that of ruling the spirit, which is said to be an even greater achievement than capturing a city.

All three problems are interesting but we strongly recommend taking up the two little ones first.

A Good Rate of Speed

A CERTAIN maker of epigrams has observed that there are two kinds of "fast" people: "Some move fast while others stick fast."

He was trying to direct attention to the tremendous "velocity" with which some Christians can stand still, while others would rush ahead, regardless.

Neither kind is of much value to the cause. In matters of Christian progress the better speed is that which moves forward steadily, carefully, but moves.

CONTRIBUTORS' FORUM

The Savior's Entreaty

Give me thy hand if thou wouldst know the way,
Long, steep, and lone,
That leads from darkness into endless day,
Walk not alone;
And with thy hand, thy faith, and fear no more,
For I have walked the thorny path before.
If heavy seems thy yoke, my child, take mine
And learn of me;
And to thy soul shall come that peace divine
Faith bringeth thee.
Walk not by sight, but by thy trust alone,
Thy journey endeth at the great white throne.
Abide in me! There is no grief nor pain
I have not known;
But I would bear and suffer all again
To keep my own.
These know my voice and follow where I lead,
To failing strength I give the aid they need.
Give me thy hand and I will lead thee on—
Oh, look not back!
Nor faint! Thy sins of all the years are gone—
Oh, look not back!
Those whom the Father giveth me are mine;
Abide in me as branch doth in the vine.
—Chicago News"

The Larger Evangelism

BY D. W. KURTZ

THE word *evangelism* is not identical with *revivalism*. To revive a church indicates that it is dead, or nearly so, and needs to be revived. This is, sadly, too often necessary. But evangelism is purely Scriptural, and means preaching the Good News. In this sense, there is abundant Scriptural basis for evangelism.

When one studies the history of evangelism, he finds that a great variety of methods have been employed, but for the most part, modern evangelism (or revivalism) has been narrowly individualistic and inadequate. The special or expert evangelist conceives his task—and perhaps rightly so—to get people to "accept Christ." Then let it be up to the church to "edify," to "build up" and to "train" the new converts. Surely, we can not expect the special evangelist, who remains but a few weeks in one place, to "bring men to Christ," and also "build men up in Christ." But this larger work must be done. It is not enough to get a child born into the world—he must also be fed, and clothed, and taught, and developed, before he is fit to turn loose on society. The greatest tragedy of the church is that hundreds are born into the Kingdom, then starved and neglected, so that they either perish or are woefully stunted in their spiritual growth. Evangelism must continue—men must be "built up in Christ," must be developed into Christian characters. The work of evangelism is not done until men *know* the will of God, *love* the will of God, and *do* the will of God. The doing of the will of God forms habits of godliness, and therefore the true Christian character. The specialist, in bringing "men to Christ," must not create the impression that the work is done, that "it is all over." In fact, it has only begun. When the child is born, the real problem of life is only begun—in the spiritual as well as in the natural realm.

The larger evangelism must give a true view of the *whole of life*. The whole of the Christian life is infinitely more than a formal acceptance of Christ as Savior. It involves a vital personal loyalty to Christ, as Savior and Lord. Jesus said: "Follow me." That means to go the way he went and to keep on going. What is the way he went? It is the way of preaching, teaching, serving, helping, praying and destroying the works of the devil. Jesus came to establish the Kingdom of God, the reign and rule of God, the will of God in the lives of men. "Follow me" can only mean that his disciples must do the same thing. Those who knew him best so understand his teachings. The fact that the disciples of Jesus became missionaries and invested their lives wholly for him, is certainly good

evidence that his commands must be so interpreted.

I once met a man who became a member of the church on the narrow view of evangelism. He frankly stated his position thus: "I accepted Christ and was baptized; that is enough. I am saved. I never go to Sunday-school. I never give a cent to Sunday-school, missions or colleges. Why should I? I am saved. I accepted Christ and was baptized." This man was wealthy, he could have given liberally, but he claimed that when he was taken into the church, he was told that all he needed to do was to accept Christ and be baptized. This narrow evangelism is not enough. The true evangelism must give the larger view of the Christian character—the one that lives the Christian life, that really follows Jesus Christ in the way of love, justice, purity, service, etc.

The narrow evangelism is too individualistic. The convert is asked to accept Christ only to save his own little soul, and not enough to become "a soldier of the cross," a "worker in the Kingdom," to invest a life for Christ, rather than merely be the recipient of the gift of salvation. To accept Christ, and not to accept his love for folks, and his sacrifice for the salvation of others, and his great program of unselfish service, is a complete misunderstanding as to what "accept" means. We can not accept him without accepting his teachings, his program, his way of life.

It is not enough to get a drunkard to accept Christ as his Savior for himself—he must enlist in the cause of Christ to destroy the works of the devil and to help the cause of prohibition. He can not say: "My little soul is saved; I can be totally indifferent to the welfare of others." For he that would save his life in this selfish way, will lose it, but he alone who will invest his life in the cause of Christ, will save it. It is not enough for a soldier to accept Christ as his personal Savior—he must accept Christ's program of "peace on earth, good will to men." He must hate the works of the devil, and cooperate with Christ in destroying war, overcoming evil with good, wrong with right, error with truth, and discord with harmony. Darkness can only be dispelled by light, and a positive, active service must be rendered in creating the reign of God in human lives.

It is not enough for a slave-holder to accept Christ—he must quit the business of slavery, and enlist with Christ in the task of freeing all slaves. Christ is in the business of flooding this earth with truth, goodness, life, love, light. He who is a Christian is a coworker with Christ. The larger evangelism must see this, and not cheapen religion by giving an inadequate ideal for life. Christianity is a life—it is *for* life, for the *whole* of life. The larger evangelism is the whole Gospel, the Gospel of salvation which brings men to Christ, builds men up in Christ, and lives the Christ-life of love and service. It must include coworking with Jesus in flooding the earth with goodness which destroys evil, in establishing the real rule of God in the world.

McPherson, Kansas.

Doctrinal Education

BY J. H. MOORE

NOT for quite a while have we seen in the MESSENGER an article so timely and so deserving of consideration as the one on page 723, by Bro. Quincy Leckrone, entitled "Religious Education in the Forward Movement." A score or two of articles, including a lot of editorials of this type, scope and spirit, might accomplish more in the way of advancing the genuine missionary interest among us than all the missionary sermons preached, or the missionary leaflets and essays sent forth.

In fact, the very life of the Church of the Brethren hinges on the emphasis we are able to place on the doctrinal principles for which the church is presumed to stand. To weaken on these principles means to weaken the church all along the line. To neglect the teaching of these principles clearly, intensely and devoutly, means to surrender one after another, and every principle, thus given up, means a nail in our coffin. All of this thing of attempting to gain popularity and influence by warming up to other churches,

and so adjusting our preaching, teaching and lives, as to give no occasion for friction or offense, simply means to be swallowed up by the stronger religious bodies, and finally to be known only on the pages of history. Read again this ringing paragraph from Bro. Leckrone's article:

"It is evident that without a doctrine, essential to salvation, we could not, and should not, long exist as a separate body, but, professing to be the exclusive custodian of such a doctrine, it becomes the paramount duty of the church to teach that doctrine to every individual member of the church and Sunday-school. We must teach it to the extent urged by Jeremiah (31: 33, 34) when he said: 'I will put my law in their inward parts and write it in their hearts. For they shall know me, from the least of them unto the greatest of them.'"

We not only have the New Testament doctrine more complete, as a whole, than any other religious body in Christendom, but we have been made the real custodians of that doctrine, and it is as much our duty to preserve it intact, and to present it to all the world, as it is to live it out in our own lives. As our brother says:

"It is not enough that we are able to name the doctrines of the church and properly to perform her ordinances. They must be 'written in our hearts,' that we may thereby 'know the Lord' and be able 'to give a reason for the hope within us.'"

These great principles to which the church has committed herself must be literally ground into us, so that they become a real part of our very makeup.

Then, after becoming thoroughly indoctrinated, we must be sure that we understand these principles, and know how to teach them. And right here a part of our weakness reveals itself, in not knowing how to teach the things that we think we know enough about to practice. We take the confession of a score of converts, mostly children, explain the church rules to them, take them into the water, administer the real apostolic form of baptism, and though we may preach evening after evening for three weeks, more than likely not one discourse is delivered, setting forth the New Testament process of conversion, or the apostolic form of baptism. We let the people see us do this, that, and the other things, and that is the end of it, so far as preaching the whole Gospel is concerned.

And when it comes to keeping the ordinances, as Paul and others delivered them, we, in a most commendable manner, go through with the whole ceremony, starting at the right place and ending where the Written Word says the hymn was sung. We are confident that we know, that we do what we are instructed to do, and are happy, as the Book says we should be. All of this we do from the heart, year after year, but how about preaching sermons on these different parts of the "thus saith the Lord"? We simply don't do it—that is, two-thirds of the preachers do not. Is this making it too strong? If it is, let two thousand of the three thousand preachers, that we have in the Brotherhood, drop us a card, telling us how often they have preached sermons on the church ordinances during the last ten years.

Another point. Our trine immersion is the only form of baptism that carries, on the face of it, any just claims to apostolic usage. It is the only form of baptism that can be traced in an unbroken line to the beginning of Christian history. Taking it the world over, trine immersion is more extensively used, ten to one, than any other form known, and yet, how few sermons are preached in which the Brethren claims, regarding baptism, are clearly and fully set forth! Candidly, how many well-prepared sermons have the MESSENGER readers ever heard on trine immersion, and how many of our three thousand preachers have preached on the subject? How many of our evangelists are in the habit of treating the question during their revival efforts? Is it too much to say: "Not one in ten"? And yet we have faith in the practice, believing it to be apostolic. The converts baptized accept it without a word.

And while we are thus remaining quiet, regarding the great principles of which we are custodians, the other churches, all around us, are putting forth their best efforts to set forth the doctrines they hold. They

send out strong, well-educated and fully-indoctrinated men, to hold revival meetings, and in the way of argument not a stone is left unturned in the interest of their claims. Now and then the MESSENGER calls attention to the marvelous success of the Mormons, the Adventists, and a few others. There is a reason for this success. The preachers entrusted with revival meetings, are simply steeped in the doctrinal claims of their respective churches, and in any community they enter, they never fail to teach their doctrine to the limit. These people not only *know* their doctrine, but they *believe* and *teach* it to the utmost of their ability. If they were to do as little doctrinal preaching as the Brethren are doing, especially in our revival meetings, their churches would begin to go to pieces in less than two decades. It is their persistent doctrinal preaching that brings success, and this is especially true of the Disciples. One has only to read their papers, to see how they are pushing their doctrinal claims to the front, and holding them there.

All of this, and there is a lot more of the same kind, ought to serve as a hint to those having the management of affairs in the Brotherhood. Tons of fresh, up-to-date literature are being distributed, having for its object the creating and intensifying of missionary sentiment. To this no objection is filed. This is largely true of educational sentiment. Our growth in missionary and educational sentiment, during the last forty years, has been a marvel. But we have not been equally active in teaching our people the doctrinal principles, characteristic of the Church of the Brethren. Our training has been largely one-sided, and for that reason we have thousands of young people, and some of them in the ministry, who do not possess a good working knowledge of these principles, and there are not a few who do not regard the principles as being especially superior to the principles held by other churches.

It is this one-sided training policy that is going to do more to weaken us, in the interest of spreading the Gospel, than any other one thing. The lack of doctrinal teaching is playing havoc in tightening conservative purse-strings from the Atlantic to the Pacific. Then, too, this lack is bringing to the front thousands of young men and young women who know little or nothing of the reasons for the doctrinal principles that have made the Church of the Brethren what it is—a custodian of the unadulterated New Testament doctrines.

For all of this there is but the one remedy, and that is the one Bro. Leckrone emphasizes—teaching, more teaching, intelligent teaching and no end to teaching along the religious lines, characteristic of the Brethren. There must be a regular campaign of doctrinal, fundamental teaching, and into this system of religious education we must put as much effort and inspiration as have been employed in developing missionary and general educational sentiment.

In the issue in which Bro. Leckrone's article appears, there is a comparative statement (page 725) of money given by the different churches, with the Seventh Day Adventists at the head of the list, and the Brethren at the foot. This difference between the head and the foot, in this instance, represents the difference in the amount of doctrinal teaching done by the two churches. Let our people do the same amount of doctrinal teaching that is done by the Adventists, and do it intelligently and sincerely, and there will be some chance for them to reach the top, but with a continuation of the indifference, as to doctrinal education, that has characterized our methods for the last decade or more, we can expect to remain at the foot, and that, too, in spite of our persistent efforts to extract money from thousands of locked purses. We are making heroic efforts to arouse an enthusiasm that will produce money and converts, but we are getting at it from the wrong angle, and the article referred to comes wonderfully near hitting the nail on the head—though there are still more nails that need attention. All of this may be plain talk, but the reader can take comfort in the fact that it does not come from a pessimist.

Sebring, Fla.

Business and the Church

BY C. RAY KEIM

In Two Parts—Part Two

We have given, briefly, a discussion of the fundamentals of prosperity. The next question is "Whence come these?" To answer this, let us look at our various institutions of civilization briefly.

Our children, as well as ourselves, are educated very largely by these forces—the church, the public school, the press, the public amusements. These we will take up in their reverse order for convenience.

Our public amusements reach more people than the churches do, directly. They have become a great factor in shaping our moral ideals. I do not want to take up all the arguments, advanced in defense of these, nor those condemning them, but simply get you to weigh the popular form of public amusements in the light of the above statements of fundamentals of prosperity, and decide in your own mind what contribution they are making, in establishing and upholding these fundamentals. Only to the degree in which they aid or hinder, are they of service or detriment to us.

Do you believe that people, whose minds are largely fed from the public press, develop the fundamentals essential to the welfare of economic life and business? I am afraid we must answer in the negative as, undoubtedly, was done in the first case—that of amusements. The press does not pretend to furnish moral and spiritual food for us. It is just a bit difficult to tell, sometimes, just what they *do* intend to give us.

The pride of every American citizen is our public schools. Truly, we ought to thank God for the privilege of rearing our families under such privileges as they afford. The church is the parent of our school system. The church had a threefold object in establishing the school—to develop children spiritually, morally, and mentally. Keep this in mind as their object. Step by step the state assumed the responsibility of educating children at public expense, making the church school superfluous, in a sense. The state never pretended to develop the spiritual side of a life through the public school, neither should it, for the state is not the institution to function in this particular. It has professed to give a moral training but in recent years this has been only too much submerged in the eager struggle to develop the mental side to a great efficiency. Very few recent developments that have been considered as progressive steps in education, deal with the moral teaching of the child, but wholly with the mental development. So our schools have become, primarily, an institution for mental training.

The question now arises: "What institutions remain, then, that give us the all-important development of the spiritual and moral powers of men?" We can point you to but one which stands preëminently in the fore, namely, the Church of Jesus Christ. We pray God that every church might awaken to its opportunity, as well as its responsibility, in truly becoming "the salt of the earth" and give to the world the fundamentals that make our civilization possible. May we, as business men, more fully realize that our business, our homes, our very lives—whether we are church members or not—depend upon the perpetuation of the teachings of him who spake as never man spake. Let us recognize that the nation's strength is her spiritual resources, not her natural resources. I do not fear the failure of our natural resources of mineral and forest as much as I do the decline of the fundamentals above given, in the hearts of men. Bolshevism is not dangerous because it destroys property, primarily, but because it degrades the souls of men. The security of our nation does not rest in the army and navy, in the efficiency of agriculture, nor in the tariff, nor in railroad legislation, but it rests in the truthfulness of your heart and mine, in pulsating the great teachings of the Master who taught men how to live here, as well as in the future world. Perhaps a friendly hand extended to his church, rather than criticism, would do much to insure to our posterity the blessings of peace and liberty. Perhaps we do not owe so much credit for our marvelous prosperity,

in the past century, to bankers, captains of industry, and politicians, as to the poorly paid and often little appreciated preacher, who taught these fundamentals upon which our nation's life rests.

The aim of this little discussion is to point out to men and women, both outside and inside of the church, the vital relation of the church in your community, to your business, to your home and to your family. What we need today, in this old world, weary of strife and agitation, is not more legislation, not more industries, and not more raw materials, but a real revival of the religion of Jesus Christ—one that will motivate society and business. We need, both small and great, to assemble at his feet and learn how to live—not on Sunday only, but in every phase of our life. We need to discover anew that he gave us the perfect code of economics, of social life, and of political organization. Then will we realize that his teachings, incarnated in men, are the "salt of the earth," and that if this salt lose its "savor," there is nothing wherewith it can be salted.

McPherson, Kans.

Investing a Life

BY H. A. BRANDT

THE investment of a life, especially when thought of from the angle of what to choose in life, is an insistent problem indeed. It is a problem that is especially importunate in youth. There is a sense in which it is distinctively a young people's problem, because what is chosen in youth tends to determine the whole course of later life. And, yet, contingencies arise in which older folks are forced to consider anew the problem of what to choose; that is, they are obliged to reinvest. Hence there is a sense, too, in which the investment of life is a problem for all.

For the Christian the problem of how to invest one's life is easily disposed of, at least in theory. Christ is our Example in choice, in investment of life. What he chose, his followers should choose. The choice of Christ, as it touches the problem of life investment, is summed up in his determination to do the will of God: "My meat is to do the will of him that sent me, and to accomplish his work." However, as one follows the course of the life of Christ, he can not help but see that it is one thing to decide to do God's will and quite another to discover and accomplish God's purpose. In the struggle to know and do God's will, the Master was driven to both the wilderness and to Gethsemane. The thing to choose, is, for the Christian, the will of God. His problem resolves itself into knowing and doing the will of God.

What is the will of God? What is the will of God in its most general and fundamental aspects? There is a brief sentence in one of the great little books of the Old Testament that carries a wise suggestion. The philosophy, underlying God's dealings with mankind, is summed up thus: "Thou wentest forth for the salvation of thy people." The will or purpose of God, as the prophet saw it, was the salvation of men. And with this suggestion agrees the whole course of God's patient dealings with his chosen people. With this agree also the messages of the prophets. It would be difficult to find a more eloquent indictment of God's people than that contained in the first chapter of the book of the prophet Isaiah. But the words of Isaiah are to the end that the people might turn again and be saved. In the middle of this first chapter the reader is surprised with a loving invitation from the prophet, coupled with the promise, "Though your sins be as scarlet, they shall be white as snow." With this suggestion agrees, too, the purpose of God, as revealed by his sending of his only begotten Son into the world, in order that men might, through faith in him, attain unto eternal life. Thus, the will of God, in its most general aspect, would seem to be the salvation of mankind. And if this is true, the will of God, in its individual aspect, is simply this: "He who would do the will of God most perfectly is he who accepts the particular task or line of action which contributes most definitely to the salvation of man-

(Continued on Page 778)

How Are the Aid Societies Helping the District Spiritually?

BY FLORIDA J. F. GREEN

HERE is a question that each sister should ask herself individually: "What am I doing to help this great and important work spiritually?" This applies to each one of us. Are we doing our share to aid the spiritual growth of the Society? Many of us claim to be great workers, but if, what we do, does not harmonize with the aim of the District materially, we can not expect to benefit it spiritually.

Coöperation is what counts, and much depends on the interest we take in the work. Our influence goes a long ways and has much power in the spiritual progress. It requires an active, energetic and spiritual life to carry on the work. If we are doing all we can for the District materially, it will add to the spiritual benefit also.

To prove our interest and our desire, to be a real spiritual benefit to the District, requires time and talent. We must be ready to distribute to the necessities of the saints—ready to assist in whatever our hands find to do. We must be loyal and true.

Then we are to be consecrated workers. We must be in touch and sympathy with each other. We should be present on all occasions when it is possible. Our presence has much to do with encouraging others to put forth a greater effort.

We have an account of some faithful workers whom Paul commended—those sisters who labored so earnestly with him in the Gospel. Dorcas also was a woman full of good works and alms. They all loved their mission and were eager and anxious workers. Then there were those women who helped in the great work at Jerusalem, tarrying in the upper room after Christ's ascension. Take them for an example while they waited ten days for the Pentecostal power—the Holy Spirit that Christ had promised them. Think what wonderful results they accomplished that day! Three thousand souls were added to their number. They were all of one accord, of one mind, having the same spirit. Their influence was felt far and near. We may not come up to their standard in every respect, but if we are as earnest as they, and as anxious to accomplish the good they did, having the same zeal and energy and being steadfast and unmovable, abounding in all good works—we can rest assured that our work will be beneficial to the District.

Middletown, Ind.

The Harvest in Brooklyn's Italy

BY H. SPENSER MINNICH

"And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains" (1 Chron. 17: 1).

OVER twenty years ago the Brethren planted the good seed in Brooklyn's "Little Italy," and today the leaven has grown, so that we are challenged, if we are big enough and have faith, to reap the harvest that awaits us. For more than twenty years, in a little room 12x20 feet, the seed-sowing has continued, and today the Church of the Brethren counts on its roll, of those that love the Lord, forty-five Italians. Think of it! Twenty years in a churchhouse 12x20 feet! Two men, each six feet tall, could lie in a row one way and three could lie the other way, with two feet of room to spare. Many a good, substantial kitchen, in a Brethren home, is larger than this. Yet Bro. Caruso has continued faithful, these many years, praying and trusting in faith that the day would come when they would have a house of worship. Many are bright-eyed, black-haired, jolly, innocent children whom he has brought up in the Sunday-school to the junior and intermediate ages, only to see them silently lose interest because they felt that the institution which they attended was hardly churchly enough for them to attend in their maturing years. Notwithstanding this, it was a great joy and satisfaction, to learn, as I visited the work there, a few weeks ago, that the Sunday previous to my visit five more were buried with Christ in baptism. The joy beaming from their faces, as they

gave expression to the new hope that had come into their lives, was refreshing indeed. At the evening church service one Italian brother spoke with great zeal for a period of thirty minutes. The attention in an American audience could scarcely have been better. Once a child whispered, and one of the Brethren quickly reminded her that it was not a place for irreverence. The room was full, about twenty men and ten women, and I was informed that many of these were not members. Had the absent members been there too, some would have found it necessary to stand.

A good sister, full of the love of Christ, with no racial prejudice, trained in working with children, is greatly needed, but where would she work? A new building is imperative for the continued and permanent

The Publishing Interests of the Church

The subjects for the Christian Workers' Program for the month of December all center around the publishing interests of the Church, so it is suggested that on the evening of

December 17, 1922

the subject for Christian Workers' Meeting be not only "Thinking and Reading," as given in the booklet, but that special emphasis be placed on the PUBLISHING INTERESTS OF THE CHURCH.

The following outline will be of assistance in arranging for the program and securing material. We hope every society will follow this suggestion. It will be of interest, and should result in more people reading the GOSPEL MESSENGER, the official church paper, and also in every Sunday-school using the literature published by our own church Publishing House—the Brethren Publishing House.

The Publishing Interests of the Church

I. History of Our Church Literature. Material for this can be found in "Two Centuries of the Church of the Brethren," chapter 13, price, \$1.50; "History and Doctrine of the Church of the Brethren," by Otto Winger, price, \$2.00; also Flory's "Literary Activity," price \$1.25.

II. Present Publishing Facilities of the Church. Compare articles by L. T. Miller in Yearbook for 1921 and 1922, for the above subject.

III. Relation of Church Literature to Church Growth. Some facts regarding the missionary value of the "Gospel Messenger" might be used to illustrate this point. A second point is that the church would have great difficulty in thinking and acting unitedly and with any speed, if it were not for the "Gospel Messenger." Every business, school, association, etc., has to have its paper or papers; how much more necessary for the Church, etc.?

A very interesting and helpful program can be given by following the above outline. We hope that this suggestion will be carried out.

growth of the church there. These Italians are not wealthy. Our present establishment has not attracted those possessing means. Yet I think they should be urged to do their best, and I tried to tell them so in the little talk I made, which Brother Caruso interpreted for me.

Because the love of Christ has made us generous in heart, especially at Christmas time, and because we so often dissipate this heart generosity by buying useless gifts, the opportunity is given to all, through their Sunday-school, at this Christmas season, to provide the \$25,000 necessary to complete the building fund. As Bro. A. D. Helser wrote, in the December *Visitor*, "Let us be 'wise men' at this Christmas time and bring our gifts to Jesus."

While the management and support of this work is in the hands of the District Board of Southeastern Pennsylvania, New Jersey and Eastern New York, the task of erecting the building requires the help of the entire Brotherhood. The General Mission Board agreed to make this call to the Sunday-schools, and will receive all funds for the erection of the building.

Bro. Frederick MacPeck, residing near the Italian work, is a most splendid help. He has good judgment, loyalty to the church, and willingness to see others in the lead, while he works in the background.

Bro. Caruso, our Italian pastor, possesses the ability to interpret the souls of the Italian people. He knows their customs and traditions, and has the background of these people fully in mind. This is a most important qualification. We believe that, with the proper equipment, wise management of the work and the prayers of the church, the next few years will see the Brooklyn Italian church strengthened in the faith, and constantly increasing in numbers.

Elgin, Ill.

"At Heaven's Gate"

BY CHESTER E. SHULER

THERE is a beautiful story told of a small girl who, very early in life, learned to love her Savior and became an earnest Christian. Her father was not a saved man, and the girl was very anxious that he, too, might learn to taste of her joy in Christ.

Each evening, as the father would come from work, his little daughter would meet him at the front gate. The palings of the gate were very much higher than the child, and, in order that she could better see him coming, the father tore off one of the palings. It brought joy to his heart to see the sweet face of his darling always waiting at the gate for his coming.

After a time, the little girl grew very ill. As she neared death, one day, as her broken-hearted father leaned over her, the child whispered: "Papa, when I get to heaven, I will ask God to pull a paling off heaven's gate, so that I can look through to see you when you come. Papa, I'll be looking through for you. You'll come, won't you?" were her last words.

The father promised, became an earnest Christian man, and is on the way to the heavenly gate.

Truly, the Lord, often, in these evil times, uses a "little child" not only to "lead" but to "call" its elders to repentance. Will there be a disappointed little one looking through heaven's gate some day?

Harrisburg, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FALFURRIAS, TEXAS

After a very busy summer and fall Bro. Stump and I are again at our post, and anxious to do all we can to push forward the interest of the school for Mexican children at this place. We greatly enjoyed our associations with the brethren and sisters at Annual Meeting, who are interested in the work and have shown a willingness to help. We also enjoyed being in a number of homes of old friends. But after all we are glad to be back, for we feel that our work is here.

We want to give our time and strength to making the school a success and a blessing to those for whom it is intended. The work is not a private venture. The church must assist in carrying it forward, if it is to be what it should. We can not do it alone. We hope to hear soon and substantially from those who were once interested to promise help. The writer is the duly-elected treasurer of the school-fund, and all donations of any kind, to the school, should be sent to her at Falfurrias, Texas.

If the purpose of the school is not clear, we shall be very glad to give any information we can. We shall be pleased to have our people come and see what is being done. The winters are much milder here than in the North, and we think that those who come will enjoy the change.

We pray that God may give us the strength and wisdom we need, to make this work a blessing, and bring glory to his name. The dormitory is now about completed. We will have to use it at present for school purposes also. Brother and Sister H. D. Michael will move out in about a week, and commence the school.

Mrs. John Stump.

TEAM WORK IN NORTHERN INDIANA

Nov. 11 the Ministerial Association of our District convened at the Bremen church. The spirit of the meeting was to "know more perfectly the right way of the Lord." Our aim is to know, how we may "rightly divide the Word of Truth."

According to previous arrangements this was to be followed by discourses and conferences with groups of churches in various sections of the District. Ten days of continuous work—one day with each group—was given. These were intensive days for all. Two sessions were held each forenoon, afternoon, and evening. We were fortunate to secure our able and earnest Brethren, C. D.

Bonsack, Ezra Flory, and J. Edson Ulery, to give us their much-appreciated help and instruction.

Bro. Bonsack, with his wide experience and forward look, led us into new fields of thought and activities for the local church. His presentation, concerning the Christian's attitude toward property, was so convincing that a goodly number expressed themselves as having a decided conviction to do more for the Lord.

Bro. Flory's conferences and discussions on the Sunday-school, with its new phases of activities, always aroused new interest. Better leaders and an active living organization, with practical suggestions, was stressed. Eager listeners brought their questions, which were carefully answered. Amusing incidents were frequently related, with a view of more fully demonstrating a truth.

Bro. Ulery was at his best—always interested in the young people and seeking for the best possible means to develop their talent. His talks were varied and always interesting and instructive.

Listening to these brethren ten days in succession, using the same subjects assigned them each day, would seem to get rather monotonous. Not so. Their wide range of thought always produced the material that created new interest. Already a number are asking for similar meetings. Any District, with a deep desire, on the part of the leaders, to lead their churches out into larger fields of service, should plan group meetings. Manly Deeter. Milford, Ind.

ITINERARY OF ELD. W. B. STOVER IN THE FIRST AND SOUTHERN DISTRICTS OF VIRGINIA

The General Mission Board is providing an itinerary for Bro. W. B. Stover among the churches of the Daleville Region, in the interest of Missionary Education. The following itinerary has been arranged by our Regional Executive Committee of Religious Education. Not all the churches of the Region are on this schedule, but will be visited after Feb. 1, 1923. If this schedule in any way conflicts with previous arrangements, Bro. Stover should be notified in advance, so that he may be able to use his time at some other church:

Christiansburg, Sunday and Monday nights, Nov. 26 and 27; White Rock, Tuesday and Wednesday nights, Nov. 28 and 29; Pleasant Valley, Thursday and Friday nights, Nov. 30 and Dec. 1; Beaver Creek, Saturday night and Sunday morning, Dec. 2 and 3; Pleasant Hill, Sunday and Monday nights, Dec. 3 and 4; Burks Fork, Tuesday and Wednesday nights, Dec. 5 and 6; Topeka, Thursday and Friday nights, Dec. 7 and 8; Laurel Branch, Saturday night and Sunday morning, Dec. 9 and 10; Red Oak Grove, Sunday and Monday nights, Dec. 10 and 11; Copper Hill, Tuesday and Wednesday nights, Dec. 12 and 13; Spray, N. C., Friday and Saturday nights, Dec. 15 and 16; Schoolfield, Sunday morning and night, Dec. 17; Fraternity, N. C., Tuesday and Wednesday nights, Dec. 19 and 20; Maple Grove, N. C., Thursday and Friday nights, Dec. 21 and 22; Brick Church, Saturday night and Sunday, Dec. 23 and 24; Antioch, South District, Monday morning to Tuesday night, Dec. 25 and 26; Bethlehem, Wednesday and Thursday nights, Dec. 27 and 28; Blackwater Chapel, Friday night, Dec. 29; Cedar Bluff, Saturday and Sunday, Dec. 30 and 31; Snow Creek, Monday night and Tuesday night, Jan. 1 and 2; Smith River, Thursday and Friday nights, Jan. 4 and 5; Selma, Saturday night and Sunday, Jan. 6 and 7; Bethel (Salt Petre Cave), Monday and Tuesday nights, Jan. 8 and 9; Mt. Joy, Wednesday and Thursday nights, Jan. 10 and 11; Troutville, Friday night, Jan. 12; Cloverdale, Saturday night, Jan. 13; Daleville College, Special Bible Term, Jan. 14-21; Crab Orchard, W. Va., Monday and Tuesday nights, Jan. 22 and 23; Pleasant View, W. Va., Wednesday and Thursday nights, Jan. 24 and 25.

By order of The Daleville Regional Executive Committee, C. S. Ikenberry.

A PROFITABLE SERIES OF MEETINGS IN MALMO

It was our great pleasure to have with us Brother and Sister Glasmire, from Denmark, for a period of ten days in October. This was their first visit with us since they, nearly three years ago, entered the work in Denmark. Bro. Glasmire was with us once, during this time, in connection with a business trip to Copenhagen. The distance and passport difficulties, for citizens of the United States, make the trip very expensive, therefore we must be content with less frequent visits.

The Malmö church and our Young People's Society agreed to cooperate in defraying the traveling expense, and to invite Brother and Sister Glasmire to Malmö, on the occasion of the Young People's Society's Tenth Anniversary, Oct. 15. The church also decided to follow this auspicious occasion with a series of meetings. Our leaders of the Danish mission consented to accept the invitation, and to help us in our work. To have a strange preacher come in, and especially an American, is a very rare treat for us. Their visit proved a blessing to the work. They have, in a most remarkable way, gained command of the Danish language. They could be well understood in both conversation and public speaking. There is much similarity in these two languages.

The services were well attended by an interested audience every evening. The Creator favored us with the best of weather. Bro. Glasmire preached ten strong, Spirit-filled sermons, and gave an address at the Young People's Anniversary. Sister Glasmire assisted in song and personal work. The Lord added his blessing to the work, and the immediate results of these meetings manifested themselves in the conversion of nine of our young people, and a spiritual uplift to the members. All the good done will only be revealed when the books are opened, and when judgment will be meted out according to our works.

We visited in as many of the members' and friends' homes as time permitted. Our friends' visit to our home was mostly after the evening services, at night, and at meal-time. This was also secondary in our plan. The salvation of souls and the welfare of the church were the primary object in inviting these servants of the Lord to Malmö.

The Glasmires are not hard to get acquainted with. They are musical and sociable—characteristics that capture the Swedes. During their short visit they made a number of friends, and won a large place in the hearts

of our people, and especially the young. Some expressed their regrets that they do not live nearer, so as to have more frequent visits from them.

Bro. Glasmire also assisted in an elders' meeting and a council meeting. We were glad for their help, and we were loath to see them leave our shores. We have our appointed fields of labor, where we must endeavor to hold the fort. When we can meet and assist each other and enjoy, as it were, mountain-top experiences, we are prone to want to build tabernacles and remain there, but this is not the Lord's plan for our lives. He would have us receive renewed courage and strength, to battle with sin and the evil influences that exist among those who live on a lower plane, and to help them up to a higher plane. We need refreshing seasons from the presence of the Lord, to enable us better to perform our duties in the Lord's vineyard.

We are thankful to God for Brother and Sister Glasmire's assistance in our work. Our prayers and best wishes for continued success in their field of labor accompany them, as they return to their activities.

Malmö, Nov. 9.

J. F. Graybill.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

The Opportunity of Youth

IN our recent tour through Northern Indiana, several questions were asked the various audiences. One was: "Is there any one present who remembers the first time he went to church?" There were none, during the whole trip, that could remember. This means that the folks who are going to church now, were brought up in church-going homes, without exception. It also means that unless we are started right, in the course and habits of life and religion, there is but little chance of getting right—not because God is not able nor willing, but because we have spurned the call!

Another question was concerning the year of conversion. To this about seventy per cent gave the years from ten to fifteen. Another question was concerning the time they began teaching in the Sunday-school, and it was a surprise to find that perhaps a majority had answered this call to service before they were twenty-one. Those in attendance in these groups were likely those most interested in the work of the church. This again proves that the most permanent and active interest through the years is that which responds early to the call of the Kingdom.

Neither we nor our young people have yet been fully awakened to the tremendous importance of these early years. If the forces of life's activities are so largely fixed by the ideals and surroundings of these early years, are we doing our full part, as a church, to make them rich in Christian atmosphere and training? This is all the more true when we remember how sin has opened many gates of attraction to our youth in the last few years. The age of fallen women has dropped in ten years from twenty-eight to sixteen—so the International Reform Bureau says. We are also told that the average age of criminals of all kinds has dropped in the same time from thirty to nineteen.

The fight is on! Shall we continue indifferent to these challenging facts? Shall we give the childhood of our country a fair chance to "grow up in the nurture and admonition of the Lord"? Shall we offer a prayer, and provide better facilities for our faithful Sunday-school teachers? Shall we do as much for the faithful mothers and wives in our homes, and make good pictures and literature available? Shall we continue to give all our money for higher education and standardizing our colleges, when we find that our ministers and missionaries mostly decided the question of their life work in the years preceding this? And shall our homes expect the colleges to change the mould that is set before our children enter college?

The Church of the Brethren has some splendid young people. There are no better. They are this because they have learned thrift, industry and religion in good homes.

Can we not make our pastoral, Sunday-school and

home influence more helpful in teaching the truths of God and the church to our youth while their minds are most receptive? Can we not be more genuinely sincere ourselves, in our devotion and allegiance to Christ and the church, and thereby be a more definite help to them? Again we say: "The fight is on! The future is partly in our hands! God grant that we may not fail in our part!"

A Good (Modern) Samaritan

The *Country Gentleman* tells the story of a farmer in the Middle West, who sold his farm to a tenant for \$400 an acre. This was during the time of high prices in land. A cash payment of \$17,000 was made.

With the changed financial condition the purchaser now finds that he can not meet his obligations. He stands in danger of losing everything he has put into it. There is nothing to keep the one who sold the farm from foreclosing. But he has decided to reduce the purchase price \$150 per acre instead.

The magazine goes on to say: "He is a practical Christian. We do not know his church, but we do know that a harp and a crown await him because he has forgiven a part of the debt. The query will come: 'Is this business or is it mere sentiment?' It is business with a capital letter. A little more of this sort of thing would hustle the world along mightily in its struggle out of the slough of despond into which the war has thrown so many thousands."

Forward Movement Notes

THESE ENCOURAGING WORDS come from a young pastor, regarding the stewardship stereopticon slides: "I showed the slides last Sunday night to a well-filled house. Every one who said anything about the lecture, declared it to be fine. I can heartily endorse the showing of these slides. They set us to thinking on stewardship as we had never thought before."

"THE MESSAGE OF STEWARDSHIP" is the title of a recent book, written by Ralph S. Cushman, the author of *The New Christian*—studies in Stewardship. This latter book has had a wide circulation and has been most helpful. The new book differs in style from the former, but is certainly no less valuable. It is a treatment of stewardship in its relation to prayer, service and similar subjects. Any minister or layman, wishing a fresh and inspiring conception of stewardship in its broader aspects, will do well to read this book.

IN ADDITION TO CORRELATING the work of several District Boards, Middle Indiana has recently unified the work of young people. This plan eliminates much of the overlapping which has been all too evident in young people's work. A District-wide meeting of young people is scheduled to take place in the Mexico church Dec. 15-17.

THE ROUND TABLE

The Greatest Lesson

BY OLIVE A. SMITH

THE editors of a popular magazine recently offered prizes for the best article from their older readers on the subject: "The One Big Thing That Life Has Taught Me." It would be interesting to see these articles, which represent the thought of persons who look back over the road they have traveled, seriously considering the question of the greatest lessons they have learned during the journey.

In a way, it reminds us of the discussions which used to take place concerning the "unpardonable sin": "What is the greatest sin?" "What is the sin against the Holy Ghost?"

These questions have, to some extent, lost their importance, except as they may be applied to our practical life. The greatest sin is the sin which is at the base of other sins. When our boys in France were asked the question, "What is the greatest sin?" their answer was, "The greatest sin is selfishness."

If there is such a thing as a vision, clarified by personal responsibility and nearness to the unseen, surely they were in a position to see clearly. Their meaning was that selfishness was the basic sin. And so, we believe, those who look back over the road they have traveled, will agree that selfishness, self-interest, or, in some way, the predominance of self, has been the cause of those events in their lives which occasion the most regret. And, conversely, the things which, in the end, seem worth while, the memories of our own acts, which afford us comfort, are those in which we lost sight of self entirely—those in which we thought only of those whom we attempted to serve. The moment we become conscious of weighing the result of any action with reference to our own good fortune, that moment we indulge our selfish instincts.

How often we are led to wonder whether there is such a thing as genuine satisfaction in looking back over the road that has been traveled! Too often it seems that the learning of life's lessons is futile because, with the learning, has passed the opportunity to enter upon the course which should have been chosen. Of what advantage is it to learn the lesson when it seems too late to make use of it?

Therein lies the mystery. But there must be some solution of the problem. It must be that, in some mysterious spiritual alchemy, the lesson has its place. Life taught it and it can not have been taught in vain. Emporia, Kansas.

Mr. Gladstone's Advice

BY ARCHER WALLACE

IN one of the letters, written by the great William Ewart Gladstone to his son, there is a remarkably fine passage. He writes: "Beware of taking kindness from others as a matter of course; the heart well purged by humility is so deeply conscious of its unworthiness that to receive acts of kindness always excites some emotion of gratitude, of shame or surprise—or all three together—of gratitude for the benefit; of shame upon thinking how ill it is deserved; of surprise that our brethren should bestow upon us that we so little merit."

It is good advice which urges us to keep the grateful heart and appreciative attitude to other people for benefits which we have received. Probably the person has never been born who despises appreciation and to take kindness as a matter of course, is a big mistake.

This advice, however, is surely worthy of a wider application. It is so easy to take the good things of life as though we were fully entitled to them, that the habit of fervently thanking God for his goodness is sometimes in danger of dying out. Even the Thanksgiving season becomes more or less of a formality with a good many people.

Not long ago we heard of a mother who had a son who was mentally afflicted for many years. She cared for him as only a mother knows how. When

the task was tiresome and discouraging, she still kept to her labor of love. Many wondered at her devotion, but one day she showed how very hard her task was, when she said: "I have done everything for him for fifteen years, and he doesn't know me yet."

Here was at once the tragedy of the whole situation. There was no recognition whatever, on the part of that poor idiot boy, of the great devotion of his mother. Some ability to recognize just what she was doing for him would have made everything so different for his mother. Perhaps it is simply thoughtlessness, but many people certainly are in danger of taking the best gifts of a good God as a matter of course.

Toronto, Can.

Giving and Living

BY ELIZABETH HOWE BRUBAKER

I WAS told, recently, of a church in one of our largest cities, that twenty-five years ago was occupied. Today it is a dead church. Having lived next door to it myself, at one time, I recall the formal worship in that church, and I am not surprised that today it is dead. The building having been vacated, it is now occupied by a self-sacrificing people—a band of workers who have consecrated their lives to the service of the Master. They are giving their very life-blood for the salvation of souls, and a giving church is a living church. Give and you will live.

It does not pay to be selfish, but it *does* pay to sacrifice—to give spiritually as well as materially. It pays even in money, but still more in things far beyond money—in love, trust, loyalty and hearty service.

One of our missionaries, who sailed recently for China, tells of the time when he was in college, working his way through. He heard a missionary talk on China. This lecture so took hold of him that he wanted to contribute to the offering. He had but fifty cents, but he gave that. The next day he received enough orders, to clean and press clothing, to earn five dollars. "Give and it shall be given unto you." Doubtless this brother had already consecrated his whole self to the Master, and when that is done, the giving of further offerings can not be less than a blessedness and a joy.

Paul says that they that will be rich fall into temptation and a snare. Even the semblance of riches is dangerous, when not consecrated to God. A girl in our neighboring city came home for noon luncheon. She was all alone in the house. Two men entered, handcuffed the girl, took from her a three hundred dollar diamond ring, locked the girl in a closet, and helped themselves to other valuables. Said the friend who related this circumstance: "I never was afraid to live alone till I heard this, for this unfortunate girl was my neighbor." "Never mind," said the officer, who listened to this tale: "You don't wear a three hundred dollar ring. It was the ring that advertised that girl." And so her "riches" became a snare to her and she pierced herself through with sorrow (1 Tim. 6: 10).

Paul also says to Timothy: "Charge them that are rich in this world that they be not high-minded" (1 Tim. 6: 17). Can you imagine high-minded folks in Paul's day? We have here a hint that there were among Timothy's church members those who were rich and liable to be high-minded. Here is a practical text for a pastor. We shall never understand the joy of giving till we get beyond what we call the "duty" of it. Then, on this higher ground, will we more fully appreciate the words of our Master: "It is more blessed to give than to receive."

Virden, Ill.

The Barren Fig Tree

BY J. N. GWIN

Mark Eleven

HERE is an incident in the life of our Savior, an explanation of which baffles any one who has not learned the habit of the fig tree. This is the story in brief: Jesus, one morning, in company with his disciples, was going to Jerusalem. He was hungry. He saw a fig tree afar off. He went to it, desiring to find figs on it. He found nothing but leaves, for the

time of figs was not yet. He cursed the fig tree. The next morning the disciples saw the fig tree "dried up from the roots."

Now the sceptic says: "Explain the justice of cursing a fig tree that had nothing but leaves, when the time of figs was not yet." When you properly understand the fig tree, you learn this: Every spring, before the new growth and leaves start out, buds come forth on the last year's growth of every fruitful fig tree, and these buds mature ripe figs before—what is called—the fig crop is ready for use. The "fig crop" comes on the new growth, and is not ripe until the first fruit is gone. It was the "first fruits" with which our Savior was seeking to satisfy his hunger, but "it had nothing but leaves." It had failed. Judgment was passed upon it, and it was condemned.

Can we not find in this a prophetic act that symbolizes the condition of the Jews, and the severity of the judgments that soon came upon them, as a nation? If so, we have not only made understandable the action of the Savior, but we also learn the significance of the act.

Modesto, Calif.

Temptation

BY JULIA GRAYDON

Is there anything in our temptations which helps to form our characters?

I never thought much about it until I came across these words, written by a minister of the Gospel. He says: "In the stress and strain of temptation the noblest character is formed."

During the "stress and strain"—the resisting period I will call it—is there not a struggle going on between ourselves and the evil one? Which one of us will come out stronger—or victor,—perhaps I should say—at this time of testing?

We know that our Savior himself came out of the wilderness stronger in every way after his battle with the "Prince of Darkness."

And I truly believe that every temptation resisted makes us stronger and better able to throw off the next assault of the tempter. Yes, out of horrible temptations have men arisen with a new purpose to live a better and purer life, proving that temptation resisted is a strengthener of character.

Harrisburg, Pa.

Rules for Revivals

SELECTED BY JOHN WIEAND

APPLY the sermon to yourself, not some one else.

Tell the preacher how much you needed that sermon—*not* how glad you are some one else heard it.

Pray for yourself, that you may be an instrument in God's hand for saving souls.

Pray for the evangelist.

Pray for sinners.

Watch the preacher, not the back door.

Do not say: "Who is that?" Say, "Who are you?" to strangers.

Shake hands with *all* visitors.

Invite people to church not only *once*, but until they come.

Invite them to Jesus while there is life and opportunity.

Somebody's "victory" depends on you.

Wooster, Ohio.

What Do You Say of Your Neighbor?

BY TRUDE MILLER IRVIN

Do you speak of the faults of your neighbor? If you do, remember you are saying the thing that any uncontrolled tongue can say without thinking at all. Almost any one can see the faults of other people, but it takes people who *think*, to see enough good in their neighbor to overbalance the evil.

If you tell the faults of your neighbor, you are causing some one else to think unkind thoughts of that person also. He may never have seen that particular fault before, which you have found while influenced by some of your own peculiarities. Perhaps, since they have heard your criticism, their thoughts

of that person will always be marred by your criticism, whether it is just or unjust.

Canton, Ohio.

HOME AND FAMILY

Father, Keep Us

Down on the hills gently falling,
Comes the mantle of closing day.
And our souls on thee, Lord, calling,
Thus to thee humbly pray.
For only on thee relying,
We offer our evening prayer,
And we pray thee, Lord, for Jesus' sake
Keep us within thy care.

Thus while we are helplessly sleeping,
And thine angels do watch our rest.
Grant thy care to our absent loved ones
May they heed thy saving behest,
And ever, our Father, save them
From sin and from error's night,
And save them at last, we humbly pray,
Within thy home of light.

—“The Baptist.”

How Father Helped Sara

BY ELIZABETH ROSENBERGER BLOUGH

SARA was late for supper. The family were already at the table when she slipped in very quietly and took her seat. Father looked at her smilingly—she was his youngest daughter.

Her brother Clyde was more critical as he said: “You couldn’t possibly get here sooner, could you?” Then Warren spoke teasingly: “Just think how long it takes to do her hair!”

Sara was eighteen and she wore her hair in strict accord with the mode of the day. She and all the girls were agreed on this mode. But her brothers usually said it was not becoming. Sara heard them and went on combing it as she pleased.

“Your hair is built out on the sides—a good deal like the wings added to a small house,” said Clyde.

Sara went on eating. Sometimes they teased her about her beau. If they talked about Herbert this evening, she was going to leave the room. She had been feeling hurt for some time because they all deplored the fact of her going with him—“when she could go with any of the fellows.” Herbert had been saying things which disquieted her. She felt that she could not bear their teasing criticism this time. So she got up and left the table before the dessert was served.

Mother was greatly interested in her boys—only father divined that his little girl needed help. All the evening he kept wondering what he could do. Then he asked her to go riding with him the next afternoon.

“How dear of you, Daddy! It is quite a while since we’ve taken a ride together. I’ll be ready and waiting for you.”

At four, the next afternoon, Sara was ready. Mother came to the door with her regular stock question: “Have you heavy wraps with you?”

“We have. And I don’t know how long we may be away,” answered father. “Good-bye!” Then the car started smoothly and silently on its way.

It is generally supposed that the mother, who has the care of her children, is always at hand to comfort and aid—that she enters into every interest and feels each impulse, as though it were her own. The father is not supposed to have the golden key to the hearts of his children. He is thought to be a stranger or an outsider, to a degree. But Sara had always gone to her father when she needed counsel. He understood—he could take the sting out of all her small hurts, and give her the strength of an ally.

Now her father had never said much to her, though he thought there was no one like her. He knew that their friends granted to Sara all her sweetness and charm and grace—therein was a sense of consolation. His thoughts ran something like this: “Lord, make me able to help her!” He vaguely thought of the sacrifices and privileges of love, as they moved on, facing the setting sun.

They had been talking too, when Sara exclaimed: “Oh, just see, father, don’t drive so fast. Let us stop and look.”

So father stopped the machine, that they might the better see the glory—crimson and gold, with billows of white clouds blotting out some of the splendor. But there still remained long shafts of gorgeous sunlight.

Then father said: “I don’t suppose you have read much in the Book of Revelation. This is like it. I don’t understand Revelation, but it’s wonderful—just like that sky.”

“I know, Daddy! I am half afraid of the things in the Book of Revelation.”

Father laughed. They had talked of this before. Sara knew that her father’s Bible often lay open at the Book of Revelation. Then they talked of many things as they drove slowly on. Somehow her worries were slipping away. She felt that her brothers were really concerned about her. Their teasing criticisms were, after all, only expressions of affection. Deep down in their hearts they approved of her—they did not want her changed. She had never bobbed her hair, knowing it would grieve them. She had worn longer skirts because her mother wanted her to. Home was wonderful, after all.

Then she knew that Herbert’s wanting to marry her had started the worry she felt—she could not decide. While she and father talked of many things, she felt better. The strange, unreal imaginings of the last few days were gone. She wanted to talk to father about him. It seemed to her that she wanted his counsel more than anything in the world, just then. So, after father told her how well Clyde was doing in his work, she began: “Daddy, you do not like Herbert very well, do you?”

Father was engrossed with the accelerator just then. But the car slowed down almost imperceptibly. Father had heard, but he did not know just what to say, so he drove on, listening closely.

Sara said: “I’ve about made up my mind not to go with him any longer.”

The car moved more slowly, while father was trying to think of the best way to help her. Then he said: “Perhaps I could tell better if I knew more about him?”

“I’ll tell you all, Daddy.”

She felt free now to look at herself, and see what it meant. She had wanted to cry at the touch of pain in her heart, but now it was gone. It was easy to tell father about Herbert’s plans. Clearly, he was not like Clyde—he was gay. She went into details—absorbingly interesting to her. All the while father listened and drove slowly. He seemed intent only on the fading light in the Far West.

Warren said once that he knew father’s prayers by heart. He had a set form when he asked a blessing at the table. His petitions varied little in other prayers, but every child believed in his religion. Sara waited patiently for what he might say.

“Little one, I was wishing that I could take you in my arms and carry you away from this trouble. Do you remember how I used to carry you up-stairs?” The car stopped, as he thoughtfully added: “Your plan is sensible, I think.”

Then he said more. He made her feel that he was looking after and caring for her. She was being shielded and loved. Father had the art of bringing happiness. His beguiling sympathy soothed and calmed her. In this comradeship, she saw clearly what was best. Her voice thrilled and her eyes were shining when she said, with a happy sigh:

“I am quite satisfied, Daddy, to stay with you awhile longer.”

Huntingdon, Pa.

Grandmother Warren

BY BESS ROYER BATES

“As a Man Thinketh”

GRANDMOTHER WARREN sat musing by the window, waiting for her Sunday dinner. She had not been able to go to church that morning, but had had to be

content with her own church at home. On her face was the same peaceful expression she always wore, as she looked out at the little groups going by to their homes. Then a whimsical smile came over her face as she turned to greet Sally, who came bustling in at the door.

“Sally, you are wondering if I let the meat burn, aren’t you?” demanded Grandmother.

Sally could not deny that she had not distinctly sniffed as she came in the door.

“Sally,” continued Grandmother with assumed severity, “I can read your thoughts in your face. ‘As a man thinketh,’ so are his features and a woman’s too. I had my little sermon all by myself this morning and that was my text and right out there, going home to their bountiful Sunday dinners, are its illustrations. I could read burned meat all over your face as you came in the door. Out there goes Mary Brown, who has had trouble with the baby in church. See the worried frown between her eyes. When the baby has been good, she never has that frown on the way home. She is trying to decide whether she will ever take that baby again or not. But just watch. That baby is getting over the strain of going to church and is going to be so sweet, in a few minutes, that Mary will forget all her worry and only think of how dear her baby is. Mother love is stronger than worry in her face.

“Now there goes Uncle Jake. Did you ever notice how the mean lines on his face soften during the singing and a really emotional sermon? He is thinking good and kind thoughts. The only trouble is that Uncle Jake so rarely thinks those thoughts on any day but Sunday. Six days of close bargaining and selfish living have made those mean lines so deep that no amount of singing and listening will ever eradicate them. If Uncle Jake could only realize that Sundays are only week-days with an extra boost in them! He figures that Sundays are so much time lost in getting ahead in the world.

“There goes Maggie Stevens. Did a woman ever dress and act more like a saint! And yet, Sally, you know as well as I do the kind of stuff she talks about as soon as she is alone with a bosom friend. She gloats over a scandal. She enjoys the downfall of a good person. She has done more to tear down reputations in our church than any other person. She will believe half a truth and put the worst interpretation on every action. But there is one thing to be thankful for. Her clothes and manner deceive no one. Her speculating eyes, the mean little lines about her mouth, her unsympathetic smile tell the world what she is. We know what she is thinking.

“And here comes dear Aunt Mary, a real Bible Mary. She has never missed waving a single time she has gone by. Many is the time she has talked over her troubles with me, and quite often has she consulted me about helping this one or that one. So few know her good works and yet every one loves her. Did you ever notice that she is usually the last one out of church? She has a word for all. Young people and old want to shake her hand and hear her kind words. Frivolous June Daly was in here, the other day, when Aunt Mary went past. She said: ‘I think Aunt Mary is the most beautiful woman I ever saw. I want to be just like her when I am old.’

“Think of that coming from June. And the queer part of it, Sally, is, that Mary was one of the homeliest girls that I ever knew. But at the same time she was the pleasantest. No one ever thought of her being homely. Her lovely spirit shone through her rugged features. And now it has moulded them into true beauty. So many times have I seen that happen. The growth of the Spirit makes the face. I have seen pretty girls fade and become plain, uninteresting women. And again, I have seen plain girls develop into beautiful women. The thoughts within will come out.

“‘As a man thinketh in his heart, so is he’ seems truer to me every day.”

Prophetstown, Ill.

AMONG THE CHURCHES

Calendar for Sunday, Dec. 10

Sunday-school Lesson, Story of the Good Samaritan.—Luke 10: 25-37.

Christian Workers' Meeting, The Thinker's Contributions.—Isa. 52. * * * *

Gains for the Kingdom

Nine baptisms in the Covina church, Calif.—Bro. Jesse A. Smeltzer, the pastor, in charge.

Six were added to the Pottstown church, Pa.—Bro. H. Vernon Slawter, pastor, in charge.

Nine baptisms in the Astoria church, Ill.—Bro. S. S. Neher, of Pyrmont, Ind., evangelist.

Eleven baptisms in the Valley church, Va.—Bro. S. D. Zigler, of Harrisonburg, Va., evangelist.

Sixteen baptisms in the Buck Creek church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Fifteen conversions in the Bridgewater church, Va.—Bro. A. B. Miller, the pastor, in charge.

Two baptisms in the Springfield church, Ohio. Bro. D. M. Garver, of Trotwood, Ohio, evangelist.

Three baptisms in the Pleasant Hill church, Ind.—Bro. I. L. Guthrie, of Lafayette, Ohio, evangelist.

One baptism in the Harmonyville church, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Two baptisms in the Pricess Creek church, Ohio.—Bro. O. D. Werking, of Hagerstown, Ind., evangelist.

Forty accepted Christ in the Juniata Park church, Pa.—Bro. H. B. Heisey, of Lewistown, Pa., evangelist.

Twenty-nine baptisms in the Mexico church, Ind.—Bro. H. L. Hartsough, of Huntington, Ind., evangelist.

Two stood for Christ in the Fairview congregation, Md.—Bro. Emra T. Fike, of Oakland, Md., evangelist.

Twenty-four were received into the Manchester church, Ind.—Bro. A. B. Miller, of Bridgewater, Va., evangelist.

One was received on former baptism in the Somerset church, Ind.—Bro. Roy S. Mishler, of Wabash, Ind., evangelist.

Four were baptized and one reclaimed in the Portland church, Ind.—Bro. J. W. Rogers, of Magley, Ind., evangelist.

Eleven were baptized and one reclaimed in the Troutville church, Va.—Bro. Geo. W. Flory, of Roanoke, Va., evangelist.

Six additions to the Upper Deer Creek church, Ind., and one awaits baptism.—Bro. B. D. Hirt, of Winamac, Ind., evangelist.

Two were baptized and one awaits the rite in the Salem church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Thirty-six were baptized, two reclaimed and two await the rite in the Everett church, Pa.—Bro. M. C. Swigart, of Philadelphia, Pa., evangelist; five were baptized prior to the meeting.

Seventy-two confessions in the Hagerstown church, Md.—Eld. M. J. Brougher, of Greensburg, Pa., evangelist; Brethren Wilbur Hostetter and Malcolm Long were leaders of song. * * * *

Our Evangelists

Will you share the burden which laborers carry? Will you pray for the success of these meetings?

Bro. Greene Shively, of Millmont, Pa., began Dec. 2 in the Brandt church, Pa.

Bro. Geo. Killian, of Beaverton, Mich., to begin Jan. 9 in the Thornapple church, Mich.

Bro. J. H. Gordon, of Norman, Okla., began Dec. 3 in the Antelope Valley church, Okla.

Bro. Hiram Eshelman, of Mt. Joy, Pa., to begin Dec. 9 in the Conewago congregation, Pa.

Bro. E. D. Steward, of Abilene, Kans., is holding a revival in the Garden City church, Kans.

Bro. John Rarick, of Eaton, Ind., to begin Dec. 26 in the Bethel Center church, Hartford City, Ind.

Bro. R. N. Leatherman, of Cincinnati, Ohio, began Dec. 4 in the Red River house, Painter Creek congregation, Ohio. * * * *

Personal Mention

Bro. Eli Roose changes his address from Tyner, Ind., to 303 Weller Avenue, Laporte, Ind.

Northwestern Kansas and Northeastern Colorado has chosen Eld. Geo. R. Eller as member of the Standing Committee for the next Conference.

Bro. J. A. Guthrie has recently taken pastoral charge of the Fairview and Swan Creek churches of Northwestern Ohio and his address is accordingly changed from Spencerville to Swanton, Ohio.

Bro. J. F. Graybill, writing from Malmö, Sweden, in connection with his report of Bro. Glasire's meetings which appears elsewhere, says that industrial conditions in Sweden are slowly improving, the number of unemployed being on the decrease. They had a delightful autumn but the mild weather was not very favorable, it seemed, to health conditions. There was considerable sickness throughout the country, though Malmö itself had not as yet been seriously affected.

The following from Bro. D. J. Lichty, under date of Oct. 24, will be of special interest to many "Messenger" readers: "Just to let you know that I am happily far on the road to recovery from my recent illness, and although I am still under the care of our Doctors Cottrell, I am able to attend to some of my duties in the mission. As it now appears, I have good prospects for a complete recovery, which is almost more than could be expected in connection with so serious a disease. God has heard the earnest prayers of my many good friends in India." And in America too.

Bro. J. W. Lear represented Bethany Bible School at the dedication of the new Science Hall of McPherson College Dec. 1. On Sunday morning following he filled the pulpit there in a most acceptable manner, leaving for home immediately after the sermon, in company with the editor of the "Messenger." The latter reached his desk by Monday morning, with many pleasant memories of his brief sojourn at the place of his earlier activities. The new building, to be known as Harnly Hall, is a very valuable addition to the college plant, acknowledged by all who have seen it to be one of the best constructed and best equipped science buildings in the country. * * * *

Miscellaneous Mention

The General Mission Board convenes, in its regular session, Dec. 20 and 21.

The Panther Creek church, Ill., announces a love feast for Dec. 9—an all-day meeting.

Dedicatory exercises for the new Industrial School in the mountains of Greene County, Va., are to be held the coming Sunday, Dec. 10. Bro. H. C. Early, Chairman of the General Mission Board, will have charge of the services.

Extra Copies of the November "Missionary Visitor" Are Available for Free Distribution.—The November "Visitor" explains, in a very complete way, the needs of the Brooklyn Italian Brethren for a new church building. If any Sunday-school superintendent wishes to distribute extra copies of this in his Sunday-school they will be sent FREE, as long as the supply lasts.

The Wichita Conference of 1917 and the last Conference at Winona Lake tried with very little success to simplify the church machinery somewhat by reducing the number of the general boards and committees. Some of our Districts seem to be more successful along that line. Middle Indiana has merged its Educational and Sunday-School Boards into a Board of Religious Education and its Temperance and Simple Life Boards into a Board of Temperance and Reform.

The Anti-Saloon League requests us to call the attention of pastors and ministers to the fact that Jan. 16, 1923, will be the third anniversary of constitutional prohibition in the United States. It is desired that the event be celebrated by devoting one service on the preceding Sunday, Jan. 14, "to a concerted discussion of the benefits and blessings that have come to all the people, as the result of this governmental policy," making special reference "to the onslaught the liquor traffickers are making to nullify the law. The Anti-Saloon League will furnish up-to-date matter, giving some of these benefits, as well as pointing out the dangers that lie before us and how to meet them." The League's headquarters are at Westerville, Ohio. * * * *

A Bystander's Notes

Church Efficiency.—A keen-eyed business man has been giving some attention to church activities, and after a thorough survey he has reached some astounding conclusions. Compelled to be efficient in his own line of work, or to fail ignominiously, he necessarily marvels at the inefficiency of most churches. He sees more than eighteen hundred million dollars invested in church properties, two hundred thousand paid preachers, and five hundred thousand lay workers, and yet, from the business man's point of view, this industry is the most inefficiently operated in the world. The great churches are open only a few days in each week, and none of the property is being utilized up to ten per cent of its possibility. Methods of work are slack and unbusinesslike. The Sunday-school is not up to its highest range of efficiency. Religious education is twenty-five or fifty years behind other education, the majority of the teachers are untrained, and little system prevails in connection with the work. Despite all that, the church has survived through the centuries—notwithstanding its severe persecution during one period, and its shameful inefficiency in another. All this eloquently testi-

fies to the fact that religion is still THE MOST VITAL THING and can not be killed.

What Prayer Is.—Truly it has been said that "prayer is not a lazy man's device to dispense with work." It would be utterly useless to pray: "Give us this day our daily bread," unless we are ready to reinforce it with our personal and very best efforts. Assuredly God never does things for us that we can do ourselves. Prayer, too, is not, necessarily, all petition. It is TALKING OVER with our Father, in all confidence, the things of greatest importance, and nearest our hearts. Prayer is more than a formal invocation, or using words that fail to be the sincere expression of our hearts. Our real prayers are a reaching out to the Power that never fails—not an attempt to persuade God to see things and do things according to our way. Prayer is A LIFE-LONG STRUGGLE for power to see, and courage to do, the will of God.

The Economical Value of Sunday Observance.—In emphasizing the importance of a day of rest, it should not be forgotten that all the precepts of religion conduce, incidentally, to man's temporal happiness also. Not a single practice, enjoined by the church, requires an impossibility or entails a sacrifice of our health, our peace, or our prosperity. The observance of Sunday does not, as shown by actual tests, lessen the products of industry. On the contrary, so decided is the actual gain, industrially, that from mere motives of selfishness, employers have found it good policy to induce their workmen to observe the Scriptural day of rest. Then, too, we should not overlook the happiness which the recreation and rest of the Lord's Day means to mankind in all conditions. Our lives would run their course all the sooner, were it not for the saving grace of this day.

"Church Night" or "Prayer Meeting."—With waning interest in the prayer meeting, many congregations are confronted by a problem of no slight magnitude. The following, from the "Northwestern Christian Advocate" is quite suggestive: "The prayer meeting is going, and the 'Church Night' is taking its place. Of course, we are quick to deny that this movement carries any intimation that the spirit of prayer is vanishing, nevertheless, brethren, that drift is apparent. We have been present upon certain 'Church Night' occasions, only to discover that prayer is but a minor and, in some cases, obscure feature. . . . A pastor may crowd his church on 'Church Night,' but to do so at the sacrifice of devotion, is not advancing the Kingdom. Social activities are fine, but as substitutes for prayer they utterly fail. A good motto for any 'Church Night' would be this: 'KEEP THE PRAYER FIRES BURNING!'"

As Christmas Draws Nigh.—Have you ever thought that, preparatory to Christmas, all of us may well find it convenient "to check up and take stock"? Right now is a fine time to ask ourselves if the year has been well and profitably spent—not simply from the financial standpoint, but from the far more important angle of REAL HELPFULNESS to others. When the Blessed One, in honor of whom we celebrate Christmas, walked to and fro throughout the ancient land of Palestine, one thought was ever uppermost in his mind—to make the world better, and more according to the plans of his Father. He aimed to leave behind, when the time of his departure came, a legacy which neither man nor time could destroy. Keeping in mind, then, what Christmas, and all that it stands for, should signify to us, why not get ready now, to have the real Christmas spirit enter our hearts, and to take full possession? To live nobler lives ourselves and to help others to become more Christlike, is a practical exemplification of the best known of all Christmas messages: "Peace on earth, good will toward men."

Radio Service for Golfers.—Widely heralded is the latest radio-telephone achievement, whereby a religious service is provided for golfers who seem to be unable to attend church in person. A country club near Chicago has installed a wireless receiving station, so that its members, after or before their Sunday morning game, may, while smoking on the verandah of the club-house, listen to a discourse by their favorite preacher. "Clergymen everywhere," observes the president of the club, "are complaining that the members of their congregations prefer golf to church. As the golfers can not be induced to attend church, we have decided to bring the church to the golfers." The statement above quoted is somewhat indicative of the growing tendency to neglect regular Sunday services. There was a time when Sunday was largely regarded as a day of church-going and worship, but today it is becoming more and more a day of recreation. The very fact that, as quoted above, "members prefer golf to church," is indicative of a serious spiritual decline—a determination "to have a good time," regardless of any duty to God and man. People are willing to hear an occasional sermon, or even to engage in "light-weight" religious exercises once in a while, as long as no one calls a halt on their mad chase after the pleasures of the world. An old-fashioned religious experience that changes the human heart and makes a man a new creature in Christ Jesus, is the only remedy for the insatiate craving for worldly amusement.

AROUND THE WORLD

Another Interesting Discovery

What is claimed to be the most sensational Egyptological discovery of the century is announced in a recent dispatch from the "Valley of the Kings," on the site of ancient Thebes, near Luxor. Here a series of subterranean chambers was discovered, and so far has disclosed the funeral paraphernalia of the Egyptian King Tutankhamun, who reigned about 1350 B. C. Directly below the tomb of Ramses VI. a chamber was discovered which contained the King's gem-studded throne, described as one of the most beautiful art objects ever found. The explorers also found exquisite carved gilt couches, inlaid with ivory, royal robes, richly decorated, life-size statues and vases of the most intricate design. Important papyri of great historical value also were found. These are expected to clear up many hitherto disputed points relating to the eighteenth dynasty and other events of that period.

A New Phase of Patriotism

Decidedly unusual is the recently-announced move of the Fascisti leaders of Italy, to raise a fund of some \$250,000,000 by popular subscription throughout their country, to cover this year's deficit in the national budget. It is hoped thus to return to solvency, with prosperity and strength as resultant factors. A popular gift of so great a sum to a government seems hardly feasible, and yet it is not beyond the range of possibility. The Fascisti regime is the only one of the world's governments, ready to apply principles of patriotism to the problems of peace. Nationalism and patriotism have been exalted until they are wholly beyond all selfish aims. Under the stress of the situation, ordinary limitations have been swept aside. If a similar dedication of possessions to Kingdom advancement could be effected among the Lord's hosts, what would happen? Would not an effort of that sort insure a blessing from the Lord beyond all human conception?

A Fact That Speaks for Itself

Despite all the efforts of anti-prohibitionists, to make it appear that as much of the people's money in the United States is being spent for "bootleg" liquor, as was formerly squandered in the saloons, a walk through the poorer sections of New York will, we are told, bring an altogether different conviction. It will be seen that every store is occupied and that their rents have risen high above former levels, due to the enormously-increased buying capacity of the populace, which has quit the saloon for the grocer, the butcher and the clothier. What was spent at the saloons, in years gone by—nearly a billion dollars—is now going into other channels. One thing is absolutely sure, so far as the women of the United States are concerned—they know that the closing of the old-time saloon has resulted in far greater resources for family needs and comforts, and they will never agree to a restoration of the saloon regime, with all its misery and deprivation.

How Russia May Be Helped

Mr. David A. Brown, of Detroit, Mich., who has just returned from Russia, has made a thorough investigation of conditions in the stricken area. He declares that unless Russia is given relief this winter, the distress, in the regions affected by crop shortage, will be worse than last year. The people have used up their fuel supply, sold all their furniture, eaten their horses and cows, and nothing is left to fall back upon. Famine will also be felt in districts, not touched by distress last winter. Here is Mr. Brown's remedy for Russia's distress: "Fifty thousand American tractors and an organization to teach the people their use, will do more than a hundred million dollars' worth of foodstuffs to save the Russian people from starvation, and put them back on the road to economic independence. Before the war Russia was way behind the rest of Europe industrially. Now she is a thousand years behind. Plows, plows, and more plows, are needed.

Noted Frenchman Visits America

As these lines are written, America is extending a hearty welcome to Georges Clemenceau, the illustrious French diplomat, who figured so prominently in the noted Versailles treaty. His addresses draw large crowds, and his pleadings in behalf of France are listened to with rapt attention. Admitting that his intense devotion to the land of his birth is praiseworthy, there is just a question in the minds of some of our best thinkers whether, by his fervent entreaties, America may not eventually be entangled in the intricate problems of European nations. Advocates of disarmament, especially, are frankly astounded by the far-reaching possibilities of Clemenceau's appeals. He speaks of an impending conflict which, he says, may threaten France, and for the repelling of which she must have the help of her friends. Most of the senators and representatives in Washington are greatly wrought up over some of Clemenceau's fiery utterances, believing them to be prejudicial to our best interests.

England Resents Greek Executions

Despite the decisive protest of the British government against the execution of former cabinet ministers and a general, the Greek government carried out its drastic decree. Once more we are reminded that so-called civilization is, at best, a very thin veneer. Two often passion is allowed to demolish the frail barrier of restraint, when, all the while, sane judgment should have been in control. The execution of six leading Greek public men can not be justified from any angle whatever, though authorized by a people nominally Christian. The British government, confronted by a most critical situation, has severed diplomatic relations with Greece. This is the answer to the Greek refusal to heed British protest against the executions.

The Prohibition Gathering at Toronto, Canada

At this writing the sessions of the "World League against Alcohol" are still moving on with unabated interest. At this troublous time, when the Prohibition Enactment of the United States is being subjected to the most strenuous attacks of its adversaries, it is decidedly heartening, to be reminded that the world over there are many stalwart defenders of sobriety and decency. "Prohibition did not come to the United States by accident or by trickery, but was the result of a century of work"—so said Dr. P. A. Baker, General Superintendent of the Anti-Saloon League, in an address. The conviction of leaders at the Toronto Conference seems to be that the eighteenth amendment will not be repealed, and that the forces of law and order will ultimately triumph.

A Day of Prayer for Missions

As announced by the Joint Committee on Publicity of the Home Missions Council and the Council of Women for Home Missions, Feb. 16, 1923, is to be the annual "Day of Prayer for Missions." Last year, for the first time, Canada joined with the United States in observing the same date. It is urged that churches everywhere take note of the date, and that they, at even this early period, make arrangements for an appropriate observance of the day. "The Light of the World" is the theme of the program for this year. It is hardly necessary, perhaps, to call special attention to the importance of a season of prayer for missions. In these days of being "cumbered about many things," there is danger of losing sight of the chief business of the church—world-wide evangelization.

Korea's Women Publish a Magazine

Perhaps it is one of the most significant "signs of the times," that more and more the women of various lands are claiming privileges, heretofore enjoyed exclusively by the sterner sex. It is not at all surprising, therefore, that women are coming to the front with their own publishing-houses, and that weekly journals, magazines and books should clamor for public recognition. The spirit of progress has even reached far-off Korea, where the women have launched a new magazine, with the significant title, "The New Woman." As might be expected, the magazine is edited by Christian women, graduates of Ewha College, Seoul, and is said to be thoroughly modern in its make-up. The same spirit of advanced conceptions also characterizes the magazine's positions on all questions relating to the uplift of woman. In an editorial they say: "For ages we have suffered and have been fettered by unreasonable customs. Now we propose to lay aside these fetters and be free. It is the purpose of this magazine to stand for high ideals and morals, to the end that women may have equal responsibilities, equal opportunities for work, and equal possibility for uplift."

America Must Stand for Prohibition

With scarcely a single exception, the prominent dailies of the United States ridicule and disparage the eighteenth amendment to the constitution. Judging by the arguments (?) put forth, the only salvation from present-day law violations is to be found in the much-vaunted "light wine and beer" inundation. One might lawfully conclude that the millions, contributed by wet propagandists—augmented by further millions from European liquor men—are lavishly expended for the creation of anti-prohibition sentiment. But can America afford to yield, even to the smallest extent, on this important matter? What would be the effect on the world in general? Should the United States legalize light wines and beer, the prohibition movement, now spreading to all parts of Europe, virtually would be crushed. This is the warning conveyed to Americans, who are looking for world-wide prohibition, by a delegation of the foremost dry leaders of Germany, who are now in Washington, to tell this country that Germany is depending on the moral support of the United States in its own fight to throw off the yoke of alcoholism. "Germany is looking to the United States for its uplift in morals," says Dr. Reinhard Strecker, president of the "Central Committee for Prohibition," which is the backbone organization of the entire prohibition movement among the German people. We are plainly told: "If the United States goes back to light wines and beer, we in Germany can not hope for prohibition. Germany is a beer-drinking nation, but it has learned a great lesson

from the United States. If the American people, by reason of strong pressure, should modify the prohibition law to permit the sale of wines and beer, then the whole prohibition movement in Germany and elsewhere in Europe, fostered through so much effort, will go sharply backward." How true, that, as "no man liveth unto himself," so no nation can afford to disregard the moral influence that may so readily be exemplified to other lands. "Am I my brother's keeper?"

Latest News from China

Shantung was vacated by Japan Dec. 1, after making heavy concessions to China. Tsingtao is now an open port. The self-governing municipality will hereafter recognize Chinese sovereignty only, and it is hoped that all friction about this vexing matter is now finally disposed of. It is also gratifying to learn that the Chinese government is taking steps to subdue the band of bandits, terrorizing Honan Province. Unfortunately, however, the brigands have threatened to kill the missionaries they have in captivity, unless proposed terms of capitulation are agreed to. The bandits hurriedly retreated from the railway zone on the approach of the troops, which makes the release of the missionaries still more difficult.

Washington Naval Agreement Imperiled

So far, Great Britain, Japan and the United States have not only accepted the Washington Naval Agreement, but have also complied with preliminary steps, looking to the carrying out of its various specifications. Neither France nor Italy seems to be ready to fall into line. Both nations claim to be in favor of the plan in general, but are unwilling to comply with the limitations of the Disarmament Conference. Great Britain's record, so far, exceeds all others, in the scrapping of battle-ships. Eight British capital ships have been rendered useless for war purposes already, and have been sold for breaking up. So far as is known, the United States and Japan have not made an equally commendable showing. The Naval Agreement is a practical means of preserving amiable relations between the nations concerned therein. All that is now needed is a practical application of the plan.

Ex-Sultan Hides from His Foes

Hidden in a heavily-guarded house at Valetta, Island of Malta, is a broken, solitary old man—trembling in constant fear of assassination. It is the former Sultan Mohammed VI., ruler of the Ottoman empire, and religious leader of the Moslem world, who recently asked the British to give him a place of refuge on the tiny and rocky island. Though relieved from his position as Sultan of Turkey, he still insists that he is caliph of the Mohammedans throughout the world—wholly disregarding the appointment of the new caliph, recently effected at Constantinople. There are historic precedents when two rival claimants for spiritual power have ruled simultaneously in the world. Therefore, while Mohammed VI. asserts his position as caliph, the British government—the greatest Mohammedan power in the world—faces a grave responsibility in his protection. Should he be assassinated while supposedly safeguarded by Great Britain, serious disturbances in Moslem India and throughout other Mohammedan sections might follow.

More About Conditions in India

In our issue of Sept. 23, mention was made on this page of the brutal murder of Rev. Lorin S. Gates—our information having been mainly derived from newspaper reports, and also from data kindly furnished by Bro. Wilbur B. Stover. Further particulars have just reached us from Bro. D. J. Lichty, of Bulsar, India, under date of Oct. 24. We glean the following: "The death of Rev. Gates is in no sense chargeable to any Mohammedan or other political uprising. The perpetrator of the foul act was partially demented, and became unduly wrought up in the course of a controversy over some property that he was returning to the Congregational mission. It is but fair to say that, had not some of his co-religionists hurried to the scene, the degenerate would also have killed the two missionary ladies of the party. So far as the Mohammedans of India are concerned as a class, they are, at the present time, no more hostile to missions than in the years gone by. In our own field we never found them more friendly than now. We can not deny, of course, that the Mohammedans of India deeply sympathize with the Turks in their struggle against Greece and no doubt, to an extent, rightfully. The attempted dividing up of Turkey, after the great war, is regarded as a fatal onslaught upon the religious and political prestige of Islam in general. They allege that the continued occupancy of Constantinople by the allies would deprive their recognized spiritual leader of the political power, necessary for the protection and maintenance of their faith. For this very reason the Mohammedans of India joined the Hindoo political agitators in their denunciation of the British government in India, to its great embarrassment." Since the above lines were written, the former Sultan has been deposed, and a new purely ecclesiastical head is now in charge of Mohammedan affairs.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

The World's Greatest Joy

Luke 2: 10

For Week Ending December 17, 1922

1. **Christmas the Day of Universal Gladness.**—No burdens of care or grief, no disastrous experiences, no newly-made graves, can wholly shut out the radiance of Christmas. Although "every heart knoweth its own bitterness," the birthday of Jesus comes with its unfailing message of comfort. Only one cloud can obstruct its splendors—the cloud of sin.

2. **The Charm of Bethlehem's Manger.**—Somehow, all sorts and ages of men delight to turn toward the Bethlehem scene, as the Christmas-tide is ushered in. Explain it as we will, the Babe in the manger is irresistible. He makes the heart sing in its very exuberance of joy. The Christ-Child himself makes the day, for apart from him its blessed associations could not exist. Millions are happy, and incomparably better, because of the assurance that Jesus was born on Christmas Day. Coming in special touch with the Christ-Child that one day in each year, Christmas, with all its joys, may be ours as a real uplift. Contact with the Lord always means happiness. Sooner or later the truth will be more generally recognized that no life can be normal and beautiful and joyous and really strong, unless it includes love and reverence to the Christ-Child.

3. **Humanity's Greatest Joy.**—The message of the angels was surely glad tidings and—blessed thought!—we can herald it to earth's remotest bounds until December's chill is made as pleasant as the balmy breezes of summer. Its anthems are heard everywhere—from the wintry lands of the Frozen North to the realms of ever-blooming flowers. Christ knows no East, no West, no North, no South, no caste and no prescribed ranks. In him we are one fellowship—all are joined to the Gentle One whose loving entreaty woos the most unwilling. On the blessed Christmas Day we gain renewed assurance of the love of the Father, and the union of the present life with the life eternal. Well may we stop awhile and think of the children everywhere, to whom we can make Christmas a day of special gladness. We can bury our dislikes and enmities and greet our foes as friends, if we will but open our heart's door, and let the Blessed Christ-Child in. Let greed and mammon be banished far away, while we hasten to Bethlehem with anthems of joy!

4. **The Greatest Event of History.**—All history bears witness to the fact that something overwhelmingly great and mighty took place in Palestine more than nineteen hundred years ago. The birth of Christ in Bethlehem is the very hinge of history. Before his coming was ancient history; after him is modern history. Jesus gave to the world the highest truth concerning God. From all eternity his home had been in the bosom of the Father. Leaving the joys of heaven he came to make truths divine known to man. As is a man's thought of God, so will his whole life be. In just that spirit the Psalmist said: "The Lord is my Shepherd." More than that: "Like as a father pitieth his children, so the Lord pitieth them that fear him." Jesus expanded on that thought when he taught that God is not only LIKE a father, but IS a Father, and that he pities not only those who fear him, but, most of all, those that do not, as yet, fear him. There had been kindness in the world before Jesus came, but Jesus wonderfully broadened and deepened it. Jesus gave sight to the blind, hearing to the deaf, and strength to the weak. "He went about doing good." Through the blessed influence of Jesus, asylums have been built, where unfortunate sufferers are kindly cared for. Even the despised leper is lovingly cared for.

5. **Suggestive References.**—The glad day of Christ's birth foretold (Psa. 118: 24). The prophetic vision of Christ's birth (Isa. 9: 6). "A King shall reign" (Jer. 23: 5). Micah's prophecy concerning Bethlehem (Micah 5: 2). The shepherds' testimony (Luke 2: 15-20). "The Word made flesh" (John 1: 14). Moses foretold the coming of Christ (Acts 3: 22). Isaiah's prophecies concerning Christ (Isa. 11: 1, 2; 53: 2, 3). "God so loved . . . that he gave" the most precious gift to man (John 3: 16).

Investing a Life

(Continued from Page 771)

kind." What was the work of Moses, Isaiah, or Paul, but a splendid contribution to the salvation of men?

But as yet the problem of life investment has been dealt with in quite general terms. How is the individual, the gentle reader, for example, to discover the will of God? In other words, "How may the individual, in difficulty today, come to know and do

the will of God more perfectly?" There are at least two general conditions that must be cultivated, because they condition a fuller knowledge of God's will. First, one must be *open-minded*. Do you remember how the Ethiopian eunuch puzzled over a passage in Isaiah? He was in an attitude favorable to the reception of new light. Almost immediately God answered the questions of this earnest man through his servant—Philip the evangelist. Second, he who would know the will of God must be *sincere*. The test of sincerity is obedience. If a man would know, he must do, for "if any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself."

Perhaps some will say, with one of old time, "All these have I kept from my youth up. What lack I yet?" That is, "How may one put his finger on exactly the thing that is God's will for him?" The answer to this exacting question is to be found, in large part at least, in the way that God chooses men. If modern industrial concerns choose men with the very definite idea of having each man exactly fitted to his work, how much more perfectly may we expect God to choose for particular tasks just the men suited for them! If men, who can read but the outward appearance, seek through these signs to place men at special tasks, certainly God, who reads the heart as well as the face, will call the responsive man to the task for which he is best fitted. If one tests this conclusion by a study of the qualities of the men whom God has called to special tasks, it is soon evident that a pretty strong case can be made out. Thus, when God needed a man of great physical strength he called Samson, when he needed a great and fearless prophet, he called men like Isaiah and Jeremiah. When he needed a man capable of thinking through the problem of the relation of the old and the new, he called a man like Paul. So far as men will respond, it would seem but natural that God, in his infinite wisdom, would call men to service in the fields for which their talents fit them best.

The will of God, for any given individual, is most likely to be found in the field of his special ability—especially if this leads to a line of action that promotes the will of God in its general aspect—that is, the salvation of men. For those who have a compelling conviction, the finding of God's will is, in theory at least, a comparatively easy thing. Such individuals have one major test to apply. Can I, in the field of my chief interest, make my largest possible contribution toward the salvation of men? If this seems to be the case, and if a man can keep his mind open, there would seem to be nothing to do but to go ahead. But for many the compelling conviction is lacking. They are beset with fears lest they have undertaken the wrong task. They come to a veritable Gethsemane, in which they struggle to know and do God's will. What help is there for this class? In this workaday world the path to promotion lies squarely across the tasks that are near at hand. As a man masters the tasks that are set, he steps in line for promotion. It would seem that the same principle would apply in the world of spiritual effort. Promotion comes as one does well the work that is immediately at hand. The man who shows himself to be able to use a few talents, is soon made master of more. Thus, those who are obliged to feel their way toward God's will for them, need not necessarily be discouraged. Across the things that are near at hand, and that are well done, God may be leading one to both the knowledge and the task he longs for.

The problem of the investment of life is incomplete without some notice of the relation of the will of God and education. There are two very significant things than an education will do for a man. First, *it will enable a man to discover himself*. Discovery comes about in this fashion: Education acquaints one with new fields of knowledge. If, therefore, a man does not find his special task in the fields that are familiar, he may find it in the fields that are newly discovered through education. Then, too, with the discovery of new fields, goes also the time to make careful choices. The second thing that an education does for a man

is, that it *tends to multiply his powers*. An education enables a man to begin at the top and not at the bottom of the world's experience, and in this way, by getting off to a good start, a man's powers may be multiplied manifold. In this connection it is significant to note that two of the most outstanding men of the Bible—Moses for the Old Testament, and Paul for the New Testament—were men who represented the best in scholarship for their day. Thus education, in its relation to the will of God, enables a man to discover with greater exactness the special task for which he is fitted, and, having found his task, to work with the strength of ten.

But education is not an unmixed good. It is a two-edged sword. An education may be as effective in the discovery and the multiplication of a man's powers toward ends that are evil, as toward ends that are good. It is all too easy to think of men who have discovered in an education an easy way to life, earning their bread by their wits and all manner of sharp practice. Such men are parasites on the community and the cause of most of the criticism that is raised against education.

If misery loves company, it may not be improper to conclude this paper with the story of one who did not see his special task clearly until what seemed to be the evening of life. At least, in a bit of biography of this sort there may be a little comfort for those who do not have the compelling conviction and who must, as a consequence, feel their way toward the will of God for their lives. Moses was a man who learned to labor and to wait. It seems very probable that, as a youth, he had planned for and dreamed of the day when he would free his people. Men of coarser fiber would have repudiated their people, but Moses never forgot that he was a Hebrew. When he was grown up, he went out and looked on the burdens of his people. Those were the days when he was full of the vehemence of youth. With characteristic impatience as to results, Moses smote an Egyptian, and was compelled to flee to the land of Midian. How much regret for hasty action was crowded in the forty years, spent in the wilderness of Midian, one can only conjecture. But for a man of the type of Moses to have failed so signally, in what must early have seemed to him to be the evident purpose of his life, must have been a deep humiliation. One may be sure that he did not forget the plans he had made in youth for the freeing of his people; that it may have been remorse, as much as better pasture, that drove Moses to the "back of the wilderness." Perhaps it was on a day when Moses lived over again the hopes and plans of his youth and his miserable failure that God called him anew to the task.

What of the forty wasted years—wasted as a herdsman for the priest of Midian? Wasted indeed? And, yet, across those very forty years, spent in the patient shepherding of sheep, God was leading Moses that he might be a patient shepherd of Israel! The forty years in the wilderness, spent in learning lessons in patience and humility were as much a necessary part of the training of Moses as were his forty years spent at the court of the king of Egypt. In the one he mastered the experience of men, and in the other, as the patient and meditating shepherd, he became, at what seemed to be the evening of life, the friend and confidant of God, as well as the leader, liberator, and law-giver for his people.

La Verne, Calif.

Possessing and Professing

BY A. B. COOVER

ONCE we found great delight in debating: "Pursuit is greater than possession." However, in the Christian life we find we are both possessors and pursuers. We find that a human soul, though he be chiefest of sinners, has only to have faith in God, repent of his sins, humble himself before God, and willingly obey him, according to his Word, to come into full possession of the Holy Spirit.

Old things have passed away and all things in our lives are made new. We are in possession of the abundant life, because "our lives are hid with Christ

in God." And so we may go on to describe how a child of God possesses the peace that passes understanding; the love that will cause him to make many sacrifices for others; the contentment which is great gain; the joy that rejoices always.

Then, again, we pursue, press on towards a mark, reach out to those things that are before, the result of which is: "We increase our possessions." We know that if we lay up treasures in heaven, our possessions are safe, there is a beautiful room in the mansion above, prepared and ready for each of us.

How about that good profession? Really, are we what we seem to be—what we want others to think we are? Recently we attended a series of evangelistic meetings by a Miss Caffray, of Chicago—a fearless little preacher, who flayed all kinds of worldliness. Her words bespeak a life of sincerity and sacrifice. To her invitations for seekers came a large, middle-aged farmer, who, we since find, has been disowned by his wife and children.

Under the pretext of seeking salvation, this man would even try to give testimony, simply to gratify his sordid nature. As a matter of fact, he is beastly licentious—his life and his own statements since, revealing it to us. We think of the hundreds of individuals who insist upon having their names on the church records for some such infamous purpose. While professing godliness, they play the hypocrite. Small wonder that our compassionate Lord suspended his joyful deeds of mercy long enough to exclaim: "Woe unto you, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

How we all, unconsciously, turn to certain Spirit-filled acquaintances—men and women of God—though their manners are not always precise or their dress immaculate! We need no argument to convince us that they are safe friends, for they have been with God, and his Spirit manifests itself to us through them. But, oh, the heartaches when confidences are shattered by one of the devil's angels of light, who had lured us on by an unholy profession!

To those who are satisfied to feed on the husks, though they could be rich in things divine, we have only pity, and we shall continue to pray for them, that their eyes may be opened. We can only labor and wait, remembering the parable of the tares.

Matt. 7: 21-29 fully describes the professor (only) vs. the professor who possesses the one thing needful.

The one heard and refused to do his Lord's will, the other, when hearing, acted in accordance with his Father's will. With all the statements in verse 22, of the really fine things which the professor (only) had to his credit, it availed nothing—self stood in the way—and to them the Lord made answer: "Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." And, oh, the awful chain of iniquitous—damnation wrought by the deceiver! How he lies in the manger like the proverbial dog, getting no benefit himself, and allowing no one else to be blessed.

We appeal to you, kind reader, yield yourself to the Lord. "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Tim. 6: 12).

Grants Pass, Ore.

The Office of the Diaconate

BY LEANDER SMITH

WHERE did the office originate, and why has it been perpetuated through all these years, since the apostles' days? What does the word mean? How many deacons should a church have? For how long should they be elected? All these are questions of supreme importance.

According to Edward T. Hiscox, the word *diakonos* means minister or servant—one who ministers to, or serves, another. We are agreed that this gives a wide range of meaning to the word. However, in ecclesiastical usage, it designates a church officer.

We shall let the Bible speak as to the origin of the office. Let us note the first six verses of the sixth

chapter of the Book of Acts. The chief business of the apostles was to preach the Word. We notice that their time was not to be given to looking after the temporal affairs of the church. The deacons were chosen to be servants or ministers of Christ, to see after the poor and needy. Some think that the apostles chose those men to meet merely an emergency of that day and time. But when we read what Paul said, in his letters to Timothy and Titus, as to the qualifications for the office, we believe it to be Scriptural that the churches of this day should have deacons.

There is but little said in the Bible about the office, and we need but little. God does not need to repeat what he once says. When God tells us in his Word that every church should have such officers, to attend to the temporal affairs of the church, it is not ours to question the need or the reason why.

What kind of men should be chosen for the place? Paul gives us their qualifications in 1 Tim. 3: 8-13. We see from this Scripture that they must be men full of the Spirit of God—with their minds and hearts set on things above, where Christ is, and not on things on the earth, where moth and rust corrupt, and thieves break through and steal. They must not be two-faced or double-tongued—not wine bibbers, not greedy after money. Deacons should hold the truth of God in a pure conscience. They should be proven or examined, so that their qualifications may be established before the church. Surely no church would think of installing deacons whose orthodoxy could be questioned.

Dacons should be husbands of one wife—one living wife. A deacon should be able to govern his own house well. He should have a fair education and know the general church plan of work, so that he may be able to inform the members of his church regarding the work that is being done by the church. He should at least have a fair understanding of human nature, for it will be worth much to him in his work as an officer in the church.

What about the duties of deacons? They are the servants of the church; they are chosen to "serve tables." Speaking broadly, this means that they are to attend to the temporal affairs of the church. Their chief duty is to manage the finances of the church. They should visit the sick and look after their needs. They should make the annual visit, prior to the love feast, or to assist in doing it. It has come to be a very common mistake among churches to expect their pastor to do all the visiting among the members, seeing after the poor and needy of the church and community. The twelve called the multitude of the disciples together and told them that it was not best for them to leave the ministry of the Word and to "serve tables."

The church should select as many deacons as the work demands, and they should be chosen for as long a term as they Scripturally execute their office. The matter of church discipline belongs to the whole church, and not to the board of deacons. They are to assist the pastor, however, in settling matters as far as they come under their jurisdiction. They are to arrange for the Lord's supper, for they are at least supposed to be better fitted for that service than the average member of the church. They are to be examples of piety in the church and community.

The deacons should work in counsel with the elder and pastor. They are their assistants in the work of the Master.

The Scriptural deacon will be a soul-winner, for if he is full of the Spirit, he will let it be known, and will win others to Christ. The deacons can do much toward developing the young Christian in the grace of systematic giving to the causes fostered by the church of which he is a member.

The greatest weapon that a deacon can command, in doing his work, is a closer walk with God, in daily prayer for the work that the Lord has placed in his hands. Another good way for the deacon to be what he should be, is for the pastor to realize his duty in praying for his board of deacons and in a gentle and kind way to show them their activities as such officers.

May we all pray that pastors and deacons come together in prayer and supplication to God, for the work to which he has called them!

Council Bluffs, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTHERN OHIO MINISTERIAL ASSOCIATION

The Ministerial Association of Southern Ohio met in the Trotwood church Nov. 23 with about seventy-five, or approximately one-half, of the ministers of the District present. One of the big problems of our District is, to interest our ministry in the things that will prepare for more efficient service. Ministers present from other Districts were Eld. D. R. McFadden, of Northeastern Ohio, Eld. M. R. Brumbaugh, of Pennsylvania, Eld. O. D. Werking, of Indiana, and Eld. O. P. Haines, of Northeastern Ohio.

Bro. McFadden delivered a strong address on "The Responsibility of the Ministry in the Present Tendency to Worldliness." He pleaded for plainer preaching and more specific condemnation of all the sins of our day, that we may not only save others but that we may deliver our own souls. Other timely addresses were given by Bro. J. C. Flora, on "Factors That Make for Pulpit Power," and by Bro. J. Howard Eidemiller on "Creating a Religious and Worshipful Atmosphere." It was a day of good things.

A short business session was held, during which the committee that has arranged programs for several years, resigned. Arrangements were made for a permanent committee by electing Eld. S. A. Blessing for three years, Eld. J. C. Inman for two years, and Eld. C. L. Flory for one year.

A question, as to the expediency of holding the next Summer Assembly on the Mennonite grounds at Ludlow Falls, received the sanction of the Association.

Eld. D. M. Garver was appointed to look after the Railroad arrangements for those of our District who expect to go to the Calgary Conference.

Upon a report from the District Mission Board, of a serious deficiency of funds, resolutions were passed, making each minister responsible for an early remittance from his congregation. The meeting was well cared for by the Trotwood church, and all went home feeling that it was good for us to be there.

D. G. Berkebile.

Bradford, Ohio.

NOTES FROM THE FIELD

Sept. 17 to 28 the writer was with the Fairview congregation, Md., in a series of meetings. This congregation is under the care of Elders I. W. Abernathy and Wm. Cosner. Two stood for Christ. The meetings were well attended.

Sept. 30 I met with the Ministerial Board of the Western District of Maryland in the Oak Grove congregation, in a most pleasant council, at the close of which Bro. Phineas P. Snyder, of Deer Park, Md., was ordained to the eldership.

Oct. 1 I enjoyed two preaching services, Sunday-school and Christian Workers' Meeting with the Uniontown church, Pa. Oct. 13 I went to the Pleasant Valley congregation, Va., and enjoyed a very spiritual love feast. Here I continued meetings until Oct. 18, when I was called home on account of illness in the family. Oct. 29 I enjoyed a love feast with the Uniontown church, Pa., also assisting in a love feast in the home of an invalid sister, ninety-nine years old. Eld. J. E. Whitacre is at present in charge of the work here, and the outlook is very hopeful.

Nov. 11, in company with Eld. B. W. Smith, I began a special Bible Term in the Pleasant Valley congregation, W. Va., closing Nov. 19. Bro. Smith will continue the series of meetings a week or more longer. Bro. Henry Sanders, a young brother of promise, does the preaching at this place. The membership is small, but is very earnest, and deserves praise for standing through dark days and persecution.

Emra T. Fike.

Oakland, Md.

IN THE KANSAS FIELD

Oct. 7 to Nov. 20 it was my pleasure to spend in Kansas, in evangelistic work. On the morning of Oct. 8 I began a series of meetings in the Fredonia congregation. Eld. Geo. W. Studebaker, whose memory is sacred to many of the older brethren, spent his last years of service in this and adjacent churches. I labored in this church three weeks. During the last week the District Meeting of Southeastern Kansas convened. The various activities of the church were fully discussed, the business meeting being held on the last day. Bro. C. D. Bonsack was present, and in his usual, logical way preached two forcible sermons, which were well received by the large assembly. Bro. D. P. Neher was chosen Moderator of the District Meeting. He was also chosen to represent the District

(Continued on Page 782)

YOUNG PEOPLE'S CONFERENCE

The first annual Young People's Conference of Middle Indiana will be held at Mexico, Ind., Dec. 15-17. Friday, 6:30 P. M., Leaders' Conference, led by L. W. Shultz. 7:30, Mass Meeting. The Challenge of Our Young People.—H. L. Hartsough.

Saturday, 8 A. M. Morning Watch. 9 A. M., Mass Meeting. History and Recommendations.—L. W. Shultz. Appointment of Committees.

Young Women's Section, 10 A. M. What Can I Do in Religious Activity?—Mabel Norris. Our Objectives.—Clara Wine. Need of Leadership.—Minnie Reiff. 1:30 P. M., Group Meetings. Need of Correlation of Activities.—Dorothy Butterbaugh. Our Organization.—Lois Snell.

Young Men's Section, 10 A. M. Subjects are the same as for young women, with the following speakers: Forrest Weller. Henry Sweyer, Virgil Kindy, Ralph Boyer and Ralph K. Miller.

Advanced Section, 10 A. M. Our Objectives.—Clara Harper. Our Organization.—Ralph K. Miller. Our Program: Locally.—Howard Hacker, Chester Weimer. District.—Ivah Grossnickle.

Adult Section, 10 A. M. Training for Leadership.—L. B. Book. Objectives of the Y. P. D.—B. D. Hirt. Our Young People.—R. H. Nicodemus. The Church and Young People.—H. L. Hartsough.

7 P. M. Mass Meeting. The Church of Tomorrow.

Moyné Landis.

Sunday, Dec. 17, 8:30, Morning Watch. 9:30, Sunday-school. 10:45, Mass Meeting. What Constitutes a Call.—H. C. Early. 1:30, Mass Meeting. We Will Do What We Can.—R. H. Miller.

Sunday-school superintendents will please send at once to L. W. Shultz, North Manchester, the names, addresses and dates of birth of all your young people who are from sixteen to twenty-four years of age (approximately), members of the church, and unmarried. Send also the names and addresses of all your teachers and leaders of young people's groups. These are for mailing lists and will be confidential.

Elders, pastors and teachers are invited to attend and to bring all their young people.

OUR MESSAGE TO THE AID SOCIETIES FOR 1923

Grace, mercy and peace be multiplied to the Aid Workers all over our land, from the Atlantic to the Pacific.

According to our last statistical report, we now number twelve thousand strong, with nearly six hundred local societies.

Any single one of our societies, working alone, could accomplish but little. But since we have united our forces in a general organization, and are working together with God, we have been able to accomplish great things for him. We have learned of a few societies, in different parts of the Brotherhood, that refuse to unite and work with the general organization. They prefer to work in their own small way in their own community. What would be the result if each society would do just that way? There would be no Quinter Memorial Hospital, no Girls' Boarding-School in India, no Hospital Building in China, and no plans for a great Industrial School in Virginia, to the credit of the women in our church.

The last-named project is our present task. At our late Conference we pledged ourselves to raise \$12,000 a year for three years for that splendid work, to which Sister Nelie Wampler has given her best efforts during the past fourteen years. We have twelve thousand women, to raise that many dollars a year for three years. Can we do it? Yes, and respond to other calls besides. If each society will do its best to pay the apportionment assigned it, we believe that by May 1 every dollar of our first year's pledge will be paid. Those who have funds on hand to pay by the first of the year, will please do so. Those who have not, can surely meet the amount by May 1. This will enable us to have our report ready for Conference. Send your money to your District Secretary for the Aid Society Home Mission Fund, which goes for the Virginia work. She will then forward the same to the General Mission Board. Up to Nov. 23, \$1,434.10 had been received by the Mission Board for this purpose.

Just at this time there is urgent need for clothing to relieve the suffering in Russia. We quote from the call, issued by our General Mission Board:

CLOTHING is urgently needed NOW. Every Aid Society is asked to contribute clothing. The following items can be used. Men's suits, men's working clothes, overcoats, women's skirts, coats, boys' suits, girls' dresses, children's overcoats, shoes if broad and very good, thread, needles, thimbles, scissors, sheets, blankets and pillows. Such articles as need to be purchased outright can be bought wholesale cheaper if money is contributed. Do not contribute worn-out clothing. Good, substantial clothing, out of style, can be used. No light, flimsy goods are desired.

Send all shipments to the Church of the Brethren Warehouse, 1521 Cherry Street, Philadelphia, Pa. For further information write the General Mission Board, Relief Department, Elgin, Ill.

When you receive the blank for the report of your society, you will see just two places to report, where your money has been used—"Home Mission Work" and "Foreign Mission Work."

It might be better to strike out the word "mission" and simply report all that you have spent in the homeland for

Home Work, and all that has been sent abroad for Foreign Work. Some of our money goes for the support of a pastor, church furnishings and community work that is not, strictly speaking, mission work, and yet the Aid Society funds are thus used for good purposes, and we want it all reported somewhere. If we were getting new blanks, we would change the wording, but with this explanation we think you will understand more clearly. We speak of this because we have not been getting complete reports of all money paid out by our societies. We hope to have it more accurate this year.

We are asking our Local Secretaries to see that this message is read in your next Aid Society Meeting.

Is your Society one that failed to send a report to the District Secretary last year? If so, please fill out the blank that was sent you AT ONCE, and be the first to get your report to the secretary this year, enclosing the fee of \$1.00 for expenses. Whatever surplus remains, after your District and General Secretary's expenses are met, will be used for some benevolent work.

Sixty-three Local Secretaries FAILED to report last year. What a splendid addition to our General Secretary's report at Conference a complete showing would have been! This year we want our Conference report to be a real inspiration to the people of Canada. Will you help to make it such?

To Our District Secretaries

Because of the call for clothing in Russia, it is IMPORTANT that you mail the messages sent you AT ONCE to the societies in your District, with the report blanks.

We shall make honorable mention in our Conference report of the District that sends the first complete report and the Districts that report an Aid Society in every congregation.

Send your report to the General Secretary as early as possible after Jan. 1. Will you endeavor to help us to make our report this year with every society accounted for?

Our goal is set for an Aid Society in every congregation by 1924.

How many are to be organized yet in your District?

Another point in our goal is to have twenty per cent of the women of your congregation in the Aid Society work. Have you reached it? If not, will you by 1924? Let us not cease to strive, even after we have attained all the points in our goal, for there are many others yet to be enlisted in Aid Society work and there are still greater things ahead for us to do.

Mrs. M. C. Swigart, President,

Mrs. G. L. Studebaker, Vice-President,

Mrs. Levi Minnich, Secretary-Treasurer.

EN ROUTE TO INDIA

We have just left Alexandria, Egypt. It is a city of about 400,000 inhabitants, with a commodious harbor on two sides. We stopped here for three days, hence we feel that we know the city fairly well.

It was here that the great Athanasius lived and toiled. Here one of the largest Bible schools of the early church flourished, and here, consequently, our Christian theology was largely fashioned. On Sunday night we attended services at a house of worship belonging to the Church of England. Here we found about three dozen people in a house that would accommodate three or four hundred easily. The preacher discoursed on "Buying up the Time, for the Days Are Evil," and, as often heard at home, he belabored those present because so many were absent. He admitted that the days are evil for Alexandria. One could not help but feel sorry, thinking of what ought to be done at this place, once a city of so much glory. But the same holds good for all North Africa, where the Christian Church once was strong and flourishing.

The museum of this city is antique indeed, but much of the statuary is broken, in part. It was here that we were reminded vigorously of India by the singing mosquitoes.

Having plenty of time at our command, several parties from our boat went over to Cairo, the metropolis of Africa. This is a fine, beautiful city of about a million inhabitants. Our party rode third-class in the train, and again we were reminded of India life and customs. The people literally pile into these cars, often coming into them through the windows. They sit on the floor, and even sleep under the benches, when crowded. And judging by the baggage they carry, one imagines they are moving. All the men smoke, but they put away their cigarettes, when told that our ladies do not like the smoke. That is more than some white people are willing to do, whether on land or in the middle of the Atlantic Ocean, where smoking is especially offensive, because of weak stomach. The railway track is well laid, and the train runs thirty miles an hour. It stops and starts without jerks. Excellent service, you see.

The country from Alexandria to Cairo is a very rich one, like the Garden of the Lord, eastward in Eden. It is a veritable garden, most of the way, with fine black soil, well irrigated, thanks to the genius of the British. Many India vegetables, such as egg plant, onions, garlic, toma-

toes, fine cabbages (the largest heads I ever saw), cresses, etc., grow in abundance. In the fields corn, cotton, sugar cane, etc., grow luxuriantly at this time of the year. Of fruit, one sees many banana trees, a few papayas, date palms, while apples of inferior grade are to had in the bazaars.

Above, I used the phrase "Thanks to the genius of the British." The work of the British is not appreciated, I fear. We first sat down in the train amongst Egyptians. Soon I was told by a Jew to come over into another car, "for," said he, "Egyptians no like British." Britain still holds nominal sway over Egypt. However, I note from their dailies that the people do not want foreign rule. This same feeling prevails against the dominant white race all over the East, it seems.

We rode in a modern trolley—an hour's ride through the country, across the Nile, amidst gardens and fruitful fields—to the pyramids—three large ones and two very small ones. Away in distance can be seen seven others. I shall not attempt a description of these, or of the sphinx or the granite temple, for you can find descriptions of these in any large encyclopedia. Suffice it to say that the stones in the pyramids are not as large as I fancied, only about one cubic foot in size. Often they are about twelve or fifteen inches in two dimensions by one and one-half or two feet in the other dimension. The pyramids are, however, well built, and permanent. The pyramids and the sphinx are smaller in size than we fancied, also, and yet they are well worth a visit from the other side of the world.

In conclusion, I might add that our dining and music rooms on our boat—the S. S. "Lucknow"—are far too small for the number of passengers aboard, thus making it a bit unpleasant. But our decks and state-rooms are commodious, and the boat is a good liner, making very good time for this route—about 275 miles a day—and it rides fairly level in a rough sea. Our food is mostly meats, with all too few vegetables and fruit. Nevertheless, having mission folks as traveling companions, and hence good fellowship, we are well and praise our Father for a safe and pleasant voyage. I. S. Long.

CONCERNING THE CALGARY CONFERENCE

Attention has been drawn to the fact that certain railroad interests are organizing excursion trips for our people, in connection with their attendance at the Conference at Calgary next June, proposing to land them in Calgary on Saturday. It is possible that some railroad companies have not yet learned that our Conferences open on Thursday instead of on Saturday, as was the case a few years ago.

It is believed that if our people inform such companies of our wishes, they will be only too glad to organize any such excursions to fit into our schedule. It is therefore a duty which each of us must take upon himself, to tell the folks that we plan to reach Calgary by Wednesday, if not earlier, and that any excursion trips must be arranged accordingly. Our first concern is the Conference; other things in their places.

This matter is especially pertinent at this time, in connection with our building of the program. It is ours to prepare a program beginning Thursday morning. To a certain extent all days must be equally good days for presenting any given part of the program. That is to say that, since Conference has, by custom and practice, adopted the plan of beginning on Thursday, she has thus said to our people that all those days are good days alike.

Let us stand unitedly together and all arrange to have our excursions land us in Calgary on time!

Chicago, Ill.

W. O. Beckner.

A RELIGIOUS EDUCATIONAL DIRECTOR FOR SOUTHERN OHIO

The Religious Educational Board of Southern Ohio has secured the services of Bro. John A. Robinson, of Pleasant Hill, as a part time Director of Religious Education of the District. This is in harmony with the decision of our District Meeting of 1920.

Bro. Robinson's duties will be to cooperate with the Regional Director of Manchester College territory, in planning for the Daily Vacation Bible Schools of the District, to enhance the interests of our Sunday-schools, Christian Workers' Societies, Missionary Endeavors, as well as other departments of church work.

Bro. Robinson will be glad to assist in local Sunday-school Conventions, in Workers' Meetings, in organizing Teacher-Training Classes, Mission Study Classes, Volunteer Bands, or Christian Workers' Societies, including the Young People's Intermediate or Junior Departments.

Greenville, Ohio.

Levi Minnich.

A DOUBLE GOLDEN WEDDING

A golden wedding is an event, always attended with great interest, but a double golden wedding is indeed a rarity.

Fifty years ago, Dec. 5, at Mt. Carroll, Ill., occurred the double wedding of Mr. and Mrs. Jacob C. Peck and Mr. and Mrs. Benj. S. Stover, now of this place. Eld. David Putebaugh officiated. The two wives are sisters.

Mr. and Mrs. Peck are seventy and sixty-nine years of age; Mr. and Mrs. Stover seventy-three and seventy years, respectively.

IN THE KANSAS FIELD

(Continued from Page 779)

at our next Conference. We continued the revival after the District Conference over the following Sunday. A very spiritual love feast was enjoyed by the quakers on Friday evening. On Monday Bro. Ralph W. Quakenbush, pastor and elder in charge, administered baptism, and one was restored to membership. These services were very impressive.

After this meeting Bro. Quakenbush took me to the Grenola church, about forty miles distant. Here we continued for three weeks. Three nights during that time we were unable, owing to the condition of the roads, to have services. The people seemed anxious to hear the Gospel, and splendid interest was manifested throughout. A love feast was held on Saturday evening, previous to the close, which was attended and enjoyed by all the members of the church in the immediate vicinity. The baptismal scene was witnessed by a large and interested audience. This church, like many others, is in need of some one who will devote most of his time to the building up of the cause. The churchhouse is some distance from any town, and there is a large territory north, in which no permanent work is being done. People of various religious preferences meet here and worship together. Why could not some of our young, active brethren locate at places like this and build up a strong working body of members? The church here would be willing to assist to the extent of its ability.

We are thankful to our Heavenly Father for his care during our sojourn with the Kansas people. We are now home again, looking after the interests of our own congregation. Geo. L. Studebaker.

Muncie, Ind.

DISTRICT MEETING OF WESTERN COLORADO AND UTAH

The District Meeting of Western Colorado and Utah was held in the First Grand Valley Church Nov. 16-18. All the delegates were present, and the members attended well. The spirit of the meeting was especially good. All the church activities were considered. The Elders' Meeting, Ministerial Meeting, the Sunday-School Meeting, and the Educational Meeting were of interest, and meetings pertaining to the Christian Workers' Society, the Sisters' Aid Society, Temperance, Child Rescue and Missionary Work also received a due share of attention. The addresses were of a high order.

The subject of Home Mission Work received special attention, and an effort is being made to enter upon more aggressive activities in the home mission field. The report of the Sisters' Aid Society was exceptionally good, and showed what a good work our sisters can perform. Eld. Salem Beery was elected to represent this District at our next Annual Conference at Calgary. Perfect unity prevailed throughout the entire meeting, and it was thought, by a number of members, that this was the best District Meeting we ever held. S. Z. Sharp.

Fruita, Colo.

DIXON, ILLINOIS

Nov. 12 will be long remembered by the members of Dixon. Although the day was dark and dreary, with intermittent showers, yet there was sweet peace, joy and love in the sanctuary. A kind, loving and practical examination sermon was given by our pastor. At the close of the service, four boys decided for Christ. They were baptized by the pastor at 3 P. M. At 6:30 P. M. about 120 members from Dixon and the surrounding churches, met around the Lord's table, to observe the love feast. Bro. E. F. Caslow, of Sterling, officiated. It was a very helpful and impressive service.

Nov. 14 Bro. C. H. Gnagy, of Mt. Morris, visited us. After the Mission Study Class session, Bro. Gnagy, in his personal heart-to-heart manner, impressed upon our minds the need and value of missions, and some of the ways in which we, the people of Dixon, can meet these needs.

Nov. 15, the Ladies' Aid had a splendid meeting at the home of Sister Carleson. A great deal was accomplished. The ladies want to do things worth while, and we will appreciate any suggestions that come to us from the sisters of other churches.

Nov. 19 was set apart by the churches of Dixon as a "Go-to-Church-Sunday." All denominations united in advertising the day, and in urging the people to attend the church of their choice. No church was to put on any special program. The services were to be normal—each pastor taking charge of his own services as usual. Counting morning and evening services, more than 4,000 people were present. Considering the heavy rain, this was a fine showing. Our own church was well filled. The pastor preached in the morning on "The Fourfold Development of Man," and in the evening on "Choose You This Day Whom Ye Will Serve." The impersonation of the familiar song, "Jesus, Lover of My Soul," was well rendered by a dear little sister of the church. Two more souls decided for Christ and now await the rite of baptism. Others are under conviction. Will you pray

for us? It is often said: "More things are wrought by prayer than this world dreams of." It is through prayer that the members of our Brotherhood can help one another. Wonderful things come to pass by prayer, if we are all prayerfully united in the one great cause—the salvation of the human race. Mrs. W. C. Sell.

DARLOW, KANSAS

Pleasant View church assembled in council Oct. 6, with Eld. W. A. Kinzie presiding. Brethren T. P. Oxley and J. F. Showalter were elected delegates to District Meeting, and Sisters Breon and Oxley, delegates to Sunday-school Meeting. Our church was fortunate, this year, in being so near the place where the conference was held—it being in the Salem church, this county, Oct. 14-18. A number besides the delegates were in attendance. Seven Sunday-schools of different denominations held a Sunday-school Rally at our church Nov. 4. All young people, from the ages of twelve to twenty-four, were in attendance, with Sunday-school teachers and superintendents. A very spiritual meeting was held in the afternoon, with speakers from various churches on the program. In the evening a social entertainment was provided. About 150 young people were gathered together for this Rally, and all in attendance realized that much had been accomplished for the promotion of genuine coöperation.

Our revival meeting began Oct. 30 and continued until Nov. 19, with Bro. D. O. Cottrell, of Rocky Ford, Colo., in charge. He was ably assisted by our pastor, Bro. Breon. The success of these meetings is a source of much joy to all who, in any way, took part. Bro. Cottrell's messages were straight from the Word of God and were delivered in such a masterly way that they were effective from the start. Nineteen confessed Christ and one was reclaimed, eleven of whom have been received by baptism and eight await the rite. A few weeks previous to these meetings, three were baptized, making a total of twenty-three since our last report. The effective work of Bro. Cottrell, added to the untiring efforts of our pastor and wife, has borne much fruit.

Our communion services will be held Dec. 9.

V. W. Hornbaker.

MISSION WORK IN MIDDLE PENNSYLVANIA

The Mission Board of the Middle District of Pennsylvania saw an opportunity for doing church work in the vicinity of Claysburg and Sproul, two rapidly-growing towns, with a good number of our church people living in those localities. At their meeting, during the month of May, they decided to have a tabernacle erected, with a seating capacity of three hundred persons. They secured Bro. C. O. Beery, of Juniata, Pa., as evangelist, and Bro. J. B. Miller, of Curry, Pa., as musical director. These also assisted Bro. Beery in visitations and in working up the attendance. The meetings started July 16, and continued until Aug. 6, with an attendance that considerably exceeded the capacity of the building—there being from 500 to 800 persons present each night. The interest increased as the meetings progressed. Forty-one persons confessed Christ, twenty-eight of whom were baptized, three reclaimed, and ten await the rite.

During the meetings, through the efforts of Bro. Miller, a Sunday-school was organized, with an attendance of seventy-five to one hundred persons, and a suitable hall was rented in which to hold the school for the present.

Bro. Miller has kindly consented to continue as pastor for the winter season. The interest manifested in both Sunday-school and preaching services, is encouraging and will necessitate, in the near future, a permanent church home.

The Mission Board has already procured a location, and with the coöperation of the membership at that place, will endeavor to erect a building suited to their needs.

Altoona, Pa.

D. B. Maddocks.

OUR TRIP TO NORTHERN MICHIGAN

Sept. 30 wife and I started for Northern Michigan. Our first stop was at Homestead, where we began a series of meetings, continuing until Oct. 16. A love feast was held on the evening of the 14th, with seventeen members present. This is the smallest church, numerically, in Michigan, but they are to be commended for their liberality. They have only fifteen members and most of them are in quite limited circumstances financially, yet they are paying \$100 toward the support of their pastor, \$30 toward the District Mission work, besides contributing toward the support of Sister Bowman on the foreign field. Bro. Jacob Sloniker is their pastor and elder, and seems to have the confidence of the members and community. This fall they have purchased new seats for their house, which will add much to the comfort and appearance of the room. We closed the meeting on the night of the 16th.

Oct. 17 we went to the Zion church, located in the extreme northwestern part of our District. In the bounds of this church a number of Brethren from various parts of the Brotherhood located some time ago, because the land was quite cheap. They have one of the best houses in the District. The church flourished for a time, during

two revival efforts, held about one year apart. About forty came into the church, but since then many have moved out. Some have just left their farms and gone elsewhere. A number have left the church and others are much discouraged spiritually and financially. But amidst all of this, they have some splendid, faithful loyal members. Bro. W. H. Good is their elder and pastor—the only minister. As far as I could learn, he is true to his name.

Oct. 31 we went to the Bear Lake church, located seven miles south of Petoskey, in the village of Clarion. It includes the Little Traverse church—both of these congregations now working together as one organization. This is the most northern church of our District. We held a revival meeting Nov. 1-12, with a love feast on the evening of the 11th. It was a splendid meeting throughout. Three young people were baptized. It is a pleasure to talk to people who are anxious to hear the Gospel Message—quite a contrast to some congregations where the people have been overfed, until spiritual dyspepsia has so seized upon them that they can scarcely sit still during a thirty-minute sermon. Others are so badly afflicted with the disease that they go to sleep before the chorister is through with the first song.

The Clarion church has a number of young brethren and sisters who give to the church real life and inspiration. They have about thirty members in all, but are scattered over quite a large territory. They have three ministers: Eld. Isaac Hufford, elder in charge, in his eighty-third year; Eld. Daniel Kniesley, assistant elder, seventy-nine years old; Bro. Wm. Young, nearly sixty years old. They are in need of a young, active minister. Many of the members are quite poor financially. We took up one offering which, to my surprise, amounted to \$36.

May our Heavenly Father, in his own way, wonderfully bless these isolated churches! C. L. Wilkins.

Grand Rapids, Mich.

STONERSTOWN CHURCH, PENNSYLVANIA

Bro. O. P. Haines, of Lima, Ohio, came to this church the last week of October for a three weeks' evangelistic service, closing Nov. 19. There was excellent attendance and interest from beginning to close. The pastor, Bro. John P. Harris, and Bro. Haines, made many visits in the homes, reading the Scriptures, praying with the people, and pleading with them to accept Christ. Many of the members assisted in this work. Thirty-three gave themselves to Christ, twenty-nine of whom have been baptized.

Those in charge of the music did their part well, and all seemed to work together to bring about the blessings that have come to this church. The love feast, on Saturday evening, was a happy occasion. The spiritual uplift of these three weeks' services must result in greater efforts, on the part of each one, to find yet others to bring to Christ.

Bro. Haines presents the truth in a convincing way, and is a sincere and earnest seeker after those away from God. Bro. Harris is a wise and persistent helper in such work, urging all to look to God in prayer, and teaching the young people how to begin service for the Lord, and how to grow in grace and in knowledge of the truth. This experience has given new strength and courage to all, and the Lord's work will surely prosper here.

The Sisters' Aid Society is active, and finding plenty to do. They sent contributions to the Virginia mountain work, and also a donation to help furnish the missionaries' home, that is soon to be built here in Huntingdon. They have in mind a Christmas contribution for the Italian mission in Brooklyn. We hope that our Aid Societies, churches and Sunday-schools, as well as individuals, will respond to the call that comes in the November issue of the "Missionary Visitor," that this work, begun so long ago there, may be finished. If all will work together, it will be done. Eleanor J. Brumbaugh.

SISTERS' AID SOCIETIES

CLOVERDALE, VA.—Report of Sisters' Aid Society from August, 1921, to November, 1922: Enrollment, 25. We held 14 all-day meetings, with an average attendance of 24. Our work consisted of making quilts, prayer-coverings, aprons and other garments. Amount of money received, \$158.56. We donated \$25 to China hospital; \$25 to Girls' School in India; \$5 to Oakland church, Calif.; to District Secretary, \$26; material, \$72.41; balance, \$18. Officers: President, Mrs. J. S. Vice-President, Mrs. C. W. Kinzie, Secretary, Treasurer, the writer—Mrs. J. W. Layman, Cloverdale, Va., Nov. 24.

LIVE OAK, CALIF.—Report of the Sisters' Aid Society for 1922: We have an enrollment of 36, with an attendance of 10. Our work consisted of making prayer-coverings, aprons, crocheted things, pillow-cases, quilt-tops, quilts, etc. We also cut blocks and handkerchiefs for the little Mexicans at La Verne, Calif., and sent some to India. We did sewing where there was sickness in the homes. We helped in the Thanksgiving dinner at Oakland and sent a Christmas box to a needy family. We paid \$25 on a doctor bill. We sent a quilt-top and 2 comforts to the Oakland mission. We bought a rug for our church rostrum, and gave \$5 to the Oakland church. Money on hand from last year, \$103.06; paid out, \$103.16; receipts, \$82.89; on hand, \$102.79. Officers: President, Sister Rosa Brubaker; Vice-President, Sister Zella Carroll; Superintendent, Sister Edith Reid; Secretary-Treasurer, the writer—Edith Carter, Live Oak, Calif., Nov. 14.

LURAY, VA.—A Sisters' Aid Society was organized Sept. 30, with Sister Myrtle Comer, President; Sister Minnie Middleton, Vice-President; Ruth Strickler, Secretary-Treasurer. At this meeting \$10.50 was pledged to the support of the Society, \$7.50 of which was paid in cash. This is the first effort at organization in the Mt. Zion congregation—Ruth Strickler, Luray, Va., Nov. 23.

OKLAHOMA CITY, OKLA.—Last June our Society decided not to disband for the summer, and we feel well repaid for our efforts. We had cash on hand, \$3.50; receipts from contributions, two ice-cream

socials and six food-sales, \$143.79. We paid \$80 toward the parsonage fund; \$42.20 on church expenditures; \$4.75 for incidentals, leaving about \$17 in the treasury. We have about ten workers. Officers: President, Mrs. J. A. Campbell; Vice-President, Mrs. Jesse McCoy; Secretary-Treasurer, the writer—Mrs. A. E. Herrmann, Oklahoma City, Okla., Nov. 21.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Strohm-Ater.—By the undersigned, Oct. 22, 1922, near Hiattville, Kans., at the home of the bride's parents, Brother Myrl Strohm and Sister Edna. Services at the Paint Creek congregation.—J. A. Strohm, Chicago, Ill.

Wenger-Kreider.—By the undersigned, at his home, Nov. 18, 1922, Brother John K. Wenger and Sister Bertha R. Kreider, both of Lebanon, Pa.—Nathan Martin, Lebanon, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Brower, Bro. David J., born in Augusta County, Va., March 13, 1866, died Oct. 9, 1922. He was a son of E. L. Brower. He is survived by his wife, one son and one daughter, two grandsons, four brothers and four sisters. Services at the Barren Ridge church by Bro. Chas. Long, assisted by Dr. Edwards. Burial in the cemetery near by.—J. H. Gochenour, Waynesboro, Va.

Creveling, Sister Sarah B., born in Knox County, Ohio, Feb. 7, 1863, died Sept. 20, 1922. Sept. 5, 1883, she married Chas. M. Creveling, who preceded her March 30, 1917. There were two sons and a daughter who died Sept. 2, 1915. Aug. 6, 1922, she suffered a stroke of paralysis and was taken to the home of her son, in South Haven, where she died. At an early age she united with the Methodist Church, which connection she maintained until her removal to Michigan, when she united with the Brethren Church. She was never more happy than when engaged in some form of work for her Master. She is survived by two sons, one sister and five grandchildren. Services at the Brethren church by Rev. Kent, of the Congregational Church. Interment in the cemetery near by.—Lovina Spillers, Bangor, Mich.

Cripe, Sister Magdalena, daughter of John Cripe, born in Carroll County, June 9, 1837, being 85 years and 5 months and 7 days old at the time of her death. She married Daniel Cripe in 1862. There were seven children, three of whom preceded her. She was a member of the Church of the Brethren for more than seventy years. Services at the West Manchester church by Eld. Orho Winger, assisted by Eld. J. H. Wright. Burial in the cemetery near by.—Mrs. G. E. Wright, North Manchester, Ind.

Early, Noah Luther, born Oct. 23, 1872, died of typhoid fever, Nov. 14, 1922. He spent his entire life near Weyers Cave, Va. He joined the Church of the Brethren in his youth and lived faithful. When he became ill he called for the elders and was anointed. He was married to Rebecca Wampler Dec. 26, 1894. There were two sons and a daughter. He is survived by his aged mother, his wife and children and four grandchildren. Services at the Pleasant Valley church by Eld. S. D. Miller, assisted by Eld. Peter Garber. Interment in the adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Fry, Henry, born May 20, 1831, at Kent, Ill., died in Trenton, Nebr., Nov. 13, 1922. When still a small boy, he came with his parents to Falls City, Nebr., where he grew to manhood. He was married to Miss Lydia Schrock Jan. 11, 1885. There were five children who survive with the mother, seven grandchildren, two brothers and a sister. He was converted in his youth and united with the Church of the Brethren. He was elected to the ministry of the church twenty-seven years ago and was faithful till death. Services from the Church of God by Rev. J. M. Harrington. Burial in the Cornell cemetery.—Mrs. Henry Fry, Trenton, Nebr.

Horning, Sister Eliza Ann, daughter of David and Catharine Shock, born in Montgomery County, Ohio, Oct. 22, 1861, died Oct. 9, 1922. She married John Horning in 1880. There were one son and a daughter. Shortly after her marriage she united with the Church of the Brethren. The husband and children survive. Services at the Walnut Street church by Eld. A. L. Wright, assisted by Eld. R. H. Miller. Burial in the Pleasant Hill cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

Love, Sister Iva Edna, daughter of R. E. and Edna E. Hite, born near Manchester, Okla., Jan. 31, 1896, died Oct. 30, 1922. She united with the Brethren Church early in life and died in that faith. She married Stoy H. Love, of Denver, Colorado, Feb. 11, 1917. There were three children; the eldest died in infancy. Not long before her death she called for the elders and was anointed. She leaves her husband and children, her father and other immediate members of the family. Services by the writer. Interment near Manchester, Okla.—Isaac H. Miller, Nash, Okla.

Mays, Sister Odie, wife of Bro. Sam Mays, died after a lingering illness of Bright's disease, Nov. 18, 1922, aged 38 years. She leaves her husband, seven children and an aged father. Services at the White Hill church by Eld. J. S. Flory and Bro. Paul Diehl.—Mary E. Hall, Mint Spring, Va.

Redifer, Rudolph, died Oct. 16, 1922, aged 62 years, 9 months and 22 days. He was sick only a few weeks and was taken to a hospital at Staunton, Va., where the end came. He was buried at Lebanon cemetery. Services at the home by Bro. J. W. Hess. He was a member of the Church of the Brethren. He leaves an invalid wife and one boy whom they reared.—Grace Hodge, Churchville, Va.

Roudabush, Sister Elizabeth, wife of Bro. Frank Roudabush, died at her home near Brooklyn, Iowa, Nov. 10, 1922, aged 60 years, 2 months and 15 days. She was born in Rockingham County, Va., Sept. 13, 1903, she married Frank Roudabush, and twelve years later they moved to Iowa. She underwent an operation for cancer two years ago and for some time seemed to improve. She leaves her husband and one brother. She has, for many years, been a member of the Church of the Brethren, and was faithful. Services by Bro. J. Schechter in the Kent Chapel. Burial in the cemetery near by.—Mrs. Minnie Schechter, Brooklyn, Iowa.

Royle, Lilah Coleen, youngest child of Walter and Chloe Royle, died at the General Hospital in Keosauqua, Nebr., Nov. 3, 1922, aged 4 years, 4 months and 6 days. She leaves her father, mother, one brother and one sister. Services at the church by Bro. Albright. Burial in Kearney cemetery.—Mary F. May, Kearney, Nebr.

Slusher, Nancy Harter, born June 14, 1831, died Nov. 14, 1922. She was married to Henry Slusher. There were four children, all of whom survive. Her husband died a number of years ago. There are twenty-four grandchildren and sixty-seven great-grandchildren. She was a member of the Brethren Church for sixty years and lived faithful until death. She had been in declining health for some time, but bore all her suffering patiently. Services by Eld. Joel Weddle.—Hattie E. Hylton, Floyd, Va.

Whetzel, Kennie, born Sept. 21, 1915, died Sept. 21, 1921, aged 6 years and 8 days. Services by the writer.—S. W. See, Mathias, W. Va.

Whetzel, Bro. Wm. Franklin, born Oct. 17, 1883, died Sept. 29, 1921, aged 37 years, 11 months and 12 days. Services by the writer.—S. W. See, Mathias, W. Va.

Yearger, Sister Amanda J., died at the home of her daughter, Mrs. Abram Shewalter, of Williamsburg, of pleural pneumonia, Nov. 10, 1922, aged 82 years. Services by Bro. W. H. Holsinger in the Fairview church. Interment in the Spar cemetery.—Mrs. Daniel Shelly, Williamsburg, Pa.

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Editor

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Assistant Editor

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Notes From Our Correspondents

(Continued from Page 781)

gave us a very interesting talk on the anointing the following morning. Nov. 4 Bro. L. A. Bookwalter gave us a splendid temperance lecture. Nov. 12 we enjoyed a fine sermon by Bro. Jesse Stutsman, of Pittsburgh, who is now eighty-nine years old. Although his natural eyesight is dim, so that he has difficulty in reading, his spiritual vision is growing brighter and brighter. He is a Leatherman and will begin a series of meetings at the Red River house—Mrs. Irvin Fourman, Greenville, Ohio, Nov. 25.

Prices Creek church held her communion Nov. 4, with a large attendance, including a number of ministers. Bro. O. D. Werking, of Hagerstown, Ind., officiated. Sunday morning Sister Martha Landis talked to the children, after which Bro. Werking began our revival meetings. He preached twenty-six sermons. Two of our Sunday school girls were baptized—Bertha Miller, Eldorado, Ohio, Nov. 27.

Springfield. We met in regular council Nov. 11, with Eld. D. M. Garver presiding. Sunday school officers were elected for the coming year. Bro. Garver remained until Nov. 20, preaching each evening and visiting members during the day. Eleven excellent sermons were given and about fifty-five homes visited. We feel that Bro. Garver's stay among us has been a blessed one. His church, and that his work was most successful. Two young sisters were received by baptism. Nov. 27 Dr. O. G. Brubaker and Bro. Ezra Flory were with us in Institute work. Their messages were received by an appreciative audience. Members and friends from adjoining churches spent the day with us. We are grateful for the privilege of hearing these consecrated brethren—Alice C. Mumaw, Morgantown, Ohio, Nov. 28.

Stonelick. Bro. R. N. Leatherman, of Cincinnati, began evangelistic meetings for us Nov. 6, preaching each evening until Nov. 11, when we held our love feast. Bro. Van B. Wright, of Peebles, Ohio, officiated. The song service for Saturday and Sunday, conducted by Sisters Wright and Singer, was excellent. Bro. Medford Neher, of Cincinnati, illustrated with crayons two songs which were sung "The Old Rugged Cross" and "The Church in the Wildwood." He also preached to a crowded house on Sunday evening. The church was much strengthened and built up by Bro. Leatherman's messages. We deeply feel the loss of Bro. Leonard Leaverton, who was called by death Oct. 25—Mary S. Carr, Newtonville, Ohio, Nov. 17.

OKLAHOMA

Hydro church met in council Nov. 16, with Eld. Herndon in charge. We decided to hold a series of meetings as soon as we can secure an evangelist. Eld. A. G. Fillmore, Bro. J. P. Miller and Sister Minnie Spain were appointed a committee to arrange for the meetings. This is only a new congregation, but we trust that the Lord may guide us in building up a strong church—Ed. R. Herndon, Weatherford, Okla., Nov. 25.

OREGON

Myrtle Point church is busily engaged in the Master's work. Preparations are being made for a Thanksgiving program. The attendance is very good at each service. There are three different places of meeting. We expect to have a series of meetings in the near future. Bro. Ernest Root, of California, preached for us both morning and evening and may remain with us for a time—Thos. Barklow, Myrtle Point, Ore., Nov. 21.

PENNSYLVANIA

Akron. A special missionary meeting will be held in the Akron church on Saturday evening, Dec. 9, when Sister Bessie Rider, of China, has consented to be with us—David Snader, Akron, Pa., Nov. 27.

Aughwick. The love feast, held in the Hill Valley house, was well attended. Bro. A. H. Haines, of Huntington, conducted the service in his able manner, and more attentive congregation I have never seen anywhere. Sunday morning Bro. A. S. Thomas, of Bridgewater, Va., preached a splendid sermon to a good congregation. The pastor, Bro. DeWitt Miller, closed a meeting in Rock Hill recently, with two accessions. Mrs. Weidly A. Burkholder, Shirleysburg, Pa., Nov. 29.

Beachdale church held a week's meetings, beginning Nov. 6, with Bro. R. T. Coffman, of Meyersdale, Pa., in charge. His sermons were both spiritual and inspiring. The house was filled every night, and we feel that much good seed has been sown. Our pastor, Bro. Clapper, with Bro. Coffman, visited in many homes. We closed with a love feast Nov. 12, with about eighty-eight present. Bro. Guy Hartman assisted Bro. Coffman at the love feast. We also had with us visiting members from several near by towns. Sister Virgie Brant had charge of the song service, and proved very efficient. We appreciated her help very much. The Teacher-training Class is progressing. We are now ready to take the first examination—Mrs. Pearl Brant, Garrett, Pa., Nov. 29.

Conecago congregation held a love feast Nov. 4 and 5, with Eld. John Zug officiating, assisted by several visiting brethren. The membership was well represented. Dec. 9, Bro. Hiram Eshelman will begin a series of meetings at the Conecago house. At our Children's Meeting at the Conecago house, Oct. 22, Bro. H. K. Orde spoke to a crowded house with his usual ability—M. S. Brandt, Elizabethtown, Pa., Nov. 25.

Everett. Bro. T. T. Myers and Bro. Galen B. Royer, of Juniata College, conducted a Bible Institute in this church Nov. 11 and 12, which was very instructive. Nov. 13 Bro. M. C. Swagart, of Philadelphia, began church services in the Everett church, continuing for two weeks, ending with our love feast, Nov. 26, which was largely attended. Bro. Swagart preached the Word with power to large and appreciative audiences. Forty came out on the Lord's side, thirty-six being baptized; two were reclaimed and two about the rate. This was the largest gathering ever known in the history of the church. We feel that the church has been much strengthened and the community benefited. Five were baptized previous to this meeting—Nancy Lashley, Everett, Pa., Nov. 27.

Greensburg church enjoyed many blessings Oct. 29. The morning worship period was given to preparation for our love feast in the evening. The day was set apart as "Homecoming Day." When the invitation was given, the crowd came forward. In the afternoon three were received by baptism. The climax came in the evening, when we enjoyed the largest and probably the most spiritual love feast in the history of the Greensburg church. Under the supervision of Bro. E. D. Miller, the church building has been improved by making new Sunday school rooms in the basement and on the main floor, as well as painting and equipment. The cost approximates \$2,000 or more—Mrs. Mary Brounger, Greensburg, Pa., Nov. 23.

Philadelphia (First Church).—Since Bro. H. Stover Kulp sailed for Africa, we are left without a pastor. Will you not unite with us in prayer that our Heavenly Father will open the way and send the brother who he, in his Divine Wisdom, knows will shepherd his flock here? We have prevailed upon Bro. Ross Murphy to help us and while his duties at the University are very strenuous, he has kindly filled the pulpit thus far, for which we are very grateful. His text last evening was, "I have fought a good fight." He said to

fight we must have an enemy and that the same enemy is present now—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 27.

Pottstown congregation recently enjoyed a spiritual revival, conducted by the pastor, Bro. H. Verner Slawter. Delegations from several of our sister churches were present during the meetings. As a result of these efforts, six were added to the church. Our love feast was held at the close Nov. 18, with Bro. J. R. Snyder, of Huntington, officiating, and Bro. A. R. Coffman, of Coventry, assisting in the service. We began our evening prayer meetings Nov. 23 with a goodly number present and enjoyed many thoughts, brought out by different members—Tacy R. Vanderalice, Pottstown, Pa., Nov. 27.

VIRGINIA

Bridgewater.—The church met in regular council Nov. 11. Officers for the following year were chosen: Dr. Flory, elder in charge, with Bro. N. D. Cool, assistant. The church has recently had a great revival. Our pastor, Bro. A. B. Miller, held meetings for one week, resulting in the conversion of fifteen. The series of sermons was among the strongest ever given in this church. Bro. A. B. Miller has lately returned from North Manchester, Ind., where he conducted a very successful meeting—Cora C. Click, Bridgewater, Va., Nov. 26.

Christiansburg.—At the request of this church, the Southern District of Virginia appointed Brethren L. A. Bowman, L. M. Weddle and the writer to assist in organizing a congregation at Merrimac Mines, near Blacksburg. We met with them Oct. 26 and the following organization was effected: Bro. J. F. Keith, elder in charge; Sister Gertrude Reed, secretary; Bro. Dixon, agent for Brethren Publishing House; Sister Della Martin, correspondent. Bro. M. E. Reed was chosen deacon and duly installed with his wife. It was also decided to call the church "Merrimac." Bro. Keith and Bro. Bowman have each held a successful series of meetings there and the prospects for the church seem to be good. At 7:30 Bro. Bowman preached an interesting sermon to a well-filled house. He then left for other fields of labor, and Bro. L. M. Weddle and the writer remained for services on Sunday, and had a good meeting—S. P. Reed, Floyd, Va., Nov. 22.

Elk Run church has just passed through a series of very interesting meetings. Eld. I. Wm. Miller, of Broadway, Va., came to us on Sunday, Nov. 5, and began preaching for us, continuing nearly two weeks, delivering, in all, fifteen soul-inspiring sermons. As an immediate result, three put on Christ by baptism. On Saturday, Nov. 18, we held our communion, at which Bro. Miller officiated. There were about fifty-five who surrounded the Lord's table. Bro. Virgil C. Fennell was also with at the communion, and at 7:30, of the same evening, gave us one of his interesting illustrated temperance lectures. He also lectured for or on the following day, at 11 A. M. and at 7:30 P. M. During the three days that Bro. Fennell was with us, he delivered in all eight lectures within the bounds of the congregation, at the various churches and high schools—W. H. Zigler, Churchville, Va., Nov. 22.

Mt. Olivet church met in council Oct. 14, with Eld. S. H. Flory presiding. At his request he was relieved of the eldership, and Bro. M. E. Kline, of Manassas, was elected to take his place. A quiet, spiritual love feast followed the council, with about thirty-five communing. Bro. Abraham Racer, of Luray, officiated. Nov. 19 Bro. J. M. Kline, our new elder, was with us in an all-day meeting. He preached two interesting sermons. The church was almost filled with attentive listeners. All spent a happy and profitable time. Brother and Sister Baxter Mow, who labored with us during the past year, are now teaching at Hebron Seminary. Sister Anna Cassel, of Pennsylvania, has come to conduct our Sunday-school. The attendance at our Sunday-school has not been very large, but a good interest is being manifested—Mrs. J. G. Racer, Smedley, Va., Nov. 25.

Mt. Vernon.—Bro. C. B. Smith, after serving as our pastor for two years, has resigned. We have lost one of our best and most influential pastors. We express our deepest regret at parting with this consecrated brother. Through his efforts our church was greatly strengthened along spiritual lines. Never has a church had a more valuable and sympathetic leader. He was revered by all who knew him. The church, with its organization, has lost a valuable coworker in Bro. Smith, and a wise and most lovable sister in his wife. We hope her health may be benefited by this change. Bro. Edgar Kircacole is our present pastor and is filling the pulpit most excellently—Mary Forrer, Stuarts Draft, Va., Nov. 27.

Trevilian.—Nov. 4 we held our love feast. Nov. 5 our two weeks' series of meetings closed six having accepted Christ. Our brother delivered good sound messages night after night, together with a consecrated service prior to the message each evening, which touched the hearts of many. C. M. Shumake, Trevilian, Va., Nov. 20.

Troutville.—Nov. 11 marked the close of our revival meetings, which were ably conducted by Bro. Geo. W. Flory, of Roanoke, Va. He preached twenty-one sermons, which were heart-searching and full of Gospel truth. A fine cooperative spirit seemed to prevail throughout the entire meeting, and the attendance was unusually large. Our pastor, Bro. F. E. Whitfield, delivered the message in a very interesting manner. Twenty confessed Christ, eleven of whom have been baptized. One was reclaimed. Bro. Flory's work was certainly an inspiration and was very greatly appreciated. Our love feast was held Nov. 18. We were glad to have with us Brethren C. S. Ikenberry, W. M. Kahle, who officiated, and Levi Garst. Bro. Jonas Graybill, life advocate of this congregation, was able to be out and to enjoy another of these spiritual feasts. It was a matter of interest to all, to know that this meeting was held on Bro. Graybill's eighty-eighth birthday. On the Sunday following the love feast, our pastor delivered a very able sermon on "The Marks of a Man."—Frankie Showalter, Troutville, Va., Nov. 25.

Valley.—Oct. 7 and 8 Bro. Virgil C. Fennell gave us two stereotyped lectures, which were well attended. Our series of meetings, conducted by Bro. S. D. Zigler, of Harrisonburg, began Oct. 9 and continued for two weeks. Bro. Zigler delivered eleven inspiring sermons. The membership was spiritually strengthened. As immediate results eleven were baptized. Our love feast was held Oct. 14. At our quarterly council meeting, Nov. 10, Brethren F. H. May and D. B. Showalter were chosen Sunday-school superintendents for 1923. Sister Mollie Hedrick was chosen president of the C. W. Society—Mrs. Davis Nolley, Nokesville, Va., Nov. 27.

WASHINGTON

Wenatchee Valley (East Wenatchee House).—Our love feast was held Nov. 18, with one hundred and thirty-eight members communing—an equal number of brethren and sisters. The examination service was conducted by the pastor, Eld. G. W. Sellers, of Bryan, Ohio, officiated. Two were baptized just preceding the service, and one the next day. This makes six baptisms, recently, in the Wenatchee Valley church. A special Thanksgiving service is to be held at the East Wenatchee house, with an offering for a specially-designated work. Eld. W. E. Trostle, of Pasadena, Calif., is to assist us in a Bible Institute and evangelistic services, beginning Jan. 21, and continuing four weeks—Lula O. Guthrie, Wenatchee, Wash., Nov. 23.

Wenatchee Valley (City Congregation).—Since our last correspondence two have been received into the church by baptism. Sunday evening, Nov. 12, our Clean Life Army boys gave us a splendid program. Sunday morning, Nov. 19, Bro. J. W. Steels gave us an interesting address. Our Sunday-school is progressing nicely. The various organized classes are doing a great deal of work—Mrs. C. R. Weimer, Wenatchee, Wash., Nov. 20.

WEST VIRGINIA

Mt. Hebron.—Bro. D. W. Kirk, our elder, came to us Nov. 18 and preached ten sermons, the pastor delivering one during this time. The meetings closed with a love feast, Nov. 27, with fifteen conversions. Many good impressions were made. The elder and pastor made the visit prior to the council and found the membership in love and union. A. S. Cool, Littleton, W. Va., Nov. 28.

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"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

Vol. 71

Elgin, Ill., December 16, 1922

No. 50

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...EDITORIAL...

Both Case Work and Mass Work

PUBLIC sentiment is not merely the sum total of individual opinions. Neither is it the same thing as the average of these opinions. It is something more.

A reference to mob psychology, as the phrase goes, will help us to understand it, though it is not necessarily anything so erratic and irrational as this. But whenever a group of persons become interested in a common cause, the strength of the group is greater than would be indicated by a mathematical addition of the individual units. An extra element is introduced. Each person's contribution is somehow reinforced by his contact with the others. His own powers are raised far beyond what they would have been alone. And so with all the others. Who has not experienced this himself, and witnessed it in his fellows, when attending an enthusiastic meeting in behalf of some worthy project?

This is what makes mass movements possible and also what makes them so powerful. The awakening of the public conscience on a vital matter is not only a real possibility but one full of the promise of progress. Such public enthusiasm often seems fickle and transient as, indeed, it often is. But often too, if not always, there is in it an element of abiding worth. There is advancement in the generally acknowledged standards of right. The people refuse to tolerate longer certain things which had gone unchallenged before. The public conscience can be educated to demand better things.

There is good reason, then, for "mass work" as well as "case work," as the experts would designate the two types of activity. And the church must recognize in her own work the legitimacy and need of both. Each reinforces the other. The strength of public movements for righteousness is the church, but that strength would soon be dissipated if the church gave no attention to the winning and building up of an individual membership. On the other hand it can never build up its own membership to the level of their possibilities if it refuses to be interested in the atmosphere of the community at large.

Fighting a duel was once the only honorable method of settling certain kinds of personal differences. So it was generally considered. It is not so considered

now. The change is due to a change in the public conscience on that subject. It is well that the change has taken place. Slavery was not abolished by the conversion of all the individual slaveholders to the doctrine that the institution was morally wrong. When a sufficient number of people thought so, the thing was accomplished. The church and society are the better for it. The conversion to Christ of all the individuals of a certain group or community or nation would certainly be an effective method of improving the moral tone of that group or community or nation, but it would not be wise to make every kind of reform wait upon that.

The conversion of all the saloonkeepers and distillers, one by one, would have made a happy end of the saloon business, but it was not necessary to tolerate such a monstrous evil in our national life until that could be accomplished. How recreant to the most solemn obligations of Christian love that would have been! Is it any less so to look with indifference or complacency upon any wrong which an enlightened public conscience could rectify?

The industrial life of the present day is full of practices which no Christian conscience can justify. Much misery and injustice are involved in it. The sleepiness of Christians to the meaning of the salvation they profess to have obtained in Christ is what makes possible the long continuance of this state of affairs. The education of the public conscience is in their hands. They do not realize how solemn is the trust committed to them.

The great world plague of war, which has lately reaped such a terrific harvest, continues to threaten mankind. It will be banished when public sentiment demands this. And this demand will be made when the Christian sentiment already existing in the world becomes aggressive enough to organize itself effectively. And it will become aggressive enough when it becomes sensitive enough.

You may have neglected that decayed tooth for months but when it begins to hurt sufficiently, the long-deferred visit to the dentist is arranged forthwith, the pressure of business notwithstanding. The conscience of the church itself must first be sufficiently sensitized, then it will arouse itself to the importance of creating a public conscience which will put an end to these unchristian things in both our domestic and our international life.

That sensitizing of the church conscience can only come along with an appreciation of the meaning of love as the supreme element in Christian service. So long as Christians can look upon injustice and misery, and turn away with the comforting reflection that it is not their business to correct it, nothing much will happen.

"In the Presence of Mine Enemies"

THERE are so many exquisite touches to that picture of God's loving care for his children in the twenty-third psalm that we are almost sure to miss the beauty of some of them. For example, that one in which the Host sets his bountifully-laden table for his guests in the very presence of the latter's enemies.

If you or I had been making that picture we would not have had any enemies standing around at all. We would have had them destroyed or driven off at least. But no, there they are, looking on in disappointed rage, no doubt, for never a finger dare they lift up against the coveted objects of their pursuit.

Because the experiences reflected in this figure are not fanciful but true to fact. Human life must be lived in a world full of harassments and pain. Enemies of our peace beset us on every hand. You

think you have them driven off for good, and there they are right back again, or worse ones in their stead.

But the wonderfulness of God's protecting love is that he can take care of us and give us peace, all these enemies of our happiness notwithstanding. He spreads his table for us in their very presence.

Let them threaten, then, to their hearts' content! And quit your foolish ambition to be rid of them. You can't accomplish that. But you can eat and drink and laugh and sing right in their faces.

The Task of the Missionary

"THERE are still some members of the Church of Jesus Christ who fail to recognize the significance of the foreign missionary's task. To some he arrives at his field with a carpet bag and a Bible, and immediately proceeds to dispense the Word of God from a soap box to a startled group of half-clad natives—heathen, so-called. To others he is a necessary part of a respectable Christianity, and his support must be included in the good works to be found credited at the last day. Others find no place for him whatever in the plan of the Kingdom."

So it seems. But ask the missionaries themselves—those who are teaching the black man of the African jungles the righteousness of monogamy, or those who are trying to lift human relationships in India above the contacts of brutes, or those who are working hard to give the girlhood of Korea an even chance.

Planting Christian communities in pagan lands is what the foreign missionary is doing. It is a very simple process in theory but in actual practice it is full of troublesome complications. The inherited prejudices and customs of the ages must be dealt with. The prejudices must be overcome and the customs must be changed. It takes time and patience and love and faith to accomplish this. But the missionary does it.

As the people accept his teaching, little by little he succeeds in establishing Christian homes—others besides his own home. Some who do not respond directly to his teaching are won by the new type of home life they see. And so the missionary works on. Winning individuals to the acceptance of Jesus Christ as their Savior, he is, at the same time, building up a Christian community. He is changing the whole life outlook of the people. He is developing character and a higher type of human relationships and a nobler thought of God.

What Your Heart Tells You and Why

"Who told you that?" a mother asked her daughter when the latter was giving expression to what seemed to the mother a very strange notion. "My heart," replied the daughter. Which is a simple illustration of the great truth that our fundamental convictions are intuitive rather than reasoned out.

But this does not mean that they are entirely independent of our control or influence. What we think instinctively depends much on our own experience and environment, that is, on what we feed the inner life. Wherein rests our responsibility.

The intuitions of God are absolutely right, for he sees the whole truth perfectly. The trustworthiness, then, of our intuitive convictions will depend upon how closely our life is bound up with his—upon how fully his Spirit lives within us.

So that puts the matter in our hands. He is ready, eager, always waiting to come into our hearts and live there, if we make room for him. Your fundamental convictions are intuitive, but the chief factor in determining them is your own will.

CONTRIBUTORS' FORUM

"Opportunity"

- "They do me wrong, who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise and fight and win.
- "Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!
- "Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.
- "Though deep in mire, wring not your hands and weep;
I lend my arm to all who say: 'I can.'
No shamefaced outcast ever sank so deep,
But yet might rise and be a man!
- "Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future pages white as snow.
- "Art thou a mourner? Rouse thee from thy spell,
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

—Walter Malone.

"In the Steps of Our Savior"

1 Pet. 2: 21

BY G. L. WINE

Synopsis of Sermon

It was no uncommon thing for Jesus to command those, who were to be his disciples, to leave their positions, in order that they might follow him. Whether to the fishermen, that were mending their nets, or to the officer who sat at the receipt of custom, the call was the same. To the rich young ruler, who came inquiring the way to eternal life, together with other things, Jesus said finally: "Come and follow me." Paul was a follower of the Christ when he said: "Be ye followers of me, even as I also am of Christ." Again he said: "Be ye imitators of God." Not only were the disciples to be imitators and followers, in the sense of a "trailer," but they were also to take up the principles which Christ laid down, and to become exponents of his life.

Some years ago Chas. M. Sheldon wrote a book: "In His Steps." This he recently revised so as to make it applicable to a disciple's walk in present-day social conditions. In thinking of this subject, it must not be forgotten that the new birth must first have been an experience in the believer's life. Without this, it is impossible to follow in his steps.

Let us notice, then, that Christ is an Example for every life. After Jesus had washed the feet of the disciples, he said: "I have given you an example that ye should do as I have done to you." In this case we have a plain statement of his example. In the text Peter says that he left us "an example." An example is a "copy," a "pattern." The former custom in public schools was, to have a copy-book. In this a line would be written at the top of the page, which was to be a pattern for the student to go by, in his writing on that page. So Jesus became the "Divine Pattern," "Copy," "Standard," after which our lives are to be patterned—not indeed in his Divinity, but in his love and service to humanity, and in his obedience to God. Being thus a Pattern for us, we may well ask, in every contemplated action: "What would Jesus do?" This becomes the test of true discipleship. If, on any point, the Holy Scriptures seem to have left us without direction, we may find that direction by answering intelligently, to ourselves, the question: "What would Jesus do?"

We note, in the second place, the propriety of walking in Christ's steps. Is it at all expected—may we ask?—that a disciple should walk in the steps of the Master? Listen to John: "He that saith that he abideth in him, ought himself also to walk even as

he walked." It is clear that for the one who says he "abides" in the Master, the expected and proper thing is, to walk as he walked. But what is it to abide in him? Jesus said, referring to his disciples, "I in them." That was a new and a unique relation for humanity to have with Deity, but so has God, in the person of his Son, chosen to dwell in the lives of all who will, by faith, receive him. It is a profession of the highest order, to lay claim to the indwelling Christ in the life. The responsibility of such a weighty profession demands that there be a harmony of life, as an evidence of its genuineness.

If Christ is our Example, and if the only proper thing, to be expected, is to walk as he walked, then we inquire into its possibility. It is objected by some that it is too high a standard. Some one has said: "It is too high for a 'Christless' man, but not too high for 'a man in Christ.'" If you have Christ abiding within, he "worketh in you both to will and to do of his good pleasure." This is the sole secret of its possibility. His life, by our permission, is lived over again through us, because he abides within. The worldly man loves his friends and does good to them that treat him kindly. "But," said Jesus, "if we love them that love us, what thank have we?" The indwelling Christ makes us love the despised, and those who despise us, and to do good to them. Christ not only loved his enemies, but gives us power to do the same. This is the test of walking in his steps.

How beautifully agree the words of the prophet with this when he said: "I will give them a new heart," and again, "Righteousness shall go before him and set us in the way of his steps"! It is righteousness—the beautiful righteousness of God—that is placed upon us, energizes us and sets us in the way of his steps.

The great company about the throne, seen by John, as they were singing a new song, were "they which follow the Lamb whithersoever he goeth." As the Divine Pattern, may we, too, follow him. Like a son following in the footprints of his father, placing his little foot in the larger print of the father's, but in no wise able to fill it, may we, too, follow our Divine Pattern, however far we may be coming short—still following, still attaining, and still hoping.

Mt. Morris, Ill.

Justice

BY S. Z. SHARP

WHAT is justice? We can not grasp it with our senses—we can not see, hear, or feel it. It is purely mental—an idea—yet it is, as much an entity as God himself. When traced to its source, we find it in the very throne of God, as stated in Psa. 89: 14, "Righteousness and justice are the habitation of thy throne." Justice, right, and equity, are all attributes of God and have much in common, yet there are also shades of difference. Right is like a monument—firm and immovable. It is a standard by which acts are measured. Justice is something which can be applied to acts. We consider an act just or unjust according to its merits, as judged by the standard of right. One man receives an injury from another. He sues for damages in a court of justice, and is awarded a certain sum. Then we say: "He received justice."

Justice is awarded according to law, which is stern and inflexible. The Mosaic law required "an eye for an eye and a tooth for a tooth." A man was put to death under the testimony of two or three witnesses. There was no mercy shown. The law of Christ is different. John 1: 17 says: "The law came through Moses, but grace and truth came by Jesus Christ." The law of Moses demanded stern justice, the law of Jesus Christ grants equity. The necessity of equity has been acknowledged, all down the ages, to temper the rigor of the law. Aristotle, the great Greek philosopher, stated: "Equity is intended to correct the defects of the law."

Right and justice were the chief subjects preached by the prophets of Israel to their people, to escape the punishments that God would inflict for wrong-doing, and to share the blessings that he would bestow if they did right, or, as the Prophet Micah puts it, "to

do justly, and to love mercy, and to walk humbly with thy God."

Justice, right and equity were also chief topics under which Paul preached. When he spoke before Felix, and reasoned of righteousness, justice and judgment to come, he made Felix tremble.

Not only are the laws of the Old Testament and the New, based upon justice, but the laws of all civilized nations are intended to be such, hence we have our courts of justice and administrators of justice. Beginning with the lowest, we have our Justices of the Peace. Then we go up, until we come, at last, to our Justices of the Supreme Court. The entire realm of law, both divine and human, is based upon justice. There is this difference, however, between justice and equity—while justice is stern and inflexible, equity is tempered by mercy. It attempts to reach the case of individuals which the stern character of justice can not reach, hence we have our courts of equity, as well as our courts of justice.

Justice and right are closely allied with each other. From right we have that quality which is called *righteousness*. This is defined as being "that state which is well pleasing to God." It is that which the Son of God came on earth to bestow. He accomplished this by taking on himself the sins of all humanity, and sacrificing his life in its stead. In this way he perfectly satisfied justice and is able to bestow eternal life to as many as comply with the conditions. Thus we have what is called the righteousness of Christ—the only means by which a soul can gain eternal life.

At this time there is an intense desire for justice. The whole world demands it. France has eight hundred thousand soldiers under arms, at a staggering cost, to enforce justice from Germany for the injury which that country inflicted upon her. Many millions in Russia are starving and crying for justice from the government which brought this calamity upon them. Armenia is crying to the nations to save her from extermination by the ruthless hand of the Turks. All India is aroused and asking for justice from the exactions of the British government. In our own land two million of ex-service men are asking for justice and a bonus for the hardships they endured, while they saved the world for democracy. The one hundred and ten million inhabitants of our country suffered from the inconvenience that was caused by the strike in our mines and on the railroads. By it transportation stopped, and thus the necessities of life could not be conveyed.

Even in heaven the cry for justice is going up. In Rev. 6: 9 we read: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood?" We can not always get justice in our courts of justice. The rich can employ high-class lawyers to defend them and thwart the aims of justice.

Will true justice ever be meted out? Yes, read Rev. 20: 11-15, and you will learn that a day will come when the Judge of all the earth will sit upon his throne and all the nations will be gathered before him, and the books will be opened and every one will be judged according to his works. This judgment will be final and justice will be absolute and correct.

Fruita, Colo.

The Devil's Advertising

BY C. ERNEST DAVIS

ALONG one of our Southern California roads, leading out of Los Angeles, I saw some attractive signboards. They were in the shape of a fish, probably seven or eight feet long, and brilliantly painted. The inscription said, "Spend Your Summer in Owens Valley—Hunting and Fishing." That fish was so alluring in its appeal that any lover of the out-of-doors would at once feel like starting for the valley, to enjoy the reality of the pleasant mental pictures, so subtly suggested by the sign.

A brother told me that he had followed that road

for 150 miles, and the farther he went, the smaller the fish became, until at last it was about eighteen inches long, made of an old rough board, and scarcely painted. Probably the advertisers figured that, after you had come that far, you wouldn't turn around and go back, that the more time and gasoline you had invested, the less it would take to cause you to continue your pursuit.

Now Owens Valley really has good hunting and fishing, but leaving that out of the question, the advertising itself reminds me of Satan's methods. He always promises a lot at the beginning, but his promises grow less and less attractive, as you follow up his schemes. His first bit of bait may be large and juicy, but the quality rapidly falls off, and at last the victim finds himself caught on a bare hook. Pretense has been swept away and the grim reality proves disappointing enough. There are gilded palaces of sin to snare men, and dens, joints, hovels, dumps, and the gutter at the end of the way. Evidently, as men travel on, down the road of sin, it takes less and less plate-glass, polished brass, bright lights, and gay music to keep them going.

Eventually some people are disillusioned, and come to the place where they cease to expect anything worth while, realizing that the end of that way is death. Still they travel on—the road has them in its grip. They think they have gone too far, and that it isn't worth while now to turn around and go back. It's too far, and with their last bit of strength they will just stumble on a few steps to the end. How splendid that the Gospel of Christ has a message of liberty and life for such! How splendid it is that a new life principle can be implanted in such a one—a life principle that will give new hope and new power to realize that hope!

God has warned us of the devil's advertising system. He has pointed out the disappointment, sorrow, and loss that are sure to come to the one who trusts Satan's promises. See how Solomon ripped off the mask from some common snares:

"For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death, her steps take hold on hell" (Prov. 5: 3-4).

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth its right aid. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23: 31, 32).

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16: 25).

As a church, we should be active in rescuing men and women from the grip of the road of sin. There should be no let-up in our evangelistic and rescue work. In fact, I doubt if we really do enough in trying to reach the "down-and-outs"—those who are helpless in the grip of the adversary. And that is not our whole task. We should expose the delusion of Satan's advertising to the young, and acquaint them with the certainties and appeal of that "more excellent way." The warnings of God, as well as the restorative messages of the Gospel, are entrusted to us. May we awaken to our responsibility concerning both the preventive and curative powers of the message of Jesus Christ, and may we seek to help men and women, not only at the end of the trail, but at the beginning, and all along the way.

La Verne, Calif.

Essential Factors in Missionary Work

BY O. P. JONES

Second Prize Essay, Blue Ridge College

MISSIONS constitute the primary work of the church—the work for which the church was commissioned by our Lord. This greatest movement for the social betterment and the moral and religious elevation of the world, is not simply a desirable thing for the church to carry forward, but it is her chief and most important undertaking. It is the reason for the existence of the church, and should be made the controlling purpose in the life of each member. Every Christian, therefore, should be fully informed concerning this principal work of the church.

A realization of the need is one of the first essentials

of missionary work. Anything less than a knowledge of Christ's plan for all mankind, and a sympathy that reaches the whole world, is insufficient. If Christ is a reality in our own lives, and we realize that "there is none other name under heaven given among men, whereby we must be saved," we must do all in our power to make him known throughout the world. We must do it not only for our own sakes, but for the growth of the Kingdom. Christianity requires perpetual propagation to attest to its genuineness.

We are deeply moved only by the sufferings that we distinctly realize. A Christian who enters into the life of Christ with a sincere and open mind, studying his life as he moves about among men, giving comfort, joy, and peace to others, and forgetting himself, can not consider the suffering and death of Christ, without being deeply impressed, and being moved to express his love in return for such service. A sincere meditation on the conditions of men and women in lands where Christ is not known, contrasted with those where Christ has for many years been honored and loved, also melts men's hearts. Then they are led to express the same spirit of compassion that our Lord expressed—not words but service. No Christian can sit idly by, and shirk responsibility. The works of God in the non-Christian world inspire men to lives of holy enthusiasm. It is said of James Gilmore that "he spared himself of nothing, but gave himself wholly to God. He kept nothing back. All was laid upon the altar." He said: "To me the soul of an Indian is as precious as the soul of an Englishman, and the Gospel is as much for the Chinese as for the European." It was this divine enthusiasm that led Carey to speak the memorable words: "Expect great things from God, and attempt great things for God."

Not only does this knowledge create enthusiasm, but the knowledge of what God is doing and what he wants done, in the world, enlarges one's view of the world, of the church, and of the Gospel. Missions are the life-blood of the church, and we can not, under any conditions, permit the circulation of the vital forces to stop, and to stagnate at the heart. The spiritual life is the life of Christ. This life of Christ can not be penned up. "It is a holy thing," said Disraeli, "to see a state saved by its youth." It is still more impressive to see the youth of many lands fired with a passion for the world-wide extension of the reign of Christ. Let the young people of our land realize their responsibility through consecrated lives, and they will evangelize the world in this generation.

A second factor in the propagation of missions is money. Money is not only a standard of value and an instrument of power—it is itself accumulated power. Money has power to enable a man to multiply the length of his life service. With money a man can insure the continuation of his activity, through others, for long years, and even generations, after his own earthly career has closed. Money enables a man to extend the field of his life service. As money speaks all languages, there is practically no limit to the geographical range of its influence. Money is the lever of all good enterprises. No amount of money can save a soul, or build a character, or evangelize a city, and yet it is a factor without which these results are not accomplished. Money power, rightly used, will return a hundredfold harvest. Money has power to multiply greatly one's opportunities, influence, and fruitfulness. These all spell responsibility.

Bushnell has well said that the great problem is the Christianizing of the money power of the world. Realizing the wealth of the church, we are forced to the conclusion that there is a startling misappropriation of trust funds. Many of us accept Jesus as Savior but fail to acknowledge him as Lord. Some acknowledge him as Lord, but fail to conform their lives to their profession, and to make him Lord in fact. It is impossible for him to be Lord of a man's life and not of his substance. He does not consent to divided ownership. Christians are trustees or stewards, and in no sense are they owners or proprietors. Each Christian will be held to strict account for his stewardship. Christ had most severe denunciation

for unfaithful stewards. When his followers observe the same clear rules of honest dealing in their transactions with the Lord, which they regard as imperative in dealing with their fellow-men, the financial problem, involved in the world's evangelization, will be solved.

The giving which has the largest propagating power is made possible by self-denial. There can be no real giving which does not involve the giving of self. This is the spirit that overcomes the world. The deep secret of it is given in this pertinent apostolic characterization of Christ: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The world asks: "How much does he give?" The controlling motive in our giving should be to please God. Right practices and right motives in our giving will emancipate us from selfishness, will make possible the larger manifestation of the power of Christ in our lives, and will develop world-conquering power.

A third factor, necessary to the progress of missions, is consecration of the forces at home. To preserve the spiritual life, the pure faith, and the conquering spirit of the home church, even in the interest of the work on the home field, a much larger number of the choicest young men and young women of Christian lands must be set apart for the extension of Christ's Kingdom abroad. We need more parents like the mother of Fidelia Fiske, who, when her daughter had traveled thirty miles, to get her consent to go as a missionary to Persia, answered with tears, "Go, my daughter, go." The study of the biographies of forty leading missionaries shows that the home life of thirty-two of them was favorable to their becoming missionaries, and in nearly every case remarkably so. The spirituality of the home is essential to the development of the missionary spirit and purpose in the children. The missionary enterprise is simply the projection abroad of the work at home. It will eventually raise the general standard of the home church. What the spring or fountain is to the stream, the home church is to foreign mission work. We can not afford to shut off the supply base of power.

We must have a Christian faith and a Christian life of such purity as to make it well worth propagating. With arrested life we can not send forth and properly support living missionaries. Only when we are filled and energized by the Holy Spirit, can we evangelize the world. By increasing the number of Christians, who are open and unhindered channels of the Spirit of Christ, will we move forward in the evangelization of the world.

Before giving or going, comes prayer. This important essential was taught by Jesus by precept and example. Prayer is the greatest power that God has granted us. He has given it to every Christian. We may differ among ourselves, as to wealth, social positions, educational equipment, native ability and such inherited characteristics as we may possess, but in the matter of exercising the greatest force, that is at work in the world today, we are on the same footing. No one, therefore, is excusable if he fails to exercise the great privilege of prayer. We know not when the missionary is facing his greatest opportunity or his strongest temptation. What right, then, have we to leave unappropriated or unapplied the greatest force which God has ordained for the salvation and transformation of men? A prayer list should not only include friends or relatives on the field, but the entire world, the mission schools, the evangelists, the doctors—yes, and even the poor, degraded woman in heathen blindness. Such a prayer will also transform the life of the intercessor.

New Windsor, Md.

Tithes Under the Law and Free Gifts Under the Gospel

BY I. J. ROSENBERGER

1. TITHES—THE TENTH—WAS AN ALLOTTED PORTION, GIVEN FOR SACRED PURPOSES UNDER THE LAW. It seems to have been a recognized practice, at first, that portions were given by choice, as seen in Abra-

(Continued on Page 794)

What the Missionaries Think

BY H. SPENSER MINNICH

"He must increase, but I must decrease" (John 3: 30).

IN making the above statement, John the Baptist expressed a truth that is greater and more universal than we realize.

Missionaries, in doing deeds of service and mercy, often win high esteem of the natives, but missionaries must decrease while Christ increases.

In going to foreign lands as missionaries, Christ must rise supremely above our denominational lines.

The occidental civilization, which is so dear to us, should quickly take a secondary place, while missionaries present a Christ that transcends nations. It is not a United States Christ we take to foreign lands.

The above statements are typical of the discussion in the Conference on Missionary Preparation, held recently in New York. The writer does not report the various sentiments, expressed in the Conference, as his own personal viewpoint, but rather as indicative of what others are thinking on these important questions.

The attitude of mind, held by the missionary, according to Bishop Fisher, is of utmost importance. First, there dare be no racial prejudice. A missionary can not allow a difference in color of skin to make a difference in the value of a soul on God's scales, neither dare the missionary feel that superiority will always find its greatest advance in the white race and that the other colors are doomed to trail behind. American students, who sit with foreign students in university classes, discover that it is a real task to match wits with them. It is a commonplace statement that no racial prejudice dare exist, and we imagine we do not have it. Then notice Student Volunteers and other good Christians, contributing to the conversion of other lands, while we falter and hesitate to associate with the man of another color in our own student bodies and communities!

There must be freedom from religious prejudice. Certainly there must be some good in all religions and the missionary does well to discover such and recognize it. All spiritual discoveries were not made in America. The people of India and China have sought after God. It appears, however, that we of America may have had greater opportunity, and because of this we go to them in unselfishness and helpfulness.

Missionaries are not duty bound to defend the flag of the country from which they come. There is so much imperfection in all governments and civilizations that a missionary soon gets in trouble, trying to defend his native land. It is the supreme Christ that we have to offer and only such elements of our civilization as contribute to the Christian life, should engage the time of the missionary.

We must become the servants of the church in mission lands. There should come a time, in every mission, when we, like Christ, must trust the management of the church to the natives themselves. It is to be expected that they will make mistakes, but out of these will come experiences that will make them strong.

In America we have become accustomed to a civilization of force. The business man with the most capital forges ahead, regardless of his competitor. If two men get into a fight, the weaker gets killed. In all things—business, education, and even war—we believe in the survival of the fittest. In some respects the civilization of mission lands is now more Christlike than this.

A new missionary went to India. He had heard of and been warned against the uprisings there. When he landed, an older missionary met him at the pier and to him the new missionary soon confided that he had come prepared for the emergencies that might arise. The older missionary inquired what he meant. Then the new missionary said he had a Colt revolver in his pocket for protection, if necessary. The older missionary suggested they walk down along the water-edge. There he asked to see this sparkling new up-to-date weapon of protection. After looking at it carefully, he said to the young man: "Now I will do you a great favor," and with those words he threw the gun into the bay as far as he could. Then he said, "Nine

out of ten chances you will never need it, and if you should, your testimony to Christ will avail far more to die peaceably than to die fighting in occidental style."

Since officials and head men have a large influence over their subjects, we should cultivate the friendship of such men and leave no stone unturned in bringing them to Christ, for they, in turn, will help the work of converting others.

Native people can learn more by observing the acts of the missionaries than by hearing their teaching. The home life of missionaries should be far above reproach.

The traditions of every land are highly prized, and only such traditions as are harmful should be frowned upon by the missionary.

In Mohammedan territories the native Christians are taunted by the Mohammedan, for they say that Christ makes folks like women, and Mohammed makes them like men. Christians will not fight and Mohammedans will.

There should be no falling out as to whether we should teach a social or an individual Gospel, but, like Christ, we should be interested in teaching both.

Four terms, much used in the Conference, were: "International Mind," "Open-mindedness," "Brotherliness" and "Humility." The second was stressed so hard that finally one speaker said that, while he believed in open-mindedness, yet it was quite possible for our minds to be open at both ends, so that we believed nothing for sure.

It is with timidity that I write these things that missionaries should and should not do, for our workers on the field could write for us out of the abundance of their experiences many things that are more practical. Yet they will be interested to know what mission board secretaries talk about while they are in conferences, here in America.

Elgin, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DISTRICT CONFERENCE

The District Conference of Northwestern Kansas and Northeastern Colorado convened in the Burr Oak church Oct. 27-30. The attendance and interest were very good, and the spirit of the meeting was excellent.

Bro. D. W. Kurtz, of McPherson College, added a great deal to the interest of the meeting. He gave a number of his fine lectures, which were very much appreciated.

The following had a place on the program: Temperance, Christian Workers' Meeting, Child Rescue, Mothers and Daughters' Meeting, Fathers and Sons' Meeting, Education, Young People's Conference, Ministers' Conference, Ministerial Meeting, Sunday-school Meeting, Sisters' Aid Society and Missionary Meeting. These subjects were discussed by speakers who had made a study of them, and many good suggestions were given for the help of others.

Oct. 30 was the District Meeting proper. The business which came before the meeting was taken care of in a business-like way, and plans were laid for next year. The report of the District Mission Board showed plans for opening a new mission this year, and the Board was encouraged to go on with the good work.

Eld. Geo. R. Eller, of Arriba, Colo., was chosen as a member on the Standing Committee for next Conference, with Eld. Frank Wagoner, of Waldo, Kans., alternate. The Conference closed on Monday night. The next District Meeting is to be held in the North Solomon church, Portis, Kans.

Geo. W. Burgin, Clerk.

Burr Oak, Kans.

PROGRAM OF CONFERENCE ON CHRISTIAN EDUCATION

To Be Held at North Manchester, Ind., Jan. 16-18, 1923

Theme.—The Program of Christian Education.

Tuesday, Jan. 16, 7: 30.—Address.—Ezra Flory.

Wednesday, Jan. 17.—Forenoon, Program of Christian Education for State Districts: Organization, Goals and Means.—Manly Deeter, L. W. Shultz. General Discussion. Afternoon, Program of Christian Education for the Local Church. Organization, Goals, Means.—H. L. Hartsough, A. P. Musselman, General Discussion.

Thursday, Jan. 18.—Program of Christian Education in the Sunday-school: Adults.—J. A. Robinson, C. L. Wilkins. General Discussion. Young People's Division.—R. C. Wenger, R. H. Miller, H. H. Helman. General Discussion. Children's Division.—D. R. Murray, Floyd Irvin, Nora Berkebile. General Discussion.

THE INSTITUTES IN NORTHEASTERN OHIO

For some time the leaders of Northeastern Ohio have entertained the opinion that a series of Institutes, held at central points in their State District, might be more profitable than a single central one for three days. The experiment, this time, has left no doubt as to the advantages. During the eleven days, at as many places, Bro. O. G. Brubaker and myself delivered sixty-five regular lectures and eleven special ones to children and others. At these meetings there were in attendance forty ministers, forty-two superintendents, one hundred and twenty-six teachers and a total of over two thousand people. In this way young people and children were reached, as well as older folks. A general inspiration came to not only a few leaders, but to communities and to the church constituency. More and more we must plan to carry our messages to the doors of our churches—to these units of our life—and assist them in planning their programs and solving their problems. The few delegates, who attend Institutes at a distance, can not bring back to the churches the inspiration received. This intensive plan works better.

By a little effort we discovered many things of interest in twenty-two of these Institutes. One of these is that only one person was found who remembered the first time he ever went to church. He was eight years old at the time. Our people have been reared in going to church from infancy, so that they do not remember the first time. In the last eleven Institutes—those in Northeastern Ohio—we found that out of 674 conversions, 15 occurred before the age of ten, 271 between the ages of ten and fifteen, 185 from fifteen to twenty, 119 from twenty to twenty-five, 40 from twenty-five to thirty, 11 from thirty to thirty-five, 14 from thirty-five to forty, and 19 after the age of forty. This means that 87 1-2% were converted before the age of twenty-five—the high point being at fourteen. In a similar way it was found that 74% of the Sunday-school teachers began before the age of twenty-five and that the high point, in the 267 studied, was at the age of nineteen. This is the time when these volunteers are ready to be used. If we do not employ them when ready, they have a tendency to wither.

Northeastern Ohio has an army of splendid young people and children, who are being trained for the future. There are some good teacher-training classes, too. One finds open-mindedness toward better methods and toward improvement in work. This State District is blessed with many able ministers and teachers. Churches are, as a rule, equipped for teaching, but improvements are much needed—especially at some places. The spirit of the members is excellent and one can not but prophesy great things for them. Working with such people is an inspiration to those who come to assist. We were kept so very busy that we did not have time to hear of bad conditions, if there are any. God bless these noble believers!

Ezra Flory.

Elgin, Ill.

PROGRAM OF CONFERENCE ON CHRISTIAN EDUCATION

To Be Held at Mount Morris, Ill., Jan. 11-13, 1923

Theme.—The Program of Christian Education.

Thursday, Jan. 11, 7: 30 P. M.—Address.—Ezra Flory.

Friday, Jan. 12.—Forenoon, Program of Christian Education for State Districts: Organization, Goals and Means.—S. S. Blough, C. H. Gnagey, A. W. Miller. General Discussion. Afternoon, Program of Christian Education for the Local Church.—Organization, Goals, Means.—C. B. Rowe, J. W. Lear, I. D. Heckman.

Saturday, Jan. 13.—Program of Christian Education in the Sunday-school: Adults.—Ralph Rarick, D. D. Funderburg, Merlin Miller. General Discussion. Young People's Division.—C. H. Shamberger, Paul Studebaker. General Discussion. Children's Division.—Elsie Emmert, Eva Lichty Whisler. Discussion.

BIBLE CONFERENCE AT BRIDGEWATER COLLEGE

Including Important Conferences on Sunday-school, Missionary and Ministerial Problems, Jan. 2-7

Jan. 2, 7: 30 P. M., Address, Not His Book But Him.—C. D. Bonsack.

Jan. 3, 10 A. M., Conference on Church Music.—Nevin W. Fisher. 10:30, The Religious Life of China.—E. M. Wampler. Jesus and Business.—C. D. Bonsack. 1:30, The Religions of China.—E. M. Wampler. Some Ideals of the Church of the Brethren.—C. D. Bonsack. 7:30 P. M., Making Religion Beautiful.—C. D. Bonsack.

Jan. 4, 10 A. M., Conference on Church Music. The Religions of China.—E. M. Wampler. Jesus and Social Life.—C. D. Bonsack. 1:30, Religions of China.—E. M. Wampler. The Program of the Local Church.—C. D. Bonsack. 7:30 P. M., The Glory of the Church.—C. D. Bonsack.

Jan. 5, Ministerial Conference, General Theme, Evangelism. 10 A. M., The Need and Importance of Church Expansion (Speaker to be supplied). All-Year-Round Evangelism.—D. B. Garber. Fuller Utilization of Our

Ministerial Forces in Our Expansion Program.—J. C. Miller. Jesus and Religion.—C. D. Bonsack.

Afternoon, General Theme, Efficient Organization of the Local Church. 1:30, Relation of Elder and Pastor.—B. B. Garber. Fuller Utilization of the Lay Forces of the Church.—J. T. Glick. General Discussion. 7:30, The Strategic Hour for Christian Work.—C. D. Bonsack.

Jan. 6, Conference on Religious Education, 10 A. M., Present Tendencies in Religious Education.—C. S. Ikenberry. Relation of Religious Education to Our Missionary Program.—C. D. Bonsack. Christian Education.—J. M. Henry. 1:30, Address (speaker to be supplied). 2:15, Administrative Workers' Conference for Sunday-school and Church Workers. 7:30, Christian Leadership.—C. D. Bonsack.

Jan. 7, 10 A. M., Sunday-school. Sermon at 11 A. M. and 7 P. M.—C. D. Bonsack.

An Appeal.—This program is provided out of a desire to serve the ministers and church workers of our College Region. We have secured, as teachers and instructors, able brethren—men with a vital message. They are coming to give us their best effort. They can talk to a thousand people as well as to one hundred. This is to be four days of conference and discussion on the problems of the church and religion. We appeal to our people to lay aside their every-day tasks for one week and come together for social and spiritual communion.

General Information

All programs will be held in the college church. There will be no fees whatsoever. The instruction is free to all who come. The college can provide lodging and board for a limited number of people at the regular boarding-rate, which is very reasonable.

Those who prefer to bring lunch, and come from home each day, will find comfortable rooms at the church for their accommodation. Those who desire lodging and board at the college, should send advance notice.

All ministers, Sunday-school superintendents, teachers and officers are requested to be present at all sessions on Friday and Saturday.

PROGRAM OF THE CONFERENCE OF RELIGIOUS EDUCATION FOR PENNSYLVANIA AND MARYLAND

To Be Held in Harrisburg, Pa., Dec. 29 and 30

Theme: The Program of Religious Education

Friday, Dec. 29, 10:00 A. M., The Program of a State District: Organization, Goals, Means.—W. J. Hamilton, G. B. Royer. 2 P. M., How the Local Church Should Direct Her Program of Religious Education.—F. F. Holsapple, J. M. Moore.

Saturday, Dec. 30, How the Sunday-school Should Direct Her Program of Religious Education: The Adult Division: Organization, Goals, Means.—Ross D. Murphy, W. G. Nyce. The Young People's Division: Organization, Goals, Means.—H. H. Nye, Esther Swigart. The Children's Division: Goals and Means.—H. K. Ober. The Christian Home.—Martha Martin.

A MESSAGE FROM THE GENERAL TEMPERANCE AND PURITY COMMITTEE

During the past year the committee has been working under many disadvantages. Sickness has interfered to some extent; various lines of church activity have called for a good share of each member's time; the funds at our disposal have been limited. Hence we have felt that we could not do great things. We have, however, worked in a quiet way, trying to accomplish what we could, along with our other duties.

All this has made us feel more deeply the need of some one to devote his time more fully to the work. Simply sending out literature, furnishing material for programs, and helping to hold a few meetings is, in our opinion, not sufficient. These things, while important, do not reach out far enough. We believe that in our field of labor it is absolutely necessary to go out after the work. It has been our desire, for some time, to contrive some plan that would enable us to get in closer touch with our various District Temperance and Purity Committees. We believe that in this way we can work to better advantage and accomplish more good.

In view of the above-mentioned facts, the committee has decided to employ a Field Secretary for at least a part of the coming year. Bro. Virgil C. Finnell has been engaged for this work. We propose to have him visit District after District as rapidly as he can, giving lectures on the various phases of our work. These lectures will be illustrated by the use of a stereopticon when so desired. Bro. Finnell has a good assortment of slides on temperance and purity subjects, and is adding to them from time to time. He is especially well equipped, just now, with slides on the tobacco question, giving special emphasis to the evils of the cigarette as affecting our boys. These lectures are educational as well as interesting, and will do much to save our boys and girls. Bro. Finnell is expected to visit as large a number of public schools as he can, lecturing in our churches at night and visiting schools during the day.

We hope that those who desire these lectures in their District will send calls to the undersigned as soon as possible. We can not, of course, send Bro. Finnell long distances for one or two lectures. For that reason we are urging that the District Temperance and Purity Committees get together and line up the whole District. Thus more good can be accomplished and, we trust, expenses will be well covered. We ask that an offering be taken at each of these lectures and that the proceeds be sent to

Treasurer of General Temperance and Purity Committee.

The above is only a part of our plan for the future. We hope to work out other helpful suggestions and give them shortly. As some are confused in making remittances to us, we would call attention to the following organization of the committee: S. A. Blessing, West Milton, Ohio, Chairman; J. Carson Miller, Moores Store, Va., Treasurer; H. S. Replogle, Oaks, Pa., Secretary. Moores Store, Va. J. Carson Miller.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

The Real Difficulty Lies Deeper

In traveling among the churches and also in reports, we find two outstanding problems in our church work. The first is a lack of church attendance, and the second is like unto it—a lack of financial support. The general impression is that the first will be solved in better preaching, pastoral service, or a more efficient program, and the latter by some systematic method. That these are needed and would help, in many places, there is little doubt, but only as they are the product of something very much more vital, can they be permanently so.

The real need is a new sense of faith and devotion to God—that our lives, in faith to him, are safer, stronger and richer—that enlistment in Christ's service means obligation, but with enrichment of life! It means self-denial, but only that Christ may reign in peace and pardon!

The advancing years have given us so many material blessings that, in the enjoyment of them, we have almost forgotten the Giver! We need the experience of God's mercy and a passion with Christ for the redemption of men! If Christ were the "One Altogether Lovely" to us, we would both worship and offer gifts—as we usually do to those we love—in proportion to our ability and more!

Lack of church attendance is not due to the fact that we do not go about as much as our fathers, neither is the failure to support the church financially due to less money, or that we give so much less. We go more and give more! It is a new sense of values we need! We must keep first things first! Too often the worth of the church is not reckoned in its divine values. It is the pillar and ground of the truth—the body of Christ! We have permitted too many substitutes for it! A body is intended for the indwelling of life—when this fails, it is dead! God forbid that the church, of which you and I are members, should ever cease to function in the work of the Lord!

As the battle advances between sin and righteousness, between Satan and the Son of God, we must declare our allegiance! Does not the holy cause of our Lord appeal to you? Would you want to eliminate the church and the influence of Christ from the earth? Do we really love the church of Christ, or do we antagonize, belittle, and call in question, her eternal longings? Have we made it easy or hard for our children, Brethren or neighbors to love the church? Upon the answers to these questions, in the inner life of the soul, will depend the adequate and enthusiastic support of the church of the Living God with our devotion in faith and finance!

Books

It seems a fitting coincidence that during this month, when literature is receiving special emphasis, a copy of "The Place of Books in the Life We Live," by W. L. Stüder, should be brought to our attention. The author discusses the great part that books may have in the life and work of teachers, ministers, parents, and youth, and how any one can "bulge back the world's horizon with books." Two excellent chapters tell of the great place that books had in the lives of Lincoln and Roosevelt. A reading of this book will help any one to see how his life may be enriched and his service enlarged through reading.

In the introduction to the book, Bishop McDowell says: "I have kept on advising ministers everywhere, to obey Austin Phelps' advice: 'Wear the old coat, but

buy the new book.' For, frankly, I can not see how congregations live at all with a ministry that does not care more for books than it does for clothes or cars. And a ministry is not touching a community with power, unless it is, all the time, introducing it to the noblest literature of life, showing the community what it is, and awakening a desire to know it. Of course, a ministry that does not itself know this, can not do it, nor can it, in the long run, do very much else."

The author tells of the experience of a seminary friend, which has a vital message for the minister who underestimates the value of reading: "I am thinking of a young fellow who was in Theological Seminary with me. He was brilliant in many ways and an unusually strong speaker, but he seemed suddenly to dry up, after two or three years in the ministry.

"What was the matter?" you ask.

"No books! He thought that the day of books was past. In fact he said so!

"The time for books is past! The time for action has come!" That was his comment the day he graduated from the seminary!

"Rumors came trickling through to me that he was so discouraged with the ministry that he was thinking of giving it up. He had lost his crowds who came to hear him the first two years of his ministry! I wondered what had happened!

"One day I ran across him in Boston.

"He was bright and cheerful about the ministry! In fact, he was filled with his old-time enthusiasm and confidence. I told him of the rumors I had heard about his leaving the ministry!

"He smiled and told me the whole story: 'Yes, that was true a year ago but . . . I never was happier in the ministry than I am now! I've got my crowds back and people seem to have new confidence in me!'

"What does it all mean?"

"Books! I used to say when I left school, 'The time for books is past! The time for action has come now!' I went on that theory for years! I worked my head off on committee meetings, organizing clubs, talking to pink teas; and for two years didn't read a book! My crowds began to drop off; my confidence began to leave me! I lost heart! I felt a lack of power! I didn't seem to have authority!' After telling of the authors who had been exceedingly helpful to him the preacher went on to say, 'Then the desert of my ministry began "to blossom as the rose" over night.'

"God's Good Gift"

From the same book, referred to above, we quote the following words from "The Blessed Life," by Bishop Quayle: "Give attention to reading. Read good things; any good book will gird your holy might, whether the book be history, biography, devotional literature, fiction or poetry. Read noble thoughts, whoever wrote them. Authors are God's generous gifts to help us to the wider life. Use them and therein justify God's good gift. The poets have so many of them seen God that they will teach you how to see him. Flee the delusion that you are never studying God save when you are in the church or studying the Bible. When you are watching the sunrise, you are watching one means of God's event for the world. Whosoever gathers flowers, and revels in them, is studying and enjoying God's thoughts. Read nature; read books; but do not neglect nor forget the *One Book*."

THE ROUND TABLE

The One Fact More

BY ARCHER WALLACE

IN a very delightful essay by Rev. Robertson Nichol, he pleads for those unfortunates in life who are misunderstood and frequently maligned. He says that almost invariably there is one fact, at least, which the general public does not know, and this fact would make all the difference. "If we knew the circumstances under which people act," he writes, "sometimes we should condemn the transgressor more gravely than we do; but generally it is the other way." We might almost say that to judge any one we ought to know everything there is to know.

"What's done we partly may compute,
But know not what's resisted."

It seems to us that this ground is well taken. There is a great deal of hasty judgment passed upon people. Sometimes it is unfair and in many cases it is positively cruel. A young man, for instance, is called stingy because he does not spend his money freely. Perhaps a little knowledge of that young man's affairs would reveal that he has obligations which he is meeting courageously, and in a manner which proves he has the finest qualities of manhood.

People in public life are apt to be judged harshly because outsiders so seldom understand their positions. Perhaps this is one reason why it is so exceedingly difficult to induce high-minded men and women to enter the arena of political and municipal service. The cynical view of public personages is seldom justified.

Some time ago a minister wrote to the Rev. David Smith, who conducts the personal correspondence in the *British Weekly*, asking him how to deal with "cranks." Dr. Smith's reply reveals, what seems to us to be the only possible attitude for a Christian to take up, not only to out-and-out cranks, but also to people whose conduct seems hard to understand. He wrote: "There are no doubt very unpleasant people, but there is generally a reason for their being what they are, and, depend upon it, if you knew the reason, you would look upon your troubler with other eyes. You would notice that they are in need of sympathy and compassion. Believe me, there is not a hard word which you have ever spoken which you would not bitterly regret if you knew all. It was like striking a wounded animal. Never strike until you see what you are striking; and when you see, you will not strike; you will pity and soothe. Be patient, be kind, be gentle!"

Toronto, Can.

From the Airplane

BY OLIVE A. SMITH

DURING the early days of the world war, a magazine writer told us how a young man of the Middle West learned much concerning relative values and real relations of life by flying around over New York city in a government airplane. From a certain point, one of the gigantic buildings looked like a spool of thread, and from other places of observation the city itself was a mere speck on the earth's surface. It was pointed out that a boy who sees material things from such an angle, day after day, can not have exaggerated ideas of himself, or lend himself to the petty aims and disputes of small minds.

Like all chains of pure logic, this one appeared absolutely sound in every link. But logic has its limitations and in no realm are they more evident than that of the application of laws of spiritual growth. Whether or not viewing life from an airplane gives a young man a proper sense of proportion, depends upon the principles underlying his character when he rises to his exalted position. Comparatively few of us mortals are able to gain our education, concerning values and relations, in this way. The old earth is still quite substantial, in many ways, and she keeps us toiling away on

her surface. Gravitation is still so powerful that our aerial flights must be taken principally in spirit. And the youth who sails about in the sky may lose some of that fellow-feeling which his less favored comrades have for us here below.

This particular writer was doing what many writers of that day were doing—calling attention to one of the benefits of war—pointing out the so-called "good results" of the horror which enveloped the world. Even yet we hear many individuals speak of the manner in which the war furnished "opportunity" for the splendid development of young men.

As well might the murderer be thankful for the opportunity to enrich himself at the expense of the murdered, for war is murder in its worst form—murder legalized and upheld by government. In the face of its atrocities, the person who can even speak of a personal benefit derived from it, gives evidence of the possession of a selfish viewpoint. What is a material or spiritual benefit to an individual, as compared with the disastrous results to the generation in which we are now living, and the next? Time after time, day in and day out, we hear true stories of the wreckage of life—not physical wreckage only, but mental, moral and spiritual wreckage—and always it is said that "it was not so before the war." We talk glibly of "the cost of the war." But there are terms in which cost can never be reckoned.

In a sense, the viewpoint of the youth, who sailed around in the airplane, might be likened to that of the youth who possesses any material advantage, or the advantage of superior education. If he has, underlying this advantage, the ideal of the Christ-life, the airplane may, indeed, help him to a true appreciation of values and relations. If he has not this ideal, his exalted position may serve only to detach, rather than attach him in life's relationships. Personal consecration is the basis of all true estimates of values and relations. The airplane can never be more than a mechanism in the hands of those who would use power, and it may, or may not, be a spiritual blessing.

Emporia, Kansas.

Our Timidity

BY JULIA GRAYDON

PERHAPS it has not been our part to march boldly at the head of the procession, bearing aloft our Master's banner. Perhaps we have not crossed the seas, to tell the story of his love. Perhaps we have not been able to give as others have, and perhaps we are timid about proclaiming even our simple faith in him.

Nevertheless we go on in our way, toiling for those about us, trying to live our lives as he would have us live them—bearing our crosses in meekness, yet sighing because we can not do something great to show our love for him.

Let us repeat to ourselves the lines which another has written out of a full heart:

"Although our faith has not sufficed,
Accept us by our toil and loss—
Not Christopher, to bear the Christ,
But Simon who hath borne the cross."

Harrisburg, Pa.

Be Ye Cautious

BY A. B. COOVER

JUST now we hear, all around us, that many deer hunters are losing their lives, being killed by other hunters, who, mistakingly, consider them to be the coveted prize.

In the stillness of the forest, suddenly a dead branch is broken, leaves rustle, a glimpse of something—presumably a deer—and, snap, goes the trigger. A man instead of a deer stops the bullet—all because of haste and a predetermined purpose to get the first shot, regardless of consequences.

How about that new deal? Fired with the insistent purpose to make a big strike, we jump in, regardless of some one else—even to the extent of crushing a human life.

Seemingly we forget the Scriptural references: "Let no man seek his own, but each his neighbor's

good." And again: "With what measure ye mete, it shall be measured to you again."

Whatever our quest in life may be, let us pray God that his Spirit may lead us, for all who are thus led, will deal cautiously.

Grants Pass, Oregon.

The Privilege of Choice

BY FAY ALDENE GRAY

My father's life-long friend was the most perfectly poised man one may find among a million. Yet upon rare occasions he had flashes of insane temper. After one of those passionate outbursts he contritely moaned: "If I had a moment to think, all hell could not make me angry; but in the wink of an eye I am like a mad man."

Do you know that he had that moment to think? If he could have commanded the force to combat the powers of hell, with a moment to think, he had the strength to command both the moment and his temper, had he willed to do it. In some way he failed to adjust his inner forces properly, as every intelligent person may do by divine right.

God gives every one the chance to think and to choose. All act by their own volition, for all have the privilege of choice to do or not to do, in the strength of him who said: "I have overcome the world" (John 16: 33).

Every man is the master of his own conduct, the builder of his own character. We, who go down in the stress of temptations and the buffetings of opposition, show our lack of sustaining power. True, there are evils so camouflaged by righteousness that it is next to impossible to class them. Even the most wary, the best intentioned one, may be deceived occasionally by this class of evils. But one thus overthrown will not stay down; he will rise again—wiser, stronger to combat the next opposing foe. The true follower of Jesus uses his mistakes as stepping-stones to higher things, and step by step he lifts himself above the alluring things of earthly environment.

"Him that overcometh, will I make a pillar in the temple of my God" (Rev. 3: 12). A pillar is not an ornament. It is a strong support for some part of the building and only the best seasoned material is used for it. A sapling will not do. It takes a tree which has grown strong by the buffetings of years. Storm and wind and change of season toughened its fiber until it became a sturdy, full-grown timber, fit for a pillar of support.

Only the soul that has withstood the lure of the world and its tempests of opposition will be selected for a pillar in the temple of God. One that goes down in the stress will be cast aside, for a pillar must be of enduring material. The weakling will not do. So, only the souls who have borne the test of temptation, opposition and persecution, and have overcome in the strength of Jesus, by choice of will, may expect to be used in that heavenly temple of God.

Who has not seen a massive structure topple and fall because a defective timber, or a bit of defective work had been inserted somewhere in the building? God wants a building that will stand, and hence the material he uses must be tested and seasoned.

Some go down in the testing like the tree of the forest in the storm. Some life-structures topple and fall like the defective building, because some secret sin is cherished, or some natural inclination is not fully surrendered to divine control. And it seems that God just has to let some of us fall hard enough to jolt us out of our self-complacency and pride in our reputation of excellency—to be able to use us at all, even as rough, unseen boards in his great temple. And others of us may regard ourselves as fortunate to be even a hidden nail—we have bungled our material so greatly in the preparation.

However, let no one forget that the Master Builder has given every one a chance to be fitted into that beautiful, heavenly temple. And that chance is the privilege to overcome by choice each allurements of evil. Thus each soul is its own architect, hewer and builder. God never gave mankind a greater spur to divine

achievement than his absolute freedom to choose his own destiny and to shape his own course of action through life. So no one need lament for a moment to think, or an opportunity to choose. They are both his by his own choice of will and by divine right.

The undergirding of a soul is Jesus Christ; its resistive force is the will. The soul that trusts the enduring strength of the Undergirder will never cause disaster to another, nor suffer disaster of its own by any action within its own control. The force of will sustains its trust, and its trust rests upon Jesus Christ. A soul thus girded and surrendered can not fail in working out its divine destiny in joy. By the privilege of choice it mounts from victory to victory till the height of glory is attained through the redemptive power of our glorified Lord.

Johnstown, Pa.

HOME AND FAMILY

The Prayer and Its Answer

Selected by Dr. S. B. Miller, Cedar Rapids, Iowa

The Prayer

Give her, I pray, all good:
Bid all the buds of promise grow
To perfect flowers of happiness,
Where'er her feet may go.
Bid faith's bright shield and love's strong arm
Protect her from all coming harm.
Lest there should be some other thing,
Better than all the rest;
Which I have failed to ask, I said:
"Give her the very best,
Whatever that may seem,
Of all that I can ask or dream."

The Answer

She lies before me still and pale;
The roses that I prayed
Might bloom along her path of life,
Are on her bosom laid;
Crowned with a strange, rapt calm, she lies,
Like one made dumb by sweet surprise.
"The best that I could ask or dream"
This was my prayer, and now,
That she is wrapped in sweet repose,
God's sweet peace on her brow,
I wonder, sobbing, sore dismayed,
If this is that for which I prayed.

Young Folks and Rosebushes

BY GEORGE W. TUTTLE

YOUNG folks and rosebushes have much in common. Most of our young folks will bear fine human-nature roses, if older folks only encourage instead of discourage, if they smile instead of frown, and if they keep busy rolling away a few of the stumbling-blocks from their pathway.

The rosebush thrives best under severe pruning; so do young folks. Those who are not reared in the lap of luxury have the advantage. It takes something more than autos and servants, and soft beds, and ice cream, and movies, to shape and fashion young folks until they are of value to the world. Young folks, like rosebushes, do not thrive well in the Land of Nothing-to-Do.

Here comes the wise old gardener! Off comes two-thirds of the growth of the rosebush! "Man alive, you will kill that rosebush!" we exclaim. "Nonsense," replies the gardener, "that rosebush will now get busy. It will send out new shoots, it will put out buds, it will bear only the finest roses as a result of my pruning."

Here is a young fellow without means—his parents are poor. He is determined to have an education even if—as the old New England saying runs—"he goes down cellar after it." He turns his hand to any task that will further his desire, that will take him a day's journey nearer his educational goal. He gets more than a book education. Does he not accumulate industrious habits, initiative, perseverance, loyalty, skill, and an overflowing measure of vigorous health? He does not have his natural powers all smothered by the blankets of ease. He is furnishing

body and mind—and the good Lord grant that he may be furnishing his soul as well—for life. Badly handicapped in life is the young person who has nothing to fight against, no obstacles to surmount, everything made easy, easier, easiest. A murrain on that word "easy"!

Young folks are like rosebushes because they give big returns for faithful cultivation. Appreciation, first aid, good backing, how they say to every dormant energy and virtue in a young life: "Get out into the sunshine, and grow!"

Look! Here they come—our procession of young people! Active bodies, keen minds, inquiring souls! Human gold! Psychological treasure! High ambitions! Overflow of spirits! Why cultivate the rosebush and forget the young folks? A smile is more than a rosebud! A kindly lift is worth more than a full-blown rose! A bit of hearty appreciation is more fragrant to our eager young folks than is the fragrance of the finest roses!

Pasadena, Calif.

Grandmother Warren

BY BESS ROYER BATES

Fear of God

GRANDMOTHER WARREN sat down in her rocking-chair, after coming home from the Sunday evening service, and there played over her face such a peaceful, happy look that even Sally noticed it, as she was putting away their wraps.

"Ah," began Grandmother, "that was a great sermon on love we heard tonight. Love is the great healer, the great uniter with God. We can not hear too much about it. I had to think tonight of how little I knew of love when I was a child. I was raised up very religiously. I knew all the Bible stories before I went to school. My brother and I acted them out. I knew that God loved us and we should love God. That is, I heard the preachers say it, but I could not understand how that was. We were taught so much about punishment and hell. I was very much afraid of punishment. I used to sit on the front seat in church and quiver with fear when some preacher would tell of the punishments people would receive who were not good. I resolved to be good, no matter what happened. And then we were taught that God could see us all the time, and knew what we were doing, and we must be good or he would do something to us.

"We had a motto in one room that read: 'God seeth all things.' I used to go into that room alone, and look all about me, trying to see if God were looking. I wondered if he did look all the time, and then I was puzzled, in sort of a skeptical way, why he should be looking at me all of the time. What did I matter to him? But I really believed he was looking. I was afraid of that look, and that belief kept me from doing many things that I might have done. But it did not teach me to love God. I could not see how that kind of a God could love people. I thought he was simply there to make people be good and to punish them if they were bad."

Grandmother paused and smiled.

"I was somewhat skeptical, though. My brother and I heard some one say 'Gosh.' Our mother told us that was swearing and we should never, never say it. That would be very wicked. I believed her and yet, down deep in my heart, I doubted. Was it very wicked? Would anything happen if I said that word? I went out into the woodshed and shut the door. It was a very small dark woodshed. There all alone, I said 'Gosh' out loud, and waited for something to happen. I think I would not have been at all surprised if the roof had fallen down on my head. But nothing happened. That little bit of unbelief, down deep in my heart, was encouraged that day. After that I was not quite so much afraid of God. I did not love him more fully, but his power did not seem to be quite so great, for nothing had happened to me in the woodshed.

"I attended the long revivals every winter and listened to the emotional sermons, urging sinners to

repent, and predicting the punishments they would receive if they did not. But in my heart I questioned. Did one do right just to escape punishment? Should one not do right for right's sake? But I had been so well grounded in my beliefs, that I knew even such thoughts were wrong.

"So I listened to the sermons, longing to find some system of conduct that I could follow and be sure I was right. I was always making some misstep. I used to wish that some one would write out a series of rules, which, if one would follow them all, would comprise all that was necessary by way of right doing, but no one did, and I became more confused than ever.

"I joined the church when I was about ten, because other children were doing it. I did it because it was expected of me by my parents and relatives, and because I was afraid not to do it. I was afraid to join, but I was more afraid not to join. I was afraid of the water when I was baptized, but I thought, in sort of a childish way, that I would do my part and then it was up to God to do his. That sounds very irreverent, but children know little of reverence and that was what I thought.

"And so it went on through the years of my childhood. I was haunted by a fear of what God could or would do to me. I prayed because I was afraid not to. I followed out the rules of the church, because that was—as I thought—a way to propitiate God. I knew in an academic way that God loved us but I did not know it in my heart. And I was not happy. I was too greatly afraid to be happy.

"The years slipped by. I grew up. I made mistakes and learned lessons. The time came when I learned to love God more than I feared him. I learned something of the meaning of John 3: 16. I knew that if I would weed the hatred out of my heart and look up to God in prayer, that I could get strength and help from him. In a way, we were one. With that came a comfort and peace that I had never had before.

"And so, Sally, when I look back on those fear-haunted years of my childhood, I am glad for every sermon and lesson we have on love. Parents and teachers should watch for those times in children's lives when they make their little mistakes, though they have a sincere desire to do right. They should be encouraged by teaching them of God's love and help. There is nothing fearful about God's love. It is wonderful and awe-inspiring because it is so great. But the children can not see that. That comes with growth and life. They should be given the lessons of love that fit their needs, and then their spiritual life can be a gradual growth of inspiration and happiness, rather than of fear, and right conduct inspired by fear."

Prophetstown, Ill.

Her Recipe

BY CHESTER E. SHULER

THE patience, fortitude, and even joy, possessed by some dear saints who are afflicted with physical pain and suffering, but who have the grace of God in their hearts, often teach a great lesson to others who, while healthy in body and mind, are, perhaps, not so strong spiritually.

A young girl, who had lain for several years, practically helpless, physically, possessed the "peace that passeth understanding" in her heart. Those who came into her presence, thinking to bring some joy into her life, invariably went away feeling it was *they* who had received the benefit.

Her pastor, one day, asked what her favorite passage of Scripture was. She opened her Bible at 1 Peter 5: 6-7, and repeated, reverently: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you." This, she said, was her secret, and by these words from the Book she had been able to keep up faith and courage, even amid her great affliction.

Harrisburg, Pa.

AMONG THE CHURCHES

Calendar for Sunday, Dec. 17

Sunday-school Lesson, Jesus Among Friends and Foes.
—Luke 10: 38 to 11: 54.

Christian Workers' Meeting, How Men Read.—Acts 8: 26-40.

* * * *

Gains for the Kingdom

Seven baptisms in the Dixon church, Ill.
Five baptisms in the Salem church, Iowa.
One baptism in the Shamokin church, Pa.
Two baptisms in the Springfield church, Ill.
Two baptisms in the Abilene City church, Kans.
Two baptisms in the First Church, Detroit, Mich.
Four baptisms in the Grundy County church, Iowa.
Four baptisms in the South Waterloo church, Iowa.
Seven baptisms in the Upper Deer Creek church, Ind.
Two baptisms in the Wenatchee Valley church, Wash.
Two baptisms in the city church, Wenatchee Valley, Wash.

Four baptisms at Navarre, Kans.—Bro. W. A. Kinzie, of Nickerson, Kans., evangelist.

One baptism in the Belle Vernon church, Pa.—Bro. F. D. Anthony, the pastor, in charge.

Three baptisms in the Antioch church, Colo.—Bro. Geo. Eller, of Arriba, Colo., evangelist.

Eleven baptisms in the Antioch church, Va.—Bro. J. B. Peters, of Wirtz, Va., evangelist.

One baptism in the Louisville church, Ohio.—Bro. DeLauter, of Ashland, Ohio, evangelist.

Five baptisms in the Middlebury church, Ind.—Bro. E. C. Swihart, of Elkhart, Ind., evangelist.

Five baptisms in the Manor church, Md.—Bro. Harvey Martin, of Wilsons, Md., evangelist.

One addition to the Somerset church, Ind.—Bro. Roy Mishler, of Wabash, Ind., evangelist.

Ten were added to the Greenville church, Pa.—Bro. A. J. Beeghly, of Windber, Pa., evangelist.

One baptism in the Carlisle church, Pa.—Bro. W. K. Conner, of Harrisburg, Pa., evangelist.

Three baptisms in the Chewsville church, Md.—Bro. G. S. Batzel, of Everett, Pa., evangelist.

Three baptisms in the Lebanon church, Va.—Bro. P. I. Garber, of Harrisonburg, Va., evangelist.

Two baptisms in the Pine Creek church, Ind.—Bro. E. O. Norris, of Anderson, Ind., evangelist.

Sixteen baptisms in the Buck Creek church, Ind.—Bro. S. Z. Smith, of Sidney, Ohio, evangelist.

Four confessions in the Woodland church, Mich.—Bro. B. D. Kerlin, of Markle, Ind., evangelist.

Fourteen baptisms in the mission at Fairchance, Pa.—Bro. J. S. Zigler, of Selma, Va., evangelist.

Five came forward in the McPherson church, Kans.—Bro. H. F. Richards, the pastor, in charge.

Four baptisms in the Prairie View church, Kans.—Bro. Edw. Steward, of Abilene, Kans., evangelist.

Twelve baptisms in the Oak Grove church, Ohio.—Bro. Ralph R. Hatton, of Bremen, Ohio, evangelist.

One was reclaimed in the Spring Grove church, Pa.—Bro. J. W. G. Hershey, of Lititz, Pa., evangelist.

Five baptisms in the Timberville church, Va.—Bro. Ernest Coffman, of Harrisonburg, Va., evangelist.

Five baptisms in the North Winona Lake church, Ind.—Bro. Emerald Jones, of Syracuse, Ind., evangelist.

Twenty-two confessed Christ in the Middletown church, Ohio.—Bro. O. P. Haines, of Lima, Ohio, evangelist.

Ten baptisms at Florin, in the West Greentree church, Pa.—Bro. David Weaver, of Birdsboro, Pa., evangelist.

Ten were added to the Maple Grove church, Ind.—Bro. Wm. Overholser, of Winona Lake, Ind., evangelist.

One was baptized and one reclaimed in the Oklahoma City church, Okla.—Bro. Ira J. Lapp, of Miami, N. Mex., evangelist.

Five were added to the church at the Pine Creek house, West Goshen, Ind.—Bro. Ed. Stump, of Teegarden, Ind., evangelist.

Eight were baptized and two reclaimed in the Browns-ville church, Md.—Bro. E. E. Blough, of Manassas, Va., evangelist.

Sixteen were baptized and one restored in the Raven Run church, Pa.—Bro. D. P. Hoover, of Johnstown, Pa., evangelist.

Six accepted Christ in the White Oak congregation, Longenecker house, Pa.—Bro. Jacob Myers, of York County, evangelist.

Nine baptisms in the Springdale church, Ark.—Bro. L. A. Walker, of Sheridan, Mo., evangelist; three baptisms previous to the meetings.

One was baptized and one reclaimed in the Shiloh church, Johnsville congregation, Va.—Bro. D. C. Naff, of Roanoke, Va., evangelist.

One hundred and twelve came forward for church fellowship at Roanoke, Va.—Bro. George W. Flory, of that congregation, evangelist; Prof. Yoder in charge of the singing.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery, of Chicago, to begin Dec. 17 in the Elkhart City church, Ind.

Bro. O. P. Haines, of Lima, Ohio, to begin Dec. 17 in the Yellow River church, Ind.

Bro. O. H. Feller, of Navarre, Kans., is in the midst of a revival at the Osage church, Kans.

Bro. Ira Kreider, of North Manchester, Ind., to begin Dec. 24 in the Eel River church, Ind.

Bro. H. C. Early, of Flora, Ind., to begin Dec. 31 in the First Church of the Brethren, Dayton, Ohio.

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Personal Mention

Southeastern Kansas has elected Eld. D. P. Neher, Standing Committee delegate to the Conference of 1923.

The Hymnal Revision Committee, appointed by the last Conference, was scheduled for a meeting in Chicago this week.

Bro. C. H. Shamberger is in the field at this time, on an itinerary which is to include visits to a considerable number of the churches of Tennessee.

Bro. John F. Graham, of Ephrata, Pa., has accepted a pastorate at Freeville, N. Y., and expects to take up the work about Jan. 15. He will be open for two evangelistic engagements a year.

Bro. Walter Brunton, Wenatchee, Wash., would like to get in touch with some church, or group of isolated members, in the Southland, where he may be of some use in the Master's cause.

Too late for mention in our last issue, we received word of the death of Bro. J. W. Kitson, pastor of the church in Toledo, Ohio, which occurred on Monday morning, Dec. 4, in the Toledo hospital. Further particulars are promised us later.

During Bro. Bonsack's recent sojourn in the East, looking after Mission Board interests, he attended a profitable conference of various Mission Board representatives in New York City, and also spent a very pleasant Sunday at Elizabethtown College.

Bro. E. R. Fisher and wife, of Nappanee, Ind., are taking up regular pastoral work in the Broadwater church, Mo., under the direction of the Home Department of the General Mission Board. This is the outcome of temporary pastorates in this church during the past two summers.

The call of the Southland is felt with special force by those whose years have piled up considerably, as the winter season comes on. Bro. W. J. Swigart and wife, of Huntingdon, Pa., started for Florida last week by auto. Sister D. L. Miller, of Mount Morris, Ill., is also facing in the same direction.

Bro. C. M. Driver, formerly of Virginia, and lately engaged in pastoral work in Western Pennsylvania, has been secured as pastor for the church in Greene County, Va., where the new Industrial School has just been opened up. Bro. Amsey F. Boling and his good wife, Sister Florence, graduates of Manchester College, will teach in the school.

Bro. C. C. Ellis, vice-president of Juniata College, recently accepted an invitation to become a contributing editor of "The Bible Champion." This magazine is the official organ of the Bible League of North America, whose function is "To promote a true knowledge of the Bible and consequent faith in its divine authority." So we learn from the November "Juniata Echo."

The Lincoln-Lee Legion, a department of the Anti-Saloon League, Westerville, Ohio, is prepared to furnish Sunday-schools special helps for the observance of the Eighteenth Amendment Day Anniversary, on Jan. 14—the Sunday nearest to Jan. 16. These helps include a program book, law observance placards, abstinence pledge cards, wall roll, leaflets for general distribution, etc. Full information may be secured by addressing the Legion as given above.

Bro. Abraham R. Zug, of Manheim, Pa., has been confined to his room for the past seven weeks, on account of an injury to the hip, received through a fall. His many friends will be glad for the information that he is making good progress toward recovery, notwithstanding his eighty-one years. During the twenty-one years of his residence at Manheim, the recent love feast is said to be the first which he has missed in the East Fairview congregation. Though not so widely known as his brother, Eld. S. R. Zug, of Palmyra, Pa., he has been faithful and much interested in the church activities, and is anxious to resume his accustomed place in the Sunday-school class and church services.

Sending in an article for the "Messenger," Bro. J. H. Moore, Sebring, Fla., says: "We are all busy these days with the Master's work, having three fields to work. It keeps the preachers busy. We are needing more of the younger type."

"When I returned from . . . a few days ago and saw how happy the folks here were to see me, I almost said: 'I'll never go away again,' but at the self-same instant a voice as real as life spoke, 'I must work the works of him that sent me, for the night cometh.' So a correspondent writes. Did you never feel like that?"

Six of the eight members of the General Sunday School Board and the General Christian Workers' Board, met at Elgin Dec. 6, to deliberate over plans for closer affiliation and possible recommendations to our Annual Conference, looking toward more efficient promotion of the work of these two Boards. The conference was most encouraging. Final action was deferred until the April meeting. This meeting was followed by other meetings of a number of sub-committees, appointed by the General Sunday School Board last September. In this way steps were taken to revise our teacher-training books, to provide more adequately for graded lessons in our Sunday-schools, and to select and arrange the materials for Vacation Church Schools. A number of other matters also engaged the attention of those present. Two days and one night made the members weary of heavy responsibilities and prolonged deliberations. So the Secretary informs us.

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Special Notices

The Worthington church, Minn., announces its love feast for Dec. 23.

The Middle Indiana Young People's Conference, which was to have convened at Mexico, Ind., Dec. 15-17, has been changed to meet at Huntington City the same date. This change was made necessary—Bro. L. W. Shultz advises us—by the diphtheria quarantine at Mexico.

The Sunday-school Institute of Southern Ohio will be held in the Oakland church Dec. 25-29. Brethren E. B. Hoff and D. W. Kurtz will be the instructors. Bro. Roy Dilling, of North Manchester, will have charge of the music department. We are looking forward to a fine Institute. The Oakland church is a rural church, but one which is fully able to care for the meeting. Those coming by rail, from a distance, will be met. Announcement concerning this will be made later.—A. H. Weimer, Greenville, Ohio.

Notice to Southern Illinois.—The Ministerial Board of Southern Illinois is arranging for a Ministers' Conference, to be held in connection with the Sunday-school and Bible Institute. This Institute will be held in the La Place church Dec. 26 to 29. The Ministers' Conference will convene on Tuesday, Dec. 26 at 2:30 P. M. The ministers will want to be at the Institute and so they are hereby urged to come early enough for this first meeting. A short program has been arranged, and an opportunity will be given for discussion. This meeting has been called in harmony with the wishes of the ministers, expressed at the last Ministerial Meeting. Bring your pencils and notebooks, ministers, and prepare to take in the entire Institute. Those coming by way of Springfield and Decatur, will arrive at La Place at 2:30 P. M. That will get you to the meeting almost on time. It is the purpose of your Ministerial Board to afford a number of opportunities for conference during the year. Bring your problems with you to the meeting, and unite with others in solving them.—S. S. Blough, Decatur, Ill.

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Miscellaneous Mention

Owing to an unusually large influx of Notes, a number of the more lengthy church reports must be deferred until the next issue.

The Home Mission Department reports that the North Manchester church, Ind., has accepted and met the challenge of the Frederick church, Md., by sending \$200 to help build the Brooklyn Italian church. The Sunday-school may send a Christmas offering in addition.

If you are inclined to be just a bit discouraged, at times, because the work of the Lord does not move on as rapidly as it might, it should cheer you up quite a little to learn that 344 confessions are reported in this issue. Surely, the joy in heaven, because of so many accepting the terms of grace, should be reflected in the heart of each member by abounding rejoicing and redoubled diligence!

Once there was a brother who heard an evil report about another brother. Naturally he had to tell his friends how sorry he was. Wasn't it just too bad that the once highly-respected and looked-up-to leader in church activities had thus gone to the bow-wows? Surely it was. But whence came that strangely exultant note in his voice, when he talked about it? And whence, oh, whence, came that strangely-dejected look in his face when he found out later—that he could have found out much sooner if he had tried—that there was no truth in the report? Was it that a tasty bit of scandal had been cruelly snatched from between his jaws?

AROUND THE WORLD

American Educators Appreciated

It is true, probably, that the Turks are greatly deficient in many of the elements that are regarded as essential factors in the higher culture of civilized nations. On the other hand, however, they are appreciative of the efforts of American educators, who, for many years, have unselfishly labored for the uplift of the rising generation in Turkey. While several of the mission schools in the Ottoman Empire had to suspend operations during the war, the "American College for Girls," in Constantinople, never closed its doors. Considering the traditional indifference of Moslems toward the education of women, it is significant, indeed, that the school was allowed to continue. Still more remarkable is the fact that even when coal was \$75 a ton, the Turkish government took steps to keep the college properly heated. Turkish leaders have undoubtedly been impressed with the importance of modern education for women.

Increased Military Appropriations

In 1914, we, the people of the United States, contributed \$241,000,000 for the maintenance of our army and navy. That was three years before we entered the World War, with its enormous expenditures. After the armistice was signed—Nov. 11, 1918—there was a strong pressure by the people in general, to have military appropriations reduced to a pre-war basis, but what happened? This year the staggering sum of \$630,000,000 is being appropriated for military purposes. In these days of reconstruction—supposedly an era of peace—we are constantly reminded that our land is desperately in need of an "adequate" army and an "adequate" navy, and that more should be spent for an "adequate" air service—so that we may be ready for war. Who wants war? Not a single nation of earth. Who will start war, if there is a persistent clamoring for it? The contentious jingoes and those to whom war means personal wealth.

City-Wide Program of Teacher-Training

In many of the larger cities the selection and training of Sunday-school teachers is being given more attention than formerly. An educational committee now attends to that work, basing its choice on educational and other tests of fitness. To that end "Night Schools of Religious Education" have been started, which are attended by the best of results. Concerning one of these, the "Kansas City Church World" says: "A revelation awaits the visitor who looks in on the school in operation any Tuesday evening. He will be startled, probably, to learn that an institution of that sort has developed in Kansas City. Out of the 146 Protestant evangelical churches of the city, 106 are represented in the enrollment. One class alone has 225 members." In these days of trained workers in practically every phase of human activity, why should not the Sunday-school teacher be specially and efficiently fitted for his important work?

Death of Noted Mission Farm Owner

An item in a recent issue of the "Christian-Evangelist" reports the death of Dr. Horace M. Houlding, who had been successfully carrying on a self-sustaining industrial farm of 250 acres at Tamingfu Chih-li, North China, for twenty-five years. His experiments in North China, a dry country, decisively proved that alfalfa can be successfully raised there. In his early ministry in that section, Dr. Houlding planted 15,000 trees, which he successfully raised for lumber purposes. During the last five years of famine, his mission not only fully sustained itself, and provided for all of its adherents, but also took care of 1,500 children from the outside, without calling on any relief fund for aid. His work attracted wide attention. Last year a herd of one hundred head of pedigreed stock from New England farms was presented to this mission farm—free transportation for the same being furnished by various rail and shipping companies.

Russia Controlled by Degenerates

If inmates of American insane asylums could, in some way, escape from the restraint under which they now are, and assume governing power, we might readily visualize the sad plight of Russia, in the grip of the red terror. Lothrop Stoddard, a noted writer, thoroughly familiar with conditions in Russia, maintains that the stamp of degeneracy is clearly discernible in the acts of the men now in control of affairs. The atrocities perpetrated by some of the Bolshevik commissars, for example, are so revolting that they can be explained only on the grounds of partial or entire moral degeneration. That statement is corroborated by medical professors of Kiev University—competent alienists. According to their diagnosis all the Bolshevik leaders are, by reason of a life of unbridled licentiousness, pernicious degenerates of a dangerous type. Such were the "dictators" who for months committed the most fiendish atrocities and wantonly killed leading citizens of the country.

Christianity Appeals to All

While it is quite true that the first converts to Christianity in most countries have been among the poorer classes, such is not invariably the case in all new fields. Even in the days of the early church, the Gospel Message appealed to some, at least, in the higher walks of life, as may be inferred from Acts 17: 12, "Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few." According to the latest report from Japan, Christianity has achieved its greatest conquests among the most highly educated classes of that land, especially among the "Samurai," which furnishes the majority of journalists, legislators, educators and public leaders. At least one in every hundred, of the educated class in Japan, is a Christian—a promising nucleus for future ingatherings.

Baltic States and Russia Agree to Disarm

Whether or not the Lausanne Conference brings peace to the Black Sea by Christmas, Russia hopes to celebrate peace in the Baltic Sea shortly. Dec. 7 a double compromise was reached, which is well calculated to bring about harmony of sentiment. On the one hand, Russia accepts the Polish demands that a pact of nonaggression and arbitration must accompany and supplement the disarmament treaties. On the other hand, Poland and the Baltic nations accept Russia's proposition to disarm within a fraction of their present forces. This is not only a victory for the border states, but shows also Russia's willingness to do its utmost to relieve the various countries, signatory to the treaty, of excessive taxation, caused by the burdens of their arms. Incidentally the other nations of Europe might well study the disarmament pact above referred to, and follow suit.

Nansen Plan Rejected

Washington officials are not ready to accept the project sponsored by Dr. Fridtjof Nansen, by which the United States would assume the whole cost of transporting 700,100 Christians out of Turkey, and 400,000 Turks out of Western Thrace to Turkish domains. Wrong conceptions seem to prevail in certain European quarters as to the unlimited bounds of American charitable activities. They seem to think that relief funds can be expended for almost any purpose that may be suggested. It is also apparent that these would-be advisers are specialists in telling others just what to do, while revealing surprising incapacity or indisposition, on their own part, to enter the field of active relief efforts. Both the Red Cross and the Near East Relief will continue, of course, to work in their commendable lines of activity to the maximum of their capability and resources.

The Golden Rule Practically Applied

From far-off Syria comes this story of Tunnis Wakid, a Maronite, who was converted through reading a Bible sold him by a colporteur of the British and Foreign Bible Society. He had been a drunkard and a notoriously bad man, but, with his son, he became a faithful member of the mission church. The climax in his Christian experience, however, was reached when he heard an earnest sermon on the "Golden Rule," one Sunday. He applied the sermon to himself, and straight from the service went to the house of a man of whom, a few years ago, under the stress of war conditions, he had bought a property at far less than its real value. Though he did not consider the transaction as actually dishonest, yet he knew that he had taken advantage of the other man, and so he said: "I want to do as I would be done by, and make this matter right." Restitution was made accordingly.

Europe's Continued Restlessness

More than four years have passed since the great World War was terminated by the armistice. On that memorable day we thought of peace rather than victory. We fondly imagined that the world had been made safe for democracy, and that Europe would somehow contrive to put its relations on a new footing. For months before the surrender of the German sword, the conditions upon which the conflict should be ended—in order that peace might be agreed upon—had been amply discussed. Peace—it was generally decided—shall be no mere imposition of terms by conquerors upon the conquered. We insisted upon a peace of principles, a peace of healing, a peace that would promote harmony and not war. How little, however, of that fond hope, has survived the manipulations of specious statecraft, which followed the collapse of the German military system! How little of actual peace has been realized during the last four years! Advocates of peace expected to see the lessons of the war translated into a definite assurance of peace. We expected to see Europe turning resolutely to the task of moral and material restoration, after paying so large a price for the adjustment of questions at issue. Instead of all that, there are new wars for old, new hostilities, and the breaking of ties of friendship, only lately entered into in all good faith. European diplomats now conspire behind the curtains of secrecy, just as they did in the days before the war. Bankruptcy threatens many of the governments where, in fact, it does not already exist. In some sections

of Europe people starve by millions; or go, half nourished, down to obliteration. The question, confronting the dismayed observer of European conditions, is not: "How shall Europe be restored to its old-time prosperity?" but, "How shall the people of that continent be saved from self-annihilation?" Strong as the pressure is just now for America's cooperation in Europe's restoration, it would be folly to rush into the conflict, raging throughout that continent, at the present time. It is America's duty to herself and to civilization, to wait until Europe can make the proffered aid toward reconstruction, of permanent value.

The Educating of Armenian Orphans

In endeavoring to educate more than 100,000 orphaned children, the Near East Relief workers adjust the school system to local needs. The aim is to give the orphans a fair elementary education, and also adequate training in some useful trade which promises self-support. A system of work, study and play, in rotation, makes the most practical use of orphanage equipment and facilities. Industrial training is given in such branches as carpentry, iron working, shoemaking, masonry, pottery, plumbing, weaving, tinsmithing, agriculture, etc. The American relief workers, in charge of orphanages, supervise native assistants, who are gradually being replaced by trained orphans.

Indian Race Gaining

Contrary to common belief, the Red Man of America is not dying out, but, owing to better living conditions, is actually gaining in numbers. Mr. E. B. Merritt, Assistant Indian Commissioner, says there are now 340,915 Indians in the United States—an increase of 13,500 over the number ten years ago. Factors, responsible for the remarkable increase are, according to Mr. Merritt, better hospital and medical facilities and improved housing conditions. He reports 78 hospitals in Indian reservations, with 150 physicians, 81 nurses, and 70 field matrons. About 600,000 Indian children are being educated in Indian and public schools, and if increased appropriations are granted, Mr. Merritt says that every Indian child of school age can be properly educated. There are 83,000 children, all told, to whom school facilities should be extended.

Missionaries in Central China Forced to Flee

Gen. Wu Pei Fu, supposedly with a great army at his command, admits his inability to protect foreigners from raids by Chinese bandits, and advises them to leave Honanfu and Hsuehchow, where they had taken refuge after fleeing from the interior. Missionaries that were still at Hsuehchow Nov. 30, left hurriedly and are now at Cheng Chow, awaiting means of transportation to Shanghai. Missions, just outside of Honanfu, where Gen. Wu's camp is situated, were ordered inside the walls, where they could be protected. All the schools and hospitals in that vicinity are, therefore, closed. Latest reports indicate that the bandits are becoming very defiant. They have sent word to Gen. Wu that Honanfu will be entirely destroyed unless \$1,000,000 is paid them at once. So far the bandit activities are confined wholly to the province in which they are now operating. Mission stations in other provinces are not in any way molested, so far as heard from.

President Harding Pleads for Near East Relief

Convinced, doubtlessly, of the fact that the needs of suffering humanity make a strong appeal to the people of our richly-favored land, President Harding recently issued a strong statement regarding conditions in the Near East—and well he might. Another great human tragedy has quickly followed that of Smyrna. All Christians, except men between the ages of seventeen and fifty-six, have been ordered out of Turkish Nationalist territory, and there are great migrations of women and children, including thousands of orphans, who have been under the care of American Near East Relief workers, now on their way to the seaports, where they hope to find passage to some place of safety. In one day seventeen wireless messages were received at the Near East Relief Headquarters in Constantinople, from stations on the coast and in the interior, where refugees have congregated in their flight from their relentless enemies. One from Samsoun reads: "Can you take 300 mountain children? If not, it means their end." Another from Mersine: "There is no port open to receive 6,000 refugees. Where can they go?" From Tokat we have this: "Situation most critical. 3,500 refugees trudging through blinding snowstorm from Tokat to Samsoun. They must have bread, or thousands must perish." These messages were relayed by American destroyers, patrolling the Mediterranean and Black Sea coasts, which are already crowded with refugees. In a second appeal President Harding says: "The need, as revealed in the latest cable reports, far exceeds all previous calculations. I am sure that the people of the United States will grasp the magnitude and pathos of a situation, involving the absolutely certain destitution of over a million and a quarter women, children, and old men." While the sad plight of the Near East, in its ghastly reality, can hardly be realized fully by the American people, the appalling facts surely tell their own story—a plea that should not fall on deaf ears!

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

As the Year Ends

Hebrews 13: 8

For Week Beginning December 24, 1922

1. Amid the Changing Scenes of Time, Christ Ever Endures.—Christ, from the time of his ascension, is forever unchangeable—a practical truth, referring not only to his eternal Sonship, but to his unchangeable nature as Mediator and Head of the church. As such, his claims upon his people are the same for every age. The author of the Book of Hebrews, in the brief Scripture citation of our topic, would come to us with this personal message: "The same obligation which rested upon the martyrs to follow Christ with the utmost fidelity, undoubtedly is binding upon his people for all time. Just as Christ is the same, yesterday, and today, and forever, so his rewards are sure and abiding." The absolute unchangeableness of the Head of the church, definitely suggests the permanent character of Christian obligations and their sure reward.

2. Jesus Christ as the Unchanging Pattern of Christian Excellency.—Stephen and James, in dying a martyr's death, paid to their Blessed Master the tribute of absolute loyalty, and thus they left a blessed heritage to the church of all ages. Continually we are reminded that Christ is worthy of our allegiance also, in the full realization of the fact that he will never fail us. When the world has passed away, with its fashions and its lusts, when the earth and all things that are therein are burned up and dissolved, Jesus Christ still abides. What he was, in the day of sore tribulation, to his martyr Stephen, that he will still be to all that follow him today, and that he will be forever, when he shall come, with everlasting salvation, unto those who lovingly expect him. The blessed assurance for every believer of today is couched in this thought: "If Christ abides forever, he is our anchorage that can not fail."

3. Christ Stands Unexcelled.—Christ has no rivals. Not that other teachers have not uttered much truth, and some of them even uttered many of the truths which he taught. Our study of him has brought us to see him as "the One who changeth not." He was in the world before his incarnation, and we may well concede that he was the inspiration of the men of God in Old Testament times. They were given to see in part what he saw as a whole. They were lights in their times and environments. Christ is the never-changing Light of the world. No one can possibly doubt the fact that for nearly nineteen hundred years the teachings of Jesus have been the master force in the world. They have transformed the highest thought of the world. They have set the standards of judgment by which men and institutions have been tested. They have readjusted men's conceptions of God and of man, and will so continue for ages to come.

4. A Vision of the Unchangeable Christ and the Joys Beyond.—An aged saint, while nearing the river of death, thus expressed himself: "The Celestial City and the Christ who never changes are clearly within the scope of my vision. The glories of the city are upon me, its breezes fan me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Son of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached. Now he fills the whole hemisphere, pouring forth a flood of glory. As I gaze upon this excessive brightness, I am made to wonder why Christ should thus remember me—the least of all the saints."

5. Suggestive References.—Christ's loving care for his own (John 17: 24). Christ's unchangeable priesthood (Heb. 7: 16, 24, 25). Christ is "the beginning and the end—the first and the last" (Rev. 1: 8, 18). Jesus, our sympathizing High Priest (Heb. 4: 15). Christ's exaltation (Luke 22: 69). Stephen's vision of Christ's triumph (Acts 7: 55, 56). A blessed assurance (Rom. 8: 17, 34). "A name which is above every name" (Philpp. 2: 9-11). Christ on the right hand of God (1 Peter 3: 22).

Tithes Under the Law and Free Gifts Under the Gospel

(Continued from Page 787)

ham giving the tenth of his spoils to Melchisedek, King of Salem, on his return from his conquest of the kings. Jacob followed the precedent of his pious grandfather, when, in that memorable night at Bethel, he proposed to give God the tenth of all his possessions. This he would do if God would be with him,

and keep him in the way, give him bread to eat and raiment to put on, so that he might come again to his father's house in peace. God seems to have accepted Jacob's liberal proposal.

Tithes were duly incorporated in the Law of Moses, as seen in Lev. 27: 32, and reiterated in 1 Sam. 7: 15. Tithes were renewed upon Israel's return from their captivity, as seen in 2 Chron. 31: 15; Neh. 10: 37. Israel's unfaithfulness developed along various lines, including their failure on tithing. Malachi touches upon this matter thus: "Ye have robbed me. . . . In tithes and offerings. . . . For ye have robbed me, even this whole nation." There were a number of tithings provided for. Their tithes, however, could be turned into money if their dwellings were so remote that they could not carry the tithes of their produce to the place where they were to be delivered (Deut. 14: 22-24). Tithing, therefore, was a legal measure, the manner and methods of which were provided for in minute detail, while Israel was under the Law.

2. IN THE NEW TESTAMENT, ALLUSIONS ARE MADE TO TITHING AS WELL AS OTHER CEREMONIES OF THE LAW. The Pharisee that came to Christ, said, in giving an inventory of his faithful life as a Jew: "I give tithes of all I possess." The apostle to the Hebrews says: "And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the Law." This text clearly points out that those who took tithes were under the Law, and pointed to the Law as their authority for doing so.

Dr. Cruden, in his Concordance, says: "In the New Testament neither our Savior nor his apostles have commanded anything of this affair of tithes." As we have seen, directions as to tithes were given in detail under the Law, but not a hint of any such authority is given under the Gospel. When this practice is alluded to in the New Testament, it is always referred to as a matter of the Law. Requirements of the Law are frequently alluded to in the Gospel, but without a hint of their being taught and practiced.

3. THE GOSPEL METHOD OF GIVING AND ITS MANNER. (a) *As to method.* "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2). This is clear and comprehensive in method. (b) *As to manner.* "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9: 7). Our gifts must be bestowed willingly, for "if there be first a willing mind, it is accepted according to that a man hath." "Whosoever is of a willing heart, let him bring it, an offering of the Lord." This is all very apparent, for we enjoy only that which we do willingly. The Lord's servant and service are all a voluntary effort—from choice. (c) *Our future is all moulded and coined in time, by our own hands.* "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6). "The liberal soul shall be made fat" (Prov. 11: 25). God virtually allows us to use our own yardstick to measure the goods, that are to be appropriated for our great future needs. We are even accorded the right to judge ourselves, assuring us that we shall not be judged in that case. It becomes evident, therefore, that the man who does much, and gives much, in faith and love to the church, will receive much in the great future; but the individual who gives and does but little, will surely receive but little. They who do nothing and give nothing, will be left with nothing. Note the parable of the talents (Matt. 25: 14-30).

This Gospel theory places great responsibilities on our shoulders. The Gospel promises are great incentives for faithful and diligent service—vastly superior to the system of the Law. No wonder that Peter calls the Law "a yoke," that neither the Jews of that day nor their fathers were able to bear, while the Gospel is a yoke of our own choice and cheer—both easy and light.

Tithing, in the days of old, must have been attended with embarrassment and difficulty. At one time I noticed that a defender of tithing was greatly em-

barrassed in seeking to explain how he would execute tithing in case of a financial failure or mortgaged indebtedness. He was greatly puzzled—just as Sab-batarians become involved in their defense of the Jewish Sabbath under the Law. A stipulation in the observance of their Sabbath was: "Ye shall kindle no fires throughout your habitations" (Ex. 35: 3). How could this stipulation be observed in cold countries?

Now let me be understood: There is no harm to give the tenth of our income to the Lord but to teach that tithing is specifically taught in the Gospel, is not in accordance with the facts in the case.

Greenville, Ohio.

The Shepherd Hymn

BY DAISY M. MOORE

EXACTLY eighty years ago a young man left Scotland and sailed for Montreal, Canada. He was but twenty-one years of age and was a tall, handsome, altogether agreeable chap. He finally made his home in Fergus, Ontario. This young man's name was George Clephane.

What brought him to Canada, we do not know, but we do know that it was not a burning ambition to make a name for himself in the world. The son of wealthy parents, he received an allowance regularly from home, and although he was strong and vigorous, George Clephane did not care to work. He enjoyed horseback riding and hunting, and was a man of leisure generally.

This same idleness bred evil, as idleness so often does, and this fine specimen of physical manhood loafed through the years, becoming very intemperate in the matter of drink. Idle and dissipated, this young fellow, who might have been a power in the world, died at the early age of thirty-two, from exposure due to his unfortunate habits.

He had many redeeming features—even the worst of us have them. He was kind-hearted to an unusual degree. The story is told that one day, as he rode through the country, he passed a poor fellow whose shoes were worn to tatters. Removing his own, George Clephane rode home in stockingfeet.

He was a regular attendant at St. Andrew's church, in his home town, and today in that town—Fergus, Ontario—may be seen, in the little cemetery behind St. Andrew's, a gravestone bearing his name.

Now what is the significance of this story of George Clephane's short, young life?

This—he was the inspiration of one of our most beautiful hymns. A poor inspiration, you may think, since inspiration means something which stimulates and uplifts, but I am sure that you will agree with me that this song, written because of his very waywardness, has proved a source of helpfulness and hopefulness to frail humanity, down through the years.

The picture which it so beautifully draws of the Good Shepherd, must, I am sure, have given renewed courage to many a wandering one, bringing him back to the fold.

It was his sister, Elizabeth C. D. Clephane, who, yearning over her winning but wayward brother, wrote the words:

"There were ninety and nine that safely lay
In the shadow of the fold,
But one was out on the hills away—
Far off from the gates of gold"

Having dreamed wonderful dreams of the things which her brother should accomplish—so many sisters do that, you know—her heart saddened as the years passed by—years that brought only sore disappointment—and in her distress she visioned him as

"Away on the mountains, wild and bare,
Away from the tender Shepherd's care."

Unfortunately, Miss Clephane, like so many others, died without knowing how famous her lines were to become. It was five years after her death that they were set to music under rather remarkable circumstances.

One day, in 1874, as the celebrated evangelist, Dwight L. Moody, and his coworker, Ira D. Sankey,

were taking a train from Glasgow to Edinburgh, Scotland, their mail was handed to them.

Looking over his papers, Mr. Sankey saw this poem, written by Miss Clephane. Greatly attracted by it, he said to his friend: "That's just what I've been looking for—a Shepherd hymn."

Busy with his own mail, his friend paid no heed to his remark.

A few nights later Mr. Moody was addressing a large audience in Edinburgh—his subject being "The Good Shepherd." Now it was Mr. Sankey's habit to sing something appropriate after each address, and on this particular night, he found his thoughts turning to the poem he had found on the train and committed.

Something whispered to him: "Sing it!" But he dismissed the thought—or tried to—because he had no music. But somehow he seemed unable to rid himself of the suggestion; he felt urged, impelled, to sing that song, and, acting on impulse, the great musician seated himself at the little organ and improvised the tune which is now so familiar to thousands.

Even Mr. Moody was touched by the beauty and pathos of it. There were tears in his eyes as he turned to the singer and said: "Sankey, where did you get that?"

Imagine the astonishment and delight of Miss Clephane's sister who, that night, sat in the gallery, and listened, for the first time, to her sister's verses being sung!

She could not get to see Mr. Sankey that night, but she immediately wrote to him, telling him who she was, of her interest in the song and how much pleased she was with the music which he had composed.

This we believe to be the true story concerning the writing of both the words and music of the well-loved song, "The Ninety and Nine."

Fairfield, Pa.

"With What Measure Ye Mete"

BY ELIZABETH HOWE BRUBAKER

WHEN calling, the other day, a lady showed me some hand work, saying: "See the patch-work I am doing for a friend. She knows I am piecing the blocks, but she does not know that I am 'filling it up,' all ready for quilting. Well, she has been so good to me that I want to give her good measure in return."

How like the words of Jesus: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6: 38). This is one of those searching texts of our Lord which helps us to understand the testimony of the apostle John, "He needed not that any should testify of man, for he knew what was in man." In other words, Christ had an all-penetrating perception of what was in man. In a few words Jesus sums up the experience of men who are willing to be governed by the principle above referred to, "With the same measure that ye mete withal it shall be measured to you again." This is true in relation to man, in relation to life and largely in relation to God.

Be generous to your fellow-man and he will be generous to you. Generosity begets generosity. Confidence wins confidence. Love is answered by love. We know all this, but we forget. A kind neighbor has kind neighbors in return. One who is critical, exacting as to his rights, watching continually for offense or any slight, on the part of another, seals up men's hearts against himself. He that hath friends must show himself friendly, says the wise man. To the selfish, life is narrow indeed. Lose yourself in healthy work—in altruistic endeavors—and life will be all that you could wish. After all, life is largely what we make it. Put the best into life, and you get the best out of life.

You have heard the conundrum: "Is life worth living?" and the answer, "It depends upon the liver." Keep the liver in good condition, and the fountains of comfort and happiness will be open to you. Some one has said that when the liver is out of order, the whole Kingdom of God is out of order.

A sister once said critically: "What has the church

ever done for me?" A loving reply came: "What have you done for the church?" Even our enjoyment in the Christian life is a matter of giving, as well as receiving. We must first get by hungering and thirsting after righteousness. Then, as soon as we begin to get or receive, we should begin to give.

The same is verified as between us and God. Pray to God and he will answer your prayers. Trust God and he will show himself worthy of trust. Believe his Word and he will reveal himself to you. Shut yourself up with God, and he will shut himself up with you. The rich young ruler said: "Good Master, what must I do to have?" The reply was: "Sell and give." So the way to get is to give, the way to receive is to impart, the way to possess, is to dispossess. How beautifully all this is balanced—made practical as well as possible to the child of God!

Virden, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DIARY LEAVES

Years ago I found myself writing up Diary Leaves, and these were greatly enjoyed, both by myself and others. I continued this work until the editor made the suggestion that I cease writing in that form, and write merely Notes. Now we all have learned to abide by the suggestions of our editors, but I never fell in love with writing mere Notes. It always seemed to me there is little life in them. I am now once more turning my attention to Diary Leaves.

Wednesday, Nov. 15.—Setting out for the East and an extended itinerary in Virginia, I stopped off at Elgin. One always feels at home in our great Publishing House. Though the secretaries are out, much of the time, the editors are on the job. The work of an editor is delightful—except sometimes. Then it is vexatious. But he is supposed to be a good deal like an encyclopedia—he knows everything.

Thursday, Nov. 16.—Early this morning the conductor became greatly interested in the eclipse of the moon, which we all viewed with delight. But I thought a bit—how can an eclipse of the moon come in the morning, just a little while before sunrise? I explained to the genial man how eclipses came, and we looked at the moon together. Then we began talking religion. He was a Methodist, he said. At Bradford some folks got on. One was a sister. I saw the conductor speak to her in a friendly way, so I asked him who she was. Her name was also Stover. Presently we were visiting together. She had been asked to accompany some folks to the hospital at Columbus for an operation, and was doing so. Why should she have been asked? One who manifests a winning way and a helpful spirit is always being asked, while others wonder how it's done. We reached Bluefield, W. Va., late at night. Bro. Wimmer met me at the station.

Sunday, Nov. 19.—I rather like it here. The church is sure to grow with its present pastor, Bro. Wimmer, who seems to be the right man. The District Mission Board had been struggling along with this as a mission, but last year were driven to the point of saying to the members: "We can not help you further. Our funds will not permit. You will have to get along by yourselves." Well, they fell to it, with the result that the church is growing faster than before, and they are meeting all the expenses without outside aid. One good brother said frankly, that he spent all his money serving the devil before he was converted. Now he proposes to spend it all in serving the Lord. And he does it. I am quite sure that he leaves the tenth way behind. I held three missionary meetings, closing this morning. Now Bro. Hylton begins revival meetings. We three men had several hours together in a most enjoyable manner. It is a great satisfaction to compare notes with men who are busy on the job.

Monday, Nov. 20.—Services at Smith's Chapel yesterday afternoon and evening. Here, by the high hill-side, I have the joy of sitting by an ancient fireside—the old-fashioned hearth, with chunks of wood a-blazing, talking with old Brother Kahle. He has lived in these parts most of his life, and his reminiscences go way back to the time before the Civil War. The romance of the hills is here, for they are on every hand in plenty. When good water and great quiet are needed, as a summer resort, this beautiful spot of earth becomes ideal.

Tuesday, Nov. 21.—The train was late, very late, and so I missed the appointment at Oakdale last night. Sorry. Today I visited the schools and made little talks to the children, inviting all to the meeting tonight. Result, the house was full. I found a dear Old Order brother, up in the mountains, cutting pine-knots for kindling, and carried a bagful down to the house for him. We talked long

on missions, and how God's purpose is clearly that the children of God shall carry the Gospel to all the world, for there is no one else to do it. Moreover, we must be at it, if we would hope to win. The Methodist preacher here informed me that he preaches at fourteen different points every month. I ask myself the inevitable question: If our message is worthy, do we not have a tremendous challenge in the activities of this one man? If the Southern Methodist folks win at Oakdale, the reason is not hard to find.

Friday, Nov. 24.—At Lindside, W. Va., the house of worship is large. If half of it were made into Sunday-school rooms, it would splendidly meet the needs of the present congregations. Our people and the Old Order Brethren use the church on alternate days, and while it seems that they deal kindly with each other, it is really pathetic to think that we can not unite our forces. "United we stand, divided we fall," is as true of church as of State. I found my way to the home of Bro. Bradley, who received me very kindly. Returning to the railway at Narrows today, I had a chilly ride in an open spring-wagon, but in that way I saved several dollars for missions. Really, I like the hill country. I always feel as Bro. McCann once said to me: "Among the mountains I feel nearer to God." The sound of rippling waters and the smell of wild peppermint create in me a longing to hear the voice of prayer—a desire to pray. I arrived at Daleville after dark, but found supper ready in the hospitable home of Bro. C. S. Ikenberry.

Sunday, Nov. 26.—After being with the Brethren in an all-day meeting at Daleville, I came to Christiansburg, and found my way to the home of Eld. J. F. Keith. The services tonight were not largely attended for a missionary meeting. This congregation needs a pastor—a man on the job, a leader. Bro. Keith is about to go from here to Blacksburg, where in three years, largely by his efforts, the congregation has grown from eighteen to a membership of fifty, and the outlook is quite encouraging. The house of worship here is painted, is provided with electricity, and has a basement, but the congregation needs a leader. They voted in favor of a pastor, and would welcome one. Bro. Keith has a habit of preaching without money and without price, and has many calls to fill. Would that more, who can, would do so. He turns money for preaching, when pressed upon him, over to the Mission Board—a splendid idea. From here, on Tuesday, I hope to go to Floyd County.

Wilbur B. Stover.
Mt. Morris, Ill.

THE PASSING OF ELDER LONG

Eld. Jacob M. Long was born in Knox County, Ohio, Sept. 26, 1838, and died Nov. 19, 1922, aged eighty-four years, two months and four days.

Bro. Long united with the Church of the Brethren when twenty-one years of age, and lived a very consecrated Christian life, serving the Master in a very efficient way. The earlier part of his life was spent in Ohio. Later on he moved west, living at various places in Nebraska and Kansas. He was three times married, and is survived by his last companion. An aged brother, Andrew Long, now the last of a large family, lives at Stockton, Kans. Seven children were born to Bro. Long, three by his first marriage, John, of Oklahoma City, Mrs. Etta Green, of Minden, Nebr., and E. C. Long, of Bird City, Kans. Four children came to Bro. Long by his second marriage—Perry, of Los Angeles, Calif., and Elmer, of Red Cloud, Nebr. Two died in infancy.

Funeral services were held Nov. 24 in the Brethren church in Red Cloud, in charge of Eld. I. B. Wagoner, assisted by Elders H. A. Frantz and E. E. Eshefman. Interment was made the following day in the Chester cemetery at Chester, Nebr.

Much of interest to the Church of the Brethren is due to the life of Elder Long.

At four years of age he completely lost his sense of hearing and consequently his power of speech. His later life was a living example of the worth to society of many institutions, established here and there, to care for and educate children unfortunate in this respect. Bro. Long was a graduate of the Deaf and Dumb Institute of Columbus, Ohio. He, with others of his classes, who had made remarkable development, were exhibited in entertainments and programs in many cities throughout Ohio. This early training fitted him for a special work among his people. In the various places where he lived, invariably a number of men and women of like affliction were drawn together, and he became their leader and spiritual adviser.

The church, realizing his special power and spiritual nature, called him to the ministry, and in that capacity he faithfully served the church for many years, until his death.

During Bro. Long's connection with the Red Cloud church, many mutes were gathered into our membership, and each Lord's Day they would gather in a separate room and receive religious instruction, simultaneously with the regular preaching services. It was always a

(Continued on Page 798)

ANTIOCH CHURCH, VIRGINIA
We enjoyed a very spiritual love feast Nov. 4, with Bro. Kahle, of Daleville, Va., officiating. Bro. J. B. Peters, of Wirtz, Va., began a revival meeting Nov. 5, and continued until Nov. 19, preaching seventeen earnest, Spirit-filled sermons. The members were urged to remain faithful. As an immediate result of united effort, eleven made the good choice and were baptized Nov. 19. Bro. Peters visited in sixty homes during the meetings. On account of home duties, Sister Peters was unable to accompany him in all the visits.

Our Thanksgiving offering is \$34.80 and will be used in the home District. Our council was held Dec. 2, with Eld. Z. E. Mitchell presiding. Nine letters were granted. Officers for next year are as follows: Sunday-school superintendent, Bro. B. T. Flora; Bro. N. M. Bowman, clerk; Bro. Isaac Bowman, "Messenger" agent; Sister Edith Brubaker, church correspondent; president of Christian Workers' Society, Bro. A. O. Brubaker. It was decided to help toward the support of a pastor at Snow Creek, providing one is located there.

We have preaching twice each month; Christian Workers' Society twice each month. Our Sisters' Aid holds regular monthly meetings. The Sunday-school attendance is fine. Eld. J. A. Naff preached for us Dec. 3.

Boone Mill, Va. Orpha Flora.

As cold water to a thirsty soul, so is good news from a far country

Bethel—Thanksgiving was a red letter day for the church here in the morning we listened to an excellent address by Bro. F. E. Miller, of Empire, Calif. At noon we had a basket dinner; about 25 persons sat at the tables and all seemed to enjoy themselves. Afterward we had a program, at the close of which Bro. F. E. Miller gave a splendid talk on "Being Thankful." He closed with expressions of love for our church building fund. This was our first attempt at anything of the kind. We feel that our efforts have been amply repaid. A committee visited the homes of the community and gave special invitations to enjoy the services of the Mission, to help feed the poor. We sent a donation to the Sanger and Ernest Davis met with Dec. 1 brethren. The interest of La Verne College, Dec. 2 church members in the interest of La Verne College, Dec. 3 church members in regular council. Our building committee is ready to begin plans and make arrangements to begin building and one was granted. report, three letters have been received from the La Verne College, Dec. 3.

Hermosa Beach.—Nov. 26 was promotion day in our Sunday-school. Thirty-six pupils received certificates which entitled them to enter the next higher department. Following the exercises, Bro. Carl the next hour presented discourse on the value of promotion to our pastor. The Gospel Team from La Verne rendered a most excellent program. Oct. 29 was Rally Day. We had an all-day meeting at the home of Mrs. E. J. Funderbaugh. There were very ably assisted with a basket dinner at noon. Those on the program were: Z. Emmert speakers, such as our District Superintendent, Bro. S. M. Zimm, the president, Bro. Brethren Vertenbaker and Carl.—Mrs. Alva Stump. Sister Anna, Santa Ana, Nov. 27.

COLORADO

Antioch church recently enjoyed a two weeks' revival, conducted by Bro. Geo. Eller, of Arriba, Colo. While the attendance was no larger, it was a spiritual refreshing to those present. Three re-nued their covenant with God and were baptized—all young people, the heads of the church. Nov. 24 E. S. Groff and wife were surprised by their friends who, wishing to express their good will and appreciation, came in the morning, bringing a beautiful dinner and a collection. The friends and relatives here present numbered about forty were present. The gifts came through the mail, with about \$15 in gold. Other gifts came through the mail, with about \$40 was received. Bro. Groff and wife are among the earliest settlers in this part of the country. They were married in 1901 and their children are greatly helped in building up the Antioch church. Bro. Groff and wife were married—J. Alfred Groff, Antioch, and Sister Lula Heaston were married—J. Alfred Groff, Antioch, Dec. 3.

Ricky Ford—Today we held our fall communion. The house was filled and we enjoyed a very spiritual meeting. At our last communion one of our older visiting brethren requested that we have this as our one of our older visiting brethren requested that we have this as our communion meeting an old-fashioned, all round, thanksgiving service. After a done. The forenoon session consisted of spiritual readings, Bro. Ralph Hoover gave a program of music under the moon. At the close, two young men gave themselves to the Jesus. The congregation gave over \$300 to the World-Wide Mission Budget. Then there was an old-fashioned communion service followed by a short period for games by the young folks and social chat by the older ones. Later on, at an intermission of a few hours, we again assembled for the regular communion services.—D. O. Cottrell, Portland, Colo. Nov. 30

Stirling—Sunday evening, Nov. 26, our Christian Workers' Society gave a very interesting and thought giving program, after which the offering amounting to \$173 was taken for our District Mission work. During the past week Rev. Edgar Berger, of California, has been giving some splendid lectures afternoons and evenings on Health, Faith and Psychology. His motto is, "A Strong Body, a Sound Mind and a Finer Spirit." Two weeks ago Bro. Edgar organized a Japanese Sunday school at Edwards. They meet each Sunday from 2 to 4 o'clock. Bro. Edgar (our pastor) has been giving us some splendid talks. Recently his subject was "True Serenity." His talks interspersed with several appropriate songs. Thanksgiving evening the churches of the town held a union service at the Methodist church. We enjoyed an address given by Visiting Minister, Dr. E. E. Eisele, last Sunday evening. Her subject was "Witnessing for Christ." At present a committee is preparing a "White Gift Christmas program." (Lphl., Dec. 6)

Bethel.-Nov. 25 we met in council and elected officers for the next year. Five letters were granted, and one was received. A young elder is leaving; the undersigned has chosen elder and clerk respectively. "Messenger," agent, Sister I. H. Christ; church treasurer, Frances Utter; Christian Workers' presidents, Sisters C. E. and T. E. Jenkins; superintendents of Sunday-school, T. E. Jenkins and J. B. Boxley; Cradle Roll, Sister Ola Jenkins; deacons, T. E. Jenkins and H. O. Utter. With these efficient officers we hope to do more and better work for the coming year than ever before. The following are attending of the Kingdom. Nov. 18-19, Mrs. S. A. Honberger, of Wichita, Kans., filled our pulpit morning and evening. Nov. 20-21, Mr. Wm. L. Nidderburg, Fla., Dec. 4.

St. Petersburg.—Some of the members and friends of the Zion congregation met at the home of Brother and Sister J. V. Felthous on Thanksgiving Day for a service. We had a very joyful time together, with talks, prayer and song. Our offering for home mis-

work at this time was \$7.25. I happen to know of more than \$15 that was given to other appeals for aid, by these same people. Though few in number, we are anxious for the advancement of the Lord's cause. Two letters have been granted since our last report. We very much desire some brother to take up the Lord's work at Clearwater.—Sarah G. Felthouse, St. Petersburg, Fla., Dec. 2.

Payette church met in council Nov. 2, with Eld. Kauffman presiding. Five letters were received and three were granted. A choice of elders was made, which resulted in the election of Bro. David Metzler. Sunday-school officers were elected with Bro. G. G. Bollinger, superintendent. Nov. 5 our pastor, Bro. David Metzler, began a series of meetings, which were well attended and strengthened spiritually by the members. About seventy-seven communed at the feast, in the fine service. Among the new converts were Bro. Miller, church member, from Abies, Emmett and Fruitland. Bro. Miller, of Emmett, officiated, assisted by Bro. Metzler—Katie A. Kenepp, Payette, Idaho, Nov. 30.

Oak Grove.—The Mission Board of Southern District of Illinois has been faithfully stanning by the Oak Grove congregation. With only twenty-five members, and most of them too old, or living so far from the church to attend regularly, the cause of the Master does not seem to grow very fast. Occasionally, however, when we lose hope and courage, we see practical answers. Bro. S. F. Spitzer held a three weeks' series of prayer again in November. We were greatly hindered by rainy weather but although there were no accessions, there is a new earnestness and cooperation on the part of the membership. Our Sunday-school responded very liberally in Chicago. A small fine Day with provisions for a needy family in Chicago. A small barrel and sack of provisions were sent. One Ladies' Aid Society had been organized recently. Only two ladies of the community had ever been present at such a meeting. They are interested and plan to do many helpful things, with the hope that even though the work is humble it may have far-reaching results.—Mrs. Jesse Cook, Lowell, Minn., Dec. 7.

Foto.—At our October business meeting we reflected Bro. John F. Pons, elder, and Bro. Dan Gilbert, clerk. We also decided to have a church school of missions, to take the place of the Sunday evening services. This is proving quite interesting, as well as instructive. Bro. Clarence Gagne gave a most helpful talk to our meeting. Sister M. J. McFarland discussed the problems of motherhood. At both meetings, on some of the subjects a splendid interest was shown and the sentiment expressed was strong in favor of more meetings along these lines. Bro. Wm. Fields, of Chicago, made a strong report from his trip to the East. An offering was taken. On Nov. 26 a box was placed in front of the vestible office, with a sign to receive Thanksgiving donations for the Chicago Missions. It was soon filled to overflowing. Thanksgiving was observed with a program and an offering.—L. Alice Flippo, Foto, Ill., Dec. 5.

Beech Grove church met in council Dec. 2, with Eld. E. O. Norris presiding. Eld. D. E. Bowman and Bro. Gurnett were also with us. Bro. Jos. Shepherd was chosen elder, and Bro. Frank Krall, Sunday-school superintendent. Two letters were granted. We decided to accept our Thanksgiving offering for home purposes. We decided Bro. Jos. Spitzer to hold a series of meetings in the near future. Our Sunday-school is growing in interest and attendance.—Zella Fuqua, Fortville, Ind., Dec. 4.

Buck Creek—Nov. 5 Bro. S. Z. Smith, of Sidney, Ohio, began a series of meetings here, continuing until Nov. 26. He was very successful to the spiritual and uplifting sermons, which were very helpful to the church and community. He labored earnestly for the salvation of souls. Sister Etta Herman led the song service, which was very much appreciated by the church and entire community. Sixteen were baptized. On Nov. 24, the church and community were very happy to have our love feast was held Nov. 25, with Bro. Smith officiating with good results. Bro. Frank Dillon was also present. The meetings and we hope will interest. The work in general looks very promising and we hope for great things in the future of the church here. The Wednesday night prayer service is well attended.—Mrs. Phebe E. Teeter, Moore, N. Y.

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English raise church met in council the last Saturday evening, with Bro. Carl Yoder presiding. Officers for the year were chosen: Bro. Yoder, elder; Paul Yoder, Sunday-school superintendent; Christian Workers' officers were also chosen. The annual visit had been extended. A program was arranged for Thanksgiving. The offering was lifted on Sunday morning.—Mrs. Banks.

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Middebury—Nov. 12 Bro. E. C. Swihart, of Elkhart City church, began a series of meetings lasting two weeks, with Sister Mary, of Boston, Ind.,, song leader. Bro. Swihart gave spiritual messages, which were helpful and much appreciated, not only by our own denomination but all others as well. We feel that he did much work in strengthening the church by baptism. Monday evening, at five o'clock, the church was held our communion, with Bro. Swihart as celebrant. The meetings, we held our communion, with Bro. Swihart as celebrant. The meetings, we held our communion, with Bro. Swihart as celebrant. The meetings, we held our communion, with Bro. Swihart as celebrant.

Middleton.—We met in council Dec. 2, with Eld. Working acting as moderator. He read Gal. 5, giving us some good admonition. We selected a committee of three to prepare a ministerial board. We trust that some good may be accomplished, for we need ministerial help. We have services the first, second and third Sundays of the month regularly, and sometimes on the second and fourth. Bro. Zirkle was called by the congregation to be superintendent of the Sunday-school for one year. Bro. Aldred has promised to preach a sermon on the Brethren Postscript.

ing House and its work the third Sunday of this month. I could not do without the "Gospel Messenger." It has been my blessed privilege to take it almost since the "Primitive Christian" times. While I did not take it all the time, I had the privilege of reading it, and would feel lost without it. Many claim it is too high, and yet they can take other papers that cost a great deal more.

Wida J. F. Green. Middletown, Ind., Dec. 4.

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New Paris—Sunday, Dec. 3, the County Sunday-school Convention was held in New Paris—Sunday afternoon at the Methodist church, and at the Church of the Brethren in the evening. Two interesting talks were given in the evening by Bro. Lawrence Shultz, of North Manchester, and Miss Gingrich, of Goshen. End. Thanksgiving evening a very good sermon was given by Bro. Gibson, of the Rock River church. Sunday evening, Nov. 26, a special missionary program was given by the young people for the purpose of raising money for a new library. A nice sum was received. A new minister. After spending Nov. 7, for the purpose of electing a new minister. After spending talks by members of the Synodical Board—Brethren T. E. George, Chas. Gripe and David Wysong—Brethren Russell V. Bollinger and Levi Arnold. The chosen ministers. The former was duly made a minister that night, but as Bro. Arnold is at North Manchester, his ministry has not yet been ordained.—Martha Cripe, New Paris, Ind. Dec. 3.

Noblesville church met in regular council Dec. 1, with Eld. G. W. Hahn presiding. The following officers were elected: Bro. Arthur Heiny, trustee; Bro. Fred Mock, clerk; the undersigned, correspondent; Bro. Fred Mock, Sunday-school superintendent. It was decided to hold a series of meetings in the near future.—Edna Heiny, Noblesville, Ind., Dec. 2.

North Winona Lake church has just closed a two weeks' series of meetings, conducted by Bro. Emerald Jones, of the Chicago conference. Much interest was manifested throughout the series, and the attendance was good, considering the season at the same time. A fifteen-minute prayer service was held each evening, just before the preaching service, which proved to be a great blessing to the congregation. Five were received into the church by baptism, and the church was strengthened. Our minister, Bro. J. W. Manchester, officiating. He remained with John Wright, of the Chicago conference, on Sunday and evening, which was enjoyed by all.—Mrs. Ed Piper, Warsaw, Ind. *Deacon*.—Also services

Pine Creek.—Nov. 13 we had an all-day meeting, also services in the evening, conducted by Brethren C. D. Bonsack, Ezra E. Smith, J. Edson Ulery and Manly Dexter. Nov. 13 Bro. E. Smith and his wife, of Anderson, Ind., came here to conduct a revival meeting, which continued for two weeks. Bro. Norrie delivered fifteen powerful sermons, which were the salvation of souls and the advancement of God's Kingdom. Sister Anna Stump, of our congregation, had charge of the singing. Bro. Norrie's service, which was an inspiration to all, was accepted and Christ and were baptized. The attendance numbered the Hastings during the entire meeting. This church remembered the Hastings, Street Mission, Chicago, with a box of chickens, rabbits, meats, lard, canned fruit, etc.; also a sack of clothing.—M. S. Morris, North

Pine Creek, (West Goshen).—Our two weeks' revival services at the Pine Creek house, closed Nov. 5. Bro. Ed. Stumm, of Tanager, Ind., delivered fervently, straight-forward Bible sermons, that gave us much strength in membership. Sister Naomi Whitner returned her five month assistance as leader in the song service. Bro. C. H. Cretcher, valuable assistance as leader in the Bible Department of Manufacturing and No. 10, was here. Bro. J. H. Cretcher, of Tanager, Ind., was here on Sunday, Nov. 9, with us. He delivered two stirring sermons, exhorting us to a sense of our duty in serving Christ.—Ira J. Shidler, of Goshen, Ind., Dec. 5.

Pipe Creek.—Nov. 25 and 26 Bro Irvin Fisher, of Mexico, Ind., gave us three very good sermons. Bro Roy Mishler, of Wabash, Ind., delivered a very inspiring Thanksgiving sermon, after which an offering of \$21.39 was taken for world-wide missions.—Ruth Dailey, Dec. 3

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Sugar Creek church enjoyed a splendid Thanksgiving service Monday evening, consisting of devotional exercises, recitations, special music and an address by Bro. J. Oscar Winger, of North Manchester. An offering of \$7.25 was taken, which has been sent to the General Mission Board. We are planning a Christmas program to be given Sunday morning, Dec. 24.—Mrs. H. E. Swihart, South Whaley, Ind., Dec. 3.

Summitville church met in council Dec. 1, with Bro. J. H. Hatcher in charge. A letter was granted to Bro. Walter Hopewell who will make his home in Kokomo. We elected officers and teachers for the Sunday-school, with Sister E. L. Hatcher superintendent. Nearly all the present members were re-elected. Officers of the church were: Sister Pearl Johnson; Sister Pearl Thompson, clerk; the choir singing progressing. We also had a social meeting about a month ago and resumed the Christian work again. A fine spirit is being manifested. It seems as if the church is really getting on its feet.

Bro. Wm. Briggs, Summitville, Ind., Dec. 4.

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nkings. The Deer Creek church met in council Dec. 2, with Eld. J. W. Fisher in charge. One letter of membership was accepted. Bro. Jacob Cripe, Bro. John Smith and Sister Grace Walker were elected as an evangelistic committee to serve for two years. The following officers were elected: Clerk, Frank Burrows; Sunday-school superintendent, John Smith. Bro. Irvin Fisher remained with the church, and delivered a splendid sermon. Recently seven new members have been added to the church, and a Christmas program is being prepared. One awaits the rite.—Edna Mae Burrows, Sunday, Dec. 5.

Wakarusa, W. J. was closed last two weeks' revival, conducted by Elder O. Oberlin, of Logansport, Ind. He preached well-prepared Gospel sermons, which were an inspiration to all who heard them. The interest and attendance were greatly strengthened and inspired to meeting, and the church was greatly benefited. The regular services, conducted by Sister Oberlin, were of great help to the meeting. Our church met in the new council Nov. 29, with Eld. C. Metzler in charge. Those present were: Bro. Johnson for the coming year as follows: Bro. Metzler, elder; Bro. John Searer, Sunday-school superintendent; Bro. Oscar Metzler, Christian Workers' superintendent—Bertha Metzler, Wakarusa, Ind., Dec. 6.

West Manchester church met in regular council Dec. 2, with Eld. I. C. Book presiding, assisted by Elders Shultz and Kugel. The Book Church. A call was put in for the Young People's

Conference of this district, to be held here in 1923. Officers for the church and Sunday-school for the ensuing year were elected: Elder, Bro. J. B. Boor, pastor; Youth Sunday-school superintendent, Edith Miller; Primary, Anna Faudree. In all about twenty were appointed to different offices and committees. A fine spirit prevailed throughout the meeting.—Alta Irene Williams, North Manchester, Ind., Dec. 4.

Yellow River church met in regular council Dec. 2. Our elder, Bro. David Metzer, having been elected to the district, Bro. H. A. Claybaugh took charge of the meeting. Church officers were elected for the ensuing year: Bro. Chas. Crisp, elder; Bro. Russell Hanawalt, "Messenger" agent; the writer, correspondent; Sister Nora Price, clerk; Harry Elliott, Sunday-school superintendent; Sister Rose Shively, Christian Workers' president. Our Aid Society began the work of gathering a box of useful things, to send to the needy in Chicago, and by the help of the Christian Workers' Society three large boxes were filled with clothing, vegetables, groceries and canned goods. These were sent before Thanksgiving. A special Thanksgiving offering of \$20 was lifted by the Sunday-school for the Brooklyn Mission. We have the promise of Bro. O. P. Haines, of Lima, Ohio, to begin our meetings Dec. 17.—Alma E. Hanawalt, Plymouth, Ind., Dec. 4.

IOWA

Brooklyn church convened in council Dec. 2, with Eld. J. Schechter as moderator. Bro. Jacob Showalter was chosen on the Ministerial Board, to fill the vacancy caused by the death of Bro. Warner, super. Bro. Schechter was chosen Sunday-school superintendent; the writer, primary superintendent. A committee was chosen to arrange a Christmas program. Bro. Ivan Connell was chosen president of the Christian Workers' Meeting. Services were held at the church on Thanksgiving day, and dinner was served in the basement. A social time was enjoyed by all. A special effort was made to raise money to pay on the indebtedness of the parsonage. The offering and pledges amounted to \$915.50.—Mrs. Minnie Schechter, Brooklyn, Iowa, Dec. 4.

Fairview church convened in council Dec. 2, with Bro. Orlando Ogden in charge. Church officers were elected as follows: Clerk, Sister Flora Stickle; correspondent, Sister Ola Tarrence. The Sunday-school was reorganized, with Ross Whisler, superintendent. We decided not to have Christian Workers' Meeting until spring, but to have, instead, prayer meeting each Sunday evening in the homes, with J. W. Tarrence and Sadie Whisler as leaders. At present we are studying the "Way of the Cross." We took a Thanksgiving offering of \$31 for world-wide missions. We had a Thanksgiving sermon at 11 o'clock, delivered by Bro. Ogden. We have purchased "Hymns of Praise" and are now using them. Our Sunday-school is doing nicely, with an average attendance of about fifty-seven out of the seventy enrolled. We will take a special Christmas offering for the Italian Mission.—Mrs. Ola Tarrence, Udeli, Iowa, Dec. 4.

Grundy County—Nov. 19 applied for membership and were baptized at the close of the evening service. The Thanksgiving offering was taken last Sunday, to be completed next Sunday. We had an all-day Thanksgiving Day, with quite a number present. A minister from Armenia preached for us, and we found him an interesting speaker.—Hannah C. Messer, Grundy Center, Iowa, Nov. 20.

Salma—Nov. 12 Bro. Frank Sargent, of Bethany Bible School, gave us an inspiring sermon. Oct. 22 our Sunday-school put on a Rally Day pageant, entitled, "Christ and the Child." A large audience was present and the service proved very impressive. Five have been added to the church by baptism since our last report.—Mrs. Mettie Caskey, Lenox, Iowa, Nov. 20.

South Waterloo—Our communion was held in the city church Oct. 16, with our pastor, Bro. A. C. Daggett, presiding. At that time our people received the church fellowship by relation. Previous to this, four were received by baptism. The Father and Son banquet of the city congregation was held recently, with eighty in attendance. In the country these banquets are community affairs and are held in our consolidated school buildings. On Nov. 10, Dr. L. E. Throckmorton, lecturer in charge of women's work, United States Public Health Service, will be the speaker of the evening. The Father and Sons' Meeting will be later. Thanksgiving Day was given over to the interests of Mt. Morris College.—Bro. M. L. Sherrick gave a very helpful discourse. Following this, a attempt was made to raise our quota for religious education. Our "Messenger" agent, Bro. Samuel Fike, who recently left for a winter's sojourn in California, reported that the paper now enters the home of every Brethren family, beside a number of others. A special offering for Christmas exercises on the evening of Dec. 24.—Mrs. O. L. Tanneuthner, Waterloo, Iowa, Dec. 4.

KANSAS

Appanoose—Nov. 26 our Christian Workers' Society gave a Thanksgiving program, which was well conducted by the children and young people. Thanksgiving Day we met for worship. Bro. C. W. Shoemaker preached for us, after which an offering of \$30.25 was taken for the General Mission Board. Dec. 3 we met in regular council. Sunday-school and Christian Workers' Society officers were chosen for the coming year: Bro. Ezra Barnhart, superintendent, and Bro. Lloyd Ikenberry, presiding, respectively.—Cordelia B. Becker, Overbrook, Kans., Dec. 4.

Independence church met in called council Nov. 29 to elect officers for the coming year. Eld. W. H. Miller was chosen elder in charge; Sister Clara Chue, church clerk and correspondent; Bro. S. D. Harlow, trustee for five years; Sister Lizzie Corn, Publishing House agent; Bro. Chas. A. C. Daggett, Sunday-school superintendent; Sister A. C. Daggett, presiding. A conscription service will be held for them in charge of Eld. A. C. Daggett. He has been away for sometime this fall and we greatly miss him. Our meeting begins this week, in charge of Bro. O. H. Austin and wife, to continue until about Christmas and close with a love feast. No definite date has been set yet.—Pella Carson, Independence, Kans., Dec. 3.

McPherson—This church has just passed through a very inspiring revival, conducted by our pastor, Eld. H. F. Richards. Five came in as a result of his labors. Special music, story-telling, and lantern-slides contributed materially to the success of the meetings. Our Thanksgiving offering was divided equally between the General Mission Board and the District Board. We were very happy to have, as week-end guests on College Hill, Brethren Eld. and Frants J. W. Lear. Bro. Fritz delivered a masterly address on the dedication of the new Science Hall at the college, and Bro. Lear discoursed in his usual effective manner at our morning services last Sunday. The visit of these brethren was highly pleasing to the church and college. At the business meeting, last night, Brethren J. R. Rothrock, presiding, and N. S. Rhodes were installed into the office of deacon.—E. L. Craik, College Hill, McPherson, Kans., Dec. 5.

Prairie View—Nov. 5 Bro. Edw. Steward commenced a revival meeting at this place and continued for three weeks. Four were baptized. Our love feast was held Nov. 18, with about fifty-five communing. Thanksgiving Day we had preaching at the church at 11 o'clock, and a basket dinner. About 140 were present. Some old friends and neighbors, who had not been installed into the church for years, spent the day with us. After dinner a program was rendered by the children. All seemed to enjoy themselves.—Emma Armantrout, Friend, Kans., Dec. 3.

MARYLAND

Brownsville—Bro. E. E. Blough, of Manassas, Va., closed a two weeks' series of meetings here Sunday night, Dec. 3. Eight were baptized and two reclaimed. Much interest was shown in the meetings. Bro. Blough labored earnestly and faithfully and the church

was greatly benefited by his work. Services were held Thanksgiving morning and an offering of \$175 was taken for home and foreign missions. Our Sunday-school is preparing for a Christmas service.—Mrs. Nellie S. Koster, Brownsville, Md., Dec. 4.

Cheesville—Bro. G. S. Batzel and wife, of Everett, Pa., began a series of meetings Nov. 4, which continued for two weeks. Bro. Batzel delivered nineteen sermons, which were spiritual and uplifting. He labored earnestly for the salvation of souls and the advancement of God's Kingdom. The attendance and interest were very good throughout the meetings. The church was much strengthened. There accepted Christ and were received into the church by baptism. The work at this place is moving along nicely, with Bro. H. R. Rowland and wife in charge.—Mrs. Chas. Good, Cheesville, Md., Dec. 2.

Manor—Nov. 12 Bro. Harvey Martin, of Wilsons, Md., began a series of meetings, which closed on the 23rd. He preached very spiritual and uplifting sermons to attentive audiences. At the close of the meetings, two were received into the church by baptism. A few days later three others from our Sunday-school received the rite and were taken into the church. Thanksgiving Day we held our usual service. Bro. McKinley Coffman, of Blue Ridge College, preached a sermon suitable to the occasion, after which an offering was lifted for general missions.—M. Portia Rowland, Fairplay, Md., Dec. 5.

Monocacy—Nov. 19 Bro. John S. Weybright gave us a very touching sermon on conditions in the Near East, for which an offering of \$24.50 was taken. We held our annual Thanksgiving service at Rocky Ridge on the 23rd. An offering of \$1481 was taken. Bro. Stover, L. J. Florb and J. S. Weybright gave us instructive talks. An offering of \$19.52 was taken at this time, to be given to the Home Mission fund.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 30.

Thurmont—The Thanksgiving services were well attended—sixty-five being present. Eld. Arthur B. Rice preached the sermon, which was listened to with much interest. The spirit of cheerful giving was manifest. An offering of \$1481 was lifted, to be applied to the church building fund. Eld. T. S. Fike had charge of the offering. The committee is planning to build a new church the coming summer.—Ida Fike Dren, Thurmont, Md., Dec. 1.

MICHIGAN

Durand—We reorganized our Sunday-school for 1923, with Bro. Roy Shafer, superintendent. We had a very uplifting Thanksgiving service, with Bro. L. H. Prowant bringing the message. An offering of \$1481 was taken. A world-wide offering was taken, which was very interesting. Sunday-school, the time of the same being changed for the winter months from 10 A. M. to 2 P. M.—Ernest Prowant, Durand, Mich., Dec. 3.

Elmdale church met in council Dec. 2, with Eld. Bowser in charge. Church officers were elected for another year: Bro. Bowser, elder; Bro. R. L. Leese, clerk; Bro. L. H. Prowant, superintendent. Bro. Thompson, president of the Christian Workers' Meeting. We also had an all-day meeting Thanksgiving Day, with a communion in the evening. Eld. J. M. Smith, of Woodland, gave a fine address in the forenoon, after which an offering of \$62.82 was taken. A program was rendered in the afternoon by the young people, followed by an address by Bro. Harold Rowland, of Temple, Ohio. About fifty communed in the evening. Bro. Roy McRoberts, of Thornapple, officiated.—Lizzie G. Leese, Alto, Mich., Dec. 4.

Elsie—Bro. J. L. Guthrie, of Northwestern Ohio, is to begin a series of meetings in this church Dec. 11. Will not our members, who are scattered over five counties, remember this meeting at the throne of grace, that good may be accomplished? And if at all possible, arrange to be present at some of these services.—L. H. Prowant, Durand, Mich., Dec. 4.

Hart church held an all-day meeting on Thanksgiving Day. Bro. J. J. Scrogum conducted the opening exercises. Bro. C. H. Kaiser, who has recently moved from Illinois, gave us a very inspiring sermon on "Practical Thanksgiving." This was followed by a prayer service. At noon a basket dinner was served, which was greatly enjoyed by all. At 1:30 a program was given by the children. Several of the members of the Cedar and Sugar Ridge churches were present. The work is progressing nicely here. Bro. Kaiser is preaching to the Cedar congregation each Sunday evening. We believe he is doing much good.—Bernice Bowman, Hart, Mich., Dec. 4.

Woodland—Bro. B. D. Kerlin, of Markle, Ind., came to Woodland church Nov. 19 and carried out the Word for two weeks. The attendance and interest were very good throughout the meeting. The song services were conducted by home talent and were very inspiring and helpful, with Sister Mary B. Hershberger, leader. Four came out on the Lord's side. Our Thanksgiving services were held jointly with Woodland Village, the church, with a love feast which was held in the evening. Bro. Kerlin gave an excellent Thanksgiving sermon.—Mrs. Mary E. Teeter, Woodland, Mich., Dec. 5.

MINNESOTA

Lewistown church met in council Dec. 2, with Bro. D. F. Landis acting as chairman. Officers were elected for the coming year: Bro. D. F. Landis, elder in charge. Sister Anna B. Landis, Sunday-school superintendent. Thanksgiving services were observed in the usual way. An offering of \$119 was taken, for which we are very grateful. We are arranging for a Christmas program.—Laura L. Weiner, Lewistown, Minn., Dec. 5.

Nemadji church met in council Dec. 2, with Eld. W. H. Eikenberry presiding. Church officers were elected for 1923 as follows: Elder, W. H. Eikenberry; clerk, Bro. Chester Earhart; correspondent, the writer; "Messenger" agent, Henry Schuman; Sunday-school superintendent, Bro. Eikenberry.—Mrs. Louette A. Wickline, Barnum, Minn., Dec. 4.

MISSOURI

Mineral Creek church met in council Nov. 24 and elected officers for the coming year. Many of the old ones being re-elected: Bro. Jas. M. Mohler, elder; Bro. D. M. Wenrick, Sunday-school superintendent. The Primary Department is progressing nicely, with Sister Ethel Neher, superintendent. We had an all-day meeting and love feast on Thanksgiving Day. The Thanksgiving service was held in the morning and a missionary sermon was delivered in the afternoon by Bro. Saylor Neher. A liberal collection was taken at both services.—Salome Mohler, Lenton, Mo., Dec. 6.

Notice—The work of the District Board of Religious Education of Northwestern Missouri, was begun Nov. 27. We met at St. Joseph, and organized and planned part of the year's program. Mary P. Ellenberger was elected secretary, and the writer, secretary, to whom all correspondence should be addressed.—Perry Williams, Plattsburg, Mo., Dec. 5.

NEW MEXICO

Miami—We enjoyed a Thanksgiving service at the church. A splendid sermon, with one of the Psalms as a text, and a community foundation, was given by the pastor, after which Sister G. E. Bowman, of Mary P. Ellenberger was elected member, and the writer, secretary, to whom all correspondence should be addressed.—Perry Williams, Plattsburg, Mo., Dec. 5.

OHIO

Beech Grove church met in council Nov. 25, with Eld. Sylvan Bookwalter presiding. Two letters were read. Officers for the coming year were elected: Bro. Perry Eby, Sunday-school superintendent; Sister Elizabeth Petry, president of Christian Workers' Society; the writer was reappointed church correspondent and "Messenger" agent. We held our Thanksgiving program on Sunday evening, Nov. 26, which was well attended and much enjoyed.—Hettie Rife, Hollansburg, Ohio, Nov. 30.

Bear Creek church met in council, Dec. 5, with Eld. J. W. Beeghly in charge. Visiting ministers were Brethren L. A. Bookwalter, John

Root and Jesse Noffsinger. Election of officers resulted in Bro. Chas. Erbaugh being chosen superintendent; church clerk, Sister Dora Beeghly; "Messenger" agent, Bro. Harry Shank. Bro. Willie Kreider was moved into our congregation recently, and the latter was installed into the ministry. The church is prospering. Bro. Parker M. Filburn as pastor for another year. On Thanksgiving evening a program was rendered by the children of the Sunday-school. Several talks were given by the sisters. An offering of \$43 was taken for the General Mission Board. We have been blessed with different ministers coming to us. Bro. Ezra Flury was with us Oct. 15, morning and evening, and all enjoyed his message. Dec. 3 Bro. H. B. Heisey gave the first lecture of the course on Sunday morning. His subject that evening was "Flowers That Never Withers," and Monday evening, "Pa, Ma, and Johnnie." These lectures were well attended and much enjoyed. The church decided to have Bro. Virgil C. Finnell give a lecture, the date for which has not yet been set. Our pastor's work has been appreciated and has been helpful to all.—Mrs. Bessie Filburn, Dayton, Ohio, Dec. 5.

Brookville church met in council Nov. 25, with Eld. Fidler presiding. One letter of membership was granted. The church decided to have Bro. Finnell give us a temperance lecture. Officers for the coming year were elected: Bro. Fidler, elder for two years; Ezra Kimmel, secretary; Mrs. Arthur Hay, correspondent and "Messenger" agent; Vernon Dull and Clarence Longenecker, Sunday-school superintendents; Ols Brenner, superintendent of the Home Department. The church decided to secure Bro. Gouter to lead our song services during the meetings. Bro. Robinson, of Pleasant Hill, will come to us Sunday, Dec. 3.—Mrs. Arthur Hay, Brookville, Ohio, Dec. 2.

Reading church met in council Nov. 18, with Bro. Byler as moderator. We decided to have preaching services each Sabbath morning and no evening services during the winter months. We have cottage prayer meetings each week, and we feel that these are a great blessing to all. The children have a meeting every two weeks in some home, and after a short program, they study the Bible under the direction of Bro. Byler. Nov. 19 Bro. Garver, of Washington, gave a number of our lecture course. The church will be well filled and all enjoyed the helpful lecture. Dec. 3 Dean V. F. Schwalm, now a student at Columbia University, will give another number. We feel that these lecture courses are a great benefit. We had services on Thanksgiving Day at our church. Our Thanksgiving offering Dec. 3. Our Sisters' Aid Society has been quite busy all summer and during the colder weather will meet at the home of Sister Ada Stoller each Wednesday.—Vesta S. Braid, Homeworth, Ohio, Dec. 2.

Salem church held her regular council Dec. 2, with Eld. R. N. Leatherman presiding. Three letters were received. All church and Sunday-school officers were elected for one year. Bro. Leatherman was unanimously elected for another year. Brethren John Grossnickle, Frank Pringle and Chas. Grossnickle were elected trustees; the writer, church clerk and correspondent; Bro. Homer C. Haines, Sunday-school superintendent. We were glad for the letters of Brother and Sister Haines, as he is a young minister and we need his help. It was decided to obtain ministerial help twice each month for the first three months of 1923. Bro. Medford Neher, of Cincinnati, will fill the appointments. Our Sisters' Aid Society meets regularly.—Mary S. Carr, Newtonsville, Ohio, Dec. 4.

OKLAHOMA

Oklahoma City—Nov. 19 closed a two weeks' series of meetings, with Ira J. App, of Miami, N. Mex., evangelist. His messages were both interesting and instructive. The meetings were made better Christians by his being in our midst. Two were received into the church, one being baptized and one reclaimed. We held our love feast at the close of the meetings, with Bro. Lapp officiating. Our council was held Dec. 1, with Bro. Pitzer presiding. Church and Sunday-school officers were elected for one year. Bro. Pitzer was elected for another year; J. A. Campbell, church clerk; Bro. C. C. Clark, superintendent; Sister Alpha Franks, Christian Workers' president. We are now planning for a Christmas program.—Mrs. J. A. Campbell, Oklahoma City, Okla., Dec. 4.

OREGON

Grants Pass Mission—We had preaching services at the church Thanksgiving Day by our pastor, Bro. C. H. Barklow. At the close an offering was taken, but as not all the members were present, it was not until after the meeting that the offering was taken, desiring to do so, could contribute. A total of \$20 was sent to the General Mission Board. Our council was held Dec. 2. As the Mission Board of Oregon still directs the work at this place, they decided that the pastor should be presiding elder, which places Eld. Barklow in charge. There were a few changes made in the Sunday-school and Christian Workers' officers. Bro. D. H. Holl is Sunday-school superintendent; Bro. W. H. Johnson, Christian Workers' president; "Messenger" agent and correspondent, the writer. Elders C. M. Lininger and S. P. Van Dyke, representing the District Ministerial Board, took the voice of the church and the people and were granted a license to preach for a year.—Lizzie Q. Coover, Grants Pass, Ore., Dec. 4.

Myrtle Point—Thanksgiving Day was observed by the church in rendering a very nice program at 11 A. M. A number of appropriate pieces were spoken, and many took part. The committee, appointed to arrange the program, did a very nice job. A dinner was served and all enjoyed an old-fashioned reunion. The Sisters' Aid sold aprons afterward. The collection for the General Mission Board amounted to \$13.09. We are expecting Bro. Diaz, the Filipino, to begin a series of meetings at this place Dec. 3.—Thomas Barklow, Myrtle Point, Ore., Dec. 1.

PENNSYLVANIA

Carlisle church enjoyed a very spiritual meeting of two weeks, conducted by Bro. W. K. Conner, of Harrisburg, Pa. While the visible results were not what we had hoped for, one was baptized. Our meeting began Nov. 5 and closed the 19th. Dec. 4 our church met in council, with Eld. J. E. Trimmer presiding. Officers were elected as follows: Superintendent and "Messenger" agent, J. E. Faulkner; Sunday-school superintendent, Paul Robert; Christian Workers' Society president, Esther Trummer.—J. E. Faulkner, Carlisle, Pa., Dec. 5.

Carson Valley—Our church met in council Nov. 25, with Bro. Jas. A. Bell presiding. A financial committee of four was elected, to work out a budget system for our church. Bro. L. B. Benner was re-elected presiding elder for three years. Sunday-school officers were elected, with Bro. Martin Albright, superintendent. Christian Workers' Meeting president is Bro. F. E. Brubaker. The congregation decided to raise \$60 for the Near East. A collection of \$17 was taken in the Sunday-school Nov. 26 for the Near East. Our Rally Day services were held Nov. 26, when an interesting program was given. The attendance was good.—Mrs. Elsie Brubaker, Duncansville, Pa., Dec. 4.

Fairchance—The progress of our mission church and Sunday-school at this place, is very encouraging. Bro. D. E. Kaylor who has been with us for some time, is working hard for the success of the mission and the spiritual uplift of the community. We have just closed a two weeks' series of meetings, conducted by Bro. J. S. Ziegler, of Selma, Va. His soul-stirring Gospel messages were delivered in plain and simple language, but with great spiritual power, to practically a house full of intensely-interested and attentive people, young and old, from night to night. One gratifying result of these meetings was that fourteen accepted the Christ as their Savior and were admitted into the church by baptism. Our next meeting will be on Saturday evening, Nov. 25, with a well-attended and inspiring love feast, conducted by Bro. Ziegler, assisted by Elders J. E. Whitacre and Jasper Barnhouse, of Uniontown, Pa.—Elizabeth Wood, Fairchance, Pa., Nov. 27.

Greenville—We are glad to announce that the meeting held by Bro. A. J. Beeghly, beginning Aug. 5, was a great success. Ten

(Continued on Page 800)

THE PASSING OF ELDER LONG

(Continued from Page 795)

source of interest and a spiritual feast, to see Bro. Long read Scripture stories by a pantomime process, and offer prayer by means of his sign language. Many times, during the pastorate of the writer, he was used very effectively in our devotional exercises.

Bro. Long was an entertainer of great ability, and nothing so pleased him as to act out humorous stories at parlor and social gatherings. He was an artisan of no mean ability, being a carpenter and contractor by trade.

Our church keenly feels his departure, and his going leaves a large field—unoccupied so far as our knowledge goes.

I. B. Wagoner.

Red Cloud, Nebr.

A SUGGESTION THAT MAY HELP

In looking over the last copy of the "Gospel Messenger," I noticed a communication from the superintendent of the Industrial School for Mexican children. I was rather unpleasantly impressed by the lack of support which, it seems, is hindering the work.

I know that times are rather hard. We have all felt the pinch and stress of making ends meet. Nowhere has it been felt more than in our little struggling church. This is written to tell how we are furnishing a memorial room, and are doing it without feeling the strain unduly.

We spent a day among the women outside of our church, asking them to donate quilt-blocks—one or more—as each one felt. We presented the money-side by telling how much was needed besides the bedding. Several women responded—in fact every one—either with blocks, or with money.

This visiting has resulted in a more friendly feeling towards the church and, we hope, is an opening wedge to break up a bad situation of distrust and indifference in the community.

The need was presented to the Sunday-school classes, and each class donated something as follows: Primaries, pair of pillow-slips; juniors, pair of pillow-slips; young people, a comforter (of which the girls in the class donated most of the blocks); adult class, bedspreads. The Aid Society donates the rest of the bedding. A great many articles have been contributed by individuals, but they will all be marked in red thread for the respective classes, or the Aid Society, in connection with the church name.

As for the quilt-blocks, we got so many that they could not all be used for our memorial room, so we are making a comfort and lining it with dyed flour-sacks, to send to the Chicago Mission. The comforts are filled with wool, donated by those who had it on hand from their own clip. The work in this way has not been arduous for any one, and our meetings at the church, to the comforts and to mark bedding, have combined work with sociability.

Since there is another school to furnish with articles, we hope that other churches will try this plan.

Curlwe, Iowa.

Eva M. Brallier.

WHY IS THERE NO CHURCH OF THE BRETHREN IN ST. PETERSBURG, FLA.?

I don't know why there is not. The above question arose in my mind, the other day, when I read the obituary, in the local paper, of a citizen who recently died. It stated that he was a man of splendid character and influence, that he had accumulated a big fortune, that he had an eight-story hotel, partly completed, "and was a member of the Dunkard Church."

This man was not like "Philemon"—that he had a church in his own house. Perhaps the reason why there is no church here is due to the same fact that applies to many other places—no one has worked hard enough at the job.

Have you ever considered how much hard work it requires to develop a congregation out of new material, where there is but little emigration or moving into town from the country? I know a congregation in the West, which has existed for thirty-eight years. It started with fourteen members. Then they decided to build a house. Within two years they increased to seventy-nine members. Then some outside forces, which they could not prevent, were brought to bear upon the congregation and crippled it. It has been limping ever since. Notwithstanding all that, however, it has sent out at least three excellent ministers. One minister gave about twelve years' service to the congregation free. This is not a history—only a little picture of the work it takes to insure success.

St. Petersburg, Fla.

J. E. Young.

SOUTHEASTERN KANSAS

The annual District Conference and its associated gatherings convened in the Fredonia church the latter part of October with a very gratifying representation from the District. The usual round of discussion was enjoyed. We were also favored with the presence of Brethren O. H. Feiler, C. D. Bonsack and Geo. L. Studebaker. Bro. Feiler gave us an inspirational Sunday-school address and

represented the Old People's Home of the State. Bro. Bonsack gave the educational and missionary addresses and many of his characteristically helpful suggestions in other sessions. Bro. Studebaker, who was engaged in a revival effort in the Fredonia church, gave the temperance address.

The general character of the meeting was excellent. It was thought by some, who have long resided in the District, that it was among the best in recent years. The hospitality of the Fredonia church was above criticism. The spirit of the Conference was concretely expressed in a missionary offering of approximately \$700, which was one-half of what was asked by the Mission Board for next year's work, and almost an average of one dollar per member for the entire District.

New activities are anticipated by way of perfecting leadership and developing the field. It is a matter of regret and somewhat difficult to understand why so many workers of the District have in the past heeded the call to other fields in spite of the urgency of the needs and opportunities which are here apparent to even a casual observer.

The District gatherings of 1923 will be held in the Scott Valley church, eleven miles southeast of Waverly, Kans. Saturday, Sunday and Monday will be the days for the various sessions instead of Tuesday, Wednesday and Thursday, in order to accommodate those who could not attend earlier in the week.

David P. Schechter.

Waverly, Kans.

IN MEMORY OF ELDER JOHN M. LAIR

Elder John M. Lair, of Michigan, the son of John and Catherine (Bowman) Lair, was born in Sullivan County, Tenn., Dec. 24, 1855. He was the fifth child in a family of eight. In 1873, when eighteen years of age, he removed to Mexico, Ind., where he was married to Etta Fike Feb. 25, 1880. To this union were born two sons and two daughters.

In the spring of 1885 Bro. Lair was elected to the office of deacon in the Olathe church, Kans., where he lived for fourteen months. His election to the ministry took place in September, 1892, at Mexico, Ind., with ordination to the eldership one month



Eld. John M. Lair

later, Eld. Isaiah Rairigh officiating.

In March, 1895, Elder Lair, with his family, removed to the Sugar Ridge church, near Custer, Mich., where he labored faithfully during the remainder of his life. Being in ill-health from blood poisoning, for the last six years, and unable to farm, he removed, in March, 1921, to Ludington, sixteen miles distant, to try to make a living by factory work. Death came on Saturday, Oct. 28, 1922, at his home at 313 N. James Street, from paralysis and a complication of diseases. Funeral services were conducted Oct. 31, at 12:30, at the house, and at 2 o'clock at the Sugar Ridge house, by Eld. E. F. Caslow, of Sterling, Ill., assisted by Eld. J. J. Hamm, of Custer, Mich. The text was Eld. Lair's last words: "I have kept the faith." Interment in the Custer cemetery. Of his father's family of eight, two brothers and one sister survive him: A. D. Lair, of Mexico, Ind.; J. Thomas Lair, of Scottville, Mich.; Mrs. George K. Miller, of Lena, Ill.

It is difficult to deal with facts when spiritual values are so much greater and overshadowing. I lived in the Sugar Ridge church for fifteen years, following 1895, growing up from a child. I was in the company of Bro. Lair a great deal, during all those years, both on Sundays and during the week—both at his home and elsewhere. I never saw him angry, except with "righteous anger" toward sin. I never saw him excited. He had an unusually cool head. He took abuse with unusual grace, and "being reviled, he reviled not again." In council meetings he was rapid, judicious, and fair.

Bro. Lair was zealous for the church. For many years living within eighty rods of the churchhouse, Lair's home was the stopping-place for the whole neighborhood. With the good, old-fashioned extension table, that would seat fourteen to sixteen people, many times they would have to set the second table for Sunday dinner. Did strangers or non-church people drive over from the surrounding country for church service, they were invited to stop at Lair's house for dinner. When ministers from other congregations, home-seekers, etc., came to Custer, as many of them did, it was Bro. Lair who went to town to get them, provided them with board and lodging during their stay, and took them back to the train. As new members moved into the neighborhood, they often lived at Bro. Lair's home until they could get settled in their own home. It was Lair's crops that had to suffer, year after year, while he was away from home, moderating a council meeting, or officiating at a love feast, or serving

on a committee, or preaching to a group of isolated members. Is it any wonder that the leaders of our congregations have not been able to save anything for their old age? But are we not shamefully negligent, sinfully guilty, that we do not provide better for those who have put the welfare of their church before their own comfort and personal welfare?

When Eld. Lair came to Michigan, in 1895, the Sugar Ridge church was a small, struggling congregation in the "back woods" of Michigan. The nearest congregations were perhaps a hundred and forty miles distant. Its territory covered several counties. During Eld. Lair's residence seven new congregations were organized in this territory: Onekama, Riverside, Lake View, Long Lake, Homestead, Harlan, and Hart. With the exception of Onekama, he has been presiding elder of all of them, was elder of the mother church for a number of years, and was elder of the Hart congregation at the time of his death.

In the District of Michigan, Eld. Lair was, for many years, an outstanding man. He was State Evangelist for three years, and has held meetings in most of the churches of the District. His large, powerful frame and characteristic face were known in nearly every Brethren home in the State. He took a leading part in the work of the District, and served on the Standing Committee of the General Conference at Lincoln, Nebr., in 1901.

In the pulpit Bro. Lair was vigorous and forceful. Since getting far enough away, from the days of my childhood, to get a good perspective, I have often marveled how the man, with almost no education except what he could pick up in adult life, possessed such a well-trained mind. I have heard various people say: "Bro. Lair can say more in fifteen minutes than many preachers can say in an hour."

The man who baptized me and many others into the Church of the Brethren is gone. The man who dropped encouragement for me, with the remark in a council meeting: "There is no telling how much good the young brother who just spoke can do by starting a mission Sunday-school in East Riverton," will encourage people no more by word of mouth. But his good works remain as a memorial to him. We should not sorrow so much as a father in Israel has departed, as we should rejoice that he once lived.

W. Arthur Cable.

Mt. Morris, Ill.

SISTERS' AID SOCIETIES

BETHEL CENTER, IND.—Report of Sisters' Aid Society for year ending Nov. 17, 1922: Enrollment, 19; average attendance, 10; total amount of free will offerings, \$22.01. We made \$38.20 serving sale lunches and \$2.18 for various other work. Total, \$124.41; carried over from last year, \$11.85; total, \$124.26. We paid out for flowers for the sick, \$11.81; for pastor's expenses, \$2.20; for charity and home missions, \$16.70; for paint for the church, \$20; general expenses, \$52.70; total, \$103.41; amount on hand, \$20.85.—Lola Waters, Harford, Ind., Nov. 29.

CERRO GORDO, ILL.—Report of Sisters' Aid Society, Jan. 1, 1922, to Sept. 30, 1922: We held 40 meetings, with an average attendance of 8. Offerings, \$121.30; serving lunches at sales, \$107.68; received from sale of miscellaneous articles, \$4.90; 2 quilts, \$14; for quilting, \$23.50. We gave to the India Boarding-School, \$27.25; to Sister Cottrell, \$5; \$10 to the Annual Meeting offering; to a sick family, \$10; paid interest and principal of endowment note, \$31.85; gave to the Kaufman Hospital fund \$10; presented Sister Hatcher \$5; total receipts, \$197.21; expenditures \$143.24; paid to Bethany Hospital \$10; balance, \$43.97.—Mrs. Ida Elter, Cerro Gordo, Ill.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bauer-Dayne.—At the home of the bride's parents, Nov. 11, 1922, Mr. Cletus Bauer and Sister Eva Dayne, both of Scott City, Kans.—E. D. Steward, Abilene, Kans.

Brandt-Carmien.—By the undersigned, at the parsonage, Sept. 10, 1922, Mr. Edgar Brandt and Miss Nellie M. Carmien, both of Stanley, Wis.—Ralph G. Rarick, Stanley, Wis.

Dotterer-Liskey.—By the undersigned, at his home, Nov. 21, 1922, Bro. Jesse Dotterer and Sister Nora Virginia Liskey, both of Lebanon, Pa.—Wm. K. Conner, Harrisburg, Pa.

Foust-Rowland.—At the home of the bride's parents, near Peru, Ind., Nov. 25, 1922, Brother Lowell Foust and Sister Lulu Rowland.—Roy S. Mishler, Wabash, Ind.

Funk-Kline.—By the undersigned, at his home, Oct. 4, 1922, Mr. Henry Funk, of Hoytville, Ohio, and Sister Grace Kline, of Deshler, Ohio.—L. I. Moss, Hoytville, Ohio.

Krueger-Carmien.—By the undersigned, at the parsonage, Nov. 30, 1922, Mr. F. Dewey Krueger and Miss Mary A. Carmien, both from the vicinity of the Worden church, near Stanley—Ralph G. Rarick, Stanley, Wis.

Mishler-Keister.—At my residence, near Wabash, Ind., Nov. 22, 1922, Mr. Harry Mishler and Miss Marie Keister, both of North Manchester, Ind.—Roy S. Mishler, Wabash, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Ayers, Daniel Harran, born near Richmond, W. Va., May 2, 1848, died at the home of his son, near Sharpsville, Ind., Nov. 15, 1922. He was the son of Chas. and Elizabeth Ayers. About thirty-eight years ago he united with the Church of the Brethren, to which he remained faithful. He was married to Jane Ginn Jan. 29, 1872. There were nine children. Three sons and one daughter preceded him. He

is survived by his wife, three sons and two daughters, nine grandchildren, one brother and one half-sister. Services at the Baptist church by Eld. W. L. Hatcher, assisted by the Baptist minister.—Ella Hatcher, Summitville, Ind.

Barnhart, Gladys Evelyn, daughter of Glen and Lena Barnhart, born Aug. 25, 1918, at Montalba, Texas, died Nov. 23, 1922, at their home near Centralia, Wash. Death was caused by burns, received in the morning of the same day. She leaves father, mother and sister. Services from the community chapel by the writer. Interment in the Sticklin cemetery.—Ervin Weaver, Centralia, Wash.

Bowman, Casper, born in Rockingham County, Va., Jan. 27, 1843, died Nov. 14, 1922. He was the son of Moses and Catherine Harpine Bowman. He was twice married. There were six children by his first marriage. He leaves his wife and four children—two having preceded him. He came from Virginia to Indiana more than a half century ago, living on a farm until about ten years old. He then moved to Middletown, where he resided until his death. He was a member of the Lutheran church and lived faithful to his profession. Services by Rev. D. M. Horner at the Methodist church. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Cooper, Chas., died at the home of his daughter, in Middletown, Ind., Nov. 18, 1922. He was born in Rosnoke County, Va., June 8, 1832. He came with his parents to Indiana in 1844. He was a member of the New Light Church. His wife preceded him thirty-four years ago. He leaves two daughters, one son and a stepson. Services by his minister, R. E. Emmert, at the New Light church. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Culler, Elizabeth Kern, born near Mt. Union, Ohio, Sept. 5, 1834, died Oct. 4, 1922, at the home of her daughter, Mrs. Rebecca Knepper. She married Bro. Culler Oct. 12, 1856. There were ten children. She was a member of the Church of the Brethren for sixty years. She was very active and energetic and always in attendance at public services as long as health permitted. Services at the Center church by Bro. J. F. Kahler. Interment in the church cemetery.—Rachel A. Mohr, Louisville, Ohio.

Fry, Wm. Edw., born near Honey Creek, Ind., April 5, 1871, died in Middletown Nov. 20, 1922. He was the son of Jacob and Sarah Fry. He was married to Lettie Detrich Feb. 19, 1901. She preceded him May 20, 1919. He was a member of the Brethren Church. He leaves three children and four sisters. One son preceded him several years ago. Services at the Middletown church by Bro. J. S. Aldredge, assisted by Brethren Dillon and Zirkle. Interment in the Miller cemetery.—Florida J. E. Green, Middletown, Ind.

Long, Sister Nettie, youngest daughter of Daniel and Lou Rohrer, born in Fulton County, Ind., died June 19, 1922, aged 38 years, 9 months and 24 days. She was married Sept. 28, 1910, to Henry Long. She united with the Church of the Brethren in January, 1896. There were no children, but her heart and home were open to many others, to whom she acted as mother. A remarkable spirit of patience and good cheer was manifest all through her illness. She leaves her husband, a small child, for whom she has cared for some years, two brothers and two sisters. Services at the Walnut church by Brethren J. F. Appleman and H. A. Claybaugh. Interment in adjoining cemetery.—Esther Lewis Rohrer, Argos, Ind.

May, Sister Emma Alice, nee Fifer, born in Rockingham County, Va., April 5, 1865, died Nov. 25, 1922, aged 57 years, 7 months and 20 days. Aug. 2, 1886, she married John May. To this union there were born six children—three of whom survive. At about the age of sixteen years she gave her heart to Christ and united with the Church of the Brethren, to which vow she was ever faithful. She leaves her husband, two daughters, one son, one sister and three brothers. Services at the Fletcher chapel, east of Sparta, Ind., by the writer.—J. C. Inman, 15 N. Western Avenue, Springfield, Ohio.

Royer, Josiah Abraham, born March 8, 1848, in Miami County, Ind., died after a brief illness at his home in Portland, Ore., Nov. 24, 1922. He united with the Church of the Brethren and was elected to the ministry while a young man and remained a faithful, devoted worker until the end. He is survived by his wife, two sons and a daughter.—Grace W. Hewitt, Portland, Ore.

Sala, Bro. John M., died at Neck City, Mo., Nov. 26, 1922, aged 94 years. His wife died about four years ago. Both were life-long and much respected members of the Brethren Church. They have been living in Jasper County for many years. Bro. Sala had enjoyed reasonably good health until the last few months, when extreme old age ended his life. He leaves three sons and three daughters and many grandchildren.—J. L. Switzer, Carversville, Mo.

Sayler, Sister Catherine, daughter of Bro. Levi and Sister Susanna Miller, born in Preble County, Ohio, in the bounds of the Prices Creek church, Feb. 3, 1857, died near the place of her birth Sept. 10, 1922. She married Norman Sayler Feb. 26, 1880. In 1890 she and her husband united with the Church of the Brethren. There were one son and one daughter. She gave a home and a mother's love to two orphan children. She is survived by her husband, one daughter, two grandchildren, six sisters and two brothers. During her sickness she called for the anointing. She had a great concern for the church and its welfare. Services in the Prices Creek church by Bro. Ira Blocher, assisted by Bro. C. C. Petry. Burial in the Ware Chapel cemetery.—Bertha Miller, Eldorado, Ohio.

Snader, Bro. Guy W., born in Wayneboro, Pa., Jan. 18, 1898, died Nov. 24, 1922, aged 24 years, 10 months and 8 days. He was the son of Bro. Edward E. and Sister Ida Englar Snader. Practically his entire life was spent in Wayneboro. March 12, 1913, he was baptized into the Church of the Brethren. June 16, 1921, he was united in marriage to Miss Bernadine Henneberger. He leaves his wife, his parents, one brother and one sister. On the evening before his death he called for the elders and was anointed. He was faithful until death.—James M. Moore, 230 S. Church Street, Wayneboro, Pa.

Snider, Jessiah, born in Stark County, Ohio, Feb. 5, 1838, died Nov. 22, 1922, at the home of his son Erven. He married Harriet Harman May 19, 1861. There were four sons and three daughters. There are also twenty grandchildren and ten great-grandchildren. They came to Elkhart County in 1864, where they have lived since. His wife preceded him June 10, 1887. He united with the Church of the Brethren thirty-two years ago and continued in the faith until death.—J. Galen Whitehead, New Paris, Ind.

Stump, Jacob, son of Abraham and Rebecca Stump, born in St. Joe County, Ind., Aug. 18, 1855, died Nov. 18, 1922. He married Katie Burkholder Sept. 28, 1879. Not being blessed with children of their own, they cared for three homeless children. Bro. Stump was the third of a family of eleven children, one sister preceding him fifty years ago. He leaves his wife, three brothers and six sisters. He contracted influenza last February and since that time has been in intense suffering. He found his Saviour twenty-five years ago, being baptized into the Church of the Brethren in 1880 and remaining a faithful member. Services in the Pine Creek church, East house, by Eld. Daniel Wyssong, assisted by Bro. E. O. Norris. Interment in the Fair cemetery.—M. S. Morris, North Liberty, Ind.

Wilson, Bro. Wm. Trostle, eldest son of Bro. Jesse and Sister Elizabeth Newman Wilson, born near Newburg, Frederick Co., Md., Jan. 31, 1863, died at his home in Westminster, July 15, 1922. While he had been in ill health for a number of years, death came suddenly after a very brief illness. At the age of fifteen he united with the Church of the Brethren and lived a consistent life. The day before his death he was anointed by the elders. He married Miss Ada F. Byrd, of Bridgewater, Va., who survives with one daughter. He also leaves an aged mother, two sisters and one brother. One daughter died in infancy. Services at the Brethren Church in Westminster by Elders A. F. Snader, W. B. Yount, G. A. Early and W. E. Roop. Interment in the Westminster cemetery.—Eugenia Grotf Little, Westminster, Md.

Wine, Sister Julia Mae, wife of Eld. M. Wine, born in Pennsylvania, in 1882, died in the Mobile Infirmary Nov. 23, 1922. She is survived by her husband, five children, two sisters, one half-sister, a step-mother and one brother. Services in the Fruitdale church by Bro. G. W. Petcher. She was a faithful worker in the church and was one of the charter members of the Fruitdale church. She was anointed the day prior to her death.—J. Z. Jordan, Fruitdale, Ala.

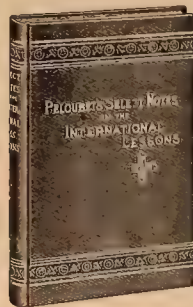
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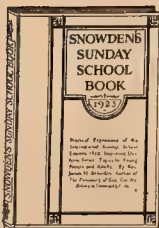
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Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 797)

were added to the church and many were revived and blessed.—Mrs. David Solles, Grampian, Pa., Dec. 5.

Locust Grove.—Thanksgiving evening we had services at the Locust Grove church. Our pastor, Bro. J. Lloyd Nedrow, gave an address, using as his subject Psal. 116: 1-2. We also lifted an offering of \$19.03, to be given to the Near East Relief—Elizabeth Ribblett, Johnson, Pa., Dec. 4.

Raven Run.—Eld. D. P. Hoover, of Johnstown, began a series of meetings in this church Nov. 13, closing Nov. 26, with a love feast. The attendance and interest were very good. Sixteen were baptized and one was restored.—Saidie V. Reed, Saxton, Pa., Dec. 4.

Royersford. Nov. 19 was Missionary Day in our little church. In Sunday school, that morning, all the boys and girls, men and women, were very enthusiastic and anxious to know the amount of money each class had been saving during the last six months. The amount was \$277.70. We had special singing by the juniors. The address of the morning was on the subject, "Mission Work of the Church of the Brethren in China," by our pastor, Bro. Stierler. In the evening a very impressive illustrated sermon was given by the pastor on the subject, "World-wide Missions." The offering for both church services amounted to \$126.70, making a total of \$304.40 for the day.—Elmira Harley, Royersford, Pa., Dec. 3.

Shamokin. Since our last report one has been received into the church by baptism. Nov. 12 we held our fall love feast. Eld. David Killemer was with us. Bro. James Shisler officiated. Visiting brethren were present from Union, Lancaster and Montgomery Counties. On account of sickness a number of our members were absent. We were especially glad to welcome Eld. Hiram Gible, of Manheim, who, over thirty years ago, had charge of the work here. Bro. Chas. Cassel also was with us assisted.—Florence Ziegler, Shamokin, Pa., Nov. 28.

Spring Grove.—Our series of meetings, which began Nov. 12, closed Nov. 26. Bro. Hershey labored earnestly for the salvation of souls and the advancement of God's Kingdom. One was reclaimed. Our Thanksgiving meeting was held at the Kemper house, when Bro. David Snader was with us. An offering of \$31.17 was lifted. We met in council Dec. 2, with I. W. Taylor presiding. Two certificates were received. Sunday-school officers were elected, with Bro. Amos M. Martin, superintendent. We decided to have a Christmas program Dec. 24 at the Kemper house—Virginia R. Wanner, Ephrata, Pa., Dec. 4.

Upper Cumberland.—Our Thanksgiving services were held at Huntsdale. Bro. Trostle Dick, of Carlisle, preached for us. Our Thanksgiving offering will be sent to the General Mission Board. Our council was held Dec. 2. Bro. H. K. Miller was re-elected superintendent of the Sunday-school. A. A. Evans, Carlisle, Pa., Dec. 2.

Welsh Run church held services on Thanksgiving Day at 10 A. M., with the home brethren in charge. An offering of \$55.40 was lifted for mission work. We expect to have a singing at the same place on Sunday, Dec. 17, at 1 o'clock, which will be the close of the singing under the instruction of Mr. Myers.—Ortha D. Martin, Mercersburg, Pa., Dec. 4.

West Greentree.—We began a series of meetings at Florin Nov. 4 and closed Nov. 19. Bro. David Weaver, of Birdsboro, Pa., had charge of the meetings which were well attended; a good interest prevailed throughout. Bro. Weaver presented the truth in a simple manner. We feel that the members have received strength to work on more in the future. The instruction of Mr. Lord's side. One was reclaimed. Nov. 5 a Children's Meeting was held at Florin. Bro. Weaver gave an interesting address to the children. Brethren Linn Longnecker and Christian Gible also gave short talks. Nov. 26 we held baptismal services at Greentree when ten young people were baptized. Nov. 29 and 30 we held our love feast at Rheims. Quite a number of brethren from adjoining congregations were with us. A large number of communicants were present. Eld. Wm. Bretz, of Hatfield, Pa., officiated in the evening. Nov. 30 being Thanksgiving, an offering was taken for the Mission Board.—S. R. Mendenhall, Elizabethtown, Pa., Nov. 30.

White Oak congregation held a two weeks' series of evangelistic services at the Longnecker house, closing Nov. 19. Bro. Jacob Myers, of York County, preached the Word in an interesting and powerful manner. Six accepted Christ. The interest and attendance were exceptionally good from the beginning. Much good seed was sown, and we hope that the harvest time for many more will soon be here. H. G. Minnich, Little, Pa., Nov. 28.

TENNESSEE

Limestone. Our love feast was held Sept. 23. Several visiting brethren were present, for which we were glad. Sept. 24 Bro. S. H. East, of Sullivan County, preached an interesting sermon. Our church met in council Nov. 25, with Eld. A. E. Neal presiding. We decided to have a revival meeting as soon as a pastor can be secured. Bro. P. D. Reed gave a splendid talk on Thanksgiving Day, after which an offering of \$13 was taken. Our Sunday-school has set aside one Sunday out of each month to take the offering for mission work.—Pearl Stagle, Limestone, Tenn., Dec. 4.

VIRGINIA

Barren Ridge church met in council Nov. 11, with Eld. N. W. Coffman, presiding. The meeting was opened by Eld. J. W. Wright, of the Middle River congregation. The representation of the church was very good. The yearly election of officers took place. We decided to have Bro. Virgil C. Finnell give his lectures—one of them illustrated. He is expected to be with us Thanksgiving week. The yearly reports were read and approved; also the report for the last quarterly of Church Workers' Meeting, which has been progressing nicely.—Ruth Drayer, Staunton, Va., Nov. 21.

Bethlehem congregation enjoyed a love feast Oct. 21, which was very largely attended. Several visiting ministers were present. Dr. T. S. Mohrman preached for us on Sunday, Nov. 25 we held our council meeting, with Eld. L. A. Bowman officiating. The officers and committee were reappointed for the following year. Four certificates of membership were received, one of a minister. Two certificates were granted. Bro. E. E. Bowman presided for us on Thanksgiving Day. Our offering of \$70 was for the District Mission Board. Monte Vista and Cedar Bluff (preaching points of this congregation) will take offerings for the same purpose.—M. A. Bowman, Boone Mill, Va., Dec. 4.

Lebanon.—Oct. 29 Bro. P. I. Garber, of Harrisonburg, began a series of meetings, preaching eighteen spiritual sermons and visiting in over fifty homes. Bro. Garber's labor was very much appreciated and we feel that much good was done. Three were added to the church by baptism. Our church met in regular council Nov. 11, with Eld. J. C. Garber as moderator. It was decided to make a greater effort in supporting our home districts. An offering of over \$17 was lifted Nov. 26 for the Armenian sufferers.—Lila B. Wine, Mt. Sidney, Va., Dec. 2.

Oak Grove. We enjoyed a two weeks' revival, conducted by Prof. W. H. Sanger, president of Helbron Seminary, and Geo. Allen, a

young student of the Seminary. Both gave very inspiring sermons. We feel sure that good seed has been sown; the members have been benefited greatly. The attendance was very good and the interest fine throughout the meeting.—Mrs. P. B. May, Callett, Va., Dec. 5.

Shiloh (Johnsville Congregation).—Eld. D. C. Naff, of Roanoke, Va., came to this place Nov. 16 and began a series of meetings, preaching in all thirteen inspiring sermons. One was baptized and one reclaimed. The meetings were well attended with splendid interest.—Mrs. Lillie L. Goss, Catawba, Va., Nov. 27.

Spring Run.—Bro. W. B. Stover, of our church Nov. 22 and remained until the 24th, delivering two fine lectures on the work and needs of India. His talks were interesting and much appreciated by all who heard him. We were sorry he could not stay longer, but his work called him to other fields.—Minnie A. Halstead, Wikel, W. Va., Nov. 30.

Staunton.—Our quarterly council was held Dec. 1. The following officers were elected: Presiding elder, Bro. A. Thomas; church secretary, Bro. H. M. Garber; Sunday-school superintendent, Bro. Carl Simmons; Christian Workers' superintendent, Sister Willie Rexrode. We have a balance in the church treasury of \$32.79; Sunday-school, \$40.19; Christian Workers, \$10.12. New members for the year ending Nov. 30: Five by letter and eighteen by baptism. Our "Messenger" correspondent is Sister H. M. Garber—Martha E. Peters, Staunton, Va., Dec. 3.

Timberville.—Since our last report Bro. Ernest Coffman, pastor of the Harrisonburg church, has been with us in a series of evangelistic services. He preached the Word with power for two weeks, beginning Oct. 29 and closing Nov. 12. The first week of the meeting he preached direct to the members; the second his interest was given to the unconverted. Six confessed Christ, five of whom have been baptized. Bro. Coffman worked earnestly during his stay with us. He and our pastor, Bro. J. T. Glick, visited in more than a hundred homes. Our love feast was held Nov. 18. Bro. Ernest Wampler, recently returned from China, preached the examination sermon and also officiated at the love feast. His presence was an inspiration to all. He being one of the home boys, every one was glad to hear his message. He also preached for us the following Sunday morning and evening. Nov. 19 our pastor began a revival in the Harrisonburg church. Nov. 30 Rev. Baker, a Reformed Church minister of our town, preached at the union service, held in the Brethren church.—Mrs. L. M. Clover, Timberville, Va., Dec. 5.

White Rock church assembled in council Dec. 2, with Bro. Harvey Reed presiding. Church officers were elected for the coming year as follows: Bro. S. P. Reed, elder; the writer, secretary, "Messenger" agent and correspondent, also Sunday-school superintendent. We were glad to have with us, Nov. 28 and 29, Bro. W. B. Stover, missionary from India. He told of his experience in India during the last two or three years. We pray that he may have many more years of service in the work, and that Sister Stover may soon be restored to health.—Mrs. Lillie M. Thompson, Carthage, Va., Dec. 3.

WASHINGTON

Omak church met in council Nov. 25, with Bro. J. U. G. Stiversson presiding. Officers for the coming year were elected as follows: Bro. J. U. G. Stiversson, Sunday-school superintendent; Sister Sarah Stiversson; president of Christian Workers' Society, Sister Leah Stiversson. We organized a Christian Workers' Society, the first meeting to be held on New Year's Eve, when a watch meeting will be held also. It was decided to hold a series of meetings, beginning Jan. 14 to be conducted by our pastor. We collectively purchased three dozen "Hymns of Praise." Definite plans have been made for re-seating our churchhouse. Bro. Stiversson will be greatly missed during his stay in Spokane, where he and his daughter are going to hold revival meetings.—Allie M. Murray, Omak, Wash., Nov. 28.

Wenatchee.—Thanksgiving Day was observed by meeting at the Sunnyside house at 11 A. M. Instead of the regular preaching service, our elder, Bro. L. E. Ulrich, opened the service by Scripture reading and prayer, after which those desiring to speak of benefits coming to them from the Lord, could do so. A number spoke feelingly, for several of our members had been taken from us since last Thanksgiving, and it seemed to us all that they were among the most devoted. Each one of our pupils was impressed with the importance of having the ranks filled with other workers. The offering amounted to \$20.41, which was sent to the General Mission Board in response to their call.—J. A. Peters, Wenatchee, Wash., Nov. 30.

Wenatchee Valley (City Congregation).—Thanksgiving Day we enjoyed services at the East Wenatchee house. An offering of \$87.40 was taken, which will be applied on the building fund. On that day two more of our Sunday-school pupils were baptized. Due to the untiring efforts of our elder, W. A. Dearford, we are enjoying a real spiritual uplift.—Mrs. C. R. Weimer, Wenatchee, Wash., Dec. 2.

WEST VIRGINIA

Egton congregation met on Thanksgiving Day for services. Bro. Emra T. Fike preached a good sermon, after which an offering was given as follows: Maple Spring for world-wide missions, \$18.47; home missions, \$60.40; Gladview, world-wide, \$37.66; home missions, \$7.45; Brookside, world-wide, \$36.82; home missions, \$6; making a total of \$126.80. Services at Brookside and Gladview were held in the evening. Dec. 2 our council was held. Officers for the coming year were elected and new committees were appointed. The following Sunday morning, being our regular church day, Bro. Emra Fike again preached for us. The weather was nice and the attendance good.—Goldie Judy, Egton, W. Va., Dec. 3.

WISCONSIN

Chippewa Valley church met in council Dec. 2. Bro. C. I. Weber acted as moderator. A good representation of members was present. Bro. Ralph G. Rarick, of Stanley, Wis., was chosen elder for one year. Bro. Erwin Baker was elected trustee for three years; Bro. Dallas Moser, church clerk; the writer, correspondent and "Messenger" agent; Bro. Howard Peden, Sunday-school superintendent. It was decided to have a Christmas program—the choristers and their assistants to act as a program committee.—John Cripe, Mondovi, Wis., Dec. 5.

Stanley.—Our autumn weather has been exceptionally delightful, and as yet we have had no noteworthy fall snow. Eld. Clyde C. Cripe delivered a Thanksgiving sermon here, in the forenoon of Thanksgiving Day. An offering was lifted for foreign missions and sent to the General Mission Board. We had our dinner together at the church. Afterwards we waited for another service, at which time we were favored with a helpful message on "The Cure for Troubled Hearts," by Rev. Erwin C. Clark, of Owen. Our annual Union Thanksgiving Service was held in the evening. Rev. Clark delivered the address in the Methodist Church. He emphasized the thought that "It is a good thing to give thanks unto Jehovah."—Ralph G. Rarick, Stanley, Wis., Dec. 2.

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THE GOSPEL MESSENGER

"This Gospel of the Kingdom shall be preached in the whole world."—Matt. 24: 14.

"THY KINGDOM COME"—Matt. 6: 10; Luke 11: 2

"Till we all attain unto the stature of the fulness of Christ."—Eph. 4: 13.

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...EDITORIAL...

The Only Way

JESUS said that nobody could come to God except through him; he was the way, the truth and the life. Peter said that there was salvation in none other; that there was no other name under heaven given among men wherein we must be saved. Paul said that the Gospel of Christ was the power of God unto salvation; and that he was determined to know nothing but Jesus Christ and him crucified.

There are two good reasons why the truth, so emphatically witnessed to in the foregoing statements, should weigh heavily on our hearts at this time. The first is, the Christmas season is at hand—the annual challenge to think through again the meaning of the advent of Jesus Christ into human history. The second is, the distress of the world is so great, and efforts to relieve it so futile and confused that we are driven, by sheer compulsion, to turn to "the only way."

But why don't we really turn to it? Why hasn't the world turned to it long ago? Because it is humiliating to human pride and selfishness. So much so that a large part of the world gives it no consideration. Folks say it is a beautiful ideal but too visionary for actual use. It will not work. The way to get along is to look out for number one. Life is and must be a continued struggle for power both between individuals and between nations and no amount of sweet talk about brotherhood can change that fact.

The other part of the world—Christendom—the part that does assume to follow "the only way" doesn't take it seriously. Many of its adherents believe in their hearts about as the non-Christian does, at least there is no appreciable difference in the way they live and do business. Some of them make much of Jesus and him crucified in their theory of religion, but seem also to make it a purely legal transaction with God, with no necessary bearing on their relations with their fellow-men. So it is that whether we call Jesus Lord, Lord, or not, we make little headway because we do not the things which he says. We do not seem to understand that taking Jesus Christ as Savior and Lord is not a piece of the theological mechanism but a burning fact in human experience.

You can not accept Jesus Christ with reservations. He declines to be taken that way. You can not have



And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation. Luke 2: 27-30.

him as your personal Savior and refuse to recognize the binding character of his teaching in your life. When you accept him, you must accept his whole program. But to those who do thus accept him wholeheartedly, he brings an absolute guarantee of peace of soul, unalloyed and everlasting. He is the way to God and there is no other.

But that way is a way to walk in. It is a way of living. It is a way of thinking about God and of feeling toward him. It is a way of feeling toward your fellow-men and a way of acting toward them. That way is the way of love.

That way is the solution of the world's unrest. It is the way of peace, the only way to national and international peace and prosperity. The salvation which is in Christ and in him alone, of which Peter and Paul speak, is an individual salvation. But its effects are social in an ever-widening range. It thus becomes also the salvation of communities and nations. And the only salvation for communities and nations.

The way to God for men and nations is through Jesus Christ. But you do not travel in it through the mere indulgence in beautiful phraseology. You do not accept Jesus Christ by saying so, though the effort to vocalize the purpose of your heart should help to make that purpose more definite and real. That act of the will must include the unreserved adoption of Christ's whole interpretation of God and human duty. It is the choice of his spirit as the power and passion of your life.

Your personal peace does not depend on the degree of success with which you actually realize the Christ ideal in your practice. It depends on the degree of self-abandon with which you desire to realize it and try to realize it. Salvation is of grace. God is absolutely and unalterably hostile to sin and can not look

upon a sin-cherishing heart with the least degree of allowance. But just as absolutely and certainly he stands ready to welcome every sincerely penitent soul and cover him with the blood that was poured out on Calvary—which is to say, with his own forgiving love.

There is no way to God except through Jesus Christ, neither is there salvation in any other. Jesus Christ and him crucified is the only thing worth preaching in these troublous days. Oh, how the world does need him! For it needs the God who was incarnate in him. It needs the peace which can never come without him, but which will come quickly when his way is chosen.

They say it is more than nineteen hundred years since he came. Has he been that long time with us and we have not known him? Oh, that we could see him! And take him, really take him, into our hearts and lives! Even so, come, Lord Jesus!

Two Conditions of Spiritual Fruitfulness

THE first condition of spiritual fruitfulness is "an honest and good heart." So Luke's version of the parable of the sower: "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience."

Sincerity and steadfastness are the two simple virtues commended here. The first is embodied in the phrase noted above. The second is implied in "hold it fast" and "patience."

If a man's heart is in worldly things, if the treasures of the spirit do not really seem to him of more worth than everything else in the world, he can make no Christian progress. He can bear no fruit of ripened Christian character or service. Neither can he, unless he is willing to make haste slowly, unless he holds fast the truth against all enticements and waits in patience until the fruit matures.

For fruit must grow. It can be produced in no other way. And that requires good soil and time, "an honest and good heart" and "patience." But when these conditions are met, the fruit is sure to follow. And Luke allows no other measure of it than a hundredfold.

The simplicity of the law of spiritual growth is equalled only by its unvarying certainty.

The Fellowship of a Common Injustice

IT was a contemptuous disregard of personal rights when Simon the Cyrenian, who just happened to pass by, was compelled to carry the cross of Jesus. But it was characteristic. The same spirit of injustice which had condemned Jesus could easily force this ignominy on a stranger from North Africa. But what an unwitting honor they did this man, thus to link his name forever with that of Jesus on his way to Calvary!

And apparently they did him a still greater favor. For Mark implies that Alexander and Rufus, sons of Simon, are well known to his readers and therefore probably Christian disciples. Did that brief forced companionship with Jesus result in Simon's becoming his follower and carrying his new faith back to his family?

Who so well as they that suffer injustice can enter into the meaning of the cross? Was that why Simon, with so slight an opportunity, could understand so readily? And is it not a sufficient compensation to all who suffer like injustice and wrong, that thus they follow in the footsteps of Jesus and learn better the meaning of fellowship with him?

CONTRIBUTORS' FORUM

The Christmas Story

BY B. F. M. SOURS

The angels are telling, the voices are swelling,
The King of the mansions of glory above
To earth had descended—our sorrow is ended,
The angels are telling the Story of Love.

The shepherds have found him, they cluster around him,
Each telling, and eager, his wonderful tale.
The heavens are bending, with heaven's host blending,
See earth and their Monarch—we greet him, "ALL
HAIL!"

O Mary—O mother—on earth is no other
Could love as his mother the wonderful Child!
The heavens are bending, the angels descending
Sing, "Glory!"—sing "Glory! O King undefiled!"

A mother, a manger—a Herod and danger,
A dwelling—we know not—the Wise Men—the Star—
"To Egypt!"—word given to Joseph from heaven,—
They bore then the Baby to Egypt afar.

O Bethlehem, sorrow today! but tomorrow
All ages will look with rejoicing to thee.
For over the ages the poets and sages
Will shout in their gladness, "BEHOLD, THIS IS HE!"

And so joy adorning the glad Christmas morning
Fills all the far nations with rapturous thrill;
He came as a Babe, whose command the wild tempest
To slumber obeyed when he said: "Peace, be still!"

The Christ of all ages, the Lord of all battles,
The King of the Wise Men, Redeemer is he.
And so, Christmas morning, the ages adorning,
You bring your sweet message of gladness to me.
Mechanicsburg, Pa.

The World and Christmas

BY WM. KINSEY

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3: 16).

THE world and the Son engage our attention at this Christmas season. The world was sick indeed, when Christ came the first time. It is a very sick world, in many respects, today. Christmas is the season in which we celebrate the birth of that Son. It is the season in which we endeavor to place the proper emphasis on the purpose of his mission to the world.

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder . . . and his name shall be called . . . Prince of Peace" (Isa. 9: 6). The greatest need of this war-torn, war-feverish world today is the Prince of Peace.

A Sad Story

Recently we heard Dr. Peter Ainslie, who is a member of the International Committee of World Alliance for promoting International Friendship through the Churches, tell the following—we give it word for word, as nearly as we can remember: "Aug. 28, 1913, was dedicated the Peace Palace at the Hague. Mr. Andrew Carnegie gave the money for the building. Holland donated the ground. For some strange and seemingly unknown reason, no monogram or saying of Jesus was to be placed on the walls, or anywhere about the building. The various nations of the world were asked to furnish the different rooms and halls of the Palace. There were the beautiful, stained windows, and furnishings of all kinds, such as were needed for the fitting out of the Palace. But there were to be no Christian marks anywhere.

"For some reason or other, Argentina and Chile had not responded at the time. But one year later the two nations decided to respond. And forgetting for the time, that the decision of the nations was that the Peace Palace should be without any Christian marks, they said in substance: 'There, on the mountains, dividing our nations, stands the Christ of the Andes. There he stands, to remind us that, so long as the waters wash our shores, and that "sooner shall these mountains crumble into dust than the people of Argentina and Chile break the peace which they have

sworn to maintain at the feet of Christ the Redeemer," than that we should go to war. It would be fitting for our two nations to join in sending a replica of the statue as our contribution for the furnishing of the Peace Palace.'

"The artist was procured, and a replica was made, and sent to the Peace Palace. The workmen in charge, according to orders, proceeded to place the furnishing from Argentina and Chile. When the first board was removed, it chanced to be right over the face of Jesus. The workmen hesitated, and said: 'It looks like Jesus. This is not wanted here.' The workmen reported to those in authority. They said: 'If that be true, it is contrary to the decision of the nations. It is not wanted here.' But, to be sure, the replica was unpacked, and was found to be the 'Christ of the Andes.' The matter was discussed at length. To send the statue back would call down the hatred of the Christian world. To place it in the Palace, was contrary to the decision of the nations. So they finally decided to place it in the entrance to the Palace—not inside. There it is today.

"Think of the Peace Palace, with the Prince of Peace ruled out! In the face of such audacity, do you wonder that, in less than a year's time from the dedication of the Palace, or about the time of this incident, there broke out the most horrible war the world has ever witnessed? If the world is to have good will among men, it must make room in the inn for the Prince of Peace. He is the only hope for peace and good will among men. He is the only remedy, but, strange as it may seem, he is rejected without even a trial."

The Spirit of Christmas

The world, and many people in the church, for that matter, have yet to learn what the real Christmas spirit is. The spirit of Christmas is the spirit of sacrifice. It is the time to *give* rather than to *get*. God gave his only Son. With Jesus it was all sacrifice. Dr. Isaac Taylor Headland speaks to the point in the following quotation: "To grow an indifferent character, one only needs to use this Christmas season for his own enrichment. Herein lies the danger to our manufacturers and merchants. Christmas, and the making and selling of Christmas presents, should be in harmony with a house of prayer—not a den of thieves. The most despicable lot of people in the world, during the World War, were the slackers who enriched themselves from the woes of others. *Is not he still more to be despised who is a Christmas—not a war—profiteer, who uses the sacrifice of the Savior only for his own profit?* The worst of all characters, as it seems to us, is the one who goes through this season seeking only to get and not to give."

Charles M. Sheldon, editor-in-chief of the *Christian Herald*, said that last year he paid three dollars for a pair of gloves the week before Christmas, and the same gloves were displayed in the window, a week after Christmas, marked one dollar. A sign was placed in the window which said: "Back to Normal Today." This is robbery, profiteering! It is not in keeping with the Christmas spirit. When will we learn the real spirit of the Christ? "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

Have you been noting the stores, shops, etc.? There is a world challenge to the church. Let the Christmas sermons be real practical this year. Let us teach the real mission of the Prince of Peace to this world. We need more than ever to teach the real Christmas spirit. And, above all, let the Christians set the example! Let us not be selfish exploiters of the Savior's sacrifice, but let us be unselfish servants in sacrificial service.

New Windsor, Md.

The Birth of Christ Reveals the Father to Us

BY LEANDER SMITH

THE days of life are not lived on one level range. There are days that are lifting and days that are depressing. There are days which stand out radiant with opportunity, as the summit of a mountain stands forth to the eye when the sun shines upon it. When Christ

was born, a sun rose into the darkness of the world. Men saw what they had felt *must* be, but what had never before seen.

Chiefest among all sights revealed, stood God. The heaven was no longer a vacuum. The spaces beyond the sight of the eye were no longer a mockery. Within the heavens, and filling them, there was a Deity, and through the farther spaces they were told that the Deity, at death, would receive them, as children are received into a home. As the stars move round the sun, so do the souls of men revolve round their Deity. We are held to our spiritual orbit by the love of God. We would become vagrant, with the intellectual and spiritual vagrancy of the old-time heathenism, if the impelling, guiding, controlling influence which God, through our knowledge of him, puts ceaselessly upon us, were intermitted.

The first reason, then, why Christianity is glad news is, because it revealed God to man.

The second and emphatic reason is, as it seems to me, because it revealed man to himself. Never, till Jesus was born, and never till he had lived and passed away, did man know the nobility of his species. Never, until God dwelt in the flesh, could any man know what flesh might become. Never, until the fulness of God was in man bodily might the race get a hint of the Divine receptiveness that, above all else, perhaps, most nobly characterizes human nature. Man had been one sort of a being before Christ came. After that he was another sort of a being. The birth at Bethlehem gave a new significance to birth, made motherhood a new thing, and gave fatherhood a larger sanctity. Christ showed what man might be, and thereby fixed his value.

The third great reason why Christianity is glad news, is found in the fact that it reveals God to man. The proclamation of the angels is confirmed in our experience and corroborated by our knowledge, that the birth of Christianity was indeed glad news unto men, because it brought God out of distance and darkness into light, and made him nigh, as he is nigh who shares our burdens, consoles our sorrows, and in every pinch and stress of disastrous fortune, rescues us from peril and saves us from loss.

Council Bluffs, Iowa.

Christians as Brethren

BY D. C. REBER

CHRISTIANITY is a democratic religion. In its pure form there can not exist any social distinctions, racial barriers, or ecclesiastical aristocracy among its adherents. Its Founder said: "Be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren" (Matt. 23: 8). In Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3: 11). Therefore Christianity is a force that tends to obliterate nationalism and to promote internationalism, which is nothing less than the brotherhood of man.

Brethren are those born of the same parentage, either natural or spiritual. As such, the blood-tie constitutes a strong bond between them. In a political or religious sense it designates those enjoying a common creed or faith. So, in relation to their fellowship, Christians are brethren.

In the Old Testament, the term "brethren" occurs frequently, but only in the natural sense. In the spiritual sense, the term was instituted by Christ, who gave it a new meaning. "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12: 50). The early church used the same name, in speaking of or to those possessing the same faith (Acts 9: 17; 21: 17). Since the Reformation under Luther, a number of Christian bodies have assumed the name, such as "Brethren in Christ," "Brethren Church," and "Church of the Brethren." All these denominations, by the way, not only bear a name, but are also characterized by a doctrine and practice thoroughly Biblical and apostolic.

Not a few present-day sects of Christians use the name in referring to their fellow-Christians. And,

surely, when among strangers, so far as personal acquaintance is concerned, nothing can make one feel at home as one of the same family more quickly than to be called "brother."

When used in sincerity, what does the name imply? When Abraham said to Lot (Gen. 13: 8): "Let there not be strife, I pray thee, between me and thee, and between our herdsmen and thy herdsmen; for we are brethren," what appeal did that make to the latter? Did it not indicate an inconsistency, for those bound together by a natural tie, to fight? The relationship of brotherhood implies kinship, fellowship, equality, a common love for each other. When you are addressed as "brother," there is a recognition, by the speaker, of the fact that you profess the religion of Jesus Christ. Such recognition at once produces the same kindly feeling, and makes one conscious of a bond of union existing between the parties. "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1)!

Is it conceivable that if individuals, nations, and races recognized the fact of the brotherhood of man, law-suits, race-riots and international strife could exist? If statesmen and diplomats could address each other as Christian brethren, and exercise a brotherly concern for each other's interest, many international complications could easily be disentangled, and universal peace and prosperity would be promoted and enjoyed.

Where the spirit of brotherhood prevails, there can be no deceit or selfishness practiced. But, on the contrary, there will be helpfulness. Paul realized that among the perils to which he was exposed, perils of false brethren were one of the most serious. To be betrayed by a brother, as Jesus was by Judas, seems to be the "unkindest cut of all."

Brotherhood also implies a common interest or cause, which necessitates coöperation for its accomplishment. The proverb, "There is a friend that sticketh closer than a brother," recognizes an almost inseparable union between brothers in the flesh. One of the most live questions of the present century is the progress of prohibition, as it relates to the curse of strong drink. If professing Christians would stick together in the promotion of this great moral issue, and practice as well as preach the Gospel doctrine of self-control, the slogan, "A Saloonless World in 1940," would sound the death-knell of alcoholism. Even the present generation would live to see this triumph accomplished.

Not only would war, race hatred, treachery, and intolerance be abolished, but other social evils, such as crime, divorce, and sin in high places, would be eradicated if the principles of Christianity were universally applied. All Christian brethren are striving to do God's will on earth. His will can not be fully consummated until the kingdoms of this world become the kingdoms of his Son. Then Christ, their Master and Lord, will return to earth in triumphant glory.

The unmistakable proof of regeneration and Christian discipleship is love which manifests itself in Christ's brethren (1 John 3: 14; John 13: 34, 35). Love is the basis of brotherhood, and is expressed in the Christian salutation. Greeting one another with a holy kiss may become formal and meaningless, but it helps to maintain an unfeigned love of the brethren.

To what extent will brotherly love go to the assistance of a needy brother? True love never asks: "How much must I do?" but "How much *can* I do?" Its most significant expression is in deeds rather than words, toward one's enemies as well as one's friends, and, greatest of all, laying down one's life for the brethren. Looking out upon a bleeding, war-torn, wicked world, what numberless opportunities for Christendom to show brotherly love are presented at this Christmas time! Will the spirit of true brotherliness be predominant in the bestowal of food for the hungry, clothing for the naked, the Word of Life for the sin-sick, peace and good will toward all?

Love is the greatest force in humanity. It unites Christian homes, schools, industries, governments, and religious bodies. When hate—its opposite—takes possession, homes are disrupted, schools become disorgan-

ized, strikes and lockouts occur, war and bloodshed destroy governments, and Christendom abounds in schisms and factions, bringing shame and failure to the cause of Christ. "Let brotherly love continue."

North Manchester, Ind.

Reading in the Home

BY LULA R. TINKLE

Now, as Christmas time draws near, people are saying: "What shall we get for the children?" Or, "I don't know what kind of gifts to give my friends." When no answer can be given, many turn to the book counter. But that need not be the last resort—better seek it first.

There is no more helpful and appropriate gift than a book, providing that book is well chosen. The things we read have a wonderful influence on our character. They fill our minds with thoughts good or bad; they

The Savior Christ Is Born

Be patient, Christian brothers!
The eastern sky's aglow;
Encompassed with its radiance
Blush all the fields of snow.
Take heart for daily duty;
Face frigid blasts of scorn;
The Sun of Peace is risen;
The Savior Christ is born.

Be strong, O Christian brothers!
The dawn with rapture thrills;
In robes of tender glory
Stand forth the eternal hills.
The strength of God will triumph,
The foeman's ranks be torn;
Mount Zion shines resplendent;
The Savior Christ is born.

Be true, O Christian brothers!
Clear is the Christmas sky;
Soft canopied beneath it,
How white the snow-fields lie!
Give welcome, hearts discouraged,
By strife with error worn;
The Truth Himself is with us:
The Savior Christ is born!

Be loving, Christian brothers!
With holly boughs caressed,
The evergreen unbendeth,
In children's service blessed.
Let love-light banish shadows,
The rose displace its thorn;
The King of Love is with us;
The Savior Christ is born.

—Richard Arnold Greene.

stimulate the impulses to act—in short our reading is so closely connected with our thoughts and deeds, that we may say, it becomes a part of ourselves, though we are not conscious of it. This being true, it is, indeed, important that we choose carefully our reading material. This, however, is not always easy to do. In fact, it is such a big task that hundreds of parents make no attempt to undertake it. They do the easy thing—that is, they let the children solve it.

The children like to read and they grasp for the books with high-sounding titles or the shocking things in the newspapers. They say they want something interesting. Their imaginations are being stimulated with the things that appeal to and arouse their emotions, until they have cultivated an appetite for the exciting and highly emotional type of literature, and any other seems tame and uninteresting. I am pained when little twelve and thirteen-year-old girls come to me, asking for books of romance, such as is suited to the girl of eighteen or twenty.

On one occasion, after questioning closely one little girl, she told me she had been reading such good love stories in their magazine. That magazine was one of the cheap kind, such as I find in many homes. We call it cheap because it is only twenty-five cents a year, but, oh, the price that girl was paying! She could not find enough to read to satisfy that over-stimulated imagination, so she was writing love stories to suit her fancy. No wonder our young people have low standards and ideals of courtship and marriage, when their minds have been filled with such poison, dished out by those whose morals are so warped that they should have no place in our society. Why, parents, do you allow characters to come into your homes

between the covers of a book that you would not allow your children to associate with in person?

Our magazines, and newspapers too, need to be chosen with rare discrimination. Many read the newspapers who have no time for books. A little girl, in one of the lower grades, on being called on by her teacher, the other day, to tell some "current event," started to give a decidedly lurid account of the late New Jersey murder scandal. That was the item uppermost in her mind. She had not herself read the papers, but she had overheard her parents and others reading it, and gloating over all the disgusting details. She had absorbed that nasty wicked piece of "news," in preference to everything else going on in the world, and her morbid memory of it will be with her in her conscious or unconscious mind until she is grown.

It is too bad that parents will deliberately take into their homes papers that are full of such poison. The worst of it is that this poison is fixed up in the most attractive form. It should bear the skull and crossbones, but it doesn't. The criminals who make the yellow journals, are adepts at that work. They seize on every sensation and magnify it to the limit. No wonder this little girl was more interested in this revolting crime than in the legitimate and wholesome news of the day.

I was in a certain home one day, when the daily paper came. The mother quickly scanned it over. Then, turning to her work-basket for the scissors, she said: "I must cut this article out. It tells about a little child committing suicide, and I don't want my children to see it." Oh, for more wise and thoughtful mothers and fathers!

Look over your books, your magazines, your newspapers. If their standards do not measure up to the highest and best, such as you would desire your children to have, do not be afraid to hurl them into the flames. Choose the reading material as carefully as you choose the meat and fruit you put on the table. Sow the good seed and there will be less room for the evil.

Portland, Ind.

"Our Italian Challenge"

BY M. R. ZIGLER

PAUL said: "I must see Rome" (Acts 19:21). Not for selfish reasons did Paul desire this experience. It was his dominant passion to present the "Good News," where it had not yet been proclaimed. This compelled him to visit that city. He knew the danger, the discouragements, the indifference, the sin, the unwillingness to accept the truth, that would fall to his lot. He knew the battle would be hard. Paul never shirked duty for fear of men, traditions or dangers. He had one thing to do and that was to preach Christ. He knew Christ would lead him. He knew also that, if the seed were sown in Rome, according to the Will of God, it would grow. His passion was that the people of Rome should have an opportunity to know Christ.

Today, what is our opportunity? We sometimes think we don't have the chance that Paul had. There are many more people in the world now than at the time Paul preached. Rome has come to America. There are seven millions of Italians in America, that have come from the very country where Paul determined to go. They need to know Christ. The following paragraphs are taken from the pamphlet, entitled, "Religious Work among Italians in America," by Antonio Mangano, to show the tremendous, challenging call for the church to answer as Paul did:

"It is a common belief among Americans that all Italians are Roman Catholics, and there seems to be good reason for this impression. Out of Italy's population of 36,000,000 there are not more than 60,000 Protestants, but there are unnumbered thousands, yes, tens of thousands of anti-clerics and even atheists. Ninety-nine per cent of the Italians, landing on our shores, would give the Roman Catholic as their religious belief, but if questioned, a large number would add that they were not faithful to its celebrations nor its services, except, perhaps, at times of births, deaths, and marriages. A questionnaire, sent to all Baptist, Presbyterian, Methodist, and Congregational Italian pastors on the question, 'What per cent of Italians

in your colony are loyal to the Roman Church?' evoked an amazingly unanimous reply, 'About one-third.' One or two reported, one-fourth; and one reported, one-half.

"In one city of Massachusetts, out of a population of 1,700 Italians, only sixty attend the Roman Church. In another city there is a colony of 6,000 Italians, of whom only 300 attend that church. There is a colony of 35,000 Italians in Brooklyn which has only one Italian church, seating, at the utmost, 400 persons. It conducts three masses on Sunday, and granting it were filled to its capacity each time, it would only minister to 1,200 persons—less than four per cent of the population. Out of the 600,000 Italian population of Greater New York, the Roman Church, by its own figures, so far as I could obtain them, lays claim to only 180,000, including children, as members of Roman Catholic Italian churches—less than one-third of the total Italian population."

Our Brooklyn mission, over twenty years of age, needs better equipment adequately to present the message of Christ to the mass of Italians of that center. It is a city within a city. It would be exceedingly desirable to start many more mission points over the nation for the Italians, but we need, above all, to develop leadership among their people, that may be sent out among their own nationalists to preach. Already calls are coming from local churches for Italian leaders to take charge of the Italian work, besides the challenging calls coming from unoccupied fields. Not only in our Brooklyn work are we aiming to build a strong local church, but our prayers are that from this center will come forth men and women who will go out and preach to their fellow-men in America, and who will go back to Italy, preaching to the people of their native land. The Italian missionary understands the soul of his brother. An American can not fully understand either the heartaches or the joys of the foreigner. Christ in the heart of an Italian, makes the best message-bearer to the Italians.

Brooklyn needs a church. It will take \$25,000. The members of the Sunday-schools have the money. The time is December 24. Do we have the passion that Paul had? We can not all go to preach as Paul did, but we can make it possible for some one else. "We must also see Rome."

Elgin, Ill.

Christ vs. Santa Claus

BY A. L. SELLERS

HOLIDAYS are declared as a memorial to certain events. Thus the Fourth of July is observed in memory of the signing of the Declaration of Independence, and Thanksgiving Day is celebrated in memory of the suffering and hardships, overcome by the Pilgrim Fathers in the early history of our country.

The patriotism of a country is determined, in a large measure, by the sacredness with which the memory of the fathers and founders of the country is held. Thus, in our own nation, we find a large number of people who have no respect for the pioneers of our country—Washington, Adams, Lincoln, etc., and we find the largest percentage of unpatriotic citizens among this class. The same thing is true in observing our religious holidays. The time was when every church in the land was well filled on Thanksgiving Day. Now all the churches of the community go together, and have a service with a partly-filled house. Many of the other Christians (?) are at home or elsewhere, unaffected by the sacredness of the day.

Christmas has been declared a holiday throughout all Christendom, as a memorial to the birth of our Lord and Savior Jesus Christ. The purport or meaning of that day must be impressively handed down from the father to son, and from mother to daughter, otherwise the day will, in time, lose its sacredness. It was a glorious event that took place that evening in Palestine—one that well deserves the perpetuation of all the sacred memories incident to it. To that event we owe the blessings of a free country, as well as a multitude of other favors, enjoyed by no other country.

The question that arises in my mind, and which I wish to raise in the minds of all who may read this article is: "How shall this Christmas-tide be spent?" We observe that, in competition with every genuine article that wins the favor of mankind, there is a coun-

terfeit. And we find that the same thing is true with respect to Christmas. The devil, unwilling to be outdone by the commemoration of the birth of Jesus Christ, has sought, and is still seeking, to neutralize its effect in one way or another.

He has done this most effectively by introducing an old pagan idea, of giving gifts once a year, through some mysterious personage, who, in this country, is called Santa Claus. In some of the foreign countries he is known as St. Nicholas.

The idea of giving gifts is a splendid one, in itself, and can be employed to a very good advantage, in teaching the child the true meaning of Christmas. Mankind was in a lost condition, hopelessly doomed unless retrieved in some miraculous manner. God loved his creatures to the extent that he was willing to give his only begotten Son as a ransom for us. The gift we give, then, should remind us of the Great Gift of God to the world.

Where does Santa Claus come in for his share of honor on this day? In the first place, Santa Claus is a lie of the blackest type. It not only deceives the child, as to the real Giver of the gift, but it also robs the child of the true meaning of Christmas. Some one may say that the idea of Santa Claus is a beautiful one—that it is romantic—that it surrounds Christmas with a halo of mystery. All this may be the case, but underneath of the alleged beautiful, back of the so-called romantic, and inside of the pretended mystery, there stands a sinister demon, with his most delusive grin, happy in the fact that the Son of Man has been supplanted and that he has been robbed of the glory that is truly his.

What can be more beautiful than the story of the Saving Grace of God? What can be more romantic than the birth of a King in a stable with a manger for a cradle? What can be more mysterious than the immaculate conception of a virgin—the Divine Creator of all things thus bestowing the gift of his only-begotten Son?

Since Santa Claus is a pagan idea, having nothing in common with the true story of Christmas and the birth of Jesus Christ, it is only logical to conclude that the parents, who emphasize the idea of Santa Claus, are pagan in their character and are teaching their children to be pagans. The church that has the idea of Santa Claus running through its Christmas program, is to that extent pagan in its character, and we need not wonder if it does not win its boys and girls to God.

Then, too, the school-teacher who believes in Santa Claus, and teaches our children so, is pagan at heart, and is teaching our children to be pagans. If we can

Kings Have Been Born

BY MYRA BROOKS WELCH

Kings have been born and cribs of gold
Many a little form doth hold,
But only One in a manger lay
Upon a bed of fragrant hay—
Only one King was born that way.

Aye, kings have been born and the message flaked
Over the land and sea,
And couriers in haste have dashed
To tell a waiting nation
Of their king that was to be.
But only once did the Angels bring
The tidings of a new-born King,
Only one glad Christmas Day
Was the birth of a king announced that way.

Aye, kings have been born and friends have gone
To carry gifts at the early dawn,
But only once did a shining star
Guide men on a pilgrimage from afar.
Only once, I am free to say,
God lighted the path to a King that way.

Aye, kings have been born, and kings have died
But only One was crucified—
Only One his life did give
That we abundantly might live,
Eternity but once affords
A King of kings and Lord of lords.

La Verne, Cal.

not have the Bible taught in our schools, we certainly do not want the opposite taught.

If the mothers and fathers of our homes, the pastors of our churches, and the teachers of our schools, who profess to be Christian at heart, will leave off these old ideas and teach true patriotism to Christ and the Father, we shall see a new revival in Christianity within the next few years. My plea, then, for this coming Christmas-tide is, that we make it *all Christian*, and thus honor him to whom honor is due.

Astoria, Ill.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SUNDAY SCHOOL INSTITUTE

The Sunday-school Institute of Southern Ohio will be held in the Oakland church, Gettysburg, Ohio, Dec. 25-29. Dec. 25, 7 P. M. Christmas Night at Bethlehem.—E. B. Hoff.

Every morning and afternoon (except Friday afternoon) there will be a Music Institute at the beginning of the sessions, in charge of Roy Dilling. There will also be music each evening.

Dec. 26, 9 A. M., The Perean Ministry.—E. B. Hoff. Our Needs in Christian Education.—D. W. Kurtz. 1 P. M., The Passion Week.—E. B. Hoff. Our Needs in Christian Education. 6 P. M., The Symphony of Life.—D. W. Kurtz.

Dec. 27, 9 A. M., Our Needs in Christian Education.—D. W. Kurtz. The Bondage and the Exodus.—E. B. Hoff. 1 P. M., Our Needs in Christian Education.—D. W. Kurtz. Womanhood in the Old Testament Age.—E. B. Hoff. 6 P. M., Abraham the Father of the Faithful.—E. B. Hoff.

Dec. 28, 9 A. M., Womanhood in the New Testament Age.—E. B. Hoff. Our Needs in Christian Education.—D. W. Kurtz. 1 P. M., The Lives and Mission of the Hebrew Prophets.—E. B. Hoff. Our Needs in Christian Education. 6 P. M., Winning the World through Childhood.—D. W. Kurtz.

Dec. 29, 9 A. M., Our Needs in Christian Education.—D. W. Kurtz. The Missionary Message of the Old Testament.—E. B. Hoff. 1 P. M., Business Session. Religion in the Home.—D. W. Kurtz. The Missionary Message of the New Testament.—E. B. Hoff.

All trains will be met at Gettysburg. A train arrives from the East at 9:32 A. M., and one from the West at 10:51 A. M. Evening trains also will be arranged for, yet we suggest that all try to arrive on the morning trains.

Committee: John Eikenberry, J. C. Flora, A. H. Weimer, Sec.

McPHERSON COLLEGE DEDICATES NEW SCIENCE HALL

Friday, Dec. 1, was a red letter day in the history of McPherson College, when the new Science Hall (Harnly Hall), that has been under construction for the past nine months, was fittingly dedicated.

Dr. Edward Frantz, Editor of the "Messenger," and President of McPherson College from 1902 to 1910, gave the dedicatory address, "What Science Does to Faith." The speaker vividly interpreted the infinite value of Science to Faith. The four effects of Science upon Faith, as he gave them are: That it inspires one with a new vision of the magnitude of life and of the universe, it challenges the right of Faith to live, it establishes Faith on surer and firmer ground, and it tempers Faith with the grace of Charity, teaching it to be less dogmatic. "There are undreamed of possibilities in the development and application of power, in the treatment of disease, and in the transmission of human thought," said the speaker. "Piety is no guarantee against intellectual error. Scientific questions must be settled by science alone. Science is engaged with the discovery of facts, but it will require moral passion to put Faith aright. Science will make the road easier, but the Spirit of the Infinite God must dwell within us, to will to do its truths." In closing, he spoke to the teachers of Science thus: "Go ahead, be fearless, search, uncover, hunt all you can find; truth alone can make men free. Be reverent in the presence of the great energy with which you deal. Remember always that behind that dim unknown stands God among the shadows, keeping watch above his own." Following two numbers by the College Quartet, and a piano solo by Miss Elsie Klinkerman, Dr. Sayre, of the Congregational Church in the city, pronounced the benediction.

At the noon hour a cafeteria was conducted in Harnly Hall, for the benefit of the visitors, by the Home Economics Department, under the direction of Miss Walters.

Bro. J. J. Yoder presided at the afternoon program. Dr. Kurtz, in a very brief but appropriate address, named the building Harnly Hall, paying tribute to the tireless efforts of Dr. H. J. Harnly. "Dr. Harnly has not only taught facts," he said, "but has taught folks to go forth fearlessly, with an enlarged view of God and a deepened faith." Dr. H. J. Harnly, Dean of the College, in his fitting response, modestly stated that for thirty years he

had had no other cause than that of McPherson College for the Church of the Brethren. "A person who is not spiritually minded can not see this world as it is," he said, "and can not be a normal teacher of anything." Bro. J. J. Yoder, President of the Board of Trustees, then followed with a few appropriate words of appreciation to those who had contributed time or means in the construction of the new building, making special mention of the splendid work done by our own Manual Training Department, in turning out practically all of the furniture of the new building, which is a piece of work that would be a credit to any furniture factory, or like department. "It is just a lot of people working together, having a common purpose, and a common interest that has made it possible," he said. This was followed by several short addresses by Alumni members, and others, relating the growth of the school, and expressing their good wishes for the future.

Following this, an inspection of the new building, and other equipment, was made by the crowd, under the direction of the Alumni Association.

At six thirty in the evening a three course banquet was served in the dining room of Arnold Hall, at which Dr. W. C. Heaston also took the part of Toastmaster. Dr. H. C. Allen, of Kansas University, Prof. J. A. Blair, of our own Education Department, Rev. W. H. Yoder, of Morrill, Kans., Dr. Edward Frantz, Prof. H. C. Crow, of Friends' University, J. W. Lear, of Bethany Bible School and of the Educational Board, and Dr. H. J. Harnly responded with many gems of thought and appreciation.

In the evening a very commendable program was rendered by the faculty of the School of Fine Arts, proving again the quality of that part of the school.

Science Hall means much to McPherson College in her capacity to serve the church. It is a great piece of workmanship and planning, and it was repeatedly said that no

better equipment for the work, that it was designed to do, could be found anywhere. It is a beautiful building, 128 by 54 feet in dimension, constructed of reinforced concrete, brick-facing and fill; concrete floors and stairways. It is four stories high, and has practically forty class-rooms, laboratories and instructors' offices. We are, indeed, very grateful for every effort that has been put forth to make this possible, upon the part of every reader.

McPherson, Kans. Ray S. Wagoner, Fld. Secy.

DADE CITY, FLORIDA

I was very much impressed with the article of Bro. Roy Leicht, in last week's "Messenger," about the "delinquent preachers." A minister is very much needed here. We have only five members, but there are some young folks who need to hear the pure Gospel. They hear preaching, but not about the doctrine of the Brethren. My children and two cousins and myself traveled eighty-seven miles on Thanksgiving Day, to eat dinner with Brother and Sister Felthouse. Seven other members and their families were present from St. Petersburg, Clear Water and Dunedin—twenty-seven in all. We had preaching, recitations, singing and prayer. It was a very enjoyable time.

We have no churchhouse, but have the use of a schoolhouse the second Sunday in each month, and I think we could have it a week or two at night. We have a union Sunday-school. We need some good leader—a minister if possible, to move into the community to spend the winter. There is an empty house in sight and a nice place for sale. We have a healthy climate generally, and good water, good schools and free transportation till Christmas. On our trip, Thanksgiving Day, we also visited our son at Port Richey. We saw some beautiful country—groves and flowers. Any one wishing to come to Florida, can write us for information.

Mrs. Blanche Cripe.

brought about, then we are apt to exhaust our strength before we begin and make our attempts at service a bit of cumbersome ecclesiastical drudgery.

Jesus had problems in his day. "Civic, social, economic and personal wrong was on every hand! To him they were but the incidental outbursts from a people who knew not God as they ought. He found some trying to place the blame for misfortune, as in the case of the man born blind. He found others contending over an inheritance. Still others were quite certain that things must always be as they were, that "no good thing could come out of Nazareth." Even his disciples had the thought of office and positions uppermost in their minds. But the Master refused to permit these things to disturb him, and tried to turn their thoughts to the Father in whose presence there are no problems!

Will we not find wisdom and victory in the same path? The never-ending problems of life are poor spiritual diet! Our pulpits and council meetings must recognize problems, but their solution is not so much in their discussion as in the help that comes from the Lord.

Even the solution of problems is not the greatest thing in life, for when the disciples rejoiced over their success in overcoming the demons in the way, the Master kindly warned that they should "rather rejoice because their names were written in heaven." It is the spiritual certainties that we need! With these in our possession, the problems of life are but a means of Christian culture and a tonic for successful living!

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

The New Convert

It is refreshing to read the reports of our evangelistic meetings, and of so many giving their hearts to the Lord, and turning to the church for guidance into the further joy and service of the Christian life. Are we planning to make good in all that they have a reason to expect from us?

Better turn to Acts 2: 41-47 and read again what took place following the revival of Pentecost. How the church showed them what to do! How the apostles, both in the temple and in their homes, continued steadfastly in teaching and fellowship! How happy and united they were! Their devotion to the cause and their new brethren was such that they sold their possessions to meet the needs. That revival continued! Such a revival always will. It is a poor revival anyhow, that stops with the baptism of the converts.

New converts should be taught both in the temple and in the home. This must be done wisely and patiently. The great doors into power and usefulness, such as faith, prayer, Bible study, worship and work, should be opened to them. The practices and customs of our own denomination should be wisely and sympathetically explained. Tasks adapted to their experience and ability should be provided. Regular occasions of fellowship in their homes will be a great tonic, if we visit them as Christians.

In all this we must remember how weak we were in beginning the Christian life. Avoid the "holier than thou" attitude. Pray for them. Do not spoil them with favoritism or partiality. Be sincere and happy in your own religious life. In fact, it is all in the scriptures cited. Follow those, and the Lord will continue your revival!

Winning From the Start

To contemplate every foot of the way, in the task of plowing a hundred-acre field, would defeat us before we begin. But with the joy of good weather, the stimulus of the season and the hope of harvest, as tonics to normal activity, it soon becomes a successful inning in the game of farming—plus a lot of health and happiness in living!

So it is with the great spiritual tasks of the church. If we permit ourselves to overemphasize the cost, the

multitude of problems and difficulties in the way, the minutiae of detail and method, by which it must be

Keeping Christmas

Are you willing to stoop down and consider the needs and the desires of little children;

To remember the weakness, the loneliness of people who are growing old;

To stop asking how much your friends love you and ask yourself whether you love them enough;

To bear in mind the things that other people have to bear in their hearts;

To try to understand what those who live in the same house with you really want, without waiting for them to tell you;

To trim your lamp, so that it will give more light and less smoke, and to carry it in front, so that your shadow will fall behind you;

To make a grave for your ugly thoughts—and a garden for your kindly feelings with the gate open—are you willing to do these things, even for a day?

Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life that began in Bethlehem, nineteen hundred years ago, is the image and brightness of the Eternal Love?

Then you can keep Christmas.

And if you keep it for a day, why not always?

But you can never keep it alone.

—Henry Van Dyke.

The Question Box

How would you recommend dividing our giving? What proportion to the local church and to other causes?

It is better to give it to the Lord first and then divide according to his will. God's first lesson in giving was, to have the worshiper offer the sacrifice to the Lord by consuming it in fire—which teaches that the first thing in giving is not the need or cause to which it is given, but the recognition of God's sovereign claim! However, in managing local church finances, it is a wise goal to aim to give as much to others as we would for ourselves.

What would you recommend as the most profitable program for the mid-week prayer meeting?

To make it a profitable prayer meeting, our opinion is that it should be opened with brief devotions. Then the leader might ask for the most important thing or things, to be presented in prayer. These agreed upon, the Scriptures should be sought, for their teaching concerning the things to be prayed about. This could be followed by prayer upon the part of those present, or agreeing in the things asked. This would keep it more strictly to the idea of a prayer meeting. However, there are many ways to make it profitable, and variety ought to be sought as the Spirit and the occasion would suggest.

A brother suggests that I have no right to give to the causes that I prefer. What do you think about it?

It would seem to us that this depends much upon what you choose and why you choose it. Giving is like other actions of faithful discipleship—we can do as we please, as long as we choose to please the Lord first. Really to enjoy the friendship of the Lord, we must learn to do and give as he asks, rather than as we feel or desire. This understood, certainly we are expected to use our judgment, and are responsible, for doing so, in the administering of our gifts.

Are not our evangelists responsible for so many superficial church members?

Since evangelists in the Church of the Brethren serve upon request of the churches, and by their consent, we think the churches are responsible. We may be disappointed in our evangelists, or we may select most unwisely, but we too often fail in vital coöperation and direction of an evangelistic meeting, while in progress, and we may also neglect the needed teaching and training that should follow. The church is the mother of these babes in Christ and is responsible for their nurture and care.

THE ROUND TABLE

The Glory of the Star

It speaks to us of better days, that coming golden age,
When nations all at peace shall dwell, and wars no more
shall rage;

It prophesies that blissful time, when everywhere shall
bide

The beauty and the rapture of an endless Christmastide;
So let us live the glory, this glory from afar,
The glory that the Wise Men saw, the glory of the star!

—Campbell Coyle.

"Them That Look for Him"

BY JULIA GRAYDON

AT this Christmastide we seem to hear anew the questions of the shepherds and of the Wise Men who traveled from afar.

Said the shepherds—those lowly men, keeping watch over their flocks by night—"Let us now go even unto Bethlehem to see this thing which is come to pass."

Said the Wise Men—men of great learning—as they rode on their camels toward the town where the wonderful thing had taken place: "Where is he that is born King of the Jews?"

Two great questions—questions which are still being asked and answered in this troubled old world today.

Listen to the answer, as we find it in Heb. 9: 28, "And unto them that look for him shall he appear the second time without sin unto salvation."

The Wise Men looked for him, the shepherds looked for him, and they found him, though in a lowly manger.

How shall we find him? Why not follow the same course the Wise Men and the shepherds took? And could we find a better time to look for him than at this Christmas season, when we are reminded of him—the little Child, the meek and lowly Jesus, who came into the world to save us from our sins?

Harrisburg, Pa.

Signs of the Coming of the King

BY IDA M. HELM

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, who is Christ the Lord" (Luke 2: 8-11).

In the heavenly manifestations of the holy night we get a clue to the inner thoughts of the shepherds as they watched their sheep. A short distance from the sheepfold, just over the hill, the temple stood, but the angel passed by Jerusalem, the Holy City, the priests in their robes, and the Pharisees with enlarged phylacteries, and announced the birth of the Messiah to humble shepherds.

We are not to assume, as a matter of course, that every shepherd could have seen the divine glory and heard the angels' voices. Men's minds must be attuned to divine things, in order to see divine beings and to hear divine voices. If there had been nothing but sheep in the thoughts of the shepherds, quite likely there would have been nothing of more significance than sheep in the shepherds' vision that night. What a person sees, depends largely on what they are. If we think only of our business, our possessions—our money, our talents, our presents—we will not get a vision of divine glory, or hear divine voices. We must have our eyes open to the Christ, if we would see heavenly visions and hear heavenly voices.

Christmas, the birthday of Jesus, is the sweetest holiday of all the year. The melody of the wondrous message, first sung by the angels, can never cease. Angels taught the Christmas melody to the children of men when they proclaimed the descent of the Son of God to bring salvation from sin, sorrow and death.

Only Jesus has power to save. The notes ring loud and clear today.

The Messiah made his advent in lowliness. He left the glory world and came into this world, cursed by sin, and took on himself flesh and the form of a man. He became our kin that he might get close to us, that we might feel the throbbings of his great heart and learn that God is love. He came a weak babe, born in a stable, and was cradled in a manger. His foster-father was a humble carpenter, living in the obscure village of Nazareth.

Bishop Simpson wrote: "In the early and cruel days of West Indian slavery, Moravian missionaries found it impossible to reach the slaves—so separated were they in sympathy from the ruling classes. At length two consecrated men said: 'We will go on the plantations, and work and toil under the lash, so as to get close in feeling to those whom we would instruct.' So they left their homes, sold themselves as slaves and lived in a company of slaves, to get close to the hearts of slaves. Gladly the slaves heard them, because they had thus humbled themselves to their condition."

This Christmas season let us go where the people are—let us get close to them! Let us strive to get a vision of the great work to be done in the name of the King of Peace! Let us carry beautiful gifts, fraught with love and good will! Let us give deeds of loving, humble service! Let us determine that in the strength from above our lives shall witness for the glory of the Sun of Righteousness, and the Christmas blessings shall be ours!

"Joy to the world, the Lord is come,
Let earth receive her King."

Ashland, Ohio.

HOME AND FAMILY

A Star and a Babe

BY EDYTH HILLERY HAY

O lovely star, all other stars outshining,
What can thy wondrous size and beauty mean?
Lift up your heads, O Israel—cease repining—
Lo, there is solace in its silvery sheen!
It moves to eastward—slowly, sure 'tis moving,
And Wise Men follow in its cheering ray—
Ah, can it be the prophet's message proving
Who said where it shall rest, thy King doth lay?
Oh, Bethlehem, thou least of all Judea,—
This shining symbol hovers over thee;
The proof is positive—'tis absolute—'tis real—
The King of kings is born to set men free!

* * *

Baby, thy dreamless sleep knows naught of sorrow—
Sweet Child, o'er whom is cast the shadow of the cross—
Thou dreams't not now of that oncoming, sad tomorrow!
Sleep on, sleep on, thou holy Infant Stranger—
Sleep sweetly, Baby, in thy lowly manger.

312 Hickory Street, Goshen, Ind.

Following the Star

BY LEO LILLIAN WISE

THOMAS PARKS was watching the snowflakes flying merrily outside his window. The streets were rapidly being covered by the flakes and everywhere there was a stir, such as comes only on Christmas Eve.

The lonely man sighed as he watched the never-ceasing whirl—he minded this season of the year more than any other. It had not always been so lonely for him—those other years of long ago. First he could remember himself as a flaxen-haired little laddie, getting under his mother's feet and hearing her gently chide: "Careful, my little lad; I wouldn't want to hurt you." And, oh, the joyous memories of ecstatic Christmas mornings, when his wobbly stocking had greeted him! The gifts had never been of intrinsic value but, ah, what hadn't they meant to him in those dear days!

Later he remembered that on Christmas Eve, as he and his sister became older, they would sit before the snapping, bright fire, on either side of the beloved mother, while father would be seated nearer the light. Taking the Bible in his hands, he would read that

ever old and new story: "And there were shepherds in the same country, abiding in the field, and keeping watch by night over their flock. . . ."

His father's deep, rich voice would be the only sound, except the crackling of the fire. When the reading was ended, the four would sit silent for awhile and then the low, vibrant voice of his mother would be heard, as she told how men even to this day rejoice in following the star, to find the glory of the King.

By and by there came a time when he, too, had read the story to his boy and girl, and their mother, in turn, had told, in her sweet way, the story of following the star. How the children had listened! But now he was all alone—no children or loving wife to share their joys with him. He once had said to a friend: "If I am ever tempted to be bitter, it is at Christmas times, for on other holidays I can go to a friend's home, or even to a public eating-place, and enjoy the day, but that day is so poignant with memories that I can not easily look in upon other folks and watch their joy without envy. That is why I try to have some excuse for not accepting kind invitations."

Tonight he was moved whimsically to exclaim: "I am going to pretend that I am on a quest for happiness. I am going to follow the star."

Having thus resolved, it was not long until he was ready to set forth with his market-basket. The hurrying, busy throng jostled past him not unkindly. Now and then one looked up and bade him: "Merry Christmas." He went into the store where his wife had long been accustomed to purchase her groceries, and ordered a generous supply of tempting food. Out upon the street once more, he had a moment of misgiving. Then he set off bravely down the street. Eagerly he watched the windows, seeking for a sign. Far out past the familiar sights, he came upon a scene that halted him. The tiny home was radiating good cheer—first by the abundance of lights, then, in the window, hung a large, gleaming star, and below it knelt a mother with her fair-haired laddie, gazing out of doors. There was a mystical look about the mother and child that instinctively the lonely man turned to the porch.

"Come in," a rich, musical voice was saying, and a strong arm reached out to steady the basket, as the man walked in at the open door. From an inner room there came a stalwart man, to greet the newcomer with a hearty grasp of the hand.

With the laddie seated upon his lap, the man in faltering tones told of his quest, and the words unexpressed somehow were sensed by the listening man and woman. There were tears shining in their eyes, as they looked at each other when he had done speaking.

The woman began in her low, rich voice, vibrant with feeling: "How glad I am that the star led you to us! You see we also are lonely on Christmas Eve, for there are just the three of us. Our people are all gone. The laddie hasn't even one grandparent, to say nothing of aunts, uncles and cousins. He has seemed to be cheated out of the heritage of childhood."

Her husband spoke as she hesitated: "Would you mind very much pretending that you belonged to us? We would be ever so glad to have you."

Just then the little laddie stirred sleepily and murmured: "Bampa, the Kissmus Star means a Baby Jesus come to live. Merry Kissmus to all."

The man, lonely no longer, in a shaking voice said: "It will not be hard for me to pretend. Why, we belong to each other!"

Out on the street, going back to his home, where the newly-gained friends would soon come to live, the man bared his head and reverently said: "Lord, I thank thee for thy Son and for the star which thou didst send, to guide men to know peace to all, and good will on earth."

Bellefontaine, Ohio.

No Christmas in Steinersville

BY ELIZABETH ROSENBERGER BLOUGH

ELEANOR REINHART walked down the one street of Steinersville. The surrounding hills were covered with snow. As she looked up at the sky again, the white flakes began to fall thickly. She was strangely excited

and strangely depressed. This little town was satisfied without any Christmas.

There were only fourteen houses in this village, but Eleanor had counted twenty-seven children. Not one of these had given a thought to Christmas. To them it was like any other day. There was no chance to make money in this little town. People seemed to drift here, and they remained because they found company. Others were poor, and discouraged too—friendly enough—so they stayed without any Christmas.

Her great-aunt Sally was worried about it. She had lived here for some years. She was ailing, so Eleanor had come to care for her. "Folks say this is a bad place to live in, but I never found any better anywhere. We have preaching every two weeks and every one of us goes, if we can get out at all. But I wish the Shuey children could have a Christmas for once. The oldest boy and girl are cross and troublesome. Angeline don't seem to know how to handle them!"

Eleanor believed all that her aunt said about Angeline. She was the most slatternly housekeeper in the village. She could see how those who lived there regarded their village. It was not hideous or dreadful—Steinersville was only very lonely.

Eleanor went to see Angeline. She said that when you spend your whole life making something out of nothing, you don't want any Christmas. She only wanted her Katie back. She went on talking of the child that was dead. It was as if she saw her face and heard her voice above all the living children. She was like the mother who said of heaven, that she did not want a harp or a sea of glass.

"Instead of angel voices, I would hear a spoon Beating upon a table; see a laughing face; Warm, glowing, living—without, please God—Death's cold, set trace. Instead of golden streets, I'd stand within A doorway I know well. Is this a sin To want my kitchen door, sagging of stoop— To want instead of heaven's hosts, a group Of little folk, all hot and tired from play? If so, please pardon me, dear God, but— Short was yesterday!"

Angeline wiped her eyes on her brown-checked gingham apron and kept on talking of Katie's illness. The children did not disturb her—they listened too. While Eleanor listened, she formed her plans. As soon as she could, she went back to Aunt Sally, and said: "I am asking you to accept fifty dollars from me, for a Christmas in this town. You can give them gifts, for you are one of them."

Aunt Sally's old face brightened. "There is nothing in the world I would rather do," she said. "But you, maybe, can't afford to give all that?"

Eleanor laughed: "I am not rich. And I had intended to buy me a Sheraton writing-desk, but I don't want it now." So the matter was settled. Then she said: "And Aunt Sally, do tell the children that they are going to have a Christmas here at your house. I want them to look forward to it."

No, I can not tell you what a wonderful time they had. It was too marvelous for the little ones to talk about. They grasped their dolls and their trains and toys, at first, in silence. Afraid they might vanish—it was too unreal. But afterwards, their happiness in owning these toys was pathetic. Try it for yourself sometime. Give to those who have nothing, and see what real joy comes into your Christmas.

You think of Molly's Christmas gift, and realize that she has everything. So has Sam. So, for that matter, has Aunt Jane. There is nothing in this world that they really need. Oh, why do we go on giving them things they do not want? We multiply the unnecessary prettiness and fussiness of life. We miss half the beauty and glory of Christmas by our blindness.

All about us are weak lives, unharmonious lives, crude lives, unkind lives, selfish or dull lives—lives imprisoned by fears, and regrets and doubts. All these are lives that need to be brought to the manger in Bethlehem. Nineteen hundred and twenty-two years have passed since that eventful time, and the day comes around again. And still the "inn" of the world has no room for Jesus. We dare not even think of the

hunger and nakedness in some places. Why should the Christ-Child have been born in a manger? The answer is simple. The people in the palaces were too busy enjoying themselves. The guests in the inn were many—they were tired. Not heartless or cruel folks, necessarily—just busy, troubled folks. They had to think of their own concerns. They did not bother much with the affairs of others. And the pity of it! Like them we have limited our gifts, narrowed our duty. We have not compassed our opportunities.

There were seven beside the Sea of Galilee, in the morning light long ago. We are as full of frailty as they. One of them said: "Lord, thou knowest that I love thee." Let us say that we love him this Christmas. There was joy where Jesus went. The Pharisees never said that Jesus was too sombre, too troubled. But they said that he went to dinners, and that his disciples were rejoicing instead of fasting. Rest assured that, in giving Christmas joy, you are following close in Christ's blessed steps. Christmastide, with its "song in the air," should give us a sense of peace and

Ring, O Bells

By J. O. Barnhart

Ring, O bells, your changes ring,
While the little children sing.
Evermore your echoes swell,
Evermore the story tell,

How to earth the Christ-Child came,
Us to free from sin and shame.
How within a manger bed
Lowly lay his Kingly Head.

Till the Wise Men from afar,
Guided by a glorious star,
Found him in the stable there,
And gave gifts so rich and rare.

Mary and Joseph vigil kept,
While the Infant Jesus slept.
Sheep and cattle round him lay,
All in Bethlehem, far away.

Prophets long before foretold,
How, through centuries onward rolled,
Our Deliverer should come,
Set us free and lead us home.

How the Infant should be born,
And the Man be crowned with thorns,
On the cross with felons hung,
There reviled by wicked tongue.

But God's Son despised the shame,
Willing took the sinner's name,
That we, who deserved the rod,
Should be called the sons of God.

Love of God and Christ to me,
Rich, full, infinite and free,
Shine on us, till we behold,
Tender mercies manifold.

Let our lives show we believe,
Let all hearts the Christ receive,
While the bells their changes ring,
And the little children sing.

Cefro Gordo, Ill.

spiritual joy. If we give the pity, forgiveness, kindness and love—the gifts of the Spirit—we shall be blessed. Let us be done with trading and reckoning—let us give our gifts without thought of remuneration or return!

Huntingdon, Pa.

Aunt Sarah's Christmas at Fairview

BY MAUDE C. JONES

It was the evening of Dec. 20, and darkness had settled early over the Old Folks' Home at Fairview. Outside the tiny flakes of crystal snow were converting the world into a lovely panorama of white, and radiating the Christmas spirit which dominated the hearts of men.

Inside was a spirit of sad, sweet resignation, on the part of the inmates. Christmas to them was not the joy season of the year. In their lives that was over. Instead, it was the one time, of all the year, when memories—sweet, clinging, poignant memories—rushed in upon the innermost consciousness with a stab like pointed steel. "Why couldn't they forget? Oh, why couldn't they?" But the cry only resounded through their sad, empty lives, and the cold darkness of the still night hid more than one pair of wide-open, sleepless

old eyes. Each returning Christmas was harder to bear than its predecessor, and tonight, with the falling snow outside, and despite the beginning of Christmas preparations inside, sadness and resignation settled over the Home like a pall.

One thing only broke the monotony of their reveries. How they welcomed it—the coming of the Kind Man. He was like a cup of cold water to a parched and thirsty soul. And he was coming tomorrow. Tomorrow! Only one more day until a passing ray of sunshine would brighten up their somber lives for a space.

"Who is he anyway?" Aunt Sarah had never heard of him before. Only two weeks ago she had come to Fairview for a temporary stay, while the Home farther east was undergoing repairs. "Seems to me like he must be quite a personage, since you are all sayin' so much about him. What's his name?" She was sharing Grandma Burns' room and a sweet intimacy had sprung up between the two. Grandma puckered her old eyebrows in a study.

"Well, I'll declare, I can't tell you now. We don't hardly ever mention his name. He's that good and kind that we got in the way of calling him the Kind Man, and the name's just stuck. You see, every year about Christmas time he comes to the Home unless something mighty important keeps him away. And if it does, he's sure to remember with something anyway. Money he usually gives us, to spend just as we please. It's the only money most of us ever get to touch any more and the touch is mighty pleasant to our old fingers. Last year it was a five dollar bill to every one of us. I've still got a quarter. Seems like I couldn't part with my last cent. But the money ain't what makes us like him. I don't seem to know how to tell you, but once you see him, you'll know. He is so kind and good and understandin' of a body's feelings that it seems as if he really belonged to everyone of us personally." For a moment Grandma's eyes held a far-away look.

"I wish—I just wish my own was like him and I wouldn't be here tonight. I can't seem to make it out. Me and Pa allus worked hard but though we was poor, we allus had plenty to eat and wear. And come Christmas time we'd a went hungry but what we'd a give the children some extras, such as a tree and presents and little things that children always love. Why, many's the time that my heart nearly burst as I watched them dance round that tree on Christmas morning. It sure was worth every grain of sacrifice we made—but"—Memory was too vivid. Faltering, she took the spectacles from the tired old eyes and, fumbling in her pocket for a handkerchief—removing, as she did so, a battered leather purse, in which reposed her single quarter—she wiped away the tears that coursed down the furrows of her cheeks. "I can't forget them days. I wisht I could. But I guess the children has. I never could understand why mothers are so necessary at one time in the lives of their children, and so useless at another. I guess God knows. But I wisht Christmus'd come and go and be over with afore I knowed it. It allus hurts so much worse at Christmas time."

Tenderly Aunt Sarah laid a work-hardened hand on Grandma's knee. "Yes, yes, I know. Last year was my first Christmus in the Home, and I thought it'd kill me. Everybody was good and kind and we had a big Christmus dinner with presents afterwards, but I couldn't eat. Everything stuck in my throat. I couldn't swaller to save me. All I could seem to see was Tom's and Dave's stockin's danglein' at the old fireplace and to smell my own Christmus turkey roastin' in the oven at home.

"Tom and Dave wasn't my own, but nobody but the good Lord could ever a guessed it. I loved 'em that much. They was my niece's boys and when their folks both died of consumption—their both being only babies yet—I took 'em and cared for 'em. I never married, for I felt it my duty to do my best by them boys. I had a little farm and we was comfortable. The boys was both good little fellows, but somehow Dave was kinda my choice. Not that I loved him any

(Continued on Page 810)

AMONG THE CHURCHES

Calendar for Sunday, Dec. 24

Sunday-school Lesson, A Lesson in Trust and Preparedness.—Luke 12.

Christian Workers' Meeting, Christmas with the Shepherds.—Luke 2: 8-20. * * * *

Gains for the Kingdom

Five baptisms at Harrisburg, Pa.
One baptism in the Bremen church, Ind.
One baptism in the Ludlow church, Ohio.
One baptism in the Lawrence church, Kans.
Six baptisms in the Pittsburgh church, Pa.
Two baptisms in the Grenola church, Kans.
Two baptisms in the Pipe Creek church, Md.
One baptism in the Harmonyville church, Pa.
One baptism in the Poplar Grove church, Ohio.
Four baptisms in the Battle Creek church, Mich.
One was baptized and one reclaimed in the Bethel church, Fla.

One was baptized and one reclaimed in the Reedley church, Calif.

Four baptisms in the Rockingham church, Mo.—Bro. W. W. Blough, the pastor, in charge.

Five baptisms in the Union City church, Ind.—Bro. D. R. Murray, the pastor, in charge.

Four baptisms in the Navarre church, Kans.—Bro. Will Kinzie, Nickerson, Kans., evangelist.

Seven baptisms in the Bend Chapel, Va.—Bro. L. N. Kinzie, of Salem, Va., evangelist.

Ten baptisms in the Timberville congregation, Va.—Bro. J. T. Glick, the pastor, in charge.

Seven baptisms in the Artesmas church, Pa.—Bro. E. M. Detwiler, of Johnstown, Pa., evangelist.

Four baptisms in the Bethany church, Ind.—Bro. J. D. Frederick, of Nappanee, Ind., evangelist.

Two baptisms in the Golden Gate Mission, Calif.—Bro. D. W. Shock, of Raisin, Calif., evangelist.

Seven baptisms in the Waynesboro church, Pa.—Bro. A. J. Beghly, of Rummel, Pa., evangelist.

Three baptisms in the Glade View church, Md.—Bro. Wm. L. Teets, of Eglon, W. Va., evangelist.

Two baptisms in the Woodland Village church, Mich.—Bro. G. A. Snider, of Lima, Ohio, evangelist.

Eleven baptisms in the North Solomon church, Kans.—Bro. E. F. Sherfy, of Bloom, Kans., evangelist.

Ten baptisms in the Chanute church, Kans.—Bro. O. H. Austin and wife, of McPherson, Kans., evangelists.

Two baptisms on Thanksgiving Day in the Raisin City church, Calif.; ten baptisms previous to that day.

Three stood for Christ in the Clover Creek church, Pa.—Bro. C. B. Smith, of Martinsburg, Pa., evangelist.

Twenty-five baptisms in the Oak Grove church, Ohio.—Bro. Ralph R. Hatton, of Marion, Ohio, evangelist.

One baptism in the Nettle Creek church, Ind.—Bro. J. Edson Ulery, of North Manchester, Ind., evangelist.

Six united with the Yellow Creek church, Ill.—Bro. D. H. Keller and wife, of Minneapolis, Minn., evangelists.

Two were reclaimed in the Mountain Grove church, Mo.—Bro. P. L. Fike, of Peace Valley, Mo., evangelist.

Eight were baptized and five await the rite in the First Church, Hutchinson, Kans.—Bro. S. B. Wenger, the pastor, in charge.

Twenty-two confessions in the Bethany church, Philadelphia, Pa.—Bro. John R. Snyder, of Huntingdon, Pa., evangelist.

Twenty-three accessions in the Covington church, Ohio, Bro. W. F. McKee, pastor, in charge; three baptisms following the meetings.

Five baptisms at Nineveh and six at Shady Grove, mission points of Brick church, Va.—Bro. H. W. Peters, of Wirtz, Va., evangelist.

Six were baptized, two received on former baptism and one was reclaimed in the Bartlesville church, Okla.—Bro. J. W. Sala, of the Big Creek church, evangelist.

Fifteen were baptized, three reinstated and one received from the Progressives in the Harrisonburg church, Va.—Bro. J. T. Glick, of Bridgewater, Va., evangelist.

Four baptisms in the Cherry Lane house, Snake Spring congregation, Pa.—Bro. S. I. Brumbaugh, of Saxton, Pa., evangelist; one has been baptized since the last report.

Fifty-one were baptized and fifteen reclaimed and received on former baptism in the Nappanee church, Ind.—Bro. J. Edwin Jarboe and wife, of Lincoln, Nebr., evangelists.

Twenty-nine were baptized and two reclaimed in the Basic City church, Va.—Bro. A. S. Thomas, of Bridge-water, Va., evangelist; two have been received since the meeting.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John R. Snyder, of Huntingdon, Pa., to begin Jan. 7 at Bellwood, Pa.

Bro. Hugh Miller, of Troy, Ohio, to begin Jan. 14 at the Beaverton church, Mich.

Bro. R. W. Schlosser, of Elizabethtown, Pa., to begin Dec. 16 in the Paimyra church, Pa.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin Dec. 31 in the Parsons church, Kans.

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Personal Mention

Eld. Eli Roose has entered on the pastorate of the Laporte church, and should now be addressed at 303 Weller Avenue, Laporte, Ind.

Bro. John J. Ernst, 1193 Motor R. A., Sacramento, Calif., informs us that he is now available for evangelistic work, preferably in the Middle West and Eastern States.

In mentioning Bro. C. M. Driver's acceptance of the pastorate at the Industrial School in Virginia, last week, his new address was not given. It is Pirkey, Greene County, Va.

Bro. N. B. Wine, 507 Miami Street, North Manchester, Ind., we are informed, is available for evangelistic meetings from about June 1 to Sept. 1, 1923. Bro. Wine is also prepared to furnish a song leader—a brother who has had special preparation and experience in this work.

Bro. G. W. Fletcher, of Citronelle, Ala., was called on Dec. 4 to anoint Eld. Abraham Buck, of Santa Rosa, Fla. To reach the place required over two hundred and fifty miles of travel by boat, automobile and four different railroads. In the absence of other available help, Sister Buck assisted in the anointing service. Bro. Buck is well along in years and has been in bad health for some time, but is confident that the Lord has yet a work for him to do. Let us pray for his recovery!

Bro. Wm. Beery, Secretary of the General Music Committee, who attended the meeting of this committee and the special committee on Revision of the Hymnal, held in Chicago last week, reports that a beginning was made on the task assigned by the Conference. Several sub-committees were appointed which are to report to a later meeting of the entire committee. The representation at last week's meeting was complete with the exception of Bro. J. H. Moore, of Florida, and Bro. F. G. Muir, of California.

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Special Notices

A congregation which has lately adopted the new song book, has on hand fifty or sixty "Kingdom Songs, No. 2," in fairly presentable condition, which it will cheerfully donate to any church or mission point which could make use of them transportation charges to be paid by the party receiving them. Write Bro. Edw. Miller, Pittsburg, Ohio.

January Ministerial Meeting.—The second meeting of the newly-organized Ministerial Association will convene at Mt. Morris, Jan. 17, during the Mt. Morris Bible Institute. Following is the program: "What Shall Be Done with Inactive and Disloyal Members of Our Local Congregations?"—E. F. Caslow. "When Is a Minister Called of God?" (To be supplied). "How Can We Get Our Student Ministers into Active Service?"—C. H. Gnagy. Round Table on all the above subjects. Since this meeting is in conjunction with the Bible Institute of Mt. Morris College, all visiting brethren of Northern Illinois and Wisconsin are invited to attend and take part.—W. C. Sell, Dixon, Ill.

* * * *

Miscellaneous Mention

Watch Night in Chicago.—The following action was taken Dec. 4 by the Trustees of the Chicago Church Federation, representing the more than 700 Protestant churches of the city: "In recent years an increasing number of our churches are observing a special service on the last night of the year, sometimes known as a watch-

A Merry Christmas and a Happy New Year!

We can not greet you face to face today,
But as we meet in spirit, we can pray:
God grant you peace and joy this Christmas Day!

And when the lights of Christmas disappear,
And God shall bring to you the glad New Year,
May every day be filled with holy cheer.

Fear not to tread the New Year's unknown ways;
Gird up your loins, lift up your heart with praise;
For Jesus will be with you all the days.

All paths are safe where he doth lead the way;
All places Bethels are, where he doth stay;
All darkness dies where he is Light of Day.

—Sunday-school World.

night meeting. It proves to be a suggestive time for heart-searchings and for waiting before God. This year the last day comes on Sunday, so that such meetings may be very conveniently observed. The Church Federation would call upon all who take the name of Christ to plan for the observance of a watch night meeting on the evening of Sunday, Dec. 31, and specially urge that emphasis be given to the need of an increasing number of witnessing and interceding Christians, to the end that the earth may be full of the knowledge of the Lord as the waters cover the deep."

Sister Eva M. Brallier's suggestion, page 798, last issue, should be pondered by those who would like to help the Industrial School for Mexican Children and other institutions, but who hardly feel able for the task, financially. Please notice that the sister was determined to secure the articles needed to furnish the memorial room, and to that end she solicited not members only, but also the women outside of our church. Three results thus achieved are of interest: (1) We are told that the visits to these non-members resulted in a more friendly feeling towards the church, eliminating formerly existing barriers of distrust and indifference. (2) More material was secured than could be used for the memorial room at Falfurrias, so the Chicago mission was favored with the overflow. (3) Sunday-school classes, as well as the Aid Society, contributed to the laudable result, and are now experiencing the blessings promised to the cheerful giver. Scores of other congregations could duplicate the commendable example of the Iowa church, and help not only the Mexican Industrial School, but also other institutions of the church.

Relief Worker for Russia Wanted Now.—The Relief Committee has been informed by the American Friends' Service Committee that they are just now in need of a man for tractor and automobile work in Russia. This man must know tractors and automobiles and, in addition to these qualifications, must know how to handle men. His work will be through an interpreter, so he will not need the Russian language. This man is to oversee repairs, to take care of machinery and to supervise men. There will be under him other men who will do the actual field work, but he must take charge of the actual repair work, machinery, etc. He need not necessarily be a college man but he must know how to work with others, how to supervise workers and must be an expert with a gasoline engine. If, just now, our Relief Committee were in touch with one of our own people, who could qualify for this position, it is quite likely that he would have an opportunity to spend a year in Russia, helping those unfortunate people. Of course, the pay for relief work, from a monetary standpoint, is not large, but a consecrated layman could do a big work filling this position, as his Christian influence would be widely spread and his helpful work would win many to the cause for which he stands. Any one desiring to take up such service should communicate immediately with the Brethren Relief Committee, Elgin, Ill.

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Our Book Table

Paloubet's Select Notes is an old standard among commentaries on the International Sunday School Lessons and its popularity has not decreased with the passing years. It is now edited by Dr. Amos R. Wells. The 1923 edition is the forty-ninth consecutive volume. It is abundant in information, illustration, and stimulating suggestion. There are over a hundred and fifty pictures, maps and charts, 386 pages. Price, \$2.00.

The Art of Preaching, by Dean Charles R. Brown, just issued by the Macmillan Company, is one of the best things along the line of its subject that we have seen. It does not guarantee to make a great preacher of whoever reads it, but it does have a lot of really practical help in its 250 pages. The author happens to have, in addition to ability and piety, a large amount of good sense—a commodity that some very fluent writers and earnest counselors are a little short on. This book sells for \$1.75.

The Evangelistic Cyclopaedia is a new Doran book by G. B. F. Hallock, Editor of the "Expositor." Not all preachers and pastors know how to use books of this class, but those who do will appreciate the service it renders. There are five hundred revival texts and themes, four hundred and fifty evangelistic illustrations, two hundred evangelistic outlines and sketches, and many suggestions in evangelistic methods, pastoral evangelism, etc. Also ten great revival sermons. Many books of this type have been published. This appears to be one of the sanest and best and is, of course, the newest. 352 pages, \$3.00.

Matter and Spirit by James Bissett Pratt, will give you some healthy intellectual exercise if you are not afraid of that kind of hard work. Not meant for a lazy afternoon's light reading. Philosophical, to be sure, but a good tonic for people who happen to be both thinkers and Christians. The author believes in the reality of both matter and spirit, and so does not try to explain away either one. 232 pages, \$1.50.

The Brethren Publishing House, Elgin, Ill., will be glad to handle your order for any of these books.

AROUND THE WORLD

China Approaching Bolshevism

So far as latest reports indicate, it would not be surprising if Japan would insist upon an international investigation of the critical Chinese situation. Conditions throughout the republic, as viewed by Japan, politically and financially, never were worse, and there is no prospect for betterment. This not only threatens the best interests of foreign trade, in which Japan is vitally interested, but it is also driving the Chinese population toward a point of desperation, involving the possibility of an ultra-national and anti-foreign outbreak, worse than the Boxer Rebellion, with a strong possibility of a decidedly vicious trend toward Bolshevism. Vast sections of the interior, which the world helped through famine a year ago, again are facing a worse famine, in the alleviation of which neither the central nor the provincial governments are able to function.

A Peace Movement in Japan

Among the many movements, having as their aim the furtherance of peace, one, concerning which little is known in the western world, is the "Council of the Federation of all Buddhists" in Japan. This organization has a membership of some five million, and recently drew up a declaration of ideals and policy, looking toward a warless world. This declaration is couched in simple but convincing language, and reads in part: "The everlasting peace of men and the welfare of all nations is our fundamental goal. . . . We desire that all nations will devote themselves to the establishment of a peace system, based on the principles of humanity and justice." In view of such assurance, America should not find it hard to encourage, unstintingly, Admiral Baron Kato, the Japanese Premier, in the maintenance of his policy, which has, as its basis, this concept of peace throughout the world.

South Africa's Law Enforcement

Whatever disrespect may be shown to law in the United States, no such indifference is tolerated in South Africa. Three men in the Union of South Africa, who led in a strike in which many people were killed or injured, much property destroyed, and the red flag of Bolshevism raised, were promptly sentenced to the extreme penalty of the law. Of course, there were protests by defenders of organized labor, on the grounds that these malefactors were merely indulging in their natural right of free speech and free action, but Pres. Smuts, who is a man of great common sense, laid down this indisputable ultimatum: "The gunman's law can not prevail." He is right. No matter what the form of government, there must be respect for law and order. Otherwise there is chaos. Those who are determined to set their personal "rights" above the general welfare, must feel the heavy hand of eternal justice.

Great Britain's Unemployed a Serious Menace

British officials were quite uneasy, and London police were very active, while an army of 20,000 unemployed men recently marched through the streets as a protest and demonstration. The government had heard vague rumors of a Bolshevik revolution, but the marching hosts carried banners, declaring that they were not revolutionists, but merely men in search of jobs. According to latest reports the British government is planning public improvements that will employ, for some months, the more than a million men now out of work. That move is, undoubtedly, much to be preferred to the indiscriminate "poor relief" that for some years, since the war, has been doled out to the unemployed. The heavy outlay, thus incurred, imposed a great burden on the tax-payers—exactng one-fourth or more from the earnings of every person, no matter how small his income might be.

Bible Citations in Daily Papers

While the printing of Bible passages has become a common practice in many of the dailies, the "Topeka State Journal" has probably shown the most pronounced enterprise and insight, by undertaking to publish the New Testament serially in a modern English translation. "The Weymouth New Testament in Modern Speech" was selected for this purpose, by special arrangement with the publishers. This translation is couched in ordinary, everyday good English, and appeals to the average reader with all the freshness of a new book. The editor, Mr. Arthur J. Carruth, says this, concerning the promising results of the undertaking, thus far: "The experiment has proved to us that there is widespread interest in the Bible, if it can be presented in a form that will attract attention—not sensational but practical. All in all, we are well satisfied with our experiment, and we plan to complete the New Testament." And what could possibly be better? The Bible is a treasure. It contains enough to make man rich for time and eternity. It contains the secret of happy living—the key of heaven. It contains the title deeds of an inheritance incorruptible, and that fadeth not away—the pearl of great price.

Death of Noted Missionary

Bishop James Thoburn, the noted Methodist missionary, author, and editor, died recently at his home in Meadville, Pa. His devotion to the cause of missions was unquestioned. He spent fifty years in foreign missionary service, giving to the work his unstinted service. For some years he was bishop of India and Malaysia. He was also instrumental in starting mission work in the Philippine Islands, after the close of the Spanish-American war. For many years he was editor of "The Indian Witness," and he is also well known as the author of practical missionary books. His activities were numerous and diversified, but at all times he had that rare humility of mind, to consider himself only an instrument in God's hands for the advancement of his cause. His whole-hearted consecration to the extension of the Kingdom may well be an inspiration for every Christian.

The Christmas Spirit

I am the Christmas spirit!

I enter the home of poverty, causing pale-faced children to open their eyes wide, in pleased wonder.

I cause the miser's clutched hand to relax, and thus paint a bright spot on his soul.

I cause the aged to renew their youth, and to laugh in the old, glad way.

I keep romance alive in the heart of childhood, and brighten sleep with dreams woven of magic.

I cause eager feet to climb dark stairways with filled baskets, leaving behind hearts amazed at the goodness of the world.

I cause the prodigal to pause a moment on his wild, wasteful way, and send to anxious love some little token that releases glad tears—tears which wash away the hard lines of sorrow.

I enter dark prison cells, reminding scarred manhood of what might have been, and pointing forward to good days yet to be.

I come softly into the still, white home of pain, and lips that are too weak to speak just tremble in silent, eloquent gratitude.

In a thousand ways I cause the weary world to look up into the face of God, and for a little moment forget the things that are small and wretched.

I am the Christmas spirit!

—E. C. Baird, in "Christian Standard."

Russian Students as Relief Workers

Eighty-five of the students, who are being fed with American food in Moscow, are making a big return on that investment. They get one meal a day at the student-feeding kitchens of the city, maintained by the Student Friendship Fund of the Y. M. C. A. and the Y. W. C. A., in cooperation with the American Relief Administration. They give one day and one night of every three to the work that the American Relief Administration is doing for refugees and for children. Themselves poverty-stricken, they give of their only possessions—time and love. They give special care to sick refugees and homeless children. It is hard and dangerous work. So many of the refugees, who come to Moscow, have typhus, that more than half of the eighty-five students, working among them, have already been stricken by that dread disease. And yet they continue in their labor of love.

European Friction Still Continues

While much has been hoped for, from the London Conference, by way of settling the German reparations problem, no really constructive measures seem to have been arrived at. In consequence, there is general disappointment. The world is weary of so many fruitless meetings and needless delays. Ambassador Harvey's impressive warning, to the effect that if the statesmen of the allied nations did not soon reach a decision, in regard to the reparations and war debts problem, Europe would face the most desperate outlook in its history, expressed a well-nigh universal opinion. Having failed to agree, the premiers are to confer again in January, when another effort may be made to meet the demands of the French government, without imposing on Germany what M. Poincaré calls "productive guaranties" on military and industrial control of additional German territory. British, Italian and Belgian diplomats admit the propriety of devoting serious thought to the task of devising a compromise between the French and German reparations proposals, and making all threats of force and penalties unnecessary. Europe has surely come to the time when it should recognize the necessity of turning definitely toward solutions based on good will as an essential element of enlightened self-interest. Recent expressions by Washington administration officials are quite significant. We quote in part: "It must be clearly understood that the United States is absolutely convinced that the dismemberment of Germany, because of non-payment of theoretical sums to France, would be looked upon with disfavor in America, and as a certain breeder of another great war.

Every influence of the United States government will be exerted to prevent such a turn of affairs." From the above it may be rightfully inferred that the United States government still holds to the view expressed by American commissioners at the Paris Peace Conference—that the sums France is figuring on, must not be so unreasonably high that Germany can not possibly pay them, and maintain its existence as a nation.

All Missionaries in Central China Freed

Under date of Dec. 13, General Wu Pei Fu, the Central China military commander, reports that all missionaries, recently captured by bandits, and securely held by them, have now been released. General Wu, it appears, made strong representations to the bandits, and without resorting to forcible measures, secured the release of the missionaries. It is specially gratifying that all passed through the trying ordeal without the least physical injury. Some instances are reported in which the mission workers made good use of the unusual opportunity by preaching to their captors, and it is thought that this endeavor was of at least some influence in hastening their release from captivity.

Testing the Claims of Spiritualism

To determine just how much truth there is to alleged "spirit" manifestations, "The Scientific American" has decided to offer \$2,500 to the "first person who produces a psychic photograph under test conditions." A further \$2,500 is to be awarded to the "first person who produces a visible psychic manifestation of other characters, to the satisfaction of the eminent men who will act as judges." So far as the merits of the case impress us, "The Scientific American" is quite safe in offering these prizes, as no "medium," however expert, would think of trying to take "spirit" photographs, or materialize "spirit" faces, etc., except under conditions which give ample opportunity for fraud and trickery. In an actual test case, closely scrutinized by impartial observers, there would be absolutely no chance for fraudulent practices.

Death of Noted Merchant Prince

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." These words by the author of "Proverbs" fittingly apply to John Wanamaker, the noted merchant and former Postmaster-General, who died Dec. 12, at his home in Philadelphia, Pa., at the age of eighty-four years. Illustrative of the fact that a man can be successful in business, while maintaining, all through life, the principles of strictest Christian integrity, Mr. Wanamaker's career may well be regarded as a worthy example to humanity in general. Foremost in many activities, conducive to human betterment, Mr. Wanamaker was also on the best of terms with his many employes, whose welfare was uppermost in his mind. The retroactive results of this, evidenced themselves in the greatest tribute ever paid an American merchant when, in 1911, on the fiftieth anniversary of his business career, 13,000 of his employes greeted him in his Philadelphia store, and presented him with the house in which he was born. To Sunday-school workers Mr. Wanamaker was a constant inspiration by his rare gift of constructive ability and enthusiasm.

Turkey Assumes a Conciliatory Attitude

Once more America has averted a serious break at the Lausanne Conference. Ambassador Child's frank interview with Ismet Pasha, Dec. 13, on the subject of minorities residing in Turkey, made a decidedly salutary impression in Turkish circles and exercised a calming influence on the entire Lausanne Conference, which was ominously threatened by the danger of a breakdown of all the negotiations, because of the impending rupture over the treatment of the Greeks and Armenians by Turkey. The friendly intervention of the American ambassador at the right moment convinced the Turks of the immense strength of world opinion—particularly that of the United States—on the need for a settlement of the minority problem. Ambassador Child urged Ismet to reconsider his position as to the Armenians and other dislodged populations, pointing out that American contributors to relief work in the Near East desired to know that their gifts would help the refugees in Asia Minor, and eventually would enable them to settle in permanent homes. Evidently the plea of the American Ambassador was not in vain, for Dec. 14 Ismet Pasha, on behalf of the Turkish government, made two important statements: "(1) The Nationalist government accepts the principle of international protection of minorities and general amnesty." This will give protection to Armenians and Greeks still residing in any part of Turkey. "(2) Turkey is ready to unite with the League of Nations as soon as conditions of peace have been arranged." With the Turks in the League of Nations, a mighty factor for world stability would at once be established. The League would insist on fair dealing all around—a decided gain. The time has come when the European nations must realize that nothing is gained by continued warfare. Mutual fair dealing and integrity of purpose will eventually result in harmony and friendliness, where all else has failed.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Trusting the Lord for the Year to Come

1 Peter 5: 6, 7

For Week Beginning December 31, 1922

1. **Entering the Year Hopefully.**—God always has some better things for us still ahead. The past is like an orchard from which the fruit has all been gathered. Unimproved privileges can not be regained, once they have passed. The good that we missed, is forfeited forever. It is a land of silence—a dead land—except as memory traverses old paths and looks again at its crumbling ruins. To persist in turning our faces backward, is surely of no avail. The man of hope always looks forward optimistically to the days ahead. He is cheered on by the abounding promises of God. He has the assurance of the Everlasting Arms. The green pastures and the still waters beckon him to share God's own blessed provisions for his children. True, not all things, in the days to come, may run smoothly. There are battles to fight and victories to gain. Today is the bridge between yesterday and tomorrow, and we must go bravely forward. The achievements of faith urge us on to still nobler attainments. The Lord himself is challenging our most supreme efforts.

2. **"It Doth Not Yet Appear What We Shall Be."**—Traveling onward, many things are graciously hidden from our sight. Never yet has the veil of tomorrow been rent in twain. We can not penetrate, with mortal eyes, to God's Holy of holies, but we do know that the All-Seeing Eye is upon us. We have God's unfailing guarantee that all is well with those who trust him. If we knew what God has reserved for us in life's boundless aftermath, it might make us discontented with the weary grind of life. We, who are heirs of God, have entrancing prospects in the great beyond, for we are told that "all things are ours," though we know not, just now, what they are. And so, as we journey on, from day to day, we can rest assured that the Divine and Unseen Helper will give strength and protection.

3. **Lessons of the Past Give Us Assurance for the Future.**—The experiences on life's journey are valuable incentives to our faith. While we may have been near death, many a time, God has graciously preserved us. While, time and again, our eyes have been filled with tears of bitter grief, God has dried them. There have been occasions when, as the Psalmist said, "our feet have well nigh slipped," but at just the right time God's strong hand was held out to steady us.

4. **Clinging Close to the Great Helper.**—One thing we should never forget whatever may happen—we must not lose confidence in God. When Abraham departed from the home where he expected to spend his old age, and was told to turn his face towards the unknown scenes of Canaan, God said: "Fear not, I am thy shield," and that assurance was all-sufficient. That same "Fear not," like a soothing refrain, follows us to the very end of Holy Writ. The world tries to get rid of its cares. Desperate endeavors are made to drown them in pleasure, to neutralize them by absorption in business, to lose sight of them by the allurements of ambition. But care that is thus sought to be banished, is sure to return. Holy Writ tells us: "Cast thy burden on the Lord, and he shall sustain thee." That should suffice. Of course, cares are quite often painful realities, and at times we may not be able wholly to avoid them. Perplexities arise, concerning our temporal affairs and about our families, and these must be disposed of. The Bible holds out no encouragement for lazy people, but it abounds in consolation and encouragement for the toiling children of men. If we consign our cares to the Great Burden Bearer, his wisdom will direct what is best, and take away the sting of bitterness.

5. **Suggestive References.**—Committing our ways unto the Lord in full assurance (Psa. 37: 5). The blessedness of perfect trust (Jer. 17: 7, 8). No need for anxiety (Matt. 6: 30-34). How perfect peace may be ours (Philipp. 4: 6, 7). A blessed promise (Heb. 13: 5). A definite assurance (Matt. 28: 20, latter clause). Something that will not fail us (Mark 11: 24). A watchword for 1923 (John 3: 16). A precious realization (John 5: 24). A leading that may be ours (Rom. 8: 14-18).

Aunt Sarah's Christmas at Fairview

(Continued from Page 807)

more'n Tom, but he had such considerin' ways, always thinkin' of me before he thought of himself, and never in his life givin' me a cross word. But after he grew up seemed like he had a kind of roving disposition. It nearly broke my heart and his too, when he finally pulled out for the West.

"But never mind, Aunt Sarah," he said as he kissed me good-bye. "I'm coming back some day and

I'm going to carry you off with me to a grand mansion, for I'm going to make oceans of money and you'll live like a queen."

"Oh, of course I knowed it was just a boy's wild fancy, but more'n once I've prayed that he'd come. After he left, Tom got restless and wanted to go too, and I gave him the farm with the understanding that I was to have a home allers. He took me up and we got along fine till Tom married. But after awhile his wife got tired of me and considered me a burden; and the children, when they got older, didn't care for me, and finally life got so hard that I couldn't stand it no longer and I went to the Home."

"But what become of the other boy?" asked Grandma, sympathetically.

"That's the hardest thing of all. I don't know what's become of him. I can't think he's dead and I know he'd never a turned his back on me. For several years he wrote regular and was always sendin' me money but all at once he quit. I writ letter after letter, and so did Tom, but we never got no answer. It'd hurt him, I know, if he knowed I was livin' on charity." And Aunt Sarah wiped away the tears that came unbidden.

It was Grandma's turn to do the comforting, and tremblingly she stroked the thin grey hair from Aunt Sarah's temples.

"Yes, it's mighty hard, I'll admit, but I've lived nigh onto eighty-nine years now and I hain't never seen the righteous forsaken or his seed begin' for bread. We've still got lots to be thankful for, plenty to eat and to wear, and warm beds to sleep in, and the Kind Man coming tomorrow. You'll love him soon's you see him. He's going on to his old home for Christmas. That's what he writ. For four years he's been plannin' that visit but somethin' always turned up to disappoint him. He hain't got no parents, but he's goin' to see some kin that was allus good to him. That shows what he's like. God don't make many over his pattern, I'm thinkin'. Like's not he will travel tonight and s'prise us early in the morning."

And Grandma's prophecy wasn't far wrong, for the next morning, when all were seated around the breakfast board, the door was softly opened and with no announcement of his presence, there stepped into the room a tall, bearded man, with beaming eyes and a mop of brown hair that was just beginning to silver above the temples.

Then followed such a scrambling and pushing of chairs and shouts of welcome that Aunt Sarah could not make out what it all meant.

"It's him," called back Grandma Burns as her cane rattled over the floor. "Come on."

"I hain't goin' to push myself in on a stranger," muttered Aunt Sarah to herself. There was no one else left to whom she could mutter it.

And then a strange thing happened. Wheh about half way down the long hall, the newcomer, advancing slowly, tenderly shaking old hands and patting stooped shoulders, chanced to glance in Aunt Sarah's direction. His hands fell limply at his side and the smile died on his face, and the words seemed frozen on his lips as his glance met and held hers.

"Why, Aunt Sarah!" he cried, his voice choking with surprise and emotion and she—she just put out her trembling old hands and staggered forward into his big strong arms, with the tears raining down her withered cheeks and sobbing over and over, "Davie, my own, own Davie. Why didn't they tell me it was you?" And tenderly she stroked the bearded face while, with his own hands, he gently wiped the tears from her eyes.

"But, 'Aunt Sarah, what does this mean? Why are you here? Why didn't you tell me?"

And then she hurriedly told him her story and the kind face grew hard as she talked.

"And you say you haven't heard from me for over five years? Why, Aunt Sarah, I've written you more than fifty letters in that time. And long ago Tom wrote me that you were too nervous to write, and so he wrote for you. But nearly every week I sent you a letter and every month a check. Only last month I sent you \$100 for your birthday. Why, Tom's

a scoundrel—an out-and-out thief, and a liar besides. Letting you live on charity after what you've done for them! Tom'll pay for this some day, Aunt Sarah."

"Well, Dave, let's don't hold it against 'em. That don't pay. Let's just fergit. And since I've found you, Davie, I feel's if I could live anywhere and be happy."

"Which mean's you're going straight home to live with me." Then, seeing a shadow cross her face, he added heartily: "Don't worry about that, Aunt Sarah. If you don't love my wife, you'll be the first one that ever met her that didn't. And her last words were, 'Be sure and bring Aunt Sarah for little David's Christmas present.'" And lovingly he kissed the wrinkled face. Cheers and explanations followed.

"This is going to be the best Christmas I've had since I used to hang my stockings at Aunt Sarah's old fireplace. Great times those were, but there's more great times ahead, eh, Aunt Sarah?" And Aunt Sarah couldn't answer for mingled tears and smiles.

The next morning, after sad farewells, and a promise to see them another year, Davie went down the gravel walk to his waiting car with a grey-haired, sweet-faced old lady leaning on either arm, for Grandma Burns had been so heart-broken at parting with her new friend, that he gladly consented to take them both. And with sad faces pressed against the panes, watching the departure of the happy trio, those who were left behind shed silent, bitter tears and sadly turned back to their gloomy Christmas reveries.

Syracuse, Ind.

Our Christmas Gift

BY OMA KARN

"There's a song in the air,
There's a star in the sky,
There's a mother's deep prayer
And a baby's low cry;

And the star rains its fire while the beautiful sing.
For the manger of Bethlehem cradles a King."

AMONG the gifts, lavished upon a friend, a Christmas bride, was a brooch, quaint and old, an heirloom in the family of the mother of the bride. The center of this valued ornament was a diamond clear and sparkling, its scintillating rays presenting to the eyes of the beholder the form of a star. Around this jewel was a circlet of tiny pearls of the purest and the best of these precious stones. A frame of pure gold enclosed the gem. The luster of its metal and the severe simplicity of its finishing greatly enhanced the glowing beauty of the less valuable but more showy stones, held within its keeping. In respect to age, workmanship and quality, the gift was of far more than ordinary value.

Soon after seeing and admiring the pretty trinket I went forth to the bustle and good cheer of Christmas Eve. The streets were thronged with Christmas shoppers. Faces reflected the joy of the gladdest time of the year. For a brief period of time all humanity appeared to have become one great family.

"Love came down at Christmas time,
Love all lovely, love divine."

I found myself quoting the words aloud. If any one heard, he paid no heed. The earth was so full of the real thing that substitution had no place in people's thoughts. I threaded my way through the crowd—the sparkling stones that I had recently held in my hand persistently dancing before my eyes. I felt that there was some connection between the brooch and the happy holiday crowd on the street. I had turned the corner to a more quiet street, leading home, before the revelation came. The diamond—the star of Bethlehem, how its clear, shining light has continued on down through the ages, as undimmed as it was that first Christmas morning in the land of Judea! The song of the angels—"on earth peace, good will to men"—seemed as pearls of truth, enshrined in time, the message sounding as clear today as it did ages ago to the surprised shepherds on the plains of Bethlehem! The plain gold of faith seemed to be holding the star and the truth together! It was a beautiful mosaic that fancy evolved from the radiant jewel and the Christmas spirit which was abroad in the world.

But was it wholly fancy? Is there anything in the history of the ages that has stood the test of time and change, as has the spirit of that first Christmas Day? The star of that occasion disappeared, but the Light, in whose brightness it was lost, remained. The angel choir vanished into heaven, but the song and the inspiration of the song were left on earth. The heavenly messenger ceased to speak, but the "good tidings" have ever since been proclaimed.

"In the light of that star,
Lie the ages impearled,
And that song from afar
Has swept over the world.

Every hearth is aflame, and the beautiful sing
In the homes of the nation, that Jesus is King."

Thy Christmas Gift to us, thy little Son, Christ Jesus! We thank thee, Father, for thy Priceless Gift, Lord of lords, and King of kings! Help us that as such we receive him into hearts this glad, joyous Christmas time, and may we keep his spirit of love not only on this day, but ever after.

Ashland, Ohio.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

ROSE PINE, LOUISIANA

Nov. 26 Bro. J. F. Hoke, of Roanoke, La., began a week's meetings, followed by a love feast Dec. 2. This was the first time in five years, for some of our members to enjoy this blessed privilege. A number of visitors were present from the mother church at Roanoke—eighty-five miles south. As this was a new presentation of this sacred service here, the audience was rather large, but quiet and attentive. This, in connection with Bro. Hoke's earnest manner of preaching the Gospel, has brought serious thoughts to many hearts.

Some of the Brethren from Roanoke have been preaching here for a year once a month, when possible, with occasional meetings for the last four years. Our Sunday-school has an enrollment of 150, with an average attendance of 100 per quarter. It also has a Cradle Roll of thirty-three. It is a union Sunday-school and the second largest in the county, although only a rural community. Our young people's class has an average attendance of twenty, and the intermediates about the same. But of these only about twelve are followers of Christ.

We also have a splendid consolidated high school, with an enrollment of 115. Our grade school has nearly twice that number. Each is in a separate building.

We are praying that the Lord may put it into the hearts of some good working members of the church, to come to this place—at least to spend the winter. Some small farms are for sale or rent, and the climate here is mild, as the green tomato vines and figs, still on the trees, can testify. At present there is no other preaching service except on the fifth Sundays. Mrs. Cora Cox.

WASHINGTON CITY CHURCH, D. C.

Our Thanksgiving service was held on Thursday evening, Nov. 30, at which time Dr. E. F. Sappington delivered a splendid address in his characteristic, impressive manner. He told the incident which led to the establishment of a National Thanksgiving Day, and reminded us of the blessed privileges of this country, as compared with other lands where a special Thanksgiving Day is not recognized.

Through the efforts of our pastor, district leaders have been appointed, whereby he is able to keep in personal touch with each member of the congregation. A Church Bulletin is also being issued monthly, which gives an account of all the activities of the church, and contains splendid articles on Christian work in general.

A series of lectures has been arranged for our Thursday evening devotional meetings as follows: Eld. J. H. Hollinger, "Evangelism"; Dr. C. E. Resser, "Church History"; Eld. J. A. Garber, "The Bible"; Rev. C. E. Williamson, "The Spiritual Life"; Dr. E. F. Sappington, "Christ, the Great Physician."

On Monday evening, Dec. 4, our congregation met in regular business council, with Eld. A. P. Snader, of New Windsor, Md., presiding, and Eld. Wm. Kinsey, of New Windsor, present. The following church and Sunday-school officers were elected for 1923: Eld. J. A. Garber, elder in charge; J. H. Hollinger, Sunday-school superintendent; Mrs. Mary Nay, "Messenger" agent; J. E. Hartman, superintendent of Christian Workers' Meeting; J. H. Hollinger, member of Ministerial Committee; Mrs. J. H. Hollinger, "Messenger" correspondent; Mrs. Inez Winger, Director of Vacation Bible School; Bertha Thomas, Director of missionary activities; M. Carrol Flohr and Harry Bovey, members of Financial Board; E. F. Clark, S. L. Brumbaugh and Dr. E. F. Sappington, members of the Board of Trustees. Mrs. J. H. Hollinger.

PLATTSBURG, MISSOURI

The Smith Fork church met in regular council Dec. 2, with Eld. S. W. Garber in charge. An election of officers was held for all departments of church work. Some committees and boards were also chosen. The election resulted as follows: Church clerk, Bro. E. L. Shoemaker; Bro. B. F. Bricker, "Messenger" agent; the writer, church correspondent; Sunday-school superintendent, Sister Cora Hoover; Bro. B. F. Bricker, president of Adult Christian Workers' Band; Sister Bricker, of the Junior Band. Our membership list was revised and letters were granted to all non-residents, leaving 115 within the bounds of the church territory at present. At this meeting the office of elder was conferred upon Bro. Perry Williams, who, with his wife, was duly installed. Eld. J. S. Kline, of the North St. Joseph church, and Eld. Van Pelt, of the Wakenda congregation, conducted the ordination services. Bro. Williams is our District Religious Educational Director and Missionary Secretary.

We held our Thanksgiving service in the evening. A play entitled, "Thanksgiving Ann," was given by our young people, and a sermon by the pastor. Our Thanksgiving offering was lifted for world-wide missions.

Our Sunday-school is moving along nicely and the classes are preparing for Christmas activities and special giving. Our young people are organizing for special studies and social activities. At present we have three teacher-training classes in progress, which include all our young people and most of the middle-aged members. Ada Sell.

IN MEMORY OF LUCY A. HOLDERREAD

Lucy Anna Holderread, nee Reinhold, was born in Ohio, March 7, 1838. While in her teens she moved to Indiana with her parents. On account of the poverty of her father's family, she went to work away from home at the age of eleven. Sept. 10, 1857, she married John A. Holderread. There were eleven children, six of whom, with the father, preceded her. She also leaves forty-six grandchildren and fifty-three great-grandchildren. During the forty-one years of their married life they lived in Indiana, Kansas, Missouri and Oklahoma. Her husband died twenty-four years ago.

Although reared a Lutheran, she was a member of the Brethren church for about fifty-five years, to which she remained faithful. She died Nov. 13, 1922, aged eighty-four years, eight months and six days. She was laid to rest in the Big Creek cemetery, near the Big Creek church. Services by Elders N. S. Gripe and J. W. Sala. Her greatest pleasure was to be at church, and she attended until her last illness, which was caused by paralysis. Ruth Holderread.

Cushing, Okla.

THAT MINISTERIAL SURVEY

The survey, which was made last year by the General Ministerial Board, was, on the whole, quite satisfactory. Every District in the United States and Canada responded. Some of these reports were not exact, as some churches had not felt the importance of reporting to the District Board. A number of District Boards expressed themselves as desirous of getting out a more correct report. The General Board decided to get the work more nearly perfect this year, and we are especially glad to do so since these District workers want it.

This survey is not made to satisfy the inquisitiveness of the Board, or any one else. We can understand why some folks might pass this matter over lightly, since there are a great many efforts made, by various persons, to secure data of various kinds. Some of these persons are writing on some theme, or getting out a thesis for graduation. Let us not place this endeavor with those others here referred to. Here is a work which is done by the direction of one of the Church Boards, with the intent of gaining information for constructive action.

The ministry of the church is important. Anything which serves, in the end, to strengthen the ministry, is important. How can we decide how to strengthen the forces we have, unless we know what they consist of? When we once know what portion of our ministers the church can expect to do its work, then advice and instruction can be given.

The blanks for this year are being sent out. It is believed that a number of these are already in the hands of the local committees. First there is the letter of instructions to the Local Committee, or the person to whom the blank has been sent. Then there is the Questionnaire. This has been slightly altered. One of these is supposed to be received by each congregation. Some one should hold himself responsible for the proper filling out of the same. When full information has been given, then it

should be sent to the District Board. This Board has also a Summary Blank. When the information has come in from the churches, then the member of the District Board, entrusted with this work, should summarize the reports on these blanks. One should be in the hands of each Board—better still in the hands of each member of the Board—and one should be returned to the member of the General Board from whom the blanks were received. Just as soon after the new year, as possible, these blanks should be filled out and returned. Jan. 15 is the date when they should be in the hands of the District Board.

Two blanks have been formulated and printed which are not generally distributed. These are important. One is for the use of ministers, making application for a pastorate. The other is for a church seeking a pastor. It would be well if these forms were used in each case where a change is contemplated. It would give information for each party which often must be secured later by a slow process. By means of this blank the minister declares his purpose and his faith on certain important points. These blanks can be obtained through your District Board, or by direct application to the members of the General Ministerial Board.

We make an earnest appeal to all the Boards and churches to grant us a prompt response. If any one has knowledge, concerning any neglect of this matter, we will be glad for information which will help out. If any congregation has not received its Questionnaire, something has missed somewhere. Let your District Board or the writer of this article know promptly, and we will endeavor to supply you. Make it possible to render a fine report to the Conference next year. The various items of last year's report were appreciated. We can do better if we will. Your help is needed to place our ministry on a higher plane of efficiency. Will you do it?

Decatur, Ill.

S. S. Blough, Secretary.

SEBRING, FLORIDA

The election of officers for the coming year took place Nov. 15, which is the beginning of our fiscal year. Eld. J. H. Moore presided. The attendance and interest were good. Elders J. H. Moore and J. H. Garst were reelected; Sister Pearl Ramer, director of the Christian Workers' Society; Sister Elsie Sanger, Sunday-school superintendent. She just came back in November from the Middle West, where she spent the summer. During her absence, Sister J. O. Younce had charge of the Sunday-school, which kept up remarkably well during the summer months. The lowest number in attendance was sixty-six. With our superintendent in charge again, assisted by a corps of efficient teachers, we expect even greater things of the school. Sister Anna Miller has charge of the Primary and Beginners' Departments and much credit is due her, for her work there.

With our tourist members, a great deal of good talent comes to us, and we are making use of more of them in our Sunday-school than heretofore. Their efficient service is highly appreciated.

Sister Hettie Bright, who is teaching school in the vicinity of the Sunnyland Mission, is doing much good work for the Mission. Sunday-school is held each Sunday and preaching twice a month. A good Sunday-school has been established at the Avon Park Mission, and evening church services are being arranged for.

Bro. D. H. Zigler delivered a pleasing sermon on "Gratitude" on Thanksgiving evening. An offering of \$150 was lifted for world-wide missions. We are planning for a Sunday-school Rally early in January. Lena Marchand.

DIXON, ILLINOIS

The Dixon church is expanding. Her power is being felt in the community, and her future looks very encouraging. Strangers are beginning to feel a keen interest. May she live up to her slogan, "Back to God and live the truth." We feel that the prayers of the Brotherhood are doing wonderful things.

Nov. 15 the Bible Class, which consists of the older people of the church, met at the home of Bro. William S. Berg. A very spiritual and social gathering was enjoyed. All went away feeling that it was good to be there, and all were benefited by the association with our faithful members, Brother and Sister Berg.

Nov. 26 the pastor baptized seven more souls. A number are under conviction. The pastor presented each of the new members with certificates of baptism, and gave each of them a New Testament, urging them to read a portion of Scripture each day.

Thanksgiving Day was spent in an all-day service at the church. On account of the bad roads, Mt. Morris College could not furnish us with the talks and songs, as they had intended. The pastor took charge of the morning service, giving us valuable help. At the noon hour all went into the basement and enjoyed a real, old-fashioned Thanksgiving feast. All felt like one large family. In the afternoon we assembled in the church again, and heard good talks from Bro. O. D. Buck and

(Continued on Page 814)

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Golden Gate Mission.—We had the privilege of having Eld. W. D. Shock, from Raisin, with us in a two weeks' series of meetings, which began Nov. 5. Three made us in the good confession, two of whom have been baptized. The church was much strengthened spiritually. Besides his heart-searching sermons, Bro. Shock gave us several Bible lessons, which revealed some of the old truths in a new way, and also revealed some, to us, new truths. Nov. 19 we met in a special council in the afternoon, at which time Bro. Dimon Hartman was granted a license to preach for one year. Brother and Sister A. F. June and Brother and Sister H. O. Coleman were called to the deacon's office and duly installed. In the evening of the same day forty-two members enjoyed the love feast services, with Bro. Shock officiating. We were glad to have with us, in these services, Elders S. F. Sanger and C. E. Davis. Nov. 29 we met with the four other churches of what is known as the Fremont District of Oakland, in union Thanksgiving services. Our pastor, Eld. W. M. Platt, preached the sermon, after which an offering was taken for Russian relief. On Thanksgiving morning we met in our own church for services, when Eld. J. O. Hartman preached for us. An offering of \$85 was taken for the worldwide mission work. We then had dinner at the church and a praise service in the afternoon. Through the kindness of the Aid Societies of our District we were able to help many of the really needy poor of our city. Dec. 3 Bro. C. C. Price, of Pine Creek, Ill., gave us a good missionary sermon—Ivy Walter, Oakland, Calif., Dec. 5.

Marina Beach.—Owing to the illness and death of our pastor's mother, who lived in Portland, Ore., Bro. Carl could not be with us for our Thanksgiving services, which were held last Thursday, or for the following Sunday services. Bro. Stutzman took charge of the Thanksgiving services, assisted by volunteer speakers, who spoke of the things for which they were most thankful. Brother and Sister Brubaker, from the South Los Angeles church, were with us on Sunday. Bro. Brubaker gave a good address both morning and evening. We are looking forward to our evangelistic meetings, which are to begin the second week in January. Bro. Funk, of Pomona, is to be the evangelist.—Mrs. Alpha N. Stump, Lomita, Calif., Dec. 6.

Raisin City.—Thanksgiving Day services were held at 10:30 A. M. The time was too short for all to tell of the things for which they were thankful, with a response by the pastor. Two Sunday-school scholars were baptized at the close; ten having been baptized at a previous meeting. An offering of \$131 was lifted; another special offering will be taken at Christmas. In the evening our communion was observed, which was a spiritual feast. We are now working on a Christmas program, to be given by the children, and a cantata by the adults. Our Sunday-school is progressing nicely. Dec. 2 Brethren S. F. Sanger and C. Ernest Davis gave two inspiring messages. Our pastor, Bro. Shock, and wife, are at present in a meeting at the Live Oak church.—Mrs. Nellie Wolf Hylton, Raisin City, Calif., Dec. 9.

FLORIDA

Bartow.—Sunday morning, Dec. 10, we had the pleasure of having with us, in our service, at the church, Sister Anetta Miller. She returned missionary. She gave a very interesting talk on life and work in India, which was very highly appreciated by all. As many know, she had to return on account of her health. We are glad to say that she is much improved. She loves her work and is anxious to get back in the field again. In the evening Brother and Sister W. J. Swigart, of Huntington, Pa.—Ida M. Lightner, Bartow, Fla., Dec. 11.

Bethel.—Since our last report one has been baptized and one reclaimed. We will hold a love feast Jan. 6, preceded by a week's meeting. Dec. 20 we will meet at the church for a season of prayer and consecration in order to begin the revival in our own hearts. I. H. Crist, Middleburg, Fla., Dec. 11.

IDAHO

Boise Valley church met in council Nov. 25, with Eld. David Betts presiding. The following officers were elected: Sunday-school superintendent, Sister Jennie Flory; superintendent of Primary Department, Sister Laura Rhodes; president of Christian Workers' Society, Bro. Earl Flory. We are glad to have Bro. H. M. Brubaker with us another year as pastor. The annual Thanksgiving offering of \$578 was lifted. The annual Sunday-school and Christian Workers' Convention of Southern Idaho was held at this church Nov. 29 to Dec. 1. Wednesday evening Bro. David Metzler, of Payette, gave us a very good sermon. The following day and Friday morning many live prayer-school and Christian Workers' classes were appointed with interest. A basket dinner was enjoyed on Thanksgiving Day. In the evening a program was given by the different churches represented, consisting of musical selections, which were especially enjoyed, readings and talks, closing with a sermon by Bro. Hershel Shank, of Portland, directed to young folks. Great interest was shown during the entire meeting and we feel that much good will result from these yearly gatherings. Our Gospel Team and Ladies' Chorus meet each week, and much interest is being manifested.—Mrs. R. M. Rhodes, Nampa, Idaho, Dec. 7.

Nampa church met in yearly business meeting to elect new officers. Several visiting elders were present. Bro. H. M. Brubaker was elected elder, subject to his acceptance; C. A. Williams, assistant elder; Bro. Harvey Snowberger, clerk; Grace Keim, "Messenger" agent; Paul Blickenstaff, church correspondent; Sunday-school superintendent, Eld. L. J. Hulise; Christian Workers' president, Martha Goodman; cradle roll superintendent, Rose D. Bradley. The election of the department of Sunday-school officers was referred to the Sunday-school cabinet. Ten letters were granted. The idea of having a Decision Day in the Sunday-school, was presented and referred to the cabinet. The Sunday-school seems to be reviving. A Gospel Team has been organized. Last Sunday two deputations were to two schoolhouses and a large number of converts. Prayer meetings are now conducted each week. A great missionary sentiment and spirit are being manifested.—C. A. Williams, Nampa, Idaho, Dec. 5.

ILLINOIS

Decatur church met in council Dec. 7, with Bro. D. J. Blickenstaff presiding. He was chosen elder for another year. Bro. Roy Brady will be the church correspondent for the coming year; Sister Viola Hoops, agent for church publications. Two letters were received. The Decatur church has arranged for a series of lectures, the first of which will be given Dec. 12 by Bro. Orho Winger. A full report of all work was given for the past year, and the membership is hopeful of doing yet better the coming year.—Mrs. P. A. Shearer, Decatur, Ill., Dec. 7.

Lanark church met in council Dec. 1, with Eld. P. F. Eckeler presiding. Bro. Robert Livengood was elected Sunday-school superintendent. Several other officers were chosen, making our Sunday-school and church well organized for the new year's work. We expect to have another Vacation Bible School next summer. We have enjoyed having with us Bro. Ira Lee, of Indiana; Bro. Ralph Barney, of Mt. Morris; Bro. Wm. Beahm and Bro. D. E. Miller, of Chicago, all of whom preached very inspiring sermons. We are preparing a Christmas program. Our Sunday-school will close its year's work with the highest average in the district. Thanksgiving services were conducted by Bro. M. W. Emmert, of Mt. Morris, who was accompanied by the College male quartet. Their splendid music was much appreciated. The collection for the College was nearly \$450.—Hazel Mathias, Lanark, Ill., Dec. 9.

Virden.—Our pastor is constantly giving us rich spiritual food, proving a source of great blessing to our new members as well as to

others. Oct. 21 over 200 enjoyed a most spiritual love feast, with Bro. J. J. Harshbarger, of Grand, officiating. Our Christian Workers—four departments in all—have been reorganized with the following leaders: Adult, Bro. Geo. Wrightman; Young People, Sister Mae Arnold; Intermediate, Sister Stella Brubaker; Primary, Sister Stella Arnold. Union services of all the Protestant churches of the city were held in our church on Thanksgiving morning. We recently enjoyed two splendid addresses by Bro. D. D. Funderburg, of Chicago.—Stella Brubaker, Virden, Ill., Dec. 7.

Yellow Creek church met in council Nov. 25, with Bro. P. R. Kelter presiding. The annual election of officers took place, resulting as follows: Eld. Bro. Ivan Erbaugh, clerk; D. J. Bloomer, Sunday-school superintendent; M. H. Kuhlman, the Sunday following we commenced our revival meetings in the country house, with Brother and Sister D. H. Keller, of Minneapolis, Minn., as evangelists. They continued for two weeks. The interest was good, considering the weather and the condition of the roads. Sister Keller preached part of the time. Both are forceful speakers, and we feel greatly strengthened by their having been with us. Six were added to the church by baptism.—Minnie Kuhlman, Pearl City, Ill., Dec. 13.

INDIANA

Bethany.—Bro. J. D. Frederick, of Nappanee, Ind., came to us Nov. 26 and continued till Dec. 3, giving us a series of meetings. He delivered seventeen spiritual sermons. His daughter led the song services and gave the children several stories. Four were baptized. We had good interest throughout the meeting.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 12.

Bremen church was pleasantly surprised when David Kauffman, aged eighty-three years, was received into the church by baptism on Thanksgiving morning, Dec. 2, the church met in council, with Eld. Chas. C. Crisp presiding. One was received by letter—the net gain during the year being fourteen. Officers were elected for the coming year: Bro. Milo Weaver, superintendent of Sunday-school; Sister Emma Kauffman, superintendent of the Primary Department; Bro. Sam Drake, president of Christian workers' Meetings; Sister Emma Ballman, superintendent of Home Department and Cradle Roll, also "Messenger" agent; the writer, correspondent. Our Rally Day proved a success. Since then the attendance has been above the enrollment each Sunday. We are having a White Gift Christmas service this year, the program to be given Sunday evening, Dec. 3.—Mrs. Chas. C. Crisp, Bremen, Ind., Dec. 8.

Ft. Wayne.—Bro. Bowers was with us Dec. 3 and spoke on the subject, "When Abraham Was Ordered to Leave His Country." Since our last report two have been added to our number by letter. There was a rare treat in Bro. Ahner's Thanksgiving sermon, "The Need of the Hour." He laid stress on the fact that in this day there is a crying need for more conscientious and earnest thanks to God for His many and manifold blessings. He said that here we have organized a Christian Workers' Society with Sister Ruth Hoke, president. The Society is progressing nicely and there is a bright future for it. Recently Mr. Ireland, the author of the "The Perfect Gospel," visited us. He spoke very forcefully on the subject, "Preach the Word."—Arthur M. Barrett, Ft. Wayne, Ind., Dec. 9.

Howard church met in council Dec. 7, with Eld. John W. Flora presiding. Three letters were granted. The Sunday-school was organized, with Donald Flora, superintendent. Maud Bailey is "Messenger" agent and correspondent. The church decided to try a Sunday-school Board of five members, giving them full oversight of the school.—Everett Henry, Flora, Ind., Dec. 9.

Laporte church met in council at Lake View, Dec. 7. Elders Henry Wyson and Christian Metzler were with us, the latter acting as moderator. Two letters were granted. The Sunday-school was ordained to the eldership. Bro. Beni Cross was called to the ministry, and Brethren Wm. House and Geo. Carlisle were chosen deacons. Bro. Nathan Cross was elected Sunday-school superintendent at Lake View. Eld. Eli Roose is located here and will be our pastor for the coming year. An all-day Thanksgiving service was held at the Ross house Thanksgiving day. Eld. Roose preached in the forenoon, after which an offering of \$1698 was taken. Dinner was served at noon. A children's program was given in the afternoon.—Rachel C. Merchant, Laporte, Ind., Dec. 9.

Pleasant Dale church met in council Nov. 25. Eld. Fisher being absent, Bro. D. H. Garber, of Markle, took charge. Church officers were elected as follows: Eld. Fisher, president; Bro. H. M. Olwin, "Messenger" agent and correspondent, Sister Emma Miller; Sunday-school superintendent, Bro. O. V. Dilling. On Thanksgiving evening Bro. Snell gave us a sermon, and an offering of \$226 was lifted. He remained with us until the following Tuesday, delivering several lectures along the lines of temperance. On Wednesday night his subject was "The Four Greatest Evils of the World," and Monday, "God's Unspokeable Gift." All of the addresses were helpful, instructive and timely.—Mrs. H. A. Olwin, Monroe, Ind., Dec. 11.

Plymouth church held its love feast Nov. 24, with good attendance. Visiting brethren present were Brethren Ury, Angell and Eikenberry, who officiated. Brethren Ury and Angell preached on Tuesday and Wednesday, with us on Sunday morning, Nov. 24 and 25 Bro. Tinkle, of Portland, Ind., was with us in the interest of Peace and Purity. Dec. 8 the church met in council, and officers for the coming year were elected: Bro. Frank Smeltzer, superintendent of the main school; Sister Cora Barnhart, superintendent of the cradle roll; Sister Ethel Mae Reppert, Bro. Ed Sommer and Bro. Everett Barnhart, program committee for Christian Workers' Society. The Sunday-school is preparing a Christmas program.—Mrs. Claude Criss, Ross-ville, Ind., Dec. 11.

Shipshewana.—Nov. 16 we were favored by having with us Brethren D. B. Bonaack, Ezra Flory, J. E. Utery and Manly Deeter in an all-day meeting. Their message was greatly appreciated. We had our church and Sunday-school. Thanksgiving we had another all-day meeting, with a sermon in the forenoon, followed by a basket dinner. In the afternoon the young people gave a home mission program, which was much appreciated. We took an offering of \$32.50 for missions. Dec. 2 we met in council, with Bro. Cyrus Steele presiding. One letter was granted and one was received. Bro. Will Miller was chosen president of the Christian Workers' Society.—Bessie E. Sherck, Middleburg, Ind., Dec. 11.

Somersett church met in council Dec. 2, with Eld. E. S. Brubaker presiding. We elected Sunday-school officers for the following year, with Bro. U. L. Knotts, superintendent. Bro. Roy Mishler held a two week series of meetings, with one addition. He preached eighteen inspiring sermons. We feel greatly strengthened by this meeting.—Rolla Moore, Wabash, Ind., Dec. 5.

White church met in council Dec. 6, with Eld. D. C. Campbell presiding. The Sunday-school officers for the year were elected, with the writer, superintendent. Nov. 21 and 22 Bro. Tinkle, of Portland, Ind., gave us two very interesting lectures, which were much appreciated.—J. R. Rettinger, Darlington, Ind., Dec. 11.

IOWA

Ottumwa.—The work at this place is prospering. Thanksgiving was a day long to be remembered. The members, with some of their friends, met at the church, at 8 o'clock on 11 A. M., after which a bounteous dinner was served by those who had well-filled baskets. After dinner a social time was enjoyed and then, to make the occasion still more enjoyable, we had the pleasure of listening to a program. In the evening our church cooperated with the other South Side Ottumwa churches in a union Thanksgiving service, which was conducted in the Plymouth Congregational church. Our pastor gave the address of the evening. We had a busy day, but all enjoyed it, and we found that we had many things to be thankful for. Bro. C. H. Gnagy was with us on the evenings of Dec. 7-8, and gave us much encouragement. His message on the subject "Our Task" is surely a timely address, and one that should be heard from every pulpit. Our young people, as well as others, were made to feel the need of deeper consecration, and since we have several who are preparing for definite work in the church, we were very glad to have Bro. Gnagy with us. While every activity

of our church is growing, yet we have many problems, and we crave an interest in your prayers.—Mrs. Lillie M. Thompson, Ottumwa, Iowa, Dec. 11.

KANSAS

Belleville church met in council Dec. 7, with Bro. C. F. Daggett presiding. Sunday-school officers were elected for the year, with Bro. Kenneth Applegarth, superintendent. Christian Workers' officers also were chosen. The church decided to hold a Daily Vacation Bible School next summer. The Thanksgiving offering was sent to our District Mission Board. The Sisters' Aid Society sent its annual Thanksgiving box of clothing to the mission in Kansas City. Bro. Patrick, of Lovewell, Kans., preached for us last Sunday morning and evening.—Anna M. Kuhn, Belleville, Kans., Dec. 9.

Bloom congregation met in council Dec. 2, with Eld. G. W. Weddle presiding. Sunday-school and Christian Workers' officers will retain their places for another six months. It was decided that the Juniors have their Sunday-school opening exercises in the basement, with Mrs. C. C. Weddle, superintendent. The Banner Class gave a Thanksgiving banquet Nov. 24—their regular meeting night. A very good program was enjoyed. We are working for our Christmas program, which is to be given on Christmas Eve.—Mary Weddle, Bloom, Kans., Dec. 11.

Chanute.—The church here just closed a very interesting revival meeting. Brother and Sister Oliver H. Austin came to us Nov. 15 and labored earnestly until Dec. 3. Sister Austin conducted the song and devotional service in a commendable manner. Bro. Austin gave us twenty-two spiritual uplifting sermons. Fifteen confessed Christ; ten have been baptized and others await the rite—all of them being Sunday-school scholars but two. We feel that the little band at this place has been built up and strengthened. Brother and Sister Austin made many friends while here, not only among our own people but among others. The meetings closed with good interest.—Emma S. Miller, Chanute, Kans., Dec. 9.

Grenola.—Dec. 10 two more were added to the church by baptism. Bro. Templeton, of McPherson, officiating. He preached three sermons for us, which were greatly appreciated. The church and Sunday-school is progressing nicely. Bro. Frank Wyant is the pastor.—Kate Williams, Grenola, Kans., Dec. 11.

Hutchison (First Church).—We held our love feast Thanksgiving evening, closing a very successful revival meeting, conducted by Bro. Arthur W. Winger. Eighteen were added to the church by baptism and five await the rite. Nov. 26 our junior boys and girls gave a splendid missionary program, with Sister Fannie Farrell, junior superintendent, in charge. Dec. 4 we met in regular council, with our pastor in charge. Some very encouraging reports were given. The church and Sunday-school officers were elected for the coming year. We are now planning for our Christmas program, to be given by the Sunday-school on Christmas eve. Our Sunday-school attendance is very good, and the work in general is moving along very nicely. We feel that our pastor and wife are doing a splendid work in building up and strengthening the church and community, and we hope to start a new year with more determination to accomplish much in the upbuilding of God's Kingdom.—Mrs. Alice Glover, Hutchinson, Kans., Dec. 9.

Lone Star church met in council Dec. 2, with Bro. C. A. Ward, assistant elder, presiding. Two letters were received. Church and Sunday-school officers were elected for the coming year: Bro. C. A. Ward, elder and Sunday-school superintendent; Bro. J. W. Gorbatt, clerk; Sister Winona Ward, "Messenger" agent; the writer, correspondent. We were glad to have with us, at that time, Bro. Ralph Quakenbush of Fredonia, Kans., who delivered two good sermons on Sunday. About Jan. 1 he will become our pastor. Our church has been without a regular minister for almost a year. We are happy to have Bro. Quakenbush here, and we predict a prosperous year for the church.—Mrs. J. W. Gorbatt, Lone Star, Kans., Dec. 6.

Navarre.—Our series of meetings, which began Nov. 20, closed Dec. 5 with Bro. Will Kinzie, evangelist. He labored earnestly for the salvation of souls. The interest and attendance were fine throughout the meetings. Four were baptized. Our pastor, Bro. O. H. Feller, left Dec. 6 for McCune, Kans., where he will hold a series of meetings. During the absence Brethren H. H. Watkins and Roy Neher will fill the pulpit Dec. 10 and the McPherson Religious Extension Department Dec. 17.—Lola May Eddy, Hope, Kans., Dec. 6.

North Solomon.—We closed a successful two weeks' series of meetings Nov. 29. Bro. E. F. Sherly proclaimed the Word with power to a full house every night. We have three churches in Portis, but a better cooperation could not be achieved among them. Thanksgiving Day a union service was held in the church, with Rev. Deeter, of the Progressive Church, preaching. Dec. 3 we held our love feast, with Bro. Geo. Merkey officiating. Our elder, Bro. G. W. Burgin, preached three sermons for us. Only a few visiting members were present. Dec. 9 we held our regular council with Eld. Burgin in charge. Church and Sunday-school officers were elected for the coming year: Sister Nellie McCarty, superintendent of the Sunday-school; Sister Gladys Naylor, president of the Christian Workers; Bro. Geo. Lerew, church clerk; the writer, correspondent and "Messenger" agent. A. A. G. Board and a Sunday-school Board were appointed. The young people are planning to give a pageant for Christmas, and the little folks will give a short program in connection.—Mrs. John H. Moyer, Portis, Kans., Dec. 11.

Osage.—We observed Thanksgiving Day with a service at 10:30. An offering of \$42.20 was taken for general missions. Our regular council was held on Thanksgiving evening, with Eld. W. B. Devilliss in charge. Our evangelistic committee report the coming of Bro. W. A. Kinzie, of Nickerson, for an evangelistic service in January. Bro. R. H. Nicodemus of North Manchester, will conduct a Bible Normal in June. Dec. 3 was Homecoming Day, which was largely attended. Bro. J. J. Foder, of McPherson, talked on the subject, "On the Field with Our Missionaries," which was much appreciated. The real treat was his illustrated lecture, "A Tour Around the World," which he gave to a full house in the evening. We enjoyed having a member of our General Mission Board with us and feel that much good was accomplished. A Christmas program is being prepared, a part to be given at 11 A. M. Dec. 24, and part at 8 P. M. Late we purchased the new song book, "Hymns of Praise," and our midweek service will now be devoted largely to singing for a few weeks.—Mrs. H. B. Wheeler, Ottumwa, Kans., Dec. 10.

Parsons.—Bro. O. H. Austin and wife will begin our series of meetings on Dec. 10. We are arranging a Christmas program. The Loyals Workers' Class purchased one hundred copies of "Songs of Praise" and we have been meeting early on Wednesday evening, before the prayer service, to practice. Bro. Feiler made us a friendly call Dec. 6, on his way to the Osage church to conduct a meeting.—Julia C. Jones, Parsons, Kans., Dec. 12.

Washington Creek church met for special services at 10:30 A. M. on Thanksgiving Day. The pastor made a strong missionary appeal, and an offering of \$17.20 was given for the General Mission Board. Dec. 9 the members met in regular council, with Eld. J. S. Sherly presiding. Sister Clara Postma was chosen to superintend the work of the junior congregation. A committee was appointed to arrange for Bro. J. S. Sherly as pastor for two years. Sister Sadie Garber has been appointed cradle roll superintendent and is reorganizing this department.—Mrs. J. S. Sherly, Overbrook, Kans., Dec. 11.

MARYLAND

Boar Creek church met in council Nov. 30, with the pastor, Bro. Arthur Scrogum, in charge. Officers for the coming year were elected, with Bro. Scrogum elder. Oct. 8 the District Sunday-school Convention was held in this church. The house was crowded and one session of the year enjoyed the program.—Mrs. Arthur Scrogum, Accident, Md., Dec. 6.

Glade View.—Sept. 17 our series of meetings began, with Bro. Wm. L. Teets evangelist. Three of our Sunday-school boys accepted Christ and were baptized. The meetings continued for one week, closing Sept. 24. The Thanksgiving service was well at-

tended. An offering of \$27.66 was lifted for general mission work; also one of \$6.35 for home missions.—Ora A. Wolfe, Oakland, Md., Dec. 7.

Long Green Valley church met in regular council Dec. 3, with Eld. Wm. E. Rupp presiding. One letter was received and one was granted. Brethren J. M. Frigel and John Breidenbaugh, as delegates from the church, took part in the special District Meeting. Bro. C. P. Breidenbaugh and Bro. Sylvester Frigel were elected Sunday-school superintendents; Sister Rena Breidenbaugh, Christian Workers' president. On the prayer meeting, temperance and missionary committees the following were elected, respectively, for a term of three years: Elders J. M. Frigel, Lois Nafzinger and Rena Breidenbaugh. On Thanksgiving Day a well-attended meeting was splendidly addressed by Bro. S. E. Englar, after which an offering of \$30 was lifted for world-wide missions.—Bertha L. Neuhauer, Gittings, Md., Dec. 9.

Peach Blossom—Nov. 19 Bro. Frank J. Byer, Bible instructor of Elizabethtown College, began a two weeks' evangelistic meeting. He gave a short talk on the Book of Revelation each evening before services. An offering of \$23.59 was received on Thanksgiving Day. Our love feast was held Dec. 2. The congregation met in council Dec. 9, with Eld. Wm. E. Sanger presiding. Officers of the church and Sunday-school were elected, with Eld. Wm. E. Sanger, elder for three years; Bro. H. R. Branson, superintendent; and Bro. M. J. Hutchison, superintendent for Fairview. The offering amounted to \$273.59. The Sunday-school offerings support Sister Anna Hutchison in China. A Christmas program is to be given Dec. 24.—Ida B. Scrist, Easton, Md., Dec. 11.

Piney Creek—Our love feast was held Oct. 7. Visiting brethren present were Elders Uriah Bixler, B. F. Lightner, who officiated, Grant Group and Edw. Bixler. Eld. J. John, who officiated, preached on Sunday morning to a full house. Oct. 22 we commenced a two weeks' series of meetings, conducted by Bro. W. P. Englar, of Uniontown, Md. The meetings were well attended. Bro. Englar labored earnestly. While there were no immediate results, two have just made application for baptism.—M. Ella Ecker, Kump, Md., Dec. 6.

Pipe Creek church met in regular council at Blue Ridge College Dec. 9, with Eld. J. J. John presiding. A number of letters were received. Bro. Marshall Wolf and wife were ordained to the eldership. Since the last report two—a husband and wife—have been received by baptism.—Ida M. Englar, Uniontown, Md., Dec. 11.

MICHIGAN

Battle Creek church held its fall love feast Oct. 21 with a goodly number present. A Thanksgiving program was given Nov. 26, and services were held at the church on the evening of Thanksgiving Day. A special offering was taken for general missions. Another letter was received Dec. 10 for the Brooklyn Italian Mission. Four members were received into the church by baptism at communion time. Attendance at all services this fall has been excellent and the interest shown in the church is most encouraging.—Mrs. Loyd Weller, Battle Creek, Mich., Dec. 9.

Beaverton church met in council Dec. 2, with Eld. Perry Arnold in charge. Two letters were received and three were granted. Church officers were elected for the year: Bro. Perry Arnold, elder; "Messenger" agent, Sister Alma Kaw; correspondent, Bro. Jos. Van Dyke. A Thanksgiving service was held at the church, after which an offering of \$19.36 was taken for the General Mission Board. We expect to have Bro. Hugh Miller, of Troy, Ohio, begin a series of meetings Jan. 14.—Ova Carpenter, Beaverton, Mich., Dec. 6.

Woodland Village church closed a series of meetings Dec. 4, conducted by Bro. G. A. Snider, of Lima, Ohio. His sermons were both interesting and instructive, and his stay with us was a great spiritual blessing to the church. Two were baptized. Our love feast was held Dec. 5, with Bro. Snider presiding. On Thanksgiving Day an offering of \$45.50 was taken for general missions.—Mrs. Lottie Smalley, Woodland, Mich., Dec. 8.

Woodland—At our members' meeting, Dec. 9, one was received by letter and one was received into fellowship from the Progressive Church. Bro. Vane Wotring and Sister Rosa Christian helped, church superintendent. On the evening of Dec. 10, a special offering was taken for the Primary Department. Our Thanksgiving offering amounted to \$66—half for our State mission, the balance for Near East Relief.—Mrs. Mary Teeter, Woodland, Mich., Dec. 11.

MINNESOTA

Worthington church met in council Dec. 2, with Bro. J. A. Eddy as moderator. Bro. Emmet Williams was elected Sunday-school superintendent for the coming year; Bro. Neil Martin, president of Christian Workers' Society. The work of the church is progressing along nicely. The basement is nearly completed and the finishing work on the main auditorium will be started soon. We held our Thanksgiving services in the basement and will continue to hold meetings there until the church is ready to be dedicated. We also had a communion service on the evening of Thanksgiving Day. Over 100 neighbors and friends present. Our young people's class entered a contest, put on by our local paper, and won a Hummable which was sold for \$1,000. This money was turned into the building fund. The girls of the same class organized a club and made articles which were sold. The money was used to purchase a piano, the money to be used to furnish their class-room. Dec. 5 the neighbors pleasantly surprised the pastor, J. A. Eddy, and wife, the men coming to husk corn, and their wives bringing well-filled baskets. The women spent the day sewing for the pastor's wife and presented her with two beautiful quilts. Our love feast will be held Dec. 23.—Ruth Eddy, Worthington, Minn., Dec. 8.

MISSOURI

Mountain Grove—Nov. 30 a Thanksgiving service was held at the Greenwood house. Eld. P. L. Fike, of Peace Valley, Mo., gave a very helpful lecture on "Thanksgiving Day." An offering of \$7.50 was taken. At the noon hour a basket dinner was served. Bro. Fike continued the services each evening until Sunday night. Two were reclaimed.—Heater E. Ooley, Mountain Grove, Mo., Dec. 6.

Rockingham church held a two weeks' series of meetings, closing Dec. 3, with our pastor, Bro. W. W. Blough, in charge. He gave us inspiring sermons, full of appeal to the church member and also to the sinner. Nov. 26 was an all-day meeting. In the morning Bro. Blough spoke to the mothers and daughters, and in the afternoon to the fathers and sons. In the evening the Festival Song was given in sermon and song. One night was school night, when the pupils came in a body and heard a discourse on "Attainments." The attendance was good throughout the meetings. Four were baptized. Our love feast and communion services were held Dec. 9.—Lois Sandy, Norborne, Mo., Dec. 11.

Shelsy County—The women made a mistake in the last report. We have Sunday-school and preaching every second and fourth Sunday and Sunday-school and Christian Workers' Meeting every first and third Sunday. We also have Christian Workers' Meeting and preaching every second and fourth Sunday nights.—Mrs. Joseph Miles, Leonard, Mo., Dec. 13.

NEBRASKA

Afton church had a Thanksgiving program and received an offering of \$13.89, which was sent to the Mission Board. The week before, the Brethren and friends rendered the church, for which we are very grateful.—Nancy May, Cambridge, Nebr., Dec. 5.

Ottawa—Nov. 22 Bro. Harrison Frantz, of Red Cloud, and Bro. Johnson of Omaha, met with us for the purpose of advancing to the eldership our pastor, Bro. Eisenbach. An election for deacons was held also—three being chosen. Thanksgiving Day Bro. A. D. Soltenberger, of Bethel church, gave us a very interesting and helpful sermon in the morning and evening. The offering was lifted for the General Mission Board. In the afternoon a program was rendered, which was much enjoyed. Our communion services were held the evening previous. Our Rally Day program was given Nov. 26, the services furnishing inspiration for good service during the remainder of the work. Our regular business meeting was held Dec. 9.

Plans were made for a series of meetings in the near future.—Elmer Burkholder, Octavia, Nebr., Dec. 13.

NORTH DAKOTA

Cando—Since no minister was available to deliver a Thanksgiving sermon at the church, the Ladies' Aid issued invitations to the entire church to meet at the church on the evening of Thanksgiving. One hundred and four persons and their children were present. A sumptuous dinner was served, after which the crowd assembled to listen to an informal program, rendered by the children, with a few selections by some of the older members. Bro. J. D. Kesler conducted the devotional exercises. An offering of \$10.50 was taken. Judging from the numerous expressions, we conclude that the no pleasanter Thanksgiving Day was ever spent by this community. Dec. 9 our council convened at Zion, with Bro. J. D. Kesler in charge. Every letter was granted and one received. All church officers were re-elected for the coming year. Sunday-school officers will be elected Dec. 17.—Mrs. G. W. Newcomer, Cando, N. Dak., Dec. 11.

Minot church met in council Dec. 3, with Eld. G. L. Michael presiding, and Bro. O. A. Myer, assisting. Four letters were received. Officers were elected for the coming year: Sister Anna Zook, superintendent; Bro. Zook, clerk; Bro. Ray Harris, "Messenger" correspondent. A committee was chosen to make out the program for the Sunday-school Convention. Bro. Ray Harris was elected to the ministry at the close of the council. The Sunday-school had good attendance and interest. We expect to have a program for Christmas and a treat for the children.—Alice Myers, Minot, N. Dak., Dec. 9.

Surrey—The Sunday-school will render a White Gift program on Christmas Eve. All articles received will be donated to the Near East Relief work. We will also lift a special offering for the children in Brooklyn. We have a fair attendance at all services now, considering the weather, which is thirty degrees below zero.—Nora E. Petry, Surrey, N. Dak., Dec. 11.

OHIO

Baltic—This church was favored by a visit from Bro. Ezra Flory, Sunday-School Secretary, of Elgin, Ill., and Dr. O. C. Brubaker, of North Manchester, Ind., Nov. 29, on their tour of Northeast Ohio. They were instructors in the Sunday-school Institute, held at this place, in the morning, afternoon and evening sessions. We very much appreciated their labors. The interest and attendance were good, and the people had a spiritual feast.—Mrs. Ellen Miller, Baltic, Ohio, Dec. 7.

Bristolville—Our pastor, Bro. Theo. A. Brumbaugh, of Garrettville, Ohio, came to us on Sunday, Nov. 19, and held a two weeks' series of meetings. We had services every evening and two on Sunday, also Sunday. Bro. Brumbaugh was with us. The attendance was not large but the interest was good.—Laura Swander, Spokane, Ohio, Dec. 8.

Covington church met in council Dec. 5. Election of officers was held, most of the old ones being retained with the exception of members of the finance committee. It was decided to have Bro. W. C. Finner give his illustrated lecture in the near future. A workers' meeting was held Nov. 26 on Development of the program was rendered. Our Christian Endeavor Meetings are very well attended. Splendid interest is shown and good talks are given; also fine music, proving that the workers are making the most of the talents that God has given them. Bro. McKee is laboring faithfully, preaching powerful sermons. His recent Dec. "Show Thyself a Man," will not soon be forgotten. His work here as pastor is much appreciated by all. Bro. McKee, with the help of J. Yoder, singer, held a revival recently with twenty-three accessions. Three have since been received by baptism and one by letter. Our Ladies' Aid is doing a good work with a fine attendance.—Kathryn Boaz, Covington, Ohio, Dec. 11.

Fairview church met in council Dec. 9, with Elders P. A. McKim and J. A. Guthrie present. The latter acted as moderator. We elected Bro. Guthrie elder for the coming year. We also chose Sunday-school and church officers, with Bro. Wm. Roberts, superintendent; Bro. Jobe Fike, church clerk. Bro. Fred Stutsman was called to the deacon's office.—Mrs. Audrey Stutsman, Metamora, Ohio, Dec. 13.

Greenville church held its annual love feast Nov. 30, with Bro. R. N. Leatherman officiating. He also gave a very helpful sermon on prayer in the afternoon. Dec. 3 Dr. Barbara Nickey, of India, gave an interesting talk on conditions over there. We met in regular council Dec. 8, with Eld. E. F. Sharp presiding. Officers elected for the coming year were: Elder and pastor, Bro. Sharp; Sunday-school superintendent, J. W. Weimer; clerk, C. O. Fryman; correspondent, Anna Witwer. Members on the Ministerial Board and prayer meeting committee were also chosen. Dec. 15 John M. Stover, of Bradford, will lecture here on Development of the program. Bro. Weimer has taken up the work at Sidney, we miss his helpfulness in our services. He has been a strong pillar in this church since its organization.—Ella Miller, Greenville, Ohio, Dec. 11.

Harris Creek—Our communion was held Nov. 18, with Bro. D. R. McFadden, evangelist, officiating. He came to assist in a series of meetings. He is a former Sunday-school teacher and is preaching the plain, practical Gospel. Four were baptized. At our business meeting, Dec. 2, officers were elected for the various lines of church and Sunday-school work for another year, with Bro. C. L. Flory, elder. Dec. 4 Sister Barbara Nickey, returned missionary, related her experiences in meeting the people in India. An offering of \$22.16 was lifted, to be used for hospital equipment. Dec. 8 Bro. H. B. Heisey, of Pennsylvania, delivered the first lecture for this season.—Mrs. Anna H. B. Miller, Bradford, Ohio, Dec. 11.

Ludlow church met in council Nov. 25 with Eld. N. W. Binkley presiding. Elders Wm. Royer and L. R. Kreider were present. Bro. Jesse Baker was elected Sunday-school superintendent; Sister Pearl Jones, president of Christian Workers' Meeting. Dec. 3 Bro. Russell Wenger, of North Manchester, delivered an excellent sermon. Our home ministers have also been giving us some very good sermons. Since our last report one has been received into the church by baptism. Dec. 8 Bro. H. B. Heisey delivered the first lecture of the course, which was enjoyed by a large audience.—Mrs. S. E. Delk, Pittsburg, Ohio, Dec. 11.

Pleasant Hill church met in members' meeting Nov. 30. Election of officers for the coming year was held. Bro. Emery Dieter is Sunday-school superintendent; Sister Nora Robinson, primary superintendent; Sister Edna Laughman, "Messenger" correspondent. Installation services were held on the evening of Nov. 30. Brethren Emery Dieter and Chas. Senesman—also for Sister Pearl West. Bro. McKee, of Covington, Ohio, gave the charge. Dec. 2 Bro. H. B. Heisey, of Pennsylvania, gave his helpful lecture on "Home Life." Dec. 8 Dr. Barbara Nickey gave a missionary talk on India. It was decided to have Bro. Y. C. Finner give his illustrated lecture when he tours our State District.—Mary West, Pleasant Hill, Ohio, Dec. 8.

Poplar Grove church met in council Dec. 2, with Eld. B. F. Sharp presiding. We elected the following church officers: Sunday-school superintendent, Levi Blocher; Christian Workers' president, Bessie Hoffman; member on the Finance Committee, S. B. Bolinger; member on Missionary Committee, Ralph Huffman; "Messenger" agent and correspondent, Blanche Wagner. We are making an effort to get the "Gospel Messenger" into all the homes of our congregation. We have secured the services of Bro. Dieter. They serve at the church on the coming year. Our Thanksgiving offerings were lifted—one for the General Mission Board and one for the work in Chicago. A box was also sent to Chicago. One has been baptized since our last report.—Mrs. J. R. Halladay, Greenville, Ohio, Dec. 8.

Poplar Ridge church met in council at the north house Dec. 9, with Bro. J. L. Guthrie acting as moderator. Officers for the year were elected. William Steingas was chosen superintendent; Bro. J. L. Guthrie, elder for another year; Jay Hornish, housekeeper; J. M. Bishop, clerk; John Kerckhove, "Messenger" agent; and writer, Bessie Hoffman. A committee on Temperance was organized. The Vacation Church School the coming summer. Bro. J. L. Guthrie is to

assist us in a series of meetings at the north house. Bro. Sherman, of Tegarden, Ind., is to conduct a series of services in Defiance during the holidays. Our Christian Workers' services are intensely interesting under the direction of Sister Zephia Flory.—Nora Berkebile, Jewell, Ohio, Dec. 10.

Prices Creek church met in council Dec. 9 with Eld. S. A. Blessing presiding. Seven letters of membership were received, among the number being that of Eld. I. G. Blocher and family. Four letters were granted. Bro. Blocher was chosen elder for two years.—Bertha Miller, Eldorado, Ohio, Dec. 9.

Ross church met in members' meeting Dec. 4. Church and Sunday-school officers were elected for the coming year. Our elder and pastor, Bro. J. A. Guthrie, is leaving for other fields of labor. We chose Bro. S. I. Driver, of Lima, Ohio, as our elder. Bro. C. F. Detrick was re-elected Sunday-school superintendent; Sister Frances Detrick, "Messenger" correspondent.—Mrs. Pearl Detrick, Mendon, Ohio, Dec. 11.

OREGON

Albany church met in council Dec. 9, with Eld. E. W. Pratt presiding. Bro. R. L. Graybill was elected Sunday-school superintendent for 1923. We will again use the budget system to raise funds for local and District Mission purposes. Our pastor, Bro. Victor O. Whitmer, moved to California, in October, and the writer was re-elected elder in charge, and also the pastor for the coming year. Recently two were appointed in Lebanon.—Eugene W. Pratt, Albany, Ore., Dec. 11.

Grants Pass Mission—Oct. 28 we convened for our fall love feast. We were greatly benefited and helped by having with us a number of Ashland members, including Eld. M. C. Lininger, who had not been with us since his return from the East. Fifty-one members gathered around the tables. A few members from Williams also met with us and brought the request of our aged Bro. Moonaw and wife, that we remember them in our prayers. We were glad to do so. Bro. Victor Wimer and wife with us on Sunday morning, Oct. 22, and to have him preach for us on Oct. 29. We had the pleasure of hearing a sermon by Bro. Messamer, of the Douglas Park Mission, Chicago. He and his family are traveling by auto to California. We have recently rearranged some of our classes. We had tried to have a boys' and a girls' class. This resulted in too large a range of ages, because of the small numbers. We now have two mixed classes of corresponding ages. We make mention of this, thinking it might work well in other small schools, under similar conditions. Lizzie Q. Coover, Grants Pass, Ore., Dec. 8.

Portland church met in regular council Dec. 5, with Eld. J. D. Hart in charge. Officers for the Sunday-school, church and Christian Workers' Society were chosen for the coming year—many of the present officers being retained. Bro. J. A. Waters, who had to serve as Sunday-school superintendent, and Bro. Leslie Cullen as president of the Christian Workers' Society. We are glad to report that the missionary work being done by the little folks of the Sunday-school. Several months ago a few dollars were given to be invested as each one thought best—the returns to be used as mission money. Recently they turned in more than \$7. The Portland church met for services on Thanksgiving Day. Eld. Geo. C. Carl presided, and Bro. Waters, on the subject, "The Word of God."—Grace W. Hewitt, Portland, Ore., Dec. 7.

PENNSYLVANIA

Artemas—Oct. 31 Eld. L. M. Drivler, of Johnstown, Pa., began a series of meetings in the Artemas church, continuing until Nov. 12, preaching in all fifteen sermons. "Christ and him crucified" was preached as the only hope of salvation. His appeals to the unconverted were very strong. Seven were received into the church by baptism, and three were thanked for those who had joined the Kingdom and for the favorable sentiment in the community. We held Thanksgiving services in the Glendale house Nov. 30. The mission cause was remembered with an offering of \$9.19.—John Bennett, Artemas, Pa., Dec. 7.

Clover Creek church has just passed through a series of very interesting meetings. Eld. C. D. Smith, who recently labored in Martinsburg, Pa., began evangelistic meetings Nov. 12, continuing for two weeks, preaching eighteen soul-inspiring sermons. Three girls from the Sunday-school stood for Christ. A special Thanksgiving service was held in our church in charge of Bro. Smith. An offering was taken for general missions. We were glad to welcome Brother and Sister Smith into our midst, and hope to have them with us frequently in our services. The quarterly business meeting of the Clover Creek congregation was held in our church on Nov. 18, with Eld. J. K. Brown presiding. One certificate of membership was received and one was granted. A local Ministerial Board was chosen. We feel grateful to this committee for what they have already done for us.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., Dec. 11.

Ephrata—Nov. 30 Thanksgiving services were held in the forenoon. A number of talks were given on thankfulness. In the evening the church met in council, with Eld. David Kihlner presiding. Aid Society officers were appointed for the coming year, with Emma Haldebrand, president. Sunday-school officers were also elected, with J. M. Stover, president, respectively. Bro. Galvin Craig, celebrated preacher and lecturer of New York, spoke on the subject, "How to Love."—Gertrude R. Shirk, Ephrata, Pa., Dec. 11.

Fairview church met in council Nov. 25, with Bro. T. T. Myers presiding. Sunday-school and Christian Workers' officers were elected for the coming year, with Bro. Ernest Brumbaugh, superintendent, and Bro. J. W. Weimer, president, respectively. Bro. Galvin Craig recently accepted the pastorate of the Fairview church. He and Sister Royer have already been laboring faithfully and many results have been accomplished. We believe the work will progress under his leadership. Our Thanksgiving Day community services were held in our church, with Bro. Royer preaching a sermon in the morning, after which an offering was lifted for Near East Relief. In the afternoon Sister Kathryn Holsoppe gave a lecture on India, telling of her experiences on the mission field. Well-filled baskets were brought, and the fellowship of the noon hour was enjoyed by all. We went away feeling that it was good to spend Thanksgiving Day in the sanctuary, worshipping and praising God.—Mrs. Daniel Shelly, Williamsburg, Pa., Dec. 9.

Falling Spring—Nov. 12 Shady Grove held a local Sunday-school meeting. Various topics were discussed, the first being, "How Can We Increase the Interest in Our Sunday-school?" by James M. Moore, of Waynesboro. He emphasized very strongly the duty of the elder and minister to the Sunday-school. Too many are indifferent to that work. Other topics were, "What Is the Value of the Bible in the Sunday-school?" by Bro. Harry P. Rowland; "What Place has the Home in the Religion?" by Bro. J. W. Stover; "What Is the Right Arm of the Church?" by Bro. H. M. Stover, and an illustrated talk to the children by Bro. D. R. Petrie. All speakers handled their topics well and all present received greater visions of their duty to the Sunday-school. Nov. 20 an annual Thanksgiving meeting was held at the Hade meetinghouse. Bro. Elmer S. Rowland preached the sermon. The service was fairly well attended. Since the last report, two have been received into church fellowship from the Old Order Brethren.—H. N. M. Gearhart, Shady Grove, Pa., Dec. 10.

Gettysburg—Nov. 26 we had with us, in our Sunday-school, Bro. Dick, of Carlisle, who gave us encouragement, with some good suggestions concerning the work here. In the evening he delivered a very helpful sermon on home missions. Dec. 10 Bro. H. M. Stover, of Waynesboro, gave a very splendid discourse on Child Rescue Work. We appreciated very much the coming of these brethren.—Ella M. Hershey, Gettysburg, Pa., Dec. 12.

Harrisburg—Oct. 29 a goodly number gathered on the island of the Susquehanna River, where five were baptized by our pastor, Bro. Conner. Our love feast was held Nov. 12, with a good attendance. Bro. Henry R. Gibbel, of Lititz, Pa., gave some very good and interesting talks on self-examination and the importance of the Yawp. In the evening Brethren Mohler and Cocklin, of Mechanicsburg, also

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DIXON, ILLINOIS

(Continued from Page 811)

Bro. Frantz, of Franklin Grove. Their talks were very helpful indeed.

Our singing class is very encouraging. Through the kindness and generosity of a number of the members, we were able to secure three dozen new Hymnals, which we greatly needed. At our last session of the singing class, the parsonage was full. We hope to do still better in the future. We are glad that we were enabled to secure the services of Bro. Emmert Stover, of Mt. Morris. He comes to us every third Friday—the pastor having charge of the class the other Fridays.

Our attendance at church services is very good. The interest is also of the best. Pray that the Lord may continue to bless the work here for his glory and the uplift of the community. Mrs. W. C. Sell.

THANKSGIVING AT GLENDORA, CALIFORNIA

Again we have experienced a real spiritual feast. For some time we have been anticipating, with joy, the Thanksgiving season, for that time has been dedicated to the Lord for a drawing nearer to him, and a renewal of covenants with our Heavenly Father. For some weeks past, our pastor, Eld. G. H. Bashor, has been teaching us concerning "Christ, Our Savior," "Sin," "The Atonement," and "Our Wonderful Redemption." Nov. 26, Bro. O. K. Long, of Fullerton, Calif., came to us, and each evening until Thursday delivered soul-stirring sermons to full houses, regardless of inclement weather.

Word had gone out through the "Messenger" and by special post, inviting our brethren and friends to be with us; and Bro. Long's splendid address on Thursday morning was heard by representatives from many congregations both near and far. It was especially encouraging to see again, on and near the stand, our dear, aged Brethren D. A. Norcross, Andrew Hutchison, B. F. Masterson, and others, who have spent many years defending God's Word throughout our land. They, too, were glad for the privilege, though infirmities hindered them from being as active as even one year ago.

After a substantial dinner, served on the ground, a great audience reassembled for the song and praise service at 2 P. M., followed by six elders, who, in turn, taught us concerning self-examination, faithfulness, holiness, etc.

Our young people contributed much in inspiration by their helpfulness in song and praise, both on this day and throughout the week previous. The Thanksgiving offering was \$136.80.

In the evening, all but those needed to make the necessary preparation for the love feast, enjoyed another hour in song and testimony, regarding the things the Lord has wrought among us. At six o'clock about 200 members surrounded the Lord's table to partake of the emblems of life. Many were the expressions of joy in the privilege of again communing in the "old-time way." If there has been, by any one, a stepping aside from the faith and practice of our fathers, let us again stand, as one aged brother said, "with both feet on the Rock." And when next Thanksgiving Day comes, if we be not at home with the Lord, let us come again together in larger numbers, with more earnest zeal for the things of life, and a deeper, truer love for our Lord and Savior Jesus Christ.

On Friday morning, Dec. 1, Eld. Bashor and wife left us for several weeks' labor for the Master with the church at Reedley, Calif. May they be used mightily for the enlargement of the Kingdom of heaven. Others of the home ministering brethren will have charge of the work in his absence. Mrs. Sylvia L. Netzel.

Rural Box 15, Glendora, Calif., Dec. 1.

BELLE VERNON, PENNSYLVANIA

The fourth quarterly business meeting of our Sunday-school was held Oct. 9, with the writer, as superintendent, presiding. Several new teachers were appointed. For some of the classes assistant teachers were provided.

Birthday offerings from members of the school from Nov. 13, 1921, to Oct. 8, 1922, amounted to \$8.13. We sent \$10 (including the above-named amount) to our District Sunday-school Treasurer for the cause of Religious Education in the District. Several other contributions, made by the school, amounted to \$18.38.

Sister Rebecca E. Henry was chosen superintendent of our newly-created Cradle Roll Department. From time to time, as the needs become apparent, we aim to add to our Sunday-school equipment. Lately a blackboard and a class attendance banner were provided.

Bro. W. J. Hamilton, Field Director of Western Pennsylvania, made us an unexpected but welcome visit Nov. 5, and addressed the children very acceptably in story form. Bro. Hamilton holds the attention of both children and older folks.

The Intermediate Class of girls recently conducted a bake sale in one of our stores, and cleared about \$30 for the benefit of the church. Our Sunday-school is only a little more than a year old, but the outlook is encouraging, even though we have to contend with some handicaps hard to overcome.

Nov. 20-23 inclusive, the writer conducted evangelistic services. At the last service Eld. E. M. Detwiler, of Johnstown, preached a very able and helpful sermon on the theme, "Christ the Wonderful." As an immediate result of these meetings, one of our Sunday-school scholars, a young man, was baptized.

Nov. 24 we held our semi-regular church business meeting, with Eld. Detwiler presiding. A goal of \$200 was set, to be raised for our District Mission Board during 1923. The envelope system was adopted for raising this money, and to meet local expenses. A series of meetings was decided upon, to be held in the early spring, and steps have been taken to secure an evangelist. Officers for the church and Sunday-school were elected for the ensuing year, with Bro. Wallace T. Kyle, church clerk and Sunday-school superintendent; Sister Ida J. Kyle, "Messenger" agent.

The six Protestant churches of our town held a union service on Thanksgiving morning, in the First Baptist church. The sermon was delivered by the writer on the theme, "The Duty of Thankfulness in All Things." An offering of \$25.11 was taken and will be used for local charities. F. D. Anthony.

SPRINGDALE, ARKANSAS

Surely God has dealt graciously with us in sending workers in answer to the many prayers, offered in behalf of the unsaved. Nov. 4 Bro. L. A. Walker, of Sheridan, Mo., and Sister Edyth Hillery Hay, of Goshen, Ind., came into our midst to hold a series of evangelistic services. To appreciate them and their untiring efforts to the fullest extent, it is necessary for one to be with them, and to work with them in their prayerful and unwavering faith in God. Words can not express the good that the Lord has wrought through them in this three weeks' campaign for souls.

Bro. Walker is a young man, an earnest worker, who feels that he has a mission in the world to perform. He always has a message for his hearers. Sister Hay, God's messenger in song, is among the best.

Nov. 4 was the time set for our communion service, in which thirty-two members participated. Bro. Brown officiated. On the Sunday following we had all-day services and lunch at the church. Bro. Walker and Sister Hay had full charge of the services.

With the exception of a few rainy days, we had good attendance throughout the entire meeting, which closed Nov. 26 with a full house. There were eleven conversions—nine being baptized by Bro. Walker. Three were baptized previous to the meeting, making a total of twelve since the last report. Many more were brought to a realization of their spiritual condition in life, and are seriously counting the cost. We feel that the church has been strengthened wonderfully. Our regular services are kept up by the ministering brethren here, and we are pondering over the question: "After the revival, what then?" L. W. Stong.

THE HOME GOING OF SISTER JESSIE RAE

Sister Rae had passed the seventy-seventh milestone on life's journey. On Tuesday evening, Nov. 16, we sat together around the Lord's table in communion, at the Geiger Memorial church, Philadelphia. We did not know that it would be our last love feast together. On the following Thursday night, God called her, and promoted her from labor to reward. In his providence he removed her to a new and heavenly companionship.

The circle was not large that bounded her earthly sphere. Her life had not been a very public one, but it meant much to those who came in touch with her as the days and years passed by. She was patient in suffering, loving in all of her relationships, and an inspiration to such as came within the circle of her influence. She had a devout and religious temperament, with the welfare of her church always at heart. Through the departure of Sister Rae, the church has lost a most faithful, loyal and noble Christian. We commend her loyalty and faith to all the members of the church. How pleasantly and profitably we worked together for six years in the church and primary department of the Sunday-school! Being of a firm disposition, she was very helpful when we had, on many Sundays, one hundred city children to control.

She leaves a priceless legacy of unflinching trust in God, fidelity to her church, and love for all. She is survived by two daughters, two sons and three grandchildren. Mrs. J. T. Myers. Green Tree, Pa.

SISTERS' AID SOCIETIES

EAGLE CREEK, OHIO.—Report of Aid Society for 1922: We held 12 all-day meetings, with an average attendance of 9. Our work consisted of making comforters, children's garments, etc. We sent 36 garments to Cincinnati, Ohio, and 54 to Chicago for Christmas. At the present time we have \$23.03 in the treasury. Officers for 1922: President, Sister Alice Donaldson; Vice-President, Sister Amanda Anglemeyer; Secretary-Treasurer, the writer—Pearl Rodabaugh, Williamstown, Ohio, Dec. 8.

QUINTER, KANS.—Report of Aid Society from Oct. 6, 1921, to Dec. 1, 1922: Number of meetings held, 32; average attendance, 15. We quilted 26 quilts, tied 30 comforters; did 4 days' general sewing; 2 days' work for needy families. Amount on hand, Oct. 6, 1921: \$38.48; collections and donations, \$37.91; received for work, \$149.83; paid out for donations, \$197.72 (which includes \$19.75 for chairs for pulpit); to church sidewalk, \$25; to missions, \$25; to church, \$80; balance on hand, \$30.06. We served dinner and supper on election day. Sister Edna Mettsker, President; the writer Secretary-Treasurer.—Minnie Oxley, Quinter, Kans., Dec. 9.

WEST ALEXANDRIA, OHIO.—Report of Sisters' Aid Society of the Toms Run church, Sugar Hill, for 1922: Enrollment, 17; average attendance, 9. Our work consisted of making prayer-coverings, quilts, comforters and clothing for the poor. We gave \$15 to Industrial School in Virginia; helped to pay expenses for our Vacation Bible School; gave \$6 for curtains for church; \$5 as a gift to a brother who conducted our singing school; \$5 to a mission worker in Cincinnati. We had 2 sale dinners. We paid out \$80.37; receipts, \$98.25; amount on hand, \$22.69. Officers: President, Sister Loretta Brower; Secretary-Treasurer, the writer—Irene Erbaugh, West Alexandria, Ohio, Dec. 9.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Feldkerchner-Vetter. By the undersigned, at his home in Mt. Morris, Nov. 30, 1922, Bro. Oliver O. Feldkerchner, of Chicago, and Laura Mae Vetter, of Mt. Morris.—F. E. McCune, Mt. Morris, Ill.

Harris-Trapp.—By the undersigned, at the residence of the bride's parents, Brother and Sister H. J. Trapp, Nov. 30, 1922, Mr. Howard Harris and Sister Mary Trapp, both of Wichita, Kans.—J. R. Wine, Wichita, Kans.

Lehman-Beechly.—By the undersigned, Nov. 30, 1922, at the parsonage of the Rummel church, Bro. Samuel Leroy Lehman and Sister Ollie G. Beechly, both of Rummel, Pa.—A. J. Beechly, Windber, Pa.

Lichty-Miller.—By the undersigned, at the home of the bride in Waterloo, Iowa, Nov. 29, 1922, Brother E. M. Lichty and Sister Clara E. Miller, both of Waterloo, Iowa. After Jan. 1, 1923, they will be at home in Des Moines, Iowa, during the session of the State Legislature, to which position Bro. Lichty was elected by the voters of this district at the last general election.—A. P. Blough, Waterloo, Iowa.

Mourer-Derrick.—By the undersigned, at the home of the bride's mother, Nov. 30, 1922, Bro. Claude Owen Mourer, of Elmo, Kans., and Sister Allie Derrick, of Abilene, Kans.—Geo. Manon, Abilene, Kans.

Myers-Keller.—By the undersigned, at his residence, Nov. 30, 1922, Mr. Geo. D. Myers and Sister Florence L. Keller, both of South Fork, Pa.—J. Lloyd Nedrow, Johnstown, Pa.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Beal, Bro. Jesse L., was born near Meyersdale, Pa., and died at his home in Waterloo, Iowa, Nov. 7, 1922, aged 86 years, 4 months and 3 days. He married Caroline Miller, who was reared in the same community. About fifty-five years ago they came to Iowa and located on a farm. His wife preceded him in 1887. To this union were born nine children, six of whom survive. In 1889 he married Esther Harriet Kelso, who survives him, with two brothers and one sister. Services in the Waterloo City church by the writer, assisted by Rev. W. H. Beachler, of the Brethren church. Burial in Orange Township cemetery.—A. P. Blough, Waterloo, Iowa.

Berkey, Sister Mary Alveta, daughter of Brother and Sister Norman Berkey, died Nov. 30, 1922, aged 15 years and 10 months. She is survived by her parents, four sisters, one half-brother and three half-sisters. She united with the Church of the Brethren at the age of eight, living a faithful life to the end. She had a perfect record of Sunday-school attendance for over seven years. She was patient and submissive during her illness of nearly a year. She received the anointing two days before she died. Services in the Scalp Level church by Bro. A. J. Beechly. Interment in the Berkey cemetery.—Mrs. C. E. Replogle, Windber, Pa.

Boedenheimer, John, died within the bounds of the Camp Creek church, McDonough County, Ill., aged 58 years. Services Dec. 3, by the undersigned.—N. H. Miller, Lintner, Ill.

Brown, Mary Ann, nee Widder, born in Franklin County, Pa., Sept. 14, 1840, died Dec. 4, 1922, at her home in Keechi, Kans., in the bounds of the East Wichita church. She was married Dec. 25, 1862, to Israel Brown. There were nine children. Her husband and one daughter preceded her in death. She united with the Church of the Brethren in early life and was a faithful Christian. She leaves three sons, five daughters, three brothers and three sisters; also several grandchildren. She was anointed before her death. Services at the home by the writer, assisted by Eld. S. M. Brown.—J. R. Wine, Wichita, Kans.

Buten, Ernest, born at Eldora, Iowa, May 2, 1903, died Dec. 3, 1922. His parents located in Kansas in 1906. He united with the Church of the Brethren at the age of thirteen and lived a consistent Christian life. He has suffered much since an attack of influenza, two years ago, but was very patient. Father, mother, two brothers and three sisters survive. One brother preceded him. Services by—O. H. Feiler, Navarre, Kans.

Calvert, Jas. G., son of Mr. and Mrs. Frank Calvert, born in Adams County, Ohio, Nov. 22, 1881, died Dec. 5, 1922, Oct. 25, 1905, he married Viola May Ladd. There were six children. One sister and two brothers, his wife, daughter and mother remain. Services in Lawshe church, East Christ by the writer, assisted by Rev. Ladd. Burial in Lawshe cemetery.—Van B. Wright, Peables, Ohio.

Chapman, Sister Samantha Maria, born Sept. 2, 1851, in Vermont, died Nov. 27, 1922, Sept. 26, 1869, she married Benj. S. Chapman. There were seven sons, who survive with her husband, forty grandchildren and ten great-grandchildren. In 1896 she united with the Brethren Church and was a faithful member. She suffered almost a year from cancer. She died of cancer. Dropsy was the cause of death. Services in the Highland union church by Bro. Snell. Burial in the cemetery near by.—Walter Chapman, Edison, Nebr.

Free, Bro. Wm. M., born March 18, 1846, at York, Pa., died at his home, Dec. 1, 1922. In November, 1866, he married Miss Sarah George. There were seven children, five of whom are living. A son and a daughter preceded him. In 1896 he came to Conway Springs, Kans., and has lived in this community ever since. Soon afterward he united with the Church of the Brethren and was a faithful member. Death was caused by cancer. He is survived by his wife and five children. Services in the home by the writer.—Harvey Hostetler, Conway Springs, Kans.

Ganger, infant daughter of Friend Welter and Mrs. Ganger, died at the age of 2 months. Services by Eld. G. H. Bashor. Interment at the Oakdale cemetery.—Mrs. Sylvia L. Netzel, Glendora, Calif.

Gardner, Bro. Elias Abner, born June 4, 1865, in Madison County, Ind., died Nov. 3, 1922. Jan. 22, 1902, he married Edna Alice Michael. There were six children, five of whom survive. In young manhood he joined the Church of the Brethren at Beech Grove. He was known as a quiet, unassuming and industrious man. Services by Elders E. O. Norris and Joe Shepherd. Interment in the Beech Grove cemetery.—Zella Fuqua, Fortville, Ind.

Gilbert, Bro. John, born at East Petersburg, Pa., July 8, 1839, died at the home of his son, near Union, Ohio, from the infirmities of age, Nov. 16, 1922. He was the son of Joseph and Mary Good Gilbert and came with his parents to Ohio in 1851. He was twice married. His first wife was Mary Brambaugh who died July 1, 1863. Mary and Joe were married. Lydia Sleepy, who preceded him about fourteen years ago. There were three sons and one daughter. One son preceded him in 1913. He and his wife united with the Church of the Brethren about fifty years ago and they have ever since resided in the Salem congregation.

Services in the Salem church, seven great-grandchildren and one sister, Services from the central house by Eld. J. W. Fidler, assisted by the writer.—Wm. Minnich, Union, Ohio.

Grant, James, small son of Bro. Myron and Sister Addie Grant, died at the age of 3 years, 3 months and 3 days. He leaves a sorrowing father and mother, two brothers and four sisters. Services and burial at the Oakdale cemetery by Eld. G. H. Bashor, assisted by—Mrs. Sylvia L. Netzel, Glendora, Calif.

Hostetter, Bro. Samuel, born November 18, 1854, died at his home in Myerstown, Dec. 1, 1922, aged 68 years and 13 days. When a young

Elgin, Ill.

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EDWARD FRANTZ,
Editor

L. A. PLATE
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 813)

were present, the former officiating. In the absence of our pastor, for a few Sundays, our home ministers took charge of the work. Nov. 26 Bro. Greene Shively, of Millmont, Pa., gave us a great surprise. He opened the service by reciting John 3: 16 and then John 14. An interesting sermon followed which was much enjoyed. Nov. 29 a thanksgiving service was held. Bro. Conner being filled with the spirit gave it as such. An offering was lifted for the home church. Dec. 5 we met in council, with Bro. Conner presiding. Bro. H. K. Balsbaugh was chosen Sunday-school superintendent; Chester Shuler, president of Christian Workers. Dec. 10 Bro. W. F. Johns, of Chambersburg, gave a talk on the Sunday-school lesson, "The Good Samaritan." Fifteen were present at our hospital service Dec. 3. Our Christmas program will be rendered Dec. 24, at 7 P. M. An offering will be lifted for the General Mission Board. Watch night services will be held at the church—Sallie E. Schaffner, Harrisburg, Pa., Dec. 31.

Hollydaysburg church met in council Dec. 1, with Eld. J. J. Shaffer presiding. He was elected clerk. Bro. C. C. Shiffer was re-elected Sunday-school superintendent. Other officers were chosen for the year. We have no pastor at present, but our pulpit is supplied by adjoining churches. Dec. 3 Sister Kathryn Holopple, of Huntingdon, Pa., gave us a message from India. A collection of about \$27 was taken for world-wide missions. The Ladies Organized Bible Class, sent a donation to the Near East Relief. Our Sunday-school enters the new year with a bright outlook. Nov. 2 Bro. J. A. Nell moved into our midst, to make his future home. We are glad to receive him into our church for he has done much for our mission. Cora E. Brubaker, Hollydaysburg, Pa., Dec. 10.

Huntingdon church had a feast of good things from Dec. 4 to 8, when blessed messages from God were given. God and at our Bible Institute. Our monthly church meeting, held Dec. 11, discussed things that will help the work. Election of church and Sunday-school officers claimed most of the time. These officers will be installed the first Sunday of the new year. Bro. Thos. Landis was called home and he is much missed. Evangelistic services will begin in a few weeks, the time for which is not definitely set. Bro. Milton Swigart, of Germantown, Philadelphia, will have charge. Dec. 17 is the anniversary of our church dedication, when we expect to get out of debt.—Eleanor J. Brumbaugh, Huntingdon, Pa., Dec. 11.

Locust Grove church met in council Dec. 3, with Eld. J. E. Blough presiding. Officers were chosen for the coming year: Bro. Blough, re-elected clerk; D. C. Ribbette, clerk and "The Messenger" agent; the writer, correspondent; S. S. Hoffman, trustee; Walter Berkebile, Sunday-school superintendent. Special services were held on Thanksgiving evening, with a good attendance. An offering of \$20.02 was lifted for the Near East Relief. Our Sunday-school observed Oct. 29 as Rally Day.—Elizabeth Rickett, Johnston, Pa., Dec. 11.

Mt. Joy. We met in council Dec. 10, with Eld. R. T. Hull presiding. Church officers for the coming year were elected. Bro. Hull's pastorate ends April 1 next. Our Sunday-school is progressing nicely. We expect to have a Christmas program and treat. Dec. 29 the Juniata College Men's Glee Club is to render a sacred program. Nov. 19 the Wendt's church choir, a few miles from here, was dedicated. Bro. Lewis Knepper, of Windber, delivered the address to a large audience.—Frank B. Myers, Mt. Pleasant, Pa., Dec. 10.

Myerstown.—Nov. 12 Bro. David Markey, of Center Port, was with us. He told us what it means to be engrafted into the True Vine. Eld. Jacob Pfautz, of Frystown, preached for us at our Thanksgiving service. He drew our attention to both the importance and the privilege of being thankful to God. The offering was for Near East Relief. Dec. 2 our regular council was held, with Eld. John Herr presiding. Reports of the Sisters' Aid Society, and of the Christian Workers', the Service and the Missionary Committees were given. Members for these different committees, and Sunday-school officers and teachers were elected. Sunday-school president, Bro. Harvey W. Frantz; superintendent, Bro. Elias M. Frantz; assistants, Brethren Frank Layser and Harry H. Hacker. Bro. Herr was re-elected elder in charge for three years.—Alice B. Royer, Myerstown, Pa., Dec. 6.

Oriental (Lost Creek).—Nov. 18 our pastor, Bro. J. E. Rowland, began a series of meetings and continued until Dec. 3, preaching sixteen strong spiritual sermons. The attendance was as usual and the interest was high. We had with us "The Messenger" agent and wife. He gave us a splendid sermon. While there were none added to the church, we are sure that much good has been done. Bro. Rowland visited many homes during the two weeks he was here. Our home church had with us "The Messenger" agent and wife. Bro. J. E. Reichard officiated.—Verna Meiser, Liverpool, Pa., Dec. 7.

Palmyra.—Nov. 11 we held our love feast, which was a very spiritual one and largely attended. Visiting ministers were Brethren Daniel Bowser, Jacob Pfautz, Samuel Eshelman, Levi Mohler, Abraham Zug, Daniel Kreider, S. C. Godfrey and John Hostetter. Bro. Bowser officiated. Most of these brethren preached to a large, attentive audience the day following. Nov. 30 we held our Thanksgiving service. Bro. Henry King, of Heidelberg, preached a splendid sermon on "Give Thanks to God." He also gave a short history of the Pilgrims coming to America and of the first Thanksgiving Day. An offering of \$89 was lifted for Brooklyn and for the General Mission Board. The church met in council Dec. 5, with Bro. J. W. Longenecker presiding. Sunday-school officers were elected, with Bro. Amos Longenecker, superintendent; Sister Francis Allwein, superintendent of the Home Department. Frank Carper is president of the Christian Workers. It was decided to organize a new division of the Christian Workers—a Junior Band. Three letters were received. Our series of meetings will begin Dec. 16, to be conducted by Bro. R. W. Schlosser. Our Christmas program will be rendered Sunday evening, Dec. 24.—Elizabeth A. Blauch, Palmyra, Pa., Dec. 6.

Ridge.—Our series of meetings, which began Nov. 19, closed Dec. 3. Bro. John F. Graham, of Ephrata, Pa., our evangelist, labored earnestly for the salvation of souls and delivered sixteen uplifting and Spirit-filled sermons. We feel that our church has been strengthened and the community helped.—Jos. Burkhardt, Shippenburg, Pa., Dec. 9.

Snake Spring (Cherry Lane).—Oct. 22 Eld. S. I. Brumbaugh began a series of meetings. He preached sixteen sermons and closed with the love feast Nov. 3. Bro. Brumbaugh gave us some able doctrinal sermons and presented the truth with power. Four confessed Christ and were baptized, one more has been baptized since our last report. Nov. 18 Eld. C. C. Elby, of Huntingdon, Pa., gave us three instructive sessions of Bible Institute.—Emanuel G. Koonce, Clearville, Pa., Dec. 6.

Spring Creek.—Nov. 12 Bro. Jos. Aldinger, of the Conewago congregation, preached for us in the evening. Nov. 19 Brethren Benj. Stauffer and Allen Baker preached in the morning. Bro. Walter Cocklin, of Mechanicsburg, preached at our Thanksgiving service. An offering of \$38.94 was lifted for the Home Mission Board of Eastern Pennsylvania. Dec. 9 we held our quarterly council, with Eld. John C. Zug presiding. Milton Baschore was elected superintendent for Spring Creek, and D. O. Cave for Hummelstown. Sister Elizabeth Shiffer was re-elected on the Christian Workers' Board for three years.—Emmert Baschore, Hershey, Pa., Dec. 11.

Walnut Grove.—Our church has been having a number of interesting educational features this fall. Bro. W. R. Miller and wife of Onekama, Mich., gave their illustrated Bible Land lectures, Oct. 29 to Nov. 5. These lectures were greatly appreciated as was evidenced by the large, attentive crowds each evening. Nov. 19, Bro. M. R. Zigler, our Home Mission Secretary, and Bro. W. J. Hamilton, Field Director of Western Pennsylvania, were with us in a Mission Rally. Bro. Zigler gave us one of his stirring messages, showing the need of the Home Field, and our duty to keep the home fires burning. Considerable interest has been manifested in the Church School of Missions. The classes will soon finish their work, and closing services will be held Dec. 17. The church is busy preparing a cantata for Christmas. A program will also be given by the children of the church. At a recent meeting of the Sunday-school workers, Bro. W. L. Brougher was re-elected Sunday-school superintendent.—Mrs. W. D. Keller, Johnstown, Pa., Dec. 6.

Waynesboro.—Bro. A. J. Beeghly, of Rummel, Pa., held our series of meetings in November. Interest and attendance were very good. Seven have been baptized and others will be later. Bro. Beeghly labored most faithfully in the interest of the unsaved. At our business meeting, Dec. 7, this congregation was organized and will be known as the Waynesboro church. Following are some of the officers elected: J. M. Moore, elder; Earl Snader, clerk; the writer, correspondent. Our finance committee consists of fifteen brethren. The Thanksgiving offering for world-wide missions amounted to \$82.36. A number of our Sunday-school classes are busy, preparing things to be given to the needy at Christmas time.—Ella Moore, Waynesboro, Pa., Dec. 11.

VIRGINIA

Brick church met in council Nov. 5, with Eld. R. L. Peters as moderator. Eld. C. H. Flora gave a splendid opening address. Bro. T. W. Fisher, who has given us such very faithful service as Sunday-school superintendent, asked to be relieved for the coming year, and Bro. John Angle was elected to fill the office. Dec. 9 we expect Bro. Finnell to give one of his illustrated lectures. During the last part of October a series of meetings was conducted at the Mineveh churchhouse, and as a result five were baptized. In November a revival effort was held at Shady Grove (another mission point), with seven converts, six of whom were received into the church. These services were conducted by Bro. H. W. Peters. Dec. 23 and 24 are the dates arranged for the coming of Bro. Stover.—Edith E. Peters, Wirtz, Va., Dec. 7.

Elk Run church met in council Dec. 9, with Eld. W. H. Zigler presiding. Bro. S. D. Miller, of the Valley congregation, also was with us. D. H. Smith was reappointed as church secretary, also agent for the Brethren publications; the writer, correspondent. Bro. E. D. Smith was re-elected Sunday-school superintendent. Sunday morning Bro. Miller preached an excellent sermon on "Christian Living."—Sarah M. Smith, Mt. Solon, Va., Dec. 9.

Harrisonburg.—Bro. J. T. Glick began a series of meetings Nov. 19 and continued to Dec. 3, delivering seventeen sermons to a good crowd each evening. He presented the Word with spirit and power. There was splendid interest and cooperation throughout the meeting. Fifteen were baptized, three reinstated and one came from the Progressive church. Dec. 8 we held our quarterly council, with Eld. P. S. Thomas presiding. The membership was unusually well represented. The following were elected: Secretary, Dr. A. W. Miller; Sunday-school superintendent, J. D. Wampler. A pastoral committee and a finance committee were chosen. The new member on our Sunday-school Advisory Board is Dr. A. W. Miller. Our school is progressing nicely. The teachers of the smaller classes are busy preparing the Christmas program.—Letitia Mudd, Harrisonburg, Va., Dec. 11.

Midland church met in council Dec. 2 at the Mt. Hermon house, with Eld. J. A. Hingegardner presiding. Three letters were granted. Sunday-school superintendents were elected as follows: Midland, Brethren J. M. Kline and A. L. Smith; Mt. Hermon, Brethren J. D. Myers and Ira Weiner. Bro. A. W. Long conducted the service on Thanksgiving Day and gave a message both good and helpful. An offering was taken at both churches for the Italian Mission, Brooklyn. We gave our Harvest Meeting offering to the fund

for keeping an invalid brother and his wife, whom the church is supporting. A committee of two brethren go up every month to settle bills, besides taking them provisions, including meat, flour and young chickens, donated by the members.—Eva Hingegardner, Midland, Va., Dec. 12.

Peter's Creek.—Dec. 6 Bro. Finnell came to this church with his lecture on "The Little Brown God and His White Imps." The facts presented were interesting and convincing. We think it would do much to wipe out the tobacco evil in the growing generation, if every boy had the opportunity of hearing these lectures. Our Aid Society met Dec. 6 for reorganization. Very few changes were made; Sister Amy Naff remains president.—Ida Showalter, Roanoke, Va., Dec. 8.

Salem.—Bro. L. N. Kinzie began a series of meetings at Bend Chapel Nov. 19 and continued for twelve days, closing Nov. 29. The crowds were good, considering the bad weather. The attention and cooperation were fine. There were eleven conversions—seven being baptized on Thanksgiving Day. Immediately following the service, we held our love feast. Having made a special effort to have every member present, we had one of the largest communions ever held at this place.—Mamie E. Kinzie, Salem, Va., Dec. 11.

WASHINGTON

Wenatchee Valley (City Congregation).—On Sunday afternoon Bro. W. A. Dearborn conducted a love feast at the home of Sister Reuben Miller. Twelve took part in the service. Sister Miller has been seriously ill for sometime and unable to attend the regular communion services. Our young people's Sunday-school class sent 20 lead pencils and \$60 to Sister Martha Stick in South China. We met in council Dec. 7, with Eld. Dearborn presiding. He was re-elected elder for the coming year; Bro. Chas. Huffman, clerk; trustees, Brethren Lyman Hetsinger, John Crist and L. J. Sellers. The ways and means committee reported the funds all raised for the church lots, which have been purchased. The committee was instructed to make arrangements to proceed with the basement for the new churchhouse. There are some funds on hand to begin the work.—Mrs. C. R. Weimer, Wenatchee, Wash., Dec. 8.

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"Till we all attain unto . . . the stature of the fulness of Christ."—Eph. 4: 13.

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Elgin, Ill., December 30, 1922

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...EDITORIAL...

As the Old Year Passes Out

WITH this issue another volume of the GOSPEL MESSENGER is brought to a close. Nothing that we can say now will change the record that has been made. Retrospection is not very much to our taste anyway, not as much, possibly, as would be well. But the figure of Lot's wife gets in our way. And the picture of that funny-looking furrow made by the man who puts his hand to the plow and looks back.

Yet these warnings of the Master were hardly intended to deny the possibility of profiting from experience or the value of taking stock occasionally. This much is conceded. But with the pressure of the job in hand, always crying out to get itself attended to, and the shadow of the next one already falling across one's path, not many minutes can be spared for indulging in vain regrets or equally vain self-gratulation.

The years are very much alike. At least the resemblances are always greater than the differences. Occasionally a year is marked by events of such epoch-making significance as to cause it to stand out sharply on the pages of history. Possibly the future historian will find something of that kind in nineteen twenty-two. More likely he will find it to have been merely one of the years belonging to the reconstruction period, following the great war. Very likely, too, there are more to follow which he will put in that same class. The return to "normalcy" is a longer journey than the departure from it. The period we are passing through is a good time to keep plodding on faithfully without being too much disconcerted because the fruits of our efforts are not more apparent.

In the world at large the year has seen the usual number of tragedies and crises met and passed, with plenty of threatening possibilities on the horizon at this moment. We can all be wise after the event, but none of us can tell what is to happen next. There is powder enough lying around to blow up civilization, and such a thing can easily happen if the nations do not learn to be more careful with their matches. That would mean, probably, another several centuries of "Dark Ages" until humanity could absorb a little sense again. We are still hoping it need not come to this. But did the fateful results of human selfishness and national greed ever have a more striking illustration than in the Near East situation, as it

has developed in the last few months? Such things will not occur when diplomats and statesmen learn more respect for the way of Jesus.

In our own church life it is good to see that evangelization has gone on at an encouraging rate of progress, that in many sections our young people are taking more interest in the church and her work than

How Much Do You Care?

The great World War is over, but not the suffering it caused. Hatred and crime have followed in its wake. The misery caused by the war is keenly felt by many people, especially in Russia and the Near East, where the hand of the oppressor has been doubly hard.

The Church of the Brethren does not believe in war, but she does believe in relieving suffering. She has a fine record to her credit. She again has an opportunity to feed the hungry, to clothe the naked, to minister to the sick and to visit those in prison.

Conference has entrusted the General Mission Board with the work of relief. The Board has designated a subcommittee to manage this work. The Committee has investigated and is ready to act. It believes you will want to share your bounties with those who have not. Hear John say: "But whose hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Yours is a practical and pure religion. James defines pure religion in part thus: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, . . ." The third Sunday in January has been designated Relief Day for the churches and Sunday-schools of the Church of the Brethren. Let all our churches and Sunday-schools take a liberal offering on that day. (Should the day set not suit you, choose your own time.)

The funds are to be administered in Russia under the American Friends Service Committee and in the Near East under the Near East Relief. Undesignated funds will be designated by the Committee, but you may designate your gifts. The need is great. What shall be our response? "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

You can pay in cash or spread your payment throughout the year. Your treasurer will gladly remit from time to time. Whatever you give, accompany it with the prayer that your gift may relieve suffering, may foster world peace and may lead some to know your Christ.

Send all funds to

GENERAL MISSION BOARD,

(Relief Department)

Elgin, Illinois.

ever before and that, notwithstanding the straitened financial conditions—or is it because of these conditions?—our churches are coming more and more to a systematic method of handling their finances and a serious view of their obligations as stewards of the property God has put into their hands. It is also good to know that we have made a start toward establishing a new mission field in the Dark Continent.

In all of these things we can all rejoice. Some are questioning, however, whether we are not losing something of that sense of uniqueness which has characterized our church in the past, and if so, whether this is a good omen for the future. They would like

to know whether the Church of the Brethren does or does not have any special function? Would the cause of Christianity be just as well off without it? What is the mission of our church? And how is that mission to be fulfilled? Certainly this is a pertinent question. Perhaps we should consider it as one of the principal items on the docket for our study in nineteen twenty-three. Might it be well to call another session of the council which met for several weeks in these columns about sixteen months ago? That question or something very much like it you may remember was up for discussion then, but questions of this nature have a habit of getting themselves listed on the business calendar. It will be something to think about for a while, anyway.

We wanted to put in a word of appreciation for the services of our faithful correspondents who have kept us well supplied with the news of the churches. Without their help the MESSENGER would fail at a most essential point. Our people, as a rule, want the news more than they want to be preached to. Not a few readers, even if they pass by many of the "Notes," still find the Correspondence Department the most interesting part of the paper. When these "Notes" once manage to overcome the tendency to a certain stereotyped form and some of the longer "pieces" also manage to get themselves run through the condenser before being mailed, this department will command a still larger interest.

Contributors of general articles have also done us good service the past year, for which we are grateful. It has not been possible to use all the material offered, for the paper will hold only so much each week, but we have aimed to fill its columns with the matter which gave the greatest promise of helpfulness. No doubt we have erred in our judgment sometimes, but our readers and contributors, too, have been patient and charitable—a fact which has much to do with giving us the courage to face the possible problems of another year.

But this sort of editorial rambling has gone on long enough. We must stop and get to work or the new year will catch us loafing on the job.

"Consider Her Ways and Be Wise"

As far back in history as the time when the sixth chapter of Proverbs was written, and probably much longer ago than that, the naturalist as well as the ordinary observer has looked with wonder and admiration on the ways of the ant. It is a lesson in industry which is chiefly pointed out in the passage referred to but there is another one implied which is generally passed over without notice.

Not only does the ant provide her bread in the summer but the remarkable thing is that she does this "having no chief, overseer, or ruler." While most orders of the animal creation including man must have a leader for effective operations of any kind, it is a great marvel how ants simply go ahead, all working toward the same end without any "boss" in charge. The principle of coöperation, "all for each and each for all," is so thoroughly implanted in their nature that they need no one to direct them. Instinctively they all seem to see just what is needed, and everybody takes hold at once.

The problem of leadership, about which we hear so much, would be very simple if human beings were as "intelligent" as ants. Or should we say, as unselfish, as interested in the welfare of all? What is it that keeps us from seeing what the needs of our Christian enterprise—building the Kingdom of God—are, and voluntarily and unitedly working at it?

CONTRIBUTORS' FORUM

From the Battlement

BY ADALINE HOHF BEERY

The still, solemn second of midnight is here;
The old year, just dead, lies stretched on his bier;
Nor counsel nor mirth shall aye move those locked lips;
Swift into the dim, crowded past his soul slips.

He's taken my records, my failures, my hopes!
In vain through the silence my baffled soul gropes;
I meant to revise them, erase and amend,
Before his dread judgment my God should append!

'Tis but the same drama I watch year by year;
'Tis night, and then morning, then night—but what cheer?

Will dawns ever break like a rosary strung
With beads without flaw, round my clouded life hung?

What ails this new morning? There's no smell of death;
The air is a-tingle with heaven's sweet breath;
The spirit of strength is just born with the sun;
I spur to my duty—my first fight is won!

My battle tomorrow—it may be the worst—
Is pitched on a field where my Captain rides first!
His courage is catching—I keep on my feet—
I want to forget how to beat a retreat!

"O, it will be gray again after this spurt."
Not if with my Master's sure armor I'm girt.
God help me to look with straight eye to his own,
And blaze me a victory clear to his throne!
Elgin, Ill.

Teaching the Doctrines

BY J. H. MOORE

IN a former article something was said regarding the importance of doctrinal education. In this article more attention will be given to details, and possibly to the practical side of the question.

While treating the subject, we are fully aware of the fact that there are those who are opposed to much doctrinal teaching in the pulpit, as well as in the Sunday-school, saying that people do not want preaching or teaching of this type. In a measure it is true, and then, again, it is not true. No one objects to intelligent preaching along doctrinal lines. It is the class of preaching that can not be made interesting and instructive that is discounted.

Then, to carry the point a little further, it may be truthfully said, that the congregation which thinks it needs no teaching along fundamental lines is the very one that needs it most. In fact, this cry against doctrinal preaching, upon the part of a congregation, is a pretty good indication of weakness in the pew or the pulpit. Our observation leads us to say that there is no sentiment against intelligent doctrinal teaching upon the part of those well rooted and grounded in the truth.

When Paul told Timothy to give attendance or heed to doctrine, he intended that the suggestion should be passed on down to all generations. Giving attention to the New Testament doctrine and the method of teaching this doctrine, is the real purpose of this article. As for preaching doctrine, this is one of the very things that every preacher should do. Paul preached and wrote doctrine. He was a persistent doctrinal preacher. His writings abound in doctrinal points. Peter was a doctrinal preacher. Notice his remarks to the converts on the Day of Pentecost. In part he said: "Repent and be baptized every one of you." Whoever heard a professional evangelist give expression to such an extent of doctrine? No man can preach the "all things" without giving attention to doctrine. Preaching the New Testament doctrine is a duty that every minister owes to his church as well as the unconverted. To neglect it is to neglect a plain duty.

A man may say that he does not understand the doctrinal phase well enough to teach it. That is what a minister, of twelve years' standing, one time told us. We told him that it was his duty to understand it well enough to teach such principles. In these days of plenty of literature on the doctrines of the church, there should be no excuse for not understanding every point of our doctrine. We invite attention to the expe-

riences of hundreds of our preachers, who lived before we had any books or tracts, treating the different phases of our doctrine. These devout men not only understood the claims of the church, but they were ready to defend these claims. In these days of splendid doctrinal literature, it is certainly no credit to the attainments of the preacher, who says that he does not know enough about the doctrines of his church to explain them in an intelligent manner.

The doctrines of the church, at least some of them, should find a place in the programs of all Bible institutes. This policy of loading up Bible programs with everything but doctrine, shows a weakness in methods. The men who conduct such institutes ought to know enough about the New Testament doctrines to teach them in an intelligent and attractive manner.

Doctrines can also be taught in Sunday-school classes. Were our teachers trained from youth up to understand doctrine they would have little trouble in teaching it, provided they exercise a bit of prudence. There are plenty of denominations that have their principles taught in their Sunday-school classes, and there is no valid reason why we should not do the same thing.

With properly-trained teachers for the Vacation Bible Schools, there is a splendid opportunity to teach the simpler parts of doctrine to children. Some will venture to say that this can not be done. Just turn a vacation Bible School over to Catholic teachers, and they will show you how to indoctrinate the boys and girls, and that, too, before they are seven years old. There are other churches that can do the same thing, and really accomplish it. We think we can not teach our doctrine to our children, and yet the Catholic priest, if given half a chance, will teach children doctrine.

Our schools need to do a whole lot more of that type of teaching, characteristic of the church. Each year some doctrinal sermons should be preached to the students. Every young person, attending any of our schools, should have an opportunity of knowing just what the church stands for. Taking our schools in general, how many sermons are preached on the divinity of Christ, the inspiration of the Bible, the conditions of pardon, infant baptism, the mode of Christian baptism, the church ordinances and some other kindred subjects? How many students have heard a real up-to-date sermon on trine immersion?

Every Annual Conference program should contain two or three doctrinal topics, in which some of our principles are clearly set forth. This would prove helpful to the members of the church as well as to others. To a considerable degree the addresses delivered during Conference week should reflect the faith and practice of the Church of the Brethren. We have before us the report of a great convention, in which nearly every principle of the church, holding the conference, is clearly and forcibly presented by the ablest speakers to be had, and arrangements have been perfected for a similar conference next year. That church is going forward by leaps and bounds.

Go into a Mormon school of any type, and you will find Mormon doctrines made a specialty. This is true of Advent schools also. And then somebody wonders why these people, with their unpopular views, prosper. If they would give as little attention to doctrine, as is given to the subject in some of our congregations, there would not be enough left, soon, to be worth listening to. It is their persistent doctrinal teaching that keeps them alive and going. This is true of some other religious bodies that might be named.

Get a lesson from this, while we take a closing look at the Church of the Brethren. The fine doctrinal system, to which she is committed, is her real excuse for existing. Eliminate these fine doctrines, the conditions of pardon, her apostolic trine immersion, the church ordinances, her claim regarding the simple life, her plea regarding peace principles, non-secrecy and a few other points, and let her drop to the plane of the few doctrines found in the popular churches, and, so far as our future is concerned, we might as well disband. There would be no excuse for us re-

maining in the roll of churches. But as it is, we have something for which to live and labor. No finer and more complete doctrinal system can be found. This being true, why not preach and teach these doctrines and make of them our specialty? Here lies the secret of our success.

Sebring, Florida.

Pastoral Leadership and the Local Ministers

BY WM. KINSEY

How Best Can Local Ministers Put Themselves into the Background, to Let Leadership on the Part of the Pastor Succeed?

THE Church of the Brethren, today, is living in a transitional period. We are in the midst of passing from a non-salaried to that of a salaried ministry. This means that a minister makes pastoral work his sole business. He follows solely his calling. The church realizes that a new day has been ushered in—that present conditions demand a change in the ministerial plan for the churches. In other words, pastors, as such, are a necessity if our church work is to be done efficiently.

But not all of our ministers are pastors. And frequently the church that secures a pastor has a number of resident or local ministers. When the church employs a pastor, it usually means a shifting of leadership. It now largely will center in the pastor—practically if not technically. Though the pastor may not be the elder of the congregation, yet, because of the fact that he does practically all of the preaching, that he is qualified on church problems, that he is up on Sunday-school work, he is, because of his training, more or less a general authority on church work. He is qualified to lead.

The question is: "How best can the local ministers put themselves into the background to permit this pastoral leadership to succeed?" It is hard for many ministers to let go of the wheel, or to move over on the bench, so to speak, and let the pastor have a seat. Some pastors can hardly get hold of things when they take up their work. No doubt it is due to the fact that it has the semblance, to the minister, of being turned down by the congregation. But such is not the case. The minister should be broad-minded enough to see that the church is forced to comply with the conditions of the new day. And he should be unselfish enough to fall into line with the church, in promoting the best interests of the Kingdom.

Leadership, on the part of the pastor, can not succeed when resident ministers, or others, perchance, will block the way of improved plans for the work. Jealousy does much mischief among officials. We are usually jealous of the one above us, and not of our inferiors. It retards pastoral leadership—exceedingly so, if the local minister succeeds in getting a following.

He can best put himself into the background by having the same spirit that John the Baptist had when he said, relative to Jesus: "He must increase but I must decrease." It is the spirit of humility and unselfishness. Unselfishly surrender to the new order. Recognize the transfer of leadership by becoming a good supporter. We don't mean that one must support the pastor in wrong ideas. An honest pastor doesn't want support when he is wrong.

Again, one may put himself into the background by preferring the pastor to himself. Prefer him because of his training and ability. Prefer him because of the new trust the church has committed to him. Prefer him for the good of the work.

Again, one of the best ways to get into the background is to become a good follower. A follower concedes leadership. He is subject to the head. He becomes a good standby. The work will succeed best where there is but one "bell-sheep." It does not mean that the pastor becomes a potentate, or a dictator. He is democratic. When the local ministers concede his leadership, he is most considerate and takes them into his full confidence in all of his work.

Lastly, *Love*. This virtue might well be mentioned first. The love of 1 Cor. 13 will do the work. Bear in mind that this love chapter falls between the twelfth

and the fourteenth chapters of First Corinthians. In 1 Cor. 12 the different offices and their relationships are mentioned. Their relationship to each other is illustrated by the organism of the human body. Real love is the stabilizer of the different officers of the church, as well as the motive for the work (1 Cor. 13: 4-7).

New Windsor, Md.

Some Suggestions for the New Year

BY LEANDER SMITH

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philpp. 3: 13, 14).

THERE is a determinate singleness of thought in Paul's expression: "This one thing I do"—not "many things." There is no frittering away of the life upon a multitude of trivial objects, to the loss of concentration, and the consequent diminishing of power. Here is the attitude of one who is bent upon a worthy purpose—the attitude of quiet strength, which will suffer nothing to turn it from the accomplishment. Every circumstance of your life may be made subservient to this great design. Make this your business! It will not interfere with any other.

The vista of the bygone years was never so long as it is today. Time never carried such a burden of events on its shoulders. Changes have taken place in society and in ourselves, and these changes are sure to go on during the coming year. Now, in order that we may be prepared for the duties that lie before us, take these watchwords for the year. If we succeed, we must live in the present and not in the past.

1. *Vigilance.*—Have the senses well exercised and ready for quick and true discernment of men and things. Without something of this sleepless vigilance, without the "inevitable eye," we shall lose much of what is in the year, and in the year for us.

2. *Promptitude.*—We should watch for occasions, that we may seize them; for opportunities, that we may improve them; for God in his manifold revelations and comings to us, that we may receive him as our God.

3. *Courage.*—This will often be needed to do what the hand finds to do. The possession and cultivation of moral courage, therefore, is another very necessary preparation for this way that we have not passed heretofore.

4. *Gentleness.*—This is a good word to put under the shelter of courage, and a good thing to put among the preparations for the unknown year.

5. *Filial Confidence.*—We should be poorly furnished for the way without filial confidence, which will easily, when occasion comes, pass into resignation.

6. *Hopefulness.*—Finally, whatever comes, there will be, not only need and occasion, but ground and reason, for serene, invincible hopefulness. "Greater is he that is in us than he that is in the world."

Bless God, there are things before us worth contending for and running to—things worth a struggle—things deserving an effort. The man who succeeds, is the one who will not allow himself to be defeated.

Council Bluffs, Iowa.

An Unusual Thanksgiving Message

BY C. C. ELLIS

ON Thanksgiving morning a pastor of the Presbyterian Church in our city gave an address to the students and friends of the college at the invitation of the young people's organizations. This address was unusual in that it presented a cause for thanksgiving which is not usually considered.

He called attention to the fact that it was a cause for gratitude that we live in Christian America, instead of in the Near East, and then proceeded to show what it is that is essential to Christianity. He suggested that, in being grateful for a Christian country, we should also be grateful for those doctrines which make Christianity distinctive.

Using the Apostles' Creed as a basis, he made it

clear that one could be a believer in God and not be a Christian. One may live a morally good life and not be a Christian. The Jew, the Unitarian, the Mohammedan, all believe in God the Father, Maker of heaven and earth, but at this point they must stop in their recitation of the Creed. The Christian is one who accepts the totality of doctrine, imbedded in the Apostles' Creed, and following it along, step by step, he showed clearly just what these doctrines are:

"And in Jesus Christ his only Son, our Lord"—**The Deity of our Lord.**

"Who was conceived by the Holy Ghost"—**The Miraculous Conception.**

"Born of the Virgin Mary"—**The Virgin Birth.**

"Suffered under Pontius Pilate, was crucified, dead and buried"—**The Atonement.**

"The third day he arose again from the dead"—**The Resurrection.**

"He ascended into heaven"—**The Ascension.**

"And sitteth on the right hand of God, the Father Almighty"—**The Kingship of the Lord.**

"From thence he shall come to judge the quick and the dead"—**Coming Again and the Judgment.**

Stressing the importance and the uniqueness of these doctrines in the teaching of Christianity, the speaker pointed out that some or all of these doctrines had been denied from the very beginning by men who, of course, made no pretense of being Christian. Such men as Porphyry, and Celsus, and Tom Paine, and Ingersoll, had combated these doctrines, but they had done so outside of the Christian church. Today it is not uncommon for men within the church to deny these unique and essential Christian doctrines.

The speaker conceded that it was within the right of any man not to accept them, but he claimed that it was not honest for any man to claim to be a Christian, if he did not accept them, for, as he clearly showed, they are simply a formulation of fundamental Christian truth, which is not only found within the Word of God, but upon which the whole Christian structure must rest.

It was significant that this pastor should emphasize, for college students, this message which he had first preached to his own people. He gave as his reason for doing so that even though young people in Christian colleges are being trained to respect these doctrines, yet everywhere in their reading they will find them assailed. He was evidently recognizing the fact that it is not enough to treat a Christian doctrine with respect, but the whole tenor of his address was to show that men, to be truly Christian, must have convictions upon these vital points and be ready to defend them.

It might be, for all of us, a profitable question how much of thanksgiving there is in our hearts for the vital Christian doctrines which have made possible, in our own and other Christian nations, a type of life so different from that which prevails where these doctrines are either not known or ignored.

Thanksgiving for Christian truth and a clear conviction as to what Christian truth is—this was the unusual message of our Thanksgiving morning.

Huntingdon, Pa.

A Study in Christian Character

[At the threshold of another new year, the value of Christian character should appeal with special significance to each believer. The following article by E. C. Baird, in a recent issue of "The Christian Standard," will be read with interest.—Ed.]

His initials were O. F.—Oliver Franklin. But every one called him "Old Fidelity." Locally, he had this unusual distinction, which, in part, accounts for his name: *He never missed a church service.* In summer, no matter how hot the day; in winter, regardless of raging storm and tempest—"Old Fidelity" was on hand with a happy heart and a face all radiant with good cheer.

The older settlers in the village tell of a certain stormy Sunday evening, in midwinter, long remembered as "the blizzard." No one thought of attending the church service that night—no one except "Old Fidelity." He thought of nothing else! Precisely at the beginning hour the old bell rang out bravely amidst the wild roar of the battling elements.

"What did you do besides ringing the bell?" some one asked.

"Well, I didn't do very much!" he answered, with a peculiar emphasis on the pronoun. "I just sang a hymn and had a little talk with God, then went home. Of course, I can't explain it but, somehow, I have felt stronger, cleaner—spiritually, I mean—since that night. I wish that we might have had a house full of people. I went away feeling that the rest of you had missed a great opportunity. It seemed to be God's storm, God's world, God's everything!"

Old Fidelity's life was a most eloquent and convincing sermon. He had much to say about duty.

"Duty," he said, "is God's big word. Doing duty keeps us in tune with God. I have an old violin of which I think a great deal. I find it is an easy matter to keep it in tune if I use it every day. But when I neglect it for a week, the task of tuning is more difficult. Now, some day the good Master will summon me into his presence, and when that day comes, I want to be in tune."

"One of the finest experiences of life," said he, at another time, "is to change a disagreeable duty into a joy. There used to be a whole lot of things that I didn't like to do. I felt that I ought to do them, too! So I just made a list of these things. I wrote them down. Then, I determined to do at least one of them each day. And now, strange to say, I enjoy doing them. I've just about run out of things that I don't like to do!"

During his last illness, he said many times to those who came to his bedside: "I'm afraid that I haven't merited the name which you, in loving-kindness, gave me, but at least I've tried."

When he could no longer speak audibly, his lips moved constantly, and, bending low, one caught these words, faintly whispered, "Well done, good and faithful servant." * * *

On a grassy hillside, overlooking a picturesque village, in the Middle West, there is a cemetery beautiful. In this quiet city of the dead rests the dust of "Old Fidelity." The town and community joined in erecting a splendid marble shaft on which is chiseled the name by which he was known so long.

If you should enter this village today, not long would you tarry before some one told the story of that monument and that life.

Reading the Bible

BY ZACH NEHER

THERE are many people who do not read the Bible at all. Some can not. Even right in our own town and community, we may find scores of people who never read this Book. And yet, do not these non-Bible readers read anything at all? Most surely. If they do not read the Book (perhaps they can not) they are reading the life of others—the daily life of Christian men and women. If this life is consistent with the profession, the careful reader will likely know it, and if the life is not consistent, it will be noticed the more readily. Perhaps evil is spoken of one that does not live up to his confession. The life of such a one is noticed more than that of one who does not try. Ask some, why they are not Christians, and they will often answer that it is because of inconsistent church members. How do they know when one is not consistent? Perhaps they have learned it by reading, or as they have been taught the characteristics of a consistent life. It matters little how we get this knowledge of good and evil—whether we get it in the Bible or by reading it in the lives of others. However, the life—"an example"—right before us is much more easily assimilated. Some of us read the Bible with an eye to criticism, in the light of science, human knowledge and sense. Many more read the conduct and lives of our fellow-man, only to find fault in the light of the Gospel, as we have read and learned it. Perhaps they, in turn, read us in the same light as they have been taught, which, perhaps, neither of us has assimilated.

In our effort to set right those who we think are in the wrong, too often our first attempt is to break down their wrong teaching, and then set up our own. Could it be possible that much of this erroneous teach-

ing may have been received by reading and absorbing our own life—tendencies that we may now be trying to correct in them by mere argument? This not only may disturb their teaching and theory, and create an antagonistic attitude, but it also has a tendency to destroy the force of an exemplary life.

Avilla, Mo.

A New Year Thought

BY JULIA GRAYDON

"Giving no thought to the morrow,
Leaving it all to him,
But living each day as he lived it,
Lifting the evening hymn
With soul unsated by the tempter,
Touching his garments' hem."

WHEN we reach the first day of the new year, we glance back over the year which has just passed. Then we take a forward look and say to ourselves: "This must be a better year."

Some say: "Better business," others say: "Better health, better crops, better times," and a few say: "Better lives."

We have buried the past and, like the life of the man who wrote the verse above, the past has much to regret in it. But he turned from his regrets and put his faith for "the morrow" in a Loving God who "remembered his sins no more."

If we are close enough to touch the hem of the Master's garment, we need have no fear, but let us try to keep close to even the hem of that garment, all through the year!

Harrisburg, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

DIARY LEAVES

Wednesday, Nov. 29

I came from Christiansburg to White Rock in a Ford, and paid the man five dollars, which seemed high. He wanted six, he said. But it is a joy to be in Floyd County. I have heard so much about this county that my first question to Bro. Burdine Reed was, if the county ever refused to permit a railway to come in, and why. He says they did vote "No," and the reason was that the company, which proposed to build the railway, also insisted that the county pay the most of the cost of it, and then pay full fares to ride on the train. Of course they voted against it. I said, "I think I would too, under those circumstances." Iowa farmers had better voted against buying oil stock, several years ago, but they invested \$100,000,000 in oil, and a Chicago banker is responsible for the statement that the money is gone, but the good farmers will have to bear the loss. Therein Floyd County scored wiser than the State of Iowa.

This is the hill country. I always did like hills—except when it fell to my lot to plow thereon or there-around. The people seem very kindly disposed, and it is good to be here. Besides my two night meetings, we had a forenoon service today in the church, and an evening service (from 3 to 4) in the schoolhouse. It is a joy to talk to the children. I hope I may ever keep a child-heart. The way to do it is to keep in close touch. There is no other way.

It is cold, and on going to bed I felt the room chilly. I noticed a nice straw tick for me to lie on, and feathers to cover. Now straw suggested summer to me, and fearing I would awake like Ephraim in the morning—baked on one side and raw on the other—I found another feather-tick on another bed. There were two beds in my room, and I the sole occupant. So I slipped the other feather tick onto my bed and crept in between the two ticks. I slept well, and dreamed that I was in the palace of a king—the rajah of Raj Pipla State in India. When I told the folks in the morning, we all enjoyed it together.

This place needs a preacher on the job. On this hill-top there are two stores, a three-room school, postoffice, and our church. One store is for sale. Some one could make good for the Master here, if he had a mind to work. Land can be had too, if one is familiar with farming on the hills. I wish I might be able to remain right here, and hold a two weeks' series of meetings. Some of the folks here have a notion that the earth is flat. I find myself trying to prove its rotundity, and the conversation grows interesting. Did not the Lord stretch the north out over the empty place, and hang the earth upon nothing?

Friday, Dec. 1

Coming here to Pleasant Valley the folks were looking for a Thanksgiving service. It was a privilege to be with

them. Morning and night meetings of yesterday were well attended, and today we had three services—morning in the church, evening for the high school, and night in the church. These good people enjoy missionary services, and their valley is prosperous. They tell me I was here twenty years ago, but they have built a new church, and I can not recall. Bro. S. P. Reed is the elder, but he has a knee that does not indicate good, and he deserves the sympathy of all. I made my home with Dr. Akers, who is a rather live wire—as I heard before my arrival.

Here they have taken the telephone system into their own hands, and it costs the people a dollar to a dollar and a half per year for their phone service. The switchboard is in the home of Dr. Akers. The people do their own repairs, and when it fails to work well, they know where the blame belongs. But as I write, I am thinking of the rural lines round about Mondovi, Wis. They would appreciate this.

Sunday, Dec. 3

Last night the Pleasant Valley folks followed me here to Beaver Creek, and I changed my trend of thought at the last moment. The missionary map of the world is a great asset to a missionary meeting, for when folks sit and think, the map is a challenge to their thoughts, and directs them. I wish one such map, as I am using, might hang in every house of worship. The elders at Beaver Creek take turns in presiding over council meetings—one this time and another the next time. I told them that this was rather unusual—that most of our churches choose an elder for a year at a time—choosing without any regard to the previous incumbent, and seeking only the best service obtainable. But then, if the plan works, there is nothing to say, for what is wanted everywhere is a plan that works well. It surely is hilly here, and 40 steps from the house of Bro. N. S. Manon, with whom I stayed that night, we were looking over the house down on the road, not far away, on the other side.

At dinner today the conversation ran as usual, on the great work of missions, and what part our church will take in the work. Children, here and there, are saying they think they would like to become missionaries, and so to work for the Lord. This house was built at a cost of \$304, the brother tells me. It has six rooms and has been completed all except the paint. Just across the road, and down the hill is a little two-room log-house, now pointed out to traveling missionaries and others as the house in which Sister Eliza Miller was snowbound for a whole week. It is becoming historic. What a lot of wholesome thinking she must have been able to do that week!

Monday, Dec. 4

Here, at Pleasant Hill, yesterday, the house was full for the night service. A meeting was announced for tonight, and that there would be a missionary offering taken. Then it rained all day, and the roads got bad, and only a very few were present at the meeting. The Brethren said they would take the offering on the following Sunday morning. That has a greater missionary value anyhow, and I was glad for the suggestion. A missionary offering after one has had time to think is always better than one held immediately. It has greater spiritual values.

This place used to be called Hylton, Va., but that name has been discontinued. It was named originally for old Bro. Hylton, who owned much of the land round about and gave liberally. He sold the land and gave the streets free. Some thirty-five or forty years ago, the starting of a school was contemplated here, and buildings erected. The outlook was good. Mission work of an educational nature was greatly needed in these parts, and the Brethren felt that they were called to make a great effort. But something went wrong. The plans failed to mature. Bro. Hylton sold out. Those buying land of him seem to have forgotten that streets had been given free, and for the benefit of the little town. Then a new Pharaoh arose "who knew not Joseph." And the name of the village was changed to Willis. Great was the surprise to most of the people, who knew it not beforehand. Thus ends a chapter in history. I visited the high school, where my talk was well received. The State schools of Virginia welcome religious talks. At this school the preachers from the neighborhood are often invited in, to conduct the morning prayer service, and to make suitable addresses. This is quite different from the situation in California. The Old Dominion has much to be grateful for, and it seems they know their ground.

Mt. Morris, Ill.

Wilbur B. Stover.

JUNIATA COLLEGE BIBLE INSTITUTE

The annual Bible Institute at Juniata College is a gathering looked forward to by many who have learned to know its spiritual worth. The management has insisted on talent of the highest type, from year to year, and rejoiced in the ability manifested on the program this year.

The Sunday evening preceding, Dr. M. G. Brumbaugh spoke in the Stone church on Christ's work in the world and how he was received in a way that called forth much commendation. On Monday the trustees of the college and three representatives from each of the three State

Districts, tributary to Juniata College, met in an all-day session and considered some very vital questions relating to the future welfare of the institution.

Dr. A. B. Van Ormer, well-known lecturer and minister, as well as instructor in the college, gave the opening address on Monday evening. He made a careful survey of Modernism, and delivered a capable reply to some of the late utterances of its advocates.

Tuesday forenoon Dr. T. T. Myers, in his usual strong manner, presented a most helpful line of thought under the caption, "Our Text Book." He produced no uncertain sound as to what was Juniata's attitude toward the Bible. It was the writer's privilege to discuss "Some Rural Church Problems" during the next period, the open forum of which became intensely interesting, when the discussion considered ways and means of uniting, in a satisfactory manner, the community into one effectual organization.

Our dear brother, J. M. Pittenger, instead of being able to meet his period was sick, and craved the prayers of God's people. On short notice, Mrs. Kathren Holsopple substituted, and spoke about mission work in India, particularly at their former station, Vullti. The following day, at the same period, Bro. Q. A. Holsopple spoke forcibly, having for his theme, "Some Problems That Face the New Missionary." This address was attended by our large group of volunteers, as well as by many others. Surely, every one who is thinking of becoming a missionary, received valuable first-hand information.

Dr. Charles Inglis, of London, white through long service, but keen of perception, and forcible in the presentation of truth, whose field of service has not only been in England, at such places as Keswick, but likewise in similar places in Australia, Canada and the United States, brought to us a number of messages that shall not be forgotten. His presentation is largely expository. His first address, "The Ministry of Suffering," comforted every one who has ever endured affliction. His "Failures in Disciples" caused deep heart-searchings. His "Eightfold Privilege of the People of God" awakened new determination to make use of the Lord's power in a larger way. His "Redemption, Its Meaning, Its Extent, Its Results," gave no uncertain sound about salvation through blood. In his "Marvels of John Seventeen" he opened up God's wondrous love and purposes for all his children, while in "Paul, the Ambassador," he brought a strong example of devotion to a great cause, and in "Paul, the Model Servant," his last address, he set forth the spirit of service which should characterize all Christians. Dr. Inglis' messages had freshness and point much appreciated.

Imagine my surprise, when I learned that Dr. Richard Hill, of Brooklyn, N. Y., who also was to appear on the program, was none other than the dear brother whom I met in Persia in 1913. He was then at Tabris, a missionary for the Plymouth Brethren, and with him I had a never-to-be-forgotten day of fellowship in Christ Jesus. He was kind enough to review my manuscript, relating to the Nestorian solicitors in this country. To realize that he was in this country, and would be with us a few days, was most precious to me. When one has a little idea of the conditions in Persia and what Dr. and Mrs. Hill passed through, it is no wonder that he should want to discuss "Is God Knowable?" This message and the one following—"Consecration"—were both stimulating meditations. His "Studies in John" sparkled with gems of truth. Instead of framing his own ideals of a "Model Missionary," he led us along unusual paths in the life of the woman of Samaria at Jacob's well. Of course, his "Unfinished Task" was largely a survey, and touched upon our relation to the World's need, while his closing address, "Revival and How It Comes About," was bristling full of happy suggestions.

Dr. M. Hadwin Fischer, of the State Sunday School Association, was not a whit behind the other speakers with his messages on the Sunday-school and kindred lines. His "Community Christian Education" was not theory but the revelation of things he himself had successfully tried out. "The Need of the Hour" was a strong plea for more systematic and capable religious instruction. He is a strong advocate of giving more religious instruction to the public school scholar, and favors the plan that the church provide this training, and that the school give proper credit.

It was hoped that Bro. A. C. Wieand, President of Bethany Bible School, would be with us during the entire Institute, but other engagements prevented his coming till Wednesday afternoon. Then he brought to us, under the subject, "Conditions and Methods of Bible Study" those hints and principles which will open the Word as God would have us know it. His "Prayer Life and Spiritual Power," as well as "Presence and Power of the Holy Spirit," bore the same spiritual impress which has always marked his work. In "The Coming and Overcoming of Temptation," he pointed out that preparation which will give grace for overcoming and in "The Ear-marks of a Christian" he stressed those spiritual tokens which identify the child of God with his Lord and Savior.

The Institute was held in the Stone Church and here, during the week, chapel exercises for the college were conducted by some one of the many visiting ministers.

These devotional moments were most helpful. At the last chapel hour Dr. Ellis prolonged the service, and in a very impressive way summed up the week's blessings.

Ministers and others came from far and near, and went away thanking God for what they had heard, and what their hearts had felt. Parents took occasion to visit the college on this occasion. Students were permitted to miss class, to attend such lectures as they elected, and many availed themselves of this opportunity. The week was a most blessed waiting before the Lord. The change from January to the first week of December, seems, on the whole, to be a good one.

Galen B. Royer.

Huntingdon, Pa.

LIVE OAK, CALIFORNIA

Nov. 13 our Aid Society gave an open program and social. The program was designed to awaken new interest in the activities of the Society. An offering of \$32.16 was raised.

Nov. 15 Brethren C. Ernest Davis and S. F. Sanger came to our congregation in behalf of La Verne College. They were with us two evenings—the first being used in presenting the financial situation of the College. We decided to pay our portion of five dollars a member.

Thanksgiving Day we enjoyed an all-day meeting. The morning service and part of the afternoon were devoted to a Thanksgiving program and a sermon by Bro. Gilbert Brubaker; the afternoon to a missionary service, with a sermon by Bro. Joe M. Davis. A collection of \$45 was raised for the Oakland church. A number of outsiders were attracted to this meeting, and all seemed to enjoy the programs, as well as the basket dinner and social gathering at noon. The climax of the day, however, was reached in the evening, at our love feast, at which Bro. C. W. Davis officiated.

A committee is busy on our Christmas program. Already the Christmas spirit prevails among the children who are gathering cards and pictures for the Mexicans in La Verne. Our Aid Society is also collecting clothing for the Mexican Mission.

Our revival meetings began last Monday. Brother and Sister D. Warren Shock, of Raisin City, Calif., are helping us. Bro. Shock is bringing us some splendid sermons, and Sister Shock is stimulating inspiring messages through song.

Alice Ott.

HASTINGS STREET MISSION, CHICAGO

Another Thanksgiving season, with its opportunities of bringing happiness and good cheer into homes, is past. We, at the mission, were made happy by the gifts of our brethren and sisters. Through their generosity we were enabled to give out baskets of provisions to 125 homes. It was so interesting to unpack the barrels with their chickens, dried fruit, dried corn, canned fruit, apples, jelly, popcorn, cookies and other provisions. But it was still more interesting to go with these provisions into the homes. Workers, entering the home of an aged bachelor brother, found he had just thirteen cents left. In a number of homes nothing had been provided for the Thanksgiving dinner. With what gratitude they accepted the basket! Because of this ministry of love, many people are attracted to our church services, and some of them are eventually won for Christ. May the Father bless our brethren and sisters who so kindly made it possible to bring cheer into these many homes!

On the Sunday before Thanksgiving the children of the Primary and Beginners' Departments gave a program for their fathers and mothers. At the close, all were served with refreshments. None can estimate the value of such gatherings. The social touch is much needed in church work. Many of these parents are not Sunday-school attendants themselves, but they do not object to their children attending. When they are shown actual results of the children's attendance, they are much more interested.

Dec. 13 officers for the coming year were chosen: Sunday-school superintendent, Mrs. Wayne. Gerdes; church clerk, Ethel Dyer; correspondent, Bertha Frantz; "Messenger" agent, Mrs. Mary Dyer. The officers for the past year were hard-working and faithful, and we have every reason to believe that the work will move forward under the leadership of those for this year.

Mrs. Merlin Shull.

PITTSBURGH, PENNSYLVANIA

The Pittsburgh church is enjoying a steady growth, for which we are, indeed, grateful. Since our last report six have been taken into the church membership by baptism, and three by letter.

Three very inspiring and helpful services were held prior to our fall love feast, which was held on the evening of Oct. 29, with a large attendance, including members from the Birdville Mission. Our pastor and elder, Bro. C. Walter Warstler, was assisted by three other ministers—Brethren Horner, Broadwater and Johnson.

Sunday evening, Nov. 5, the final chapter of the Temperance Pageant, entitled, "The Voice of the People," was rendered before a large audience, including many neighbors and friends of the church. We feel that much credit

is due those who worked so faithfully to make this splendid contribution to the temperance cause so successful. The committee in charge consisted of Miss Fern Baer, who directed the pageant, Mrs. J. N. Hoffer and Mr. Merle Brallier, in charge of the music.

Nov. 12 a special meeting, built around the men of the church, was held. The men met in the basement and attended service in the main auditorium in a body. The speakers of the evening were Prof. Calvin Bowman, Prof. Horace Horner and the pastor. This was, indeed, a splendid service. An inspiring Thanksgiving sermon was delivered by our pastor on Sunday morning prior to Thanksgiving Day. The thank-offering was taken in the old-time way, the audience passing in single file before the offering baskets, which were placed in front of the pulpit.

Wednesday evening, Dec. 6, the congregation assembled in regular quarterly council, with our elder and pastor presiding. The main business of the evening was that of

electing church and Sunday-school officers for the coming year. Bro. A. O. Horner was reelected Sunday-school superintendent; Bro. Calvin Bowman, trustee (five-year term); E. L. Rupert, church clerk; Bro. William Keller was reelected president of the Christian Workers' Society. Brethren Broadwater and Bowman were elected members of the Sunday-school Board. We feel sure that these officers have entered into the Master's work with renewed interest and enthusiasm.

The teacher-training class is progressing splendidly. They have just completed the examination on "The Teacher."

Preparation for our Christmas program, which will be given on Friday evening, Dec. 22, is now under way, and we are looking forward to a very happy occasion. A Christmas party is being planned for the Beginners' and Primary Departments on Saturday, Dec. 23. Two of our organized classes are planning to supply Christmas baskets to needy families.

Helen McWilliams.

The Forward Movement Department

CHAS. D. BONSACK, Director



C. H. SHAMBERGER, Assistant

Conditions for Successful Investment

It is the investment of life we have in mind. But since the word *investment* comes from the field of finance, it is here that we shall find an understanding of the law of its use.

First, the worth of money for investment is limited to its current value of the country in which the investment is made. A millionaire in Austria, at the present time, might be a pauper in the United States, and vice versa.

Second, in making an investment of money, if we would expect any income from it, we *must* turn it over where it shall contribute to and serve the needs and business of another. In our possession and at our service *alone*, we could expect no share nor interest from the resources of *another*.

Third, we can only expect permanent and legitimate returns from our investment when it is placed where it contributes to the welfare and future needs of the race. Practically all great fortunes, that are honorably accumulated, are the result of either the foresight or the good fortune of those who invest and work in the direction of the future growing needs and happiness of the people.

With these three basic laws in the investment of our money, we can readily make the application for the investment of life. God can only use that which has value in his Kingdom. The selfish and sensual motives of life must be exchanged or transformed into the coin of love and virtue in motive and deed, which is current in the eternal Kingdom. Many of us have failed in our investment of life, because we have carried so much of 'sin, perhaps hidden away, which sooner or later hinders the success that often seems apparent.

In the second place we fail to get the proper returns from our life investment because we insist in holding on to our life for selfish purposes. Selfishness is so subtle and persistent. It is hard to give up absolutely. We feel we know better. The great loss in financial investment is because of misplaced forces through the selfish desires for big and quick returns for ourselves! So also in life. If personal honor, position, opinion or desire is hidden away back somewhere in the motive of our service, we shall likely be disappointed in the returns therefrom! I must provide the interest on the money invested in *my* business!

This is Jesus' point in his statement: "Verily they have their reward," to those who pray or give alms for selfish reasons. Only as my life is given in service for the Lord, can I expect reward from him!

Finally, let us not be fooled by the apparently get-rich-quick scheme of life investment. Take the longer perspective of life's permanent values. There is the selfish purpose to force our right, which brings bitterness in the morning! The ultimate good and blessing for all men are reached by the path of Jesus of Nazareth. It may seem slow and loss now, but it must win, for he has all power! Let us invest our lives with him, at any cost, for in so doing we shall have

a hundredfold in this life, with persecutions, and eternal life forevermore!

Forward Movement Calendar for 1923

It is impossible to suggest a general program which will fit into the specific needs of every local congregation. It would be folly to make any such attempt. However, there are certain great doctrines which should be treated in the course of a year. There are also certain seasons of the year which lend themselves to particular emphasis. At such times a majority of our churches might engage in concerted observation. The accompanying calendar is presented upon that basis. It is not inclusive or detailed, but points out some features which may well be treated some time during the year; others, in which the great majority of our churches might engage at the same time.

January.—The Bible the Word of God; the church fully organized for the new year; intelligent planning of adequate finances through budget or otherwise.

February.—The Gospel the power of God; righteousness as a factor in the life of our national leaders; preparation for evangelistic effort preceding Easter; city evangelism. (Different ones have recommended Fagley's "Parish Evangelism" as being especially helpful. Other books on evangelism: "Pastor and Evangelism" and "Pastoral and Personal Evangelism" by Goodell; Brethren Publishing House.)

March.—The depravity of man; stewardship of prayer, possessions and personality; self-denial week, March 25-31; enrolling as tithing stewards. (Stewardship and tithing literature is sent upon request to the Forward Movement. The illustrated lecture on this subject is particularly helpful.)

April.—The atonement; Easter, April 1; receiving the title from self-denial week and reporting to central office; enlistment of young people in Christian callings.

May.—Pentecost and the power of the Holy Spirit; planning for the Vacation Bible School; every-member canvass for missions and other general work of the church; report of canvass to Forward Movement by the local director.

June.—The church the body of Christ; Annual Conference, Calgary, June 12-21; mission workers at home and abroad; contribution of the Church of the Brethren to the religious life of the world; offering to college.

July.—The Gospel and government; summer conferences and assemblies; appointment of delegates; maintaining standards during summer months.

August.—The Gospel and everyday life; rural evangelism (see books referred to in February); reports of summer conferences; planning for program of fall activities.

September.—Christ and industry; every-member canvass for Rally Day; meeting the needs of the community; men's work; reaching the high-school student; enlisting the indifferent; preparation for School of Missions.

October.—Jesus and home life; the family altar; School of Missions; young people studying the history of the Church of the Brethren (write Christian Workers' Board, Elgin, Ill.).

November.—The goodness of God; the obligations of citizenship; our church publications and literature; the stewardship of thankfulness; stewardship reading contests; home missions.

December.—The Advent; attention to incompleting efforts; annual reports, local and general.

—From the 1923 Yearbook.

THE ROUND TABLE

Another Year

BY B. F. M. SOURS

Last night we could hear the far steeple's wild ringing
At twelve of the clock, when the meadows were still,
And if we had hearkened, the angels were singing,
Still singing the Story of peace and good-will.

The springtime of daisies, the summer of praises
Sped over the pastures, and hied far away;
The glad year meandered through wild-tangled mazes,
And brought us again to a glad New Year's Day.

Praise God for the blossoms—the violets tender,
Wild-roses of summer, then bright golden-rod;
The lovely chrysanthemums good-bys to render,
Then journey the way by all other years trod.

Yes, blossoms and storms, and glad rainbows of story,
And blue skies and harvest swept over the plain;
A year has far sped, with its burthen of glory,
And until the judgment ne'er comes back again.

But who is this comer, with springtime and summer,
Who knocks at our doors, with his pack on his back?
Come in! Joy we render, thou New Year! We tender
Glad welcome! What hast thou for us in thy pack?

Is it gladness or sorrow, thou hast for the morrow?
We trust in the care of the Father above.
On thy chariot streamer we read: "Thy Redeemer
Will cuddle thee close on his bosom of love!"

Come, New Year of Story! Come, scatter thy glory
All over the continents, spreading the fame
Of him who was given men out of far heaven
To lead to the Father; then praised be his name!

So, over the blindness that sees not his kindness,
God sends his swift angels as bright charioteers,
To fashion the story of infinite glory—
Love's gift to mankind of the swift passing years.

Mechanicsburg, Pa.

Two Views of Life

BY ELGIN S. MOYER

Part I.—The Pessimist

THERE are two opposite views of life, and attitudes toward it. Perhaps most of us do not accept either of these attitudes in their more extreme aspects, as our manner of thought and practice, but we have seen people who seemed to us to be extremely pessimistic, and others, who seemed to be ultra-optimistic. While, perhaps, none of us, who read these lines, come under either extreme, I doubt not that most of us lean more or less in one direction or the other. Do you have the pessimistic or the optimistic turn of mind? Let us, for a moment, see if we can find out where we stand, by comparing our line of thinking and acting with some expressions and deeds of people whom we consider to be somewhat pessimistic. Next week we will check up our lives with the optimist.

Our pessimistic brother says, when the sun shines: "I fear we shall have no rain, and everything will dry up." Then, when it rains quite a while, he says: "I fear it will never stop raining, and all our grain, and everything else, will be spoiled." If the weather has been exceptionally favorable and pleasant, he will say: "Yes, but we'll pay for it later on." If he goes to the garden, to gather roses, he does not enjoy them, because of the thorns that may prick his fingers. When he goes to church, and you ask him how he is getting along, he will respond: "Oh, I can't complain," making you feel that he would like to have something about which he might complain, but is just feeling too good to have any ills or complaints. In your conversation with him, during your Sunday afternoon visit, he will tell you that times are not like they used to be. Everything is going to the bad. The neighbors are not as sociable and helpful as they were when he was a boy. The church is becoming apostatic. In fact, the whole world is getting worse and worse. Life is scarcely worth living any more.

You begin to feel that this man is looking for all the dark things—all the bitter things of life. He is like the pessimist, who always held the quinine in his

mouth, until it was all dissolved, that he might enjoy all of its bitterness. He makes you think of Lazy Ned, who lost nearly all the joy of his coasting, in the contemplation of the climb he would have to make, before he could coast again.

Oftentimes our troubles and our difficulties are just what we make them, or what, perhaps, we imagine them to be. Some time ago there appeared, in the *Missionary Visitor*, a picture of a pessimist who was emptying a bucket of water into a little streamlet, and then complaining that he could not cross the raging torrent. Many of us are like this man. We do not call ourselves pessimists, but we make many of our own troubles, or imagine so strongly that we have them, that, by and by, we are confident that we really do have them.

What is life to us when we make it a constant thorny, uphill climb? Are we in a mood or disposition to make a great contribution to the world? Are we able to accomplish the work for which we were created?

Chicago, Ill.

Will We Wear Out or Rust Out?

BY A. B. COOVER

We may learn a valuable lesson from the entrance of Mrs. A. P. Crawford into Columbia University at the age of seventy-one. Many people, long before that age, have become so rusty as to be like a knife which I once found—not at all like itself. Yes, we mean just that: A human can change through inactivity until he is chiefly animal, with few recognizable human traits. Both mind and body, without normal exercise, lose the fine burnish and efficiency of the standard life, and begin to retrograde. Twilight is not to be a place of pious resignation and gloomy forebodings, but a zestful, well-lighted workshop, wherein he or she will employ the brain, and thus prolong their useful activities. Work is man's natural estate. By activity, within the bounds of prudence, man thrives and becomes the stronger. The employment of either mind or muscle—unless the process be protracted to the point of fatigue—strengthens the mental and physical attributes of man.

Statesmen are not striplings, neither are they middle-aged men. Commonly they are well advanced in years. At an age when many business men retire, they are still in the lists, exuberant with the vigor of youth, and the sagacity of seasoned experience. At an age when we begin to note the signs of mental decay, in men who have retired, these more active mentalities are more brilliant than ever.

This argues that an occupational influence is of prime importance in the preservation of life itself.

There are exceptions of course. A dolt may live to be a centenarian. But, generally speaking, the active mind survives longest in its tenement of clay.

An interest in life is the main thing. Once that is lost or abandoned, or supplanted by a mere acquiescence in life, the flavor of existence has departed. The world needs more men and women of such an age as Mrs. Crawford, who are unwilling to rust out.

Grants Pass, Oregon.

A Strange Paradox

BY ARCHER WALLACE

In a volume of addresses to young men, Henry van Dyke asks how it is that King Solomon, surrounded by everything which he could wish, was nevertheless unhappy. It is certainly something of an enigma. The King had the delight of an understanding heart. He was wealthy beyond the dreams of avarice. He had realized a great ambition by erecting a magnificent temple. At no time in Hebrew history had the nation been so prosperous. Yet withal the King was unhappy.

Dr. Van Dyke answers his own question by saying that Solomon was unhappy because he sought so deliberately to be happy. He sought to get pleasure rather than to give it. He tried to get a great deal out of life without giving very much. He never lost himself in any noble or unselfish pursuit.

Jesus uttered, what seems to us, the strangest of paradoxes: "He that loseth his life shall find it." Jesus was wiser than Solomon and, as the years go by, it becomes increasingly evident to us that Jesus was right. We can not find peace until we enter the path of self-sacrificing usefulness. To make pleasure-seeking the main business of life, will inevitably spell failure, for not only will our lives have been selfish and useless, but, by a strange law, we shall miss the very thing we aimed at.

"All through life I see a cross,
Where sons of men yield up their breath;
There is no gain, except by loss,
There is no life, except by death."

A great preacher contrasts Jesus with the great Roman emperor who was reigning at that time. The Emperor was Tiberius—the most powerful of living men, the ruler of the greatest empire the world had ever known. There seemed to be no limit to the power of Tiberius—no barrier to his pleasure. He built a home upon an island and it is said to have been one of the most beautiful ever erected. Surely, if any man had a right to expect happiness, Tiberius was that man, yet historians have left it on record that he was a man of gloomy and unhappy temperament. Like King Solomon, he missed the very thing that he was so deliberately seeking.

In contrast with him we have the case of Jesus—a humble Galilean peasant. He had no palace—not even a place on which to lay his head. He had no army at his disposal and his followers were a few timid peasants and fishermen. He was despised and rejected of men. Yet withal his soul was filled with a sweet peace that the proud Roman Emperor knew nothing of. He spoke to his disciples of *his joy* and *his peace*, which the world could not give and which it could not take away.

Toronto, Ont.

Resources

BY WM. J. TINKLE

WHEN a man deposits his money in the bank, we say he has resources. His money is stored-up power. He can buy tools that will increase his efficiency in his work and also his earning power. He can buy books to increase his brain power. He can buy some vehicle of conveyance to save his time in traveling, so that he can do more work.

If this man draws his money out of the bank and invests it in a home, he has no money on hand to buy the above articles, but he can get credit at the bank equal to the value of his property. But a man's money is not the only thing that gives him credit. If he is an honest man, hard-working, and is known to meet his obligations promptly, he can get credit, perhaps, as easily as the one who has money invested. Thus good habits are a resource, as well as money.

Health is a resource that makes the one who has it far stronger than the one who has lost it. Like a house that requires continual attention, to keep it in repair, so our health needs to be guarded as a valuable asset. If a few shingles come off the roof, the plastering may be ruined. And, like a bank account, our health can be checked out in a short time, or it may be renewed from time to time, so as to draw interest.

Our worldly resources are liable to loss unless we exchange them. If you should go to England, you would exchange your dollars and cents for shillings and pence. We can exchange our earthly resources for treasures in heaven, by using them to do good works. In that land where there is neither moth nor rust, there is no chance for loss. What a wonderful investment!

How poor is the man who neglects the resources that abide! Sometime he will awake to the fact that he was formed to be eternal; while the earthly things about him drop away at death, leaving him to go on and on—naked and starving and alone.

Let us guard all our resources, and may we give particular attention to the investment that never fails!

Portland, Ind.

HOME AND FAMILY

God of the Years

BY EDYTH HILLERY HAY

Thou infant year, God-born—
Hidden thy mysteries now, but soon to be revealed;
Hail we thy first fair morn—
Thy Alpha of a thousand things concealed.
Oh, God of Years, make this thy best thus far—
Best, as in us thy holy will is wrought,
Thy blest commands are taught, and worked and lived.
Best as for brother and for friend,
Thy children live, and all are edified;
Best for the souls who have not heard of thee
And of a loving Jesus who for them was crucified.
Best for a weary, restless, agitated world;
Lord, may this year sweet panacea hold
For human ills and human woes.
Grant that our nineteen-hundred twenty-three
Supremely blest and beautiful may be!

Goshen, Ind.

Worth-While Monuments

BY LEO LILLIAN WISE

"WELL, well, if here aren't you folks," beamed Uncle David. "Why I hadn't heard of your being home again. Come right in."

Aunt Ella and Priscilla, having heard Uncle David's warm greeting, hurried in from the kitchen, where they had just finished the supper dishes, to greet Norman and Harriet Brown, who had spent a two weeks' vacation on a motor trip.

"And I suppose you saw a lot of interesting things," continued Uncle David.

"Anyway, we saw so much of interest that we are planning our next vacation," confessed Harriet.

"Then you will have something the entire year to look forward to," remarked Priscilla.

"Indeed we will, Priscilla," emphasized Norman. "We had the best time this year."

"Uncle David," began Harriet, "you would have enjoyed it, I know. I had my note-book with me, and I would jot down the names of farms, as they were painted on the buildings. One is surprised at the variety of names. Then, again, I would make a note of some quaint old building.

"And one day we drove off the beaten path, just a little ways, and stumbled onto one of the most picturesque old churches it has ever been my pleasure to behold. I learned afterwards that it is the third one on that identical spot. This present one is quite old, and in front has a large porch, enclosed at either end, and with the prettiest pillars reaching to the roof."

"And back of it was the old cemetery," interrupted Norman. "Everything was just as neat as a pin. Some of the grave-markers recorded deaths in or about the year 1800. There were no stones of magnitude in that cemetery, but it all spoke of love and care."

"Farther on," Harriet took up the story, "we went down, down a long, steep, winding hill, around double curves, on into the prettiest little valley imaginable.

"Then we came onto a little old, quaint village, where some of the houses were very old, built after queer, substantial fashions of long ago. And planted in the center of the village was one of the nicest library buildings it has ever been my pleasure to see. I begged Norman to stop. Near the top of the building, in front, was a bronze reproduction of the head of the man who had given the library. He is a prominent manufacturer of our country. Then there was nothing to do but to go in and hear the history of it.

"We were met at the door by the librarian—a truly remarkable woman, when you get acquainted with her. She is one who believes that the desire of achievement should be to do an honest day's work with the tools and opportunities given to you. She welcomed us in and then showed us about.

"The reading-rooms are spacious, and some thirty or more publications, all of high order, were on the tables. I noticed the *Christian Herald* and, let me tell you, it looked weather-worn or—should I say?—han-

dled? Then, of course, there were the different rooms where the books are kept.

"Down in the basement were rooms for community affairs—a kitchen, well-equipped, and a dining-room where a large number of people can be seated at once. Another room was used for small gatherings—I suppose club-meetings or political councils. The wood-work all looked very good.

"The man who had given the library, had been born in that town, and wished to do something as a memorial. He took a personal interest in all connected with the building, and set aside a perpetual fund for maintenance. Now, don't you think that was a splendid thing to do?"

"Indeed, I do," replied Uncle David. "I suppose that in some of the large cemeteries you saw splendid monuments?"

"They weren't always in the large cemeteries either, Uncle David," said Norman quickly.

"I'll warrant they were not. But how much better a monument of this kind, than if that same man had spent his money for some magnificent marble edifice. Of course we all like to look at beautiful marble, but, after all, that doesn't warm the body or feed the mind. How soon do you suppose this man will be forgotten who has given the library to his native village? Not for many, many years, because his monument is of the enduring type. I like what you have to say of the librarian—what lessons of right ideals she will instill into the lives of others, to bear fruit in days to come."

"Do you remember the letter from Ernest?" questioned Priscilla. "He told of a visit to a burying-ground that is historic and contains the remains of many notables. He spoke of the simple marker for Andrew Carnegie and the very elaborate, expensive one for John D. Rockefeller. He said there was such a contrast between the two."

"Yes," nodded Uncle David, "people have different tastes. But while we want markers to our graves, would it not be better to spend a little less on them and put the extra money into something more enduring? One might endow a room in a hospital, or a special fund on the mission field."

"I guess David means, if we look around we will find some suitable place to put our extra money into," placidly remarked Aunt Ella.

"Takes Aunt Ella to top off things, doesn't it," dryly remarked Uncle David, with a sly glance at the others noted delightedly.

Bellefontaine, Ohio.

The Captain's Story

BY A. V. SAGER

It was in the autumn of 1920 that a gentleman was seated on the upper deck of an ocean liner, bound for Europe. The gentleman was attracted by a child about nine years old, whom he had not noticed before and who came skipping along. The child paused before him and looked him in the face with an interested, childish look. He noticed something peculiarly attractive about her. She had a dark face, large and expressive eyes and an unusually intelligent face for one of her age.

In a fatherly and friendly way he asked her name.

Her answer was: "My name is Lili."

"Where is your mother?"

"My mother is dead."

"And your father?"

"My father is the captain." The father was an American, but the child's ways and movements were not Caucasian.

This started a train of thought about the interesting episode, and the gentleman determined to find out something more about the matter, if he could do so without seeming too curious.

As the voyage continued, he and the captain became intimate friends. One day, in their talk, he referred to the child. Then it was that the captain opened up his heart. He had a vast amount of knowledge about the East and its people, acquired by travel and experience. He began, "That child's mother was a well-

bred Turkish woman." (The story would be too long to enter into all the details.) "For years I served as second mate on a merchant vessel between America, England and Mediterranean ports, principally Constantinople. As an officer, it was my privilege to enjoy the hospitality of many of the best families at these ports. Whether I abused that friendship is a question that we will waive for the present. We would often spend a week or so at Constantinople, loading and unloading cargo.

"It was here that I met the woman that I carried off—not unwillingly, of course, and married. I was smoking cigars and sipping Turkish coffee, one afternoon, at one of these houses with my host. When I chanced to step outside, I met in the arbor the most beautiful woman I ever saw. We merely nodded and passed on, but it was then that I determined to see more of this woman, and I did. It is needless to enter into details, but love knows no barriers. It will scale the highest walls of a Turkish seraglio. I took her to the vessel, hid her from the captain and the crew until we got in midocean, and at the first Christian port we got married. Sailors are not allowed, as a rule, to take their families on a voyage, but under the circumstances I was permitted to take my wife. Then, in a year, we had a baby—this girl. In another year we were again at the port of Constantinople. One night I suggested to my wife that we go ashore and take a stroll. The baby, then two years old, was asleep. My wife had on American clothes. We stepped into a bazaar, sat down to a table and, European fashion, sipped coffee and ate Turkish sweets. Suddenly she excused herself, stepped into a curtained passageway, and I never saw her again. It was as if the earth had swallowed her up.

"I have thought it over for years, and have never come to any conclusion. Could she deliberately desert her child? Did she so hunger for the old life that she could desert her offspring? Were there agencies that were looking for their opportunity, and was her body resting on the bottom of the Bosphorus? You know that a Turk never forgets, never forgives, when he thinks he is wronged.

"Yes, I think I understand the Moslem temperament and character as well as any man. I never fully understood my wife. We were born and raised under entirely different conditions. Whatever the Turk is, he has acquired through many centuries of environment and fixed habits. If these are to be changed permanently, it must come from within, and it can not be done with guns and bayonets. The Turk is by nature very vindictive and revengeful; he is a creature of obedience to superiors. He may be your best friend, but will cut your throat, if ordered to do so by those higher up. 'The Unspeakable Turk,' was a phrase coined by Gladstone, but he is not as ferocious as he is often pictured by writers. He is really a good citizen and a kind parent, according to his knowledge. He is capable of doing almost anything, under certain conditions, but if history is true, so are the Greeks and Armenians. If half is true of the atrocities ascribed to the Turk, who were some of the first aggressors? At the instigation of Pope Benedict VIII., did not the Pesons conquer the Arabs of Sardinia about 1016? In the Thirty Years' War, from 1060 to 1090, did not the Normans, under the banner, blessed by Pope Alexander II., wrest Sicily from the Arabs?

"It is stated that when the Crusaders captured Jerusalem, the blood of the heathen, so-called, flowed in the gutters of the streets. In our day, what do these fighting bishops mean, when, on the one hand, they urge England and America to send battleships and armies, and either kill the Turk or drive him into the desert? When the great war was near the end, they said: 'Now we will get rid of the Turk,' but with all their maneuvering and diplomatic scheming, he is still here and very much alive. He may prove a valuable neighbor if they give him a square deal, and if they do not try to make a football of him.

"An intelligent Turk told me that they hated the English. They were for anything that would destroy the Turk, if they saw a chance. They did not like

(Continued on Page 826)

AMONG THE CHURCHES

Calendar for Sunday, Dec. 31

Sunday-school Lesson, Review.

Christian Workers' Meeting, The Reader's Problem.—Eccles. 12: 12. * * * *

Gains for the Kingdom

One baptism in the Rummel church, Pa.

Three baptisms in the Armourdale Mission, Kansas City, Kans.

Six baptisms in the East Wichita church, Kans.—Bro. Crist in charge.

One was baptized and one reclaimed in the French Broad church, Tenn.

Three baptisms at Mechanicsburg, Pa.—Bro. S. M. Stouffer, of Newville, Pa., evangelist.

Nine baptisms in the Conestoga church, Pa.—Bro. S. G. Meyer, of Jonestown, Pa., evangelist.

One baptism in the Yellow Creek church, Ind.—Bro. Chas. Oberlin, of Logansport, Ind., evangelist.

Eleven baptisms in the Larned church, Kans.—Bro. H. A. Frantz, of Red Cloud, Nebr., evangelist.

Five baptisms in the Des Moines City church, Iowa.—Bro. Robert Sink, of Ankeny, Iowa, evangelist.

Eleven baptisms in the Rock Creek church, Kans.—Bro. C. E. Schrock, of Falls City, Nebr., evangelist.

Five were received into the West Goshen church, Ind.—Bro. Reuben Shroyer, of North Canton, Ohio, evangelist.

Twenty-three baptisms in the West Charleston church, Ohio.—Bro. J. A. Robinson, of Pleasant Hill, Ohio, evangelist.

Nine were baptized and two reclaimed in the Garden City church, Kans.—Bro. E. D. Steward, of Abilene, Kans., evangelist.

Three baptisms in the Fairview church, Georges Creek congregation, Pa.—Bro. Jacob S. Zigler, of Selma, Va., evangelist.

Seven baptisms in the Wiles Hill house, Mt. Union congregation, Pa.—Bro. J. A. Buffenmyer, of Connells-ville, Pa., evangelist. * * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. O. P. Haines, of Lima, Ohio, to begin Jan. 14 at the Beaver Creek church, Ohio.

Bro. O. H. Austin and wife, of McPherson, Kans., to begin Feb. 18 in the Ozawie church, Kans. * * * *

Personal Mention

Bro. Galen B. Royer, of Huntingdon, Pa., is to be in pastoral charge of the Fairview church, Williamsburg, Pa.

Bro. Wm. L. Gordon changes his address from Knox to Michigan City, Ind., R. D. 2, Box 189.

Bro. Chas. D. Bonack, if plans have not miscarried, is attending the District Meeting of Arkansas and South-eastern Missouri this week, held in the Broadwater church, Mo.

The Sunday School Secretary's program for this week included the Conference on Religious Education for Pennsylvania and Maryland, held at Harrisburg, Pa., the 29th and 30th.

Taking advantage of Bro. Yoder's presence in Elgin, on account of the Mission Board meeting, Bro. Wicand came out from Chicago on Thursday afternoon of last week, and the committee on Church Manual held a conference. The preparation of the Manual is by no means so simple a matter as some have imagined, but the committee is making some progress.

Writing from London, shortly before leaving for Africa, our Brethren Helsler and Kulp express their appreciation of the letters and remembrances received, too numerous for personal acknowledgment. In these are represented both those in "highest authority" and the "most lowly," and all of the eleven Volunteer Bands. For the many assurances of prayer in their behalf they are especially grateful. They were to sail from Liverpool Dec. 13 and hoped to reach Lagos by the 28th or 29th. Their address is Lagos, West Africa, care C. M. S. House.

Some time ago the Forward Movement Executive Committee appointed a sub-committee to take under advisement the question whether the Forward Movement organization should continue beyond the five-year period and if so, in what form. Bro. J. W. Lear was the only out-of-town member not already here and he was not far away, so it was found convenient for this committee to meet after the meeting of the General Mission Board. The matter is still under consideration, but some recommendations on the subject are likely to be made to the Calgary Conference.

Bro. J. J. Tawzer, of Sabetha, Kans., will be open to an engagement as pastor after March 1. Work in the country or in a small town preferred.

"We landed Nov. 18 in Bombay and can't tell you how delighted we are to be back in the work." So writes Bro. I. S. Long. The Longs were formerly located at Vyara, but Anklesvar is to be their new location.

Bro. Virgil C. Finnell dropped in unexpectedly last Friday, the 22nd. He is now working among the churches in behalf of the General Temperance and Purity Committee, and came to Elgin particularly to secure some material, belonging to the committee's work. His present headquarters are at North Manchester, Ind.

Bro. B. F. Summer writes from Bulsar, India, under date of Nov. 9: "Just a word to tell you that we missionaries are in the midst of enjoying a real feast of good things. After Bro. Blough's message this morning, I wrote in my note book, 'I never so saw my Christ before.'" It is not hard to understand this as we look over the program for the devotional meetings referred to, and the set of Morning Watch cards which Bro. Summer thoughtfully enclosed. * * * *

The Mission Board Meeting

The meeting was set for Wednesday morning, Dec. 20. It happened that all members of the Board were on the ground by Tuesday, however—most of them having engagements on sub-committee work, preparatory to the Board meeting. Thus it was found possible for the Board to begin its work on Tuesday. The meeting closed Thursday about 10 A. M.

The attendance, outside the Board's own membership, which was present in full, was not as large as sometimes happens. India was represented by Bro. A. W. Ross, and China by Bro. Ernest M. Wampler and Sisters Laura J. Shock and Bessie M. Rider. Other out-of-town attendants were Bro. Ralph E. White and wife, and Bro. Frank Sargent, all of Chicago.

Bro. A. W. Ross has not been in good health since his return from India. He was at the point of a breakdown when he left with his family for America, on their furlough, and on the way home suffered a partial stroke of paralysis. Such is the heavy price often paid by the faithful missionary. But why don't the missionaries take better care of themselves and not tax their strength so heavily? But how CAN they, in the presence of such terrible need? Let us hope and pray that Bro. Ross and others, who are so badly needed on the field, may be brought back to normal health again!

Bro. E. M. Wampler and wife were obliged to return from China earlier than the regular time for their furlough, on account of the condition of Sister Wampler's health. This has improved much since their return, Bro. Wampler tells us—a very gratifying piece of news. May it so continue!

The Home Mission Secretary was in for the Board Meeting and will remain at his desk a few weeks before taking to the field again.

A report of the business transacted at this meeting will appear next week. On account of the Christmas holiday, the forms for this issue had to be closed too soon, to permit the report by the Secretary to be published in this issue. * * * *

Special Notices

The Mission Board of Northwestern Ohio is in search of a pastor for the Toledo church. Brethren who are available and who would consider city work, will please correspond with the Secretary—the undersigned. An efficient pastor is desired.—J. F. Hornish, Defiance, Ohio.

"Messenger" Columns Closed Earlier.—Owing to the observance of Christmas, this issue is closed on Saturday noon, instead of Monday evening following. All late news, thus crowded out, will appear in next week's "Messenger." What is here said regarding No. 52, will also apply to No. 1 of next year, which will have to close earlier because of New Year's Day.

Ministerial Conference Announcement.—The Tenth Quarterly Ministerial Conference for the Central Group of Churches in the North Dakota and East Montana District will be held in Minot, N. Dak., at 2 P. M., Jan. 8, 1923. All officials of the four churches in our Group are urged to attend this meeting, as some important business is to be discussed. We also welcome other church officials to our meeting.—Joseph D. Reish, Secretary, Berthold, N. Dak.

The Mt. Union congregation, W. Va., desires to secure a pastor at once, or as soon as possible. We have nearly one hundred members now, and fine prospects for a larger membership. One churchhouse is located in the city of Morgantown, which has a population of about 14,000. This being the home of the State University, fine school privileges are afforded. We would be glad to correspond with any ministers who contemplate making a change in their location.—Jas. F. Hamilton, Morgantown, W. Va., Box 25.

A love feast is to be held in the Stanley church, Wis., Dec. 30—so Bro. Ralph G. Rarick informs us just before closing the columns of this issue.

* * * *

Miscellaneous Mention

Church correspondents will please bear in mind that, in reporting newly-elected church and Sunday-school officers and other reorganization features, due brevity should not be lost sight of. The space assigned to Notes and Correspondence is necessarily limited, but there is room for all, if the writers will but confine themselves to matters of greatest importance.

The Federal Council of Churches has issued its annual call for the observance of a week of prayer early in the new year. The week chosen is from Sunday, Jan. 7, to Saturday, Jan. 13. The following quotations from the call are characteristic: "Both in the church and in the world there is significant evidence of a deep sense of the need of God, stirring at the heart. The religious wistfulness of many outside the churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ." "Only as we go out with Christ, taking on us, with him, the burden of a world marred through sin, can we find him for our own personal fellowship. Only as we revive our allegiance to him, can we become his helpers to bring in his Kingdom through the mighty ministry of intercession."

An active agent for the "Gospel Messenger" is sure to bring about truly worth while results—not because subscriptions come to him unsolicited, but because he so intelligently sets forth the merits of the "Messenger" that the membership is impressed by his plea. As an instance of that sort, we refer to the unique showing of the agent for the South Waterloo church, Iowa, who not only succeeded in placing the "Messenger" in the home of each member of that congregation, but also in many homes of non-members. That a congregation of that sort is well informed on church activities throughout the Brotherhood, is self-evident. Its members have every opportunity to become "zealous of good works." As to outsiders who have thus been led to read the "Messenger," experience everywhere has shown that it is the very best missionary influence with which they could be favored. * * * *

A Bystander's Notes

Measuring Life.—When the Psalmist undertook to measure life in terms of time, he specially endeavored to impress mankind with its brevity, as well as with its supreme importance. Well may we pray for and work for FULLNESS of life, beyond all else—abounding physical vigor, sincere integrity and truth of mind, and the indwelling of grateful love for the Savior in our heart. There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no life so meager, that the greatest and wisest of us can afford to despise it. We know not at what moment it may flash forth with the life of God.

Motor Cars as a Church Aid.—The National Automobile Chamber of Commerce, some weeks ago, sent out questionnaires to pastors in various sections of the country—the aim being to obtain definite statements on the status of the automobile in relation to church advancement. As a matter of fact, the motor car is being regarded, by some of the pastors, as a great asset to church activities. Others have been impressed by the equally obvious fact that the automobile offers an ever-present temptation to lure its possessors away from sanctuary services. Despite all that, it must be admitted that the automobile has been a great aid to the pastor who, in possession of such a convenience, can triple his parochial visitations with perfect ease. The question as to whether cars tend to increase the attendance at services, or whether they are likely to diminish it, seems to vary with the locality cited. Quite pertinent, on that point, is the conclusion of a Washington pastor: "The car may be a church aid, but it must be GENUINELY CONVERTED."

Don't Turn the Wick Too High.—Have you ever pondered the real significance of the "SO SHINE" in Christ's exhortation concerning the light within, that is to make visible the "good works," and to cause people to "glorify the Father which is in heaven"? A lady, speaking in a missionary meeting, related with satisfaction how she had given the people, in the house where she lived, "a piece of her mind," because they had done something she considered wrong. When she sat down again, well satisfied with her incisive testimony, the mission leader made this significant remark: "It is a good thing to let your light shine—but don't turn the wick too high." It is a most suggestive thought. All too true it is that some very good people—even leaders—try to let their light shine too much—turning up the flame till it smokes and splutters! Their undue zeal causes them to scold, and perhaps they are inclined to exhibit just a touch of real temper. Probably all of us do well to remember that it is the steady, kindly light that helps. Don't turn the wick too high!

AROUND THE WORLD

Increasing Automobile Accidents

According to government statistics, the death toll for 1922, by automobile accidents, will reach 13,000. At least 40,000 people were maimed. One-third of the number were children under fifteen. The motor car casualty lists are daily growing longer, despite all efforts to regulate traffic. At each main street crossing in Washington, D. C., special signs urge the pedestrians, as well as the motorist, to exercise due caution, but the cars still continue to kill and maim. Counting the average earnings of each of the killed people at the rate of one thousand dollars a year, and estimating the life expectancy of all who thus died at but ten years each, we would have the enormous total of \$100,000,000. That would be the earning power of the people, eliminated by automobile accidents in one year.

Our Pleasure-Mad Age

Press reports relate that at a recent football game in Coaldale, Pa., ten thousand persons were interested spectators. Suddenly the fire alarm announced that a conflagration was raging in the outskirts of the town, but not a single one of the onlookers stirred from his seat. The game went on as though nothing had happened. An appeal was made, finally, that the firemen, at least, come to the rescue, but there was no response. Seemingly the love of pleasure has so completely taken possession of humanity, at the present time, that even the call to obvious duty is callously disregarded. In apostolic days some were "lovers of pleasure more than lovers of God," and the present age does not seem to have made a really perceptible improvement.

Bogus Relics in the Orient

According to Dr. S. H. Langdon, professor of Assyriology at Oxford University, the conservative East—imitative of the sharp practices of western nations—is doing quite a business in the manufacture of false antiques. This is especially true of Egypt and Mesopotamia, and Dr. Langdon cautions prospective tourists against being imposed upon by fraudulent dealers. He says that wealthy Americans are duped out of millions of dollars annually by this traffic. Practically every collection, brought to America and England during the last decade, contains forgeries. Many Mesopotamian relics are made by a colony at Bagdad, but thousands of people are engaged in the "relic" industry at Cairo, Egypt, the home of the forger who lives on the credulity of tourists.

Methodists Urge Disarmament

At the recent Baltimore Conference, the bishops of the Methodist Episcopal Church took an unequivocal stand in favor of complete disarmament. They favor the dissemination of peace sentiment, not only in the homeland, but throughout the whole world. To this end they expressed a desire to cooperate with any other religious body, hoping, by a united endeavor, to bring about results that will be really effective, and that will eventually work for peaceable relations everywhere. To the writer of these lines a plan like the one outlined above has always appealed as being a most practical endeavor. "In union there is strength," and why not push forward a peace propaganda, backed by the united strength of as many church workers as are willing to join forces to that end?

"What Hath God Wrought?"

When we talk of China as a mission field of promise, few of us realize that Christianity has been preached in that country, by Protestant missionaries, for only one hundred and fifteen years. With a people so decidedly conservative as the Chinese, the growth of Christianity was naturally slow at first, but in later years it moved forward by leaps and bounds. In 1807 Dr. Morrison was the only missionary. In the first seven years he won but two converts, but by 1842 the number had increased to 26; by 1887 to 30,000; by 1913 to 240,000; by 1922 to 400,000. The wonderful increase is truly gratifying, but the fact that there is still only one convert to each thousand of the population, should spur every devoted believer to renewed energy and diligence in Gospel promulgation.

Poland Chooses a New President

Europe's restlessness and disorderly state in general is most significantly emphasized by the ruthless attacks upon men of authority. The recent assassination of Mr. Gabriel Narutowicz, President of Poland—acknowledged to be one of the ablest statesmen of that country—is deeply deplored, not only by his own people, but also by other nations of Europe. His successor, Stanislaus Wojciechowski, was chosen by the General Assembly Dec. 20. He enters upon his duties, confronted by a number of exceedingly serious problems. Whether he will be able to guide the destinies of the Polish realm to the satisfaction of its citizens, only the future will reveal. In view of existing conditions, only the most skilled helmsman can hope to steer the ship of state at this time, without being involved in serious complications.

No Increase in Greek and Armenian Immigrants

Despite numerous appeals, especially by church organizations, that the government take action to raise immigration bars to Armenian and Greek refugees, seeking admission to this country, no such action will be taken by the administration, it was learned, according to latest reports from Washington. It is pointed out that for a move of this kind Congressional action would be necessary, and the administration feels that this is not a matter in which it should take the initiative. One thing, however, every citizen can do—he can more adequately contribute to Near East Relief, and thus provide for the sustenance of the needy.

General Wood to Remain in the Philippines

In conformity to the request of the Washington administration; General Leonard Wood has finally refused the proffered position as provost of the University of Pennsylvania, in order to continue his work as Governor-General of the Philippine Islands. While thus subordinating personal preferences to the larger sphere of helpfulness to our dependent island possessions, Gen. Wood is setting a worthy example of unselfish devotion to service. Undoubtedly he is needed where he is. In a recent address, at the opening of the Philippine legislature, General Wood recommended the granting of suffrage to women. He also insisted upon better health conditions and sanitation laws. Recent clamors for independence, by Filipino agitators, are not encouraged by Gen. Wood. He does not regard the natives as being prepared for self-government at this time.

Canada Acts Upon Her Own Initiative

As time goes on, the Dominion of Canada becomes more and more independent. She politely declined Lloyd George's invitation to join the British forces along the Dardanelles. And now she has instituted her own negotiation of a treaty with the United States, putting into practical operation the Rush-Bagot Agreement, which prevents armaments along the border—a salutary object lesson in the maintenance of peaceable relations. Canada also proposes to send an ambassador to Washington—probably Sir Charles Fitzpatrick, Lieutenant-Governor of Quebec. If every British Dominion follows the example of Canada, the diplomatic representatives at our capital will be numerous indeed. Since five-sixths of the work of the British Embassy at Washington deals with Canadian affairs, it is but natural that Canadians should wish to be their own spokesmen.

The Problem of Ministerial Support

A news item in the public press recently announced that a Newton, N. J., pastor was recently forced to add to his income by taking a job as time-keeper for a gang of road-pavers. Mention is made of the fact—humiliating as it may be to the congregations directly concerned—that many other pastors have been compelled to supplement their meager salaries by other outside work. The discussion of this matter, in the various papers, reveals the astounding fact that, in many instances, the average pastor gets less than the average day laborer. The "Washington Star" points out the fact that "these ministers have spent many years of study and preparation for their pastoral duties, and what is their reward? Constant anxiety, desperate poverty and an obligation to present a creditable appearance without the means to do so." That the situation, as described, really exists, we do not doubt, but what is the remedy? To our mind the solution of the problem, above referred to, is found in a more fully consecrated membership—one that clearly recognizes its responsibility towards the Lord's ambassador, and acts accordingly.

American Help for the Near East

While the Christmas spirit brought cheer to thousands upon thousands in the homeland, the homeless and starving refugees in the Near East were by no means forgotten. Christmas found the Bible Lands playing a new part in the history of Christianity, by accepting ten thousand women and children, who have been compelled to leave Anatolia for the sake of their Christian faith. This liberality, on the part of the ever memorable Lebanon region and especially the Holy Land, in offering the only available shelter for the great majority of refugees, is commendable, but aid from the western world is urgently needed, in order that these modern "Good Samaritans" may be able to care for the visitors so suddenly thrust upon them. The Bible Lands are economically unable to bear the whole of this new burden. In order to prevent great suffering and death, on the very ground traversed by the Loving Christ more than nineteen hundred years ago, a plan is rapidly being worked out, to use the land, now lying vacant by the loss of half the Syrian population, in consequence of war fatalities, for the temporary rehabilitation of 40,000 people. This can readily be done if America can manage to sustain these refugees through the winter. About ten thousand orphan boys are at this time being sheltered at Nazareth. It is a matter of special interest that a number of these boys are employed in the various carpenter shops of the town—possibly near the very place where, centuries ago, the youthful Christ toiled at the carpenter's bench. America, with its glorious record

in past years, of saving thousands of lives in the Near East, can not afford, at this time, to be found wanting in helpful beneficence. Not only must the lamp of Christianity be kept burning, but also must there be a systematic effort to train future leaders for reconstruction. Justice for the downtrodden and education as a means of uplift, are the only solution of the Near East problem.

Prohibition Law Openly Violated

News reports declare that 50,000 people attended the annual football match between United States Military Academy and Naval Academy teams at Philadelphia. Naturally one would have expected that the prohibition law would be scrupulously respected on that occasion, at least. An article in the "Washington Post," however, tells us: "The violation of the law was so flagrant as to be apparent to the most casual observer. It existed in the game itself. Men, and some women, drank underneath the stadium, and at night some of the hotels were filled with drunken persons. There were so many as to excite the anger of members of Congress and cabinet officials." And well it might. Apparently this country stands in sore need of more rigid law enforcement—the kind that insists upon close adherence to the stipulations of the prohibition enactment, without fear or favor.

Our Burden of Debt

This country's indebtedness is now placed at exactly \$22,624,786,459—almost twenty-three thousand million dollars. It is a large sum, and one that is well worthy of earnest thought by those who would, without serious deliberation, still further increase it by financing Europe, and, in the end, make possible more European fighting. Apportioned to a per capita assignment, the United States debt would mean \$226 for each man, woman and child of the land—not all that they own, in the way of property, but enough. There is some comfort, however, in figures that view the situation from another angle. This nation, taken collectively, would have a minimum value of a thousand billions. In comparison with that vast valuation, our debt would be but a little over two per cent—just as though a man with \$1,000 owed \$22.60. President Harding reduced the national debt 750 million dollars during the last year.

The Deadly Liquor Substitutes

Much has been said in the public press about the fatal character of the various liquor concoctions, now being surreptitiously sold to addicts of the drink habit. This fact was given renewed emphasis by an incident in a New York store-house for seized liquor. The custodian of the place noticed that a five-gallon can was badly leaking. Closer examination showed that the deadly liquid had eaten its way through the container. The custodian thereupon promptly decided that the liquid was too dangerous to be kept on the premises, and with the aid of an assistant he attempted to pour the contents of the can into a gutter. A sudden explosion of the liquid set fire to the assistant's clothing, so severely injuring him that he had to be consigned to a hospital for treatment. The custodian's hands were also severely burned. An interesting query presents itself: If the mere handling of this liquor substitute was attended by such serious consequences, what about the fate of the man who deliberately drinks vile liquor of that sort?

The Bible in the Public Schools

At a recent convention in Texas, an organization was formed to be known as "The Bible in the Public Schools Association," with headquarters at Bonham, Texas. A strong plea is made for the Bible by the Association, when it says: "Ours is essentially a Christian nation, founded by Christians, and the principles of Christianity are woven into the web and woof of our habits, customs, social life, laws, and organic structures of State and Nation." The Association declares that if the principles of government for and by the people are to be preserved, "it is absolutely necessary for the people to be educated along moral and spiritual, as well as vocational, scientific, literary, and other lines." The promoters of this significant movement claim that without the Bible-inspired moral development, "any other culture will curse, rather than bless, mankind." They firmly believe that in the Bible "will be found an absolute and final solution of all domestic and foreign problems," and that by following its teachings, we can "abolish war, allay domestic strife, insure industrial justice, beget reverence for law and order, and bring about peace on earth and good will among men." So far as Bible reading in the public schools throughout the United States is concerned, there is no uniform practice at the present time, as the policy on this matter has been wholly governed by local conditions and sentiment. The national government, of course, has no authority, either to require or to forbid Bible study—this whole subject of religion having been left to the States and the local community to handle. While it is true that Supreme Court decisions have held, in a general way, that this is a "Christian nation," no special plans have been urged for the furtherance of Scripturally-endorsed principles of righteousness and integrity. And yet the Bible is the bulwark of our liberty.

THE QUIET HOUR

Suggestions for the Weekly Devotional Meeting Or for Prayerful, Private Meditation.

Living Up to Our Responsibilities

Matthew 25: 14-30

For Week Beginning January 7, 1923

1. **Responsibilities Can Not Be Shirked.**—Look at them in whatever way you choose—responsibilities are surely perverse things from the standpoint of those who prefer to have nothing to do with them. However, disowning our responsibilities does not cause them to fade away. Even losing sight of them entirely, does not mean that we will not be called into question. There was the man spoken of in Matt. 25: 24-30, who thought he could avoid troublesome responsibility by burying the entrusted talent that had been given him to make the best possible returns. We all know how disastrously that mismanagement turned out. Even a small return is far better than not trying at all.

2. **Our Responsibilities Should Be More Than a Mere Matter of Feeling.**—The writer of these lines remembers a certain missionary meeting at which personal responsibility was brought very close home to all in attendance. Commenting on that meeting, later on, a brother made this surprising remark: "I think one ought to support missions if one feels drawn to work of that kind." He seemed to think that he was devoid of all personal obligation, simply because he was not a member of a Mission Band or specially interested in missions. To be sure, he was a professed Christian and would have been greatly incensed, had any one called his loyalty into question, but we were really made to wonder how he could shift all responsibility, for the conversion of the heathen, upon those who made mission work the special burden of their prayers and of their beneficence.

3. **The Limits of Our Responsibility.**—It has been said that responsibility is to be determined by whatever ability we may have. All will agree that the possession of talents implies that we are responsible for their use. But God will hold us accountable not only for what we ARE, but also for what we are capable of making of ourselves. Growth and development are important factors of our Christian life, and he who fails to measure up to the highest possibilities of service and usefulness to others, is certainly not living up to his responsibilities. Never say: "It is nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust, for many others besides yourself. If you use it well, it will make others happy.

4. **Our Responsibilities Are a Sacred Trust.**—Of many dispensations of Providence it may well be said that they are a sort of miracle wrought for our benefit, and it behooves us to make the most of them, not only for ourselves but for others. The very position in life that we occupy is a responsibility of no small importance. Every position—great or small—may be made almost as great or as little as we desire to make it, according as we make the most of it or the least of it. To do the necessary duties of any station may be easy enough, but to gather up all the outlying opportunities, to be ready to lend a helping hand here, to give a kind hand there, and a helpful counsel at still another place—that means a recognition of responsibility not always found. It really MEANS SOMETHING to fill—as we say—our place in life, instead of leaving it half empty. To be wholly impressed by the importance of our responsibilities, and to make our life tell mightily for Christ—that should be the ONE GREAT AIM of our existence.

5. **Suggestive References.**—Responsibility must be recognized (Esterh 4: 13, 14). Gaining knowledge as to responsibility (Prov. 2: 3-5). A whole-hearted effort (Eccl. 9: 10). Our responsibilities as the Lord's ambassadors (Jer. 23: 28, 29). Paul's pertinent warning (Rom. 13: 11, 12). Paul's realization of responsibility (1 Cor. 9: 16, 17). Our responsibility for others (Ezek. 33: 1-9). Responsibility for our giving (Luke 21: 1-4). Exercising our God-given talents (Rom. 12: 3, 6, 7, 8). All are participants of Christ's favor (Eph. 4: 7).

TOPICS FOR THE QUIET HOUR

First Quarter of 1923

For Week Beginning	
January 7, Living Up to Our Responsibilities, Matt. 25: 14-30	
January 14, A Man Who Was a Willing Bond-Servant of Christ, Philp. 3: 7-16 (Am. Rev.)	
January 21, Some Things I Believe and Why, Peter 3: 15	
January 28, Essentials in Kingdom Extension, Luke 12: 41-45; Rev. 2: 10	
February 4, The Supreme Test—Whole-Hearted Consecration, Mark 10: 17-22	
February 11, What Does Church Membership Mean to Me? Acts 2: 41, 42; Matt. 10: 32, 33	
February 18, Unity in Congregational Activities, 1 Cor. 12: 15-27	
February 25, A Faithful Steward, Luke 12: 41-45; Rev. 2: 10	
March 4, Making Our Lives Tell for Christ, Rom. 12: 9-21	
March 11, Acceptable Prayer, Heb. 10: 22; Matt. 7: 7, 8; 21: 22	
March 18, Humanity's Longing for Better Things, Acts 16: 6-10; 17: 22, 23; Psal. 42: 1-6	
March 25, The Joy of Well Doing, Gal. 6: 7-10	

The Captain's Story

(Continued from Page 823)

the Americans because they are so self-righteous and hypocritical." The captain then continued: "If the Christian world has anything of the spirit of Christ, it will stretch out its hands of brotherly helpfulness and love and unselfishness to these people, keeping out of mind commercial rivalry, backed by battleships. Now, as to the child, you have noticed something that has puzzled you—that is the Oriental nature. It is in her veins. She is different from the American children. She is not impudent or self-willed. She has a way of her own, of course, but she is a normal human being. So is the Turk, and before God he must be treated as such. To some very good Christians, he is but a miserable dog, to be used as a cat-spaw or a football, whatever way suits the purpose of other nations. He feels it and knows it and, of course, resents it. Then, in his fanatical and cruel nature, he does things he ought not to do.

"For many years I have had to do with all sorts of men, in all sorts of ways. I have had to use the belying pin and my fists, in order to maintain discipline. I know it is not the Christian way to treat human beings. Take 150 or 200 men, and coop them up in a small space for months, and even the best of them become abnormal. At times they are not themselves. There are times when one in authority can not stop to moralize, temporize, or compromise. May God forgive me if intentionally I have wronged any man.

"These are only passing incidents in the struggle of life. Sober thoughts and righteous judgment will finally prevail, where men nurture in their hearts the true purpose of life.

"Each nation must respect the rights of every other nation, or there will always be strife and endless wars."

Fairfax, Va.

A Big Day for Greene County, Virginia

BY H. C. EARLY

It was the occasion of the dedication of the "Church of the Brethren Industrial School," the tenth of December. It is a long time since anything took place of so much interest to the immediate community and the county in general. Mr. W. A. Crawford, a prominent citizen of the county, spoke of the occasion in his address as a red letter day for the county, and even the adjoining counties.

The weather was unfavorable and the roads muddy, but a good crowd assembled notwithstanding—more than could be seated. An all-day program was rendered, as follows: After a brief introduction, giving the history and purpose of the movement, by the writer, the chief address of the occasion was given by Bro. W. H. Sanger, President of Hebron Seminary, Nokesville, Va. He spoke on "Service as the Standard of True Greatness," and set service out as the aim of the institution. It was a fitting address, and it carried its message to the heart of the hearer.

The financial appeal was made by the said W. A. Crawford. Providing the Chapel with chairs, at a cost of seven hundred dollars, was set as the goal for the offering. The subject was well presented, and though these people are poor, both in money and the appreciation of such a movement, yet they responded in cash and pledges to the amount of two hundred dollars and over—Mr. Crawford heading the list with twenty-five dollars. He then pledged himself to present the first boy or girl, who graduates creditably from the school, with twenty-five dollars in gold.

Lunch was served in the large dining-room in the basement, where all the delicacies of the Blue Ridge section, including an abundance of poultry and pork, were in evidence. Of this all showed hearty appreciation. Baskets well filled were brought by the people of the community. The food was served in community style and in the spirit of common brotherhood.

In the afternoon Sister P. S. Thomas, of Harrisonburg, Va., spoke on "The Work and Growth of the Sisters' Aid Societies." It was a good statement of the points aimed at, and it was especially fitting, in view of the fact that the general organization of the Societies has agreed to pay the cost of farm and the first building, to the extent of thirty-five thousand dollars, to be paid in three years. But no one who knows the women of the Church of the Brethren could be convinced that it will take them three years to raise the amount for this purpose—as splendid even as that would be.

It was planned to have John A. Chapman, the leading lawyer of the county, follow Sister Thomas with an

address, since he has been much interested in the work, and rendered valuable service in matters of title and transfer of property, but he was called away at the last moment. In his stead Bro. J. S. Good, of Cross Keys, Va., spoke briefly on "The Value of Facilities for Education." In addition, Brethren P. S. Thomas, C. M. Driver, the pastor, George Maupin and Amsey Bollinger took part in the service of the day. And all went away, I think, feeling that the occasion was the beginning of a better day for the community.

History of the Movement.—The thought was conceived by Bro. S. A. Sanger in the early part of his long, self-sacrificing service in that section. He knew conditions better than any other man. He believed that industrial and mental training combined, under Christian influences, is the solution of the needs of this backward people. So, some fifteen or eighteen years ago, he presented the situation to the Second District of Virginia, before its division, in 1910, into what is now known as the Eastern, Northern and Second Districts of Virginia. A committee was appointed to look into the advisability of an industrial school. The committee reported favorably to its next District Meeting. And the report was favorably received, but for the want of funds the project was not launched. At the time the District was busy with the needs of Bridge-water College, for the college, at this time, received its chief support from this District. And so the matter was deferred.

Sister Nelie Wampler was called into this section fourteen years ago. She taught public school during the school-year—teaching the same school all these fourteen years—and doing mission work all the year. She did much to supplement the work of Brother Sanger and keep alive the industrial school idea. It smoldered in the hearts of the people all these years, breaking out afresh, now and then, with increasing power. In 1921 the General Mission Board, under its Home Department, and the Eastern District of Virginia, decided to establish an industrial school in Greene County, Virginia, jointly, the Eastern District pledging itself to pay five thousand dollars toward it.

In the spring of 1922 a farm of three hundred and fifty acres was bought at a cost of twenty thousand dollars, lying in a little valley between spurs of the Blue Ridge Mountains, five miles south of Standardsville, the county-seat. Something like seventy-five acres are a mountain-side, fairly well timbered, and accessible. The rest of the farm is good grazing and farming land for that country. Charlottesville, the county-seat of Albemarle County, and an important town on the Chesapeake and Ohio Railway—the main railway point to the farm—is twenty-five miles away.

Immediately after buying the farm, plans were matured for a combination building. A saw-mill was moved in at once and most of the lumber was cut from the farm. The building is 58 x 34 feet, four stories high, with a tower 11 x 11 feet, in the center of the building, on the front side, in which the stairway is built, with bell in the top, and a ten-foot porch on the front-side and across one end of the building. The dining-room, kitchen and storage-room are in the basement. On the first floor above ground are the chapel, office, library and toilet. The next floor is divided into four school-rooms, and the upper floor into eleven dormitory rooms and two bath-rooms. The whole building is lighted by electricity, heated by hot water, with an automatic water system. It is a magnificent property. It is a cathedral to those people.

A two-story building, about 34 x 18 feet, the lower story in ground, stands about 80 feet from the main building. The furnace, lighting-plant, water-system and coal bins are on the first floor. The upper story is divided—one room for laundry and the other for storage, etc. The location of the buildings is ideal—could not be improved—on one of the main thoroughfares in the county, and in the midst of the most beautiful mountain scenery. For beauty of landscape, few places in this country surpass it, or any other country, for that matter.

The entire investment to date represents about \$41,000. The main building will cost around \$20,000, the farm \$20,000 and something over \$1,000 has already been invested in teams, cows, tools, etc., while several thousand more will be required to stock the farm and provide conditions for a few industries for the pupils. A barn and an apartment house are planned for next year. These will cost from \$6,000 to \$8,000, no doubt.

Brother Amsey Bollinger and wife, both graduates of Manchester College, have been secured as teachers—he as principal—also Sisters Nelie Wampler and Ellen Morris, her sister. Brother C. M. Driver is pastor—he and family having just moved into the parsonage, located a few miles from the school. Bro. H. S. Knight is manager of the farm. A matron will be needed a little later, and a good Christian physician should be found to locate here soon. The opening is fine, and a physician would more than make his way from the beginning.

The property is deeded to the General Mission Board and is managed by a Board of Directors. Three members of the District Mission Board of Eastern Virginia, the

Chairman and Home Mission Secretary of the General Mission Board, and Sister M. C. Swigart constitute this Board, with terms of service so arranged that appointments must be made yearly.

The Purpose of the Movement.—In a word, it is to provide conditions for the training of the head, heart and hand of the children of this backward section. The plan at present contemplates but little more than an elementary English education, under pronounced Christian influences, and training in a few of the most needed industries. And it must be put on a basis within reach of the boy and girl without money. They must be put in position to work their way through. And the end in view is distinctly missionary. It is the old law of education and industry as conditions leading to Christian character. And the need is apparent. To see the conditions, is to be convinced. There is no escape.

Much could be said further on this phase of the work, but it must be left for another time. Already I have transgressed upon your time.

Flora, Ind.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

THE PASSING OF ELD. JOHN LEHNER

The subject of this sketch was born near Jacksonville church, Cumberland Co., Pa., Dec. 16, 1839. His father, Louis Lehner, was born in Germany. He had a good education and was considered a fine writer and reader. His parents were members of the Brethren in Christ.

Bro. Lehner's mother was Sarah Sollenberger, born in America. She spoke both English and German, but wrote only in English. His pious mother died when John was but eight years old. His great grief and loss were alleviated by his grandparents, who lived near by.

John went to the country school, two miles west of Shippensburg, at which eighty scholars were seated around the walls. He quit school when sixteen, and left home two years later, coming to Franklin County, to work for Bro. David Witter, where he lived about a year, then came to live with Bro. Henry Etter, whose sister, Martha, he married when he was twenty years old.

John was drafted for the Civil War in 1862, but was not in the battle of Gettysburg—most of the nine months of his service having been spent in North Carolina.

His wife and her sister Hettie started in the divine life while he was in his country's service. In June, 1864, he enlisted in the service of the Master. He was called to the ministry in 1874, and to the eldership about three years later. He retired from farming soon afterward, because he did not believe he could do the work of a minister successfully and farm at the same time.

He solemnized more marriages and preached more funerals than any of the Brethren contemporaries of his community. He usually gave the bride the fee. He performed 190 marriages. On one occasion he was given one dollar for conducting a funeral service.

Brethren Lehner and Daniel Miller were chosen at the same time, in 1889, by the Back Creek congregation, to succeed Eld. David Long, who had been called in, as elder in charge, in 1865. While Eld. Lehner was yet in his prime, he resigned the leadership of the congregation, believing that his successor should have practical experience, while he was yet able to advise him, but he never lost interest in the church in any way. He kept informed on all the activities of the church, and forged ahead in the work of the Sunday-school and young people's meetings. He was also active in establishing the Brethren Home at Huntsdale. He was always in sympathy with our educational institutions, especially Bethany Bible School. He had the pleasure of seeing his church double her membership. He served on the Standing Committee at Frederick in 1897.

Bro. Lehner sometimes referred to the church as "Mother." When yardward members had to be disciplined, he would say: "Brethren, let us give him a little more time. I would rather err on the side of mercy than of justice"—quoting his predecessor, Eld. Long.

His mother's piety shone all through his life. He had a fine physique, but was not robust, having been ill frequently. His body, always erect, grew weaker with the years, but his mental powers were not abated perceptibly. His father's education had a cultural effect on him, for he had a fine mind. He offered a prayer not two weeks before he died (in the Upton church, near his home).

His daughter died in the faith of her parents, when about twenty years old. Some years later the wife of his youth passed away, leaving him quite alone, except for our dear little "Aunt Hettie," his wife's sister, who had been the home-maker during Sister Lehner's long affliction. Seven years ago she became his wife. She has the love and sympathy of the entire community and church in which they have always held their membership. She is being cared for by her sister, Mrs. Hege, and the latter's children. One brother, Samuel G. Lehner, and a sister, Emma Mentzer, are living.

He was confined to his bed but ten days. He did not have a disease. As his friends expressed a desire for his

recovery, he replied: "Just as the Lord has it. As the time is nearing for me to go, the prospects are brighter." And so he fell asleep Nov. 29, almost eighty-three years old.

A large concourse of friends and ministers from adjoining churches were in attendance at his funeral, Saturday morning, Dec. 2, at the Upton church. Eld. David Foust took for his text, "I have fought a good fight," which was Bro. Lehner's favorite. In addition to this one, he used, "He was a good man." Bro. Niswander followed with a few appropriate remarks. His body was laid to rest in the cemetery near the church. Truly he was a good man.

Frances M. Leiter.

MORRISON'S COVE HOME, PENNSYLVANIA

A very enjoyable event at the Home took place on Saturday evening, Nov. 25. This consisted of a Thanksgiving feast and program, arranged by the United Workers' Bible Class of women. It was participated in by the inmates of the Home and about eighty-five others who came to bring Thanksgiving cheer to the old folks. The United Workers' Class invited the Men's Bible Class to join them in carrying out their plans, and the whole affair was a complete success. Four large tables in the spacious dining-room were practically filled three times. The old folks of the Home, at present numbering thirty-five, were served first. All except three were able to come to the dining-room.

A program was rendered, during which the male chorus of the Men's Bible Class sang quite a number of selections, which were very much enjoyed. Bro. L. R. Holsinger gave an address on the subject: "Growing Old." He compared the growing old of human beings with the growing old of the leaf.

An offering was raised by the two classes which was used to furnish ice cream for the Home family on Thanksgiving Day. The steward, Bro. Jacob Showalter, expressed thanks and appreciation, in behalf of the Home, for the cheer brought by the classes.

Martinsburg, Pa.

Mrs. L. R. Holsinger.

IN MEMORY OF ELD. JOHN W. KITSON

Dec. 4, of this year, came the sad news of the death of Eld. John W. Kitson, who for years was a loved and prominent minister of the Church of the Brethren in Indiana.



Eld. John W. Kitson

Eld. Kitson was the son of Isaac and Margaret Kitson and fifth in a family of thirteen children. Born Feb. 14, 1860, near Syracuse, Ind., he grew to manhood at the place of his birth and after the needed preparation became a teacher in the public schools, which profession he followed without interruption for twenty-two years.

In 1881, at the age of twenty-one years, he was united in marriage to Alice Cory, of near Syracuse, Ind. To this union were born three sons—Chester O., Cressel J., and Forest S.

Early in life Bro. Kitson became a member of the Methodist church and remained true to this faith until the year 1896, when he was convinced that he could serve his Savior better in the Church of the Brethren, and immediately he and his wife were baptized. He grew rapidly in his new faith—so rapidly, in fact, that less than two years later, on May 29, 1897, the Solomon's Creek church called him to the ministry. In another two years the Rock Run church advanced him to the second degree, and Dec. 7, 1907, he was ordained to the eldership, in the Syracuse church, by Elders I. L. Berkey and Eli Roose. Realizing his great duty to his church and with a devotion second to none, he was able, through his constant efforts and leadership, to become a great power for good. Splendid success continually crowned the life of Bro. Kitson in his work for the church.

From the time Bro. Kitson was ordained, his life was an unceasing effort in the promotion of his Master's cause. He had charge of a number of congregations, served on the Standing Committee, and held a number of pastorates, among them the Fort Wayne, Ind., church, two years; Goshen City, Ind., church, three years; Champaign, Ill., church, four and one-half years; and last the Toledo, Ohio, church. In this he was privileged to serve but three months until his departure of this life.

A short time before he was called to rest, he seemed to realize that the body was fast wasting away, but he expressed the desire to God and his family, to be permitted to continue the work at his Toledo charge, for he realized that there was a tremendous amount of work yet to be done. However, he did not question the judgment of his Maker, and stated to the family that if he must be taken away, he was prepared and ready to meet

his God. In the event of death, he first wanted to see Christ, and then join hands with his mother.

Nov. 13, 1922, after days and weeks of intense suffering, he went to Ann Arbor, Mich., before a clinic, hoping for some relief. At the close of a week, during which numerous X-ray exposures had been taken, he returned physically exhausted to Toledo, heavy of heart with the information that he was a victim of that dreaded disease, cancer. On Thursday evening, Nov. 23, he received the anointing by Brethren Geo. Garner and Hurley McKinney, and the following day was removed to the Toledo hospital for a blood transfusion, to be followed, when his strength permitted, by an operation. It had been hoped to make a transfusion of at least three pints of blood, and the faithful companion and children stood ready to give any quantity required, if only father might be helped. However, only one son was privileged to make a sacrifice of one pint of blood, as Brother Kitson was too weak for the larger transfusion. Nov. 29, after having been allowed to recuperate from the transfusion, the one chance that help might yet come, was taken by way of operation. However, the last hope was blighted when the surgeons became acquainted with the seriousness of the case. All that loving hands of family and friends could do, only made the few remaining days a bit more endurable, and Dec. 4 Bro. Kitson answered the greater call and sped homeward to rest from his suffering.

He leaves, to mourn his departure, his devoted wife and three sons, seven grandchildren and a multitude of friends, in whose hearts he will always be a tender memory. His life as a minister, added to his years in the school-room, made for him such a host of real friendships as can never be numbered. Even in his last days comfort came to him when dear friends, who visited him, told him that the position they held in the church and ministry was the result of his influence.

The remains were brought back to Goshen, Ind., where services were conducted in the city church by Elders T. F. George and Manly Deeter. Besides a crowded church, twenty-two ministers (six of whom served as pall-bearers) filled specially-arranged seats on the platform, in silent tribute to their faithful coworker. Interment was made in the Syracuse cemetery, at Syracuse, Ind.

The family, feeling that it would be in accordance with Bro. Kitson's wishes, makes the following announcement: After the wife and sons have selected from his splendid religious library such books as they wish to keep, the remainder will be gladly distributed among ministers who are in need of such books as they feel unable to buy. If they will address Sister Kitson, at 663 Valleywood Drive, Toledo, Ohio, stating what they prefer, she will be glad to accommodate them, providing the library contains the book requested.

Goshen, Ind.

Mrs. Addie Phend.

BARTLESVILLE, OKLAHOMA

We held our love feast Nov. 25, with Bro. J. W. Sala, of the Big Creek church, officiating. Nov. 26 Bro. Sala began a two weeks' series of meetings, delivering, in all, seventeen very able sermons. Nine came out on the Lord's side, six were baptized, two accepted on former baptism and one was reclaimed.

Dec. 3 we held our council, with Bro. Sala acting as moderator. Church officers were chosen for the coming year, and Sunday-school officers for six months. Bro. J. W. Sala was chosen elder; Bro. Edwin Groff, pastor in charge and also foreman; Bro. C. A. Olwin, clerk; Sister Rhoda Williams, "Messenger" agent and church correspondent; Bro. Geo. Drake, Sunday-school superintendent.

For the benefit of the new members, and on the request of others, it was decided to hold a second communion Dec. 10, which was a very enjoyable meeting. We have had a spiritual revival and all feel wonderfully encouraged. There is a splendid opportunity here for a young, energetic minister to do a vast amount of good work for the Master, and eventually build up a large congregation. There are always opportunities for employment in a place like Bartlesville. The Brethren would be glad to assist a minister, and the writer will be glad to correspond with any one that might consider coming here. Bro. Groff lives so far away that we really need some one living in Bartlesville, who could do missionary work among people who are not acquainted with the doctrinal tenets of the Brethren.

Mrs. Rhoda Williams.

Wann, Okla.

THE OAK GROVE REVIVAL

Sunday, Nov. 19, the Oak Grove church, with a membership of about thirty, began a revival, with Bro. Ralph R. Hatton, evangelist. As a church, we realized the great need of our community for a real revival. Very few communities could claim so little church attendance, considering the amount of church membership held.

Bro. Hatton came with the slogan, "A Quickened Church and a Saved Community," and the motto, "Prayer Changes Things." He also said: "Revivals are not worked up, they are prayed down," and gave us this working plan: "Pray, as though it all depended on God, and work as though it all depended on you."

(Continued on Page 830)

REPORT OF MEETING OF THE HOSPITAL COMMITTEE

The Committee met in Washington, Dec. 14, 1922. Brother Homer F. Sanger, 821 Ridgeland Avenue, Oak Park, Ill., was chosen Permanent Chairman, and Dr. Ernest F. Sappington, 1715 Lamont Street, Washington, D. C., Secretary.

There were present A. P. Snader, D. H. Zigler, Homer F. Sanger and Ernest F. Sappington. Dr. C. P. Shaffer, of LaVerne, Calif., could not be present.

It was moved and seconded that Bro. Sanger organize and take charge of a central bureau of information, relative to medical schools and hospitals, in accordance with article three of the previous hospital committee's report, which is as follows:

That in the meantime this committee shall act in an advisory capacity to those of our members who desire training as nurses or physicians.

This motion was carried. Information is now available for those who desire training as nurses or physicians.

It was further moved and seconded that Bro. Sanger be authorized to receive all contributions to the hospital fund, and to have printed in the "Gospel Messenger" the names and addresses of all contributors, with their several amounts, and to report same to Annual Conference. This motion was carried.

It was further moved and seconded that there be designated a "Hospital Sunday," on which day the different churches in the Brotherhood would have special services, relative to hospital work—these exercises to be in charge of the Young People's Society, the officers of which should constitute a hospital committee in each church. It was also decided that the central bureau of information furnish to these societies, through the General Director of Christian Workers' Societies, suitable literature for these special services, and that the Chairman designate the day to be observed, and announce the same in the "Gospel Messenger." This motion was carried.

The committee then discussed in detail the shortage of trained nurses which, in the United States, now equals fifteen thousand. At the conclusion of this discussion, it was decided by the committee to publish, in our church journals, essays giving hospital information concerning the following subjects:

1. The Opportunities for Service in the Nursing Profession.
2. The Shortage of Trained Nurses.
3. Missionary Nursing as a Field of Service.
4. Pitfalls in the Nurses' Training and How to Avoid Them.
5. What Constitutes a Standard or Accredited Nurses' Training Course?
6. The Choice of a Training School.

The committee then adjourned.

Ernest F. Sappington, M. D., Secretary.

OAKLAND, CALIFORNIA

The Oakland church is the distributing center for the Sisters' Aid Societies of the Northern District of California. At Thanksgiving time provisions are sent in, from which to arrange baskets for the poor and unfortunate of this city. This year we received nearly sixty dressed chickens. Provisions included sweet potatoes, pumpkins, beans, jellies, canned and dried fruits, etc. The local Aid made the pumpkin pies, baked beans and cranberry sauce. To these good things were added a loaf of bread, stalk of celery, cake or cookies, butter, jelly, a few apples and a dressed chicken for each basket.

A free Thanksgiving dinner was served at the church, just after an interesting Thanksgiving service, conducted by Bro. John Hartman. About 250 people were fed. A considerable quantity of dried and canned fruit is still on hand, and will be distributed this winter as needed. The many expressions of joy and gratitude make us feel that the effort has been worth while. The Aid Societies of the District are deserving of much praise.

W. M. Platt.

ROANOKE, VIRGINIA

Sunday, Nov. 12, was the beginning of a two weeks' revival. Bro. Flory was at his best and preached powerful sermons. Prof. J. H. Yoder, of Philadelphia, had charge of the music. A large chorus was organized by Prof. Yoder, assisted by the church chorister, Bro. A. D. Miller. Prof. Yoder's work was certainly a large factor in the wonderful success of the meeting. He is a man of pleasing manner, a strong personality and a talented singer. He won the people from the first. Almost every night a packed audience sang with power the sacred hymns that have stood the test of time and use. It is impossible to give the results of the meeting in figures. One hundred twelve came forward—fifty-two of whom have been received by baptism. Some came from the Progressives, and some were received by letters. Still others await the rite of baptism. Thanksgiving Day was a very special day. A praise and testimony service was held at the church. An offering of \$46.36 was given for District Mission work.

Sunday night, Dec. 10, Bro. Virgil C. Fennell gave an illustrated lecture on "Tobacco." A wonderful lecture it was. Not a picture, not a word could have been added

that would have impressed the great truths of the curse of this habit more forcibly.

Dec. 15 the members met in council, with Eld. P. S. Miller presiding.

The dedication of the Sunday-school unit of the new church, on the corner of Eighth Street and Loudon Avenue, N. W., will be held in the new Sunday-school auditorium on Sunday, Jan. 14. We will have with us, on that occasion, Brethren W. B. Stover, J. A. Dove, T. S. Moherman and D. C. Naff.

Our church secretary for the year is Bro. L. C. Moomaw. The publicity committee will have charge of the "Messenger" correspondence. Officers of the Sunday-school were all reelected. The finance committee made its report and was commended for its splendid work. The budget for the current year is \$4,560. Mrs. John H. Shickel.

Notes From Our Correspondents

As cold water to a thirsty soul, so is good news from a far country

CALIFORNIA

Chico church met in council Dec. 2—the writer acting as moderator. Eight letters of members were read who are good workers. We are glad for their coming. They have bought homes. We have the promise of more coming—Bro. Yearout and wife, and others. We certainly are glad, and give them all a welcome. We gave an offering of our Sunday-school to the Italian Mission in Brooklyn. We have had over eleven inches of rain, this season, and ninety inches of snow on the summit of the Sierras. The work is moving along nicely here, for which we praise the Lord.—J. C. Wright, Chico, Calif., Dec. 18.

Empire church met in council Dec. 2. The amount of business being more than could be cared for in one session, an adjourned session was held Dec. 5. Our December council is the time for the election and appointment of church officers. Eld. Levi Winkler was elected presiding elder; Bro. John W. Vetter, church secretary; Eld. F. E. Miller, Christian Workers' president; Sister Clara Nine, missionary secretary; Sister Zena Bashor, "Messenger" agent; the writer, correspondent. A number of reports were made, including the report of the Finance Committee of the annual budget for church expenses. The Vacation Bible School committee reported that arrangements are being made to have a school the coming June, and requested the privilege of securing such help as may be needed. The Sunday-school has increased during the year in the use of Bibles in the classes, until we have attained the denominational standard, which puts us on record as a fulling school. The Deputation Team, representing La Verne College, is visiting the churches throughout the valley, rendering programs, and we expect them to be with us Jan. 1. During the last few months quite a number of ministering brethren have very acceptably filled the pulpit.—J. W. Vetter, Empire, Calif., Dec. 12.

Patterson.—Our quarterly council was held Dec. 7. Bro. J. E. Wray was elected a member of the Finance Committee. Bro. S. A. Cripe on the Ministerial Board. Bro. M. H. Miller was chosen pastor for the coming year, but refused to accept, and has returned to his ranch home near Reedley. The pulpit will be supplied from other places until a pastor is secured. Bro. Miller and wife have served the church faithfully for twenty years and have been most generous in financial affairs. The town, as well as the church, feels its loss keenly. The members met with them in their home one evening, before their departure. A purse of \$75 was presented as a token of love and esteem. Bro. Miller gave us an excellent Thanksgiving sermon. The offering was \$47.60. The Intermediate Christian Workers' offering of \$3.50 will go to the Italian Mission. Bro. C. E. Davis and Eld. S. F. Sanger were with us in the interest of La Verne College. The service was both interesting and instructive. Our offering was \$78.50. Our Sunday-school was presented \$50 as a Christmas gift by a business man who was leaving Patterson. Bro. Geo. Mishler, of South Whittier, Ind., gave us a good sermon recently.—Mrs. Edna M. Wray, Patterson, Calif., Dec. 18.

Reedley.—At one of our prayer meeting services two confessed Christ, one being reclaimed and the other baptized. Bro. Geo. Bashor, of Glendora, Calif., is with us in evangelistic services. One hour each evening is spent before preaching services in Bible Study, with an illustrated chart. The interest is good. A love feast will be held at the close of the meetings. At our last council, officers were elected for the coming year, with Sister Mamie Sink, church correspondent.—Elsie Weimer, Reedley, Calif., Dec. 12.

Rio Linda church met in council Dec. 6, with Eld. W. R. Brubaker in charge. Officers elected were: Elder, W. R. Brubaker; clerk, Sister Stritzel; "Messenger" correspondent and agent, Mrs. J. M. Fisher; foreman, Bro. John Ernst. The work is moving along slowly, with a goodly number of willing workers. "Bethlehem" a Christmas message will be given Dec. 13. Any of the brethren, desiring to change climate or location, will do well to investigate the Rio Linda district.—Mrs. J. M. Fisher, Rio Linda, Calif., Dec. 12.

COLORADO

Rocky Ford congregation met in council Dec. 7. Officers for the coming year were elected, with Roy Miller, elder; H. D. Wine, Sunday-school superintendent; Crete Heiny, "Messenger" agent; Francis Santee, corresponding secretary. The attitude of the congregation seems to favor the investigating of conditions, looking forward to creating a new church district, embracing all of Colorado, east of the Continental Divide, including Miami, N. Mex. A report given by Bro. Rio Takemaya, our Japanese brother, doing Americanization work among the Japanese located in this vicinity, was encouraging. He has recently organized a Sunday-school in their neighborhood and is doing considerable personal work. This fall, Bible study was introduced into the high school as an elective, and now there are two classes working with it. The Colorado plan. The interest and results to date are encouraging. There are about fifteen in each class and the work done is given credit on a par with other high school work. In the very near future the fathers in the congregation are to entertain the sons with a banquet and program. The ministers here are helping to supply the pulpit of the church at Wiley, while they are without a pastor.—D. O. Cottrell, Rocky Ford, Colo., Dec. 14.

ILLINOIS

Cherry Grove church held a series of meetings Dec. 12. Bro. W. T. Heckman, of Cerro Gordo, Ill., gave us twenty inspiring sermons. He is a man of strong convictions as to his duty to God and man, and impressed on our minds the divinity of Christ and his love for humanity. The church is much built up and good seed was sown, which will bring a bountiful harvest in time to come. Although the roads and weather were not favorable, the meetings were well attended. Dec. 13 we held a business meeting, and the following officers were elected: Sunday-school superintendent, Roy Frey; Christian Workers' president, Ethel Shirke; Home Department superintendent, Minnie Putebaugh; Cradle Roll, Lillie Bloyer; Temperance Committee, Chas. Shildler; "Missionary Visitor" agent, Adeline Sward. Our Homecoming Day on Dec. 15 was a great success. In the forenoon Bro. Wilbur L. Stover gave a splendid address. A picnic dinner was served in the basement of the church to about 300 people. In the afternoon an instructive and interesting program was given. We are again planning for a Vacation Church School.—Lanah E. Shidler, Lanark, Ill., Dec. 18.

Okaw congregation met in council Dec. 7, with Eld. Geo. Miller presiding. Various officers for the ensuing year were elected: Bro. Eldo Henricks, Sunday-school superintendent, and Sister Estella Arnold, Christian Workers' president at La Place. At the Centennial house, Sister Louinda Landes will be Sunday-school superintendent, and Sister Etta Rush, Christian Workers' president. Dec. 16 Bro. Otto Winger, of North Manchester, Ind., delivered a lecture at La Place, and on the 14th at Centennial. These lectures were much appreciated.—Sarah Cripe, La Place, Ill., Dec. 18.

Panther Creek church met in council Dec. 16, with Eld. J. W. Switzer in charge. We elected Sunday-school and church officers for the coming year as follows: Elder, J. W. Switzer; "Messenger" agent and correspondent, the writer; Sunday-school superintendent, Sister Neler. We decided to put a library into our Sunday-school, and a committee was appointed to see about securing books. Our two weeks of revival meetings, held by Bro. Jos. Spitzer, of Indiana, closed Dec. 10. Those attending were made to realize that Bro. Spitzer is a real Bible man.—Elsie M. Noffsinger, Benson, Ill., Dec. 18.

Rock Creek church met in council Dec. 2. Church officers were elected for the year: Bro. D. E. Gerdes, elder; Sister Martha Journey, missionary solicitor; Sister Lizzie Shultz, "Messenger" agent; the writer, clerk and "Messenger" correspondent. Sunday-school officers were also chosen. One letter was granted. Previous year's letters were received by letter.—Rebecca H. Gerdes, Morrison, Ill., Dec. 15.

Waddams Grove.—Oct. 29 we had a Harvest Meeting, with an appropriate sermon by Bro. W. U. Wagner. The audience was also favored with some special songs. At that time a collection of \$26 was taken. Bro. W. Arthur Cable, of Mt. Morris, Ill., was with us Nov. 26 and gave a talk on the subject of "Latter-day Armies." Every member felt duty bound to support, or at least help, to keep some poor little child alive. The amount of the collection was \$113.20. During the last few months there have been four requests for baptism. Dec. 9 we held our regular council, with Eld. W. U. Wagner in charge. Officers for next year were selected.—Mildred Starr, Lena, Ill., Dec. 11.

INDIANA

Bethany church met in regular council Dec. 16, with Bro. Raleigh Neff presiding. Sunday-school officers were elected, with Milo Troup, superintendent; Emma Troup, primary superintendent. The Christian Workers' president is Amanda Neff.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 19.

Buck Creek church met in council Dec. 9, with Eld. L. L. Teeter in charge. Officers elected were: Member on Ministerial Board, Pearl Cross; church clerk, Clem Bowman; "Messenger" agent and correspondent, the writer; prayer meeting president, Harley Cross; Sunday-school superintendent, E. N. Cross. Everything looks favorable for a prosperous year.—Mrs. Phoebe E. Teeter, Mooreland, Ind., Dec. 12.

Cart Creek.—We met in council Dec. 9, with Eld. O. C. Rife presiding. Eld. E. S. Brubaker, of the Wabash church, opened the services and led in the work. Sunday-school and church officers were elected for the coming year. Bro. Jesse Winger was re-elected Sunday-school superintendent. Bro. O. C. Rife was retained as our elder for another year. The church held an election for three deacons, which resulted in Bro. Jesse Winger, Bro. Cary Blue and wife, and Bro. Wilbur Frantz and wife being elected, and in- stalled. The church here is doing good work. Bro. J. Oscar Winger, of North Manchester, is preaching for us. In November Bro. Roy Teach, of Bethany Bible School, gave two services on Sunday, which were much appreciated.—Mrs. Emma Winger, Marion, Ind., Dec. 15.

Cedar Creek church met in council Dec. 8. The elder, Bro. Christian Metzler, being unable to be present, the pastor, Bro. T. G. Weaver, presided. Officers were elected as follows: Bro. Laurence Smith, Sunday-school superintendent; Bro. Jerry Gump, church clerk; Sister Sarah O. Neff, "Messenger" agent; the undersigned, correspondent. Since Brother and Sister Weaver are with us, the church has been growing. We are glad for the interest taken by all, especially by the young folks.—Mrs. Laurence Smith, Garrett, Ind., Dec. 11.

Cedar Lake church met in council Dec. 9, with Eld. J. H. Urey presiding. His time having expired as elder, Bro. Manly Deeter was also with us to assist in selecting new officers. Bro. Urey, using voice, Bro. Deeter was granted. The regular church and Sunday-school officers were chosen. Sister Carrie Rulmer is the superintendent for the year; Bro. Jesse Gump, elder. A missionary committee of three was also chosen.—Evelyn Sherman, Auburn, Ind., Dec. 12.

Center.—Bro. Nicodemus, of North Manchester, Ind., preached for us Nov. 26 in the forenoon and evening. The day for the coming year, Bible Institute, which lasted one week. We had two periods in the forenoon and evening. We studied the first Book of the Epistle of John, the parables in Matt. 13, the Great Commission, and Divine Guidance. Bro. Nicodemus is a very good instructor and the week ended all too soon. He also preached two sermons Dec. 3. Our church met in council Dec. 9, with Eld. Geo. Stump presiding. Ten letters were granted. Bro. Stump was re-elected elder. Other church officers were retained, except that our "Messenger" agent having moved away, Bro. Clyde Miller was chosen. Bro. Russell Sherman has been preaching for us in the absence of Bro. Stump. Our Sunday-school is increasing in attendance.—Lucy M. Burke, Walkerton, Ind., Dec. 16.

Clear Creek church met in council Dec. 6, with Bro. L. B. Wike presiding. Sunday-school officers were elected for the coming year, with Sister Isabelle Neff, superintendent. We held our Thanksgiving service Nov. 26. The offering was \$35.02. Our Christmas program will be given Dec. 24.—Ardeeth Lassiter, Huntington, Ind., Dec. 11.

Goshen City.—Sept. 7 we held our regular business meeting, with Bro. T. E. George presiding. Two letters were granted. Eld. George was retained as pastor and elder for the coming year; F. E. Priser was chosen clerk. Presidents of Christian Workers' Society are: Senior, Chas. Eaton; Young People, Ora Bigler; Junior, Mabel Hess and Amy Kauffman. Rally Day was observed with a special program by the Primary, Junior and Intermediate Departments. Thanksgiving Day we enjoyed services in our own church. An offering of \$101 was received for world-wide missions. Dec. 7 our love feast was held, with a good attendance. We were disappointed in our plans to disband for this year, and so we held no revival effort, but preparations are already under way for the coming year. Dec. 13 Sunday-school officers were elected, with Ora Bigler, superintendent. Twelve letters were received and two were granted. Our Young People's branch of the Christian Workers' Society has been very active during the past two months, and has been making a mark by means of a contest. Their numbers have been so large that the main auditorium of the church has been turned over to them for their meetings, instead of the classroom they had been using.—Mrs. Addie Phend, Goshen, Ind., Dec. 16.

Ladoga church met in council Dec. 9, with Eld. E. N. Goshorn presiding. Officers of the Sunday-school were chosen for the following year, with Bro. John A. Harshbarger, superintendent. The pastor will conduct installation services for the officers and teachers of the Sunday-school Jan. 7. The interest and attendance have been very good in both Sunday-school and church for the past quarter. The Ladoga church has enjoyed some special programs and addresses this fall. Oct. 14 was Rally Day. Oct. 22 Prof. W. J. Mander, of the University of Chicago, gave a sermon on the Book of Job. Oct. 29 Bro. Roy Teach, of Bethany Bible School, was with us. Nov. 19 and 20 Bro. Wm. J. Tinkle addressed us as a worker for the World's Purity Federation.—Mrs. Ethel Miller, Ladoga, Ind., Dec. 15.

Mexico church met in council Dec. 14, with Eld. Crosswhite presiding. Seven letters were granted. The Sunday-school and Christian Workers' officers were elected. For the most part the old ones were retained. On the following Sunday Bro. C. H. Shamberger preached on "Compassionate Leadership." The address was much appreciated. Our services have been much hindered by sickness, and for a while were entirely discontinued. On that account the

Rock Creek.—Bro. Clarence E. Schrock, of Falls City, Nebr., closed a series of revival meetings here Sunday night. Eleven were baptized, one received on former baptism, and five reconsecrated themselves. The membership was greatly strengthened by the powerful Gospel messages. Last night we met for our love. Nearly fifty communed. Bro. Schrock officiated, assisted by Bro. Roy Kistner, of Sabetha. Among those whom we baptized were two girl twins and two boy twins—a remarkable thing to happen. Today we met in council, and elected officers and committees for the next year. The Finance Committee is to look for a pastor, to take up the work after March 11, the superintendent expires. Bro. C. E. Bailey was elected Sunday-school superintendent.—J. J. Tawzer, Sabetha, Kan., Dec. 19.

Green Hill chch has just closed a two weeks' series of revival meetings, conducted by Bro. Walter W. Hartman, of Annville, Pa. He came to us Nov. 27 and continued until Dec. 10, preaching the Word with power. The attendance was good, and excellent order and interest were shown during all these services. One stood for Christ and awaits baptism. We feel that we, as a church, have been strengthened and revived.—Mrs. J. E. Hartman, Westover, Md., Dec. 14.

Longmeadow.—We met Dec. 17 to reorganize our Sunday-school. Brethren Sigler and Whitmer were elected superintendents. We hope to push forward with greater effort, the coming year. Our Thanksgiving services were conducted by the home ministers. An offering was taken for world-wide missions. H. F. Pellegrin, State director for the Near East Relief, was present recently, in the interest of that work. An offering of \$138.61 was lifted in cash and pledges. Our fall love feast was well attended. Quite a number of visiting ministers were present. Bro. Thos. Ecker officiated.—Mrs. E. S. Rowland, Hagerstown, Md., Dec. 18.

Des Moines Church met in council Dec. 14. Our elder, Bro. A. M. Stine, who has served us efficiently in the past, was unanimously reelected for the ensuing year. Nov. 26 closed our two weeks' series of meetings, and on Monday evening five applicants received baptism. Bro. Robert Sink, pastor of the Des Moines Valley church, manifested in the fearfullest manner the delirium of God's messages. We also appreciate the efforts of Bro. Les. Calkins, who led the series in service. We were glad for the presence of those from our neighboring congregations, which was an inspiration to our workers.—Mrs. O. L. Shaw, Des Moines, Iowa, Dec. 15.

Des Moines Valley.—We held our love feast Dec. 2, with Bro. I. W. Brubaker officiating. A good representation of the members was present. Visiting brethren from a distance were Brethren A. M. Stine, and D. W. Wise, and Bro. Slater. We appreciated their help very much. We held our council Dec. 14. Officers for the year were elected: G. M. West, clerk; Nora Sink, correspondent. A finance committee and a pastoral committee were chosen.—Mrs. W. W. Folger, Ankeny, Iowa, Dec. 15.

Franklin County church met in council Dec. 16, with Eld. W. I. Buckingham presiding. He was chosen elder for another year; Bro. Ira Schwab was elected clerk; Bro. Rufus Schwab, "Messenger" correspondent. Bro. Arthur Searrow was retained as "Messenger" agent. We held a very pleasant and profitable love feast on Thanksgiving evening. Bro. Studebaker, of Hampton, officiated. We expect Sister Oscar Anderson to be with us during the holidays to conduct a singing class.—Harvey W. Allen, Dumont, Iowa, Dec. 17.

Greene church met in council Dec. 2, with Eld. J. Furston presiding. Church and Sunday-school officers were elected for the coming year, with Sister Oris Shatzler, clerk; Bro. Daniel Shook, secretary. Resolutions against the war, correspondent; Sunday-school superintendent, Bro. Ed. Eikenberry, were adopted. Bro. J. Furston, Gertie Ray, we decided to have a revival meeting sometime during the coming year, in charge of the pastor. We had an all-day service on Dec. 10, with Bro. E. Eikenberry, pastor, and Bro. J. Furston, evangelist. About 80 people were present. In the afternoon very impressive talks and testimonies were given. Rev. Stewart and family, of St. Louis, Mo., were with us and rendered help on the program. We prayed for the General Mission Board, for Elsie A. Pritchard, and for the Greene, Iowa, Dec. 19.

Muscatine church met in council Dec. 2, with Eld. U. J. Fike presiding. Among those elected to office for the year are the following: Sunday-school superintendent, Sister Mary Pacey; Christian Workers' president, Sister Clara Pacey; church clerk, Sister Mary Pacey; "Messenger" agent and correspondent, Bro. D. M. Brower. Dec. 3. Bro. Fike brought us two inspiring messages. One from the pastor of the church at Muscatine, Iowa, and the other from the pastor of the church at Des Moines, Iowa. Both messages were given to regular preaching services, conducted by our pastor, Bro. D. M. Brower, since his arrival, July 15, we had an address by Sister Nettie Senger, concerning her evangelistic work among the Chinese women. Bro. C. H. Gnagy gave talks on Religious Education and Stewardship. Bro. C. C. Myers also filled the pulpit one Sunday. These messages were much appreciated. The young people of our Sunday-school had a very interesting and enjoyable social during the week. Other phases of the work are encouraging at this place—Clara Pacey, Muscatine, Iowa, Dec. 19.

KANSAS

East Wichita church met in council Dec. 13, with Bro. E. F. Sherry presiding. Church and Sunday-school officers were elected for the coming year. Bro. Sherry was re-elected elder; Bro. Jas. R. Brown, president; Bro. J. W. Brown, secretary; Bro. J. W. Brown, agent and correspondent; Sunday-school superintendent, Bro. Harlow Brown. We decided to have a love feast some time in the near future. Our revival closed Dec. 30. Bro. Crist gave us many good and inspiring sermons. We feel that we were greatly benefited. The interest was good during the entire meeting. Six were baptized. Our Thanksgiving offering for missions was \$22.65. Our Sunday-school offering was \$10.00. Still on the increase.—Mrs. Carl Ramsey, Wichita, Kan., Dec. 15.

Garden City.—We just closed three weeks' revival, in which the Lord wonderfully blessed us. Bro. E. D. Steward, of Abilene, Kans., assisted us as evangelist. By the united and untiring efforts of the evangelist and pastor, and many other faithful helpers, eleven have been added to the church. The Garden City church, a mission point, has been greatly strengthened and encouraged to do greater work, and this is an occasion of joy to the good brethren and sisters of our District, who have the mission work at heart, and who have so freely helped us. Bro. Steward is in position to give his services to him at Abilene, Kans.—D. H. Heckman, Garden City, Kans., Dec. 18.

Kansas City (Armourdale).—We were glad to report the baptism of three more. Day 3. On Thanksgiving Day we enjoyed one of the most spiritual services it has been our privilege to attend. A number of short talks were made. In the evening a union Thanksgiving service was held in the First Christian Church. Our pastor delivered the address to a large audience. A very close bond of fellowship seems to exist between the four Protestant churches of this section of the city, for they are united in all their business meetings. On Nov. 12, when officers were chosen for church, Sunday-school and Christian Workers: Clerk, Otho Couts; Sunday-school superintendent, Albert Eastwood; Christian Workers' president, Otho Couts. Our Ladies' Aid Society, under the efficient leadership of Sister Emma Hill, has contributed \$100 toward the building of our new church, which we hope to begin the construction of this coming Sunday. The following is a comparison of the Christmas program.—
Miller, Kansas City, Sept. 13.

Larned.—This church has lately passed through a glorious reformation, conducted by Bro. Harrison Frantz, of Red Cloud, Neb. The members were given many good lessons. Eleven were added to the church by baptism. Dec. 9 our church met in council. We elected church officers for one year, and Sunday-school and Christian Workers' officers for six months. Bro. Wm. Kinzie was retained as elder; Walter Baker, Sunday-school superintendent; Elvin Brown, president of the Christian Workers' association. The pastor is showing a healthy growth under the leadership of our pastor, Bro. L. G. Templeton.—Mrs. G. W. Bock, Larned, Kans., Dec. 14.

Morrill church met in business session Dec. 9, with Eld. W. H. Yoder presiding. Bro. Lloyd Peck was chosen Sunday-school superintendent; Mrs. Rosa Wagner, president of the Adult Christian Workers' Band; Alice Smith and Joe Peck, of the Intermediate; and Mrs. Yoder, of the Junior. The work at this place has made progress during the past year, and finds us more closely united, with strong leaders endeavoring to push forward. The Sunday-school will put on a Christmas pageant Dec. 22. The White Gift service will be observed again.—Mrs. Lloyd Meyers, Morrill, Kans. Dec. 13.

Ozawkie church met Dec. 9 to elect church and Sunday-school officers for 1923. Nov. 30 we held a Thanksgiving service, at the close of which an offering of \$17 was given for missions. We are looking forward to our revival, which is to begin Feb. 18. We have secured Brother and Sister O. H. Austin.—Mollie Johnson, Ozawkie, Kans., Dec. 17.

Shepherd.—We held our quarterly members' meeting Dec. 9, with Bro. H. Stauffer presiding. Sunday-school officers were elected, with Bro. Ray Hoyle, superintendent. A committee was elected to have book-racks placed on the back of the seats. It was decided that our Thanksgiving offering be used for home missions.—Mrs. A. J. Kindig, Mt. Pleasant, Mich., Dec. 16.

Jasper church expects to hold a Sunday-school and Bible Institute beginning Dec. 28 and continuing until the 31st, with three sessions each day. The Institute will be in charge of Bro. J. W. Deeter, of McPherson, Kans. A cordial invitation is extended to all who desire to take advantage of this instruction.—Walter Weimer, Jasper, Mo., Dec. 17.

Kansas City.—First Church met in council Dec. 4, with Eld. Jas. M. Mohler presiding. Bro. C. W. Six was selected Sunday school superintendent; Bro. Chester Wagoner, president of Christian Work era. All officers for other departments of the work were chosen. Dec. 11 is the day set for our installation service for the new officers. We held a very fine Thanksgiving service at the church on Wednesday, Dec. 10, during which the new program was given, and after which everybody repaired to the basement of the church for refreshments were served. A large crowd was present. During the writer's illness in October and November, Bro. Ernest Goens, of the Central Avenue church, very kindly and acceptably filled the pulpit several times. Bro. Jas. M. Mohler, of Leeton, Mo., also was with us one Sunday and preached both morning and evening. A committee has been appointed to prepare for the Christmas carol fall's revival meeting. Two letters have been received since our last report.—J. A. Wyatt, Kansas City, Mo., Dec. 12.

Peace Valley, Dec. 16 our quarterly members' meeting was held—two weeks earlier than usual, on account of Eld. P. L. Fike and wife going to Chicago over the holidays. All Sunday-school and Christian Workers' officers were elected: Clary Jarbo, church secretary; John Fike, clerk; Samuel Jarbo, treasurer; Samuel Jarbo, superintendent of Christian Workers; Samuel Jarbo, trustee for three years; John Deidiker, Sr., two years; the writer, correspondent. The following are the names of those who have been elected to the Sunday-school and Christian Worker's meetings: We have a good attendance at the Sunday-school, which meets every Sabbath morning each Sunday at 11 A. M., unless the Methodists have preaching on the second or fourth Sunday. We also have several out-stations—namely, at Elk River, Minn.; at Elk River, Wis.; at Elk River, Ill. The appointments.—Samuel Weimer, Peace Valley, Mo., Dec. 18.

Shoal Creek.—We met in council Dec. 9, with our elder presiding. Bro. W. R. Argabright was chosen elder for the year. We reorganized the Sunday-school for six months, with Bro. J. O. Argabright, superintendent. Sister Leta Early was elected president of the Christian Workers' Society.—Mrs. W. R. Argabright, Fairview, Mo., Dec. 14.

Sheridan.—Bro. S. Kline, of St. Joseph, Mo., and Bro. S. W. Garber, of Plattsburg, Mo., were with us on Sunday, Dec. 17. Bro. Kline preached for us in the morning and Bro. Garber in the evening. Both messages were well received and appreciated. Our business meeting was held in the afternoon, with A. Kline presiding. Sunday-school and church officers were elected for the coming year: Bro. Spargur, Sunday-school superintendent; Bro. Emerich, Sunday-school teacher; Bro. Kline, church clerk. Bro. Kline was elected church clerk. The writer was advanced to the eldership and chosen elder for the coming year. Our young people are preparing a pageant, to be given Christmas Eve. Our church work in general is progressing. We are truly thankful.—L. A. Walker, Sheridan, Mo., Dec. 20.

Omaha churchnet in business session Dec. 5, with Eld. L. L. Meck presiding. At the suggestion of our pastor it was decided to hold four business meetings a year and to elect some of the officers at each meeting. We reelected Bro. L. L. Meck elder; Bro. John Rapp, Sunday-school superintendent; Sister Johnson, president of the work; Charles W. Weimer, secretary. We also received \$100 from the Mission Board. Our Thanksgiving offering of \$20 was sent to the Forward Movement.—Mrs. O. J. Dickey, Omaha, Nebr., Dec. 18.

Carrington church met in council Dec. 12, with Bro. Kreps acting as chairman. Officers were elected for the coming year. Bro. Kreps was chosen elder; Bro. Wenger, Sunday-school superintendent; the writer, church correspondent and "Messenger" agent. Our Ministerial Meeting was to be held Dec. 16, but on account of bad weather no one came.—Emma Stambaugh, Carrington, N. Dak., Dec. 16.

Black Swamp church met in council Dec. 16, with Eld. J. L. Guthrie presiding. We elected our Sunday-school officers for the coming year, with Sister Ida Garner, superintendent; Cradle Roll superintendent, Sister Ella Korn. Our series of meetings, to be held by Bro. Reuben Shroyer, was called off, on account of sickness in the neighborhood.—Mrs. Asenath Baker, Lemoine, Ohio, Dec. 18.

Bradford church convened in members' meeting Dec. 6, with Eld. John M. Stover presiding. Eld. D. G. Berkebile, the pastor of the Harris Creek church, assisted. Officers for the new year were elected: Elder, John M. Stover; clerk, P. O. Wanner; superintendent, H. C. Royer; "Messenger" agent, C. E. Crowell; correspondent, Mrs. Myrtle Waggoner. We participated in union Thanksgiving services,

THE OAK GROVE REVIVAL

(Continued from Page 827)

The following statistics will give some idea of things done during these meetings: Sermons preached, 26; calls made, 115; received into the church by baptism, 25; on former baptism, one. Several others await the rite. Over 3,000 people attended the 27 services held. The largest attendance any one night was estimated at 300.

But numbers alone can give no idea of the amount of good done. People came for miles around to hear the forceful, clear-cut messages against sin and toward God. The church has been quickened, and though the community is not yet saved, many lives have been changed. Members of other churches have been stimulated to better service. Of those baptized, nineteen were from five homes. In each case the husband, wife and children came together.

Bro. Hatton spared neither time, strength nor words to arouse men to their need of the Savior. The consecration meetings, held each evening fifteen minutes before the service, were a wonderful uplift to our members. We knew that many members of the District were united with us in prayer. We feel that the prayers offered up in secret have answered openly.

Bro. M. H. Thomas very ably and faithfully conducted the song service throughout the meeting.

The Oak Grove church met in council Dec. 9, with Eld. J. J. Anglemeyer presiding. Church officers were elected for the coming year as follows: Elder, Bro. J. J. Anglemeyer; clerk, R. M. Buckingham; trustee (for three years), Sam Shubert; Sunday-school superintendent, M. H. Thomas. A ministerial committee also was chosen. John Wicand, pastor, and Mrs. Maud Thomas were chosen delegates to District Meeting. Plans for the building up of the work at this place were considered. With the doubling, or nearly so, of our membership during the recent revival, the church feels the responsibility of doing more aggressive work for the Master.

Dec. 9, for the first time in over four years, the Oak Grove church held a love feast, with sixty-six members communing. Visiting ministers present were Brethren H. V. Thomas, J. J. Anglemeyer, Ralph R. Hatton and Fred L. Fair, who officiated. Mrs. John Wicand. Alvada, Ohio.

SISTER BARBARA (REPOGLE) HOLSINGER GOES TO HER ETERNAL HOME

Sister Barbara (Repogle) Holsinger, the beloved wife of Eld. L. F. Holsinger, New Enterprise, Pa., was a daughter of Isaac and Elizabeth Repogle. She was born at Waterside, Pa., May 5, 1860. She was called upon at the early age of twenty-two years, to assume the responsibilities of homekeeping for the family of six children—her own mother having been called home.

Thus, in the school of sacrifice and service for others, she trained for the contribution it was to be her privilege to make to society and the church, in the rearing of her own family of five boys and two girls.

She was married to Levi F. Holsinger Sept. 25, 1877. Both she and her husband had previously accepted the Master as their personal Savior, and their home was at all times a witness for him. Bro. Holsinger was called to the ministry and entered actively upon the work of the Master, aided by the devotion and loyalty of his helpful Christian wife. Not only was their Christian influence felt through their public ministries, but it has borne fruit in abundance in the home.

All members of her family are active workers in the Church of the Brethren, which was so dear to her heart. Five ministers were given to the church by this home. They are as follows: Eld. L. F. Holsinger, New Enterprise, Pa.; the husband; Eld. H. S. Repogle, Oaks, Pa., a younger brother, reared in the home; Eld. L. R. Holsinger, Martinsburg, Pa.; I. E. Holsinger, Elmira, N. Y., formerly field secretary of the Sunday Schools of Western Pennsylvania; O. A. Holsinger, Johnstown, Pa., youngest son, active in many pulpits of the near by congregations; and four children are equally active in their home churches: Christ Holsinger, Ream Spring, Pa.; Elizabeth (Holsinger) Brougher, Johnstown, Pa.; Iva (Holsinger) Beach, Waterside, Pa.; Lester H. Holsinger, Martinsburg, Pa. All these are active officials in their local Sunday-schools.

The light and influence of father and mother Holsinger is being passed on to a total of twenty-one grandchildren, many of whom have already accepted Christ and are diligently about the Master's work.

After a life full of good deeds and of more than ordinary accomplishments, the deceased was called home, at what seemed to her many friends, too early a time of life. About the first of November she was stricken with paralysis, accompanied by acute Bright's disease, against which she fought her last struggle and peacefully fell asleep at 7:30 P. M., Thanksgiving Day, Nov. 30, 1922. During her fatal illness her faith and hope in God remained steadfast. Her frequent anging and prayers for "peace and rest" will always be remembered by those who waited upon her during these last days.

Funeral services were held in the New Enterprise Church of the Brethren at 10:30 A. M., Sunday, Dec. 3, 1922. The sermon was delivered by her Bro. David T. Denlinger, elder in charge of the home church, and a life-long fellow-worker of Eld. Holsinger. Text, 2 Tim. 4: 7, "I have fought the good fight, I have finished the course, I have kept the faith." The attendance was larger than has been seen at this strong church for many years.

The dominant longing, so frequently expressed by mother, and the appeal, typical of her life, is feelingly expressed by one of the boys in the following verse:

"Peace and rest! Dear Jesus, give me,
I am weary, worn and weak;
From earth's trials and afflictions,
Rest in thy strong arms I seek."

"Let thy love, O blessed Father,
Still abide within the heart
Of each loved one I am leaving,
As from them I must depart."

"I have lived and gladly given
Of the life thou gavest me;
Take me now to thy Father's home,
Let me find sweet rest in thee."

"Comfort them, O Loving Father,
As they mourn our parting here,
I shall await their coming
To the home that knows no tear."

All her children and grandchildren were gathered to say farewell, and although they deeply mourn her loss, they join father and

grandfather Holsinger with resignation to God's call, "Mother, Come Home," in the following verses:

"Dear mother, God has heard thy plea
And called thy spirit home,
With him and loved ones there to be,
Around the great white throne."

"Thy earthly form we gently lay,
Beneath the earth and
And hope to be some happy day,
At home with thee and God."

Elmira, N. Y.

I. E. Holsinger.

MANCHESTER CHURCH, INDIANA

This church met in council Dec. 7, for the purpose of organizing the work for the coming year. Bro. Otho Winger was reelected elder. A full corps of officers was elected. Bro. R. C. Wenger and wife were ordained to the full ministry. Many other items, relative to the progress of the Kingdom at this place were disposed of.

The church also met in members' session on Sunday evening, Dec. 10, to reorganize the Sunday-school. Bro. A. R. Eikenberry was elected general superintendent; Bro. H. E. Leedy, superintendent of the adult division; Bro. R. C. Wenger, young people; Sister R. H. Miller, junior and children's division. Other officers were elected and vacancies on permanent committees were filled.

The progress of the work here is very encouraging. The coming of Bro. R. H. Miller and wife has meant much toward the advancement of the work. So far their influence has been strongly felt in all branches of our activities. The membership and the pastor are working harmoniously together for the advancement of the Kingdom.

We now have a Christian Workers' Society composed of three branches: Adult, Young People and Junior. All are making excellent progress, especially the Young People's Society. Between seventy-five and one hundred young people contribute to this work. They are doing much real Christian work, giving programs at other churches, and administering to the sick and shut-ins. The Adult Division has also done practical work.

The report in membership for the past year is as follows:

Baptized,	65
Reclaimed,	4
Received by letter,	87
Total,	156
Deaths,	12
Withdrawn from fellowship,	5
Letters granted,	51
Total,	68

This shows a net gain in membership of 88. The membership Dec. 1, 1922, is 765.

But this gain creates another big problem. We are crowded for church room. There is no more space for new and larger Sunday-school classes. Our auditorium is not adequate for our attendance. This problem was bravely met at our recent council meeting. A committee was appointed to remodel and enlarge the church, so that the work here be not crippled. Soon we hope to have facilities to take care of the Lord's work in a larger way.

North Manchester, Ind.

Mrs. John E. Dotterer.

SISTERS' AID SOCIETIES

LA VERNE, CALIF.—Report of Sisters' Aid Society from Jan. 1, to Dec. 1, 1922: Money on hand, Jan. 1, \$236. We had 40 all-day meetings, with an average attendance of 20. We quilted 17 quilts, knitted 40 comforts, made prayer-coverings, pieced quilt-blocks, sewed rugs for carpet, did mending and miscellaneous sewing. Forward Movement, \$69.75. We had a stand on Armistice Day and cleared \$68. We are planning a Christmas sale for the purpose of raising funds to build a new dormitory for the boys. Offering, \$57.21; received for work, \$26.13; things sold, \$85.36; donations, \$155; donated garments, 157; paid to Mexican Mission, \$12; general expenses, \$164.14; money on hand, \$104.25. Officers: Sister Flora E. Teague, President; the writer, Secretary-Treasurer; Vice-President, Sister Price—Sadie P. Fink, La Verne, Calif., Dec. 11.

MCPHERSON, KANS.—Report of Sisters' Aid Society for 1922: Average attendance, 8. Our work consisted of quilting, making comforts and various kinds of garments. Donations: \$25 to our home mission; \$25 to Old People's Home at Darlow; \$25 to Industrial School in Virginia; \$13 to miscellaneous charity. We sent two sacks of clothing to the Old People's Home; supplied a needy family with clothing; held a food and clothing sale, from which we cleared \$41.75; money taken in during year, \$149.27. Officers: President, Sister B. E. Eshelman; Vice-President, Sister Ida Haugh; Secretary-Treasurer, the writer—Sadie Drescher, McPherson, Kans., Dec. 13.

MATRIMONIAL

Marriage notices should be accompanied by 50 cents

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' "Gospel Messenger" subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bollinger-Stump.—By the undersigned, Dec. 1, 1922, near New Paris, at the home of the writer, Bro. Rollin Bollinger and Sister Hilda Stump, both of the New Paris congregation.—Chas. M. Arnold, New Paris, Ind.

Good-Whitford.—By the undersigned, Nov. 29, 1922, at the home of the bride's parents, Mr. and Mrs. Henry Whitford, Mr. Daniel Ver-non Good, of Dutton, Mich., and Miss Henrietta P. Whitford, of Cascade.—Albert R. Smith, Grand Rapids, Mich.

Graybill-Herzog.—By the undersigned, Dec. 9, 1922, at his residence, Mr. Irwin G. Graybill and Sister Marie Herzog.—I. W. Taylor, Ephrata, Pa.

Grove-Fosse.—By the undersigned, in Oakland, Calif., Nov. 25, 1922, Charles Harrison Grove, of Berkeley, and Miss Gudrun Lagertha Fosse, of Oakland.—W. M. Platt, Oakland, Calif.

Long-Jacobson.—By the undersigned, at the home of the groom's sister, Nov. 15, 1922, Mr. Charles E. Long and Miss Florence Jacobson, both of Chicago.—Earl M. Frantz, Chicago, Ill.

Saxton-Mohler.—By the undersigned, at the parsonage, Dec. 9, 1922, Bro. Ira Saxton and Sister Pearl Mohler, both of Letton, Mo.—J. A. Wyatt, Kansas City, Mo.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Baker. Sister Sarah Dilling, wife of Bro. Daniel S. Baker, deceased, died at his home at Clover Creek, Pa., Oct. 22, 1922. She was due to a complication of diseases, from which she suffered but a short time. She was a daughter of John and Susan Dilling. She was born June 21, 1859, and had lived at the Dilling homestead all her life, with the exception of six years, spent at Laysburg, Pa., Jan. 5, 1881, when married Daniel S. Baker, who preceded her almost ten years ago. Two sons also preceded her. She was a loyal and faithful member of the Clover Creek Church of the Brethren for forty-five years. She loved its principles and doctrines and was always ready to help in every good work. She was one of the organizers of the Sisters' Society, died and was president for a number of years. She contributed much to the progress of the church. She is survived by four sons, two daughters, two sisters and twenty-seven grandchildren. Services in the Clover Creek church by Elders M. R. Brumbaugh and A. B. Burget. Burial in the Brumbaugh cemetery.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

Binkly. Walter O., son of Brother and Sister Aaron Binkly, died at the home of his parents, near Mechanicsburg, Pa., aged 3 years, 10 months and 17 days. Services at the Church of the Brethren, Martin Ebersole, D. S. Myer and S. G. Meyer. Burial in the cemetery adjoining—Amos B. Hufford, Barville, Pa.

Brading. Sister Mary A., born in Cambridge County, Ohio, Jan. 1, 1838, the daughter of Daniel and Mary Patterson. She married Elijah Brading Oct. 10, 1860. There were eight children, four of whom with the husband, preceded her. Surviving are three sons and one daughter. She was a member of the Church of the Brethren at Andrews, Ind., for a number of years. Services in the United Brethren church, Huntington, Ind., by the writer. Burial in the Andrews cemetery.—I. B. Wike, Huntington, Ind.

Brandt. Bro. Jay A., died at the Harrisburg hospital, Nov. 20, 1922, aged 50 years, 10 months and 21 days. He was the son of Daniel and Margaret E. Brandt. He was twice married. His first wife, Ida M. Brandt, died March 6, 1904. In 1899 they moved to Ray County, Mo., and in 1904 to Idaho. Her husband died in February, 1910. There were nine children, three of whom survive. She united with the Church of the Brethren in her youth and remained faithful to the end. She gave much of her means to the Lord. India, China, Africa and the home field were generously remembered. She leaves one brother and one sister. Services by the writer, assisted by Eld. J. H. Graybill, of Nampa. Interment in the cemetery near the Boise Valley church.—H. M. Brubaker, Meridian, Idaho.

Brown. Mary Elizabeth, nee Jones, born in Rockingham County, Va., March 23, 1856, died at Boise Valley, Idaho, Dec. 2, 1922. She married Jos. Brown June 1, 1879. In 1899 they moved to Ray County, Mo., and in 1904 to Idaho. Her husband died in February, 1910. There were nine children, three of whom survive. She united with the Church of the Brethren in her youth and remained faithful to the end. She gave much of her means to the Lord. India, China, Africa and the home field were generously remembered. She leaves one brother and one sister. Services by the writer, assisted by Eld. J. H. Graybill, of Nampa. Interment in the cemetery near the Boise Valley church.—H. M. Brubaker, Meridian, Idaho.

Carl. Sister Amanda E., born in Mt. Morris, Ill., Oct. 29, 1844, died after several weeks' illness, at her home in Portland, Ore., Nov. 29, 1922. In 1866 she married August Carl. There were eight sons and two daughters. In May, 1881, the family came to Coos County, Ore., where she lived for twenty years. In 1907 she moved to Newberg, Ore., where the father died two years later. In 1907 she moved to Portland, where she has since made her home. She united with the Church of the Brethren in early life, and in her Christian relationship was loyal and faithful. She was much interested in church activities. She is survived by nine children, twenty-seven grandchildren and nine great-grandchildren. Eld. Geo. C. Call in her oldest son. Services in the Portland church by Eld. J. W. Barnett. Burial in Rose City cemetery.—Grace W. Hewitt, Portland, Ore.

Dilling. Sister Elizabeth J., wife of Samuel H. Dilling (deceased), died at her home Nov. 9, 1922. Death was caused by cancer. She is survived by two sons, two daughters and one step-son. Services by Bro. F. B. Zook in the Clover Creek church. Interment in the Brumbaugh cemetery.—Mrs. L. R. Holsinger, Martinsburg, Pa.

Flora. Samuel V., born in Franklin County, Va., died Nov. 27, 1922, aged 66 years, 6 months and 19 days. He was married Mildred Anne Onbay March 1, 1870. There was one son, who preceded him twenty-one years ago. He came to Indiana fifty-five years ago. After his marriage he and his good wife lived in Miami County, near Mexico, for thirty-three years. They united with the Church of the Brethren nearly sixty years ago. He was never found wavering in his faith and was always at the front of duty. He was a soldier in the Civil War for three years. The widow survives, as do two foster children. Services at the home by Eld. Irvin Fisher, assisted by Bro. Walter Balabaugh. Interment in Greenlawn cemetery.—Ira Fisher, Mexico, Ind.

Fravel. Sister Margaret, died at her home, near Broadway, Nov. 21, 1922, aged 82 years. She has been a faithful member of the Church of the Brethren for sixty years. In 1862 she married Daniel Fravel, who died Oct. 20, 1922, aged 83 years. He, too, was a constant member of the church. Surviving are three sons and two daughters. Both services were conducted by Eld. I. W. Miller from the Linville Creek church.—Florence T. Kline, Broadway, Va.

Gantz. Bro. Samuel, died Nov. 1, 1922, aged 87 years and 24 days. He was entirely helpless for almost two years—the result of a paralytic stroke. He had one son and two daughters survive. His wife and two daughters preceded him. Services at the home by Eld. J. A. Heim, Pa.

Gnagey. Bro. Samuel D., died within the bounds of the Summit Mills congregation, Pa., aged 81 years, 11 months and 27 days. He was a life-long member of the church and served in the deacon's office for about half a century. Services by the writer, assisted by Eld. R. T. Pollard—J. W. Peck, Meyersdale, Pa.

Groff. Eld. Hershey, born March 29, 1845, died at the home of his son, Samuel, near Barville, Pa., Dec. 1, 1922. He was the last of a family of nine children. He was elected to the ministry in 1885, and in 1900 was ordained to the eldership. He was actively engaged in church work up to the time of his death. The church was very close to his heart. Services at the Barville house by Brethren I. W. Taylor, Martin Ebersole, D. S. Myer and Alvin Wenger. Burial in the Barville cemetery.—Amos B. Hufford, Barville, Pa.

Hollinger. Jeremiah, born May 1, 1836, in Lancaster County, Pa., died Dec. 8, 1922, at his home in Olathe. He was the last of a family of nine children. He was married to Nancy Ann Longenecker Jan. 18, 1866. There were six daughters and three sons. One son and one daughter preceded him. He united with the Brethren Church when about twenty-one years old and lived a devout Christian until death. He served the church as a minister for thirty years. He is survived by his wife, five daughters, two sons, twenty-five grandchildren and one great-grandchild. Services by the pastor—H. T. Brubaker, Olathe, Kans.

Jacobs, Bro. Peter, born Dec. 30, 1850, died Nov. 11, 1922. Services by Eld. J. A. Long, assisted by Eld. Daniel Bowser. Interment in Greenmont cemetery.—Mrs. G. W. Kraft, York, Pa.

Landis, Thos. B., born Jan. 17, 1839, near McAlisterville, Pa., died Nov. 22, 1922. He was with the Church of the Brethren in 1865. The greater part of his active church work and life was with the Augwick congregation, 1868-1903. In 1903 the family moved to Huntingdon, Pa., and have been among our most devoted workers. Oct. 24, 1862, he enlisted in the army and was mustered out July 27, 1863. He belonged to Company 151st Regiment, Pennsylvania Volunteers. He was not only a soldier for his country, but in his quiet, unassuming, exemplary life he manifested the spirit of the Master, and fought well in the spiritual fight. There were three daughters and four sons. Two daughters died at about fourteen years of age. His wife survives with four sons and one daughter. Services at the home by the undersigned, assisted by Elders W. J. Swigart and Amos H. Haines. Burial in the Huntingdon cemetery.—G. K. Walker, Huntingdon, Pa.

Mayden, Elizabeth Susan, daughter of Wm. and Emma Fitzwater, born in Rockingham County, Va., Sept. 23, 1850. She was married to Wm. M. Mayden Feb. 23, 1887. He preceded her Oct. 24, 1894. There were three children, all of whom survive. Being left a widow with a family and a farm to care for, she filled the place of mother and father. Besides this, she always found time for some deed of kindness and hospitality. The church was a source of great pleasure to her and she enjoyed its worship with a devout heart. At the age of thirty she united with the Methodist Church, but later in life she and her children entered the Church of the Brethren. She was a patient sufferer for several years. Services Dec. 13 by Bro. Geo. Clemens and others. Interment in the Wakenda cemetery.—Lewis Naylor, Stet, Mo.

Mowry, Mary, died at the home of her son, Eld. H. R. Mowry, Dec. 2, 1922, aged 86 years, 8 months and 10 days. She was a member of the Christian church from early girlhood. Services at St. Luke's church by Rev. Jackson and Eld. J. H. Smith. Interment in the Haun cemetery.—M. H. Copp, Maurertown, Va.

Pressel, Bro. Rolandus, born Aug. 2, 1863, died Nov. 28, 1922, aged 59 years, 3 months and 26 days. Services from his late residence and at the Fairview church by Bro. Daniel Bowser, assisted by Bro. J. A. Long. Interment in adjoining cemetery.—Mrs. G. W. Kraft, York, Pa.

Reed, Velma Inez, only daughter of Bro. Quincy and Sister Myrtle Reed, died at her home at Galesburg, Kans., Nov. 30, 1922, aged 4 years, 11 months and 26 days. She is survived by her parents and three brothers. Services by Bro. Oliver H. Austin, assisted by Bro. J. S. Clark. Interment at Galesburg—Emma S. Miller, Chanute, Kans.

Samsel, Ann Catherine, born Dec. 17, 1842, in Hagerstown, Md., died in Mt. Morris, Ill., Dec. 4, 1922. In 1865 she married Wm. Samsel, who preceded her sixteen years ago. There were five children; one died in infancy, and one son at the age of thirty-seven. Two sons and one daughter survive, with six grandchildren, one brother and one sister.—John B. White, Mt. Morris, Ill.

Seltzer, Emma, daughter of the late Jacob and Rebecca Keller, born Aug. 11, 1847, died Dec. 6, 1922, in the Lancaster General Hospital, where she had been a patient for nine weeks. Death was due to general debility. She was a member of the Church of the Brethren for forty years, always faithful in church attendance as well as in all other matters pertaining to the church. For thirty-one years she was superintendent of the Primary Department of the Sunday-school and an officer of the Aid Society from the time of its organization until her death. Three daughters and one son survive. Her husband, Wm. K. Seltzer, and two sons preceded her. Her husband was a member of the Church of the Brethren. Interment in Bowman's cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Snyder, Lullie Catherine, died at the age of 11 years, 8 months and 24 days. She confessed her Savior and was baptized into the church in two weeks. A few days later she contracted diphtheria and in two weeks from the time of her baptism was called home. Services at the home by Eld. Irvin Fisher. Interment in the Greenleaf cemetery. She leaves her parents, Brother and Sister D. W. Snyder, one brother and three sisters.—Ira Fisher, Mexico, Ind.

Weaver, Sister Sarah F., died Dec. 1, 1922, at the home of her daughter, in the bounds of the Conestoga church, aged 79 years, 7 months and 8 days. She was one of our active veterans of the cross, having spent forty-eight years in the Master's service. Her husband preceded her about seven years ago. Services by Brethren Martin Ebersole, D. S. Myer and Alvin Wenger at the Montery house. Interment in the cemetery adjoining.—Amos B. Hufford, Barville, Pa.

Wintermyer, Katie Ann, born Jan. 14, 1888, died Nov. 24, 1922, aged 34 years, 10 months and 10 days. Services by Bro. Daniel Bowser, assisted by Eld. J. A. Long. Interment in Greenmont cemetery.—Mrs. G. W. Kraft, York, Pa.

Zook, Abner, born near Belleville, Pa., Jan. 29, 1851, died Nov. 25, 1922. He was a father of a family of ten children, seven of whom preceded him. He united with the Belleville A. M. Church early in life, being an active member until later he united with the Church of the Brethren. He was much interested in the religion of Jesus Christ, to which he gave testimony whenever and wherever opportunity permitted. The seven last years of his life he lived with his sister Sarah, who survives with a brother. Services at the Belleville A. M. church by J. H. Byler and J. B. Shellenberger. Interment in the old Zook burial ground.—Mrs. Sarah Peachey, Belleville, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. It firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Word of God, the deity of Christ, the personality of the Holy Spirit, the sin-pardoning and value of the atonement, the personal and viable return of our Lord, and the resurrection both of the just and unjust (John 5: 28, 29).
2. It observes the following New Testament sacraments: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 41; 8: 36-38; Eph. 5: 26; 1 Tim. 3: 10); Love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; 1 Cor. 16: 19); prayer; the partaking in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These sacraments are representative of spiritual facts which obtain in the lives of true believers, and as such are helps in the development of the Christian life.
3. It emphasizes daily devotion for the individual and daily family altars for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).
4. It opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); intemperance in all things (Titus 2: 3; Gal. 3: 22-25; Eph. 5: 18); violence in industrial controversy (Matt. 7: 12; Rom. 12: 8-10); going to law especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); swearing with uplifted hand (Matt. 5: 33-37; James 5: 12); membership in secret oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim 2: 8-10; 1 Peter 3: 1-6).
5. It labors earnestly for the conversion of the world to Jesus-Christ, and for the realization of his ideals in the Christian life.

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BRETHREN PUBLISHING HOUSE

ELGIN, ILLINOIS

THE GOSPEL MESSENGER

Official Organ of the Church of the Brethren

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EDWARD FRANTZ,
Editor

L. A. PLATE,
Assistant Editor

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Notes From Our Correspondents

(Continued from Page 829)

held in the Methodist church. Since the last report we have been favored by splendid addresses by Eld. W. P. Noffsinger and Levi Minnich. We will observe the week of prayer in connection with the other churches of Bradford. Sisters Margaret Stover and Myrtle Waggoner will represent us at the Sunday-school Institute of South-east Ohio. Our school is sending a contribution to the Italian Mission of Brooklyn, W. C. to build our own house in the spring. We are extending an invitation to Bro. V. C. Fennell to deliver his lecture to our school children.—J. E. Overholser, Bradford, Ohio, Dec. 18.

Eversole church met in council Dec. 7, with Eld. John Root presiding. Visiting elders were John Beighly, Henry Eby, O. P. Haines, Wm. Minnich and Noah Erbaugh. Bro. C. G. Erbaugh, of Middletown, also was present and was chosen elder. Sunday-school officers were chosen, with R. C. Priser, superintendent. Various committees were elected. Bro. S. Z. Smith, of Sidney, Ohio, will conduct our revival in February.—Mrs. R. C. Priser, New Lebanon, Ohio, Dec. 16.

New Carlisle church met in business session Nov. 24, with Eld. D. S. Dredge presiding. The different committees made reports, which showed that much interest is being taken in the work. H. D. Funderburg was reelected a member of the finance committee; Brethren Guy Studebaker and Lebert Evans, Sunday-school superintendents. We decided to divide the Christian Worker's Society into three divisions: Senior, Young People and Junior. We had a good Thanksgiving service. Bro. H. J. Eidemiller delivered the message. The amount of the offering was \$70. Dec. 10 Bro. H. B. Heisey, of Lewistown, Pa., preached for us in the morning, and in the evening he delivered the first number of the lecture course. His subject was, "Pa, Ma and John." A large audience enjoyed the message.—Nellie M. Evans, Tippecanoe City, Ohio, Dec. 21.

West Branch church met in council Dec. 2, with Bro. J. G. Blocher presiding. Officers for the church were elected for the coming year: Bro. Ira Baker, trustee; Sister Minnie Hollinger, superintendent; Bro. Sherman Mohler, Christian Workers' president. Brother and Sister August Becker were with us on Sunday morning, Dec. 3. He preached an inspiring sermon. Eld. Blocher gave us a good sermon in the evening. Both messages were much appreciated.—Mrs. Ira Baker, Greenville, Ohio, Dec. 18.

West Charleston, Oct. 29 we began a very spiritual and helpful revival effort. The evangelist was Bro. J. A. Robinson, of Pleasant Hill, Ohio. The song service was conducted by Eld. J. A. R. Couser, of Waynesville, Ohio. Because of sickness in his home during the last week, the singing was in charge of his son, Fred Couser. The Couser Quartet gave some selections which our people appreciated very much. Bro. Robinson labored with us very faithfully and earnestly for three weeks. He preached the Word with power and conviction. Twenty-three were baptized and one was added by letter from the Mennonites. The membership is now 100. Dr. Barbara Nicky gave a much appreciated address Dec. 6. An offering was taken, amounting to \$117.66. An offering of \$217.30 was taken in October for the General Mission Board. Bro. Coppock preached the Thanksgiving sermon, and an offering of \$120 was taken for the Mission Board. Dec. 9 Eld. H. B. Heisey, of Lewistown, Pa., gave the lecture on "Pa, Ma and John," which was highly appreciated. The Aid Society realized about \$100 from a Christmas sale and supper, and from serving lunch at a sale. At the business meeting, Dec. 12, we decided to increase our finance committee from three to six.—Mrs. Bertha Eidemiller, Tippecanoe City, Ohio, Dec. 16.

West Fulton church met in council Dec. 9, with Eld. Dan Koch presiding. A good service of members was present. Officers for the church and Sunday-school were elected for the coming year, with Bro. Koch, elder; Bro. Stephen Stutsman, Sunday-school superintendent; Bro. Dan Stutsman, clerk; Bro. Sam Wise, trustee; Sister Elma Beck, "Messenger" agent. Bro. Koch remained with us over Sunday and delivered a fine message.—Mrs. Aaron Beck, Wauseon, Ohio, Dec. 18.

OREGON

Grants Pass.—In recent months the name of Noah Shelton, the new minister elected here, should have been given as Jonas Shelton.—Mrs. A. B. Coover, Grants Pass, Ore., Dec. 16.

OKLAHOMA

Guthrie church met in regular council Dec. 13, with Eld. E. R. Myers in charge. One letter was granted. Bro. N. S. Gripe was chosen elder for another year; Bro. Ora Huston, Sunday-school superintendent for the next six months. Christian Workers' officers were retained for the next six months. Our Sunday morning offerings are increasing. We held our love feast on Thanksgiving evening. Several visiting members were present. We expect to begin rebuilding our churchhouse soon.—Goldie E. Gripe, Guthrie, Okla., Dec. 14.

PENNSYLVANIA

Conestoga church met in council Dec. 9, with Eld. Martin Ebersole presiding. The Sunday-school officers for the Barville school were elected, with Bro. Joel Buckwalter, superintendent. Brethren L. W. Taylor, R. P. Bucher, Amos Martin and G. C. Meyer were also with us. Two sound and timely admonitions were given by Elders L. W. Taylor and R. P. Bucher. An election was held for a minister. The choice fell on Paul D. Wenger. The above-named brethren had charge of the work. Our series of meetings, held at the Barville house, by Bro. S. G. Meyer, of Jonestown, Pa., closed Dec. 10. Bro. Meyer preached nineteen soul-stirring sermons, including one on Thanksgiving morning. The sermons were interesting and powerful. The interest and attendance were very good. Nine stood for Christ and were baptized Dec. 17.—Amos B. Hufford, Barville, Pa., Dec. 18.

Fairview (Georges Creek).—Bro. Jacob S. Zigler, of Selma, Va., came to us Oct. 28 and conducted a series of revival meetings, continuing until Nov. 12. He proved to be an earnest preacher and an enthusiastic worker. Three of our Sunday-school scholars were baptized. Bro. C. M. Driver was moved away and we are left without a pastor. The regular services are being taken care of by the local ministers.—F. D. Durr, Masontown, Pa., Dec. 14.

Lower Cumberland.—Eld. S. M. Stouffer, of Newville, Pa., held a two weeks' series of meetings at Mechanicsburg, beginning Nov. 5. There was good attendance every night. Three young girls were baptized. A two weeks' series of meetings was also held at Boiling Springs, beginning Nov. 26, by Bro. C. H. Steerman, of Honey Grove, Pa. He held forth the Word with great earnestness. Although there were no services in the schoolhouse, good and spiritual help was received.—Elsie M. Linger, Mechanicsburg, Pa., Dec. 13.

Midway.—Nov. 30 Bro. Norman K. Musser, of Columbia, preached our Thanksgiving sermon from the theme in 2 Chron. 5: 13. An offering of \$87.21 was lifted for the Near East Relief. Dec. 2 Bro. J. L. Myers, of Loganville, began a series of meetings at the Cornwell house. He preached very earnestly for two weeks, closing Dec. 17. We feel that the church has been revived through his

efforts. One stood for Christ.—Elizabeth B. Nolt, Lebanon, Pa., Dec. 18.

Mt. Pleasant congregation, formerly a part of the Jacobs Creek congregation of Western Pennsylvania, wishes to announce its organization as a separate congregation. In regular council assembled in the Mt. Joy church of the Jacobs Creek congregation, March 5, 1922, it was decided to give the Mt. Pleasant mission the privilege in charge. Brethren C. Walter Warstler and M. J. Brouger were present as a special committee to effect the organization. Two deacons, a church clerk, and a pastoral committee were elected. Nov. 13 the organization was completed. Bro. L. S. Knepper was elected elder in charge. He was conducting a series of evangelistic meetings, which resulted in nine confessions through his earnest work while laboring with us. Bro. J. C. Bealm, of Conneville, Pa., has agreed to give us his services every two weeks until we are able to secure a pastor. We also have purchased a lot, on which we contemplate erecting a church.—W. S. Neiderhiser, Mt. Pleasant, Pa., Dec. 18.

Pleasant Hill congregation met in council Dec. 9 at the Pleasant Hill house, with Eld. David Hoff presiding. We reorganized our Sunday-school by electing Bro. Edman Miller, superintendent. Services were held at the Pleasant Hill house on Thanksgiving Day. An offering of \$89.21 was lifted for world-wide missions. Nov. 18 Bro. C. Geiman, of Black Rock, preached an uplifting sermon at the Waldson house.—Paul K. Newcomer, Sevier Grove, Pa., Dec. 18.

Rummel.—Nov. 25 and 26 Dr. T. T. Myers and Dr. Van Ormer held a Bible Institute which was very interesting and instructive. Dr. Van Ormer spoke especially to the children. Our Thanksgiving offering amounted to \$62.77. Our Sunday-school has been reorganized with Bro. Elmer Knave, superintendent. One has been baptized since our last report.—Mrs. Warren Hoover, Windber, Pa., Dec. 18.

TENNESSEE

French Broad church met in council Dec. 2, with Eld. R. B. Pritchett presiding. We decided to add two Sunday-school rooms to our churchhouse in the near future. Our Ministerial Meeting was held here recently. The attendance and interest were very good, and the spirit of the meeting was excellent. We had a number of fine talks, which were very much appreciated. At the close of this meeting we held our love feast. We had an enjoyable service together—forty-eight members communing. On Thanksgiving Day Bro. Pritchett preached a fine sermon in the Oak Grove Baptist church to an attentive audience. Our church appointed a committee to collect money for the Anna Seese fund. About \$33 was secured. Our Sunday-school is doing very well, regardless of so much rainy weather. Since our last report one young sister has been baptized and one reclaimed.—Mollie Satterfield, Dandridge, Tenn., Dec. 18.

VIRGINIA

Barren Ridge.—Thanksgiving Day was observed by meeting at the church at 11 A. M. Bro. V. C. Fennell gave a very interesting and instructive talk, pointing out to us the importance of Thanksgiving, and urging us to observe it every day in place of but once a year. After this a collection was taken. Bro. Fennell gave a fine, illustrated lecture on Thanksgiving night, which was enjoyed by a very large audience. Nov. 29 he gave an illustrated lecture at our school, which was enjoyed very much.—Ruth Driver, Staunton, Va., Dec. 12.

Basic City.—Oct. 15 Bro. A. S. Thomas, of Bridgewater, Va., began a series of meetings at the Basic City church, continuing for two weeks and a half, preaching in all twenty-one Spirit-filled sermons. Twenty-nine were baptized and two reclaimed. Two have been received since the meeting closed, and there are three applicants at present. At the close of the second week we had our communion services, with Bro. Thomas officiating. Dec. 2 we held our prayer meeting, with Bro. Walter Gorman presiding. Our pastor, Bro. D. B. council, with Garber and Bro. J. W. Hess were also with us. Officers were elected for the coming year. Bro. Garber and wife have done a great work here. Our church has been growing fast since they are with us. Brethren Bud Cortney and Henry Gordon are Sunday-school superintendents. We have 175 enrolled in the Sunday-school. Bro. Fennell gave us a lecture Dec. 1, against the use of tobacco.—Ruth Gordon, Waynesboro, Va., Dec. 13.

Belmont church met in regular council Dec. 16, with Eld. I. N. Zigler presiding. The following officers were chosen: Bro. I. N. Zigler, elder in charge; Bro. Luther Mason, clerk; Bro. Roy H. Mason, agent for Brethren Publishing House; Bro. J. R. Kindig, respondent. The Sunday-school will be reorganized in April. Bro. S. D. Miller, of Mt. Sidney, Va., began a two weeks' series of meetings Oct. 29 and preached soul-inspiring sermons. Although there were no additions to the church, we feel that much good was done. We held our love feast Nov. 11, with Bro. Miller officiating.—Alma V. Mason, Don, Va., Dec. 18.

Little River (Elk Run).—Bro. Virgil C. Fennell, of North Manchester, Ind., gave us a lecture Nov. 17. It was interesting—the pictures were fine and the facts presented were good. His pleasant and forceful manner of delivery holds his audience to the end.—Florence Daugherty, Goshen, Va., Dec. 16.

Mt. Vernon church met in council Dec. 16, with Eld. J. R. Kindig presiding. Three letters were granted. The following officers were elected for the coming year: Bro. J. R. Kindig, elder; Bro. C. D. Cline, the writer, "Messenger" agent and correspondent; Sunday-school superintendent, Bro. Guy Stump. Dec. 2 and 3 Bro. Virgil Fennell was with us, giving three lectures, two of them illustrated, which were enjoyed by all.—Nora Kindig, Waynesboro, Va., Dec. 18.

Moscow church met in council Nov. 17, with Eld. C. W. Zimmerman as moderator. Elders H. G. Miller and Peter Garber were with us. The visiting brethren brought a good report. A choice was held for a deacon, the lot falling on Bro. Miley G. Wine, who was installed by the above-named brethren. Bro. Wine was also elected Sunday-school superintendent. We had services on Thanksgiving Day.—J. S. Cupp, Mt. Solon, Va., Dec. 11.

Valley Pike.—We met in council Nov. 25. The committee on non-conformity was present, Brethren S. D. Zigler, Chas. Long and Samuel Roller. They gave us good admonition. Sunday-school officers were chosen, with Brethren J. M. Fravel and Levi Gochenour as superintendents. Various committees were appointed. One committee is to visit some brethren and sisters in the extreme section of the congregation. The church decided to drop the division of the congregation.—M. H. Copp, Maertouton, Va., Dec. 16.

WASHINGTON

Wenatchee Park congregation held a Thanksgiving service Dec. 3, after which a collection of \$30 was taken. An appropriate program was rendered in the evening. The offering was given to an invalid sister who has been confined to her bed and wheel-chair for several years.—Alzina Ruppel, Pullen, Wash., Dec. 12.

WEST VIRGINIA

Mt. Union.—Bro. J. A. Buffenmyer, of Conneville, Pa., began a series of meetings Nov. 20, at the Wiles Hill house in the Mt. Union congregation. He preached nineteen inspiring and instructive sermons, while in our midst. The meetings were well attended and much interest was shown. Seven were baptized. Our Christmas program will be rendered by the Sunday-school scholars Dec. 24. Dec. 26 our Bible Institute will start, lasting until the 31st. Brethren Galen B. Royer and T. T. Myers will be the instructors.—C. C. Sterner, Morgantown, W. Va., Dec. 18.

Seneeca church met in council Dec. 9, with Eld. Eldon Hamsted presiding. We have raised \$165.48, and will report our church to the Mission Board and \$7.30 to the Children's Home in Preston County. The writer was appointed church correspondent, and Sister Weybright, "Messenger" agent. Bro. Hamsted preached here Saturday and Sunday nights. He also preached at Brushy Run schoolhouse on Sunday morning. His visit was appreciated very much. His sermons are Spirit-filled and enjoyed by all.—Arthur Vance, Onego, W. Va., Dec. 13.

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Christian Workers' Booklet

January to June

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